Phone call at complainant's apartment in mid-January 2003

I did make a phone call in mid-January to express my regrets on their I remember nothing eventful about the call, nor did I get any sense whatsoever that the complainant was in any way uncomfortable or that the conversation was prolonged. I thought we were two friends talking, and I was sharing condolences on the loss.

Phone call on the afternoon of Sunday, February 16th, 2003 c. 4:00 p.m.

I called to see if the complainant had received my congratulatory email of the day before on achieving his oring the previous week in game. He said he had and thanked me. We than talked about the golf tournament we both happened to be watching from the Torrey Pines course in La Jolla, CA. As usual Tiger Woods was unduly featured to the exclusion of other good and worthy players in my opinion, and I commented on this in blunt and direct terms using the "f" word in describing myself as not being a "f'n" Tiger Woods fan. The networks are constantly measuring, depicting, and graphing Tiger's swing and his alignment to the club and pin, etc. I don't remember making the specific comment regarding his "erection", but I could have said it or something to the effect of "Who knows what they'll be measuring next?" It didn't seem important enough at the time to commit to permanent long term memory.

I then informed the complainant that I had just received a call from his alum friend , and that he wanted to stop by on his way back from LaCrosse, WI after visiting one his girlfriends for the weekend, and he asked me if I'd care to join him for dinner. I readily agreed because considers me to be his good friend as I do him. The complainant asked me to convey his greetings to ., which I agreed to do. Anyone who knows . seems to know that his reputation as a "ladies man" precedes him. I shared comments, i.e. "dog in heat", "servicing his latest find", as friend to friend about a mutual friend I thought.

Many students and alums ask me how classes are going each semester. My typical response this term is "Sex is good". People know I'm teaching Human Sexuality class and know what I'm referring to, i.e., that Human Sexuality class is going good.

I brought up the "shower" incident because when I commented to some of my track friends at one of their recent track meets that had attained his they expressed significant concern over the shower incident. I thought the complainant deserved to know that this behavior was upsetting to some. He asked me for their names, and I said I won't tell him, lest he 'beat them up'. He replied he wouldn't do that, but if he knew who they were he wouldn't engage in the behavior while they were in the shower. I did not disclose the names of the track men. He then volunteered that one of his teammates and he play a "peeing game" in the shower after practice and he usually gets 'peed on'. However, so as not to embarrass or shame the complainant, I threw in the light comment about 'mini orgasm' to defuse the situation a bit.

The humourous reference or comment about 'lipstick' was a direct result of a photo in the 'Copy shared). The complainant had not seen the photo, but said he'd have to check it out. I did tell him that if he was in the territory sometime to stop in, as I would anyone I considered to be a friend.

Email of Monday, February 17th, 6:59 AM with attached email of Sunday, January 19, 2003 7:51 AM

I do miss seeing the complainant in class, because he offered many insightful comments last semester as mentioned earlier. And I do think and believe he would enjoy or 'love' sex class as others seem to.

I had asked the complainant during the previous afternoon's phone call if he had received the email of January 19th in which I acknowledged his ' ecognition, to which he said he didn't remember getting it. That prompted my re-sending the email on Monday February 17th. I wrote an introductory message to this previous email in which I recapped the previous evening's time with , again as a friend to a friend about a mutual alum friend. Guy to guy. Shooting the breeze in graphic and blunt terms repeating and summarizing some of the conversation I had with the evening before as best as I remembered it.

The actual quote in the email referring to our dinner at Red Lobster was "We were glutted when we left". The kitchen had made a mistake with regard to our dinner so we got two for the price of one.. We had only ordered one dinner to share in the first place. . didn't want to overeat, because it might make him tired and he had a two and a half hour trip back to Fargo ahead of him. I consider . to be a good friend as he does me. My reference to him "servicing his lastest find" and referring to as a "f..'n whore" in the venacular that guys use was meant to be humorous, not offensive. The reference to "I love him ! " simply meant I love hang'n out with him, I like him, I like being with him. We have fun and a good time together whenever we get together–at request I might add. Again the reference to the 'sock' was a quote from f something he does when he gets tired so as not to fall asleep at the wheel and be safe. This comment again was repeated as from one friend to another and the passed on to a third mutual friend. It was never my intent to judge or condemn or criticize as a person or his behaviors, nor was it meant to offend the complainant.

Context for Impact on Complainant:

The core of the complaint seems to primarily boil down to the phone call of Sunday, February 16th, and the email of Monday, February 17th. These seem to be the basis for the complainant's strong emotional reactions. In response I would say the following:

In Social Psychology there is a principle known as the "Fundamental Attribution Error". It is "The tendency to underestimate situational influences on behavior and assume that some personal characteristic of the individual is responsible" (Ross, 1977, in ***Hilgard's Introduction to Psychology"***, 13th Edition, pp. 615-16, 2000). Or in other words "The strong tendency to interpret other people's behavior as due to internal (dispositional) causes rather than external (situational) ones. (***Fundamentals of Psychology***, Kosslyn & Rosenberg, p. 477, 2003). It is the bias toward dispositional or personal individual rather than situational attributions or the context in which the behavior occurred. Behaviors of an individual person or persons are often better understood when the situation or context of those behaviors are taken into account.

Both the phone call of Sunday, February 16th, and email of Monday, February 17th, in my mind were about a friend contacting a friend about a mutual third friend. It had nothing to do with a "professor to student" relationship given the situation or context. I fear I avoided the 'fundamental attribution error' and adhered to the situation and context of friend to friend, when in fact I should have employed the 'fundamental attribution error' and considered the person or complainant and his possible resulting feelings. I assumed there was a personal relationship and friendship between the complainant and myself. I deeply and profoundly regret the error in my judgment. I thought I was simply continuing and expanding on and sharing both the phone conversation with earlier Sunday afternoon, and our dinner talk with a mutual friend, who I presumed was well apprised of 's reputation and behaviors. At no time prior to the complaint did I get any indication or inkling that the complainant was uncomfortable, upset, or offended with anything I had done in class or said on the phone or written in emails. I had no clue.

"Unhealthy want for sexual things":

I would be negligent not to address this comment. I have had an interest in and have been professionally involved in sexual education for nearly thirty years now. I participated in my first SAR (Sexual Attitudes Reassessment) workshop at the University of Minnesota Program in Human Sexuality (PHS) in October 1974. I participated in a second SAR in Tucson, AZ, September 1977, while doing my doctoral studies at the U of AZ, and a third back at the U of MN, July 1983. These were intensive three day workshops and each began on Friday evening and continued into Sunday afternoon. They challenged each participate to healthily reassess their attitudes, beliefs, and values about sexuality.

After the 1974 SAR I conducted two modified SAR's on the SJU campus on two different weekends at each of which approximately fifty or more CSB/SJU students participated. CSB and SJU faculty and psychologists from St. Cloud and SCSU participated and helped facilitate these three day professional workshops. They were very well received by all in attendance. These were the first workshops of their kind offered on these campuses.

Upon my return from graduate school in 1978 I began offering Sexuality Groups for sixteen members–8 SJU and 8 CSB students. I conducted these each semester for several years. In 1985 I introduced the first course on Human Sexuality into the psychology curriculum. I have taught it on a somewhat regular basis up to and including the current Spring Term 2003.

In November, 1982 I was a team member of a Campus Ministry sponsored retreat on Human Sexuality at Koinonia Retreat Center. In 1982-83 I co-organized and co-presented a six-part series on Human Sexuality for students. On October 8, 1986 I presented the "Psychological Dimensions of Intimacy" to the St. John's Seminarians. This is by no means a taxative list of activities relating to Human Sexuality I have been involved in since 1974. It is a sample.

One of the dangers when one has been involved in a given topic for so long is the risk of perhaps appearing to be somewhat cavalier and insensitive to the perceptions of a few. When my friends and alums regularly talk to me about sexual matters–both theoretical and personal–I can sometimes forget not everyone is as comfortable as they with regard to sexuality. It is not a taboo subject with them. Some see me more as an adult friend, while others perceive me as a 'buddy' as one of them puts it. I thought the complainant and I had a mutual and understanding personal relationship and friendship. I may have presumed too much. For that I am deeply regretful and sorry.

The Friday evening or three days before I sent email to the complainant a student I had just met a few days earlier asked me if we could get together and talk about the hard time he was experiencing upon his return to campus from a study abroad program last semester. When we returned to campus from dinner, and while still in the car he said: "You teach sex class, perhaps you are willing to answer this–you don't have to if you don't want to: Do monks masturbate?" I replied that I couldn't speak for all monks, but that I'd answer the question for myself.

A few days earlier in the week I asked a male friend how his weekend went and he replied: "I ejaculated a lot" (his girlfriend had come up), "and I threw up a lot" (he had consumed quantities of alcohol). He and I subsequently had a serious conversation about his drinking habits. Students seem to have a comfort level with me that allows them to directly broach topics and personal issues regarding sexuality without hesitation. Male students, friends, and alums seem to appreciate the open, frank, and sometimes blunt manner I provide for them. They feel comfortable and free to talk about almost anything. Obviously I do not engage is such conversations with women friends. However, when one is accustomed to open and frequent discussions about sex and sexuality issues, one can be unmindful that perhaps not everyone is equally comfortable.

I would estimate that I spend somewhere between two and three hours each day dealing with sexuality issues. On the days I have class at 9:40 a.m. my student worker and I at 8:15 a.m. arrange the classroom furniture and distribute any handouts for the day as well as the daily small group quiz. At 9:15 a.m. my T.A. arrives at my office and we finalize class activities for the day. At about 9:30 we head for the classroom to set up videos and lay out the activities for class. At 11:00 a.m. we return to the office and review how the class went. The days when there is no sexuality class my T.A. and I spend up to three hours planning the next day's specific class activities, and/or work on compiling the next exam from the text company test file, and/or adding items from class itself. On evenings and weekends I often record program material off TV that is related to and relevant for sexuality class. I like to share timely media items related to sexuality class as I do for all my classes. I do my best to provide a safe, open, honest and respectful atmosphere in class regarding sexuality, being fully aware it is one of the most sensitive topics and subjects in the curriculum. When I'm the professor I am as professional as possible, while at the same time attempting to provide a relaxed and non-judgmental classroom atmosphere. I try to achieve a healthy balance between the persons and the situation.

Final Comments:

The very things the complainant took offense at other male friends and alums seem to appreciate. Had I any earlier inkling that the complainant was upset or offended with anything I did or said or wrote I would have desisted immediately and apologized. The phone call of Sunday afternoon, February 16th, and the email of Monday morning, February 17th would never have happened. The phone call of Sunday, February 16th was made in good faith to support the complainant during

The follow-up email on Monday, February 17th was to fill him in on the evening before with our mutual alum friend It was meant to be humorous and entertaining, not offensive in any way. I am truly sorry what was intended to amuse was perceived as offensive and upsetting. My fatal error in judgment was to assume that there is an equal personal level of friendship and relationship between me and complainant as there is between me and To me it was intended to be the relaying of communication between three guy friends using the vernacular language of the moment.

Finally, there seems to be an underlying theme or thread throughout the complaint that I have some kind of "ulterior" motives with respect to the complainant. If this is his perception, there is no truth to this suspicion on my part. What truly pains me in all this is that someone I respect and hold in high regard as a person, a student, and an athlete is experiencing so much pain and discomfort because of what I have done in class or said on the phone or written in emails. This is truly painful for me, and I am so sorry and regret that any of this ever occurred.

I would like to end these remarks as I began them: I am deeply and profoundly sorry for and regret that anything I may have done or said or wrote to the complainant he found or perceived to be offensive, hurtful, or upsetting to him. This was the furthest from my mind or intent.

I hold the complainant in high regard and respect as a person, a student, and an athlete.

Attachments:

Emails: 12/07/02; 12/19/03; 02/15/03; 02/17/03

Photo shown in class

Photo in St. Cloud Times

College of Saint Benedict

Saint John's University

March 21, 2003

Complainant:

Respondent: Bruce Wollmering, OSB

Date of Incident(s): February 16 and 17, 2003

Receipt of written complaint: February 21, 2003

Re: Human Rights Case

Upon conclusion of an investigation regarding the above complaint, the Faculty/Staff and Student Human Rights Officers documented the following:

BACKGROUND

1. Complainant received unwelcome special interest and attention in the he took in Fall 2002 from respondent. Examples of this special interest reported by complainant include, but are not limited to:

- Placing complainant's photo on overhead projector as an example of modern hero/archetype.
- Placing play-by-play copies of complainant's games with his name highlighted throughout on complainant's desk at the beginning of class by respondent.
- Commenting on complainant's haircut during class approximately four times throughout the semester.
- Interrupting complainant while he was taking his final in respondent's class and asking him for his autograph on the
- Singling out complainant by calling for his opinions often in each class.
- Initiating conversations of a personal nature with complainant prior to the start of class that seemed to have no "rhyme or reason" and were unrelated to class content.

2. Complainant received unwelcome email from respondent on January 19, 2003, which refers to respondent being sound asleep but that he "celebrates" with complainant (referring to complainant's success).

3. Respondent made an unwelcome phone call to complainant in mid January. Respondent offered that this was a conversation between friends while complainant said the conversation was "nothing too strange but uncomfortable overall". Complainant said he

didn't really have anything to say but that respondent seemed to keep the conversation going for what complainant felt was too long. This phone call was estimated to be around four to five minutes long.

4. Respondent initiated an unwelcome phone conversation of a sexual nature with the complainant on February 16, 2003. The conversation initiated by the respondent included the following statements:

- Respondent is "not a "fucking Tiger Woods fan" and "next thing you know they're going to be measuring his erection."
- Comment about a former student "servicing his latest find in LaCrosse"
- Former student is "like a dog in heat" who goes and "services young women"
- When asked how class is, Respondent answered "sex is good ... sex is good ... sex class....., it's great, we don't hold anything back"
- "I hear you pee in the shower", "I really like peeing in the shower, you get a good jet stream of pee and it's like a mini-orgasm."
- Respondent asked complainant, "When did you start wearing lipstick?" (When complainant asked what respondent was referring to, respondent referred to a picture of the complainant in the St. Cloud Times newspaper.

Respondent confirmed that he did say everything as reported by complainant with the exception of the comment about Tiger Woods' erection. He did not specifically recall saying it but agreed he could have made a comment like that.

5. Respondent sent an unwelcome email containing sexual content to complainant on February 17, 2003. The content of the email included reference to a dinner and conversation respondent had with a former student known by the complainant, which included referring to the former student: "servicing his latest find", "he is such a fuck'n whore! I love him! he's sheer fun!", and "he 'jacks off' in a sock" to stay awake when he's driving. Respondent also stated that he and the former student "glutted" themselves and drank "five splits of champagne".

Respondent stated that the content and language used in the phone conversations and emails were not a problem in and of themselves – only in that he misjudged the nature of his and complainant's friendship. Respondent referred to his communication with complainant as "guy talk" and "that's how guys talk to each other". Respondent said using the "F" word and comments such as "servicing his latest find" and "jacks off in a sock" is being blunt and direct with students.

INVESTIGATION FINDINGS

1. The phone conversations and emails from the respondent to the complainant appear not to have been welcomed by complainant and likely would support a finding of hostile environment type sexual harassment as defined in the Joint Human Rights Policy of the

College of Saint Benedict and Saint John's University. We also believe that respondent's conduct reflects a pattern of trying to engage the complainant in sexual conversation and fostered an unwanted and inappropriate faculty – student relationship.

2. Respondent's defense of the email and phone conversations as "guy talk" is not likely to be viewed as an acceptable defense because it does not reflect what would typically be considered as an individual's recognition of appropriate faculty/staff-to-student boundaries. The complainant reported that he was very disgusted, disturbed and distracted as a result of the sexual comments made by respondent. The potential for harm to complainant was further intensified in the eyes of the complainant due to the power differential between the complainant and respondent as reflected by role of the respondent as complainant's prior instructor, in his position as a department chair and because he is a member of the monastic community.

3. The special attention shown to the complainant while he was in respondent's class (photo on the overhead, play-by-play copies, personal comments about hair cuts, asking for complainant's autograph during final test), which was substantiated by other students interviewed, was reported by complainant as being unwelcome and as evidence of the potential for inappropriate teacher-student boundaries. This attention, coupled with respondent's communications after the course ended, shows a pattern of questionable conduct and judgment on the part of the respondent.

4. The investigation leads the human rights officers to express their general concern about what appears to be a pattern of conduct that could support claims of gender bias and male favoritism in the classroom. Some of the students who were interviewed concerning the allegations set forth in complainant's complaint volunteered that respondent rarely, if ever, talked to women in his classes when the actual class was not in session, as opposed to talking with men on a regular basis during the informal time just prior to the start of class. One such student also reported that student's impression that men seemed to receive the primary focus of respondent in his classes and that women are generally only asked questions that can be answered with one or two words while in the same classroom setting men tended to be asked more probative, open-ended questions.

5. During the course of this investigation, the human rights officers also became aware that the respondent may be in violation of the ethical guidelines (3.05) of American Psychology Association (APA) by placing himself in a multiple relationship of teaching and counseling students who are currently in his class.

6. In the process of interviewing witnesses for this investigation, other situations involving the respondent and current and former students disclosed a potential pattern of the respondent crossing appropriate teacher-student boundaries.

RECOMMENDATIONS FOR INFORMAL RESOLUTION

1) Respondent will continue teaching his courses until the conclusion of spring semester, 2003. After which point, he will agree to resign, or at the very least,

take an indefinite leave of absence from the faculty of the College of Saint Benedict and Saint John's University. Respondent would only be allowed to return from the leave upon his fulfilling the remainder of the recommended resolutions.

2) Respondent will immediately resign as chair of the Psychology department.

3) Respondent will agree to participate in and successfully complete personal counseling related to maintaining appropriate boundaries.

4) Respondent will not provide counseling services to any CSB/SJU students effective immediately.

5) While continuing to teach during the remainder of the spring semester and in the event respondent is allowed to return to teaching at some later date, Respondent agrees to be bound by the following restrictions when teaching, advising, and/or communicating with students:

   a. There will be no social contact with any CSB/SJU students outside of the classroom.

   b. All email and phone communications by the respondent to students must relate to current coursework and must be copied to the new department chair or the chair's designee.

   c. Meetings with students must be related to coursework and should take place in open-door settings.

   d. The current no-contact order between the respondent and the complainant will remain in effect indefinitely.

6) A copy of the complaint, the email of February 17, 2003, and the resolution agreement will be placed in the respondent's file that is retained in Academic Affairs. A copy of this resolution agreement will be placed in respondent's personnel file with the name of the complainant blacked out.

7) The respondent will sign a waiver allowing the University to disclose to prospective employers the reason for his removal from the CSB/SJU faculty.

8) The respondent will communicate a brief statement to his current students to make them aware of a complaint that has been filed and to serve as an apology for crossing appropriate student/teacher boundaries. This statement will be jointly prepared by the respondent and the human rights officers.

9) The complainant will be afforded the opportunity to meet with the Abbot of the Order of Saint Benedict, the President, and the Provost of Saint John's University upon completion of the human rights complaint resolution process.

Per the joint human rights policy, if the complaint has not been, or in the opinion of the human rights officers cannot be, resolved through this Informal Resolution , the complainant may proceed to the Formal Complaint Stage of the Joint Complaint Procedure for Human Rights Violations. The request form for the formal complaint stage

must be filed within 15 business days following the completion of the informal complaint stage.

The parties agree to abide by the Confidentiality and Retaliation provisions of the Joint Human Rights Policy.

Accepted by Respondent:

_____
Bruce L. Wollmering, OSB

Date: _____

Accepted by Complainant:

_____

Date: _____

_____
Faculty/Staff Human Rights Officer

Date: _____

_____
Student Human Rights Officer

Date: _____

JBK

From:
Sent: Tuesday, March 25, 2003 2:39 PM
To: JBK
Cc:
Subject: Update
Importance: High
Sensitivity: Confidential

Dear Abbot John,

and I met with Father Bruce and his advisor, this afternoon. We presented him with the resolution proposal and only verbally discussed the other issues that surfaced as a result of our investigation. It sounds like he will discuss the proposal with his counselor, with and also with you. It never came up in the conversation that you asked us to specifically investigate anything so your name didn't come up with the exception of Bruce saying he would share the proposal with you. We also did not tell Bruce that you received an advance copy of the proposal.

We thought the meeting went well. Bruce seemed surprised at the level of detail in our investigation. He didn't deny anything and had very little to offer at this point. This was obviously a lot of information to hit him with all at once so we were not surprised with the outcome of the meeting. We're tentatively scheduled to meet again on Monday so will update that we won't have any response until after next Monday. Let's pray that patience holds out for a few more days.

Our sincere thanks to you for your support during this process,

Take care ...

Assoc. Dir, Human Resources & Fac/Staff Human Rights Officer
College of Saint Benedict/St. John's University

We could learn a lot from crayons: some are sharp, some are pretty, some are dull, some have weird names, and all are different colors .... but they all exist very nicely in the same box.

SAINT JOHN'S ABBEY

26 March '03

Abbot John:

A belated Happy Birthday! ☺

Enclosed is a copy presented to me of the latest document in the informal review process at yesterday's meeting with.

and It's the worse possible scenario in my opinion regarding the recommendations for settlement on the informal level.

& I discussed them briefly yesterday and will again this morning.

& I discussed them yesterday during my session with him, and you & I have a meeting Thursday at 3:00 pm & I meet with.

See you Thursday at 3:00 pm

Bruce

COLLEGEVILLE, MINNESOTA 56321-2015

SAINT JOHN'S ABBEY

28 March '03

Abbot John:

Here's a compilation of the documentation exchanged between K.R. and me and me and them. It's includes copies of all the emails between myself.

Also the "Father Teresa" Prayers/Sayings!

Peace —

Bruce OSB

COLLEGEVILLE, MINNESOTA 56321-2015

College of Saint Benedict

Saint John's University

COPY

April 2, 2003

Complainant:

Respondent: Bruce Wollmering, OSB

Date of Incident(s): February 16 and 17, 2003

Receipt of written complaint: February 21, 2003

Re: Human Rights Case # 2002007

Upon conclusion of an investigation regarding the above complaint, the Faculty/Staff and Student Human Rights Officers documented the following:

BACKGROUND

1. Complainant received unwelcome special interest and attention in the class he took in fall 2002 from respondent. Examples of this special interest reported by complainant include, but are not limited to:

- Placing complainant's photo on overhead projector as an example of modern hero/archetype.
- Placing play-by-play copies of complainant's games with his name highlighted throughout on complainant's desk at the beginning of class by respondent.
- Commenting on complainant's haircut during class approximately four times throughout the semester.
- Interrupting complainant while he was taking his final in respondent's class and asking him for his autograph
- Singling out complainant by calling for his opinions often in each class.
- Initiating conversations of a personal nature with complainant prior to the start of class that seemed to have no "rhyme or reason" and were unrelated to class content.

2. Complainant received unwelcome email from respondent on January 19, 2003, which refers to respondent being sound asleep but that he "celebrates" with complainant (referring to complainant's success).

3. Respondent made an unwelcome phone call to complainant in mid January. Respondent offered that this was a conversation between friends while complainant said the conversation was "nothing too strange but uncomfortable overall". Complainant said he

didn't really have anything to say but that respondent seemed to keep the conversation going for what complainant felt was too long. This phone call was estimated to be around four to five minutes long.

4. Respondent initiated an unwelcome phone conversation of a sexual nature with the complainant on February 16, 2003. The conversation initiated by the respondent included the following statements:

- Respondent is "not a "fucking Tiger Woods fan" and "next thing you know they're going to be measuring his erection."
- Comment about a former student "servicing his latest find in LaCrosse"
- Former student is "like a dog in heat" who goes and "services young women"
- When asked how class is, Respondent answered "sex is good ... sex is good ... sex class....., it's great, we don't hold anything back"
- "I hear you pee in the shower", "I really like peeing in the shower, you get a good jet stream of pee and it's like a mini-orgasm."
- Respondent asked complainant, "When did you start wearing lipstick?" (When complainant asked what respondent was referring to, respondent referred to a picture of the complainant in the St. Cloud Times newspaper.

Respondent confirmed that he did say everything as reported by complainant with the exception of the comment about Tiger Woods' erection. He did not specifically recall saying it but agreed he could have made a comment like that.

5. Respondent sent an unwelcome email containing sexual content to complainant on February 17, 2003. The content of the email included reference to a dinner and conversation respondent had with a former student known by the complainant, which included referring to the former student: "servicing his latest find", "he is such a fuck'n whore! I love him! he's sheer fun!", and "he 'jacks off' in a sock" to stay awake when he's driving. Respondent also stated that he and the former student "glutted" themselves and drank "five splits of champagne".

Respondent stated that the content and language used in the phone conversations and emails were not a problem in and of themselves – only in that he misjudged the nature of his and complainant's friendship. Respondent referred to his communication with complainant as "guy talk" and "that's how guys talk to each other". Respondent said using the "F" word and comments such as "servicing his latest find" and "jacks off in a sock" is being blunt and direct with students.

INVESTIGATION FINDINGS

1. The phone conversations and emails from the respondent to the complainant appear not to have been welcomed by complainant and likely would support a finding of hostile environment type sexual harassment as defined in the Joint Human Rights Policy of the

College of Saint Benedict and Saint John's University. We also believe that respondent's conduct reflects a pattern of trying to engage the complainant in sexual conversation and fostered an unwanted and inappropriate faculty – student relationship.

2. Respondent's defense of the email and phone conversations as "guy talk" is not likely to be viewed as an acceptable defense because it does not reflect what would typically be considered as an individual's recognition of appropriate faculty/staff-to-student boundaries. The complainant reported that he was very disgusted, disturbed and distracted as a result of the sexual comments made by respondent. The potential for harm to complainant was further intensified in the eyes of the complainant due to the power differential between the complainant and respondent as reflected by role of the respondent as complainant's prior instructor, in his position as a department chair and because he is a member of the monastic community.

3. The special attention shown to the complainant while he was in respondent's class (photo on the overhead, play-by-play copies, personal comments about hair cuts, asking for complainant's autograph during final test), which was substantiated by other students interviewed, was reported by complainant as being unwelcome and as evidence of the potential for inappropriate teacher-student boundaries. This attention, coupled with respondent's communications after the course ended, shows a pattern of questionable conduct and judgment on the part of the respondent.

4. The investigation leads the human rights officers to express their general concern about what appears to be a pattern of conduct that could support claims of gender bias and male favoritism in the classroom. Some of the students who were interviewed concerning the allegations set forth in complainant's complaint volunteered that respondent rarely, if ever, talked to women in his classes when the actual class was not in session, as opposed to talking with men on a regular basis during the informal time just prior to the start of class. One such student also reported that student's impression that men seemed to receive the primary focus of respondent in his classes and that women are generally only asked questions that can be answered with one or two words while in the same classroom setting men tended to be asked more probative, open-ended questions.

5. During the course of this investigation, the human rights officers also became aware that the respondent may be in violation of the ethical guidelines (3.05) of American Psychology Association (APA) by placing himself in a multiple relationship of teaching and counseling students who are currently in his class.

6. In the process of interviewing witnesses for this investigation, other situations involving the respondent and current and former students disclosed a potential pattern of the respondent crossing appropriate teacher-student boundaries.

RECOMMENDATIONS FOR INFORMAL RESOLUTION

1) Respondent will continue teaching his courses until the conclusion of spring semester, 2003. After which point, he will agree to resign, or at the very least,

take an indefinite leave of absence from the faculty of the College of Saint Benedict and Saint John's University. Respondent would only be allowed to return from the leave upon his fulfilling the remainder of the recommended resolutions and would be dependant upon approval from Respondent's counselor, the OSB Abbot, the Presidents of St. John's University and College of Saint Benedict, the Provost of Saint John's University, the Dean of the College of Saint Benedict, and the Joint Human Rights Officers for the College of Saint Benedict and Saint John's University.

2) Respondent will immediately resign as chair of the Psychology department, but will retain administrative responsibilities related to Fall 2003 registration.

3) Respondent will agree to participate in and successfully complete personal counseling related to maintaining appropriate boundaries.

4) Respondent will not provide counseling services to any CSB/SJU students effective immediately. Respondent will hold one final closure meeting with the three current student clients Respondent is currently providing counseling. Closure meeting will be held in SJU Health Center with open door.

5) While continuing to teach during the remainder of the spring semester and in the event respondent is allowed to return to teaching at some later date, Respondent agrees to be bound by the following restrictions when teaching, advising, and/or communicating with students:

   a. There will be no social contact with any CSB/SJU students outside of the classroom.

   b. All email and phone communications by the respondent to students must relate to current coursework and all emails must be copied to the new department chair or the chair's designee. All student phone inquiries related to other psychology department issues will be re-directed to the new department chair or the chair's designee.

   c. Meetings with students must be related to coursework and should take place in open-door settings.

   d. The current no-contact order between the respondent and the complainant will remain in effect indefinitely.

6) A copy of the complaint, the email of February 17, 2003, and the resolution agreement will be placed in the respondent's file that is retained in Academic Affairs. A copy of this resolution agreement will be placed in respondent's personnel file with the name of the complainant blacked out.

7) The respondent will sign a waiver allowing the University to disclose to prospective employers the reason for his removal from the CSB/SJU faculty.

8) The respondent will communicate a brief statement to his current students to make them aware of a complaint that has been filed and to serve as an apology for crossing appropriate student/teacher boundaries. This statement will be jointly prepared by the respondent and the human rights officers.

9) The complainant will be afforded the opportunity to meet with the Abbot of the Order of Saint Benedict, the President, and the Provost of Saint John's University upon completion of the human rights complaint resolution process.

Per the joint human rights policy, if the complaint has not been, or in the opinion of the human rights officers cannot be, resolved through this Informal Resolution, the complainant may proceed to the Formal Complaint Stage of the Joint Complaint Procedure for Human Rights Violations. The request form for the formal complaint stage must be filed within 15 business days following the completion of the informal complaint stage.

The parties agree to abide by the Confidentiality and Retaliation provisions of the Joint Human Rights Policy.

Accepted by Respondent:

Bruce L. Wollmering, OSB

Date: 04/08/03

Accepted by Complainant:

Date: _____

Faculty/Staff Human Rights Officer

Date: 4-8-03

Student Human Rights Officer

Date: 4/8/03

Disclosure Notice COPY

I authorize representatives of Saint John's University to disclose to prospective employers the reason for why I am taking an indefinite leave of absence from the faculty of Saint John's University. This information will only be provided upon the receipt of a bona fide pre-employment reference inquiry.

The following information may be provided to prospective employers:

Father Bruce Wollmering was placed on an indefinite leave of absence at the end of Spring 2003 semester as the result of a human rights complaint where he engaged in hostile environment type sexual harassment of a student.

Fr. Bruce Wollmering OSB
F. Bruce Wollmering

04/08/03
Date

Copies: F. Bruce Wollmering
Academic Affairs
Human Rights Office
Personnel File

25 April 2003

MINNESOTA BOARD OF PSYCHOLOGY
Attn: Review Committee
2829 University Avenue SE #320
Minneapolis, MN 55414-3237

Dear Members of the Review Committee:

After consultation with a colleague, I am submitting the following confidential self-report.

This morning, Friday, April 25th, 2003, I received my signed copy of the confidential informal mediation process of a Human Rights complaint that was brought against me on February 21th 2003, by a former male student Fall Term 2003. The complainant alleged unwelcome "hostile environment and sexual harassment" in the classroom, and in two subsequent phone calls, one in January, and one on February 16th, after the class was completed. The complainant also cited unwelcome emails of January 19, 2003, and February 17th 2003. I was unaware any of the foregoing activities were unwelcome or of a hostile or harassing nature until the complaint was filed.

After about a six week investigation, and as part of the "Recommendations for Informal Resolution", I was allowed to finish teaching the two psychology courses I am currently teaching this term with some restrictions. After that I was asked and agreed to take "an indefinite leave of absence from the faculty". At this point in time I have requested a full year leave for 2003-2004 to be reviewed at the conclusion of the year. I have also been asked and agreed to resign as department chair, which I have in the third year of my third term of nine total years. I have been asked and have begun personal counseling related to maintaining appropriate personal boundaries. I have completed five sessions to date with a therapist in St. Cloud who specializes in sexual abuse, victimization, and boundary issues. I was also asked and agreed not to provide counseling services to any CSB/SJU students effective immediately after holding one final closure meeting with current student clients which I did.

All of the mediation process and the mutually signed recommendations for the informal resolution are in a strict confidential mode.

Please advise if there are any further steps the review committee and/or I should take at this time.

Most Sincerely,

Bruce L. Wollmering, OSB, PhD, LP
Associate Professor of Psychology
MN State License # LP1875

MINNESOTA BOARD OF PSYCHOLOGY

2829 University Avenue Southeast
Suite #320
Minneapolis, Minnesota 55414-3237
(612) 617-2230; FAX (612) 617-2240

Minnesota Relay Service:
1 (800) 627-3529

PERSONAL AND CONFIDENTIAL

April 28, 2003

Bruce Wollmering, Ph.D, LP
St. John's University
Collegeville, MN 56321

Dear Dr. Wollmering:

This letter acknowledges receipt of your self-report to the Minnesota Board of Psychology (Board). Reports received alleging violation of the Psychology Practice Act are referred to the Board's Complaint Resolution Committee and the Attorney General's office for review and processing.

Under Minnesota Data Practices Act, Minn. Stat. Ch. 13 (1996), information supplied to the Board as part of an active investigation is classified as confidential. This information can be disclosed only to certain people and offices, including the Board of Psychology, its staff, the Attorney General, and other health licensing boards and law enforcement agencies where appropriate. Should this matter eventually go to a contested case proceeding the information may also have to be disclosed to the Office of Administrative Hearings and any reviewing court.

When the matter has been concluded, you will be notified in writing of its disposition pursuant to Minnesota Statute Section 214.103, subd. 9. If additional information is needed, you may be contacted by telephone or in writing.

If you have any questions, please contact me at the address or telephone number above.

Sincerely,

Patricia LaBrocca

Patricia LaBrocca
Regulations Analyst

An EOE/AA Employer
Printed on Recycled Paper

Saint Luke Institute

July 16, 2003

Right Reverend John Klassen
St. John's Abbey
PO Box 2015
Collegeville, MN 56321

Dear Abbot Klassen:

Thank you for your recent contact. We have Reverend Bruce Wollmering scheduled to begin the evaluation process on Sunday, July 27, 2003. The evaluation summary is scheduled for 9:15 a.m. on Friday, August 1, 2003. Once travel arrangements have been made, please give us a call to arrange for transportation to and from Saint Luke Institute, if needed. When departing from the Institute, please allow three hours before scheduled flight for travel time to airport.

Enclosed please find a brief form to be completed and faxed or mailed to the Admissions Office before Bruce's arrival. This form should be completed by the client, if possible. Also enclosed is a brochure containing information on the evaluation process for both yourself and Bruce.

If I can be of any further assistance to you, please don't hesitate to call me at

Sincerely,

Michelle Short

Michelle L. Short
Office Manager
Admissions Department

8901 New Hampshire Avenue • Silver Spring • Maryland 20903 •

Saint Luke Institute

July 16, 2003

Reverend Bruce Wollmering
St. John's Abbey
PO Box 2015
Collegeville, MN 56321

Dear Bruce:

We have you scheduled to begin the evaluation process on Sunday, July 27, 2003. The evaluation feedback session is scheduled for 9:15 a.m. on Friday, August 1, 2003.

When scheduling your travel, please try to arrive by 6:00 p.m. on Sunday. When departing from the Institute, please allow at least three hours before your scheduled flight for travel time to the airport. In order to assure pickup, travel needs to be received in the Admission Office at least 72 hours before date of arrival.

Enclosed you will find a brief form to be completed and faxed or mailed to the Admissions Office before your arrival at Saint Luke Institute. Also enclosed is a brochure containing information on the evaluation process.

Feel free to contact either myself or at if you have any questions or concerns.

Sincerely,

Michelle Short

Michelle L. Short
Office Manager
Admissions Department

8901 New Hampshire Avenue • Silver Spring • Maryland 20903 • (301) 422-5429

SAINT JOHN'S ABBEY

BOX 2015
COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

July 22, 2003

Ms. Michelle Short
Office Manager, Admissions Department
Saint Luke Institute
8901 New Hampshire Avenue
Silver Spring, MD 20903

To the Evaluation team:

This is a letter giving background information for **Father Bruce Wollmering, OSB's** evaluation, which is scheduled for July 27 – August 1, 2003. I have known Bruce since 1963, my freshman year at Saint John's Prep School, during which he was a coach for my intramural football team. Because of our mutual farm background, Bruce and I have always had a positive relationship.

Father Bruce has a PhD in psychology and has taught a course on human sexuality for many years in our undergraduate program. He has also counseled extensively over the years.

I wish to describe three different incidents that are indicative of a problem that Bruce has with boundaries. The first occurred in late July or early August of 2002. On a bright, sunny day, Bruce was sitting in front of the student center with a community member and another student. A second student familiar to Bruce was approaching, just having come from a swim in the lake. The monk reported to me that Bruce was commenting on the young man's physique as he approached and when he came close to join in the conversation, Bruce put his arm around him, put his hand on his behind, and then put his hand over his chest. The monk who was present was very upset by this behavior and reported it to me. I met with Bruce and presented him with the described behavior. He acknowledged it and said that he was acting out of a refusal on his part to be able to show affection to students. When I challenged this in terms of appropriate boundaries, Bruce was cooperative and agreed to be vigilant about his behavior.

In early September of 2002, just as classes were beginning, it was a beautiful, warm Tuesday afternoon. Bruce was going past one our student residences and one of his student friends was sitting out in front. Bruce was went into the monastic dining room (it was the one night during the week that we have wine with the meal), picked up a bottle of wine, two glasses, and went back out to residence and was in public sharing a bottle of wine with the student. Two of our confreres saw this and later challenged Bruce on this behavior. Bruce understood the boundary problem after the fact.

In February of 2003 Bruce sent an e-mail to a senior student , ayer that, in combination with an earlier phone call and other behaviors, so unnerved the student that he filed a complaint with the Human Rights Officer. As a result of that complaint, Bruce agreed

PHONE 320 363-2544 FAX 320 363-3082

to take a leave from teaching for at least one year and to seek counseling. Bruce has been very cooperative in all of this and has been working a therapeutic program since March 2003.

The e-mail that Bruce sent to the student is as follows:

-----Original Message-----
From: Wollmering, Bruce
Sent: Monday, February 17, 2003 6:59 AM
To:
Subject:

I'm resending the email I referred to yesterday in our phone conversation. You probably did get it but forgot given all the 'fan mail' you probably receive on a daily basis ! ? ☺ Nice connecting with you. I miss seeing you in class. You'd love sex class I think. and I had a wonderful two and a half hours together.
We went to Red Lobster for dinner. I gave him your greetings. He was on his way back from Lacrosse, WI to Fargo, ND after 'servicing' his latest find. That's about a
six hour plus trip one way each weekend. She's apparently very special and might be "THE ONE" he says! He is such a fuck'n whore! I love him! ☺ He's sheer fun!

Anyway at we had five splits of Korbel champagne, steamed mussels, and two full dinners for the price of one since they goofed the original order. We were glutted when we left. I went to bed, he had a two plus hour drive ahead of him. I presume he made it without falling asleep. He says he 'jacks off' in a sock when he starts feeling tired or groggy! Whatever works to be safe! Have good week, and a victorious remaining season. Bruce, osb

I am asking for the evaluation at this point because I am looking for a broader context for Bruce to reassess his relationships with young men and with members of the community. Bruce and I have spoken directly about the fact that people are often not able to sort out when he is a monk and a priest and when he is being "one of the guys." The student above was angry and frightened but many others may be confused by language and behavior.

Finally, for some years now, Bruce is in the habit of completely ignoring some community members. It is as if they do not exist. In many cases, they have no idea what has triggered this response. I have not spoken to Bruce about this issue but believe that addressing it is an important part of renewal.

I hope that this letter gives you enough background information for the evaluation.

Sincerely,

+ John

Abbot John Klassen, OSB

Saint Luke Institute

June 27, 2003

Right Reverend John Klassen
St. John's Abbey
PO Box 2015
Collegeville, MN 56321

Dear Abbot Klassen:

Thank you for your recent contact. We have Brother Bruce Wollmering scheduled to begin the evaluation process on Sunday, July 27, 2003. The evaluation summary is scheduled for 9:15 a.m. on Friday, August 1, 2003. Once travel arrangements have been made, please give us a call to arrange for transportation to and from Saint Luke Institute, if needed. When departing from the Institute, please allow three hours before scheduled flight for travel time to airport.

Enclosed please find a brief form to be completed and faxed or mailed to the Admissions Office before Bruce's arrival. This form should be completed by the client, if possible. Also enclosed is a brochure containing information on the evaluation process for both yourself and Bruce.

If I can be of any further assistance to you, please don't hesitate to call me at

Sincerely,

Michelle Short

Michelle L. Short
Office Manager
Admissions Department

8901 New Hampshire Avenue • Silver Spring • Maryland 20903 •

JBK

From: Steve Rossetti
Sent: Thursday, August 28, 2003 3:19 PM
To:
Cc: JBK; Steve Montana;
Subject: finances for incoming resident

Dear
I just spoke with Abbot John Klassen at St John's Abbey and they would like to send Fr. Bruce Wollmering for residential care; he has already been evaluated at SLI. We have agreed that they would pay the first $30,000 of his residential care and that Saint Luke Institute would absorb the rest of SLI costs (aftercare will be a separate concern). I also told the Abbot that they could stretch out the payments over time, interest free. So, we are looking forward to having Fr Bruce back here at SLI. many thanks. (I have info'd the Abbot on this email.)
Fr. Steve Rossetti

8/29/2003

JBK

From: Wollmering, Bruce
Sent: Friday, August 29, 2003 3:18 PM
To:
Subject: Southdown

Abbot John: I just received a phone call from Dr. Samuel Mikail, Clinical Director at Southdown, in response to an email I sent after leaving your office this a.m. In less than three hours from initial contact I talked to the 'boss'. I'm impressed. He asked the reasons for my requesting admission there, a brief summary of SLI report, and then requested I register mail him a copy of the written report which I'll do. After reading the report and ascertaining whether Southdown is the place for me, he'll request a conference call between himself, you, and me to set up specific expectations and goals. Target admission date would be October 28th. And yes, they have snow and cold during the winter there also. I'll keep you informed. Thanks again for this a.m. meeting also. Bruce, osb

JBK

From: Wollmering, Bruce
Sent: Wednesday, September 10, 2003 3:26 PM
To: JBK
Subject: FW: REGISTERED MAIL

Abbot John: I received the following email from Patty Roberts in Toronto at Southdown this afternoon. I'm very eager to go. I believe it's exactly what I need at this time in my life! Thanks for the support.
Bruce, osb

9-17-03
will call Wed
Keep open line

-----Original Message-----
From:
Sent: Wednesday, September 10, 2003 2:21 PM
To: Wollmering, Bruce
Subject: RE: REGISTERED MAIL

Hi Bruce,
Good news, Dr Mikail received your registered letter. After reading the report he felt that Southdown would be an appropriate place for you to be. So it sounds like all is okay for October 28th. I am the person who will be assisting you with your admission into the program. Please let me know how you will be getting here. If you are flying I will arrange for a taxi to pick you up at the airport. The 28th is the actual day you need to be here. In the morning we have people leaving and in the afternoon and evening new people will be arriving. If you are okay with communicating by Email I can send you a letter that will tell you what you need to bring for the program and I will be able to answer any questions you may have. Just let me know. It sounds a long way off now but the 28th will come quickly.
Talk to you soon,
Patty

-----Original Message-----
From: Wollmering, Bruce
Sent: Wednesday, September 10, 2003 10:45 AM
To:
Subject: REGISTERED MAIL

Good Wednesday morning from Collegeville USA! It's finally raining lightly here. There is heavy precipitation about 20 miles/32 kilometers west of here, but it can't seem to push its way to us. I just spoke with the postal clerk again and he has not been able to track the registered piece I sent almost two weeks ago. "It must be somewhere in the system" was his comment. VERY reassuring! ☹ Anyway, if you don't receive it in Friday's mail of this week, let me know and I'll FAX as Dr. Mikail originally suggested. Enjoy the rest of your week!
Bruce, osb

THE
Southdown
INSTITUTE

1335 St. John's Sideroad East
Aurora, Ontario L4G 3G8

Tel/Fax: 905-727-4214

September 15, 2003

CONFIDENTIAL

Rt. Reverend John Klassen, OSB
Abbot and Chancellor
St. John's Abbey
Collegeville, MN
56321 USA

Dear Abbot Klassen,

Thank you for entrusting Reverend Bruce Wollmering, OSB to our care in the Southdown Institute residential treatment program. As you know he will be entering on October 28, 2003. Prior to his arrival, there are a few things I would like to bring to your attention and solicit your support.

Our treatment philosophy is based upon the establishment of healthy adult behaviour and some responsibility for unstructured personal time is seen as advantageous to promoting the development of a healthy ministerial life. With that as a premise, there are parameters, however, to what we consider to be helpful to an individual who comes here for treatment.

In order to promote heightened interaction among the residents personal computers, cellular telephones, and personal televisions are not permitted. Also, while residents may be permitted to go to a movie or to some special event within the local area, frequent time away from the Institute is discouraged. Other than small outings, long distance phone calls, personal toiletries, and other personal effects, residents' living needs are taken care of in the overall per diem costs. As a result, residents are not in need of much money. A modest monthly allowance to cover these small items is sufficient. In the interests of promoting responsibility, we suggest that residents pay their long distance telephone calls from their monthly allowance rather than having the diocese or religious community billed. I am aware, however, that for various reasons this may not be possible. We are also asking that residents not bring their own vehicles. We do have two house vans that are available to those with valid driving licenses.

The consumption of alcoholic beverages is strictly forbidden. Also, should you have any concerns relative to credit card spending, insofar as this is possible, you may wish to ask the incoming resident to leave credit cards at home. Southdown cannot accept responsibility for credit card abuse.

Enclosed is a Southdown brochure that includes a Typical Schedule for a person in Residential Treatment and the Rate Schedule. If you have any questions or concerns about what would be advisable procedures as your member prepares to come for therapy here, please feel free to contact me or my assistant, Mrs. Patty Roberts.

Thank you for your support during this important time.

Sincerely,

Raymond F. Dlugos, OSA, Ph.D., C.Psych.
Chief Executive Officer

SEXUAL MISCONDUCT PROTOCOL FOR SOUTHDOWN RESIDENTS

The purpose of the protocol is to provide a single set of guidelines for clinical interventions and final recommendations for referring parties when instances of sexual misconduct are among the presenting issues for any resident. For the purposes of this protocol, sexual misconduct is constituted as follows:

1. Any indictable sexual offence under the criminal code in any juristicion in the U.S. or Canada (whether the person has acutally been indicted or not).

2. Any sexual behaviour deemed inappropriate and/or the result of a psychosexual dysfunction. This would include any of the specified DSM IV paraphilias that have been acted upon as well as sexual violations of professional boundaries.

3. Any gross sexual disorganization in affect, cognition, or behaviour that reasonably could be deemed to place that person or another at risk for sexual impropriety.

In these cases, the following guidelines will be addressed explicitly and in writing for the resident's file and will be discussed by the clinical psychologists at the Admission Conference. The questions should be answered to the satisfaction of the entire treatment team with any significant exceptions by clinical staff members noted.

1. Is the person able to acknowledge completely and satisfactorily all the sexually inaproppriate behaviour as identified in the presenting issue? Judgement on this point will be up-dated at regular intervals throughout the course of a resident's stay.

2. Can the person identify precipitating factors to the behavioural inappropriateness or misconduct? Is there a growing awareness of personal vulnerability in regard to the presenting issue?

3. Is the person able to be increasingly candid about his/her own sexual history in its entirety (not just the "problematic" areas)?

4. Can the person acknowledge his/her own sense of "victimization" (when applicable)?

5. Is there a growing sense of accepting personal responsibility for his/her actions and/or thoughts/feelings? Does he/she understand and accept responsibility for the harmful effects upon the victims of their actions.

6. Have all substance abuse (or dependency) issues been carefully assessed? Are they being thoroughly addressed? How will the future support be provided? Is there a specific plan to which there is full agreement and commitment in writing?

7. In the judgment of the Southdown team, has the person invested sufficiently in the entire course of therapy provided (individual, group, spiritual direction, etc)? Is there a sense that other intrapsychic issues (personality dynamics, depression, anxiety symptoms, etc.) have been addressed with seriousness and commitment?

8. Has information and education been provided regarding sexual development and organization? Sexually transmitted diseases? Have lifestyle choices been explored (e.g. celibacy)?

9. Has adequate medical and psychiatric consultation been provided in each and every case? Have psychotropic medications been considered and evaluated with regard to any specific psychosexual management for the future?

10. Does the resident agree explicitly to abide by any and all parole restrictions (if applicable)? Will he/she agree to disclose details of the presenting issue to a responsible other (preferably the referring party)? Will he/she agree to be professionally monitored upon any return to ministry? Will he/she agree never to be alone in the presence of the "target" population (where applicable)?

11. Is there a serious commitment to continued therapeutic involvement after leaving Southdown (as recommended by the staff)? To continued involvement in regular support groups (where appropriate, e.g. SLAA, SA, etc.)?

It is intended that each and every resident who is admitted to Southdown with presenting issues as described, will submit to a Clinical Psychologist's review utilizing these norms. The review will be noted "for the record," and used in all communications with referring parties and particularly with respect to any final treatment summary and recommendations made at Southdown.

JBK

From: Wollmering, Bruce
Sent: Wednesday, October 01, 2003 6:07 AM
To: JBK
Cc: Wollmering, Bruce
Subject: RE: October 28 - southdown

Abbot John: Yes, I have airline ticket in hand to arrive in Toronto Tuesday, October 28th, at 1:24 pm EDT, and has Goldstar Limousine scheduled to meet me at the airport to take me to Aurora. I also have a modest amount of Canadian currency to cover any tipping or costs at the airport in Toronto.

With regard to "raw data", as you know I have been very cooperative with the process since February 20, 2003, and plan to continue to do so. As for the release of any medical records I will follow standard protocol in such matters and sign any request for "Release/Request of Information" Dr. Sam Mikail, Clinical Director, and his staff at The Southdown Institute, would like to obtain either from St. Luke's, Rich Fingarson, or any where else. I would like Dr. Mikail and his staff to plan my program, and I will cooperate to the fullest of my ability. I hope that addresses your questions, John. Thanks! Bruce, osb

-----Original Message-----
From: JBK
Sent: Tuesday, September 30, 2003 4:48 PM
To: Wollmering, Bruce
Subject: October 28 - southdown

Hello Bruce --

I just wanted to confirm with you that you are planning on departing for Southdown Institute in order to be there on October 28, 2003. It sounds like it will be a good fit and that you are positive in your assessment of their approach to the work. When I spoke with _ she urged that you give Southdown permission to receive the raw data of the testing that was done at St. Luke's. That makes sense it to me, if it is alright with you. peace, +John

Called on Oct 8 —
Confirmed that Southdown should contact
wrt raw data from
testing when Bruce arrives for treatment

JBK

From: Wollmering, Bruce
Sent: Tuesday, October 21, 2003 2:35 PM
To: JBK

Abbot John: I just returned from my interview at the Attorney General's with the investigator representing the Board of Psychology.
She will forward her report to the Board who may or may not want to interview me in the spring when I return from Toronto. That piece is now in place also. AMEN to that! Departure is one week from today. I'm ready!
Peace.....Bruce, osb

THE
Southdown
INSTITUTE

1335 St. John's Sideroad East
Aurora, Ontario L4G 3G8

Tel/Fax: 905-727-4214

November 03, 2003

CONFIDENTIAL

Father John Klassen, OSB
Abbot
St. John's Abby
P.O. Box 2015
Collegeville MN 56321-2015

Re: Father Bruce Wollmering

Dear Father Klassen:

I am writing to advise that Father Wollmering has arrived at Southdown and has begun the process of adjusting to the demands and expectations of the program.

During his residency, Father Wollmering's psychologist, Shauna Corbin, Ph.D., C.Psych., will be communicating with you. Father Wollmering's progress will be reviewed on a bi-weekly basis by the full therapeutic team. Approximately four to six weeks after arrival, his status in therapy will be communicated to you. To prevent any breach of confidentiality, all correspondence will be shared with Father Wollmering for his review and comments prior to mailing.

Upon entering the final month of residency, Dr. Corbin will contact you to schedule a meeting time. At this meeting Father Wollmering's experience of Southdown will be discussed and appropriate recommendations will be made for future ministry and follow-up care.

We believe it is crucial to the healing process that, once having completed the residential treatment program, persons work diligently to consolidate the gains they have made as they return to their home settings. To that end, we provide 18 months of aftercare known as the *Southdown Connection*, a description of which is enclosed. Basically, we see treatment consisting of the 4 to 6 months in residency and the 18 months of aftercare, during which time the individual is expected to attend a minimum of two, and a maximum of four relapse prevention workshops. (A separate fee will be billed for each workshop attended).

We believe this full treatment regimen is effective in ensuring the ongoing recovery of the persons entrusted to our care. The *Southdown Connection* also invites your participation or that of your designee. This affords the person in diocesan or congregational leadership greater support and consultation in working with the former resident and provides the clinical staff with important insights relative to the person's recovery.

While our desire is to engage each former resident in continuing recovery through the *Southdown Connection*, I am aware that there may be situations which make this impossible. If such a situation exists, please let Dr. Corbin know.

CONFIDENTIAL

Southdown's commitment is to keep you informed at all times of Father Wollmering's progress. Should you have any questions or concerns of any kind, I invite you to contact Dr. Corbin who will be pleased to provide more information.

Respectfully,

Raymond F. Dlugos, OSA, Ph.D., C. Psych.
Chief Executive Officer

cc: Father Bruce Wollmering

encl

THE SOUTHDOWN CONNECTION
Description of Services

Admission into treatment at Southdown necessitates participation in two program components: a period of residency and a period of aftercare, The Southdown Connection.

DURING THE LAST MONTH OF RESIDENCY, THE SOUTHDOWN CONNECTION TEAM WILL:

- facilitate a transitions group to enable those terminating residency to move toward a smooth re-entry back home.
- assist in the writing of a personal "Covenant" as a commitment to the person's ongoing recovery and health.
- facilitate a meeting with the resident, primary therapist, and leadership representative for a close-out conference and discharge planning meeting.
- encourage residents to network with support systems in their area.

UPON DEPARTURE FROM SOUTHDOWN, THE RESIDENT WILL:

- participate in a minimum of two relapse prevention workshops within an 18 month period;
- participate in the first return workshop (6-8 months post discharge). This will include a 3 day program to be attended by the former resident and a 1 day program to be attended by their leadership representative;
- participate in the second return workshop (14-18 months post discharge). This will include a 3 day program attended only by the former resident. The leadership representative will be invited to participate in a clinical consultation interview on the third day of this workshop.
- These workshops are designed to ensure continued health and to consolidate gains made during residency. The clinical consultation interview offers an opportunity to address recovery concerns and re-entry issues.
- Should it be necessary for the continued recovery of the former resident, Southdown may recommend participation in additional relapse prevention workshops.

UPON RESIDENTS RETURN TO SOUTHDOWN, THE CONNECTION TEAM WILL:

- facilitate opportunities for former residents to assess their progress thus far and make the necessary adjustments for ongoing recovery and health. These include the former resident's: recovery issues; community/diocesan concerns regarding ministry and/or placement; Covenant review using a relapse prevention workshop; group psychotherapy institute; and a clinical consultation interview with a member of the professional staff together with the leadership representative or designee of the leadership.

EXTENDED SERVICES:

- The Southdown Connection Coordinators will be available to consult with former residents and leadership persons by telephone at any time.

Skudlarek, William

From:
Sent: Thursday, December 18, 2003 10:18 AM
To: Klassen, John
Cc: Reinhart, Dietrich;
Subject: Fr. Bruce decision

Dear Abbot John,

and I would appreciate a decision regarding Fr. Bruce Wollmering's intentions to teach or not to teach in the psychology department beginning next fall 04. I am assuming that he will not return to the psychology department, but I need to know rather than assume. Could this decision be finalized by January 15th? I hope this date is a reasonable expectation. Thank you Abbot John for your attention to this email.

My best,

Talk to Dietrich — get his call —
Make sure Bruce is on board —

Abbot John Klassen's private account

From:
Sent: Friday, December 19, 2003 10:46 AM
To: Abbot John Klassen's private account
Subject: FW: Confidential

-----Original Message-----
From:
Sent: Tuesday, October 14, 2003 4:35 PM
To:
Subject: Confidential

Dear
I left a phone message for you earlier today, but since I didn't get to speak with you directly, I wanted to leave you an email as well to let you know what's happened since our conversation yesterday.

I spoke with and we will have the information about BW removed from the psychology department's web page as you requested. The request for this change was made to IT services earlier today. I have asked to be informed when the change is made.

I also wanted to let you know that I spoke with President Reinhart's assistant, about your request to speak with the President. Since this is a human rights issue, the Human Rights Office has been asked by the President's Office to continue to work with you on addressing this issue. If there is a concern that you feel has not been addressed, and needs to be further discussed by speaking directly to President Reinhart, please let me know, and I will work with to arrange for you to speak with him.

Thank you for contacting us with this concern I sincerely hope we have addressed it to your satisfaction, and am sorry for any disturbance that this has caused you. Please know that if you have continuing concerns, I welcome you to contact me.

Sincerely,

Office of Student Human Rights and Diversity
College of Saint Benedict/Saint John's University

Abbot John Klassen's private account

From:
Sent: Friday, December 19, 2003 10:46 AM
To: Abbot John Klassen's private account
Subject: FW: Confidential

-----Original Message-----
From:
Sent: Monday, October 13, 2003 4:29 PM
To:
Subject: Confidential

Dear
Thank you for helping to process and work this situation out so quickly today. I just got off the phone with Bruce and he is agreeable to removing his name and information from the psychology web page.

Bruce asked that you contact and ask him to make the change to remove Bruce's information from the psych web page. Bruce felt that it would be best if you made the request to Can you let me know if you'd be willing to do this? I'd like to be kept in the loop as to when makes this change.

I will call tomorrow and update him. If you have questions, please contact me.

Again, thank you both,

Office of Student Human Rights and Diversity
College of Saint Benedict/Saint John's University

THE
Southdown
INSTITUTE

1335 St. John's Sideroad East
Aurora, Ontario L4G 3G8

Tel/Fax: 905-727-4214

January 19, 2004

CONFIDENTIAL

Father John Klassen, OSB
Abbot
St. John's Abbey
P.O.Box 2015
Collegeville MN 56321-2015

Re: Reverend Bruce Wollmering, OSB

Dear Abbot Klassen:

This letter is provided in summary of Father Bruce Wollmering's treatment program and progress during the first twelve weeks of his stay here at the Southdown Institute. The following comments reflect my own clinical impressions as his primary therapist and observations of other members of the treatment team with whom he works either individually or in groups.

As you know, Father Wollmering was admitted to Southdown following an evaluation at the Saint Luke Institute—an evaluation prompted by a complaint of inappropriate conduct towards a student. The diagnostic impressions emerging from his assessment included: Sexual disorder with compulsive and exploitive behaviors and unintegrated features, pathological gambling, and an occupational problem, all in the context of a Narcissistic personality disorder with histrionic and compulsive traits. To be ruled out was the possibility of alcohol abuse. Residential treatment was recommended and Father Wollmering elected to enter the Southdown program.

On the basis of the Saint Luke assessment, as well as preliminary experience with Father Wollmering in the program, several treatment goals were formulated: (1) diagnostic clarification to rule out alcohol abuse, (2) improved insight into, and management of, compulsive sexual and gambling behaviors, (3) improved understanding of personality factors contributing to his acting out and to his interpersonal difficulties, with a view to fostering more age-appropriate relationships, and (4) development of a more personal sense of God in his life. Father Wollmering's program is holistic and multi-disciplinary, utilizing a variety of treatment modalities and formats. In addition to his weekly individual psychotherapy sessions with me, he participates in an insight-oriented, psychodynamic psychotherapy group that meets five days per week and for which I am also one of the co-therapists. He engages in spiritual direction and a spirituality group, bio-energetic therapy, psychodrama, yoga, massage therapy and a variety of fitness activities. To target issues of sexuality and other compulsive patterns, he attends a weekly *Sexual Wellness* group and is part of the full Addictions track, which comprises a twice-weekly group and individual meetings with an addictions counselor. He also attends a rotating series of psycho-educational modules that include topics of codependency, dysfunctional family concepts, relapse-prevention and an introduction to cognitive-behavioral therapy as applied to a variety of problems. Optional activities include a poetry group, line dancing, and instruction in ceramics.

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Father Wollmering entered into the program willingly and declared his intention to be open to the process. He signed a release for a summary of his outpatient work with Richard Fingarson, LICSW and for the raw test data of the Saint Luke assessment, both of which have been received and reviewed. He expressed pleasure with the Southdown surroundings but admitted some unfamiliarity with the nature of the process, having come from an academic setting and accustomed to a different kind of work with his outpatient therapist.

The first several weeks of Father Wollmering's stay were characterized by a buoyant mood and tendency to function in his group psychotherapy in a rather intellectualized manner, in which his style was something of a 'teacher.' He could be dramatic in illustrating or making his points. It was difficult for him, however, to engage affectively with others or with his own underlying issues. He has struggled in particular with our psychotherapeutic relationship, objecting to interruptions during his participation in the psychotherapy group and seeking affirmation for his efforts that he feels is not forthcoming. For an extended time, he fell virtually silent in the group, unwilling to risk further challenge and stating that he did not know what to do. He has recently become more active again, but still finds it difficult to access and share his own vulnerabilities.

Diagnostically, as suggested by the assessment report, Father Wollmering's adaptive difficulties appear to be driven mainly by characterological issues, that is, by aspects of personality that are deeply ingrained and compatible with his view of himself. He is highly defended and, with the exception of his upset regarding our relationship, has thus far appeared to be generally free of distress. Regarding the ***question of alcohol abuse***, the information provided by Father Wollmering does not suggest a pattern of abuse, although he acknowledged that there have been times in his life when his usage escalated. He does not consider it a problem and stated that he limits his intake to one double cocktail an evening. Whether this pattern nonetheless functions to assuage social discomfort or deal with other dysphoric feelings is undetermined.

With respect to addressing ***compulsive sexual and gambling behaviors,*** Father Wollmering has been candid about both, although he has not thus far dealt in detail with the issues and role of his gambling. The greater focus by far has been on his extensive sexual history, which has a highly compulsive and undifferentiated quality. He recently completed a comprehensive review for discussion with his addictions counselor, per the enclosed Sexual Misconduct Protocol. He has spoken of his experiences to a limited extent in his psychotherapy group and to a greater extent in his addictions and *Sexual Wellness* groups. There is a certain exhibitionistic quality to his self-disclosures and he admitted to some pride in overcoming what he perceived as the repressive attitudes of the church and his early development. He speaks of a pervasive suspicion that others' interest in him is sexually driven, yet at the same time seems gratified by the interest. He has described some experiences of repeated molestation in his early formation that might be expected to be very troubling to him, but that seem instead to have created a deep cynicism and a way of excusing his own behavior.

By his own account, Father Wollinger has not been sexually involved with anyone for the past twelve years, though it appears that he discontinued his promiscuous behavior out of fear for his health rather than because he felt it was wrong. He was heavily challenged in some of his treatment groups for his apparent lack of feeling about his actions and for a seeming absence of empathy. Denial of having sexual problem is still prominent, while his egocentric perspective is

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a limiting factor in his ability to understand the significance of his behavior or the harm done. With respect to the complaint that precipitated his referral, he has acknowledged the inappropriate and 'adolescent' style of his relatedness to his students, as well as the gratification in being sought out by them. At the same time, he remains puzzled by the negative reactions to what he insists were non-sexualized overtures made in the context of a "friendship." He admits to coarse and sexualized language at times, including in the treatment milieu, and states that he is better monitoring himself. His insight into both the blatant and subtle breaches of professional and personal boundaries is very poor, however, and his judgment compromised.

Another major focus of treatment, with which Father Wollmering concurs, has been to increase his ***understanding of personality factors contributing to his acting out and to his interpersonal difficulties.*** He appears to accept the diagnostic impression of a narcissistic personality disorder with obsessive-compulsive and histrionic features. As a psychologist, he expresses a somewhat facile understanding of these dynamics, noting that his grandiosity and excessive need for attention and affirmation compensates for his underlying sense of insecurity and fear of criticism. There is reason to believe that he indeed suffers anxiety about himself and others, but his defenses interfere with his awareness and it is not clear that he is motivated to change anything for other than external reasons. He admits to being dramatic, perfectionistic, impatient, blunt and often viewed by others as arrogant. He devalues and dismisses ("deletes") those whom he experiences as threatening or by whom he has felt rebuffed. Though he speaks of these as issues in need of work, it is difficult for him to enter into the details of his inner experience in this regard. There is a marked detachment in his manner of speaking—whether referring to his conflicts with others, the impact of his parents' sudden death three years ago, or the implications of his behavior.

Father Wollmering appears to struggle more with relationships than he is aware or can allow himself to admit. While he speaks of having a few deeply intimate friendships, he has gravitated towards younger people throughout his career and has virtually 'erased' from his life many members of his own Community whom he dislikes or with whom he is at odds. A parallel process has been observed in the treatment milieu, where he has reacted with dismissive, angry and abrasive responses to those whom he feels have intruded upon him, interfered with his desire for undisturbed time and space, or challenged and confronted him. He is highly self-referenced, controlling and—by his own admission—does not handle criticism well. Even mild challenges are experienced as attacks and sources of humiliation that he counters with retaliatory remarks or seemingly nonplussed comments that are infused with underlying anger. He recognizes his impulsive reactivity and his tendency to respond to people in extremes, but either he does not have a good self-observing capacity in this regard or else he chooses not to curb himself. Recently, he has sought feedback from others when he senses that he has been insensitive or heavy-handed. He is attempting to address selected interpersonal conflicts in his group psychotherapy, and while the emotional depth of his efforts is unclear, but they are worthwhile. Unresolved and unprocessed antipathies absorb considerable energy and have inhibited his ability to do his own psychological work.

Within the program, Father Wollmering has made a few friends, but they are generally peers who provide the positive feedback and affirmation on which he depends for an adequate sense of self. Because his need to feel admired and special is great, he does not necessarily recognize more subtle or indirect forms of affirmation and may underestimate or fail to notice positive

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signals from others. He states that he would like to cultivate age-appropriate relationships, but also admits that he is uncomfortable in close relationships. Indeed, much about his style of relatedness succeeds in keeping people at a distance. The impression is of a lonely man who has alienated or intimidated many of his fellow residents and who relates on a relatively superficial level with most. Of note, he has left the grounds for leisure excursions only three times since his arrival, an atypical pattern for those in the program.

Finally, Father Wollmering recognizes that ***recovering a more personal sense of God*** in his life is the core question of his priesthood. He acknowledges that he has lost his sense of God, other than a nominal and humanistic sense of wonder in nature. He continues to express his desire to focus on his relationship with God, and while he has moved away from sacramental functions, the meaning of his priesthood will emerge from this more fundamental question of his spiritual relationship. What is true interpersonally is also true spiritually. He does not find it easy to name his own sense of identity, but tends to describe who others think he is. In his spirituality group he is fearful of sharing highly personal experiences of God lest he feel foolish. Nonetheless, he has noted some moments from the group that have moved him and which he has been encouraged to revisit. He appears to be trying to establish more rhythm to his daily prayer.

As is evident, Father Wollmering has not found it easy to make himself vulnerable to others and to the painful process of self-discovery. The makeup of his personality makes it difficult to open himself in a trusting way and to receive others as they are. In the past two weeks, following my expressed concern as to whether treatment is proving beneficial, he appears to be making more intentional efforts. Members of his addictions group have noticed that he is trying somewhat harder. How much of this is compliance and how much is motivated for his own sake is unknown. There is still a discrepancy between his own favorable view of his progress, however, and the impressions of the treatment team. Following our scheduled conference call, team members are willing to meet with him to try to provide some direct feedback, which it is hoped he can use to advantage. A recommended length of stay has yet to be determined.

I look forward to our conversation and further invite you to be in touch at any time with concerns that may arise.

Sincerely,

Shauna Corbin, PhD

Shauna Corbin, PhD, C.Psych.
Psychologist

The content of this letter has been reviewed and approved by the Chief Executive Officer.

R S Dlugos

Raymond F. Dlugos, OSA, PhD, C.Psych.
Chief Executive Officer

cc: Fr. Bruce Wollmering

Abbot John Klassen's private account

From: Wollmering, Bruce
Sent: Thursday, January 01, 2004 3:40 PM
To: Abbot John Klassen's private account
Cc: Wollmering, Bruce
Subject: RE: Happy New Year!!

Abbot John: Thanks for the New Year's greetings! Hope the rest of the schedule for New Year's Day went well for you!

I have jotted down FIVE (5) reasons NOT to return to undergraduate teaching over the past month and will share them with you. You may in turn share them with I'm also willing to communicate directly with her, but for now I suspect she'll be inundated with emails over the holidays and one of her secretaries might be culling through them and I'd prefer that not be privy to my reply.

I have NOT received my six week initial 'report' yet, although I'll be starting my eleventh (11th) week here next week. I still have one more modality (experience) to added, namely, individual bioenergetics in which one gives emotional expression to experiences in one's body. I was just added to psychodrama last Wednesday. When individual bioenergetics is added that will complete pretty well the various modalities I will be expected to avail myself of. I have spoken briefly to a few of the therapists regarding future assignments, but they are very reluctant to address that issue so early in the program, and prefer to address that issue in the 'close-out' which takes place one month before departure with the resident's religious leader. Here are my thoughts for next year:

1) I will enter my 65th year of life in the Fall 2004. If I return to undergrad teaching I might well be 'locked in' for the next 6-8 years eliminating all other possibilities.

2) I am very leery of s reaction(s) if he learns I'm back teaching undergraduates. Your point as well. He could potentially put the abbey, the university, you, and me in a very difficult position.

3) I am still very concerned about s indefatigable and untiring animosity toward me--which is unneeded, unwanted, and undeserved. Nevertheless, it is a reality and I don't think he'll give up.

4) Research opportunities for undergraduates is the 'name of the game' these days. I have not done, and do not intend to do, serious publishable research in collaboration with undergrads.

5) I would like to keep open the possibility of other attractive options for the future, namely:

a) **work with ISTI given my recent experiences and interest in the area. I was asked by after last summer's workshop if I'd be interested in working with ISTI in the future, and I told her I would be.**

b) **working and teaching in the graduate school. Both n and approached me last Spring about my interest in teaching Group Dynamics for graduate students--one of my specialities, and the counseling and pastoral preparation sequence--basic counseling skills class, grieving and loss bereavement, sexualtiy, etc. This year they are flying someone in from Oregon or Washington state to do this function. I expressed**

interest in such a possibility. As far as I know they are considering this option. However, it may be the decision of the staff here that I NOT teach at any level for general safety purposes and considerations.

c) **I certainly would be interested in continuing my work with the Aboretum Council and with Forest & Lands. My first interest was biology, but it never materialized.**

I hope this reply gives you some indication of my thinking at the moment. As I say, it's a bit early in the process here to eliminate or include any options for the future until the staff here has a clearer idea of who I am and how I think and operate. Personally, I am feeling very good about the process and look forward to continued intense work here. PEACE.....Bruce, osb

1/2/2004

Abbot John Klassen's private account

From: Wollmering, Bruce
Sent: Friday, January 09, 2004 9:58 AM
To: Cahoy, Bill
Cc: Abbot John Klassen's private account

Bill: Your forwarded Christmas card arrived this past week. Thanks for thinking of me. It meant a lot!

I hope the New Year has greeted you well, if not warmly. I had been thinking of contacting you anyway, to state that I'm still interested in working in the Graduate School of Theology is some capacity. and others spoke to me last spring about the proposed curriculum revision that would require Group Dynamics as part of the program for those in Pastoral Ministry at least, if not others also. and I spoke about the possibility of teaching the "Counseling Skills" and related topics for graduate students. I also expressed an interest to her about working with ISTI when she brought it up at the end of the Summer workshop I attended and participated in, and attentively listened to your 'every' word!

I will enter my 65th year this coming fall, and think that if I'm going to make any kind of career adjustment it is high time to do so. I have shared those feelings and thoughts with Abbot John recently, and I suggest that you confer with him directly if you and the graduate faculty have any interest in my participation in your program.

It's frigidly cold in Ontario at the moment, and I see and hear the same if true for Minnesota! All the best for the 'spring' term! This too will pass--and spring flowers will emerge! Bruce, osb

2/4/2004

Skudlarek, William

From:
Sent: Friday, January 30, 2004 4:12 PM
To: Klassen, John
Cc:
Subject: thank you and a request for guidance

Dear Abbot John,

Thank you for forwarding a copy of Fr. Bruce's correspondence with you. It is obvious from his correspondence that Fr. Bruce would prefer to do something other than return to the psychology department. I support Fr. Bruce's decision. I will need a letter from Fr. Bruce requesting retirement. I assume that I would be the one to ask him for this letter. Is my assumption correct? I must have all my formal paperwork completed in order to work with the department for a permanent replacement. In closing, thank you in advance for your guidance.

My best,

Notes on conversation with Shauna Corbin and Bruce Wollmering

The conversation was of a 45 minute duration on February 10, 2004. It followed a full one hour conversation with Shauna Corbin on Monday evening, February 9th.

The three-way conversation was surprise to Bruce and he registered it, not angrily but to note it in passing. My gut response was good – a few more surprises may get a more realistic emotional response.

Shauna asked Bruce to report on the results of his meeting with the full team and with then reporting on the meeting to his group. Bruce said that the data indicates that he is not addicted to alcohol, though he may use it heavily at times. He also reported that the data indicate that he is not addicted to gambling, though he is pretty impulsive at times. Shauna noted that it is not only the gambling by itself but the fact that he was accompanied by a college student a number of times. It was an occasion to be with a young person.

Bruce reported on his own efforts to become more aware of how dismissive he is of people that he either doesn't know or does not want to encounter. A friend of his told Bruce that he is the only person he knows who enters a room assuming they are all people he doesn't want to meet, and then has to search out those he might like. Bruce now knows that he is afraid to meet people, that he has a deep insecurity in meeting people in a fresh situation. I mentioned to him my default Stearns County shyness – that there is a part of me that is afraid that I don't measure up to the social expectations of the general population. I must admit that it has taken me years to realize that my social skills are not highly developed as say, but that I can start a conversation cold.

Abbot John Klassen's private account

From: Wollmering, Bruce

Sent: Tuesday, February 10, 2004 5:34 PM

To:

Cc: Wollmering, Bruce; Abbot John Klassen's private account

Subject: CONFIDENTIAL & PERSONAL

I had an unexpected and surprise telephone conference with Abbot John and my director today. Among various topics that came up was Abbot John's informing me that you had contacted him about my intentions with regard to the undergraduate faculty. As you surmised from my last communique with the Abbot, which he shared with you, I am NOT planning to return to the psychology department, nor the undergraduate college, for the reasons stated in that communication. I will write, and send by federal mail, a hard copy official letter stating my intent to resign. The Abbot concurs and is comfortable with this decision for the same reasons I stated earlier. This will free you to begin planning for staffing of the psychology department. All the best to you now and always! Fr. Bruce, osb

Abbot John Klassen's private account

From:
Sent: Wednesday, February 11, 2004 6:30 AM
To: Wollmering, Bruce
Cc: Wollmering, Bruce; Abbot John Klassen's private account;
Subject: RE: CONFIDENTIAL & PERSONAL

Dear Fr. Bruce,

Please know that I support your decision because of the reasons you cite in your communication with Abbot John. I encourage you to write a letter expressing your intent to retire rather than resign. The decision is yours to make, but retirement seems appropriate.

My best to you always!

-----Original Message-----
From: Wollmering, Bruce
Sent: Tue 2/10/2004 5:33 PM
To:
Cc: Wollmering, Bruce; Abbot John Klassen's private account
Subject: CONFIDENTIAL & PERSONAL

I had an unexpected and surprise telephone conference with Abbot John and my director today. Among various topics that came up was Abbot John's informing me that you had contacted him about my intentions with regard to the undergraduate faculty. As you surmised from my last communique with the Abbot, which he shared with you, I am NOT planning to return to the psychology department, nor the undergraduate college, for the reasons stated in that communication. I will write, and send by federal mail, a hard copy official letter stating my intent to resign. The Abbot concurs and is comfortable with this decision for the same reasons I stated earlier. This will free you to begin planning for staffing of the psychology department. All the best to you now and always! Fr. Bruce, osb

DEPARTMENT OF PSYCHOLOGY

Saint John's University
Collegeville, MN 56321-3000

College of Saint Benedict
St. Joseph, MN 56374-2099

13 February 2004

Dean
Quad 141
St. John's University
Collegeville, MN 56321-2000

Dear Dea

I will begin my 65th year of life this Fall 2004, and it seems appropriate after considerable reflection during my year of academic leave, to notify you of my intention of retirement.

Therefore I hereby give official notice of my intent to retire from the undergraduate faculty of St. John's University effective May 2004. I have been in consultation with Abbot John Klassen, OSB, over the past several months, and he concurs with and supports this decision. It seems like a natural juncture and a logical point in my life to move on to other opportunities that are available to me at this time. This decision would also allow you and the psychology department to seek a full-time replacement faculty member rather than rely on part-time adjuncts, if I were to continue teaching at a reduced load, which the current abbey policy allows for.

It is with confidence and assurance that I make this decision, even though I will miss working so closely with you in the future, as I have very much enjoyed in the past. I will, however, be working at St. John's and I am confident our paths will cross, and I very much look forward to those contacts.

Most Sincerely,

Fr. Bruce, OSB

Fr. Bruce Wollmering, OSB, PhD, LP
Associate Professor of Psychology
Licensed Psychologist

cc: Abbot John Klassen, OSB

Abbot John Klassen's private account

From: Abbot John Klassen's private account
Sent: Sunday, May 16, 2004 5:51 PM
To: Wollmering, Bruce
Subject: Things....

Hello Bruce –

Forgive my tardiness in responding to your e-mail. I hope the rest of the meeting on Saturday proceeded well and that the committees are moving forward. I was grateful for your presence there. We are clearly a key player in this initiative but we will have to get representatives from all the townships in order to work through the zoning issues.

Thank you for bringing me up to speed on your re-entry process. Please do contact Sr. Galen regarding the Jungian work as I know that it is particularly important to your understanding of your emotional and spiritual life. I meant also to thank you for your words at the reconciliation service during Holy Week. You expressed yourself well and it was heartfelt. It took a lot of courage to do that – thank you.

I am embarrassed that I have not met with you personally at this time. It has been a crazy set of weeks, with lots of stuff getting wedged in because of the Rome trip. I do want to get together with you in the days after retreat. Blessings on your ongoing work of recovery. +John

-----Original Message-----
From: Wollmering, Bruce
Sent: Friday, May 07, 2004 10:21 AM
To: Abbot John Klassen's private account
Subject:

Abbot John: FYI Since my return some five weeks ago, I have seen my therapist, once, my spiritual director, Pat McDarby, once, and my three person support team (Allan B., Richard O., David K.) once. All of the aforementioned have agreed to a monthly meeting. My support team feels welcome to approach me individually if they see cause to praise and/or confront. I've had two massages with Doug Peterson, and an acupuncture treatment with John for spring allergies once. I have attended morning, noon, and evening prayer on a regular basis, and have participated in the Eucharist on occasion. I have been at breakfast, and lunch regularly, and occasionally at dinner. I still intend to contact Sr. Galen Martini for some Jungian dream work in the foreseeable future.

The cemetery project is moving along nicely I think, and I'm doing my usual spring routine with the Bluebird trail, Purple Martins, fish, and monastery garden work. I feel I have a good balance in my life. I've received many positive remarks and comments since my return from confreres, especially after the Lenten communal penance service. I feel very supported and affirmed. Thanks for your continued support. Good health to you as well. Bruce, osb

Abbot John Klassen's private account

From: Wollmering, Bruce
Sent: Saturday, July 24, 2004 6:18 AM
To: Abbot John Klassen's private account
Subject: Update

Abbot John: I will attempt to make this "Aftercare Update" as concise as possible while conveying what I want to.

1) I continue implementing my aftercare "covenant" by:
   a. Meeting with my therapist I on a monthly basis
   b. Meeting with my spiritual director, Fr. Pat McDarby on a monthly basis
   c. Meeting with my monk support team on a monthly basis—Allan Bouley, Richard Oliver, David Klingeman
   d. Having a massage with on a monthly basis
   e. Having initiated dream work sessions with Sr. Galen Martini, OSB, at CSB on a weekly basis (Monday 7/26 will be our fourth session)
      [for discovering unconscious aspects of my person and personality for exclusion or integration]
   f. Continuing to attend divine office morning, noon, and evening on a regular basis
   g. Continuing to participate in the Eucharist several times a week
   h. Attending community meals of breakfast, lunch, and dinner daily most times
   i. Reading Sr. Mary Margaret Funk (Meg Funk) 's book *Thoughts Matter* for *lectio*
   j. Relating to confreres in a non-dismissive manner
   k. Maintaining and initiating 'age-appropriate' relationships
   l. Abstaining from gambling of any sort
   m. Abstaining from using sexualized language
   n. Drinking alcohol in a moderate amount
   o. Engaging in manual labor and/or administrative work daily in the Arboretum, Forest & Lands, and proposed cemetery project

As you did, I also received a letter from SOUTHDOWN earlier this month for a "Connections" visit in early October. Personally, I have no interest or intention of ever returning to Southdown during this life time. I have shared my thoughts on this with and my monk support team.

1) I think it would be a waste of money (several thousand dollars), and an egregious violation of poverty. (The community is already spending between $500-$600 a month on my aftercare depending on what payments are approved by SelectCare.)

2) I also think it would be a waste of time for me, and whichever 'leadership' person might also attend.

3) I spoke to returning "connections" folks each of the five months I was there and most, of the half or so who did return, described the experience as a waste of time or unnecessary. Those who do return are often priests who are assigned to outlying parishes in Canada or the USA with little other peer or colleague contact available to them, sisters who live alone in apartments and a great distance away from their leadership person(s), those with proven and acknowledged addictions that need regular monitoring, and finally, those whom the courts, legal restrictions, or other circumstances impose or require completion of the full program and aftercare returns to Southdown. None of these pertain to me in my estimation. Last, but not least, I am in full compliance with the recommendations made by Southdown: I will not be engaging in activities that might endanger or compromise my covenant, namely: 1) I will not be teaching undergraduate students; 2) I will not be engaging in psychotherapy with undergraduate students, 3) develop and maintain age-appropriate relation-ships. And though not a recommendation, I will not be engaging in priestly sacramental activities with college-aged students. Nor am I on any psychotropic medications, and hence do not require a psychiatric consultation.

Southdown readily acknowledges that it wants to reduce or eliminate recidivism at almost all costs. It's bad and discouraging for the person and detrimental to Southdown's reputation. Also, there is a proviso

in the official manual in each resident's room stating that for certain reasons a resident might not return for the "Connections" program offered by Southdown. Those reason(s) include of course support by the leadership person(s).

It would be my strong preference that you simply write a note to Southdown indicating that I'm working my aftercare program and covenant diligently in our community setting, and that you see no need or benefit for me to return for a "Connections" aftercare. If you do not agree with my position or rationale, or need more evidence, please feel free to contact any or all of the persons involved in my aftercare listed on the top of this memo. Also, I'm more than willing to discuss this face-to-face. If you insist under obedience that I return to Southdown in October I will of course.

With gratitude for all you've done, and the support you've given me, especially during this past year.
Fraternally, Bruce, osb

7/26/2004

SAINT JOHN'S ABBEY
BOX 2015
COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

September 16, 2004

Dr. Shauna Corbin
Southdown
1335 Saint John's SDRD, East
Aurora, Ontario
CANADA L4G 3G8

Dear Dr. Corbin:

Hello from Collegeville on a beautiful September morning. I am writing you with a follow-up request to **Father Bruce Wollmering's** therapy at Southdown and specifically his work with you as major therapist.

Father Bruce is returning to Southdown for a Continuing Care workshop from October 4-6. We have an External Review Board and I am asking you if you could draw up a Safety Plan for Father Bruce. That is, what is the level of risk for Bruce? What are the things he needs to avoid? What are the things he needs to do maintain a program of "sobriety?"

In August I received a letter from a graduate who has known Bruce over the past twenty two years. The letter outlined behavior patterns that are completely consistent with the inappropriate behavior that led to the sexual harassment charge in spring of 2003. This further allegation prompts me to ask if it is advisable for Bruce to be around undergraduates at all. For example, Bruce enjoys outdoor work in our woods and Arboretum, where there are many undergraduate men. Is this a risk or does Bruce understand enough about himself that he will not "glom" onto another student?

If you can put your thoughts on these issues into writing it would be very helpful to me. Again, thank you for the good work you did with Bruce while he was in treatment.

Sincerely,

+ John

Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082 E-MAIL abbot@osb.org

THE Southdown
INSTITUTE
1335 St. John's Sideroad East
Aurora, Ontario L4G 3G8
Tel/Fax: 905-727-4214

CONFIDENTIAL

September 30, 2004

The Right Reverend John Klassen, OSB
Abbot
St. John's Abbey
P.O.Box 2015
Collegeville, MN 56321-2015

Re: Reverend Bruce Wollmering, OSB- Final Letter

Dear Abbot Klassen:

I most sincerely apologize for the oversight and extreme delay in forwarding this final letter to you. I do recall that a specific post-discharge plan was discussed at Father Bruce Wollmering's closeout meeting with which he was in agreement, and trust that this was implemented. This summary is a review of his treatment here at Southdown, followed by the clinical team's recommendations. Much of the information will also be familiar to you from my previous written communication and our telephone conference calls. My comments are organized around the treatment goals formulated shortly following admission.

Goal 1. Diagnostic clarification: Rule out alcohol abuse / dependence. Father Wollmering did not believe he had a problem with alcohol. He admitted to episodic periods of excess, but linked it to situational factors and reported having been able to stop when he chose. In his work with his addictions counselor, the counselor eventually concurred and concluded that he was not alcohol dependent. The issue of drinking in the company of students was acknowledged, but not further explored, and Father Wollmering considered the question resolved. Indeed, his primary difficulties appear to be characterological in nature, constituting a narcissistic personality disorder with histrionic and anti-social features.

Goal 2. Improved insight into, and management of, compulsive sexual and gambling behaviors. Father Wollmering viewed his gambling behavior in much the same light as he did his drinking; that is, situationally determined and within his control to stop. Absent reports to the contrary, the addictions counselor again agreed that there was no evidence for an addictive pattern. The original diagnosis of pathological gambling could not be confirmed with the information available.

Father Wollmering's history of sexual activity, on the other hand, has a compulsive and undifferentiated quality. Speaking of that period in his life, his attitudes remained unchanged and he did not view his behavior as truly problematic or harmful. Instead, he was pleased

with his ability to have overcome the strictures of the church regarding sexuality, enjoyed the power of his physical attractiveness, and was gratified at being the object of others' interest and admiration. He reported that he had been abstinent from active sexual contact for the past twelve years, but poor judgment and weak boundaries reportedly persisted in his personal relationships with students and former students, for example, engaging with them socially and drinking and gambling in their company. He tended to rationalize or minimize the significance of these and other actions regarded by others as highly inappropriate. His abstinence apparently did not include sexualized talk, seductive behaviors or some forms of inappropriate touch.

Father Wollmering acknowledged the enlivening and rejuvenating effects of his affiliation with younger men, and it was a source of pride that they accepted him as a virtual peer. He did not distinguish, however, between relationships with them and with his age-peers, resulting in a serious blurring of boundaries regarding his role and responsibilities. In the treatment milieu as well, he seemed unaware of the inappropriateness of suggestive comments or overtures to others. In the latter part of his stay, following many heavy challenges, he began to consider the subtle and not-so-subtle ways in which he may have communicated messages of interest to others. By the close of treatment he was voicing agreement with the importance of cultivating more and healthier relationships with his confreres. He nonetheless expected to maintain his ties with students and graduates whom he had come to consider good friends. With respect to ongoing casual contact, he did not appear to appreciate the need for changing his usual social habits.

Goal 3. Improved understanding of personality factors contributing to Father Wollmering's acting out and to his interpersonal difficulties. Father Wollmering essentially agreed with the diagnostic impression of a narcissistic personality disorder, acknowledging that others often perceived him as dismissive and arrogant, although this did not seem to disturb him. At the same time, he stated that everyone liked him—perhaps an example of just how dismissive he could be of those who were at odds with him. In his own words, he simply "deleted" them from his mind. Father Wollmering was very aware of his strong need for attention, affirmation and approval, which was plainly observable in the treatment setting. With those who consistently gave him positive feedback, he maintained friendly, unconflicted and benign relationships. With those who challenged or disagreed with him, relationships quickly soured. Unfortunately, this became true of his primary therapy with me, and he found it difficult to trust and persevere in the process. A meeting was arranged with several team members during which several therapists also shared with him their major concerns and impressions of the impediments to his progress. He subsequently seemed to distance himself in other modalities. The one exception was his spiritual direction, in which he continued to feel a positive connection. He had accepted the team's feedback, but his hypersensitivity to challenge and real or perceived criticism interfered with his ability to make use of what he heard. In this sense he was unable to overcome his own defenses.

Most of Father Wollmering's interpersonal difficulties are a function of his personality. The strong narcissistic, histrionic and anti-social features that characterize his functioning compromise his relationships in general, contribute to acting out behavior, and limit his capacity for insight and empathy. In the latter part of treatment, he did make a more

consistent effort to contain himself, with the result that members of his psychotherapy group perceived a positive shift in attitude. At the same time, the treatment team's clinical impression was one of barely controlled hostility that continued to seep into his interactions and of superficiality in most of his relationships. There were one or two exceptions at any given time, including an older woman religious whose humor and bluntness he could accept, and a friendship with a male peer who was very affirming of him and who prevailed upon him for a professional favor. Father Wollmering did express his awareness that he tended to be very hard on others and intermittently tried to soften his approach and dealings with them, but it was difficult for him to sustain. Although he has his own inner pain and struggles, he does not allow himself to be vulnerable to others—or indeed to himself—and maintains instead an air of aloofness, detachment and imperturbability. This does little to foster the growth of intimacy in his life, but it appears to be his most resting state.

Goal 4. Develop a more personal sense of God in his life. This was the primary focus of Father Wollmering's work with his spiritual director and the area in which he felt the most movement. He was initially inclined to utilize readings and quotations a good deal, but was encouraged by his director to use his own words in sharing what touched him most. He was also encouraged to live his spirituality—to "put some weight on it"—through his personal relationships. For example, his vocational identity as a monk rather than as a priest means engaging with Community. Similarly, if he wishes to become more truly accepting of others as they are, can he feel more troubled about the ease with which he has dismissed them in the past? As he said of himself, he too easily compartmentalizes the different domains of his functioning. At the close of treatment, however, he began to refer to openings between the various parts of his life. He was supported in trying to widen these openings in order to achieve better internal integration and a more coherent sense of self.

There is no question that Father Wollmering is a bright and accomplished man with many gifts. However, while he recognized the difficulty that others had with him, there was little convincing evidence of his desire to change. There was a considerable discrepancy between his own positive estimation of his progress and that of the clinical team. He asserted growth particularly in the area of interpersonal relationships, yet it was minimally evident in the milieu or his therapy groups. He tended to split his interactions with others defensively, both staff and residents, and many residents found themselves in turmoil around him. With a few exceptions, he displayed little distress, limited insight, and low awareness or investment in his effect on others. An anti-social element to his personality was more evident over time. In the overall perspective, treatment appears to have had very little impact on him. While he has a good record of abstaining from full sexual activity, he is thought to remain at substantial risk for engaging in behavior similar to that which brought him to treatment.

In different ways, I believe that Father Wollmering and I were both disappointed that treatment was not a better or more helpful experience for him. He prepared a personal covenant that reflected his intellectual understanding of the central issues and included a statement of his intention to try improve his approach to Community life. Whether he can make this work remains to be seen, but if he does, it will also mean a number of relational losses with which he has to cope.

The following recommendations were discussed at the closeout meeting:

(1) Weekly individual psychotherapy to support Father Wollmering's stated wish to improve the quality of his relatedness, reinforce appropriate boundaries, and deal with transitional issues. He has confidence in an outpatient therapist with whom he worked prior to residential treatment and wishes to resume with him. The helpfulness of this process may be evaluated at the time of the first aftercare workshop.

(2) Development of a small, committed support group of fellow monks, who may serve a supportive/challenging function for him in lieu of an individual Support Person.

(3) Future ministry should not include direct work with students or young adults, nor should it include the practice of counseling or psychotherapy. This is compatible with Father Wollmering's current plans.

(4) Contact with students and former students should be limited, details to be further discussed with his leadership.

(5) Return for the *Southdown Connection* workshop in six months' time.

Thank you for your support of Father Wollmering's treatment. Please feel free to contact me or Louise Bray, his Aftercare Coordinator, with any questions or concerns that may arise.

Sincerely,

Shauna Corbin, PhD

Shauna Corbin, PhD, C.Psych.
Psychologist

cc: Fr. Bruce Wollmering

MINNESOTA BOARD OF PSYCHOLOGY

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November 15, 2004

Bruce Wollmering, Ph.D, LP
St. John's University
Collegeville MN 56321

Dear Dr. Wollmering:

The Complaint Resolution Committee received your letter in which you state that you wish to voluntarily terminate your license to practice psychology in the State of Minnesota. The Committee has decided to close the complaints against your practice so that you may voluntarily terminate your license. An official termination letter will follow.

For your information, all material related to a complaint received by the Board is classified under the Minnesota Government Data Practices Act as "confidential" while the complaint is in active status, and "private" after it is closed. As such, it does not become part of your public licensure file. Once it becomes classified as "private," any person may request to see copies of the data of which they are the subject.

If you reapply for licensure as a licensed psychologist in Minnesota, the complaints against you will be reopened and you will be asked to appear before a Complaint Resolution Committee to discuss the resolution of the complaint. Further, in applying for re-licensure you must meet all the re-licensure requirements, and must verify at that time that you did not engage in the practice of psychology in Minnesota since termination of your license.

Sincerely,

Gail A. Schiff

Gail A. Schiff
Regulations Analyst

File Copy

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THEOLOGICAL REFLECTION

by Bruce Wollmering, osb

Admission to Southdown

A former student from Fall 2002 brought a complaint of sexual harassment against me to the Human Rights Office of the university. This set in motion a process that resulted among other things in my coming to Southdown. The immediate consequences of the outcome of this investigative process were that I resign immediately as chair of the department of psychology, request an indefinite leave of absence from the faculty (at least one year), finish teaching my two psychology courses after publicly reading an "apology" in both classes addressing anyone who might have been offended by my behaviors (verbal and nonverbal) deemed to be offensive. I began weekly therapy locally prior to the officially agreed upon request, and saw a spiritual director weekly as well.

I felt humbled, humiliated, regretful, and apologetic for these actions on my part, and for the upset, distress, and anger the complainant experienced. I had no idea or intention of causing such an effect upon him.

In retrospect, I realize the basis of this and previous inappropriate verbal and nonverbal behaviors on my part, resulted from an early time in my life when I had been "humiliated" or "shamed". I was three years and two months old on Christmas Eve 1943, when Santa Claus brought me three willow switches from the tree in the back yard. It wasn't until July 22, 1986, that I discovered from my parents at breakfast, that toys were indeed littered under the Christmas tree on Christmas morning. I had no memory of such gifts. The branches or sticks had been intended as a "joke". What I have realized since is that I have been living the past sixty years of my life attempting to compensate for my "badness" with being "perfectly good" by becoming a priest and a religious. I was "ordained" emotionally at age three, and began "celebrating" Mass at age six with my cousins, replete with gold vestment and unleavened bread. I substituted God for my parents as the ultimate "provider" of reinforcement, recognition, and affirmation.

Theological foundations of my story

This early experience from 1943 provided the prototype of my relationship with God, namely to attempt to please God, myself, and others, as perfectly I was able. When that no longer proved to satisfy me relationally or otherwise, I looked elsewhere for substitutions to my "addiction to religion" in gambling, sex, and drinking. I was attempting to satisfy my neurochemical needs, usually partially provided for by relationships and intimacy to dispel loneliness and isolation, with these 'negative' addictions. I find great consolation in the scriptures about the forgiveness of the woman caught in adultery (Jn 8:7), and the Prodigal Son (Lk 15:24), in which are depicted God's ability and willingness to forgive the offender if not the offense. In my insatiable quest for gratification I realize in retrospect that I have not lived a celibate life in the past four decades, much less a chaste one. Prayer, instead of being the *Opus Dei* had all too often become the *Onus Diei*. Since my spirituality was never integrated with my sexuality, but compartmentalized separately, I allowed for little or no impact or influence of my prayer and spiritual life on my sexuality. Spirituality and sexuality were diametrically opposite. I truly had succeeded in compartmentalizing my life into separate, discrete, unrelated entities—priest and monk, professor and administrator, gambler, sexer, and drinker. I saw or felt little or no contradiction in acting upon each of these states independently of one another, and hence, saw or experienced no boundary violation when crossing from one to the other since they were perceived erroneously as separate, discrete, and related by me.

Plan of action

Upon reflection on all that has happened in my life, I now realize I need to embrace new goals and supports to be a more wholesome person. This realization is a composite of insights gleaned over the recent years, beginning with eight months of therapy at home, five months with my spiritual director at the abbey, the evaluation at St. Luke Institute in Silver Spring, MD, and my most recent residential four months at Southdown. My spiritual director here at Southdown, John Haley, and I agreed upon three goals for our work together. These goals resulted from my answers to the question Jesus posed to the blind Bartimaeus: "What do you want me to do for you?" (Mk10:51) My answers included: 1) who is God for me at this time in my life? 2) what viable workable spirituality can be fashioned that will supplement my basic monastic life, and meet my sensitivity and vulnerability needs for the support of others? 3) What do I want and intend to do about my status as a priest ordained on June 3, 1967, but which I have not been actively exercising sacramentally since 1983. My work at Southdown has resulted in the following progress with respect to these goals:

1) Through reading, reflection, and prayer I am rediscovering who God is for me. God is a composite of the 'God of Nature'—manifested partially in the *Magnalia Dei*, and, a personal God in the person of Jesus Christ who reveals Himself in manifold ways—especially in the person of others. "Jesus became human not to teach us how to be divine, but to teach us how to be fully and truly human" (Eugene Kennedy). "Who we are is God's gift to us, what we become is our gift to God" (Anonymous).

2) Through reading, discussion, prayer, and meditation I am in the process of rediscovering a spirituality that is sustaining and nourishing to and for me. It is more subtle and indefinable than before, but much more personal. My current daily morning practice includes reading poems by Rilke and/or Hopkins. In the evening before retiring I reflect on the readings for the next day's Eucharist, and pray Compline. I participate in the Eucharist on a regular basis. I need a more incarnationally or people-based spirituality. Back at the abbey I will attend morning, noon, and evening common prayer on a regular basis, as well as the community Eucharist.

3) Finally, I have through prayer and reflection discerned, that for now at least, I will not actively express my priesthood sacramentally. Perhaps sometime in the future this decision or position will change. Being a Benedictine monk is the expression and realization of my vocation at this time.

I am a firm believer in Alfred Adler's conviction that "All behavior is purposive, but not all behavior is purposeful". Most of my thoughts, emotions, and actions have had purpose or were goal directed in the past and present, but some of them did not reach or achieve the desired goals I had. I sabotaged myself on occasion despite my best intentions. I behaved "as if" I were teleologically on target, but often the target was a mirage, and/or my aim was misdirected.

My aim for the future is to allow my spiritual life to influence and impact all aspects of my life, and not just be one separate compartment. As I renovate my "house" that constitutes who I am and where I live my life, I need to realize and experience that I am one integral person who functions in many and diverse roles, but the bottom line is that I'm a committed chaste celibate. I now see myself experiencing God through prayer, meditation, and living a chaste communal life. My spirituality must impact all aspects or dimensions of my life including sexuality. No aspect of my life can isolated or excluded from the nourishing spiritual influence.

As I return to my abbey and monastic life, I am confident with God's help, I can face the challenges that lie ahead and greatly benefit from the support my brother monks will provide.

Scripture Quotes:

Psalm 139: "You have formed my innermost being; you knit me together in my mother's womb. I give you thanks...wonderful are your works."

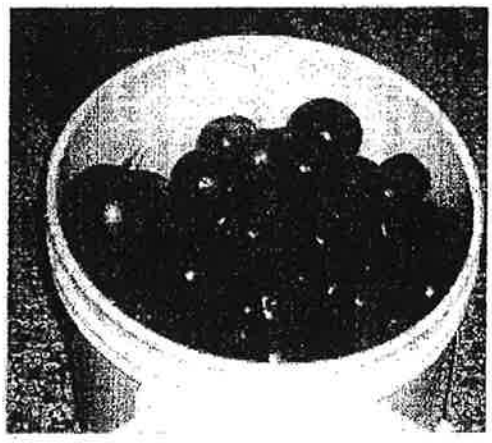
Mt: 7:1-2: "Do not judge others, so that God will not judge you, because God will judge you in the same way you judge others, and he will apply to you the same rules you apply to others."

Lk : 6: 37-38: "Do not judge others, and God will not judge you; do not condemn others, and God will not condemn you; forgive others, and God will forgive you."

Jn: 8:7: "Whichever one of you has committed no sin may throw the first stone at her."

Lk: 15:24: "This son of mine was dead, but now he is alive; he was lost, but now he has been found."

A pail full of Dunstan's vine-ripened tomatoes



Daniel Durken, OSB

"Some seed fell on rich soil and produced fruit . . .

". . . a hundred or sixty or thirtyfold" (Matthew 13:8).

by Bruce Wollmering, OSB

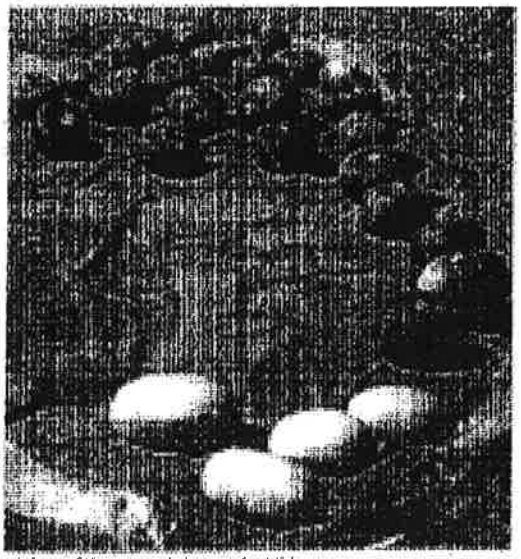
Summer 2005 presented the opportunity for six monks—**Linus Ascheman, Isaac Connolly, Andrew Coval, Dunstan Moorse, Raphael Olson and myself**—to practice our garden skills. Each of us took responsibility for our area and followed the full cycle of crop production from planting to weeding, watering and harvesting.

John Elton, Saint John's master gardener, served as consultant and **Jennifer Anderson,** dining service dietician, suggested which produce would best serve the kitchen's dietary needs. I served as produce production personnel coordinator and general manager of the project.

Linus specialized in four varieties of scrumptious tomatoes: Fourth of July, cherry, Early Pick and Big Boy. His plants yielded 220 pounds of full flavor tomatoes.

Andrew produced three varieties of hops for beer making, hundreds of Bolivian rainbow peppers and two bushels of Andean purple potatoes.

Isaac harvested one hundred pounds of Condor zucchini, sixty pounds of Yellow Crookneck summer squash, and forty pounds of Dusky eggplant.



Daniel Durken, OSB

A few of the squash harvested this summer

Dunstan managed a mix of vegetables and spices including carrots, yellow wax beans, kohlrabi, dill, chervil, Italian parsley and 290 pounds of thirteen Heirloom varieties of tomatoes. He also grew five varieties of flowers to be dried and pressed for greeting cards.

Raphael grew hundreds of gladiolas in a rainbow of colors to brighten the church, monastery and guest areas.

I supplied the salad table with 20 boxes of lettuce, 15 boxes of radishes and two varieties of peppers plus another 512 pounds of tomatoes (to bring our total to 1,022 pounds), 20 pounds of onions, 45 pounds of cantaloupe and over 1,500 pounds of winter squash. I also renovated the root cellar for winter storage.

With the 2,010 pounds of tomatoes produced in the abbey garden by **Brother Urban Pieper,** the grand total of juicy, red tomatoes harvested this summer is 3,032—over a ton and a half. **Brother John Hanson** harvested 25 bushels of apples from the abbey's orchard.

Produce from the efforts of these monks and other occasional helpers such as **Father Fintan Bromenshenkel** saved the abbey thousands of dollars in food costs plus offered meaningful manual labor and a close-up of the wonders of growth. We indeed plant and water but only God causes the growth (1 Corinthians 3:7). +

Bruce Wollmering, OSB, is chair of the Abbey Forest and Lands Committee.

OSB WOLLMERING_00315

CONFIDENTIAL

THE Southdown
INSTITUTE

1335 St. John's Sideroad East
Aurora, Ontario L4G 3G8

Tel/Fax: 905-727-4214

January 13, 2005

Abbot John Klassen, OSB
P.O.Box 2015
Collegeville, Minnesota
56321–2015

Re: Father Bruce Wollmering

Dear Abbot Klassen:

I am writing in response to your request for an update regarding Father Bruce Wollmering's progress at the time of his return for the Southdown Aftercare Workshop this past October. As I mentioned in our telephone conversation, the most current and immediate information regarding Father Wollmering's functioning and level of risk will most likely come from his outpatient therapists. Nonetheless, I am glad to share with you my impressions based on the brief written feedback forwarded by his confreres and my interview with Fr. Wollmering and Br. Richard Oliver on October 4, 2004.

Father Wollmering appears to have made serious efforts to re-establish and improve relationships within his monastic Community, with reportedly good results. By his own account and that of others, after returning from Southdown he addressed the Community as a whole, shared in a credible way the substance of what he had learned about himself during treatment, and offered an apology for his past behaviour. He subsequently made efforts to be more understanding, cordial, and friendly towards others and stated during our interview that there were now only four monks—down from 34—to whom he had trouble relating at all. Others have confirmed a positive change in his attitudes and manner of mixing and participating in the group at large. He regularly attends community meals and choir and stated that he feels more at home than ever before.

Father Wollmering has implemented all of the recommendations made by the Southdown treatment team, as well as the elements of his personal covenant intended to support his well-being and healthy relationships at all levels. Among his ongoing supports are:

- monthly meetings with his former outpatient psychotherapist, Richard Fingarson.
- weekly sessions with a Jungian dream analyst which he finds very helpful.
- continued spiritual direction with his former director
- regular meetings with his support group, of which Brother Richard is a member—Brother Richard confirmed that they are kept apprised of events in his life. NOTE: Father Wollmering expressed concern that one member of his support group is very abrasive and he finds it difficult to take in what he says because of the way in which it is delivered. He has considered asking him to drop out, although Brother

Richard thought this might mean that it is just who he needs in the group. Moreover, Father Wollmering could not immediately think of a replacement. We discussed the helpfulness of revisiting the support group and having the members share their impressions of how things are working. I understand that this has since happened, with good effect.

Father Wollmering felt that behaviours of the sort that had led to the previous harassment charge were under control. He stated that he had almost no contact with students or even those former students whom he had considered friends. None of the students have invited him for lunch and he has instead lunched with several of the faculty. He has become good friends with the master gardener, whom he regards as "a safe person" for him since he is married with children. They see each other once a week and he believes that the gardener "considers me one of his closest confidants." Brother Richard pointed out that such a close friendship with a non-Community member *could* sap some of the vigour from his involvements in Community.

Father Wollmering volunteered the issue of his relationship with the candidate who had been assigned to work with him on the cemetery project. He admitted that they had gone biking, picked raspberries together and spent at least some time together every day. He did not feel there was a problem as long as things were kept public, at least not until you confronted him and asked him to limit their contacts to once a week. At the time of our interview, the candidate—now a novice—was still assigned to work with him once a week. Brother Richard reported that Father Wollmering brought the information about the candidate to the support group, but more as an announcement than as something to review for feedback. The impression was that he knew there was a problem with it. Although Father Wollmering said that his purpose was just to let people know, Brother Richard pointed out that it also reflected a pattern of behaviour for him.

During this session, Father Wollmering admitted that he still did not see the difference between this relationship and others that was cause for concern. Brother Richard pointed out his excitement when he was around the candidate and reminded him that he was a psychologist, while the candidate naturally wanted to fit in. He further underscored the power differential and the need to make distinctions in his relationships, suggesting that "his heart contaminates his judgment." Father Wollmering admitted that it is hard for him when someone either reciprocates his overtures or takes initiative with him. At my prompting, he also acknowledged that you had recently received a letter reporting his inappropriate behaviour from years past, but he seemed to minimize its significance.

In response to your question regarding a "safety plan" for Father Wollmering, I would say that his adherence to the discharge recommendations and his own covenant together represent such a plan and that it is a comprehensive one. My concerns remain the following:

- Father Wollmering still does not recognize early enough, or grasp the full implications of, relationships in which the balance of power is very lop-sided in his favour.
- His level of self-awareness remains limited, including about his own motivations and the level of attention and energy he may be pouring into a selected relationship.

- Young men still seem to have strong appeal for him.
- His relationship with the candidate developed rapidly, over just a six-week period. He nonetheless considers him "a friend" rather than a likable young man just beginning his Formation. It is an over-estimation of the relationship, in which he ought to have played more of an objective mentoring role. Similarly, his view that the master gardener considers him "one of his closest confidants" after only a few months may be factual, simple hyperbole, or another misjudgement of the strength of a relationship.
- There seems to be at least partial awareness by Father Wollmering that some of his actions and choices are problematic, and he may not be sufficiently forthcoming about this with his support group and other treaters.
- The episode with the candidate occurred very soon after his return home, in a context that assumed good accountability.

Given that Father Wollmering apparently was working his aftercare program diligently at the time of these events, I believe it is fair to say that he is still at least at moderate risk for becoming inappropriately over-involved in other relationships. He is making good efforts to modify his behaviour, but his patterns of attraction and ways of cultivating relationships are very ingrained. If he is genuinely transparent with his support group, therapists and spiritual director, occasional contact with undergraduate male students may not be a problem. It would be unwise, however, to assign young men (whether students or not) to collaborate with him on projects that require repeated or extended contact.

Father Wollmering appears to have made important and commendable strides in improving the quality of his relationships with confreres. He also seems to have reconciled himself to major changes in the social group with which he affiliates, although this continues to present challenges for him. I would reiterate the importance of obtaining recent input from his current outpatient therapists, who may be in a better position to provide an opinion based on their ongoing contacts with him.

I hope information this is helpful to you. Please let me know if you would like to discuss it further.

Sincerely,

Shauna Corbin, PhD

Shauna Corbin, PhD, C.Psych.
Psychologist

Fax Cover This is a confidential message, intended solely for the person to whom it is addressed. If you receive this message in error, please forward it to the correct person, or mail it back to us. Thank you.

SOUTHDOWN
1335 ST. JOHN'S SDRD. EAST
AURORA, ONTARIO

CONFIDENTIAL

To Abbot John Klassen

Fax No.

From Shawna Corbin

Date/Time: 1/17/05

Subject

Pages 4

Here is a copy just taken off my computer. If you need the letterhead copy, I'll still try to get it.

Shawna

January 13, 2005

Abbot John Klassen, OSB
P.O.Box 2015
Collegeville, Minnesota
56321-2015

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Richard thought this might mean that it is just who he needs in the group. Moreover, Father Wollmering could not immediately think of a replacement. We discussed the helpfulness of revisiting the support group and having the members share their impressions of how things are working. I understand that this has since happened, with good effect.

Father Wollmering felt that behaviours of the sort that had led to the previous harassment charge were under control. He stated that he had almost no contact with students or even those former students whom he had considered friends. None of the students have invited him for lunch and he has instead lunched with several of the faculty. He has become good friends with the master gardener, whom he regards as "a safe person" for him since he is married with children. They see each other once a week and he believes that the gardener "considers me one of his closest confidants." Brother Richard pointed out that such a close friendship with a non-Community member *could* sap some of the vigour from his involvements in Community.

Father Wollmering volunteered the issue of his relationship with the candidate who had been assigned to work with him on the cemetery project. He admitted that they had gone biking, picked raspberries together and spent at least some time together every day. He did not feel there was a problem as long as things were kept public, at least not until you confronted him and asked him to limit their contacts to once a week. At the time of our interview, the candidate—now a novice—was still assigned to work with him once a week. Brother Richard reported that Father Wollmering brought the information about the candidate to the support group, but more as an announcement than as something to review for feedback. The impression was that he knew there was a problem with it. Although Father Wollmering said that his purpose was just to let people know, Brother Richard pointed out that it also reflected a pattern of behaviour for him.

During this session, Father Wollmering admitted that he still did not see the difference between this relationship and others that was cause for concern. Brother Richard pointed out his excitement when he was around the candidate and reminded him that he was a psychologist, while the candidate naturally wanted to fit in. He further underscored the power differential and the need to make distinctions in his relationships, suggesting that "his heart contaminates his judgment." Father Wollmering admitted that it is hard for him when someone either reciprocates his overtures or takes initiative with him. At my prompting, he also acknowledged that you had recently received a letter reporting his inappropriate behaviour from years past, but he seemed to minimize its significance.

In response to your question regarding a "safety plan" for Father Wollmering, I would say that his adherence to the discharge recommendations and his own covenant together represent such a plan and that it is a comprehensive one. My concerns remain the following:

- Father Wollmering still does not recognize early enough, or grasp the full implications of, relationships in which the balance of power is very lop-sided in his favour.
- His level of self-awareness remains limited, including about his own motivations and the level of attention and energy he may be pouring into a selected relationship.

- Young men still seem to have strong appeal for him.
- His relationship with the candidate developed rapidly, over just a six-week period. He nonetheless considers him "a friend" rather than a likable young man just beginning his Formation. It is an over-estimation of the relationship, in which he ought to have played more of an objective mentoring role. Similarly, his view that the master gardener considers him "one of his closest confidants" after only a few months may be factual, simple hyperbole, or another misjudgement of the strength of a relationship.
- There seems to be at least partial awareness by Father Wollmering that some of his actions and choices are problematic, and he may not be sufficiently forthcoming about this with his support group and other treaters.
- The episode with the candidate occurred very soon after his return home, in a context that assumed good accountability.

Given that Father Wollmering apparently was working his aftercare program diligently at the time of these events, I believe it is fair to say that he is still at least at moderate risk for becoming inappropriately over-involved in other relationships. He is making good efforts to modify his behaviour, but his patterns of attraction and ways of cultivating relationships are very ingrained. If he is genuinely transparent with his support group, therapists and spiritual director, occasional contact with undergraduate male students may not be a problem. It would be unwise, however, to assign young men (whether students or not) to collaborate with him on projects that require repeated or extended contact.

Father Wollmering appears to have made important and commendable strides in improving the quality of his relationships with confreres. He also seems to have reconciled himself to major changes in the social group with which he affiliates, although this continues to present challenges for him. I would reiterate the importance of obtaining recent input from his current outpatient therapists, who may be in a better position to provide an opinion based on their ongoing contacts with him.

I hope information this is helpful to you. Please let me know if you would like to discuss it further.

Sincerely,

Shauna Corbin, PhD, C.Psych.
Psychologist

SAINT JOHN'S ABBEY
BOX 2015
COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

February 22, 2005

Fr. Bruce Wollmering, OSB
Saint John's Abbey

Dear Bruce:

Thank you for your work thus far with Steve Sawyer and Jannine Hebert from Project Pathfinders. I much appreciate your willingness to meet with them and speak candidly about painful things in your past as well as your program of recovery. This initial phase of the work with them gives me confidence that we can accomplish the goals of this process.

As you will recall the second phase of the work with Steve and Jannine is a number of group sessions in the Twin Cities. Steve and Jannine wish to schedule the first of these for Friday, March 4, from 1-4 p.m. This may be a tight fit with your schedule but I know you will do your best to make it work so that we move this part of the process along. It is crucial the entire group is able to be present for this work.

Please let me know if this will work as soon as possible.

Sincerely,

+ John

Abbot John Klassen, OSB

Abbot John Klassen's private account

From: Wollmering, Bruce
Sent: Saturday, July 16, 2005 4:49 PM
To: Earls, JP
Cc: Abbot John Klassen's private account; Richards, Paul; Hauser, Nathanael; Thole, Simeon; Glyer, Isidore
Subject: RE: All them Hebrews!

J.P.: I'm not sure what the purpose of your email below was/is, but someone suggested it might be in your possible official role as "reader" critiquer—if that's a word.

Anyway, let me set a few things straight from the get-go. I was not "subbing" last evening, but was the official designated "Evening Reader" for the week. One might not get that impression since I only read twice. Monday was the Feast of Benedict and the Abbot read. Tuesday I read. Wednesday for the vigil of Fr. Silvan I asked Fr. Nathanael to read since I was at Swenson Cabin doing minor maintenance purportedly done by a bear, but my own take on the situation was that a 40 pound male raccoon was the culprit—caught in the act so to speak. Nathanael also read for me on Thursday while I was mowing the lawn—almost knee high in places—at Swenson before the refreshing rain came early in the morning about 4:00 a.m. dropping up to a half inch I would estimate by the puddles. Nathanael commented this a.m. as three of us were discussing the absurdity of much of 2 Samuel, that I missed the only redeeming part—the parable of the "lamb". A definite favorite of mine and many I'm told. He also mentioned that he personally does NOT concur with many of the suggested pronunciations in ***Harper Collins Bible Pronunciation Guide.***

Anyway the three of us were discussing the absurdity of reading 2 Samuel, and other such historical books which are basically a chronicle of unpronounceable names. One confrere observed that the only people who listen are the ones who want to catch the reader "mispronouncing" names or other words. How astute my confreres are! A few weeks ago after the reading from 2 Samuel I was confused about a point. I thought the reader (Tom Gillespie) read that "Saul died, and the whole nation mourned for him." Then in the next sentence he read that "Saul led a campaign against his enemies". As we were walking out of church I asked a member of the graduate theology faculty if I misheard, or if there was a flashback account. His response was: "I don't know, I wasn't paying attention". I went back to the text and learned it read "Samuel" had died. Another monk today when I shared you email with him said, as soon as the reading starts I "tune out". I believe that's more common than we'd like to think. I've often wanted to give a quiz—the professor in me—after the reading and see how many know where the reading was from—scripture or elsewhere, what the main theme was, what the point or moral was, etc. I suspect 80% would 'flunk' most of the time. Sad commentary on our choice of readings, or us? Some of the readings are excellent to be sure!

Let me now clarify your suggested pronunciations from my perspective. I, in fact, never pick up the bible and read without preparation. In fact, when I returned from Swenson Cabin yesterday I went to church at 3:00 p.m. and prepared the reading from 2 Samuel—reluctantly and begrudgingly—and used the "Green Book" you referred to and also know as ***The Harper Collins Bible Pronunciation Guide***. I put in light pencil the diacritical marks [accent(s), length of vowel(s), etc.] over the names. I again returned at 6:40 p.m. before Office and reviewed the reading a second time and rechecked the Bible Guide, knowing full well it was replete with unpronounceable names. Below I've entered my take on your take of the 'correct' pronunciation of the names.

From: Earls, JP
Sent: Saturday, July 16, 2005 10:34 AM
To: Wollmering, Bruce
Subject: All them Hebrews!

Hi, Bruce.
You ran into a bunch of tricky names last evening. You got several on the nose that I would have done wrong by following Conrad Diekman's "baby teeth bite" formula. I got a different pronunciation for the following from the Green Book than I remember your using:

Ahithophel = uh-HITH-uh-fel (Same as I marked it in pencil and what I intended to say)
Aram = AIR-uhm (I might have said ARE-hum?)
Gilonite = GUY-luh-night (I said "GIL-luh-night I believe—oh, for shame!)
Giloh = GUY-loh (I like being consistent so probably said "GI-loh" to rhyme city with the person)
Cherethites = KER-uh-thights (Sorry, not even if last evening's prescribed passage/verses)—makes me wonder if you hear what you want to or what is actually read!?
Zadok = ZAY-dok (I probably said ZA-dok—oh my, does that mean I burn in hell forever?)
Ahimaaz = uh-HIM-ay-az (What I marked in the text and what I thought I said!?)
Olives = mar-TEE-nee (Your best suggestion so far, and I'll take your advice and have three or four OLIVES!)
Thanks for subbing. You gave your usual intelligent and clear reading.
--JP

What this whole exercise in futility suggests to me is that as long we continue to read from the 'historical books'—I started 1 Samuel when I was last up for evening reader some months ago, and we're still plodding along—I should remove my name from "Morning & Evening" sign up lists in the future, and let others submit themselves to the senseless "Pronounciation 'Gotcha'" game if that what this is meant to be. I sent a memo to the then Liturgy Committee in 1993 with the support of three very knowledgeable and respected confreres suggesting that Jeremiah and other such historical books NOT be read from beginning to end. We also suggested that the inane and arcane second reading from the obscure 'desert fathers' be changed. The upshot was that we continue to read from the 'historical books', but NO second reading in Lent anymore. There are so many very good contemporary writings that could benefit our spiritual life, or like that one from Fr. (Fasser) Roland Behrendt on the meaning of "YOKE" some weeks ago.

I've spent WAY TOO MUCH energy and time on this response and will now retire to my olives. Bruce, osb

07/25/05

Brad: Please find enclosed the receipts from my visit to Southdown last week. As of this morning First State Bank of St. Joseph informed me that the current exchange rate for Canadian currency is $.78 US to the Canadian dollar.

Total Canadian receipts =	$269.63 x $.78 =	210.31 US currency
Total US receipts =	$ 96.11	96.11
TOTAL:		$ 306.42

Please debit Abbey Health and credit my personal account for the amount of $ 306.42.

Thanks! Bruce, osb

Approved this on 11-02-05

Abbot John Klassen's private account

From: Abbot John Klassen's private account
Sent: Wednesday, July 27, 2005 12:07 PM
To: Wollmering, Bruce
Cc: Pedrizetti, Raymond
Subject: request...

Hello Bruce –

I have weighed this request to give these presentations and I don't think it is a good idea at this time. I think that we are still too close to the events with [illegible] and the report by [illegible]. When there has been a greater passage of time and the working of the safety plan, I think that you could be engaged in this type of work, which I know you do well.

With respect to the requests regarding the frequency of your contact with therapist Rich and contact with your support group, I would like to have a conversation with you and Ray and talk through the issues. Clearly this is not a matter of jumping through hoops but of looking for areas for growth and change and continuing the positive path that you are on. +John

7/30/2005

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. _____ el. _____

Email: _____

Name: _____

How Related: _____ Name of Spouse: _____

Address: _____

City and State: _____, Zip Code: _____

Home Tel. _____ ork 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)

Please do NOT use for solicitation purposes!

Name: _____

How Related: _____ Name of Spouse: _____

Address: _____

City and State: _____, Zip Code: _____

Home Tel. _____ Work Tel. _____

Email: _____ (or)

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: _____

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: _____

THE NEW YORKER

GOOD SHRINK, BAD SHRINK

WEDNESDAY
FEBRUARY 4

Abbot John Klassen's private account

From: Wollmering, Bruce
Sent: Sunday, March 05, 2006 8:49 AM
To: Abbot John Klassen's private account
Cc: Wollmering, Bruce
Subject: Confidential RE concerns (spelled

Abbot John: Now that I've had a few days to reflect on the document you gave me last Wednesday, I'd like to share with you some of my observations regarding it. I deliberately filed it immediately after returning to my room and did NOT take it along to Swenson Cabin lest I obsess extensively the whole time I was there. I did enough obsessing without the document as you can imagine. That first night I dreamed that and his friends were following me and checking up on my every move. Near the end of the dream sks for my help and we embrace momentarily. Obviously a dream, and perhaps my psyche's attempt for reconciliation.

And now with regard to the document itself. After careful re-reading I couldn't help but notice the similarity at times t s incessant concerns for getting the sheriff involved and disclosing all aspects and being transparent. detailed information about Canada. the interview, its content or lack thereof smack of style also. However when . states—according to -regarding the disappearance of "I would be willing to bet $1M that Bruce and Saint John's didn't have anything to do with it [but you (have) to admit Saint John's should have informed the authorities]", it deviates drastically from 's consistent position. Wher states on his cover memo that "There may be angles here that I am not picking up" I concur, there is much left unsaid even in '.'s recorded account I suspect.

Now for my take on the content:

- It is unclear to me what precipitated this phone call on 02/28/06.
- It's unclear to me why is involved in the disappearance of whose body was subsequently found on Wednesday about 1:30 p.m.
- His constant referring to "I should have gone to the sheriff with my case" and subsequent referrals to Saint John's should have reported this to the authorities may be confusing the laws/rules of both state and church regarding the obligatory reporting of "child sexual abuse". In my understanding these regulations do NOT apply to harassment of an adult. An easy to make misunderstanding on ; part?
- His referral to "I will sit down with the Bureau of Child Abuse" seems to support the above observation.
- It is my understanding that he got everything he wanted and more in the settlement which made no reference to reporting this to the sheriff, but that it was strictly an internal matter.
- His references to the interview with Detective Steve Soyka (unnamed in the document) about my NOT disclosing 's complaint is irrelevant in my opinion. The interview was solely and strictly a follow-up by the new detective on the Guimond case to follow every 'lead' and uncompleted piece of the investigation, and was a direct result of attempt to profile the presumed abductor of Guimond, and attaching my name to the profile. The sole purpose of the interview according to Soyka, who reassured me several times that I was NOT a suspect in the case, was to determine if I had any information that might move the investigation forward. I regretfully informed Soyka that I had none other than what was reported in the media and in gossip around campus. He never asked about Canada or my reason(s) for being there. I did receive a message when there that I was called by regarding a possible phone interview up there. When I returned the call to informing her I would be most willing to engage in a phone interview, I reminded her that there were only two hall phones for resident use, and that we were an hour different in time zone. I also informed her I'd be back in Minnesota in less than a month and if this wasn't an urgent, but more routine interview, perhaps we could wait until I returned. She checked with Soyka and he agreed that would be most satisfactory. I was home for almost a month before Soyka

and I got together in Life Safety Services for the 45 minute or so interview. He tape recorded the interview as proof it occurred I suspect, and perhaps to refer back to it later if need be. Again, the interview's sole purpose in my understanding was to respond to allegation. Nothing was deliberately withheld regarding , and I was never asked about it. If asked I would have felt bound by the confidential contract I signed along with and the two H.R. agents that none of us were to share this information with anyone. I would have needed a signed written release of information form to speak if asked about

- I am reassured that feels comfortable being able to talk with and .
- It is still unclear to me what really wants or expects from all this. Perhaps someone might share with him the full safety plan and program I am now on as a result of his concerns to help alleviate or mollify his obviously persistent concerns if this is at all possible?

Make of these comments/observations what you will. Perhaps they might add some clarity to an otherwise rather confusing and unclear situation?

Bruce, osb

Abbot John Klassen's private account

From: Wollmering, Bruce
Sent: Monday, March 06, 2006 7:58 AM
To: Abbot John Klassen's private account
Subject: RE: .

Abbot John: It occurred to me during Morning Prayer, that not only did I report 's complaint/allegation to the State Board of Psychology, but they referred it to the State Attorney General's Office, and I was interviewed for an hour by I at their offices. I learned subsequently that reported that . was also interviewed by the State Attorney General's Office. If that's not reporting to the 'authorities' I don't know what is. It's the highest legal office in the state I believe. Just to perk you memory in case it didn't occur to you.
Bruce, osb

Abbot John Klassen's private account

From:
Sent: Friday, March 17, 2006 9:59 PM
To:
Cc: ; Abbot John Klassen's private account
Subject: RE: :all. Confidential!

I agree with you and am copying the Abbot on this in case he wants to weigh in.

From:
Sent: Fri 3/17/2006 1:03 PM
To:
Subject: RE: -all. Confidential!

As did not ask us to do anything this is probably ok at this point from my point of view.

From:
Sent: Thursday, March 16, 2006 1:35 PM
To:
Subject: RE: :all. Confidential!

After having a discussion with I followed up with to see if he had any contact from the Sheriff. had a meeting with the Sheriff last week and the Sheriff did not mention anything abou assures me that his relationship with the Sheriff is a good one and that he would be contacted if did place a call to the Sheriff.
I also visited with Fr. Bruce about this. He is fully aware of what allegations may have been made about him and would like to put this to rest. At this point he isn't sure how to do this.
My recommendation is that we do not follow up with or the Sheriff. If any additional information comes forward we will address it at that time.
Please let me know if you feel this is a reasonable position.

From:
Sent: Tuesday, February 28, 2006 2:54 PM
To:
Cc:
Subject: call. Confidential!

Here are my notes of my conversation with oday. Thought you might like to see them right away. was matter of fact and pretty serious in his comments. See what you think.

3/18/2006

Abbot John Klassen's private account

From: Abbot John Klassen's private account
Sent: Saturday, March 18, 2006 4:04 PM
To: Wollmering, Bruce
Subject: following up on your e-mail...

Hello Bruce –

This note is to follow up on your e-mail of March 5 and 6. I have not been able to get in touch with Dietrich to discuss the precise timeline. So I cannot answer with complete clarity your first concern. I do know this, called office in early January after locating your name on the CSB-SJU webpage. This led him to believe that you were on staff. They handed the matter on to who did not recognize the significance of this information. At a Joint Coordinate Cabinet she says that she mentioned name and question in passing but Dietrich has no memory of this and he thinks he would have, given the significance of his name in the recent past.

I do not know at this time how ended up returning the call to but I think that Dietrich wanted someone to talk to who was familiar with the situation on this campus and wanted to keep himself and me out of conversation with

I first heard that vas in contact with CSB-SJU when I was in Tucson from Feb 18-23. By that time the student from SCSU was missing. I don't understand why feels that "he should have gone to the sheriff with his case." The Human Rights Office did an investigation and we settle the matter according to our procedures, none of which require including law enforcement in the loop. I too have a sneaking suspicion that is linked to this is what is driving this situation.

did share the work that you are doing in terms of therapy and safety plan in general terms. I am grateful that the student from SCSU was found – that was a major driver in all of this and that unanswered question is now answered. I wish there were a way to extend assistance to – he clearly needs it.

I will try to get a clearer time sequence on the early stages of the stuff.

John

3/18/2006

Abbot John Klassen's private account

From: Wollmering, Bruce
Sent: Saturday, March 18, 2006 5:55 PM
To: Abbot John Klassen's private account
Cc: Wollmering, Bruce
Subject: RE: following up on your e-mail...

Abbot John: Thanks for the follow-up. Interestingly enough as I was going into morning prayer this past Wednesday, March 15th, J stopped me in the hall and asked if I could send her a mutual friend and alum's email address because she was leaving in a few weeks. Later on my way to the Science Center for interviews with applicants for the two Arboretum Fellowship positions, after talking at some length to about her imminent departure, I met under the banner on his way to work. We chatted briefly about imminent departure since she said she had talked to the day before, and then I asked him if there were any update on the situation. He smiled and said he had the whole case in his briefcase which he took home to review thinking he might have missed something, but didn't. He also said he had met with the day before on a routine meeting, and during the course of the meeting asked if my name nad come to his attention recently. replied in the negative and said he had met with the Sherriff the day before and nothing was mentioned either, and n said if the Sherriff had any concerns he would have most definitely brought it up. said St. John's is held as a model with the Stearns County Sherriff's Department when it comes to investigative matters. said he asked what St. John's should do in view of s concerns about the Sherriff's department, and replied: "Nothing".

I then said to that I am very suspicious that is behind some of this continued incitement, given the phraseology of some of s remarks, but have no proof. wasn't surprised at my statement, but I reassured him again that I had no proof. However, I suggested that if it was in fact found out that was inciting the State Attorney's General Office in the person , who personally reviewed my case from October 2003 when I met with her in St. Paul for an hour, until October 2004 when she forwarded her final report to the State Board of Psychology, cal . into their office and set him straight. I've composed a draft of a possible letter they could send if willing and able had apparently interviewed . during the process, or at least someone in the Attorney General's Office. It would make sense that it was since she was handling the case.

Herb agreed that if is still instigating reactions, someone needs to sit him down behind closed doors and inform him he's about to or has already crossed the line into "slander, defamation of character, and false accusation." I also told it was probably time that someone in authority— or a SJU rep who knows all the facts, not —sit down with . and inform him of what I've done and am doing as completely as possible for my safety plan. seems to think and act like I'm the same awful person I am now that he deemed to be then—and I was never as awful as he made me out to be. . is a disturbed young man. We need to acknowledge that fact and deal with him as such. I'd prefer we not bring out the heavy artillery such as the State Attorney General's rep, or I but I think someone needs to set straight as to the real facts, or this will go on and on and on. As to my name on the internet, I've checked Google. Yahoo, and Mr. Jeeves and when you type in "Wollmering" you get me, my cousi a, and in Missouri. I'm still listed as chair of SJU/CSB psychology. I don't know how you get yourself off of cyberspace! who's been dead for seven years is still listed everywhere.

So for now position is to do nothing with the Stearns County Sherriff's Office at least. What, if any further action he intends to take, I don't know. Since he's scheduled to leave at the end of the month, though admits he probably won't be able to since no replacement has been hired, and with n medical leave, things are a bit uncertain. That's another reason I think we might have to take a more proactive stance.

Those are my somewhat lengthy thoughts on the matter for the moment. Bruce, osb

3 named in abuse allegations

By Frank Lee fclee@stcloudtimes.com

Published: July 29, 2006 1:00AM, Saint Cloud Times

COLLEGEVILLE — New allegations of sexual misconduct surfaced Friday against three members of the St. John's monastic community.

The Revs. Michael Bik, Bruce Wollmering and the late Rev. Robert Blumeyer were named in a statement by the abbey based on an annual review board report to Abbot John Klassen.

"It is the abbot's view that these allegations are credible," said the Rev. William Skudlarek, abbey spokesman.

The allegations against Bik were made in 1997 and include "inappropriate sexual conduct with two teen-agers in the 1970s" before he joined the abbey and before his ordination.

The allegations against Wollmering were made in 2004 and include "sexual misconduct early in the 1980s reported by a former St. John's (University) student," according to Skudlarek.

The sexual abuse charges against Blumeyer were made in September and involved a teen-age boy he knew while an assistant pastor at St. Bartholomew Parish in Wayzata.

"Sometimes these things are not easy to hear. ... And, as far as I'm aware, they are permanently removed from ministry," Skudlarek said.

Accountability

As many as 13 priests at the abbey have faced similar allegations.

At least 26 priests in the St. Cloud diocese were accused of sexual abuse from 1950 to 2003.

Skudlarek did not elaborate on the allegations against Bik, Wollmering and Blumeyer but said there have been no subsequent allegations against Bik or Wollmering, who remain in Collegeville.

"We really do consider ourselves a family ... and so they are our brothers. You just don't say, 'You're not our brother any longer,' " Skudlarek said.

"The kind of ongoing supervision and mentoring that goes on here — they are in fact at much less risk of re-offending than they would be if they were simply sort of cut loose and on their own, and in fact, this makes for a more safe situation."

Bik, 57, and Wollmering, 65, live in the monastery and work under restrictions in the abbey "where their activities are guided by individual plans of accountability."

"That would mean in terms of freedom to travel, whether or not they could travel unaccompanied, the necessity of informing a superior in the monastery when they would be leaving campus, what parts of the campus they are restricted from," Skudlarek said.

Bik's main responsibilities were teaching theology and working in campus ministry at St. John's Preparatory School until 2002.

Blumeyer, an Iowa native, served as assistant pastor at the Church of St. Augustine in St. Cloud from 1965-68.

He died of a heart attack in 1983 at the age of 61.

Wollmering's main responsibilities were teaching psychology and working in the counseling center at St. John's University until 2003; he is now retired.

Assistance

"One of the reasons for being forthcoming with names is it allows those who may have been victims or affected to come forward with a certain degree of confidence that they will be heard," Skudlarek said.

St. John's Abbey has contracted with the Walk-In Counseling Center in Minneapolis, which is independent of the abbey, to provide assistance to victims of sexual abuse.

"We really do want to reach out to those who have been harmed in any way. We also want to provide for our members who have offended the kind of assistance they need to move on and to make reparations," Skudlarek said.

St. John's Abbey has also contracted with Project Pathfinder Inc., a nonprofit organization that assesses offenders and develops recommendations for treatment.

"Those individual plans of accountability (for Bik and Wollmering) are drawn up and worked out with Pathfinder, ... and basically what they determine is the risk factor of something like this happening again," Skudlarek said.

The abbey's external review board has met with the victims and made recommendations to Klassen for additional support for their "emotional and spiritual recovery."

"I think the other thing that's important, maybe, to underline is there has been no recidivism since these allegations were brought forward," Skudlarek said Friday.

Skudlarek said he was not aware whether the nature of the allegations against the three constituted any sort of criminal behavior.

"If there were anything here in which law enforcement would need to be involved with, that would immediately be reported — that's our policy," Skudlarek said.

How to report abuse or get help:

Victims of sexual abuse related to the St. John's monastic community can receive free and confidential assistance from the Walk-In Counseling Center in Minneapolis by calling (612) 870-0565. For information, visit www.walkin.org.

Review board

St. John's Abbey's external review board was established in 2003 as part of the abbey's response to allegations of sexual misconduct by some of its members.

The nine-member board meets monthly and reports on key issues ranging from assessment and supervision of offenders to assistance for victims.

Source: St. John's Abbey.

Abbey names 3 more accused abusers

• The names have been added to the list of St. John's Abbey clerics who have faced plausible allegations of sexual abuse recently or in the more distant past.

By PAMELA MILLER
pmiller@startribune.com

The names of three priests accused of sexual misconduct, primarily in the 1970s and '80s, have been released by St. John's Abbey in Collegeville, Minn., abbey officials said Wednesday.

The abbey's external review board, created in 2003 in response to sex-abuse allegations, included the names in its annual report to Abbot John Klassen, said the Rev. William Skudlarek, Klassen's executive assistant.

The abbey has released about 13 other names in recent years, Skudlarek said. The newly named:

• The Rev. Robert Blumeyer, accused posthumously last year of having had a sexual relationship with a young man from 1969 to 1979, when he was assistant pastor at St. Bartholomew Parish in Wayzata. Blumeyer, who was associated with the abbey, died in 1983 at age 61.

• The Rev. Michael Bik, 57, accused in 1997 of sexual contact with two teenagers in the 1970s, before he joined the abbey and before his ordination. Bik taught theology and worked in campus ministry at St. John's Preparatory School until 2002.

• The Rev. Bruce Wollmering, 65, a retired St. John's psychology teacher and counselor, accused in 2004 of sexual misconduct with a student in the 1980s.

Bik and Wollmering are among about 10 accused community members who live at the abbey under restrictions, Skudlarek said. They may not do ministerial work and are limited in where they may travel, said Lee Hanley, the abbey's communications director.

The review board, which meets monthly, crafts plans for abusers on the basis of recommendations from Project Pathfinder Inc., a nonprofit group with which it has contracted to assess offenders and recommend treatment and restriction plans, Hanley said. The abbey also has a contract with Minneapolis' Walk-In Counseling Center to help victims.

Skudlarek, who has been at the abbey since 1951, said he believes abuse has been greatly reduced. "We have dramatically heightened awareness of behavior and boundaries, and know now how very devastating this kind of abuse can be," he said.

Suzanne Severson, co-moderator of Twin Cities Voice of the Faithful, said her group "appreciates any efforts at improving transparency in relation to sexual abuse in the church." But Bob Schwiderski, who is active in several victims' advocacy groups, said St. John's Abbey could do more to help victims.

Swifter release of names and closer coordination with law enforcement officials and victims' advocacy groups would improve St. John's response system, Schwiderski said.

Pamela Miller • 612-673-4290

Monk kept his job after claims

Abbot: If accusations came to us now, we would act differently

By David Unze and Frank Lee
dunze@stcloudtimes.com, flee@stcloudtimes.com

COLLEGEVILLE — A member of the St. John's monastic community continued to work at St. John's Preparatory School for five years after he was accused of sexual misconduct.

The allegations against the Rev. Michael Bik were made in 1997 and included accusations of incidents with two teen-age boys in the 1970s, before he joined St. John's Abbey and before his ordination.

John Klassen
"We would have handled (the Bik case) differently"

"With respect to Bik, if it came to us today we would have handled it differently," Abbot John Klassen said.

Bik — and the Revs. Bruce Wollmering and Robert Blumeyer — were named in a July 28 statement by the abbey concerning alleged sexual misconduct from the 1970s and 1980s. Bik stopped working at the school in 2002.

"It was at that time we said it is inappropriate for Michael to continue to be working in that situation," Klassen said.

See ST. JOHN'S, 5A ▶

FROM PAGE 1A

St. John's

Revelations

The accusations against the late Blumeyer were made in September and involved a teenage boy Blumeyer knew as an assistant pastor at a Wayzata parish starting in 1969.

"We have had two additional people come forward against Father Robert Blumeyer in June and July 2006," since the abbey disclosed the allegations against Blumeyer in May, Klassen said. Both victims are males.

Wollmering was accused in 2004 by a St. John's University student of sexual harassment that allegedly started when he was a sophomore in 1984 and lasted until he graduated.

"One of the reasons we felt imperative to make this public at this time is that if there are other victims, they can come forward," Klassen said.

Wollmering retired in 2004 as chair of the St. John's psychology department — the same year the accusations were leveled against him.

"He wished to step down at the time ... in relation to this and some other issues," Klassen said.

Bik and Wollmering could not be reached for comment.

Reaching out

Klassen said there are 10 members of St. John's monastic community who are on restriction — or "supervision," as he preferred to call it — including Bik and Wollmering.

"In other words, avoidance of student residence halls on campus, situations where he would have the capacity to develop a relationship with undergraduate men and ongoing attention to living monastery life and therapy," Klassen said.

The Revs. Cosmas Dahlheimer and John Eidenschink, who were on the restriction list as far back as 2002, have since died.

"With Wollmering, the inappropriate behavior was not the sexual abuse of a minor. It was sexual harassment, and in my mind there is a difference," Klassen said.

Klassen also was concerned about those Wollmering may have counseled as chair of the St. John's psychology department in Collegeville, whether any misconduct occurred and how to help them.

The abbey is making its concerns about Wollmering public because the confidentiality surrounding counseling records prevents direct communication.

The allegations against Bik and Wollmering were made public after the abbey's external review board submitted its annual report to Klassen and the abbey's senior council.

"The review board has been very helpful ... because they really have urged us to make these allegations public," Klassen said.

That way, if there are additional victims, they can receive the help they need, he said.

Abbot John Klassen's private account

From: Wollmering, Bruce
Sent: Tuesday, August 08, 2006 6:24 AM
To: Abbot John Klassen's private account
Subject: RE: Press release in the Mpls Trib
Importance: High

Abbot John: Welcome home! Now that you've had a chance to get at least one toe back on the ground, I'm wondering if you'd be willing to give my brother, a call. In an email from my sister in), and a phone conversation with a cousin in over the weekend, they both indicated is having a very difficult time dealing with the revelation in last Thursday's ***Mpls Tribune*** which headline read "**Abbey names 3 more accused abusers**". Since it should have read "misconduct" as in the board's release in my case especially, it came off as particularly harsh and untrue. He's finding it difficult to go into public lest someone confront him about this and he loses his temper and decks them, according to what was reported to me as said by his wife,

Since you have been involved with these issues from the get-go and know why the board insisted or forced the media disclosure of my name according to Bob Stich, who said he "fought against the release and lost", and in view of some of your clarifying comments in Sunday's ***St. Cloud Times,*** especially your quoted statement: "With Wollmering, the inappropriate behavior was not the sexual abuse of a minor. It was sexual harassment, and in my mind there is a difference".
I think/hope hearing that from you would be somewhat comforting to my brother and his wife.

If you do decide to carry through on this request let me warn you of two things:

2) They can be very hard to reach by phone because they're gone a lot with their antique business, and might not be answering the phone of late especially fearing crank calls. They have no voicemail nor email. If you do decide to try calling, I'd let Kelly make the attempts until one of them answers , and then put you on. They do have a line in the shop and in the house for the same number so theoretically both could be on the line at the same time. You might begin with: "Hi, this is Abbot John calling. I'm wondering how you're doing and if I can clarify a few things for you?", or in whatever words and style you find most appropriate.

I haven't seen either of them since the folks' funeral just over five years ago. The last time I spoke to my brother on the phone was about a year ago when he called to tell me of a cousin's death which I already knew from one of my cousins.

If you do decide to make the call, and are able to reach them, let me know so I have some closure on this as well. Thanks! Bruce, osb

8/8/2006

Abbot John Klassen's private account

From: Wollmering, Bruce
Sent: Tuesday, August 08, 2006 6:35 AM
To: Abbot John Klassen's private account
Subject: RE: Previous email

Abbot John: I believe I forgot to include an[illegible] s phone number. It is Sorry about that!
Bruce, osb

8/8/2006

St. Cloud Visitor/August 10, 2006

Sexual misconduct allegations released by St. John's monastic community

by Joseph Young
Visitor Interim Editor

COLLEGEVILLE — St. John's Abbey External Review Board's annual report to Abbot John Klassen, released July 28, included credible allegations of sexual misconduct against three members of the St. John's monastic community. The Board has dealt with the allegations, according to a news release about the report.

Father Michael Bik was alleged to have had inappropriate sexual contact with two teenagers in the 1970s, before his ordination and his joining the Abbey, according to the release. Father Bruce Wollmering, a retired St. John's University faculty member, had early-1980s sexual misconduct allegations made against him in 2004 by a SJU student. Father Robert Blumeyer, who died in 1983, was alleged with having an abusive 10-year relationship with young man that began in a Twin Cities parish in 1969.

The release added that the Abbey has been working with the Board "to tailor responsible plans for members of the monastic community charged with credible abuse allegations."

The Abbey has contracted with Project Pathfinder, Inc., a non-profit service that assesses offenders and develops recommendations of safety plans for them. The Board has been given summaries of those plans for the individuals involved.

In addition, according to the release, the Abbey has contracted with the Walk-in Counseling Center of Minneapolis to provide first-response assistance to victims of any further allegations of abuse. That initiative resulted from assistance procedures available to victims that were developed by the Board's Victim Assistance Committee.

"We want anyone who may have been abused by members of our community to be able to feel free to come forward with confidence that they will be listened to," said Benedictine Father William Skudlarek, Abbey spokesman.

Through its relationship with the Walk-in Counseling Center, the Abbey can "reach out to those who may have in any way been damaged by abuse," Father Skudlarek said, "in a way that allows them to bring allegations forward without having to go directly to the Abbey."

Project Pathfinder, he said, "aids the Abbey in supervising and mentoring" monks who have been abusive. It recommends treatment and plans of accountability designed to lead to spiritual and emotional recovery of the monks.

It also "assesses the risk factors so that supervision can be put in place so that any recurrence of abuse can be minimized," Father Skudlarek said.

Fathers Bik and Wollmering live and work under supervision at the Abbey. Father Wollmering, now retired, mainly taught psychology and worked in the counseling center at SJU until 2003. Father Bik taught theology and worked in campus ministry at St. John's Preparatory School until 2002.

Father Blumeyer was an associate pastor at St. Augustine Parish in St. Cloud from 1965 to 1968.

The Abbey established the nine-member External Review Board in 2003 as a part of its response to allegations of sexual misconduct against some of its members.

The Walk-in Counseling Center's Web site is www.walkin.org. The Abbey encourages victims of sexual abuse by members of the monastic community to contact the center for free and confidential assistance. Phone Gary Schoener at the Center: 612-870-0565, or e-mail him at grschoener@aol.com.

OSB WOLLMERING_00344

Abbey defends its handling of clergy offenses

By Frank Lee
flee@stcloudtimes.com

ST. LOUIS PARK — St. John's Abbey officials say the claims made Wednesday by a national advocacy group for clergy molestation victims are inaccurate.

The group calls the abbey's eventual disclosure July 26 of allegations of sexual misconduct from the 1970s and 1980s "begrudging" and "reprehensible."

MORE INSIDE
Find out how to report abuse and get help. Page 6A.

"Our fear is that during these inexcusable delays by the abbey, other kids may have been hurt and were certainly put at risk," said David Clohessy of St. Louis, Mo.

Clohessy is the national director of Survivors Network of those Abused by Priests, or SNAP, which had a news conference Wednesday outside a Catholic high school in St. Louis Park.

"They are at least implying recklessness on our part that's simply uncalled for," said the Rev. William Skudlarek, spokesman for St. John's Abbey in Collegeville.

William Skudlarek
Abbey acted responsibly

Full disclosure

Allegations against the Rev. Michael Bik were made in 1997 and involved two teen-age boys in the 1970s, before Bik joined the Catholic abbey and before his ordination.

"Abbot John (Klassen) has already explicitly said if we had known in 1997 what we now know — and there has been an incredible amount of learning not only in the church but by society about sexual abuse since then — we would have done things differently," Skudlarek said.

John Klassen
Abbey restricts work of accused priests

Bik was allowed to work at St. John's Preparatory School in Collegeville for

See SNAP, 6A ▶

St. John's review board member resigns

Marker says delays forced his decision

By Frank Lee
flee@stcloudtimes.com

COLLEGEVILLE — Pat Marker felt he was prevented from helping those who needed help the most.

Marker resigned in protest Friday from an external review board formed as part of St. John's Abbey's response to a clergy sexual abuse scandal.

Last month, the abbey publicized allegations of sexual misconduct in the 1970s and 1980s that were made against three of its monks, one of whom has died. The accusations against the Revs. Michael Bik, Bruce Wollmering and Robert Blumeyer were made months to years before the abbey's July 28 announcement.

"The delays in disclosure, and more so the delays in notifying potential victims where these men worked, was part of the reason why I felt I must resign," Marker said.

The nine-member review board meets monthly and reports to the abbot on key issues ranging from assessment and supervision of offenders to assistance for victims.

Timing

Allegations against Bik were made in 1997. He was accused

See ABBY, 5A ▸

HOW TO REPORT ABUSE OR GET HELP

Victims of sexual abuse related to the St. John's monastic community can receive free and confidential assistance from the Walk-In Counseling Center in Minneapolis by calling (612) 870-0565. For information, visit www.walkin.org.

FROM PAGE 1A

Abby

of misconduct with two teenage boys in the 1970s, before he joined the abbey and before his ordination.

"It's taken far too long ... and my biggest worry is that since (the board) first found out about Bik, somebody's been hurt since," Marker said.

Bik worked at St. John's Preparatory School for five years after the 1997 accusation was made. The Survivors Network of those Abused by Priests, a national advocacy group for clergy molestation victims, has called that "reprehensible."

Marker, a 41-year-old Internet consultant from Mount Vernon, Wash., has flown to Minnesota for monthly meetings since he joined the review board three years ago. He is a St. John's clergy molestation victim himself.

"The fact that I've been accused of being part of the problem by a caller who asked me why it took so long to come clean makes me feel I need to step down," Marker said.

Marker is imploring Abbot John Klassen to send a personal letter to St. John's University and Preparatory School alumni about the allegations of sexual misconduct.

And Marker also wants letters sent to St. Stephen and St. Odilia parishioners in Anoka and in Shoreview, respectively, where Bik worked before he joined St. John's Abbey.

"The board, the abbot and the St. John's community need to do much more to notify potential victims and people, who may have witnessed these crimes against vulnerable adults and children," Marker said.

The Rev. William Skudlarek, abbey spokesman, declined to comment on Marker's resignation because he said he was not aware of it until contacted by the St. Cloud Times. David Baraga, board chairman, could not be reached for comment.

Other allegations

Wollmering, 65, was accused in 2004 of sexual harassment by a former St. John's University student. The former student said the misconduct started in 1984.

Wollmering was chairman of the psychology department at St. John's at the time and may have counseled other students. He retired from the faculty in 2004.

After the July announcement, the abbey said the allegations about Wollmering were being made public because confidentiality rules surrounding counseling records bar direct contact with potential victims. Skudlarek also said after the announcement that if the abbot had known in 1997 what is known about sexual abuse now, the case would have been handled differently.

Bik, 57, and Wollmering live at the monastery but now work under restrictions. Neither could be reached for comment.

"While these monks get their lives together, the victims aren't afforded the same opportunity, because we are waiting to contact them," Marker said.

Accusations against the late Blumeyer were made in September.

They involve a teen-age boy he knew when he was an assistant pastor at a Wayzata parish in 1969.

"Their names should have been turned over to the public, if not the authorities, long ago, because there were plenty of warning signs," Marker said. "And there are warning signs now that things are still going on there with other monks."

Web site

Marker was one of the first victims to make public his story of sexual abuse at the hands of a St. John's Abbey priest. Marker attended St. John's Preparatory School in the 1980s.

He started the Abuse Disclosure Project, a Web site dedicated to clergy molestation victims and their stories.

He took the site down when he joined the external review board.

"Given the fact that I've been asked to participate in the withholding of information and not notifying victims, I don't feel comfortable being a part of that any more," he said.

Marker plans to develop a Web site "dedicated to the victims of abuse at St. John's" and has invited Klassen to provide feedback on it so that it may help abuse victims.

"The board sees it as a conflict of interest that I am providing public information about the accused and the history of sex abuse at St. John's while I'm on the board," he said.

"It is important to me that the abbey and the review board look at all allegations of misconduct — not only against monks but also employees and volunteers — because it's just not the clergy (who) have offended," Marker said.

"I think the abbot is doing a good job ... but I think he can do better. He must do better in order for that institution to survive."

OSB WOLLMERING_00346

Abbot John Klassen's private account

From: Wollmering, Bruce
Sent: Wednesday, November 15, 2006 10:09 AM
To: Abbot John Klassen's private account
Subject: RE: Today's 4:00 p.m. meeting on "Arboretum Concern"

Abbot John: I have asked Fr. Allan Bouley, a member of my 'support team', to accompany me to today's meeting on "Arboretum Concern". My support team has provided council to me since August regarding various issues with regard to the Arboretum and my role(s) in it since the newspaper incidents. I thought it would be good for Allan to hear firsthand any new developments, and that he might be in a good position to offer me advice/council. He is willing to leave the meeting if there are other issues to be discussed that do not involve him. Personally, I can't imagine anything that he is not already privy to, but I honor his concern.
See you at 4:00 p.m. today. Bruce, osb

Skudlarek, William

From:
Sent: Wednesday, November 15, 2006 4:38 PM
To: Abbot (SJA)
Subject: Fr. Bruce W

Abbot John,

I just came in from the woods and got your call after 4 pm. Fr. Bruce and I and our staff have had in-depth conversations. Fr. Bruce also explained his situation to our Council.

We are all comfortable with him staying on another term. His work on the Arboretum Council and on the Forest and Lands committee is a blessing to us and for the land.

Please consider reappointing him to the Arboretum Council.

Land Manager and Arboretum Director
Saint John's Abbey and University

11/15/2006

Abbot John Klassen's private account

From:
Sent: Wednesday, November 22, 2006 9:21 AM
To: Abbot John Klassen's private account
Subject: RE: re-nomination...

Abbot John,

We are very comfortable with Bruce's re-nomination to the Arboretum Council. I hope he will be able to serve for many terms. As I said, he has met with each Arboretum staff member and also explained himself to our full Arboretum Council and they also agreed to his continuation as a colleague.

He does have great energy and interest and contributes much to our mission. He is also a natural connection to the Abbey.

Have a blessed thanksgiving. And hope you are feeling better. Hope you get to enjoy the perfect nature of your land this holiday.

May God bless you and all the work of the Abbey.

Land Manager and Arboretum Director
Saint John's Abbey and University

From: Abbot John Klassen's private account
Sent: Wednesday, November 22, 2006 8:37 AM
To:
Subject: re-nomination...

Hello – I received your e-mail last week, in the midst of a very bad cold. I am still recovering.

I met with Bruce Wollmering and asked him to get me up to speed on the situation with respect to his presence on the board. He noted that the two of you had a good, open conversation about his situation and possible further publicity.

Bruce is very interested in the work of the arboretum, especially in the area of birding; he is manager of the abbey garden, which will play an increasingly important role as we get it up to speed again. As Gregory's health declines, he has also taken over the majority of the work related to the maintenance of our two lake properties. In other words, Bruce has interest and energy.

So, I am nominating Bruce for another term on the Arboretum Council. If you gut tells you "no" on this, please let me know immediately and I will reconsider. Neither Bruce nor I want to diminish the effectiveness of the work that the Arboretum Council is doing. At the same time, the allegation against Bruce was sexual harassment of an adult – he acknowledges and understands that, is aware of how it happened and is moving on with this life in a new direction.

Peace, +John

11/22/2006

Abbot John Klassen's private account

From: Wollmering, Bruce

Sent: Sunday, June 03, 2007 11:02 AM

To: Abbot John Klassen's private account; Pedrizetti, Raymond; Leuthner, Benedict; Andert, Tom; Jenniges, Brad; Paur, Roman; Pierzina, Robin; Seasoltz, Kevin; Theisen, Wilfred; Thole, Otto

Cc: Wollmering, Bruce

Subject: RE: Is the abbey going to the dogs?

Dear Abbot John and Members of the Senior Council: I am writing this email as member of Saint John's Abbey, Chair of the Abbey Forest & Land Committee, and member of the Arboretum Advisory Council. The subject is the number of dogs that seem to be in the care of monks. For over two years, at the request and urging of monks and others on campus, the Forest & Land Committee and the Arboretum Advisory Council have deliberated about how the "No dogs on campus" policy could realistically be enforced by Life Safety Officers. New signs regarding campus restrictions—no motorized boats, including electric, on the lakes, no horses, dogs, or other pets, over-snow or all-terrain vehicles, etc., were posted throughout the campus. In the past two years after continuing complaints from monks a "No Dogs" decal was added to the inner campus signs and signs posted on various trail heads throughout the property. All Arboretum sponsored events on campus add a statement to the online or printed brochure/pamphlet that dogs are not allowed on campus to give fair forewarning to would-be participants. Though these added measures seem to have reduced the number of dogs on campus, they are no means totally successful.

It has been very difficult for Life Safety Officers to enforce the campus policy when visitors see monks' dogs on campus and in campus buildings. It can give a "we make the rules, but we don't have to follow the rules" impression to visitors. It's an argument Life Safety Officers find very difficult to explain to visitors with dogs.

At the most recent Arboretum Advisory Council meeting (04/16/07), , Land Manager/Arboretum Director, was directed to meet with Abbot John and request that when Ashley is out and about on campus she wear a "Service Coat/Vest" like other sanctioned dogs, such as 'Caritas'.

During the past month I personally have seen Ashley twice about campus without any attendant. Once she came running out of the woods beyond the Prep gate, and yesterday she was loose on the back yard with no one in attendance. More dog feces are appearing on the back yard as a result. A monk reported that recently a monk brought a puppy, not yet 'house broken', to Eagle cabin and it proceeded to defecate on the bedroom rug where he was staying. I had steam-cleaned all the rugs and the upholstery in both cabins at the beginning of May. Last summer, while Ashley was at Eagle Lake cabin, I stopped to deliver some supplies and found she had tipped over the large garbage container in the kitchen and garbage was lying all over the kitchen rug. As co-coordinator of abbey cabins care and maintenance I am willing to shampoo the rugs and upholstery annually, but I do not have the time to do it on a monthly or more often basis because dogs defecate or urinate on the floor or furniture. Last summer a monk's relative's dog knocked over and busted a $35 bird bath at Eagle Lake cabin. It seems these incidents are no longer the exception, but are becoming the practice.

A monk reported to me that recently he was at a social event at a lay family's home with several others, and two monks arrived with their dogs which proceeded to "work the crowd" by nuzzling and slobbering all over the guests much to this monk's dismay. There are those who also take exception to dogs riding in abbey cars leaving their hair and smells behind.

It seems that the many of the concerns revolve around Ashley due to her high visibility on campus. She came on board while I was in Canada so I do not know the circumstances of her acquisition. However, I am told that a policy regarding her presence was formulated at the time, but apparently is not being adhered to.

I am not against dogs, nor am I against "service dogs" that are so designated and so handled. But as a member of two committees that have and are attempting to enforce current campus regulations, I and they are being put in a very difficult position. Thanks for reading and possibly considering this issue in a future council meeting. Peace... Bruce, osb // Chair Abbey Forest & Land Committee // Member of Arboretum Advisory Committee

6/16/2007

Skudlarek, William

Forward to Bruce ??

From:
Sent: Sunday, April 01, 2007 3:57 PM
To: Klassen, John
Subject: Agriculte questions

Dear Abbot John,

Hello, my name is , and I am a junior Environmental Studies Major here at SJU. I am writing a paper and doing some research about the history of St. John's agriculture and farming. However, not only do I want to know the history, but I am working on a proposal for class on why it is of utmost importance to bring sustainable agriculture back to St. John's. If you would not mind, could you please answer some questions for me? Thanks!!

1. Would you support the idea of bringing sustainable agriculture back to campus (on a larger scale than the current Monastic fruit/vegetable garden)?
2. Could sustainable agriculture have an effect on the type or quality of food served in the Refectory or the Abbey? Would it be healthier?
3. Does St. John's have the facilities to support farming of fruits and vegetables, milk cows, and beef cattle?
4. What are the drawbacks? Is this economically feasible?
5. Are there any educational benefits for students in bringing sustainable agriculture to campus? Could these types of practices ever be service learning experiences?
6. How exactly would one develop a plan of action to bring farming back? Who would need to support the notion? Is it really feasible?
7. Personal opinions on bringing sustainable agriculture back to campus?

Thanks so much.

Abbot John Klassen's private account

From: Ryan, Kelly
Sent: Saturday, September 01, 2007 10:59 AM
To: Abbot John Klassen's private account
Subject: FW: Document3
Attachments: Doc3.docx

Something for your letter?

Peace,

Kelly

Br. Kelly Ryan, OSB
Secretary, Office of the Abbot
Saint John's Abbey
Collegeville MN 56321-2015

(200708) || Abbey Website:
http://www.saintjohnsabbey.org

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HAPPY LABOR DAY!
Take rest; a field that has rested
gives a bountiful crop.
Ovid (43 BC–AD 17)

From: Wollmering, Bruce
Sent: Friday, August 31, 2007 4:30 PM
To: Connolly, Isaac; Moorse, Dunstan; Richards, Paul; Durken, Dan; Bromenshenkel, Fintan; Elton, John; Ryan, Kelly
Subject: Document3

Gardeners & Persons Interested in Gardening: Attached please find the summary totals for produce from May 16th through August 31st, 2007. So far so good! Picked 52 additional pounds of those delicious cantaloupe today, and we've exceeded the half ton mark of tomatoes picked and weighed. That doesn't count those given to employees, friends, relatives, etc. We've been generously blessed with non-violent weather and many helping hands. Thanks to all of you for the various roles you've contributed to this enterprise. Bruce, osb

Abbot John Klassen's private account

From: Abbot John Klassen's private account
Sent: Thursday, January 08, 2009 2:15 PM
To: Wollmering, Bruce
Subject: RE: RE: Mentors Council

Hello Bruce,

Mea culpa, mea culpa, mea maxima culpa! Somehow I did not include your name as a member of the Mentors Council. It was a matter of oversight, not insult – I am grateful that you are willing to serve on this Council and it is my sincere hope that we can make transformational change, though I know that it will take a lot of patience and learning to do so. Peace, +John

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From: Wollmering, Bruce
Sent: Friday, December 19, 2008 10:06 AM
To: Abbot John Klassen's private account
Subject: RE: Mentors Council

Abbot John: I received and read your letter regarding the "Mentors Council". As you know the garden coordination has involved 'mentoring' more than a dozen volunteers from within and outside the monastery. I also met with I on Wednesday of this week for over an hour sharing with him areas I oversee that could use volunteer help. I am quite excited about I role in this whole employment improvement project for the abbey. I have nothing but the deepest respect for professional and personal skills. In addition, he is a man of action which gives me hope that the personnel concerns within the abbey will become an effective endeavor. Up to now I consider it to have been less than effective. Yes, I agree to serve on the Mentors Council. Bruce, osb

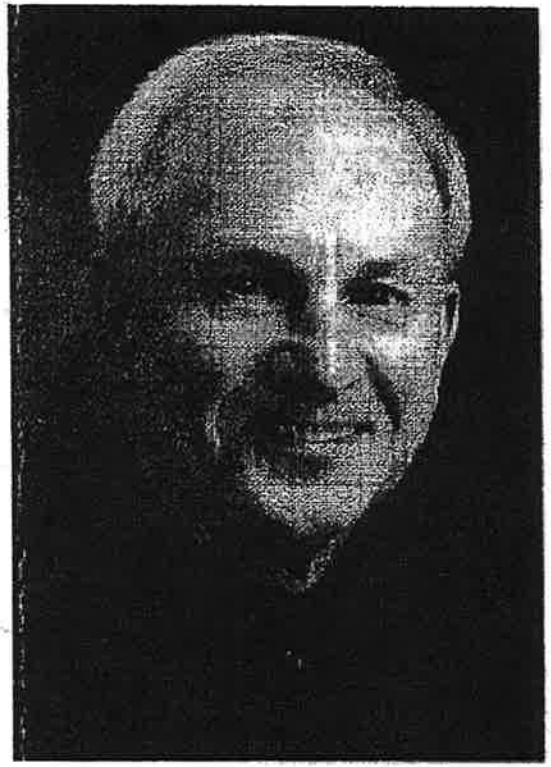
meal as well as Father Bruce. Beginning in 2005, he worked with six monks to increase the amount and variety of food grown and served at Saint John's. During the summer the team enriched the monastery's salad table with numerous boxes of lettuce, radishes, peppers, and tomatoes. Father Bruce renovated the root cellar for the eco-friendly storage of vegetables over the winter. The "hoop house" constructed in the garden a few years ago allows the early and prolonged growth of vegetables—much to the delight of the monks.

Father Bruce was active and healthy until the sudden medical incident that took his life. He had collapsed in the basement locker room of the monastery. Loss of much blood caused cardiac arrest. Despite being on the scene almost immediately, the emergency medical team was unable to revive him. His younger siblings were shocked and saddened by his unexpected death. Both of their parents also suffered sudden death in an automobile accident, June 2001.

Father Bruce died on Wednesday, February 4, 2009. He is survived by his brother, and a new grandniece; as well as the community of Saint John's Abbey. The monks, family, friends, and colleagues will celebrate the Mass of Christian Burial, Tuesday, February 10, 2009, 3 p.m., in the abbey church. Interment in Saint John's Abbey Cemetery follows the service.

We ask each community member to offer two Masses according to the manner of his participation in the priesthood of Christ. We commend our brother, Bruce, to your prayers.

Abbot John Klassen OSB
and the monks of Saint John's Abbey



Father Bruce Wollmering OSB
Monk of Saint John's Abbey
Collegeville, Minnesota

Born: 2 November 1940, Professed: 11 July 1961,
Ordained: 3 June 1967, Died: 4 February 2009

OSB WOLLMERING_00354

Father Bruce Luverne Wollmering OSB

Luverne Wollmering was the oldest of five children born to
on a farm in Hastings, Minnesota, November 2, 1940. Luverne attended St. Boniface Grade School in Hastings. Father Kilian McDonnell OSB, associate pastor, encouraged Luverne to enter Saint John's Preparatory School where, in 1954, he began his journey to the priesthood.

After graduating from the prep school in 1958, Luverne enrolled in Saint John's University. He entered the novitiate of Saint John's Abbey after his sophomore year. He accepted Bruce as his name in religion and professed first vows, July 11, 1961. As a junior monk Frater Bruce earned a bachelor's degree in philosophy and classics, May 1963. He completed his studies toward the priesthood at Saint John's Seminary. His ordination took place on June 3, 1967.

Father Bruce attended the University of Arizona in Tucson and earned a master's degree in counseling and guidance, May 1970. He continued his studies there, and the university awarded the doctorate, May 1978.

Father Bruce began his professional career at Saint John's Preparatory School as a Latin teacher, prefect, and cross-country/track coach from 1967 to 1969. He served as the Business and Placement Director and counselor at Saint John's Preparatory School and University from 1970 to 1972. He was consulting counselor at the prep school from 1970 to 1975. For six months in 1972 he served as substitute novice master in the abbey. From 1973 to 1975 he lived as a prefect on the fourth floor of St. Benet Hall in the university. Father Bruce was a faculty resident in St. Thomas Hall from 1978 to 1980.

The bulk of Father Bruce's professional life was devoted to teaching psychology and working as a counselor. He was a member of the counseling services team at Saint John's University from 1978 to 1980. During this time he also served on the faculty as adjunct professor of psychology. He was assistant professor of psychology from 1980 to 1988 when he achieved tenure as associate professor of psychology.

Father Bruce was delighted by the opportunity to spend his sabbatical at the Carl G. Jung Institute in Zurich, Switzerland, from 1990 to 1991. His doctoral thesis had focused on dreams, a key element of Jungian psychotherapy. From 1994 to 2003 he was chair of the Department of Psychology at Saint John's University. Father Bruce conducted more than 50 workshops and seminars in psychology that dealt with subjects such as dream analysis, therapeutic hypnosis, human sexuality, and healthy spirituality.

After his retirement from the university, Father Bruce was free to pursue many other interests. He worked with Father Paul Schwietz OSB in the establishment of the Saint John's Arboretum that began with the successful restoration of the prairie, wild flowers, oak savannah and marsh lands. He served two terms on the Arboretum Advisory Council from 2002 to 2008. He was very active as the current chair of the Abbey Forest and Lands committee. Father Bruce was an engaged and dedicated ornithologist. He identified 39 species of birds that visited campus. His favorite was the Eastern Bluebird. Around a six-mile perimeter of the outer campus, he built more than 70 nesting boxes to encourage the re-population of the bluebird during the past 15 years. He kept annual records of the nesting success which was usually very good. Fr. Bruce also built and maintained loon platforms at Saint John's that were responsible for successful hatches every year.

Few enjoyed and remembered a good

OSB WOLLMERING_00355

Homily for Father Bruce Wollmering, OSB

I chose the reading from Isaiah 25 for a number of reasons.
First of all, it describes a feast on a mountain.
Mountains are holy places,
whether one is speaking of Mount Sinai,
Mount Carmel, or Mount Zion.
They are often dangerous places.
If you are not careful, you can die on a mountain.
Rest, carry essentials, take it slowly, drink lots of water.
Then we get the promise:
"On this mountain God will destroy the veil,
the web that is woven over all peoples, over all nations."
He will destroy death forever.
We are all in a genuine sense "dead people walking."
The passage uses the image of a veil of mourning
that will be destroyed by God.
Then there is a powerful image of compassion –
the Lord God will wipe away the tears from all faces,
a promise that is picked up in the Book of Revelation.
As Christians we believe that these promises
are fulfilled in Jesus Christ,
in his passion, death, and resurrection.
As we celebrate this Mass of Christian Burial for Father Bruce,
we take stock of our belief in the compassion of God.

Readings:
Isaiah 25.6-9
Romans 14.7-9, 1-b-12
John 6.51-58

Our brother Bruce was born on a farm near Hastings, MN,
on All Souls Day, November 2, 1940.
He was given the name Luverne
and was the oldest of five children,
with one brother and three sisters.

He attended St. Boniface Grade School in Hastings
and at the urging of Father Kilian McDonnell, associate pastor,
he came to the Prep School in 1954, as so many of us did in those years,
to begin his journey to monastic life and priesthood.

In 1958 he enrolled in the university
and entered the novitiate here after his sophomore year.
He gladly accepted Bruce as his monastic name
and made temporary vows on July 11, 1961.
After the lengthy formation that was usual in those days
he was ordained on June 3, 1967.

Bruce graduated with degrees in classics and philosophy
and taught Latin at Prep for a number of years.
The study of Latin taught him a love for language,
a care for choice of words in both speaking and writing,
and a careful pronunciation of words.
He was one of our best readers at liturgy

OSB WOLLMERING_00356

and he truly enjoyed serving the community in this way.
While biology was Bruce's first love,
ultimately he pursued a doctorate in psychology
that would allow him to develop as a counselor
and to explore the work of Carl Jung.
For most of his monastic life
Bruce worked as a counselor for either Prep or the University,
taught in the psychology department
and put his organizational skills to use as a department chair.
He was a hard worker,
a skilled teacher,
a good leader and a tireless administrator.

After his retirement from the university,
Father Bruce was able to pursue his first love, biology.
He loved working in the Arboretum
and was aware of the natural life on this campus in a first hand way.

Three years ago I asked Bruce to be the coordinator of our summer garden,
to organize our efforts as a community to grow more fresh produce
for our table in the summer.
He gave himself to this task wholeheartedly
and the results were truly wonderful.
During the summer the team of monks
enriched the monastery's salad table with a regular supply
of lettuce, radishes, peppers, squash and tomatoes.

Bruce was an engaged and dedicated ornithologist, a "birder."
Over the years, he identified 39 species of birds that visited campus.
His favorite was the Eastern Bluebird.
Around the outer campus,
he built more than 70 nesting houses
to encourage the re-population of the bluebird,
which he carefully tracked.
He organized regional and state conferences
that brought birders from all over the state to the campus.

If ever there was a monk who epitomized the difference between
the German words *essen* and *fressen*,
it was Bruce.
For our furry friends, the word is *fressen* –
to eat, and it has the connotation
of eating non-stop until one is full –
with no explicit giving of thanks to God for food,
no table manners and not really caring how it tastes.

The verb *essen* is reserved for human dining
because of the social, restorative,
community building character of dining together.
Bruce loved to dine and always took the time

to make even simple foods better.

I don't think Bruce ever imagined becoming an elderly monk.
He said more than once that he prayed
that God would take him quickly when the time came.
At the same time, I don't think that Bruce ever imagined
dying in this particular way.
But he would've had little patience
with the year by year diminishments that are part of growing old.

Bruce was a relationally complicated guy.
He could be outgoing, friendly, and attentive.
He could also seem to some to be aloof, even distant, uncaring.
Over the past four years,
with some skilled help, he made a genuine effort
to be more inclusive and more respectful in his relationships with us.
It was a genuine human transformation
brought about by grace and attentive effort.
I mention this because it is a profound example
of what monastic conversion looks like.
Monastic conversion is not about working on the decorations,
just a little bit of tidying up of our personal lives.
Rather, it is being committed to the deep change
that is required to follow Christ -- to live the Gospel as a monk.

all of your spouses, and nieces and nephews,
you will miss a brother, a brother in law, and an uncle.
All of us will miss his outgoing energy and care.

For us as believers,
Eucharist always points to God's holy mountain;
to the place where God will destroy death,
where the veil of grief, loss, and hurt will be removed –
where God himself will wipe away our tears of grief.
In giving us his Body and Blood
Christ is giving us a taste,
a morsel of holy bread, a sip of consecrated wine,
so that we are already living into that feast of rich food and choice wines.
We are all on a holy journey
that is possible only because of God's saving care for each and every one of us.

Abbot John Klassen, OSB
February 10, 2009

In Memory of Father Bruce Wollmering, OSB

"Every moment and every event of every person's life on earth plants something in the soul. For just as the wind carries thousands of invisible and visible winged seeds, so the stream of time brings with it germs of spiritual vitality that come to rest imperceptibly in our minds and wills."

—*Seeds of Contemplation*, by Thomas Merton

Jenny Kutter

Father Bruce Wollmering had a manner about him that betrayed his curiosity for the natural world. A man with great passion for the natural world, Fr. Bruce had a deep connection to the lands and landscape of the Arboretum, and we were all saddened upon learning of his sudden death on February 4, 2009.

The first time I met Fr. Bruce was in the garden. What I remember most about that early spring day, aside from the construction of the Abbey's new cold-frame greenhouse, was the energy with which Bruce approached the work. That energy and passion was a mainstay in subsequent times I spent with Bruce. In recent years the monastery benefited greatly from that energy with the bounty of fresh salad greens, tomatoes, peppers, or squash that graced their tables. Bruce, along with several other monks, has helped the monastery reinvest in the joy of a local table—the joy that first connected me with Bruce.

Although I first met Fr. Bruce as a gardener grounded in the earth, one of his greatest passions was with creatures of the sky. An avid birder, Bruce spent countless hours observing, identifying and caring for the winged creatures of the Arboretum. His great love for the Eastern Bluebird led him to establish a trail of more than seventy bluebird nesting boxes within the Arboretum to encourage repopulation of the bluebird.

Father Bruce Wollmering served on the Arboretum Advisory Council from 2002-2008. He died suddenly on Wednesday, February 4, 2009.

Fr. Bruce was also very active with the MN Loon Watcher Program. For fifteen years he monitored the nesting pairs and chick success rates for loons in the Arboretum and reported the results to the Minnesota DNR. He built and maintained loon platforms for Stumpf and Sagatagan lakes that have been used by loons with successful hatches every year.

As an early supporter of Fr. Paul Schwietz in the establishment of an arboretum at Saint John's, and more recently as an Arboretum Advisory Council member, Fr. Bruce's energy is deeply intertwined with our work in the Arboretum.

"Every moment and every event of every person's life on earth plants something in the soul." At the end of each of our seasons, the seeds planted within us will have grown and multiplied to be scattered to the wind. They will settle again to be planted in the minds and wills of those who remember us. Perhaps Fr. Bruce's seeds of passion for each moment that he engaged with pieces of creation planted those "germs of spiritual vitality" that transmitted his curiosity to those who knew him. Fr. Bruce was a good friend, gardener, birder, and enthusiastic Arboretum supporter. He will be missed.

Jenny Kutter is the Arboretum department coordinator.

If you share in Fr. Bruce's passion for birds and would be interested in helping the Arboretum maintain the bluebird trail or loon nests, contact the Arboretum office.

OSB WOLLMERING_00359

Bruce Luverne Wollmering, OSB 1940-2009

Luverne was the oldest of the five children of , who farmed near Hastings, Minnesota. Before his fourteenth birthday he began studies at Saint John's Preparatory School, entered the abbey as Novice Bruce and professed his first vows in 1961. He completed the undergraduate degree in philosophy and classical language and his seminary studies and was ordained in 1967.

For the next thirty-six years Bruce dedicated his considerable talents to academic affairs, primarily as associate professor and chair of the department of psychology at St. John's. He interspersed his teaching assignments with master's and doctoral degrees in psychology at the University of Arizona.

Bruce conducted more than fifty workshops and seminars on topics such as dream analysis, therapeutic hypnosis, human sexuality and healthy spirituality. He was recognized as a hard worker, a skilled teacher, a good leader and a tireless administrator.

Upon his retirement from the university, Bruce gave proof to the saying, "You can take the boy out of the farm but you can't take the farm out of the boy." He chose to concentrate his energy and enthusiasm on the good earth. Working with Paul Schwietz, OSB, he helped establish Saint John's Arboretum and its restoration of prairie grass, wild flowers, oak savannah and marsh lands of the Collegeville campus. He served on the Arboretum Advisory Council and chaired the Abbey Forest and Lands Committee.

For the past four years Bruce increased the amount and variety of food grown and served at Saint John's. His volunteer gardeners enhanced monastic dining with an abundance of fresh vegetables. He renovated the root cellar for the winter storage of vegetables and supervised the new "hoop house" nursery for the early and late growth of plants.

Bruce deserves the title "The Bird Man of Collegeville." He identified 39 species of birds that visited the campus including his favorite, the Eastern bluebird. He built more than 70 nesting boxes to encourage the re-population of the bluebird and kept meticulous records of the nesting success.

Aelred Senna, OSB

Bruce and his garden harvest

Like his parents who died suddenly in an automobile accident in 2001, Bruce died unexpectedly on February 4 from a traumatic head injury caused by a collapse in the basement locker room of the monastery.

In his homily Abbot John remarked, "I don't think Bruce ever imagined becoming an elderly monk. He said more than once that he prayed that God would take him quickly when the time came. At the same time; I don't think Bruce ever imagined dying in this particular way. But he would have had little patience with the year by year diminishments that are part of growing old. . . All of us will miss his outgoing energy and care."

The Mass of Christian Burial was celebrated for Father Bruce on February 10, 2009. May he rest in peace. +

Aelred Senna, OSB

Bruce and a blue bird nest

OSB WOLLMERING_00360

OBITUARY

FATHER WOLLMERING

Benedictine Father Bruce Wollmering, 68, died Feb. 4 at St. John's Abbey, Collegeville. The Mass of Christian Burial was celebrated Feb. 10 in the abbey church with burial in the abbey cemetery.

Luverne Wollmering was the oldest of five children born to [illegible] g on a farm near Hastings, Minn., Nov. 2, 1940. He attended St. Boniface Grade School in Hastings, St. John's Preparatory School and St. John's University in Collegeville, where he earned a bachelor's degree in 1963.

He entered the novitiate of St. John's Abbey after his sophomore year at the university. He accepted Bruce as his name in religion and professed first vows, July 11, 1961. He completed his studies toward the priesthood at St. John's Seminary, and was ordained June 3, 1967.

Father Wollmering attended the University of Arizona in Tucson and earned a master's degree in counseling and guidance in 1970 and a doctorate in 1978. The majority of Father Wollmering's professional life was devoted to teaching psychology and working as a counselor. He was a member of the counseling services team at St. John's University from 1978 to 1980. During this time he also served on the faculty as adjunct professor of psychology. He was assistant professor of psychology from 1980 to 1988, when he achieved tenure as associate professor of psychology.

From 1994 to 2003 he was chair of the Department of Psychology at St. John's University. Father Wollmering conducted more than 50 workshops and seminars in psychology that dealt with subjects such as dream analysis, therapeutic hypnosis, human sexuality, and healthy spirituality.

After his retirement from the university, he worked with Benedictine Father Paul Schwietz in the establishment of the St. John's Arboretum that began with the successful restoration of the prairie, wild flowers, oak savannah and marsh lands and was the chair of the Abbey Forest and Lands Committee.

Father Wollmering is survived by his brother [illegible] niece, three nephews and a new grandniece; as well as the community of St. John's Abbey.

Visit www.saintjohnsabbey.org/obituaries/brucew.html to read more about Father Wollmering.

Father Bruce Wollmering OSB, 68

Collegeville
Nov. 2, 1940 – Feb. 5, 2009

Luverne Wollmering was the oldest of five children born to
and
in
Minnesota, November 2, 1940. Luverne attended St. Boniface Grade School in Hastings and Saint John's Preparatory School and Saint John's University in Collegeville. Luverne entered the novitiate of Saint John's Abbey after his sophomore year, accepting Bruce as his name in religion and professed first vows, July 11, 1961. Father Bruce completed his studies for the priesthood at Saint John's Seminary. He was ordained on June 3, 1967.

Father Bruce attended the University of Arizona in Tucson and earned a master's degree in counseling and guidance, May 1970, and a doctorate, May 1978.

Beginning in 1967, Father Bruce served Saint John's Preparatory School and Saint John's University in various roles. Most of Father Bruce's professional life was devoted to teaching psychology and working as a counselor.

After retiring, Father Bruce helped establish the Saint John's Arboretum, restoring the prairie, wild flowers, oak savannah and marsh lands. Father Bruce was an engaged and dedicated ornithologist, identifying 39 species of birds that visited campus.

Father Bruce died on Wednesday, February 4, 2009. He is survived by his brother,
(and)
his sisters,
(and
and
(and
a niece, three nephews, and a new grandniece; as well as the community of Saint John's Abbey. An evening vigil service took place Monday, February 9, from 7 to 9 p.m. The Mass of Christian Burial will be celebrated Tuesday, February 10, 2009, 3 p.m., in the abbey church. Interment in Saint John's Abbey Cemetery follows the service.

OSB WOLLMERING 00362

Abbot John Klassen's private account

From: Kieffer, Walter
Sent: Thursday, February 05, 2009 9:19 PM
To: Ryan, Kelly; Abbot John Klassen's private account
Subject: FW: Fr. Bruce Wollmering OSB

Here is one response to post.

Walter Kieffer OSB
St. John's Abbey
31802 Co. Rd. 159,
PO Box 2015
Collegeville, MN. 56321-2015

FR for Frank House and Joe Hall
Res: 006 Frank House

From:
Sent: Thursday, February 05, 2009 9:10 PM
To: Kieffer, Walter
Subject: Re: Fr. Bruce Wollmering OSB

February 5, 2009

Brother Walter;
Thank you for letting me know. Ironically, I was thinking so frequently about Bruce yesterday, as I walked and watched birds, and as I lectured on Jung to my Masters students at Regis University.

Jung would not have been surprised, nor Bruce, that somehow his energies reached me, one final time.

I speak of him often in my lectures as he was my first teacher in psychology. I have hoped and wished that he would be proud of me.

I am saddened, and on short notice, I cannot get away from my duties with children, my studies, and teaching, and the long distance to travel.

I am so torn, and grieve at the loss, and the suddenness shocks me. I had in my mind just one more visit with my professor, and friend. And as he taught me,
both then, and now, to pay attention, existentially. He is now gone, and I am faced with my life, and its ending too.

He was my mentor in counseling. I had just written him to tell him of becoming a professor myself. He was my role model, and I was drawn to his intelligence, wit,
depth of being, and simply Bruce - a caring person. Many times, he carried me through some very dark moments of my soul, when my psyche screamed out in agony, and
I felt I had nowhere to go, and no one to turn toward for compassion.

I think few realize the incredible mastery of counseling that he employed, his therapeutic ability, in my experience, across from him, in the chair, I can say that I knew

a master therapist. With his guidance, I set forth on my own journey, one of reflection, seeking to live well, and to live by my values.

If you wish to share these words with anyone, you may.

I will pray, and hold vigil that day . . .

I wish you, and all the monks, his family, and friends blessings, and solace, in the memories of our brother, Bruce.

In mourning,

graduate, psychology.

Longmont, Colorado

On Feb 5, 2009, at 3:18 PM, Kieffer, Walter wrote:

Greetings, Friends of Father Bruce Wollmering OSB,

You are receiving this message because I found your email address on Fr. Bruce's personal list of addresses.

I am Bro. Walter Kieffer OSB, the funeral coordinator of Saint John's Abbey. As such I have the sad task of informing you that Fr. Bruce Wollmering died at the abbey late Wednesday afternoon, February 4, 2009.

Fr. Bruce was born Nov. 2, 1940; he was 68 years old when he died.

His wake will be in the St. John's Abbey church on Monday, February 9, from 7 to 9 PM. His funeral will be at 3 PM on Tuesday, also in the St. John's Abbey church. Burial in the St. John's Abbey cemetery follows the Mass of Christian Burial.

I invite you, if possible, to come for this farewell to Fr. Bruce. If you need to stay overnight, please let me know as soon as possible. I will try to arrange accommodation for you in the abbey guesthouse.

Please keep Fr. Bruce in your prayers as we hold you in ours. May he rest in peace.

Father Bruce's obituary is online at http://www.saintjohnsabbey.org/obituaries/brucew.html

Walter Kieffer OSB
St. John's Abbey
31802 Co. Rd. 159,
PO Box 2015
Collegeville, MN. 56321-2015

FR for Frank House and Joe Hall
Res: 006 Frank House

Abbot John Klassen's private account

From: Kieffer, Walter
Sent: Friday, February 06, 2009 7:12 AM
To: Ryan, Kelly; Abbot John Klassen's private account
Subject: FW: Fr. Bruce Wollmering OSB

Another note

Walter Kieffer OSB
St. John's Abbey
31802 Co. Rd. 159,
PO Box 2015
Collegeville, MN. 56321-2015

FR for Frank House and Joe Hall
Rec: 06 Frank House
3

From:
Sent: Thursday, February 05, 2009 11:25 PM
To: Kieffer, Walter
Subject: Re: Fr. Bruce Wollmering OSB

Br. Walter Kieffer,
Thank you for this notification. Fr. Bruce was a good friend to myself and my family. I graduated from St. John's in 1986 and had developed a wonderful relationship with Fr. Bruce which continued over the past 24 years. We are saddened by this sudden loss but know he finds rest with Jesus and God our father. Pass on our condolences to the rest of the monastic community. We live in California so we will not be able to make it back for the funeral, but we will keep Bruce and his family in our hearts and our prayers.

Sincerely,

--- On **Thu, 2/5/09, Kieffer, Walter** <*WBKIEFFER@CSBSJU.EDU*> wrote:

From: Kieffer, Walter <WBKIEFFER@CSBSJU.EDU>
Subject: Fr. Bruce Wollmering OSB
To: "Kieffer, Walter" <WBKIEFFER@CSBSJU.EDU>
Date: Thursday, February 5, 2009, 2:18 PM

Greetings, Friends of Father Bruce Wollmering OSB,

You are receiving this message because I found your email address on Fr. Bruce□s personal list of addresses.

I am Bro. Walter Kieffer OSB, the funeral coordinator of Saint John's Abbey. As such I have the sad task of informing you that Fr. Bruce Wollmering died at the abbey late Wednesday afternoon, February 4, 2009.

Fr. Bruce was born Nov. 2, 1940; he was 68 years old when he died.

His wake will be in the St. John□s Abbey church on Monday, February 9, from 7 to 9 PM. His funeral will be at 3 PM on Tuesday, also in the St. John□s Abbey church. Burial in the St. John□s Abbey cemetery follows the Mass of Christian Burial.

I invite you, if possible, to come for this farewell to Fr. Bruce. If you need to stay overnight, please let me know as soon as possible. I will try to arrange accommodation for you in the abbey guesthouse.

Please keep Fr. Bruce in your prayers as we hold you in ours. May he rest in peace.

Father Bruce's obituary is online at http://www.saintjohnsabbey.org/obituaries/brucew.html

Walter Kieffer OSB
St. John's Abbey
31802 Co. Rd. 159,
PO Box 2015
Collegeville, MN. 56321-2015

FR for Frank House and Joe Hall

Abbot John Klassen's private account

From: Kieffer, Walter
Sent: Friday, February 06, 2009 7:14 AM
To: Ryan, Kelly; Abbot John Klassen's private account
Subject: FW: Fr. Bruce Wollmering OSB

From his [illegible] who was Prep in early 70's.

Walter Kieffer OSB
St. John's Abbey
31802 Co. Rd. 159,
PO Box 2015
Collegeville, MN. 56321-2015

FR for Frank House and Joe Hall

-----Original Message-----
From: [mailto
Sent: Friday, February 06, 2009 1:29 AM
To: Kieffer, Walter
Subject: Re: Fr. Bruce Wollmering OSB

Dear Brother Walter Kieffer,

We are shocked and saddened to hear of Bruce's sudden passing. I will inform family here, in - of the unfortunate news amd direct them to the website.

In the meantime - can you pls provide us with details? - we would like to make a donation, on behalf of Fr. Bruce - towards the ongoing upkeep of his vision with native birds and wildlife at St John's.

Also, a mailing address - so we can forward a card to his family - we would be most grateful. Thanks you.

With regards,

and

wrote:

> Greetings, Friends of Father Bruce Wollmering OSB,
>
> You are receiving this message because I found your email address on Fr.
> Bruce's personal list of addresses.
>
> I am Bro. Walter Kieffer OSB, the funeral coordinator of Saint John's
> Abbey. As such I have the sad task of informing you that Fr. Bruce
> Wollmering died at the abbey late Wednesday afternoon, February 4, 2009.
>
> Fr. Bruce was born Nov. 2, 1940; he was 68 years old when he died.
>
> His wake will be in the St. John's Abbey church on Monday, February 9,

> from 7 to 9 PM. His funeral will be at 3 PM on Tuesday, also in the St.
> John's Abbey church. Burial in the St. John's Abbey cemetery follows
> the Mass of Christian Burial.
>
> I invite you, if possible, to come for this farewell to Fr. Bruce. If
> you need to stay overnight, please let me know as soon as possible. I
> will try to arrange accommodation for you in the abbey guesthouse.
>
> Please keep Fr. Bruce in your prayers as we hold you in ours. May he
> rest in peace.
>
> Father Bruce's obituary is online at
> http://www.saintjohnsabbey.org/obituaries/brucew.html
>
> Walter Kieffer OSB
> St. John's Abbey
> 31802 Co. Rd. 159,
> PO Box 2015
> Collegeville, MN. 56321-2015
>
> FR for Frank House and Joe Hall

>

--
Sculpture Studio Coordinator

Abbot John Klassen's private account

From: Kelly, Joel D
Sent: Friday, February 06, 2009 8:39 AM
To: Abbot John Klassen's private account
Subject: note to abbot john and community

Dear Abbot John and confreres,

Beginning the day here at the medical center my thoughts turn to Collegeville and all of you at the time of Bruce's sudden death. He is one of our confreres who came to St. John's as a first year Prep student and stayed. He was small of stature as a Prep and he seemingly never liked his baptismal name, La Vern nor the nick name of "Mouse" he was given. Becoming BRUCE seemed to be a way out from his previous names. His talents for organization seemed to be recognized very early as Fr. Cuthbert Soukop as Prep headmaster chose him to be his secretary-- quite an important role for a young prep student. When we worked together in the Prep School he continued to have a good relationship with his orginal mentor, Cuthbert.

In the Prep School after his ordination Bruce brought his very organized style to his teaching and his work as a prefect. The subject of Latin seemed to fit his very organized manner and precise way of pronouncing words. Classes would end and Bruce would have a whistle around his neck with a clip board as he called his runners for practice as our cross country coach. Ever organized and precise.

Such a memorable man. I am saddened that we will not be able to grow older together with him as the mysteries of our younger connections become clearer.

My thoughts and affections are with you all in this difficult time. With nothing but the best of wishes for Bruce.

Joel Kelly, OSB

SAINT JOHN'S ABBEY

Office of the Abbot

February 8, 2009

Dear confreres:

On Friday, February 6, two detectives from the Stearns County Sheriff's department reviewed the contents of Father Bruce's room and the garden shed. They were called away in mid-afternoon because of an emergency and need to return on Monday, February 9, to complete the review of the materials in the former elevator pump room. This should complete their work. The officers will be using the Refectory Lounge to do this review.

Abbot John

Oliver, Richard

From:
Sent: Sunday, February 08, 2009 3:45 PM
To: Klassen, John
Subject: Fr. Bruce
Attachments: Bulletin 227 (2).doc

Dear Abbott John~

I feel compelled to share with you the attachment that I include here. I think it speaks for itself. I will be publishing it in my parish bulletin this coming weekend at St. Cecilia's church here in St. Paul. I was saddened to learn of the death of Fr. Bruce. I say that even as I am quite aware that his was an amazingly complex personality and that he lived his final years in a state of what had to have been sad ambiguity. (It is my friendship with Fr. Daniel Durken, by the way, that was the cause for my presence in the monastery last summer.)

There's no need to acknowledge this email. I just thought you might want to know one of the stories of one of "your" monks.

and adjunct faculty at the SJU-SOT)

SAINT JOHN'S ABBEY

Office of the Abbot

February 8, 2009

Dear confreres:

Some more information for you about the death of Father Bruce Wollmering. As you know he collapsed in the basement quadrangle washroom in the monastery at about 5:15 pm.

I have made a request to the Stearns County Sheriff's department to receive an official report, both preliminary and final, of the autopsy conducted on Father Bruce Wollmering.

Via who as a family member was able to receive the preliminary report, Father Bruce died of a fractured skull. He also had a broken rib which punctured his liver. There was no aneurism or heart attack. I share this information at this time because, even though second hand, is trustworthy.

May Bruce rest in peace!

Abbot John

COLLEGEVILLE, MINNESOTA 56321-2015
Phone: (320) 363-2546 • Fax: (320) 363-3082 • E-mail: abbot@osb.org • Web: saintjohnsabbey.org

Guests
of Saint John's Abbey
at the funeral of

Father Bruce Wollmering, OSB

Vigil Service, February 9, 2009
Mass of Christian Burial, February 10, 2009
at
Collegeville, Minnesota

Oliver, Richard

From:
Sent: Tuesday, February 10, 2009 10:34 AM
To: Ryan, Kelly; Klassen, John
Subject: FW: Thanks again

From: Weiss, Victor [mailto]
Sent: Tuesday, February 10, 2009 10:28 AM
To:
Subject: Thanks again

Thanks again for making yourself and your staff available to me yesterday. I appreciate your help and your efforts coordinating the time and use of office space for us. I have always enjoyed working with you and I am glad you were able to be a liason between our office and St. John's Abbey. If you could also extend my thanks to Abbot John Klassen. I appreciate that he allowed us in there so quickly and freely. I'm sure that it is a difficult time for the Abbot and those in the Monestary and I did not want to be intrusive in anyway. Please apologize for any inconvenience we may have caused and extend my sincere appreciation and regards.

Detective Victor Weiss
Stearns County Sheriff's Dept.
807 Courthouse Square
St. Cloud, MN 56301

2009-02-09 Search
4:49 PM

stopped by with the attached copies. They are mostly written things that they thought they could look at later rather than take time on the premises.

says that the detective indicated to him that they have not found anything to raise suspicions. They just want to demonstrate due diligence. They hope to have the materials back shortly.

There is a possibility that the coroner may want to come back to take a look at the scene of the accident. Apparently there was one bruise that he could not initially account for, so he may want to take some measurements in the locker room. said that he'd contact us if they need to come back, but it sounds very iffy that they will.

CONSENT TO SEARCH

Date: 2-6-09

Location: 014 Quad

I, KELLY RYAN, having been informed of my constitutional rights not to have a search made of the premises hereinafter mentioned without a search warrant and of my right to refuse to consent to such a search, hereby authorize

Detective Vic Weiss
(officers or agent)

to conduct a complete search of my premises, vehicle and/or person located at: 014 Quad

These officers or agents are authorized by me to take from my premises, vehicle and/or person any property which they may deem necessary.

This written permission is being given by me to the above-named persons voluntarily and without threats or promises of any kind.

Kelly Ryan

Witnesses:

EVIDENCE RECEIPT

The following items were seized pursuant to the above Consent to Search:

Item #	Quantity	Description of item:
1	1	Brown folder with misc documents
2	2	Yellow tablets with handwritten notes
3	1	Manilla envelope with documents
4	—	misc documents and handwritten notes

I certify that I have received and hold myself responsible for the articles

Date: _____ Signature: _____

Signature of person signing consent: _____

CONSENT TO SEARCH

Date: 2-6-09

Location: RM 105 Breuer Monastery, Collegville

I, BENEDICT LEUTHNER, having been informed of my constitutional rights not to have a search made of the premises hereinafter mentioned without a search warrant and of my right to refuse to consent to such a search, hereby authorize

Detective Jansky + Detective Dickhaus
(officers or agent)

to conduct a complete search of my (premises) vehicle and/or person located at: RM 105, Breuer Monastery, Worden House

These officers or agents are authorized by me to take from my (premises) vehicle and/or person any property which they may deem necessary.

This written permission is being given by me to the above-named persons voluntarily and without threats or promises of any kind.

X

Witnesses:

EVIDENCE RECEIPT

The following items were seized pursuant to the above Consent to Search:

Item #	Quantity	Description of item:
1	1	Compaq Desktop PC SJMCQA.BB74281A
2	1	Printed Leland.doc from Network Drive
3	5	Floppy Disks UNK Content
4	1	Blue Mead Notebook Misc. writings
5	20	Photographs from drawer next to bed
6	2	website document / Hand written note

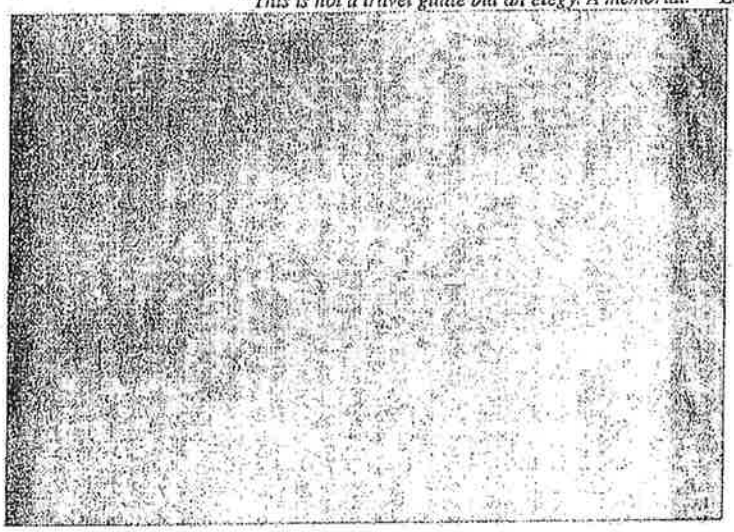
I certify that I have received and hold myself responsible for the articles

Date: 2-6-09 Signature: #2534

Signature of person signing consent:

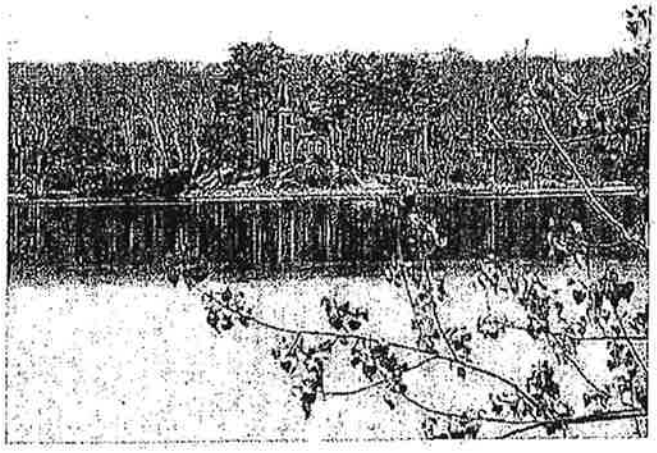
SEARCH BLOG FLAG BLOG Next Blog» Create Blog | Sign In

"This is not a travel guide but an elegy. A memorial." —Edward Abbey



Tuesday, February 10, 2009

My Friend's Tomatoes



Stella Maris Chapel on the shore of Lake Sagotagan in the spring, Saint John's Abbey and University, Collegeville, Minnesota

(Note: This post is true, but I have changed the names.)

This past week I learned of the sudden death of a friend. He was a Catholic priest and a Benedictine monk. And though Father Bill was a religious man, he was in no way a man of religious nonsense. I have often found the Benedictines like this in knowing so many of them across the years. And though it may sound may sound harsh and offensive to the ears of some to say so--though my intention is never to offend--but it is honest, whether it be right or wrong: The Benedictines I know are some of the few "religious" people I can seem to tolerate anymore these days.

When my wife and I moved to Saint John's University for graduate school, Father Bill was one of the monks who befriended us. And during our time there he was one of the monks we got to know best. He was one of the few monks who ever came to visit us at our apartment there at Saint John's. He was always kind and thoughtful, and he had a great sense of humor, and even somewhat irreverent.... He was always joking and laughing. We knew he genuinely cared about us. He always sent us Christmas cards, and Thanksgiving Cards, and Easter Cards...he loved to send cards.... He is the only monk who had made an effort to keep in touch with us after we left Saint John's. He was especially my wife's friend. The monastery vegetable garden was right out the back door of our building. Father Bill's main job was as keeper of the gardens and greenhouses. In her spare time, my wife helped Father Bill plant, tend, and harvest the garden. They harvested wheelbarrow loads of vegetables together. They became friends. Father Bill still seemed to be in tip top health for his age, 68, and still very active and fit. His death is quite sudden...unexpected....

We will miss him. My wife and I are driving up to Saint John's to attend his funeral today.

One of my lasting memories of Father Bill concerns the death of another monk. The simple story is quintessentially Father Bill, and somehow seems quintessentially Benedictine and even quintessentially Minnesotan to me as well. That first summer at Saint John's, Father Bill's good friend Brother Leonard died suddenly of a heart attack. Brother Leonard was the head of buildings and grounds at Saint John's and a very popular and visible monk. The community was hit hard by his sudden death. I remember a palpable sadness in the air everywhere for a few days

OSB WOLLMERING_00387

after his death. Brother Leonard used to go and help Father Bill in the garden as a respite from his busy responsibilities. And in so doing he grew prize winning tomatoes. Brother Leonard took great pride in his tomatoes. Just after Brother Leonard's death, it had been a few days since I had seen Father Bill, and we ran into each other outside on the walk. Of course the conversation turned to the sudden departure of Brother Leonard. But after a few sentences we both grew silent. And yet we still stood there for a few moments...in silence together. And it seemed completely comfortable and right. I looked at Father Bill's face. He fought tears. But then he said in a clear steady voice, "Well, I have to go water my friend's tomatoes." And then he quietly made his way around back to the garden....

And I still stood there on the walk for a moment more, and I felt like that simple ordinary sentence spoke volumes of things unspoken about life and death and friendship and the community life.

After Brother Leonard's death, Father Bill took over the growing of the prize winning tomatoes. Today we will attend Father Bill's funeral. It is winter and the garden is covered in snow now. And I am a bit sad at that. For if it were summer and the garden was growing, I think I would sneak out there to perform my own tribute to my friend.

And I would water my friend's tomatoes.

Posted by forest wisdom at 4:38 AM

Labels: life and death, monasticism, seasons

5 comments:

I said...

You "watered his tomatoes" with this post. This a beautiful tribute to your friend.

February 10, 2009 7:18 AM

forest wisdom said...

I do indeed hope that is what I did. Thank you

February 10, 2009 7:24 AM

OSB WOLLMERING_00388

said...

What a beautiful tribute. I am sorry for your loss.

February 10, 2009 8:24 AM

The-Grizzled-But-Still-Incorrigible-Scribe-Himself! said...

I am so sorry to hear of your friend's death.

You have written a lovely piece about him which I know came straight from your heart. You have shared "Father Bill" with us in true and heartfelt words. No one could do better than to give such a gift to friend...and no friend would ask for a more wonderful tribute.

February 10, 2009 9:22 AM

forest wisdom said...

Grizzled,
Thank you both. I am glad I could make this simple tribute to my friend, and I am glad that you both found beauty in it and that it came across as heartfelt. It most certainly is.

February 10, 2009 10:44 AM

Post a Comment

Home Older Post

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OSB WOLLMERING_00389

Ryan, Kelly

From:
Sent: Tuesday, February 10, 2009 10:34 AM
To: Ryan, Kelly; Klassen, John
Subject: FW: Thanks again

From: Weiss, Victor [mailto:
Sent: Tuesday, February 10, 2009 10:28 AM
To:
Subject: Thanks again

Thanks again for making yourself and your staff available to me yesterday. I appreciate your help and your efforts coordinating the time and use of office space for us. I have always enjoyed working with you and I am glad you were able to be a liason between our office and St. John's Abbey. If you could also extend my thanks to Abbot John Klassen. I appreciate that he allowed us in there so quickly and freely. I'm sure that it is a difficult time for the Abbot and those in the Monestary and I did not want to be intrusive in anyway. Please apologize for any inconvenience we may have caused and extend my sincere appreciation and regards.

Detective Victor Weiss
Stearns County Sheriff's Dept.
807 Courthouse Square
St. Cloud, MN 56301

Update
11 February 2009

Last Name	**First Name (Religious Name)**
Wollmering	Bruce

Date of Birth
2 November 1940

Date of First Profession	**Date of Final Profession**	**Date of Ordination**
11 July 1961	11 July 1964	3 June 1967

EDUCATION

B.A.	1963	St. John's University (Philosophy/Classics)
Ordination	1967	St. John's University (Divinity)
M.Ed	1970	University of Arizona Tucson, Arizona (Counseling and Guidance)
Ph. D.	1978	University of Arizona Tucson, Arizona (Counseling and Psychology)
Certificate	1991	Carl G. Jung Institute Zurich, Switzerland (Dreams and Psychology)
Certified Hypnotist		American Society of Clinical Hypnosis (ASCH)
AWARD	1993	McKnight Grant (inclusion of 'multi-cultural' as a Category of analysis in PSY 390)
	1994	MacPherson Grant to 18th Annual "Living Now Institute" Carl Rogers Center for studies of the person, La Jolla, CA

ASSIGNMENTS

Latin Teacher/Prefect/Coach St. John's Prep School	1967 – 1969
Counselor/Business & Placement Director St. John's Prep School and St. John's University	1970 – 1972

ASSIGNMENTS

Consulting Counselor St. John's Prep School	1970 – 1975
Director of Counseling Services St. John's University	1972 – 1975
Novice Master St. John's Abbey	August, 1972 – January, 1973
Prefect Fourth Floor Benet St. John's University	1973 – 1975
Faculty Resident St. John's University	1978 – 1980
Licensed Psychologist Counseling Services St. John's University	1978 – 1994
Adjunct Professor of Psychology St. John's University	1978 – 1980
Assistant Professor of Psychology St. John's University	1980 – 1988
Associate Professor (Tenured) Psychology St. John's University	1988 – 2003
Chair Department of Psychology St. John's University	1994 – 2003

INTERESTS OR HOBBIES

Blue birds and loon restoration
Dream interpretation
Hypnosis
Ornithology

Bulletin Article for February 14/15

Dear Friends:

Last Wednesday evening, while I was up on the campus of St. John's University to teach my weekly theology class at the graduate school, I noticed the presence of an ambulance in the monastery area as I walked to class. I didn't think too much about it at the time; there are, after all, a lot of old and frail monks who live there. Later in the evening, though, I learned that the life support service was there for Fr. Bruce Wollmering OSB, a priest who once taught me an *Introduction to Psychology* course about thirty years ago. He was only 68 years old when he suddenly collapsed and died in the monastery at that hour. In the days that have followed, I have thought a lot about Fr. Bruce, and I have been somewhat surprised by that fact. It is not as if we were lasting friends or correspondents after I finished college. I remember virtually nothing from his class, and it is entirely possible that he never remembered me at all. He really didn't have any reason to. I last saw him when I was having lunch one day last summer in the Abbey refectory. I made no effort to speak with him, as he sat across the large room from me. And if he had any faint memory or recognition of me that day he didn't show it. He must have taught many hundreds of students in the intervening decades.

But I never forgot him. When I was a sophomore in college Fr. Bruce was also the head of the office of counseling at St. John's, and I was in the process of being overwhelmed by my emerging perfectionistic personality. In fact, I recently unearthed part of the personal journal that I was keeping at that time—exactly thirty years ago. For me then, as a twenty-year-old, counseling was something that weak people did, and obviously I was not to be counted among them. Yet this is what I wrote to myself on March 19, 1979: "I have finally sought counseling for my mental hangups in the Student Development Center, and especially through Fr. Bruce Wollmering—at the recommendation of my friend . Fr. Bruce is great. I sincerely hope that he can find solutions to my hangups..." He really did end up being a life source for me at a time when I was feeling very vulnerable and quite burdened. It is very possible that he never knew of his effect in my life; I certainly never told him.

I came to learn through the course of the years that Fr. Bruce was himself a very complex human being who was pursued by his own personal demons. But he was there for a young, anxious, searching college kid a long time ago—one who was helped to hear and truly to believe for the first time that it was possible to be weak and to be really good at the same time. I hope there were people to tell him that same thing before he died.

We all have the same capacity and the same invitation to do that for one another every day, just by being stewards of the gospel of Jesus Christ. We share our "power" not so much by being the most put-together personalities in the room at any given occasion, but by being present to one another in the sometimes-not-so-desirable circumstances of life. And we may never know the depth and endurance of the effects of just being there for others when they need us.

May Fr. Bruce rest in peace.

County of Stearns

OFFICE OF THE MEDICAL EXAMINER

David L. Frederickson, M.D.

Received
FEB 3 1 2009
Office of the Abbot

February 19, 2009

Abbot John Klassen, OSB
St. John's Abbey
PO Box 2015
Collegeville, MN 56321-2015

Dear Abbot Klassen:

Enclosed please find a copy of the provisional autopsy report on Father Bruce L. Wollmering. The final autopsy report will be available in approximately four to six weeks and I will mail a copy of it to you at that time.

In the meantime, please feel free to contact me at with any questions.

Sincerely,

Mary Lieser

Mary Lieser
Office Services Supervisor

:ml

PO Box 217 • St. Cloud, Minnesota 56302 • (320) 259-3741 • FAX (320) 259-3963

#221-9427

PROVISIONAL REPORT

ME 2009-0221
CN09006520

Name Luverne Wollmering **Age** 68 **Sex** M **Race** Cauc
Date of Death 2-4-09 **Time** 1808 **Date of Exam** 2-5-09 **Time** 1045
Place of Death 31802 Co Rd 159, Collegeville, MN (Stearns County)
Pathologist Butch Huston, M.D., Assistant Medical Examiner
Place of Exam Ramsey County Medical Examiner's Office

Report Sent to Stearns County Medical Examiner's Office

Luverne Wollmering was a 68 year old male with a medical history of hypertension. The decedent was found by a fellow priest in a locker room. The scene revealed blood present in the hallway and within the locker room. The body was transported to the Ramsey County Medical Examiner's Office for an examination. The findings of the examination were as follows:

I. Traumatic head injury.
   a. Multiple abrasions, contusions and lacerations to skin and scalp.
      i. Patterned abrasion to the right forehead.
   b. Subgaleal hematoma.
   c. Subdural hemorrhage, base of brain.
   d. Subarachnoid hemorrhage, base of brain.
   e. Right temporal skull fracture.
   f. Generalized cerebral edema.
II. Traumatic chest and abdominal injury.
   a. Patterned contusion, mid abdomen.
   b. Right lateral 4-5th rib fracture.
   c. Liver laceration.
   d. Hemoperitoneum.
   e. Mesenteric hemorrhage.
III. Bilateral pulmonary edema and congestion.

IV. Postmortem toxicology.
a. Blood ethanol screen, 0.094 g/dL.
b. Drug screen pending.

CAUSE OF DEATH: *Traumatic head injury

MANNER OF DEATH: *Probable Accidental

I DO HEREBY CERTIFY THE ABOVE REPORT TO BE A TRUE AND ACCURATE STATEMENT OF THE FINDINGS IN THIS CASE.

Electronically Reviwed and Signed

Butch Huston, M.D.
Assistant Medical Examiner

County of Stearns

OFFICE OF THE MEDICAL EXAMINER

David L. Frederickson, M.D.

Received
FEB 3 0 2009
Office of the Abbot

February 27, 2009

Abbot John Klassen, OSB
St. John's Abbey
PO Box 2015
Collegeville, MN 56321-2015

Dear Abbot Klassen:

The final autopsy report on Father Bruce L. Wollmering is included with this letter. Our office can be reached at 320-259-3730 with any questions.

Sincerely,

Mary Lieser

Mary Lieser
Office Services Supervisor

:ml

PO Box 217 • St. Cloud, Minnesota 56302 • (320) 259-3741 • FAX (320) 259-3963

#221-9427

Office of the Medical Examiner
300 E. University Avenue
St. Paul, MN 55130-4320
Telephone: 651-266-1700
Office Fax: 651-266-1720
Investigator Fax: 651-266-1730

M.B. McGee, M.D., Medical Examiner
K.M. Mills, M.D., Asst. Medical Examiner
V.V. Froloff, M.D., Asst. Medical Examiner

FINAL AUTOPSY PROTOCOL

ME 2009-0221
CN09-006520

CASE TITLE: Traumatic Head Injury due to Fall

Name Luverne Wollmering **Age** 68 **Sex** M **Race** Caucasian
Date of Death 02/04/09 **Time** 1808 **Date of Exam** 02/05/09 **Time** 1045
Place of Death 31802 County Rd. 159, Collegeville (Stearns Co) MN
Pathologist Butch Huston, M.D., Assistant Medical Examiner
Place of Exam Ramsey County Medical Examiner's Office
Report Sent to Stearns County Medical Examiner's Office

Final Diagnoses

I. Traumatic head injury.
   a. Multiple abrasions, contusions and lacerations to skin and scalp.
      i. Patterned abrasion to the right forehead.
   b. Subgaleal hematoma.
   c. Subdural hemorrhage, 30cc base of brain.
   d. Subarachnoid hemorrhage, base of brain.
   e. Right temporal linear skull fracture.
   f. Generalized cerebral edema.
II. Traumatic chest and abdominal injury.
   a. Patterned contusion, mid abdomen.
   b. Right lateral 4-5th rib fracture.
   c. Liver laceration.
   d. Hemoperitoneum, 100cc.
   e. Mesenteric hemorrhage.
   f. Right peri adrenal and peri renal soft tissue hemorrhage.
III. Bilateral pulmonary edema and congestion.

IV. Postmortem toxicology.

a. Blood ethanol screen, 0.094 g/dL.

b. Urine drug screen.

i. Negative for acetaminophen, amitriptyline, amobarbital, amphetamines (D&meth), atenolol, azacyclonal, barbital, butalbital, caffeine, carbamazepine (tegretol), carisoprodol, chlordiazepoxide, chlorpromazine, chlorzoxazone, chlorpheniramine, clomipramine, cocaine + methylester ecognine, codeine, cotinine, cyclobenzaprine, desipramine, diazepam, diphenhydramine, doxepin, doxylamine, ephedrine, ethchlorvynol, ethosuximide, fluoxetine (prozac), flurazepam, glutethimide, hydrocodone, ibuprofen, imipramine, ketamine, labetolol, lidocaine, loxapine, maprotiline, meperidine, meprobamate, methadone, methapyrilene, methaqualone, methobarbital, methorphan, methylphemidate, methyprylon, morphine, nordiazepam, nicotine, nortriptyline, oxycodone, pentazocine, pentobarbital, phenacetin, phencyclidine, phendimetrazine, phenmetrazine, phenobarbital, phentermine, phenylpropanolamine, phenytoin (dilantin), primidone (mysoline), propoxyphene, propranolol, protriptyline, pseudoephedrine, pyrilamine, secobarbital, THC metabolite, thiopental (pentothal), theophylline, tranylcypromine, tripelennamine, trimipramine, triprolidine, valproic acid.

c. Serum drug screen.

i. Negative for acetaminophen (>50 ug/ml), alphenol, amitriptyline, barbital, butalbital, caffeine, carbamazepine (tegretol), carisoprodol, chlorzoxazone, clomipramine, chlorazepate (tranxene), chlordiazepoxide (librium), chlorpromazine (thorazine), chlorpheniramine, cocaine, cyclobenzaprine (flexaril), diazepam (valium), doxepin (sinequin), ethchlorvynol (placidly), ethosuximide (zarontin), flurazepam (dalmane), glutethimide (doriden), ibuprofen, imipramine, maprotiline, mephobarbital (mebaral), meprobamate, methaqualone (Quaalude), methyprylon (noludar), mysoline (primidone), pentazocine (talwin), pentobarbital, phenacetin, phenobarbital, phenylbutazone, phenytoin (dilantin), propranolol, propoxyphene (darvon), protriptyline, salicylate, secobarbital (quinalbarbital), thiopentane (pentathol), theophylline, valproic acid (depakene).

Butch M. Huston, M.D.
Assistant Medical Examiner

Michael B. McGee, M.D.
Medical Examiner

INTRODUCTION

Luverne Wollmering was a 68-year-old male with no significant medical history. The decedent was found in a locker room by a fellow priest. The decedent had a pool of blood underneath his head.

The scene investigation revealed blood present within the outer hallway and within the locker room on various items, including a sink and mirror.

The body was transported to the Ramsey County Medical Examiner's Office for an examination.

An autopsy is performed at the Ramsey County Medical Examiner's Office on 02/05/2009 at 1045 hours.

Photographs taken at the time of the autopsy are by Butch Huston, M.D., Assistant Medical Examiner.

IDENTIFICATION

The decedent is visually identified by a fellow priest. At the time of autopsy, the decedent is identified by a Medical Examiner's tag.

WITNESSES

Present at the time of the examination was Natalie Lazorik, prosector, and representatives from Stearns County Police Department.

X-RAYS

No x-rays are obtained at the time of the postmortem examination.

CLOTHING

At the time of the autopsy, the decedent is clothed in the following items:

A. A pair of black shoes which are with the laces untied. Focal blood drops are noted on the upper surface of the toe of the left shoe. Focal blood is noted to be on the sole of the right shoe.
B. A pair of gray pants. Present in one of the pockets is a white handkerchief.

C. A pair of white socks.
D. A black T-shirt. The shirt has been cut for resuscitative purposes.

MEDICATIONS

No medications are present at the time of the postmortem examination.

EVIDENCE OF RESUSCITATION/MEDICAL THERAPY

A nasal cannula is present within the left naris. An endotracheal tube is present within the main stem bronchus. EKG and defibrillator pads are present on the chest and abdomen. An intravenous line is present in the left antecubital fossa.

EXTERNAL EXAMINATION

The body is that of a well-developed, well-nourished Caucasian male appearing consistent with the stated age of 68 years. The body weighs 204 pounds and measures 5 feet 11inches in length. Rigor mortis is established. Livor mortis is posterior and is non-blanching with firm digital pressure. The body is cold to touch following refrigeration.

The head appears normocephalic. The head hair is silver-white with recession at the temple regions and measures 3 cm at the vertex.

The eyes show brown irides with outer blue rims and equal pupils at 6 mm. The sclerae and conjunctivae reveal no discrete petechial hemorrhages.

The nose contains an intact nasal septum.

Native dentition is present on the mandibular and maxillary gingival surfaces.

The ears show normal external structure.

The neck is supple with midline trachea and no thyromegaly or lymphadenopathy identified.

The chest has a normal anterior/posterior diameter. Breasts and nipples are unremarkable with no palpable masses.

The abdomen is mildly protuberant with no palpable masses or organs.

Pubic hair has a normal male distribution. The penis appears circumcised with descended testes. The perineum and anus are unremarkable. No injuries are identified.

The extremities, back, and buttocks appear normally formed.

SCARS AND IDENTIFYING MARKS: No specific scars or identifying marks are noted.

EVIDENCE OF INJURY

HEAD AND NECK

Present over the bridge of the nose, predominantly over the right side, is a 3.0 x 1.5 cm abrasion. Overlying the left eyebrow is a 2.0 x 0.8 cm abrasion. The left frontal scalp contains a 2.0 x 1.0 cm abrasion which is 5.0 cm from the anterior midline and 2.0 cm from the top of the head. The right temple region contains a 1.0 x 0.8 cm abrasion which is located 8.5 cm from the anterior midline and 6.0 cm from the top of the head. Adjacent to the left ear is an abrasion measuring 1.0 x 0.8 cm and is located 14 cm from the anterior midline and 10.0 cm from the top of the head. Present over the right forehead are multiple patterned abrasions and contusions, some of which form 45-degree and 90-degree angles. An overlay is made of this pattern-type injury. The aggregate of abrasions and contusions measure approximately 8.0 x 6.0 cm. These wounds are located 25 inches above the abdominal wound, which is described below. Present in the right parietal scalp is a 2.3 cm laceration with surrounding 2.5 x 4.5 cm blue-purple contusion. This wound is located 9 cm to the right of the anterior midline and 4.0 cm from the top of the head. Present involving the right pinna of the ear is a 2.0 cm laceration which extends fully through the ear. Underlying this wound behind the external ear on the scalp is a slightly diagonal 4.0 x 1.0 cm laceration. The medial portion of this wound contains a focal abrasion measuring 0.4 x 0.3 cm. Focal abrasion is noted around the margin of this laceration. The wound is located 10 cm from the top of the head and 19 cm from the anterior midline. This wound is located approximately 24 inches from the abdominal wound, which is described below.

Reflection of the scalp and subgaleal tissue reveals a 5.0 x 4.0 cm right temporal subgaleal hematoma and a 5.0 x 4.0 cm right frontal subgaleal hematoma. Additional hemorrhage is noted within the right temporalis muscle. The right occipital scalp, underlying the previously described laceration adjacent to the right ear, contains a 4.0 x 4.0 cm subgaleal hemorrhage. Minimal subgaleal hemorrhage is noted over the previously described abrasions in the left scalp region.

The skull cap is intact and removed. There is approximately 30 cc of subdural hemorrhage present at the base of the brain and additional subarachnoid hemorrhage at the base of the brain overlying the pons, mid brain, and cerebellar lobes. Additional subarachnoid hemorrhage is noted along the right temporal parietal brain lobes. The cerebrovascular system is dissected and examined. No vascular aneurysms are noted. Examination of the cerebral tissue reveals no significant contusions or intraparenchymal hemorrhages. Examination of the base of the skull reveals a skull fracture which extends along the right temporal skull bone and the middle cranial fossa along the petrous ridge.

Palpation and manipulation reveals an intact atlanto-occipital joint and upper cervical spinal column.

CHEST AND ABDOMEN

Present in the mid abdomen above the umbilicus in a horizontal orientation is a 20.0 x 1.5 cm reddish contusion and abrasion with surrounding 27.0 x 90 cm faint bluish contusion. In the reddish abrasion there is a central 0.8 x 6.5 cm clear area with no reddish discoloration. The lateral aspect of this reddish abrasion shows a perpendicular linear pattern fabric component. This wound is located approximately 45 inches from the heel of the right foot.

Reflection of the skin and subcutaneous tissue of the chest and abdomen reveals subcutaneous hemorrhage underlying this contusion in the underlying subcutaneous tissue and adipose tissue. The chest shows a fracture of the right lateral ribs 4 and 5 with focal intramuscular surrounding hemorrhage. No significant thoracic injury is noted. The abdomen reveals an 8.0 cm laceration of the lateral aspect of the right liver lobe with a depth of approximately 1.0 cm. A focal amount of clotted blood is adhered to this laceration. In removing the sternal plate, an artifactual defect is made in the right liver lobe. Examination of the abdominal space reveals focal mesenteric hemorrhage and free blood measuring approximately 100 cc. There is focal right perirenal and periadrenal soft tissue hemorrhage.

EXTREMITIES

Present on the posterior aspect of the first PIP joint of the left hand is a 5.0 x 3.0 cm purplish contusion. Focal abrasion is noted along the third PIP joint. This measures 0.5 to 0.8 cm. The medial aspect of the left lower extremity contains a 6.0 x 4.0 cm reddish contusion.

INTERNAL EXAMINATION

The body is opened with the routine Y-shaped thoracoabdominal incision. Subcutaneous fat is uniform and measures 2.5 cm at the umbilicus. The peritoneal, pericardial, and pleural cavities are opened and contain no adhesions. The organs are in their normal anatomic positions with normal relationships to one another.

CARDIOVASCULAR SYSTEM: Heart weight: 490 grams. The epicardial surface is smooth and glistening. The coronary arteries are traced and have a normal origin and distribution with a left dominant coronary artery system. Cross sections through the coronary arteries reveal no significant atherosclerotic stenosis.

The heart is opened revealing a normally developed four chamber heart with a smooth and glistening endocardial surface. The coronary ostia are widely patent. The atrial appendages are free of thrombi and plaques. The foramen ovale is closed. The chordae tendineae, trabeculae carneae, and papillary muscles are unremarkable. The

cardiac valves are in the usual anatomic positions and are thin, pliable, and competent. Cross sections through the myocardium reveal no lesions. The aorta is opened from the iliac vessels to the aortic valve and reveals no significant atherosclerotic disease.

Measurements:
Left ventricle thickness: 1.0 cm. Right ventricle thickness: 0.3 cm. Left ventricle diameter: 3.5 cm.

RESPIRATORY SYSTEM: The right lung weighs 680 grams; the left lung weighs 520 grams. The pleural surfaces are smooth and glistening and contain a mild amount of anthracosis. The great vessels are in their normal anatomic positions. The pulmonary arteries are free of thromboemboli. The upper airways are free of obstructive material. Cross sections through the parenchyma reveal no discrete lesions or consolidation but do show diffuse pulmonary edema and congestion.

SPLEEN AND LYMPHORETICULAR SYSTEM: The spleen weighs 200 grams. The capsule is intact and unremarkable. The parenchyma is maroon-red with no discrete lesions on cross section. Lymph nodes, where encountered, are unremarkable. No remnants of thymus are identified.

LIVER AND BILIARY PASSAGES: The liver weighs 2570 grams. The parenchyma is tan-brown and unremarkable with no discrete lesions on cross section. The hepatobiliary tree is unremarkable. The gallbladder is thin-walled and unremarkable.

PANCREAS AND ADRENAL GLANDS: The pancreas is tan, lobular, and unremarkable on cross section. The right and left adrenal glands are symmetric with golden-yellow cortex and red-brown medulla. Cross sections are unremarkable with no discrete lesions.

GASTROINTESTINAL SYSTEM: The esophagus is intact and unremarkable with no evidence of esophageal varices. The stomach contains 300 cc of partially digested unidentified food material. The gastric and duodenal mucosa is intact. The small bowel and large bowel have a normal appearance and normal contents. The appendix is identified.

GENITOURINARY SYSTEM: The right kidney weighs 230 grams and the left kidney weighs 230 grams. The capsules are intact and strip easily. The external surfaces are smooth. Cross sections reveal definable corticomedullary junctions. The medullary collecting system, renal pelves, and ureters are not dilated and are unremarkable. The prostate is tan-white and reveals no discrete lesions on cross section. The bladder is opened and reveals a smooth mucosal surface.

MEDIASTINUM AND NECK: The neck organs are dissected after the chest, abdominal and cranial contents have been removed. The strap muscles of the neck are normal and show no evidence for hemorrhage. The larynx shows no evidence of obstruction or edema. The vocal cords are symmetrical and free of abnormalities. The

epiglottis is normal. The hyoid bone and thyroid cartilage are intact. The thyroid lobes are symmetrical and without lesions on cross section.

SKULL AND BRAIN: Injuries are previously described. The brain weighs 1500 grams. The cerebral hemispheres are symmetrical with slight flattening of the sulci and gyri. There is no definitive evidence of herniation. No cerebral atrophy is noted. The vessels at the base of the brain are normal in origin and distribution with no significant atherosclerotic stenosis. Serial coronal sections of cerebrum and serial transverse sections of cerebellum and brain stem are unremarkable.

A portion of the base of the skull, including the sella turcica, is removed exposing the nasal passages. There is abundant bloody mucus present within the posterior nasal passages and several submucosal dilated vessels are noted. No definitive point of antemortem hemorrhage is identified.

MUSCULOSKELETAL SYSTEM: The skeletal system is intact with no obvious congenital abnormalities. The ribs are of normal consistency and reveal no evidence of remote rib fractures with red colored bone marrow. The vertebral column is without kyphosis, scoliosis, or arthritic change.

SPECIMENS / EVIDENCE

Samples of the vitreous, blood, gastric contents, urine, and a portion of liver are collected and retained.

At the time of autopsy, fingernail clippings, head hair exemplars, DNA blood swatch, and clothing are retained.

3-4-09

Dear Abott John,

I didn't know if you have seen a complete autopsy for Fr. Bruce, so I thought I would send you a copy. It is very complete but other than the injuries from his fall it appears he was very healthy. It is still very hard to believe he's gone.

We want to again thank you and all the Monks at the Abbey for everything you did for us at the time of our loss.

Enclosed please find 2 checks to be used by the Abbey however you want as a Memorial to Fr. Bruce.

Sincerely,

Received
MAR 06 2009
Office of the Abbot

SAINT JOHN'S ABBEY

Office of the Abbot

March 24, 2009

Ms. Mary Lieser
Office of Medical Examiner for Stearns County
P.O. Box 217
Saint Cloud, MN 56321

Dear Ms. Lieser:

With this letter I wish to acknowledge receiving the provisional and final autopsy reports for **Father Bruce L. Wollmering**. Thank you so much for making these available to me and the community.

Sincerely,

+ John Klassen, O.S.B.

Abbot John Klassen, OSB

P.O. BOX 2015, COLLEGEVILLE, MINNESOTA 56321-2015
Phone: (320) 363-2546 • Fax: (320) 363-3082 • E-mail: abbot@osb.org • Web: saintjohnsabbey.org

SAINT JOHN'S ABBEY

Office of the Abbot

March 31, 2009

Captain Pam Jensen
Stearns County Sheriff's Department
P.O. Box 217
Saint Cloud, MN 56302

Dear Captain Jensen:

I write regarding the personal items of **Father Bruce Wollmering** that needed further investigation at the time of his death on February 6, 2009. I am wondering if the department has completed its investigation and is able to return them, especially Compaq Desktop PC (SJMQABB74281A). I appreciate any help in this matter that you can give.

Sincerely,

Abbot John Klassen, O.S.B.

Abbot John Klassen, OSB

P.O. BOX 2015, COLLEGEVILLE, MINNESOTA 56321-2015
Phone: (320) 363-2546 • Fax: (320) 363-3082 • E-mail: abbot@osb.org • Web: saintjohnsabbey.org

Licari, Jonathan

From: Hemmesch, Michael
Sent: Tuesday, December 08, 2009 9:48 AM
To: Abbot John Klassen's private account; Niebauer, Paul; Koopmann, Robert; Raverty, Aaron; Richards, Paul; Leuthner, Benedict; Andert, Tom; Licari, Jonathan; Jenniges, Brad; Backous, Timothy
Subject: RE: possible St John's lawsuit
Attachments: Complaint.pdf

Attached is the complaint document I just received from Dave Unze at the *St. Cloud Times*.

Michael

From: Abbot John Klassen's private account
Sent: Tuesday, December 08, 2009 8:51 AM
To: Niebauer, Paul; Koopmann, Robert; Raverty, Aaron; Richards, Paul; Leuthner, Benedict; Andert, Tom; Licari, Jonathan; Jenniges, Brad; Hemmesch, Michael; Backous, Timothy
Subject: FW: possible St John's lawsuit

Hello all;

I received this email from Dick Jessen, chair of the Abbey Review Board, this morning. I had no knowledge of the possible press conference on the courthouse steps today. I also have no knowledge of the alleged victim. +John

From: Dick [mailto..
Sent: Tuesday, December 08, 2009 7:57 AM
To: Abbot John Klassen's private account; Barb Host; Senna, Aelred; Catherine Lally; David Baraga; Dick Jessen; Dottie Liszka; Tavis, Gordon; Susan Pavlak; Tom Adkins
Subject: possible St John's lawsuit

Susan Pavlak forwarded to me an email that she received announcing that there may be an announcement of a new lawsuit against St. John's Abbey. This is what she sent to me:

Lawsuit names 11 child molesting clerics

It's the first fraud case against Benedictines

And man who's suing for child sex abuse speaks for the first time

He'll urge others who were hurt by Minnesota church employees to "speak up"

WHAT
At two news conferences, two clergy sex abuse victims and an attorney will announce a new fraud lawsuit against a high profile Catholic school and religious order. The suit
--charges that church and school officials committed fraud and concealed child sex crimes, and
--identifies, by name, 11 accused child molesting clerics who are or were at the school.

WHEN
Tuesday, Dec. 8, 1:00 p.m.

WHERE
Outside the Stearns County Courthouse, 725 Courthouse Square, in St. Cloud MN

WHO
The victim in this case, who is speaking publicly for the first time ever, and his lawyer, along with a man who heads the local chapter of a support group called SNAP, the Survivors Network of those Abused by Priests (SNAPnetwork.org)

WHY
The lawsuit charges that from 1960 through the present, the Benedictines at St. John's in Collegeville "conspired to (conceal, aid and abet) criminal conduct, failed to report criminal conduct (and) evaded prosecution and committed fraud by protecting predatory priests. It's the first such lawsuit of its kind, focusing on cover ups of by the Benedictine hierarchy more than the crimes of Benedictine child molesting clerics.

The suit identifies 11 proven, admitted or credibly accused abusive Benedictines who are at St. John's or have spent time there, including Brother John Kelly, Fr. Finnian McDonald, Fr. Dunston Moorse, Fr. Allen Tarlton, Fr. Richard E. Eckroth, Fr. Brennan Maiers, Abott John Eidenschenk, Fr. Cosmos Dahlheimer, Fr. Francis Hoelgen and Fr. Thomas Gillespie. Their allege crimes spanned almost 25 years – from the early 1960s through the mid-1985. All but one of the 11 are accused of crimes against children.

The victim in this case, . reports having been sexually victimized by Fr. Bruce Wollmering around 1971, when he was "required to see Wollmering for academic and psychological testing and individual emotional and spiritual counseling" on school premises during and after school-sponsored activities and events.

In 2004, Wollmering was accused of molesting a different St. John's student in the 1980s. In 2006, church officials determined that allegations against Wollmering were credible. Until recently, Wollmering lived at the abbey and was listed on the St. John's website as the abbey's "gardening coordinator." He died in February.

Last year, SNAP wrote and complained to the Chicago-based Catholic Press Association which gave an award to Wollmering. Such honors, victims say, discourage other victims from reporting child sex crimes and "rub even more salt into the already deep and still fresh wounds of those molested." They sought a public apology from the group, but got no response. (Wollmering was honored for 'best essay' which appeared in The Abbey Banner.)

The president of the Catholic Press Association is Bob Zyskowski, editor of The Catholic Spirit, the weekly newspaper of the Archdiocese of St. Paul-Minneapolis (651-291-4444, zyskowskiR@archspm.org) More information about the awards can be found at http://www.catholicpress.org/

CONTACT
Patrick Noaker, [Attorney] of St. Paul MN, 651 227 9990, 612 961 1307 cell

STATE OF MINNESOTA

COUNTY OF STEARNS

DISTRICT COURT

SEVENTH JUDICIAL DISTRICT

Court File No.: _____

Plaintiff,

vs.

COMPLAINT

The Order of St. Benedict a/k/a and d/b/a St. John's Abbey and a/k/a and d/b/a St. John's Preparatory School,

Defendants.

Plaintiff, for his causes of action against Defendants, alleges as follows:

PARTIES

1. Plaintiff is an adult male resident of the State of Minnesota.

2. Defendant Order of St. Benedict ("Defendant Order") is a non-profit corporation that is a religious order of the Roman Catholic Church with its principal place of business located in Collegeville, Minnesota. At all times material, Defendant Order, a Roman Catholic religious order of priests and brothers, was and continues to be a non-profit religious organization authorized to conduct business and conducting business in the State of Minnesota with its principal place of business at St. John's Abbey, Collegeville, Minnesota.

3. Defendant Order is also known as, does business as and owns and operates St. John's Abbey which is a Benedictine religious community located in Collegeville, Minnesota.

4. Defendant Order is also known as, does business as and owns and operates St.

OSB WOLLMERING_00411

John's Preparatory School (hereinafter "SJP") which is a Benedictine college preparatory school with grades 7 through 12. Defendant Order represents SJP to be an exceptional middle and high school that provides its students a safe and secure environment through the use of full time staff that supervises and mentors students. Defendant Order also owns and operates St. John's University (hereinafter "SJU").

FACTUAL BACKGROUND

5. At all times material, Father Bruce Wollmering (hereinafter "Fr. Wollmering") was a Catholic Brother and member of Defendant Order. Fr. Wollmering was educated and trained by Defendant Order. On information and belief, Fr. Wollmering professed vows of conversatio morum, which is the conversion of life through celibacy, simplicity, and monastic disciplines. Fr. Wollmering was placed at SJU by and under the authority of Defendant Order and therefore was under the direct supervision, employ and control of Defendant Order. At all times material, Fr. Wollmering was employed as a counselor/psychologist for SJU and SJP.

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

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

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

Father Bruce Wollmering

8. As counselor and psychologist at SJU Counseling and Career Services office, Fr. Wollmering was responsible for the custody, care, health, welfare, and safety of the students.

9. From an early point Defendant Order had information regarding and was or should have been on notice of Fr. Wollmering's dangerous and exploitive propensities.

10. On information and belief, in the mid 1960's, Fr. Roger Botz learned that Fr. Wollmering had been sexually inappropriate with a boy or young man.

11. On information and belief, as a result of Fr. Wollmering's conduct and behavior, he developed a reputation in the St. John's community for acting out with students.

12. On information and belief, despite his conduct, behavior, and reputation in the St. John's community, Defendant Order allowed Fr. Wollmering to remain as counselor and psychologist to University students, where he continued to have unsupervised access to them.

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

Brother John Kelly

14. As a member of the faculty at SJU and as faculty resident at Mary Hall, Brother John Kelly (hereinafter Bro. Kelly) was responsible for the custody, care, health, welfare, and safety of the students.

15. From an early point Defendant Order had information regarding and was or should have been on notice of Bro. Kelly's dangerous and exploitive propensities.

16. On information and belief, as a result of Bro. John Kelly's conduct and behavior, he developed a reputation in the St. John's community for acting out with students.

17. On information and belief, despite his conduct, behavior, and reputation in the St. John's community, Defendant Order allowed Bro. Kelly to remain as a faculty member and faculty resident at the University, where he continued to have unsupervised access to students.

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

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

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

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

Father Finnian McDonald

22. As a member of the faculty at SJU and as head of the academic advisory program at St. John's, Defendant Father Finnian McDonald (hereinafter Fr. McDonald) was responsible for the custody, care, health, welfare, and safety of the students.

23. From an early point Defendant Order had information regarding and was or should have been on notice of Fr. McDonald's dangerous and exploitive propensities.

24. On information and belief, as a result of Fr. McDonald's conduct and behavior, he developed a reputation in the St. John's community for acting out with students.

25. On information and belief, despite his conduct, behavior, and reputation in the St. John's community, Defendant Order allowed Fr. McDonald to remain as a faculty member and head of the academic advisory program at the University, where he continued to have unsupervised access to students.

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

27. Fr. McDonald was ordained in 1962.

28. Fr. McDonald sexually abused B.B. in 1975 during his senior year in college, on at least three separate occasions, while he attended SJU.

Father Dunstan Moorse

29. Father Dunstan Moorse (hereinafter "Fr. Moorse"), was ordained on or about 1978.

30. From 1979 through 1985, Fr. Moorse taught at SJU and served as Prefect. As Prefect, Fr. Moorse's duties included serving as a student monitor and ensuring the health, safety and welfare of the students.

31. From early on, Defendant Order had information and was on notice of Fr. Moorse's proclivity toward acting out sexually with minors:

a. In 1978, a Deacon's evaluation stated "teenagers posed the most difficulties in [Moorse's] pastoral relationships."

b. In 1981, Fr. Moorse sexually abused plaintiff Quenroe.

c. On information and belief, in approximately, 1982, a priest with Defendant Order warned a student at SJU to keep his distance from Fr. Moorse.

d. In approximately 1983, Fr. Moorse sexually abused SJU student John L. Doe.

e. On information and belief, in approximately 1983, Fr. Moorse grabbed another student's genitalia. This student reported the incident to a priest at SJU and was told or made to believe that everything would be handled.

f. On information and belief, during this time Fr. Moorse also made a sexual advance toward another student. On information and belief, a priest with SJU was made aware of this situation.

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

   i. Abbot's file-May 7, 1984, "Report on improper behavior toward students: some propositioning? Verbal advice in regard to sex (between men?) Chasing a student in a car. Should he be removed from the prep school, i.e., from prefecting? Linus is speaking to him about this. See him (Dunstan) if other reports come in."

   ii. Abbot's file- May 11, 1984, "He feels that the students have misinterpreted his statements and counsel. He says that he has learned from this turn of events. He wants to continue in the

dorms but he realizes that the talk among students could make it difficult to remain there."

iii. Abbot's file- June 15, 1984, "Report that parents are calling headmaster and dean of students about Dunstan's counseling, [illegible, scratched out] advice, and actions [illegible, scratched out][?]. Does he have a perspective on the seriousness of the issues? He has a car signed out much of the time. He is following the Springers (Cold Spring baseball team) because a former student is playing on the team; he is gone night after night! Should Dunstan receive some counseling now? Should he go away for graduate studies now? It seems that he should clear up some of his personal issues before going away for studies. See Otto. Some activity a year ago spring. The student is now a Senior (will be a Senior). Some inappropriate language and suggestions. He should no longer be a prefect but he may continue to teach. It seems that he should seek some counseling. He is not very regular in monastic observance."

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

32. On information and belief, despite all of this evidence Defendant Order did nothing more to investigate or discover the existence of any other victims. Instead, in conformity with its pattern and practice, it concealed these acts from victims, prospective

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students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities and as a result, other students were sexually abused by Fr. Moorse.

33. In 1985, Fr. Moorse sexually abused Plaintiff John Doe 43 on SJU property. After the incidents of abuse, Fr. Moorse threatened Plaintiff John Doe 43 not to disclose the abuse to anyone.

34. In 1985, Fr. Moorse sexually abused John B. Doe on SJU property.

35. Thereafter, the Abbot's file on Fr. Moorse and other documents show Defendant Order conspired to conceal Fr. Moorse's abuse from its prospective students, current students, their families, victims, alumni, parishioners, the public, law enforcement authorities and/or prospective schools or assignments where Fr. Moorse may work:

a. On July 1, 1986, the Abbot's file indicates another report of sexually improper conduct by Fr. Moorse, "The report is about some words of invitation, holding hands, a touching, and a hugging. Dunstan says it is 85% correct. He did it to keep the fellow from coming around to him and to his office! What a method of keeping him at a distance! The fellow's parents are divorced: . . . This incident happened last fall. [illegible] didn't the kind come in to talk about it? What and when did he report to the counselor?". . . "I learned more about the incident that happened two years ago. He apparently asked a student to disrobe. He also blocked a student from leaving his office, or he tried to do so . . . How many more incidents are there? Julian and Dennis question the propriety of Dunstan's going to graduate school at this time. Should he not spend more time at counseling? I hope he can do both. I should insist on regular counseling

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and a report."

b. In a letter dated, July 22, 1986, a priest with Defendant Order wrote to Abbot Theisen expressing reservations about writing a letter of recommendation for Fr. Moorse in light of the accusations about him: "Linus had informed me just before he left for California that Dunstan would not be at the Prep school this year, that this had been your decision, and that before I began any work towards finding a replacement for his classes, I must wait until I heard further from either you or Linus. From this, I naturally assumed that the leave results from the allegations and/or incidents of sexual advance, of which I have heard rumor and received student complaint as Senior Prefect. Tonight I called Linus to ask authorization to discuss the matter with you, as I have some problems with supporting Dunstan's matriculation to a graduate program under these circumstances." (Emphasis added).

c. A little over a month later, on August 25, 1986, Abbot Theisen wrote a letter on Fr. Moorse's behalf to the bishop of Santa Fe diocese asking for a position for Fr. Moorse. In this letter, Abbot Theisen does not disclose any of the allegations of sexually improper conduct against Fr. Moorse but states, in part: ". . . I am unsure about just how much time he will have to devote to parochial work . . . Perhaps he might even be chaplain at a small convent." Fr. Moorse was granted faculties within the Archdiocese of Santa Fe on or about September 1986.

d. After leaving the Abbey and moving to Santa Fe, Fr. Moorse and Abbot

Theisen kept in constant contact often discussing his problems and when he could come back to the Abbey. In a letter dated, September 30, 1986, Abbot Theisen writes to Fr. Moorse about what information should be in Fr. Moorse's doctors report: " He [Moorse's counselor] wonders whether he needs to detail his finding in a letter. . . I will not require it but it would be helpful to have some short statement to the effect that you are doing well. I am glad that you have been able to look at some of the issues in your life, both with Dr. Lamb and with Dr. Quenk."

e. In December of 1986, despite the numerous allegations, Abbot Theisen writes in Fr. Moorse's file wondering what assignment he should take, "Quenk's [Fr. Moorse's physician] letter indicates that Dunstan is not homosexually oriented but that other reasons account for his behavior. . . Should he continue in the fall or take an assignment? I think take an assignment. I told him that I am [illegible] leaning toward Benilde (he sees that it is important to support [illegible])."

f. In March of 1987, Abbot Theisen writes in Fr. Moorse's file about assigning Fr. Moorse to Benilde and his concerns about that assignment: "We spoke briefly about Benilde. I said that I wanted him to teach there; I know it is a risk. I asked him to ask his counselor about a statement to the effect that it would be a good assignment." (Emphasis added).

g. On May 8, 1987, Abbot Theisen writes to Fr. Moorse about working at Benilde. Abbot Theisen also mentions that he spoke with Bishop Roach and indicates that Roach told Theisen that he relies on major superiors to

supply him with the proper amount of information.

h. August 1987 (Abbot's file) ". . . we talked a bit about his moving into the archdiocese; the archbishop asked for no statements."

i. On information and belief, in approximately 1987 Fr. Moorse was assigned to Benilde St. Margaret's High School where he was a religious instructor.

Father Allen Tarlton

36. Father Allen Tarlton (hereinafter Fr. Tarlton) was ordained in 1955.

37. Fr. Tarlton taught at SJU from the 1970's through the 1990's.

38. In approximately the fall of 1982, Fr. Tarlton sexually abused John HHH Doe.

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

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

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

Father Eckroth

42. Father Richard Eckroth (Fr. Eckroth) was ordained in 1952.

43. From approximately 1971 through 1972, Fr. Eckroth abused John Doe 10A on

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

44. On information and belief, in approximately 1972 through 1976, Fr. Eckroth abused John Doe on two occasions.

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

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

Father Brennan Maiers

47. Father Brennan Maiers (hereinafter Fr. Maiers) was ordained in 1963.

48. In 1966, Fr. Maiers sexually abused John A Doe.

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

Abbot John Eidenschenk

50. Father John Eidenschenk (hereinafter Fr. Eidenschenk) was ordained in 1941.

51. From approximately 1962 through 1963, Fr. Eidenschenk abused John Doe 13A during weekly counseling meetings. During these counseling sessions Fr. Eidenschenk would

lead John Doe 13A to Fr. Eidenschenk's bedroom and proceed to fondle him.

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

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

Father Cosmos Dahlheimer

54. Father Cosmos Dahlheimer (Fr. Dahlheimer) was ordained in 1936.

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

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

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

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

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

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

Father Francis Hoefgen

61. Father Hoefgen (hereinafter Fr. Hoefgen) was ordained in 1979.

62. Fr. Hoefgen served as associate pastor at St. Boniface Church, in Cold Spring, in 1983.

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

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

65. In 1984, Defendant Order sent Fr. Hoefgen to St. Luke Institute for evaluation. Thereafter, Defendant Order allowed John KKK Doe to maintain his position at St. Boniface–which later merged into St. Elizabeth in 1987--until 1992. Thereafter, he was a guest master and personnel coordinator at Defendant Order.

Father Thomas Gillespie

66. Father Thomas Gillespie (Fr. Gillespie) was ordained in 1964.

67. During approximately 1977 through 1978, Fr. Gillespie abused John Doe 19A on Defendant Order's property.

68. Ultimately, several of these victims brought lawsuits against Defendant Order in the early 1990's. In 1993, as a result of these allegations and in an attempt to improve public relations and placate victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities and maintain donations and

contributions, Defendant Order appointed a commission to create a system in which allegations of abuse could be addressed.

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

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

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

72. Upon information and belief, after learning of Fr. Wollmering's and other brothers' and priests' conduct, Defendant Order, by and through its agents, ratified the conduct by failing to report them to law enforcement authorities, victims, prospective students, current students, their families, alumni, parishioners and/or the public. Further, Defendant Order's conduct communicated to Plaintiff and other victims that Defendant Order's priests and brothers'

conduct was proper and that legal action was not necessary. Therefore, Defendants knew or should have known that their actions would silence Plaintiff and other victims, prevent them from discovering their injuries, their complaints or possible other complaints or victims, and ultimately exacerbate their emotional distress and trauma.

BACKGROUND FACTS APPLICABLE TO PLAINTIFF

73. Plaintiff attended SJP from approximately 1970 to 1971. In 1971, Plaintiff first met and came to know Fr. Wollmering as a psychologist, spiritual guide and/or counselor with Defendant Order.

74. On information and belief, SJP is owned by and/or operated under the supervision and control of and staffed and managed by Defendant Order. At the time Plaintiff attended SJP it operated as a full-time school.

75. Plaintiff was raised in a devout Roman Catholic family and regularly celebrated mass and participated in church-related activities. Plaintiff, therefore, developed great admiration, trust, reverence and respect for the Roman Catholic Church and its agents.

76. Through his role of psychologist, counselor and/or spiritual advisor, Fr. Wollmering was a person of great influence and persuasion as a holy man and authority figure.

77. In approximately 1971, while Fr. Wollmering was a psychologist, counselor, spiritual guide and/or holy authority figure to Plaintiff, Fr. Wollmering sexually abused Plaintiff by engaging in illegal sexual contact with him.

78. In the course of Plaintiff's participation at SJP, Plaintiff came to know, admire, trust, revere and respect Fr. Wollmering as a person of great influence and persuasion, and as a holy man and authority figure. Fr. Wollmering was, at all times relevant, Plaintiff's minister, spiritual guide, advisor, counselor and trusted confidant, and he exercised extraordinary authority

and control over the Plaintiff's personal and spiritual life.

79. While serving as psychologist at SJP, Fr. Wollmering provided psychological and academic testing and counseling to Plaintiff.

80. Beginning in approximately 1971, Plaintiff was required to see Fr. Wollmering for academic and psychological testing and individual emotional and spiritual counseling and support from Fr. Wollmering. In the course of this spiritual and counseling relationship, Fr. Wollmering deceived Plaintiff into engaging in sexual contact with him under the guise of providing emotional counseling.

81. In 1971, Fr. Wollmering, in the course of providing testing and emotional counseling and support to Plaintiff, engaged in sexual contact with Plaintiff. The sexual contact occurred, on Defendant Order's, SJU's and/or SJP's premises during and after school-sponsored activities and events.

82. By and through his association and/or employment with Defendant Order, Fr. Wollmering was provided with office space, secretarial service, telephone, supplies and other related services necessary to permit him to practice as a psychologist, counselor and spiritual counselor. Defendant Order, by associating with and holding out Fr. Wollmering to the public as a qualified priest, psychologist and counselor, provided Fr. Wollmering with the means and opportunity to have access to Plaintiff and other members of the public and in so doing warranted that Fr. Wollmering was a qualified and competent priest, psychologist and counselor.

83. During the course of the therapeutic relationship between Fr. Wollmering and Plaintiff, Fr. Wollmering used his position of authority over Plaintiff John Doe to sexually exploit him.

84. As a direct result of the misrepresentations and frauds perpetrated against Plaintiff

by the Defendants, Plaintiff has suffered and continues to suffer great pain of mind and body, shock, emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and has incurred and will continue to incur expenses for medical and psychological treatment, therapy and counseling.

85. Furthermore, upon information and belief, after learning of Defendant Order's brothers' and priests' conduct, Defendant Order, by and through its agents, ratified the conduct by failing to report it to law enforcement authorities, prospective students, current students, their families, victims, parishioners, alumni and the public. Therefore, Defendant Order's conduct communicated to Plaintiff and other victims that Defendant Order's brothers' and priests' conduct was proper and that legal action was not necessary. As a result, Defendant Order knew or should have known, that their actions would silence Plaintiff and other victims, prevent them from discovering the fraud of the Defendants, Plaintiff's and other victim's injuries, their complaints or possible other complaints or victims, and ultimately exacerbate their emotional distress and trauma. Defendants should therefore be estopped from asserting any defense that Plaintiff's action is not timely because Defendants individually and in concert with each other, fraudulently concealed the wrongfulness of Fr. Wollmering's, and other priests' and brothers', conduct and that conduct's causal relationship to the harm suffered by Plaintiff.

COUNT I: FRAUD (INTENTIONAL MISREPRESENTATION)

86. Plaintiff incorporates all paragraphs of this complaint as if fully set forth under this count.

87. By assigning Fr. Wollmering to SJP as a psychologist and priest who would have

unsupervised access to persons attending SJP, Defendants affirmatively represented to Plaintiff and his family that Fr. Wollmering was safe and that he did not have a history of sexually assaulting children and young men, that Defendants did not know that Fr. Wollmering had a history of molesting children and young men, and that Defendants did not know that Fr. Wollmering was a danger to children and young men.

88. Fr. Wollmering did have a history of sexually molesting children. Defendants knew that its representations to Plaintiff and his family were false because Defendants knew that Fr. Wollmering had a history of sexually molesting children and young men and was a danger to young men.

89. Separate and apart from the representations described above, by assigning Fr. Wollmering, Brother John Kelly, Fr. Finnian McDonald, Fr. Dunston Moorse, Fr. Allen Tarlton, Fr. Eckroth, Fr. Brennan Maiers, Abott John Eidenschenk, Fr. Cosmos Dahlheimer, Fr. Francis Hoelgen and Fr. Thomas Gillespie to positions where they had unsupervised access to children and students, the Defendants affirmatively represented to Plaintiff and his family that Defendants did not have a culture of misrepresenting the safety of its employees to students and their parents and that Defendants did not have a pattern and practice of knowingly concealing sexual misconduct from the Plaintiff, his parents, and other students.

90. Fr. Wollmering, Brother John Kelly, Fr. Finnian McDonald, Fr. Dunston Moorse, Fr. Allen Tarlton, Fr. Eckroth, Fr. Brennan Maiers, Abott John Eidenschenk, Fr. Cosmos Dahlheimer, Fr. Francis Hoelgen and Fr. Thomas Gillespie did have a history of sexual misconduct with children and students and Defendants knew about such history and Defendants knew that it had a culture of misrepresenting the safety of its employees to students and their parents and Defendants knew that it had a pattern and practice of knowingly concealing sexual

misconduct by a number of its employees from students and parents.

91. Whether Fr. Wollmering had a history of molesting children, and young men, whether Kelly, McDonald and other known members of Defendant's Order staff had in the past and/or would in the future be likely to commit sexual misconduct with another student at Defendant Order, whether Defendants knew that Fr. Wollmering had a history of molesting children and young men, and whether Defendants knew that Fr. Wollmering was a danger to children and young men, were all material facts to Plaintiff and were material facts in Plaintiff and his family's decision whether or not to allow Plaintiff to attend SJP.

92. Had Plaintiff known that Fr. Wollmering had a history of sexually molesting children and young men and had Plaintiff known that Defendants knew that Fr. Wollmering had a history of sexually molesting children and young men, Plaintiff would have acted differently.

93. Had Plaintiff known that Defendant had a culture of misrepresenting the safety of its employees to students and their parents and that Defendant had a pattern and practice of knowingly concealing sexual misconduct by a number of its employees from students and their parents, Plaintiff would have acted differently.

94. Defendants made the misrepresentations with the intent to deceive Plaintiff and to induce him to act on the misrepresentations to his detriment.

95. Plaintiff justifiably relied upon Defendants' misrepresentations which caused him to be sexually assaulted by Fr. Wollmering and suffer the other damages described herein.

96. Defendants knew that its misrepresentations were false or at least were reckless without care of whether these representations were true or false.

97. Plaintiff did not discover the misrepresentations and frauds described herein until 2009.

98. Defendants' misrepresentations were the proximate cause of Plaintiff's damages.

99. As a direct result of the misrepresentations and frauds described herein, Plaintiff has suffered and will continue to suffer great pain of mind and body, severe and permanent emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, humiliation and psychological injuries, was prevented and will continue to be prevented from performing his normal daily activities and obtaining the full enjoyment of life, has incurred and will continue to incur expenses for medical and psychological treatment, therapy and counseling.

COUNT II – FRAUD (NEGLIGENT MISREPRESENTATION)

100. Plaintiff incorporates all paragraphs of this complaint as if fully set forth in this count.

101. Defendants, and through its agents, represented to Plaintiff and his family that Fr. Wollmering did not have a history of molesting children and that Fr. Wollmering was not a danger to children.

102. Fr. Wollmering did have a history of sexually molesting children and was a danger to children.

103. Separate and apart from the representations described above, by assigning Fr. Wollmering, Brother John Kelly, Fr. Finnian McDonald, Fr. Dunston Moorse, Fr. Allen Tarlton, Fr. Eckroth, Fr. Brennan Maiers, Abott John Eidenschenk, Fr. Cosmos Dahlheimer, Fr. Francis Hoelgen and Fr. Thomas Gillespie to positions where they had unsupervised access to children and students, the Defendants affirmatively represented to Plaintiff and his family that Defendants did not have a culture of misrepresenting the safety of its employees to students and their parents and that Defendants did not have a pattern and practice of knowingly concealing sexual

misconduct from the Plaintiff, his parents, and other students.

104. Fr. Wollmering, Brother John Kelly, Fr. Finnian McDonald, Fr. Dunston Moorse, Fr. Allen Tarlton, Fr. Eckroth, Fr. Brennan Maiers, Abott John Eidenschenk, Fr. Cosmos Dahlheimer, Fr. Francis Hoelgen and Fr. Thomas Gillespie did have a history of sexual misconduct with children and students and Defendants knew about such history and Defendants knew that it had a culture of misrepresenting the safety of its employees to students and their parents and Defendants knew that it had a pattern and practice of knowingly concealing sexual misconduct by a number of its employees from students and parents.

105. Defendants owed a duty of care to Plaintiff because Defendants should have known that Fr. Wollmering would have access to children, including Plaintiff, should have known that Fr. Wollmering was a danger to children, should have known that Fr. Wollmering had molested children before he molested Plaintiff, and should have known that parents and children would place the utmost trust in Wollmering.

106. Defendants owed a duty of care to Plaintiff because Defendants should have known that Defendants had a culture of misrepresenting the safety of its employees to students and their parents and that Defendants had a pattern and practice of knowingly concealing sexual misconduct by a number of its employees from students and parents.

107. Defendants, and through its agents, in acts separate from and before its representations, failed to use ordinary care in making the representations or in ascertaining the facts related to Wollmering and its culture of misrepresenting the safety of its employees and pattern and practice of concealing misconduct by its employees. Defendants reasonably should have foreseen that its representations would subject Plaintiff to the unreasonable risk of harm.

108. Defendants failed to use ordinary care to determine Wollmering's history of

molesting children and whether he was safe for work with children before Defendants made their representation about Wollmering. Defendants' failures include but are not limited to: failure to ask Fr. Wollmering whether he sexually molested children, failure to ask Wollmering's co-workers whether Fr. Wollmering molested children or whether they had any concerns about Fr. Wollmering and children, failure to investigate Wollmering's interest in children, failure to have a sufficient system to determine whether Fr. Wollmering molested children and whether he was safe, failure to train its employees properly to identify signs of child molestation by fellow employees, and failure to investigate warning signs about Fr. Wollmering when they did arise.

109. Defendants failed to use ordinary care to determine that it had a culture of misrepresenting the safety of its employees and a pattern and practice of concealing misconduct by its employees.

110. Plaintiff believed and justifiably relied upon Defendants' representations which caused him to be sexually molested by Fr. Wollmering and suffer the other damages described herein.

111. Plaintiff did not discover the negligent misrepresentations and frauds described herein until 2009.

112. As a direct result of the negligent misrepresentations and frauds described herein, Plaintiff has suffered and will continue to suffer great pain of mind and body, severe and permanent emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, humiliation and psychological injuries, was prevented and will continue to be prevented from performing his normal daily activities and obtaining the full enjoyment of life, has incurred and will continue to incur expenses for medical and psychological treatment, therapy and counseling.

WHEREFORE, Plaintiff demands judgment against Defendants individually, jointly and severally in an amount in excess of $50,000 plus costs, disbursements, reasonable attorneys fees, interest, and whatever other relief the Court deems just and equitable.

Dated: 12/7/09

JEFF ANDERSON & ASSOCIATES, P.A.

By: Jeffrey R. Anderson, #2057
Patrick W. Noaker
Attorneys for Plaintiff
366 Jackson Street, Suite 100
St. Paul, Minnesota 55101
(651) 227-9990

ACKNOWLEDGMENT

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

Licari, Jonathan

From: Hemmesch, Michael
Sent: Tuesday, December 08, 2009 9:48 AM
To: Abbot John Klassen's private account; Niebauer, Paul; Koopmann, Robert; Raverty, Aaron; Richards, Paul; Leuthner, Benedict; Andert, Tom; Licari, Jonathan; Jenniges, Brad; Backous, Timothy
Subject: RE: possible St John's lawsuit
Attachments: Complaint.pdf

Attached is the complaint document I just received from Dave Unze at the *St. Cloud Times*.

Michael

From: Abbot John Klassen's private account
Sent: Tuesday, December 08, 2009 8:51 AM
To: Niebauer, Paul; Koopmann, Robert; Raverty, Aaron; Richards, Paul; Leuthner, Benedict; Andert, Tom; Licari, Jonathan; Jenniges, Brad; Hemmesch, Michael; Backous, Timothy
Subject: FW: possible St John's lawsuit

Hello all;

I received this email from . chair of the Abbey Review Board, this morning. I had no knowledge of the possible press conference on the courthouse steps today. I also have no knowledge of the alleged victim. +John

From:
Sent: Tuesday, December 08, 2009 7:57 AM
To: Abbot John Klassen's private account;

Subject: possible St John's lawsuit

forwarded to me an email that she received announcing that there may be an announcement of a new lawsuit against St. John's Abbey. This is what she sent to me:

Lawsuit names 11 child-molesting clerics

It's the first fraud case against Benedictines

And man who's suing for child sex abuse speaks for the first time

He'll urge others who were hurt by Minnesota church employees to "speak up"

WHAT
At two news conferences, two clergy sex abuse victims and an attorney will announce a new fraud lawsuit against a high profile Catholic school and religious order. The suit
--charges that church and school officials committed fraud and concealed child sex crimes, and
--identifies, by name, 11 accused child molesting clerics who are or were at the school.

WHEN
Tuesday, Dec. 8, 1:00 p.m.

WHERE
Outside the Stearns County Courthouse, 725 Courthouse Square, in St. Cloud MN

WHO
The victim in this case, who is speaking publicly for the first time ever, and his lawyer, along with a man who heads the local chapter of a support group called SNAP, the Survivors Network of those Abused by Priests (SNAPnetwork.org)

WHY
The lawsuit charges that from 1960 through the present, the Benedictines at St. John's in Collegeville "conspired to (conceal, aid and abet) criminal conduct, failed to report criminal conduct (and) evaded prosecution and committed fraud by protecting predatory priests. It's the first such lawsuit of its kind, focusing on cover ups of by the Benedictine hierarchy more than the crimes of Benedictine child molesting clerics.

The suit identifies 11 proven, admitted or credibly accused abusive Benedictines who are at St. John's or have spent time there, including Brother John Kelly, Fr. Finnian McDonald, Fr. Dunston Moorse, Fr. Allen Tarlton, Fr. Richard E. Eckroth, Fr. Brennan Maiers, Abott John Eidenschenk, Fr. Cosmos Dahlheimer, Fr. Francis Hoelgen and Fr. Thomas Gillespie. Their allege crimes spanned almost 25 years – from the early 1960s through the mid-1985. All but one of the 11 are accused of crimes against children.

The victim in this case, reports having been sexually victimized by Fr. Bruce Wollmering around 1971, when he was "required to see Wollmering for academic and psychological testing and individual emotional and spiritual counseling" on school premises during and after school-sponsored activities and events.

In 2004, Wollmering was accused of molesting a different St. John's student in the 1980s. In 2006, church officials determined that allegations against Wollmering were credible. Until recently, Wollmering lived at the abbey and was listed on the St. John's website as the abbey's "gardening coordinator." He died in February.

Last year, SNAP wrote and complained to the Chicago-based Catholic Press Association which gave an award to Wollmering. Such honors, victims say, discourage other victims from reporting child sex crimes and "rub even more salt into the already deep and still fresh wounds of those molested." They sought a public apology from the group, but got no response. (Wollmering was honored for 'best essay' which appeared in The Abbey Banner.)

The president of the Catholic Press Association is Bob Zyskowski, editor of The Catholic Spirit, the weekly newspaper of the Archdiocese of St. Paul-Minneapolis (651-291-4444, zyskowskiR@archspm.org) More information about the awards can be found at http://www.catholicpress.org/

CONTACT
Patrick Noaker, [Attorney] of St. Paul MN, 651 227 9990, 612 961 1307 cell

Saint Benedict Saint John's

Saint John's Abbey
Lawsuit - Dec. 8-9, 2009

Date	Headline	Outlet
Date : 12/9/2009		
12/09/2009	Lawsuit alleges Benedictines covered up abuse allegations	Star Tribune
12/09/2009	Lawsuit targets St. John's Prep School, abbey	St. Cloud Times
12/09/2009	Former St. John's Prep student files fraud lawsuit against the school	KNSI-AM
		Total for 12/9/2009: 3
Date : 12/8/2009		
12/08/2009	Man suing over alleged sexual abuse at St. John's Abbey	Minnesota Public Radio
12/08/2009	St. John's Monks Accused of Major Sex Crime Cover-up	KSAX-TV
12/08/2009	Lawsuit alleges St. John's fraudulently 'protected predatory priests'	KARE-TV
		Total for 12/8/2009: 3

Headline:	Lawsuit alleges Benedictines covered up abuse allegations
Date:	12/9/2009 8:45:00 PM
Media Contact:	Strickler, Jeff
Media Outlet:	Star Tribune
Attachment Link:	http://www.startribune.com/local/78829957.html?elr=KArks:DCiUHc3E7_V_nDaycUiD3aPc:_Yyc:aUU

Last update: December 8, 2009 - 8:01 PM

A lawsuit filed in St. Cloud Tuesday accuses the Benedictine Order of covering up sex-abuse allegations that were made against 11 clerics working at St. John's University in Collegeville in the 1960s, '70s and '80s.

filed the suit, which alleges that he was molested in 1971 by the late Rev. Bruce Wollmering, an academic counselor. In 2006, investigators determined that similar accusations against Wollmering by a different student were credible.

suit follows a legal tactic used in six other cases filed in Minnesota and two in North Dakota. Those suits involved the Christian Brothers. This is the first for the Benedictine Order.

Instead of suing for the alleged abuses, for which the statute of limitations has expired, the suits charge the orders with concealing the reports of abuse and, thus, putting other potential victims at risk. A judge has yet to rule on the merit of this argument.

suit names Wollmering and 10 others who purportedly abused St. John's students from the early 1960s to 1985. The names of the accused are on a list compiled by a review board that was created at St. John's Abbey in 2002.

The abbey released a statement saying it had been informed of the suit, "which we plan to carefully review." It added that its "policies are clear and long-standing: We do not tolerate sexual misconduct in any form."

Lawsuit targets school, abbey

Claim: Monk abused student in 1971

By David Unze
dunze@sctimes.com

A former St. John's Prep School student sued the school and St. John's Abbey on Tuesday, alleging fraud for allowing a monk to continue interacting with students after they received an allegation of sexual misconduct against the monk.

lawsuit accuses the school and abbey of knowing as early as the mid-1960s that the Rev. Bruce Wollmering had been "sexually inappropriate" with a child. The lawsuit accuses them of concealing the allegations against Wollmering, and it accuses Wollmering of abusing in 1971.

Bruce Wollmering

The lawsuit, which was filed in Stearns County District Court, accuses Wollmering of having a history of sexual misconduct with students. Wollmering was a counselor and psychology professor at St. John's who died in February at the age of 68.

See LAWSUIT, 4A ▸

FROM PAGE 1A

Lawsuit

The lawsuit filed Tuesday details allegations against 10 other abbey monks and priests ...

Abbot John Klassen in July 2006 announced that credible sexual misconduct allegations had been made against Wollmering and two other members of the St. John's monastic community who hadn't been named publicly previously. At that time, Klassen said the abbey learned of the Wollmering allegations in 2004 and that they involved sexual misconduct in the early 1980s against a former St. John's University student.

The abbey released a statement Tuesday that didn't directly address the allegations against Wollmering or when it first learned of allegations against him.

"The individual named in the lawsuit was the subject of a press release by the abbey in July of 2006," the statement said of Wollmering. "Saint John's takes the issue of sexual misconduct very seriously, and over many years, has worked to ensure that policies and procedures on human rights are followed and enforced. Saint John's policies are clear and long-standing: we do not tolerate sexual misconduct in any form."

was a 16-year-old Prep student in 1971, when he met with Wollmering for academic and psychological testing and for spiritual counseling. The sexual contact by Wollmering occurred in Wollmering's office in the Great Hall on campus, said who now lives in Brooklyn Park.

"It set me on a path that didn't help me in life," said of the alleged abuse by Wollmering.

dropped out of school, later getting his GED, he said. He never told family or friends about what happened, he said, and hadn't followed the news in the early 2000s about the abbey placing several monks on restrictions for allegations of sexual abuse. He didn't know that Wollmering was one of the monks later put on restriction, he said.

"I read his obituary in the newspaper and, just out of curiosity, I Googled his name," said.

He saw a Web site that was compiling information on allegations against St. John's Abbey members, he said. Then, for the first time in his life, he said, he told someone about his experiences with Wollmering.

said he only learned a few days ago that someone else also had reported abuse allegations against Wollmering.

The lawsuit filed Tuesday details allegations against 10 other abbey monks and priests and accuses the abbey of a pattern of concealment, thereby representing that Wollmering and the others were not a danger to children.

It's the first time that St. John's Abbey has been sued for fraud, said Patrick Noaker, the attorney representing

"Had family known that St. John's had that many child molesters, they never would have sent him there," Noaker said.

Previous lawsuits related to decades-old abuse allegations have failed because they were filed outside the statute of limitations, which is a time period in which a victim must file a claim or be barred from doing so.

This lawsuit is within the statute of limitations, Noaker said, because the statute of limitations on fraud cases begins to run when a potential victim discovers that fraud has occurred.

In this case, that was when learned of what the abbey allegedly knew about Wollmering in the 1960s, Noaker said.

Headline:	Lawsuit targets St. John's Prep School, abbey
Date:	12/9/2009 8:41:00 PM
Media Contact:	Unze, David
Media Outlet:	St. Cloud Times
Attachment Link:	http://www.sctimes.com/article/20091209/NEWS01/112080049/Lawsuit-targets-St.-John-s-Prep-School--abbey

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lawsuit accuses the school and abbey of knowing as early as the mid-1960s that the Rev. Bruce Wollmering had been "sexually inappropriate" with a child. The lawsuit accuses them of concealing the allegations against Wollmering, and it accuses Wollmering of abusing in 1971.

The lawsuit, which was filed in Stearns County District Court, accuses Wollmering of having a history of sexual misconduct with students. Wollmering was a counselor and psychology professor at St. John's who died in February at the age of 68.

Abbot John Klassen in July 2006 announced that credible sexual misconduct allegations had been made against Wollmering and two other members of the St. John's monastic community who hadn't been named publicly previously. At that time, Klassen said the abbey learned of the Wollmering allegations in 2004 and that they involved sexual misconduct in the early 1980s against a former St. John's University student.

The abbey released a statement Tuesday that didn't directly address the allegations against Wollmering or when it first learned of allegations against him.

"The individual named in the lawsuit was the subject of a press release by the abbey in July of 2006," the statement said of Wollmering. "Saint John's takes the issue of sexual misconduct very seriously, and over many years, has worked to ensure that policies and procedures on human rights are followed and enforced. Saint John's policies are clear and long-standing: we do not tolerate sexual misconduct in any form."

was a 16-year-old Prep student in 1971, when he met with Wollmering for academic and psychological testing and for spiritual counseling. The sexual contact by Wollmering occurred in Wollmering's office in the Great Hall on campus, said who now lives in Brooklyn Park.

"It set me on a path that didn't help me in life," said of the alleged abuse by Wollmering.

dropped out of school, later getting his GED, he said. He never told family or friends about what happened, he said, and hadn't followed the news in the early 2000s about the abbey placing several monks on restrictions for allegations of sexual abuse. He didn't know that Wollmering was one of the monks later put on restriction, he said.

"I read his obituary in the newspaper and, just out of curiosity, I Googled his name," said.

He saw a Web site that was compiling information on allegations against St. John's Abbey members, he said. Then, for the first time in his life, he said, he told someone about his experiences with Wollmering.

said he only learned a few days ago that someone else also had reported abuse allegations against Wollmering.

The lawsuit filed Tuesday details allegations against 10 other abbey monks and priests and accuses the abbey of a pattern of concealment, thereby representing that Wollmering and the others were not a danger to children.

It's the first time that St. John's Abbey has been sued for fraud, said Patrick Noaker, the attorney representing

"Had family known that St. John's had that many child molesters, they never would have sent him there," Noaker said.

Previous lawsuits related to decades-old abuse allegations have failed because they were filed outside the statute of limitations, which is a time period in which a victim must file a claim or be barred from doing so.

This lawsuit is within the statute of limitations, Noaker said, because the statute of limitations on fraud cases begins to run when a potential victim discovers that fraud has occurred.

In this case, that was when learned of what the abbey reportedly knew about Wollmering in the 1960s, Noaker said.

Headline:	Former St. John's Prep student files fraud lawsuit against the school
Date:	12/9/2009 10:11:00 AM
Media Contact:	
Media Outlet:	KNSI-AM
Attachment Link:	http://www.1450knsi.com/page.php?page_id=40753&article_id=1161

ST. CLOUD (KNSI) - A former student of St. John's Prep is suing the school and St. John's Abbey. A fraud lawsuit filed in Stearns County District court alleges the school allowed Reverand Bruce Wollmering to continue interactions with students even after other allegations of sexual misconduct against him. Attorney Pat Noaker filed the suit Tuesday on behalf of who claims he was assaulted by Wollmering. Noaker says the suit isn't about the sexual assault, but more about how the fraud perpetrated by the school on and his family. Noaker says the school knew Wollmering was a sexual offender and didn't tell anybody. Noaker says the school knew of Wollmering's actions as early as the 1960's. The suit names11 child molesting clerics as well. Noaker says the sexual assault happened when went to Wollmering for pyschological testing and counseling. later dropped out of school and never told his family about the assault. Father Wollmering died back in February. The Abbey released a statement saying they do not tolerate sexual misconduct in any form.

Headline:	Man suing over alleged sexual abuse at St. John's Abbey
Date:	12/8/2009 8:02:00 PM
Media Contact:	Espinosa, Ambar
Media Outlet:	Minnesota Public Radio
Attachment Link:	http://minnesota.publicradio.org/display/web/2009/12/08/st-johns-suit/

St. Cloud, Minn. — A Minnesota man Tuesday sued the Order of St. Benedict at St. John's Abbey in Collegeville over alleged sexual abuse.

says he was a sophomore in 1971 at St. John's Prep when Father Bruce Wollmering sexually abused him during a counseling session. Wollmering was a counselor at St. John's Prep during the 1970s. He died earlier this year.

The lawsuit alleges the Benedictine Brothers knew Wollmering was among 11 child molesting clerics at the school and didn't take appropriate measures to keep them away from children. Attorney Patrick Noaker is representing and he said two former Benedictine monks have come forward as witnesses.

"They've come forward in support of here and this filing and in fact, have confirmed that there was a fraud was committed and that St. John's knew these priests were child molesters and yet they never told anyone," Noaker said.

A spokesman for St. John's Abbey said St. John's is closely reviewing the lawsuit and adds it doesn't tolerate any sexual misconduct.

Headline:	St. John's Monks Accused of Major Sex Crime Cover-up
Date:	12/8/2009 7:59:00 PM
Media Contact:	
Media Outlet:	KSAX-TV
Attachment Link:	http://ksax.com/article/stories/S1299387.shtml?cat=10230

COLLEGEVILLE, Minn. - What some might call a disturbing lawsuit was filed in Stearns County Tuesday alleging the cover-up of nearly 25 years of sex crimes committed by 11 Benedictine monks at St. John's Abbey.

In the lawsuit, filed by the alleged victim the Benedictines are accused of fraud by intentionally concealing evidence and protecting predatory priests who are either at St. John's or who have spent time there.

"St. John's had an entire culture of concealed sexual misconduct by their priests and they had numerous priests at the Abbey, at St. John's Prep and at St. John's University who were sexually abusing kids consistently, year after year," attorney Patrick Noaker said.

The lawsuit was made public during a press conference at the Stearns County Courthouse Tuesday where spoke for the first time.

alleges the late Father Bruce Wollmering sexually victimized him during various school sponsored activities in 1971.

He also said he did not report the abuse at the time, but that after learning of Father Wollerming's death and subsequent accusations from other alleged victims he felt it was time to come forward.

"It definitely changed my idea of not only the church, my religion, priests, but yes, God, too," said.

The lawsuit also lists the names of ten other priests and dozens of similar acts of sexual misconduct allegedly covered up by church officials.

St. John's released a public statement Tuesday afternoon saying the school does not tolerate any type of sexual misconduct.

The statement reads:

"Saint John's has learned of a possible lawsuit earlier today, which we plan to carefully review. The individual named in the lawsuit was the subject of a press release by the abbey in July of 2006. Saint John's takes the issue of sexual misconduct very seriously, and over many years, has worked to ensure that policies and procedures on human rights are followed and enforced. Saint John's policies are clear and longstanding: we do not tolerate sexual misconduct in any form."

Noaker said the next step will be for St. John's to answer each allegation. After enough information is gathered, the lawsuit might proceed to trial.

Headline:	Lawsuit alleges St. John's fraudulently 'protected predatory priests'
Date:	12/8/2009 7:57:00 PM
Media Contact:	Seroka, Scott
Media Outlet:	KARE-TV
Attachment Link:	http://www.kare11.com/news/news_article.aspx?storyid=630110&catid=391

Attorneys for a man claiming he was sexually abused by clergy at St. John's in Collegeville have filed a lawsuit, alleging a massive cover-up that spans more than 25 years.

The Order of St. Benedict, St. John's Abbey, and St. John's Preparatory School are listed as defendants on the lawsuit filed in Steams County Court on Tuesday. Plaintiff attorney Pat Noaker says the suit identifies 11 accused, abusive Benedictines who were continually allowed to work with children from the early 60s through the mid-eighties.

"This concealment was overt and intentional at St. John's, this was not accidental," Noaker said shortly after filing the lawsuit.

The plaintiff listed on court papers is who says he was sexually abused by a father at St. John's in 1971; when he was a high school sophomore at St. John's Prep.

told reporters he noticed the father who abused him recently passed away, and that sort of spurred him on, to tell his story.

After contacting Noaker, he was surprised by what his lawyer found.

"I had heard some of the stories over the years, but I was surprised to hear about the depth of it," said.

Brother Aaron Raverty, with St. John's Abbey, released a statement late Tuesday afternoon.

"Saint John's has learned of a possible lawsuit, which we plan to carefully review. St. John's takes the issue of sexual misconduct very seriously, and over many years, has worked to ensure that policies and procedures on human rights are followed and enforced. Saint John's policies are clear and longstanding: we do not tolerate sexual misconduct in any form."

Abbot John Klassen's private account

From: Hemmesch, Michael
Sent: Wednesday, December 09, 2009 11:35 AM
To: Abbot John Klassen's private account;

Cc: 'Michael J. Ford'; 'Robert T. Stich'
Subject: Associated Press article "Abuse allegations prompts suit against St. John's"

Here's the Associated Press article that started running late this morning.

Michael

Abuse allegations prompts suit against St. John's

Associated Press - December 9, 2009 11:44 AM ET

COLLEGEVILLE, Minn. (AP) - A former St. John's Prep School student who says he was abused there has sued the school and St. John's Abbey for fraud.

lawsuit accuses the school and abbey of knowing as early as the mid-1960s that the Rev. Bruce Wollmering had been "sexually inappropriate" with a child.

The lawsuit filed Tuesday accuses them of concealing the allegations against Wollmering, and it accuses Wollmering of abusing in 1971. Wollmering died in February.

The St. Cloud Times reports the lawsuit also accuses the abbey of a pattern of concealment of sexual misconduct by its priests and monks.

The abbey released a statement Tuesday that didn't directly address the allegations, but noted that allegations against Wollmering were disclosed in 2006. It also says sexual misconduct is not tolerated.

Lawsuit filed against abbey

2nd suit accuses of fraud, misconduct

By David Unze
dunze@stcloudtimes.com

The second lawsuit in two weeks was filed Wednesday against St. John's Abbey.

The lawsuit accuses the abbey of fraud and contends that three monks either solicited or engaged in sexual misconduct with a former St. John's University student.

The lawsuit, filed in Stearns County District Court, alleges that the student was abused while attending St. John's from 1982-1986. It names the Rev. John Kelly, the Rev. Finian McDonald and now-deceased Rev. Bruce Wollmering as those who were inappropriate with the student.

The lawsuit doesn't identify the student, only saying that he is in his 40s and lives in Washington state.

Wollmering was the subject of a fraud lawsuit filed last week that accused the abbey of knowing about an allegation of sexual misconduct against Wollmering but continuing to allow him to have access to students at St. John's Preparatory School in Collegeville.

Abbot John Klassen in 2001 identified Kelly and McDonald as two of about a dozen monks or priests who had restrictions placed on them after allegations of sexual misconduct.

The lawsuit filed Wednesday accuses the abbey of knowing about abuse allegations against Kelly, McDonald and Wollmering and keeping that information from current and prospective students.

STATE OF MINNESOTA DISTRICT COURT

COUNTY OF STEARNS SEVENTH JUDICIAL DISTRICT

Plaintiff,

Court File No.: CV-09-12859

vs.

The Order of St. Benedict, a/k/a St. John's Abbey, and a/k/a and d/b/a St. John's Preparatory School,

Defendant.

INTERVIEW OF taken pursuant to Agreement under the Rules of Civil Procedure for the District Courts of Minnesota, and taken at Quinlivan & Hughes, P.A., 400 South First Street, Suite 600, St. Cloud, Minnesota, and taken on the 17th day of December, 2010, commencing at the hour of 1:00 p.m., before Lisa M. Staudinger, a Notary Public in and for the County of Stearns, State of Minnesota.

LISA M. STAUDINGER
8031 HUNTER LAKE DRIVE
CLEAR LAKE, MINNESOTA 55319
(320) 743-5569

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APPEARANCES

PATRICK NOACKER, Attorney at Law, JEFF ANDERSON & ASSOCIATES, P.A., 366 Jackson Street, Suite 100, St. Paul, Minnesota 55101, appeared on behalf of the Plaintiff.

MICHAEL FORD, Attorney at Law

CALLY KJELLBERG, Attorney at Law, QUINLIVAN & HUGHES, P.A., 400 South First Street, Suite 600, P.O. Box 1008, St. Cloud, Minnesota 56302, appeared on behalf of the Defendant.

* * *

WHEREUPON, the following proceedings were duly had, to-wit:

after having been first duly sworn, deposes and says as follows:

MR. FORD: My name is Mike Ford. I'm an attorney with Quinlivan and Hughes in St. Cloud. I'm here representing St. John's Abbey and University. Do you understand that?

THE WITNESS: Yes, sir.

MR. FORD: Okay. Also in the room with me here is another attorney in my office, who because of my declining years and failing eyesight is going to help me to take notes, Cally Kjellberg. And also with us -- and this is for Pat's benefit as much as anything -- is the court reporter who is different than the court reporter we used this morning, Lisa Staudinger, S-T-A-U-D-I-N-G-E-R. And her office number is (320) 743-5569; and her e-mail is staudinger@frontiernet.net. Did you get that, Pat?

MR. NOACKER: Yeah.

EXAMINATION

MR. FORD:

Q Okay. All right. Mr. as you and Pat Noacker have presumably discussed, we're going through this process as part of a preparation for a mediation session that's going to be held in late January, January 24th and so on. Do you understand that?

A Yes, sir.

Q Have you ever gone through a deposition or anything like what we're doing here right now?
A No, sir.
Q All right. Your testimony is not being sworn. It's simply being recorded. We'll be sharing a copy of that -- or the court reporter will share it with Mr. Noacker if he wants a copy. And the purpose of it is to kind of get an idea of what your claim is and what happened to you, that sort of thing. So let me start by asking you: Would you tell us your date of birth?
A
Q Okay. I have in front of me a two-page document that your attorneys prepared and gave us some time ago, which kind of summarizes your claim. I'm assuming, based on the two witnesses we've already talked to -- or the two people that we've already talked to, that you don't have a copy of that with you?
A I'm not sure if I do. I'm not sure if I even know what you're referring to. You mean my statement of what actually happened between me and Father Wollmering?
Q No. I think your attorneys just took your statement and then reduced it to a summary form, and they've given that to us. So I'm just going to kind of go

through the statement I'm looking at just to double check the information because sometimes, since we're all human, mistakes are made as you transcribe information. Do you understand that?

A Fine. I know what you're talking about, but I do not have a copy in front of me; but that's fine.

Q This document -- and I'll be giving this to the court reporter and asking her to make it an exhibit to this recorded statement.

MR. FORD: By the way, Pat, I talked with Ruth Carr, and we talked about putting -- stamping the word confidential on these statements. Does that sound like a good idea to you?

MR. NOACKER: Yes, please.

Q Okay. So with that understanding, are you currently unemployed, sir?

A Yes, I am.

Q When were you last employed?

A That would be in -- let's see here. Probably 2004, 2005.

Q What was your last job?

A I was working for on a customer service representative.

Q Why did you leave that job when you did?

A Well, there was a problem with -- a relationship problem between me and a female coworker.
Q Does the nature of that relationship problem have anything to do with what happened between you and Father Bruce Wollmering?
A Oh, no.
Q Okay. Why have you remained unemployed since then?
A Well, like millions of Americans, I've been applying for jobs and have not been offered a job. I cannot find a job.
Q That's a very large group these days. Is there anything that happened between you and Father Wollmering that has led you to be unable to find a job in your opinion?
A Well, in my opinion, no.
Q Okay. Has anybody else got an opinion that it's had something to do with your being unable to find work?
A Well, I think the therapist that I was seeing about this incident tends to believe that a lot of my decisions came -- were partially due to this incident, decisions that have not been to the betterment of myself as far as employment, drug use, that kind of thing.
Q What is the name of that therapist?
A Mr. And he's at the

on.

MR. FORD: Pat, do you know if your office is making any effort to secure records from Kenwood?

MR. NOACKER: I think we are trying to get those records, yes. I don't think we have them yet, though.

Q Okay. And one of the other things that is on this statement it says your marital status is never married; is that correct?

A That is correct.

Q And it also says you don't have any children?

A No, I do not.

Q Do you believe there's anything related to what happened to you with Father Wollmering that has led to your never being married?

A Well, my first impression would be no; but, you know, I guess I'd have to get an opinion of a therapist to see if they think so. But I would say no.

Q Okay. Then the period of time of abuse that's on this statement says that from 1970 to '71 and then -- but then later on in the summary it says, Beginning in approximately 1971.

The reason why I may have a fascination with dates like that is because insurance companies and others sometimes want to know the date because

they may have insurance coverage that's in that year and not another year; so let's take a close look at it and ask ourselves, as best you can recall as you sit here today, do you have any recollection as to when you would have interacted with Father Wollmering inappropriately?

A Well, the inappropriate interaction happened in the fall of '71.

Q Okay. At about that time, were you a student at the St. John's Prep School?

A Yes, I was.

Q Let me read to you what -- the summary that your attorneys have given us; and I'll ask you how that compares to your understanding of reality. "Beginning in approximately 1971, as required to see Father Wollmering for academic psychological testing, individual, emotional and spiritual counseling and support from Father Wollmering, who in that position sexually abused From a summary standpoint, does that sound roughly correct?

A Yes, it does.

Q Now, in a section that's entitled "Abuse," the statement goes on to say, "In 1969-1970, when was a freshman at St. John's Prep School in

Collegeville, he was told to report to Father Bruce Wollmering's office in the Great Hall for some testing." Let me just pause for a second. Based on what we just learned a little while ago, would this have been the fall of 1971?

A You know, when I started testing with Father Wollmering was earlier than the incident happened. So if we're going by school years, '69 to '70, I first met Father Wollmering in 1970. Then over the summer, you're talking '70 to '71 -- and I'll correct myself -- the fall of 1970 is when the incident occurred.

Q Okay. So it sounds like you've had multiple counseling sessions with Father Wollmering, but it was only at one of them that he actually acted inappropriately?

A That is correct. There was only one inappropriate interaction, but I did have counseling and testing with him and saw him on many occasions.

Q Okay. Well, the statement goes on to say, "Father Wollmering was one of the school's counselors. took the tests that included math, science, history, literature, sexuality and personal traits. came back a few days later, and Father Wollmering had him take additional testing and told

him he wanted to go over the results of the first test." Does that sound roughly correct so far?

A Yes, sir.

Q Then the statement goes on to say, "They went into Father Wollmering's office. Father Wollmering started asking specific questions that were very personal about bowel movements, how he felt about girls, was he going through puberty, was he having any issues with puberty." Does that sound roughly right?

A Yes, sir.

Q Then the statement goes on to say, "Father Wollmering asked if masturbated and how often. He asked about erections. Father Wollmering asked if was attracted to boys. returned for additional testing on a third day." First off, does any of that sound correct or incorrect?

A Yes. Yes, it does.

Q It sounds correct?

A Yes.

Q Okay. I'll go back a little bit. " returned for additional testing on a third day. This test had fewer questions. took the test to Father Wollmering when he completed it, who was sitting at

his desk. sat in one of the leather chairs, and Father Wollmering got up and closed the door to his office." Does that sound right?

A Yes.

Q Then it says -- statement goes on, "Father Wollmering came and sat down next to so closely that their knees were touching. Father Wollmering asked personal questions about sex and personal habits. Father Wollmering asked if had an erection right now and said" -- and there's quotation marks around this -- "'I bet you do.' Father Wollmering told that he didn't think he could get a hard on and that he didn't masturbate." Let me just pause for a second. All right. I'm going to back up a little bit here. It sounds -- let me ask this: Would it be fair to say that during this conversation Father Wollmering asked you questions about your ability to get an erection and that sort of thing, and you told him that you didn't have that ability. Is that what happened?

A No, I did not tell him I did not have that ability.

Q Okay.

A I told him I did.

Q Okay.

A He was asking me these questions because -- and I

thought it was all, you know, above board because those questions were on the test. The test asked me questions about bowel movements, sexuality, masturbation.

Q Do you have any way of knowing whether that test was one that was created by Father Wollmering or not?

A No, I do not. I really don't. At the time, I remember the impression that I didn't think so. It was one of those very long tests with, like, 80 to 100 questions. And at one point, somebody told me one of the tests -- I took multiple tests with him -- was the Minnesota Multi --

Q Multiphasic inventory?

A Yes, exactly. And then there were other tests, too. And I did not get the impression that Mr. Wollmering -- Father Wollmering made up those questions.

Q Let me back up. Did you say you got the impression Father Wollmering made the questions up?

A No, I did not have the impression he made those questions up. I figured they were just general tests --

Q Okay.

A -- that lots of students took.

Q What I'm going to read now is fairly graphic, but I

think in fairness to your claim, we should probably get it in the record; and then I'll ask you about it and we'll go from there. Are you ready for this?

A Yep.

Q Okay. "Father Wollmering told that he didn't think he could get a hard on and that he didn't masturbate. Father Wollmering accused of lying, and that he couldn't get an erection. Father Wollmering told hat he didn't believe he jacked off or ever shot cum before and told to prove it and show him. Father Wollmering then grabbed by the crotch and squeezed his penis. It was not erect. Father Wollmering asked why he wasn't erect and told him because he was not horny. Father Wollmering asked what makes you horny? At this point, pushed his hand away, got up and said he had had enough and wasn't coming back."

Now, anything about that fairly long description that sounds incorrect to you?

A No. That all sounds very correct in my memory. That's pretty much what I told the attorney.

Q So would it be fair to say after this fairly outrageous series of questions, you told Father Wollmering that was it. You were leaving, and you

did?

A Yes. And I don't know if Pat wants me to add that, you know, I had screamed at him; and I told him if he ever touched me like that again, I would -- my words were I was going to kill him; but you know how that goes in the immediate situation. Yeah. When he touched me, I pushed his hand away; and I jumped up and I screamed at him.

Q Doesn't sound out of line to me. Okay.

A And then I just left the office. You know, I -- I even had thoughts of getting physical; but after I screamed at him, I walked away. And that was the last I ever saw of him.

Q Okay. Did you report that behavior to anybody?

A No, sir. Never.

Q And why was that? What kept you from going to somebody in authority and reporting that conduct?

A I don't know. I guess my own embarrassment, being a male teenager, I didn't want to really admit anything like that or that somebody might think, you know, that I did bring it on. It was kind of a personal thing, and I just didn't tell anybody.

Q What year in school were you when this happened?

A I was a sophomore.

Q Did you continue to go to school at the prep school

after that?
A No. After that, I ended up quitting the prep school. I left the school during the Christmas break, and I never went back to St. John's.
Q So this happened in the fall sometime and what? Within several weeks or a month, you were gone? You were out of school?
A I would say several weeks, and I've tried to remember; but I was -- my best guess is that it was in late October when it happened. And then by the Christmas break, middle of December when it was the Christmas break, I never went back after that.
Q While you were still there, did you hear anybody else at the school talking about Father Wollmering and what -- you know, what had happened to them about him?
A No, I did not. I knew another student in my class that took the same kind of testing I did; but he never mentioned anything inappropriate.
Q Did you ever tell any of your -- I mean, if you didn't report Father Wollmering, did you tell any of your friends to stay away from Father Wollmering or warn them that he was inappropriate?
A No. Unfortunately, I did not.
Q Okay. It doesn't sound like it, but I always like to

ask: Was there any alcohol involved? Did Father Wollmering give you any liquor of any kind?

A No. There was no alcohol or drugs involved at all.

Q And I take it from what you've already told me that there was just this one time. And after that, you never got -- you were never in the same room with Father Wollmering again; is that right?

A That is correct. And as a matter of fact, I never saw him again ever.

Q And that's true up even to present. You have never seen him over the years?

A No, not at all.

Q Have you ever told anybody in your family about what happened with Father Wollmering?

A No. Not until after I talked to my attorneys about it. They didn't know about it. My friends didn't know about. Nobody knew about it. The attorneys were the first ones I ever told besides Pat Marker.

Q I'm sorry. You just said you told the attorneys and Pat Marker, or what was that?

A Well, I actually told Pat Marker first. He's a fellow that runs a Web site called, Behind the Pine Curtain; and he was collecting stories, information, incidents about molesting at St. John's. And I told him the story first, and actually he got me in

contact with the Anderson Law Firm.

Q Okay. What brought Mr. Marker and his Web site to your attention?

A One day, I was reading the obituaries; and I read Father Wollmering's obituary. And just out of curiosity, I googled his name. And when I googled Father Wollmering's name, one part of a lot of information that I found was Pat Marker's Web site, Behind the Pine Curtain. I never knew the Web site existed. I didn't know what Pat Marker was doing, collecting all these. I had no -- that was the first I had ever heard of it.

I went to Pat Marker's Web site. I read about what he's doing, some of the other stories. And after going to that Web site -- I don't know -- maybe a half hour, 40 minutes, and after all these years of never telling anybody, I kind of decided that, you know, it's been long enough. And it was okay for me to tell this story. I wrote the story to Pat Marker through e-mail on his site was the first time I ever told that story to anybody.

Q Now, had you ever forgotten about what happened with Father Wollmering, or was it always with you? What's that all about?

A Some of the dates were a little hazy, but the actual

incident, I never forgot at all.

Q Okay. Now, you indicated earlier that you believe a therapist that you've seen at the has told you over the course of your treatment that some of your behaviors over the years may have been related to what happened to you with Father Wollmering; is that right?

A Yes. And I saw this gentleman about six times. And, unfortunately, I had to break off the sessions. But during the last couple of sessions, he was telling me that I should take a look at after this incident with Father Wollmering, you know, when my drug use, alcchol use started and did I think that was ever related to what happened with Father Wollmering. And he hinted to me that, you know, it's very possible that that started the whole cycle of my alcohol and drug use.

Q When did you first start seeing this counselor?

A Just a few months after I contacted the Anderson Law Firm and told them my story.

Q Okay. Now, in that statement, which, by the way, they say that as well, that has started going to the recently since starting this lawsuit. So that's consistent with what you just said.

But it also goes on to say, as far as injury and damages are concerned, stopped caring after the incident. stopped listening and started acting out. This was the start of a downward spiral for him and his relationship with his parents. He started smoking pot, dropped out of sports. did not want to return to the school and this affected his relationship with his parents. left home when he was 16. He did get his GED and then started working blue collar jobs, which he has worked his whole life, until recently becoming unemployed. had drug and alcohol issues for years, which affected his life and life choices." Does that sound roughly correct?

A Yes, sir.

Q It says that you had a downward spiral that affected your relationship with your parents. How did it do so?

A Well, the first thing that affected my relationship with my parents is when I came home and told them I wasn't going back to St. John's; and I did not tell them the real reason. The next thing would be -- that's when I started smoking pot and drinking alcohol.

Q Then it says that you left home when you were 16.

How close in time did that occur from when you told your parents you weren't returning to school?

A That was probably about a year, year and a half.

Q So after you came home from St. John's, told your parents you weren't going to be returning, where did you go to school?

A I went back to the Public Schools, and I did not finish at . I also dropped out of Public Schools shortly after I started after I left St. John's.

And at that point, I just went down to the University of Minnesota and took the test to get my general equivalency diploma.

Q It says you left home when you were 16. What did you do when you left home?

A I moved in with some friends of mine, and I had a job. Way back then, I was working for a company called the :

Q What did you do for them?

A I was a stock clerk.

Q And then after working for them, what was your next job?

A Oh, let's see. Next job after I tended bar at

on and in or actually it's

Q How long did you hold that position?
A About a year. And then I went on to tend bar at the on the strip.
Q How long did you stay with ?
A That job also lasted about a year. When they opened another restaurant on , which is now -- I forget the new highway name, but they opened a new restaurant; and I worked there for a year, so was about two years altogether.
Q After leaving , what did you do?
A I went to work for in downtown Minneapolis as a courier driver. They're a professional association.
Q How long did you stay with them?
A Oh, about six years. I was a driver, then a dispatcher, then I did some technical work on the .
Q After six years with them, what did you do?
A I went back into the liquor business, not tending bar. I was a liquor stock clerk and an assistant manager at -- first, it was in

and then I became an assistant manager at the in ...

Q And how long did you stay with the

A was only about a year. I was with for about four-and-a-half years.

Q Okay. Any other positions over the years, other than the ones we've talked about?

A Well, sure. For awhile, I did some courier jobs. One was at in Valley, and that was just And I also worked for the ... ... And then my last job was the that lasted until 2005.

Q The injury/damages section of the statement your attorneys have shared with us says that you had drug and alcohol issues for years. Can you describe that for us?

A Well, from the time I was, like, 15, 16 after I left St. John's, yes. I got into marijuana use, hash use, and drinking alcohol; and it got really bad. I was stoned or drunk every single day until I was about -- I don't know -- when I finally stopped.

I actually went to a 30-day in-house treatment at And the last time I had anything to drink or any drugs at all was back before

Q You know, during that 30-day in-house treatment when you were did the topic of what happened to you with Father Wollmering come up, as best you can recall?

A I can recall clearly. No, it did not; and I intentionally did not want it to come up. That was something I did not share in group therapy.

Q After that 30-day inpatient treatment, did you engage in any outpatient treatment or work with groups like Alcoholics Anonymous, anything like that?

A I did go to Alcoholics Anonymous for about three months. And after that, no, I did not go to any other kind of treatment inside or outside.

Q All right. I'm pretty sure I've identified this with respect to your employment; but let me just zero in on the alcohol and drugs. Do you attribute anything that happened to you with Father Wollmering to your problems with alcohol and drugs over the years?

A No. Because that was before I got into using alcohol or drugs.

Q Well, do you think the recollection of what happened

with Father Wollmering caused you to use alcohol or drugs?

A That is an opinion that's been expressed to me by a counselor. I'm not sure, you know. I think other people have better insight on that than I do. There is a consensus from the counselor that I was talking to that my incident with Father Wollmering did lead to using drugs and alcohol.

Q All right. How would you describe your relationship to the Catholic church or religion in general? Do you still attend church or not?

A No, I do not. And I would say that what happened between me and Father Wollmering did change my opinion and attitude toward the church. I grew up Irish Catholic from a large family. My parents are very devout. I went to church and catechism every day of my life. And since then, I've had nothing to do with the church. I would consider myself -- I would even consider myself a nonbeliever; but, again, yes. I would say that what happened to me and Father Wollmering changed my attitude about the church, for sure, if not my belief.

Q Okay. Let me switch gears a little bit, still talking about damages or how it's affected you. Is there anything in your life that's fun? Any hobbies

you've got? Any activities that you engage in? Hunting, fishing, anything at all?

A Well, I'm a fan of -- big fan of baseball. I do fish. And has been a hobby of mine since I was 7 years old; and I still do that. I don't know. I don't get into real adventurous-type hobbies.

Q Okay. Have you ever been abused by anyone else?

A No.

Q Okay. I meant to ask this earlier: Do you have any siblings? Any brothers or sisters?

A Yes. I have brothers and sister.

Q And are your parents still living?

A No, they're not.

Q Have you shared what happened to you with any of your brothers or sister?

A On a personal level, only with my sister. My siblings know about it and only found out about it because of the news snippet that was on local channel 11 in Minneapolis. They took some video of us outside the St. Cloud Courthouse when we filed the lawsuit, and that was the first they had ever heard of it. I never told them.

Since then, I've talked to my sister about it. I have not talked to my brothers about it.

Q Is there any reason for that that you can share with us that would be relevant?
A Well, not really except to say that it's not something that I really like to discuss with anybody. And the relationship with my siblings is such that they never asked me about it, but then that would be normal for them. If I wanted to talk about it, they would listen; but they would not ask me questions about something like that.
Q How would you describe your relationship with your siblings?
A Well, I don't know. I guess a little below normal in the fact that I don't talk to a lot of my brothers. You know, when you have a family like that, I'm close to some and I'm not close to others. So I talk to my sister a lot, but I haven't talked to my brother in years. He's always lived out of state, so I would say semi-normal.
Q Every family is different, that's for sure. What is your sister's name?
A
Q What's her last name?
A
Q Okay. And do you and your siblings ever get together regularly like for the holidays, Christmas,

Thanksgiving, Fourth of July, anything like that?
A I would say we used to; but since my parents died, no. It's not on a regular basis. And they all are kind of -- a lot of them live out of state. We do not get together. Like on this Christmas, I'll only be with my sister. That's kind of normal. We do not get together like we used to when the parents were alive.
Q How long ago did your parents pass away?
A Let's see. My mom was about years ago. My dad was about years ago.
Q Okay. Do you know if anybody in your family has ever been sexually abused?
A No, I do not. I've never been -- nobody's ever said anything like that, so I...
Q Okay. Do you keep a diary?
A No, I do not.
Q Have you ever written down a journal or anything at all describing the incident with Father Wollmering?
A No. I've never been the type to write a diary at all at any point in my life. And I never wrote anything of this down until I sent my little statement to Pat Marker's Web site.
Q Do you believe that what happened to you with Father Wollmering has had an impact or effect on your

relationship with your family?

A Oh, definitely with my family. Even though I never told my parents that Father Wollmering touched me, certainly just the idea of quitting St. John's had a big effect between me and my parents just because they really wanted me to stay at St. John's, and I never told them the truth why. We had a big argument, and I refused to go back to St. John's. And that is one of the reasons that broke our relationship when I was young, and I did move out of the house.

I repaired that relationship later; but yes, for about five years my parents and I didn't really talk that much.

Q What about your brothers and sister? Has the incident with Father Wollmering affected your relationship with them in your opinion?

A In my opinion, no.

Q But, then, again your therapist might say otherwise?

A Well, that's certainly what he was hinting at after meeting with me for five or six times. He never said that. He just said, I want you to give some serious thought to everything -- all this negative behavior happened after this incident with Father Wollmering, and he's right about that; but, you know, other

things affect -- you know, I guess I'll let somebody who knows more than me talk about that.

Q Okay. Do you know or do you have any reason to believe that St. John's knew about Father Wollmering's behavior?

A Well, I do now. I did not back then when it happened. But having spoken with groups like -- and Web sites like Pat Marker's, who have seen reports for years and speaking with my attorneys, yes, I do now have an understanding that there were other accusations against Father Wollmering.

Q Okay. Have you ever talked to anybody at St. John's about Father Wollmering and what happened with you and him?

A No, not at all.

Q And I think we've established this: You never saw Father Wollmering after the incident while you were at St. John's or any time after that over the years?

A No, I did not. And I was at St. John's for, I don't know, about a month-and-a-half after this happened; and I never saw him then, which I found kind of odd because he was always on campus, but I never saw him at all. The day after he touched me and I screamed at him and left his office, I never saw him on campus or off campus or at all, anywhere.

Q Well, we're almost done. One of the last questions I like to give people an opportunity to answer is: Is there anything that I failed to ask you about that you think is important for me and your attorneys to know about in terms of assessing your claim? Anything at all that you're asking yourself, Gee, I wonder why they don't bring this up?

A No. Nothing that really comes to mind.

MR. FORD: Pat, is there anything you think we need to ask Mr. that we haven't already discussed?

MR. NOACKER: Nope. I think you've covered it.

Q Okay. Mr. I'll give you an opportunity to ask a question. Is there anything you want to ask me?

A Not that I can really think of.

MR. FORD: Okay. As I indicated at the outset, Ms. Staudinger is going to type this up; and it will become available to me and your attorneys.

Sometimes, after a discussion like this, it will trigger a memory down the line. If that should happen, all I'd ask that you do is you call Mr. Noacker and the two of you decide whether or not it's something that would help this process. And if

it is, Mr. Noacker will, I'm sure, take charge of doing what needs to be done. Anything else for me, Mr.

THE WITNESS: No, sir.

MR. FORD: Patrick, anything from you?

MR. NOACKER: No.

MR. FORD: All right. Pat, I guess I'll see you at 3:00. That's all. Take care.

MR. NOACKER: Thank you.

(Exhibit No. 1 marked for identification.)

(WHEREUPON, the interview was concluded at 1:41 p.m.)

STATE OF MINNESOTA
COUNTY OF STEARNS

Be IT KNOWN THAT, I took the foregoing interview of pursuant to Notice and Agreement;

THAT, I was then and there a notary public in and for the County of Stearns, State of Minnesota;

THAT, I exercised the power of that office in taking said transcribed interview;

THAT, the reading and signing of the interview by the witness were not waived;

THAT, I am neither attorney or counsel for, nor related to or employed by any of the parties to the action in which this interview is taken and, further, that I am not a relative or employee of any attorney or counsel employed by the parties hereto or financially interested in this action;

THAT the testimony was taken down in stenotype by me, then was reduced to typewriting under my direction, and is a true and correct transcript of my stenotype notes.

WITNESS MY HAND AND SEAL this 17th day of December, 2010.

_____
Lisa M. Staudinger, Notary Public
My commission expires: January 31, 2015

HASTINGS STAR GAZETTE

Published December 23 2009

Lawsuit charges sexual misconduct against former Hastings man

A deceased former Hastings area resident and priest, who was a counselor at St. John's University in Collegeville, Minn., for many years, is named in two civil lawsuits filed in Stearns County alleging sexual misconduct as far back as the early 1970s.

By: Jane Lightbourn, The Hastings Star-Gazette

A deceased former Hastings area resident and priest, who was a counselor at St. John's University in Collegeville, Minn., for many years, is named in two civil lawsuits filed in Stearns County alleging sexual misconduct as far back as the early 1970s.

The first lawsuit was filed by now living in New York. He accuses the college and the church officials of knowing in the mid-1960s that the Rev. Bruce Wollmering, who died earlier this year at the age of 68, had been "sexually inappropriate" with a child.

was a 16-year-old preparatory student at St. John's in 1971 when he met with Wollmering for academic and psychological testing and spiritual counseling. He said the sexual contact with Wollmering occurred in Wollmering's office.

According to the first lawsuit, accuses Wolmering of having a long history of sexual misconduct with students and the college of being aware of it.

The second lawsuit, filed Dec. 16, names Wollmering, two other individuals and the Order of St. Benedict, charging them with sexual misconduct (or being aware of the misconduct) against a then-student at the university.

The suit alleges Wollmering, the Rev. Finnian McDonald and Brother John Kelly sexually violated a 19-year-old student (identified only as John Doe in the lawsuit) and that Catholic officials knew or should have known of the incidents.

Specifically, the lawsuit charges that from 1984 to 1986, through his "role of psychologist, counselor and/or spiritual advisor," Wollmering "deceived" Doe into "engaging in illegal sexual contact with him under the guise of providing religious instruction and emotional counseling."

The lawsuit also alleges McDonald, while heading the academic advisory program, sexually exploited Doe, and that Kelly, while a faculty member engaged in illegal sexual contact with Doe.

According to the lawsuit, Doe was "raised in a devout Roman Catholic family and therefore developed great admiration, trust, reverence and respect for the Roman Catholic Church and its agents."

The lawsuit indicated Wollmering provided spiritual and emotional guidance to Doe. But that, beginning in 1984, "Wollmering deceived Plaintiff John Doe into engaging in sexual contact." The sexual contact continued for approximately two years, according to the lawsuit.

"That a student gets sexually abused by three clerics in three years at St. John's shows that the recklessness, deceit, corruption of church officials was very widespread," said attorney Patrick Noaker of the St. Paul law firm of Jeffrey Anderson and Associates, who is representing the alleged victim. "We're grateful for this young man and each of the dozens of others who have helped expose dangerous Benedictine clerics."

The suits seeks a jury trial and unspecified damages. Doe, now in his 40s, lives on the west coast.

After the first civil lawsuit was filed in Stearns County (Dec. 9), St. John's Abbey released a statement, indicating its position. "St. John's takes the issue of sexual misconduct very seriously, and over many years, has worked to ensure that policies and procedures on human rights are followed and enforced," the statement said.

Tags: local news, crime and courts, news, hastings

FULL AND FINAL RELEASE OF ALL CLAIMS

FOR AND IN CONSIDERATION OF the payment of

and No/100 Dollars ($), the receipt and sufficiency of which is hereby acknowledged, hereafter "Releasor"), has released and discharged, and by these presents does for himself and for his heirs, personal representatives, successors and assigns, release, acquit and forever discharge Fr. Bruce Wollmering OSB and the Order of Saint Benedict, and any other School owned and/or operated by Order of St. Benedict and/or St. John's University, or any School or facility where Fr. Bruce Wollmering OSB worked together with any and all present and former Order of St. Benedict and/or St. John's University, priests and religious women in or associated with the Order of St. Benedict and/or St. John's University, all other priests and nuns, Brothers, and each and every one of the aforementioned parties' former and current Agents, Administrators, Members, Predecessors, Servants, Heirs, Executors, Faculty Members, Volunteers, Staff Members, Priests, Teachers, Schools, School Principals, School Administrators, Directors, Officers, Employees, Agents, Representatives, Successors and Assigns associated with any of them, and any insurers, re-insurers, risk pooling trusts, and self insurers, and all other persons, firms and corporations against whom any liability, direct or indirect, might be asserted, (hereafter individually and collectively "Releasees"), of and from all known and unknown actions, causes of action, claims for relief, claims, demands,

rights, damages, costs, expenses, compensation, loss of services, loss of income, loss of consortium, loss of enjoyment of life, emotional distress, mental anguish, medical expenses, funeral expenses, rights of contribution, rights of indemnity, rights of subrogation, rights of reimbursement and all consequential and incidental damage on account of, or in any way growing out of, all known and unknown injuries, including death and property damage, and all other damages of whatsoever kind, whether economic or non-economic, whether compensatory or punitive or whether property or personal, together with all known and unknown consequences from all such injuries, death and damages resulting, or to result, from any act, omission, matter or thing occurring prior to the date of this Release, including, but not limited to any claim of whatsoever kind arising from or relating to or resulting from any and all alleged sexual molestation, sexual abuse, battery, assault, verbal abuse, physical abuse, and intimidation, inflicted upo thy, by Fr. Bruce Wollmering OSB or any other former or current teacher, staff member, faculty member, religious member, volunteer, or employee including but not limited to sexual misconduct, sexual abuse, sexual molestation, battery, physical abuse, emotional abuse, verbal abuse, intimidation, negligence, negligent hiring, negligent supervision, negligent retention, negligent entrustment, negligent failing to warn, breach of fiduciary duty, conspiracy, fraud, intentional infliction of emotional distress, negligent infliction of emotional distress.

THIS RELEASE INCLUDES ALL PRESENT AND FUTURE CLAIMS OF

WHATSOEVER KIND, WHETHER KNOWN OR UNKNOWN AT THE PRESENT TIME, WHETHER TEMPORARY OR PERMANENT, WHETHER EXPECTED OR UNEXPECTED, WHETHER ECONOMIC OR NON-ECONOMIC, WHETHER COMPENSATORY OR PUNITIVE AND WHETHER PRESENTLY OR LATER DISCOVERED, INCLUDING, BUT NOT LIMITED TO, ALL INJURIES, INCLUDING DEATH, AND DAMAGES OF WHATSOEVER KIND, WHETHER PROPERTY OR PERSONAL, RESULTING, OR TO RESULT, FROM THE MATTERS REFERENCED ABOVE.

Releasor expressly represents, warrants and agrees as follows:

1. Releasor has relied wholly upon Releasor's own judgment, belief and knowledge of the nature, extent and duration of any injury, loss or damage resulting or to result from the matters referenced above, and Releasor's own evaluation of all claims of whatsoever kind which were or could have been asserted as a result of any of those matters; and Releasor was not influenced to any extent whatever in making this Release by any representations or statements regarding those or any other matters, which may have been made by Releasees or by anyone representing Releasees or employed by Releasees.

2. Releasor elects to and does assume all risks for injury, including death, loss or damage claims of whatsoever kind, whether known or unknown at the present time, whether expected or unexpected, whether temporary or permanent, whether economic or non-economic, whether compensatory or punitive, whether

presently or later discovered, and whether as a consequence of or incidental to some known or unknown injury, including death, loss or damage, and includes within the scope of this Release all such claims of whatsoever kind against Releasee. Releasor hereby expressly waives all rights Releasor may have and further agrees that Releasor's acceptance of the consideration for this Release satisfies all rights and claims of whatsoever kind Releasor now has or may have had or may in the future have arising out of any of the matters referenced above.

3. Releasor will indemnify, hold harmless and defend at Releasor's own expense, Releasee from all past, present and future liens and claims of any person or entity, including, but not limited to, any insurer, attorney, government agency, Social Security, Medicare, Medicaid, medical care provider, mortuary or other person or entity who may assert a right of subrogation, right of indemnity, right of reimbursement or other interest of any kind howsoever designated in any amounts paid or to be paid in settlement of or compensation for any injury, death, loss or damage, whether economic or noneconomic, whether compensatory or punitive and/or whether personal or property, including, but not limited to, medical care, legal representation, public assistance, maintenance, rehabilitation, medical assistance, general welfare, lost income, insurance and/or property damage resulting or to result from any of the matters referenced above.

4. The consideration aforesaid is intended to cover all past, present and future medical, legal and other expenses, and Releasor is signing this Release for

and on behalf of all insurers, hospitals, clinics, physicians, healthcare providers, mortuaries, attorneys and government agencies who now have or may have had or may in the future have a claim for subrogation, indemnity, reimbursement or other interest in any of the proceeds from the settlement however that interest may be designated.

5. Releasor understands that none of the Releasees know the full extent of any obligations Releasor may have to pay, reimburse or re-pay any insurers, attorneys, hospitals, clinics, physicians, healthcare providers, mortuaries, government agency, Social Security, Medicare, Medicaid and/or others; and, therefore, Releasor will first deposit any settlement checks into Releasor's attorney's trust account so that the consideration for this Release may be disbursed by Releasor's attorney in the proper amounts to the appropriate persons as their interests may appear or exist.

6. Releasor will satisfy any judgment rendered against anyone or more of the Releasees as a result of any past, present or future lien and/or claim asserting a right of subrogation, right of indemnity, right of reimbursement or other interest of any kind whatsoever in any of the proceeds from the settlement or as a consequence of any matter referenced above. No further amount will be paid by Releasees or by anyone on Releasees' behalf at any time for any such purpose.

7. The consideration referenced above is intended to be full compensation for all known and unknown injuries, death, losses and damages of whatsoever

kind, whether economic or non-economic, whether compensatory or punitive and whether personal or property, sustained or to be sustained as a result of the matters referenced above; and Releasor has waived and assumed the risk of any and all claims of whatsoever kind which presently or in the future may exist, but of which Releasor does not know or suspect to exist, whether through ignorance, oversight, error, negligence or otherwise and which, if known, would materially affect Releasor's decision to sign this Release.

8. The terms specified in this Release are accepted as a complete compromise of matters involving disputed issues of law and fact; and Releasor has assumed the risk that the facts or law may be other than what Releasor may believe.

9. Releasor will not enforce any judgment against any or all of the Releasees in the event any Releasee is assigned any liability in any lawsuit or other proceeding involving any matter referenced above.

10. Releasor has not, directly or indirectly, assigned, encumbered or otherwise transferred any interest in any action, suit, debt, claim, cause of action, sum of money, agreement, damage, or demand intended to be released and discharged by this Release; and no other person or entity has any interest of any kind in any of the released claims.

11. This Release shall be construed in accordance with and governed by the laws of the State of Minnesota and any action to enforce the terms of this Release

shall be commenced in the District Court for the State of Minnesota, Seventh Judicial District, Stearns County.

12. Releasor and his attorney agree to indemnify, hold harmless and defend Releasees, their counsel and insurer from any and all claims by any and all government agencies/entities, State or Federal, for conditional payments, liens, subrogation or indemnification interests of any kind or nature arising out of an incident that occurred in 1970 through 1971 at St. John's Prep School in Collegeville, MN.

13. In any action brought to enforce or interpret the terms of this Release (including the defense of any action brought by any entity described in paragraph 5 above in pursuit of their right of reimbursement from the Releasor), the prevailing party in such action shall be entitled to recover all costs and expenses incurred in such action, including reasonable attorneys' fees.

14. This Release represents a compromise and settlement of a disputed claim. Any payment referenced above is not to be construed as an admission of liability on any Releasee's part. All Releasees expressly deny any liability to the Releasor.

15. Releasor has had the benefit of the advice of counsel of Releasor's own choice in the negotiation and execution of this Release. This Release shall be construed liberally to carry out its objectives and shall not be construed against any party.

16. No promise, inducement or agreement not herein expressed has been made to Releasor by Releasees or by anyone representing Releasees or employed by Releasees.

17. Minnesota law shall govern the interpretation of this Release.

18. Releasee, The Order of Saint Benedict, agrees to perform the following non-monetary actions:

A. Website. The Order of Saint Benedict will more prominently display sexual abuse information and the website will be structured to provide a place to post a mutually agreeable letter describing this settlement and survivors' stories.

B. Safety Violations. The Order of Saint Benedict will continue to bring safety violations with minors to the attention of the External Review Board for their review.

C. Confidentiality agreements. The Order of Saint Benedict herewith abrogates any confidentiality agreements that might exist in settlements it has entered in to subject to the right of the other settling party(ies) to maintain that confidentiality agreement if he, she or they desire to do so and agrees to pose this on the Abbey's website.

D. Abbey Policy on Sexual Abuse and Exploitation and Questionnaire. The Order of Saint Benedict will institute a policy of requiring all members of the Abbey working on outside assignments or with minors or in an Abbey leadership position to sign an Acknowledgement of Receipt of the Abbey Policy on Sexual Abuse and Sexual Exploitation and a Background Questionnaire Concerning Sexual Abuse.

E. Public statement of misconduct. If allegations against a monk who is or has served in a parish are found to be credible, a prepared statement will be read at all the Sunday masses if approved by the Diocese in which the parish is located. If the allegation involves an incident that took place in a parish, a parish meeting for the parishioners will be held if approved by the Diocese in which the parish is located. The meeting should be limited to parishioners. Along with the pastor who chairs the meeting, the Abbot, a representative of the diocese, and the sexual abuse victim's advocate should be

present.

19. This Release contains the ENTIRE AGREEMENT and the terms of this Release are contractual and not a mere recital.

Dated this _____ day of _____, 2011.

_____

STATE OF MINNESOTA)

COUNTY OF _____)

On this _____ day of _____, 2011, before me personally appeared known to me to be the person who is described herein and who executed the within instrument and acknowledged to me that s/he executed the same.

_____

Notary Public

My Commission Expires: _____

720663

STATE OF MINNESOTA

COUNTY OF STEARNS

DISTRICT COURT

SEVENTH JUDICIAL DISTRICT

Case Type:

CASE TITLE:

Judge: Vicki E. Landwehr
Court File #73-CV-09-12859

Plaintiff,

vs.

The Order of St. Benedict a/k/a St. John's Abbey and a/k/a and d/b/a St. John's Preparatory School,

Defendants.

STIPULATION OF DISMISSAL WITH PREJUDICE AND ORDER FOR JUDGMENT AND JUDGMENT

The parties to this civil action, by their respective attorneys, hereby stipulate that all issues raised by the pleadings herein have been resolved. Accordingly, they hereby apply jointly to the Court for an order directing entry of a judgment of dismissal with prejudice, without costs or disbursements to any party, and they respectfully request that the court enter such an order and judgment immediately.

JEFF ANDERSON & ASSOCIATES, P.A.

Dated: _____

By: _____

Patrick W. Noaker # 274951
Attorneys for Plaintiff
366 Jackson St., Ste. 100
St. Paul, MN 55101
(651) 227-9990
(651) 297-6543 (Fax)

QUINLIVAN & HUGHES, P.A.

Dated: _____

By: _____

Michael J. Ford #3082X
Attorneys for Defendants
PO Box 1008
St. Cloud, MN 56302-1008
(320) 251-1414
(320) 251-1415 (Fax)
And
Robert T. Stich
Stich, Angell, Kreidler, P.A.
The Crossings, Ste. 120
250 - 2nd Ave. S.
Minneapolis, MN 55401-2122
(612) 333-6251
(612) 333-1940 (Fax)

This signature page is to be affixed only to the Stipulation for Dismissal with Prejudice, Order for Judgment and Judgment in the case of _____ vs. The Order of St. Benedict a/k/a St. John's Abbey and a/k/a and d/b/a St. John's Preparatory School, Stearns County, Minnesota.

ORDER DIRECTING ENTRY OF JUDGMENT DISMISSING CIVIL ACTION

Upon the foregoing stipulation, IT IS ORDERED that the Court administrator for this County shall enter judgment of dismissal of this matter, with prejudice, without costs or disbursements to any party, immediately.

BY THE COURT:

DATED: _____

_____
Judge Vicki E. Landwehr

JUDGMENT

Pursuant to the foregoing Order, judgment is hereby entered accordingly.

Dated this _____

day of _____ 2011.

_____
Court Administrator

SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA

RE: Frater Bruce Wollmering, O.S.B.

Family: Father:

Mother:

Brother: - student
- "
"
- 2½ yrs. old

EDUCATION:

Elementary: St. Boniface School , Hastings, Minn., Sisters of St. Benedict; Sister Mary Hildebrand, OSB. Prin.
Graduated May, 1954.

High School: St. John's Preparatory School, Collegeville, Minn.

Entrance: Sept. 1954, Fr. Stanley Roche, OSB
Graduation: May 1958

Extra curriculars: Intramurals, Prep World, Track, Servers' Society President,

College: St.John's University, Collegeville, Sept. 1958

Still attending as Philosophy major.

Intramurals

Seminary: St. John's Clericate; entered Novitiate July 11, 1960
entered Clericate July 11, 1961
entered Anslem Hall Sept., 1958

Parish: St. Boniface, Hastings, Minn.;
Pastor: Fr. Lambert Weckwerth, OSB
Assist: Fr. Robert Blumeyer, OSB

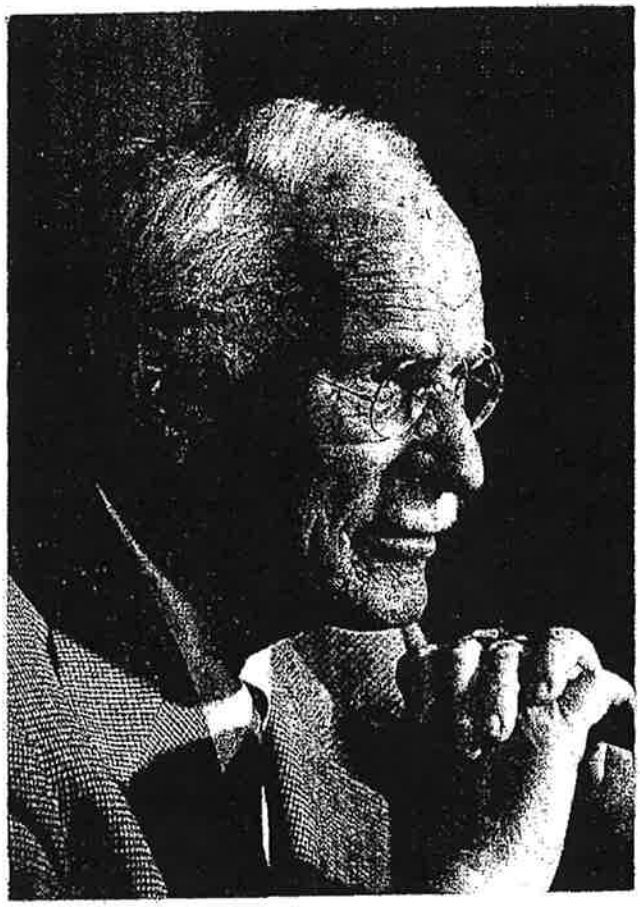

foto Mönsted ciné
Seefeldstrasse 61 Tel.
8008 ZÜRICH 01 251 61 63

Avian Observations on Saint John's Campus

By Bruce Wollmering, O.S.B.

Because of human activities the Eastern Bluebird (*Sialia sialis*) all but disappeared during the past fifty years and was seen by few Minnesotans as recently as two decades ago. I first established my Eastern Bluebird nesting box trail on the Saint John's campus sixteen years ago, in 1985. Beginning with a modest eleven boxes the trail has grown to approximately seventy boxes over the past fifteen years around a six-mile perimeter of the outer campus. This year the "Blues" arrived pretty much on schedule during the last week of March. Ordinarily they arrive no later than between the feast of Saint Joseph (March 19th) and the feast of Saint Benedict (March 21st). They truly are the "harbingers of spring," which according to the calendar arrived on March 21st this year.

Among those seventy boxes are six designed for Great Crested Flycatchers, but they are often used by other species including the Tree Swallow and House Wren in addition to the Bluebird. Some species that attempted unsuccessfully to nest in the Bluebird boxes this year were the Black-capped Chickadee, House Wren, and English Sparrow.

Summer 2001 was once again neither the best of times nor the worst of times avian wise. This season the Bluebirds used a total of twenty-seven boxes. They laid 124 eggs, produced 113 hatchlings, and successfully fledged 105 birds. The unhatched eggs were due to abandonment or infertility. Eggs can be abandoned for a number of reasons, including predation by hawks, road kills, etc. Unfortunately, eight of the nestlings succumbed to hyperthermia after the protracted cold, wet spring finally turned into a blistering hot summer with temperatures in the mid to upper 90s for days in a row. Bluebird nestlings can normally tolerate temperatures up to 110° in the box, but with each degree rise above that, mortality rates increase. Despite the adverse spring and summer conditions, however, 105 fledged, which compares well with the all time high of 115 fledged last year.

Photo courtesy of Carrol Henderson, MN DNR

Eastern Bluebird
(Sialia sialis)

Perhaps the best news was that Purple Martins successfully nested and fledged three offspring from one of four natural gourds provided for them in the Abbey Garden. There is also a complex of nesting boxes there, but Martins haven't successfully fledged in them since 1992. Br. Gregory Eibensteiner, O.S.B., was delighted that thirty Purple Martins fledged from six of the eight gourds he established and maintains on the west shore of Lake Sagatagan—last summer he had only one successful fledgling. Needless to say we are both excited with the successful return to campus of the Purple Martins. The campus now provides successful nesting opportunities for all six of the swallow species nesting in Minnesota, namely, Purple Martins, Tree Swallows, Barn Swallows, Rough-winged Swallows, Bank Swallows, and Cliff Swallows.

Wood Duck production was down, as it has been for the past four years, for no explicable reason. However, the Hooded Mergansers again used one of the four boxes along Collegeville Road intended for the American Kestrel, as did the Kestrels. The "Hoodlies" hatched about a dozen ducklings, and the Kestrel was feeding four strapping young at last check in July. The other two boxes were claimed by Starlings.

Barred owls did not opt to nest in either of the two boxes provided for them. One of the boxes has been used by them twice before in previous years. Great Horned owls shunned the two nesting baskets made to DNR specifications (from the *Woodworking for Wildlife* book of patterns).

Once again American Goldfinches were seen in abundance, as were House Finches at the feeders around campus. Sandhill Cranes also were seen regularly in the Collegeville area of the campus.

In spite of all the adversity that various bird species face, including weather, buildings, windows, towers and guy wires, predators, and poisons, they seem to be making a comeback thanks to their own resilience and a little human help.

Some data reflecting success rates on campus for the Eastern Bluebird and Tree Swallow over the past thirteen years are as follows:

Year	# of Bluebirds Fledged	# of Tree Swallows Fledged
'01	105	c.130
'00	115	c.125
'99	70	c.170
'98	103	c.160
'97	87	c.115
'96	82	c.165
'95	37	c.155
'94	62	c.155
'93	49	c.150
'92	63	c.130
'91	94	c.135
'90	94	c.145
'89	94	c.168

Over the past sixteen years members of the MN Bluebird Recovery Program have reported the following number of successfully fledged Eastern Bluebirds:

Yr.	# Fledged in MN	# Fledged other states	Total # Fledged
'01	9,039	5,866	14,904
'00	8,955	7,070	16,025
'99	8,255	8,460	16,715
'98	10,730	9,350	20,080
'97	10,058	6,717	16,775
'96	9,876	6,016	15,892
'95	8,753	5,452	14,205
'94	9,459	6,815	16,274
'93	7,588	4,911	12,499
'92	11,037	3,749	14,786
'91	11,915	3,342	15,257
'90	NA	NA	16,437
'89	NA	NA	15,879
'88	NA	NA	12,507
'87	NA	NA	13,534
'86	NA	NA	10,430
'85	NA	NA	6,803

For more information about the Minnesota Bluebird Recovery Program, log on to http://communities.msn.com/BRP.

OSB WOLLMERING_00501

Luverne Wollmering

Luverne Wollmering entered St. Anselm's Hall after four years in our Prep school. He is now in sixth Latin and was on the honor roll at the semester. He has good habits of piety and has been fairly regular in observing the rules for priesthood students, although he is inclined to presume permission for occasional exceptions in his own favor. He is very competent in carrying out special tasks, and has worked as Father Cuthbert's secretary since he entered college. He has also been one of Father Gordon's right hand men for coffee pouring occasions in the Alumni Lounge. He had rheumatic fever ~~as a child~~ at the age of thirteen and still takes medicine to prevent a recurrence. However, Dr. Davidson reports that no traces of the disease remain and that Wollmering enjoys excellent general health. There is a touch of suspiciousness and effeminacy in his personality, but he seems well liked by his classmates and has successfully taken part in a variety of extracurricular activities and sports. Since he is well known to many of the Fathers, perhaps others would care to comment further on his qualifications.

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September 11, 2006

College of Saint Benedict
37 S. College Ave., BCLL
St. Joseph, MN 56374-2099

RE: vs. The Order of St. Benedict of the Roman Catholic Church a/k/a St. John's Abbey, Father Bruce Wollmering, Brother John Kelly, and Father Finnian McDonald
Our File #12701.15650

Dear M:

This follows up and confirms our recent discussion regarding a request by Bob Stich for a copy of academic and personnel files maintained by St. John's University relating to Father Bruce Wollmering, O.S.B.

As we discussed, Mr. Stich has been retained by the Abbey to represent a number of monks who are defendants in a lawsuit by a former St. John's University Student with the last name of

During the course of that lawsuit, if it is not settled early on, we anticipate that Plaintiff's counsel will request copies of personnel and related files concerning the three involved monks to include Father Wollmering.

I have told Mr. Stich that you would make those files available to him for his review at your office at St. John's, or such other location as you might determine, and that you would make such copies as he may request following his review.

Sincerely,

Michael J. Ford
Attorney at Law
MJF/blp

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332 Minnesota Street
St. Paul, MN 55101

Mr. Jeff Anderson:

I was a student at St. John's University between the years 1982 and 1986. I believe it was in the fall of 1984, during my junior year, that I first came to meet Fr. Bruce Wollmering, OSB.

At that time I was quite confused about the direction of my education and uncertain about any future career. I was considering whether or not the priesthood was right for me. I contacted the St. John's University Counseling and Career services offices and requested counseling over these matters. I was told that there was a priest who was also a counselor and was given an appointment with Fr. Bruce. I recall only seeing Bruce once. He asked me about my views on abortion and after explaining my views to him I asked him why that was important. He explained to me that it was important for priests to have open minds.

I eventually became involved with the St. John's University Peer Resource Program. Fr. Bruce led the sexuality subgroup. The sexuality subgroup was co-ed and included students from St. Benedicts. During the meetings that Fr. Bruce lead I recall discussions about sex in which Fr. Bruce encouraged students to talk openly about there sexuality. For example, one female student spoke about how wet she got when she became aroused. In another meeting Fr. Bruce showed a video that started off with a man and a woman naked, together in bed. The camera initially showed them kissing each other, and as the camera panned around and changed angles, the man and the woman were no longer man and woman, but man and man. This continued to play out and the partners would somehow change from being man and man, back to man and woman and then woman and woman until your mind was never sure who was in bed. The video became quite explicit showing male and female anatomy and people in a variety of sexual situations. It was quite confusing. It was during these meetings, and at other times, (Fr. Bruce also instructed a human sexuality class on campus) that Fr. Bruce spoke of the value of androgyny.

During the summer of 1985 I applied for, interviewed, and was offered a summer job as a Career Assistant in the Counseling and Career Services office. Since Fr. Bruce also worked out of the office, I got to know him better. We would often go out canoeing together, sometimes fishing, sometimes to watch the loons on the lake. On one occasion when we were out on the far side of the lake, near the chapel, Fr. Bruce suggested we go swimming. He took off his clothing and went in naked. He suggested that I do the same, which I did.

On numerous occasions Fr. Bruce would invite me to have lunch or dinner with him in the 1st floor monastic dining room. This was a small room where food was delivered for

monks. Normally we ate alone. I recall Fr. Bruce very clearly being very sensual about his food; he often made moans and sounds indicating his enjoyment of the food. I recall one particular occasion when Fr. Bruce invited me to watch a movie with him after hours in the Counseling and Career Services offices. He brought in a bottle of Tanqueray and we shared a drink. I recall him putting his arm around me and nestling his face down into my shoulder. This was not unusual as his hugs were very long and he would nestle his face and nose down into my neck in a manner that seemed like he was breathing me in. He would sometimes kiss my neck or cheek. He was often playful and affectionate to me in this manner.

One summer day, most likely after a day out on the lake, Fr. Bruce asked me if I would give him a massage. It was in the evening and we went to his counseling office. Since it was evening the Counseling and Career offices were closed. Fr. Bruce lay on the floor naked and I massaged him.

Our relationship continued to develop, and as we grew closer he talked to me about his sexuality and the sexual relationships he had been in. He told of masturbating with enough force to ejaculate right through the tissues he held over his penis. He encouraged me to talk openly about my sexuality and I told him sexual things from my adolescence teenage, and college years that I would not normally disclose. During this time I was dating female students and he often inquired into those relationships.

Fr. Bruce told me that everyone has some amount of homosexuality in them and you could rate your sexuality on a scale of 1 through 10. If you were a 1 then you were completely heterosexual and a 10 would be completely homosexual. He told me he his rating. I don't recall the exact number but it had a leaning toward homosexuality, perhaps a 5, 6 or 7. At that time in my life I was quite confused and I told him I felt like I was a 2 or a 3.

Fr. Bruce had numerous other St. John's students that he pursued relationships with as well. At times I felt jealous when Fr. Bruce would tell me about dates or things he had planned with these other students. On one occasion Fr. Bruce was stood up by another student and was quite upset. He called me to be with him and I remember feeling glad.

After graduation I continued to stay in touch with Fr. Bruce. During my first year of marriage to my wife we went to visit Fr. Bruce and stayed as guests of Fr. Bruce in the Abbey guest accommodations. Fr. Bruce also came to stay a couple nights with us in our Seattle apartment. He stayed in our guest room. I recall his hugs being the same, very deep and lasting. He asked me if I urinated while I showered and told me that he hoped I did not mind if he urinated in our shower. He would ask me how my marriage relationship was and seemed especially interested in my sex life and asked me specific questions about it.

Over the years I became increasingly aware of the inappropriateness of my relationship with Fr. Bruce. During phone calls he continued to pursue questions about my

relationship with my wife and our sexuality, always to my discomfort which I never expressed.

When news began to come out about monks at St. John's being accused of abuse, Fr. Bruce and I discussed situations in which I was involved with two of the named monks, Br. John Kelly and Fr. Finian McDonald. Fr. Bruce asked me at that time if I was going to say anything. I told him I was not.

My family went on a vacation to Minnesota in 2001. Fr. Bruce arranged for us to stay in a dorm room in Mary Hall. It was during this visit that I came to realize that Fr. Bruce was still developing relationships with male St. John's college students. I saw that he had developed a relationship with a student to the point of having strong feelings for him, similar to what I had experienced. He spoke openly and fondly to my wife and me about this student telling us he was in love with him. It was during this visit that I also came into contact with Fr. Finian. We said hello to each other and exchanged a few sentences. I was with Fr. Bruce at the time.

It was the realization that Fr. Bruce was still developing relationships with college students, on top of my slow-to-come realization that my relationship with him was inappropriate that has caused me to come to you with this information. I want to create some awareness of the manner in which Fr. Bruce forms relationships with male college students and the inappropriateness of some of his teaching in areas of sexuality. Perhaps this will prevent future students from the confusion and shame that I experienced.

I trust that this information will be treated with professional care.

Sincerely,

STATE OF MINNESOTA

COUNTY OF STEARNS

DISTRICT COURT

SEVENTH JUDICIAL DISTRICT

John Doe

Plaintiff,

vs.

The Order of St. Benedict of the Roman Catholic Church a/k/a St. John's Abbey, Father Bruce Wollmering, Brother John Kelly, and Father Finnian McDonald,

Defendants

Court File No.: _____

ACCEPTANCE OF SERVICE

The undersigned, on behalf of the Defendants above-named, hereby admits service of a copy of the Summons and Complaint in the above entitled matter.

Dated: 5-12-06

Robert T. Stich
Stich, Angell, Kreidler & Dodge
The Crossings, Suite 120
250 Second Avenue South
Minneapolis, MN 55401-2190

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QUINLIVAN & HUGHES

June 2, 2006

* CERTIFIED CIVIL TRIAL SPECIALIST
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2 ALSO ADMITTED TO PRACTICE IN ILLINOIS

Mr. Jeffrey R. Anderson
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332 Minnesota Street
St. Paul, MN 55101

RE: John Doe v. The Order of St. Benedict of the Roman Catholic Church a/k/a St. John's Abbey, Father Bruce Wollmering, Brother John Kelly and Father Finnian McDonald
Our File No. 21818 / STJA

Dear Mr. Anderson:

Enclosed herein and served upon you via U.S. Mail relative to the above-referenced matter, please find Joint and Separate Answer of Father Bruce Wollmering, Brother John Kelly and Father Finnian McDonald to Plaintiff's Complaint.

Also enclosed and served upon you is an Acceptance of Service.

Very truly yours,

Robert T. Stich

RTS/amf
Enclosure

cc: Michael Forde, Esq.(w/enc.)