



CC

Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

Gus Krumm, OFM
Sts. Simon and Jude Church
20444 Magnolia
Huntington Beach, CA 92646

March 16, 1993

Dear Gus:

Peace and all good!

It has come to my attention that you have presumed permission and traveled to Ireland for the last few weeks during this month of March. I would like to state a couple of things that come immediately to my mind. I am presuming not only that this trip was planned but that you have avoided consciously approaching the Provincial Minister or his Definitorium for permission.

The travel norms of this province were not adopted by the Provincial Minister nor by the Definitorium, but were approved by the highest authority in the Province, which is a Chapter. If friars themselves do not agree with the travel norms, that is one thing, but it seems to me that all of us are bound to follow them since they are adopted by all the brothers and the friars are bound to call each others attention to the fact that these norms should be followed. Your violation of these norms and your conscious decision not to approach the definitorium for permission is a violation of the General Constitutions, the Statutes, and the Particular Statutes of the Province of Santa Barbara. As such, I believe this is quite a serious matter and something which I will want to discuss with you.

Second, it is usual now for those requesting permission to discuss it with the members of their local community and certainly to receive the permission to ask to approach the definitorium and certainly to receive the feedback of the Pastor and Guardian in this matter. I do not know if you did this, but if you did not I would like to call this also to your attention.

I look forward to discussing this with you and I expect some accountability from you in the actions which you have taken.

Faternally,

OFM KRUM 1

0101



COPY

Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

March 16, 1993

Dear Gus: This is a more personal note in which I would like to indicate to you that I simply cannot understand why you would pursue travel to Ireland without asking permission from the present definitorium or the provincial. We seem to be fairly liberal on the matter. I do not understand why this was pursued on such a conscious manner. Certainly I want to continue to be very supportive of you in the difficulties surrounding the St. Anthony Seminary situation as I know that it makes everyone a little nervous. You have, always, my support in that area. I would hope that you could find some way to support me simply by responding well to the requirements which all the friars are asked to follow.

At any rate, I would hope that we can discuss this in a personal way when I see you. Please be assured of my continued prayers and support.

Fraternally,

OFM KRUM 1

0102



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

COPY

July 14, 1994

Gus Krumm, OFM
Sts. Simon & Jude Friary
20444 Magnolia St
Huntington Beach CA 92646

Dear Gus,

This is to inform you that your petition to travel to Greece with Jeff Macnab has been approved by the members of the Definitorium. Hopefully you will get enough participants so that the pilgrimage will take place.

Thanks for asking and be assured of our prayers for you.

Faternally,

[REDACTED]
Provincial Vicar
[REDACTED]

OFM KRUM 1
0103

FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

IV
E

TRAVEL FORM

To help the Provincial and the Definitorium with regard to travel requests, please fill out this form and return it to the Provincial Office, Attn: The Secretary of the Province. ***FR. Mel Jurisich, O.F.M.

NB The Guardian can give permission to travel within the United States (PS, 21). This form is for travel overseas.

1. Name Gus Krumm, O.F.M.

2. Destination Greece (In the Footsteps of St. Paul)

3. Dates: Departure May 10, 1995 Return May 31, 1995

4. Purpose of Travel:

- | | |
|--|---|
| <input type="checkbox"/> Jubilee Trip | <input type="checkbox"/> Visit to Family |
| <input type="checkbox"/> Continuing Education | <input checked="" type="checkbox"/> Lead a pilgrimage |
| <input type="checkbox"/> Central American Pilgrimage | <input type="checkbox"/> Member of a pilgrimage |
| <input type="checkbox"/> Vacation outside the US | <input type="checkbox"/> Other: |
| <input type="checkbox"/> Assisi Experience | |

5. Estimated Cost: \$2,000.00

6. Source(s) of funding: the pilgrimage touring company

7. Travel History:

a. When was the last time you travelled outside the US? Spring 1993

Where did you go? The British Isles

For what purpose? Vacation

b. Have you previously been to the place where you are asking to go?

No

c. What has been your international travel in the last five years?

List dates and places:

Spring 1990 --- The British Isles

Winter 1993 --- The British Isles

O.F.M. KRUM 1

(Rev. 2/89)

0104

1500 Church - Fourth Avenue

III A 1

Provincial Minister (Ad) 676-3773

FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

TRAVEL FORM

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Winter 1993 --- The British Isles

OFM KRUM 1

(Rev. 2/89)

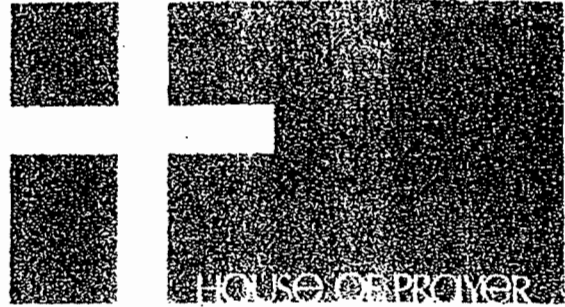
0105

III A 1

1500 Rhode Island Avenue

Provincial Minister (415) 676-3723

COPY



November 11, 1994

[REDACTED]
1500 34th Avenue
Oakland, CA 94601

Dear [REDACTED]

I suspect you receive more than your share of complaint letters. Just to tip the scales a bit in a more positive direction I want to tell you what a splendid job the friars at Sts. Simon and Jude did at the memorial service for Philip Wolfe. It could not have been more sensitively done. The power of Catholic liturgy was beautifully expressed. I spoke with most of the twenty-five or so concelebrants and they all expressed similar sentiments. You can be very proud of your confreres.

Bishop Driscoll told me of his regret at not being present. He had to go to Washington D.C. on Thursday for a meeting in advance of the NCCB meeting next week. Both he and Bishop McFarland told me they had sent their condolences to Phil's family. May he now rest in the peace of Christ.

Sincerely in Our Lord,

Gordon

Gordon Moreland, S.J.



COPY

Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

December 7, 1994

Gus Krumm, OFM
Sts. Simon & Jude Friary
20444 Magnolia St
Huntington Beach CA 92646

Dear Gus,

Peace and all good!

I hope you had a good and happy Thanksgiving. I'm sure it was accompanied with some ambiguous feelings, particularly following as it does upon the tragic events of Phil Wolfe's death and then your own great pastoral work with the family. I would like to write this letter simply to thank you for your sensitivity over these many years to Phil, to his needs, to your friendship. I know this was very costly for you at times, particularly during the difficult times of the sentencing in Santa Barbara. Because of this you have suffered for being a true and faithful friend the way you saw it. God certainly blesses you for this fidelity, Gus. And I know that your love was one of the most redemptive facts of his life.

Once again your pastoral sensitivity is showing through in an outstanding manner in the way in which you cared for the family, especially for Phil's mother and sister, Bonnie and how you were then able to negotiate a rather difficult terrain in terms of the funeral.

Enclosed, please find one reaction by a Jesuit, Gordon Moreland, to the fine job which you did for Phil and for his family. This too gives great glory to God and was a great consolation to Phil's mother, and, I think, a great example to the friars. Certainly your action was an example to me and I appreciate very much this teaching.

I'm glad the friars in the province were able to help in some way, at least by picking up the funeral expenses. I'm sorry that I was not able to attend. At the time I made a provincial decision and I think it was probably correct. At least it was the best I could do. But I also made this because I felt that the whole situation was in good hands, namely yours, and that you and Larry would handle this in the most appropriate way possible. Phil was a good man. That was something that needed to be recognized and said. He made a great impact on many people including students at St. Anthony's Seminary.

OFM KRUM I

0107


Gus Krumm, OFM
Page two
December 7, 1994


COPY

His service for the diocese of Orange, as much as I know, was very well received and evaluated in an outstanding way by many of the other priests. I'm sure that much of that came out. It needed to be said. I recognize the events of his death as very tragic. But your actions throughout it all have been a great light.

May your Advent be fruitful. Please remember me in your prayers and be assured of my prayers and support for you. Give my best to the other fellows in the house.

Fraternally,


Provincial Minister


enclosure: letter from Gordon Moreland, SJ



S.S. Simon and Jude Church Franciscan Friars

January 16, 1996

Dear [REDACTED]

I am writing to you to ask your help with a task I feel is of great importance and one I have struggled with for a long time. Last week [REDACTED] was here at Saints Simon and Jude School to lead a retreat for our 7th graders. As all reports would have it he was absolutely wonderful, as he always is. The next day at least six people came into my office or saw me on the parish grounds and commented on [REDACTED] health, one went as far as to ask: "Why is your community letting [REDACTED] kill himself?!!!" Well, I didn't have an answer but I knew if I really love [REDACTED] like I've told him I do, then I damn well better do something to help him get healthy. I spoke with [REDACTED] two years ago about his weight and he got so angry with me that he didn't speak with me for a couple of months, thus my reluctance to do anything this time, but my care for him has overcome my fears and I am going ahead with this endeavor.

The day [REDACTED] left Saints Simon and Jude, the 20th anniversary of Fr. Philip Colloty's death from obesity I came to find out, I called [REDACTED] and explained my concerns to him, he turned me over to Mike Doherty. Together they agreed something needs to be done and that the best method is to gather a group of [REDACTED] friends to meet with him and discuss our concerns. Well, I was not overjoyed with this plan, to say the least. I was hoping [REDACTED] would take care of everything, but to my dismay he said that is not the best method. Therefore I am writing you.

Here's my plan. First, that all this be kept in confidence-not telling [REDACTED] or anyone else, **THIS IS CRUCIAL!!!** Second, that we, [REDACTED] friends who I list below, will meet on Monday afternoon of the convocation at San Juan Bautista, on January 22nd. The purpose would be to toss some ideas around, share some concerns and discuss how we want to approach [REDACTED]. Third, that we, [REDACTED] friends who I list below, would meet with [REDACTED] some time during the convocation, tell him of our concerns, and offer some solutions. My thought is to encourage him to enter a "live in program" at an eating disorder clinic. [REDACTED] told me there is no problem with paying for this and he would support this 100%, but that he prefers that this come from [REDACTED]. I am presuming [REDACTED] would be replaced in his present assignment and that if he didn't wish to return there that this would be just fine, the main concern is for [REDACTED] and his well being, and I very much picked up from [REDACTED] that this is the case. SOOOOOOOOOOO I have taken the ball and I am running with it. I just very much feel if we do not do something about helping [REDACTED] get help now that he will drop dead of

a heart attack and I will feel like shit for not having done something, on top of us losing a wonderful brother.

I pray that as one of [REDACTED] friends you will take part in this very difficult task with me. I know it is not a easy request and it is quite scary, at least that is how I feel, but maybe coming together as a team and acting out of love we can bring about positive results.

I have done some research and I have a couple of "live in" (I think this is crucial, that the program be a "live in" program) clinics in mind, but if you would bring any names and information on eating disorder clinics, that would be wonderful.

These are the names of [REDACTED] friends I have compiled as a result of my own knowledge and from speaking with Mike Doherty and [REDACTED] Anthony Garibaldi, John Gutierrez, David Johnson, Mel Jurisich, Giles Valcovich, and myself. If you think of someone else please DO NOT contact them but let me know.

Thank you for your consideration in this matter, I know you will take it very seriously and will pray over it. I look forward to seeing you at the convocation next week and hearing your response and input.

Peace,



Gus R. Krumm, O.F.M.



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

April 15, 1997

Gus Krumm, OFM
Sts. Simon & Jude Friary
20444 Magnolia St.
Huntington Beach, CA 92646

Dear Gus,

As you probably saw in the last Definitorium report, an *ad hoc* committee is being formed to explore the whole area of vocations. This is an issue of great importance and we see this as an opportunity to look afresh at different models.

The Definitorium has named you to be a part of this project because of your interest and experience. I hope you are open to participating with other committee members in the task given us.

The task is to take a look at the areas of: recruitment, province involvement in the pastoral care of vocations, and the "nuts and bolts" of process. We wish to move beyond evaluation of the past to forming a plan for the future that can be brought to the Provincial and his Definitorium.

To begin our work, I invite you to an initial meeting on August 25, 1997, at St. Elizabeth's in Oakland. I am writing you now so you can place this day on your calendar. I will send to you an agenda the first week of August. At this time, it looks like the August 25th meeting will be from 10:00am to 4:00pm.

I hope we can all work together in a positive and creative way for the good of our Province.

Many thanks for your generous spirit.

All peace and good,

Stephen Barnufsky, OFM
Provincial Vicar

SB/mr

OFM KRUM 1
0111



Province of St. Barbara

FRANCISCAN FRIARS

1600 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

**STATEMENT OF THE RELIGIOUS SUPERIOR
concerning a Member of the Order of Friars Minor
Province of St. Barbara
being presented for ministry in the
THE ARCHDIOCESE OF PORTLAND**


This is to state that **FATHER GUS KRUMM, OFM**, is a religious in good standing in the Province of St. Barbara of the Order of Friars Minor.

To the best of my knowledge in the external forum, I am of the opinion that Fr. Krumm is of good character and reputation. I believe that he is qualified to perform his ministerial duties in an effective and suitable manner.

More specifically, I am unaware of anything in his background which would render him unsuitable to work with minor children.

Further, I have no knowledge that Fr. Krumm has a current, untreated alcohol or substance abuse problem.

Therefore, I present Fr. Krumm for faculties/appointment as Pastor of Ascension Church, Portland, in the Archdiocese of Portland, effective September 1, 1998.


Minister Provincial

August 3, 1998





Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

July 20, 1998

To Gus Krumm, OFM

From [REDACTED]
Provincial Minister

After prayer and consultation, and considering the many needs of the people to whom we minister, I am formally requesting that you move from Sts Simon and Jude Friary to Ascension Friary in Portland to become pastor of Ascension Parish, effective September 1, 1998.

As a sign of your acceptance, please sign below and return to the Provincial Office.

Fraternally,

[REDACTED]
Provincial Minister

date Jul 20, 1998

To the Provincial Minister:

In accordance with the promises I have made to the Lord and to our Brotherhood, I accept the above transfer.

Gus R. Krumm, OFM
(signature of friar)

July 22, 1998
(date)

Fr. Gus R. Krumm, O.F.M.
Saints Simon and Jude Catholic Church
20444 Magnolia Street
Huntington Beach, CA 92646
(714) 962-3335

OFM KRUM 1
0113



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

COPY

June 17, 1998

Most Reverend John G. Vlazny, D.D.
Archdiocese of Portland
2838 E. Burnside St.
Portland, OR 97214-1895

Most Reverend and Dear Archbishop,

May the Lord give you peace. We have just finished our annual retreat and I am getting back to you regarding my visit.

Enclosed please find the documents you requested. During the retreat, I had some free time to speak with Fr. Gus Krumm from our parish in Huntington Beach, California. I explained to him the process. He is certainly open to do whatever you wish. Should you wish to interview him, I certainly will give him a plane ticket and send him up there so that he can speak with Fr. Lienert and with yourself. Certainly, Bishop, know that I appreciate your consideration in this matter. Should you have any questions, or should you wish us to make a legal statement stating that we would be responsible financially should anything ever happen, we would be more than glad to do this. Bishop, I realize these things are quite difficult and I am sure you know that I am open to whatever decision you wish to make. Be assured of my prayers for you and for the members of the Archdiocese.

Respectfully,

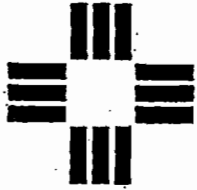
[Redacted Signature]

Provincial Minister

cc: Rev. Charles Lienert, Vicar for Clergy (w/enc.)

Enclosures
FMCG/mr

OFM KRUM 1
0114



ARCHDIOCESE
OF PORTLAND
IN OREGON

Office of the Archbishop

August 5, 1998

The Reverend Gus Krumm, OFM
Ascension Parish
7507 S.E. Yamhill
Portland, OR 97215

Dear Father Krumm:

Your Superior has nominated you for appointment as pastor of Ascension Parish, Portland, Oregon. I am pleased, therefore, to notify you that I am appointing you pastor of Ascension Parish. This appointment is effective September 1, 1998.

By this appointment you assume the duties and responsibilities and enjoy the rights and the privileges accorded to pastors, in accordance with the prescriptions of the Code of Canon Law (Cf. Canons 519, 521, 522, 527-537), official letters and approved custom. The special faculties for pastors in the Archdiocese of Portland are enclosed.

I have asked Father Stephen Bossi, CSP, to represent me in receiving your Profession of Faith and Oath of Office, and to preside over the ceremony of your installation, which should take place within a month from the date of your appointment as pastor, if at all possible.

To facilitate the substitution of your signature for that of the outgoing pastor, I am enclosing a letter certifying to the bank that you are the duly authorized, newly appointed pastor.

I am enclosing also at this time a Personal Profile form which I ask you to fill out and return to the Clergy Personnel Office. This form will give the information needed to complete your file.

As you are no doubt already aware, Canon 543 requires that all pastors offer the Missa pro populo on Sundays and Holy Days of Obligation.

**OFM KRUM 1
0115**

2838 E. Burnside Street, Portland, Oregon 97214-1895 503/234-5334

Reverend Gus Krumm, OFM
August 5, 1998
Page 2

Welcoming you into the Archdiocese, and praying upon you every blessing and an abundance of God's grace for success in your new assignment, I am

Sincerely yours in Christ,

Most Reverend John G. Vlazny
Archbishop of Portland

Enclosures

cc: 



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

COPY

July 20, 1998

Fr. Gus Krumm, OFM
Ss. Simon and Jude Friary
20444 Magnolia St.
Huntington Beach, CA 92646

Dear Gus,

This is to officially inform you by letter that, at the most recent meeting of the Definitorium, it was decided that you would go to the Ascension Parish in Portland where you would be pastor. I'm sure we will have a chance to discuss this matter further when we talk with the archbishop on the 29th of this month.

Congratulations, Gus. I hope this is a good assignment for you. Please be assured of my prayers.

Fraternally,

Provincial Minister

OFM KRUM 1
0117



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

July 20, 1998

To *Gus Krumm, OFM*

From [REDACTED]
Provincial Minister

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As a sign of your acceptance, please sign below and return to the Provincial Office.

Fraternally,

date *Sept. 20, 1998*

To the Provincial Minister:

In accordance with the promises I have made to the Lord and to our Brotherhood, I accept the above transfer.

(signature of friar)

(date)

OFM KRUM 1

0118

LOCAL AND PROVINCE INFORMATION

NAME (type or print) Gus R. Krumm, O.F.M.

SOCIAL SECURITY NUMBER 567-88-6139 DRIVER'S LICENSE E-0210118

DOCTOR'S NAME Medina TELEPHONE (805) 965-1095

Address of person to be notified in case of accident, illness or death:

NAME Bob & Mary Krumm RELATIONSHIP Parents

STREET 4182 Madoc Rd. CITY Santa Barbara STATE CA. ZIP 93110

TELEPHONE (805) 967-4278 (Use other side for additional persons if you wish.)

N.B. This card is to be filled out and kept on hand in the local friary.
The copy in the Provincial Office should be updated when needed.

DATE FILLED OUT 12/1/86

OFM KRUUM 1
0119



COPY

Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

September 14, 1998

Fr. Gus Krumm, OFM
Ascension Friary
404 S E 68th Ave.
Portland, OR 97215

Dear Gus,

May the Lord give you peace. This is the first letter I write to you in your new assignment as pastor of the parish. I heard that your installation was very nice, and that friars from other places attended. What a wonderful Province we have!

I tried to call you last week and just affirm you as you begin this new process of being a pastor, but you weren't around. Gus, take your time, enjoy the people. Know that we are very proud of you and that we affirm you in your new responsibilities. You have a fine community around you. The friars are very caring and open. If we can be of any help at the Provincial Office, please don't hesitate to drop us a line.

Fraternally,



Provincial Minister



Bates Numbers 121-126 were removed by the Plaintiffs at the request of the Franciscans.



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

MEMORANDUM

TO: *[Signature]*
FROM: Mel Jurisich, OFM
Secretary of the Province
RE: Updating Living Wills and Durable Power of Attorney for Health Care
DATE: Winter 1997

I am sending you new forms for the Living Will and Durable Power of Attorney for Health Care. It is necessary that we update these forms at this time for the following reasons:

- each of the states where we minister has changed the forms since we first promulgated them in 1991;
- the majority of the friars listed [REDACTED] as their primary agent on the Durable Power of Attorney. [REDACTED] is no longer Provincial Minister and does not especially want this responsibility for so many friars. If a friar wants the Provincial Minister to be his Durable Power, then a new document needs to be executed;
- it is a good practice to review and update your healthcare wishes.

I have put the Province's policy regarding the Living Will and Durable Power of Attorney on the reverse side of this page. It might be good to review the policy at this time. To refresh your memory: the Living Will delineates your wishes regarding healthcare for yourself when you can no longer make the decisions for yourself; the Durable Power gives someone (your agent) the authority to make the decisions for you; the real legal document is the Durable Power; the Living Will is an assistance to your agent.

As you fill out these new forms, three items of caution:

1. You must designate a specific person as agent. You cannot designate an office such as Provincial Minister or The Guardian. You must put in a name (if you want it to be the Provincial Minister, then you must put [REDACTED])
2. The only state that requires a notary is Washington; the other states require two witnesses.
3. Read the documents carefully before you execute them.

Thank you.

OFM KRUM 1

0127

**POLICY ON LIVING &
DURABLE POWER OF ATTORNEY FOR HEALTH CARE
FOR
THE ST. BARBARA PROVINCE**

Preamble

Christians believe that in death life is transformed by the power of Christ's death and resurrection into eternal life. Because of this belief it is not always necessary to use every possible means to resist death. In the light of this basic Christian belief, the Friars of the St. Barbara Province believe that their Brothers who are dying should be given whatever support they desire to alleviate pain and to prepare for death, but they have no obligation to endure medical intervention that unduly prolongs their dying without offering reasonable benefits.

The Friars also believe that each individual friar has the right and the primary responsibility to make known his legitimate wishes regarding his health care, especially when he is terminally ill. In order to assist the Friars in carrying out this right and responsibility, the Province of St. Barbara has prepared two formal documents: a Living Will (sometimes called "A Directive to Physicians") and the Durable Power of Attorney for Health Care. The Living Will enunciates what the friar desires regarding "extraordinary means" should he be terminally ill. The Durable Power of Attorney is a document which states who will speak for the friar when he is in a situation when he cannot speak for himself.

Guidelines for executing the Living Will and the Durable Power of Attorney

1. All solemnly professed friars of the St. Barbara Province are urged to sign a Living Will and a Durable Power of Attorney while still competent. This is to ensure that their rights and the rights of the St. Barbara Province are protected and exercised to the fullest extent. Although these documents are important, the Province is aware that signing such documents is a significant undertaking and must be a free decision on the part of the friar.
2. The Provincial Office shall provide the necessary forms to all solemnly professed friars. **These forms must be properly signed and notarized where applicable.** The original shall be returned to the Provincial Office; copies will be retained by the individual friar, the local guardian, and the person(s) appointed as agent. **Please note that there are different forms for each state in which the friars of the Province minister.**
3. These forms will be renewed and updated: a) whenever a friar wishes to make any change or b) when a friar is transferred into a different state. It is the responsibility of the Guardian to see that every new friar assigned to a community has an updated Living Will and Durable Power of Attorney.
4. With respect to the Durable Power of Attorney:
 - a. the Constitutions of the Order exhort the friars to serve their brothers who are weak, sick, or elderly, just as "they would wish to be served themselves" (GC, 44) ; therefore, it is strongly urged that the individual friar executing a DPA select a friar from the Province to serve as his agent, possibly one's local guardian or another friar whom the person trusts. However, each friar is free to choose whomever he wishes to serve as his agent.
 - b. the form stipulates for a successor agent to be named in case the primary agent cannot serve.
 - c. the friar must consult with his proposed agents to see if they wish to serve in this capacity (an agent does not have to accept the responsibility just because he is named by a friar) as well as review any particular stipulations the friar might want listed on the DPA.

Helpful Suggestions

1. It is the responsibility of the individual friar to inform family and all interested friends that he has executed these documents.
 2. The friar's doctor should be given copies for the medical file and the friar should discuss these with his doctor to make sure the doctor understands and will carry out the directives.
 3. It is a good idea to look over the documents once a year. Redate them and initial the new date to make it clear that the wishes are unchanged.
 4. Fraternal support will be given to those friars who have been designated as agents for other friars.
- (7-23-91)

Bates Numbers 129-133 were removed by the Plaintiffs at the request of the Franciscans.

Part C: Declaration of Witnesses

We declare that the person signing this advance directive:

- (a) Is personally known to us or has provided proof of identity;
- (b) Signed or acknowledged that person's signature on this advance directive in our presence;
- (c) Appears to be of sound mind and not under duress, fraud or undue influence;
- (d) Has not appointed either of us as health care representative or alternative representative; and
- (e) Is not a patient for whom either of us is attending physician.

Witnessed By:

Lynne Marino 5/3/01
Signature of Witness/Date
C. Thom Guehl 5/31/01
Signature of Witness/Date

LYNNE MARINO
Printed Name of Witness
C. Thom Guehl
Printed Name of Witness

NOTE: One witness must not be a relative (by blood, marriage, or adoption) of the person signing this advance directive. That witness must also not be entitled to any portion of the person's estate upon death. That witness must also not own, operate or be employed at a health care facility where the person is a patient or resident.

Part D: Acceptance by Health Care Representative

I accept this appointment and agree to serve as health care representative. I understand I must act consistently with the desires of the person I represent, as expressed in this advance directive or otherwise made known to me. If I do not know the desires of the person I represent, I have a duty to act in what I believe in good faith to be that person's best interest. I understand that this document allows me to decide about that person's health care only while that person cannot do so. I understand that the person who appointed me may revoke this appointment. If I learn that this document has been suspended or revoked, I will inform the person's current health provider if known to me.

Mel Turlich
Signature of Health Care Representative
Mel Turlich
Printed Name

Jeff Macnab
Signature of Alternate Health
Care Representative
Jeff Macnab
Printed Name

PERSONAL DATA AND EXPERIENCE SURVEY

INSTRUCTIONS: Print or type one character in each box. Leave line blank if information is unknown. Use no punctuation. Use spaces between words for clarity. Use extra pages, if required, for Sections H and I. Refer to glossary and codelist in appendix.

NOTE: Information on page 1 of this form is for publication in the Schematismus Totius Ordinis. That on pages 2 and 3 is for internal office use by the Order.

SECTION A -- NAMES

01. Family name: KIRIVIMIMI
(Surname/Last name)
02. Religious name:
(From novitiate)
03. Baptismal name: GUSTITIAKIE
(Given legal name)
04. Any other name: RIRIRIRITI
(Omit if none)
05. Mother's name: MIARIRI LIEWEIS
(Given & maiden name)
06. Father's name: RIRIRIRITI
(Given name)

SECTION B -- BIRTH

07. Country of birth: UISA
08. City/place of birth: RIRIRIKILYNI MEW YIRIKI
09. Diocese of birth: RIRIRIKILYNI
10. Date of birth: 11/11/53
(Use digits 0-9) day mon yr
11. Country of citizenship: UISA
12. Country where living now: UISA

SECTION C -- ORDER MEMBERSHIP

13. Reception to novitiate: 11/17/76
(Use digits 0-9) day mon yr
14. First profession date: 10/19/77
(Use digits 0-9) day mon yr
15. Solemn profession date: 11/12/81
(Use digits 0-9) day mon yr
16. Entity of reception: P1813
(Use Province/Vice-province codelist)
17. Entity of membership: P1813
(Use Province/Vice-province codelist)
18. Entity where living now: P1813
(Use Prov/Vice-pr/Genl House codelist)

SECTION D -- ORDINATION DATES

19. Permanent Deaconate:
(Use digits 0-9) day mon yr
20. Priesthood ordination: 11/19/82
(Use digits 0-9) day mon yr
21. Episcopal ordination:
(Use digits 0-9) day mon yr

SECTION - POSITION / WORK EXPERIENCES

'a' grid use: Cook/Guardian/Definitior/Teacher/Gardener/Provincial/Tailor/Guide/
 Pastor/Porter/Infirmarian/Secretary/Professor/Writer/Missionary/
 Vicar Provincial/Custos/Visitor General/Librarian/Sacristan/Etc.
 'b' grid use: If Position/Work title in 'a' grid is unclear, use 'b' grid to
 describe it.

22a. Position/Work: TEACHER (Identify Position/Work name)

b.

23a. Position/Work: YOUTH GROUP DIRECTOR (Identify Position/Work name)

b.

24a. Position/Work: PARISH ADMINISTRATOR (Identify Position/Work name)

b.

25a. Position/Work: ASSOCIATE PASTOR (Identify Position/Work name)

b.

26a. Position/Work:

 (Identify Position/Work name)

b.

SECTION F -- LANGUAGE FACILITY

27. ENGLISH (List 1st language)

(Facility scale: 0 = low, 5 = med, 9 = high)
 Speaking Listening Reading Writing

28a. SPANISH (List 2nd language)

28b. 5 28c. 6 28d. 10 28e. 10
 (Rate facility in 2nd language)

29a.

 (List 3rd language)

29b.

 29c.

 29d.

 29e.

 (Rate facility in 3rd language)

30a.

 (List 4th language)

30b.

 30c.

 30d.

 29e.

 (Rate facility in 4th language)

31a.

 (List 5th language)

31b.

 31c.

 31d.

 29e.

 (Rate facility in 5th language)

32a.

 (List 6th language)

32b.

 32c.

 32d.

 29e.

 (Rate facility in 6th language)

SECTION G -- ACADEMIC DEGREES

33a. BACHELOR OF ARTS PSYCHO GY
 Degree name
 b. BA PSYCH c. _____ d. 6 6 7 6
 Deg Abbrv Degree Honors Date: day mon yr
 e. _____
 Degree Speciality
 f. _____
 Granting Institution
 g. _____
 Explanatory Remarks

34a. MASTERS OF DIVINITY
 Degree name
 b. M DFV c. _____ d. 8 6 8 2
 Deg Abbrv Degree Honors Date: day mon yr
 e. _____
 Degree Speciality
 f. _____
 Granting Institution
 g. _____
 Explanatory Remarks

35a. _____
 Degree name
 b. _____ c. _____ d. _____
 Deg Abbrv Degree Honors Date: day mon yr
 e. _____
 Degree Speciality
 f. _____
 Granting Institution
 g. _____
 Explanatory Remarks

SECTION H -- SPECIAL SKILLS / TRAINING / LICENSES

'a' grid use: Mechanic/Pilot/Electrician/Painter/Typist/Cabinetmaker/Musician/Computers/
 Nurse/Photographer/Tailor/Writer/Cook/Sculptor/Gardener/Preacher/Actor/Etc.
 'b' grid use: Give speciality training details, sources, titles, licenses, dates received.

36a. Skill name: _____
 (Identify speciality name)
 b. _____
 (Describe speciality training)

37a. Skill name: _____
 (Identify speciality name)
 b. _____
 (Describe speciality training)

38a. Skill name: _____
 (Identify speciality name)
 b. _____
 (Describe speciality training)

SECTION I -- PUBLICATIONS / WORKS / ART

39a. Title: _____
 (Identify publication/work/art name)
 b. Description: _____
 (Describe work)

40a. Title: _____
 (Identify publication/work/art name)
 b. Description: _____
 (Describe work)

OVINCE, VICE - VINCE
GENERAL - HOUSE CODELIST

| | | | |
|-----------------------------------|-----|-------------------------------------|-----|
| AEGYPTUS | | | |
| S FAMILIAE | V01 | IAPONIA | |
| AEQUATORIA | | SS MARTYRUM IAPONIENSIMUM | P39 |
| S FRANCISCI DE QUITO | P01 | INDIA | |
| AFRICA MERIDIONALIS | | INDIAE S THOMAE APOSTOLI | P40 |
| NOSTRAE DOMINAE REGINAE PACIS | V01 | INDONESIA | |
| AFRICA ET MADAGASCAR | | S MICHAELIS ARCHANGELI | P41 |
| S FRANCISCI | V02 | ITALIA | |
| ALBANIA | | APRUTIORUM S BERNARDINI SENENSIS | P42 |
| ANNUNTIATIONIS B M V | P02 | APULIAE S MICHAELIS ARCHANGELI | P43 |
| AMERICA CENTRALIS ET PANAMA | | BAUSANENSIS S FRANCISCI ASSISIENSIS | P44 |
| DOMINAE NOSTRAE DE GUADALUPE | P91 | BONONIENSIS CHRISTI REGIS | P45 |
| ANGLIA | | CALABRIAE SS VII MARTYRUM | P46 |
| IMMACULATAE CONCEPTIONIS B V M | P03 | LIGURIAE SS CORDIS MARIAE | P47 |
| ARGENTINA | | LYCIENSIS ASSUMPTIONIS B M V | P48 |
| FLUVII PLATA ASSUMPTIONIS B M V | P04 | MEDIOLANENSIS S CAROLI BORROMAEI | P49 |
| S MICHAELIS | P92 | NEAPOLITANA SS CORDIS IESU | P50 |
| AUSTRALIA | | PEDEMONTANA S BONAVENTURAE | P51 |
| SPIRITUS SANCTI | P05 | PICENA S IACOBI DE MARCHIA | P52 |
| AUSTRIA | | ROMANA SS PETRI ET PAULI | P53 |
| S BERNARDINI SENENSIS | P06 | SALERNITANO-LUCANA IMMACULATAE CONC | P54 |
| TYROLII S LEOPOLDI | P07 | SAMNITO-HIRPINA S MARIAE GRATIARUM | P55 |
| BELGIUM | | SARDINIAE S MARIAE GRATIARUM | P56 |
| S JOSEPH SPONSI B M V | P08 | SERAPHICA S FRANCISCI ASSISIENSIS | P57 |
| S MARIAE MEDIATRICEIS | P09 | SICILIAE SS NOMINIS IESU | P58 |
| BOLIVIA | | TRIDENTINA S VIGILII | P59 |
| MISSIONARIA S ANTONII | V04 | TUSCIAE S FRANCISCI STIGMATIZATI | P60 |
| BRASILIA | | VENETA S ANTONII PATAVINI | P61 |
| IMMACULATAE CONCEPTIONIS B V M | P13 | IUGOSLAVIA | |
| NOSTRAE DOMINAE SEPTEM GAUDIUM | V05 | BOSNAE ARGENTINAE S CRUCIS | P62 |
| S ANTONII | P10 | CROATIAE SS CYRILI ET METHODII | P63 |
| S CRUCIS | P11 | DALMATIAE S HIERONIMI (ZADAR) | P64 |
| S FRANCISCI ASSISIENSIS | P12 | DALMATIAE SS REDEMPTORIS (SPLIT) | P65 |
| SANCTISSIMI NOMINIS IESU | V07 | HERCEGOVINA ASSUMPTIONIS B M V | P66 |
| CANADA | | SLOVENIAE S CRUCIS | P67 |
| CHRISTI REGIS | P96 | MELITA | |
| S JOSEPH SPONSI B M V | P14 | S PAULI APOSTOLI | P68 |
| CZECHOSLOVAKIA | | MEXICUM | |
| BOHEMIAE ET MORAVIAE S VENCESLAI | P15 | S EVANGELII | P69 |
| SLOVAKIAE SS SALVATORIS | P16 | SS FRANCISCI ET IACOBI DE JALISCO | P70 |
| CHILIA | | SS PETRI ET PAULI DE MICHOCAN | P71 |
| SS TRINITATIS | P17 | NEDERLANDIA | |
| COLUMBIA | | SS MARTYRUM GORCONIENSIMUM | P72 |
| S FIDEI | P18 | PAPUA NOVA GUINEA ET SAL INSUL | |
| S PAULI APOSTOLI | P94 | S FRANCISCI ASSISIENSIS | V11 |
| COREA | | PAKISTAN | |
| SS MARTYRUM COREANORUM | P93 | S IOANNIS BAPTISTAE | V10 |
| CURIA GENERALIS | | PERU | |
| CURIA GENERALIS-ORDO FRAT MINORUM | G00 | S FRANCISCI SOLANO | P73 |
| DOMUS GENERALIS | | SS XII APOSTOLORUM | P74 |
| DOMUS GENERALIS-ORDO FRAT MINORUM | G00 | PHILIPPINAE | |
| GALLIA | | S PETRI BAPTISTAE | P75 |
| AQUITANIAE S LUDOVICI EPISCOPI | P19 | POLONIA | |
| ARGENTORATENSIS S PASCHALIS | P20 | ASSUMPTIONIS B M V | P76 |
| FRANCIAE S PETRI APOSTOLI | P21 | IMMACULATAE CONCEPTIONIS B V M | P78 |
| GALLIAE S DIONYSII | P22 | S HEDVIGIS | P77 |
| LUGDUNENSIS S BERNARDINI SENENSIS | P23 | S MARIAE ANGELORUM | P79 |
| GERMANIA | | FORTUGALLIA | |
| BAVARIAE S ANTONII PATAVINI | P24 | SS MARTYRUM HARROCHIENSIMUM | P80 |
| COLONIAE SS TRIUM REGUM | P25 | ROMANIA | |
| SAXONIAE S CRUCIS | P26 | TRANSYLVANIAE S STEPHANI REGIS | P81 |
| THURINGIAE S ELISABETH | P27 | TAIWAN-FORMOSA | |
| GERMANIA ORIENTALIS | | BMV REGINAE SINARUM | P95 |
| S FRANCISCI | V09 | TERRA SANCTA | |
| HELVETIA | | CUSTODIA TERRAE SANCTAE | P90 |
| CHRISTI REGIS | V08 | USA | |
| HIBERNIA | | ASSUMPTIONIS B V M | P82 |
| HIBERNIAE | P28 | IMMACULATAE CONCEPTIONIS B V M | P85 |
| HISPANIA | | NOSTRAE DOMINAE DE GUADALUPE | P88 |
| BAETICA | P29 | S BARBARAE | P83 |
| CANTABRIAE NOSTRAE DOMINAE A RUBO | P30 | S CASIMIRI IN USA (LITHUANIA) | V13 |
| CARTHAGINENSIS | P31 | S IOANNIS BAPTISTAE | P86 |
| CASTELLANA S GREGORII MAGNI | P32 | SS CORDIS IESU | P84 |
| CATALAUNIAE S SALVATORIS A HORTA | P33 | SS NOMINIS IESU | P87 |
| GRANATENSIS NOST DOMINAE A REGULA | P34 | SS SALVATORIS IN USA (SLOVAKIA) | V12 |
| S IACOBI A COMPOSTELLO | P35 | VIETNAMIA | |
| VALENTIAE ET ARAGONIAE S JOSEPH | P36 | S FRANCISCI IN VIETNAM | P89 |
| HUNGARIA | | ZAIRE | |
| S IOANNIS A CAPISTRANO | P37 | S BENEDICTI AFRICANI | V14 |
| S MARIAE | P38 | | |

OFM KRUM I

0138

OFM Data Survey, Ver. E1.0 - Appendix A



503-256-3897
FAX 503-257-4681
E-Mail AscensionChurch@sbfranciscans.org

7507 SE Yamhill St.
Portland, OR 97215-2299

February 22, 2000

Dear [REDACTED]

[REDACTED] told me that you wanted us to discuss "why Chuck is only receiving half a salary from the parish." I thought I might explain the situation to you from my perspective.

First, Chuck and I together receive a salary and a half. It is incorrect information that "Chuck is only receiving half a salary." There are some very good and well thought out reasons for this decision which I have discussed with Chuck.

The friars do a great deal for the parish, which I know the people of Ascension are very grateful for, and the parish gives a great deal to the friars, which I believe the friars are very grateful for. That's part of the struggle, I am the only person with a "foot in each country" who has to make the final decisions. Among the "gifts" the parish offers the friars are the following:

1. [REDACTED] office for JPIC, with utilities (not the phone) rent free.
2. The office for WestFriars, with utilities (not the phone) rent free.
3. Seven friars live in the community at parish houses with the parish paying for the utilities, the garbage, the repairs and the gardening at one of the houses. The parish rents the other house for half of the going rate to the friars and pays for periodic gardening as well as repairs.
4. The parish hires one of the friars full time for music and liturgy, and pays the going rate for a lay person.

The parish goes into debt between \$500 and \$1,000 every week right now. We have a fifty year old heating system that breaks down on a weekly basis and will probably not last another year. To replace this system will cost the parish \$250,000 at the latest estimates, depending on the asbestos situation. We have windows that are over fifty years old, many of which no longer close properly and are certainly not energy efficient (it has been calculated that between 50% and 75% of the produced heat escapes through the windows within fifteen minutes of when it is produced). To replace these windows will cost the parish \$110,000 if the masonry does not have to be removed in the process.

Either you [REDACTED] John Harden or both of you said you would subsidize the Ascension Friar

4:15
Phone
Feb 28
2000
Raymond
Letter to
Chuck
Feb 28

Community when we took on the second house (at the Spring 1999 North West regional council), when [redacted] moved in, and when Didicus moved in. I know [redacted] does not want to ask for any subsidy money but in our present situation I believe we need it, especially if we are going to buy Didicus a car.

When you and I spoke [redacted] last spring about Chuck coming to Ascension as deacon and parochial vicar, as well as the editor for WestFriars I said I thought the parish could only afford a salary and a half for the both of us and that seemed to be alright with you. After speaking with [redacted] tonight I am feeling confused. If the parish was totally taking advantage of the friars or not giving the friars anything back in return for all the friars do for the people here I could understand the desire for more money, but that is definitely not the case.

In light of all the friars do for the people of Ascension, I know they are extremely grateful. In light of all the Parish of Ascension does for the friars, as well as the serious financial straights Ascension Parish is in right now because of the broken-down heating system, the old and broken windows, and the large poor elderly population on fixed incomes, I ask for your compassion and understanding in a very difficult situation.

I have this tremendous feeling of being "out there" all alone, and this situation makes me feel that way all the more. I wish we as friars did not have to hassel with the parish about money, as a result of a very difficult decisions arrived at by the Parish Finance Committee and myself. You have entrusted this parish to me as pastor, Finian, a position I take very seriously. I now ask you to trust my judgement in this very difficult decision.

20 hrs
Kelly Belmont

Sincerely,



Gus R. Krumm, O.F.M.



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

February 20, 2003

Gus Krumm, OFM
Old Mission
4050 Mission Avenue
Oceanside, CA 92057

Dear Gus:

I am pleased to inform you that the Definitorium has approved your transfer to St. Francis Friary, Sacramento, effective April 1, 2003.

It is our understanding that you will be exploring various work options both outside the friary as well as in the Outreach Office. I would just caution you that before you agree to any permanent job placement, you should clear it through myself and the IRT.

I truly believe that this will be a good move for you and you will find the support you need at this time. St. Francis is a good friary and there are good people there. I know that you will add to the quality of their fraternal life.

Please keep [REDACTED] informed as to your moving date. I would ask that you talk with John Summers about who best to make arrangements with in Sacramento. Even though John is in the Provincial Office, he still has ties to St. Francis.

Fraternally

Melvin A. Jayisich
Melvin A. Jayisich, OFM
Provincial Minister

Cc: John Summers, OFM
Guadalupe Aceves

OFM KRUM 1

0141



COPY

Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

February 20, 2003

Gus Krumm, OFM
Old Mission
4050 Mission Avenue
Oceanside, CA 92057

Dear Gus:

I am pleased to inform you that the Definitorium has approved your transfer to St. Francis Friary, Sacramento, effective April 1, 2003.

It is our understanding that you will be exploring various work options both outside the friary as well as in the Outreach Office. I would just caution you that before you agree to any permanent job placement, you should clear it through myself and the IRT.

I truly believe that this will be a good move for you and you will find the support you need at this time. St. Francis is a good friary and there are good people there. I know that you will add to the quality of their fraternal life.

Please keep [REDACTED] informed as to your moving date. I would ask that you talk with John Summers about who best to make arrangements with in Sacramento. Even though John is in the Provincial Office, he still has ties to St. Francis.

Fraternally
Melvin A. Jursich
Melvin A. Jursich, OFM
Provincial Minister

Cc: John Summers, OFM
Guadalupe Aceves

OFM KRUM 1

0142



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

TO: Fr. Gus Krumm, OFM

FROM: Melvin A. Jurisich, OFM
Provincial Minister

After prayer and consultation, and considering the many needs of the people to whom we minister, I am formally requesting that you move from Old Mission San Luis Rey Friary, Oceanside, California, to St. Francis Friary, Sacramento, California, effective April 1, 2003.

As a sign of your acceptance, please sign below and return to the Provincial Office.

Fraternally,

Melvin A. Jurisich
Melvin A. Jurisich, OFM
Provincial Minister

Date: 2/21/03

To the Provincial Minister:

In accordance with the promises I have made to the Lord and to our Brotherhood, I accept the above transfer.

(signature of friar)

(date)

OFM KRUM 1

0143



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

TO: Fr. Gus Krumm, OFM

FROM: Melvin A. Jurisich, OFM
Provincial Minister

After prayer and consultation, and considering the many needs of the people to whom we minister, I am formally requesting that you move from Old Mission San Luis Rey Friary, Oceanside, California, to St. Francis Friary, Sacramento, California, effective April 1, 2003.

As a sign of your acceptance, please sign below and return to the Provincial Office.

Fraternally,

Melvin A. Jurisich
Melvin A. Jurisich, OFM
Provincial Minister

Date: 2/21/03

To the Provincial Minister:

In accordance with the promises I have made to the Lord and to our Brotherhood, I accept the above transfer.

Gus R. Krumm, OFM
(signature of friar)
3/6/03
(date)

OFM KRUM 1

0144

Gus
St. Francis Retreat Center
P.O. Box 970
San Juan Bautista, CA. 95045



Mc OK reimbursement
[Redacted]
[Redacted]
[Redacted]

File

Krumm

Provincial office
1500 34th AVE.
Oakland, CA. 94601-3092

34601+3092 [Barcode]

OEM KRUM 1
0145

June 19, 2002

Dear [REDACTED]

Thank you for being there for me during this challenging time in my life, you are a true brother.

I am deeply sorry for all the pain and sorrow I am causing you, me and the entire Province. I hope I can rise above all of this and make all of you proud of me once again.

Here is the ticket. I used to go see Dr. McGovern. I purchased it with my Visa, the total is for \$221.61. If you would make the check out to me I would greatly appreciate it. Peace,



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

Gus Krumm, OFM
St. Francis Retreat
San Juan Bautista, CA
July 22, 2002

Dear Gus,

May the Lord give you peace!

As per our phone conversation, the definitorium has decided that San Luis Rey would be a good place for you to live and get the therapy you need. I have spoken with both Richard McManus and [REDACTED] about the change. You will be close to your spiritual director and your friends, from the area, can come to see you much more easily. The definitorium wants you to know – and I am assured from our conversation that you are in agreement with this – that this would not be a good time to visit the Huntington Beach area. We want you to know, however, that you can certainly visit your spiritual director.

I will call Israel Rosales, PhD., and let him know that you will be moving within the next 2 weeks or so.

I want to thank Richard and the community of St. Francis Retreat for their generosity and hospitality.

Be assured of my prayers.

Fraternally,

[REDACTED]

Min. Prov.

cc. [REDACTED] OFM, Richard McManus, OFM and Israel Rosales, Ph.D.

COPY

OFM KRUM 1

0147



COPY

Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

September 5, 2003

Rev. Anthony Garibaldi, OFM, Vicar
Saint Francis of Assisi Friary
1112 26th Street
Sacramento CA 95816-5610

Dear Anthony,

May the Lord give you peace!

By this letter I want to confirm the results of our discussion by telephone today regarding financial arrangements for Gus Krumm, OFM. I also discussed these things with Gus.

Effective September 1, 2003, the Provincial Office will no longer send you or Gus monthly checks for general support. The Friary in Sacramento does not need to provide a monthly allowance to Gus for incidental out-of-pocket expenses. His employment supplies him enough income to cover these needs.

Effective September 1, 2003, the Provincial Office will pay automobile insurance for the Saturn automobile Gus is using. Gus will take responsibility for gasoline and any minor maintenance expenses. License/registration and any major maintenance/repair expenses should continue to be paid by the Friary in Sacramento, where the car will be returned for use or sale when Gus is finished using it.

Gus knows that he should inform the Provincial Offices if there is a need to make changes in this arrangement. Likewise, Anthony, I hope you or your Guardian will feel free to contact us if you see any need to reconsider these things.

Faternally,

(Brother) John Summers, OFM
Secretary of the Province

Cc.:

Ms. Guadalupe Aceves, Provincial Treasurer
Rev. Gus Krumm, OFM

*As currently,
Medical insurance
also paid directly
by Province JB*

OFM KRUM 1

0148



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

COPY

November 25, 2003

✓Gus Krumm, OFM
431 35th Street
Sacramento, Ca 95816

Dear Gus:

At the recent meeting of the Definitorium, we reviewed your situation, and we believe that it is time to regularize your status. Therefore, with the consent of the Provincial Definitorium, I hereby grant you permission to reside outside of the cloister for a period of one year (General Statutes 196.2). The purpose of this permission is to allow you the time to discern your vocation as a friar minor.

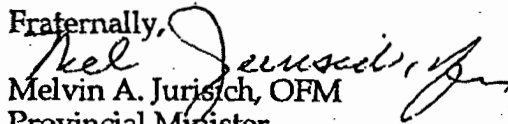
In addition, it is my understanding that John Linder will serve as your monitor and work with Evan Howard, OFM, at St. Francis Friary in order to make reports to our Independent Response Team. The Independent Response Team is aware of this arrangement and has given its approval.

At the end of the year, the Definitorium will be expecting a decision regarding your vocation as a friar. I have spoken to you regarding the options that you can consider during this time of discernment. It is my hope that your decision will be based on your own happiness and where best you can achieve that happiness.

You know that you have my support and the support of the Definitorium as you enter into this time of prayer, reflection, and discernment.

During this year I hope that we can keep in communication and if I can be of further help, please do not hesitate to contact me.

Fraternally,


Melvin A. Jurisch, OFM
Provincial Minister

Cc: Evan Howard, OFM

OFM KRUM 1

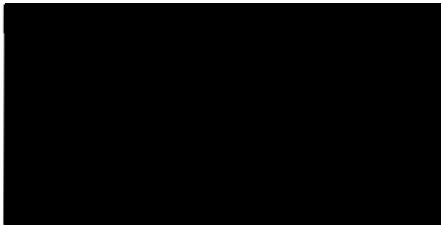
0149



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970



October 8, 2003

Dear Ms. [REDACTED]

May God give you peace. I am the Vicar Provincial for the Franciscans [REDACTED] had to go out of town for the week and asked me to reply to your letter to him of September 25th. First let me thank you for your love, care and support of Fr. Gus in particular and of us Franciscans in general. Your concern is much appreciated.

I speak to Fr. Gus regularly and spoke to him about your letter. I also spoke to Fr. Paul at Ascension about the concerns you raised in your letter. I want you to know that I was at the meeting at St. Francis in Sacramento. I think you will be pleased to learn that a recent former parishioner from Ascension was also there for that parish meeting to which you refer in your letter. She spoke eloquently on Fr. Gus's behalf as one who knew him from his ministry at Ascension parish.

It is obvious that you want what is best for Fr. Gus. I join you in that desire. I think you would agree with me that only Fr. Gus can decide what that would be. While he appreciates your desire to help him, the only help he wants now is through prayer. I told him I'd be replying to your letter. He was grateful for your concern but was explicit in his not wanting any further attention of any kind to be paid to him. In respect to Fr. Gus's wishes I trust you can understand and honor his request. He has moved on in his life. He wants you to be able to do the same.

You mention that you and some others at Ascension have not had enough help in coming to a place of closure for this loss. I spoke today with Fr. Paul and he assured me that he'd get a counselor for any group that felt the need to process this further. I told him I'd pass his offer on to you in this letter.

Again I want to thank you for your concern and your passion to be of help. Your prayers are appreciated and are the most effective way to help both Fr. Gus and the Church in these days.

All Peace and Good,

September 25, 2003

Reverend Mel Jurisich
Provincial Minister
Order of Friars Minor
1500 34th Avenue
Oakland, California 94601

Dear Father Mel,

I am writing in regards to Father Gus Krumm. I wish I could help. I realize his situation is very sensitive, but I think there is one valuable resource that can be used to help Fr. Gus that has not been used, his former parishioners.

I think I should tell you a little bit about myself. For a former parishioner, I have been relatively close to Fr. Gus. He baptized my two children and me in a private ceremony on June 30, 2001. The three of us visited him in Sacramento on June 1st of this year. I strongly believe in him, support him, and trust him. I think his removal from public ministry is a tremendous loss to the Catholic Church although it is a tremendous blessing to people with drug and alcohol problems.

I have been thinking about how I could help Father Gus in his situation ever since we lost him as pastor. I read your "Welcome" piece in the September/October issue of *The Way*. I noticed your career didn't appear to include much time in a parish setting. Given that lack of experience and the hierarchal nature of the Catholic Church, I wondered if you realized the resource you have in the ordinary people in the parishes. Before coming to the Catholic Church, I attended Quaker meeting. Quakers have no formal hierarchy. Consequently being obedient to authority is something I struggle with. I think I have a duty to speak out when authority can be helped.

I am not naive. First of all, I am married to a doctor. Officially my husband can confide in me, and I am protected from having to testify against him in a malpractice lawsuit. Unofficially everything is discoverable so my husband can't tell me anything about a lawsuit until it is over. I am aware of the nasty tactics lawyers use in lawsuits. I have also researched the abuse scandal thoroughly. I know about the law regarding the temporary lifting of the statute of limitations in abuse lawsuits in the state of California. I found portions of the 1994 Independent Response Team report on St. Anthony's Minor Seminary available on the internet and read them. I know about Ray Higgins and his relentless pursuit of Father Gus and the Franciscan Order and how he matches every slightly sympathetic media story with a negative one. I've even gone to the scientific literature and read about ephebophilia. Lastly I understand that you'll never persuade everyone of Fr. Gus's goodness or the Order's sincerity. People have a well placed concern for the well-being of minors. Unfortunately, the media has left people very poorly informed, and many people simply find it easier to make quick judgments than to explore and try to understand the subtle details of this scandal.

Now I want to return to what I was saying before.

I also read how your friend told you, "Bloom where you are planted."

Ordinary people in the parishes are the fertile garden bed in which the Catholic Church is

OFM KRUM 1

0151

planted.

I saw that when you had a meeting on the removal of Fr. Gus from the St. Francis Friary at the St. Francis Parish in Sacramento, you included survivors or abuse and therapists. Did you include any former parishioners served by Fr. Gus? The Catholic hierarchy has no credibility in this scandal. Therapists may testify that Fr. Gus is not a threat to children in this scandal, but many people have the perception that doctors ok'd the return of serially abusive priests to parishes, so the credibility of therapists is limited too. Survivors may testify that the Order generally means well, but they can't testify to Gus's good character. No one can testify to Father Gus's character and good works as strongly as his former parishioners. Indirectly in so doing we also testify to the good intentions of the Order of Friars Minor. I know it may be impossible to return Fr. Gus to the St. Francis Friary, but what about the future? How can he live in community again anywhere but a retreat house? I know he finds the isolation of retreat houses difficult. I know he is much happier being able to go out his front door and walk to places he wants to go and meet people.

There is also a quiet, unmet need among many people at Ascension Catholic Church for closure. I know I am one of very few parishioners to have had contact with Fr. Gus since we lost him. Of course now I've had no contact with him since the second week in July. All I have is his promise to stay in touch.

I wonder if anyone told you what it was like when we lost him. People wanted to sign petitions and demonstrate of his behalf.

We were told, "No."

People wanted to pray for him during mass. A few prayers were said for him while Fr. Chuck Talley shepherded the parish but none after Fr. Paul Botenhagen came.

I went to the meeting at which Kristina Kallen, Ascension's former Youth Minister, spoke. I fully intended to speak on his behalf. Partially because Kristina was so well spoken and partially because she was followed by several vociferously angry people, I felt shut up, unable to speak. I've spoken to other people who felt the same way. Fr. Chuck Talley did a wonderful job of balancing and ministering to both those people who supported Fr. Gus and those who doubted him. Father Paul has not ministered to people who miss Fr. Father Gus. I know of many people whose lives were touched in beautiful ways by Fr. Gus who hoped to hear something from him and never did. Since Fr. Paul came there has been very little public mention of Fr. Gus. Time passes. People move on. It is overwhelmingly clear that Fr. Gus can never come back and most people will never see or hear from him again. What can anyone do? It doesn't mean that there aren't any private pockets of pain that people don't talk about. Only rarely does the media mention us, but there are probably thousands of people in this country hurt by the loss of beloved priests in this scandal. Don't we deserve to be heard from too? Don't we deserve concern and care from the church too?

There was a woman [REDACTED] who had [REDACTED] who were altar servers. She was very fond of Fr. Gus. She often waited and talked to him for a long time after mass. Once I saw her literally reach out and grab [REDACTED] and give him to Gus to be hugged. I wondered how she felt giving [REDACTED] to be hugged by a man we were told had ephebophilia. I wanted her to know he was cleared of being a danger to minors and that there still were no lawsuits or accusations against him. She sat in front of me in mass one day last March, ten months after we lost Gus. After Mass I approached her and told her the good news. I was unprepared for the torrent of emotion coming out of her.

"I'm so glad you told me that. Why don't they tell us that?" she asked. "I think they handled his removal very badly. Please tell him (Gus) that I think about him every day."

She wanted to keep talking, but my children insisted on going. I have many stories like this one including recent ones.

I think the only way out of this scandal is the way of heaven, trying to do what Jesus would do. Lawsuits, stonewalling, vengeance, exclusion, and secrets are the way of this earth. Love, forgiveness, inclusion, and openness are the way of heaven. It may not be customary for the Catholic Church to go to ordinary parishioners for support, help and advice. Maybe that is why this scandal happened, to humble the hierarchy and push them to recognize how much they need input and support from ordinary parishioners. I know there are no easy answers. I've struggled a long time trying to think of ways to help. I am not alone in wanting to do something. Many people have privately expressed a desire to me to help. Enclosed you will find a testimony written by [REDACTED] about Gus's friendship with [REDACTED], a mildly retarded, middle aged woman. [REDACTED] was not a member of Ascension parish, but Gus kindly found time to have lunch with her and [REDACTED] every other month. [REDACTED] was deeply moved by the acceptance and kindness Gus showed to her. Each month [REDACTED] and I plan to collect one testimony each recounting Gus's kindness and character and to send them to you. We intend to write the testimonies so they can be read publicly. I will soon work with another parishioner, [REDACTED] on the story of Gus's friendship with Hazel Holler, a demanding and pesky older woman who died last year. We will work quietly, telling only those people who provide testimonies about what we are doing. Please think of how you can use these testimonies to help Fr. Gus and the Franciscan Order. Don't say "No." Think outside of the box!!!! Please!!!! I would love to talk to you to work on how to help you and Fr. Gus. I am a stay at home mom. You can reach me during the day on most Mondays, Wednesdays, Thursdays, and Fridays. Mornings from 8:30 to noon are best. [REDACTED] You can also call [REDACTED] in the evening at [REDACTED] We are also thinking of finding people who can speak publicly on Gus's behalf. I this [REDACTED] [REDACTED] would all be cautious, thoughtful, and very supportive. [REDACTED]

[REDACTED] and I are also very interested in supporting [REDACTED] and Safenet. We want to support and encourage any survivors interested in reconciliation and forgiveness.

Sincerely,

[REDACTED]

Dear Fr. Mel,

10/25/03

This is just a post script to my letter. [REDACTED]
[REDACTED] forgot to emphasize [REDACTED] disabilities and the fact that she is the kind of person marginalized by society and ignored by most people. I am also willing to write a testimony for Fr. Gus. For example, I can write about how careful he was with my children when we visited him in June. However, I think I need his permission before putting my name in the public arena. [REDACTED] can rewrite her testimony to make it stronger. We are very willing to work with you to help you.

Sincerely,

[REDACTED]

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Shortly after Father Gus became pastor at Ascension, a former parishioner who had moved across town came with me to mass one Sunday and asked if I would introduce her to our "new priest". After mass, she told me that Father Gus was much more friendly than the priest in her home parish. She said that she liked his sermon because he said funny things that made her laugh. She wanted to start coming with me to mass more often. And so, she did.

Despite her physical and mental limitations, [REDACTED] was always warmly welcomed by Father Gus. He'd frequently sit and visit with her for a few minutes before or after mass.

After she had been coming to Ascension again for three or four months, [REDACTED] asked Father Gus if he would go to breakfast or lunch with her at a nearby restaurant some Sunday after mass. He said yes and they set a day and time. Knowing [REDACTED] as well as I do, I'm sure Father Gus got calls from her at the parish office and/or friary at least once a day from that day on "reminding" him of the day and time they had agreed on for their breakfast together. I never heard him complain or lose his patience with her, though. He always treated her kindly and would never have done anything to intentionally hurt her feelings..

Sensing that [REDACTED] had been uncomfortable conversing during their breakfast together, Father Gus suggested that I join them should she want to have a meal with him again. This I did. Thereafter, breakfast with Father Gus became a scheduled event on [REDACTED] social calendar — once every two or three months. [REDACTED] delighted in the personal time and attention Father Gus gave her. He cared enough about her to drive her home rather than have her standing in the rain waiting for a bus. He always had words of encouragement and support when she complained about her stressful job, unhappy marriage, or being too tired at night to say the Rosary as she'd like to do. He could see the inner beauty of this woman and look beyond her physical and mental limitations.

Father Gus knew how saddened [REDACTED] would be to learn that he was leaving Ascension. I'm told that she was one of two people outside of the parish staff to whom he personally broke the news.

Following Father Gus' departure from Ascension, [REDACTED] would frequently ask me if I knew where he was. I'd truthfully answer "NO" until last November when I learned that he was at San Luis Rey, obtained his e-mail address and started corresponding with him. [REDACTED] was ecstatic when I'd tell her that I had heard from Father Gus — even more so when I let her type a short message to him on my computer and showed her how to send it electronically. She delighted in reading his response and knowing that he also kept her in his prayers.

My prayers for Gus were partially answered when I learned that he had moved to St. Francis friary in Sacramento, had part-time work and was going to school. It was a special joy to be able to visit with him when I was in Sacramento the final weekend in June. He told me I could give [REDACTED] his personal phone number, which I did. Little did I know that when she tried to call him three weeks later she'd get told he was no longer at St. Francis friary. We both continue to pray for and will never forget Father Gus. He's a Franciscan in every sense of the word and has taught us both by word and example what gospel living is all about.

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0155

in 56 Ascension Parish

Gus Krumm

1. Allegation first surfaced through Board of Inquiry for SAS. They believed alleged victim [REDACTED] was credible. I investigated the allegation through interviews with Gus Krumm, family members, and other friars. Settlement occurred with alleged victim as part of our pastoral outreach. Presenting situation never resolved, but after investigation I decided that GK could continue in ministry. GK accepted evaluations from four different specialists, one in the field of sexual abuse. No pathology found. To the contrary.
2. Some prudential restrictions proposed by GK and accepted. [REDACTED] continued to complain to people in Santa Barbara and also to Bishop McFarland. At one time I went to McFarland and explained the situation; he interviewed GK and myself. The chancellor contacted me again in November 1996, and I informed him that the letter he received from [REDACTED] was the same situation I had previously discussed with Bishop McFarland.
3. My summary of the situation is contained in the letter to Bishop McFarland, August 24, 1995, and this testifies to Gus Krumm's fitness for ministry. I consider the allegations raised to be insubstantial. After extensive reflection, and based on the psychological reports, GK's witness in ministry, knowledge of the victim achieved through other sources, interviews with the staff at SAS at the time of the incident (which has never been alleged to have been sexual abuse), I met with the IRT and told them that as far as the province was concerned, the case involved GK was closed. It is my hope that if and when a transfer occurs for GK, he might receive a favorable report from Bishop McFarland, which should insure his future ministry, despite misleading allegations. difficulties with GK, as far as I can assess them, are social: he is vulnerable to the people in Santa Barbara, who simply do not have knowledge of the situation. He needs protection against this type of insubstantial allegation.



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CONFIDENTIAL

Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

March 17, 1993

To Whom It May Concern

With this letter, I would like to recommend to you Father Gus Krumm, O.F.M., one of the franciscan friars of the Province of Saint Barbara, Order of Friars Minor.

I served as provincial minister of the Province of Saint Barbara from June 1988 to January 1997. During the course of those years, the province commissioned a Board of Inquiry to investigate instances of child sexual abuse at St. Anthony's Seminary, Santa Barbara, California, from 1964 to 1987. This Board met from January to November, 1993. At one time during the course of this year, one student came before the Board of Inquiry and claimed to have been inappropriately touched by Father Gus Krumm approximately fifteen years ago. As provincial minister, I was charged to determine Gus Krumm's suitability for ministry, and, as much as possible, determine if the allegation was substantial or not.

We followed the usual procedures which had been established in cases of this nature. Gus Krumm was asked to undergo a therapeutic evaluation and psycho-sexual examination to determine as much as possible his suitability for ministry. In his case, we had the benefit of four different reports all of them testifying that he was fit for ministry. In addition, I interviewed Gus Krumm several times, and also talked with members of the seminary staff who were present at the school at the time the allegation of inappropriate touching (not sexual abuse) was said to have taken place. They testified as to its insubstantial nature. Through other sources, I also learned more about the individual involved and determined that the allegation did not bear up under substantial scrutiny. There had been, to the best of my knowledge and determination, no sexual abuse.

In the summer of 1996, I brought this entire situation before Bishop McFarland of Orange and discussed the matter at length with him. He interviewed Gus Krumm and received my own testimony in the matter. Given the evidence which was presented, the nature of the allegation, and Father Gus Krumm's history of fine and appropriate ministry, he continued to serve at our parish in Huntington Beach, Saints Simon and Jude. In addition, I talked this whole matter over with the continuing Independent Response Team set up by the province and composed of lay professionals in the field of sexual abuse, and they have been satisfied with my investigation.

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I must also testify that to the best of my knowledge Father Gus Krumm is a good religious, a fine priest, and has conducted himself with professionalism and appropriateness throughout my time as his provincial minister. There is no barrier to his full exercise of priestly ministry of which I am aware. I testified to this in a letter to Bishop McFarland in the summer of 1996.

Thank you very much for your consideration.

[REDACTED]

[REDACTED]



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

August 24, 1995

Most Rev. Norman F. McFarland, DD. JCD
Marywood Center
2811 E. Villa Real Drive
Orange, CA 92667

COPY

Dar Bishop McFarland,

Thank you very much for meeting with me and Father Gus Krumm this morning. I appreciate your openness, courtesy and respect. I want to assure you of our full cooperation and respect for your position.

Enclosed please find the confidential report which I received from the Board of Inquiry for St. Anthony Seminary in November, 1993. These materials were given only to me. Another sanitized version, so as to keep the identities of everyone confidential, was presented to the public.

These two pages contains all the information I have with respect to the allegations made about Father Gus Krumm. I believe the description is along the lines of what we narrated to you this morning. I myself have had no contact with the victim.

Let me make the following points with respect to the information on these pages:

1. As you can see the student initiated the first contact by complaining about a "moderate stomach ache". This confirms, certainly, the context which Father Gus Krumm explained to you in our interview. In interviewing Father Gus I did not find that he remembered anything beyond this initial contact. The simple reality is that at a distance of 15 years, no one is in a position to determine with complete accuracy what occurred or did not occur, much less the feeling and intentions of anyone involved.
2. For myself, I was very aware that neither the first allegation nor the reference to the "full body massage" contained allegations implying sexual abuse of a minor. Both are more correctly described as inappropriate conduct. The incidents mentioned in this report are of a quality and nature substantially different than any of those alleged against the other offenders at St. Anthony's Seminary.
3. My own determination, as I indicated to you, was based on the following: the recognition that the report to me did not contain allegations of sexual abuse of minors; an extensive interview with Father Gus Krumm himself; a talk with the friar who was Rector of the seminary at the time and who had been the principal person evaluating and investigating the incident when it first occurred; an evaluation which determined that the incident in question was not substantial; and psycho-sexual evaluations done by at least two professionals, highly competent in this field, which determined that Father Gus Krumm posed no risk for sexual acting out with minors from a psycho-sexual point of view. Based on all this information, I myself determined that Father Gus Krumm was

Most Rev. Norman F. McFarland, DD. JCD
Page 2
August 24, 1995

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and continues to be competent and responsible in his ministry and does not pose a risk for engaging in scandalous or inappropriate behavior.

4. In addition to this information, I know of no direct allegations of any other kind which have been made against Father Gus. Indeed, his personnel record and witness in ministry move in precisely the opposite direction. He is a good friar, a prayerful man, lives well in community and has been outstanding in his pastoral work. I believe that the people to whom he has ministered, and the friars with whom he has lived will testify to this.
5. When this situation first came to my attention, [REDACTED] was pastor at Sts. Simon and Jude and he was informed of the situation. [REDACTED] who succeeded Father Alexander is also aware of it. In addition, the local Guardian, Father [REDACTED] has knowledge of Father Gus' situation.

I appreciate your sensitivity and honesty in dealing with this situation and I would hope that Father Gus Krumm can continue to minister in an outstanding way in the Church. Certainly I am very comfortable in justly defending Father Gus' reputation as a Franciscan friar and priest. If anything should come to your attention from an outside source (which eventuality I don't honestly know will happen or not) you may refer the matter to me and indicate that I have testified to Father Gus Krumm's fitness for ministry and that you have simply acted on my recommendations. However, I know that as the chief pastor of the local Church, you have your own responsibilities and I would be willing to cooperate with you should you wish to handle this matter in another appropriate way.

If you have any further questions, please feel free to call me and/or certainly to talk with Father Gus. We have very much appreciated your understanding.

Sincerely yours in Christ,

[REDACTED]
Provincial Minister

[REDACTED]
enclosure IRT Report pages
copy Gus Krumm, OFM

St. Anthony's Support Group for Survivors of Sexual Abuse

October 17, 1995

Provincial Minister

Province of Santa Barbara
1500 34th Avenue
Oakland, CA 94601

Dear [REDACTED]

At our September 14 meeting, we were privileged to be addressed by a very courageous young man, [REDACTED]. He spoke to us of the time during 1980-81, when he was a 17 year old sophomore at St. Anthony's Seminary and was emotionally and sexually abused by the then Bro., now Fr. Gus Krumm.

These allegations have been previously reported to the Board of Inquiry. A subsequent civil suit was filed and settled out of court in favor of [REDACTED]. It is our understanding that you are aware of all this and you have spoken to Fr. Krumm and that he denies that any events described by [REDACTED] ever took place and that he refuses therapy. Further, Fr. Krumm is currently assigned to St. Simon and Jude in Huntington Beach where he is in contact with youth groups.

We are alarmed. Is the parish aware that allegations of sexual misconduct toward a minor have been made against Fr. Krumm? Cardinal Mahoney has said in public that our first duty is to the victims and their families. We wish to protect the young people at St. Simon and Jude from any possible sexual abuse by Fr. Krumm.

A further concern of ours is that we do not wish any additional damage to the reputation of the Franciscans. What would happen should another young person come forward with a charge of sexual abuse against Fr. Krumm, you having previously been put on notice?

We appeal to you as one having authority, to consider placing Fr. Krumm in some meaningful position without his having access to young people. We appeal also to your conscience. Jesus said: "Woe to those who harm one of my little ones...", is it possible that Jesus would put his arm around the shoulders of someone who could have protected his "little ones", but did not and would He say, "Well done good and faithful servant!" We both do not believe that.

We hope you will consider our appeal and that you will inform us of your decision. We would like a response by November 13, 1995, if possible, so that we can inform members at our next meeting on that day.

Cordially yours,

[REDACTED]
St. Anthony's Support Group for Survivors of Sexual Abuse

cc: I.R.T., c/o Geoffrey B. Stearns, 800 Garden St., Ste. A, Santa Barbara, CA 93101

OFM KRUM 1

0161

December 5, 1998

Dear [REDACTED]

Enclosed is a letter, for your reference, by the St. Anthony's Support Group for Survivors of Sexual Abuse to [REDACTED] and through [REDACTED] to the IRT in October of 1995. We again have reason to be concerned about Fr. Gus Krumm. We have learned that he has been appointed as a pastor in Spokane Washington. In that position of authority children can be drawn to him and thus possibly putting themselves at risk. It has been said, by therapist, that some offenders may offend once and not again for a year or five or even ten, but that they will offend again if no therapy is given them to learn how to control their problem. In addition you, as provincial and the province itself, may be at risk should he again be accused of sexual abuse.

We of the support group are not trying to dictate to you or the IRT as to what to do in this matter. We know that you and others in authority are new, and new understandings has occurred among the clergy about sexual abuse and that time has passed since the abuses at St. Anthony's took place, and we are hoping that you and the IRT will again review Gus's case and put the safety of vulnerable, innocent, trusting children first in your considerations.

We of the support group remain firm, but wiser Catholics,

[REDACTED]
St. Anthony's Support Group for Survivors of Sexual Abuse

cc: All IRT members



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

Mr. Keith M. Jowell
St. Anthony's Support Group
Santa Barbara, CA.

COPY

December 9th, 1998

Dear Mr. Jowell,

I am in receipt of your letter of December 5th, 1998. I'm sure that you and the group realize that the province has tried to be quite responsible in informing the persons concerned and presently I am in continual contact and dialogue with the IRT and with the various Bishops regarding what you have mentioned in your letter. I appreciate very much your concern.

Sincerely,

Min. Prov.

February 20, 2001

Dear [REDACTED]

I cannot not write this letter. I am trusting you with this information.

I am writing you in light of the most recent discussions at the Guardians/Vicars meeting, when again I heard you call us into the communal responsibility of acknowledging the inappropriate behavior of any friar. I am also writing out of a profound sadness.

I returned from a trip to our Ascension friary "upper house" on Thursday, February 15th. When Gus Krumm greeted me, he said, "We are having house guests this Friday night, Saturday night, and Sunday night. They are friends from Huntington Beach. A woman and three young adults."

To my dismay when I met the guests Friday night, one was a teenager named [REDACTED] whom I guess is either 15 or 16 years old. And this is why I am writing.

I talked briefly with Gus Sunday morning, telling him that I was extremely uncomfortable with his allowing a teenager to sleep in our house. I told him he was putting all four of us friars who were home into jeopardy, and the Province as well.

I told [REDACTED] and Robert Rodrigues how uncomfortable and angry I was. I chose to stay away from our "upper house" for most of the weekend, except to go home to sleep.

The other guests who stayed were a man named [REDACTED] and a college-aged youth named [REDACTED]. Also traveling with them was a 21-year old named [REDACTED] who did not spend Friday night with us, and I am not sure if he spent Saturday night. All four packed up and left Sunday night after 10:30PM.

I am full of a myriad of emotions writing this. I want to conclude by asking that you communicate with me when you wish that you received this letter (I did phone for you at the Provincial Office earlier today yet Sandra said you have been away).

I shall be at the friary in Mescalero Feb. 21-27(AM); home at Ascension Feb. 27-March 1(AM); St. Elizabeth's March 1 (PM) until March 5, when I fly to be at the Provincials' meeting with you in Milwaukee.

peace,
[REDACTED]

c. Gus Krumm

*No younger people
stay overnight.
I talked -
spoke with Gus.
Guardian
& Vicar
will set
up a fund for motel
should younger
people come to
live in house.
Jim*

Bates Numbers 165-169 were removed by the Plaintiffs at the request of the Franciscans.

On Tuesday, May 21st Fr. Gus Krumm quoted to me the following incidences of sexual misconduct on his part with:

- (1) Date: 8/1973. [REDACTED]
- (2) Date: 9/1978. [REDACTED] the occasion took place in Berkeley, California. The victim was about 16 years of age. The present address is unknown.
- (3) Date: 7/1980. [REDACTED] this took place at St. Anthony's Seminary. The [REDACTED]
- (4) Date: 8/1981. [REDACTED] - deceased. Had lived in Portland, Oregon.
- (5) Date: 8/1985. [REDACTED] A report was made for the Oakland Police Department. The oral report was made to Sidney, Dispatcher 10, Oakland Police Department and to Officer Salida at 238-3641.

Rev Krumm resides at
Ascension Parish
404 SE 68th Ave
Portland, CA 97215
Phone: (503) 256-3897

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Phone: (503) 256-3897

INDEMNITY AGREEMENT

THIS INDEMNITY AGREEMENT, made and entered into this 8 th day of Sept, 2003 ("Agreement"), by and between the Franciscan Friars of California ("Franciscans") and The Roman Catholic Bishop of Oakland, a California corporation sole ("Corporation Sole").

RECITAL

One of the Franciscans' priests, Father Gus Krumm, O.F.M. ("Father Krumm"), has been removed from ministry since 2002. Father Krumm has undergone therapeutic evaluation for sexual offenders and a therapeutic relapse prevention program supervised by the Franciscans' Independent Response Team. Such Independent Response Team has determined that Fr. Krumm can engage in supervised non-ministerial work in accordance the Therapeutic Guidelines for Return to Limited, Safe and Meaningful Work set out by the Franciscans. Fr. Krumm is in residence at the San Damiano Retreat House in Danville, California.

NOW THEREFORE, in consideration of the mutual promises in this Agreement, and intending to be legally bound, the Franciscans and Corporation Sole do hereby covenant and agree as follows:

Section 1. Indemnification. The Franciscans shall indemnify, defend and hold harmless Corporation Sole and its affiliates, and their respective members, trustees, directors, officers, employees, contractors, agents and successors and assigns (collectively, "Indemnitees"), to the fullest extent permitted by governing law for liability arising out of the acts or failure to act of Father Krumm from this date forward. Without in any way diminishing the scope of the indemnification provided by this Section 1, the Franciscans will indemnify Indemnitees if and whenever any of the Indemnitees is involved in any manner (including, without limitation, as a party or as a witness) in any threatened, pending or completed Proceeding to the extent such proceeding arises out of the acts or failure to act of Father Krumm from this date forward. The Franciscans' indemnity of Indemnitees shall include all Expenses and Liabilities actually and reasonably incurred by any of the Indemnitees or on their behalf in connection with the

investigation, defense, settlement or appeal of any Proceeding. It is intended that Indemnitees shall be paid promptly by the Franciscans all amounts necessary to effectuate the foregoing indemnity in full.

Section 2. Duration and Scope of Agreement; Binding Effect. This Agreement shall continue so long as any of the Indemnitees shall be subject to any possible Proceeding by reason of any act or omission of Father Krumm occurring after the execution of this Agreement. This Agreement shall be binding upon the Franciscans and its successors and assigns and shall inure to the benefit of Indemnitees and their respective successors and assigns and other legal representatives.

Section 3. Definitions. For purposes of this Agreement:

(a) "Expenses" shall include all direct and indirect costs (including, without limitation, attorneys' fees and costs, retainers, court costs, transcripts, fees of experts, witness fees, travel expenses, duplicating costs, printing and binding costs, telephone charges, postage, delivery service fees, all other disbursements or out-of-pocket expenses for which it is otherwise not compensated by the Franciscans or any third party) actually and reasonably incurred in connection with either the investigation, defense, settlement or appeal of a Proceeding or establishing or enforcing a right to indemnification under this Agreement, applicable law or otherwise.

(b) "Liabilities" shall mean liabilities of any type whatsoever, including, but not limited to, judgments, fines, penalties, and amounts paid in settlement.

(c) "Proceeding" shall mean any action, suit, arbitration, alternate dispute resolution mechanism, investigation, or administrative hearing.

Section 4. Modification and Waiver. No supplement, modification or amendment of this Agreement shall be binding unless executed in writing by both of the parties to this Agreement. No waiver of any provision of this Agreement shall be deemed to constitute a waiver of any other provision hereof (whether or not similar) nor shall such waiver constitute a continuing waiver.

Section 5. Governing Law. The parties agree that this Agreement shall be governed by, and construed and enforced in accordance with, the laws of the State of California, as applied to contracts between California residents entered into and to be performed entirely within California.

Section 6. Consent to Jurisdiction. The Franciscans and Corporation Sole each hereby irrevocably consent to the jurisdiction of the courts of the State of California for all purposes in connection with any action or proceeding which arises out of or relates to this Agreement and agree that any action instituted under this Agreement shall be brought only in the state courts of the State of California.

Section 7. Attorney's Fees. In the event of any dispute concerning the rights or obligations of the parties under this indemnity agreement, the prevailing party shall be entitled to recover all attorney's fees or other expenses actually and reasonably incurred in connection with the dispute concerning this indemnity agreement.

Section 8. Control of Defense and Settlement. With respect to any claim for which the Franciscans are obligated to indemnify Indemnitees under this agreement, the Franciscans shall have the right to control the defense and, if the Franciscans deem it appropriate, settlement of any such claim, including the right to select counsel to defend Corporation Sole at the Franciscans' expense.

IN WITNESS THEREOF, the parties hereto have executed this Agreement on the day and year written below.

Dated: Sept. 8, 2003

The Roman Catholic Bishop of Oakland

By: S. Barbara Flannery

Sister Barbara Flannery, CSJ

Its Attorney-in-Fact

Chancellor, Roman Catholic Corporation Sole of Oakland

2900 Lakeshore Avenue

Oakland, CA 94610

Dated: August 28, 2003

Franciscan Friars of California

By: Melvin Jurisich, O.F.M.

Melvin Jurisich, O.F.M.

Provincial Minister

SANTA BARBARA NEWS-PRESS

SUNDAY, MAY 26, 2002

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5-02 05:17PM

Former local priest loses Oregon post

St. Anthony's figure facing new allegations of abuse



The Rev. Gas Krum admits to "indiscretions."

By RHONDA PARKS MANVILLE
NEWS PRESS STAFF WRITER
e-mail: parks@newspress.com

A Franciscan priest who began his career at St. Anthony's Seminary in Santa Barbara—and was accused in the sex scandal there a decade ago—has been abruptly removed from the ministry amid new allegations of abuse and his own admission of "indiscretions" in the 1970s and 1980s.

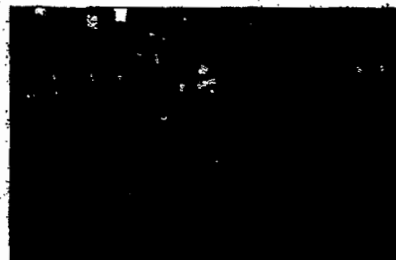
Franciscan officials suspended the Rev. Gas Krum from his position as pastor of Ascension Catholic Church in Portland, Ore. The priest, 43, revealed the misconduct

to his superiors after repeated inquiries from the News-Press and other media about past allegations against him.

In 1995, the Franciscans paid an out-of-court settlement to a former student at the seminary, Ignacio Aceves of Oakland, who charged that the Rev. Krum repeatedly molested him in the early 1980s. But the Franciscans said those charges were never substantiated, and they cleared the priest to work in ministry.

"He was cleared of the previous allegations," said the Rev. Finian McGinn, the

Please see CHURCH on A16



KARL HODSON / FOR THE NEWS-PRESS

Former St. Anthony's student Ignacio Aceves charges that the Rev. Gas Krum molested him in the early 1980s. He received an out-of-court settlement in 1995 and is now a resident of Oakland.

OFM KRUM 1
0177

P02

"There's no benefit
of a just, that could."

MISSION ACCOMPLISHED | Suspected

IN CHURCH

Continued from Page A1

provincial of the Franciscan Order. "Now I have a subordinationist and I am acting on it. The province wants to assure parishioners that no other incidents of sexual misconduct have been reported, and no other complaints have been received."

But the News-Press learned this week that another former student of St. Anthony's, who now lives in Florida, has made similar claims against the Rev. Krusem. In recent weeks he is considering taking legal action, according to Santa Barbara attorney David Nye.

"There are others who have named Our Krusem and we are exploring the viability of seeking claims against him," Mr. Nye said.

Mr. Nye said he is pleased to hear the Rev. Krusem has admitted to wrongdoing, even if his own allegations are not believed by the Franciscans.

"They've made a tradition of keeping things quiet," he said. "Anybody who commits spiritual homicide should be removed from ministry. This is good news."

The Rev. Krusem's case has been turned over to the Independent Response Team of the Franciscan Province, which will require that the priest undergo psychological testing and assessment. The team was created to handle priest abuse allegations in the wake of the St. Anthony's scandal here a decade ago.

The allegations, which came at a time when parishioners across the nation have been rocked by charges of molestation, have focused renewed attention on the incidents at St. Anthony's, where, in 1983, a board of inquiry concluded that at least 34 boys were sexually abused from 1962 to 1982, and two priests were convicted.

The board of inquiry identified 11 friars who perpetrated sexual abuse on minors during the 20 years, about one-quarter of the friars on staff during that period, according to the

NEWS-PRESS/STAFF REPORT

The Rev. Krusem, a brother at the monastery, was among the 11, according to former Board of Inquiry member Robert Van Handel, who was one of St. Anthony's abuse victims.

The Rev. Krusem did not respond to numerous requests for interviews via e-mail and phone calls to the friary and the church.

After the media contacts, the Rev. Krusem last Sunday told his parishioners during Mass that he was accused of molestation years ago, but insisted the allegations were not true. He then read a letter from the Franciscan Province which said he had been charged of wrongdoing, according to a parishioner who asked not to be identified.

But on Tuesday, he admitted his past misconduct to the Rev. McGinn and was removed from his post.

Several of his parishioners in Oregon said in phone interviews Friday that they are shaken and upset by the news.

"I am shocked, because to see him seems like such a man of compassion for humanity," said parishioner John Smith, who was out of town last Sunday and missed the sermon. "The people really seemed to love him. He has brought so many people to our church."

Another parishioner, who asked not to be named, said she doesn't believe the accusations.

"This is very upsetting to the congregation, and we love him dearly. We support him and if he is removed there will be a big void," she said. "He's not the type."

After the Rev. Krusem left St. Anthony's Seminary in 1987, when the school closed for financial reasons, he worked as an associate pastor at St. Simon and Jude Catholic Church in Huntington Beach from 1988 to 1989. From there, he became the pastor at Ascension Church, the spiritual home of roughly 500 families.

Church officials in Orange County and Portland were aware of the past abuse charges against the Rev. Krusem



FORMER ST. ANTHONY'S PRIOR

Robert Van Handel, who was convicted in 1984 of abuse charges and paroled in 1988, is now a registered sex offender.

and they were assured he had been cleared of wrongdoing.

"We are committed that no priest against whom there are credible accusations will serve in our archdiocese," said Chancellor Mary Jo Tully, a spokeswoman for the Archdiocese of Portland. "There have never been any complaints about him and I have never seen people here saying anything but loving and accepting toward him."

A SECRET PROBLEM

Santa Barbara was shocked when the Board of Inquiry investigation revealed in 1983 that 34 students at the seminary — many of them preparing for the priesthood — had been raped, molested, orally copulated, sodomized and threatened by a succession of priests who lived and worked there.

But only two abusers were publicly identified. That's because only friars

were convicted of abusing their students.

Mr. Walle was convicted in 1988, triggering an investigation that revealed the scope of the scandal. He was defrocked and committed suicide in 1994, at the age of 40.

Mr. Van Handel was convicted in 1984 and paroled in 1988. No longer a Franciscan, he is a registered sex offender living independently in Santa Cruz County. He did not respond to a letter seeking an interview with the News-Press, or to phone messages left with his family.

Allegations of abuse were made against another priest, but because the alleged incidents were more than 20 years old, prosecutors did not pursue charges due to statute of limitations laws which were in place for felony child abuse cases at that time.

The law has since changed.

"Jefferson, I agree, was able to raise his voice and say 'I'm tired' six years and one day after the crime was committed, it used to be that he was free," said Senior Deputy District Attorney Ron Jones, who prosecuted Mr. Van Handel.

"The law today says that doesn't matter. Perpetrators of crimes (committed) in the 1970s and 1980s now are vulnerable if the charge involves substantial sexual conduct, there is clear and convincing corroboration, and it is filed within one year of contacting law enforcement."

About 20 former students filed lawsuits against the friars, and many of the cases were settled over the years with pledges of confidentiality and cash payments ranging from \$60,000 to \$1.3 million.

Those trust funds are abuse crisis funds. The Catholic Church has brought pressure on its leaders to reveal the names and the whereabouts of the implicated priests. All over the country, church officials stand accused of covering up abuse from parish to parish, where they sometimes preyed on other victims.

The Franciscans say they took steps

formed the Board of Inquiry and made its findings public. Afterward, they formed the Independent Response Team, and followed its recommendations in disciplining and monitoring of the perpetrators.

Four of the accused friars live in Franciscan communities and are restricted to internal work for the religious order, while the archdiocese, but not of the four weeks in San Diego County, in the vicinity of a school. An official of the San Diego Archdiocese said there is no record of misconduct in the friar's records, although past misconduct is noted in the records of another friar who previously worked at the site and has since left the order.

Another friar has died, one has retired, and another is on leave, according to members of the order.

The Franciscans insist that none of the surviving friars is in a position to hurt anyone. "A lot of them are in custody and under strict supervision," said the Rev. Steven Rasmussen. "Some of them were sent to treatment and when they got back they were placed where they would not have contact."

But some Catholic Church leaders are questioning whether there is a "safe" place for offenders. Children abuse statistics compiled by the U.S. Department of Justice show that convicted sex offenders are 2.5 times more likely than other criminals to be reconvicted for a new sexual assault. The data also show that two-thirds of sex offenders in state prisons victimized a child, and that most child victims are abused by someone they know.

Bishop Thomas Curry of the Santa Barbara region, who was responsible for investigating several abusive priests in the Los Angeles Archdiocese between 1986 and 1990, said in an interview last week that he would do things differently now.

"Back then, we thought that if they (abusers) received treatment and were put into ministries with no contact, it was enough. But now we know

said

RESPONSE TEAM

The five-member Independent Response Team was created by the Franciscans to investigate, assess and advise the religious order in cases of friar sexual misconduct. The team — which includes therapists for psychologists and victims, a lawyer and a nun — makes recommendations concerning prevention, treatment and management of perpetrators, and it assesses victims receive therapy. There is a toll-free number for reporting abuse complaints: (800) 770-8213.

The team created an education, treatment and advance program for offenders. In the past year, they hired former parole officers as monitors and they require weekly group and individual therapy for offenders.

"It's not perfect, but it's a lot more oversight than regular perpetrators," said psychologist Rodolfo Weisberger of Santa Barbara, a member of the team who works with victims. "These people are not in the criminal justice system, but because of the team they are constantly being reviewed and monitored, and that therapists who oversee the perpetrators are tough."

Mrs. Weisberger said her mission as a member of the team is to promote that healing process. She worries that the anger and fury connected with the current child abuse crisis in the church — and the media's intense coverage of it — is getting in the way of that.

"How can we do more? How can we find out more of what is needed to help the victims to heal? To have an ongoing statement, with one side in healing and the other in wrongdoing — it's a real problem. It doesn't mean we should whitewash it, or lie or put anything under the carpet. I'm for acknowledging what has been done, and what has not been done. We are very open to meeting with everybody on how to heal and move on."

Dear Marian & J. Mary,

May 28, 2002

Here is a copy of the article in
yesterday's newspaper you asked for.

Know of our prayers and high respect
for you, guiding our province through
a difficult time. Yours in Christ & Francis,

Page 28 • Monday, May 27, 2002

NEVADA 5

ABUSE ALLEGATIONS

Priest removed from ministry in Oregon

Clergyman accused in 1990s in California sex scandal

THE ASSOCIATED PRESS

SANTA BARBARA, Calif. — A Roman Catholic priest who was accused in a sex scandal a decade ago has been removed from the ministry in Oregon amid another claim of abuse, a newspaper reported Sunday.

The Rev. Gus Krumm, a 48-year-old Franciscan priest, was removed Tuesday from his post as pastor of Ascension Catholic Church in Portland, the Santa Barbara News-Press reported.

Krumm had trained at St. Anthony's Seminary in Santa Barbara in the 1980s. He declined to comment Sunday.

In 1995, the Franciscan Order paid an out-of-court settlement to a former student at the seminary who alleged that Krumm repeatedly molested him in the early 1980s, the newspaper said.

The Franciscans said those claims were never

substantiated, and Krumm was cleared to continue working in the order.

"Now I have a substantiated claim and I am acting on it," said the Rev. Finnian McGinn, the provincial of the Franciscan Order. "The province wants to assure parishioners that no other incidents of sexual misconduct have been reported, and no other complaints have been received."

An allegation came in recent weeks from another former student at St. Anthony's who is considering legal action, Santa Barbara attorney David Nye said.

Krumm's case has been turned over to the Independent Response Team of the Franciscan Province, which will require that the priest undergo psychological testing and assessment.

The team was created to assess priest abuse allegations in the wake of the St. Anthony's

scandal 10 years ago.

In 1993, a board of inquiry concluded that at least 34 boys were sexually abused there from 1963 to 1987. Two priests were convicted in the case.

The board identified 11 friars who were involved in sexual abuse of minors during those 23 years, about one-quarter of the friars on staff during that period, according to the board's November 1993 report.

About 20 former students filed lawsuits against the friars. Many of the cases were settled over the years with pledges of confidentiality and cash payments ranging from \$90,000 to \$1.7 million.

Four of the accused friars live in Franciscan communities and are restricted to internal work for the religious order or for the archdiocese.

Another friar has died, one has retired, and another is on leave, members of the order said.

Los Angeles Times
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May 28, 2002

Talk about it E-m

ORANGE COUNTY

Ex-O.C. Priest Is Removed

■ Church: He leaves an Oregon parish after he tells superiors of 198 'indiscretions.'

By EVAN HALPER, TIMES STAFF WRITER

A Roman Catholic priest who was permitted to continue working at a Huntington Beach church in the mid-1990s despite a molestation settlement from an earlier post has been removed from his parish in Oregon.

Father Gus Krumm, a 48-year-old Franciscan priest, was dismissed as pastor at Ascension Catholic Church in Portland last week after informing church officials of "indiscretions which occurred in the early '70s and mid-'80s," according to a statement by the Franciscan Friars of California.

In 1995, the Franciscan Friars paid an undisclosed amount to a former student at St. Anthony's Seminary in Santa Barbara who alleged Krumm repeatedly molested him there during the early 1980s. The settlement occurred after Krumm had been working for seven years as an associate pastor at Saints Simon & Jude Catholic Church in Huntington Beach.

The Diocese of Orange was informed of the settlement but declined to remove Krumm from his post.

Diocesan spokeswoman Maria Schinderle said the allegations were investigated and found not to merit a dismissal.

The Franciscan Order reiterated that in a statement Monday:

"This allegation was investigated twice and proven to be unsubstantiated."

Krumm left the Huntington Beach church in 1998 to become pastor at the Portland church. Officials in Oregon were informed of the allegations against Krumm at that time.

Another former seminary student at Santa Barbara recently made molestation allegations.

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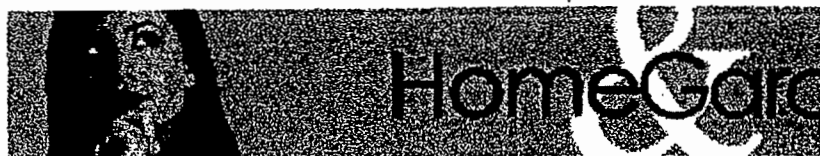
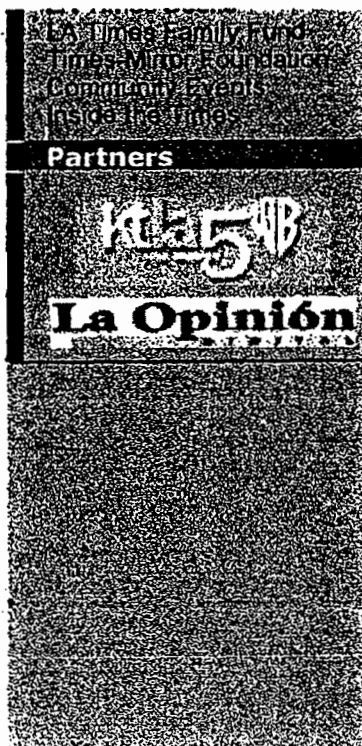
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FAX COVER SHEET

**ASCENSION CHURCH
7507 S.E. YAMHILL
PORTLAND, OR 97215
503-256-3897**

SEND TO: Sr Mary Rogers

FAX NUMBER: 510-536-3970

LOCATION: Oakland, CA

FROM: Fr. Charles Talley, O/n

FAX NUMBER: 503-257-4681

COMMENTS: _____

ATT:

En Mary Rogers

Portland priest removed after abuse accusation

An earlier molestation claim in California against Ascension pastor Gus Krumm was settled

THE ASSOCIATED PRESS

A Roman Catholic priest who was accused in a sex scandal a decade ago in California has been removed as pastor of Ascension Catholic Church in Southeast Portland following another abuse claim.

The Rev. Gus Krumm, a 48-year-old Franciscan priest, was removed from his post last week, said Mary Jo Tully, chancellor for the Archdiocese of Portland.

"As soon as there is an allegation, then the priest is removed from the parish," Tully said Sunday night.

The Santa Barbara News-Press reported Sunday that Krumm had trained at St. Anthony's Seminary in Santa Barbara, Calif., in the 1960s.

In 1995, the Franciscan Order paid an out-of-court settlement to a former seminary student who accused Krumm of repeatedly molesting him in the early 1960s, the newspaper said.

Leaders of the Franciscan order said those claims were never substantiated, and Krumm was cleared to continue working.

"Now I have a substantiated claim, and I am acting on it."

Please see **PIST**, Page B2

Priest: Franciscan Province team handling case

Continued from Page B1

said the Rev. Krumm was the provincial of the Franciscan Order. "The province wants to assure parishioners that no other incidents of sexual misconduct have been reported, and no other complaints have been received."

An accusation came in recent weeks from another former student at St. Anthony's who is considering legal action, said David Nye, a lawyer in Santa Barbara.

Tully said Portland archdiocese officials had been aware of the previous accusations about Krumm when he arrived in Portland about three years ago.

"The accusations were investigated twice and found not to be credible," she said.

"There have been no allegations of abuse since he has been in Portland, and there were no allegations at his previous assignment," Tully said.

Krumm did not return telephone messages from The Oregonian on Sunday.

Several of Krumm's parishioners at Ascension, 7507 S.E. Yamhill St., said they were shaken by his removal.

"I am shocked, because to me he seems like such a man of compassion for humanity," Fran Schultz

said. "The people really seemed to love him. He has brought so many people to our church."

Krumm left St. Anthony's Seminary in 1967, when the school closed for financial reasons. He then worked as an associate pastor at churches in Orange County, Calif., from 1968 to 1998.

From there, he became pastor at Ascension.

Krumm's case has been turned over to the Independent Response Team of the Franciscan Province, which will require the priest to undergo psychological testing and assessment.

In 1993, a board of inquiry con-

cluded that at least 34 boys were sexually abused at St. Anthony's from 1963 to 1987. Two priests were convicted in the case. The board identified 11 friars — about one-quarter of the friars on staff during that period — who were involved in sexual abuse of minors during those 23 years, according to the board's November 1993 report.

About 20 former students filed lawsuits against the friars. Many of the cases were settled with pledges of confidentiality and cash payments of \$90,000 to \$1.7 million.

Richard L. Hill of The Oregonian contributed to this report.



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

In file

June 2, 2002

When Gus Krumm talked to me he also mentioned two incidences that did not involve masturbation or any genital or sexual misconduct. They seem to be violations of boundaries (adult/teen). I have been trying to reach Nick Heldt to find out if they should be reported to the police as the other sexual abuse cases have been. They involved a massage and the teen has his underclothing on. I am told that these were not of a sexual nature. The two persons are: Peter Halvorson of Oregon (3/81) and [REDACTED] 10/80).

I am now trying to reach Brian B. our attorney.

OFM KRUM 1

0184



3RD PARTY PRIVACY

Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

Officer Salida
Special Victims Unit
Oakland Police Department
455 7th Street
Oakland, CA 94607
June 4th, 2002

Dear Officer Salida,

You told me to call you if I had any questions. I have the following:

During the conversation I had with Fr. Gus Krumm, OFM, about the sexual misconduct cases, he also stated that he had given massages to two individuals viz. [REDACTED] (March, 1981) and [REDACTED] (October, 1980). The individuals were in their underclothing. According to Father Krumm, this was not done in a sexual manner and there was no touching of a sexual nature.

However, due to the particular circumstances of this matter, I feel that I should provide this information for you.

Thank you, [REDACTED]

Mm. Prov.

OFM KRUM 1

0185

Bates Numbers 186-187 were removed by the Plaintiffs at the request of the Franciscans.

Oct. 5, 2004

Dear [REDACTED]

I hope all is going well with you! It was great to see you at the Southern California Regional Council. Although it was tough for me to be there, I am glad that I was there.

Thank you for "being there" for me! I have never had a lower time in my life, but you have eased my burden tremendously with your kindness and your love. Please know of my deep gratitude and love for you.

I appreciate the chance to go to Hawaii with my sister and brother-in-law. Thank you again! Although it seems like I always have a dark cloud over my head, I enjoyed being with the two of them in such a beautiful place.

God's blessings on you [REDACTED] during these final months of your office. You have served all of us and the order well.
Thank you!
Love,
[Signature]



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

Statement of the Province of St. Barbara Regarding Allegations made by [REDACTED]

The Province of St. Barbara has for many years had procedures which have been followed in these types of cases. This particular case was investigated when it first occurred 20 years ago and again a second time when [REDACTED] came forward in the course of our investigation of St. Anthony's Seminary in the early 1990's.

Where evidence has supported removal from ministry, we have removed offending friars from ministry. It has been and continues to be our commitment to ensure that no one will be certified for ministry who has a substantial allegation against him. We believe all the appropriate steps have been taken in this situation and we want to ensure the well-being of the people, especially minors, and we want to continue to support Fr. Krumm in his pastoral ministry.



March 28, 2003

Franciscan Province of Santa Barbara
1500 34th Avenue
Oakland, CA 94601-5092

Attn: Fr. Tom West, ofm

Dear Fr. West:

As we have discussed, The Effort will be employing Fr. Gus Krumm as an on-call graveyard shift monitor. I thoroughly expect that this position will evolve into a full-time job in a short period of time. He will be directly supervised by either Ms. Valerie Peterson or Ms. Leslie Parker, both of whom are aware of this particular situation. I understand there will be contact with an external monitor, and we are happy to work with whoever that may be.

If you should have any other questions, or if you need further information, please feel free to call.

Sincerely,

Trisha Stanionis
Executive Director

OFM KRUM 1
0190

1820 J STREET, SACRAMENTO, CA 95814 PHONE 916-325-5556 FAX 916-444-5620

May 24, 2002

MEMO TO FILE

By: [REDACTED]
Provincial Minister

RE: Gus Krumm, OFM

Occasioned by an article in the Orange County Register, published May 18th, the Province issued a statement regarding the misconduct allegation made against Fr. Gus Krumm. The newspaper questioned Fr. Gus' being involved in active ministry at Huntington Beach. Following the allegation, the Province explained that it had investigated the allegation twice and the allegation was proven unsubstantiated. When Fr. Gus was assigned to Portland, the Archbishop of Portland, John Vlazny was made aware of this unsubstantiated allegation. On Sunday, May 19th, the parishioners of the Ascension parish were informed of the Province's statement. On Tuesday, May 21st, Fr. Gus Krumm came to San Damiano Retreat in Danville and met with me, the Provincial Minister. During the conversation he revealed certain indiscretions which occurred in the early 70's to mid-80's. These indiscretions had never been revealed before. With this knowledge, I have followed the policy of the Province of St. Barbara by removing Fr. Gus Krumm from active ministry and setting up appropriate psychological testing. I have also informed the Independent Response Team.

On Tuesday, May 21st Fr. Gus Krumm quoted to me the following incidences of sexual misconduct on his part with:

- (1) Date: 8/1973. [REDACTED]
- (2) Date: 9/1978. [REDACTED] the occasion took place in Berkeley, California. The victim was about 16 years of age. The present address is unknown.
- (3) Date: 7/1980. [REDACTED] this took place at St. Anthony's Seminary. The [REDACTED]
- (4) Date: 8/1981. [REDACTED] Had lived in Portland, Oregon.
- (5) Date: 8/1985. [REDACTED] A report was made for the Oakland Police Department. The oral report was made to Sidney, Dispatcher 10, Oakland Police Department and to Officer Salida at 238-3641.

I also informed the Archbishop of Portland, John Vlazny, the Vicar of Clergy and the Chancellor of the Diocese. I also informed the Assistant Pastor of the parish and the Pastor of the parish of Huntington Beach. I am to meet with Fr. Gus Krumm on Wednesday of this coming week, May 29th. We will speak with the

following: the Archbishop of Portland, the members of the parish staff of Ascension, and with Dr. Kevin McGovern who will be the therapist to set up the appropriate psychological testing.

I have informed the Independent Response Team and notified them that, after the testing, Fr. Gus Krumm will be working with them. We've also spoken with Fr. Richard McManus of the retreat house in San Juan Bautista and Fr. Gus will be stationed there for a matter of weeks.

PROVINCE OF SAINT BARBARA

OF PAGES (including cover): 2

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FRANCISCAN FRIARS

PROVINCE OF SAINT BARBARA

Statement Regarding Father Gus Krumm, OFM

JULY 12, 2003

Over a year ago, in May, 2002, Franciscan Friar Gus Krumm voluntarily revealed to his religious superiors some incidents of sexual misconduct which involved teenagers and which occurred more than twenty years ago. With this new knowledge, the Franciscan Friars of the Province of Saint Barbara followed their policies and removed Father Gus from active ministry immediately. Civil authorities were notified, and Father Gus began working with the Province's Independent Response Team, a group of psychologists and other experts in the field of sexual abuse. This team cares for survivors of abuse and evaluates and monitors the rehabilitation of offenders.

Last month, the Independent Response Team approved assignment of Father Gus to residence at Saint Francis Friary, Sacramento, having judged this to be a responsible placement posing no risks to children. Father Gus had no ministry in the church and no contact with minors or the parish school. He has been working to rebuild his life and engage in meaningful work under the supervision of experts. The Province did not consult the Diocese of Sacramento about this placement because it is an internal matter of the Franciscan Friars and not a ministerial assignment in the diocese.

This week, due to an extraordinary degree of public attention, the Provincial administration of the Franciscan Friars removed Father Gus from residence at the friary in Sacramento.

The Province of Saint Barbara has had its own policies and procedures about sexual abuse for many years. It has been, and continues to be, the commitment of the Franciscan Friars to reach out to care for survivors and to safeguard against the possibility of future abuse. It has been, and continues to be, our commitment to ensure that no one who has a substantial allegation against him will be approved or assigned for ministry. It has been, and continues to be, our commitment to assist in the reconciliation, healing and rehabilitation of our offending brothers.

We acknowledge that Father Gus did wrong in the past. We believe that we have taken appropriate steps in this situation. We reiterate that we are deeply concerned for and committed to the well-being of the public, especially minors. And we also assert that it is our Christian and Franciscan duty to care for Father Gus, our brother.

Capital diocese not told of priest's past abuse

By Jennifer Garza and Dorothy Korber -- Bee Staff Writers

Published 2:15 a.m. PDT Friday, July 11, 2003

A Roman Catholic priest now assigned to Sacramento's St. Francis of Assisi parish was removed from the ministry in Oregon last year after he admitted to sexual misconduct with minors decades ago.

The Rev. Gus Krumm was relocated here six weeks ago by his Franciscan order, which never informed the Sacramento Diocese of his past problems.

Krumm lives in the St. Francis friary, next to the parish elementary school in midtown.

"We didn't think we had to tell them," said Brother John Kiesler, spokesman for the Province of St. Barbara, the Franciscan regional headquarters.

"We are a religious community; we are separate. But we do want to cooperate with the diocese."

The Catholic Church has been rocked for the past 18 months by revelations of sexual abuse by priests, prompting the nation's bishops to promise reform. In light of that, the Sacramento situation is especially disheartening, advocates for victims said.

"It's very disappointing -- my heart sinks," said David Clohessy, national director of Survivors Network of Those Abused by Priests.

"Basically, what the Franciscans are saying is: 'We didn't tell them, because we didn't have to.' It's the same old thing. Nothing has changed."

Officials for the Sacramento Diocese said they were not aware of Krumm's previous misconduct -- or even his presence at St. Francis -- until Wednesday, the same day The Bee raised questions about the priest.

"We're discouraged," said Father David Deibel, vicar for canonical affairs for the diocese. "But we're determined to establish and maintain open lines of communication between dioceses and the various religious orders on these kind of issues."

"We are working together to ensure the safety of children and to communicate

with the community."

Krumm, who is 49, did not respond to requests for comment Wednesday and Thursday.

Members of religious orders, such as the Franciscans, answer to the heads of their own religious communities, according the Rev. James Murphy of the Sacramento Diocese.

Bishop William K. Weigand was on vacation Thursday and could not be reached for comment. It was unclear what action the diocese might take, now that officials here are aware of Krumm's past.

"The bishop does not normally interfere with parishes run by religious orders," Murphy said, "but the bishop does have the right to intervene in parish matters if the situation justifies it."

In May 2002, Krumm was removed from his post as pastor of Ascension Catholic Church in Portland, Ore., immediately after he acknowledged sexual misconduct during his years at St. Anthony's Seminary in Santa Barbara. Details of Krumm's admission were not made public.

Since leaving the seminary in 1987, Krumm has served as a parish priest in Huntington Beach and in Portland.

No accusations of sexual misconduct were made against him in either parish, according to church officials.

The Santa Barbara seminary was the scene of a major sex-abuse scandal for the church. A 1993 report by an independent review board implicated 11 friars at the school, saying 34 students had been molested over a 23-year period.

Krumm was one of the 11 friars, according to [REDACTED] a member of the board.

[REDACTED] was among the St. Anthony victims, said Thursday that he was angry to learn that the Franciscans had moved Krumm to a parish near a school. "It shows that they have no regard for the protection of children, despite what they say," he said.

Although Krumm is no longer an active priest, [REDACTED] said that distinction means nothing to children. "He's a priest, with the same respect and with the same

access to children as any parish priest," he said.

The Franciscans defended their actions.

Kiesler, their spokesman, said there are no clear-cut rules for how religious communities should report such things to local bishops.

As for Krumm, Kiesler said he is not a danger to children. The priest has gone through therapy, according to Kiesler, and his behavior is being monitored "internally and externally."

"This is not a case where somebody was dumped," he said. "This is a person who is reconstructing his life and doing good for people. He is not allowed to go over there (to the St. Francis school)."

About the Writer

The Bee's Jennifer Garza can be reached at (916) 321-1133 or jgarza@sacbee.com.

FRANCISCAN FRIARS

PROVINCE OF SAINT BARBARA

Statement Regarding Father Gus Krumm, OFM

JULY 12, 2003

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Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

July 14, 2003

Most Rev. William Weigand, DD
The Diocese of Sacramento
2110 Broadway
Sacramento, CA 95818

Dear Bishop Weigand:

May the Lord give you peace!

I hope that your vacation was a time of rest and relaxation. I am truly sorry that the publicity surrounding one of our friars, Fr. Gus Krumm, OFM, had to disturb your well-deserved rest. I feel that I owe you an explanation of what happened and the background of the assignment to St. Francis Friary.

About six weeks ago, we assigned Fr. Gus to St. Francis Friary, Sacramento. We did not inform the Diocese at that time because this was not a ministerial assignment but rather an assignment to a religious house. Let me give you the background leading to that assignment:

- Fr. Gus informed the Provincial Minister in May 2002 that he had inappropriate sexual contact with four teenagers dating back 18 years ago;
- Fr. Gus was immediately removed from priestly ministry and began working with our Independent Response Team (IRT) which is made up of psychologists who work with perpetrators and victims, a mediator-lawyer, and a Franciscan Sister; the IRT arranged for his therapy and testing and began to monitor where he was stationed and the work he could do; he has been under the supervision of the IRT since the time he self-reported.

He had been stationed in two of our retreat centers in the Province but there was no meaningful work that could be found. We began looking for another placement for him and settled on Sacramento. This is why Sacramento was chosen:

- it is a good religious fraternity that has a good fraternal life;
- there was an employment opportunity for him where the supervisors were aware of his situation so that they could monitor him; he would be working only with adults;
- there were educational opportunities available so that he could begin rebuilding his life outside of priestly ministry;

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- there was appropriate therapy available that centered on the sex offender therapy model.
- the IRT reviewed the whole situation and approved the assignment.

I want to make clear that at no time was Fr. Gus given any parochial assignments at St. Francis. The only time he went to the Church or offices was for the 7:30 Sunday Mass and he did not wear his religious habit. He had no contact with the school. As a matter of fact, when he arrived in Sacramento, school was already out for the summer. We honestly felt that he was not a danger to anyone and that this was a safe assignment. His Guardian at the Friary was his internal monitor and then there is an external monitor who is a former probation officer who checks with him every two weeks. We believe that there were sufficient safeguards in place.

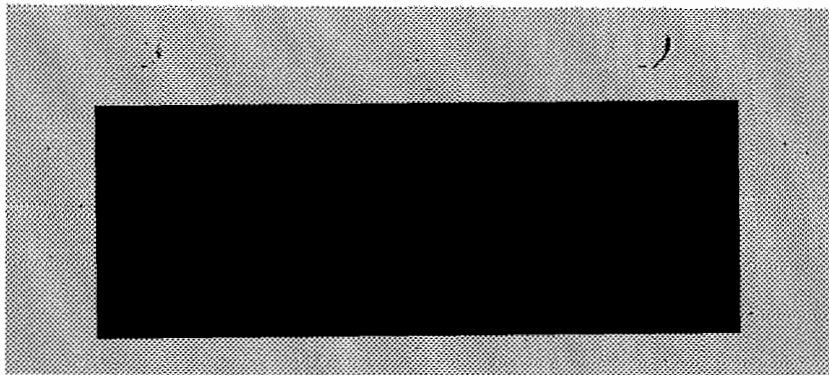
I believe that we were correct in our assessment. Where a mistake may have been made is that we did not inform the Diocese. Frankly, I did not want to put you in a compromising situation. I was not trying to hide the fact of his assignment. Bishop, as you know, this whole area of religious assignment as it relates to the Charter and Essential Norms is a confusing issue. My understanding is that the protocol needs to be worked out and is being worked out between the Conference of Major Superiors of Men, Bishops, and the appropriate Roman Congregations. At our General Chapter in Assisi, a representative from the Congregation of the Faith told us that this was an issue that needed clarification. Until we get some clear direction, mistakes are going to be made. Again, it was not our intention to cause you any embarrassment.

I also want to assure you that we have tried to respond to St. Francis Parish. A statement was read to the parish community on Sunday, July 13th, explaining what had happened. There will be an open forum in the parish on Tuesday, July 15th at which our Provincial Vicar, Tom West, OFM, will be present as well as John Hardin, OFM, who is a member of the Provincial Council. In addition Dr. Radhule Weiniger, MD, PhD, who serves on our IRT will also be present. This is a highly qualified group to answer any questions that might be presented.

Bishop, I would be more than willing to speak with you at length about this issue. We need to work together as we try to work with our brothers who have sinned and are trying to rebuild their lives. May God give us the courage to do so!

Fraternally yours in Christ,


Melvin A. Jurysich, OFM
Provincial Minister



July 14, 2003

Fr. Mel Jurisich, O.F.M.
Franciscan Province
1500 34th Avenue
Oakland, CA 94601

Dear Fr. Mel,

I was reading a description of the Voice of the Faithful the other day and found it not only interesting but perhaps appropriate for my concerns.

Voice of the Faithful is a relatively new organization whose mission statement is the following: To provide a prayerful voice, attentive to the spirit, through which the Faithful can actively participate in the governance and guidance of the Catholic Church. Their goals are: 1) To support those who have been abused; 2) To support priests of integrity; and 3) To shape structural change within the Church.

My heart is saddened by the discovery of your decision to send Br. Gus Krumm to live in the St. Francis Friary. On the one hand, I feel as though this decision reflects the well-intentioned effort to help in his rehabilitation and ongoing healing. I consider this man to be a child of God, and although he seems to be a fallen angel, you are, as a Franciscan Order, committed to caring for him rather than throwing him into the streets. On the other hand, how is it that you did not see that the contiguous school would contribute to a huge controversy—one that has been raging for almost two years throughout the Catholic Church?

These fallen angels do need to be found and appropriately treated for their crimes. They also need to be accounted for and followed throughout their lives. What kind of system to you have in place for the treatment and the lifelong brotherhood responsibility towards these men? To send Br. Gus up here and then have this forced removal is not helpful to his recovery. It seems to me that putting this man next to a school in the current crisis climate is akin to locating a recovering alcoholic in the backroom of a bar.

Let's now consider how the actions of the Province have affected [REDACTED]. He is a new, probationary, administrator of an active, progressive parish under the rule of a conservative and difficult-to-please bishop. Many priests have refused to come to this parish because of the inherent challenges they would face. Nevertheless, [REDACTED]

with no experience as a Parish Priest, has volunteered and been accepted by both the bishop and embraced by the parishioners. What were you thinking when you sent Br. Gus, this controversial brother, to reside in the friary? Did you consider the possible problems involved and how their discovery might affect [REDACTED] And then, when the "news" hit the paper, did you come over here to support [REDACTED] and publicly take personal responsibility for this error in judgment? Is this your way of showing support for your priests of integrity?

I believe the intentions behind your decisions were meant to help the brothers and assist the Order at a time when money and brothers are scarce. However, do you have a system that includes the laity's help in regards to the "fallen angels" within the Province? I believe that had you consulted with outside supporters, the current Sacramento conflict might never have occurred. Perhaps both lay women and men would have had different perspectives and suggestions in regards to this particular problem.

The sexual misconduct explosion with Cardinal Law in Boston made us aware of the thinking and priorities of the hierarchy of the Roman Catholic Church. I maintain that if all cardinals, bishops and priests would publicly take personal responsibility for their part in defending and guarding the image and reputation of the church instead of caring for God's children, the healing process would move forward dramatically.

Are you, as a Franciscan Province, leaning towards the Institutional Church process that considers itself to be a separate entity, above the law and not responsible for the obvious? Are you courageous enough to take on the challenge of becoming even more a model order for sexual misconduct reform? This might include deeper and more appropriate support for the safety and healing of ALL the children of God.

Finally, are you willing to include the laity in the process of evaluating and supporting the brothers in trouble?

I welcome a thoughtful response from you and appreciate your time and consideration of the perspectives and questions contained in this letter. I hope to hear from you soon.

Blessings,
[REDACTED]

Cc: Anthony Garibaldi, OFM, Michael Harvey, OFM, Tom West, OFM, John Hardin, OFM, Ken Lavarone, OFM, Richard Juzix, OFM, Barry Brunsman, OFM, Gus Krumm, OFM



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

July 29, 2003



Dear [REDACTED]

May the Lord give you peace!

I am sorry that it has taken me so long to respond to your letter of July 14th regarding the placement of Fr. Gus Krumm, OFM, at St. Francis Friary in Sacramento. I was out of the office and am just trying to get caught up.

First, I want to thank you for your thoughtful letter. As I read it, I believe it comes a good Christian woman who loves her Church and her faith. I was moved by your willingness to see the need for Fr. Gus to have recovery, reconciliation and forgiveness with the need for providing for the safety of children which we say is our highest priority.

I want to assure you that Fr. Tom West's apology at the parish meeting was not just his own. I wholeheartedly stand behind what he said. He spoke for me and for the rest of the Provincial Council. We have said and believe that the protection of children is our highest priority. We still believe that and we are sorry that our actions betrayed our own priority. This was certainly not our intent. We felt we had taken all the precautions necessary. Obviously we were wrong. We admit our mistake, and we have to look at all of our placements and find out how best we can place Aftercare Friars.

The dilemma we face in placement is that we are being asked by victims' groups as well as our own brothers to keep these offending friars within the Order so that they can be monitored and helped. However, where to place them? Every place is in a diocese and a parish; just about every place has some access to children. At least we don't put these offending brothers out on the street but where to go? This is our dilemma, and the situation at St. Francis only heightened the issue. Right now I don't know the answer but we are committed to reviewing the whole situation in trying to find an answer that is acceptable and safe for all.

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only professional people; three are parents and some are members of the Church. The laity are involved where they have meaningful work to the extent that the supervisors have been informed of the friars' situations. There are lay people in your parish who knew of Fr. Gus' situation and have been supportive of him and his efforts of recovery. Maybe it's not perfect but we have included the laity in this whole process of aftercare. And we will continue to do so.

You ended your letter with "Blessings". I thank you for them. It is only with blessings and support that we can work together to build the Kingdom of God.

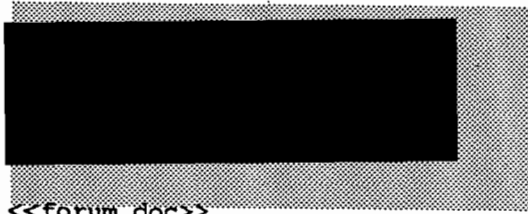
Sincerely,


Melvin A. Jurisich, OFM
Provincial Minister

Subj: Letter of concern
Date: 7/18/2003 4:31:23 PM Eastern Standard Time
From: [REDACTED]
To: "ofmcamain@aol.com" <ofmcamain@aol.com>
File: forum.doc
Sent from the Internet ([Details](#))

Dear Rev. Jurisich,

I believe Father Michael Harvey, at my request, previously forwarded this letter to you since I did not have your email address. It has since been provided to me. Please excuse the duplicate submission, but I want to ensure that you have received this and will share with the other Council members. Thank you.



<<forum.doc>>

*Tom
Please receive
my response
to the letter.*

To: Provincial Minister
Provincial Council

Date: July 16, 2003

My name is [REDACTED] and I am a parishioner at St. Francis of Assisi Church in Sacramento. [REDACTED], and we both are active in various ministries at our parish.

This letter is in regard to the decision to place Brother Gus Krumm at the St. Francis friary. A meeting was held last night (July 15) as a forum to promote healing concerning this matter. Given the number of people in attendance and in an effort to manage the discussion, a structure of the dialogue was necessary. Even though leaders of the Provincial were in attendance, I find it necessary to share my concerns with all of the members of the Provincial leadership who played in a role in making this placement decision and to hopefully convey the adverse impact this decision has created for me in terms of my trust level and my struggle for peace of mind. While I believe the evening ended with a good first step, I still feel compelled to bring to you my concerns.

On Friday afternoon, while driving home from spending an enjoyable afternoon at the Jelly Belly factory, both my son and I heard on the radio the news report of the priest from St. Francis who was removed after it was disclosed that he has sexually molested teenagers in past years. Both of our mouths dropped and our hearts literally stopped until we heard the name. Thankfully, we did not recognize it. Nevertheless, I was sick to my stomach.

Once home, I searched the newspaper to learn of the details. I can't adequately express the level of anger and betrayal I have felt after reading the articles and in particular the response from the Provincial. I anxiously waited to hear from my pastor, Father Anthony, at the weekend mass to explain the logic of the placement of this friar among this community. After reading the formal response issued by the Provincial, I was left with the notion that the friary is viewed as a stand-alone island where decisions are made only for the good of your perceived community. At the forum last night, Father Tom West acknowledged this was a mistake and apologized – I am very grateful for his apology but am not convinced he represents the consensus of the Provincial leadership. I firmly believe your community is by extension MY community. What affects your order, affects my order.

Father Anthony and Father Tom did their best to explain the Provincial perspective and the Emergency Response Teams' processes in assessing Friar Krumm's risk to the community. According to the individuals with various alphabets behind their name, from their clinical and legal perspectives, the risk of his re-offending was evidently considered to be low. As such, you all decided that St. Francis friary was an adequately placement given the low risk. As a parent, my only response to you is that you do not have the right to make the decision as to whether or not to put my son at risk – irrespective of how low you deem the risk to be.

I have tossed and turned about my strong feelings and inner conflicts about this matter. He is part of your family – and I understand your assertion and stated obligation to help him rehabilitate. As a Christian I know that I am called to forgiveness. I also know that you may judge my reaction as unchristian, close-minded or unfranciscan-like. I will gladly accept any label you choose to apply to me. As a mother I am obligated to protect my son at all costs and I cannot afford to take any risk at all. Admittedly, I struggle with showing compassion for a man who molested our youth while in a sacred trusted capacity, denied the allegations, monetarily settled these cases (using parishioners tithing no doubt) and then years later admit to the wrong doing. Nonetheless, I will go so far and accept your word that he is remorseful and deep down, I do believe he is entitled to redemption. Given what I heard last night, I believe I would have accepted your right to help him as long as I had the right to protect my son. However, I find it unacceptable that you all choose to make a decision of this caliber without the benefit of full disclosure or advanced notification of any kind to parents like me and the rest of our community. I feel completely betrayed by your leadership.

At the forum, I strongly urged that your emergency response team be reconstituted to include parents. Perhaps then, future placements will have a more comprehensive perspective and result in common sense outcomes.

On a final note – my son and I discussed this incident after mass. I asked him how he felt about this after reading your letter and hearing the explanation. He was very quiet and then said to me “Well, if they said he’s OK, then I have to trust them.”

This statement is from my 14-year son whose theology is pure and simple – he has known all the priests here most of his life and has learned to trust them implicitly. While one part of me was relieved this incident didn’t affect his outlook of Priests, a chill went down my spine. This is the same level of trust that many of the youth had before they were victimized. What if? What if he ever came into contact with a rehabilitated man of the cloth? What if the risk suddenly was no longer low? What if a reoffense occurred? I implore you not to ever put me in a position where I cannot protect my son without full knowledge of potential danger and please, don’t ever put my son or any other child at risk again.

Thank you for hearing my concerns.



If this were not enough, we also have to deal with the offending friars and their recovery which helps them not to be repeat offenders. We have been told by the experts that in addition to continuing therapy and monitoring, these men also need meaningful work. Meaningful work does not mean priestly ministry. There is another challenge: finding meaningful work which includes informing supervisors of the friar's situation.

An additional issue that is also a dilemma is the full disclosure issue. Our difficulty here is not that we don't believe in disclosure. My difficulty is that there is a vigilante group out there that is determined to drive Fr. Gus and the others off the face of the earth. In 1994, Fr. Philip Wolfe of our community committed suicide because the media hounded him to death. They followed him wherever he went until he could not take it anymore. Philip served his sentence in jail; he was trying to rebuild some kind of life and he was put in a corner until he could take it no more. I may be very wrong but I will not have the blood of another human being on my heart and conscience.

Having said all that I have said, I am in no way turning my back on your concerns. They are justified, and we have to keep working to make what we have better and safer.

It was never our intention to hurt the St. Francis community. We have had a long relationship with the parish and we have provided some very good friars there. I want to thank you for your honesty and forthrightness, and I hope that we will be able to address your concerns for the betterment of the whole Christian community.

Sincerely,


Melvin A. Jurisich, OFM
Provincial Minister

**Zalkin
& Zimmer
LLP**

Attorneys at Law

12555 High Bluff Drive . Suite 215 . San Diego . CA 92130 . tel 858-259-3011 fax 858-259-3015

Irwin M. Zalkin, Esq. Licensed in CA
Michael H. Zimmer, Esq. Licensed in CA and NY

www.zalkin.com

August 1, 2003

Mel Jurisich
Provence of St. Barbara
1500 34th Avenue
Oakland, CA 94601

Re: Victim [REDACTED]
Priest: Gus Krumm

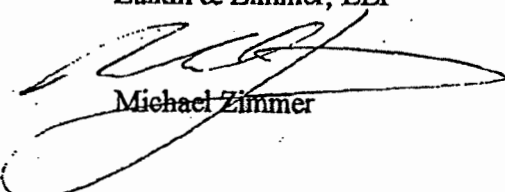
Dear Mr. Jurisich,

Our firm represents [REDACTED] a victim of childhood sexual abuse perpetrated by Fr. Gus Krumm. At this time, our client and his wife are working with Geoffrey Stearns from the Independent Response Team, in order to obtain the counseling that they need as a result of the abuse [REDACTED] suffered.

In December 2002, [REDACTED] had a psychological evaluation administered by Elizabeth C. Richitt, Ph.D. During the evaluation it became clear that [REDACTED] required medication to help control his depressive symptoms. [REDACTED] has since been prescribed Paxil for his symptoms. The [REDACTED] health insurance coverage does not cover the prescribed medication and thus they are required to bare the entire cost. The monthly cost of the medication is approximately \$120.00.

In that the need for this medication is as a result of the abuse [REDACTED] suffered, we request that the Provincial Office reimburse [REDACTED] for the cost of the medication to date and to pay for any future medication, pending a resolution to this matter.

Very truly yours,
Zalkin & Zimmer, LLP


Michael Zimmer

New York Office. 158 E. 35th Street. New York. New York 10016

OFM KRUM 1
0209

cc. Geoffrey Stearns
IRT
800 Garden Street #A
Santa Barbara, CA



Bates Numbers 211-212 were ordered removed by the trial court.



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

Mr. and Mrs. E. DeGrood
7562 Danube Dr.
Huntington Beach, CA 92647
June 10th, 2002

COPY

Dear Mr. and Mrs. DeGrood

May the Lord give you peace!

Thank you so very much for the e-mail you sent. It is so good to know of the good Gus did there. I phoned him today to tell him of your e-mail.

Be assured of my prayers.

Sincerely,

Min. Prov.

Subj: Fr. Gus Krumm
Date: Friday, June 1, 2002 16:37:34
From: degrood@wwdb.org
To: ofmcamain@aol.com
cc: degrood@wwdb.org

3RD PARTY PRIVACY

[REDACTED]
Provincial Office
1500 34th Ave.
Oakland, CA 94601

Dear [REDACTED]

I would just like to take a moment to write you and say how deeply saddened and how very much I continue to support Father Gus Krumm. He has affected in a very positive way, the lives of myself, my wife, and many, many in the community around us in his former parish, St Simon & Jude in Huntington Beach California.

Please know that we have been, and will continue to pray for him in the days and weeks to come.

Sincerely,

Edward & Danielle DeGrood
7562 Danube Dr.
Huntington Beach, CA 92647

----- Headers -----

Return-Path: <degrood@wwdb.org>
Received: from rly-yc04.mx.aol.com (rly-yc04.mail.aol.com [172.18.149.36]) by air-yc02.mail.aol.com

6/10/02

America Online : OFMCAMAIN

Page 1

OFM KRUM 1
0214

Mr. and Mrs. Raymond Munana
5083 San Rodrigo Ave.
Santa Barbara, CA 93111-2127
May 25th, 2002

Copy

Dear Mr. and Mrs. Munana,

May the Lord give you peace!

I am in receipt of a copy of the information which you sent to Bishop Gregory
of the US Conference of Bishops.

Thank you so very much.

Sincerely,

[Redacted Signature]

Most Rev. Wilton D. Gregory
President, U.S. Conference of Catholic Bishops
3211 4th Street NE
Washington, D.C. 20017-1194

May 12, 2002

Your Excellency,

We, the St. Anthony's Support Group for Survivors of Sexual Abuse, of Santa Barbara, California, have been active since 1989, when sexual abuse by clergy at the local Franciscan seminary, was first revealed. We have known many of the predators and the victims and their families. Consequently, our concerns and feelings, and resulting distrust, have very deep roots. Our work has included ministering to victims and their families, working with a local organization on education, surveying the policies of the California Bishops, corresponding with the NCCB (Restoring Trust, Bishop Kinney), working with boards of inquiry, and supporting state legislation against sexual abuse of children. Therefore, we respectfully request that you take our immediate concerns into consideration as follows:

1. Report suspected abuse immediately to civil authorities regardless of statutes of limitations.
2. Be pastoral; offer comfort and counseling of their choice to victims and their families.
3. Remove a predator from his/her position and keep him/her isolated from children.
4. Inform parish and school on the first Sunday, or sooner, of the problem.
5. If a predator, specifically a priest, is found guilty of even one incident, remove him from the priesthood (zero tolerance).
6. Now and in the future, educate anyone even considering the priesthood, that molestation of any degree is a serious and totally unacceptable behavior.
7. Change Canon Law 1395 which says that sex between clergy and an adult woman is a far more serious offense than molesting minors. The former can result in suspension, while the latter is merely punished with unspecified penalties.
8. Relinquish all records regarding any priest who is suspect.
9. Every bishop should demand all records of any priest who is transferred to his diocese and hold the former bishop responsible.
10. Define Mortal Sin again for the clergy. The laity are already apprised.
11. Apologize, apologize, apologize!
12. Listen, listen, listen!

Thank you very much. If you wish to respond to, or otherwise acknowledge this communication, please contact Mr. & Mrs. Raymond E. Muñana, 5083 San Rodrigo Ave., Santa Barbara, CA 93111-2127; E-mail joejowell@cs.com.

Sincerely,

The St. Anthony's Support Group for Survivors of Sexual Abuse

Cc: His Holiness Pope John Paul II, Vatican City, Italy

His Eminence Cardinal Roger M. Mahony, Archdiocese of Los Angeles

[REDACTED] OFM, Provincial Minister, Province of St. Barbara

Open distribution

Attachment: *The Five Principles to Follow in Dealing with Accusations of Sexual Abuse*, USCCB, June 1992. (Note: If the bishops had simply followed their own recommendations, the Church would not be in crisis.)

Vision Statement of the St. Anthony's Support Group for Survivors of Sexual Abuse

In the spirit of a loving Christ, our purpose is: to create a safe, open forum to educate and communicate about sexual abuse by the clergy, and to act as a healing force committed to the support of victims, families, and community through outreach and positive action.



Communications

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS

The Five Principles to Follow in Dealing with Accusations of Sexual Abuse

*U.S. Conference of Catholic Bishops
June 1992*

1. Respond promptly to all allegations of abuse where there is reasonable belief that abuse has occurred.
2. If such an allegation is supported by sufficient evidence, relieve the alleged offender promptly of his ministerial duties and refer him for appropriate medical evaluation and intervention.
3. Comply with the obligations of civil law as regards reporting of the incident and cooperating with the investigation.
4. Reach out to the victims and their families and communicate sincere commitment to their spiritual and emotional well-being.
5. Within the confines of respect for privacy of the individuals involved, deal as openly as possible with the members of the community.

Office of Communications
United States Conference of Catholic Bishops
321 1 4th Street, N.E., Washington, DC 20017-1194 (202) 541-3000

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Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

Ms. Rita Thomas
26 SE 71st Ave
Portland, OR 97215
June 30, 2002

COPY

Dear Ms. Thomas,

May the Lord give you peace!

I have received your letter of June 26th. I am sorry that I did not meet your expectations. I honestly tried to do the best I could. I certainly did not mean to slight the parishioners when I met with the staff.

Ms. Thomas, please be assured of my prayers for you, your family, and the parishioners of Ascension.

Sincerely,

Min. Prov.

I can [REDACTED] I didn't get
any more information from
that meeting. I think we the
parishioners should have been
told when you told the staff
we are every bit as important
as the staff (maybe more). I
think that was wrong. I think
we should stop all this
talk and get on with it.
Your friend in Christ
Rita Thomas



Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3970

COPY

Mrs. Louise Mooney
833 NE 90th
Portland, Oregon 97220
June 30th, 2002

Dear Mrs. Mooney.

May the Lord give you peace.

I am in receipt of your letter of June 25th, 2002. I am sorry that I did not meet your expectations. I felt that I was handling it the best I could. Hopefully, the next Franciscan provincial -- to be elected in about 6 months - will be able to meet your expectations much better. Mrs. Mooney, in the meantime, please be assured of my prayers for you, your family and members of the parish.

Sincerely,

[Redacted Signature]

Min. Prov.

OFM KRUM 1

0221

PAGE 2 Approaching execution in international spotlight

LA BARBARA NEWS-PRESS

SUNDAY, MAY 26, 2002

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0222

Former local priest loses Oregon post

St. Anthony's figure facing new allegations of abuse



The Rev. Gus Krumm admits to "indiscretions."

By RHONDA PARKS MANVILLE
NEWS-PRESS STAFF WRITER
e-mail: rpk@newspress.com

A Franciscan priest who began his career at St. Anthony's Seminary in Santa Barbara — and was accused in the sex scandal there a decade ago — has been abruptly removed from the ministry amid new allegations of abuse and his own admission of "indiscretions" in the 1970s and 1980s.

Franciscan officials suspended the Rev. Gus Krumm from his position as pastor of Ascension Catholic Church in Portland, Ore. The priest, 48, revealed the misconduct

to his superiors after repeated inquiries from the News-Press and other media about past allegations against him.

In 1995, the Franciscans paid an out-of-court settlement to a former student at the seminary, Ignacio Acosta of Oakland, who charged that the Rev. Krumm repeatedly molested him in the early 1980s. But the Franciscans said those charges were never substantiated, and they cleared the priest to work in ministry.

"He was cleared of the previous allegations," said the Rev. Finnian McGinn, the

Please see CHURCH on A16



KARL BORDON / FOR THE NEWS-PRESS

Former St. Anthony's student Ignacio Acosta charges that the Rev. Gus Krumm molested him in the early 1980s. He received an out-of-court settlement in 1995 and is now a resident of Oakland.

"There's no benefit
of a dark cloud over it."

MISSION ACCOMPLISHED

Suspected

CHURCH

Continued from Page A1

provincial of the Franciscan Order. "Now I have a substantiated claim and I am acting on it. The province wants to ensure parishioners that no other incidents of sexual misconduct have been reported, and no other complaints have been received."

But the News-Press learned this week that another former student at St. Anthony's, who now lives in Florida, has made similar claims against the Rev. Krumm in recent weeks and is considering taking legal action, according to Santa Barbara attorney David Nye.

"There are others who have named Gus Krumm and we are exploring the viability of seeking claims against him," Mr. Nye said.

Mr. Krumm, 38, said he is pleased to hear the Rev. Krumm has admitted to wrongdoing, even if his own allegations are not believed by the Franciscans.

"They've made a tradition of keeping things quiet," he said. "Anybody who commits spiritual homicide should be removed from ministry. This is good news."

The Rev. Krumm's case has been turned over to the Independent Response Team of the Franciscan Province, which will require that the priest undergo psychological testing and assessment. The team was created to assess priest abuse allegations in the wake of the St. Anthony's scandal here a decade ago.

The allegations, which come at a time when parishes across the nation have been rocked by charges of molestation, have focused renewed attention on the incidents at St. Anthony's, where, in 1983, a board of inquiry concluded that at least 34 boys were sexually abused from 1968 to 1987, and two priests were convicted.

The board of inquiry "identified 11 friars who perpetrated sexual abuse on minors" during the 23 years, about one-quarter of the friars on staff during that period, according to the

board's November 1993 report.

The Rev. Krumm, a brother at the seminary, was among the 11, according to former Board of Inquiry member Ray Higgins, who is also the father of a St. Anthony's abuse victim.

The Rev. Krumm did not respond to numerous requests for interviews via e-mail and phone calls to the friary and the church.

After the media contacts, the Rev. Krumm last Sunday told his parishioners during Mass that he was accused of molestation years ago, but insisted the allegations were not true. He then read a letter from the Franciscan Province which said he had been cleared of wrongdoing, according to a parishioner who asked not to be identified.

But on Tuesday, he admitted his past misconduct to the Rev. McGinn and was removed from his post.

Several of his parishioners in Oregon said in phone interviews Friday that they are shaken and upset by the news.

"I am shocked, because to me he seems like such a man of compassion, for humanity," said parishioner Rose Smith, who was out of town last Sunday and missed the sermon. "The people really seemed to love him. He has brought so many people to our church."

Another parishioner, who asked not to be named, said she doesn't believe the accusations.

"This is very upsetting to the congregation, and we love him dearly. We support him and the priest removed there will be surprising. Because I have done something like that. He's not the type."

After the Rev. Krumm left St. Anthony's Seminary in 1987, when the school closed for financial reasons, he worked as an associate pastor at St. Simon and Jude Catholic Church in Huntington Beach from 1988 to 1993. From there, he became the pastor at Ascension Church, the spiritual home of roughly 500 families.

Church officials in Orange County and Portland were aware of the past abuse charge against the Rev. Krumm



STAFF PHOTO BY PHILIP WOLFE

Former St. Anthony's Friar Robert Van Handel, who was convicted in 1994 of abuse charges and paroled in 1998, is now a registered sex offender.

and they were assured he had been cleared of wrongdoing.

"We are committed that no priest against whom there are credible accusations will serve in our archdiocese," said Chancellor Mary Jo Tully, a spokeswoman for the Archdiocese of Portland. "There have never been any complaints about him and I have never seen people here be anything but loving and accepting toward him."

A SECRECY PROBLEM

Santa Barbara was shocked when the Board of Inquiry investigation revealed in 1993 that 34 students at the seminary — many of them preparing for the priesthood — had been groped, assaulted, orally copulated, sodomized and threatened by a succession of priests who lived and worked there.

But only two abusers were publicly identified. That's because only friars

Robert Van Handel and Philip Wolfe were convicted of abusing their students.

Mr. Wolfe was convicted in 1988, triggering an investigation that revealed the scope of the scandal. He was defrocked and committed suicide in 1994, at the age of 61.

Mr. Van Handel was convicted in 1994 and paroled in 1998. No longer a Franciscan, he is a registered sex offender living independently in Santa Cruz County. He did not respond to a letter seeking an interview with the News-Press, or to a phone message left with his landlady.

Allegations of abuse were made against nine other priests, but because the alleged incidents were more than 10 years old, prosecutors did not pursue charges due to statute of limitations laws which were in place for felony child abuse cases at that time.

The law has since changed.

"Back then, if a guy was able to raise his arms and say 'I'm free' six years and one day after the crime was committed, it used to be that he was free," said Senior Deputy District Attorney Ron Zmeskal, who prosecuted Mr. Van Handel.

"The law today says that doesn't matter. Perpetrators of crimes (committed) in the 1960s and 1970s now are vulnerable if the charge involves substantial sexual conduct, there is clear and convincing corroboration, and it is filed within one year of contacting law enforcement."

About 30 former students filed lawsuits against the friars and many of the cases were settled over the years with pledges of confidentiality and cash payments ranging from \$50,000 to \$1.7 million.

The current child sex abuse crisis in the Catholic Church has brought pressure on its leaders to reveal the names and the whereabouts of the implicated priests. All over the country, church officials stand accused of moving alleged abusers from parish to parish, where they sometimes preyed on other victims.

The Franciscans say they look steps

to avoid that practice when they formed the Board of Inquiry and made its findings public. Afterward, they formed the Independent Response Team, and followed its recommendations in the placement and monitoring of the perpetrators.

Four of the accused friars live in Franciscan communities and are restricted to internal work for the religious order or for the archdiocese. But one of the four works in San Diego County, in the vicinity of a school. An official at the San Diego Archdiocese said there is no record of misconduct in the friar's records, although past misconduct is noted in the records of another friar who previously worked at the site and has since left the order.

Another friar has died, one has retired, and another is on leave, according to members of the order.

The Franciscans insist that none of the surviving friars is in a position to hurt anyone.

"A lot of them are out of ministry and under strict supervision," said the Rev. Steven Barnhill. "Some of them were sent to treatment and when they got back, they were placed where they would not have contact."

But some Catholic Church leaders are questioning whether there is a "safe" place to put offenders. Child sex abuse statistics compiled by the U.S. Department of Justice show that convicted sex offenders are 2.5 times more likely than other criminals to be reconvicted for a new sexual assault. The data also show that two-thirds of sex offenders in state prisons victimized a child, and that most child victims are abused by someone they know.

Bishop Thomas Curry of the Santa Barbara region, who was responsible for investigating several abusing priests in the Los Angeles Archdiocese between 1988 and 1990, said in an interview last week that he would do things differently now.

"Back then, we thought that if they (abusers) received treatment and they were put into ministries with no contact, it was enough. But now we know

they shouldn't be in ministry at all," he said.

RESPONSE TEAM

The five-member Independent Response Team was created by the Franciscans to investigate, assess and advise the religious order in cases of friar sexual misconduct. The team — which includes therapists for perpetrators and victims, a lawyer and a nun — makes recommendations concerning prevention, treatment and management of perpetrators, and it sees that victims receive therapy. There is a toll-free number for reporting abuse complaints: (800) 770-8013.

The team created an education, treatment and aftercare program for offending priests in the past year; they hired former parole officers as mentors and they require weekly group and individual therapy for offenders.

"It's not perfect, but they do get a lot more oversight than regular perpetrators," said psychologist Radhika Weisinger of Santa Barbara, a member of the team who works with victims. "These people are not in the criminal justice system, but because of the team they are constantly being reviewed and monitored, and the therapists who oversee the perpetrators are tough."

Mrs. Weisinger said her mission as a member of the team is to promote the healing process. She worries that the anger and fury connected with the current child abuse crisis in the church — and the media's intense coverage of it — is getting in the way of that.

"How can we do more? How can we find out more of what is needed to help the victims to heal? To have an endless state of mind, with one side in hiding and the other throwing stones — it's a real problem. It doesn't mean we should whitewash it, or lie or put anything under the carpet. I'm for acknowledging what has been done, and what has not been done. We are very open to meeting with everybody on how to heal and move on."