



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

56321

OFFICE OF THE ABBOT

June 8, 1973

Most Reverend Leo C. Byrne  
Coadjutor Archbishop  
226 Summit Avenue  
St. Paul, Minnesota 55102

Dear Archbishop Byrne:

After many consultations with our personnel director and with the men involved, I would like today to present formally the following changes among our men working in the Archdiocese:

1. I would like to withdraw both Father Harold Fuchs and Father Julius Muggli from St. Boniface parish in Hastings, effective June 19, and present Father Robert Blumeyer (presently pastor at St. Bartholomew's in Wayzata) as pastor of St. Boniface in Hastings, effective also on June 19. Father Robert served as assistant at Hastings for a number of years some time ago; I think he has done well at St. Bartholomew's as pastor during the past year and I believe he will do well as pastor at St. Boniface in Hastings. I sincerely recommend him for this important appointment,

2. As assistant pastor at St. Boniface in Hastings, I wish to present Father Francis Studer, effective June 19. Father Francis was born in 1916 and was ordained in 1954. He served as Dean of Men here for some years, as well as assistant in the alumni office after his ordination. For the present year he served as bursar at the international Benedictine Colegio de Sant Anselmo, in Rome. Although he has had little pastoral experience, except on weekends, his appointment is agreeable to Father Robert and Father Francis is ready and willing to become involved in parochial work. I am hopeful that this new team will do well at Hastings.

3. As pastor for St. Bartholomew's in Wayzata, I wish to present Father Gregory (Cuthbert) Soukup, effective June 19. As I wrote earlier this year, when Father Gregory was appointed assistant at St. Bartholomew's, he has served as headmaster of our Prep School for many years and that, in order to prepare for a second career, he spent the fall of 1972 taking a special pastoral program in Rome. He has done well at St. Bartholomew's in working with and under Father Robert Blumeyer, and they both feel he is ready now to be named as pastor. After speaking with both, I concur in this judgment and so I warmly recommend Father Gregory Soukup as pastor at St. Bartholomew's.

4. As Associate Pastor at St. Bartholomew in Wayzata, I wish to present Father Don Tauscher, effective June 19. Father Don was born in 1939 and was ordained in 1965. For the first five years he taught in our Prep School here and in our Prep School in Puerto Rico. For the last three years he has served as assistant in two parishes in the Diocese of La Crosse where he has done good work. His appointment as associate pastor in Wayzata is fully agreeable to the new pastor, and I have no hesitation in recommending Father Don Tauscher as associate pastor for St. Bartholomew's.

5. In order to conserve on personnel I am appointing Father Arnold Weber, presently pastor at Holy Name in Medina, to take care of what has been a two-man parish in Detroit Lakes. As pastor of Holy Name in Medina, I wish to present Father Mathias Spier, presently assistant at St. Bernard's in St. Paul; the new appointment to be effective June 20. Father Mathias was born in 1931 and ordained in 1958. He has done well the past six years at St. Bernard's and I believe he is ready to assume the pastorate at Medina for which I gladly recommend him.

*Checked  
ins 6/22/73*  
6. To replace Father Mathias at St. Bernard's, I would like to present Father Cosmas Dahlheimer as assistant at St. Bernard's parish in St. Paul. Father Cosmas was born in 1908 and was ordained in 1936. Most of his priestly life was spent here at the Abbey, though he served as chaplain during World War II; while here he taught classics and also served as novice master for almost ten years. For the past four years he has served as assistant at St. Augustine's parish in St. Cloud. Although he would be qualified to serve as pastor, he dislikes administration and much prefers to work as an assistant. He has been an outstanding monk and priest and his appointment is agreeable to the pastor of St. Bernard's. I highly recommend Father Cosmas for this appointment as associate pastor at St. Bernard's.

7. Father Cyprian Weaver, who served as assistant at St. Bernard's this past year, will be continuing his education for a doctorate in anthropology. To replace him as assistant at St. Bernard's, I would like to present Father Mel Taylor. Father Mel was born in 1936 and was ordained in 1967. Since his ordination he has served as assistant at our two parishes in New York City where he has shown a special interest in the youth, particularly those who have problems. This appointment to St. Bernard's is also agreeable to the pastor there and so I recommend Father Mel for the appointment as associate pastor, effective on June 19.

8. I have decided to withdraw Father Lancelot Atsch as chaplain at St. Therese Home, since he prefers to return to pastoral work. To replace him

Archbishop Byrne

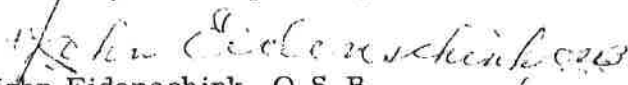
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June 8, 1973

as chaplain at St. Therese, I would like to present Father Harold Fuchs, who is being removed as pastor from Hastings. This appointment has been discussed with the administrator at St. Therese and it is agreeable both to Father Harold and to the administrator. I would be grateful if you would make this appointment effective on June 19, and I am hopeful that Father Harold will do good work there.

In the hope that all of these appointments will meet with your canonical approval, and that each of them will work out for the welfare of the Archdiocese and the people concerned in each instance, I am, with cordial good wishes,

Sincerely and respectfully,

  
John Eidenschink, O.S.B.  
Abbot

JE:fp



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June 8, 1973

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*Checked in 6-2-73*  
6. To replace Father Mathias at St. Bernard's, I would like to present Father Cosmas Dahlheimer as assistant at St. Bernard's parish in St. Paul. Father Cosmas was born in 1908 and was ordained in 1936. Most of his priestly life was spent here at the Abbey, though he served as chaplain during World War II; while here he taught classics and also served as novice master for almost ten years. For the past four years he has served as assistant at St. Augustine's parish in St. Cloud. Although he would be qualified to serve as pastor, he dislikes administration and much prefers to work as an assistant. He has been an outstanding monk and priest and his appointment is agreeable to the pastor of St. Bernard's. I highly recommend Father Cosmas for this appointment as associate pastor at St. Bernard's.

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Archbishop Byrne

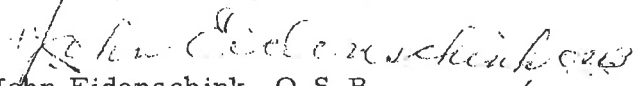
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June 8, 1973

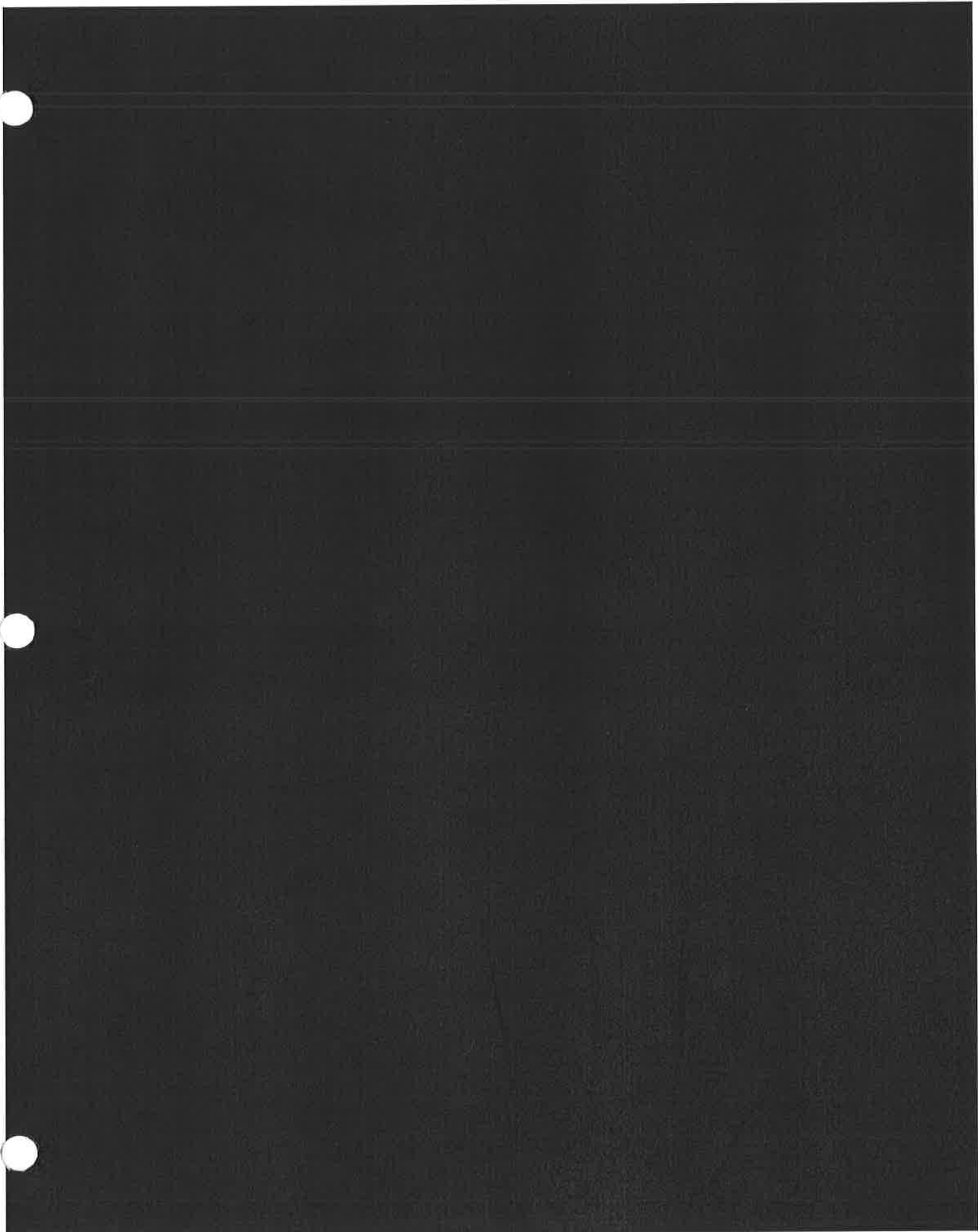
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In the hope that all of these appointments will meet with your canonical approval, and that each of them will work out for the welfare of the Archdiocese and the people concerned in each instance, I am, with cordial good wishes,

Sincerely and respectfully,

  
John Eidenschink, O.S.B.  
Abbot

JE:fp







no longer  
in this  
address  
6-15-78

DAHLHEIMER, COSMAS, O.S.B.

CONFIDENTIAL

AUTHORIZATION  
REQUIRED TO  
VIEW OR COPY

MEDICAL

ARCH-021070

June 15, 1973

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

Dear Father Abbot:

Archbishop Byrne has given me your letter of June 8 concerning personnel changes in the Archdiocese, along with his response of June 12 to you.

With this letter, Father Abbot, I would ask that you request those men coming into the Archdiocese to visit the Chancery at their earliest convenience to receive the faculties.

For the record, I note the following changes:

- ✓ Father Robert Blumeyer, O.S.B., Pastor of St. Boniface, Hastings;
- ✓ Father Francis Studer, O.S.B., Associate Pastor, St. Boniface, Hastings.

These men will replace Father Harold Fuchs, O.S.B., and Father Julius Muggli, O.S.B.

- ✓ Father Gregory Soukup, O.S.B., Pastor, St. Bartholomew, Wayzata;
- ✓ Father Don Tauscher, O.S.B., Associate Pastor, St. Bartholomew, Wayzata;
- ✓ Father Mathias Spier, O.S.B., Pastor of the Church of the Holy Name, Wayzata;
- ✓ Father Cosmas Dahlheimer, O.S.B., Associate Pastor, St. Bernard, St. Paul;
- ✓ Father Mel Taylor, O.S.B., Associate Pastor, St. Bernard, St. Paul.

Father Taylor will replace Father Cyprian Weaver.

- ✓ Father Harold Fuchs, O.S.B., Chaplain of St. Therese Home, to replace Father Lancelot Atsch.

Thank you for the information that you have supplied. I note these appointments will take effect June 19. They will be published in the Catholic Bulletin of June 22.

Sincerely yours in Christ,

Rev. John F. Kinney  
Chancellor

*Approved  
and signed O.S.B.  
(Kinney)*

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AUTHORIZATION  
REQUIRED TO  
VIEW OR COPY

PSYCHOLOGICAL

ARCH-021072

PRE-PRESBYTERATE

ARCH-021073

June 15, 1973

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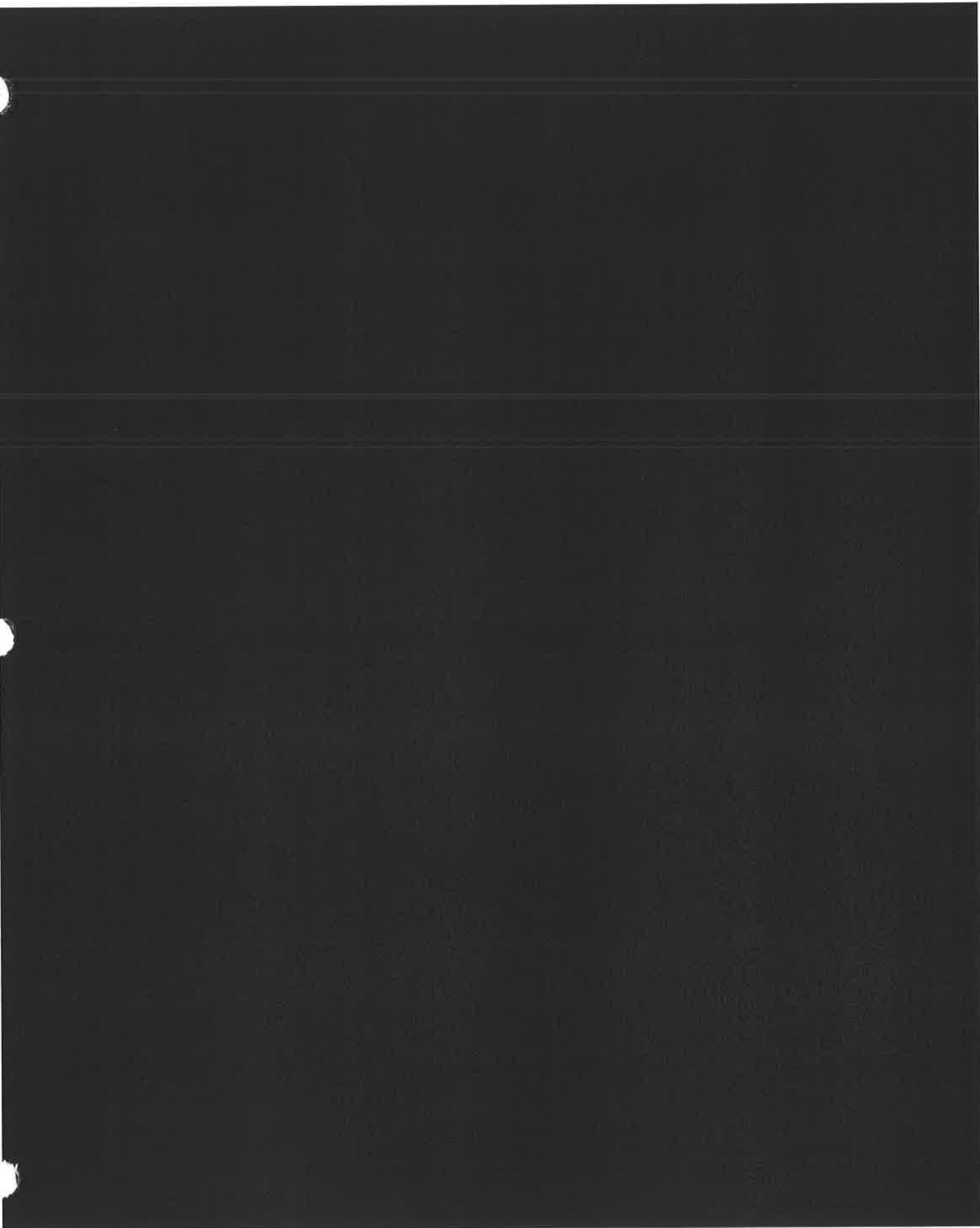
Sincerely yours in Christ,

Rev. John F. Kinney  
Chancellor

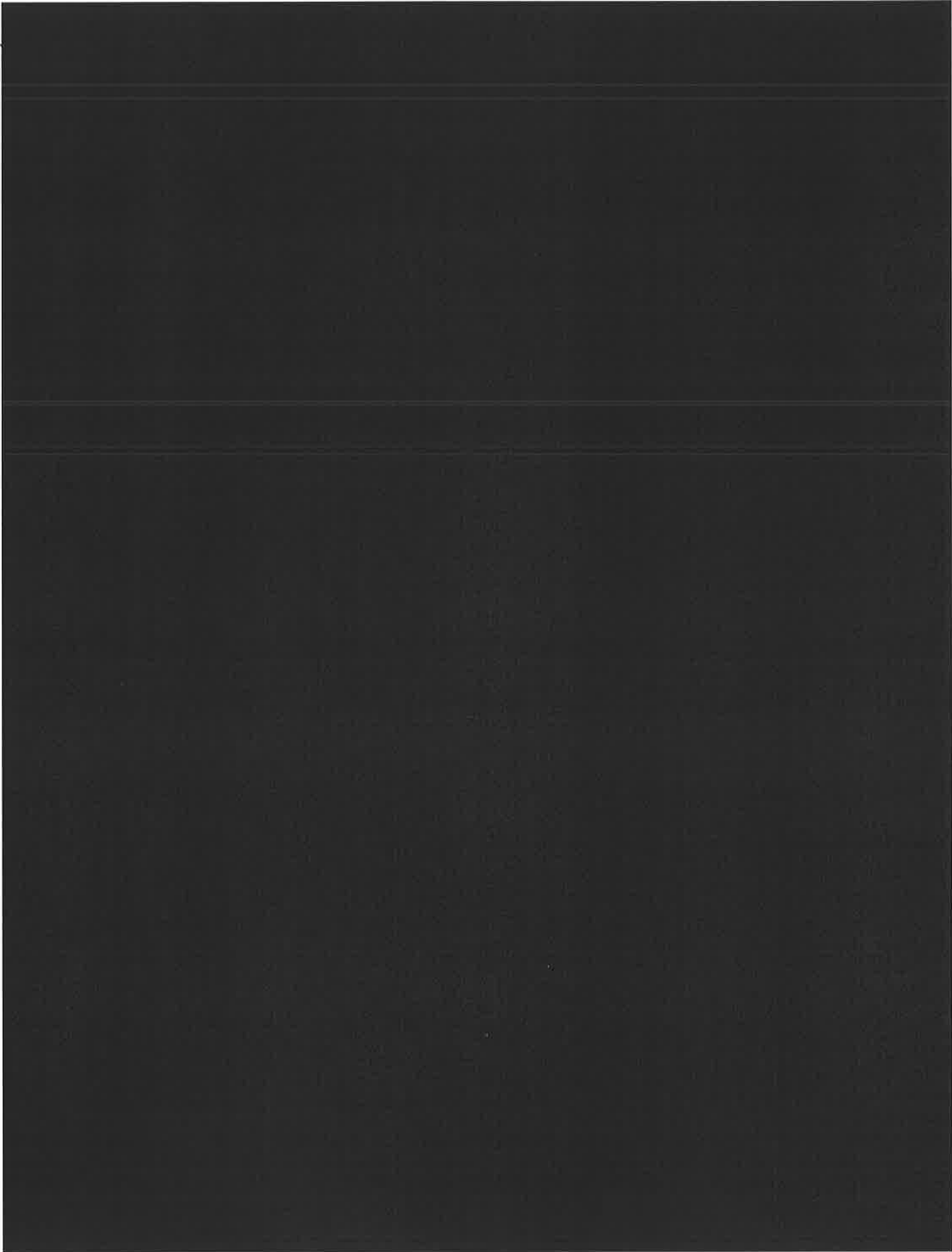
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with OSB  
(Kinney)*

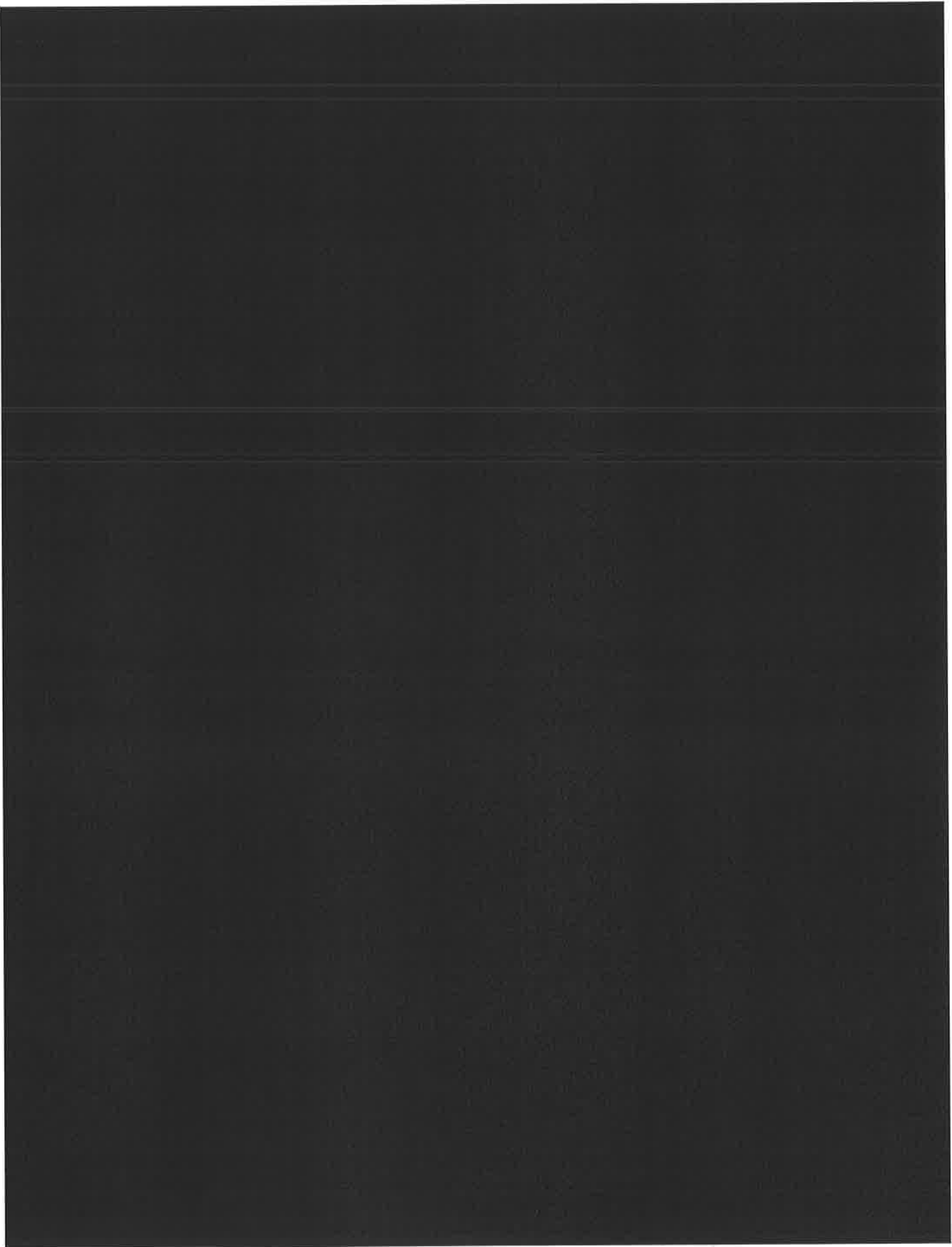
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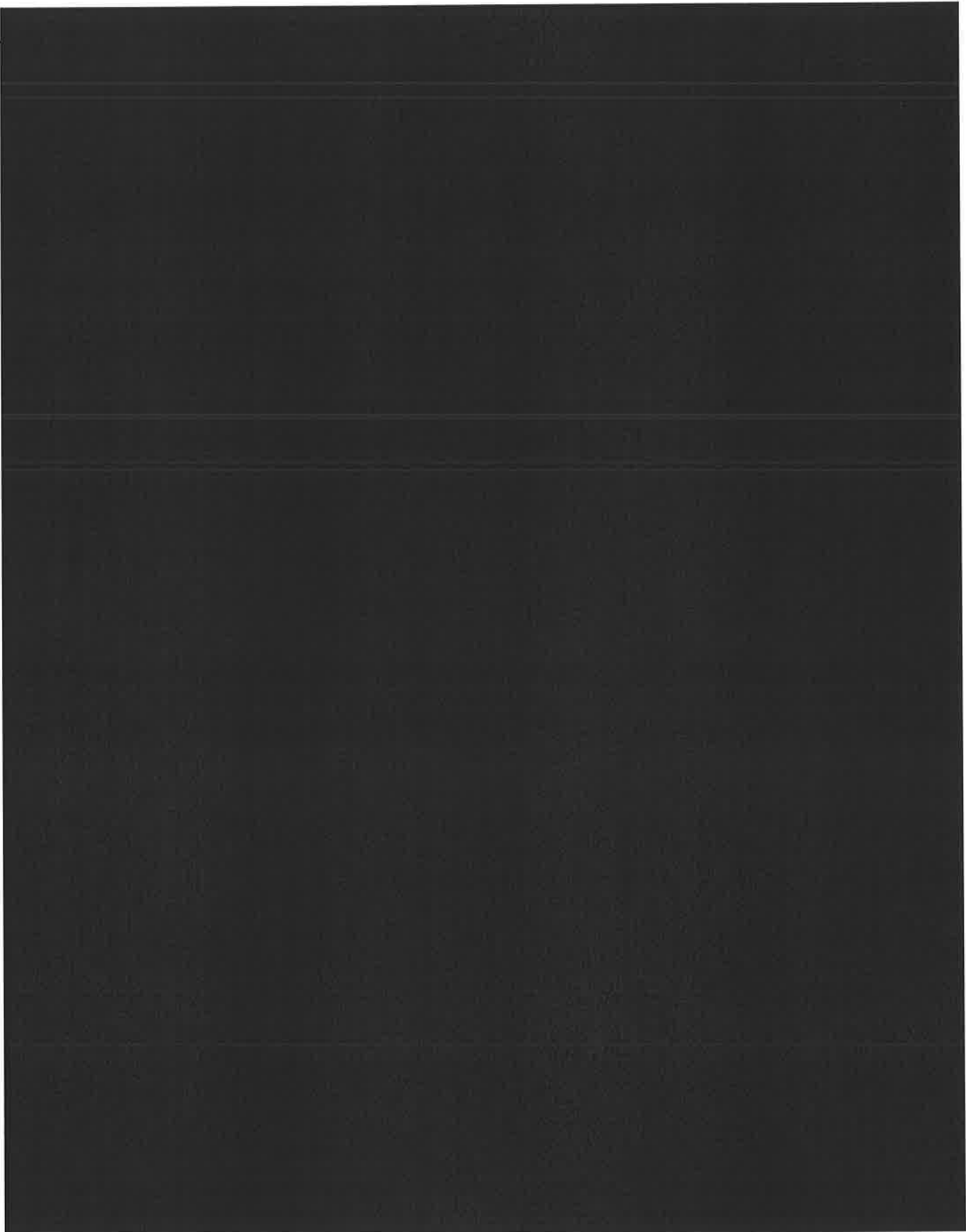
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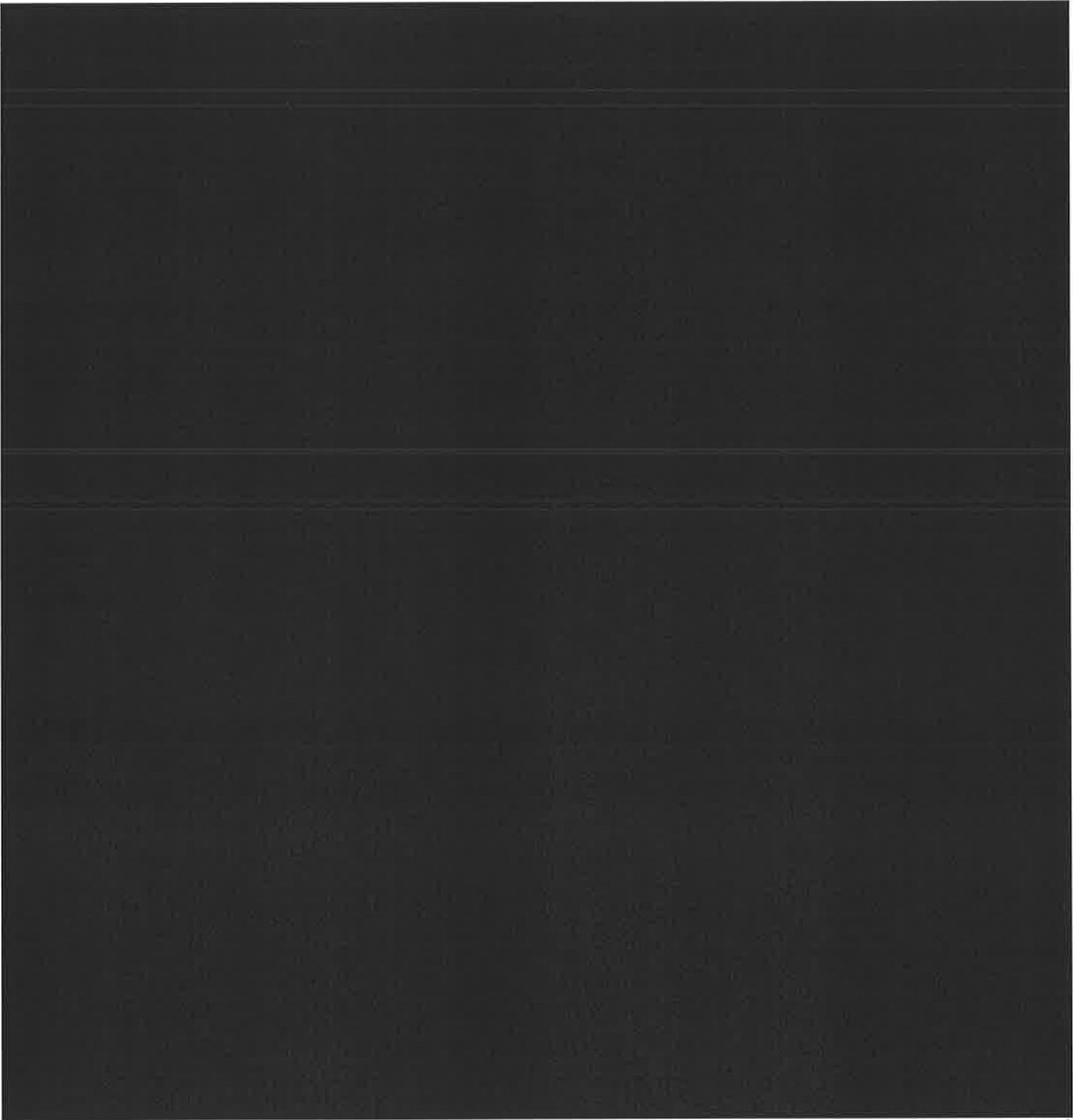












~~birth~~ - Nov. 20, 1908  
ord. - June 6, 1936

# PROFESSION OF FAITH

With firm faith, I believe and profess all and everything that is contained in the Symbol of Faith, that is:

I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible.

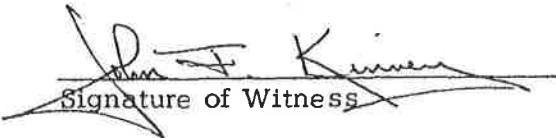
And I believe in one Lord, Jesus Christ, the only begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, of one substance with the Father, by whom all things were made. Who for us men and for our salvation came down from heaven. And he became flesh by the Holy Spirit of the Virgin Mary: and was made man. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day he rose again, according to the Scriptures. He ascended into heaven and sits at the right hand of the Father. He will come again in glory to judge the living and the dead. And of his kingdom there will be no end.

And I believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified, and who spoke through the prophets.

And one, holy, Catholic and Apostolic Church. I confess one baptism for the forgiveness of sins. And I await the resurrection of the dead and the life of the world to come.

I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberation or affirmed and declared by its ordinary magisterium concerning the doctrine of faith and morals, accordingly as they are proposed by it, especially those things dealing with the mystery of the Holy Church of Christ, its sacraments and the sacrifice of the Mass, and the primacy of the Roman Pontiff.

  
Signature

  
Signature of Witness

Given at St. Paul on this, the 22  
of June, 1973.

birth - Nov. 20, 1908  
ord. - June 6, 1936

## PROFESSION OF FAITH

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I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible.

And I believe in one Lord, Jesus Christ, the only begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, of one substance with the Father, by whom all things were made. Who for us men and for our salvation came down from heaven. And he became flesh by the Holy Spirit of the Virgin Mary: and was made man. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day he rose again, according to the Scriptures. He ascended into heaven and sits at the right hand of the Father. He will come again in glory to judge the living and the dead. And of his kingdom there will be no end.

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ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue  
Saint Paul, Minnesota 55102

*The Chancery*

June 22, 1973

TO WHOM IT MAY CONCERN:

This is to certify that the Reverend Cosmas Dahlheimer, O.S.B.,  
is a duly ordained priest of the Roman Catholic Church and is  
qualified to perform marriages in the State of Minnesota.

Sincerely yours,

Rev. John F. Kinney  
Chancellor

JFK:mo

*Registered  
in  
Stearns  
County*

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue  
Saint Paul, Minnesota 55102

*The Chancery*

June 22, 1973

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Rev. John F. Kinney  
Chancellor

JFK:mo

*Handwritten:*  
This is to certify that the Reverend Cosmas Dahlheimer, O.S.B., is a duly ordained priest of the Roman Catholic Church and is qualified to perform marriages in the State of Minnesota.

— Have you copied JKK  
on all this ?

I have verbally  
instructed him. He  
already had a  
written copy. K.

26 May 1978

The Most Reverend John R. Roach  
Archdiocese of Saint Paul and Minneapolis  
226 Summit Avenue  
Saint Paul, Minnesota 55102

Dear Archbishop Roach:

After many meetings of our Personnel Staff and other consultations, I wish to propose the following changes among our men serving in parishes in the Archdiocese:

- 1) I wish to remove Fathers Robert Blumeyer, O.S.B., and Blane Wasnie, O.S.B., from Saint Boniface parish in Hastings. To replace them I present for the canonical appointment as pastor Father Florian Muggli, O.S.B. Father Florian was born in 1925, professed in 1945 and ordained in 1951. He served as Procurator of the community until 1972. In that year he was appointed pastor of Saint Mary's parish, Stillwater, where, according to all reports, he has done very well. I have no hesitation in recommending his appointment as pastor of Saint Boniface in Hastings effective June 15th. He and Father Stephen Beauclair, O.S.B., judge that they can adequately care for the needs of the parish.
- 2) To replace Father Florian at Stillwater, I wish to present Father Thomas Gillespie, O.S.B. Father Thomas was born in 1937, professed in 1958 and ordained in 1964. After his ordination he taught and also served as Dean of Discipline at the Collegio San Antonio Abad, our mission in Puerto Rico. After his return to the States he served two years as assistant at Saint Boniface in Cold Spring, and for the last two years at Saint Bernard's in Saint Paul. He has done good work and I believe that he is ready for an assignment as pastor. I do recommend him for this appointment effective June 15th.
- 3) I wish to withdraw Father Cosmas Dahlheimer from Saint Bernard's in Saint Paul.
- 4) To replace Father Cosmas and Father Thomas I wish to present Father Dunstan Morse, O.S.B., as associate pastor at Saint Bernard's, effective June 15th. Father Dunstan was born in 1950, professed in 1974 and ordained 13 May 1978. As a Deacon he interned at Saint Bartholomew in Wayzata; the reports of his work were fully satisfactory. I recommend him for the grant of the faculties of the Archdiocese.

The Most Reverend John R. Roach  
26 May 1978  
Page Two

Although Saint Bernard's will now have three priests instead of four, the pastor judges that the work of the parish can be adequately carried on especially since we plan to send a Deacon for his internship the coming first semester. The Deacon, Brother Gordon Gandy, O.S.B., who was born in 1956, and professed in 1975, will be ordained to the Diaconate on July 12th this year. I have consulted the pastor and he will welcome both of these men.

5) Because of his advanced age I think it best to withdraw Father Pirmin Wendt, O.S.B., from Saint Boniface parish in Minneapolis where he has been serving as assistant these past few years. He will reach 80 on June 11th. The pastor will be able to carry on the work there alone.

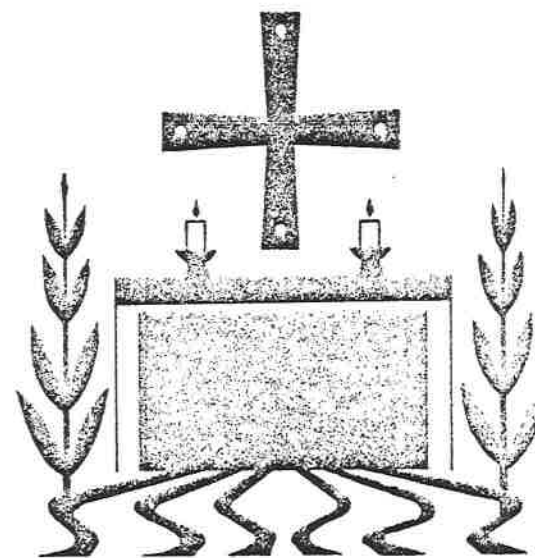
Trusting that you will find these changes acceptable, and with every good wish, I am

Sincerely yours in Christ,

John Eidenschink, O.S.B.  
Abbot

JE/ev

YOUR MINISTRY WITHIN THE ARCHDIOCESE  
OF SAINT PAUL AND MINNEAPOLIS



In order to assist you in your sacramental ministry, I am pleased to give you, either by virtue of the ordinary authority of my office or by authority delegated to me by the Holy See, the following Faculties, which are valid for the duration of your assigned ministry in this Archdiocese, or until otherwise terminated.

"Thus, for well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event in their lives; they are given access to the stream of divine grace which flows from the paschal mystery of the passion, death, and resurrection of Christ, the fountain from which all sacraments and sacramentals draw their power. There is hardly any proper use of material things which cannot thus be directed toward the sanctification of men and the praise of God."

Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, Second Vatican Council, paragraph 61.

Cover design is by the Rev. Thomas Kolar, St. Thomas Academy, St. Paul, Minn.

Life in Christ is necessarily related, first of all, to the Mass, indicated by the altar. The other six Sacraments, expressed as flowing from, or linked to the altar, illustrate the words of St. Thomas Aquinas quoting a gloss on Romans 5.14: "From the side of Christ asleep on the cross flowed the sacraments which brought salvation to the Church." He then comments: "Consequently, it seems that the sacraments derive their power from Christ's Passion" (III, Q. 62, A. 5). Or, looking at it from another point of view, St. Thomas says: "For all the other Sacraments seem to be ordained to this one as to their end" (III, Q. 65, A. 3, Ad 2).

## THE GENERAL MINISTRY OF THE CHURCH

*ALL PRIESTS exercising this ministry in the Archdiocese of Saint Paul and Minneapolis may:*

1. administer all of THE SACRAMENTS permitted by your degree of Holy Orders and your specific assigned ministry, but always in accordance with the norms of the Church;
2. PREACH the word of God in the church where you serve, and in other churches and oratories, when you have obtained the approval of the priest who has the care of souls in that place, and in exempt places, when you have obtained the approval of the competent Superior;
3. dispense yourself from the obligation of THE DIVINE OFFICE upon participating in the Liturgy when attending the Funeral Rites of a brother priest, or whenever you trinate on a Sunday or Holy Day;
4. if you be a pastor or administrator of a parish, or a chaplain of an Institution in the Archdiocese, SUB-DELEGATE THE FACULTIES of the Archdiocese, including those to preach and to hear confessions within the parish or institution, to priests who already enjoy the faculties of their own diocese or religious community. Delegation for a period that is to extend beyond one week must come from the Chancery.

ALL DEACONS may use within the parish to which they are assigned all of the faculties which are listed under numbers 62 and 63 below.



## THE SACRAMENTAL MINISTRY

In the ministry of the Sacraments the *Collectio Rituum* is to be followed, until the revision of the given Sacramental Rite has been completed, or authorized and published.

### BAPTISM

*In this Ministry you may:*

5. administer Baptism to CONVERTS even if this be done outside of their proper parish, so long as they choose to take instructions from you; the recording of the Baptism is to be made in your own parish register, but the convert is to be urged to affiliate with his own parish of domicile;
6. baptize ADULTS (when Baptism is administered absolutely) with formula for "infant Baptism," whenever you judge that there is a reasonable cause;
7. use "The Rite for the Baptism of Adults arranged according to the Stages of the Catechumenate" in order that the catechumen's instruction be further enriched by these sacred rites;
8. administer conditionally the rite of private Baptism, but only for those whose previous Baptism you judge DOUBTFUL according to the principles given in Articles 12-15 of the "Directory for the Application of the Decisions of the Second Ecumenical Council of the Vatican Concerning Ecumenical Matters";
9. for those validly baptized outside of the visible community of the Catholic Church, simply receive their PROFESSION OF FAITH in the presence of two witnesses. Annotation of this Profession of Faith, and of the date and place of the Christian Baptism, must be entered in your Baptismal register. **Only** in the case of those who culpably gave up the Catholic Faith should the Abjuration of Error, the Profession of Faith, and the absolution from Excommunication be used, and then only with the faculties for absolution obtained from the Bishop;

10. admit a member of an Orthodox Church to act as a GODPARENT, together with a Catholic godparent, at the Baptism of a Catholic infant or adult, so long as there is provision for the Catholic education of the person being baptized; and you may assure a Catholic who has been invited to be a godparent in an Orthodox Church, that he may do so, it being understood in both instances that there is no objection on the part of the interested Orthodox priest;

11. admit a Christian of another communion, since he has faith in Christ, and because of ties of friendship or blood, to act as a CHRISTIAN WITNESS at the Baptism of a Catholic, **together with** a Catholic godparent; and you may assure a Catholic that he may so act, but only as a Christian **witness**, at the Baptism of a relative or friend in a separated community, assuming that this meets with the approval of the interested Minister.

### CONFIRMATION

*In this Ministry you may:*

12. confer the Sacrament of Confirmation, if you are a pastor or administrator, upon any of the faithful within the boundaries of your own parish, provided that the person is in true DANGER OF DEATH from sickness, and neither the Ordinary of the Diocese can be reached to confer the Confirmation in person, nor any other Bishop who might take his place without grave inconvenience;
13. as an APPOINTED CHAPLAIN of any hospital, convalescent home, orphanage, or prison, exercise this ministry of the Sacrament of Confirmation, when the pastor of the parish in which your institution is located is not present. Such appointment is readily available from the Chancery.

### THE ANOINTING OF THE SICK

*In this Ministry you may:*

14. administer the Sacrament of the Anointing of the Sick not only to those who are in danger of death from

sickness within the parish to which you are assigned, but also IN OTHER PARISHES, in the case of necessity or with at least the presumed permission of the pastor of that place;

15. retain the HOLY OILS IN THE RECTORY OR IN YOUR CAR, in a secure place where there is no danger of irreverence, whenever there is a just and reasonable cause;
16. impart, whenever you assist the dying, THE APOSTOLIC BLESSING, according to the approved formula. This blessing, in normal circumstances, should never be omitted.

#### PENANCE

*In the Ministry of THE SACRAMENT OF RECONCILIATION, you may:*

17. administer the Sacrament to all the faithful, including women religious;
18. delegate within the limits of the Archdiocese any priest who is approved for administering this Sacrament by his own Ordinary or religious superior, so that he may hear your confession and those of your staff and guests.

*In your Ministry to THOSE UNDER A CHURCH PENALTY, you may:*

19. absolve anyone from the penalty incurred upon OBTAINING AN ABORTION, but this only for the first time that the penalty itself has been incurred. Keep in mind that no penalty is incurred if the abortion was only attempted;
20. absolve any penitent who is IN DANGER OF DEATH, from all censures, regardless of any reservation or notoriety; noting the restriction regarding an ac-

complice, and the penitent's obligations, if he recover, of having recourse to the proper authorities if the absolution was from a censure "ab homine" or reserved most specially to the Holy See, assuming that he is aware of this obligation;

21. absolve in the sacramental forum all medicinal penalties automatically incurred, regardless of how they are reserved, excepting that of Canon 2388 § 1, IF THE CASE BE URGENT, that is, if the penalty cannot be externally observed without danger of grave scandal or loss of reputation, or if it would be difficult for the penitent to remain in grave sin for the length of time required for proper recourse. You must, however, enjoin the obligation upon the penitent of recourse within at least a month to the Sacred Penitentiary, or to some other competent ecclesiastical authority, by letter or through the confessor, under the pain of the penitent's falling back into the penalty. (In the extraordinary case when this RECOURSE IS MORALLY IMPOSSIBLE, with the exceptions again of the penalty of Canons 2388 § 1, and of 2367, you may absolve **without** the duty of imposing the obligation of recourse, enjoining, however, whatever satisfaction may be necessary, and imposing what in your prayerful judgment you feel to be a fitting additional penance);
22. suspend in the sacramental forum in more urgent and occult cases the obligation of observing penalties, if by observing a **vindictive** penalty automatically incurred, the penitent would betray himself with a loss of reputation and with scandal. The same conditions hold as for a medicinal penalty above;
23. absolve TRULY OCCULT CASES from all censures reserved "simply" to the Apostolic See;
24. after prudent and prayerful judgment, absolve in the internal forum from all CENSURES RESERVED TO THE LOCAL ORDINARY by the general and particular laws of the Church. The most common examples of these are:

- apostasy, heresy, or schism, when the matter has been brought into the external forum;
- attempted marriage following a civil divorce;
- the effective procuring of an abortion (but recall the limitation in number 19 above).

## THE EUCHARIST

*In this Ministry you may:*

25. celebrate the Eucharist in all churches and oratories in this Archdiocese;
26. celebrate the Eucharist TWICE on weekdays and THREE TIMES on Sundays and Holy Days, provided genuine pastoral necessity so demands; and to celebrate the Eucharist THREE TIMES on Saturdays and days preceding Holy Days provided the first and second Masses are celebrated for weddings or funerals, and the third Mass in the evening is celebrated so that the precept may be satisfied by the faithful.
27. In all churches and oratories of the Archdiocese, CONCELEBRATE each day, provided that this does not imply you are binating (or trinating); but in parish churches, you may have one concelebrated Mass on Christmas and Easter, even if under the usual conditions you must celebrate two additional Masses. Furthermore, any priest who concelebrates with a Bishop or his delegate may celebrate another Mass, if this be necessary for the sake of the faithful;
28. when you binate or trinate, take LIQUID NOURISHMENT (non-alcoholic) even within an hour of your reception of the Eucharist. This faculty is so granted that if a priest is to binate or trinate, the liquid to be taken is permitted also before the first Mass as well as before the second and third Masses;
29. schedule SUNDAY AND HOLY DAY MASSES to begin no earlier than one hour before dawn and no later than 9:00 P.M. The Eucharist may be celebrated for the people at any time during these hours;
30. offer MASS AT ANY HOUR of the day or night, when it is not a scheduled Mass;
31. distribute HOLY COMMUNION UNDER BOTH SPECIES on the occasions specified in the "Instruction on the Worship of the Eucharistic Mystery," or otherwise approved by the Bishop;
32. distribute COMMUNION, either in the church or privately, IN THE EVENING, when there is a just cause, and provided that the proper fast and reverence are observed;
33. with the permission of the pastor, celebrate MASS OUTSIDE THE PARISH CHURCH, in a fitting place, and only on weekdays, whenever a group of the faithful has assembled in order to foster in worship a deeper understanding of the Eucharist and sense of community. The general directives of the Church, especially the liturgical norms, are to be observed. Priests are referred here to *The Clergy Bulletin*, Volume VI, number 64;
34. Use a CORPORAL in place of an altar stone, whenever pastoral need approves the celebration of the Eucharist upon a portable or temporary altar;
35. for a just cause, transfer the "MASS FOR YOUR PEOPLE" to another day as close as conveniently possible to that prescribed by law. The "Mass for your People" is now offered only on Sundays and Holy Days;
36. for a just and pastoral cause, and if you are a pastor, reduce the celebration of FORTY HOURS' DEVOTION to one day of adoration;
37. place next to the altar the CRUCIFIX AND THE CANDLES which are required ordinarily upon the altar for liturgical services;

*During Holy Week, you may:*

38. ON HOLY THURSDAY, arrange in the parish under your care, besides the principal Mass of the Lord's Supper, one or even two additional Masses between the hours from 4:00 p.m. to 9:00 p.m.; for pastoral reasons

one of these Masses could be celebrated in the morning. On this same day, priests may binate or trinate, if necessary, to provide Mass for the people, even though they may have concelebrated or communicated at the Mass of the Chrism or at the principal Mass of the Lord's Supper in the parish;

39. arrange in your church, or in chapels under your care, the celebration of the liturgical action of GOOD FRIDAY, as early as noon, and not later than 9:00 p.m., provided pastoral reasons make this advisable. A priest may repeat this service on Good Friday in the abbreviated form, if he so wishes;
40. authorize the READING OR SINGING OF THE GOSPEL OF THE PASSION AND DEATH OF THE LORD by other clerics or lay persons.
41. if you celebrate or concelebrate at the EASTER VIGIL, also celebrate or concelebrate to fulfill the customary schedule for Easter Sunday;
42. arrange that the Easter Vigil Liturgy be celebrated early Easter Sunday morning if it is not celebrated on Holy Saturday evening between 7:30 and midnight. (cf. Clergy Bulletin, Volume IX, Number 2.)

#### MATRIMONY

*In this Ministry all pastors and administrators of parishes may:*

43. DISPENSE FROM THE PUBLICATION of two banns of marriage, if necessary and requested, and when there is a just cause. Notation of such dispensation must be placed in the marriage register;

44. INVITE A CLERGYMAN OF ANOTHER COMMUNION to address his good wishes and exhortation to the bridal couple at the close of the ceremony, lead the congregation in prayer, and give his blessing. He may be present in the sanctuary, and vested or not vested, according to the practice of his church.

*All of the priests assigned to a parish may:*

45. ASSIST VALIDLY AT ALL MARRIAGES, within the limits of the parish to which you are assigned, with the RIGHT TO SUBDELEGATE another specified priest for a specified marriage, provided that such delegation (to be noted in the parish register) does not conflict with the policy of the parish, and that the priest so delegated be qualified civilly in the state of Minnesota;
46. DISPENSE, WHEN DEATH IS IMMINENT, those who are within the territory of our Archdiocese, from the prescribed form of marriage, and from every impediment of ecclesiastical law, public or occult, except from the impediments arising from the order of priesthood or from affinity in the direct line arising from a consummated marriage.

Scandal must be removed, and if a dispensation from Disparity of Cult or Mixed Religion is granted, the usual promise must be given. This faculty may be used only in cases in which the Bishop cannot be reached, and to quiet the conscience of one or both parties, and, if such be the case, to legitimate the children. If you use this faculty in the external forum, you should immediately notify the Bishop and make proper entry in the matrimonial register. All confesors may use this faculty, but only in the internal sacramental forum;

47. DISPENSE from all the impediments in the preceding number, if the impediment is discovered AFTER ALL PREPARATIONS HAVE BEEN MADE for the marriage, and the marriage cannot be delayed without probable danger of grave harm until the dispensation is obtained from the Holy See or from the Bishop, provided you are authorized to assist at the marriage in question. The

faculty is valid only for occult cases, and when the Bishop cannot be reached or cannot be approached without the danger of violating a secret. Priests who are not assigned to a parish, but who assist the faithful in the circumstances described in Numbers 4 and 5 above, may also exercise the privileges of dispensation described in them;

48. allow a person who is NOT A CATHOLIC TO BE A WITNESS at a marriage in a Catholic Church, and allow Catholics to act as witnesses in other churches for any valid marriage;
49. impart the NUPTIAL BLESSING, even when in mixed marriages the "Rite of Matrimony Outside of Mass" is used;
50. solemnize marriages with a Nuptial Mass during ADVENT AND LENT, provided excessive celebration is avoided and there be a reasonable cause;
51. grant permission for the reception of HOLY COMMUNION UNDER BOTH SPECIES by the bride and groom at their wedding Mass and by silver and golden jubilarians at their anniversary Mass; also included are members of the families of the bride and groom and members of the wedding party;
52. schedule MARRIAGES AT MASS UNTIL 2 O'CLOCK IN THE AFTERNOON on Saturdays and schedule afternoon or evening Nuptial Masses on weekdays. The afternoon and evening Masses at which marriages may take place may not begin before 4 o'clock nor after 8 o'clock p.m.;
53. grant the *NIHIL OBSTAT* for marriages between to Catholics when no dispensation or special permission is required from the Bishop. It is imperative that you forward to the Chancery **immediately** the notification form indicating that you have granted the *Nihil Obstat*, and that the marriage has taken place; a like notification must also be forwarded to the parishes where the Catholic parties were baptized;

54. witness within the church to which you are assigned the marriage of a person who has been received into the Church and to whom you have given instructions, even if the CONVERT lives within the territory of another parish.

## SPECIAL CONSIDERATIONS

55. All priests may grant dispensations from THE SUNDAY OBLIGATION AND FROM THE OBLIGATION OF FAST AND ABSTINENCE to individual persons and even to individual groups, both inside and outside the sacramental forum, but only for a reasonable cause.
56. All confessors may commute or dispense, in the internal sacramental forum, from all PRIVATE VOWS that are not reserved to the Holy Father.

## BLESSINGS

57. All priests may celebrate BENEDICTION and the Solemn Exposition of the Blessed Sacrament on the occasion of any notable gathering of people (but not immediately following the celebration of the Eucharist) whenever there is occasion of spiritual benefit to the faithful.
58. Pastors may establish and bless the STATIONS OF THE CROSS in churches, oratories and other suitable places within their parish, unless there is within the territory of the parish a house of Religious, who, by apostolic grant, enjoy the privilege of establishing the Stations of the Cross.
59. All priests may BLESS VESTMENTS AND VESSELS pertaining to the celebration of the liturgy, where consecration with Holy Chrism is not required.

## BURIAL

60. All pastors, whenever it seems necessary for the spiritual welfare of the people, may grant permission for a Catholic to be buried in a CEMETERY OF ANOTHER DENOMINATION, and may permit a priest to conduct the complete services at the grave.
61. All priests may officiate at the funerals of PERSONS WHO ARE NOT CATHOLIC, in funeral homes and at cemeteries, provided the ceremony not be the liturgical Catholic ceremony, and on the condition that the action not be offensive to the proper ministers of religion of the deceased person.

## PERMANENT DEACONS

62. The deacon is called to participate in the ministry of Word and Sacrament in the life of the Church. To carry out that ministry the following faculties are hereby granted to the permanent deacon:

### 1. Liturgical Celebrations:

To assist the celebrant as the deacon at liturgical ceremonies of the Church. (e.g. Mass, Weddings, Funerals, Benediction, Episcopal Ceremonies, etc.)

### 2. Baptism:

A. To instruct adults for reception into the Catholic Church and to prepare parents for the baptism of their children.

B. To administer the sacrament of Baptism according to the solemn rite of the Church to both adults and infants.

### 3. Eucharist:

A. To distribute Holy Communion at Mass.

B. To preside at the rite of the administration of the Eucharist outside of Mass.

C. To preside at the rite of communion to the sick or the rite of Viaticum.

D. To preside at Benediction of the Blessed Sacrament.

4. *Funerals:*

A. To preside at the Christian Wake Service.

B. To preside at the Rite of Christian Burial when the Eucharist is not celebrated.

C. To preside at the graveside ceremony.

5. *Matrimony:*

The responsibility for witnessing a Christian marriage in the name of the Church involves several facets: the instruction and preparation of the couple for marriage, the presentation of the spiritual and sacramental dimensions of married life, the assurance of the canonical requirements for admission to marriage, as well as the celebration of the sacred rite itself.

Therefore, the faculty to witness marriages may be given to those deacons who have successfully completed the pre-ordination diaconal training program, as well as one year of pastoral residency. At the conclusion of the residency, the deacon may petition the Archbishop for the faculty to witness marriages, having received the recommendation of the director of the program who has consulted those involved in the training of the deacon.

*This faculty allows the deacon:*

A. To prepare couples for marriage and to complete the premarital investigation forms.

B. To witness marriages during Mass as well as when Mass is not celebrated, after having received the proper delegation from the pastor or associate pastor in each instance. The deacon may give the nuptial blessing outside of Mass. However, when a marriage is celebrated within Mass, the nuptial blessing is to be given by the celebrant of the Mass, even if the deacon witnesses the exchange of vows.

C. To prepare couples and to perform the convalidation of marriages.

D. To initiate the process for declarations of nullity and privileges of the faith.

6. *Ministry of Preaching:*

The Vatican Council II documents speak of the ministry of the Word as a ministry to read Sacred Scripture to the faithful and to instruct and exhort them in that Word.

This ministry of the Word is exercised by the deacon with the authorization of the bishop. The ministry of the Word is primarily that of the bishop and derivatively that of the deacon.

The deacon is to petition the Archbishop for the faculties associated with the liturgy of the Word. He is to make a specific request for each of the categories listed below.

A. *Public reading of Sacred Scripture:*

This faculty is given to those deacons who have a demonstrated ability to publicly read the Word of God and also have a demonstrated knowledge of the Lectionary with its various parts. Successful completion of the pre-ordination diaconal training program assures the requisite preparation.

B. *The preaching of the homily at para-liturgical services:*

This faculty is given to those deacons who have a demonstrated ability to proclaim the message of the Gospel. This is to be verified by the successful completion of the pre-ordination diaconal training program and the recommendation of director of the program. The director is to make his recommendation after consultation with those involved in the training of the deacon.

C. *The preaching of the homily at liturgical rites such as*

Baptism, Matrimony, Liturgy of the Hours, Funerals, celebrations of the Word, and Communion rites outside of Mass:

This faculty is given to deacons who have a demonstrated knowledge of the sacrament or rite being celebrated, and a demonstrated ability to proclaim the particular mystery being celebrated. This is to be verified by the successful completion of the pre-ordination diaconal training program and the recommendation of the director of the program. Such recommendation is to be made after consultation with those involved in the training of the deacon.

D. The preaching of the homily at small group Masses: This faculty is given to those candidates who have a demonstrated ability to understand and proclaim the faith life of the Church. The candidate must have successfully completed his pre-ordination diaconal training program and received the recommendation of the director of the program who has consulted with those involved in the training of the deacon.

E. The preaching of the homily at Sunday Masses and Major Celebrations of the Eucharist: This faculty is given to those candidates who have a demonstrated ability to understand and proclaim the faith life of the Church. The candidate must have successfully completed his pre-ordination diaconal training program and received the recommendation of the director of the program who has consulted with those involved in the training of the deacon. This faculty is to be exercised in cooperation with the priests in the parish or institution.

**7. Para-liturgical Services:**

To preside at para-liturgical services (e.g. Bible Vigils, Stations of the Cross, etc.)

**8. Blessings and Sacramentals:**

To offer all blessings and sacramentals which the liturgical books and rituals indicate are within the province of the deacon.

## TRANSITIONAL DEACONS

63. All Transitional Deacons within the territorial limits of the parish to which they are assigned, are granted the following faculties:

**1. Liturgical Celebrations:**

To assist the celebrant as the deacon at liturgical ceremonies of the Church. (e.g. Mass, Weddings, Funerals, Benediction, Episcopal ceremonies, etc.)

**2. Baptism:**

A. To instruct adults for reception into the Catholic Church and to prepare parents for the baptism of their children.

B. To administer the sacrament of Baptism according to the solemn rite of the Church to both adults and infants.

**3. Eucharist**

A. To distribute Holy Communion at Mass.

B. To preside at the rite of the administration of the Eucharist outside of Mass.

C. To preside at the rite of communion to the sick or the rite of Viaticum.

D. To preside at Benediction of the Blessed Sacrament.

**4. Funerals:**

A. To preside at the Christian Wake Service.

B. To preside at the graveside ceremony.

**5. Matrimony:**

A. To prepare couples for marriage and to complete the premarital investigation forms.

B. To witness marriages during Mass as well as when Mass is not celebrated, after having received the proper delegation from the pastor or associate pastor in each instance. The deacon may give the nuptial blessing outside of Mass. However, when a marriage is celebrated



within Mass, the nuptial blessing is to be given by the celebrant of the Mass, even if the deacon witnesses the exchange of vows.

C. To prepare couples and to perform the convalidation of marriages.

D. To initiate the process for declarations of nullity and privileges of the faith.

6. *Ministry of Preaching:*

A. To read publicly the Sacred Scriptures.

B. To preach the homily at para-liturgical services.

C. To preach the homily at liturgical rites such as Baptism, Matrimony, Liturgy of the Hours, Funerals, Celebration of the Word, and Communion rites outside of Mass.

D. To preach the homily at small group Masses.

E. To preach the homily at Sunday Masses and Major Celebrations of the Eucharist.

7. *Para-liturgical Services:*

To preside at para-liturgical services. (e.g. Bible Vigils, Stations of the Cross, etc.)

8. *Blessings and Sacramentals:*

To offer all blessings and sacramentals which the liturgical books and rituals indicate are within the province of the deacon.

## FOOTNOTES

### GENERAL MINISTRY

2. Canons 1337, 529
3. *Constitution on the Sacred Liturgy*, n. 97; *motu proprio* "Sacram Liturgiam," VII: *De Episcoporum Muneribus*, II, VIII.
4. Canon 199.

### SACRAMENTAL MINISTRY

#### BAPTISM:

6. Canon 755 § 2; also confer S.C. for Divine Worship, *The Rite of Baptism for Children*, 5/15/69.
7. *Collectio Rituum*, "The Rite for the Baptism of Adults Arranged According to the States of the Catechumenate," 1.
8. *Directory for the Application of the Decisions of the Second Ecumenical Council of the Vatican Concerning Ecumenical Matters*, 5/14/67.
9. *Ibid.*, Articles 19-20.
10. *Ibid.*, Article 48.
11. *Ibid.*, Article 57.

#### CONFIRMATION:

12. *Spiritus Sancti Munera*, 9/14/46, 1. Also confer the Apostolic Constitution on the Sacrament of Confirmation, *Divinae Consortium*, 8/15/71.
13. *Pastorale Munus*, 11/30/63, n. 13.

#### ANointing OF THE SICK:

14. Canon 938.
15. Canons 946, 735; S.C. of Rites, 3/4/65.
16. Canon 468 § 2.

#### PENANCE:

17. Canon 874; *De Episcoporum Muneribus*, II, VIII: Decree S.C. Religious 12/8/70.
18. Canons 874, 199.
19. Canon 2350 § 1, clericis exceptis, N.B. Canon 985,4°.
20. Canons 882, 884, 2252, 2367.
21. Canon 2254.
22. Canon 2290.
23. Canon 2237, § 2.
24. Canon 199; *De Episcoporum Muneribus*, II, VIII.

#### THE EUCHARIST:

26. *Pastorale Munus*, n. 2; S.C. for the Sacraments, 1/20/70.
27. *Constitution on the Sacred Liturgy*, n. 57; *The Rite of Concelebration and Communion under Both Species*, 3/7/65; *Instruction on the Worship of the Eucharistic Mystery*, 5/25/67, n. 47; *Pastorale Munus*, n. 2.
28. *Pastorale Munus*, n. 3.
29. Canon 821, § 1; *Pastorale Munus*, n. 4.
30. *Ibid.*
31. S.R.C., 3/7/65, 3/25/67; S.C. Divine Worship 6/29/70.
32. *Pastorale Munus*, n. 4.
33. *Instruction on Worship of Eucharistic Mystery*, 5/25/67; *Instruction on Masses for Special Gatherings*, S.C. Divine Worship 5/15/69.
34. *Ordo Missae*, 4/3/69, n. 49.
35. Canon 466, § 3.
36. *Instruction on the Worship of Eucharistic Mystery*, 5/25/67, n. 3.
37. *Instruction for the Implementation of the Constitution on the Sacred Liturgy*, 9/26/64, n. 94.
38. *Restored Order of Holy Week*, S.C. Rites, 11/16/65, 2/1/57; S.C. Rites to the Apostolic Delegate, 2/24/64; S.C. of Sacraments, - *Normae*, 3/10/70.
39. *Ibid.*, 2/1/57, n. 15; S.R.C. to Abp. Dearden, c. 2/29/68.
40. S.R.C., 3/25/65.
41. Const. on Liturgy, Art. 57; *Inst. on Worship of Euch. Mystery*, n. 47.
42. S.R.C. to Abp. Dearden, 1/20/68, Prot. No. c. 7/968.

#### MATRIMONY:

43. Canon 1028; *De Episcoporum Muneribus*, II, VIII.
44. *Directory for Ecumenical Matters*, Articles 56, 60.
45. Canons 1095 § 2, 199.
46. Canons 1043, 1044.
47. Canon 1045, and as above in Note 46.
48. NB precautions of Faculties 10 and 11. *Directory for Ecumenical Matters*, 49, 58.
49. *Collectio Rituum*, "The Rite for the Sacrament of Matrimony when Mass is not Celebrated."
50. Canon 1008, § 8; S.C. of Rites, 9/26/64.
51. *Instruction on Worship of Eucharistic Mystery*, 5/25/67.
52. *De Episcoporum Muneribus*, II, VII.
53. *Ibid.*
54. *De Episcoporum Muneribus*, II, VIII.

#### SPECIAL CONSIDERATIONS

55. Canon 1245; *De Episcoporum Muneribus*, II, VII.
56. Canons 1309, 1313; *De Episcoporum Muneribus*, II, VII.

#### BLESSINGS

57. *De Episcoporum Muneribus*, II, VIII.
58. *Pastorale Munus*, 30.
59. Canon 1304.

#### BURIAL

60. *De Episcoporum Muneribus*, II, VIII.
61. *Ibid.*

#### PERMANENT DEACONS

62. *Lumen Gentium*, n. 29; *Sacrum Diaconatus Ordinem; Ad Pascendum*.

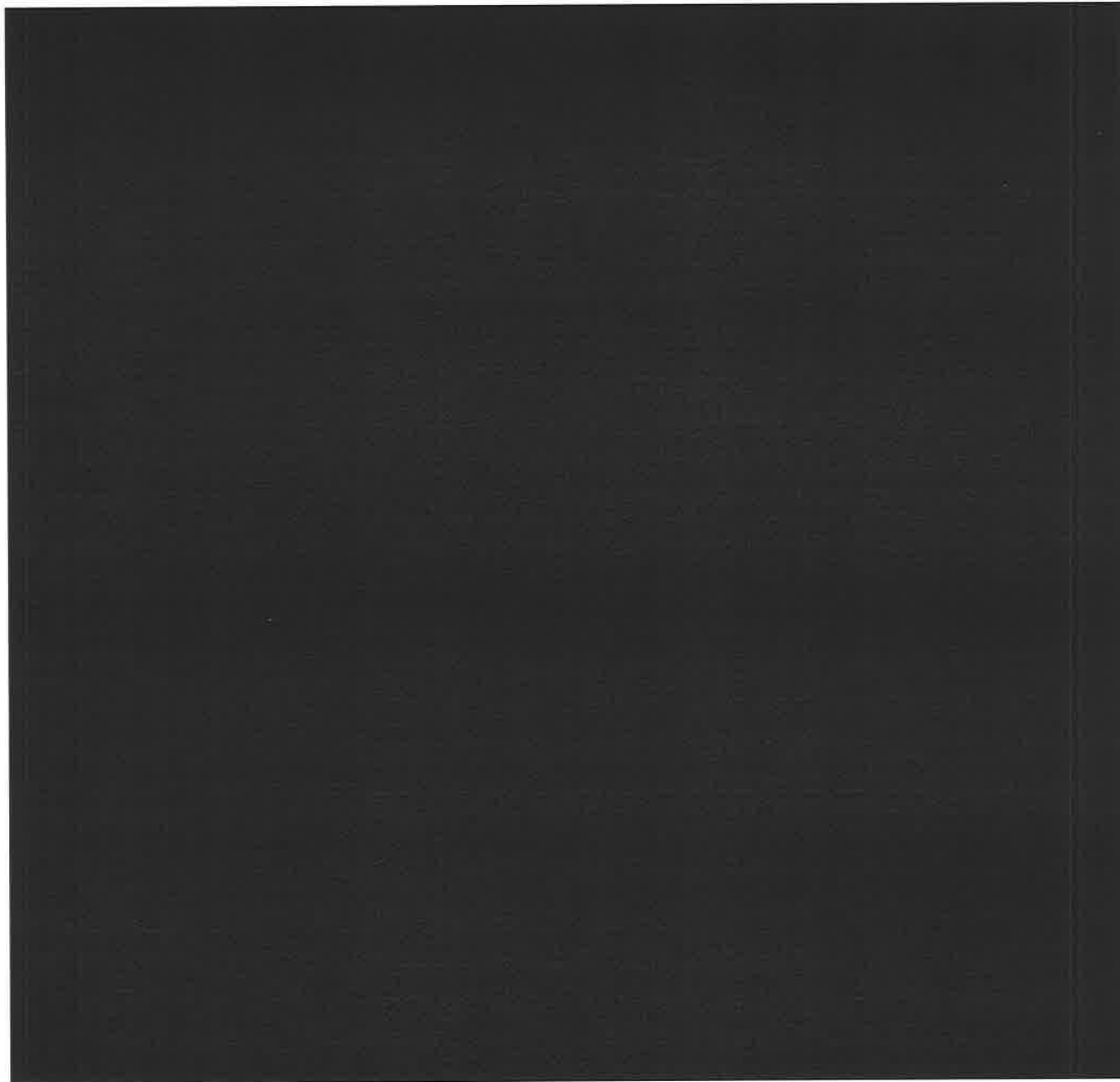
#### TRANSITIONAL DEACONS

63. *Lumen Gentium*, n. 29; *Sacrum Diaconatus Ordinem; Ad Pascendum*.

Given at St. Paul, the 25<sup>th</sup> day of May  
In the year of Our Lord, 1979

† **John R. Roach**  
Archbishop of Saint Paul And Minneapolis

Robert J. Carlson  
VICE-Chancellor



FINANCIAL

ARCH-021089

**CODE OF CONDUCT**

ARCH-021090

STRICTLY  
CONFIDENTIAL

DATE: October 23, 1987  
MEMO TO: Archbishop Roach  
FROM: Fr. Kevin McDonough  
SUBJECT:

On Friday afternoon, October 23, 1987, [REDACTED] came to the Chancery. They asked to speak to the Archbishop and so they were referred to Mert Lassonde. Mert told them that the Archbishop was unavailable and asked if anyone else could be of help to them. At that point, they gave him a general indication of their particular concern. They told him that their [REDACTED] had just reported that he had been touched in an improper manner by a priest. When Mert heard that that was the case, he called Fr. Austin Ward and [REDACTED] sat down with Fr. Ward.

Fr. Ward began to interview them. He called on me and I was present throughout the greater part of the interview as well. The story which they told us is as follows:

Their [REDACTED] reported that about 10 years ago a Fr. Cosmos D. (they did not know his last name), a Benedictine priest working at [REDACTED] had [REDACTED] sit on his lap and kissed [REDACTED] on the lips. [REDACTED] reported this to them in a very emotional discussion at their home on [REDACTED] [REDACTED] parents are convinced that this childhood incident is connected to many of the behavioral problems that [REDACTED] has experienced over the years. They reported that [REDACTED] was expelled from [REDACTED] in the 10th grade; that [REDACTED] has had problems with juvenile and adult law enforcement authorities.

Both Fr. Ward and I assured [REDACTED] several times that we took their concern very, very seriously and want to follow-up on the problem they are raising. I asked that they would speak with [REDACTED] and see if [REDACTED] would be willing to talk with me in their home. I am currently attempting to set up an interview with [REDACTED]. We told them that we want to help them to know about the various community health resources which may be available to help their [REDACTED]. We also told them that we want to follow-up on the reported behavior of the priest in order to see that a proper response is made.

The reported incident occurred approximately ten years ago, according to the parents. They have no direct knowledge of sexual abuse in the case. Because of this, both Fr. Ward and I are convinced that the statutory provisions requiring the reporting of certain incidents do not apply to this case. However, we are taking it very seriously and intend to follow-up. I will keep you informed as I obtain further information. Based on that information, we will be able to make a recommendation to [REDACTED] for proper community health resources and we will be able to determine what steps should be taken in regard to the priest.



- identify times and perpetrators
- no direct knowledge of sexual abuse by parents.

Fr. Cosmas ) 6:00 PM Friday

letter to Consultation Services re:



**CONFIDENTIAL**

**AUTHORIZATION  
REQUIRED TO  
VIEW OR COPY**

**BACKGROUND CHECK**

**MISC. ITEMS**

ARCH-021113

PER ORD

Persons  
Ordained  
Dahlheimer, Cosmas (OSB) (Restricted)

10/23/1987-

ARCH-021144

STRICTLY  
CONFIDENTIAL

DATE: October 23, 1987  
 MEMO TO: Archbishop Roach  
 FROM: Fr. Kevin McDonough  
 SUBJECT:

Kevin will follow up w/ Family + esp.  
 try + talk to young man. Kevin will  
 also draft letter to Abbott Tension  
 + inform him. *MSJ* from Council  
 10/26/87

On Friday afternoon, October 23, 1987, [REDACTED] came to the Chancery. They asked to speak to the Archbishop and so they were referred to Mert Lassonde. Mert told them that the Archbishop was unavailable and asked if anyone else could be of help to them. At that point, they gave him a general indication of their particular concern. They told him that their [REDACTED] had just reported that [REDACTED] had been touched in an improper manner by a priest. When Mert heard that that was the case, he called Fr. Austin Ward and [REDACTED] sat down with Fr. Ward.

Fr. Ward began to interview them. He called on me and I was present throughout the greater part of the interview as well. The story which they told us is as follows:

[REDACTED] reported that about 10 years ago a Fr. Cosmos D. (they did not know his last name), a Benedictine priest working at [REDACTED], had [REDACTED] sit on his lap and kissed [REDACTED] on the lips. [REDACTED] reported this to them in a very emotional discussion at their home on [REDACTED]. [REDACTED] parents are convinced that this childhood incident is connected to many of the behavioral problems that [REDACTED] has experienced over the years. They reported that [REDACTED] was expelled from [REDACTED] in the 10th grade; that [REDACTED] has had problems with juvenile and adult law enforcement authorities.

Both Fr. Ward and I assured [REDACTED] several times that we took their concern very, very seriously and want to follow-up on the problem they are raising. I asked that they would speak with [REDACTED] and see if [REDACTED] would be willing to talk with me in their home. I am currently attempting to set up an interview with [REDACTED]. We told them that we want to help them to know about the various community health resources which may be available to help their [REDACTED]. We also told them that we want to follow-up on the reported behavior of the priest in order to see that a proper response is made.

The reported incident occurred approximately ten years ago, according to the parents. They have no direct knowledge of sexual abuse in the case. Because of this, both Fr. Ward and I are convinced that the statutory provisions requiring the reporting of certain incidents do not apply to this case. However, we are taking it very seriously and intend to follow-up. I will keep you informed as I obtain further information. Based on that information, we will be able to make a recommendation to [REDACTED] for proper community health resources and we will be able to determine what steps should be taken in regard to the priest.

October 30, 1987

St Johns Abbey  
file, please.

Right Reverend Jerome Theisen, O.S.B.  
Abbot  
St. John's Abbey  
Collegeville, Minnesota 56321

Dear Abbot Jerome,

Pursuant to our telephone conversation of Monday, October 26, I want to send you some written information concerning allegations about a priest purported to be a member of St. John's Abbey. According to those making the allegations, the priest's name is Father Cosmas D. They do not recall his last name.

Abbot, in our conversation on Monday, I told you that I was attempting to attain further information from the family. So far we have been unable to meet, although I have an appointment set with them in the near future. Rather than wait until I have further information, I have wanted to send to you the information we now have on hand in order to help you in your consideration of the matter. For that reason, I am including a copy of a memo which I sent to Archbishop John Roach on Friday of last week.

As soon as I am able to meet with the parents again, I will inform you in writing of the results of their conversation. My own strong desire to assist you in this question has been reinforced by Archbishop Roach's personal directive that I be of any service to you that you may require. Please do not hesitate to call or write for further information.

Sincerely yours in Christ,

Reverend Kevin M. McDonough  
Chancellor  
Episcopal Vicar

KMM:ggr

Enc.

St John's Abbey  
file

November 11, 1987

Right Reverend Jerome Theisen, O.S.B.  
Abbot  
St. John's Abbey  
Collegeville, Minnesota 56321

Dear Abbot Jerome,

I want to update you on the course of my conversations with [REDACTED]. Please accept my apologies for the delay in sending you further information.

I met with [REDACTED]. They gave me the following information: First of all, they reported that their [REDACTED] has been unwilling to talk with me or with anyone else outside of the family about the alleged incidents of ten years ago. Second, they themselves had no further information directly concerning the alleged incident.

Furthermore, they reported that they talked to their [REDACTED] who is roughly the same age as their [REDACTED]. That [REDACTED] could remember no inappropriate behavior on Father Cosmas' part in his own personal regard.

Finally, they showed me a letter that they had received as part of a disciplinary action which [REDACTED] had taken with their [REDACTED]. [REDACTED] are convinced that many of [REDACTED] teenage behavior problems stem from the alleged incident with Father Cosmas. I am including a copy of the letter that they gave to me for your information.

I asked that they would continue to remain in communication with me if they thought I could be of any further help. I also gave them the name of a psychologist who has been of some help to my own family in a similar situation. I gave them his name simply so that they might know about another and potentially useful community resource.

Father Abbot, this is all the information that I have. If any further conversation arises in regard to this matter, I will let you know as soon as possible. Please let me know if I can be of any further help.

Sincerely yours in Christ,

Reverend Kevin M. McDonough  
Chancellor  
Episcopal Vicar

KMM:ggr

2000



Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

16 November 1987

The Reverend Kevin M. McDonough  
Office of the Chancellor  
The Chancery  
226 Summit Avenue  
Saint Paul, Minnesota 55102-2197

Dear Father Kevin:

Thank you for your letter of 11 November 1987 and the update of your conversations with [REDACTED]. You obviously have approached this case with promptness and professionalism.

I am happy that you continue to take [REDACTED] comments seriously and follow up with them in visits and conversations. It would be unfortunate not to get as much information as possible about the case.

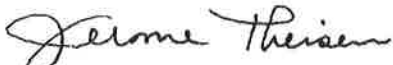
It seems that [REDACTED] acted properly in discussing the issues with [REDACTED] but in spite of the warning of the administration their [REDACTED] did not meet the standards of the school. I suspect they are angry about this situation.

I have not proceeded to discuss the case with anyone since I wanted more information. If you think that it would be well to discuss this matter with the persons involved, I would be glad to do so. For now I will wait for further information and communication from you.

Thank you for your evident concern!

Blessings and peace in the Lord!

Sincerely yours,



Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544



Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

16 November 1987

To the St John's Abbey,  
Collegeville file.

The Reverend Kevin M. McDonough  
Office of the Chancellor  
The Chancery  
226 Summit Avenue  
Saint Paul, Minnesota 55102-2197

Dear Father Kevin:

Thank you for your letter of 11 November 1987 and the update of your conversations with [REDACTED]. You obviously have approached this case with promptness and professionalism.

I am happy that you continue to take [REDACTED] comments seriously and follow up with them in visits and conversations. It would be unfortunate not to get as much information as possible about the case.

It seems that [REDACTED] acted properly in discussing the issues with [REDACTED] but in spite of the warning of the administration their [REDACTED] did not meet the standards of the school. I suspect they are angry about this situation.

I have not proceeded to discuss the case with anyone since I wanted more information. If you think that it would be well to discuss this matter with the persons involved, I would be glad to do so. For now I will wait for further information and communication from you.

Thank you for your evident concern!

Blessings and peace in the Lord!

Sincerely yours,



Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

ARCH-021094

*St John's Abbey,  
Collegeville  
file.*

November 20, 1987

Abbot Jérôme Thelsen, O.S.B.  
St. John's Abbey  
Collegeville, Minnesota 56321

Dear Abbot Jerome,

I want to thank you for your letter of November 16. I appreciate your support and our good communication in this matter.

You noted in your letter that you would await further information and communication from me. Permit me simply to say that I do not anticipate further information in the near future. If, however, I do receive that information, I will be in touch with you immediately. In regard to any legal or abbatial responsibilities that you might have to discuss this matter with any of the persons involved, I am incapable of advising you. However, from a pastoral point of view, it seems to me that [REDACTED] concerns have been adequately addressed for the present. From my perspective, it seems unnecessary for you to be in touch with them about their concerns.

My prayers are with you in your community responsibilities. Many blessings on all the Johnnies!

Sincerely yours in Christ,

Reverend Kevin M. McDonough  
Chancellor  
Episcopal Vicar

KMM:ggr

DIACONATE

ARCH-021098

PRESBYTERATE

ARCH-021099

SEMINARY

ARCH-021100

Priests Full Name

Cosmas Dahlheimer (OSB)

CURRICULUM VITAE

DIOCESE:

Order of St. Benedict

SOCIAL SECURITY #:

DATE AND PLACE OF  
BIRTH:

DATE AND PLACE OF  
BAPTISM:

DATE OF ORDINATION:

EDUCATION:

ASSIGNMENTS:

Assistant Priest, St. Bernard, St. Paul, 6/19/1973-  
6/15/1978  
Retired

OTHER:

DATE OF HIRE:

ADJUSTED DATE OF HIRE:

MARRIAGE REGISTRATION:

SAFE ENVIRONMENT:

Date of background check  
Date of VIRTUS training  
Date signed Code of Conduct

**BOUNDARIES TRAINING**

SIGNED ACKNOWLEDGMENTS



EDUCATION CONTD.

ARCH-021104

**REINHARDT & ANDERSON**  
Attorneys at Law

Town Square/1014 Meritor Tower  
444 Cedar Street, Saint Paul, Minnesota 55101  
Office: 612/227.9990

Jeffrey R. Anderson  
Mark Reinhardt  
Susan Bedor  
William Crowder  
Mark Wendorf

November 4, 1988

Andy Eisenzimmer,  
Attorney at Law  
Suite 430  
Minnesota Building  
St. Paul, MN 55101

RE: C.T., et al v. Archdiocese, et al

Dear Andy:

Enclosed is a Complaint, along with Plaintiff's Interrogatories and Request for Production of Documents in the above entitled matter. I am serving it upon you with the request that you immediately get acknowledgement of service and therefore it does not necessitate my having to personally serve it upon a representative of the Archdiocese. If you are unable to get immediate acknowledgement of service on this, please advise me and I will have service commenced immediately. By this letter I am identifying the Plaintiffs to you, obviously, and their names [REDACTED]

[REDACTED] I have not made any effort to serve the Church of St. Bernard or the Order of St. Benedictines Roman Catholic Church. Perhaps you can let me know if it is something we should serve personally upon them, or if it something you choose to undertake on behalf of the Archdiocese. Please advise.

Very truly yours,

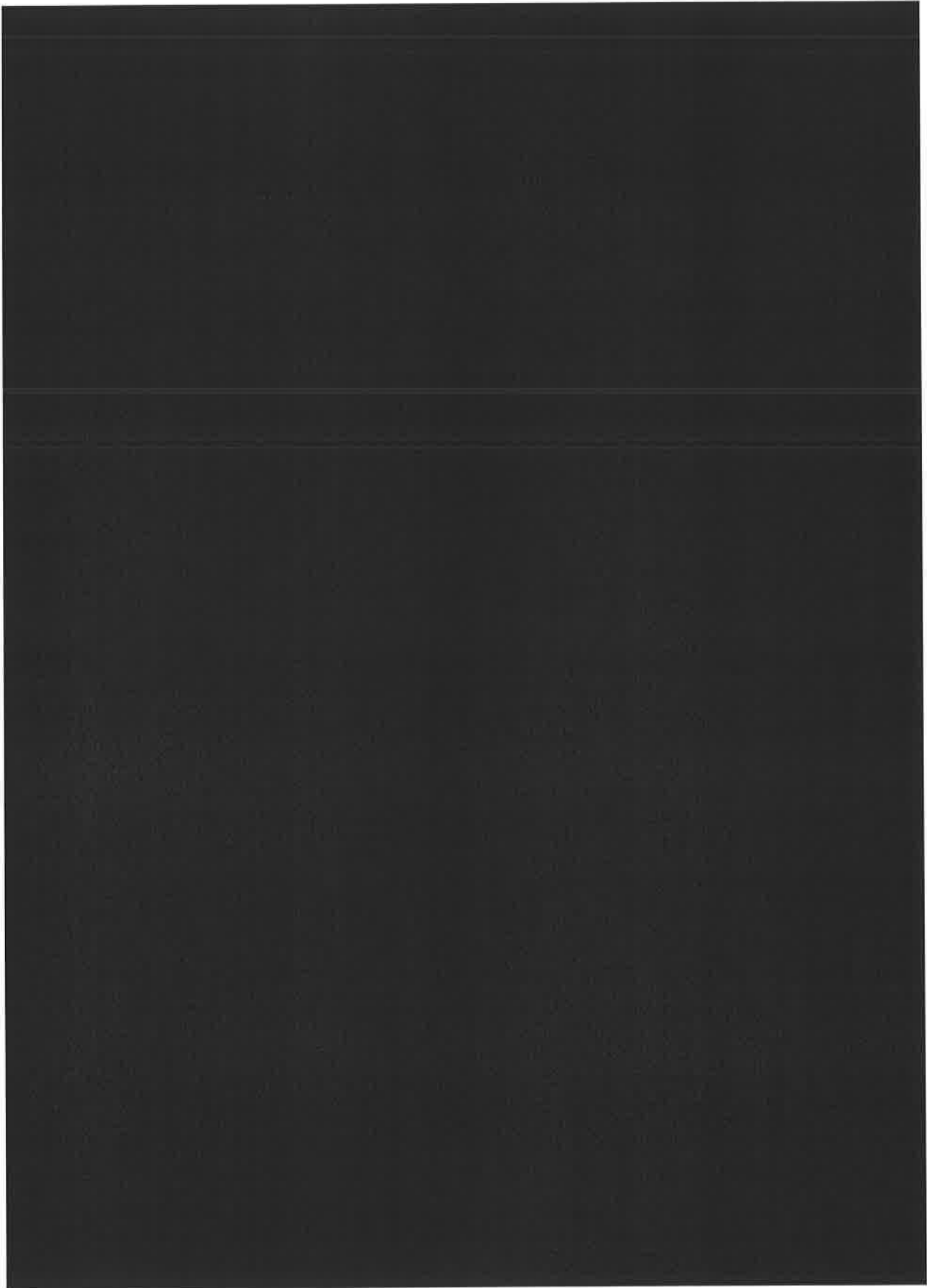


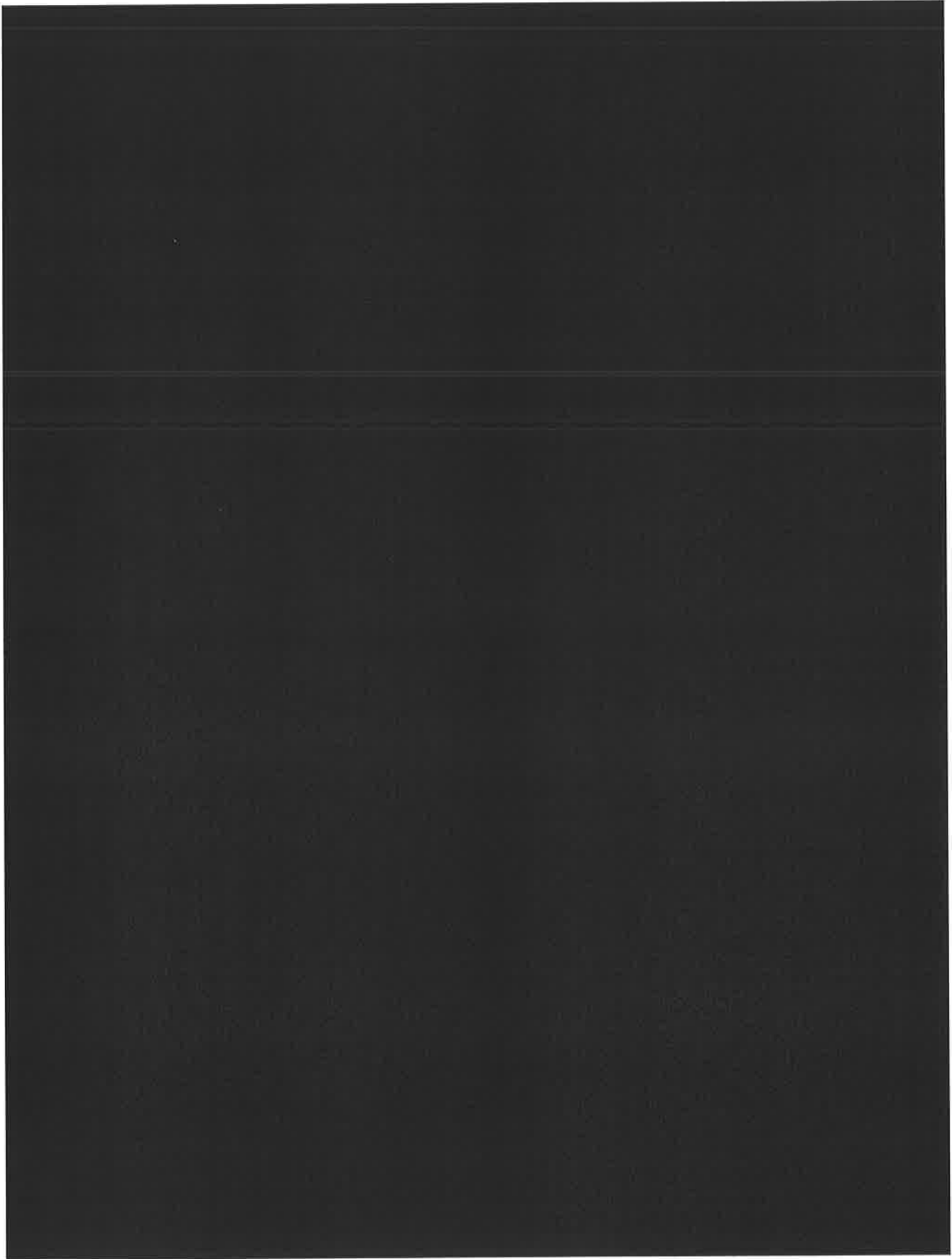
Jeffrey R. Anderson

JRA:pmb

Enc.







CONFIDENTIAL

AUTHORIZATION  
REQUIRED TO  
VIEW OR COPY

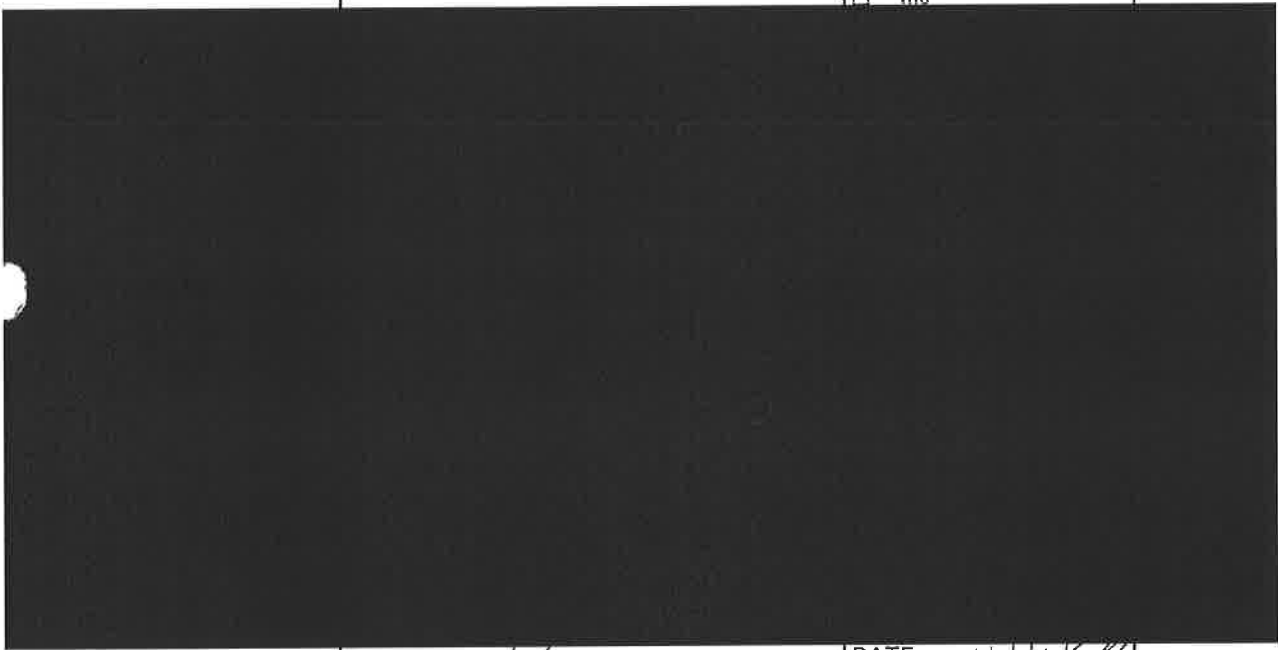
CONFIDENTIAL

CHANCERY INTEROFFICE MEMO

† †

ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS

1. TO: <i>Michael</i>	<input type="checkbox"/> approval
2. TO: <i>Kevin</i>	<input type="checkbox"/> action
3. TO: <i>M.O.E.</i>	<input type="checkbox"/> signature
4. TO:	<input type="checkbox"/> see me
5. TO:	<input type="checkbox"/> coordination



FROM: <i>[Signature]</i>	DATE 11/11/88
	PHONE

MEIER, KENNEDY & QUINN

Attorneys at Law

WILLIAM C. MEIER (1920 - 1981)  
ALOIS D. KENNEDY, JR.  
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SUITE 430, MINNESOTA BUILDING  
SAINT PAUL, MINNESOTA 55101-1183  
(612) 228-1911

Fax No: (612) 223-5483

November 14, 1988

Mr Jeffrey R. Anderson  
Attorney at Law  
Town Square  
1014 Meritor Tower  
444 Cedar Street  
St. Paul, MN 55101

Re: C.T., et al vs. Archdiocese, et al

Dear Mr. Anderson:

Enclosed please find the Notice and Acknowledgment of Service By Mail which I have executed on behalf of The Archdiocese of Saint Paul and Minneapolis.

I am in touch with the Church of St. Bernard and the St. John's Abbey regarding admission of service on their behalf. You might expect to be contacted by Reverend Daniel Ward or someone on behalf of St. John's Abbey.

If you need anything further at this time, please do not hesitate to contact me.

Thank you.

Best Regards,

MEIER, KENNEDY & QUINN

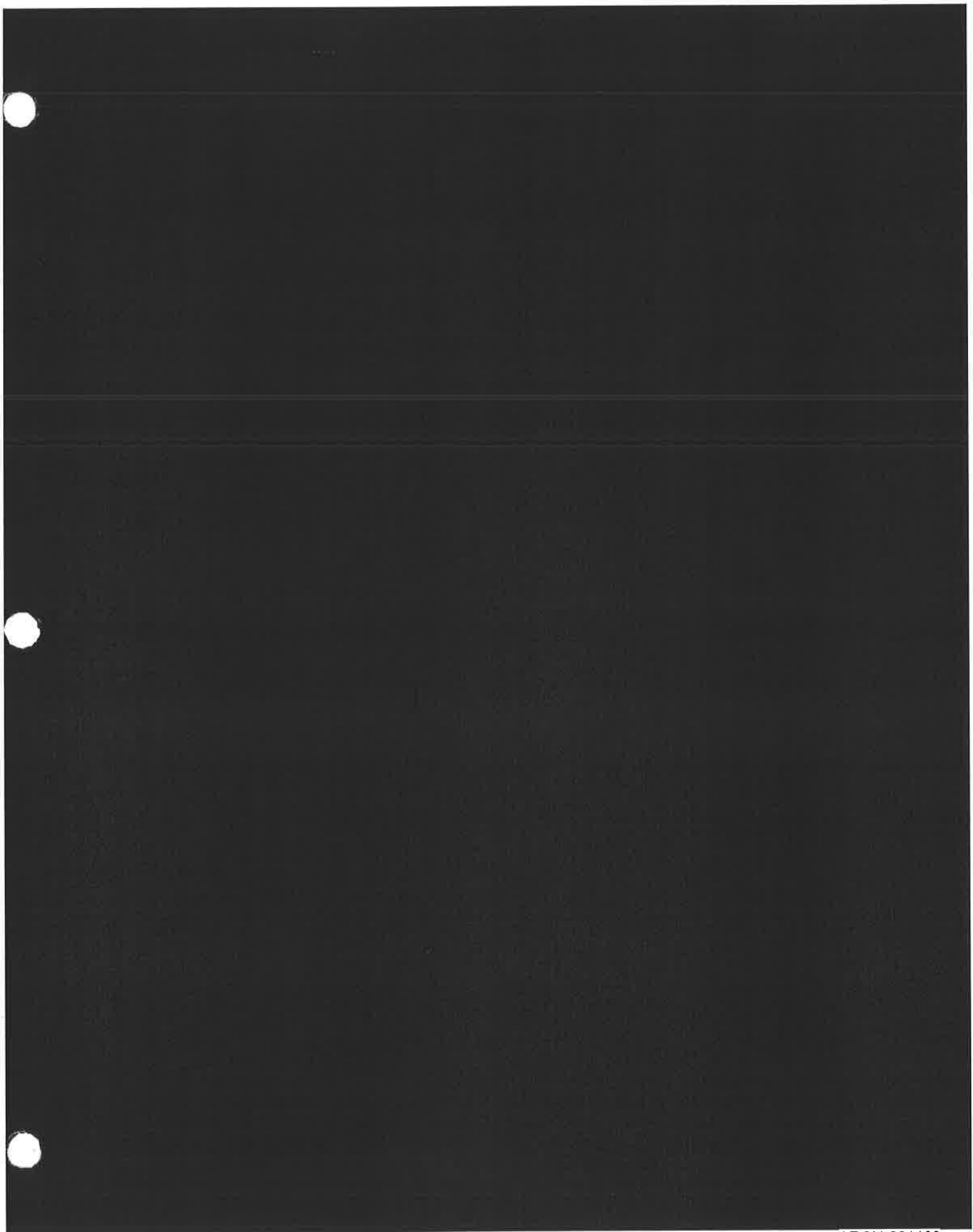
/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:crb  
cc: Reverend Michael J. O'Connell  
Mr. Richard Jensen







LETTERS OF GOOD STANDING

ARCH-021127

MEIER, KENNEDY & QUINN

Attorneys at Law

WILLIAM C. MEIER (1920-1981)  
ALOIS D. KENNEDY, JR.  
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LEO H. DEHLER  
THOMAS B. WIESER  
NANCY GOERING REILLY  
KEVIN P. MAAS

SUITE 430, MINNESOTA BUILDING  
SAINT PAUL, MINNESOTA 55101-1183  
(612) 228-1911

Fax No: (612) 223-5483

January 23, 1989

Mr. Jeffrey R. Anderson  
Attorney at Law  
E 1400 First National Bank Building  
332 Minnesota Street  
St. Paul, MN 55101

Re: C.T., et al vs. Archdiocese, et al

Dear Mr. Anderson:

I received your letter of January 17, 1989 in connection with the above referenced matter. Please be advised that the delay regarding the admission of service on behalf of the Church of St. Bernard is due to my inability to find out information relative to insurance coverage for the parish in 1977 and 1978. I believe I have now identified that insurance carrier, and I will be in touch with them to confirm coverage.

I would appreciate your continuing patience in regard to this admission of service. If you absolutely require an answer on behalf of the parish, I will be happy to have the admission of service executed and send you an answer. I would prefer however, to continue the extension for response until such time as I can identify the insurance carrier and have them undertake the defense of this matter.

Thank you.

Best Regards,

MEIER, KENNEDY & QUINN

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:crb

cc: Reverend Michael J. O'Connell  
Reverend Brennan Meires, OSB



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Attorneys at Law

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ALOIS D. KENNEDY, JR.  
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LEO H. DEHLER  
THOMAS B. WIESER  
NANCY GOERING REILLY  
KEVIN P. MAAS

SUITE 430, MINNESOTA BUILDING  
SAINT PAUL, MINNESOTA 55101-1183  
TELEPHONE NO: (612) 228-1911  
FACSIMILE NO: (612) 223-5483

February 15, 1989

Mr. Jeffrey R. Anderson  
E-1400 First National Bank Building  
332 Minnesota Street  
St. Paul, MN 55101

Re: C.T., et al vs. Archdiocese, et al

Dear Mr. Anderson:

I have been in touch with someone at the St. Paul Companies regarding defense and coverage relating to the above referenced matter on behalf of the Church of St. Bernard. In the event that you have not been contacted by someone representing the Church of St. Bernard, please let me know so that I can continue to follow up on those matters. I assume they can provide you with the Admission of Service, but if not, please contact me and I will be happy to have the Admission of Service executed and sent to you through the counsel retained by the insurance company.

Thank you.

Best Regards,

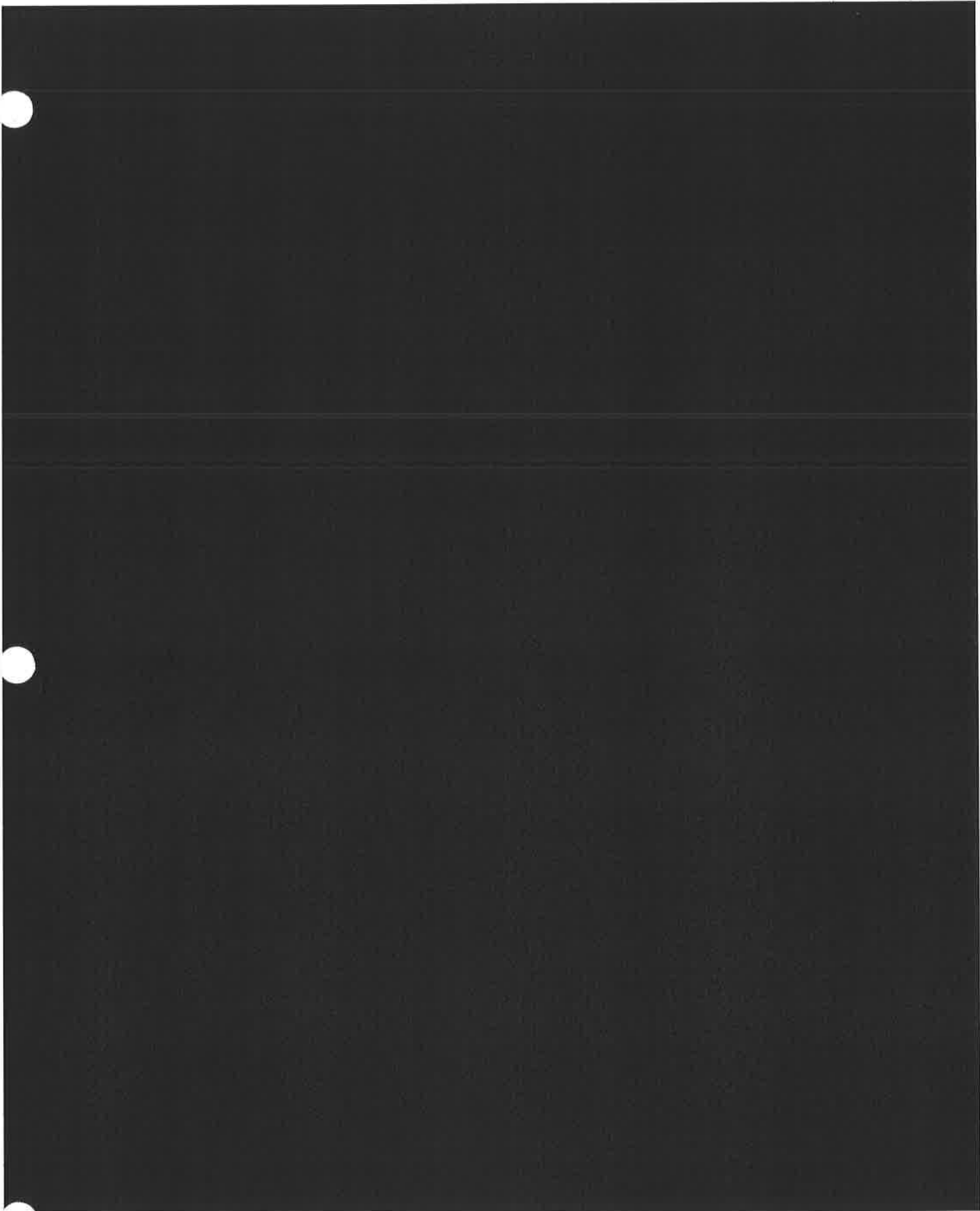
MEIER, KENNEDY & QUINN

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:crb

cc: Reverend Michael J. O'Connell  
Reverend Brennan Meires, OSB



**MEMO**

ARCH-021118







MEIER, KENNEDY & QUINN

Attorneys at Law

WILLIAM C. MEIER (1920-1981)  
ALOIS D. KENNEDY, JR.  
TIMOTHY P. QUINN  
ANDREW J. EISENZIMMER  
LEO H. DEHLER  
THOMAS B. WIESER  
NANCY GOERING REILLY  
KEVIN P. MAAS

SUITE 430, MINNESOTA BUILDING  
SAINT PAUL, MINNESOTA 55101-1183  
TELEPHONE NO. (612) 228-1911  
FACSIMILE NO. (612) 223-5483

May 30, 1989

Mr. David D. Alsop  
Attorney at Law  
P.O. Box 5297  
Minnetonka, MN 55343

Re: C.T., C.R., and C.M. v. The Archdiocese, et al  
Your Client: Church of St. Bernard

Dear Mr. Alsop:

In response to your letter of May 24, 1989, in connection with the above referenced matter, I have enclosed photocopies of pleadings and discovery documents from my file.

You also requested that I provide you with copies of any and all documentation, internal memos, etc., which my office may have generated, as part of the investigation of this claim. Please understand that my office has conducted no investigation of this claim. I will indicate, however, that as part of the Response to Request for Production of Documents, certain materials are contained in the files of the Archdiocese pertaining to these matters.

In dealing with this parish, I suggest that you contact Reverend Brennan Maiers, OSB, who is the present pastor of the parish. He is aware of the litigation and has been the person to whom I have spoken, in order to ascertain what insurance company covered the parish at the time of the occurrence in question.

Finally, I would indicate as you will note from a review of the material I am providing to you, that the Archdiocese is represented not only by me in this matter, but also by Mr. John R. Hoffman, who is insurance defense counsel. His address is 1800 Meritor Tower, 444 Cedar Street, St. Paul, MN 55101 and his telephone number is 227-9411. Please copy him on all future matters pertaining to this litigation.

If there is anything else which I might provide to you, please do not hesitate to contact me. At this point, I will assume that you

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MEIER, KENNEDY & QUINN

Mr. David D. Alsop  
May 30, 1989  
Page 2

are representing the Church of St. Bernard in this matter and I will undertake no further activities on its behalf in this litigation.

Thank you.

Best Regards,

MEIER, KENNEDY & QUINN

/s/ ANDREW J. EISENZIMMER

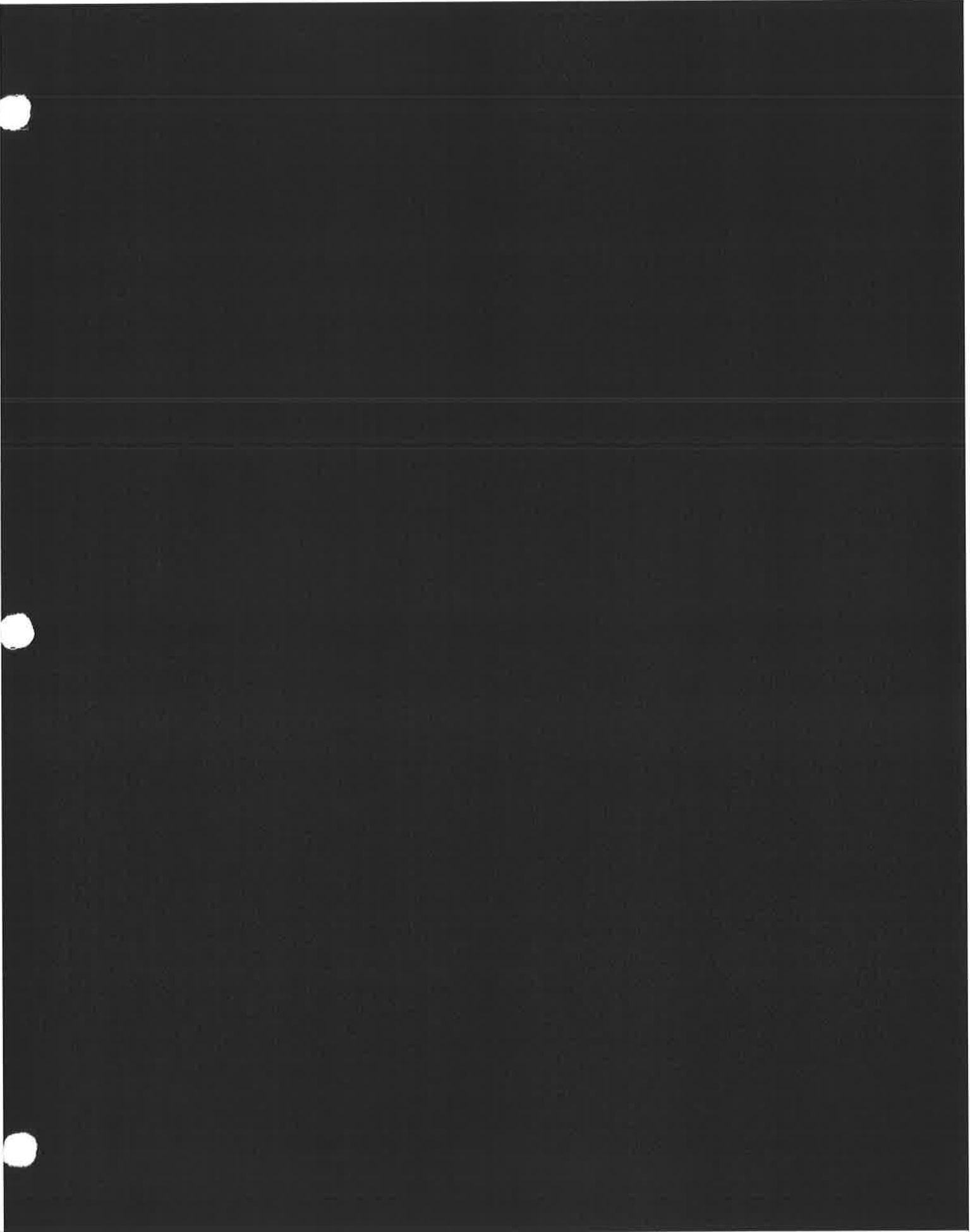
Andrew J. Eisenzimmer

AJE:jml













MEIER, KENNEDY & QUINN

Attorneys at Law

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THOMAS B. WIESER  
NANCY GOERING REILLY  
KEVIN P. MAAS

SUITE 430, MINNESOTA BUILDING  
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TELEPHONE NO: (612) 228-1911  
FACSIMILE NO: (612) 223-5483

July 6, 1989

Mr. Jeffrey R. Anderson  
Reinhardt & Anderson  
E-1400 First National Bank Building  
332 Minnesota Street  
St. Paul, MN 55101

Re: C.T., et al v. Church of St. Bernard, et al

Dear Mr. Anderson:

I received a copy of your letter of June 30, 1989 to Mr. Alsop, regarding service on the Church of St. Bernard. Mr. Alsop had previously spoken to me about this matter and I advised him that in accordance with our usual understanding, service on the parish was to be admitted at the time the matter was first sent to my attention. Although Mr. Alsop has no authority to acquiesce in that position, he accepted that fact given our previous understanding in that regard.

I have enclosed the acceptance of service in this matter. Should you require anything further, please contact me.

Thank you.

Best Regards,

MEIER, KENNEDY & QUINN

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:jml

cc: The Most Reverend John R. Roach, D.D.  
Reverend Michael J. O'Connell  
Reverend Kevin McDonough  
Mr. David D. Alsop

✓  
MOC

✓  
Dahlheimer file, or  
whenever this goes.

Michael, we are moving  
ahead with this.





MEIER, KENNEDY & QUINN,

CHARTERED  
Attorneys at Law

WILLIAM C. MEIER (1920-1981)  
ALOIS D. KENNEDY, JR.  
TIMOTHY P. QUINN  
ANDREW J. EISENZIMMER  
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May 23, 1990

Mr. Jeffrey R. Anderson  
Reinhardt & Anderson  
E-1400 First National Bank Building  
332 Minnesota Street  
St. Paul, MN 55101

Re: C.T., et al v. Archdiocese, et al

Dear Mr. Anderson:

We are in receipt of a statement for services rendered by Muriel O'Neill, LP, on behalf of [REDACTED]. Before my client advances payment for any expenses, as has been done in the past, we want to confirm that your client has agreed to reimburse the Archdiocese out of any verdict or settlement reached in this case. The fact that my client is paying for the treatment is not to be used in any way in this litigation.

Thank you.

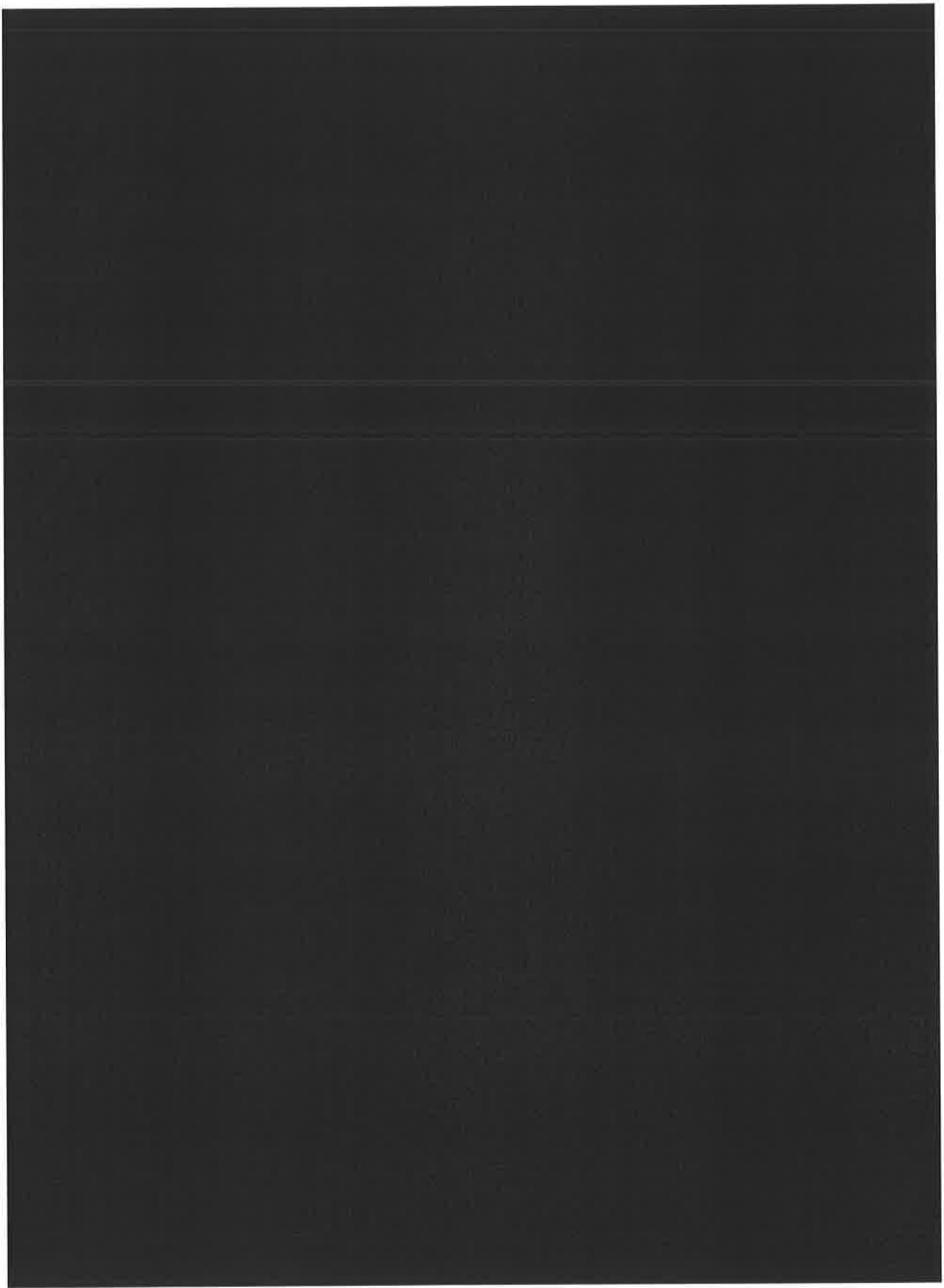
Best Regards,

MEIER, KENNEDY & QUINN

Andrew J. Eisenzimmer

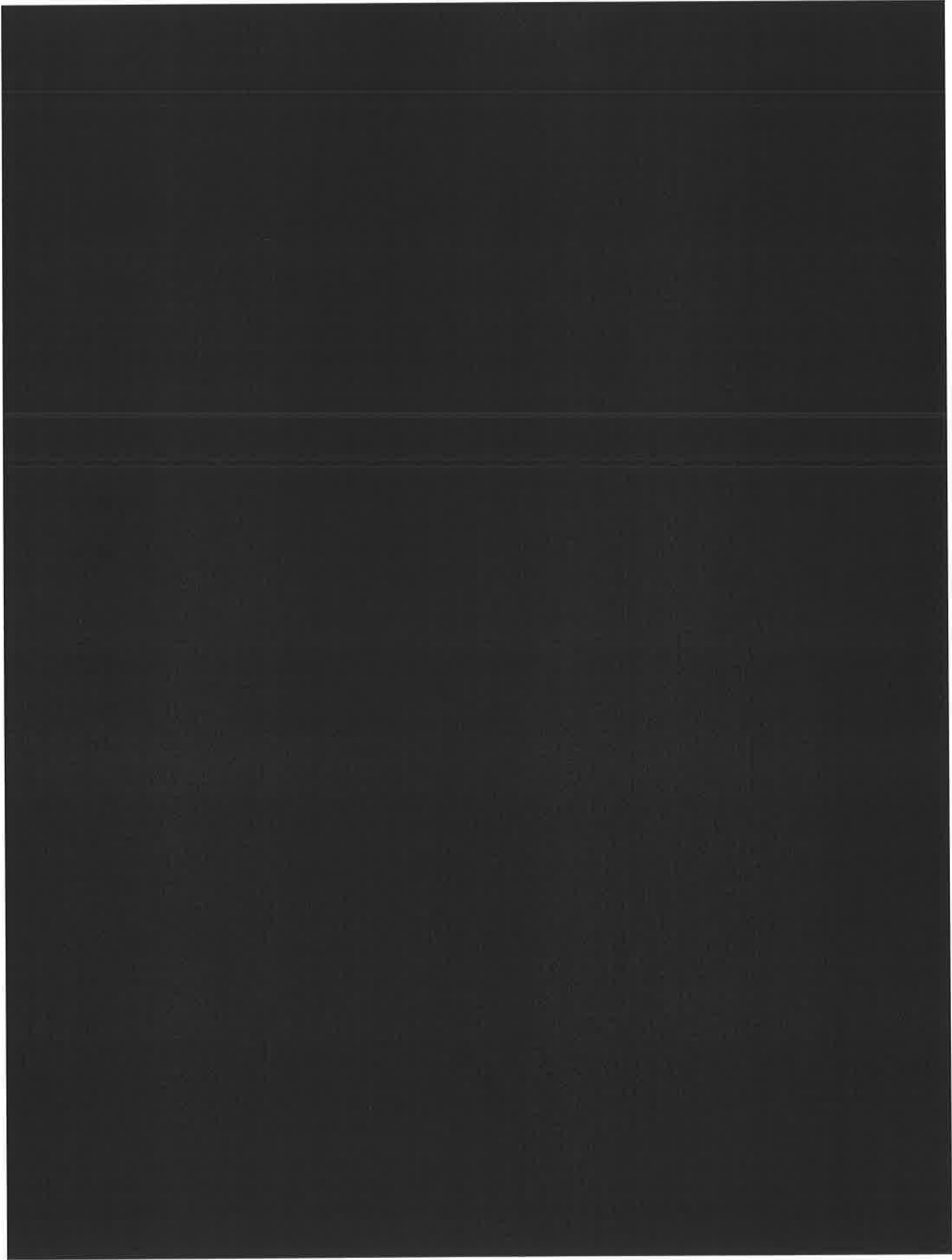
AJE:jml

cc: The Most Reverend John R. Roach, D.D.  
Reverend Michael J. O'Connell  
Reverend Kevin McDonough



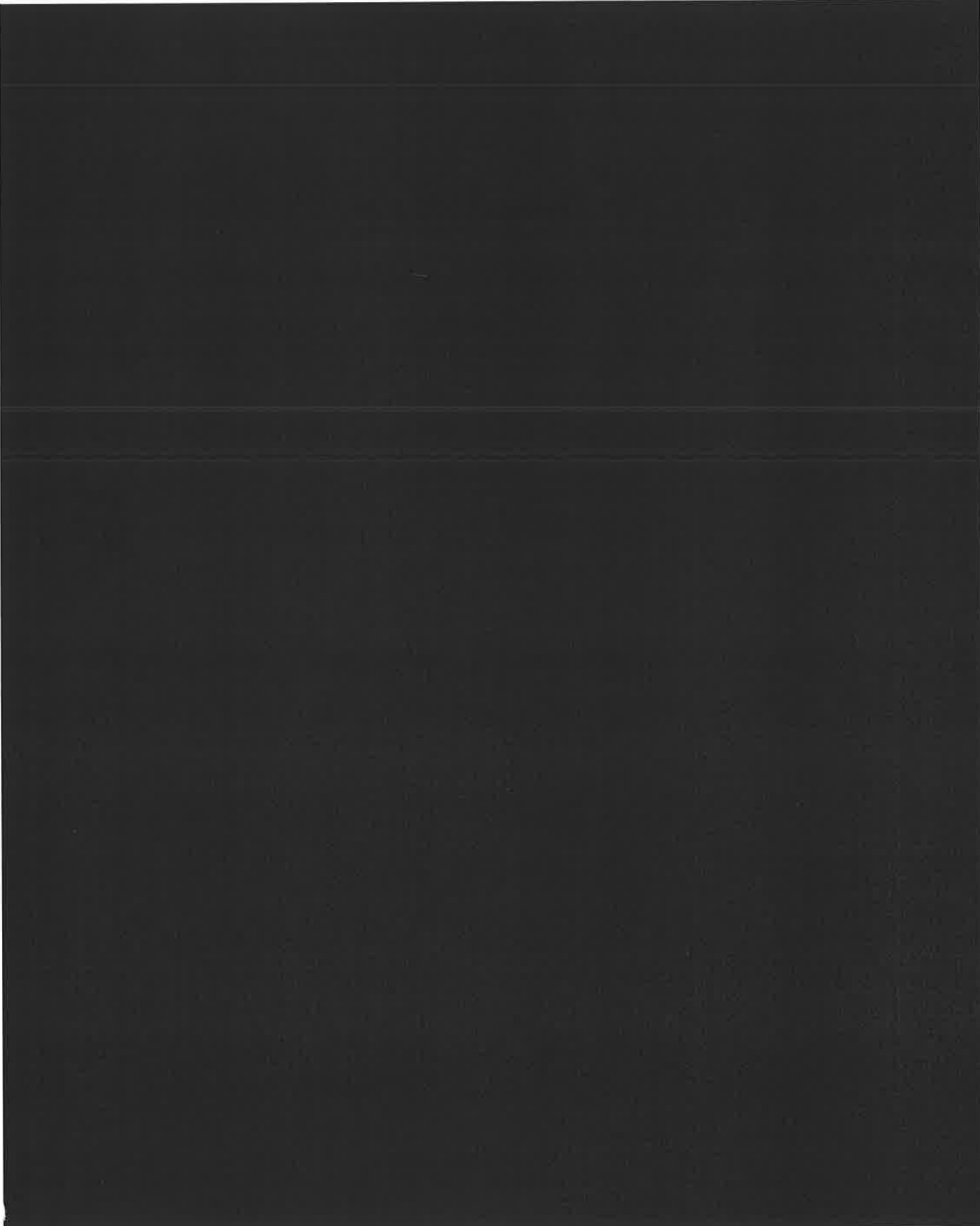
CORRESPONDENCE

ARCH-021183









**REINHARDT & ANDERSON**  
Attorneys at Law

JUN 05 1990

E-1400 First National Bank Building  
332 Minnesota Street, Saint Paul, Minnesota 55101  
Office: 612 227-9990

\*Also admitted in Wisconsin  
\*\*Also admitted in Washington, D.C.

Jeffrey R. Anderson\*  
Mark Reinhardt\*\*  
Susan Bedor  
William H. Crowder  
Mark A. Wendorf  
Joanne Jirik Mullen  
Sholly A. Blustin

June 1, 1990

John Hoffman  
Daniel A. Haws  
1400 Capital Centre  
St. Paul, Minnesota 55102

Mr. Kenneth A. Skrien  
Attorney at Law  
2600 Eagan Woods Drive  
Suite 450  
Eagan, Minnesota 55121

Mr. Andrew J. Eisenzimmer  
Attorney At Law  
Suite 430  
Minnesota Building  
St. Paul, Minnesota 55101-1183

David Alsop  
Attorney at Law  
P.O. Box 5297  
Minnetonka, MN 55343-0297

Robert T. Stich  
Attorney at Law  
250 - 2nd Avenue South, Suite 120  
Minneapolis, Minnesota 55401

RE: C.T., C.R., and C.M. v. Archdiocese of St. Paul and Minneapolis, Church  
of St. Bernard, Order of St. Benedictine of the Roman Catholic Church,  
a/k/a American Cassinese Federation and Father Cosmas Dahlheimer

Dear Counsel:

At this point, the depositions of the plaintiffs and Father Dahlheimer have been taken. It is my intention, before embarking on further discovery, to explore the possibility of resolving this case.

As set forth in the depositions, [REDACTED] has alleged that he was sexually abused by Father Dahlheimer when he was ten years old and that this abuse occurred in the sacristy of the church while [REDACTED] was an altar boy. Since that time, [REDACTED] has developed significant and longstanding psychological injuries. His injuries are serious and as documented in the therapy records include a diagnosed anti-social personality disorder, difficulties in relationships and employment,

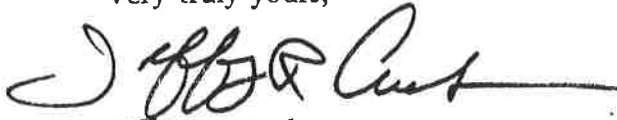
June 1, 1990

Page Two

significant and long standing chemical abuse, resulting in a criminal record, and suicide ideations and attempts. [REDACTED] psychological injuries are longstanding and, despite therapy, will continue. [REDACTED] will clearly require further future therapy.

In light of the severity of [REDACTED] psychological injuries and in view of all the circumstances in this case, we hereby demand settlement of this case in the amount of \$75,000.00. This demand is obviously a serious attempt to obtain a compromise resolution at this time. I would ask that you discuss this proposal with your clients and contact me in the near future.

Very truly yours,

A handwritten signature in black ink, appearing to read "Jeffrey R. Anderson". The signature is fluid and cursive, with a long horizontal stroke at the end.

Jeffrey R. Anderson

JRA:lrh

# REINHARDT & ANDERSON

Attorneys at Law

JUN 05 1990

1-1400 First National Bank Building  
332 Minnesota Street, Saint Paul, Minnesota 55101  
Office 612-227-9990

\* Also admitted in Wisconsin  
\*\* Also admitted in Washington, D.C.

Jeffrey R. Anderson\*  
Mark Reinhardt\*\*  
Susan Bedor  
William H. Crowder  
Mark A. Wendorf  
Joanne Jirik Mullen  
Sholly A. Blustin

June 1, 1990

John Hoffman  
Daniel A. Haws  
1400 Capital Centre  
St. Paul, Minnesota 55102

Mr. Kenneth A. Skrien  
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2600 Eagan Woods Drive  
Suite 450  
Eagan, Minnesota 55121

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David Alsop  
Attorney at Law  
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Minnetonka, MN 55343-0297

Robert T. Stich  
Attorney at Law  
250 - 2nd Avenue South, Suite 120  
Minneapolis, Minnesota 55401

RE: C.T., C.R., and C.M. v. Archdiocese of St. Paul and Minneapolis, Church of St. Bernard, Order of St. Benedictine of the Roman Catholic Church, a/k/a American Cassinese Federation and Father Cosmas Dahlheimer

Dear Counsel:

At this point, the depositions of the plaintiffs and Father Dahlheimer have been taken. It is my intention, before embarking on further discovery, to explore the possibility of resolving this case.

As set forth in the depositions, [REDACTED] has alleged that he was sexually abused by Father Dahlheimer when he was ten years old and that this abuse occurred in the sacristy of the church while [REDACTED] was an altar boy. Since that time, [REDACTED] has developed significant and longstanding psychological injuries. His injuries are serious and as documented in the therapy records include a diagnosed anti-social personality disorder, difficulties in relationships and employment,

ARCH-021121

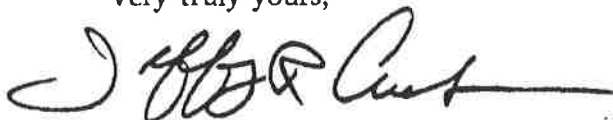
June 1, 1990

Page Two

significant and long standing chemical abuse, resulting in a criminal record, and suicide ideations and attempts. [REDACTED] psychological injuries are longstanding and, despite therapy, will continue. [REDACTED] will clearly require further future therapy.

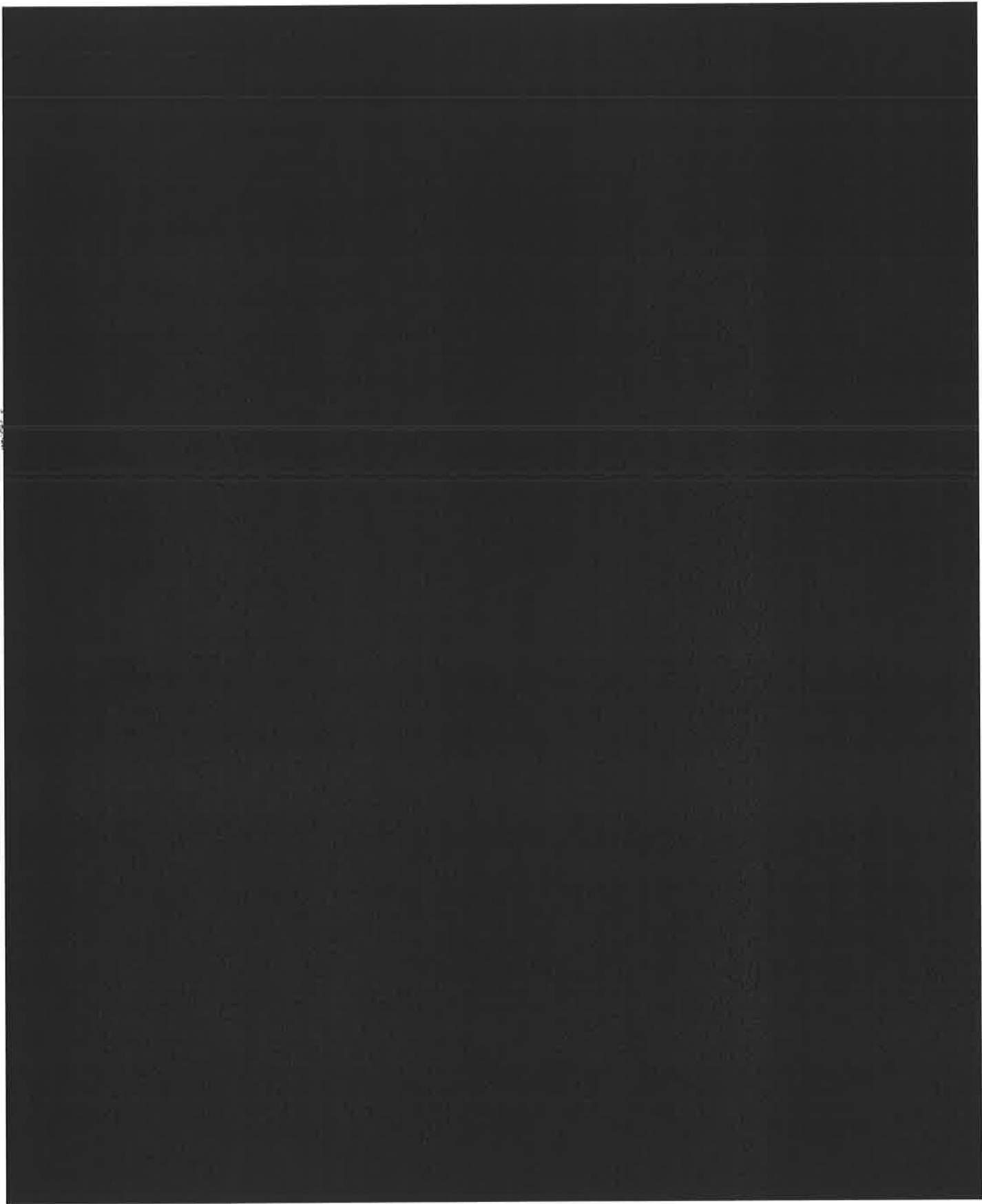
In light of the severity of [REDACTED] psychological injuries and in view of all the circumstances in this case, we hereby demand settlement of this case in the amount of \$75,000.00. This demand is obviously a serious attempt to obtain a compromise resolution at this time. I would ask that you discuss this proposal with your clients and contact me in the near future.

Very truly yours,

A handwritten signature in black ink, appearing to read "Jeffrey R. Anderson", with a long horizontal flourish extending to the right.

Jeffrey R. Anderson

JRA:lrb



STRICTLY CONFIDENTIAL

DATE: October 15, 1990  
MEMO TO: Fr. Kevin McDonough  
FROM: Fr. Michael J. O'Connell  
SUBJECT:

Would you alert Joan Bernet to the possibility of publicity?

Thank you.





STRICTLY CONFIDENTIAL

DATE:

October 15, 1960

MEMO TO:

Fr. Kevin McDonough

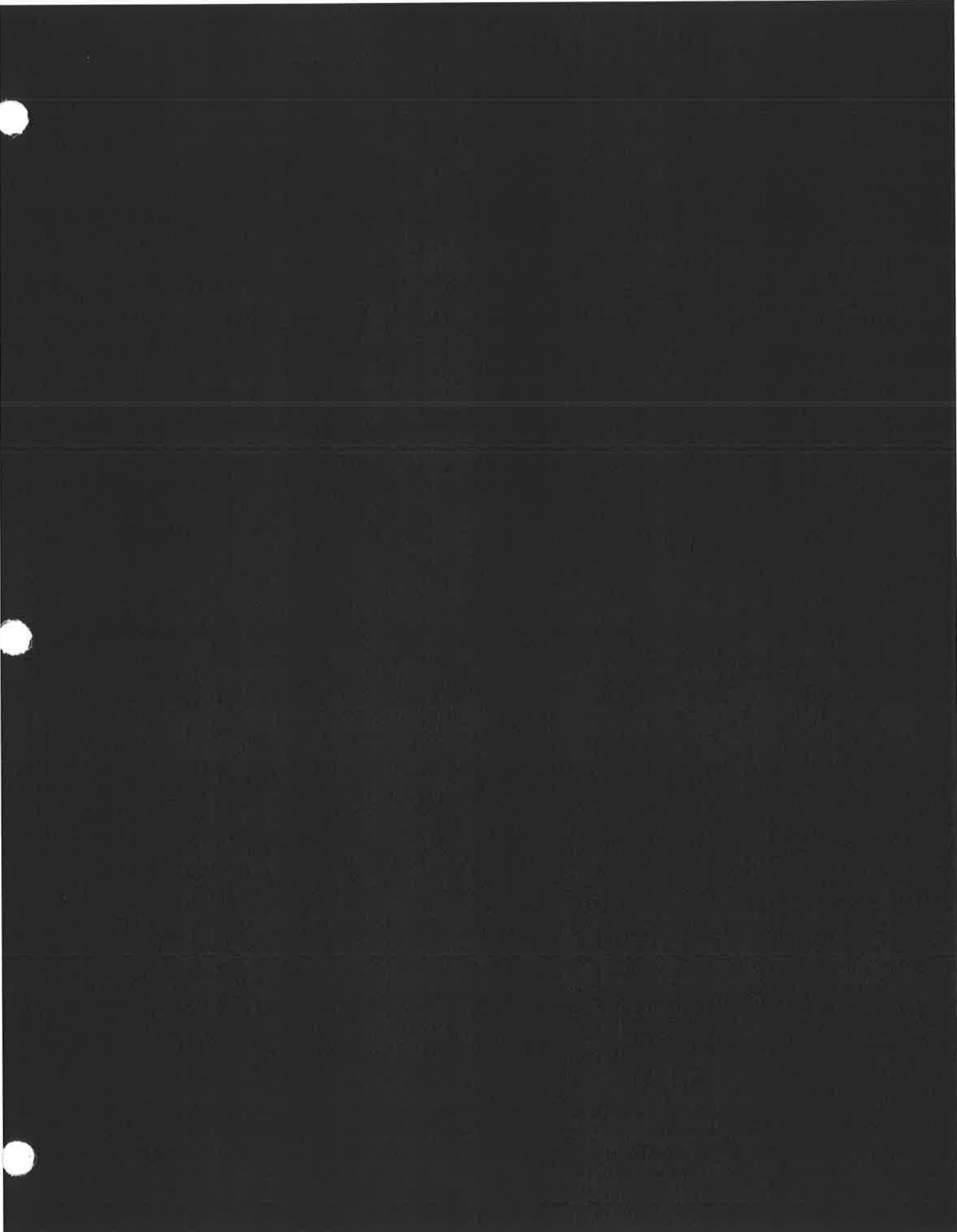
FROM:

Fr. Michael J. O'Connell

SUBJECT:

Would you alert Joan Bernet to the possibility of publicity?

Thank you.





DATE: October 30, 199  
MEMO TO: Joan Bernet  
FROM: Fr. Michael O'Connell  
SUBJECT:

Just alerting you to the rescheduled trial date!

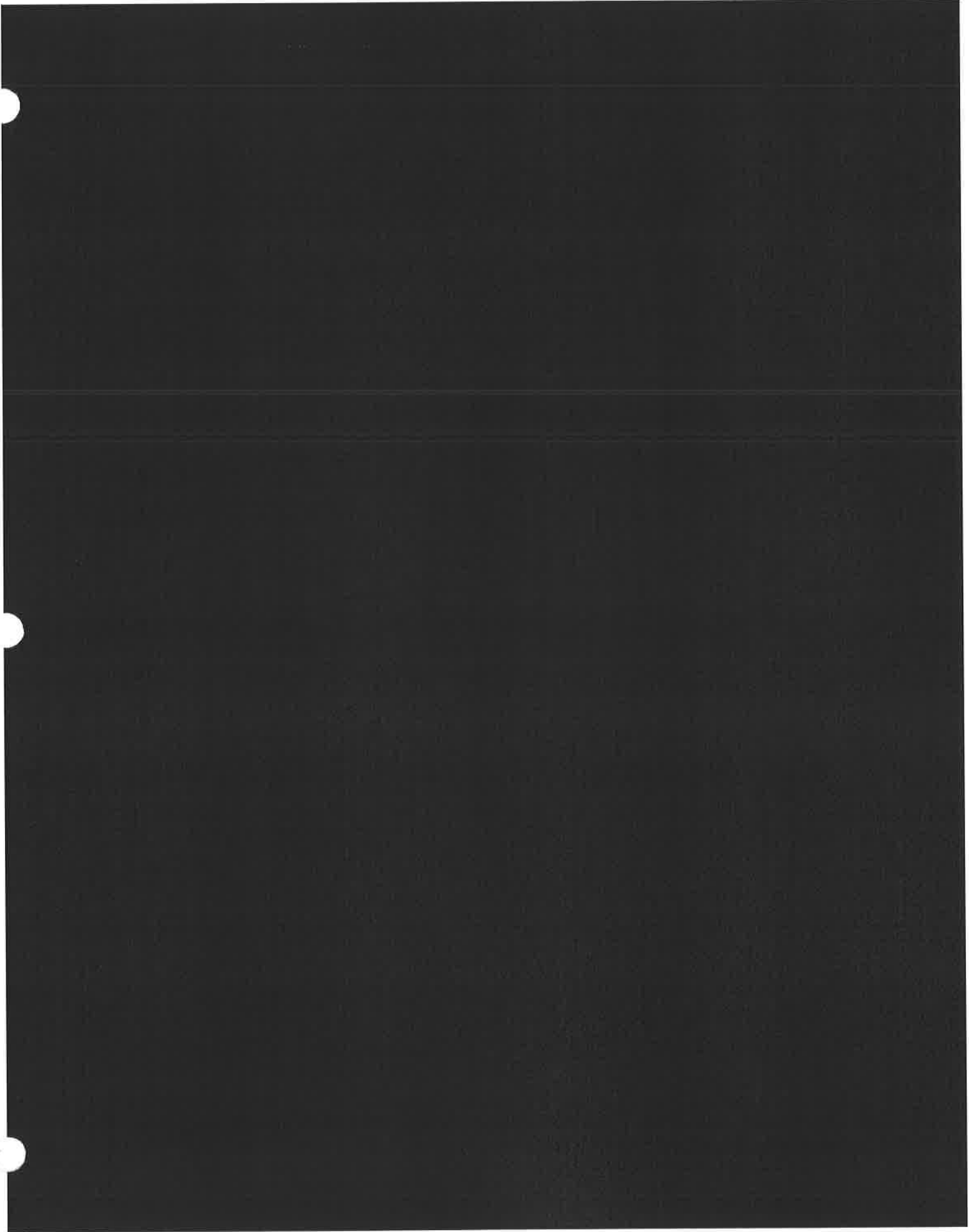
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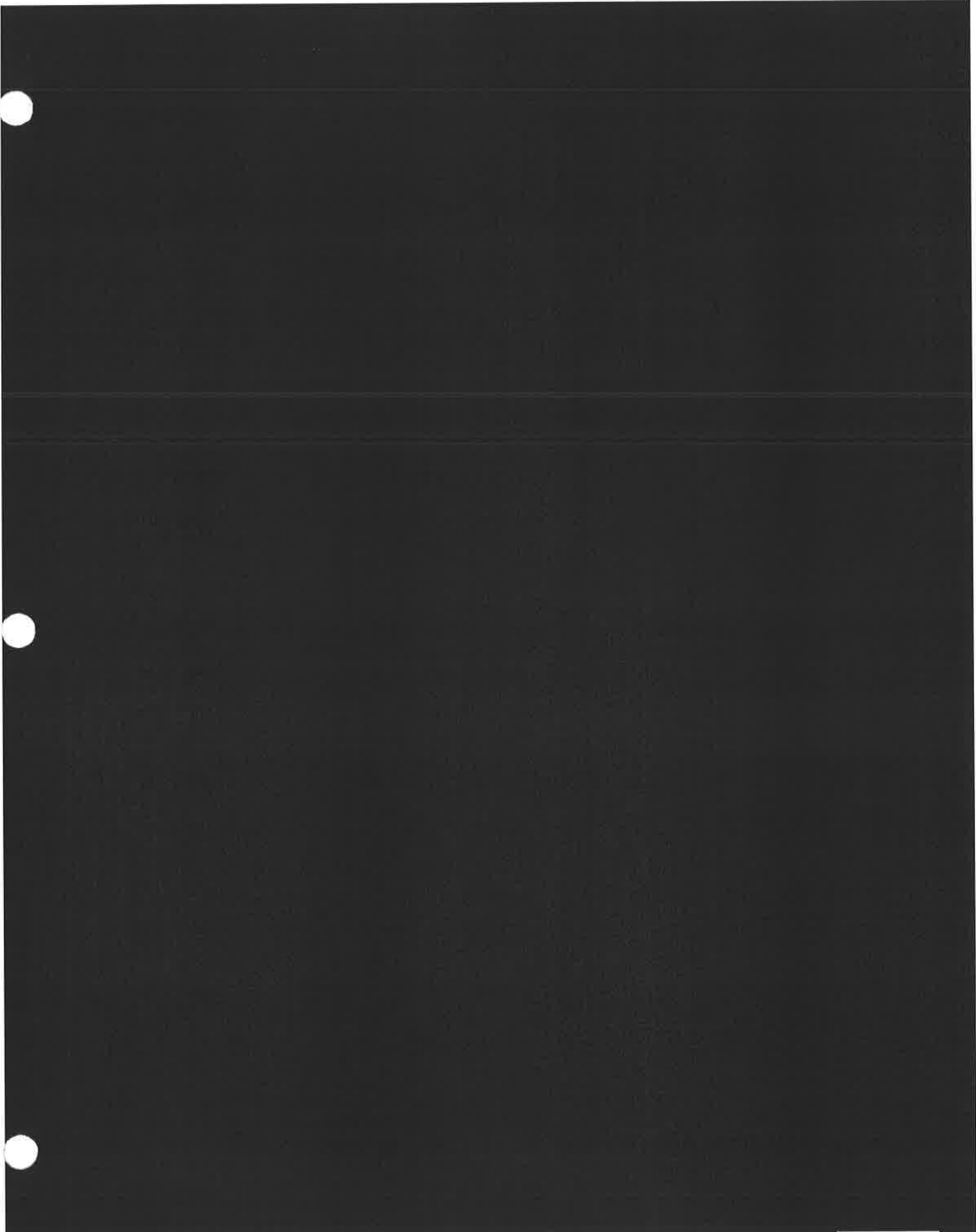


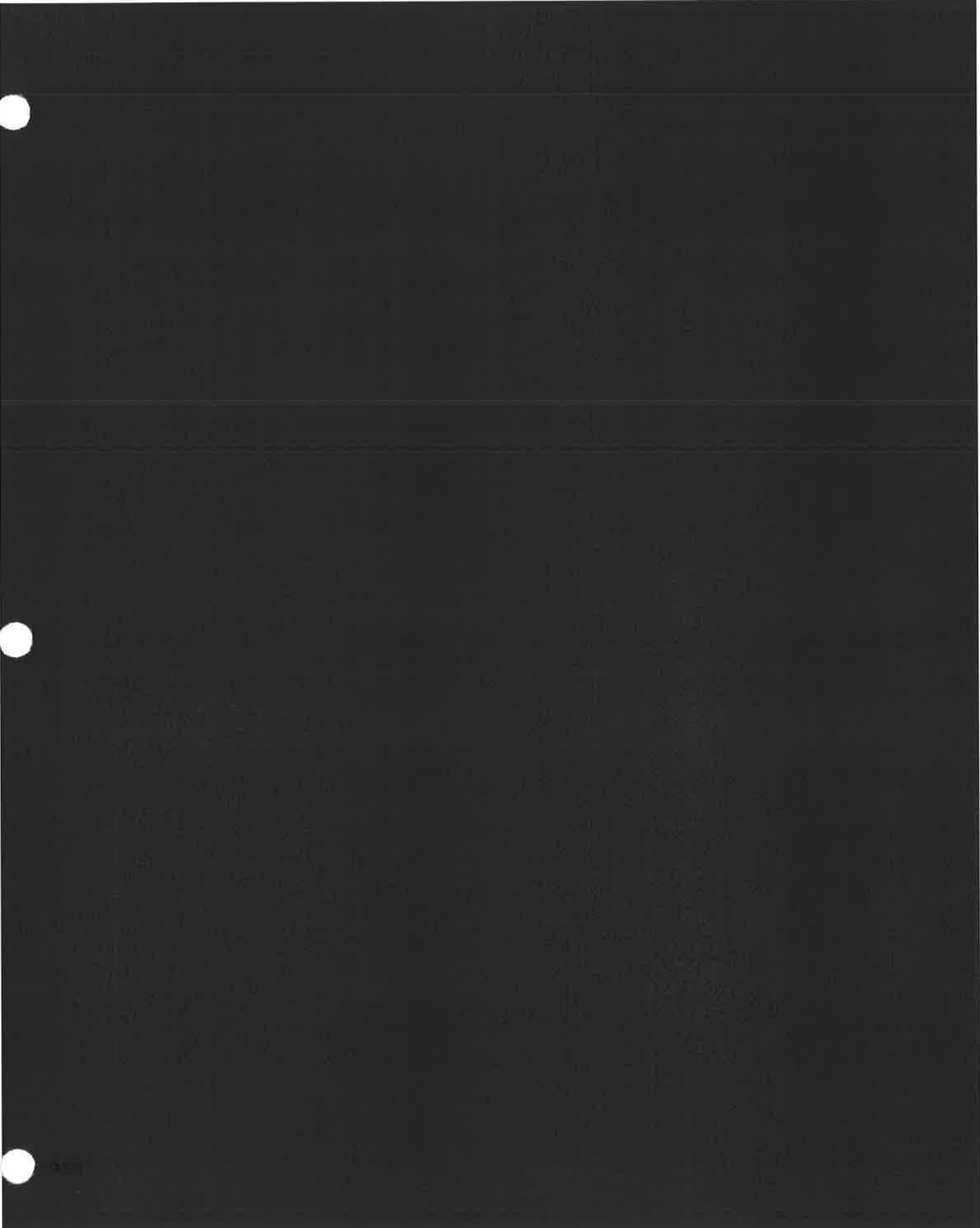












ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Ms. Joan Bernet

DATE: October 24, 1990

FROM: Father Kevin M. McDonough

RE: POSSIBLE PUBLICITY CONCERNING A SEX ABUSE LAWSUIT

Joan, there is another matter which may draw some attention at the same time as the [REDACTED] which is coming up over the next couple of weeks. We received notice over a year ago that a lawsuit would be entered against the Archdiocese, the Church of St. Bernard, and others, for alleged sexual abuse by Father Cosmas Dahlheimer, OSB. It is alleged that that sexual contact took place in the late 1970s. Father Dahlheimer is now an elderly man living in retirement.

[REDACTED]

At the same time, I want you to know that the case may draw some attention. I am not sure if it is to our advantage or disadvantage that this happened while the [REDACTED] is being tried. Also, the recent difficulties at St. Bernard's might add some curiosity to the case.

I do not think that any major response is necessitated. At the same time, I want you to be aware of what is going on.

MEMORANDUM

To: Archbishop Flynn  
From: Timothy Anderson  
Date: February 26, 1997  
Subject: Dahlheimer/Gillespie Lawsuit

Archbishop,

The lawsuit filed against Benedictine Fathers Dahlheimer and Gillespie has reached a key juncture at which we as an Archdiocese must consider whether it is in our best interest to notify the members of St. Bernard's, Saint Paul, and Saint Mary's, Stillwater about the matter. Normally common sense would dictate that we withhold the information from the public for at least two good reasons. First, the lawsuits may be settled outside of court and not become a matter of public record. And second, an early release of the information gives the media a longer period of time to sensationalize the story.

[REDACTED]

The Archdiocese has been portrayed in the past as an institution which attempts to conceal information regarding sexual abuse among clergy. In the current case, our decision to come forward early to explain the facts as we know them may help to end the erroneous belief that the Archdiocese only admits wrongdoing when drug before the court of public opinion. And second, previous efforts at early disclosure in affected parishes has been received very positively.

**Summary**

I recommend that the Archdiocese prepare a statement explaining the accusations which have been made against Dahlheimer and Gillespie. The statement could be prepared by Father McDonough and myself and be read at all Masses at St. Bernard's and St. Mary's.

Please advise. Thank you!

**ASSIGNMENTS**

Dahlheimer  
(Archives?)

08.A.1.5



**InterOffice Memo**

**To:** Archbishop's Council

**From:** Mert Lassonde

**Date:** March 5, 1997

**Subject:** Dahlheimer/Gillespie Lawsuit

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As requested by Abp. Flynn at Tuesday's Council meeting, I send you the attached proposal by Tim Anderson for your reflection and recommendation at the March 25 Council meeting.

7 March 1997

TO: Archbishop Flynn  
FROM: Father Kevin M. McDonough  
RE: Dahlheimer/Gillespie Suit

Archbishop, Mert circulated a memo after the recent Council meeting in regard to Tim Anderson's suggestion that we go back to the Abbot at Saint John's and try to convince him that some disclosure in regard to the above-named suits is called for. You asked that we offer our comments in that regard.

I believe that we cannot wait until court and press disclosure is imminent. My primary concern is in regard to Stillwater. Father Gillespie was very popular there, and was well thought of by young people, with whom he spent a lot of time. He also was close to some of the major donors who have been approached for the Archdiocesan endowment. There has not been a case of priest abuse in Stillwater, and I know that this will be sensitive there for that reason as well.

I think it is a pipe dream to hope that a legal settlement will be reached without any publicity whatsoever. Even an article on page 5B of one of the papers will cause a major stir. We have made it a habit to be proactively disclosive of problems when the timing is right from the Church point of view, and not just when threatened with media coverage. Difficult as communication would be in Saint Bernard's and in Stillwater, I would like to suggest that we will do better if we "get out in front" of this issue.

These two priests are, of course, the Abbey's men and the Abbot's responsibility. I agree that we ought to defer to his decision. I think we should at least ask him to reconsider that decision, however, since we are the ones who will have to deal with the pastoral fallout.

CERTIFICATE OF CANNONICAL  
POSSESSION

ARCH-021174

