

**FRANCISCAN FRIARS OF CALIFORNIA, INC.  
(O.F.M.)**

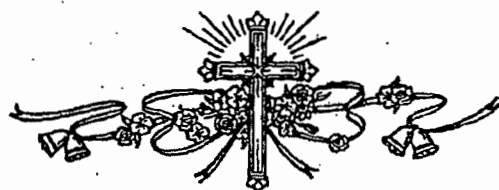
**FR. GUS KRUMM**



**CLERGY CASES I**  
**Fr. Gustave "Gus" Krumm**  
**Franciscan Friar (OFM)**  
**Personnel File**



# Certificate of Baptism



Church of  
**The Immaculate Heart of Mary**  
2805 Fort Hamilton Parkway  
Brooklyn 18, N. Y.

This is to Certify

That Gustave  
Child of Robert Krumm  
and Mary Lewis  
born in Brooklyn N.Y. on the  
16<sup>th</sup> day of Nov 1953 was Baptized  
on the 6<sup>th</sup> day of December 1953  
According to the Rite of the Roman Catholic Church  
by the Rev. John B. Smith  
the Sponsors being Paul Usai  
and Josephine Loni as appears from  
the Baptismal Register of this Church.  
Dated 19<sup>th</sup> March 1954

Rev John B. Smith Pastor.

NO. 214N & D. F. MURPHY CO., NEW YORK



## NOTATIONS

*Eustene*

### FIRST COMMUNION

Date May 30, 1961  
Church St. Vincent Ferrer  
Place B'klyn N.Y.

### CONFIRMATION

Date May 21, 67  
Church St. Raphael's  
Place Goleta Calif

### ORDINATION

Date \_\_\_\_\_  
Church \_\_\_\_\_  
Place \_\_\_\_\_

### SUBDIACONATE

Date January 30, 1981  
Church St. Raymond's Catholic Church  
Place Dublin, California

### RELIGIOUS

### PROFESSION

Date December 13, 1981 9:30 A.M.  
Order Franciscan / Santa Barbara Province  
Place Saint Anthony's Seminary, Santa Barbara, Calif



# CALIFORNIA STATE UNIVERSITY, HAYWARD

## CUMULATIVE GRADE REPORT

Page 1 of 1

CALIFORNIA STATE UNIVERSITY, HAYWARD										CUMULATIVE GRADE REPORT										Page	Grade	Units	Grade Points				
Dept. and Course No.	Title	Grade	Units	Grade Points	Code	Dept. and Course No.	Title	Grade	Units	Grade Points	Code	Dept. and Course No.	Title	Grade	Units	Grade Points	Code	Dept. and Course No.	Title	Grade	Units	Grade Points					
NOT OFFICIAL TRANSCRIPT																						PAGE		1	OF	1	
SUMMIT DISCREPANCIES IN WRITING, ALLOWING 60 DAYS FOR RESPONSE.																											
FALL QUARTER 1971																											
FL 1401	FILM SPANISH I	A	4	16		FL 2402	INTERM SPAN II	C	4	8																	
US 5401	PHAROS	H	1	3		MUS 1311	ELEMEN CL PIANO	A	1	4																	
PHIL 2401	INTRO PHILOSOPHY	A	5	20		POSC 1202	AMER POLITY INSTIT	C	4	8																	
CL 1001	ANCIENT WORLD	C	5	15		GS 2002	ROMANCK & REVOLN	B	5	15																	
FALL EXTENSION 1972																											
AS 7501	TUTORING	H	1	1		FL 2403	INTERM SPAN III	C	4	8																	
WINTER QUARTER 1972																											
FL 1402	FILM SPANISH II	A	4	16		MATH 1110	INTRO MATH IDEAS	A	4	16																	
SOC 2000	GEN PSYCHOLOGY I	C	5	10		GS 2403	TOWARD 20TH CENTY	B	5	15																	
CL 1002	MEDIEVAL EUROPE	C	5	15		FALL QUARTER 1972																					
WINTER EXTENSION 1972																											
AS 7001	TUTORING PART II	A	1	4		PHIL 2100	ETHICS	H	4	12																	
SPRING QUARTER 1972																											
FL 1403	FILM SPANISH III	A	4	16		SOC 2050	SOCIAL PROBLEMS	C	4	8																	
POC 2000	INTRO SUPINLOVY	H	4	12		PE 1010	REG WEIGHT TRAIN	A	1	4																	
GS 1003	CULTURE OF REMAIS	C	5	10		BIOL 1000	PHIN OF BIOLOGY	B	5	15																	
SPRING EXTENSION 1972																											
AS 7002	TUTORING III	A	1	4		WINTER QUARTER 1972																					
FALL QUARTER 1972																											
FL 1110	ACT I	A	4	12		PHIL 4934	REGS & MYSTICISM	SP	4	12																	
FL 2403	INTERM SPAN I	C	4	8		SOC 3500	SOCIAL PSYCHOLOGY	H	4	12																	
POSC 1201	AMER POLITY INSTIT	C	4	8		PE 1010	REG WEIGHT TRAIN	A	1	4																	
CL 2001	REASONFU UNIVERSE	B	5	15		PSYC 2010	GEN PSYCHOLOGY II	A	4	16																	
SUMMIT																											
ALL CULL																											
CSUM 112.0 / 2.87 / +98.0 / +98.0																											

Major: PSYCHOLOGY Social Security Number: 567-88-6139

GUS ROBERT KRUMH  
1352 8 ST  
HAYWARD, CA 94541

SEE REVERSE SIDE

OFM KRUM I  
0003



July 25, 1976

Gus Krumm  
2200 Bolero Ave.  
Hayward, Ca. 94545

Dear Gus,

Thank you for your nice letter of July 22nd. It was nice to see you last week even though it was just for a few moments. I was very proud of and impressed by the way all of you supported John in the loss of his brother, and your presence there at the Rosary was a very strong one and one that made me once again very proud to be a Franciscan.

Thanks for answering my letter and telling me that you will be free of debt by the time novitiate begins. I will pass this information on to Brian. I think you should be congratulated on the fact that you worked off your debts in spite of the great difficulty that this entails. It says something about your own personal development and your sense of responsibility. And of course this is one of the reasons why we encourage the paying off of debts before coming to novitiate, inasmuch as that is possible.

I am glad that you had the chance to live with that young married couple to experience the warmth of such love between two people reaching out to others like yourself. I am convinced that marriage and religious life need to go hand in hand and need the witness of each other's love. I think each state has something unique to give, and to give to the other we need both to be respectful of the other's charism and very conscious of our own calling.

I am glad that your summer has gone well and that the classes are coming along well also. I know it must be rough on you as you get toward the end, but in a few months you'll have the experience of the novitiate to relax and perhaps absorb some of the many impressions you gained during your years of college, and perhaps then you'll be in a better position to appreciate the hard work that you've done and the insights that you gained.

I'll look forward to seeing you before too long and then after that rather frequently. Be assured of my prayers for you and all the others who are entering the novitiate this year. With every best wish, I am,

Faternally yours,

  
OFM KRUM1

0004



January 23, 1976

Gus Krumm  
1352 B Street  
Hayward, CA 94541

Dear Gus,

It was nice to see you last night and even nicer to know that you are thinking of entering the novitiate this Fall. In the next month or so I will be in contact with [REDACTED] and after that I will get in touch with you again. In the meantime, I join you in praying about this very important decision.

Sincerely yours in Christ,

[REDACTED]

OFM KRUM 1  
0005



July 22, 1976

Dear [REDACTED]

I am sorry it has taken so long for me to answer your last letter, I was not trying to ignore it. I put it in a pile of letters in a box & forgot about it. When I saw you Friday night I remembered I was supposed to write you a letter.

Presently, & by the time November begins, I will be free of any debt. I have managed to stay out of debt for the past four years attending college, as hard as it can be, it is not impossible.

It has been a good experience for me living with that young married couple. They have showed me a side of life I had never viewed before. They are generous people with a great understanding, & hearts of gold.

School is going pretty well for me. The classes are very interesting but somehow I am not into them as much as I should be, going to school during the summer just does not fit into my frame of mind right now. There is only a month & a half left so I do not worry about it too much.

Thank you for all your help, I greatly appreciate it. Good luck in your new position, I know you will do a great job, you are a sensitive man, with a deep Franciscan spirit & an intimate relationship with Christ.

Take care of yourself.

Eric Kruman  
2200 Solano Ave.  
Hayward, Ca. 94545  
(415) - 783-1926

Pierce Brother,

Wick



February 19, 1976

Dear [REDACTED]

I have been thinking a great deal lately about going to novitiate this coming September. I have been in formation for awhile now and I think I'm ready to make a commitment to God and to the Franciscans.

During my years of formation I feel I have grown closer to God than I ever was before. Through reading the bible, community prayer, helping those who I saw in need and my own private prayer I think the avenue between God and myself has broadened and become strong. I have also tried to learn more about Francis and the Franciscans by reading different accounts of Francis's life and through the discussion with friars who I have been in contact with.

I thought it was also important for me to have developed a talent that could aid me in my life as a Franciscan in the service of others, so I have been working to obtain a degree in psychology in order that I might later take some courses in counseling. Regardless of what type of work I might be asked to go to, I think my education in this area will be of great service to me and to others.

On September third I will have completed my last final, I hope this will not conflict with the beginning of novitiate if I am accepted. The reason I'm finishing late is because when I was a pleenary counsel representative I could not handle as many classes, as a result I will have to take none units over the summer.

I appreciate your time in reading this application and I am willing to answer any questions that you may have.

Sincerely,

*Gus Krumm*

Gus Krumm

OFM KRUM 1

0007



One of our more outgoing friars, Gus continues to delight both residents and guests with his humor and hospitality. Perhaps his interest in others is best explained in light of his increased self-confidence. The latter, alluded to in his self-evaluation, is based on his sense of substantial growth over the past six months. He ably adjusted to the two post-novitiate moves, to the school situation, and to differing personalities. He admits to a desire for a deepened prayer life; we directors seek to support that desire by example, conversation, and increased and intensified sessions with his spiritual director. We support his search for closer ties in the house, "not necessarily as friends but as brothers;" we suspect that any failure in this area will not be chalked up to ill will.

Further evidence for legitimate self-satisfaction is advanced in his ability to budget time: he meets his obligations of community, study, apostolic work (still with juvenile hall where he displays a laudable sense of loyalty to one of his supervisors, and co-ordinating Saturday Mass at S.E.), and yet he finds time to respond to unexpected guests and undesired household breakdowns. His ability to accept the decision of close friends to leave the friars provided additional confirmation of this fall's growth. All these areas of adjustment were encountered courageously and without any apparent compromise of principle.

We are impressed with Gus' clarity of call, singleness of purpose, and compatibility in communal living. Still, some areas call for further growth. He had a tendency to uncork, and in the process he leaves some people pained. His volcanic behavior needs to be curbed if the trust and acceptance essential for rich fraternal living is to be evoked. We caution him to learn that he can overreact to mistakes and/or setbacks. We invite him to deepen his relationship to the Lord in prayer and to pursue paths that will broaden his understanding and acceptance of the human condition. Both efforts promise to provide him an amplified--less insecure--perspective, which in turn will actualize a latent aptitude for patience.

A second task might be to temper his idealism (not to be confused with his ideals). His standards are high, and that is fine for himself; but at times a more sober, informed assessment of a situation might be a summons to settle for less. He may too easily be judgmental and form decisions before all the information or implications have been registered. This observation is raised more as a question than as an indictment; generally his presence speaks of an open and gentle acceptance of others.

We ask his continued trust in the building of our community; we applaud his many gestures of cooperation; we seek to support his intent to become a faith-filled friar and a deeply committed Christian.



and grow more deeply as a Christian and a Franciscan. I have a very good feeling about the distance I have come, the place I am presently, and the goals in the future I am looking forward to. I know that with my own initiative and the help of God, my brothers and other people in my life, I will grow a great deal in the months to come.



GUS KRUMM--semi-annual report, novitiate

March 77

Gus is a genuinely wholesome person--growing in self knowledge, attentive to the needs of others in the community, spontaneous, generous, industrious, good at listening to others, empathetic, and quick thinking in an emergency. Gus shows initiative and leadership--he sees what needs to be done and does it. In class Gus asks intelligent questions; he is not a deep thinker, but he is a clear thinker. He has a knack for problem solving and mechanical inventiveness. Gus is naturally hospitable and thoughtful, making people feel at home in a nice way.

In apostolic work Gus is consistent and reliable, and his willingness to tackle a new experience like Juvenile Hall is to be commended. Also, his persistence in teaching C. C. D. at Mary Help, in spite of adverse circumstances, is appreciated. His talent and leadership in music shows generosity and ability to organize.

Around the house Gus has a generous spirit, takes correction well, and tries to do the things asked of him. The team appreciates his perseverance in the face of frustration (things in the house continually breaking, jamming, and falling apart).

In light of future growth, the team would like to ask Gus to question himself in the areas of anger and sexual maturity. How does he handle his anger? Does he hold it in? Even though Gus does not really want to hurt anyone, are other people sometimes the victims of his anger? Furthermore, does Gus tend to be cautious in his relationships with women? Perhaps sexual maturation still needs some attention. One thing is for certain; Gus is far ahead of the "typical" or "average" novice.

Gus is thoughtful and direct, and he looks basically happy. He has a strong, positive character, gets along well with others, and does more than he asks others to do.

Gus is a man of faith. He has a nice sense of vocation--he can get upset with the friars and still have affection for them. Gus is not naive; he has a keen insight into people and situations. At the same time, he is sensitive to people in need. Most admirably, he has a deep respect for The Lord and seems to live his life in a growing awareness of Christian commitment.



## Self-Evaluation

Gus Krumm

January 22, 1978

I feel I have grown a fair amount as a Christian and a Franciscan during the past six months. First, in the area of living in community life with a new group of individuals, and in a new location I think I have learned a great deal and moved forward in my formation. Secondly, in the area of academics, I have not only incorporated the material which was presented to me, but I have discovered better what I can handle in terms of work load. Thirdly, my apostolates have taught me an invaluable amount in working with people and for people in a Christian, and even more important, a Franciscan way. Over all I am very pleased about the amount of growth that has taken place for me.

My goals for the next six months are simply said, but at times difficult to follow. I feel a deeper awareness and a closer relationship should be built by me, between God and myself through prayer and working with others. A closer relation should be obtained between the community and myself, not necessarily as friends but as brothers. I would like to discipline myself to budget my time so that I can better meet the demands of community, school and apostolates. Finally, I would like to work with a juvenile delinquent who was recently released from juvenile hall; maybe I can help him adjust to his situation and therefore prevent his return to the hall.

By building on the growth and lack of growth that has occurred thus far on my part, I hope to reach for my goals,

OFM KRUM 1  
0011



GUS KRUMM--semi-annual report, novitiate

March 77

Gus is a genuinely wholesome person--growing in self knowledge, attentive to the needs of others in the community, spontaneous, generous, industrious, good at listening to others, empathetic, and quick thinking in an emergency. Gus shows initiative and leadership--he sees what needs to be done and does it. In class Gus asks intelligent questions; he is not a deep thinker, but he is a clear thinker. He has a knack for problem solving and mechanical inventiveness. Gus is naturally hospitable and thoughtful, making people feel at home in a nice way.

In apostolic work Gus is consistent and reliable, and his willingness to tackle a new experience like Juvenile Hall is to be commended. Also, his persistence in teaching C. C. D. at Mary Help, in spite of adverse circumstances, is appreciated. His talent and leadership in music shows generosity and ability to organize.

Around the house Gus has a generous spirit, takes correction well, and tries to do the things asked of him. The team appreciates his perseverance in the face of frustration (things in the house continually breaking, jamming, and falling apart).

In light of future growth, the team would like to ask Gus to question himself in the areas of anger and sexual maturity. How does he handle his anger? Does he hold it in? Even though Gus does not really want to hurt anyone, are other people sometimes the victims of his anger? Furthermore, does Gus tend to be cautious in his relationships with women? Perhaps sexual maturation still needs some attention. One thing is for certain; Gus is far ahead of the "typical" or "average" novice.

Gus is thoughtful and direct, and he looks basically happy. He has a strong, positive character, gets along well with others, and does more than he asks others to do.

Gus is a man of faith. He has a nice sense of vocation--he can get upset with the friars and still have affection for them. Gus is not naive; he has a keen insight into people and situations. At the same time, he is sensitive to people in need. Most admirably, he has a deep respect for The Lord and seems to live his life in a growing awareness of Christian commitment.



Blend Gus' many talents with his inexhaustible energy and you get a novice who never ceases to inspire. He possesses an industrious responsibility cushioned by a cheery playfulness. His genuine concern for the friars, both those living here and visiting, is displayed in a ready and warm hospitality. This concern unveils a very selfless heart, significantly tendered toward strangers as well as friends. His ability to anticipate household chores and crises helps provide a setting that takes the community beyond the bonds of institutional living. Anchoring all these stellar qualities is a deeply-lived sense of prayer. Questions that might abet Gus' development deal with his ability to tolerate differences, lest future efforts at consensus too readily fail, and his tendency to remain silent in uncomfortable group situations. We encourage him to increase, where possible, his circle of sharing, so that a greater number might be enriched by his insights, and to watch a propensity to overact in explosive situations. Gus' strength, both physical and emotional, frequently has sustained many of us through hard times; his enthusiasm has made the good times even more buoyant.



# NOTIFICATIO

De Vestitione in Primo-Tertio Ordine  
Ad Min. Provlem Transmittenda

## Nomen candidati:

Nomen ordinis: .....

Nomen baptismi: GUSTAVE ROBERT

Nomen familiae: Krumm

## Nomen parentum:

Patris, nomen baptismi: ROBERT KRUMM

Matris, nomen baptismi et nativitatis (maiden-name):

MARY LEWIS

## Nativitatis:

Dies-mensis-annus: 16 November 1953

Civitas, Dioecesis, Status: BROOKLYN, Dioc. idem, N.York

## Baptismi:

Dies-mensis-annus: 23 November 1953

Ecclesia: IMMACULATE HEART OF MARY

Civitas, Dioecesis, Status: BROOKLYN, Dioc. idem, N.York

## Vestitionis:

Dies-mensis-annus: 17 September, 1976

Locus: ST FRANCIS, SACRAMENTO

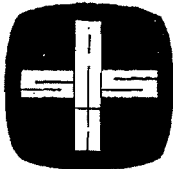
Officiator:  Min. Prov.

## Festum Patroni:

Dies-mensis: 28 August



st. anthony's seminary



high school

-2-

will make this year and for the learning I will do from the great advantages St. Anthony's has to offer.

I wish you and your community a good year. With the fine group of men you have you can't help but grow in a positive way.

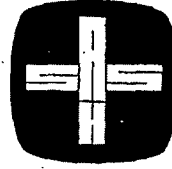
Take care and good luck. You will be in my prayers often.

Peace,

*Gus*  
Gus

P.S. [redacted] thanks for lending me this copy of Westfriars, it has proved very helpful.

st. anthony's seminary



high school

October 1, 1979

Dear [redacted] and [redacted]

After thinking quite extensively on what I would say in a self-evaluation of my development over the summer, I have arrived at the following. I hope it is adequate for whatever the purpose may be.

I thought a great deal about my decision to come to St. Anthony's and teach. At times I wondered if it was the wrong thing to do, but as the summer progressed I grew to feeling more comfortable with the idea.

Now that I have been here for six weeks my positive feelings about the move have been supported.

During the summer I spent my time preparing classes, doing house and car repairs, helping people out when my help was needed, and visiting friends, some of whom I hadn't seen in a long time. [redacted], you were good to be around also. You offered me a great deal of support and were excellent in reflections on my thoughts. Being around you was a definite positive aspect of the summer for me.

All in all the time period between my last evaluation and this one has been good. I have moved from one place to another, both mentally and geographically, and I am pleased with the distance I have come. I look forward to the moves I  
2300 garden street · santa barbara · california · 93105

2300 garden street · santa barbara · california · 93105


OFMKRUM I  
0015



Gus' work during the summer evoked growth in his self-knowledge and a chance to test further his desire to work with youth. He has often expressed the need to be able to use his training (both academic and Franciscan) to help others; like most of us he is an impatient student, he is anxious to produce. We are very pleased that his summer experience was so positive--especially his growing awareness that being identified as a Franciscan pays huge dividends in one's ministry as well as in one's personal life.

We were very encouraged to hear that Gus felt his relationship to the Lord was blossoming. In the spring we had asked him to deepen that union, so that he might, in turn, transmit the calm found therein, to his relationships with others. He has done that, and we urge him to continue with even greater success. His willingness to speak his mind persists--a trait deemed positive as long as his manner in so doing continues to reflect the Christian belief that charity is the ultimate criterion.

The year shows growth not only in faith but also in ministry--and surely the two are strongly interrelated. His work with youth in liturgy, education and delinquency proves positive both for himself and the people involved. May the faith that invites all these activities also anchor what we consider Gus' most attractive quality: an unbounded, selfless generosity.





Evaluation: September

Irene Weber Group Home in Seattle, Washington proved to be an extremely good experience for me this past summer. I learned a great deal about myself and others while interacting with the director, my fellow staff members, and the young people. I discovered, more than ever, that emotionally disturbed young people are not easy to work with and different methods have to be used at times in order to control them. All in all I had a very good summer and I am pleased with the out-come.

I feel very positive about being a Franciscan in the light of the last six months; and especially in light of the summer. As a Franciscan I realized I could bring my values, talent and lifestyle to a non-Franciscan setting and I could make a difference, not only because I was Gus Krumm, but also because I was a Franciscan. For once in a great while I was able to do something as a friar and get a great feeling of self-worth from it. I still wish to be a Franciscan, perhaps stronger than before, because I have seen it can make a difference in other Franciscans' lives, in other non-Franciscans' lives, and in my own life.

In the presence of these thoughts and the past months, I have to admit God has been very much present in my experiences and life in general. I have felt closer to Him in a way like a friend. It is because of this growing relationship that I feel I was able to grow as much as I did, and experience life and situations the way that I did. I am very grateful for the six months, the opportunity I was allowed to take advantage of, and His love.

Sincerely,

*Gus Krumm*  
Gus Krumm

OFM KRUM 1

0017

9/25/78



## Self-Evaluation

Gus Krumm

January 22, 1978

I feel I have grown a fair amount as a Christian and a Franciscan during the past six months. First, in the area of living in community life with a new group of individuals, and in a new location I think I have learned a great deal and moved forward in my formation. Secondly, in the area of academics, I have not only incorporated the material which was presented to me, but I have discovered better what I can handle in terms of work load. Thirdly, my apostolates have taught me an invaluable amount in working with people and for people in a Christian, and even more important, a Franciscan way. Over all I am very pleased about the amount of growth that has taken place for me.

My goals for the next six months are simply said, but at times difficult to follow. I feel a deeper awareness and a closer relationship should be built by me, between God and myself through prayer and working with others. A closer relation should be obtained between the community and myself, not necessarily as friends but as brothers. I would like to discipline myself to budget my time so that I can better meet the demands of community, school and apostolates. Finally, I would like to work with a juvenile delinquent who was recently released from juvenile hall; maybe I can help him adjust to his situation and therefore prevent his return to the hall.

By building on the growth and lack of growth that has occurred thus far on my part, I hope to reach for my goals,

**OFM KRUM-1**

**0018**



and grow more deeply as a Christian and a Franciscan. I have a very good feeling about the distance I have come, the place I am presently, and the goals in the future I am looking forward to. I know that with my own initiative and the help of God, my brothers and other people in my life, I will grow a great deal in the months to come.



One of our more outgoing friars, Gus continues to delight both residents and guests with his humor and hospitality. Perhaps his interest in others is best explained in light of his increased self-confidence. The latter, alluded to in his self-evaluation, is based on his sense of substantial growth over the past six months. He ably adjusted to the two post-novitiate moves, to the school situation, and to differing personalities. He admits to a desire for a deepened prayer life; we directors seek to support that desire by example, conversation, and increased and intensified sessions with his spiritual director. We support his search for closer ties in the house, "not necessarily as friends but as brothers;" we suspect that any failure in this area will not be chalked up to ill will.

Further evidence for legitimate self-satisfaction is advanced in his ability to budget time: he meets his obligations of community, study, apostolic work (still with juvenile hall where he displays a laudable sense of loyalty to one of his supervisors, and co-ordinating Saturday Mass at S.E.), and yet he finds time to respond to unexpected guests and undesired household breakdowns. His ability to accept the decision of close friends to leave the friars provided additional confirmation of this fall's growth. All these areas of adjustment were encountered courageously and without any apparent compromise of principle.

We are impressed with Gus' clarity of call, singleness of purpose, and compatibility in communal living. Still, some areas call for further growth. He had a tendency to uncork, and in the process he leaves some people pained. His volcanic behavior needs to be curbed if the trust and acceptance essential for rich fraternal living is to be evoked. We caution him to learn that he can overreact to mistakes and/or setbacks. We invite him to deepen his relationship to the Lord in prayer and to pursue paths that will broaden his understanding and acceptance of the human condition. Both efforts promise to provide him an amplified--less insecure--perspective, which in turn will actualize a latent aptitude for patience.

A second task might be to temper his idealism (not to be confused with his ideals). His standards are high, and that is fine for himself; but at times a more sober, informed assessment of a situation might be a summons to settle for less. He may too easily be judgmental and form decisions before all the information or implications have been registered. This observation is raised more as a question than as an indictment; generally his presence speaks of an open and gentle acceptance of others.

We ask his continued trust in the building of our community; we applaud his many gestures of cooperation; we seek to support his intent to become a faith-filled friar and a deeply committed Christian.



There is a generosity about Gus that won't quit. Whether it is a ride to the airport, a funeral for a friar, or a trip for an elderly ladyfriend, he will find the time to do it--and always with a smile. He never lets the recipient of his goodness feel indebted; nor does he give any indication of his own inconvenience. He gives without strings. Gus is the man in our community who notices that things need fixing. If he can't remedy the problem, he will find someone who can. His attention to the cars, the stereo, etc., is very responsible--and very much appreciated. This selfless giving reaches out beyond our own community. It is evidenced in his teaching CCD and in his continuing contacts with men from juvenile hall; he's a natural as a "big brother."

Besides being very likeable, Gus is very talented. He has many of the marks of a leader, e.g., his efforts in planning the post-novitate gathering are tireless, efficient and reliable. There is some concern that he might come on too strong, perhaps fueled by one or more of the following tendencies: some inexperience that expects other people to be more generous, strong, etc., in living out their commitments; a stubbornness that is fed by an unexamined loyalty and insecurity. The strong, and sometimes closed, insistence on his position might be less necessary were he to feel more confident in the reasons he might muster to support it. There is clearly a residue of anger over some of his previous formation. We are grateful that he shares this with us and acknowledge some justification for his dissatisfaction; but we wonder if such anger might not be affecting his present formation and keeping him from attitudes that would take greater advantage of current opportunities. These remarks are registered<sup>NOT</sup> to embarrass him, but to urge him to consider ways in which to develop his knack for leadership.

His studies are relatively serious, but always in need of further discipline. He has that itch to be out working and sometimes sees academics as delaying his involvement in real service. His faith continues to grow, though I sometimes wonder about his attitude toward solitude. Does he seek a lot of activity to avoid self-disclosure, to escape listening to a deeper self that might be seeking something greater? Does he ever feel taken for granted, and worse, taken advantage of? And if so, how does he handle those feelings? I want him to know how much we appreciate his relationship with Dan--the genuine regard he has and he shows for him.

One area where Gus is most mature is his sensitivity to the directors. There is a loyalty, openness, and caring that make the task less burdensome. We are grateful. Gus is clearly geared toward our life. His shortcomings are real and he needs the patience and humility to work on them. There is already much to admire--especially a heart that is so thoroughly Franciscan.



Semi-Annual Evaluation

January 24, 1979

This year (since September's evaluation) has been a great one for me so far. There have been some very high and emotional moments, there have been some disappointing and discouraging moments, and there has been the normal, sometimes boring, flow of everyday life. Undoubtedly there has been a tremendous amount of growth in me as a person; I feel I have grown and changed because of the changed reactions I find myself offering, particularly in dealing with people.

Family and friends have become even more important to me, although I didn't think it was possible for them to become any more important, they have. It is not in a more dependant way that I have discovered this importance, but in a supportive way, both the support given and received by myself. Over the holidays I had a week left of my annual vacation, so I spent it with my family and visited friends. I couldn't have picked a more optimal time to visit with those I care for in my home town. Somehow the Christmas season allows people to be more transparent, and the friendship and love people want to share is expressed more freely. I found this a great boost to me as a person and as a friar, at a time when I desperately needed the affection my loved ones offered me freely and generously.

The community here has been a real source of support for me, and a place where I have also been able to offer my support. I don't think I could live with a finer, more supportive group of people. Yes, there are some problems in the house, but the positive aspects infinitely surpass any negativity that exists. I have found a great deal can be learned about the good points of Franciscan life from each of my brothers here, I feel they will continue to be an extremely, invaluable asset here at the Hearst Ave. community and in any community they live in the future.

Over the past few months I have felt the desire to live my life as a Franciscan deepening and growing stronger for many reasons: First, and foremost, because of a deepening relationship I have felt with Jesus as Lord, but also as a brother. I have reached this point through prayer, through reading, through class, and in relating with others. Secondly, because of the support and love I have offered and received; love and support that has been accepted from me and I have accepted from others. Thirdly, because of the positive way the friars have related to me in general, whether it be the men at San Miguel during a brief stop by myself on a trip back to Berkeley, or the men at Saint Anthony's seminary welcoming me as an old friend. Fourthly, because of the fine community I live in. Fifthly, because of the great satisfaction I receive in leading others in prayer and in ministering to others at juvenile hall, in the 8th grade confirmation class or in playing the fiddle, not as just a helping person, but as a Franciscan representative. Sixthly, because of the vast amount of information I have attempted to ingest from school, especially in dealing with Christ and liturgy. Information that is life giving to my ideals and my faith.

With all these positive things happening there are also some difficult things. More than ever before, I have begun to question my vocation in light of several things, but especially in view of the way I see the province handling the problems at hand (especially formation), and in view of my need for close relationships. These

OEM KRUM 1

0022



are aspects I struggle with, I know I will grow from, and I hope to resolve as time progresses.

I am happy at this time and place right now, and in looking back on the path I have covered I am proud of myself and grateful to God for His boundless care and help. I look ahead of myself now with great expectation, hope and confidence, and I pray that the Lord will continue to guide me and all of us in His ways and through His Love..

Sincerely,

*Gus Krumm*

Gus Krumm



Yes.

① From a Fair Award to  
very pleased about my growth.  
Sch. & Comm - demanded adjustment  
was able to do so w/o compromise.

② How deeper relationship at Bod in progr. <sup>Budget time and accept decisions of other friends to leave.</sup>

③ Denise closer to  
"Not sees. as friends but a brother."

④ Budget time — Some program?  
time at journal. obligation to work.  
your self-eval. S.E.

Very  
- positive

→ Any particular pain  
problem  
question?  
→ how key it is?

Aware of himself - determined about what he wants in his life.  
Responsible & Responsive to progr. life, community need, hardly avoid house,  
facility in anticipating & responding to people's needs.  
Gets along, tireless regarding studies.  
w/o Compromise.  
- Some reserve at time - will come more  
easily as he feels more at home.

QUESTIONS

Can uncork - & lay people out bloody -  
① Can do it & it can hurt

② Attitude, re:  
formation

(an area to curb - over-reaction to mistakes or setbacks.  
The ferment unleashed on his brother can hurt - they  
Don't fight back.

OFM KRUM 1

0024

Does one have a function  
right to go to the Realist  
to think things out before i.e., their implications & consequences.



If Christians are really known by the way they love one another, then Gus fits right in. Gus is known for his insights into people and situations, his special gift of generosity, and his Christian charism of reaching out to others, especially the poor, the neglected, and the pathetic. A stranger might wonder what in the world is in it for Gus: a friend simply recognizes the Spirit at work in him and is grateful for the witness.

Gus has a magic way of working with people of all ages: the elderly are mesmerized by his charm; children and teenagers are attracted by his genuine concern, his strong character, and his meaningful life; everyone else from twenty to sixty are at home with his warmth, understanding, compassion and perception. In common, they all feel good about themselves when Gus is around.

Gus is a man who looks ahead and plans. He often sees potential problems before they arise and curtails their development. He is capable of making decisions, of working quickly and effectively, and of setting goals and realizing them. If by chance things do come to an impasse, Gus can be known to have a temper. It is felt that at times he can even be somewhat stubborn--perhaps having come to a decision, he can have a blind spot to other possibilities, other ways of seeing things. We appreciate the fact that he is obviously working on these points. Listening to ideas and positive criticism and forming wholeness in his life are typical of Gus's continual self-development.

Gus's summer seemed to be a blend of apostolic work, class preparation for teaching at St. Anthony's Seminary, large-scale maintenance in our house, and needed relaxation. He also showed an admirable regularity in community prayer, even when only two or three people were living at home.

We admire the way Gus came to a decision to move to St. Anthony's Seminary--with consultation and thoughtful consideration. We have every reason to believe he will be successful, not only because of his competence, but also because of his good will and generosity. We hope too that the move, along with his affability and openness, will attract new and different friendships.

Gus will be an asset and a natural leader in any community. He would undoubtedly be highly successful in other walks of life. The Province is fortunate that he has chosen to join us in the Franciscan way.



TERM: FALL 1974

FINAL GRADE REPORT

CALIFORNIA  
STATE COLLEGE  
HAYWARD

OFFICE OF  
ADMISSIONS AND RECORDS

CODE NO.	DEPARTMENT	COURSE NO.	COURSE TITLE	GRADE	UNITS	GRADE POINTS
	PHIL	2100	ETHICS	B	4	12
	SOC	2050	SOCIAL PROBLEMS	C	4	8
	P E	1010	BEG WEIGHT TRAIN	A	1	4
	BIOL	1000	PRIN OF BIOLOGY	B	5	15

STUDENT INFORMATION					
LD. NUMBER	CL	MAJOR	PREVIOUS SCHOOL	CRED. OBJ.	SEX
567886139	3	PSYC		2	1

NAME GVS ROBERT KRUHM  
AND 1352 B ST  
ADDRESS HAYWARD CA 94541

ALL UNIT AND GRADE POINT TOTALS ARE SUBJECT TO AUDIT BY THE  
RECORDS OFFICE. SEE INFORMATION ON REVERSE SIDE.

	UNIT SUMMARY				
	UNITS EARNED	UNITS EARNED	GRADE POINTS EARNED	GRADE POINTS DEFICIENT	G.P.A.
PREVIOUS TOTALS	89	0	89	0	2.82
THIS TERM	14	0	14	0	2.78
TOTALS TO DATE	103	0	103	0	2.81



RM:

JUL 1970

## NAL GRADE REPORT

CALIFORNIA  
STATE COLLEGE  
HAYWARD

OFFICE OF  
ADMISSIONS AND RECORDS

CODE NO.	DEPARTMENT	COURSE NO.	COURSE	GRADE	UNITS	GRADE POINT
	PSYC	1900	SPLEO BEADY		4	12
	PSYC	1103	EXPER PSYCHOL		5	15
	PSYC	2703	COGNITIVE PRO 155			
	PSYC	2705	COGNITIVE PSYCH		4	12

## STUDENT INFORMATION

LD. NUMBER	CL.	MAJOR	PREVIOUS SCHOOL	CRED. OBJ.	SEX
567806139	4	PSYC		2	1

GUS ROBERT KRUMH  
1342 N ST  
HAYWARD

CA 94541

ALL UNIT AND GRADE POINT TOTALS ARE SUBJECT TO AUDIT BY  
RECORDS OFFICE. SEE INFORMATION ON REVERSE SIDE.

## UNIT SUMMARY

UNITS CARRIED	UNITS EARNED	GRADE POINTS EARNED	GRADE POINTS DEFICIENT	G.P.A.
145 0	145 0	404 0		2.7
17 0	17 0	44 0		2.7
162 0	162 0	450 0		2.7

PREVIOUS

TOTALS

THIS TERM

TOTALS

TO DATE

OFM KRUM 1

0027



OFM KRUH 1  
0028

FM: FALL 1975  
NAL GRADE REPORT

CALIFORNIA  
STATE UNIVERSITY  
HAYWARD

OFFICE OF  
ADMISSIONS AND RECORDS

CODE NO.	DEPARTMENT	COURSE NO.	COURSE TITLE	GRADE	UNITS	GRADE POINTS
	PSYC	1200	PSYCHOLOG TESTING	B	4	12
	PSYC	4200	CONDIT + LEARNING	C	4	8
	PSYC	4300	MOTIVATION	C	4	8
	STAT	3010	STAT METH SOC SCI	C	4	8

STUDENT INFORMATION					
ID NUMBER	MAJOR	PREVIOUS GRADES	CRED ONLY	SLIP	
567886139	4 PSYC		2	1	

NAME: GUS ROBERT KRUHM  
1352 8 ST  
HAYWARD CA 94541

ALL UNIT AND GRADE POINT TOTALS ARE SUBJECT TO AUDIT BY THE  
RECORDS OFFICE. SEE INFORMATION ON REVERSE SIDE

UNIT SUMMARY					GPA
CREDIT	UNITS	GRADE POINTS	UNITS	GRADE POINTS	
125 0	125 0	356 0			2.84
16 0	16 0	36 0			2.25
TOTALS	141 0	392 0			2.78



# NOTITIA

~~Peractae Votorum~~ ~~Temporarium~~ Professionis  
Ad Ministrum Provinciale Mittenda  
Const. Glés. Art. 76

*simple promises  
to be repeated  
later by vows*

## Nomen profitentis:

Nomen ordinis: .....

Nomen baptismi: .....

Nomen familiae: .....

*Gustave Robert  
Krumm*

~~Status (clericus, laicus, sacerdos):~~ .....

Locus originis profitentis: .....

*Brooklyn, New York*

## Professionis:

Dies-mensis-annus: .....

*4<sup>th</sup>, September, 1922*

## Documentum emissae professionis temporariae subscripserunt:

Neo-professus: .....

Testis: .....

Testis: .....

Professionem recepit: .....

Delegationem ad professionem recipiendam concessit: .....

*Gustave Robert Krumm*

*Beck McKinnon, etc.*

Haec notitia concordat cum professionis temporariae attestatione in librum ad id destinatum relata

*Brian V. Flynn afm.*  
Magister Novitiorum



November 8th, 1978  
2033 Hearst Ave.  
Berkeley, Ca

Dear [REDACTED]

The following friars ask to be installed as  
acolytes and lectors: Gus Krumm, Dan O'Neil, Arthur  
Poulin, and Philip Wolfe.

We would hope to join the 9th street communities  
in one ceremony at your earliest convenience, possibly  
during the month of November.

Thank-You for your generous response and for the efforts  
of those who have prepared us over the years.

as ever,

*Philip M. Wolfe, OFM*

*Gus Krumm, OFM*

*Arthur Poulin, OFM*



# NOTITIA

Peractae Votorum Sollemnius Professionis  
Ad Ministrum Provinciale Mittenda  
Const. Gles. Art. 85

Nomen profitentis:

Nomen ordinis: .....

Nomen baptismi: Gustave Robert .....

Nomen familiae: Krumm .....

Status (clericus, laicus, sacerdos): Clericus .....

Locus originis profitentis: Brooklyn, New York .....

Professionis:

Dies-mensis-annus: Thirteenth day of December, Nineteen-hundred and eighty-one .....

Documentum emissae professionis sollemnis subscripserunt:

Neo-professus: Gus Krumm, ofm .....

Testis: Finbar Kennedy, OSM .....

Testis: Malu A. Jussiel, ofm .....

Professionem recepit: [REDACTED] .....

Delegationem ad professionem recipiendam concessit: .....

Haec notitia concordat cum professionis sollemnis attestazione in librum ad id destinatum relata.

[REDACTED]

Magister Clericorum



# NOTITIA

Peractae Votorum Sollemnium Professionis  
Ad Ministrum Provinciale Mittenda  
Const. Gles. Art. 85

**Nomen profitentis:**

Nomen ordinis: .....

Nomen baptismi: Gustave Robert .....

Nomen familiae: Krumm .....

Status (clericus, laicus, sacerdos): Clericus .....

Locus originis profitentis: Brooklyn, New York .....

**Professionis:**

Dies-mensis-annus: Thirteenth day of December, Nineteen-hundred and eighty-one .....

**Documentum emissae professionis sollemnis subscripserunt:**

Neo-professus: Gus Krumm, ofm. .....

Testis: [REDACTED] .....

Testis: Melvin A. Janssen, ofm. .....

Professionem recepit: [REDACTED] .....

Delegationem ad professionem recipiendam concessit: .....

Haec notitia concordat cum professionis sollemnis attestatione in librum ad id destinatum relata.

[REDACTED]  
Magister Clericorum



I, Gus Krumm, attest and confirm that I know  
the nature and the meaning of the evangelical  
counsels and understand a perpetual vow with its  
consequent obligations.

Brother Gus Krumm, ofm.

Old Mission Santa Barbara

December 12, 1981

In witness thereto we sign,



Brian Flynn, ofm.



# RENUNCIATION

## Before Solemn Profession

Place St. Anthony Seminary  
Sta. Barbara, CA

Date December, 1981

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I, Frater-Brother (full name) Gustave Robert Krumm,  
member of the Order of Friars Minor of the Province of St. Barbara, pursuant to Ecclesiastical Canons  
(Can. 581), hereby freely renounce all right to any temporal goods whatever, and I dispose of the  
goods which I actually possess, as also of all goods which I may obtain by parental inheritance, in the  
manner described in my LAST WILL executed in a separate document.

In confirmation of the above, I, Frater-Brother (full name) Gustave Robert

\_\_\_\_\_, have to this Renunciation set my hand this 13<sup>th</sup>  
day of December in the year of our Lord Nineteen Hundred and Eighty-one

Fr.-Bro. (full name) Bro. Gust Krumm O. F. M.

Signed by the above-named Frater-Brother Gustave Robert Krumm

\_\_\_\_\_ in the presence of us who have hereunto subscribed  
our names at his request, as witnesses thereto in the presence of the above-signed Frater-Brother  
Gustave Robert Krumm and of each other, this 13<sup>th</sup>

day of December, 1981, at Santa Barbara

Michael A. Jamieson, OFM Witness

Address \_\_\_\_\_

Philip M. Wolfe, O.F.M. Witness

Address \_\_\_\_\_



## RENUNCIATION AND DISPOSITION OF PROPERTY

### Before Solemn Profession

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

#### RENUNCIATION OF PROPERTY

I, Friar (name: religious and family) Gustave Robert Krumm, O.F.M.,

formerly known as (name: baptismal and family) (same as above)  
the undersigned, a member of the Order of Friars Minor of the Province of Saint Barbara, pursuant to Canon 581 of the Code of Canon Law and Article 80, 1, of the General Constitutions of the Order of Friars Minor, do hereby, in view of and in dependence on my Solemn Profession, freely renounce and abdicate ownership of all property which I now actually possess, and also of whatever property may come to me after my Solemn Profession by paternal and/or maternal inheritance, and I hereby freely dispose of the aforesaid property in the following manner.

#### DISPOSITION OF PROPERTY

First: All the property which I now actually possess I hereby freely dispose of by giving it to:

Robert Krumm Sr.

Mary Krumm

Second: I also freely dispose of whatever property may come to me after my Solemn Profession by paternal or maternal inheritance, and I hereby direct that such property shall be given to:

a) Josie Hart

and, in the event of his/her/their previous demise, to: Robert and William Krumm

b) \_\_\_\_\_

OFM KRUM 1  
0035



EXCELLENTISSIMO AC REVERENDISSIMO DOMINO

IOANNI CUMMINS

DEI ET APOSTOLICAE SEDIS GRATIA

EPISCOPO DIOECESIS QUERCOPOLITANA

Excellentissime ac Reverendissime Domine:

Ego infrascriptus [REDACTED], Provinciae Sanctae  
Barbarae Ordinis Fratrum Minorum Minister Provincialis, desiderans  
ad cultum divinum animarumque salutem ministros idoneos, quantum  
pro fragilitate licuerit humana, providere, Fratres Clericos sub-  
ditos meos mox nominandos, Confirmationis sacramento roboratos et  
in Ordine nostro professos, nulla irregularitate nullove impedimento  
canonico irretitos, Excellentiae Vestrae Colendissimae reverenter  
praesento testando eos, studiis ad susceptionem Ordinum requisitis  
rite frequentatis, omnibus praescriptis Instructionis S.C. de Reli-  
giosis sub die secunda Februarii 1961 latae adamussim observatis,  
scrutinio ante susceptionem Ordinum rite peracto, de probatis mor-  
ibus, sufficienti scientia atque ad Ordines exsequendos idoneitate  
ab examinadoribus explicitum accepisse testimonium et exercitia  
spiritualia ad normam Canonis 1001 religiose peregissem. Super lege  
autem de interstitiis observandis, quatenus opus sit, vi privilegii  
quo gaudet Ordo Seraphicus, dispense.

Quapropter peto humiliter ab Excellentia Vestra Colendissima  
vel quocumque alio Episcopo in communione cum Sede Apostolica ut  
promovere velit:

Fratrem Paulum Botenhagen, O.F.M.

Fratrem Garret Edmunds, O.F.M.

✓Fratrem Gustav Krumm, O.F.M.

ad Ordinem diaconatus.

Quam gratiam dum a sollicitudine pastoralis summaque caritate  
Excellentiae Vestrae Illustrissimae ac Reverendissimae haud dubie  
obtenturum me esse confido, rogo Deum Maximum ut Eandem Ecclesiae  
suae ac nobis diutissime incolumen servare votorumque omnium semper  
compotem reddere dignetur.

*Paulus Botenhagen*  
Minister Provincialis

Datum ex conventu nostro ad Sanctam Elisabeth \_\_\_\_\_,  
in civitate Oakland \_\_\_\_\_, California \_\_\_\_\_,  
die \_\_\_\_\_, mensis \_\_\_\_\_, anno 19\_\_\_\_,  
sub meo chirographo Provinciaeque sigillo.

O.F.M. KRUM 1

0036





*fr. J. J. J. J. J.*

Holy Name College  
14th and Shepherd Streets, NE  
Washington, D. C. 20017

Oct 27, 1981

Dear [REDACTED]

I would like to recommend both Gus Crumb & Garret Edmunds for solemn vows. I had both in novitiate and then the pleasure to live with Gus for 2 years. Also for almost 2 years I was Garret's spiritual director. Gus, as you know, is a pleasant, generous friar who offers a lot to a fraternity. He



# Certificate of Birth



This Certifies that Gustave Robert Krumm  
was born to Mary and Robert Krumm  
in this Hospital at 8:45 o'clock, P.m. on Monday  
the 16th day of November 1953  
In Witness Whereof the said Hospital has caused this Certificate to  
be signed by its duly authorized officer, and its Official Seal to be  
hereunto affixed



Dr. E. Sechman  
ATTENDING PHYSICIAN

Alan Denay  
ADMINISTRATOR



Psychotherapist/Patient Privilege



Precis of Psychological Report on GUS KRUMM (Charles Vella, Nov. 1974)

Full scale IQ 108 (verbal 109, performance 104). Showed anxiety in structured situation, deteriorated with pressure; had difficulty sequentializing the outcome of his actions.

*N.B. Not as reliable  
after 5 years.  
Jeff*

Clinical evaluation: "Gus' test profiles reveal that, despite a lot of psychological defensiveness and emotional control, he is will functioning behaviorally. On the surface, Gus is very friendly and outgoing, who enjoys leading people, but is not very emotionally self-revealing. Very much your leader type. He has a great need to maintain an acceptable social image.

Gus' emotional self-control and occasional impulsivity seem to have family roots in his relationship to his father. A distant, alcoholic father is never a good psychological model for a child. Feelings typically only come out when he's drunk. A child often gets the message that feelings aren't permitted if one is sober. This may have been what happened in Gus' case. Gus' internal parent or superego won't allow deep feelings to come out most of the time. Yet he needs such expression and this comes out impulsively, perhaps as tactlessness.

The religious life may serve as a way to control his internal feelings, and give him opportunities to rescue the less fortunate. His family seems to play a good game of 'alcoholic' - the son seems to have picked up some of the rescuing role.

Thus two things Gus needs to learn are to allow himself to express more of his feelings, and to genuinely help, but not rescue, others. He has enough assets that he should make a good priest and a good Franciscan, if he learns these lessons. Otherwise he may end up drinking like his father."

High needs: achievement, social affiliation, nurturance of others; low: order autonomy, endurance, change.

Outgoing, participating, emotionally stable, assertive and aggressive, happy-go-lucky, sensitive, over-trusting, imaginative, self assured, group-dependent, controlled.

In transactional analysis terms, Gus seems to have a fight going on in him between his parent (how he should act and feel) and his child (what he really feels).

While his profile indicates a good fit for the priesthood, he also shows interests in the mechanical and the artistic. (His interest profile showed a mixture of people interests and thing interests.) Vocationally, he is very extroverted.



REPORT ON GUS KRUMM (HAYWARD CENTER) AUGUST '73 TO JANUARY '74

Gus has developed into a very committed community man and is always taking the lead in being of service and in recognizing the needs of others. He is a very giving person and is not hesitant about showing affection for people in a healthy way. He is very sensitive and responds to anyone in need if it is within his ability. His community is his priority but he also reaches out to some of the elderly and sick in the area.

His responsiveness to others sometimes limits his time to respond to himself and his own needs, but he is learning to establish some equal time there. He has to study hard and sometimes procrastinates until he is under a great deal of pressure from school work. His intentions are good and he is holding a satisfactory average at Cal State.

Gus has a responsible job at St. Rose Hospital in the Kitchen and usually works on the weekends. He enjoys his job and the people with whom he works and this gives him good contact with others. He takes initiative wherever he is, and is very concerned about building a community of people who care for one another actively. He is open about his feelings most of the time, but gives the impression that he is troubled when concern or growth or fulfillment of planned community exercises is not evident. Frustration seems to build up in him until he bursts out angrily, but he has kept this pretty much in control. I would not consider it detrimental as it does challenge others to respond and to understand the ideals he has. He is not afraid to state his mind openly and has been recognized by other students in formation as a good representative and spokesman for them. He will be going to the Plenary Council this year as the representative of all the college house students.

Gus is also very committed to the formation program and vocation promotion to Franciscanism, and is usually giving a helping hand in the events and activities of the program. I consider him a solid participant in his Franciscan calling and he is one who has much to give and to inspire in others.

I also feel that he needs to develop more awareness of what is going on (news) in the world, but I understand why this is not a priority with him. His ability to develop friendships is there but he does not seem to have any beyond those in formation. I cannot recall him ever bringing any friends to the house here. I wonder if commitment to community prevents him from reaching out beyond or if it is necessary to do that if one is satisfied with the friendships community begets.

His presence with us is full of growth-producing inspiration from the initiative he takes to get at the root of problems and foster an unity awareness.

[REDACTED]

I concur with this evaluation...Chris Hoover, S.J.



November 6, 1981

Gus. Krumm  
Berkeley, CA

Dear Gus

I realize this is a bit tardy, but I have been waiting for responses.

I have considered carefully and prayerfully your petition for solemn profession in the Order of Friars Minor, and within our province. I know that this comes from deep reflection yourself, and arises from the generosity in your heart to love God and give yourself to others. I value that gift highly.

I have consulted, as our constitutions prescribe, with other professed friars with whom you have lived. I can say happily that their responses have been ones of clear recognition of your generosity and the gift your presence is to them and to the Order. They are happy to have you as their brother in the province.

Upon hearing these responses and my own high opinion of you as a friar, I will be most happy to receive your profession of Solemn vows December 13 in Santa Barbara. This will be a very happy day for me.

With fraternal affection,

OFM KRUM 1

0041



st. anthony's seminary



high school

17 July 1981

Dear [REDACTED]

The community here  
feels that we can highly  
recommend Gus Krumm  
to make his solemn  
profession.

Robert Van Handel, OFM

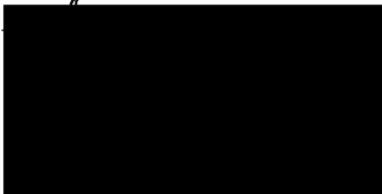
2300 garden street • santa barbara • california • 93105

Solemn Profession Vote  
for Gus Krumm

Yes.

I believe Gus is in some  
ways still immature & sometimes  
his vision is a bit narrow.

But he is a whole hearted  
Friar, and I believe he has  
advanced in the years I have  
known him well beyond that  
measure needed to prove his  
ability to live as a genuine  
& persevering Friar.



OFM KRUM 1

0042



In the name of the Father, and of the Son, and of the Holy Spirit.

I, Gus R. Krumm, OFM, solemnly professed member of the Order of Friars Minor having presented to my superiors my petition to be received into the order of deacons, do hereby wish to comply with the regulations set down in the Apostolic Letter "Ad Pascendum" of Pope Paul VI issued motu proprio on August 15, 1972.

I understand the description of the principal characteristics of the order of deacons as set down in the Second Vatican Council's Dogmatic Constitution on the Church namely: "on a lower level of the hierarchy stand the deacons; they receive the imposition of hands, 'not for the priesthood but for ministry.' Fortified by sacramental grace, in communion with the bishop and his presbyterium, they lend assistance to the People of God in the service of the liturgy, of the word and of charity."

I realize the meaning of the special consecration of celibacy observed for the sake of the kingdom of heaven and its obligation for candidates to the priesthood; that this is linked with the diaconate and that such a commitment constitutes a diriment impediment to marriage.

Therefore, I hereby do publically commit myself to holy celibacy before God and the Church.

Gus R. Krumm, OFM  
(signature)

January 27, 1982  
(date)

Given in my presence:

Witnesses:



Patrick Brown OFM  
Gary Swicynski OFM



In the name of the Father, and of the Son, and of the Holy Spirit.

I, Gus R. Krumm, OFM, solemnly professed member of the Order of Friars Minor, having presented to my superiors my petition to be received into the order of deacons, do hereby wish to comply with the regulations set down in the Apostolic Letter "Ad Pascendum" of Pope Paul VI issued motu proprio on August 15, 1972.

I understand the description of the principal characteristics of the order of deacons as set down in the Second Vatican Council's Dogmatic Constitution on the Church, namely: "on a lower level of the hierarchy stand the deacons; they receive the imposition of hands, 'not for the priesthood but for ministry.' Fortified by sacramental grace, in communion with the bishop and his presbyterium, they lend assistance to the People of God in the service of the liturgy, of the word and of charity."

I realize the meaning of the special consecration of celibacy observed for the sake of the kingdom of heaven and its obligation for candidates to the priesthood; that this is linked with the diaconate and that such a commitment constitutes a diriment impediment to marriage.

Therefore, I hereby do publically commit myself to holy celibacy before God and the Church.

Gus R. Krumm, OFM  
(signature)

January 27, 1982  
(date)

Given in my presence:

Witnesses:

Patrick Brown OFM  
Gary Swieczynski OFM



franciscan sch of theology

In the name of the Father, and of the Son, and of the Holy Spirit.

I, Gus R. Krumm, OFM, solemnly professed member of the Order of Friars Minor having presented to my superiors my petition to be received into the order of deacons, do hereby wish to comply with the regulations set down in the Apostolic Letter "Ad Pascendum" of Pope Paul VI issued motu proprio on August 15, 1972.

I understand the description of the principal characteristics of the order of deacons as set down in the Second Vatican Council's Dogmatic Constitution on the Church namely: "on a lower level of the hierarchy stand the deacons; they receive the imposition of hands, 'not for the priesthood but for ministry.' Fortified by sacramental grace, in communion with the bishop and his presbyterium, they lend assistance to the People of God in the service of the liturgy, of the word and of charity."

I realize the meaning of the special consecration of celibacy observed for the sake of the kingdom of heaven and its obligation for candidates to the priesthood; that this is linked with the diaconate and that such a commitment constitutes a diriment impediment to marriage.

Therefore, I hereby do publically commit myself to holy celibacy before God and the Church.

Gus R. Krumm, OFM  
(signature)

January 27, 1982  
(date)

Given in my presence:

Witnesses:

Patrick Brown OFM  
Gary Swickard OFM



December 25, 1981

Dear [REDACTED]

Thank you very much for the beautiful homily at my solemn profession, it was very warm, personal and moving. I was not only proud to have you receive my vows and speak about me, but to be friends with you. I am extremely grateful.

I would like your permission to be ordained a deacon with Garret and Paul on January thirtieth, three in the afternoon, at St. Raymond's Church in Dublin. I realize this is a bit soon, but I thought the advantage of being ordained with a couple of our own men would be more preferable to a mob scene in May or June. I was thinking I could help [REDACTED] out on weekend retreats, or help out on the weekends at St. Elizabeth's or St. Francis in Sacramento untill May and then go to a parish for five or six months. I spoke with Kenan and he spoke about ordination as a priest in October. What do you think about this time?

I asked Kenan where he thought I should do my deaconate, he said it was up to you and he did not really mind where I did it as long as I attended the deacon meetings being held presently, which I have been doing. I am open to your thoughts and wishes. I was thinking St. Anthony's in Tigard could be a good place for my deaconate because it is a large family parish and I could learn a lot from Vince, Bob and Steve. I think they would give me a great deal of positive feedback.

Well [REDACTED] I realize this is all tentative. I also realize you know where and how I could best serve the province, so I am open to whatever you have in mind.

I am looking forward to hearing from you when you get the time. Take care of yourself. Merry Christmas!

Peace,

*Gus Krumm, ofm.*

Gus Krumm, O.F.M.

OFM KRUM 1

0046



GUS KRUMM (JANUARY TO JULY 1974)

Report of [REDACTED] Gus is the conscience of the community. Perceptive, critical, supportive of what he believes is of true value, resistant even to the point of despair or disruption, depending on circumstances of the disorder in the house that may currently prevail.

Gus needs a sense of perspective that hopefully comes with age and experience, that will temper the inner upheaval that he experiences so keenly. But he is the conscience of the community and of the fraternity, and must be listened to and responded to with sensitivity and appreciation.

He will go to the ends of the earth with one who recognizes his longing to establish mutual love and concern between two people or two million.

Fraternity is his life and all of us can learn from this. God help the community/fraternity where there is no love where Gus is.

He resists whatever is doctrinaire with a power that is formidable. Some may interpret this reaction as ~~intransigence~~ intransigence, and perhaps at times it seems to have bordered on this during the past year. But it is vital to hear Gus out. Beneath the hackles is a fundamental concern for honesty and integrity. Not a bad combination for a friar in formation. Not a bad combination for a Provincial, pastor, professor, porter, P. R. man or priest.

Gus procrastinates. Maybe I recognize it because I tend in the same direction at times. It takes a thief. He should work on this as I should.

Gus needs encouragement and love. Who doesn't. But Gus responds to this in a way that sends ripples of response in everyone who is near him.

As a future priest he needs encouragement to prepare to the utmost in the areas a priest must be competent-- intelligent, informed, articulate in matters of faith and morals. He may tend to neglect this. With this encouragement, his rare integrity will be greatly enhanced.

July 1974 [REDACTED]

Report of [REDACTED] If anyone is community-service minded and responsive to the needs of individuals inside and outside the house, he is Gus, almost to the point of over-concern.

I find Gus really making progress this year in his own personal development, though he tends to be somewhat excitable and nervous at times when he lets things build up in himself.

He constantly challenges us to the Franciscan ideals and lives them out with more gusto than expected in one of his age, sometimes it seems with too much self-denial.

Gus is a good and friendly conversationalist and very warm to people. I have been deeply impressed by incidents of this during the past year.

His spiritual progress shows itself in the very creative and well thought-out liturgies he prepares and in his concern for others.

I have no doubt about the direction Gus is taking and I see his development as well-rounded and very community-oriented.

OFM KRUM 1

0047 [REDACTED]



9

and tactfulness. He is a very good person to have around at all times, especially

(b) (6)

discrepancies in the data.

sharing in his prepared lectures the insight into

1/26/75



the franciscans



1500 34th Avenue • Oakland • California • 94601  
Office of the Vocation Director  
415 • 536-1266

4/7/76

Dear [REDACTED] and [REDACTED]

I am writing to you to recommend Gus Krumm for your acceptance into the novitiate. I have lived with Gus for the past three years and find him ready to move ahead. I had a three hour session with him last night in which I put the six questions to him and received his response to them. I feel that he shows deep insight into his vocation and has a healthy sense of commitment to living the life of a Franciscan.

He can be very idealistic at times and needs to grow in more openness to reality and differences in others. I am also including a list of what I see as his strengths and weaknesses.

At the present time he is a bit discouraged due to the lack of enthusiasm for the formation commitment evidenced in some of the members of our community in Hayward. He sees the difference in the maturity level and as a senior does not have too much in common with the freshmen. It has been difficult this year, since not too many in the community have been serious about trying to live the life of Franciscan values. Gus is serious and has a tendency to give up if others do not cooperate, though he has tried hard to confront the issue with each individual, not meeting with much success. I do not consider this a drawback except from the standpoint of the program which mixes diverse maturity levels and tends to be pointed to the lowest common denominator.

I have gone through these strengths and weaknesses with Gus and he agrees that he needs to keep developing and building on these points. I think it will be of help to you to know where he feels he is at right now in his life.

I do recommend him with confidence that he will continue to grow and will make good use of his time in novitiate in a cooperative and contributive way. If there is any other concern you have, please feel free to be in touch and I will do my best to respond.

Fraternally,



P.S. Please see enclosed sheets for full report.

OFM KRUM 1

0049



EVALUATION FORM FOR APPLICANT FOR NOVITIATE:

GUS KRUMM

1. What are some of the reasons why you want to enter the Franciscan Order?

I feel the Order has a great deal to offer me and that I have a great deal to offer the Order. First of all, the lifestyle is appealing to me. Because of the vows, I will be free for others and not limited to just a few people in my life. Secondly, the reality of brotherhood and community life supported by prayer will aid in my service of people and God.

I am drawn to the life of Francis and the Franciscans seem to have a good spirit of fraternity and a prophetic mission in living out the values of Francis in our society today.

I also see it as an attractive way to grow in my relationship with God under the influence of fellow Franciscans and I think I will be happy in giving my life as a Franciscan.

2. What differences do you see between being a Franciscan in our Order and a lay Franciscan?

In our Order the living out of poverty, chastity and obedience is more complete and frees one to respond more. Lay Franciscans do not seem to have the support of community living or the time to be fully of service due to other commitments to family, work or lay life involvement. That is not an indictment against lay Franciscans; it is just a different lifestyle which seems not to allow as much time for contemplation and active involvement as our Order does.

I would say the strongest difference is living in community with brothers who share the same vision and values.

3. What differences do you see between being a Franciscan in our Order and being a Christian in the world?

Again the big difference is living in community with brothers who can challenge you to grow in your spiritual life and in your Christian responsibilities.

Also the witness given by living the vows in community is different from that of the witness given by a Christian in the world.

The supportiveness of brothers is more possible within the Order than in the world. There seems to be more time to spend in developing and sharing oneself within the Order.

4. What do you think the novitiate should do for the person?

It should show him how he should live as a Franciscan and acquaint him with Franciscan spirituality. It should give him a detailed awareness of the practical aspects of living poverty, chastity and obedience in community.

It should show him what types of apostolates Franciscans are involved in and should give him time to explore his own vocation through prayer and reflection, freed from over-involvement in outside activity.

It should also teach him to live in humility by experiencing the lifestyle of minority people.



EVALUATION FORM FOR NOVITIATE: (CONTINUED)

GUS KRUMM

5. What similarity do you see between living in the pre-novitiate and living in the novitiate house?

I see our prayer style of Community Mass and group prayer as being an important similarity.

I see living in small community away from a rectory as beneficial to accomplish the aims of the novitiate.

I see the trying to live poorly and in close relationship with others in mutual service and support as a similarity.

I also see living with professed Franciscans who can have valuable and influential contact with the novices as a similarity.

I would also expect honest openness, shared decision-making and constructive challenge for growth to be part of the continuity between pre-novitiate and novitiate.

The ability to take initiative and to be responsible as an individual is also an important follow-through.

6. What differences do you see between living in the pre-novitiate house and living in the novitiate house?

I would expect more of a sense of commitment to Franciscan values, a more intense and varied prayer life, more time for apostolic involvement and more challenge to live life more simply.

I would see a deeper sense of brotherhood as a difference due to one's fuller involvement in the Order through entering the novitiate.

I also see living without one's own finances and learning how to take into consideration the financial needs of the community as an important difference in the area of responsibility for each individual novice.

More interest in the Fraternity and in the lifestyle of living vows should be a difference.

Submitted by [REDACTED]



STRENGTHS AND WEAKNESSES OF GUS KRUMM: [REDACTED]

STRENGTHS

1. Hospitality
2. Service to others
3. Simple lifestyle
4. Community-oriented
5. Fraternity high interest
6. Prayerful
7. Generous
8. Initiative-taking
9. Fix-it man
10. Good sense of humor
11. Willing to be interrupted
12. Good reading ability
13. Willingness to help others
14. Challenges others
15. Commitment to Order
16. Ready to get involved
17. Cheeriness/friendliness
18. Sensitivity to needs of others
19. Openness
20. Trustworthy

WEAKNESSES

1. Nervousness, rigid at times
2. Frustrated with others who do not live up to ideals
3. Easily shocked at times
4. Self-conscious about what other might think
5. Temper flare-ups
6. Fear of risk-taking or danger
7. Procrastination - late often
8. Too serious at times
9. Poor spelling ability
10. Overly demanding in confrontati with others
11. Exaggeration at times
12. Tries to cover over own faults at times (perfectionistic)
13. Demands too much of others
14. Too many things going at same t creating an aura of rushedness
15. Easily hurt (sensitive)
16. Lack of confidence in self now then

Gus has seen this list and agrees that he needs to continue working on these various strengths and weaknesses. I am sure it is not a complete list as no list can fully reflect the totality of a person, but hopefully it can be used for further counseling and as an aid to growth.

[REDACTED]



Gus Krumm  
1352 B St  
Hayward, CA 94541

Mission San Antonio, CA - Feb. 23, 1976

Dear Gus,  
these are great looking cards, but this typewriter works only if you leave a large margin at the top. It must have been made for executives.

Thank you for your fine letter of the 19th. I appreciate the way you state your reasons for wanting to enter the novitiate, and the description you give of your own spiritual journey. It is beautiful, and I join you in thanking God for this.

Unless Father Provincial decides otherwise, I am going to ask all the incoming novices to arrive by supper on Tuesday, September 7. Further dates will be forthcoming (investiture, Profession) after I check them out with [REDACTED]

As I may have mentioned to you before, I would like to invite you to spend a weekend with us in Sacramento sometimes in the next few months. Our own schedule is undecided at present, so probably it would be best if you would list the weekends when you can come and then [REDACTED] and I can let you know which ones will be good for us. You can talk to both of us at that time. Raymond will see you also in the next few months, and if you haven't heard from him by now, you can contact him for the interview.

God bless and keep you, Gus.

Yours in Christ,  
[REDACTED]

OFM KRUM 1

0053



May 21, 1976

Gus Krumm  
Hayward, CA

Dear Gus,

as you already know, Father Provincial has accepted you as a candidate for the novitiate this September.

I am asking the new novices to arrive at the novitiate by 6 PM on Tuesday, September 7. Our retreat will begin on September 9, at St. Anthony's Retreat, Three Rivers, CA, and reception into the novitiate will be at 1:30 on Saturday, September 18 (for friars and formation men only).

You won't need to bring much with you: enough clothing, personal effects, and a copy of the Holy Scriptures.

Would you please write me a short note to the effect that by the time the novitiate starts you will be free of any large debts.

I also need your new address and phone number.

I hope that you will have a good summer, Gus.

Sincerely yours in Christ,



OFM KRUM 1

0054



GUS KRUMM  
HAYWARD CENTER

SEMI-ANNUAL REPORT

Gus is growing satisfactorily as the senior member of our community and shows good leadership. He should graduate from college with a psychology major by the end of this coming summer. He applies himself but still has a tendency to procrastinate on papers and assignments. He has sort of built up a reputation for not being on time due to other involvements that get in the way of punctuality.

He is working part-time at St. Rose Hospital and has shown good stability in keeping at that same job. His hours have been cut back due to lack of funds at the hospital, but that will give him more time for studies than he had during the last quarter.

Gus is usually very cheerful and has a good approach to people unless someone crosses him and he wants to retaliate. He is usually able to work it out with the person by direct communication and understanding the whole situation.

At times he seems to be easily shocked and we have talked about the need to expect shocking behavior at times from various people in our type of work. He tends to shy away from risk situations where there may be some inability to cope with the person or danger of harm coming to himself.

He is an idealist experiencing that reality doesn't always measure up. He has high expectations in community and is committed to Franciscan values in his life with us. He is easily hurt and sensitive and retains these feelings deeply.

His community spirit is good, going beyond what is required and volunteering much initiative around the house in doing for others. He does have difficulty with others who are not on his level of maturity or commitment, is getting more adaptable to where other people are at.

He is basically a warm and communicable person, committed to having time and taking time for his friends and others with a good fraternal spirit. He involves himself beyond the community with CCD teaching at a nearby parish. He has developed some significant relationships beyond the community through his work and is comfortable in sharing these few friends with us.

Gus does have high concern for deepening his spiritual life and has been reading Scripture regularly. He is open to new prayer experiences and to workshops and meetings that help such grow. Much of his depth of feeling is shown in action in going out of his way and beyond what is expected for those in need as was seen recently in his organizing a singing group for the funeral of John Linder's brother in Ventura.

Gus is ready and interested in applying for novitiate and I would recommend him for it in view of all that he has contributed to the life of Franciscan values in the Formation Center life.

Director

Signed

Date

OFM KRUM 1

0055



There is a generosity about Gus that won't quit. Whether it is a ride to the airport, a funeral for a friar, or a trip for an elderly ladyfriend, he will find the time to do it--and always with a smile. He never lets the recipient of his goodness feel indebted; nor does he give any indication of his own inconvenience. He gives without strings. Gus is the man in our community who notices that things need fixing. If he can't remedy the problem, he will find someone who can. His attention to the cars, the stereo, etc., is very responsible--and very much appreciated. This selfless giving reaches out beyond our own community. It is evidenced in his teaching CCD and in his continuing contacts with men from juvenile hall; he's as natural as a "big brother."

Besides being very likable, Gus is very talented. He has many of the marks of a leader, e.g., his efforts in planning the post-novitate gathering are tireless, efficient and reliable. There is some concern that he might come on too strong, perhaps fueled by one or more of the following tendencies: some inexperience that expects other people to be more generous, strong, etc., in living out their commitments; a stubbornness that is fed by an unexamined loyalty and insecurity. The strong, and sometimes closed, insistence on his position might be less necessary were he to feel more confident in the reasons he might muster to support it. There is clearly a residue of anger over some of his previous formation. We are grateful that he shares this with us and acknowledge some justification for his dissatisfaction; but we wonder if such anger might not be affecting his present formation and keeping him from attitudes that would take greater advantage of current opportunities. These remarks are registered<sup>ed</sup> to embarrass him, but to urge him to consider ways in which to develop his knack for leadership.

His studies are relatively serious, but always in need of further discipline. He has that itch to be out working and sometimes sees academics as delaying his involvement in real service. His faith continues to grow, though I sometimes wonder about his attitude toward solitude. Does he seek a lot of activity to avoid self-disclosure, to escape listening to a deeper self that might be seeking something greater? Does he ever feel taken for granted, and worse, taken advantage of? And if so, how does he handle those feelings? I want him to know how much we appreciate his relationship with Dan--the genuine regard he has and he shows for him.

One area where Gus is most mature is his sensitivity to the directors. There is a loyalty, openness, and caring that make the task less burdensome. We are grateful. Gus is clearly geared toward our life. His shortcomings are real and he needs the patience and humility to work on them. There is already much to admire--especially a heart that is so thoroughly Franciscan.



## Semi-Annual Evaluation

January 24, 1979

This year (since September's evaluation) has been a great one for me so far. There have been some very high and emotional moments, there have been some disappointing and discouraging moments, and there has been the normal, sometimes boring, flow of everyday life. Undoubtedly there has been a tremendous amount of growth in me as a person; I feel I have grown and changed because of the changed reactions I find myself offering, particularly in dealing with people.

Family and friends have become even more important to me, although I didn't think it was possible for them to become any more important, they have. It is not in a more dependant way that I have discovered this importance, but in a supportive way, both the support given and received by myself. Over the holidays I had a week left of my annual vacation, so I spent it with my family and visited friends. I couldn't have picked a more optimal time to visit with those I care for in my home town. Somehow the Christmas season allows people to be more transparent, and the friendship and love people want to share is expressed more freely. I found this a great boost to me as a person and as a friar, at a time when I desperately needed the affection my loved ones offered me freely and generously.

The community here has been a real source of support for me, and a place where I have also been able to offer my support. I don't think I could live with a finer, more supportive group of people. Yes, there are some problems in the house, but the positive aspects infinitely surpass any negativity that exists. I have found a great deal can be learned about the good points of Franciscan life from each of my brothers here. I feel they will continue to be an extremely, invaluable asset here at the Hearst Ave. community and in any community they live in the future.

Over the past few months I have felt the desire to live my life as a Franciscan deepening and growing stronger for many reasons: First, and foremost, because of a deepening relationship I have felt with Jesus as Lord, but also as a brother. I have reached this point through prayer, through reading, through class, and in relating with others. Secondly, because of the support and love I have offered and received; love and support that has been accepted from me and I have accepted from others. Thirdly, because of the positive way the friars have related to me in general, whether it be the men at San Miguel during a brief stop by myself on a trip back to Berkeley, or the men at Saint Anthony's seminary welcoming me as an old friend. Fourthly, because of the fine community I live in. Fifthly, because of the great satisfaction I receive in leading others in prayer and in ministering to others at juvenile hall, in the 8th grade confirmation class or in playing the fiddle, not as just a helping person, but as a Franciscan representative. Sixthly, because of the vast amount of information I have attempted to ingest from school, especially in dealing with Christ and liturgy. Information that is life giving to my ideals and my faith.

With all these positive things happening there are also some difficult things. More than ever before, I have begun to question my vocation in light of several things, but especially in view of the way I see the province handling the problems at hand (especially formation), and in view of my need for close relationships. These



are aspects I struggle with, I know I will grow from, and I hope to resolve as time progresses.

I am happy at this time and place right now, and in looking back on the path I have covered I am proud of myself and grateful to God for His boundless care and help. I look ahead of myself now with great expectation, hope and confidence, and I pray that the Lord will continue to guide me and all of us in His ways and through His love..

Sincerely,

*Gus Krumm*

Gus Krumm



Evaluation: September

Irene Weber Group Home in Seattle, Washington proved to be an extremely good experience for me this past summer. I learned a great deal about myself and others while interacting with the director, my fellow staff members, and the young people. I discovered, more than ever, that emotionally disturbed young people are not easy to work with and different methods have to be used at times in order to control them. All in all I had a very good summer and I am pleased with the out-come.

I feel very positive about being a Franciscan in the light of the last six months; and especially in light of the summer. As a Franciscan I realized I could bring my values, talent and lifestyle to a non-Franciscan setting and I could make a difference, not only because I was Gus Krumm, but also because I was a Franciscan. For once in a great while I was able to do something as a friar and get a great feeling of self-worth from it. I still wish to be a Franciscan, perhaps stronger than before, because I have seen it can make a difference in other Franciscans' lives, in other non-Franciscans' lives, and in my own life.

In the presence of these thoughts and the past months, I have to admit God has been very much present in my experiences and life in general. I have felt closer to Him in a way like a friend. It is because of this growing relationship that I feel I was able to grow as much as I did, and experience life and situations the way that I did. I am very grateful for the six months, the opportunity I was allowed to take advantage of, and His love.

**OFM KRUM 1**

**0059**

Sincerely,

*Gus Krumm*  
Gus Krumm

9 25/78



GUS KRUMH

semi-annual evaluation

Hearst House

October, 1978

Gus' work during the summer evoked growth in his self-knowledge and a chance to test further his desire to work with youth. He has often expressed the need to be able to use his training (both academic and Franciscan) to help others; like most of us he is an impatient student, he is anxious to produce. We are very pleased that his summer experience was so positive--especially his growing awareness that being identified as a Franciscan pays huge dividends in one's ministry as well as in one's personal life.

We were very encouraged to hear that Gus felt his relationship to the Lord was blossoming. In the spring we had asked him to deepen that union, so that he might, in turn, transmit the calm found therein, to his relationships with others. He has done that, and we urge him to continue with even greater success. His willingness to speak his mind persists--a trait deemed positive as long as his manner in so doing continues to reflect the Christian belief that charity is the ultimate criterion.

The year shows growth not only in faith but also in ministry--and surely the two are strongly interrelated. His work with youth in liturgy, education and delinquency proves positive both for himself and the people involved. May the faith that invites all these activities also anchor what we consider Gus' most attractive quality: an unbounded, selfless generosity.

OFM KRUM 1

0060  
OFM KRUM 1



If Christians are really known by the way they love one another, then Gus fits right in. Gus is known for his insights into people and situations, his special gift of generosity, and his Christian charism of reaching out to others, especially the poor, the neglected, and the pathetic. A stranger might wonder what in the world is in it for Gus: a friend simply recognizes the Spirit at work in him and is grateful for the witness.

Gus has a magic way of working with people of all ages: the elderly are mesmerized by his charm; children and teenagers are attracted by his genuine concern, his strong character, and his meaningful life; everyone else from twenty to sixty are at home with his warmth, understanding, compassion and perception. In common, they all feel good about themselves when Gus is around.

Gus is a man who looks ahead and plans. He often sees potential problems before they arise and curtails their development. He is capable of making decisions, of working quickly and effectively, and of setting goals and realizing them. If by chance things do come to an impasse, Gus can be known to have a temper. It is felt that at times he can even be somewhat stubborn--perhaps having come to a decision, he can have a blind spot to other possibilities, other ways of seeing things. We appreciate the fact that he is obviously working on these points. Listening to ideas and positive criticism and forming wholeness in his life are typical of Gus's continual self-development.

Gus's summer seemed to be a blend of apostolic work, class preparation for teaching at St. Anthony's Seminary, large-scale maintenance in our house, and needed relaxation. He also showed an admirable regularity in community prayer, even when only two or three people were living at home.

We admire the way Gus came to a decision to move to St. Anthony's Seminary--with consultation and thoughtful consideration. We have every reason to believe he will be successful, not only because of his competence, but also because of his good will and generosity. We hope too that the move, along with his affability and openness, will attract new and different friendships.

Gus will be an asset and a natural leader in any community. He would undoubtedly be highly successful in other walks of life. The Province is fortunate that he has chosen to join us in the Franciscan way.



OFFICE OF THE PROVINCIAL  
FRANCISCAN FRIARS OF CALIFORNIA  
1800 THIRTY-FOURTH AVENUE  
OAKLAND, CALIFORNIA 94601

*Bus Krumm*

*renewed promises for one year  
on Nov. 20, 1978.*

*[redacted] ofm, Min. Prov.  
witness: [redacted]*

OEM KRUM 1  
0062



November 8th, 1978  
2033 Hearst Ave.  
Berkeley, Ca

Dear [REDACTED]

The following friars ask to be installed as acolytes and lectors: Gus Krumm, Dan O'Neil, Arthur Poulin, and Philip Wolfe.

We would hope to join the 9th street communities in one ceremony at your earliest convenience, possibly during the month of November.

Thank-You for your generous response and for the efforts of those who have prepared us over the years.

as ever,

*Dan J. O'Neil, OFM*  
*Philip M. Wolfe, OFM*  
*Gus Krumm, OFM*  
*Arthur Poulin, OFM*



# NOTITIA

Peractae ~~Votorum~~ Temporaliorum Professionis  
Ad Ministrum Provinciale Mittenda  
Const. Gles. Art. 76

*simple promises  
to be repeated  
later by vows*

## Nomen profitentis:

Nomen ordinis: .....  
Nomen baptismi: Gustave Robert  
Nomen familiae: Krumm

## Status (clericus, laicus, sacerdos): .....

Locus originis profitentis: Brooklyn, New York

## Professionis:

Dies-mensis-annus: 4<sup>th</sup>, September, 1972

## Documentum emissae professionis temporariae subscripserunt:

Neo-professus: Gustave Robert Krumm  
Testis: Bede McKinnon, ofm.  
Testis: [REDACTED]  
Professionem recepit: [REDACTED]  
Delegationem ad professionem recipiendam concessit: .....

Haec notitia concordat cum professionis temporariae attestatione in librum ad id destinatum relata.

Brian V. Flynn ofm.  
Magister Novitiorum



## DECLARATION AND RELEASE

**NOTE:** To be signed by candidate (Gen. Const. n. 37) on arrival and signature to be witnessed by two priests of the order.

### KNOW ALL MEN BY THESE PRESENTS:

That I, the undersigned, being about to enter the Roman Catholic religious order known as the ORDER OF FRIARS MINOR (incorporated under the laws of the State of California as THE FRANCISCAN FATHERS OF CALIFORNIA, and hereinafter referred to as the "religious order"), do hereby attest and declare that I am entering said religious order voluntarily and of my own free will, and am not acting under force, coercion or undue influence of any kind.

That for good and sufficient consideration and in consideration of the benefits received and to be received as a candidate, postulant, novice or member of the said religious order, I am prepared to and hereby promise and agree to give without compensation all of my services freely and to perform any and all work required of me by my superior in said religious order; and that for myself and my heirs I do hereby waive and forever discharge any and all right or claim which I might otherwise have to any wages, compensation, remuneration, annuity, pension or reward for the time that I shall devote or for the services or work that I shall perform with or for said religious order during the time I remain in said order, and do hereby expressly release said religious order from any claim on account thereof.

I understand and agree that the provisions of the Rules and Discipline of said religious order, and the Articles of Incorporation and By-Laws of The Franciscan Fathers of California, a California corporation, now in force and as hereafter amended, and the Canon Law of the Roman Catholic Church, and the substantive law of the State of California relating to the subject matter hereof are incorporated herein, and are to govern the interpretation and determine the legal effect of this instrument.

I do further certify that I have read and fully understand the foregoing instrument and that I sign and execute the same voluntarily. *Just Krumm*

IN WITNESS WHEREOF, I have hereunto affixed my signature this 14 day of September, 19 76, at Three Rivers, California  
(city, state)

ACCEPTED and signature witnessed on behalf of said religious order

BY 

BY 



DECLARATION OF INTENTION

BEFORE INVESTURE IN THE FIRST ORDER

(Gen. Const., Art. 23)

BY THESE PRESENTS, I Investure Robert Krumm  
declare that of my own free will I ask to be admitted to the Order of Friars Minor in the Province of  
St. Barbara.

In witness whereof I have hereunto subscribed my name this 14<sup>th</sup> day of September  
in the year of Our Lord 19 76.

City Three Rivers County Tulare

State California

(Signature) Robt Krumm

(Superior) Brian Flynn of

(Witness)

(Witness)



# DECLARATION CONCERNING FREEDOM FROM DISEASES

(Gen. Const. Art. 158: 1, A)

Place Thres. Kierulff, Ca.  
Saint Anthony's Retreat House  
Date September 14, 1976

This is to certify that I, the undersigned, in accordance with the General Constitutions of the Friars Minor, Art. 23, #1, 1, am free from all contagious, epileptic, or any other serious or lasting malady, or sickness, and that I have been informed that my reception and profession would be invalid should I be subject to any of the aforementioned sicknesses and have concealed the fact.

In witness whereof I have hereunto subscribed my name this 14<sup>th</sup> day of September  
in the year of our Lord 1976.

(Signature) Paul Krumer  
(Witness) [REDACTED]  
(Witness) [REDACTED]  
(Superior) Brian Flynn OFM



## CESSION OF ADMINISTRATION AND DISPOSITION OF USUFRUCT

KNOW ALL MEN BY THESE PRESENTS, that I Gustave Robert Krumm  
~~otherwise known as~~ \_\_\_\_\_, now of Oakland  
\_\_\_\_\_ in the County of Alameda  
and the State of California

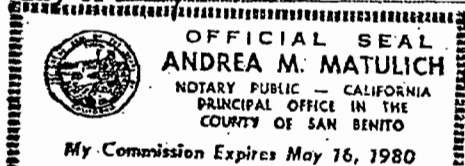
IN CONSIDERATION of the laws of the Roman Catholic Church concerning the administration of the property, its use and usufruct, of a member of a religious community acknowledged by said Roman Catholic Church (Codex Juris Can. 569,580),

*First:* Do hereby cede the administration of any and all property, whether real, personal or money which I now have or which may accrue to me therefrom, to Robert Augustave Krumm Sr.  
now residing in the County of Santa Barbara, State of California  
and I do hereby constitute and appoint him to be my attorney-in-fact for such administration giving unto him full power and authority to make all contracts and to do all other acts and things of every kind and nature whatsoever, necessary in and about said administration, including the sale and conveyance of real property, as effectually as I myself could do if personally present, and

*Second:* I do hereby ordain, declare and direct that all the use and usufruct of said property, to-wit: the interest, rents, income, securities, royalties, bonuses and all other benefits arising from or out of such property, shall be disposed of or expended by my said attorney-in-fact as he may see fit, according to his best judgment, and

*Third:* I hereby ratify and confirm all acts that my said attorney-in-fact may lawfully do in pursuance of the power herein conferred.

IN WITNESS WHEREOF, I have hereunto subscribed my name this Second  
day of September, in the year of our Lord 1977



Signature) Gus Krumm Jr.

NOTE: This instrument should be acknowledged before a Notary Public by the person executing the same.

Andrea M. Matulich 9/2/77  
Notary Public

OEM KRUM 1  
0068



# NOTIFICATIO

De Vestitione in Primo-Tertio Ordine  
Ad Min. Provlem Transmittenda

## Nomen candidati:

Nomen ordinis: \_\_\_\_\_

Nomen baptismi: GUSTAVE ROBERT

Nomen familiae: Krumm

## Nomen parentum:

Patris, nomen baptismi: Robert Krumm

Matris, nomen baptismi et nativitatis (maiden-name):  
Mary Lewis

## Nativitatis:

Dies-mensis-annus: 16 November 1953

Civitas, Dioecesis, Status: Brooklyn, Dioc idem, N.York

## Baptismi:

Dies-mensis-annus: 23 November 1953


Ecclesia: Immaculate Heart of Mary

Civitas, Dioecesis, Status: Brooklyn, Dioc idem, N.York

## Vestitionis:

Dies-mensis-annus: 17 September, 1976

Locus: ST Francis, Sacramento

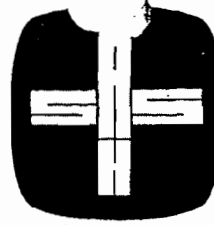
Officiator: 

## Festum Patroni:

Dies-mensis: 28 August



st. anthony's seminary



high school

May 28, 1981

Dear [REDACTED]

Greetings to you in this busy time of decisions and your increased travel. As you must, I too often long for the simple life of Hearst Ave., but those are past and there is work to be done. I hope you get time for some rest and recreation. Next school year I would like to return to theology and live at Hearst Ave. I decided if I don't return this year it will become increasingly difficult for me to hit the books once again. So I'm gearing up my engines for a challenging finish.

My last two years at St. Anthony's Seminary have been a rich and rewarding experience. I have had a chance to learn about teaching, being a "foster parent," living with an excellent community of friars, and a great deal about my life as a Franciscan. Ofcourse there have been many challenging and difficult times, as well as many enjoyable easy times, but through most of them I have thought about what part the Franciscan charism played in my life in relation to these experiences. After a great deal of serious thought, serious discussions with others, reading more about St. Francis, and prayer, I have come to the point in my life where I would like to ask for solemn profession.

I realize it will take some time for a decision and that you probably want to ask the advice of the community here at St. Anthony's, therefore I wanted to get my request to you before this community breaks up at the beginning of next month.

If it is not too inconvenient for you, I would like to make my solemn vows during my Christmas break (from theology) at one of the 9:30 Sunday masses here at St. Anthony's. I feel the need for more time to prepare for this commitment and I think it beneficial to reflect on this decision in an situation other than that of the seminary. Secondly, I think it would be highly profitable for the students to have the ceremony here in the seminary chapel. I have discussed this with my director and I have his approval.

If it is possible I would like to make the thirty day solemn profession retreat in August, spending the ten day group part with the men making their solemn vows in September. I think it will be a much richer experience to spend the time with others who are in the



same position as myself.

Well [REDACTED] thank you for your time and for considering my request, I know you are pretty busy. I think I Will continue to make a good Franciscan, and I look forward to serving God, the people who depend on the Friars, and the province, and the order to the best of my ability, under your direction. and the direction of those who succeed you.

Take care, and I will look forward to hearing from you.

Fraternally,

*Gus Krumm, O.F.M.*  
Gus Krumm, O.F.M.

*Ans'd  
June 9 - 02.*



# JOHN STEPHEN CUMMINS

Bishop of Oakland

FOR THE FRANCISCAN FRIARS OF CALIFORNIA

GUS KRUMM

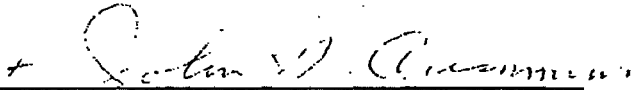
was ordained to the order of Deacon according to the rite of the Roman Catholic Church in the

Church of St. Raymond in Dublin, California

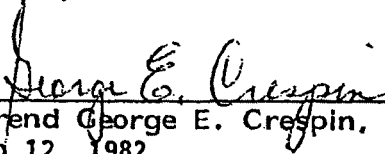
on the 30th day of January in the year of Our Lord 1982

He was presented for ordination according to the norms of Church law, after the completion of the required course of studies and formation, and with the recommendation and approval of those responsible in the Church.

May Christ, who calls us to share in his ministry, bless our work and our lives with faith, trust and love.

  
John S. Cummins, Bishop of Oakland

Witnessed by:

  
Reverend George E. Crespin, Chancellor  
March 12, 1982

Ordaining Prelate: Most Reverend John S. Cummins





Diocese of Reno - Las Vegas

515 COURT STREET - P. O. BOX 1211  
RENO, NEVADA 89504-1211

THE CHANCERY

(702) 329-9274

Reverend Gustave Krumm, O.F.M.  
St. James the Apostle Church  
704 West McWilliams Avenue  
Las Vegas, Nevada 89106

Dear Father Krumm:

By this letter you are granted the Faculties of the Diocese of Reno-Las Vegas and are appointed Associate Pastor of St. James the Apostle Church, Las Vegas. This appointment becomes effective on Friday, October 1, 1982.

I am pleased to welcome you to the service of the Church in Nevada as you begin your priestly ministry. I am sure that you will bring to your work as Associate Pastor a spirit of cooperation and dedication that will make your ministry fruitful and successful.

Enclosed is a Personal Information Form that I ask you to complete and to return to the Chancery Office at your earliest convenience. Enclosed as well are recent statements of Diocesan Policy which will be helpful to you as you take up your ministry here in Nevada. It will be necessary, finally, for you to obtain the Civil Certificate to Perform Marriages Within the State of Nevada. The appropriate application forms and letters of Attestation of Good Standing are enclosed for presentation to the County Clerk in Las Vegas.

Wishing God's blessings upon you and your priestly apostolate, I am

Sincerely in Christ,

Most Reverend Norman F. McFarland  
Bishop of Reno-Las Vegas

Given at the Chancery Office, Reno, Nevada  
this 15th day of September, 1982

Reverend Msgr. Thomas Meger, Chancellor

OFM KRUM 1

0073



# FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

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 accept a transfer from the fraternity at \_\_\_\_\_

\_\_\_\_\_ to join the fraternity at Franciscan Community, Las Vegas  
there to work with the local minister and fraternity in the following assignment(s) associate pastor

For the convenience of all concerned, I ask that you make this transfer by \*\* (date).

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

\*\* at a convenient time after your ordination and attendant celebrations.

Fraternally,

[REDACTED]

(date) August 31, 1982

Provincial Minister

To the Provincial Minister:

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

s/ Gus R. Krumm, OFM.

(date) September 31, 1982

1500 thirty-fourth Avenue  
Oakland CA 94601

OFM KRUM 1  
0074

Provincial Minister (415) 536-3722  
Provincial Office (415) 536-1266



# FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

December 3, 1984

Gus Krumm, O.F.M.  
Franciscan Friars  
1420 West Bartlett Avenue  
Las Vegas, NV 89106

Dear Gus:

At our recent definitorium meeting we did discuss your idea of carrying on at Overton. At this time we were not able to look at the overall picture for next year for St. Anthony's Seminary so we really could not compare the two. However, the idea of you continuing on at Overton was looked upon quite favorably at this time. There is still some question as to whether it would be good to move out there or to continue on in Las Vegas. Perhaps if the house is available you could do some of both. Also, it is a matter of information to determine the future of Tom Thing so that is not something we could decide at this point.

All I wanted to do at this time is to give you some report on our conversation and to let you know that the idea of you staying on in Overton is being seen as a good idea. We can now just wait and see how all the cards play out before summer comes and the final decision is made.

It was good to visit with you last week Gus, you're doing a good job! Keep it up.

Your brother,





# FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

March 1, 1985

Gus Krumm  
1420 West Bartlett Avenue  
Las Vegas, NV. 89106

Dear Gus:

Thank you for the very nice card and your warm remarks. The great happiness I have in my life these days is I have a greater experience of the verse you had on the card, His presence being with me as I travel along. The travels seem to be so extensive that it's certainly nice to have that kind of assurance.

I too enjoyed the opportunity to be with you and spend a little time talking. You need not be worried. Your preference was very clear to me. I appreciated the fact that you were open to the fact that there might be another possibility but I am aware that you would like very much to go back to the Seminary and I shall carry that with me to the board when we meet in a couple of weeks.

Again Gus, I appreciate all you've done there in Overton as well as in the Las Vegas area. I know that it has not been easy but that you have really given it your all and so I thank you very much. I'm sure that was a good experience for you, no matter what happens in the future. I'm just sorry the community experience couldn't have been better.

Again, thanks to you and all the guys there for the wonderful hospitality we always experience. As you are aware we will be over for a meeting the 9th and 10th of the month so I look forward to seeing you very soon.

Thanks again Gus, for your warmth and your care,

you have my love,

**COPY**

1500 thirty-fourth Avenue  
Oakland CA 94601


OFM KRUM 1  
0076

Provincial Minister (415) 536-3722  
Provincial Office (415) 536-1266



Thank you for your kindness  
shown me on the occasion of my  
Ordination to the Priesthood  
and First Mass.

May God bless you for your friendship,  
support and prayers.

 Thank for all the care + love you have  
shown me. Here is the \$500.00 I owed Place + love  
the province. *Thos Krumm*



# FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

March 18, 1985

Gus Krumm, O.F.M.  
1420 W. Bartlett Avenue  
Las Vegas, NV 89106

Dear Gus:

Hope you are well and have gotten over all the celebrations! I enjoyed being there for that last celebration, it was a really good time. The people really turned out for Brian and I'm sure he was pleased.

At our recent definitorium meeting we discussed the situation there. I did present the fact that you were anxious to go back to St. Anthony's and it certainly was very much reinforced by one of the members of the definitorium whose name will remain unmentioned at this time. (Bet you can't guess!!!)

It does look like that's pretty well on the road, although we have not made final decisions yet. The main reason I'm writing is to let you know that I did write to the bishop saying that you probably would be leaving and I did not know if we would have anybody to cover. So, I don't know how he'll react to that but we'll see. We really hate to see the commitment in Las Vegas go and we keep bringing it up but I don't know if we will find any solution. I realize the difficulties there. Anyway, keep it in your prayers and if you get any good ideas do let us know. Or if you hear some people just banging down the door to get in, not just to rob the place, well do pass that along too.

Well Gus, it was good seeing you. I always enjoy your warmth and love and I want you to know how much I return the same. May you have a very good Holy week and a happy Easter.

Affectionately,

COPY

1500 thirty-fourth Avenue  
Oakland CA 94601

O.F.M. KRUM 1  
0078

Provincial Minister (415) 536-3722  
Provincial Office (415) 536-1266



Feb 26, 1985 I

Dear [REDACTED]

6

It was great to see you, you are looking great. Thank you for the care and concern you have for our community and for each of us.

I enjoyed talking with you but I left with a feeling of confusion. I thought from my side I would try and be more clear in my preference.

I very much would like to return to St. Anthony's next year. I feel there is a real need for me there and teaching with other friars in that setting is something I would like to do.

I realize there are other needs in the province, Las Vegas - Overton being among them. What ever you decide I of course will go along with, I just wanted you to know my preference since my side of the conversation probably lacked clarity.

Thank you again for all you do and for all your time. I look forward to seeing & hearing from you.

Peace & love,

Chris Kruman



# FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

April 16, 1987

Gus Krumm, OFM  
St. Anthony's Seminary  
2300 Garden Street  
Santa Barbara, CA 93105

Dear Gus:

I know that you are running to the end of the school year, and I know that this is a tough time for you. I hope the situation is not too discouraging.

I did receive your letter regarding the offer to teach at Bishop Diego high school. I would like to bring that to the definitorium which meets just before your contract signing date.

There were some considerations for your future, in terms of possibly returning to pastoral ministry. I know the friars in Spokane were very anxious to have you come up there. It would be nice to have another friar on the parish staff there. You might give some thought to that or even some other parish assignment, that might be something that might be desirable. You did so well in Overton and in some ways I would like to see you back in parish ministry.

However, if you really wanted to do the teaching job we would be open to that as well. I did talk to a couple of definitors and that seems to be pretty much the general feeling.

If you do teach at Bishop you mention that there was a place to live. I would presume that if you were there, you could continue to live at St. Anthony's, that there will be a community there next year. However we can discuss that further in the future.

I do hope that this responds to your letter, and that you can work toward a good assignment next year, even if not the one you would really like to have; that is continuing at St. Anthony's.

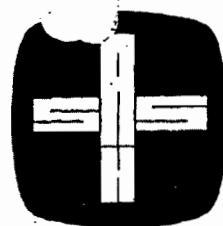
We do continue to keep this in our prayers Gus, and hold you in our hearts.

with fraternal affection,





st. anthony's seminary



*I<sub>B</sub>*  
high school

April 28, 1987

Dear [REDACTED]

Thank you for your prompt response to my letter of April 5<sup>th</sup>. After considering your concerns and questions over the past weeks I want to respond to them before it gets much later.

In answer to your letter of April 16<sup>th</sup>, I would very much like to teach at Bishop Garcia Diego High School for the year of 1987 - '88. The administration there has offered me a place to live in the residence for religious and this is something I would like to take advantage of. It offers many positive possibilities, among them the distance from the friars I very much need at this time. There are just too many emotional complications with staying at St. Anthony's or the Old Mission.

Again, I appreciate your time and consideration.

Sincerely,

Gus R. Krumm, O.F.M.

OFM KRUM 1

0081

franciscan friars ■ 2300 garden street ■ santa barbara ■ california ■ 93105



# FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

May 12, 1987

Gus Krumm, OFM  
St Anthony Seminary  
2300 Garden Street  
Santa Barbara, CA 93105

Dear Gus:

I know that these are difficult days as St Anthony's comes to a close. I know that this is a very hard burden for you personally, and even more so that you bear the brunt of the hurt and sadness of the students.

Although I realize this may sound hollow at this time, I do want to assure you Gus that I and the other definitors are very concerned for the hurt caused to all involved at St Anthony's, and especially to you. We wish to do anything we can to help to mend that.

At our recent meeting we did discuss your request for future assignment. Since it is your clear choice to go teach at Garcia Diego high school, we are happy to concur with that assignment. I hope it can be worked out smoothly in the days ahead.

Although we would in many ways like to see you in one of our franciscan communities, either at the Mission or the Seminary because of the great gift that you bring to community, and the gifts that we hope to share; we do understand your desire this year to live at Bishop High as well. We are grateful to Brother Hyacinth for welcoming you into community, and so that has also been approved by the definitorium.

I do hope that the year ahead will be a encouraging one for you Gus. We are convinced that you have a great deal to bring to this ministry and the youth there, and we are sure that they will be delighted to receive you in their midst.

As you are perhaps aware Terry Symens is campus minister at St. Elizabeth next door, and we had an opportunity to hear some of the activities and the demands of that ministry, and I know that it is a very meaningful one. I was able to help with the reconciliation during Holy Week, and all of us came out rather awed at the problems of our youth today. We were certainly grateful that Terry and others are there to minister to these students. So I do believe you will make a great contribution there at Bishop High. Thank you for your generosity in responding to that call.



# FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

May 12, 1987  
Gus Krumm - pg 2

Gus I want you to know I love you very much and hold you deep  
in my heart, and do look forward to some healing in the days and  
months ahead.

with fraternal affection,





st. anthony's seminary



high school

April 5, 1987

Dear [REDACTED]

I have kept my eyes and ears open for what to do next year and a few things have come to mind. One possibility that has great potential is an offer by Brother Hyacinth Kennedy, O.S.F., the principal at Bishop Diego High School. He has offered me a position as an assistant campus minister for the normal diocesan wage, plus a place to live, a car and insurance expenses.

If you have no objections, I will be signing a one year contract with the diocese on the eleventh of May.

Thank you for your time and consideration.

Sincerely,

Gus R. Krumm, O.F.M.

2300 garden street · santa barbara · california · 93105

OFM KRUM 1  
0084



# Bishop GARCIA DIEGO HIGH SCHOOL

4000 LA COLINA ROAD  
SANTA BARBARA, CALIFORNIA 93110  
(805) 967-1266

April 5, 1987

[REDACTED]  
Provincial  
St. Elizabeth's Friary  
1500 34th. Ave.  
Oakland, CA. 94601

Dear [REDACTED]

I wish you the Franciscan blessing of Peace and Good.

Like many others in Santa Barbara I am saddened by the news of the closing of St. Anthony's Minor Seminary, but having served as Secretary General (six years) and Superior General (six years) of my own Congregation I know that, difficult though those decisions may be, they have to be made for the greater good.

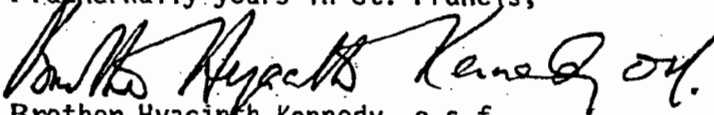
Since coming to Bishop, and particularly since becoming Principal, I have worked closely with the Friars working at St. Anthony's. I have seen their care, love and concern for young people, and above all their single-minded dedication to Catholic education. I would dearly love for Bishop to be able to benefit from this dedication. I have spoken to the Friars about this, and in particular I have had discussions with Father Gus Kumm, [REDACTED] and also the name of Brother Jeff Macnab has come up. Father Gus has expressed a specific desire to minister at our High School, and Father Steve has expressed an interest as well. I have not met with Brother Jeff, but I understand that he has gifts and talents and expertise in the field of liturgy that would be of great value among High school students.

[REDACTED] as Principal of Bishop High School, and with the full approval of my Supervisor in the Department of Catholic Schools in the Archdiocese of Los Angeles, I formally request you to please assign Father Gus Krumm to minister, full-time at the High School. I request, further, that if at all possible that you consider assigning one other Franciscan Friar to our High School, also in a full-time capacity. I will be pleased to discuss with you, at your convenience, the question of residency for the Friars, stipend, transportation etc.

I eagerly look forward to hearing from you, and in the meantime I pray that you and your Consultors will be able to accede to Bishop's request, and let's keep Santa Barbara Franciscan.

With every good wish, I am

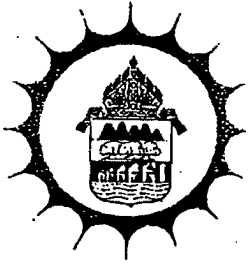
Fraternally yours in St. Francis,

  
Brother Hyacinth Kennedy, o.s.f.,  
Principal.

OFM KRUM 1  
0085

DEDICATED TO EDUCATION &  
COMMUNITY SERVICE





DIOCESE OF ORANGE  
MARYWOOD CENTER  
2811 EAST VILLA REAL DRIVE  
ORANGE, CALIFORNIA 92667-1999  
(714) 974-7120

*Gus Krumm*  
**COPY FOR YOUR  
INFORMATION**

August 9, 1988

Reverend Gus Krumm, O.F.M.  
St. Simon & Jude Church  
20444 Magnolia Street  
Huntington Beach, California 92646

Dear Father Krumm:

I am pleased to appoint you as Associate Pastor of St. Simon & Jude Parish in Huntington Beach, effective August 8, 1988.

Welcome to the Diocese of Orange. I am grateful for your willingness to be of service in this section of the Lord's vineyard. May He bless your priestly ministry here with much happiness.

As Associate Pastor, you will be a co-worker with [REDACTED] and will serve under his authority. You are obliged to assist the Pastor in fulfilling the total parochial ministry and should consult with him regularly on planned and existing programs so that you can provide, through your combined efforts, for the pastoral care of the Parish for which you are together responsible. I draw your attention to the provisions of Canons 547-552 of the Code of Canon Law regarding the obligations and rights of an Associate Pastor.

As you begin your first assignment in the Diocese of Orange, you can count on a remembrance in my prayers as I presume to ask for an occasional thought in your own prayers.

Sincerely yours in Christ,

Most Reverend Norman F. McFarland  
Bishop of Orange

ds

OFM KRUM 1  
0086



# FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

COPY

To Gus Krumm, OFM

From

Provincial Minister

After prayer and consultation, and considering the many needs of the people to whom we minister, I am formally requesting that you accept a transfer from the fraternity at St. Anthony Seminary,

Santa Barbara to join the fraternity at SS. Simon & Jude Friary, Huntington Beach,

there to work with the local minister and fraternity in the following assignment(s) Associate pastor

For the convenience of all concerned, I ask that you make this transfer by September, 1988 (date).

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

N.B. Sign and mail back immediately upon reaching your new assignment.

Fraternally,

Provincial Minister

(date) Sept 13, 1988

To the Provincial Minister:

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

s/ \_\_\_\_\_

(date) \_\_\_\_\_



# FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

FILE COPY

Gus Krumm, OFM  
Sts. Simon and Jude Parish  
20444 Magnolia  
Huntington Beach, Ca. 92646

October 10, 1989

Dear Gus:

Peace and all good!

This is just a short note, Gus, to let you know that I am instructing Lupe to send you 30.00 per month to be forwarded to Phil Wolfe in the county jail in Santa Barbara. I know that this has been an ordeal for you, but I want to commend your support in a very difficult situation and your choosing to do what at times must have caused you a good deal of inner anxiety. I think that your friendship for Phil has been admirable, and I know from talking to him that your support has been an exceedingly great consolation to him in the past six months. At times, this support has been costly for you. I appreciate the example you have shown in bearing this burden continuing what you have considered is best for you to do according to your conscience. Every once in a while in life we are confronted with these kinds of choices and we do the best we can. I want you to know that your best has been very, very fine.

Please remember me in your prayers. I'll give your best to your friends in England as I will be travelling over there after my trip to Ireland.

Say hello to Alex and the others.

Fraternally,







FILE COPY

# Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (415)536-3722 Fax (415)536-3970

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

February 22, 1990

Dear Gus:

Peace and all good!

I hope this letter finds you well.

Phil Wolfe has written me a letter, informing me of the fact that he probably will be getting out of jail in Santa Barbara sometime in the next two months, and that there might be a week break from the time of his release to the time his is to be in Jemez Springs. I think that it would be best if he spent that time with his family, and I have asked him not to spend the time at the friary there in Huntington Beach. I know that this is a difficult decision, and one that you may wonder about a little bit, but I think it is best for ourselves and the continuing situation that we move along these lines. I want to thank you very much for your support in this, and I pray that the good Lord will continue to guide and bless you now, and in the future.

Fraternally,

[Redacted signature block]

OFM KRUM 1  
0089





FILE COPY

# Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (415)536-3722 Fax (415)536-3970

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

February 22, 1990

Dear Gus:

Peace and all good!

I hope this letter finds you well.

Phil Wolfe has written me a letter, informing me of the fact that he probably will be getting out of jail in Santa Barbara sometime in the next two months, and that there might be a week break from the time of his release to the time his is to be in Jemez Springs. I think that it would be best if he spent that time with his family, and I have asked him not to spend the time at the friary there in Huntington Beach. I know that this is a difficult decision, and one that you may wonder about a little bit, but I think it is best for ourselves and the continuing situation that we move along these lines. I want to thank you very much for your support in this, and I pray that the good Lord will continue to guide and bless you now, and in the future.

Faternally,

[REDACTED]

[REDACTED]

OFM KRUM 1

0090



# FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

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 accept a transfer from the fraternity at St. Anthony Seminary,

Santa Barbara, to join the fraternity at SS. Simon & Jude Priary, Huntington Beach, C

there to work with the local minister and fraternity in the following assignment(s) associate pastor

For the convenience of all concerned, I ask that you make this transfer by September, 1988 (date).

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

N.B. Sign and mail back immediately upon reaching your new assignment.

Fraternally,

[REDACTED]

(date) Sept 13, 1988

Provincial Minister

To the Provincial Minister:

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

s/ Gus R. Krumm, ofm

(date) September 23, 1988



Gus Krumm, OFM  
Sts. Simon and Jude Friary  
20444 Magnolia St.  
Huntington Beach, Ca. 92646

September 21, 1988.

Dear Gus:

Peace and all good!

With this letter, I would like to confirm your appointment as Associate Pastor at Sts. Simon and Jude Church, Huntington Beach. I am very please to make this appointment, as I know that you bring to the people of God there a tremendous concern for them, a zealous committment to developing the laity, to offering them the Word of God, and to being their sacramental minister. I have heard great comments about your work, especially with those who are sick and those who are grieving. I know that the people there will be very pleased.

It took, of course, some time to affirm this appointment, and I thank you very much for your patience and openness over the last several months. I know that after the closing of St. Anthony's Seminary it became very difficult for you to understand many of the actions of the definitorium. I want to take this opportunity to apologize for any hurts which were certainly unwillingly or unconsciously given to you, and to thank you for the patience with which you have received all of our actions, my own included. I think the conversations we have had were very inspiring to me, and I have learned a good deal more about the importance of compassion and understanding from you. Let me take this opportunity to also thank you for the work you did last year at Bishop Garcia Diego High School in Santa Barbara. Perhaps it did not seem so fruitful to you, but I know that many of the students there and parents found your ministry enlivening and supportive in a very difficult environment. Thank you for perservering in that, and also for supporting Robert Van Handel in his own difficulties and work there in closing the Seminary.

I look forward to seeing you in Huntington Beach, Gus, it probably won't be that infrequent, as I will come down both to see the friars and to visit my brother and sister-in-law.

Fraternally,





# FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

FILE COPY

Gus Krumm, OFM  
Sts. Simon and Jude Parish  
20444 Magnolia  
Huntington Beach, Ca. 92646

October 10, 1989

Dear Gus:

Peace and all good!

This is just a short note, Gus, to let you know that I am instructing Lupe to send you 30.00 per month to be forwarded to Phil Wolfe in the county jail in Santa Barbara. I know that this has been an ordeal for you, but I want to commend your support in a very difficult situation and your choosing to do what at times must have caused you a good deal of inner anxiety. I think that your friendship for Phil has been admirable, and I know from talking to him that your support has been an exceedingly great consolation to him in the past six months. At times, this support has been costly for you. I appreciate the example you have shown in bearing this burden continuing what you have considered is best for you to do according to your conscience. Every once in a while in life we are confronted with these kinds of choices and we do the best we can. I want you to know that your best has been very, very fine.

Please remember me in your prayers. I'll give your best to your friends in England as I will be travelling over there after my trip to Ireland.

Say hello to Alex and the others.

Faternally,







# Province of St. Barbara

FRANCISCAN FRIARS

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

July 28, 1992

Richard Wetzel, M.D.  
18871 Flagstaff Lane  
Huntington Beach, California 92646

Dear Dr. Wetzel:

Peace and all good.

I want to thank you very much for your letter to me of July 10, 1992 and, also, enclosing for my reading, the letter which you have sent to Father Gus Krumm.

The letter which you sent to Gus Krumm, I think, speaks for itself and is the best testament both to your honesty and your desire to help him improve in his ministry and to enable him to work better with the people of God. I appreciate very much the way in which you have approached this whole problem.

Of course, I apologize for the type of language which came during the service which you attended. Obviously, it was inappropriate. I know that the people who were buried were very close friends of Father Gus and he, himself, was probably quite upset. At any rate, I think you have taken the best approach possible.

Thanks also for informing me about the difficulties you have had with [REDACTED]. Obviously, that is of some concern and I will speak about it personally when I see [REDACTED].

I get many different letters from people about friars, many of them are congratulatory, some of them are critical. I believe that you have tried to

OFM KRUM 1

0094



Richard Wetzel, M.L.  
Page two

steer the clear course between the two and have initiated a dialogue of some importance. I hope that the response is worthwhile.

Sincerely in Christ,

[REDACTED]

Provincial Minister

[REDACTED]



18871 Flagstaff Lane.  
Huntington Beach, CA 92646  
July 10, 1992

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

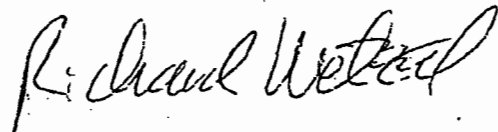
Dear [REDACTED]

Earlier this year I attended Mass at SS. Simon & Jude parish in Huntington Beach. The pastor, [REDACTED] stated in his homily that surely if any of us had known what life was all about we would have chosen never to be born. I vowed at that time that my family would never attend mass at that parish again, however, we did recently attended a prayer meeting and funeral mass for a family of three who died in a car accident.

During both proceedings Fr. Gus Krumm proclaimed from the altar that "Shit Happens," that it was not God's will that these people died, and that He was as angry as we were about the tragedy. We were also told that the three deceased were already saints and were in Heaven with the Father.

I sent the enclosed letter to Fr. Krumm and thought it might be of interest to you, his superior.

Sincerely,



Richard Wetzel, M.D.

Phone: Home (714) 963-9210  
Work (714) 891-9008

OFM KRUM 1  
0096



18871 Flagstaff Lane  
Huntington Beach, CA 92646  
July 9, 1992

Fr. Gus Krumm  
SS. Simon & Jude Church  
Huntington Beach, CA

Dear Fr. Gus,

I attended the prayer meeting and funeral Mass for the Haynes family and had some thoughts which may or may not be of interest to you. You strike me as a very intense, compassionate, energetic and prayerful man. I have never doubted your good intentions nor do I now, but I ask that you reconsider some of your judgment calls.

You made reference to a bumper sticker, which uses a four-letter word, during these proceedings, at which hundreds of children were present. I am certain that you did not make these references without serious, prior reflection, however the use of profanity seems a long way from the goal for each of us of being as holy as possible. Many ethical standards are situational, but the condemnation of profanity would seem to rest on pretty solid ground. There are less degrading ways of getting a point across.

We live in a world which hopes to desensitize us to many things, including violence, the degradation of sex, and profanity - the violation of the language. Are you unaware that you might be speaking to many who are not desensitized to profanity (and who do not wish to be)?

Catholics in Huntington Beach have opportunity to witness a variety of religious experiences. SS. Simon & Jude parish and you, in particular, stand out in the great efforts made to bring uniqueness to each celebration. Such an approach is an example of your commitment, creativity, resourcefulness and enthusiasm. Many Catholics seem to attend Mass without imparting significant spiritual/intellectual energy, and many parishes might do well to add some uniqueness to the traditional Eucharistic Liturgy. Much of what you do engenders a healthy spark and enthusiasm for the Faith.

It seems, though, that there is a balance needed between new, attention-grabbing innovations and the rich tradition which has long supported Roman Catholicism. Ignoring the wisdom of the ages would seem seriously inadvisable. At SS. Simon & Jude, there seems an unhealthy imbalance, to the point wherein there appears to exist a palpable embarrassment about traditions of the Faith. This

OFM KRUM 1

0097



imbalance can lead to the degradation of services. I left the prayer service with the impression that I had witnessed a canonization proceeding for the dead, and a psychotherapy session for the living. Admittedly, there is much psychology in the priesthood, as in the practice of family medicine, but then too, there is much more.

How do I, as father, and you, as a priest, convey to our respective charges the ideal you mentioned of "letting go?" How do we convey the exciting gift of Catholicism, a Church which celebrates life? How do we do these things without presenting a watered down, undisciplined, irreverent and disloyal approach to our faith? It seems that our foundation comes from firm, biblical (not bumper sticker) theology, and in Church tradition. Without these one is left wondering what it is exactly that is worth being so enthusiastic about. Enthusiasm and innovation amid murky doctrine demeans all aspects of religion. Sometimes this point seems to get buried in the shuffle at SS. Simon & Jude.

My family does not generally attend Mass at SS. Simon & Jude because of my disappointment with another priest there. I am not, nor will ever be, an active member of your parish community. I mention this in fairness because it may affect the weight you give my comments. However, I am always eager to hear feedback about both my professional and private life and assume you feel the same, even if not from a regular parishioner.

I am sure our paths will cross again.

Sincerely,

Richard Wetzel, M.D.





# Province of St. Barbara

FRANCISCAN FRIARS

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

March 17, 1998

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.


OFM KRUM 1

0099



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.







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

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 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

OFM KRUM 1

(Rev. 2/89)

0105

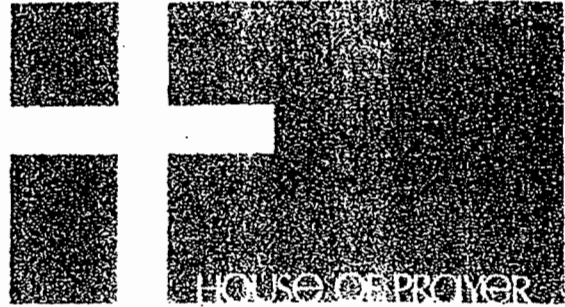
III A 1

1500 Church 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.

Faternally,

  
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





COPY

# Province of St. Barbara

FRANCISCAN FRIARS

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

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]

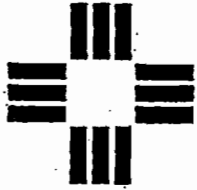
Provincial Minister

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*

*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,*

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: *Mel Jurisich*  
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: UUSA  
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: UUSA  
12. Country where living now: UUSA

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



## SECTION - POSITION / WORK EXPERIENCES

'a' grid use: Cook/Guardian/Definitor/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 DIV 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*

*File*

*Krumm*

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

34601+3092



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.

Faternally,

[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 26<sup>th</sup> 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 35<sup>th</sup> 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.

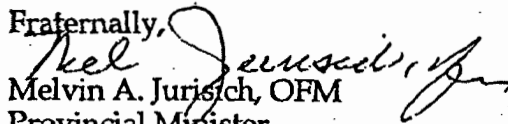
In addition, it is my understanding that John Linder will serve as your monitor and work with Evan Howard, OFM, at St. Francis Friary in order to make reports to our Independent Response Team. The Independent Response Team is aware of this arrangement and has given its approval.

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 25<sup>th</sup>. 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]  
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]

OEM KRUM 1  
0154



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.

OFM KRUM 1

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.





COPY

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.

OFM KRUM 1

0157



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

COPY

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 9<sup>th</sup>, 1998

Dear Mr. Jowell,

I am in receipt of your letter of December 5<sup>th</sup>, 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 15<sup>th</sup>. 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.  
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 21<sup>st</sup> 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 68<sup>th</sup> Ave  
Portland, CA 97215  
Phone: (503) 256-3897



On Tuesday, May 21<sup>st</sup> 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.

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



On Tuesday, May 21\* 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.

Rev Krumm resides at  
Ascension Parish  
404 SE 68<sup>th</sup> Ave  
Portland, CA 97215  
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

\$1.50

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.

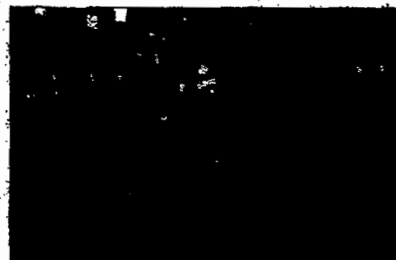
Franciscan officials suspended the Rev. Gas Krum from his position as pastor of Ascension Catholic Church in Portland, Ore. The priest, 43, revealed the misconduct

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. Finan 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 Jack that could."

MISSION ACCOMPLISHED | Suspected



## IN CHURCH

Continued from Page A1

prevailed of the Franciscan Order. "Now I have a subcommittee 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 society. 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



FRANCISCAN ORDER MEMBER, REV. KRUSEM, WAS AMONG THE 11 ACCUSED OF SEXUAL MISCONDUCT.

Former St. Anthony's priest 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 Yully, 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. Wallis 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 some of the surviving friars are in a position to help 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 when they 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 the 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  
**latimes.com**

Advertising Supplement

NOCHES

SEARCH

Home | Register | Home Delivery | Site Map | Arc

Hi, finianmcginn

Member Services

MARKETPLACE

CLASSIFIED

- Careers
- Cars
- Homes
- Rentals
- Newspaper Ads

In print. Online.  
Your future is here.

calendarlive

Arts & Entertainment  
Movies Music TV Dining

California

The State  
Los Angeles  
Orange County  
The Valley  
Ventura County

Columns

Steve Harvey  
Steve Lopez  
Patt Morrison  
George Skelton

Good Turns  
Inside Politics  
Behind the Wheel  
In the Classroom  
Surroundings  
On the Law  
Out There

Burbank Leader  
Coastline Pilot  
Daily Pilot  
Huntington Beach  
Independent  
Inland Valley Voice  
News-Press

The World  
The Nation  
California / Local  
Business  
Politics  
Sports  
Technology

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 Portlar officials in Oregon were informed of the allegations against Krumm at that time.

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

<http://www.latimes.com/editions/orange/la-000037542may28.story?coll=la%2Deditions%2Dorange>

Page 1 of 3

OFM KRUM 1

0180

Times Hc

Second Airpo  
a DOWNDRAFT

Flags Flutter ii  
Day of Salute

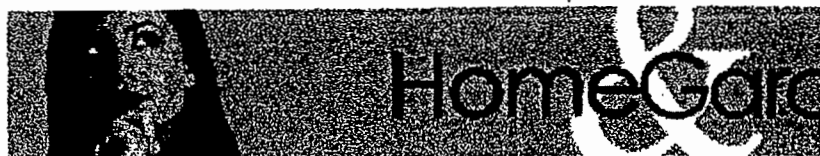
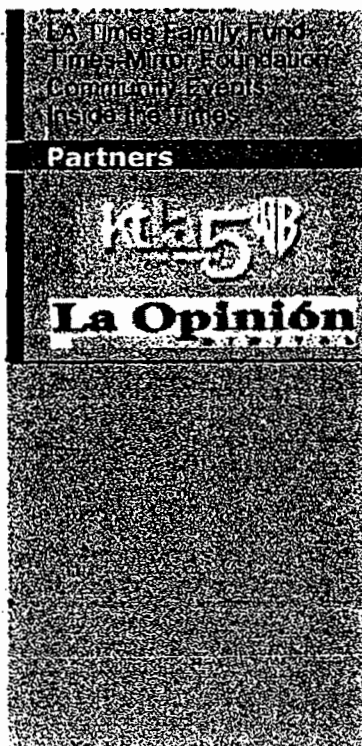
Communities  
Out-by Bluffi

Brea Fights R  
Energy Firm C  
Wildlife

Ex-O.C. Pries

SUBSCRIBE to  
Los Angeles 1  
click here





Copyright 2002 Los Angeles Times  
By visiting this site, you are agreeing to our [Ten Privacy Policy](#)

Powered by Genuity



**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 the 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 7<sup>th</sup> Street  
Oakland, CA 94607  
June 4<sup>th</sup>, 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]

Min. 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 34<sup>th</sup> 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 18<sup>th</sup>, 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 19<sup>th</sup>, the parishioners of the Ascension parish were informed of the Province's statement. On Tuesday, May 21<sup>st</sup>, 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 21<sup>st</sup> 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 29<sup>th</sup>. 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**

**OFM KRUM 1**  
**0193**



# 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](mailto:jgarza@sacbee.com).



# 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.





# 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;

OFM KRUM 1

0199



- 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.

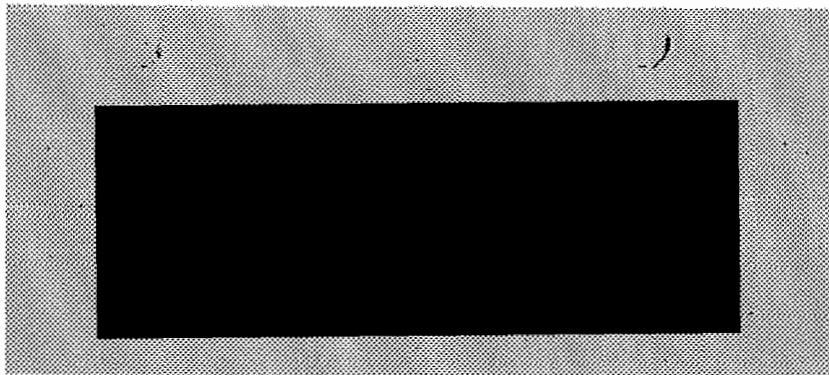
I also want to assure you that we have tried to respond to St. Francis Parish. A statement was read to the parish community on Sunday, July 13<sup>th</sup>, explaining what had happened. There will be an open forum in the parish on Tuesday, July 15<sup>th</sup> at which our Provincial Vicar, Tom West, 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 34<sup>th</sup> 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 14<sup>th</sup> 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.

OFM KRUM 1

0203



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 along 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  
Province of St. Barbara  
1500 34<sup>th</sup> Avenue  
Oakland, CA 94601

Re: Victim [REDACTED]  
Priest: Gus Krumm

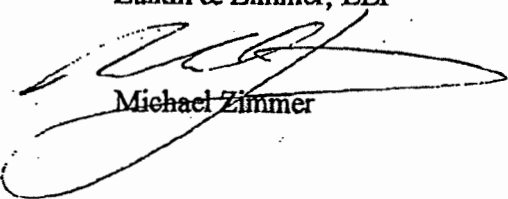
Dear Mr. Jurisich,

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. 35<sup>th</sup> 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 10<sup>th</sup>, 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 7, 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 25<sup>th</sup>, 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 4<sup>th</sup> 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](mailto: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

February 13, 2002 Copyright © by United States Conference of Catholic Bishops





# Province of St. Barbara

FRANCISCAN FRIARS

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

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

COPY

Dear Ms. Thomas,

May the Lord give you peace!

I have received your letter of June 26<sup>th</sup>. 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 90<sup>th</sup>  
Portland, Oregon 97220  
June 30<sup>th</sup>, 2002

Dear Mrs. Mooney.

May the Lord give you peace.

I am in receipt of your letter of June 25<sup>th</sup>, 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.



PAGE 2 Approaching execution in international spotlight

# LA BARBARA NEWS-PRESS

SUNDAY, MAY 26, 2002

\$1.50

05-26-02 05:17 PM  
CEM KRUM 1  
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. Kruman in recent weeks and is considering taking legal action, according to Santa Barbara attorney David Nye.

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

Mr. Kruman, 38, said he is pleased to hear the Rev. Kruman 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. Kruman'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. Kruman, 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. Kruman 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. Kruman 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 ~~Donna 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. Kruman 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. Kruman



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 for

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 statement, 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."