

Internal
Report to

Provincial Minister
Province of St. Barbara

**INDEPENDENT BOARD OF INQUIRY
REGARDING ST. ANTHONY'S SEMINARY**

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NOVEMBER 1993

FRAF 00001


INDEPENDENT BOARD OF INQUIRY
Regarding St. Anthony's Seminary
P.O. Box 1065
Santa Barbara, California 93102

TO:

Province of St. Barbara

On behalf of the Independent Board of Inquiry Regarding St.
Anthony's Seminary, and in accordance with the *Board of Inquiry:*
Guidelines and Procedures, I herewith submit to you the Board's
final report.

Dated: November 22, 1993



GEOFFREY B. STEARNS, Chairperson

FRAF 00002

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FOREWORD

This report of the Independent Board of Inquiry regarding St. Anthony's Seminary deals with a problem which is currently receiving a great deal of attention. It treats an especially painful situation of sexual abuse of young men whose total care was entrusted to a group of friars. Some of those friars abused that trust.

In fulfilling their responsibilities, the members of the Board have been dedicated to the discovery of the truth, however painful it might be. We have done so for the good of all concerned: victims and their families, perpetrators, the friars of the Province, and the Church at large. It is our conviction that healing can begin only when the full truth is recognized and acknowledged.

This report deals specifically with developments at St. Anthony Seminary in Santa Barbara from 1964 until the closing of the seminary in 1987. The Board did not have a commission to investigate any circumstances unrelated to the seminary. Its attention went beyond St. Anthony Seminary only insofar as this was deemed necessary to provide background for developments there, to follow up further possible activity on the part of friars who were found to have perpetrated abuse at St. Anthony's, and to assess treatment of these friars.

The majority of the friars at the seminary were not perpetrators of sexual abuse, nor were most of the students victimized. Moreover, the overall education and personal growth fostered by the seminary were accomplished despite the unfortunate and tragic developments described in this report. Still, it must be clearly stated that a cancerous evil existed in the institution which exerted, and

continues to exert, its pernicious effects in the lives of those who were abused and in the life of the Province. This report is offered not only in the desire to expose the full truth, but with the concomitant hope of promoting continuing healing for all concerned. This report is also offered in the hope that the findings and recommendations made herein will aid in preventing abuse in the future.

BACKGROUND

From 1898 until 1987, St. Anthony's Seminary of Santa Barbara, California, was a minor seminary operated by the Province of St. Barbara of the Order of Friars Minor of the Roman Catholic Church. It operated as a boarding school for male high school students who aspired to become Franciscan priests or brothers. While the numbers varied over the years, an average of 5 to 10 percent of the graduates pursued their vocation into membership in the Order. The school was closed in 1987 for financial reasons.

In 1989 a former St. Anthony's student reported that over a two-year period, he was sexually molested by a St. Anthony's friar on numerous occasions, sometimes in the student's own home. The younger brother of the first student then reported in May 1992 that a second St. Anthony's friar, the founder and director of the Santa Barbara Boys' Choir, had sexually molested him on numerous occasions.

In October 1992, while the Province and Boys' Choir were considering the best pastoral response, and after there had been a period of significant effort and urging by members of the St. Anthony's Seminary Greater Community (a group much like members of a parish), the Santa Barbara Boys' Choir and the Provincial Minister jointly sent a letter to parents of choir members to determine if other boys had been molested, and subsequently held a community meeting for parents of seminary students and choir members. At this meeting, two additional families reported that their sons had also been sexually molested by the second friar.

In November 1992 the Provincial Minister stated that a plan for an investigation to look into the allegations would be presented in December. In the interim, 25-30 members of the Greater Community developed a set of recommendations that they felt would be necessary for a thorough and independent investigation. (See Appendix, *Commission Requirements*.)

In December 1992, the Province of St. Barbara committed itself to establishing an independent board of inquiry to investigate the reports of abuse. (See Appendix, *A Comprehensive Approach to Provincial Policy and a Pastoral Response to Instances of Sexual Abuse of Minors at St. Anthony's Seminary*.) The Independent Board of Inquiry was convened in January 1993. The Board consisted of six members who were chosen jointly by the Greater Community and the Province of St. Barbara. (See Appendix, *Members of Independent Board of Inquiry*.) Its mandate was to assess the nature and extent of sexual abuse at St. Anthony's Seminary for the period from 1964 (the beginning of the tenure of a third alleged offending friar) until the closure of the seminary in 1987.

PROCESS

Convening the Board of Inquiry Regarding St. Anthony's Seminary

On January 14, 1993, the six members of the Board of Inquiry assembled for two days of briefing by the _____ in order to get a thorough background about both existing reports of abuse and of the structure and scope of operations of the Province of St. Barbara. A set of guidelines and procedures for the Board, defining its mandate, authority, priorities and tasks, were jointly created by the Board and the Provincial Minister. (See Appendix, *Board of Inquiry: Guidelines and Procedures*.) Key guidelines were:

- 2.1. *The Board of Inquiry is established by the Province of St. Barbara, but it will function independently of the Provincial administration, and will report directly to the Provincial Minister.*
- 1.1.1. *The Board has an essentially pastoral purpose, acting to help the victims, the well-being of the community and the friars, and the integrity of the Church. It is fact-finding, consultative, and advisory to the Provincial Minister, not adversarial or adjudicative. Its process is to help identify victims of sexual abuse, the perpetrators of the abuse, and to assess the nature and extent of the reported abuse.*

The board was charged with reporting its findings and making recommendations to the Provincial Minister, which were to cover:

- 1) *An assessment of the nature and extent of sexual abuse of minors;*
- 2) *Whether or not there is reasonable cause to suspect the allegations against an individual are substantial;*
- 3) *How best pastorally to care for victims of abuse in accordance with the Province policies;*
- 4) *What steps can be taken to prevent the recurrence of such instances.*

The Board's members were Geoffrey Stearns, Esq., Chairperson, an attorney with expertise in mediation, and advocacy for children; Kathleen Baggarley, M.F.C.C., and Keith Mar, M.F.C.C., psychotherapists with expertise in the treatment of child and adult survivors of childhood sexual abuse; Eugene Merlin, M.F.C.C., a psychotherapist with expertise in treating sex offenders; Father Dismas Bonner, O.F.M., a Franciscan Friar from outside the Province, skilled in counseling and issues in the area of sexual abuse; and, Ray Higgins, Board Coordinator, father of a former St. Anthony's Seminary student.

Outreach to Victims

The Board's first important task was to develop and maintain an effective effort to contact as many of the approximately 950 former St. Anthony's Seminary students as possible. The intent was to inform them of the recent reports of sexual abuse, advise them of the existence and function of the Board, and, in as tactful a manner as possible, inquire whether they had experienced, or knew of any fellow student who had experienced sexual abuse by a friar or employee of St. Anthony's Seminary.

In February 1993, a letter was sent to all former students in the relevant time period. It was directed to their last known addresses, which were extracted and culled from seminary records through the considerable ongoing collaborative efforts of Ray Higgins and the friar in charge of the closed seminary. With particular help from the clinical members, the letter was drafted as carefully as possible to be clear, comprehensive, and sensitive to the potentially serious impact it might have on both students who had been victimized and

students who held cherished memories of a positive and meaningful high school experience (see Appendix, letter to students). Thus, it read in part:

While our purpose is to investigate incidents of sexual abuse, we recognize that victims sometimes remember or characterize such experiences in different ways. Therefore, if you believe you were the recipient of either physical or non-physical contact by a member of St. Anthony's staff or faculty, which hurt you or left you feeling confused, frightened, guilty or bad about yourself, we encourage you make confidential (or even anonymous) initial contact with a member of this Board of Inquiry listed on the accompanying sheet...

In its long history, St. Anthony's Seminary has educated, nurtured and been home to many generations of fine men. As an institution, it has done much good for many individuals. It is in the spirit of that education and in witness to the compassion and concern which have been its hallmark that we now write to you in the continued search to be truthful and to heal.

The initial mailing was made to approximately 350 students whose addresses were contained on a current St. Anthony's Seminary alumni list. Accompanying the letter was a return postcard for use of the student to indicate whether he would or would not respond further to the Board (see Appendix). Thereafter, a companion letter was prepared and sent to all clerical and lay faculty who worked at the seminary during the relevant time period (see Appendix).

Continuing review of seminary records produced the names of approximately 600 additional students for whom there was no known current address. The only addresses available were those of the students' parents at the time of attendance at the seminary. Consequently, the original student letter was slightly revised to be read by parents and mailed to them.

As the Board continued to operate and receive information from former students and their family members, it became apparent to it that the previous

outreach effort with respect to former members of the Santa Barbara Boys' Choir might not have been as effective as hoped, because:

- (1) concerns continued to be expressed about certain boys who had not responded to the previous choir letter;
- (2) the fact that the letter was co-authored by the Franciscan Province might have had a inhibiting effect on victims; and,
- (3) it was not clear that all former choir members had been sent letters.

Thus, with the cooperation of the current leaders of the Boy's Choir, a new letter was prepared by the Board and mailed to all former choir members listed on a complete roster furnished to the Board. The letter addressed the choir leaders' concerns about the reputation of their present choir and their ability to recruit for it; and the Provincial Minister's concerns that the choir not be misidentified as a Franciscan entity. It was drafted to avoid mention of the choir itself, and explained to the addressee that the Board wished to hear from anyone who might have come in contact with and been victimized by a friar or employee of St. Anthony's Seminary.

Approximately 175 student letters were returned as undeliverable. Two steps were taken with respect to these students. First, the names of all such students were published in the St. Anthony's Seminary Alumni Newsletter, with a request for information as to their current whereabouts. Subsequently, the services of a private investigator were engaged to perform skip tracing on all students whose letters had been returned. The efforts of the private investigator resulted in ascertainment of 30 valid current addresses.

The student letter produced various responses; in total, approximately 300 students responded in one way or another. When a postcard was returned indicating a further response was forthcoming (approximately 75 were received), but a significant lapse of time occurred without hearing from the student, the Board followed up with written reminders, followed by urgent letters and/or phone calls until the student had been contacted. Some students wrote letters of support with no specific information. A few students and faculty wrote letters critical of the process, although most of those tended to be mixed, e.g., urging the Board to use care and a healthy skepticism with respect to reports of abuse, while at the same time commending the effort to search for the truth. Any student who indicated, either in writing or by a phone contact to a board member, that he had been the subject of abuse, was interviewed.

Meetings with the Greater Community and Relationship with News Media

The disclosures of abuse by friars that predated the convening of the Board of Inquiry had received considerable coverage in the local press. Consequently, in the first months of the Board's operations, there were a number of inquiries from the media concerning numbers of victims and numbers of alleged or established perpetrators.

The Board was also charged with holding monthly meetings with the St. Anthony's Seminary Greater Community (a group much like a parish; for background on Greater Community, see Appendix) to "explain its procedures and give indications of its progress to those interested." (*Guidelines and Procedures, supra.*)

Its dealing with the Greater Community, and the larger community through the media, presented the Board with the challenge of preserving confidentiality without creating the appearance of perpetuating secrecy. On the one hand, we felt that the Greater Community in particular, and the larger Santa Barbara community, had legitimate interests in being kept abreast of our workings and significant developments in our process. We also felt that if we were to be thorough and effective in our solicitation of victims, the Board would need to be perceived as a credible, serious, humane entity, independent of the Franciscan Order, and definitely not part of any "whitewash" or cover-up. On the other hand, the Board was continually receiving and evaluating information of varying degrees of specificity and weight with respect to abuse. In order to assure victims that it was "safe" to contact the Board, and to prevent the premature condemnation through speculation or innuendo of any friar about whom some information had been received, the Board decided that not only would all names be held confidential, but that also there would not be any disclosure of the number of victims or number of possible perpetrators until its final report.

The Board held monthly meetings with members of the Greater Community during which progress reports were made which focused on the Board's process and efforts. At these meetings, valuable suggestions were made by those attending as to various courses of action that might enhance the Board's outreach and investigative efforts. Victims and parents of victims were encouraged to attend these sessions, and several openly vented their anger towards the Franciscans and the Catholic hierarchy for what had occurred. Others publicly revealed the devastating effect of the abuse on their lives. The meetings were filled with both intense emotion and thoughtful, profound

discussion. It was always our hope that these meetings would help promote healing of the great pain and confusion caused by the abuse.

Early on it was decided that members of the news media would be allowed to attend these meetings, provided that they identified themselves at the beginning of the meeting, and agreed to honor any attendee's request to speak "off the record," i.e., to not report anything that was said during that time. Once it had been determined that the media would be at these meetings, the Board decided to be as proactive as possible in its relationship with the media, and in March 1993, issued a press release (see Appendix) which was disseminated not only to local press and television representatives, but also to newspapers in all major metropolitan areas from which St. Anthony's Seminary students had traditionally come. The press release requested the news media's assistance in spreading the word of the Board's existence and operations.

Thereafter, a significant amount of news coverage, including television news stories and interviews of Board members, was focused on the Board, with emphasis on its desire to hear from any and all victims. The Board's contact phone number was given significant air time. Almost uniformly, members of the media were respectful of the need for confidentiality, supportive of the Board's mission, and cooperative and helpful in their dealings with the Board.

Board Process and Relationship with Provincial Minister

Victims

Immediately after being convened, the Board developed its Internal Guidelines. These were as follows:

INTERNAL GUIDELINES

1. Guiding Principles:
 - a. *Sensitivity to victims*
 - b. *Thorough gathering of information*
 - c. *Respect for confidentiality*
 - d. *Contemporaneous sharing of information among Board*
 - e. *Diligent and timely discharge of our duties*
2. Questions for Anyone Contacting Us:
 - a. *What do you want us to do?*
 - b. *What do you not want us to do?*
 - c. *What do you want us to do with information?*
 - d. *What do you not want us to do with information?*
 - e. *Which individual(s) would you feel most comfortable talking to?*
 - f. *Would you be willing to talk to the entire Board?*
 - g. *Is there any other person or persons you think we should talk to?*
3. Communication:
 - a. *Mail non-urgent written materials*
 - b. *Federal Express urgent written materials*
 - c. *Fax time-sensitive, non-confidential housekeeping documents*
 - d. *Keep others apprised of pending interviews and contacts*
 - e. *Report results of same ASAP to other members*
4. Basic Operating Procedure:
 - a. *First interview with clinical board member, unless person specifically requests non-clinician*
 - b. *Interviewer prepares and distributes to other members, his/her written summary of information received, impressions and recommendations*
 - c. *Victims and alleged offenders should be interviewed by full board in order to assess accuracy, nature and extent of reported abuse; recognizing that some victims may be not be ready,*

willing and/or able to do so, and that some offenders may decline.

5. *Decision-making Process: Consensus, with dissenting views given fullest exploration*
6. *Confidentiality of deliberations: Internal deliberations of the full board, and discussions among the board, or any of its members are confidential and shall be held in confidence, absent agreement of all board members for disclosure of specific information on a case-by-case basis, i.e., each and every disclosure needs to be specifically considered and agreed to by the board.*

The Board also developed a form (see Appendix, *Acknowledgment of Purpose and Scope of Operation*) which we requested that each interviewee sign. It essentially described the Board's status and mandate, and made it clear that it was not a legal, adjudicative body, nor was it to be relied upon for legal or mental health advice or services. With respect to legal issues, the Board decided:

1. That its mandated reporter members must and would report any instance of reasonably suspected abuse of an individual who was still a minor;
2. That it would make no non-mandated disclosures to the criminal authorities, but would encourage any victims with a case still within the applicable statute of limitations to consider direct reporting of same; and,
3. That it would neither encourage nor discourage the pursuit of civil damage claims by victims and/or their family members.

Thereafter, the Board met monthly for three-day sessions and began its process of interviewing former students who responded to its letter and who indicated that they had been victimized. A number of responses came from students who were not victimized, but who had information which substantiated statements of the victims. Depending on the weight of the information, geographical considerations, and the comfort level of the student, interviews were

held by telephone, personal sessions with one or more board members, and/or appearances before the full Board. We also interviewed several family members of victims.

The interviews started with explanation and signing of the Acknowledgment form, and a general presentation of the questions set forth in Section 2 of the above guidelines. Thereafter, interviewees were given the opportunity to relate their story in their own words, and convey other information they wished to communicate to the Board. While asking necessary and appropriate questions to clarify and elicit key points and to allow us to evaluate the credibility, weight and import of the information, we strove to keep victims at ease, and to avoid leading, challenging or argumentative questions or statements. In general, we tried to make the interviews as therapeutic as possible for victims and their family members.

The Board assembled a Resource Packet (see Appendix) which was distributed to victims, parents of victims and anyone else we felt could benefit from it. The packet included a list of Santa Barbara therapists who were selected by the Board as experienced and qualified in the treatment of survivors of sexual abuse. Selection was based on review of their *curricula vitae*, professional license, proof of professional liability insurance coverage, and personal interview with the Board's clinical members. Also included was a list of San Francisco Bay Area therapists, a bibliography of materials on sexual abuse, suggested guidelines for selecting a therapist, and relevant forms related to presenting a claim for therapy to the Board. In addition, we distributed two Hazelden Pamphlets, specifically written for male victims and their families, and a book, *Outgrowing the Pain* by Eliana Gil.

Because one of the primary functions of the Board was to facilitate victims requesting and receiving therapy paid for by the Franciscan Province, guidelines and procedures were created to handle this process. These were:

THE THERAPY PROCESS GUIDELINES

1. *Requests for therapy by victims will be passed upon by the full Board in an expedited manner. Following initial Board authorization of a request for therapy, ongoing submission of billings will be handled directly between the victim and therapist and the Province.*
2. *If requested, victim's anonymity will be preserved; code names or numbers will be assigned for use by victims and/or therapists in direct dealings with the Province.*
3. *In order to attempt to see that all victims get necessary therapy services, the following guidelines will be observed:*
 - a. *After fifty (50) sessions (group sessions will count as 0.4 of an individual session), or the expiration of eighteen (18) months, whichever comes first, further therapy sessions will be arranged by and between the victim, his therapist and the Province. In the event of disagreement, any dissatisfied party will be entitled to present the matter to the Permanent Board. (cf. p. 73)*
 - b. *Families of victims will be entitled to therapy on the same basis as victims, per subparagraph "a" above; provided that there will be a maximum of fifty sessions, absent extraordinary circumstances determined to exist by the Permanent Board, upon review requested by the family.*
 - c. *The requests of any "secondary victims", e.g. siblings of victim/perpetrators, will be carefully reviewed on a case-by-case basis with attention to the causal nexus, if any, between filial abuse and secondary abuse in light of all presenting circumstances.*
4. *The Board will develop a referral list of therapists who are experienced and qualified in the area of sex abuse treatment, and who have personally indicated their willingness to take on victims' cases on an expedited basis.*
6. *The Board will develop criteria for approval of pre-existing therapists of victims requesting compensated therapy, and will have the authority to impose conditions on payment for continuing therapy services of such therapists.*

6. *The Board will make recommendations to the Province for future treatment of offending friars and will evaluate any past or ongoing treatment of such friars.*

The above guidelines were formulated with reference to the State of California Victim Witness program. Although it was anticipated that some victims might require more than fifty sessions, it was decided that fifty sessions would be an appropriate point for the therapist to assess progress and provide a clinical rationale for additional sessions. A number of victims and family members wished to remain anonymous to the Franciscan Province, and were thus assigned code numbers. The therapy claim process was also designed to leave the Board "out of loop" after initial approval, unless a disagreement arose and either the therapist, the victim or the Province requested the permanent board to resolve the issue.

Offenders

Because of the gravity of its charge, and the risk that an identified perpetrator might continue to offend if not restrained, the Board decided early on that it needed to forge a working and collaborative relationship with the Franciscan Province with due respect for our respective areas of authority and operating constraints. While the Province had taken serious corrective steps with respect to certain previously disclosed friars, the Board received substantial information about friars whose offenses were either only partially known or previously unknown to the Province. On the other hand, although the Board was proving to be an effective receptacle of valid information from many victims, it had no subpoena, disciplinary or other power over any reported offender. The Provincial Minister, albeit constrained to a certain

extent by canon law precepts of confidentiality and personal privacy, was in a position to exert a substantial amount of influence and control over any given friar.

Consequently, when the Board determined that a previously unidentified friar had, to a reasonable certainty, been the perpetrator of sexual abuse, it promptly notified [redacted] in writing of its recommendation that such friar be sent for a complete and comprehensive sex offender psychological evaluation to one of the most expert, reliable and experienced evaluation facilities on the West Coast. Pending the evaluation, in accordance with existing Provincial policy, handled the friar's case by placing severe restrictions on public ministry, ordering no contact with minors, and assigning a monitor to the friar.

The Board also acted in an advisory capacity to the Provincial Minister concerning friars who had been identified to the Province as perpetrators prior to the convening of the Board, and already had been subjected to evaluation, treatment and restrictions in accordance with Provincial policy (see Appendix, *Operating Policies and Procedures in the St. Barbara Province for Friar Misconduct*). In some cases, releases were obtained so that Eugene Merlin, M.F.C.C., the member of the Board with expertise in sex offender treatment, could review reports of previously performed evaluations and assess the quality and efficacy of treatment being provided to friar offenders. As evaluations of Board-identified friars were completed by the evaluation facility, its recommendations for treatment and handling of the friar were discussed with [redacted] the Board continued to act in an advisory capacity, assisting in, among other things, selection of appropriate outpatient sex offender treatment for individual friars.

FINDINGS

INTRODUCTION

As indicated, the Board of Inquiry interviewed victims by phone and by personal interview, some of which were conducted by the full Board and some by individual Board members. Most of the interviews were in excess of one and one-half hours long; few were shorter than an hour. Some of the interviews were moving and difficult for the Board because of the deep pain expressed by victims and family members; others were inspiring because of a sense that the victims were able to tell their stories to a group of people who listened and believed, and did not judge them. A significant aspect of the interviews is that, for the most part, we interviewed victims who had never had psychological treatment or been in therapy for the abuse perpetrated on them. In many cases, the interview constituted the first time a student had told his story to anyone, which is consistent with the fact that, in general, male victims do not reach out for help.

Based on its direct interviews and other corroborating information, the Board was able to identify ten friars and one person in Initial Formation who perpetrated sexual abuse on minors at St. Anthony's Seminary during the relevant time period (school years 1964-65 through 1986-87). Another friar was identified by the Board as having engaged in conduct that could have been preliminary to intended abuse ("grooming"). During the relevant time period, there was in any given year, at least one friar on the faculty that the Board identified to a reasonable certainty as having been an offender at one point during his tenure. There were six years during this time when at least 40 percent of the friars on faculty were offenders at some point during their tenure.

Of the students who responded to the Board's outreach effort, thirty-four were identified as victims of sexual abuse during this time. Additionally, one student was identified as someone probably being "groomed" for sexual abuse. These students constitute approximately 3.5 percent of the total number of students attending St. Anthony's Seminary during the relevant time period.

This section of the report is organized by perpetrator and, where applicable, describes their various *modus operandi*. We have labeled the friars by randomly assigned letters, and the victims by randomly assigned numbers. Where there was more than one victim, we have sometimes summarized victims' reports by the type of abuse. While victims are numbered for our own internal purposes, and in order to give them some identity, the reader should keep in mind that this section of the report does not attempt to describe every victim's experience, nor will victims necessarily be discussed in a numerical order. The two friars with the highest number of victims (one with 18, the other with 7) are discussed first, and discussion of the other friars follows.

Dispositions

The Board of Inquiry was not granted, and has no direct power over the Province of St. Barbara or any given friar, to impose restrictions, order therapy or make any other disposition of an offender. It has acted throughout in an advisory capacity to the Provincial Minister, and has made recommendations to him on a friar-by-friar basis.

Within the context of Provincial policy and canon law, the Provincial Minister has received and discussed those recommendations with the Board, and

taken the steps he deems necessary with respect to each friar. It should be noted that any given friar's disposition is not frozen, but may be the subject of ongoing review and recommendation by the permanent board, which will continue to advise the Provincial Minister on issues of treatment, placement and aftercare plans for friars established to be offenders.

OFFENDERS

FRIAR A

Friar A sexually abused 18 students known to the Board. While several of these victims characterized the effect on them as relatively mild, most were seriously traumatized by the sexual abuse perpetrated against them by this friar.

One of Friar A's most widespread sexual abuse practices was what the Board refers to as a "bogus hernia exam." Despite the fact that students had undergone legitimate medical examinations by licensed physicians prior to entering the seminary, Friar A would call an entire freshman class into his office, one at a time, to check for hernias. Students were instructed to entirely disrobe. The friar then rubbed his hands down the inside of a student's legs, and lifted and examined his scrotum. Such examinations were conducted approximately monthly and were mandatory. While some of the class members brushed the experience off as an embarrassing episode, others were left dazed and devastated by it.

Another ruse of Friar A's was the "overweight club," in which students who were slightly overweight were called to his office, where they were told to undress. Friar A then weighed and examined them, and fondled their legs and genitals. Students in the "club" reported approximately every two weeks to his office for the same procedure. One "club member" (Student 17) also remembers Friar A asserting that he needed to check to see if the student was circumcised.

A third tactic of Friar A's involved his insistence that he personally had to apply ointment for treatment of poison oak or jock rash to students' genital areas

because, according to him, students were not allowed to have prescription medicines in their possession. These young male victims felt overpowered by his authority and thus submitted to his "ministrations" without protest (something that many now feel guilty and confused about). For instance, Friar A examined the genitals of one student (Student 14), and applied poison oak cream to them until the student had an erection. The friar then blew on his penis to "cool it down." While applying poison oak cream to another student's genitals (Student 19), Friar A said, "Don't worry if you get an erection -- it's normal." A third student (Student 18) sat on the friar's bed while Friar A washed his genitals until the student had an erection; the friar waited another full day until actually applying the jock rash ointment.

On another occasion, a student (Student 20) contracted poison oak in other than his groin area. Friar A examined and washed his genitals, and then proceeded to masturbate this student. During this episode, Friar A was smiling, perspiring, and the student reported that his eyes got very big; the friar also commented about the large size of the student's genitals which he was handling. The student stared at the Friar A's fish tank, trying to dissociate himself from the experience. Another student with poison oak (Student 13) was placed in the infirmary and while there, Friar A massaged his entire body with rubbing alcohol, spending considerable time on the student's genitals, and was heard to be moaning at the time.

In yet another incident, a student (Student 8) was called to Friar A's office for the purpose of having Friar A examine his uncircumcised penis for cleanliness. The student thereafter made a major effort to keep himself clean; however, Friar A examined him two additional times that semester. Subsequently, on three

separate occasions, Friar A called him to the infirmary and instructed him to shower, and under the guise of a medical examination, the student was told to lie down on the examining table and pull his foreskin back. Friar A then proceeded to masturbate the student, who stared at the ceiling and tried to think of other things to avoid becoming erect. Friar A tried harder to produce an erection and then began to orally copulate the student, asking him "Doesn't this feel good?" and "What are you thinking about?" The student never reached ejaculation. After each of the above described incidents, Friar A admonished the student to keep the occurrences secret under threat of expulsion from school.

Students described Friar A as a person who showed inconsistencies of behavior, and who, in addition to his sexual offenses, engaged in physical and emotional abuse of students. He referred to students as "ass," "lard ass," and in other derogatory and demeaning ways, such as saying unkind things about a student's parents during communal mail call.

One student (Student 15) who actually sustained a groin injury during sports, for which he was treated by a real doctor, was called to Friar A's office, where Friar A lectured, accused and interrogated him for an hour about the student's alleged masturbation. This freshman had never masturbated and did not know what masturbation actually was, but in his naivete, thought perhaps he might have been guilty of the sins for which he was being chastised. Friar A then shunned the student for the balance of the year.

Another time, in his belief that a class had been guilty of cheating, Friar A announced at dinner that the students would report for an examination dressed only in their underwear. He then had the class parade through campus while

being observed by other friars, and jeered and humiliated by onlooking upperclassmen.

Friar A had a regular practice of beating students as punishment for wrongdoing. One student (Student 3) was beaten on his naked buttocks until he had visible bruises and his skin broke open. Another student (Student 12) was called to Friar A's room, told to strip naked, beaten, and then, while still naked, held and consoled by the friar. A third student (Student 9) was voted "most beaten" by members of his class.

Provincial Minister's Disposition: This friar was disclosed as an offender prior to the convening of the Board. In accordance with applicable Provincial policies, he was subjected to a psychological evaluation and enrolled in individual and group therapy, based on the knowledge of his offenses at the time. He was also placed under severe restrictions. As indicated above, the Board heard from a substantial number of former students who were sexually abused (some physically and/or emotionally abused as well) by this friar. Based on the body of information developed by the Board, it became apparent that the previously disclosed offenses that formed the basis of his prior evaluation and current treatment were only the "tip of the iceberg".

While the friar continues to be placed in an assignment with no access to children, does not engage in external ministry, has a local guardian, and participates in ongoing group and individual therapy, the Board has recommended that he undergo a new and rigorous sex offender psychological evaluation, based on all known offenses, and that his current disposition be modified as necessary to conform to recommendations of the new evaluation.

FRIAR B

The Board knows of nine victims of this friar, seven of whom we interviewed directly. The other two were unwilling to be interviewed; however, the Board became aware of sufficient corroborating information to be able to include these two students as victims of Friar B. Some victims were abused while members of the boys' choir, some while St. Anthony's students, and some victims were abused in both circumstances.

Several former choir members were photographed nude by this friar when they were young boys in the age range of seven to thirteen years old. Hundreds of nude photographs were taken in Friar B's office and the choir room at the seminary, as well as in the area of Mission Creek and Mission Canyon behind the seminary. Friar B often massaged the boys, sometimes prior to and sometimes after the "photography sessions." One young boy who later attended St. Anthony's (Student 24) had his genitals fondled by Friar B while sitting on his lap and listening to a Walkman. Another boy who also later attended St. Anthony's (Student 25) was told by Friar B that "it's only natural to have an erection." One of these boys spent many nights with Friar B in his campus quarters, ate meals with him and other friars and was taken for nude swims by Friar B in the pool at the Mission. Friar B rewarded these boys with ice cream and told them not to tell the other boys because the latter would be jealous.

At the seminary, Friar B was a dormitory monitor and would routinely molest students by performing uninvited, after-lights-out massages on them. He would rub their backs, stomachs, legs and thighs, and in some cases, masturbate them. One student (Student 21) indicated that the massages seemed to go on for

hours. These students would try to ward off Friar B's advances by feigning sleep, sleeping with their heads at the foot of their bed to confuse him, and not showering to try to become as unattractive as possible.

Friar B invited a number of boys' choir members, aged seven to thirteen, into his office and his living quarters at the seminary, where he would play strip darts or tag or other physical games, which often resulted in the boys being tickled and having their genital areas "accidentally" fondled. He also took boys on camping trips and played "road games," which involved boys taking off articles of clothing and being tickled and "accidentally" fondled in the course of the game.

Provincial Minister's Disposition: This friar was disclosed as an offender prior to the convening of the Board. In accordance with applicable Provincial policies, he was sent by the Province to an inpatient sex offender treatment program where he remained until recently. He is currently enrolled in an outpatient sex offender treatment program known to the Board to be rigorous and effective. He is engaged in both individual and group therapy. While the Board had some question as to the philosophy, approach and efficacy of the inpatient program, it is satisfied that the Province's selection thereof was made in good faith, based on its level of knowledge at the time. We also believe that this friar's present outpatient treatment will uncover, address and rectify any deficiencies in his prior course of treatment. This friar is now stationed at a Franciscan retreat center where he is under serious restriction. He does not engage in external pastoral ministry (he may say Mass only in the local friary with the adult community), has no access to children, and is under a strict program of monitoring.

FRIAR C

There was one reported victim (Student 28) of this friar. Friar C's sexual abuse of this student started at the beginning of his freshman year and occurred, on an approximately weekly basis over the ensuing two and one-half years. The friar developed a friendship with the student and began tutoring him in his office. The tutoring progressed to fondling the student's genitals while he was clothed, to masturbation of the student and then to mutual masturbation, and finally to Friar C's request that the student sodomize him, which the student refused to do.

This student was romanced and seduced by the attention of Friar C and the "special time" he devoted to the student, including trips taken alone with the friar. As the student got older, he tried to avoid Friar C's sexual advances by making excuses or avoiding him, but often was cornered by the friar and then felt he had no alternative but to submit to him.

Provincial Minister's Disposition: Upon report by the Board of its findings of sexual abuse by this friar, the Provincial Minister called him back from his assignment, removed him from ministry, forbade his contact with minors, and assigned him a monitor. Shortly thereafter, he was sent to the recommended evaluation facility, where he underwent a comprehensive sex offender evaluation.

The evaluator's prognosis was positive, provided the friar complied with the treatment recommendations. In accordance therewith, the Provincial Minister has enrolled him in an outpatient sex offender treatment program known to the Board to be rigorous and effective, and the friar is engaged in both individual and group therapy. He is being monitored by a local guardian (a former parole

officer), while living at an internal formation center, with no associate position at any parish church. He has restricted ministry (sacramental work only, e.g., Sunday Mass, confessions), pending further evaluation and assessment of his progress by his treatment program. He has no contact with minors.

FRIAR D

Friar D sexually abused a freshman student (Student 22) whom he had summoned to his office. He invited the student in and instructed him to lock the door and sit down in the chair in front of his desk. They proceeded to discuss points of religious studies. After awhile, Friar D got up from behind his desk and swaggered over close to the student, at which point he got on his knees and inched his way up to the student's chair. He put his arms around the student's back, his face in the student's lap, and proceeded to orally copulate him. The student stared at a book in the friar's library in an attempt not to experience what was transpiring.

Friar D also engaged in other instances of inappropriate behavior that had clear sexual overtones. The above student also was frequently touched by the friar in ways that made him feel uneasy, e.g., putting his arm around him or patting him on the rump. Friar D also grabbed his own crotch while lecturing to his class, saying "God loves you so much he would have a great big hard-on for you." Another student (Student 25) was, on several occasions, called to Friar D's office for discipline and forced by Friar D to strip to the waist and hold bricks in his outstretched hands or do push-ups while Friar D sat behind his desk smoking a cigarette and observing.

Provincial Minister's Disposition: This friar is currently in the process of being evaluated by the recommended evaluation facility. Pending the completion of the evaluation, he is not engaged in any external ministry. He is prohibited from contact with minors.

FRIAR E

Friar E was working in the infirmary when he sexually abused a student (Student 12) who was there for a physical exam. On that occasion, Friar E grabbed the student's penis. Subsequently, on two other occasions when the student was sick in the infirmary, Friar E approached him in a warm and seductive way and masturbated him in his sickbed.

Friar E had another way of molesting students. Another student (Student 31) was sick in the infirmary during a flu epidemic. It was late at night and the student was half asleep. Friar E approached him and administered what was referred to as a "spoon enema," that is, he pressed a large spoon against and into the student's anal sphincter. After the "enema" was over, the student heard the rustle of rosary beads and the sound of footsteps as the friar made his way from the bed.

Provincial Minister's Disposition: This friar is deceased.

FRIAR F

Friar F was a dormitory monitor. Following dinner one evening, a student (Student 29) complained to him that he had a moderate stomach ache. After lights out, the friar came to the student's bed and instructed him to come with the friar to his bedroom. He told the student to take down his pajama bottoms. The student pulled his pajamas and underpants down to just above his public area. Friar F proceed to conduct a "hernia exam." He knelt down in front of the student and touched his stomach and lower abdomen below the navel for about one minute. The friar then closed his eyes tight and grimaced for about 15 to 20 seconds, following which he stood up, and with eyes still closed, embraced the student tightly with both arms and his head to the side of the student's head. The student could feel the friar's genitals through his clothes. The friar released him from the hug, relaxed, appeared enraptured, and slowly opened his eyes.

The following night, in the absence of any further complaints from the student, Friar F initiated and carried out the same episode in almost the identical manner with this student. Several days later, Friar F again attempted to bring this student into his office, but the student ran away. The friar pursued him, took him into his office and threatened, "You come when I call! If you ever run away again, I will hurt you!" At that point, the student became upset and started yelling, and another student banged on the door. Friar F then tried to smooth things over and released both students to go on their way.

Friar F also engaged in inappropriate conduct with sexual overtones when he suggested and carried out a full body massage on another student (Student

34), using oil, and during the course of it touched the student's inner thighs in a way that made the student feel very uncomfortable.

Provincial Minister's Disposition: This friar declined to go to the recommended evaluation facility as recommended by the Board. However, through the efforts of the Provincial Minister, he underwent an evaluation by a therapist trained in forensic evaluations, specifically directed at his psycho-sexual history and issues of possible misconduct. The result of the evaluation, and other review of this case by the Provincial Minister, was that the friar has not been enrolled in sex offender treatment at this time.

This friar continues as an associate at a parish; he has no involvement in youth work and does not have access to the parish grammar school. He continues in his ministry, but is forbidden to have contact with minors, except on official occasions, e.g., training altar servers, and then only in the presence of other adults. The parish pastor has been fully informed of this friar's situation and is acting as his monitor. It is the opinion of the Provincial Minister that this disposition is secure and appropriate given the current information about this friar; if any more information surfaces, his case will be reassessed in light thereof.

FRIAR G

This friar was the subject of a criminal proceeding for his sexual abuse of two students, who were not interviewed by the Board. The friar pleaded no contest to one count of oral copulation of a minor. The Board would refer the reader to the record of the criminal proceeding for details about these offenses.

While a senior at the seminary, this friar had a year long sexual "relationship" with a freshman student (Student 32). Later, as a friar faculty member, Friar G supplied students with cigarettes and alcohol, and abused alcohol himself. On one occasion, he left several suicide notes around the seminary, which were discovered by several students. One of them (Student 29) went looking for the friar, found him at the mission, and was told by the friar that he had been upset at having kissed another student (Student 35) on the lips.

Provincial Minister's Disposition: This friar was charged in a criminal proceeding filed in Santa Barbara Superior Court with sexual abuse of a minor; he plead nolo contendere, and served six months in the county jail. He left the Franciscan order, and is no longer subject to its supervision or control.

FRIAR H

Friar H made sexual advances toward two students known to the Board. Due to the students' resistance, these incidents did not proceed further.

One incident involved a student (Student 25), who was also a victim of Friar B. The student and members of his own and several other families were on a camping trip. Several members of the group, including the student and this friar, were sleeping fully clothed, outside on a ground cover. After the student had fallen asleep, he felt a hand start to rub his back. Thinking it was a girl that he liked, he allowed it to continue for a while; he then discovered it was Friar H. Hoping that if he did not react, Friar H would stop, the student did not move or respond in any way. The friar's "massage" continued down the student's back until it reached his buttocks, which the friar then began to squeeze and knead. At this point, the student rolled away from the friar, over another sleeping person, and the incident ended.

While on a trip with Friar H and several other students, another student (Student 23; also a victim of Friar B), was invited by Friar H to "cuddle" with him under a blanket. The student refused.

Provincial Minister's Disposition: Upon the Board's report to the Provincial Minister of its findings with respect to this friar, he was restricted to contact with minors only in the presence of other adults. He was then sent for evaluation to the recommended evaluation facility. The friar refused to take a polygraph examination there. The evaluators were unable to come to any clear conclusions

or recommendations, due to the discrepancy between the student's and the friar's version of the incident in question.

As a result, the Provincial Minister took the following course with respect to this friar. The friar was allowed to remain in his current ministry, where he primarily works with adults. He is prohibited from any counseling of minors and from any other contact with minors except in the presence of other adults. He is to engage in a course of general outpatient counseling that is non-sex-offender specific. He is to participate in two workshops, one on psychosexual development and one on the specialized problems of sexual deviancy. The local pastor is aware of the friar's situation and is to monitor his compliance with the restrictions.

After approximately six months of this disposition, his case will be reviewed with him by his therapist and the Provincial Minister, and the appropriateness of any modifications to the above disposition will be assessed.

FRIAR I

While Friar I and a student (Student 37) were on a trip visiting another student, they spent the night drinking in a bar. They then went back to the home they were visiting to sleep. A naked Friar I got into the student's bed and lay on top of him; the friar had an erection and was moving on the student as if having intercourse. Frightened, repulsed and not knowing what else to do, the student managed to elbow the friar out of bed while pretending to still be asleep. The friar exclaimed, "Oh, my God!", kissed the student on the forehead, and left the room. Another student (Student 30) had a similar experience on a trip with this friar. This student awoke to find that he was unable to move, because Friar I was lying on top of him.

Friar I woke students up in the morning by rubbing their backs and massaging them. After one student (Student 38) complained about this practice, Friar I continually thereafter sought his forgiveness. Another student (Student 23) was invited by Friar I to shower in the friar's private bathroom and was watched by the friar during the shower.

Provincial Minister's Disposition: This friar was sent to an inpatient sex-offender treatment program by the Province approximately five years ago, based on an allegation of sexual abuse of a minor, which occurred elsewhere in the Province, not in Santa Barbara. He was placed on restricted ministry at a Franciscan retreat center with no contact with minors and only sacramental activities at the local parish. He later (but prior to convening of the Board) voluntarily disclosed to the Provincial Minister an incident with a student that took place at St. Anthony's Seminary.

When the Board received a direct, first-hand report of sexual abuse by this friar of a former student interviewed by the Board, it recommended that the friar be sent for evaluation to the evaluation facility, which was done by the Province. The the evaluation facility recommendation was that the friar continue in his current living situation with the restrictions in force, including a monitor, but that he receive further specific group and individual outpatient treatment for sexual deviancy. The Province has implemented these recommendations.

FRIAR J

Friar J regularly sexually abused a student (Student 2) over a two-and-one-half-year period, beginning in the student's freshman year. The molestation began when the student came to the friar because he was upset about something and feeling homesick. Friar J had the student lie on his bed in his office, wearing only his underwear, while he massaged the student in a sexual way using lotion. A few days later, the friar had the student on his bed again, and this time proceeded to masturbate him.

Friar J, who was the class moderator, afforded the student many privileges, including allowing him to spend time in his office/bedroom after lights out, providing him with whiskey and cigarettes, and sometimes letting him spend the entire night there. The abuse occurred both in the moderator's office and in his regular bedroom in the cloister. On another occasion while the student and friar were on a camping trip with other students and friars, J masturbated the student three or four times over a three-week period, once while among a group all sleeping in a van.

During his sophomore year, the student was in even closer and more frequent contact with the friar. He perceived him as a mentor and a loving father figure. For his part, the friar pursued his molestation of the student and expanded the acts to include not just masturbation and sexual massage, but oral copulation and digital anal penetration of the student, and mutual fellatio. In the summer after this school year, the friar was stationed at another Franciscan facility. He invited the student to come there to work at a summer job. There, the friar and student shared the same living quarters, and the sexual abuse, which progressed

to now include the friar's sodomizing of the student, occurred almost nightly for six weeks. Finally, during a trip in which he was having sex with the friar every night, the student, confused about his sexuality and with no friends, was able to find the strength to separate himself from the friar permanently.

Provincial Minister's Disposition: This friar was reported to the Province directly by the victim, prior to the convening of the Board. He was evaluated by a therapist selected by the Province. That evaluation resulted in no recommendation for ongoing sex offender or other therapy. Since that time, the friar has been, and continues to be stationed at a Franciscan retreat center. He is restricted from any contact with minors, except in the presence of another adult.

The Board reviewed the report of the evaluation performed on this friar and found it to be inadequate. The Board thus recommended that a new evaluation be performed either by the evaluation facility or some other evaluator of the same quality and expertise, and that the friar's case then be handled in accordance with the new evaluator's recommendations. As of this writing, no new evaluation has been undertaken.

MR. K (Person in Internal Formation)

St. Anthony's had a television room for the students' use, which was furnished with a television set, couches and chairs. It was common for students to be spread out about the room watching TV in the dark. One student (Student 29) was lying on the couch watching TV, when Mr. K, who had never had contact with the student before, came and sat next to him and began to massage him. Eventually reaching under the student's clothes, Mr. K, breathing rapidly, began masturbating the student. At that point, another faculty member came into the room, and Mr. K stopped. The student then ran out of the room, and hid from Mr. K, who searched out the student, and attempted to justify his behavior, before leaving the student alone. The student spent most of the night wandering around crying.

Another incident occurred during the summer at a party at a student's house. There was a gallon of wine in Mr. K's van, and Mr. K and the students would run out to the van, take a drink of wine and then return to a hot tub they were using. During one of these trips, Mr. K followed a student (Student 25) to the van, pulled down the student's swimsuit and grabbed his genitals. The student pulled away, returned to the hot tub and spent the night at the house, not wanting to ride home with Mr. K.

Provincial Minister's Disposition: This former Franciscan person in Internal Formation was working as a lay supervisor of a program for young adults located at a Franciscan retreat center. Upon report of the Board's findings to the Provincial Minister, the program was dissolved and the offender was directed to leave the Franciscan center. Although the Province has no further control or

power over this person, the Board will refer to the permanent board the issue of whether any reporting to secular authorities is appropriate and possible.

FRIAR L

Friar L asked a new freshman (Student 32) who was extremely homesick, emotionally upset and depressed, to come to his room. He talked to him and consoled him and gave him a hug at the end of the visit. Thereafter, the student was invited by the friar to his room approximately every other day for the entire semester. Visits would last about one hour. During these times, the friar would have the student lie on his bed while he would hold/embrace the student, stroke his hair, massage his back and console him. Sometimes the friar would have the student put his head in the friar's lap while the friar stroked his hair. On a couple of occasions, the friar stroked the student's legs.

After the beginning of the second semester, the student started to feel better emotionally. He became uncomfortable as he felt that the friar was moving in a more overtly sexual direction with him, even though the student's need for comfort and consolation had essentially disappeared. The student was able to remove himself from further contact of this kind with Friar L.

Provincial Minister's Disposition: Although the conduct of this friar was open to different interpretation, it was the consensus of the Board that it was probably intended as "grooming" of the student by the friar, and may very well have resulted in sexual abuse, had the student not broken off the relationship. Consequently, the Board recommended to the Provincial Minister that this friar be sent for an evaluation. As of this writing, this has not occurred, and absent further information with respect to the friar, we are informed that no Provincial action will be taken.

EFFECT ON VICTIMS

We talked with many men, some young men who are still leaving adolescence behind them, others who are middle aged with grown children. They described the impact sexual abuse at St. Anthony's Seminary had on their lives. The Board wants to share what it learned from these men by offering our impressions and observations of their experiences. It is important to keep in mind that children develop a sense and understanding of sexuality from authority figures, and that boys came to the seminary at age thirteen or fourteen years, when they were uniformly young and impressionable.

In general, reactions and responses to sexual abuse are not the same for each individual, except that an overwhelming majority rejected the Catholic Church. Thus, the effect and impact on victims abused at St. Anthony's varied from one victim to another. For some there was immediate, profound trauma, indelibly imprinted in their consciousness. For others, it was not until later in life that memories returned, sparked by an upsetting occurrence that triggered traumatic flashbacks. Although these episodes were painful, they often provided relief through a new-found understanding of the difficulties and struggles in their lives.

Central Themes

The following are recurring themes that we found among the victims:

No one would have believed me over a priest.

Some believed themselves to be the only ones who experienced sexual abuse. Others did not believe that they were the only ones subjected to such

abuse. As one man said, "No one would have believed me over a priest." That statement reflects the cultural attitudes the boys perceived to exist at that time, that a young boy's allegations against a priest would have had little or no credibility. As a general principle, it is more difficult for an adult victim to be believed when an offender is a respected member of the community, such as a teacher, doctor or law enforcement officer; and no one was more respected in the community of the seminary than a priest. Many students related that in addition to fear of being disbelieved, they felt there was simply nowhere to turn, no "approachable figures" to talk to about issues of sexuality, let alone sexual abuse.

Am I a homosexual or have I become homosexual?

Unlike girls who have been molested by a female, boys molested by a male often find themselves struggling to sort out the true nature of their sexual orientation. It is common for abused boys to ask, "Am I a homosexual or have I become homosexual because of being molested by a man?" Or they question why they were chosen: "Is there something feminine about me?" As a result of their sexual abuse, many St. Anthony's students were confused about their sexual orientation, and some subsequently experimented with homosexual relationships in an attempt to understand who they were sexually as men. In contrast, there were some who identified themselves as gay prior to being abused and did not believe the abuse to be a factor in their sexual orientation.

Had I been a real man, I would have been able to stop the abuse.

Some men experienced damage to their personal sense of masculinity. Our culture's definition of masculinity does not allow for boys to be nonassertive, fearful, vulnerable or helpless. From childhood on, boys learn that masculinity

means not being weak or passive, in short, not being a victim. It is common for victims of sexual abuse to have feelings of failure for not being able to live up to stereotypical views of masculinity by successfully protecting themselves. The reason that if they had been real men, they would have been able to stop the abuse. It is not surprising that some of the survivors have a history of hypermasculine behavior, violent acting out, rebelliousness, or problems with authority. They were demonstrating an overcompensating "maleness" to address feelings of inadequacy. The ability to find security or comfort in one's identity as a man is impaired or precluded by the experience of sexual victimization.

Even though I know I can trust my girlfriend, I am constantly haunted by the fear she will betray me.

Many of the victims disclosed a history of difficulty in establishing and maintaining stable, close, trusting, intimate relationships. Some became involved in abusive relationships, mirroring the sexually abusive episodes they had already experienced. They found it difficult to become intimate and vulnerable within a relationship because they were afraid to be hurt or taken advantage of again. One man expressed his feelings about this by saying, "Even though I know I can trust my girlfriend, I am constantly haunted by the fear she will betray me in some way." To some, just a simple touch on the arm by a girlfriend or wife is sometimes intolerable because it triggers their memory of the abuse.

I idolized priests. I wanted to be just like them.

Abuse perpetrated by a cleric often causes serious spiritual damage. Seminarians, whatever their level of commitment to becoming a priest, were at least contemplating such a vocation. One victim stated, "I idolized priests. I

wanted to be just like them." Many victims came from families who held priests in high regard and enjoyed close friendships with priests, in some instances, the actual offenders. However, a familiar pattern emerged: after being abused, many students left the seminary early, causing families to speculate about their reasons for returning home; the apparent reason in many cases was academic inadequacy, which in turn became another source of shame. Other students who disclosed the abuse to their families were re-victimized by their families' refusal to believe the priest in question could do such a thing. Some may also feel guilty or sinful for accurately perceiving a priest's sexual intentions towards them, thinking, "How can I think such evil thoughts about a priest who is a man of God?"

I believe God has a twisted sense of humor and he uses me for his amusement.

Another aspect of spiritual wounding is the experience of feeling forsaken by God. Victims ask, "How could God have allowed this to happen if He truly cares?" This is highly significant for young men of thirteen and fourteen who were attending the seminary out of a strong desire to lead a life in service to God. Sadly, most of the men we talked to had rejected the Catholic Church and a God they felt had abandoned them. One man stated, "I believe God has a twisted sense of humor and he uses me for his amusement." In some instances, those who were the most desirous of emulating priests were the most trusting, and thus, the most vulnerable. Students who came from families where the Church was the hub of their lives, who invited priests into their homes as friends, appeared to have been unable to be objective enough to question a priest's actions. They seemed to "normalize" such behavior by thinking it must be all right if a priest suggested it. Only later in life did some students who received back rubs from

priests, after lights-out, recognize their sexual nature. They remember the tension in the room, that the priest was acting or breathing strangely, and a feeling that something might happen, although they did not know what it might be. These were not fond or pleasant memories of affection, but rather memories of a confusing and frightening ritual that they prayed would go away.

I felt guilt and a crisis of conscience that I would have made a priest break his vows.

As indicated previously, there was no predictable effect related to the type of abuse. What might seem to be nonintrusive events to many, e.g., episodes that did not involve genital touching, had a profound impact on some victims. One victim experienced a priest's sexual designs on him and became confused and guilt-ridden, resulting in a crisis of conscience. The student, not the priest, broke off the contact. Though fortunate to break away before overt sexual abuse took place, the student stated he felt guilt and a crisis of conscience that he could make "a priest break his vows." This is an example of the role reversal that takes place when there is abuse of any sort.

The belief that because the perpetrator is a man of God, sexual abuse must be the fault of the victim, is an illustration of the power that priests wield, and of the vulnerability of their victims. There is a special power a priest possesses by virtue of his position. The victim reasons that since a priest would never voluntarily break his vows, it must be he who tempted the priest and is guilty. For some, this can be sin for which there may be no forgiveness.

For three months I planned my suicide to make it look like an accident to my family.

A number of the former students have a history of suicide attempts. One man who was contacted by the Board was actually planning his suicide when he received the letter from the Board of Inquiry. He stated that if it were not for the persistent, continuous and personal effort of Ray Higgins, Board Coordinator, he would not be alive today. Another stated that he would put a pistol in his mouth night after night but could not bring himself to pull the trigger.

How can I bring a child into a world this unsafe?

One of the crippling aspects of sexual abuse is the development of a "victim mentality," a view of oneself and the world that continues long after the abuse ends. This may involve feeling as powerless, helpless and worthless in present-day situations as during the abuse. Some victims also transfer the character of the offenders onto the rest of the world (the world is not safe; it is dangerous and unpredictable) or onto the gender of the perpetrator ("all men will hurt me") or onto all clergy ("all priests are offenders"). Victims may believe that everyone is like the perpetrator ("If I can't trust a priest, then who can I trust?").

A history of alcohol and drug abuse was prevalent among the victims. Many are still struggling with this as they try to numb the pain of sexual abuse. Other problems reported to the Board included difficulty managing anger, sexual compulsiveness, self-destructive behavior, depression, isolation, poor self-concept, dissociative behavior. The Board is aware of two student victims who later committed sexual offenses themselves. While most victims of abuse do not become perpetrators, molestation is found in the histories of offenders at a much

higher rate than for non-offenders. In summary, the Board found that for most of the victims it interviewed, the aftermath of sexual abuse is this: the pain and confusion from sexual violation at St. Anthony's is long lasting, traumatic, and caused many victims to adopt extremely unhealthy and isolating behaviors in attempting to cope with their experience.

Finally, it needs to be mentioned that another effect that we observed is the phenomenon Keith Mar, M.F.C.C. and Kathleen Baggarley, M.F.C.C. have characterized as the "Black Hole Theory." The men interviewed by the Board were mostly in their thirties or older, and had gone through enough painful life experiences to realize that the effects of their abuse were persistent and unavoidable. We believe that many, if not most, younger men seem to fall into a "black hole," i.e., for a time they feel strong enough to leave the abuse behind them or deny it altogether. It is significant that the men in their twenties who did contact us did so only because of continued personal outreach and support by family members involved with the Greater Community or fellow seminarians. Only a few men in their twenties responded to our mass mailings. We suspect that there are other students, as yet unidentified, who will come forward only when they are ready and able to begin dealing with the effects of their abuse. One of the main functions of the permanent board will be to help them when their time comes.

One Student's Experience

This student tried to detach himself during the abuse by watching the brightly colored aquarium fish in the darkened room where the molestations occurred. It happened frequently during the entire school year. The abuse preyed on his mind and he could not concentrate. His grades dropped, and he began to hate everything about the seminary, until finally one morning, he could not take it any longer. He threw a shoe at the wake-up bell, got into trouble and quit. He has never recovered his self-esteem, and to this day, in spite of the fact that he is a successful contractor, he still considers himself a failure.

After leaving the seminary, this student abused drugs, had problems with priests, religious leaders, college teachers and others in authority.

He continues to have problems with severe depression, substance abuse, and self-destructive behavior. He had planned his suicide because of his feelings of failure and low self-esteem, working out a way to make his death appear accidental to his wife and children.

He is now undergoing therapy and recently stated that he is trying to accept himself for who he is today; not who he might have been.

At present, this man is a very spiritual person, but he has totally rejected Catholicism.

Another Student's Experience

This student stated that he went into St. Anthony's as a happy young boy, but left as a confused and angry young man, who did not know why until he remembered being molested.

After leaving the St. Anthony's, he was very rebellious and could not contain his rage. Around age 23 or 24 he began to get into fights in bars, seemingly unable to leave a bar without hitting someone.

He has abused himself with drugs, including shooting cocaine, and continues to drink a lot. He has problems with severe depression and has attempted suicide on many occasions.

He cannot seem to trust anyone and as a consequence, is not successful in relationships. He has a son from a failed relationship. When he gets into a relationship, he becomes distrustful and jealous. He also has difficulty relating to his parents and gets into a fight with them almost every time he visits.

He has questioned his sexual orientation in the past because of his relationship problems, feeling that he must be gay. At one time he considered "chucking it all" and adopting a homosexual lifestyle. He is now glad that he did not because he is able to understand the source of his sexual confusion.

This student is currently in therapy paid for by the Province and is making a valiant effort to straighten out his life.

Summary of Effects on Victims

Not every victim had all the problems listed below, but each was experienced by one or more of the St. Anthony's students abused by friars.

1. *Feelings of anger*
2. *Rejection of authority*
 - a. *Blaming of parents*
 - b. *General distrust of men*
3. *Memory repression*
4. *Difficulty concentrating*
5. *Depression*
6. *Low self-esteem and achievement*
 - a. *Academic difficulties at St. Anthony's*
 - b. *Difficulty completing college*
 - c. *Feeling of failure no matter how successful years later*
7. *Damaged self-concept*
 - a. *Self-hatred*
 - b. *Feelings of unmanliness*
 - c. *Loss of innocence*
8. *Loss of spirituality*
 - a. *Rejection of Catholicism*
 - b. *Rejection of God*
9. *Alcoholism and drug abuse*
10. *Doubts about sexuality*
11. *Difficulty with personal relationships*
 - a. *Inability to maintain serious relationships*
 - b. *Broken marriages*
12. *A few victims' becoming perpetrators*
13. *Dissociative behavior*
14. *Suicidal ideation and attempts*

OBSERVATIONS

Effect on Family and Community

The pain and betrayal of sexual abuse is felt beyond the circle of actual victims. The effect of the sexual abuse at St. Anthony's Seminary has generally been outrage that the abuse occurred and loss of credibility of the friars, as well as the credibility of the Church hierarchy and all clergy. Parents of victims go through a grieving process similar to experiencing the death of a family member. There is depression, guilt, sorrow, anger and pain. Even former seminarians who were not abused have suffered the loss of their cherished memories of the institution, and the mentors in whom they believed.

The families of the victims are also victims. Parents have feelings of guilt arising from lingering questions of whether they could have prevented injury to their children. They question the way they raised their child: What made him want to leave home? Were we wrong to turn over parental responsibility to the friars? Why didn't we recognize that our son was being molested? Should we have let him return home when he first asked? Why didn't he feel he could tell us? We should have been more understanding of his problems (anger, alcohol and drug abuse, etc.). We might have saved him from devastation and feelings of hopelessness. If we had spent more time with him when he was young, we could have done more to develop his self-confidence. Have we caused our son to lose the best years of his life?

Parents and members of the Greater Community are angry at God, Church hierarchy and all clergy in general, and toward the friars and faculty of St.

Anthony's in particular. Parents ask: Where was God when my son was so severely molested? Many people ask why the Church does not do something about sexual child abuse. Why do clergy continue to deny that it is a serious problem? Are they all perpetrators? Why don't they speak out against sexual abuse? Families sometimes think all that the friars care about is protecting themselves that they do not care about the victims, that they are more concerned about how much they hurt, and how the spectre of false accusations, and damage to the morale of the Franciscans. Many people wonder how other friars could not have known about the abuse at the time.

The effect on the St. Anthony's Seminary Greater Community is wide-ranging. There has been some divisiveness. Some members were in denial that anything happened. Some believed that it would ruin the Greater Community to have the investigation. Some thought the inquiry was a witch hunt that would bankrupt the friars. Nonetheless, in general there has been solid support for the Board from the members of the Greater Community.

A Mother's Experience

A student was molested by two friars. He had a clear memory of his abuse by one friar; however, he originally stated that he could not remember any of the details about another friar. He later reported to a member of the Board that his memory had been recovered and gave a detailed account of the molestation by the second friar.

His mother, who was with him at the time his memory returned, was later interviewed by a member of the Board. She related that about 5:45 on a Saturday morning she found him lying on the couch trembling, pale and staring at the ceiling. Trying to comfort him, she asked if he was all right. His response was, "No, I'm not okay. I'm a mess! It's this whole thing with [another student], seeing how it messed him up too...going through it again with him...the walk through the seminary until some shitass friar ordered us off the grounds...the interview with the Board of Inquiry..."

After expressing his anger at all priests and friars, he began to despair, saying, "I'm losing it...can't work...can't think straight...can't cope...I'm scared." He began sobbing and trembling with spasms involving his entire body. Comforting him and holding him in her arms as though he were a six-year-old boy, she asked what he was afraid of at that moment. He responded between spasmodic sobs, "Fear all around me...helplessness...I'm so damned mad...it's tearing me apart. The seminary was filled with it [sexual activity]...there was no protection...no peer support."

Sobbing and trembling, he clung to her for several minutes and then began to hyperventilate. When asked if he could remember any more details, he nodded yes, pulled away from her and put his arm across his face. Suddenly, he said, "I remember...I remember it. I remember it all now!" He told her who it was, then putting both arms across his face, he said, "I can't tell you...it's too awful...I wouldn't do that to you, Mom!"

She asked him if he could write out everything that had come back to him, and he agreed. She gave him a tablet, pen and envelope. Sobbing and trembling, he wrote for about twenty minutes. Writing seemed to have a calming effect on him. When he finished, he placed the writing in the envelope and sealed it, then held it a few minutes before placing it under his keys on a table near him. Almost immediately, he went to sleep on the couch in a fetal position, and slept for about four hours. When he awakened, he appeared rested and responded warmly to his parents, telling his father that it seemed like a heavy weight had been lifted from his shoulders.

His mother described the episode as having watched her son go through an emotional grand mal seizure while he recovered his memory of the molestation which had occurred over ten years ago. She stated that the destructive effects on her son could fill a volume of horror. He has lost his Catholic faith and his family is struggling to keep theirs.

She stated, "The devastating effects on me and the rest of my family do not seem to have a limit. Trust has been destroyed. Will I ever be able to cope with my outrage in a constructive mode? I will never forget the effects of these criminal acts that have created so much anguish for us, nor will I ever forgive the perpetrators; only God can do that!"

BOUNDARIES AND CONCERNS

This section explores issues of boundaries and other concerns of the Board arising from its findings. One of our premises is that the friars were teachers as well as guardians, and as such, should be held to the rules of conduct for teachers and guardians. From that viewpoint, an obvious question that arises is how abuse of this magnitude could have gone on unchecked. There is no simple answer. One must consider the historical context; for example, the institutional changes that occurred after Vatican II, e.g., the shift from a system using a prefect of discipline to one employing class moderators. One must also recognize that at the seminary there existed a complex dynamic which was contributed to by a familial atmosphere; by attitudes of trust among the friars and towards their respective areas of responsibility; by secretiveness and cleverness of offenders; and by nondisclosure and internalization of experiences of abuse by the victims.

It must also be stated that within this system, over the years, many rules were broken: rules governing the conduct of guardians and teachers, and rules both explicit (canonical and constitutional law) and implicit in the religious life. Perpetrators had to use their authority as priests to isolate, intimidate, confuse and manipulate these young boys in order to satisfy their own needs and ensure silence. From the information provided by the students with whom we had contact, it appears to us that at times there was non-communication, denial, avoidance, and lack of sophistication about sexual issues among faculty and staff at St. Anthony's. Further, students were provided no clear understanding of what constituted appropriate behavior of their caretakers. This allowed the offenders to victimize students without any apparent fear of repercussion.

Private Rooms: Although the Board of Inquiry was assured that no student was ever allowed into the private rooms of the friars, the converse of this was heard time and time again from victims during the investigation. Despite both physical and psychological barriers (doors and rules), the perpetrators often molested students who they brought into their private rooms. One offender had a private room in a house next to the seminary where he had children in his room overnight. The Board learned that on several occasions, two young boys, nonseminarians, were at the friars' table for both dinner and breakfast the following morning.

Alcohol/Drugs: While some friars expelled students for drinking, others allowed drinking in their private rooms; one friar actually bought alcohol for students and permitted them to "sleep it off" in his room. One student reported that a lay teacher encouraged him to try a drug (amyl nitrate) in his private room.

Medical Exams: As indicated previously, a substantial amount of sexual abuse was perpetrated under the guise of medical examination and treatment. It is clear that friars were not doctors or nurses and should not have been allowed to act as such. There was an available on-call physician who could have been used in these instances.

Massage: The Board was made aware of the fact that massages of students by faculty members, not all of whom were perpetrators, was an accepted occurrence during the latter years of the Seminary's operation. Given the age of the students and the power relationship between student and friar or teacher, it is doubtful that a true informed consent to a legitimate massage could

have been made. A full body massage poses a delicate and tricky situation, even if both participants are adults. Where a minor is the intended recipient, it is a decision to be made by his parents. Further, the instances of massage at the seminary, albeit many may have been performed in a completely nonsexual manner, created a blurred boundary which allowed perpetrators an avenue to exploit.

Physical Abuse: As mentioned, some students told of being beaten until they were bruised and bleeding. One student was voted "Most Beaten" by his classmates. Another student told of being backhanded by a friar so hard that he was lifted up and knocked off the cart upon which he was sitting. One teacher kept a supply of yardsticks to break over students' backs during class. Such physical intimidation was one tool used by this friar to help keep silent the students he sexually abused. Another student was dumped upside down into a garbage can by a lay faculty member. This kind of physical misconduct towards students blurred boundaries and diluted any sense that students had a right to the security and sanctity of their own bodies.

Student Sexual Abuse: Student-to-student sexual abuse was similar to the abuse perpetrated by friars in that it often involved an upper classman as perpetrator and a younger, smaller student as victim. Clearly, students did not feel there was a safe adult with whom to discuss issues of sexuality or masculinity; and particularly to whom they could turn for help in warding off or coping with the effects of sexual advances by another student.

RECOMMENDATIONS

In accordance with its prescribed duties, the Board developed recommendations addressing the issues of prevention of abuse and the treatment of both victims and perpetrators. The Board recognizes that there are Provincial programs (e.g., education about psycho-sexual issues in both initial and ongoing formation; establishment of a program of pastoral outreach to victims) in place designed to address these difficult issues. The Board has not attempted to describe these programs in any comprehensive way; however, we wish to acknowledge the significant steps already taken by the Province and to make recommendations which augment and support existing measures, while proposing new ones where we believe such to be necessary and appropriate.

I. REGARDING FRIARS

A. Prevention of Future Abuse

In order to keep sexually aberrant behavior from happening in the future as much as is humanly possible, we are recommending the following measures be taken by the Province:

1. Screening of Applicants: With an eye to assuring, to the extent possible, that those accepted into the fraternity of Friars are appropriate for a communal, ministerial, and celibate life, we recommend that certain assessment procedures be instituted. They are as follows:
 - a. Psychological Testing: to assess the general emotional and characterological status and stability of applicants, a general battery of personality, projective, intelligence and vocational protocols be administered;

- b. Specific Psychosexual Testing: to assess for deviant attraction (but not for sexual orientation), values, behavioral risk and dysfunction, a series of specific tests should be administered, such as:
- Interpersonal Reactivity Index
 - Social Avoidance and Distress Scale
 - Fear of Negative Evaluation Scale
 - Michigan Alcoholism Screening Test
 - Buss-Durkee Hostility Inventory
 - Burt Rape Myth Acceptance Scale
 - Attitudes Toward Women Scale
 - Abel and Becker Cognitions Scale
 - Abel Becker Sexual Interest Card Sort
 - Wilson Sex Fantasy Questionnaire
 - Multiphasic Sex Inventory
 - Penile Plethysmograph
- c. Detailed Sexual History: to aid in the above, each applicant should be required to provide a detailed sexual history which would be reviewed by the evaluator and clarified/expanded at the latter's discretion;
- d. Polygraph: To assure the veracity of the sexual history;
- e. Penile Plethysmograph (or any successor test, e.g., Abel Screen): to give some "objective" information to both applicant and the evaluator, to help through any denial regarding deviant attraction;
- f. Fingerprinting: to do an appropriate records check for any disciplinary or criminal background (as is routine for teachers, daycare providers, therapists, *et al.*);

[N.B.: It should be noted that the purpose of the above "psycho-technologies" is not to trap, demean or persecute any applicant. The purpose, rather, is to help such a person be direct and honest regarding matters that he may be loath

to discuss given the shame, embarrassment or guilt attached to them. Additionally, the findings of such approaches do not prove, nor should they be seen to prove, what someone will do in the future. Rather they may be indicators of possible problems in the future.]

2. Training: In the Formation program, both initial and ongoing, there should be training on sexual ethics and boundaries. Such training would include informal discussions in the Formation program, as well as more structured, instructional arenas, such as regularly scheduled lectures, workshops, required readings, and the like. Equally important, there should be formal academic courses in these areas given and required, most especially for those friars who will be in direct ministry with people, whether such friars be priests or brothers.

The content of such trainings and education would include:

- a. healthy sexuality in general (including psychosexual development and moral development concerning sexuality);
 - b. celibacy as positively lived;
 - c. sexuality/celibacy in the context of a religious fraternity;
 - d. sexual boundaries and limits;
 - e. misuse of position and power;
 - f. effects of molestation and sexual misconduct on victims
3. Policies: The Province should have a clear set of published and promulgated guidelines, directives, and delineated boundaries of behavior for friars. These should not be set forth nor be seen as rigid repressive controls, but rather as indicators and guideposts for behavior that witness to a truly Gospel life. These "norms" should deal at least with the following areas:
 - a. Vocational: What behaviors and internal dispositions does a Gospel life, committed to fraternity, poverty and celibacy require of a friar in relation to other people? Such guidelines

should be both theoretical and quite specific. (For example, the Gospel requires that others be respected as fellow children of God and holy parts of Creation. Thus, one does not think of them or use them as sexual objects, either in fantasy or act, and one confronts any thinking that would permit such usage and looks for help to deal with it.) What are positive and healthy ways Christians interact with others?

- b. Ministerial/Professional: Norms or guidelines for the specific ministry each friar has should be established; that is, what is the way a person with a particular "job" within the Franciscan life comports himself? What are the difficult or problems areas? This may differ from ministry to ministry. Nonetheless, each task (whether it be parochial work, teaching, community development, AIDS ministry, physical labor, managerial direction, etc.) has its own rules and demands; these should be spelled out as to how they most especially apply to friars. Examples and resources might be:

- (1) School teachers' ethical and behavioral guidelines;
- (2) Medical professionals' ethics;
- (3) Dual relationship issues for psychotherapists;
- (4) Norms for pastoral counselors.

- c. Communal: Given the training on sexuality that should be given to all friars, there should also be clear guidelines for personal interaction within Franciscan communities. A few areas such norms should address would be:

- (1) Healthy personal intimacy (within the fraternity but not limited to it);

- (2) Mutual respect for other friars, including care and concern for others' frailties and failings, and being each other's "keeper";
 - (3) A commitment through trainings and channels for clear, charitable and assertive communication, both between individual friars (lateral) and with superiors (vertical).
4. Help: When a friar realizes or fears that he has a problem with sexual behavior (or urges towards such), there should be a clear and generally anonymous channel set up for the friar to get help. Examples of such methods are:
- a. a friar or non-friar (or non-religious, non-cleric or non-professional) staffed confidential "hotline," from which a friar could get immediate support, guidance and referrals;
 - b. a designated therapist, expert in the area of sexual behavior problems, to whom a friar could go for confidential treatment;
 - c. the Provincial or his agent to whom the Friar could go in confidence to get help and/or specific and specialized assessment of his risk of acting out, and have the matter remain confidential from the rest of the Province.

B. Reported Friar Offenders

This report has described the conduct of friars we believe to have committed sexual offenses against minors at St. Anthony's Seminary, the number and type of offenses, and their effects on victims. We have been in contact with the Provincial Minister as offenders have been disclosed, so that he might take action to protect any further possible victims and to get assessment and treatment for known (and suspected) offenders. Below we summarize what we believe should be done in the future with friars who are reported to have molested children or who have acted out inappropriately or criminally in a sexual way.

1. Assessment/Investigation: With a credible report, a friar should undergo an assessment to see what risk he may pose in the future, and what treatment he needs for past offenses. Such assessment should minimally include:
 - a. Offense Information:
 - (1) Clear information of who has been victimized, what the friar is reported to have done and how often, recognizing that initial reports are often incomplete and get filled out later as victims' memories become more clear;
 - (2) Details of prior placements and former jobs and lifestyle, in case further investigation is needed;
 - (3) Information gathered from victim, friar, superiors, staff and other appropriate persons regarding friars' placement, behavior and lifestyle -- and, when possible, their reactions to the report(s);
 - b. Additionally, the Province should establish a current thoroughgoing protocol for investigation, looking to the experience of other Provinces, orders and dioceses, as well as to children's protective service and criminal procedures.
2. Clinical Evaluations: When a report is made and is credible, a referral of the friar for clinical evaluation should be made. The purpose of such evaluations is to judge the level of deviance, the openness to treatment, the risk of re-offending, the need for treatment and the best placement. The purpose of evaluation is not to determine whether the offense occurred, whether the friar can be "cured" (as distinct from being "treated"), or whether he and/or the Province can be sure that he will not re-offend.
 - a. Expertise: The mental health professional who performs the evaluation of any alleged friar-offender should be licensed in his field and state, should have practiced independently for at

least five years, should be experienced in the evaluation and treatment of sex offenders, should be able to demonstrate (not just claim) such experience (i.e., through published writing, through knowledge of the literature, programs and modalities in the field, through referrals [attorneys, probation officers, CPS workers, district attorneys, professional organizations, colleagues]), should be able to demonstrate ongoing training in the field and membership in organizations specific to sex offender treatment (e.g., Association for the Treatment of Sexual Abusers);

- b. Approach: The theory and technique such evaluators use should be mainstream and justifiable as usual and customary; they should not cater to special concerns (e.g., religious communities). They should not justify unusual or extreme methods, no matter the internal coherence of the justification.
- c. Procedure: The evaluation should contain many of the different tests available and not be limited to one or two. It should include contact with victims and collateral sources (e.g., former therapists, superiors, personnel file, placements, etc.). It should include both personality assessment and deviance evaluation (i.e., DSM III-R Axis One and Axis Two). It should be concise and should contain clear descriptions of the problems, and recommendations for the friar and for the provincial response.
- d. "One Hat": Any therapist or evaluator who agrees to do both the assessment and the treatment should not be used in either guise. It is unethical and clinically close to impossible to evaluate and treat the same sex-offender client.
- e. The Province should have a list of evaluators, who fit the above description, ready to present to a suspected offending friar so that he and the Provincial may pick one appropriate

to the friar's personality, offense, location and needs. While the Provincial should be sensitive to and supportive of the friar, he should also be aware of the friar's possible resistance and denial as an ultimate reason for avoiding evaluation.

- f. Outpatient: The norm for evaluation should be outpatient, that is, friars should be evaluated in the community by mainstream sources; they should not be sent away to residential treatment facilities no matter what these facilities claim to be able to do, and no matter what their reputation is (whether it be for treating "sexual addiction" or priest/religious offenders). The purpose for this preclusion is to get the best evaluations available; to avoid even the appearance of the "geographic cure" and of coddling an offender by sending him to a "country club"; to keep the friar's awareness connected to the community and not allow him to separate his offense from the people upon whom he perpetrated it; to conserve Provincial resources for the victims' needs (while attending to the friars'); and to avoid the risk and scandal of evaluation in a treatment facility that is later shown to be clinically incompetent and/or negligent in the supervision of patients and the safety of the community.
- g. Exceptions: Exceptions to outpatient evaluation and community placement would be cases in which an alleged offender is violent and needs a locked facility, or in which he is so substance-dependent that he needs sobriety prior to sexual offense evaluation, or in which a psychiatric condition (major depression, anxiety, suicidality, reactive psychosis, etc.) or characterological problem (e.g., avoidant or dependent personality) requires treatment before there can be evaluation for the reported offense. In such cases as the latter, inpatient treatment for such problem could be considered, but not in lieu of the sexual evaluation.

- h. The Province should be wary of any evaluator that says that he/she is sure the friar will not re-offend, that the friar did not commit the offense because he does not "fit the profile" (there is no profile), puts the blame on the victim ("he consented," "he was seductive," etc.), on some internal conflict (e.g., unresolved Oedipal conflicts), or external issue (e.g., alcohol, drugs, stress, hypoglycemia, etc.). In such cases there should be another evaluation, and the first evaluator should not be used again.
- 3. Treatment: Many of the criteria for evaluators should also be used to pick treatment providers: they should be expert and be able to so demonstrate. If a provider is found and it is not clear whether he/she is experienced and expert, the Province should consult with a provider known to fit the qualifications to assess the suggested treatment program; the following matters should also be attended to:
 - a. If it has been decided that the friar needs and can cooperate with sexual behavior treatment, he should be referred to a treatment program, not to an individual provider (no matter whether she/he claims that what she/he does is a program). There should be available to the friar both individual and group treatment, specific to sexual offenders, with expert therapists (not using interns, assistants or paraprofessionals or any 12-step/self-help modalities). There also should be available family treatment and educational components or referrals (e.g., stress reduction training, assertion training, sexuality education, etc., as well as periodic re-evaluation and possible testing).
 - b. The treatment program should be outpatient;
 - c. It should be sex-offender specific (not a program that does many things and claims also to treat sexual offenders).

- d. It should not be "sexual addiction," 12-step or "self-help". The Board questions the efficacy and appropriateness of these treatment models for sexual offenders, due, among other things, to the lack of participation by trained professionals
 - e. Term: The length of treatment should be from two to five years, depending upon the severity of the offender's psychological and sexual disturbance; any program that alleges that it can do it sooner should be suspect and not used.
 - f. List: A list of appropriate treatment providers has already been provided the Province by the Board of Inquiry; the permanent board should look into expanding this list according to the diverse areas in the Province.
4. Prevention of Re-Offense/After-Care/Relapse Prevention: One of the main reasons for disclosing offenders is so that they may get treatment and, because of the treatment, be reasonably sure that they will not re-offend. However, treatment isolated to therapeutic work alone with a therapist in his/her office is not enough; complete treatment and preclusion of recidivism must include therapy, plus external social controls and reinforcement. This should be predicated on:
- a. Commitment on the part of the friar and the Province to change and control of the offender's sexual behavior should be paramount, not the "feeling good" of the friar, not a comfortable or convenient place to live, not the "getting this over with" discomfort of the offender.
 - b. The optimal situation is a program in one place, one friary/placement, where all friar offenders would go, located near a treatment program expert in sexual offense therapy (or, preferably, near several such treatment facilities). This placement would have a management team of monitors and

support personnel and a structure to assist behavioral, social, emotional, cognitive, and pastoral change and self-responsibility. Given the numbers of friars disclosed in this report and the statistical likelihood of future disclosures, such a placement facility would seem quite sensible and practical; and it need not cost the Province any more than attempts at individual placements. It could be done at existing facilities, say as a wing or part of a retreat center.

- c. Therefore, the Province of St. Barbara should establish its own Wounded Brothers program, possibly modeled after Bert Miller's program in the St. Louis area.
- d. During establishment of such a program, or if there are compelling reasons why creation of such a program is impracticable in the near future, the Province should establish, as the next best and significantly less viable alternative, a Comprehensive Relapse Prevention Program with the following elements:
 - (1) The central, governing feature is that each friar would be assigned to a comprehensive, multi-modal, outpatient sex abuse treatment program which consists of a group of professionals who operate in an ongoing, collaborative manner and provide the following services to the offender:
 - (a) Individual therapy;
 - (b) Group therapy;
 - (c) Assertiveness training;
 - (d) Stress reduction training;
 - (e) Psychiatric consultation and medication;
 - (f) Polygraphy; and,
 - (g) Plethysmography (or any successor test, e.g., Abel Screen).

- (2) Placement of friars shall be made to allow for participation in a outpatient program meeting the above criteria, rather than placing a friar and then trying to construct a program around the placement.
- (3) An individual friar's relapse prevention program should be directed and overseen by a Case Management Team consisting of:
 - (a) A designated representative from the outpatient treatment program;
 - (b) The friar deputed by the Provincial Minister to oversee and manage the Province's relapse prevention program on a Province-wide basis;
 - (c) The local superior of the facility where the friar is placed; and,
 - (d) A designated representative of the permanent board (known as the "Independent Response Team").
- (4) Each friar offender should be assigned a Monitor, who will:
 - (a) Be carefully and thoroughly screened, trained, and provided regular education on an ongoing basis;
 - (b) Be a lay person whenever possible;
 - (c) Report to and receive direction from the case management team, participating in team meetings, but without decision-making authority;
 - (d) Monitor and regulate the whereabouts and activities of the friar at all times, obtaining and maintaining written verification of thereof as necessary (e.g., attendance at therapy, workshops, work, etc.);

- (e) Be responsible for the friar's compliance with all applicable restrictions;
 - (f) Confront, support and encourage the friar as appropriate;
 - (g) Help the friar be more effective in, and supported by the friar's participation in the life of his placement community; and
 - (h) Keep the friar aware that his placement is a privilege, and if necessary, recommend termination thereof and transfer of the friar to a more restrictive and secure placement.
- (5) Unless a unified "Wounded Brothers" program has been established, no more than one friar should be placed at any facility, unless it can be clearly demonstrated that sufficient safeguards exist to allow for the secure placement of additional friars.
 - (6) Guidelines, procedures and criteria with respect to secure ministry and secure work opportunities for friar offenders shall be modeled after and adapted from those of the Wounded Brothers program, St. Louis, Missouri.
 - (7) Vocational (employment) counseling should be established for those friars who cannot safely be returned to ministry.

II. ONGOING RESPONSE TO VICTIMS AND FAMILIES

The primary issue in the abuse of minors is, of course, the effect on the victims and their families (including both emotional and spiritual effects). The Province should show concern for what has already happened to them by the abuse itself as well as by the disclosure process; additionally, the friars should attend to the chronic after-effects that will occur. This two-fold response, to both past and future, should minimally include the following:

- A. Pastoral Outreach: to past victims, where such has not already been done, and to any future victims who disclose, the Province should immediately attempt to reach out to and contact the victims in an empathic, concerned and supportive way. The victims should be shown genuine Christian loving concern for their emotional well being, as well as for their religious lives and belief. This would appear best done in an accepting and believing atmosphere rather than one fraught with suspicions about unfounded reports, disbelief, and adversarial positions. Though the victims may at times show great anger and resentment, the friars are urged to recall their vocation to be brothers of lesser estate and acceptance and service. Also the Province is urged to be aware of how fragile the faith of victims may be, and how an unmeasured or neglectful response by the friars could well aid in the death of that belief and thus further victimize those already hurt.
- B. Therapy: As a symbol of Gospel loving concern, the Province should be immediate in its offering and providing treatment specific to the needs of abuse victims. A process for this has already been established by the Board of Inquiry, and we offer it as a model for the Province to continue to follow.
- C. Support Groups: where possible and requested, support groups for victims, their families, Franciscan parishioners and laity (i.e., for the wider number of people negatively affected by the abuse's ripple effect) should be established to help healing of these victims, to provide true Franciscan service and concern for those hurt by the acts of fellow friars. The specific form of such groups should be affected by the particular needs of a given community. A model of one such effort has begun with the lay community around St. Anthony's Seminary.
- D. Revisiting St. Anthony's Seminary: For those wishing it as an effort to facilitate their healing, the frequent chance for victims and their therapists to visit the seminary, to review and recapture, according to the demands of their particular healing, should be afforded. Such a visit (or visits) can often

be important and powerful in recapturing and integrating assaults, in coming to terms with them.

- E. Apology Sessions: For both offender's and victim's growth and healing, it may be suggested by the victim and his therapist that there be a formal apology session between the victim and offender, with both therapists present, in a place and at a time of the victim's choice. The offender must be ready to accept total responsibility for his actions without placing blame elsewhere, e.g., alcohol, celibacy, or loneliness. The offender's therapist must have rehearsed with the offender, the latter's apology and gone over possible questions the victim might ask to be certain there are no thought-disordered comments or placement of blame on victims. Prior to the session, there should be written and agreed-to rules of procedure. It should be in a safe place for the victim (e.g., his therapist's office). The apology session can be preceded by a videotape of the offender apologizing to the victim in advance and/or a record of the actual session may be kept (e.g., audio or videotape). Such sessions allow the victim to tell the offender what he experienced and how thinks and feels, in an effort to recapture some power over the molestation. It allows the victim to ask the offender questions personally important to him, and it affords the offender a chance to openly accept responsibility, to admit his awareness of why what he did was abusive, and to respond to questions from the victim, outline a plan for amends, etc. The particular form of such sessions should be worked out on a case-by-case basis.
- F. Visible Accountability: In line with the above process, there should be some way that the victim and the extended affected community can be aware of how both the offender and the Province are taking responsibility. Thus there should be available to such interested parties information as to where the offender is in treatment, how he is doing, what, if any assignment he has or is planned, his plans for making amends. Additionally, information about the offender's HIV status may be of vital importance to the victim and should be shared. If the offender has not been tested, he should be so, for both his and the victim's benefit. (One is reminded that many offenders in the civil and criminal arenas are required by court order to undergo HIV testing for the knowledge and benefit of a

victim. Should any less be undertaken by a friar who has committed his life to love and service, who has violated that commitment and now wishes to right his wrongs?)

III. LAITY IN GENERAL

It would not be imprudent to suggest that the Province has some duty to aid in the assault on child abuse both within itself and in society at large. The latter call is due to both the involvement of members of the Province in the horror of molestation and to the more general call to religion in this regard. As Jade C. Angelica says:

I believe that the religious communities possess the opportunity and the power to name the atrocity of child abuse, to begin dismantling the denial, to offer solace to the victims and survivors, to insist upon accountability from the abusers, and to plant the seeds of universal outrage. I also believe that the religious communities are morally obligated to do so. "We didn't know" can no longer be accepted as an innocent excuse for not protecting our children. (A Moral Emergency: Breaking the Cycle of Child Sexual Abuse, p. xli)

Thus we are suggesting a two-fold response to the people and the Church with whom the Province comes in contact:

- A. Prevention: The Province should take upon itself to provide education and training in child abuse to parents, teachers, children in Confraternity of Christian Doctrine (CCD) and parochial schools and with its own employees.
- B. Resource Communication: The Province should also help to communicate to the public, both Catholic and not, the resources it has for those abused by fellow friars, to wit:
 - 1. The Independent Response Team (permanent board), its function resources and availability;
 - 2. The presence and availability of an ombudsperson, an independent lay person, trained in the area of child sexual abuse, who serves as

an additional contact to help in making report of sexual abuse within the Province and acts as an advocate and support within the reporting process;

3. The accessibility of the Provincial or his deputies to whom abuse by a friar can be reported and the provision of support and help through this office directly;
4. Information on the history of the problem within the Province, of the Province's response, of the purpose and goal of the Province's past, present and future response.

IV. PERMANENT BOARD ("INDEPENDENT RESPONSE TEAM")

The Independent Board of Inquiry Regarding St. Anthony's Seminary was established as a preliminary and temporary body to investigate and assess reports of abuse by friars at their minor seminary. Its purpose was also to set up a process whereby pastoral service could be provided to the victims (e.g., in the form of referrals and payment for treatment and the availability of a special pastoral agent) by the Province. Finally, its goal was to provide the Provincial with a report on its findings and recommendations. Part of the initial agreement with the Board was that when its term was over, there would be a permanent board established that would carry on its work as necessary regarding St. Anthony's Seminary and would handle any other such reports within the further confines of the Province.

The Board wishes to note regarding the permanent team:

- A. That a protocol for it was provided to us by the Provincial Minister and that we have responded with a suggested revised protocol (see Appendix, *Protocol for Independent Response Team for Sexual Misconduct and Abuse*);
- B. That special consideration must be given to the possibility that professionally mandated reports may be occasioned by future allegations and that a system for doing this must be set up. That in

its initial deliberations, the Response Team should determine a way to notify any people who come before it that allegations may have to be reported to the civil authorities (this is not an issue that this board had to face because all the people making allegations to us were adults and thus outside the purview of the Child Abuse Reporting law);

- C. That a neutral forum be established for talking with reported friars wherein their confidentiality be respected; That the fraternity in general be respected in its concerns for the impartiality of the Team's work; and that friars, too, be kept informed of the work and progress of the Team;
- D. That the Team develop a thorough protocol and description of the function and purpose of the ombudsperson (e.g., how this person is contacted, how he/she interacts with the Team, etc.);
- E. That it be clear to all coming into contact with the Team that any waiver of legal claims should not be a condition, nor the goal of the use of the ombudsperson or the provision of pastoral care or treatment through the Province;
- F. That it examine closely what should constitute a quorum and how this issue could impact its own process (i.e., should the quorum be a simple numeric one, or one by field, etc.);
- G. That it leave itself enough flexibility to deal with unforeseen issues, and new requirements or needs of victims and friar offenders.

THEOLOGICAL AND SPIRITUAL CONSIDERATIONS

Incarnational Theology

In the Mystery of the Incarnation, God became human in the person of Jesus Christ. Consequently, our human flesh is forever the meeting place of God with men and women. Our humanity in all its aspects is, therefore, holy ground. The human body and human sexuality are profoundly sacred, to be cherished and revered as privileged ways for people to come into contact with the Mystery of God. Spirituality based on this view of humanity empowers a person to make of these truths a lived reality in dealing with the practical situations of life.

Sadly, the full meaning and implications of the Incarnation have often been set aside as if they were too good to be true. Unable to comprehend that God could be humble enough to take up the weakness of human nature, Christological heresies through the centuries have watered down or denied the full meaning and power of the Incarnation. In so doing, they weakened and set aside the idea of the holiness and dignity of human nature. A kind of dualism resulted, which set the realm of the spiritual, the soul on a higher plane over against the material, the body, our "lower nature." Needless to say, this devalued notion of the body tended to weaken and destroy the notion of sexuality as a profoundly sacred reality. The integration of sexuality and deep spirituality was lost. Negative attitudes towards the body and sexuality became common, while the realm of the spiritual was safely set apart where it would not be contaminated by the material, bodily side of life. The attitude of reverence for the gift of sexuality was replaced by the outlook of a materialistic culture which exploits sex in many ways.

Current theology and spirituality have gone far in the effort to reinstate the values of Incarnational theology, to restore the sense of the sacredness of the human. However, we are still reaping the bitter fruits of failure to appreciate the sacredness of human sexuality. Many religious and priests, Franciscan friars included, received formation that included negative and even repressive attitudes toward sexuality. People were taught to pray and to engage in many practices of a fervent spiritual life which brought them close to the Lord, but these practices would often turn out to be a spirituality that was not really in touch with the practicalities of real life. Unable to deal with some very human psychological factors, out of touch with powerful emotions and needs for intimacy, this kind of spirituality was ill equipped to help friars deal with sexual needs and issues of intimacy. People with severe human problems, many of them sexual, found that prayer alone was not an adequate solution for their difficulties.

Spiritual Roots of Sexual Abuse

When people consecrated to God in the priesthood or religious life engage in dysfunctional behavior, such as sexual abuse of minors, one can only conclude that such behavior is symptomatic of serious and deeply rooted personal problems. Experience teaches that individuals who perpetrate such abuse are seriously wanting in regard to a spirituality that is in touch with their practical lives. The mystery of God fails to influence their choice of actions in significant ways. If their relationship to God is not vital, their relationships to other people are often woefully inadequate as well. Intimacy needs go unrecognized and unmet, and low self-esteem results. Often, these individuals deal with their alienation by compulsive absorption in only seemingly healthy involvements such as excessive work, and in patently unhealthy actions such as sexual abuse.

Needless to say, these unhealthy ways of coping only serve to accentuate the troubling personal difficulties of trying to live devoid of intimacy with God and others. Such people are alienated even from themselves. Dysfunctional and compulsive behavior such as sexual abuse proves an inadequate substitute for true intimacy. People who engage in this behavior are so very lonely and estranged.

The irony is that some, if not most, of these people are well educated and pastorally skilled in many ways. They may hold positions of authority which set them as mentors, teachers and spiritual guides for others. The problem is, however, that they are attempting to inculcate into others truths and ways of living they themselves have never integrated into their own lives; or perhaps they have gradually lost the power of ideals and values once interiorized but long neglected. Such men are in the painful position of leading a double life, living a lie as they try to teach and model for others a way of life they do not espouse deep in their own hearts. Small wonder that feelings of dishonesty and hypocrisy further erode self-esteem and serve to give greater impetus to abusive behavior. And all the while, the mind, in the face of the enormously painful truth of what is really going on builds up an ever more impregnable wall of denial.

How Can We Help the Situation?

Evidently, recovery from such spiritual disability requires that friars be helped once again, or perhaps for the first time, to espouse and live deeply the life they may have already vowed. This is absolutely necessary and crucial if there is

to be any chance for recovery from and cessation of abusive behavior. Is there any hope that this deep commitment can and will take place?

Such hope is fostered by a study of the psychological maturity of American priests published by the Bishop's Committee on Priestly Spirituality in a document entitled "The Spiritual Renewal of the American Priesthood." There is no reason to doubt that the results fit the situation of many religious as well. The pertinent text, slightly adapted to fit the situation of the offending friars reads as follows:

A large proportion of American priests [and religious] are underdeveloped psychologically. This does not mean that they are sick, but that their growth has been arrested. Generally they have not worked through the problems of intimacy, and their level of maturity is lower than their chronological age. They do not relate deeply or closely to other people. In itself, this is not an indictment of their spirituality, because they may possibly have a high degree of theological love for their fellow men and women but are unable to show it. In this case psychological blocks prevent the manifestation of love.

As a matter of fact, however, the spiritual life of these priests [and religious] is generally of a piece with their emotional arrest. Their faith tends to be superficial and not integrated into the rest of their lives. They tend to excuse themselves from the pain of the growing process into full maturity in Christ. The priesthood [the religious life], the Church, and the faith are used as screens and cover-ups for psychological inadequacy; religious ideals remain abstract and unactualized.

Once a psychological awakening occurs, however, and they come alive and start moving forward again as developing persons, they experience a spiritual conversion as well and begin to make progressive efforts to realize the spiritual ideals of the priesthood [and the religious life]. In similar reciprocity, a spiritual conversion can confront the immature person with the challenge of the Cross, by calling him to undergo the pain of growth into freedom or by helping him to accept what cannot be changed.

It would be hard to find a better statement of the challenge to spiritual growth that confronts some friars of St. Barbara Province at the present time. Sobering as it is, this study holds out hope that a psychological and spiritual growth process can begin which will deal realistically with dysfunctional behavior, and in particular, the issue of sexual abuse.

Nothing less than complete honesty, openness and sincerity in facing the present situation will do if true healing is to occur. This is the case for any spiritual growth, and it is surely needed in these crucial circumstances where the tendency toward denial is so strong. Needless to say, friars need a great deal of support and acceptance, as well as loving challenge and confrontation, if they are to be completely honest.

The Province can help this recovery process by providing and insisting upon adequate therapy and spiritual direction for friars who have perpetrated abuse. Moreover, the Province can provide preventive medicine by offering workshops, retreats and other programs dealing with issues of intimacy, sexuality and the affective life of the friars. But the Province and its administration can do only so much. When it comes to spiritual growth and striving for solid maturity, no one can do a friar's work for him or force him to grow. Deep personal reflection and prayer, fruitful use of spiritual direction, willingness to share personal faith and problems with one's brothers in the fraternity, and other aspects of a spirituality that is more than superficial can be implemented only by individual friars who make these things a regular part of their lives.

In this connection, it is worth citing Wayne Fehr's research on the importance of one's relationship to and understanding of God in the process of recovery for religious professionals in crisis:

The pathology of each patient almost always involves long-established images of God which are enslaving and anxiety-producing. The radical shift in mentality, ways of feeling, and patterns of behavior include new images of God which are liberating and empowering. (Fehr, W., "The Spiritual Assessment of Clergy in Crisis," Action Information, Alban Institute, Washington, D.C., 1990, vol. XVI, no. 4, p. 8.)

Evidently, all of this challenging work requires a great deal of courage and humility. It demands the recognition of personal weakness, sinfulness and serious misconduct. It requires one to experience a deep need for mercy and forgiveness. If all of this seems threatening, it is also vital to recall that it is precisely in the owning of our helplessness and need that we meet the God of mercy and forgiveness. This experience of meeting the God who forgives leads to a sense of inner healing and personal integration that comes in no other way. It is a fundamental movement of the spiritual life that brings life out of death, health out of sickness, new ways of living and acting out of our former dysfunctional attitudes. It is an experience of healing witnessed over and over again in the scriptures and in the lives of those who have opened themselves to the healing grace of God. Such a graced moment seems now at hand.

CONCLUSION

The Board is confident that it has made a thorough effort to reach as many students as possible. We also believe it is probable that, for one reason or another, not all victims have as yet come forward.

It will be the responsibility of the permanent board to carry on with the significant undertaking commenced by the Province of St. Barbara and to do so on a Province-wide basis. We wish to commend the Provincial Minister and the Province of St. Barbara for their willingness to initiate and maintain this concerted effort to pursue truth and healthy development, no matter how painful. It is only through commitment of this level by the Province, in conjunction with the continuing active and vocal participation of the Greater Community and other concerned laity throughout the Province, that this "graced moment" can be seized, and healing can begin.

APPENDIX

FRAF 00087

December 4, 1992

COMMISSION REQUIREMENTS

INDEPENDENT COMMISSION REGARDING SEXUAL, PHYSICAL AND
SUBSTANCE ABUSE MATTERS WITH MINORS THROUGHOUT THE ST.
BARBARA'S PROVINCE

PURPOSE OF COMMISSION

1. Develop a plan to determine victims and offenders.
2. Develop a plan for assistance to victims.
3. Monitor, document and report an implementation of plans.
4. Obtain agreement on removal of offenders from opportunities for abuse.
5. Make recommendations to the Franciscans about a future action program on this issue throughout the St. Barbara Province.

COMPOSITION OF COMMISSION

As a minimum the Commission should be composed of the following disciplines:

1. Licensed practitioner whose specialty is in sexual abuse of minors.
2. Lawyer, whose specialty is in sexual abuse of minors.
3. Social worker who has experience in dealing with sexual abuse of children.

In addition, the Commission should have available the following:

1. Parent(s) of a child or children who have been sexually abused as minors.
2. A Franciscan.
3. Investigator/skip tracer.
4. An adult who was sexually abused as a minor and who is restored emotionally (preferably a person who was abused by a religious).

SCOPE

1. St. Anthony's Seminary
2. Recommendations relative to other entities of the St. Barbara's Province.

SELECTION OF COMMISSION

Members of the Commission should be selected jointly by a delegation of the St. Anthony's Greater Community and the St. Barbara's Province.

COMMISSION LOCATION

The Commission should have its deliberations in a location that is not affiliated with the Church. One meeting of the Commission should be held with the Greater Community.

COMMUNICATIONS

The St. Anthony's Greater Community will be kept informed about the activities of the Commission on a regular basis.

December 4, 1992

SUGGESTIONS FOR A FUTURE ACTION PROGRAM

INDEPENDENT COMMISSION REGARDING SEXUAL, PHYSICAL AND SUBSTANCE ABUSE MATTERS WITH MINORS THROUGHOUT THE ST. BARBARA'S PROVINCE

We anticipate that the Commission will develop many recommendations. In so doing we request that they consider the following points:

1. Oversee the professional contacting of former seminarians as far back as 1960 to explain what has surfaced regarding the molestation by Phillip Wolfe and Robert VanHandel and other Friars. The purpose of such contact would be to reach out to any victims and families of any friar and encourage them to seek appropriate counseling help to be paid for by the Franciscan Province. Based on the results of this outreach determine if such contact should go back further in time. Oversee such outreach if such is needed. This outreach should commence at the earliest possible time but no later than sixty days from December 4, 1992.
2. Oversee the independent review of the Formation Program as it deals with all forms of psychological evaluation particularly dealing with potential for sexual abuse and related matters. Review the formation program's sexual education program particularly as it relates to sexual molestation. Review the Province's policies in dealing with matters of reported or suspected sexual abuse. As a result of these reviews recommend the necessary changes and perform follow up to insure their implementation. To assist in this review and any recommendations, review the structure and policies presently in place in the Dioceses of Newfoundland, Chicago and Baton Rouge.

3. Upon completion of the above take the necessary measures to insure that all friars are given the same psychological evaluation and education as outlined for the formation program. Based on the results of this insure that any necessary remedial actions of the friar are taken by the Provincial and the Definitorium.
4. Review the educational program dealing with all forms of sexual abuse of minors that are being given to teachers, students and parents of CCD and schools operated by the Province. Oversee the modification of such programs as deemed appropriate.
5. Oversee and monitor the handling of any future sexual abuse cases. If it appears that the matter is not being dealt with appropriately take the necessary action to correct the matter.
6. Should it appear that a friar will need legal defense the public defender should be used, not the financial resources of the Province.
7. All costs incurred in performing the above activities should be funded by the Province.
8. This commission should be an independent ongoing body. Periodic reviews of the Province's functions relating to the above should be made to insure that the established programs are being followed. As additional professional expertise and knowledge is developed, the commission should insure that such is incorporated into the relevant programs of the Province.

A COMPREHENSIVE APPROACH TO PROVINCIAL POLICY
AND A PASTORAL RESPONSE TO
INSTANCES OF SEXUAL ABUSE OF MINORS
AT ST. ANTHONY'S SEMINARY

THE RELIGIOUS FRATERNITY

The sexual abuse of minors is an egregious violation of personal integrity which results in the breaking of society's most basic bonds of human loyalty and trust. It is an invasion of both the personal and familial life of the victim. I cannot express in words the sorrow that all of us feel for the victims and families. We are deeply compassionate.

When this abuse is perpetrated by a priest or religious, the offensiveness is compounded by the high regard, faith and power given to those in positions of pastoral example and leadership in the Catholic Christian community.

Knowledge of the action provokes confusion about faith, anger at the personal violation, and sows distrust in all directions. In many instances it creates a "solidarity in victimhood" between the minor, his family, and the community to which they belong. Often the violation is so fundamental that it is met with denial and incomprehension. Because defensiveness is frequently a factor, those once victimized can become twice victimized--and the cycle of violence continues. I am truly sorry if, in some ways, we have contributed to this cycle.

Vowed to the Gospel life, we friars unreservedly believe that sexual abuse cannot be tolerated in any form. Above all, we abhor the sexual abuse of children who are essentially powerless and voiceless. As a religious fraternity we must take decisive, unequivocal, effective measures to speak for those who have no voice, to tend the wounds of those in the Body of Christ who have been violated, and to begin to restore the basic trust and fidelity which have marked the close relationship between the friars and the community which received them in the bonds of friendship.

We friars must also share the pain of facing the truth about ourselves and our brothers. We publicly and firmly want to take personal and corporate responsibility for systemic changes to heal the past, address the present and plan the future. As "penitents from Assisi" and vowed peacemakers within the Church and society, we will, with your help, "turn our face like flint" to the urgent task at hand. Within our Gospel way of life we believe that our pastoral response should be dictated by the integrity of the Gospel and our covenant with you, the People of God. With your help and partnership, we seek "truth with a pastoral face."

THE PRESENTING ISSUES

In March of 1989 Paul and Bernard Smith filed charges of sexual abuse against Philip Mark Wolfe, a Franciscan priest and teacher at St. Anthony's Seminary from September 1981 to June 1984. The molestations occurred between 1983 and 1987 but, because of the statute of limitations, only the charges of Bernard Smith were dealt with.

In September of 1989 Philip Wolfe pleaded "no contest" to one count of oral copulation with a person under eighteen and was given a six month's jail sentence followed by six months in a treatment center.

Recently, in May of this year, the Smith family informed the Provincial Minister that Bernard, a member of the Santa Barbara Boys' Choir, had been inappropriately, sexually touched by Fr. Robert Van Handel, founder of the choir and teacher at St. Anthony's Seminary from May 1975 to its closure in June 1987.

In October of this year a public letter was sent to all participants in the Boys' Choir. On October 28, during a meeting at St. Anthony's Seminary, new information surfaced, indicating that Fr. Robert's sexual abuse of minors extended into the seminary itself. Since that time, several other victims--some both members of the Boys' Choir and seminarians--

have come forward. In addition, past allegations, dating back many years, have come to light, along with rumors.

THE EVOLUTION OF PROVINCE POLICIES

The first Province policy concerning issues of sexual misconduct was developed by the Franciscans in 1988. Subsequent revisions in this policy have been prompted by the persistence and honest challenging by the Smith family; and we are indebted to them.

After meeting with the Smiths in January 1990, in the wake of the dreadful first victimization, the definitorium worked on achievable goals actively and with the strongest pastoral responsibility. Many of these goals have been presented by the Smiths themselves. Let me give a few examples:

For myself, I have shared the fruit of my own experience the past two years with Region VI of the Conference of Major Superiors of Men, insisted on the importance of major policy statements and reviews at that level, and spoken on the importance of correct action and attention to victims with the Committee on Priestly Life and Ministry of the National Conference of Bishops, of which I was a member for three years. Our experience has had a major effect on the English Speaking Conference of the Order of Friars Minor covering Malta, England, Canada and the United States. Our own experience in Santa Barbara, then, has had a ripple effect for the good far beyond the boundaries of the friars and Santa Barbara. The response on all of these levels has been tremendous.

Locally, this process of growth these past two years involved the entire Franciscan fraternity. Admissions' procedures were scrutinized and modified; professionals in the fields of psycho-sexual development and sexual deviancy conducted sessions for both those in formation and for the fraternity at large. After an interim policy, a clear and precise statement on sexual misconduct was adopted by the Province in January 1992. Our policy has been composed with the best psychiatric, pastoral and legal advice possible.

We see our policy and programs as developmental because, for example, the policy now in place was designed to deal with current rather than historical issues of misconduct. The most recent knowledge of past instances of abuse opens up a new chapter in our own painful growth. In all of this, we have committed ourselves to working in a comprehensive way.

COMPREHENSIVE PROVINCE POLICIES

1. Formation Programs

Aspirants to our way of life come to us by way of our Vocations' Directors. After thorough initial interviews and tentative approval, the candidates then undergo a lengthy process of discernment which includes independent and objective professional evaluation, using such instruments the Object Relations Test, the Rocharch, hostility quotients and word association testing as well as extensive interviews covering family history, work experience, socialization patterns, psycho-sexual development and so on.

The application process is concluded with a final interview with the candidate and the independent Admissions to Formation Committee consisting of five friars. Having reviewed all the testing and other documents and consulting with the vocation directors, the Admissions Committee deliberates privately and prepares its own recommendation for each applicant. This is presented to the Provincial for final approval or rejection.

Although this is a thorough process, in the light of recent events the entire structure will be reevaluated and, if necessary, augmented through the recommendations of an independent review board.

2. Ongoing Education

In our formation program which lasts from six to nine years, we have in place extensive programs of continuing education in the areas of sexual maturation, pastoral responsibility and sexual deviancy. After final vows and admission to pastoral responsibilities as a priest or laic friar, the programs of education continue, sometimes through the local diocese and more often through the Province itself. All of these programs will likewise be reviewed by an independent board. If necessary, these also will be augmented.

3. Personnel Review

As a corporate entity the Province does not operate any educational establishments involving minors. Parish programs are regulated by the policies of each diocese in which we work. It is, however, incumbent upon us to institute an independent review of all friars involved in ministry to minors. Likewise we will review all past personnel decisions and request recommendations from the independent board so that any current policies may be corrected where they are found to be inadequate. We will insist on total cooperation and compliance with local diocesan programs and requirements in the area of youth ministry.

4. Review of Current Policies

Our current, public policies governing the sexual abuse with minors will be stringently upheld, especially those regulating the placement and ministry of offenders. Article 9 of our policies states in part:

Where appropriate, the accused will be required to undergo a psychiatric evaluation by a mental health facility specializing in sexual disorders and approved by the Provincial.

When the psychiatric evaluation has been completed, the Provincial, in consultation with the Provincial Team and, where appropriate, with legal counsel and mental health professionals, will determine whether the friar should be permitted to minister and, if so, under what circumstances...

Ordinarily, no religious against whom a serious accusation has been substantiated will be permitted to return to public ministry unless: (a) he has undergone long-term psychotherapy (including prescribed medication) and the psychotherapist has advised that he is not a threat to the public; (b) he participates in a therapy group or life management support group; (c) it is possible to adequately supervise and monitor his contacts with the public; (d) he is subject to special placement and supervision by an on-site supervisor and the Provincial or his delegate.

5. Review Board

By August 1993 the Province will establish a separate review board designed to address the above areas of concern; it will make further recommendations to the provincial administration to insure the integrity of the friars' lives and ministries as these relate to minors. This board will also deal in a continuing manner with cases of sexual misconduct with minors which may arise.

This ongoing review board will be directly under the Provincial. It will be composed of five persons: two friars and three lay specialists. Articles of procedure will be drawn up and based on the best models currently available. These articles will be reviewed by the board itself and then approved by the provincial definitorium. The definitorium explicitly commits itself to the establishment of this permanent project.

A PASTORAL PLAN FOR ST. ANTHONY'S SEMINARY

With respect to the allegations involving the conduct of certain friars at St. Anthony's Seminary, the following steps will be taken:

The friars will continue to be proactive in responding to known victims and their families through the offering of counseling, the identification of local resources, personal visits and remuneration for therapy.

Because there may be victims unnamed and undiscovered as yet, a Board of Inquiry (see below) will send a letter to all known students from the school year 1964-1965 to the time of the seminary's closure. While maintaining appropriate confidentiality and sensitivity, the Board will thus be able to identify the victims of sexual abuse, the perpetrators of the abuse and the credibility of the allegations. Established procedures will be followed to determine the truth as best as possible (outside of a court of law).

A formal Board of Inquiry will be established by the Province of St. Barbara (January 1993). The board will function independently of the Provincial administration and will report directly to the Provincial Minister. The board has an essentially pastoral purpose, acting for the good of the victims, the well being of the community and the friars, and the integrity of the Church. It is fact-finding, consultative and advisory, not adversarial or adjudicative. This board will process the results of past pupil contacts and investigate the allegations of sexual misconduct with minors and related issues at the seminary. It will follow Province policies on active care for victims.

This Board of Inquiry will have five members: an outside friar skilled in counseling and issues of sexual abuse (Fr. Dismas Bonner, O.F.M.); a professional layman (Dr. Eugene Merlin) with the same qualifications; three other members, one of whom will be a recovering victim and/or parent of a victim.

A draft of procedures will be drawn up under the authority of the Provincial Minister and the Board of Inquiry before final adoption in consultation with the Provincial Minister.

With respect to confidentiality, the "Chicago Policy Regarding Clerical Misconduct with Minors" principles will be invoked. Final recommendations and observations to the Provincial Minister will, respecting confidentiality, be made public jointly by the Board of Inquiry and the Provincial Minister.

After sufficient review, a friar established to have been an offender against minors will not return to active public ministry without thorough and enforceable guidelines as recommended by the Board of Inquiry.

In the course of the next five months, the friars will sponsor a series of fora to educate both the Franciscans and the local faith community on issues of child abuse and its implications; the spiritual dimensions and meaning for the church; and the identification of local resources in the area. These goals may be accomplished by a day of recollection or weekend retreat, workshops and study groups.

The Province will work with the archdiocese in sponsoring a workshop for the broader Catholic community in Santa Barbara for the purposes of education and community information.

December 4, 1992

INDEPENDENT BOARD OF INQUIRY
Regarding St. Anthony's Seminary
P.O. Box 1065
Santa Barbara, California 93102

MEMBERS OF INDEPENDENT BOARD OF INQUIRY

1. GEOFFREY B. STEARNS, ESQ.,
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A practicing attorney for 21 years, Geoffrey Stearns has since 1978 represented hundreds of children by court appointment in juvenile court abuse and neglect cases; many of these children were physically and/or sexually abused. Since 1985, Mr. Stearns has also represented children in family law custody cases, many of which involve allegations of abuse. In addition to his child advocacy practice, Mr. Stearns has been a trained, practicing mediator in family and other civil disputes since 1984, and is currently a principal of The Mediation Group of Santa Barbara.

2. KATHLEEN BAGGARLEY-MAR, M.A., M.F.C.C.
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Santa Barbara, CA 93105
(805) 687-1741

Kathleen and Keith Mar are Co-Clinical Directors of the Aspen Center for Therapy in Santa Barbara, and have specialized for 14 years in the area of child abuse. In 1979, they started the first program providing child sexual abuse treatment and prevention services in Santa Barbara County. They serve as consultants in the field, have shared their expertise in statewide, national and international workshops, and have authored A Handbook for the Prevention of Child Abuse. They currently lead a program for child victims and adult survivors of child abuse.

3. EUGENE A. MERLIN, M.A., M.F.C.C.
1727 Martin Luther King, Jr. Way, Suite #212
Oakland, CA 94612
(510) 835-5131

Eugene A. Merlin is a licensed Marriage, Family & Child Counselor, specializing in treating adult male survivors of sexual abuse and sexual offenders. He also has a doctorate in Systematic Theology. He was for four years an investigator

* New address: 5266 Hollister Avenue, Bldg. A, Suite 124
Santa Barbara, CA 93111
(805) 964-1966

INDEPENDENT BOARD OF INQUIRY
Regarding St. Anthony's Seminary
P.O. Box 1065
Santa Barbara, California 93102

MEMBERS OF THE INDEPENDENT BOARD OF INQUIRY

Alameda County Childrens Protective Services, as well as working at the California Youth Authority, Bear Creek Ranch (a residential treatment facility for teen offenders), and Sture Larsson Continuation High School (Stockton, CA). In addition to his clinical practice, he also trains Child Welfare Workers, Probation Officers, and therapists on the treatment of sexual offenders.

4. REV. DISMAS BONNER, OFM
St. Germain Friary
Box 278
Dittmer, MO 63023
(314) 285-3593

Father Dismas Bonner is a Franciscan priest of the Sacred Heart Province, St. Louis. He holds a Doctorate in Canon Law and was Professor of that subject at Catholic Theological Union in Chicago, where he served as a member of the Archdiocesan Board of Conciliation and Arbitration. Fr. Dismas was canonical visitor of St. Barbara Province and several other Franciscan provinces. From 1978 to 1987 he was provincial minister of his Province. At present, he is spiritual director at St. Michael Center in St. Louis, a treatment center for priests and male religious operated by the Servants of the Paraclete. In this capacity, he has with men who have been sexually involved with minors.

5. RAY HIGGINS
4509 Atascadero Drive
Santa Barbara, CA 93110
(805) 964-6175

Ray Higgins is a retired businessman who holds a degree in Accounting and Business Administration from Regis College in Denver, Colorado. He was a member of the 1991-1992 Santa Barbara County Grand Jury, which, among other things, investigated the Sheriff's Department's handling of an incident involving a group of college and college age students. He is the father of a former student of St. Anthony's Seminary, is a member of the St. Anthony's Greater Community, and was chairman of its task force that was instrumental in establishing this Board of Inquiry. His purpose for serving on the Board of Inquiry is to ensure that there is a thorough investigation into the facts of the allegations and that the Board maintains independence from St. Anthony's Seminary and the Franciscan Province of St. Barbara.

Board of Inquiry: Guidelines and Procedures:

1.1 The nature, purpose, and scope of the Board of Inquiry will be governed by the "Pastoral Plan for St. Anthony's Seminary" presented on Pages 3-4 of "A Comprehensive Approach to Provincial Policy" (Cf. Documentation II.1) In all cases it should comply with the applicable demands of the law.

1.1.1 The Board has an essentially pastoral purpose, acting to help the victims, the well-being of the community and the friars, and the integrity of the Church. It is fact finding, consultative, and advisory to the Provincial Minister, not adversarial or adjudicative. Its process is to help identify victims of sexual abuse, the perpetrators of the abuse, and to assess the nature and extent of the reported abuse.

1.1.2 The Board is charged with assessing the nature and extent of the reported sexual abuse of minors at St. Anthony's Seminary from the school year 1964-65 to the time of the seminary closure in 1987, and to report its findings and recommendations to the Provincial Minister in accordance with sections 2.2.6 and 2.2.7 of this document.

1.1.3 The final recommendations should address the following areas: 1) An assessment of the nature and extent of sexual abuse of minors; 2) Whether or not there is reasonable cause to suspect that the allegations against an individual are substantial; 3) How best pastorally to care for victims of abuse in accordance with the Province policies; 4) what steps can be taken to prevent the recurrence of such instances.

1.2 The first point of contact with the seminary students will be to send a letter to all known students during the period under question. This listing will be provided by the Minister Provincial and the local seminary authorities. A sample letter will be given to the Board, but it will be sent out under the Board's name. Former students who were sexually abused in any way will be requested to respond to the persons designated by the Board.

1.3 The Board will also invite all former faculty members and friar staff to respond to the process and actions being taken.

1.4 The Board will decide upon its own operating procedures with respect to interviews with individuals, families, and groups.

1.5 In specific cases the Board will be guided by applicable state law and by Provincial policies governing misconduct, assistance for victims, and policies governing accusations of sexual misconduct (Cf. documentation II.2)

2.1 The Board of inquiry is established by the Province of St. Barbara, but it will function independently of the provincial administration, and will report directly to the Provincial Minister.

2.2 It is understood that the Board of Inquiry operates under the authority of the Provincial Minister.:

2.2.1 The Board serves the Minister Provincial alone by making determinations and recommendations contemplated by these guidelines and procedures for St. Anthony's Seminary. The Board is not accountable to other officials of the Province.

2.2.2 The members of the Board will be recompensed in accordance with the individual arrangements made between members and the Provincial Minister. The work of the Board will be funded by the Provincial Minister.

2.2.3 The guidelines and rules of procedure will be drawn up under the authority of the Provincial Minister, revised and amended in consultation with the Board members, and adopted and thereafter amended by mutual agreement.

2.2.4 The Board will select its own chairperson in consultation with the Provincial Minister.

2.2.5 After the adoption of the guidelines and rules of procedure and a meeting with the Provincial Minister to review the presenting information, the Board of Inquiry will establish its own schedule, mode of procedure, and meeting times. The Provincial Minister will not attend the meetings unless requested by the Board of Inquiry.

2.2.6 When the Board is prepared to make its final report, it will meet with the Provincial Minister to review the contents of the report and make further remarks as is agreed appropriate.

2.2.7 The text of the report as discussed in 2.2.6, respecting confidentiality, will be made public jointly by the Board of Inquiry and the Provincial Minister.

3.1 With respect to confidentiality, the following policies will be invoked;

3.1.1 Information received and generated in connection with the Board of Inquiry will be maintained in a confidential manner, and may be disclosed only in accordance with this section.

3.1.2 The Board is the custodian of all information and shall develop an appropriate record keeping system to ensure accountability for and security of the information. Upon completion, this information will be turned over to the Provincial Minister under seal and/or destroyed.

3.1.3 The Board shall provide the individual identified as an abuser with information sufficient to enable him to respond to the report of abuse.

3.1.4 The Board will provide the person making the report of abuse and the abuser with appropriate and timely information about the Board's recommendations and the Provincial Minister's response.

3.1.5 Individual members of the Board shall provide all appropriate information learned in the context of this investigation to the remainder of the Board.

3.1.6 The Board shall provide access to all information to the Provincial Minister in connection with the reports of abuse about a member of the religious community or the appropriate religious superior in the case of another community.

3.1.7 The Board or individual members may disclose information if required by law.

4.1 After sufficient review a friar established to have been an offender will not return to active public ministry without thorough and enforceable guidelines as recommended by the Board of Inquiry. (Cf. Provincial Policy for "Accusations of Sexual Abuse"). The Provincial Minister will meet with the Board of Inquiry, as requested, to discuss the recommendations and to detail the actions which have been taken.

5.1 The Board will follow Province policies on active care for victims.

6.1 The Board will meet regularly with those members of the Greater Community of St. Anthony's Seminary interested in the progress of the inquiry. As much as possible the Board will explain its procedures and give indications of its progress to those interested. Until the conclusion of the inquiry, the identities of the people involved in the incidents under investigation shall not be revealed.

6.1.1 The final report of the Board to the Provincial Minister, respecting confidentiality, will be made public to the members of the Greater Community of St. Anthony's.

6.1.1 The Board will establish its own procedures as to public disclosure in the press. It may ask an individual member or, if appropriate, the Provincial Minister to act as spokesperson.

7.1 Because it is in the interest of all concerned that the investigation be concluded as quickly as is reasonable, the Board will be constituted until May 1, 1993. It may finish its work and, upon consultation, dissolve before that time or, if necessary, ask for an extension of time from the Provincial Minister. If it sees the importance of ongoing work, it may request that this be done by the permanent Review Board to be established by the Province by August 1993 (Cf. documentation II.1, page 3, #5).

INDEPENDENT BOARD OF INQUIRY
Regarding St. Anthony's Seminary
P.O. Box 1065
Santa Barbara, California 93102

Dear student,

We are an Independent Board of Inquiry convened to investigate and assess instances of sexual conduct with students by faculty members of St. Anthony's Seminary, during the period from 1964 to closure of the school in 1987. Our purpose is to help victims get necessary therapy, to identify perpetrators, and to make recommendations to the Province of St. Barbara to ensure that such sexual molestations do not recur. The Board is composed of one friar and five professional and concerned lay people (please see the brief biographical statements enclosed for your reference).

In recent years, charges of sexual abuse have been made against Fathers Robert Van Handel and Philip Wolfe. The former priest is on administrative leave, and the latter priest entered a plea of nolo contendere in Santa Barbara Superior Court and served six months in the County Jail. Most recently, former students have come forward with allegations of physical and sexual abuse against Father Mario Cimmarusti.

While our purpose is to investigate incidents of sexual abuse, we recognize that victims sometimes remember or characterize such experiences in different ways. Therefore, if you believe you were the recipient of either physical or non-physical contact by a member of St. Anthony's staff or faculty, which hurt you or left you feeling confused, frightened, guilty or bad about yourself, we encourage you to make confidential (or even anonymous) initial contact with a member of this Board of Inquiry listed on the accompanying sheet.

Appendix

FRAF 00101

POSTCARD

The undersigned has received the letter from the
St. Anthony's Seminary Independent Board of Inquiry, and

_____ will respond further. Please contact me.

_____ will not respond further.

_____ will contact the Board by _____
[date]

Date: _____

[signature of recipient]

[phone number]

[printed name]

Appendix

FRAF 00102

INDEPENDENT BOARD OF INQUIRY
Regarding St. Anthony's Seminary
P.O. Box 1065
Santa Barbara, California 93102

Dear _____,

We are an Independent Board of Inquiry convened to investigate and assess instances of sexual conduct with students by faculty members of St. Anthony's Seminary, during the period from 1964 to closure of the school in 1987. Our purpose is to help victims get necessary therapy, to identify perpetrators, and to make recommendations to the Province of St. Barbara to insure that such sexual molestations do not recur. The Board is composed of one friar and five professional and concerned lay people (please see the brief biographical statements enclosed for your reference).

Enclosed please find a letter we have composed and are sending to former students of St. Anthony's Seminary. The letter should be self-explanatory.

We wish to extend an invitation to all former members of the faculty and staff of St. Anthony's to speak to us, and we would further greatly appreciate any cooperation or assistance you might be willing and able to lend us. If you know of any former faculty, staff or alumni you think may not have received this letter, feel free to pass it on to him or her. We do want to be as thorough as possible.

Please feel free to contact any member of our Board of Inquiry at the address or phone number listed on the accompanying biographical sheet.

Sincerely,

ST. ANTHONY'S BOARD OF INQUIRY

By: _____
Geoffrey B. Stearns, Chairperson

[Faculty/Staff Letter]

Appendix

FRAF 00103

THE GREATER COMMUNITY

About 25 years ago an informal group of Catholics who were interested in supporting the goals of the seminary, as well as fulfilling their own needs as Catholic Christians, began attending Mass at the seminary chapel. The group grew quite rapidly during the early seventies when the Christian Family Movement was popular among young families, and the many Franciscans on the faculty took on the duties of chaplains of C.F.M. chapters as extra ministries in addition to their regular duties. Because St. Anthony's Seminary is not a parish within the structure of the Diocese, the members cannot be called parishioners. So for lack of a better term they are designated as members of the St. Anthony's Seminary Greater Community.

The members are generally serious Catholics, as well as some non-Catholics who actively support various causes including Villa Magella, a home for unwed mothers; an orphanage in Mexico; Transition House, a shelter for homeless; a Franciscan outreach in Guatemala; and help for needy families, among others. For example, a local group called "Aero Medico" flies to Mexico to provide medical care in remote areas. One of the nurses on the team is a member of the Greater Community who asked the group to help a nearly blind boy to come to Santa Barbara for eye surgery. Members provided accommodations and food, making it possible for the boy to undergo the surgery.

This is a relatively small group whose structure is not as rigid as that of a parish; consequently, the members have a feeling of involvement. The impersonal bureaucracy found in most large parishes is not present, so the allegations of sexual abuse at the seminary are all the more appalling to the members because everyone knows one another and has a personal feeling for the victims and their families.

Appendix

FRAF 00104

ST. ANTHONY'S SEMINARY
INDEPENDENT BOARD OF INQUIRY

PRESS RELEASE - MARCH 1993

The St. Anthony's Seminary Independent Board of Inquiry was convened in late January; its composition and purpose is described in the attached letter to former students [with included biographical sketches of board members].

This letter has been mailed to approximately four hundred students so far, and the board is actively seeking ways of contacting the approximately three hundred remaining students for whom valid current addresses are not available.

In addition to developing its own internal policies and procedures, the Board has been active in interviewing former students, and family members of former students, and has gathered a significant amount of information concerning instances of sexual abuse of students of the Seminary.

While the information varies in its specificity and weight, and while the Board is not yet able to make conclusive determinations about reports of abuse by friars, the Board is actively and carefully looking into reports of questionable conduct by several friars other than those already named in the letter referred to above.

Post Office Box 1065, Santa Barbara, CA 93102
(805) 564-4481

Appendix

FRAF 00105

ST. ANTHONY'S SEMINARY
INDEPENDENT BOARD OF INQUIRY

[Continuation of Press Release of March, 1993]

The Board recognizes the importance of keeping former students and the members of the St. Anthony's Seminary Greater Community (a group much like members of a parish), as well as the community as a whole, apprised of its progress. It is also aware of the need to maintain confidentiality of the persons contacting the Board, so that victims feel safe in coming forward. Consequently, periodic press releases will be issued. Further, there will be periodic meetings with the Greater Community to which the news media will be invited. The next such meeting is scheduled for the evening of March 18th, and members of the media are requested to contact the Board for specifics.

Finally, the Board wishes to enlist the help of the media in disseminating the message that it wants to hear from any person, whether former student, member of the Boys' Choir or otherwise, who was the recipient of either physical or non-physical contact by a member of St. Anthony's staff or faculty, which hurt him or left him feeling confused, frightened, guilty or bad about himself.

-2-

Post Office Box 1065, Santa Barbara, CA 93102
(805) 564-4481

Appendix

FRAF 00106

INDEPENDENT BOARD OF INQUIRY
Regarding St. Anthony's Seminary
P.O. Box 1065
Santa Barbara, California 93102

ACKNOWLEDGEMENT OF PURPOSE AND SCOPE OF OPERATION

By signing below, the undersigned acknowledges that he or she has read and understands this statement regarding the purpose and scope of operation of the Board of Inquiry, and freely and voluntarily decided to communicate and provide information to the Board and/or its individual members in light of this knowledge:

1. The Independent Board of Inquiry was established by the Provincial Council of the Franciscans of the Province of St. Barbara and convened to investigate and assess instances of sexual conduct with students by faculty members of St. Anthony's Seminary, during the period from 1964 to closure of the school in 1987. Its purpose is to help victims get necessary therapy, to identify perpetrators, and to make recommendations to the Province of St. Barbara to insure that such sexual molestations do not recur.

2. The Board is composed of one friar and five professionals and concerned lay people, who are receiving compensation for their time and out-of-pocket expenses from the Province of St. Barbara.

3. Although members of the Board are professionals, the Board and its individual members do not undertake or attempt to offer legal, mental health or any other type of professional advice or services, and individuals communicating with the Board should not rely on it or its members for same.

4. Individuals communicating or dealing with the Board or its individual members should consult an independent legal, mental health or other outside professional in the event they have any question or concern of a legal, therapeutic or other professional nature.

5. The mental health professional board members are mandated child abuse reporters under reporting provisions of the California Penal Code, and must and will report any instances of reasonably suspected child abuse to an identifiable victim under the age of eighteen years.

6. The Board of Inquiry is charged with rendering a report of its findings, conclusions and recommendations to the Provincial Minister. It is otherwise independent of the Province of St. Barbara or its administration, and is not a subentity, agent or representative of the Province or the Provincial Minister. Neither the Board, nor any of its individual members is authorized or able to speak or act for the Province or the Provincial Minister, nor can the Board or its members legally bind the Province or the Provincial Minister in any manner or form whatsoever.

(Print Name)

(Date)

(Signature)

Appendix

FRAF 00107

INDEPENDENT BOARD OF INQUIRY
Regarding St. Anthony's Seminary
P.O. Box 1065
Santa Barbara, California 93102

RESOURCE PACKET

Appendix

FRAF 00108

INDEPENDENT BOARD OF INQUIRY

Regarding St. Anthony's Seminary

P.O. Box 1065

Santa Barbara, California 93102

RESOURCE PACKET

In an effort to be as responsive and helpful as possible to victims and their family members, the Board of Inquiry has developed this Resource Packet, which contains the following materials:

1. Suggestions for selection of a therapist;
2. A list of Santa Barbara therapists experienced in treatment of sexual abuse issues;
3. A list of San Francisco Bay Area therapists experienced in treatment of sexual abuse issues;
4. A bibliography of literature on sexual abuse topics;
5. A copy of the Board's "Therapy Process Guidelines" and "Request for Therapy"; and,
6. A list of the members of the Board of Inquiry.

While substantial effort has gone into compiling these materials and in attempting to provide quality resources, the Board cannot and does not guarantee or recommend that any particular therapist or item of literature is appropriate or suitable for any given reader of this packet.

Each person availing himself or herself of these materials is cautioned to use his or her own judgement in deciding which, if any of the resources to utilize; and, in the event of a question, is advised to contact one of the members of the Board for clarification.

4/93

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FRAF 00109

INDEPENDENT BOARD OF INQUIRY
Regarding St. Anthony's Seminary
P.O. Box 1065
Santa Barbara, California 93102

Choosing A Therapist

Choosing an individual therapist can be an overwhelming experience. In most cases, the individual therapist will be the "anchor" for the recovering survivor, the parents of the survivors and the partners of survivors from the beginning to the final stages of recovery. You can lessen your anxiety and feel more empowered by reviewing the list below and choosing the questions that most fit what you want to know about an individual therapist prior to establishing a therapeutic relationship.

I. Most therapists will spend from 10-15 minutes on the phone answering some of your questions and discussing your needs. Be prepared to answer some questions yourself about your particular problems. You can initially screen some therapists by asking on the phone some of the following questions:

- A. How long have you worked with survivors of sexual, physical or emotional abuse? Do you specialize in any area of abuse?
- B. How many sexual abuse cases have you treated per year? How many are you currently treating? Have you ever worked with a survivor of religious or clergy abuse? What kind of training do you have in this work? Where and When? How long?
- C. How do you work with survivors? What are the techniques you use? Do you work with women, men or both? How do you work with the family or significant others of a survivor?
- D. What techniques do you use for memory retrieval? Do you believe that adults or children fantasize their abuse?
- E. What is your policy on crisis calls?
- F. Would you support my participation in a survivor's group?
- G. Can you provide me(us) with three references of people in the community that know of your work?
- H. What role do you feel forgiveness plays in the healing process?
- I. How much experience have you had working with gays/lesbians? What is your attitude regarding homosexuality?

Appendix

FRAF 00110

- J. What kinds of clients do you typically see?
Offender/Victims
Adults/ Young Adults/ Children/ Teenagers?
Men/ Women
What is the age preference for your clients?
 - K. How much do you charge? Would you be willing to file a claim with the Province for your fees?
2. After you have spoken to several therapists, make an initial session appointment and then evaluate afterwards some of these thoughts and feelings:
- A. How did the therapist respond to your questions and your needs?
 - B. How did I feel talking to this person? Did I feel heard and valued?
Everyone's experience is different. Some people love going to their therapist and some dread every session, but the main issue is: Do I feel believed, cared for and understood?
 - C. How did this therapist compare with the others I spoke to?
 - D. Do I feel I can speak my mind about very private matters and feel heard and understood?

INDEPENDENT BOARD OF INQUIRY

Regarding St. Anthony's Seminary

P.O. Box 1065

Santa Barbara, California 93102

The following list of therapists (listed alphabetically) from the Santa Barbara area, have met with members of the Board and agreed to the procedures for reimbursement for therapy through the Province. Their own descriptions of their training and experience in sexual abuse is synopsisized below:

Ron Alexander, Ph.D.

3887 State Street, Suite #22

Santa Barbara, CA 93105 (805) 963 - 2621

Bio: I have worked with survivors, both male and female, as a group facilitator for one rotation at a local service agency, as well as through my work in private practice, and at the University of California, Santa Barbara where as a Counseling Psychologist I developed and facilitated a group for male survivors:

Michael Dunn, M.F.C.C.

(available in both Santa Barbara and Los Olivos)

2971 Grand Ave

Los Olivos, CA 93441 (805) 688-7475 MWF

Bio: I have been counseling families, couples and individuals for twelve years. My areas of specialization include depression, adolescent issues, anxiety and phobias, obsessive compulsive disorders and, sexual abuse.

Candice Etz, M.F.C.C.

510 De La Vina

Santa Barbara, CA 93101 (805) 965-9556

Hrs: Afternoon and evening appointments

I see men and women and have worked with Sexual Abuse in my practice since 1983 and lead two women's groups for incest survivors. My areas of specialization include parent education, family transitions, prevention and treatment of sexual abuse. I use Jan Hindman's treatment model which is directive and task oriented. I have also had training in family systems which is a great asset to my overall treatment program.

(I will not be available 4/20-5/23)

Annette Goodheart, Ph.D.

635 North Alisos Street

Santa Barbara, CA 93103

(805) 966-4725

Hrs: Afternoons, early evenings and Saturday morning

I see men or women and have worked with Sexual Abuse since 1970. I am a survivor myself and work well with helping people retrieve occulted memories. I work cathartically, with emotional release and I work especially well at a very light level on serious topics. I offer intensives (up to six hours per day).

Bette Robinson, M.F.C.C.

510 De La Vina

Santa Barbara, CA 93101 (805) 965 - 9556

I see men or women and have worked in private practice since 1985. I have worked with Sexual Abuse in my practice with both men and women. I have had training in family systems and child abuse and was one of the co-founders of the Family Counseling Program at Klein-Bottle Social Advocates for Youth.

Appendix

FRAF 00112

INDEPENDENT BOARD OF INQUIRY
Regarding St. Anthony's Seminary
P.O. Box 1065
Santa Barbara, California 93102

BAY AREA THERAPISTS

Jeffrey Bodmer-Turner, Psy.D.
2827 Concord Boulevard
Concord, CA 94519

(510) 685 - 9670

Fran George, LCSW
225 West Winton Avenue, Suite 202
Hayward, CA 94544

(510) 887 - 1995

James H. Mehlfeld, LCSW
5532 Kales Avenue
Oakland, CA 94618

(510) 653 - 1057

Barbara Fisher, LCSW
609 Kearney Street
El Cerrito, CA 94530

(510) 528 - 4455

Keen Turner, MFCC
225 West Winton Avenue, Suite 113
Hayward, CA 94544

(510) 732 - 0229

INDEPENDENT BOARD OF INQUIRY
Regarding St. Anthony's Seminary
P.O. Box 1065
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BIBLIOGRAPHY

FOR SURVIVORS:

- Wounded Boys, Heroic Men: A Man's Guide to Recovering From Child Abuse, Daniel Jay Sonkin, PhD., Longmeadow
- Victims No Longer: Men Recovering from Incest and Other Sexual Child Abuse, Mike Lew, Harper and Row, New York
- Abused Boys: The Neglected Victims of Sexual Abuse, Mic Hunter, Fawcett Columbine, New York
- Childhood Sexual Abuse: A Survivors Guide for Men, Suzanne Nice and Russell Forrest, Hazelden
- Men Surviving Incest: A Male Survivor Shares on the Process of Recovery, T. Thomas, Launch Press, Walnut Creek, CA
- Men In Pain: Understanding The Male Survivor of Childhood Abuse, Coe Neil Cabe
- The Courage To Heal: A Guide for Women Survivors of Child Sexual Abuse, Ellen Bass and Laura Davis, Harper and Row, New York
- The Courage To Heal Workbook: For Women and Men Survivors of Child Sexual Abuse, Laura Davis, Harper and Row, New York
- The Right To Innocence, Healing the Trauma of Childhood Sexual Abuse, Beverly Engel, M.F.C.C., Ivy Books, New York
- The Sexual Healing Journey, Wendy Maltz, M.S.W., Harper Collins
- Helping Victims of Sexual Abuse, Lynn Heitritter and Jeanette Vought, Bethany House, Minneapolis, Minnesota
- The Emotional Incest Syndrome: What to Do When a Parent's Love Rules Your Life, Dr. Patricia Love with Jo Robinson, Bantam Books, New York
- Thou Shalt Not Be Aware: Society's Betrayal of The Child, Alice Miller, New American Library, New York
- Soul Survivors: A New Beginning for Adults Abused as Children, Patrick Gannon, Prentice Hall, New York
- The Healing Way: Adult Recovery from Childhood Sexual Abuse, Kristin Kunzman, Hazelden

INDEPENDENT BOARD OF INQUIRY
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Surviving With Serenity: Daily Meditations for Incest Survivors, T. Thomas, Health Communications Inc., Deerfield Beach, Florida

SPECIFIC TO CLERGY ABUSE

Child Sexual Abuse: A Handbook for Clergy and Church Members, Lee Carlson, Judson Press, Valley Forge

Is Nothing Sacred?: When Sex Invades the Pastoral Relationship, Marie Fortune, Harper & Row, San Francisco, CA

Slayer Of The Soul: Child Sexual Abuse and the Catholic Church, Stephen Rossotti, Mystic, CT: Twenty-Third Publications (PO Box 180, Mystic, CT 06355)

Christianity and Incest, Annie Imbens and Ineke Jonker, Fortress Press, Minneapolis

Spare the Child : The Religious Roots of Punishment and the Psychological Impact of Physical Abuse, Philip Greven, Vintage Books, New York.

Lead Us Not Into Temptation: Catholic Priests and The Sexual Abuse of Children, Jason Berry, Doubleday, New York.

FOR SUPPORTERS OF SURVIVORS:

Allies In Healing: When the Person You Love was Sexually Abused as a Child, Laura Davis, Harper Perennial, New York

When Your Child Has Been Molested: A Parent's Guide to Healing and Recovery, Kathryn Hagans and Joyce Case, Lexington Books, Massachusetts

Mother's of Incest Survivors: Another Side of the Story, Janis Tyler Johnson, Indiana University Press, Bloomington, Indianapolis

Out Growing The Pain Together: A Book for Partners and Spouses of Adults Abused as Children, Ellana Gil, Dell Bantam Doubleday, New York

The Mother's Book: How to Survive the Incest to Your Child, Carolyn Byerly, Kendall/Hunt Publishers, Dubuque, Iowa

Making Peace With Your Adult Children, Shauna Smith, Plenum, New York.

Family Fallout: A Handbook for Families of Adult Sexual Abuse Survivors, Dorothy Beaulieu Landry, Safer Society Press

INDEPENDENT BOARD OF INQUIRY
Regarding St. Anthony's Seminary
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Santa Barbara, California 93102

Resources and Support

The following are lay self-help support groups formed by and for victims of clerical abuse. These groups are potential resources for support and education, but should not be relied on as substitutes for professional therapeutic services.

SNAP (Survivors Network Of Those Abused By Priests)
8025 So. Honore
Chicago, Ill 60620
(312) 483 - 1059

VOCAL (Victims of Clerical Abuse Linkup)
Jeanne Miller, President
PO Box 1268
Wheeling, ILL 60090
(708) 202-0242

NOTE: This VOCAL is not to be confused with another California based organization named- "VOCAL- Victims of Chld Abuse Legislation"

INDEPENDENT BOARD OF INQUIRY
Regarding St. Anthony's Seminary
P.O. Box 1065
Santa Barbara, California 93102

THERAPY PROCESS GUIDELINES

1. Requests for therapy by victims will be passed upon by the full Board in an expedited manner. Following initial Board authorization of a request for therapy, ongoing submission of billings will be handled directly between the victim and therapist and the Province.
2. If requested, victim's anonymity will be preserved; code names or numbers will be assigned for use by victims and/or therapists in direct dealings with the Province.
3. In order to attempt to see that all victims get necessary therapy services, the following guidelines will be observed:
 - a. After fifty (50) sessions (group sessions will count as 0.4 of an individual session), or the expiration of eighteen (18) months, whichever comes first, further therapy sessions will be arranged by and between the victim, his therapist and the Province. In the event of disagreement, any dissatisfied party will be entitled to present the matter to the Permanent Board.
 - b. Families of victims will be entitled to therapy on the same basis as victims, per subparagraph "a" above; provided that there will be a maximum of fifty sessions, absent extraordinary circumstances determined to exist by the Permanent Board, upon review requested by the family.
 - c. The requests of any "secondary victims", e.g. siblings of victim/perpetrators, will be carefully reviewed on a case-by-case basis with attention to the causal nexus, if any, between friar abuse and secondary abuse in light of all presenting circumstances.

INDEPENDENT BOARD OF INQUIRY
Regarding St. Anthony's Seminary
P.O. Box 1065
Santa Barbara, California 93102

THERAPY PROCESS GUIDELINES

4. The Board will develop a referral list of therapists who are experienced and qualified in the area of sex abuse treatment, and who have personally indicated their willingness to take on victims' cases on an expedited basis.
5. The Board will develop criteria for approval of pre-existing therapists of victims requesting compensated therapy, and will have the authority to impose conditions on payment for continuing therapy services of such therapists.
6. The Board will make recommendations to the Province for future treatment of offending friars and will evaluate any past or ongoing treatment of such friars.

INDEPENDENT BOARD OF INQUIRY
Regarding St. Anthony's Seminary
P.O. Box 1065
Santa Barbara, California 93102

REQUEST FOR THERAPY

NAME:

ADDRESS:

PHONE:

The undersigned having read and understood the Therapy
Process Guidelines, requests that the Province of St. Barbara
pay for his/her therapy as:

_____ Victim

_____ Family Member

_____ "Secondary Victim"

in accordance with those guidelines.

The Province should be responsible for therapy because:

Dated: _____

[signature]

Appendix

FRAF 00119

OPERATING POLICIES AND PROCEDURES IN
THE ST. BARBARA PROVINCE
FOR FRIAR CONDUCT

"Wherever they may be, (the Friars) can and must have recourse to their ministers. On their part, the ministers are able to welcome them with great love and kindness, and be so approachable toward them that these friars may speak with them and act as masters deal with servants." [Rule of St. Francis, Chapter 10]

In recent times there have arisen not infrequently accusations against members of religious communities, and at times members themselves have made self-accusations, regarding misconduct in their ministry or even in their general behavior. The following procedures have been developed by the province for dealing with such accusations.

As an operating premise the province will use a pastoral approach as mandated for us by our founder, St. Francis. This means that we will act out of pastoral concern for both the friar and for anyone who may have been injured by the alleged behavior of a friar.

The possible failures in behavior may be very broad. Every circumstance is different. Our province lawyer has advised us against trying to develop a detailed policy to deal with every case. Nevertheless, the provincial council has felt it helpful to provide some guidelines when these accusations arise either from the friars themselves or from others.

- I. The provincial administration has established a team that will operate when such accusations arise. This team consists of the provincial minister and two friars knowledgeable about the province, its policies, its insurance, finances, and other resources. This team shall have access to legal and financial consultation.
- II. The team will consider the following in addressing particular accusations of misconduct:
 - (1) After considering the accusation and consulting with the friar, the team will take any steps necessary for the protection of the possible victim. The friar may be put on administrative leave from his assignment and/or moved from the immediate area. If for significant reasons, he remains in the same location, appropriate guarantees must be made that the suspected behavior cannot continue.
 - (2) Should the particular behavior involve child abuse, the team will ascertain that the appropriate reporting has been made according to state child abuse laws. (Cf. Province Policy: "Reporting Known or Suspected Instances of Child Abuse," p. 4).
 - (3) The team will consider the appropriate pastoral response to any alleged victim of the behavior of the friar. They will determine those to approach the possible victim, the family, the others involved. Where appropriate they will offer whatever assistance that might be helpful.
 - (4) While careful to avoid any interference in the legal process, the team will inquire as to the circumstance of the charges, ascertain if there are other possible victims, and to the best of their ability attempt to discover what is the nature of the problem of the friar; and if the charges seem to be validated, how may the problem be addressed. In every case the mandate of St. Francis will be followed; the friar will be treated as a brother with love, compassion, and dignity. At the same time diligent care will be taken that the behavior is not left undressed.
 - (5) If there seems to be a basis for the accusations, the team will arrange for appropriate psychological evaluation. Normally the recommendations of the evaluation will be followed regarding treatment, limitations on ministry, and other considerations of the friar.

- (6) Following the treatment program or other appropriate measures to address the behavior, the team will recommend to the provincial council whether reassignment is appropriate, and if so what kind of assignment should be made, any possible restrictions that might apply, and any followup program that is prescribed. Normally this will be on the recommendation of those responsible for the treatment program. Spiritual direction will be part of this program.
- (7) During all this the team will consult with legal counsel wherever necessary. If there is a matter of a criminal charge, legal counsel shall be obtained for the accused friar independent of province legal counsel.
- (8) At the appropriate time the team will see to it that the insurance company is notified. It should be noted that where liability coverage is applicable, we will work with the insurance carriers to appoint legal representatives.
- (9) Wherever possible the team will keep the knowledge of accusations on a "need to know" basis. This may involve the provincial council, also the superior, formation director, or the person responsible for the ministries in the situation. The intent here is not to cover up the behavior but to protect the friar and the other party or parties involved until any formal charges are filed, or indeed in case the allegations not be substantiated.
- (10) The provincial minister and the team he appoints shall supervise long term care and follow up programs resulting from evaluations and treatment. They shall see to it that appropriate superiors and supervisors are informed on the basis of "need to know". They will also do all they can to support the friar in the period of recovery.
- (11) These policies shall be promulgated to all the friars of the province.

(April 22, 1988)

Protocol
for
Independent Response Team
for Sexual Misconduct and Abuse

In recent years there has been increased reporting of cases of sexual offenses against children and adults by members of religious orders and the diocesan clergy. These offenses are compounded by the high regard, faith and power given to those in positions of pastoral example and leadership in the Catholic community. Whenever there is sexual abuse by such a person, there is spiritual and emotional abuse. Victims feel betrayed by the one who represents the Church, and, in turn, God.

Vowed to the Gospel life, we friars unreservedly believe that sexual abuse and sexual harassment cannot be tolerated. Above all, we abhor the sexual abuse of children, who are essentially powerless and voiceless. We also detest the sexual harassment of adults by any member of our communities, or by employees of the Province or of our institutions. Because breaking the silence is often a frightening and traumatic experience for victims, the Province needs to create an atmosphere of trust and safety for those reporting abuse or harassment; and the Province must respond to such reports in a quick, thorough, effective and sincere manner.

If abuse is reported/discovered, we want to proactively provide necessary support services to help heal the victims, their families, and the local community in which the abuse occurred. The Province's primary goal is to help the victims and their families, and to provide necessary safeguards for both victim and accused, and to institute appropriate treatment and aftercare for those established to be offenders.

As followers of Saint Francis of Assisi, a man of peace and reconciliation, we committed to search with all available resources to find the truth and to set a course of healing based on Gospel values and beliefs. To carry out this directive, the Provincial Definitorium, will establish a permanent Independent Response Team to investigate cases of sexual abuse and sexual harassment when the accused is a member of the Province.

This Independent Response Team has an essentially pastoral purpose, acting for the good of the victim, the well-being of the community and the friar, and the integrity of the Church. It is fact-finding, consultative and advisory, not adversarial or adjudicative. Its primary tasks are two: (1) pastorally to care for victims; and (2) to advise the Provincial Minister or his

[Permanent Board Protocol]
[Board of Inquiry Suggested Revision of 9/30/93]

Appendix

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delegate on how to best work with the friar in the case of sexual misconduct.

Because the victims and/or their families may not be able to directly deal with the Province for fear of not being heard or believed, and in order to be as proactive and pastoral as possible, the Provincial will also designate provincial ombudspersons, who will be liasons to the Independent Response Team. Such persons shall be lay people, trained in the issues and dynamics of sexual abuse and harrassment, who will be stationed strategically throughout the Province in distinct regions in order that the Independent Response Team shall be as visible and accessible as possible. They will act as the initial contact point for persons reporting abuse and harrassment, will assist in the formulation and presentation of formal reports for the Independent Response Team, and will act as advocates and support persons for victims and their families throughout the process of the Team's investigation and resolutions of such reports.

This protocol for an Independent Response Team for sexual misconduct and abuse supplements the Provincial Policies and Procedures re Accusations of Sexual Abuse of Children (II.2, January, 1992); and is a supplement to all other policies which are already in place in the Province of St. Barbara.

DEFINITIONS

1. Sexual Abuse includes, but is not limited to any contact or interaction between a MINOR or VULNERABLE ADULT on the one hand, and an adult on the other, when the MINOR or VULNERABLE ADULT is being used for sexual stimulation of the adult person or of a third person. The behavior may or may not involve touching. Sexual behavior between an adult, and a MINOR or VULNERABLE ADULT is always considered forced whether or not consented to by the MINOR or VULNERABLE ADULT.

A "MINOR" is anyone under the age of 18.

A "VULNERABLE ADULT" is any person 18 years of age or older who is in a pastoral or professional relationship with a friar of the Province. The pastoral or professional relationship constitutes a "forbidden zone" which exists because the one in power (the friar) has a relationship with another based upon trust. No matter who initiates an action or how willing the vulnerable person says he/she is, the friar always has the responsibility to set appropriate boundaries regardless of the situation or circumstances.

2. Sexual harassment in the workplace is unwelcome sexual advances, requests for sexual favors, or other inappropriate visual, verbal, and/or physical conduct of a sexual nature, whether explicit or implicit, which adversely affects employment

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decisions, interferes with an individual's professional performance, or creates an intimidating, hostile or offensive employment environment.

INDEPENDENT RESPONSE TEAM

The Provincial Definitorium will establish a Independent Response Team ["Team"] to consider all allegations of sexual misconduct brought against any friar. The Team is not a Franciscan entity. It is an independent consultative body.

The main purpose of the Team is to respond to reports of sexual abuse or harassment by a friar, and to make professional recommendations to the Provincial concerning the following matters:

1. The validity and weight of the report;
2. Whether further investigatory or fact-finding measures are necessary or appropriate;
3. Appropriate evaluation or assessment procedures;
4. Appropriate and effective implementation of evaluators' recommendations; and,
5. Any required or advisable changes in Provincial policies or procedures.

If the abuse involves a minor, the friars will cooperate with all civil and criminal authorities and will follow the civil and criminal law in each locale. Additionally, Team members who are mandated reporters under applicable reporting laws (child abuse, elder abuse or dependent adult abuse) will make all reports required as a result of information received.

The Team will offer a safe, secure, and neutral arena wherein victims and their families, as well as alleged offenders, will believe that they will be heard and that allegations will be thoroughly and fairly considered. Although the Team's function is consultative, in light of its specialized knowledge and experience, any recommendations it presents to the Provincial will be taken with the utmost seriousness and given substantial weight.

A. MEMBERSHIP: The Team will consist of 5 people. It is recommended that the following qualifications and characteristics be considered when making appointments:

1. A female religious;
2. A psychotherapist with specific training and experience in the treatment of sex offenders;
3. A psychotherapist with specific training and experience in the treatment of victims of sexual abuse;
4. A child welfare professional, such as a social worker or probation officer, with specific

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training and experience in the area of sexual abuse;

5. A legal professional with specific training and experience in the area of sexual abuse; and,
6. A lay person whose life has been significantly impacted by sexual abuse.
7. A Franciscan Friar from outside the Province.

B. **TERM:** Members of the Team will serve staggered terms of three years. A term may be extended for three more years. The Provincial Minister and the Council will appoint the members of the Team, which shall designate its own Chairperson, who shall not be the cleric or female religious. For the initial appointments, the Board of Inquiry Regarding St. Anthony's Seminary will be consulted.

C. **QUALIFICATIONS:** The Team will be composed of members who are trustworthy and pastorally sensitive and who know about the dynamics of sexual abuse in order to properly assess whether sexual abuse or sexual harassment has taken place.

D. **MEETINGS:** The Review Board will meet as often as necessary, and no less than once every calendar quarter. In keeping with the intent that the Team be visible and accessible, the quarterly meetings shall be held at different locales throughout the Province. Once an allegation of sexual abuse or harassment by a friar has been brought to the attention of the Team, it will meet as soon as practicable, and no later than three (3) weeks from the receipt of the report.

E. **RULES OF PROCEDURE:** In consultation with the Provincial Minister, and mindful of both its advisory and independent status, the Team will adopt its own rules of procedure, including the process to be followed when reports of abuse surface.

DUTIES OF THE INDEPENDENT RESPONSE TEAM

The Independent Response Team shall:

1. See that all allegations presented to it, either directly by the reporting party or through the Team ombudsperson, are put in writing and signed.
2. Upon receipt of such written allegations, commence its investigation within seven (7) days, and conclude its processing of the case as expeditiously as possible under the circumstances.

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3. Direct the Team ombudsperson/liason to maintain contact, explain the process and timing clearly, and offer ongoing support to the reporting party, so that he/she will, as much as possible, be supported throughout the process and kept apprised of the progress of the case.
4. Because it appears that victims would often be embarrassed or threatened by an appearance before the entire Team, it will depute one member as contact person to relay necessary information back to the Team, including information about the victim's willingness to appear before it, and any necessity therefor.
5. Assist the Provincial Minister in providing professional care for the victim and their families who have been injured by the misconduct of the friar.
6. Assist the Provincial Minister in establishing an educational and pastoral outreach program in the locale where the abuse took place.
7. Advise the Provincial Minister in obtaining appropriate evaluations of alleged offenders.
8. Advise the Provincial Minister in establishing a treatment, placement and aftercare plan for the friar established to be a sexual offender.
9. Maintain the confidentiality of all matters communicated in confidence to the Team, any of its members or ombudspersons. Such information shall only be shared with the Provincial Minister or his appointed delegate.
10. Have no contact or communication with the press or other media. [It will be the responsibility of the Provincial Minister or his delegate to release appropriate information to the media, keeping in mind the rights of the victims and the offenders].
11. Keep accurate records of all meeting agendas, actions, findings and recommendations.
12. Establish a referral list of qualified therapists with specific experience in treating victims and family members, and of qualified therapists with specific experience and competence in treating sex offenders. No Team member shall provide direct services to any victim, family member or alleged or established offender, whose case has been considered by the Team.
13. Provide assistance to the Provincial Minister in establishing policies and other programs to educate the

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public and the Franciscan community about issues of sexual abuse and harassment, including reporting requirements and procedures, offender-victim dynamics, effects of abuse on victims and their families, and considerations regarding treatment and aftercare of offenders.

14. Where appropriate and there is reasonable cause, make an effort to locate all victims.

15. The Team will also:

- a. Advise with respect to requirements for admission to the Province.
- b. Recommend to the Province education in the areas of sexuality and boundaries for all friars and lay personnel.
- c. As requested, consult with the Provincial Minister and Definitorium on issues of sexually inappropriate conduct, raised in the context of periodic personnel reviews.

This protocol shall be considered a working document, and will be periodically reviewed by the Independent Response Team and the Definitorium.

NAME (Type or Print) _____

(Religious)

(Baptismal)

(Family)

APPOINTMENTS (continued)

1990	Early Fall	Pastoral Associate; St. Francis, Provo, Utah
1994	Summer	Old Mission San Luis Rey: graduate studies at USN + in residence
1995	December	Begin 1 yr leave of absence
1996		University of San Diego: campus Ministry
2001	May	Leaving University of San Diego; health sabbatical
2003	July	Oceanside, CA; Old Mission San Luis Rey: in residence ^{and ministry at Old Mission} and pastoral ministry
2004	May	DISPERSED FROM SOLEMN VOWS and DEPARTED OFM June

Application for Candidacy in the Way of Life of the

Franciscan Friars

Province of St. Barbara

1500 - 34th Avenue, Oakland, California 94601

(Please print all answers)

1. Name Thing THOMAS Today's Date 2/21/78
Family Name First Name Initial

2. Home Address 769 Deland Court Birth Date 5-22-59
EL CAJON CALIF. 92020 Your Age 18
City State Zip

3. Telephone (714) 447-6609

4. Father's Name Robert H. Thing

(Check) Living ☒ Deceased ☐ Catholic ☒ Non-Catholic ☐

Address 769 Deland Ct. EL CAJON Ca. 92020 447-6609
Number Street City State Zip Phone

Business or occupation Produce Clerk

5. Mother's maiden name MARIE G. Sulimay

(Check) Living ☒ Deceased ☐ Catholic ☒ Non-Catholic ☐

Address 769 Deland Ct. EL CAJON Ca. 92020 447-6609
Number Street City State Zip Phone

6. Parents were married St. Charles Borromeo San Diego Calif
Parish City State

Date MARCH 28 1956
Month Day Year

Were either of your parents previously married? NO

Have your parents ever been separated? NO Divorced? NO If so, give date _____

7. Are you an adopted child? NO If you have a guardian, give

Name _____

Address _____
Number Street City State Zip Phone

8. Whom have you consulted concerning your decision to apply to the Franciscans?

my PARENTS
Many close friends (Lay, religious).

9. What persons can be contacted for a recommendation?
(Pastor, Priest, Sister, Brother, Employer)

Name FR. Steve Raine

Name FR. Mel Jurisich

Address St. Simon & Jude Parish

Address 2300 Garden Street

Huntington Beach, Ca. 92646
City State Zip

Santa Barbara, Ca. 93105
City State Zip

EDUCATION

10. Give in order the schools (i.e. elementary, high, college, etc.) which you have attended and the length of time spent in each.

Name of School	Type of School	City	State	From-To
<u>SAINT SIMON & JUDE</u>	<u>Catholic</u>	<u>Huntington Beach</u>	<u>Calif</u>	<u>5-8</u>
<u>SAINT Anthony's Sem.</u>	<u>Seminary</u>	<u>Santa Barbara, Ca</u>		<u>9-12</u>

11. What was the last grade you successfully completed? 12 th

School St. Anthony's Sem.

Year 1978

Have you ever been dismissed from any school? No Reason? _____

12. If you have attended college, what was your major? No

minor? _____

13. As a Franciscan do you wish to be ordained a priest? Most likely

14. What talents do you possess whereby you hope to serve the People of God and contribute to the community of Franciscans?

I feel that I am easy to get along with. I feel I can help people this way. By working with them. I am also a joyful person, I like to smile.

15. Are you proficient in any trade? No State which _____

16. If you are employed at present, state nature of business or occupation and address of employment.

Nature of business _____

Company _____

Address _____

WORK EXPERIENCE:

17. Include part-time and temporary jobs.

Job	Employer	Dates	Reason for leaving
Box Boy	Fed-Market	7-76/8-76	Return to school

PERSONALITY

18. Describe your personality as you see it:

Your strong points	Your weak points
easy to get along with	sometimes impatient
enjoy life, like what I do	
understanding	
Advisable	

19. In what clubs or organizations were you active in the past?

In school - student Council

20. In what subjects and activities (hobbies) are you interested?

Singing, Child Education, Working with Children

21. How do you relax and spend your free time?

Some time with Younger People, by my-self

22. Do you have close friends? yes If so, how many? 20

23. Have you ever dated? yes At what age? 14 Do you date now? NO

24. Have you ever dated the same person regularly? NO Engaged? NO

25. What kind of sex education have you had? 2 years in school

26. Do you find yourself at ease in human relationships with both men and women? yes

27. What difficulties do you foresee in religious life? At this time I don't know of any.

PERSONAL INFORMATION:

PLEASE CHECK

YES

NO

1. Do you have a history of any major physical ailments such as: tuberculosis, heart disease, diabetes, epilepsy, intestinal trouble, eye trouble, etc.?
2. Do you need special medical or dental service or require the use of any form of medication?
3. Have you ever received professional counseling for psychological problems?
4. Have you used drugs to any extent in your life?
5. Have you been seriously troubled with emotional or nervous problems?
6. Is any member of your family troubled by ill health, physical or mental problems, use of alcohol or drugs to excess?
7. Do you have any physical handicaps?
8. Are any members of your family dependent on you for support?
9. Have you ever been in serious trouble with the police?
10. Have you been in military service?
11. Are you a convert to the Catholic Faith?
12. Have you ever been married or attempted marriage?
13. Has your family any objections to your entering religious life?
14. Have you any debts that you are responsible for? Any Administration of property to be settled before entrance?
15. Are you under any pressure or adverse influence in entering?
16. Have you ever applied to or entered any other religious Order or community or diocesan program?
17. Did you ever fall away from the Catholic Church or join another Church?
18. Have you had any unusual religious experiences in your life?

IF THE ANSWER TO ANY OF THE ABOVE QUESTIONS IS YES, PLEASE BE MORE SPECIFIC BELOW.

1. The first part of the document is a list of names and their corresponding dates. The names are: "John Doe", "Jane Smith", "Bob Johnson", "Alice Brown", "Charlie White", "David Green", "Eve Black", "Frank Gray", "Grace Pink", "Henry Blue", "Ivy Yellow", "Jack Purple", "Karen Red", "Leo Orange", "Mia Silver", "Noah Gold", "Olivia Bronze", "Pete Copper", "Quinn Iron", "Rory Steel", "Sam Tin", "Tina Lead", "Uma Zinc", "Victor Nickel", "Wendy Platinum", "Xavier Silver", "Yara Gold", "Zoe Bronze". The dates are: "1990-01-01", "1990-02-01", "1990-03-01", "1990-04-01", "1990-05-01", "1990-06-01", "1990-07-01", "1990-08-01", "1990-09-01", "1990-10-01", "1990-11-01", "1990-12-01", "1991-01-01", "1991-02-01", "1991-03-01", "1991-04-01", "1991-05-01", "1991-06-01", "1991-07-01", "1991-08-01", "1991-09-01", "1991-10-01", "1991-11-01", "1991-12-01", "1992-01-01", "1992-02-01", "1992-03-01", "1992-04-01", "1992-05-01", "1992-06-01", "1992-07-01", "1992-08-01", "1992-09-01", "1992-10-01", "1992-11-01", "1992-12-01".

REQUIRED PAPERS

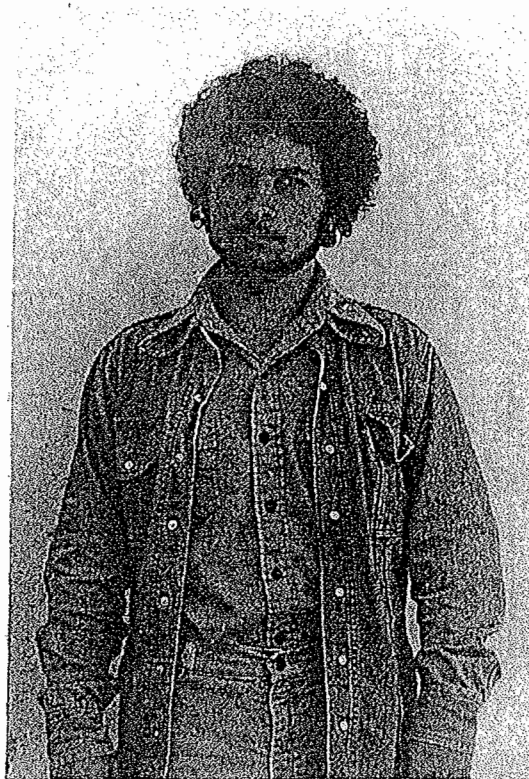
Note: We ask you to begin by writing the essay (#1 below) and gathering the transcripts (#5) and the certificates (#7) to be sent to this office. Once we have received these, we will inform you of the next step in the process of application for acceptance into the Franciscan Formation Program.

Thank you for your attention and cooperation so that the process may run smoothly.

Candidates are received into the Formation Program in January and in September. Deadlines: for January entrance, all requirements must be fulfilled by September 30; for September entrance, by April 30.

APPLICATION PROCESS

1. *ESSAY*. Share your feelings about yourself at this time and in the recent past; what you feel called to do and want to do with your life; what are some of your deepest convictions and values; what do you expect to contribute to and receive from the Franciscans; how you see the Church and the world today; why you want to share in the Franciscan way of life.
2. *RETURN OF APPLICATION FORM, NSQ FORM, AND ESSAY*. Please include a recent photo of yourself.
3. *INTERVIEW WITH A FRANCISCAN AND/OR INTERVIEW WITH 3 FRIARS ON THE ADMISSIONS COMMITTEE*, individually, in the Oakland/San Francisco area.
4. *VISIT TO A PRE-NOVITIATE COMMUNITY*, preferably for a few days.
5. *TRANSCRIPT OF CREDITS FROM HIGH SCHOOL, COLLEGE, SEMINARY, ETC.*
6. *LETTERS OF RECOMMENDATION*. At least two letters are required preferably from persons most closely acquainted with you. E.G., priest, Sister, Brother, campus minister, employer, close friend, rector of seminary if applicable. Give addresses on the application form.
7. *A RECENT COPY OF CERTIFICATES OF BAPTISM AND CONFIRMATION*.
8. *MEDICAL REPORT*. Our form will be sent for you, if you have not had a recent physical examination.
9. *PSYCHOLOGICAL TESTING*. You will be referred to a psychologist by the Franciscan Formation Office. N.B. Ordinarily it takes about a month to receive a report from the psychologist and two or three weeks for the Admissions Committee to come to its decision.



FRAF 00136

Thomas King

5/5/78

The past four years of my life have been very enlightening experiences for me. I am attending St. Anthony's in Santa Barbara where I am finishing my senior year.

I feel that I have grown very much since my freshman year when I first came. I came to St. Anthony's to find out about the Franciscans. I wanted to know how they lived, and what they believed in. I came to find out what community is all about, and to see if I could live this way of life. After four years I can truly say that yes I can live in a community. I can also say that I love what I see in the Franciscans.

I feel at this time that I know what I want to do for the rest of my life, and that is to join you. I feel that I am a hard worker

and can get things done. I feel my greatest talent is relating to people. I feel that I can also bring a special peace and joy to people. An example of this peace and joy. An elderly lady who has given me a scholarship for 2 years said to one of the priest here. "You know Father if I was to die now, I would feel that my life has been fulfilled, because of the love and joy that Tom has brought to me." The priest told me this, and I felt very good inside.

I feel that I am called to work with the poor and the sick, who ever needs it more. I know that I have recieved a call.

There are many things that I hold as my values. The My first value would be my friends. I love to be around them, and spend time with them. I share a lot with my friends. I hold my friendships very deep in my heart. They mean a lot to me. I think that I have a lot of good friends, and trust and love them.

Along with my friends would come community. I feel that I have learned a lot in a community. How to accept people for what they are, and your community will not always be perfect. There will be mistakes and different things that cause some uproar. Here at St. Anthony's we have a good community. We give each other support and love. I feel that my experiences with St. Anthony's I have become aware of what community is like. If hard times come up or problems I have learned that you just don't let these problems continue, you sit down and talk it out.

Another value of mine would be prayer. I try and find quite time each day and talk to Our Father. My prayers aren't that formal I just start talking to God as though He was just sitting right there with me. One time when my class was having night prayers this is what happened. I felt God come down and touch and comfort me. I used to be afraid to go into the Chapel

at night by myself but through
this experience I have over come
this fear. We were having night
prayers in the Chapel. Fr. Robert Van
Hondle played some music to meditate
on. After that he said go to anywhere
in the Chapel and meditate. I went
to a corner which was dark. I laid
down and fell asleep. About 20 min.
later we got together to discuss
what we did during this time
of meditation. I said that I fell
asleep, but I said it was really
strange. I had no fear of the dark
Chapel but most of all I felt as
though someone came and picked
me up and set me in his hand.
That was Christ who was holding me
and comforting me.

visionary?
example
(cf. parable of the fig tree)
Hrd B.

In the area of the Church I
feel that the Church should be very
involved with the whole world.
I feel that the Church should work
with the poor and the rich. I
feel that the rich need our
help too. But I feel that we should
try to build a community spirit

among the whole world.

I want to share in the Franciscan way of life for many reasons. The main reason is the strong brotherhood that I see when you get together. Here at the school the Friars have shown us what real brotherhood is like, how anyone could be your brother. The community and love which I see also draws me towards you. Another reason is that I love to work with people and share with them what I have. I see a special way of comforting in the Friars. Another reason would be that I love to read the Gospels, and I believe in what they say. I would love to live the Gospel way of life.

For these reasons and insights I would love to join the Friars Formation Program.

THOMAS HENCHY, Ph. D.
CLINICAL PSYCHOLOGIST
1516 STATE STREET, SUITE 14
SANTA BARBARA, CALIFORNIA 93101
PHONE 862-1366

PSYCHOLOGICAL EVALUATION

Name: Thomas THING
Age: 18 (BD: 5/22/59)
Dates of Evaluation: 17 and 18 February 1978
Referred by: St. Anthony's High School
Reason: General psychodiagnostic evaluation concerning (1) presence of any psychopathology, (2) intellectual strengths and weaknesses, (3) orientation toward helping others, and (4) ability to profit from and contribute to a communal living situation.
Procedures: (Tests of organicity were added during the testing because the examiner detected some problem areas.)
1. Interview
2. Rorschach Test
3. Wechsler Adult Intelligence Scale with McFie Modifications for Brain Damage Assessment
4. 16 PF Test
5. Aphasia Screening Inventory (Reitan)
6. Trailmaking Test
7. House-Tree-Person Test
8. Forer's Structured Sentence Completion Test

OBSERVATIONS:

Tom is a short, slightly chubby, Caucasian male who dressed in a loose, casual manner. He appeared easy going and relaxed and smiled a lot. He was very cooperative and tried his best on all the tasks presented to him. As the tests progressed, it became clear that his "smile" was a fixed one which had an inappropriate quality considering the situation.

BACKGROUND:

He had been described by Father as a somewhat lazy young man

who was limited academically, but who was the student body president; Father feels he has leadership ability.

TEST RESULTS:

Tom is functioning in the Average range of intelligence; his Full Scale IQ is 104, his Verbal IQ is 102, and his Performance (non-verbal) IQ is 107. His remote memory and fund of information is average, and he has an average ability to use what he knows in socially appropriate ways, i.e., his judgment is average too. His attention and concentration is not hampered by too much anxiety, and he is aware of the essential facts of everyday situations. He had the greatest difficulty with spatial-perceptual tasks, although his motor speed was unimpaired. Tom seemed to be having such difficulty with a spatial-visual task which is affected often by brain damage, that additional tasks were inserted to test for organicity. It was determined that Tom has some slight impairment in the left fronto-temporal lobe. Evidence for the latter was an impaired verbal fluency and memory. There was also an aphasic sign, an expressive dysgraphia, i.e., he heard and said one thing, but he wrote another.

In terms of his personality functioning, Tom is under a lot of pressure which he finds hard to handle. He has an excessively free-flowing fantasy life. He gave sixty-six responses on the Rorschach. The average is twenty! He strives hard to organize these fantasies, much more than he is capable of doing. Emotions and needs which are unavailable to him work on him a lot. He has fewer organized than unorganized percepts which means the more mature delayed and available-to-him type of material is less than you would expect in someone his age. Thus, the unorganized, primitive needs push on him, causing him a lot of painful affect, stress, and tension. A large aspect of the painful affect is a feeling of psychological helplessness and inadequacy; he feels he cannot "do," he cannot help himself. His defense is to back off from emotions, which he finds difficult to do. In ambiguous and/or emotional situations, his sense of reality suffers and he loses his way.

At the same time, Tom does not feel very good about himself. He has a low self-evaluation and is very intropunitive, blaming himself for whatever goes wrong. A defense he uses is an excessive orientation towards other people; he tries to lose himself in the crowd. The latter seems to work well for him; he is aware enough of other people and the conventional and mundane facts of everyday

life that a lot of contact with others is successful for him.

Tom has a lot of difficulty expressing his emotions. He feels a lot of tension and conflict in the emotional area, and his emotional responses tend to be more uncontrolled than is good for him.

What about the content of his fantasies and his attitudes towards significant others in his life? There is some evidence of paternal authority figures leaving him behind, leaving him very concerned about what they think of him. They are seen as powerful figures, especially in contrast to his own felt powerlessness. Maternal figures are seen as weaker, more like supplicants. Tom has a strong identification with the maternal figure(s) in his life. He, too, feels like a supplicant and a begger; he has a strong oral-dependent strain to his personality. He feels very helpless and at the mercy of others. In addition, there is a masochistic flavor to his helplessness. He strongly identifies with Christ's suffering, and manifests a strong need to suffer. Relatedly, Tom is frightened of his own hostile and aggressive feelings. He fears that his impulses are dirty and destructive. He defends against the awareness of these unacceptable impulses by use of the defense mechanisms of denial, projection and reaction formation, i.e., "I would never hurt anybody," "Others are the hurtful ones who have those feelings towards me," and "I only have peaceful and loving feelings."

It is important to note that Tom has a visionary orientation related to his identification with Christ. And, since he also has some difficulty with his reality sense, he may have experiences akin to visions.

Other people and interpersonal relations are very important to Tom. He has a group dependent, passive personality. He is likely to desire and need a lot of support from other people, and he will orient his behavior towards those who give him support. Because of the latter, the examiner wondered why he was the class president; it did not fit. It became clearer when he stated in a sentence completion that he wished he was not the president. He did it most likely to please others. Tom is a follower, not a leader. He is very humble, submissive, docile, accommodating, and shy. In fact, he is trustful and understanding to a fault. He will forgive others anything, but he has the ego strength to bounce back from disappointment in others. He is sensitive, artistic and gentle; he will invoke a lot of thought and consideration before acting. He is the opposite of a radical, being very conservative and respecting

Psychological Evaluation
Re: Thomas THING

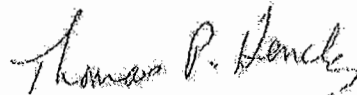
18 February 1978
Page Four

of traditional ideas. However, he is not tortured with anxiety about others; he has a placid and serene quality to him which others find refreshing probably.

COMMENTS AND CONCLUSIONS:

Diagnosis of a borderline personality with passive-dependent and masochistic features. His reality sense suffers in emotional situations. However, he has a good awareness of others and feels drawn to them. Thus, he should function very well in a communal religious setting. He would be excellent at helping other people. Although he does not have the intellectual or scholastic orientation to go far in school, he should be a helpful and loving aide to those in the helping professions dealing with children.

It would be important, however, to be aware of his visionary fervor. Some psychotherapy would be of use to Tom. In addition, a more complete neurological and/or psychoneurological assessment should be carried out. His brain dysfunction is minimal, but it should be determined that it is static.

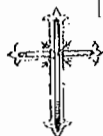


THOMAS P. HENCHY, Ph.D.
Clinical Psychologist

TPH/mgm

FRAF 00145

Certificate of Baptism



Church of

St. Mary Magdalen

1945 Illinois St.

S. D. 9210

— This is to Certify —

That *Thomas Thiny*

Child of *Robert H. Thiny*

and *Mary Thiny (nee Suliman)*

born in *San Diego* (CITY) *Calif.* (STATE)

on the *22nd* day of *June* *May* 19*59*

was Baptized

on the *28th* day of *June* 19*59*

According to the Rite of the Roman Catholic Church

by the Rev. *Gregorio C. Zocher*

the Sponsors being *Russell S. Salas*

Barbara Thiny

as appears from the Baptismal Register of this Church.

Dated *May 25, 1965.*

Pastor

St. Anthony's Seminary High School Record

Santa Barbara, California

Name: THING, Thomas

Graduated:

Date of birth: 5-22-59

Date of entry: 9-1-74

Date of withdrawal:

Ninth Grade	1974 1975	Sera. Marks		Semester Periods
		1st	2nd	
English I		D	C	10
Latin I Life Sci		D	C	10
Algebra I Pre		B	C	10
Spanish I		D	B	10
History I		D	C	10
Sacred Doctrine I		C	B	6
Speech I		C	B	6
Typing		C	C	2
Vocal Music		P	P	2
P.E.		P	P	-
Tenth Grade	1975 1976	Sera. Marks		Semester Periods
		1st	2nd	
English II		C	C	10
General Sci		B	-	5
Geometry		C	D	10
Spanish II		C	C	10
History II		C	D	10
Sacred Doctrine II		B	A	6
Music Appreciation		P	P	2
Choir		P	P	2
Earth Sci.		-	B	5
Creative Wrtg.		B	-	3
Drawing		B	-	2

Eleventh Grade	1976 1977	Sera. Marks		Semester Periods
		1st	2nd	
English III		C	D	10
Spanish		C	C	10
Algebra II		B	C	10
Chemistry		C	C	10
Am. History		D	D	10
Humanities		B	B	4
Sacred Doctrine III		B	C	6
Speech II		B	A	6
Choir		P	A	2
P.E.		P	P	-
Twelfth Grade	1977 1978	Sera. Marks		Semester Periods
		1st	2nd	
English IV		B	-	-
Sociology		B	-	-
Field Science		C	-	-
Psychology		-	-	-
American Future		B	-	-
Schola Cantorum		A	-	-
Sacred Doctrine IV		A	-	-
Art Painting		B	-	-
Photography		B	-	-
Industrial Art		A	-	-

Test data: (over) SS: Rem. Rdg. C 6) 1974
Bas. Alg. C 6).

FRAF 00147

O-LMAT (5-22-74) Raw Score 41; Performance by Age DIQ 104; 60%ile; Stanine 6
Performance by Grade: 54%ile; Stanine 5

NAME OF PUPIL
THING THOMAS

GRADE-SEX	COMPOSITE	ABILITY	EXPERIENCED COMP.	1. ENG. USAGE	2. MATH. USAGE	3. SC. & SOC. READING	4. NAT. SCI. READING	5. WORD USAGE						
09-2	37	26	27	24-30	04	21	44	27	55	28	46	27	27	25
PCILE	SS	SS	SS	SCORE RANGE	PCILE	SS	PCILE	SS	PCILE	SS	PCILE	SS	PCILE	SS

NEA NATIONAL EDUCATIONAL DEVELOPMENT TESTS

NAME OF PUPIL
THING THOMAS

GRADE-SEX	COMPOSITE		ABILITY	EXPERIENCED COMP.	1. ENG. USAGE		2. MATH. USAGE		3. SC. & SOC. READING		4. NAT. SCI. READING		5. WORD USAGE	
10-2	40	28	27	25-30	29	26	12	24	73	33	46	29	41	28
	PCILE	SS	SS	SCORE RANGE	PCILE	SS	PCILE	SS	PCILE	SS	PCILE	SS	PCILE	SS

NEA NATIONAL EDUCATIONAL DEVELOPMENT TESTS

LAST FIRST MI GRADE TEST DATE
THING THOMAS 12 NOV 77

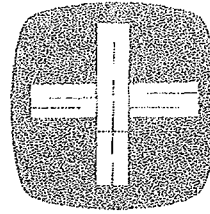
SEX	AGE	GRADE	TEST DATE	SELECTION	VERBAL	NON-VERBAL	SCORE	PERCENTILE
M	76	JR	36	35	J95	37	42	13

LAST FIRST MI GRADE TEST DATE
THING THOMAS 12 NOV 77
VERBAL NON-VERBAL
36 35 30 43 34

Transcript sent:
CA State Univ., Sacramento, 6000 J St., Sacramento 95819 (2-7-78)

Thomas Thing
Faculty Report

st. anthony's seminary



high school

Members of the Franciscan Formation
Admissions Committee:

May 13, 1978

Tom has no fear of people, regardless of age, station, sex, appearances. This is seen as a wonderful quality when it comes to serving others. Tom enjoys being around other people, likes to enjoy himself with others, has a playful spirit which overflows sometimes. Tom is sensitive to the people around him, particularly if he feels those people are depressed; he is free in expressing his feelings, including love and support and empathy. He is a young man who brings a great deal of joy to the people around him, both consciously and unconsciously. He is particularly good in dealing with children. Perhaps this quality of care and concern is best expressed by saying that Tom nurtures those around him.

There is a stubborn streak in Tom, which makes itself felt sometimes. While he is working with this stubbornness, he must continue to grow in his ability to deal constructively with this stubbornness.

Tom does not have all that much drive for study, and needs some academic direction. It is anticipated that this need will continue and perhaps be more pronounced in the less disciplined atmosphere of college. Hence, academic direction is encouraged/recommended.

Tom has shown a great deal of interest in Spanish, as well as considerable innate ability in this field. Further, Tom sees Spanish as integral to the type of work and service he hopes to render. We strongly recommend that this interest be encouraged. Further, Tom is showing interest in his own Mexican heritage (Tom is $\frac{1}{2}$ Mexican). This heritage has not been nurtured in the family situation, and this interest he exhibits in his heritage is also to be encouraged.

A useful approach in academic counselling is to stress the ways in which the application of what he learns will enable him to serve others. This is perhaps the best avenue for encouraging his academic pursuits.

Tom has good common sense. He is wise, and has developed his gift of wisdom, in the handling of people and difficult situations.

Tom is not afraid to share his ideas and beliefs, is generous in sharing his time, his possessions and himself. Tom is a young man of solid principles, and we believe those principles to be both Christian and Franciscan. He is a person who exists to help and to serve. He will be a servant of the Lord, in or out of a Franciscan habit.

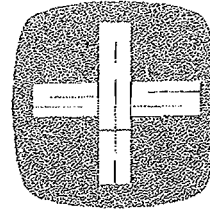
Of those members voting, the faculty unanimously recommended Tom's acceptance into formation.**

**Report prepared on behalf of the faculty. Prepared from comments made during executive faculty meeting, May 10, 1978, and from personal observation. Prepared on behalf of faculty by John F. Linder.

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

FRAF 00149

st. anthony's seminary



high school

Members of the Franciscan Formation
Committee Admissions Board,

May 13, 1978

I have known Tom Thing as an acquaintance for about five years, and have been working with him on a day to day basis for the past two years. I have also been his moderator and personal counsellor for this past, his senior, year.

Tom possesses many qualities which I feel commend him highly for life with the Franciscans. Most important among these is his concern for and love of other people. He is honest, has leadership abilities, is generally open and has a giving nature. Further I sense in him much of the simplicity and joy at living that Francis possessed.

Tom's most beautiful qualities emerge at the personal level; Tom is greatly concerned about many individuals and their individual well-being. Tom simply has a great love for the people around him. He is sensitive to the needs and moods of others, is quick to sense changes of mood and to respond to those changes appropriately with love, or support, or empathy. He is quick to try and cheer people up and great-hearted in his attempts to make people happy. Further, Tom is sure of himself with people, and is not easily intimidated or put off. He views the people around him as his brothers and sisters and naturally treats people with a great deal of respect. Evidence of these qualities is the great number of friends he has, his approach to meeting people, and the emotional rewards of being his friend.

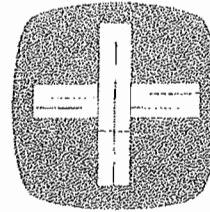
Tom is a leader within the school community. The fact that his peers chose him as their studentbody president this year is some indication of the faith they place in his ability to lead. Tom's leadership ability cuts across class and group lines; he is fair and just to all and open to the needs of everyone within the school community. He has done an admirable job being the spokesman of the students at faculty meetings. The job often calls for him to present and argue difficult positions, at times including ideas which he does not personally support. He has to walk a tightrope sometimes between faculty and students. He has performed with both grace and candor, showing an ability to be honest yet gentle, even with the most difficult of issues (student-suggested changes in controversial policy).

Tom clearly believes in and supports the values of the school, is willing to call others when they do not, and has proven to be loyal to the school and its philosophy above all other loyalties. When necessary he has pointed out areas where people were acting irresponsibly (breaking some important rule, acting disorderly when the faculty is not around, etc.). He has not hesitated to make them responsible either by approaching them personally or by making the situation known to myself or the rector.

Tom's leadership is personal and persuasive; he is not all that charismatic before the group. He sometimes finds his "official" functions difficult (leading prayers, being spokesman for the school community, etc.). Though the responsibilities frighten him sometimes,

-2-
Letter of Recommendation
Tom Thing

st. anthony's seminary



high school

and he would rather flee the responsibilities, his dependability and determination always win out. He is learning to live with the burdens and responsibilities of leadership.

Tom's academic performance is acceptable. Tom is not an outstanding student, has to work for his grades, and is generally willing to work up to his potential. His efforts in the classroom are excellent. Tom is quick to participate in discussion, is willing to ask questions and is blessed with an inquisitive mind. His preparation is not always as thorough as it could be, though it is always adequate. He is a plus in the classroom. Sometimes Tom can be stubborn, and this hampers his ability to learn. Once set on an idea, he can be single-minded, though with effort he usually overcomes this stubbornness.

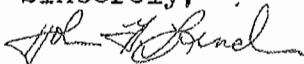
Tom's religious maturity is fairly typical of high school students today. Tom is grappling with his faith, attempting to understand what it means to communicate with God. To that end he has made some important progress this year. He is willing to participate in prayer and Mass, particularly class Masses, bringing a characteristic joy and simplicity to such events in our daily life. Tom's faith is growing and experiencing many of the pains and struggle often associated with growth. He is trying to mature spiritually, is open to direction and will benefit from it.

Speaking as Tom's personal counsellor, I would say that he has a good level of maturity for a high school senior. He seeks meaningful relationships with others, is capable of handling relationships at a mature and adult level, and is someone I personally enjoy being with. I consider him a valuable and delightful friend.

His self-image could be better; he does not give himself credit for his abilities and talents, and is often less sure of himself than he ought to be. He generally reacts well when confronted with pressure and stress at the interpersonal level. He can become stubborn, but will, with a bit of time, overcome that stubbornness. He is trusting, willing to listen to experience, and yet not passive. He will listen to challenge, respond honestly, discuss and once he comes to a conclusion, will follow through. He is dependable.

While there are areas where Tom needs to grow (his faith, overcoming his stubbornness, accepting his role as one who leads) he is of above average maturity, is open, and is genuinely great-hearted. I would recommend his acceptance into the Franciscan Formation Program.

Sincerely,


John F. Linder

cc:file

MEDICAL HISTORY

(both sides to be completed by applicant)

Recognizing that good health is essential for proper functioning in any vocation, we ask your full cooperation in preparing this health record. Please complete this MEDICAL HISTORY form before going to your physician for examination; he will use the history together with his physical findings in making an evaluation of your present health status. Return both forms.

Information on MEDICAL HISTORY and PHYSICAL EXAMINATION forms is strictly for your benefit and the use of the Franciscans of the Province of St. Barbara in considering your application and will not be released to anyone without your knowledge and written consent.

Return all information to: The Franciscans, Office of the Vocation Director
1500 34th Avenue, Oakland, California 94601
(415) 536-1266

Applicant's Address:

Name Thomas Thing
Home Address 769 Deland Court
City El Cajon State Ca Zip 92020
Telephone (619) 447-6609

Parent or legal guardian:

Name Robert H. Thing
Relationship Father
Address 769 Deland Ct. Ca. Azusa
City El Cajon State Ca Zip 92020
Telephone (714) 447-6609

Whom to notify in case of emergency if the above is unavailable:

Name Marie E. Thing
Relationship Mother
Address 769 Deland Court
City El Cajon State Ca Zip 92020
Telephone (619) 447-6609

Do you have a family doctor? ☐ Yes ☒ No

Name _____
Address _____
City _____ State _____ Zip _____
Telephone _____

Approx. date of last visit: _____

Are you covered by medical or hospital insurance? ☒ Yes ☐ No

It is important that candidates have health insurance through family or individual policies.

Medical or Hospital Insurance Company:

Name Occidental
Address Retail Clerk Union 1222
City San Diego State Ca Zip _____
ID Number: _____ Group Number: _____

Coverage code: _____

Full name of person that policy is under:

Robert H. Thing

FAMILY HISTORY

Relation	Age	State of health	If dead, cause of death	Age of death
Father....	50	very good		
Mother....	44	very good		
Brothers and Sisters	20	very good		
	17	very good		
	13	very good		
	10	very good		

Indicate which blood relative (parent, brother, sister, aunt, uncle, grandparent) have had the following and approximate age at time of illness:

	Relation	Age
✓ Apoplexy (stroke), high blood pressure, heart disease.....	Grandfather	67
Nervous breakdown or other mental illness.....		
Kidney trouble.....		
✓ Diabetes.....	Grandmother	79
Asthma, hives, eczema or hay fever.....		
Migraine (sick headache).....		
Epilepsy (or convulsions).....		
Tuberculosis (or other chronic lung disease).....		
✓ Cancer.....	Father, Grandmother	59
Ulcer (stomach or duodenum).....		
Deafness.....		
Blindness.....		
Anemia.....		
Goiter.....		
Allergy.....		
Arthritis.....		
Other.....		

MEDICAL HISTORY

PLEASE COMPLETE THIS FORM CAREFULLY. THIS MEDICAL INFORMATION IS IMPORTANT IN YOUR CARE.
HAVE YOU EVER OR DO YOU NOW HAVE ANY OF THE FOLLOWING?

YES			AGE			NO			(Check each item)			YES			AGE			NO			(Check each item)			YES			AGE			NO			(Check each item)																				
1 HEAD																		2 BONE AND JOINTS																		13 HAVE YOU EVER HAD AN UNFAVORABLE REACTION TO:																	
<input checked="" type="checkbox"/> A. Headaches, frequent or severe <input checked="" type="checkbox"/> B. Dizziness or fainting spells <input checked="" type="checkbox"/> C. Severe head injury																		<input checked="" type="checkbox"/> A. Swollen or painful joints <input checked="" type="checkbox"/> B. Arthritis: gout <input checked="" type="checkbox"/> C. Neck or back brace support <input checked="" type="checkbox"/> D. Bone or joint disability or deformity <input checked="" type="checkbox"/> E. Loss of arm, leg, finger or toe <input checked="" type="checkbox"/> F. Painful or "trick" shoulder or elbow <input checked="" type="checkbox"/> G. "Trick" or locked knee <input checked="" type="checkbox"/> H. Foot trouble <input checked="" type="checkbox"/> I. Osteomyelitis <input checked="" type="checkbox"/> J. Paralysis (including poliomyelitis) <input checked="" type="checkbox"/> K. Other																		<input checked="" type="checkbox"/> A. Penicillin <input checked="" type="checkbox"/> B. Horse serum (e.g. tetanus antitoxin) <input checked="" type="checkbox"/> C. Procaine or novocain <input checked="" type="checkbox"/> D. Antibiotics (Name) <input checked="" type="checkbox"/> E. Sulfonamides <input checked="" type="checkbox"/> F. Other drugs																	
3 EYES																		9 NERVOUS SYSTEM																		14 ADDITIONAL MEDICAL HISTORY																	
<input checked="" type="checkbox"/> A. Worn glasses <input checked="" type="checkbox"/> B. Worn contact lens <input checked="" type="checkbox"/> C. Worn artificial eye <input checked="" type="checkbox"/> D. Eye trouble																		<input checked="" type="checkbox"/> A. Convulsions or epilepsy <input checked="" type="checkbox"/> B. Difficulty in going to sleep <input checked="" type="checkbox"/> C. Excessive moods of gloom or cheerfulness <input checked="" type="checkbox"/> D. Difficulty in concentration <input checked="" type="checkbox"/> E. Loss of memory or amnesia <input checked="" type="checkbox"/> F. Illness due wholly or in part to nervousness <input checked="" type="checkbox"/> G. Excessive sleepiness <input checked="" type="checkbox"/> H. Psychiatric treatment																		<input checked="" type="checkbox"/> A. Describe any serious illness, serious injury or major surgical operation other than those already noted? Date? <input checked="" type="checkbox"/> B. Are you now under medical treatment? Provide details on separate sheet. <input checked="" type="checkbox"/> C. Do you smoke cigarettes? <input type="checkbox"/> cigars <input type="checkbox"/> pipe <input type="checkbox"/> How many/day?																	
4 NECK																		10 CHRONIC DISEASES																		15 DISABILITIES																	
<input checked="" type="checkbox"/> A. Thyroid gland underactive (low metabolism) <input checked="" type="checkbox"/> B. Thyroid gland overactive (high metabolism) <input checked="" type="checkbox"/> C. Enlarged nodular thyroid or goiter																		<input checked="" type="checkbox"/> A. Diabetes <input checked="" type="checkbox"/> B. Nephritis; Nephrosis <input checked="" type="checkbox"/> C. Tumor-growth-cyst <input checked="" type="checkbox"/> D. Chronic skin disease <input checked="" type="checkbox"/> E. Rheumatic fever <input checked="" type="checkbox"/> F. Cancer <input checked="" type="checkbox"/> G. Other																		<input checked="" type="checkbox"/> A. Do you have any physical disability which will require special arrangements? If so, explain: <input checked="" type="checkbox"/> B. Do you have any mental disability which will require special arrangements? If so, explain:																	
5 HEART AND LUNGS																		11 INFECTIOUS DISEASES																		16 PREVENTIVE IMMUNIZATION INFORMATION																	
<input checked="" type="checkbox"/> A. Tuberculosis <input checked="" type="checkbox"/> B. Asthma <input checked="" type="checkbox"/> C. Shortness of breath <input checked="" type="checkbox"/> D. Pain or pressure in chest <input checked="" type="checkbox"/> E. Chronic cough <input checked="" type="checkbox"/> F. Palpitation or pounding heart <input checked="" type="checkbox"/> G. Heart murmur <input checked="" type="checkbox"/> H. Heart trouble <input checked="" type="checkbox"/> I. High blood pressure <input checked="" type="checkbox"/> J. Pneumonia—How often? <input checked="" type="checkbox"/> K. Other																		<input checked="" type="checkbox"/> A. Infectious hepatitis <input checked="" type="checkbox"/> B. Infectious mononucleosis <input checked="" type="checkbox"/> C. Malaria <input checked="" type="checkbox"/> D. Venereal Disease <input checked="" type="checkbox"/> E. Mumps <input checked="" type="checkbox"/> F. Whooping cough <input checked="" type="checkbox"/> G. Chickenpox <input checked="" type="checkbox"/> H. Rubella (German measles) <input checked="" type="checkbox"/> I. Measles (Red measles) <input checked="" type="checkbox"/> J. Meningitis <input checked="" type="checkbox"/> K. Scarlet fever <input checked="" type="checkbox"/> L. Valley fever <input checked="" type="checkbox"/> M. Other																		<input checked="" type="checkbox"/> A. Had tetanus antitoxin (horse serum) at time of injury? <input checked="" type="checkbox"/> B. Had tetanus Toxoid Series Date: (Date of last booster) <input checked="" type="checkbox"/> C. Had polio immunization? (Oral-Sabin) If yes, approx. year completed: <input checked="" type="checkbox"/> D. Immunization to Rubella, Rubella, or mumps?																	
6 ABDOMEN																		12 DO YOU REGULARLY TAKE ANY MEDICINE SUCH AS:																		17 TUBERCULOSIS CLEARANCE (see Physical Examination form regarding requirements)																	
<input checked="" type="checkbox"/> A. Abdominal pain <input checked="" type="checkbox"/> B. Ulcer of stomach or duodenum <input checked="" type="checkbox"/> C. Diarrhea, chronic or recurrent <input checked="" type="checkbox"/> D. Gall bladder disease <input checked="" type="checkbox"/> E. Jaundice <input checked="" type="checkbox"/> F. Hernia (rupture) <input checked="" type="checkbox"/> G. Appendicitis operation <input checked="" type="checkbox"/> H. Hemorrhoids (piles) or rectal disease <input checked="" type="checkbox"/> I. Frequent or painful urination, cystitis <input checked="" type="checkbox"/> J. Kidney stone or blood in urine <input checked="" type="checkbox"/> K. Sugar or albumin (protein) in urine <input checked="" type="checkbox"/> L. Ulcerative colitis <input checked="" type="checkbox"/> M. Other																		<input checked="" type="checkbox"/> A. Insulin? <input checked="" type="checkbox"/> B. Thyroid? <input checked="" type="checkbox"/> C. Dilantin? <input checked="" type="checkbox"/> D. Phenobarbital? <input checked="" type="checkbox"/> E. Digitalis? <input checked="" type="checkbox"/> F. Allergy injections? <input checked="" type="checkbox"/> G. Liver? <input checked="" type="checkbox"/> H. Iron? <input checked="" type="checkbox"/> I. Penicillin? <input checked="" type="checkbox"/> J. Tranquillizers? <input checked="" type="checkbox"/> K. Others																		<input checked="" type="checkbox"/> Have you had: <input checked="" type="checkbox"/> A. Active tuberculosis: If yes, age: <input checked="" type="checkbox"/> B. Anti-tuberculosis drugs: If yes, name of drug: Date started: <input checked="" type="checkbox"/> C. Close contact with anyone having tuberculosis at any time? If so explain: <input checked="" type="checkbox"/> D. BCG Vaccine? If so, when? <input checked="" type="checkbox"/> E. History of positive (red) tuberculin skin test? If so, when?																	
Information on this form is accurate to the best of my knowledge. I am aware that inaccuracies or omissions may jeopardize my health.																																																					
Signature of applicant: <u>Thomas Shins</u>																																																					

5/29/78

Dear Tom,

The Admission Committee met today and reviewed your file. You have been accepted conditionally into the pre-novitiate formation program; the condition being that you follow through on the recommendations of the psychological report from Dr. Henchy.

It seems that there is a need for ongoing counseling for self-knowledge and growth in a few areas that you are aware of from your experience with the psychologist and your visit with him. This can be done in conjunction with Formation and with the assistance of your formation director in the Fall.

We would like you to take care of the neurological or psychoneurological recommendation this summer, so that the testing and results of such are completed prior to your coming to the Center. You can work this out with Fr. Mel Jurisich or Dr. Henchy in regard to who would administer this neurological test.

Thanks for your attention to this and for all your cooperation during the application process. It is good to have you with us and I trust all will go well for the summer. It would be good to mark your calendar now for the Orientation weekend which will be held up here for all the new men in formation. It will be on the Labor Day weekend (Sept. 1-4). Further details will be sent to you regarding this weekend later on in the summer.

May the peace of Christ be with you as we look forward to sharing together in the Franciscan life.

Sincerely yours,

FRAF 00154

THOMAS THING

19 yrs old

Tested by Henchy, February 1978

Smiled thruout, but it became evident that his smile was a fixed one which had an inappropriate quality considering the situation.

Described by St. Anthony's as a somewhat lazy young man who was limited academically, but who was student body president; has leadership ability.

IQ: full scale - 104; verbal - 102; performance - 107; average range of intelligence; judgment is average; aware of essential facts in situations and not impeded by anxiety. Henchy picked up indications of possible brain impairment in spatial visual tests, so added tests and found some slight impairment in the left frontal temporal lobe. Signs: impaired verbal fluency and memory; also an aphasic sign, an expressive dysgraphia; he heard and said one thing, but he wrote another.

Under a lot of pressure which he finds hard to handle; excessively free-flowing fantasy life (56 responses on the Rorschach where 20 is normal); tries but not always able to organize these fantasies. Emotions and needs which are unavailable to him work on him a lot; the more mature delayed and available-to-him material is less than you would expect. Unorganized, primitive needs push him, causing a lot of stress, tension; results in a lot of psychological helplessness and inadequacy; feels he cannot help himself; so backs off from emotions; in ambiguous and/or emotional situations his sense of reality suffers he loses his way.

Does not feel very good about himself; low self-evaluation and very intro-punitive, blaming himself for whatever goes wrong; one defense is to try lose himself in a crowd...and it works for him. Has a lot of difficulty expressing his emotions; his emotional responses tend to be more uncontrolled than is good for him.

Paternal authority figures seen as powerful in contrast to his powerlessness; very concerned about what they think of him. Maternal figures seen as weaker, more like supplicants. Has strong identification with maternal figures in his life. He too feels like a supplicant; strong oral-dependent strain to his personality. A masochistic flavor to his helplessness; strongly identifies with Christ's suffering and manifests a strong need to suffer. Frightened of his own hostile and aggressive feelings; feels his impulses are dirty and destructive.; defense is denial and reaction formations; e.g. "I only have peaceful and loving feelings." "Others are the hurtful ones who have those feelings toward me."

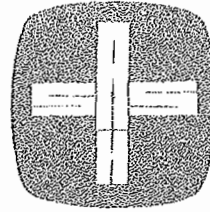
"It is important to note that Tom has a visionary orientation related to his identification with Christ. And, since he also has some difficulty with his reality sense, he may have experiences akin to visionaries."

Has a group-dependent, passive personality; likely to desire and need a lot of support from other people, and he will orient his behavior toward those who give him support; a follower, not a leader; very humble, submissive, docile, accommodating, shy. So Henchy wondered how he became student body president; he found the answer in one of Tom's responses: Tom did not want to be president; he accepted because others wanted him to.

Trustful and understanding to a fault; will forgive others anything but has the ego-strength to bounce back from disappointment. Sensitive, artistic, gentle; will think a lot before acting; very conservative and respecting of traditional ideas; placid and serene, which others probably find attractive.

Comments and conclusions: "Diagnosis of a borderline personality with passive-dependent features. His reality sense suffers in emotional situations. However, he has a good awareness of others and feels drawn to them. Thus, he should function very well in a communal religious setting. He would be excellent at helping other people. Altho he does not have the intellectual or scholastic orientation to go far in school, he would be a helpful and loving aide to those in the helping professions dealing with children. It would be important, however, to be aware of his visionary fervor. Some psychotherapy would be of use to Tom. In addition, a more complete neurological and/or psychoneurological assessment should be carried out. His brain dysfunction is minimal, but it should be determined that it is static."

st. anthony's seminary



high school

April 18, 1978

Letter of Recommendation for THOMAS THING

I have known Tom for the past four years mostly in the capacity of teacher and principal. I have not been his counselor nor spiritual director. However, I feel that I have had the chance to observe him in various situations and am qualified to make some recommendation to your Board of Admissions.

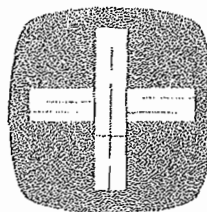
Tom's greatest quality is that he is a very warm person. He is friendly and will take the initiative to meet and greet other people. Once he gets to know you he is not afraid to share himself and be sensitive to you. As a matter of fact he will go out of his way to spend time with you. I have seen Tom's warmth in operation with many of the students. Many go to him to talk things over and he takes them under his wings. He does not brush them aside nor does he put them off. I believe that this sensitivity to others would be a great asset to someone aspiring to live the fraternal life.

Tom also has a strength of his convictions. As the student body president he has had to take many unpleasant stands but he has done so. This, I believe, has won him the respect of his fellow students. He has been a good leader and very responsible. If there is something happening, he will try to get the pieces together and if he can't, he will come to the faculty. This quality also has a negative side in that he can be stubborn. It is difficult for him to see other points of view and when he gets stubborn, it is very difficult to move him. His intellectual capacities are not that great and at times he just can't see the whole picture or understand it. This could prove to be a difficulty in community life.

From my observations it would seem that he has a deep faith. I would say that it was a simple faith and needed much growing up, but as far as the basic go, he is not in the questioning stage. How much he would be able to grasp the theological distinctions is another question? But he does pray and he is interested in religion.

Lastly, Tom wants to help people and he is not afraid to do so.

st. anthony's seminary



high school

Letter of Recommendation for THOMAS THING (Page 2)

He does not seem to be interested in gathering material wealth or goods. He has been involved in a lot of service oriented projects. He has helped Fr. Robert Van Handel with his boys' choir, and seems to do well with young children. I believe service will come easy to him, and people will respond to him.

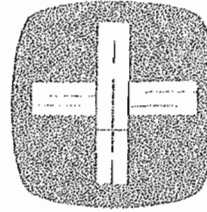
In conclusion, I would very much recommend Tom to your pre-novitiate program. I believe he will add a lot to the communities. He seems to have a real desire to learn more about the Franciscan life. He brings with him a certain amount of maturity and lots of enthusiasm. School will be difficult for him but he will work well with people. We could do worse.

Respectfully submitted,

Melvin A. Jurisich, OFM

(Rev.) Melvin A. Jurisich, OFM
Rector

st. anthony's seminary



high school

May 3rd, 1982

Dear [redacted],

for [redacted]
Tom Thing asked me to write a letter of recommendation. I am happy to do so.

I have known Tom and have been associated with him for a fair number of years. At Highland Park he was always pleasant, interested in the friars and most willing to share his talents.

Tom came to St. Anthony's a year ago when the character of High Park changed from pre to post novitiate. The willingness of the SAS community to accept him is another example of the regard many of us have for Tom. While at SAS Tom has been an uplift for the friars, cheerful and willing to share his many talents. Although almost a peer with them, Tom has been a good mentor to the students.

I do not believe studies are the number one priority in Tom's life but at my request -and his own good sense- he has been attending UCSB regularly and seems to enjoy classes. Tom has a simplicity (still a virtue?) about him and occasionally concepts have to be fairly well spelled out for him.

Tom will be a good addition to the friars. He brings with him a natural understanding of things Franciscan, has had a long relationship with us, is exceptionally talented in music and entertainment in general, friendly and not all that implous. He will bring to novitiate a lot of life and enthusiasm. He brings open youth, something I believe sorely needed in our formation program.

To be honest, I suppose that while I have no hesitancy regarding Tom I do hold a caution regarding our programs. I would not want to see Tom lose his ebullency. I feel Tom along with [redacted] will be a joy and strength to the novitiate and especially to the Novice Director.

I recommend Thomas Thing to the novitiate board.

Peace!

Berard W. Connolly
Berard W. Connolly, O.F.M.

c. Josef Prochnow, O.F.M.

I sign thee with the sign of the cross
and I confirm thee with the chrism of
salvation in the name of the Father
and of the Son and of the Holy Spirit."

Thomas Thung

received

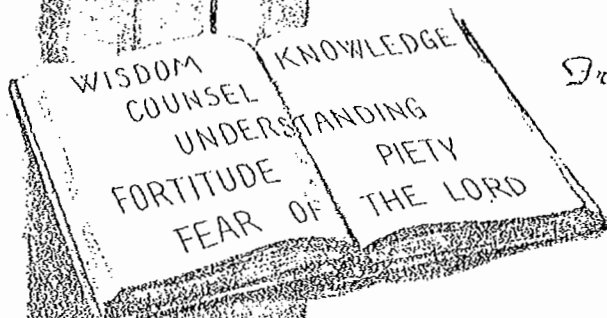
The Holy Sacrament of Confirmation

this 8th day of May in the year
of Our Lord and Savior 1973

Juan Arzube
Bishop

in Ss. Simon + Jude Church

Dr. Ronald Collety, O.F.M.



This is to Certify

That on this 12th day of May
in the year of our Lord 1948

Mr. Robert H. Ling
of San Diego, Calif.
and

Miss Marie Lulimay
of Phila., Pa.

WERE BY ME UNITED IN

MARRIAGE

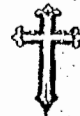
at Essex

According to the ordinance of God and the Laws
of the State of Maryland

Witnessed

R. R. J. Spingill

Certificate of Marriage



Church of

St. Charles Borromeo
San Diego, California

This is to Certify

That Robert H. Thine
and Marie G. Sulimay

were lawfully Married

on the 28th day of March 1956

— According to the Rite of the Roman Catholic Church —

and in conformity with the laws of the State of
California, Rev. Donald J. Rooney
officiating, in the presence of Edward Gonzales
and Pearl Gonzales Witnesses, as appears
from the Marriage Register of this Church.

Dated April 16, 1956

Donald J. Rooney Asst.
Pastor

O'CONNOR'S - SAN DIEGO

Aug. 24/1913

Dear

This is Thomas Thing.
I have taken care of the
doctor you asked me to see.
The doctor said nothing was
wrong at all. The doctor
sent a full copy of his
report to Dr. Henchy in
Santa Barbara. So if you
want a copy you can get
it from Dr. Henchy.

Now that, that is taken
care of I would like to
know when I am suppose
to be at the house. I
wrote Mr. Angelo a long time
ago but got no answer. So
I am waiting to hear
from someone. Thank you.

Thomas Thing

Tom Thing

He has a number of good
qualities which would make him
a good prospect for the program.
Again I would recommend
ongoing counseling mentioned by

Yours

The S.A.S. recommendation
says it for me. Ordinarily -
I'd question the age - and
brain situation; but
in light of SAS. OK -
I'll go w/a yes!

Bede

TOM Thng

I see some possibility in
Tom from recommendations
but also feel qualified
YES as vote.

Needed ongoing
counseling & Brain Test
as recommended in psych
report.

His Essay did not say
much to me of realistic
self.

Still young & needs more
experiences to grow.
QUALIFIED YES,

5/19/78

Tom's essay doesn't say much
directly - indirectly it shows
his immaturity.

I too notice that the faculty
hasn't responded yet to the
brain scan suggestion.

Otherwise he seems to be a
good prospect for his age.

Tony Thing

All things considered,
I believe it would serve
Tony better to take some
time out.

at this time I vote
"no" — after a
couple of years — reply.

DECLARATION AND RELEASE

NOTE: To be signed by candidate (GG.CC.158:1C) on arrival and signature to be witnessed by two brothers 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.

IN WITNESS WHEREOF, I have hereunto affixed my signature this 1st day of September, 1982, at 11:30pm Three Rivers, Calif.
(city, state)

ACCEPTED and signature witnessed on behalf of said religious order

(Signature) Thomas Thring

(Witness) Samuel Cabot

(Witness) Allen Menting

(Superior) Josef Prochnow, O.F.M.

Thomas Thing OFM.

Feb. 1983
Novitiate

Self Evaluation

①

This year has been a great challenge for me. The two largest areas that I have found the most challenging are the areas of prayer and my lack of freedom.

I knew upon entering novitiate that I would find the aspect of prayer very challenging. My time at San Antonio comes to mind. During this desert experience I found myself helpless in the Lord. All of my energies were taken away. I found it very hard but I can say that I learned alot about myself and alot about my prayer life. As we have seen from the Myers-Briggs test, that I am a strong extrovert thus receiving my energy from external happenings. I feel I have done well in the other areas of prayer. I have experienced new ways of prayer and have made the old ways of prayer become more alive and fuller. I find

our quiet time in the morning a bit hard ⁽²⁾
so I try to split the time up between the morning
and the evening. I try and take at least one hour
of quiet time before bed. I still have a ways to
go in the area of prayer but I feel I'm well into
my journey.

My lack of freedom I feel that I have
adjusted to. The fact of not being able to do certain
things at certain times I found very constraining.
In the past few years I had been some-what
independent so it took me a while to adjust.

In being with and around the Friars for
a number of years I have experienced different
types of communities. I enjoy this community
because of our diverseness. In our diverseness
we struggle but I feel a community which
doesn't struggle isn't trying. I feel the
more we struggle the closer the community
will become. We have learned to stretch.

get through these struggles I have come to
enjoy this community and our experience thus
far. (3)

As I have said before I am an extrovert
so my energy is found from outside experiences.
I have found that my ministry is my source
of energy at this time. I have learned about
myself and learned about my ministry. In working
with the Black Community I have learned abt.
I am able to express my prayer life in a more
living and alive sort of way. I have come to love
my ministry and the people I work with. I am
excited for the future and the possibility of working
in the black community. I plan to attend classes
and to study the history of the Black Experience.
I have come a ways from when I entered yet
I have a ways to go.

Thomas King O.M.

POST-NOVITIATE COVENANT

In order to continue my growth in understanding the Franciscan life and vision, and in order to foster and contribute the charisms I have to offer my brothers in fraternity, I am entering this covenant with those who have charge of my on-going formation and with those brothers with whom I will be living in the coming year.

I have asked to live with the brothers at St. Paul of the Shipwreck Parish because I feel called to: I feel called at this time to work in the back community. Also to get a bit more experience under my belt.

My local formation director will be Fr. James Goode O.F.M.

In order to grow in my awareness of the Franciscan ideal, I intend to pursue the following area of Franciscan studies Franciscan spirituality.

In order to deepen my faith and be able to share it more fully, I intend to take the following course in theology There will be many at courses - I will be taking throughout the year. Fr. Jim has agreed to set up a program of studies for me. Francis has urged us to work for our support, so I hope to contribute to the support of my brothers by work full time in the parish thus receiving pay which will be turned into the mother house. Recognizing the need for a personal guide in my spiritual journey, I will ask undesired of this time to be my spiritual director.

Thanking the brothers of my new community ahead of time for receiving me and enriching me, I promise to join them in their prayer life and fraternal life to the best of my ability so that, together, we can work for the building up of God's kingdom.

Thomas King
(signature of new brother)

=====

On our part, we promise, through this covenant, to help our new brother in his quest with us to live the gospel life in our fraternity.

[Signature]
(signature of local minister)

For my part, I wish to acknowledge the ideals and goals which my brother has set for himself for the coming year, and I promise to help him realize them by giving him the special attention he needs and by arranging with others for those items I cannot personally fulfill.

[Signature]
(signature of local director of formation)

[Signature]
(signature of provincial director of post-novitiate formation)

TOM THING; End of Novitiate Report

If there's a song to sing, he'll sing it; if there's fun to be had, he'll be in the middle of it; if you want his opinion, he'll give it to you. Tom is up front and wide open and it doesn't take long to appreciate that about him. Tom's vocation is rooted in a deep, simple and direct faith and he has the energy and conviction to put what he believes into practice.

Tom has been with the friars since his first years in high school, so he is realistic about the Franciscan life. He is dedicated to sharing and to the life of community. He may not always be sensitive to others' feelings, but if he is aware of them, he makes the effort to be so. As frank as he is about his opinions, he has become more careful with expressing himself. The good part of this is that he has grown in being careful and considerate of others; the bad part is that he is more guarded about his own feelings and sometimes has trouble expressing his frustration and anger over something. We would advise his director to seek him out if he lapses into a quiet mood for long-- he will appreciate the help and open up with confidence. We would like to thank him for his openness and trust when we have approached him. Tom can be a good and loyal friend without sharing the depths of his feelings or experiences, but when he does go this deep, it sows the seeds of profound friendship. It also clears the way for substantial personal growth.

Tom gets his energy from being with others. He is expressive, expansive and energetic. He has grown in learning how to use these gifts in both his common prayer and his ministry. With regard to his regularity in prayer, he has come a long way in understanding its importance in the life of a religious. We would recommend that his director continue to build his appreciation for fraternal prayer. He already has a good sense of liturgical prayer with the laity, and he will be able to bring many talents and insights to his new ministry in that area.

His ministry this year was working with the Franciscan Brothers of the Cross at St. Paul's parish. The brothers really treasured his friendship and his contribution to their ministry to the school children. For his part, Tom has developed a deep appreciation for Black folks and their culture. This has enriched him as a person and as a religious and we are grateful for the ways he has shared that with us in our community. Everyone in our community is excited and enthusiastic about Tom's assignment next year at St. Paul of the Shipwreck. It is just far enough out of the standard formation system to give him the distance he needs from those structures; and it is dedicated to the Black People which is where he feels strongly called at this time.

Solitude and private prayer were the most difficult challenges for Tom this year in terms of his interior life. People, the city and action stimulate Tom. We have tried to help Tom deepen his appreciation for private prayer, and he has responded generously to our urgings. He still is not all that comfortable with the contemplative aspect of the Franciscan life, but he has definitely made the effort and grown in this area. He reads more reflectively and tries to read the Scriptures daily. We hope his director will continue to help him in this area.

Insofar as studies are a private matter, Tom will probably need direction and encouragement in this as well. Our opinion is that if studies are prompted by a felt need, by the needs of those to whom he ministers, he will be strongly motivated to put himself into them wholeheartedly.

In terms of manual labor, Tom is a hard worker who knows how to take initiative.

He works well either alone or with the group. The only thing that discourages him is if someone else doesn't carry his load. Fair play is important to Tom.

Tom is a night person and in his case, this is worth mentioning. Getting up for prayers was hard for Tom, but he has really made the effort to be a part of our morning schedule. Everyone in our community appreciates his effort: it's an aspect of the fundamental generosity that is characteristic of him. Tom can have a short temper, and mornings are not the time to engage him in controversy.

Tom is a humble man. When shortcomings are brought to his attention he does not respond with excuses or defensive behavior. When we asked him to be more regular about morning prayer, to watch his language and temper, or use his quiet time better, he responded with quiet good will and determination. His ego strenght is apparently strong enough to accept challenges well, and that is a big reason why he has grown so much this past year. And that is why we gladly recommend him for first vows.

CESSION OF ADMINISTRATION AND DISPOSITION OF USUFRUCT

KNOW ALL MEN BY THESE PRESENTS, that I Brother Thomas Thing O.F.M.
otherwise known as _____, now of San Luis Rey
_____ in the County of San Diego
and the State of Ca.

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 James Paul Thing
now residing in the County of San Diego, State of Ca.
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 2nd
day of September, in the year of our Lord 1983.

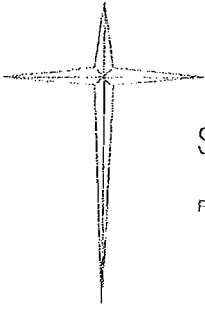


(Signature) Brother Thomas Thing O.F.M.

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

Carole Juliet Board
6-19-84

FRAF 00176



ST. STEPHEN'S CATHOLIC CHURCH

RECTORY - 525 MADONNA LANE • WALNUT CREEK, CALIFORNIA 94596

TELEPHONE 939-3826

January 22, 1987

Father [REDACTED], OFM
Minister Provincial
1500 34th Avenue
Oakland, CA. 94601

RE: Brother Thomas Thing, OFM

Dear Father [REDACTED]:

This letter is written to you in praise of the work of one of your friars, Brother Thomas Thing, OFM.

Brother Tom is currently involved in his second year as Youth Minister for our parish, St. Stephen's in Walnut Creek. He has built a program for our youth that now has thirty-five youth participants; he has done this quickly in spite of the fact that St. Stephen's has not had an active Youth Ministry for some time. Though Brother Tom has a busy academic and community life he always finds time to care for the occasional youth who might need some counseling or one who does not yet feel a part of the group. Brother Tom has the gift of making each teen feel special.

His ministry is an active one. The program includes retreats, weekly meetings, community building activities, and fosters trusting relationships as well as an emotional support system for our high school teens. Brother Tom is a good role model and has shown our youth the fuller meaning of church. This program is resulting in a solid formation for our next generation of adult Catholics, and with God's grace this work will continue in years to come.

Brother Tom has been a blessing to the entire community, and we are grateful for his service to our parish.

Yours in Christ,

Paula Wayne
Paula Wayne
Director, R.C.I.A.

cc: Father Richard McManus, OFM

FRAF 00177

FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

February 2, 1987

Brother Thomas Thing, OFM
1927 -7th Street
Berkeley, CA 94710

Dear Tom:

I received a letter recently a letter from Paula Wayne, Director of R.C.I.A. singing your praises about your work at St. Stephen's. It was very good of her to write and to say such very very nice things about you. I must admit I was proud to hear the wonderful things that she said. You have every right to be proud of yourself and the good work that you have done, and you certainly have my congratulations.

I know Tom that you are disappointed in the decision that we made about St. Anthony's. I do feel very badly about it but we tried to do the best that we could. It really was a very difficult decision and we just have to go with it. I do hope that you can do all that you can to support Gus as I know we are all very concerned about him. Garret was here and we had a long talk about the situation and Gus's reaction. Garret is trying to help as well as he can but does not really know what would do the trick, so anyway that you can help I would appreciate it.

Thank you again for the very great job you have done at St. Stephen's and all the support that I experienced from you as a friar.

gratefully,

1500 thirty-fourth Avenue
Oakland, CA 94601

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

FRAF 00178

April 21, 1987

"The Lord has done great things for me, great things"

Dear Fr. [REDACTED],

Peace!! After much prayer and consultation with my spiritual director and my formation director(s), I feel that I am ready to make my Solem Vows to the Franciscan Friars.

The other day I was talking with Richard McManus and he pointed out that I have been with the Friars for half of my life. I entered St. Anthony's Seminary in 1974, when I was fourteen. I am now twenty-seven. I have to say that the years have been years of great growth, and many friendships with many Friars. I feel that I know the group that I am joining, and wish to commit myself for life to the Friars. I am requesting Solem Vows for September of this year.

Thanks for your support and encouragement throughout the years.

Peace and all good,

your brother,

Thomas Thing O.F.M.
Thomas Thing, O.F.M.

FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

COPY

April 28, 1987

Thomas Thing, OFM
1920 - 7th Street
Berkeley, Ca 94710

Dear Tom:

I just received your letter regarding the appeal for solemn vows. I will be presenting the list to the definitorium in a week or so, and your name is on the list.

I am really happy that you have come to this decision, as I know it is something that you have thought about a great deal and prayed over, and I am sure that this is a mature decision on your part.

We are in the process of collecting the evaluations and as I said I will be presenting this to the definitorium, when we meet May 7, and then we will be letting you know.

Thank you again for writing Tom and we wish you all the best.

with fraternal affection,



1500 thirty-fourth Avenue
Oakland, CA 94601

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

FRAF 00180

SOLEMN VOW REQUEST

EVALUATION REPORT FORM

NAME: THOMAS THINGAge: 27 DoB: 5 / 22 / 59
Place of Birth: San Diego, CA
Citizenship: USADate of First Profession: 9 / 4 / 83

BACKGROUND INFORMATION:

Family:

Father	<u>Robert H. Thing</u>	<u>[living/deceased]</u>	Age <u>58</u>
Mother	<u>Marie G.</u>	<u>[living/deceased]</u>	Age <u>57</u>
Brothers/Sisters (Ages)			
<u>Robert</u>	<u>(37)</u>	<u>Anthony</u>	<u>(31)</u>
<u>Kathy</u>	<u>(35)</u>	<u>Frank</u>	<u>(25)</u>
<u>George</u>	<u>(34)</u>	<u>Mike</u>	<u>(22)</u>
		<u>James</u>	<u>(19)</u>

Education: (Begin with most recent; Prior to OFM)

School/University	Dates attended	Degree	Major
<u>St. Anthony's Seminary</u>	<u>1974 - 1978</u>	<u>H.S.</u>	

Work Experience: (Begin with most recent; Prior to OFM.)

Place	Dates	Duties
<u>N/A</u>		
<u>with the friars</u>		
<u>since age 14!</u>		

LIFE IN FRANCISCANS:

Community	Dates	Director
<u>Pre-Nov 'G' St./Hingland Park/SAS</u>	<u>1979-1982</u>	<u>Cardinalli/Dunne/Connolly</u>
<u>Novitiate Los Angeles</u>	<u>1982 - 1983</u>	<u>Josef Prochnow</u>
<u>Post-Nov Las Vegas</u>	<u>10/83 - 5/85</u>	<u>Brian Flynn</u>
<u>7th St. Berkeley</u>	<u>5/85 - present</u>	<u>[REDACTED]</u>
		<u>Richard McManus</u>

Education/Professional Training:

Place	Dates	Degree/Certificate/Courses
<u>Holy Names College</u>	<u>9/85 - 5/87</u>	<u>B.A. Religious Studies</u>
<u>Univ. Cal. Santa Barbara</u>	<u>'81 - '82</u>	
<u>L.A. City College</u>	<u>'79 - '81</u>	

Ministerial Involvements:

Place	Dates	Duties
<u>Holy Names College Oakland</u>	<u>9/86 - 5/87</u>	<u>Campus Min. team</u>
<u>St. Stephen's Parish Walnut Creek</u>	<u>'85 - '87</u>	<u>Youth Min. group director</u>
<u>St. Christopher's School Las Vegas</u>	<u>'83 - '85</u>	<u>Catholic Community Services/</u>
		<u>Teacher</u>

Other:

Summer Experiences	Places/Dates/Comments
<u>Mission San Luis Rey</u>	<u>Family Spiritual Vacation (Summer, '86)</u>

Leave of Absence: Dates/Comments:

FRAF 00181

GENERAL REPORT:Community Life:

Tom Thing has lived for more than half of his life in Franciscan communities, beginning with his early days at ST Anthony's Seminary, back in 1974. He knows the friars very well, and does express a deep love and concern for what we are about. Over his fourteen years in a wide variety of community settings, Tom has developed good skills for such a way of life. He has 'survived' quite well the many changes in our formation programs over the course of those years. But more than survival, he has learned how to become a vital member of any community he has lived in. Tom puts energy and enthusiasm into the work of making community happen. He contributes more than his 'share' often, in terms of time, effort, etc. that make for good community. He is looking in his community experiences to be able to make a 'home'. In places, and at times where community living has been difficult, if not almost impossible, Tom has learned from those experiences as well. He is self-reflective enough to consider his part in the difficulties; he is able to talk it out with others.

Tom is aware of what he wants and needs from such a religious lifestyle, and what he is able to give to make that happen; he is also able to receive, to make his needs known. He is not passive, and has learned ways of expressing his concerns about community in healthy and helpful manners. He takes seriously the fiscal responsibilities of actively contributing to the support of the friary; he works hard. He tries to balance his outside commitments - school, work, ministry, friends - with the demands of community schedules. He is able to make needed adjustments and compromises. He makes 'time' for community. He is conscientious about house chores (thankless jobs like food shopper), prayer leader assignments, cooking, etc. (He is a good cook; and a creative spirited prayer leader.)

While the Las Vegas community experience ('83 - '85) was fraught with many difficulties and tensions, Tom was still able to function and do well in his ministry-work at St. Christopher's School. The pastor commended his work.

Tom sees the Las Vegas time as a real learning experience.

As a result of these early Post-Novitiate assignments, fortunately, Tom has not become totally disillusioned, nor hopelessly cynical either. He has been at the 7th St. House since May, '85.

Education/Ministerial Involvements;

Tom has to work hard at studies. He is not totally comfortable in the academic arena. However, it is much to his credit that he is graduating from Holy Names College this month with a BA in Religious Studies. He has given himself to the task of finishing his degree work. He also recognizes that he can do the work quite satisfactorily, with effort. He seems, over the past two years to have developed new self-confidence in his abilities to study and do well (B/C student). He recognizes his needs to further develop professional skills and training. He is open to the possibility of further studies at FST next year. We encourage this!

Tom cannot just be a student; he has to work, for his own sense of well-being. He needs to be involved with people in on-going ministry. While at Las Vegas he did work as a teacher at the elementary level at St. Christophers School. The pastor highly commended his performance. Since being at 7th St. House, Tom has been active in ministerial involvements. Through much personal initiative, he began a youth ministry program for St. Stephen's Parish, Walnut Creek. Now in its second year, the group has grown consistently. Tom works hard to make for quality experiences for young people (high school age); programs focus on development of values, concerns for issues and problems of youth today, as well as good opportunities for wholesome socializing. Tom likes what he is doing, and brings a natural exuberance of his own personality into his work. He is looking forward to continuing this ministry next year, as well.

In his work at the parish Tom is very careful to keep lines of communication open with the pastor, by checking in with him on a regular basis. The pastor is well pleased with the quality of Tom's work. Tom has recruited other persons to help him in this ministry. He will also spend many hours a month counseling and talking with young people about their problems. In so doing, Tom has often consulted with [REDACTED]/Richard and the pastor or others, about handling certain difficult situations. He is not afraid to ask for help and seems eager to learn more. Tom has expressed continued interest in working in parish situations, especially in family-based ministries.

While the youth group has taken much time and effort, that is not all that Tom has done. He is also on the Campus Ministry team at Holy Names College this year. In that he gives about 10 hours a week in service of all kinds, working with college age population - in liturgies, retreats, prayer programs, social functions, counseling, etc. He has received good reports from his supervisors. He works well on the 'team'.

Personal:

Tom has literally grown up with the friars, and he continues to grow. This growth seems most particularly notable in the past two years, while at the 7th St. House - achievement of academic goals, greater self-confidence in his talents and gifts, and in himself in general, at ease with growing self-knowledge and awareness. His perseverance, his willingness to learn, his ability to handle difficult situations without becoming totally disheartened, his general outlook on life all indicate good skills for Tom's ability to live this way of life well. He takes himself seriously, but not too seriously; he has a good sense of humor, and basic joyful disposition. He has a natural gift of helping others to enjoy themselves as well. He is sensible and exercises good judgment in important matters. He is reliable to follow through on tasks. He has consistently shown himself to be energetic and keeps busy with many projects. He does need attention in this area, however, to slow down. He needs to develop good time management skills. At times as pressures and demands have mounted, Tom can get stressed out, tired, or exhausted. He needs to be able at times simply to relax and learn how to 'waste' some time once in a while, creatively. Balancing all of the demands of the various works he is involved in does get stressful. In such cases, community life can suffer, e.g., community prayer attendance, or emotionally withdrawing from others or group meetings, or his attention to studies. Tom would do himself well to expand his stress management skills (perhaps via exercise outlets, or the like.)

Tom has been serious about spiritual life and growth, especially this year as he has looked forward to the possibility of solemn vows. He has met regularly with his spiritual director, and reports that this has been quite beneficial. He has become more comfortable with a prayer style that is more fitting his disposition and temperament, and continues to learn. Musical expression is an important part of his praying. (The one who sings, prays twice!)

Tom has the desire and the ability to live the vowed life in an honest and healthy way. He continues to discover what the vows call and challenge him to do and the way to live them out well. He is open and accepting of challenge. For him, it seems, that solemn vows are not 'final' in the sense that he would have no more to learn after that about the vowed way of life.

Tom is sociable and relates well with people - of all kinds and sorts - from young children to old ladies. He has worked in Las Vegas and enjoyed working within the Black culture. He remains open to such involvement in the future. In cases of conflict he is usually able to work through differences and express himself; occasionally, when things cannot be worked out amicably, he is able yet to tolerate imperfect situations. Being a hard worker himself, he can tend to be somewhat judgmental of others who do not seem to carry their own weight. This can be a source of tension.

Tom has some self-image problems that seem to center around his being overweight. He does take care to dress well, and is concerned about the way he looks. He would do well to continue to try to develop some skills in this area - weight control programs, exercise, stress management, etc. Tom certainly is not unaware of this, and sees it as a focus of concern. (Also, it would be beneficial at some point for him to delve further into understanding possible dynamics underlying the feelings, attitudes and behaviors around this issue.)

Tom is a talented young man; he loves music and has a good voice. He was a charter member of the Santa Barbara Boys Choir.


IMPRESSIONS:

Overall, Tom possess and demonstrates vital skills essential for living our way of life in a healthy and holy way. Tom is a community man. He has a sense of warmth and humor, a generous spirit, flexible, with ability to co-operate and tolerate; he recognizes what needs to be done and takes initiative to make good community happen. He values community life; he is not a loner. He is interested in continuing to develop his professional and personal skills to help people. He is a hard worker. His exuberance is contagious. He is able to learn from his mistakes, and move on without holding grudges. Tom knows what he is getting into, with life with the friars.

RECOMMENDATIONS:

It is the unanimous vote of the local community of 7th St. solemnly professed, as well as the whole Post Novitiate team, that THOMAS THING be admitted to solemn profession

COMMENTS:

Evaluators: 
Richard McManus
Vince Mesl
John Gutierrez
Patrick Groves

Report written by: Richard McManus
Date of report: 5/1/87

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RECOMMENDATIONS:

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COMMENTS:

Evaluators:

Richard McManus
Vince Mead
John Gutierrez
Patrick Groves

Report written by: Richard McManus

Date of report: 5/1/87

June 15, 1987

[REDACTED], OFM
1500 Thirty-Fourth Ave.
Oakland, CA 94601

Dear [REDACTED],

It is my understanding from talking with Richard McManus that my move to Danville has been approved. If this is correct, please notify Howard Hall to confirm the move.

You mentioned in your May 11th letter regarding Solem Vows that you would like to have a private interview with me. I will be at Mission San Luis Rey from June 19, through July 31. I will then be on retreat at Three Rivers until August 12th. I will then return to the Bay Area. If you would like to talk with me contact me at those places.

I pray that the Lord continues to bless you and work through you.

With affection,

Thomas
Thomas Thing, OFM

FRAF 00191

FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

June 26, 1987

Thomas Thing, OFM
Old Mission San Luis Rey
4050 Mission Blvd.
San Luis Rey, CA 92068

Dear Tom:

Thanks for writing, I hope all is going well there at San Luis Rey. I am really sorry that we have not managed to get together, I do not know what has happened here. I do look forward to some interview, but do not know when. I will be coming down that way but not until August, and by then you will already be moving towards a retreat at Three Rivers, and on back to the bay area. I will be sometime at Three Rivers and it maybe while you are there, if so we can talk then, otherwise please try to contact me as soon as you return to the bay area. I would like to have a chance to talk before the actual time of solemn vows arrives, and it is getting close.

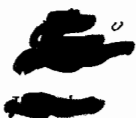
I am not exactly sure about how the arrangements have been made with your move to Danville. As a formation student Richard McManus negotiates for you but since you will be out of the initial formation when you actually move you will be solemnly professed.

I do understand that they have discussed it at Danville, however Howard is away and I cannot talk to him. I will write to him and if he approves, then we can go ahead and confirm the transfer.

It does sound like a good move and I know that the friars there are anxious to have you come.

Do have a good summer Tom and I hope it is an enjoyable one, not only for those who come there, but for you too. Look forward to seeing you sometime in August.

with fraternal affection,



1500 thirty-fourth Avenue
Oakland CA 94601

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

FRAF 00192

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) Brother Thomas Thing, O.F.M.,
formerly known as (name: baptismal and family) Thomas Thing,
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:

Mr. Robert H. Thing
Mrs. Robert H. Thing

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) Michael Thing

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

b) James Paul Thing

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

Christopher Michael Haynes

IN CONFIRMATION of the above, I, Friar Thomas Thing, O.F.M.,
have set my hand to this Renunciation and Disposition this 5 day of September, in the year of Our Lord
Nineteen Hundred and eightyseven

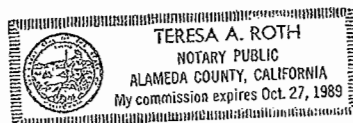
(Signed) Br. Thomas Thing, O.F.M.

Signed by the above-named Friar Br. Thomas Thing, O.F.M.,
in the presence of us who have hereunto subscribed our names at his request, as witnesses thereto in the presence of the above-signed
Friar and of each other, this 5th day of September, 19 87, at St. Elizabeth's,
Oakland, CA 946 (City—State) (Priary)

(Witness) Carol E. Roth

(Witness) Ruth E. Roth

ATTEST:
Teresa A. Roth
Notary Public



FRAF 00193

OATH BEFORE SOLEMN PROFESSION

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

I, Br. Thomas Thing O.F.M., of the Order of Friars Minor of the Province of St. Barbara, attest and confirm that I know the nature and the meaning of the evangelical counsels and understand a perpetual vow with its consequent obligations.

In confirmation of the above I, Br. Thomas Thing O.F.M. have taken this oath this 5th day of September in the year of our Lord Nineteen Hundred and eighty seven.

Br. Thomas Thing, O.F.M.

Signed by the above named friar in the presence of us who have hereunto subscribed our names at his request, and as witnesses thereto, in his presence and of each other, on this 5th day of September in the year of our Lord Nineteen Hundred and eighty seven, at St. Elizabeths, in Oakland, CA.

Samuel L. H. Jr. Witness

Richard M. Williams Jr. Witness

RENUNCIATION

Before Solemn Profession

Place St. Elizabeth's Friary
Oakland, CA.

Date Sept. 5, 1987

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

I, Frater-Brother (full name) Thomas Thing,
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) Thomas Thing,
have to this Renunciation set my hand this 5th

day of September in the year of our Lord Nineteen Hundred and eighty seven

Fr.-Bro. (full name) Br. Thomas Thing O. F. M.

Signed by the above-named Frater-Brother Thomas Thing

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

and of each other, this 5th
day of September, 1987, at St. Elizabeth's Friary

Samuel L. B. Jr. Witness
Address Huntington Beach, CA

Richard S. M. Jr. Witness
Address _____

NOTICE OF THE
PROFESSION OF SOLEMN VOWS
IN THE
ORDER OF FRIARS MINOR

NAME OF THE PROFESSED

Religious Name Thomas Thing

Baptismal Name Thomas Thing

Family Name Thing

Status (lay-brother- intends to be ordained- priest)

Friar Minor

Place of birth San Diego, Calif

Date of birth May 22, 1959

Date of Profession September 6th 1987

Place of Profession St. Elizabeths Church

Oakland, CA.

Signature of professed Thomas Thing

Witnesses

Bernadette Connolly, Reg. Prov.
Richard McManus Jr.

Minister Provincial
(or Delegate)

~~Richard McManus Jr.~~ min gen of

This information is in accord with that which is entered in the
book of Profession.

R. McManus Jr.
Director of Post- Novitiate Formation

FRANCISCAN FRIARS PROVINCE OF SAINT BARBARA

May 11, 1987

Thomas Thing, OFM
1920 - 7th Street
Berkeley, CA 94710

Dear Thomas: Peace and all good my brother!

I did receive your letter requesting to make solemn profession. I am sorry to have missed you on visitation, and we have not had an opportunity for a private interview. I would like to do that sometime in the not too distant future. Nevertheless, I do feel confident in acting on your petition at this time.

At our recent meeting we reviewed your request as presented by those responsible for your formation. I know it has been a long time coming. As you mentioned you have been with the friars almost since childhood. We are grateful that you have shared so much of your life with us, and also your growth. As with the growth of any of us, it has had its ups and downs. Most happily these last years have been mostly up, and therefore those in your own community and those responsible for your formation give you a whole hearted endorsement. We were very happy to receive that endorsement and it has been the pleasure of the definitorium to concur that endorsement.

I myself have had a long time to get to know you Tom, and to see you go through the various stages of growth in community living, and in the faith that you bring to franciscan life. You have many wonderful qualities and a real gift for community. I believe it is that gift that the friars want, especially to share by having you live with us in our fraternity. We appreciate the fact that you have made this decision to commit yourself to our way of life, and therefore are most happy to welcome you into the final commitment in the franciscan order. So I thank you for choosing to join us, and I look forward to the day of solemn profession when we will happily realize that profession in a solemn way. That will be a joyful moment.

In the meantime you will be making a retreat for solemn profession, and my prayers will be with you that it may be a time of grace for you, and an even greater deepening of your commitment to the franciscan way of life.

It is with happiness and joy that I write this letter, and May God's blessings be with you.

with warm fraternal affection,


Minister Provincial

1500 thirty-fourth Avenue
Oakland CA 94601

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

FRAF 00197

ST. MARY'S CHURCH

Jan. 17, 1989

He - Tim King

Fr. [REDACTED], OFM
Minister Provincial
1500 34th Ave
Oakland, CA, 94606

Dear [REDACTED],

Peace and all Good! I hope that this letter finds you healthy and some what rested from your most recent trip.

Back in September of 1988, we talked about the possibility of my future assignment. Many things have taken place since that time. At that time when we talked you were asking me to leave my position as Youth Minister at St. Stephen's, and at St. Mary's. The time has come to definitely move on from St. Stephen's. I have been part time Youth Minister there for the past 4 years and i feel that I have brought the Youth Group as far as I an able. It is time to step aside ant let a Young Adult who has been working with me for the last 2 years take charge of the program. I have told Monsignor Keavenny that I will not be returning to St. Stephen's.

As for St. Mary's I do not have the same feelings for moving on. This is my second year at St. Mary's and the program is still young and unfinished. I feel that it takes more than two years to establish a good and solid program. I feel to leave at this point would hurt the program and the Youth whom have come to trust me.

There are a few other reasons for wanting to stay here at St. Mary's. One reason is that I was asked back in September to be a member of the Board of Directors of CASA. CASA is a city sponsored drug and substance aduse education team. We sponsor Red Ribbon week, which is a national event. We help raise the awareness of parents and teens to the problems related to drugs and alcohol. We sponsor drug free/alcoholfree events. I find this work very rewarding.

I have also been asked by the Diocese of Oakland to sit on the steering comittee of a special project. The project is called The Youth And Youth Adult Evangelization Process. This is a study and program to look at the needs of youth in the Diocese. I feel very good about the ministry that I am involved in at the present time. I am requesting to remain in this ministry here at St. Mary's. The Pastor is not aware of the possibility of me not being here next year. For his sake and the sake of the parish I need an answer soon so that in the event of me not being here it will be necessary to find a replacement.

I have been contacted by Sr. Verlee at Sts. Simon & Jude about the possibility of teaching in the school this Sept. I need to respond to her.

PLEASE REPLY TO:

☐ OFFICE:
1201 ALPINE ROAD
WALNUT CREEK, CA 94596
(415) 934-2544

☐ C.C.D.:
2039 MT. DIABLO BLVD.
WALNUT CREEK, CA 94596
(415) 937-2414

☐ HALL:
1184 BONT LANE
WALNUT CREEK, CA 94596
(415) 932-9439


☐ SCHOOL:
1158 BONT LANE
WALNUT CREEK, CA 94596
(415) 935-5054

FRAF 00198

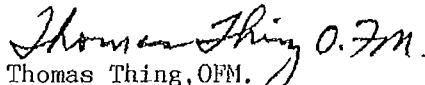
ST. MARY'S CHURCH

-2-

I am aware of the needs of the Province. I also find it challenging to be here at St. Mary's and in Walnut Creek. The people have been mostly challenging than supportive. But with the help of my brothers I have done well and feel good about my ministry. Robert Rodrigues has been most supportive. I hope to work with him in the near future. I hope to continue to live at San Damiano with the hope and need for personal changes.

, thank you for your support and ministry as Minister Provincial. Continue the difficult and challenging tasks as minister. Know that you and the Provincial staff are in my prayers. Please contact me as soon as you can for as you are aware the Pastor needs to replace me if needed.

Your Brother In Francis,


Thomas Thing, OFM.

PLEASE REPLY TO: _____

☐ OFFICE:
1201 ALPINE ROAD
WALNUT CREEK, CA 94596
(415) 934-2544

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1158 BONT LANE
WALNUT CREEK, CA 94596
(415) 935-5054

FRAF 00199

OFFICE OF THE PROVINCIAL
FRANCISCAN PROVINCE OF ST. BARBARA
1500 THIRTY FOURTH AVENUE
OAKLAND, CALIFORNIA, 94601
(415) 536-3722

FILE COPY

Thomas Thing, OFM
San Damiano Retreat
Box 767
Danville, Ca. 94526

February 7, 1989

Dear Tom:

Peace and all good!

I hope that you are doing well.

I would like to thank you for all the work you have done in Lafayette up to this time. I know that it is much appreciated.

Thanks also for the letter which you wrote to me. I brought it before the definitorium at the last meeting, and let me say that the lines which you indicate there for your future seem very acceptable to the definitorium. I think we would plan, then, that you continue to work in the diocesan parish and live with the fraternity at Danville for the coming year. I would like to note the definitorium is very anxious that after this year is past you move to work in a Franciscan parish so that you might support the friars, both in work and in fraternity together. I look forward to talking to you about these issues. Perhaps it will provide a good opportunity for us to get to know each other better.

Thanks very much for your patience, Tom. I wish you the best, both in your life and in your work. Please remember me in your prayers.

Fraternally,

/js

Thomas Thing OFM
ST. MARY'S CHURCH

February 15, 1990

for definiteness
copy

Fr. [REDACTED], OFM
Minister Provincial
1500 34th Ave.
Oakland, CA 94606

for - Tom Thing
I
F

Dear [REDACTED],

I pray that this letter finds you well!

Last year in January 1989, I wrote to you requesting to remain in my present assignment. Permission was given for me to continue my ministry here at St. Mary's, Walnut Creek. I thank you for allowing this. With this permission you had requested that my next assignment be in a Franciscan Parish so that I might support the Friars, both in work and in fraternity. With this request in mind I write to you in regards to my future placement.

I am interested in both Parish Ministry and Teaching. Please allow me to share a few ideas that I have been thinking about.

Garret Edmunds had talked to me about the possibility of him being named as Pastor of St. Francis, Provo. He asked me if I would be interested in working with him at Provo. My answer was yes, but... I have one major consideration. Garret can be difficult to live and work with. I would not want to go to Provo with him if I did not have another Friar with whom I could relate and be supported. I then talked to Oscar Mendez with whom I have lived. I very much enjoy Oscar and respect him. I asked him if he would be interested in Provo. His answer was positive. He would be willing to go to Provo. Would it be possible that the three of us are sent? It is important for me to have a good and supporting community. I hope that this will be taken into consideration.

As I mentioned, I am also interested in Teaching both at Elementary and High School level. I would like to work on obtaining my Teaching Credential. Sr. Verlee principal at Sts. Simon & Jude, Huntington Beach has contacted me offering a teaching position in the school. She has mentioned that the Diocese Of Orange has an excellent Credential Program and would allow me to teach while obtaining a Credential. Would this be a possibility?

In closing, these are a few thoughts that have crossed my mind. Are there needs that I am not aware of? Are there other possibilities?

I hope to talk to the Pastor here at St. Mary's in the middle of March and tell him that I will not be returning in September 1990. I would like to give him reasons and share with him my future assignment. For my own peace of mind I would like to know where I will be next year. I hope you have time to respond

sometime soon. Thank You & God Bless. *Thomas Thing*

PLEASE REPLY TO:

☐ OFFICE:
1201 ALPINE ROAD
WALNUT CREEK, CA 94596
(415) 934-2544

☐ C.C.D.:
2039 MT. DIABLO BLVD.
WALNUT CREEK, CA 94596
(415) 937-2414

Thomas Thing
☐ HOME:
1184 BONT LANE
WALNUT CREEK, CA 94596
(415) 932-9439

☐ SCHOOL:
1158 BONT LANE
WALNUT CREEK, CA 94596
(415) 935-5054

FRAF 00201



FILE

Province of St. Barbara

FRANCISCAN FRIARS

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

Tom Thing, OFM
San Damiano Retreat
Box 767
Danville, CA 94526

March 29, 1990

Dear Tom:

Peace and all good!

I hope this letter finds you well. I want to thank you very much for coming in to see me before the definitorium meeting. I appreciate your honesty and all the options which you opened up.

I would like to report on the conversation at the definitorial level. We have not made an assignment yet, but our preference is certainly that you go into pastoral work, and that you probably do so at Provo, Utah. We have not yet made all the decisions with respect to this, and so I would ask you to keep this to yourself, at least for the next couple of weeks until the next definitorial meeting when the official assignments are made. I appreciate your patience in this matter. I did want to give you some feedback as to the pastoral work over against education on the primary level. We're definitely more inclined to the pastoral work.

Thanks very much for your cooperation, Tom. Please remember me in your prayers.

Fraternally,

/js

FRAF 00202



COPY

Province of St. Barbara

FRANCISCAN FRIARS

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

August 10, 1990

Most Rev. William Weigand, DD
The Diocese of Salt Lake City
27 C Street
Salt Lake City, UT 84103

Dear Bishop Weigand:

I am writing on behalf of the Rev. [REDACTED] OFM, Provincial Minister of the Franciscan Friars, to request faculties of the Diocese for Father Garret Edmunds, OFM, who is being assigned to St. Francis Church, Provo, effective September 1, 1990.

Father Edmunds will work with Father Flavio during the month of September and will become pastor on October 1, 1990.

Father [REDACTED] also wishes to inform you that Brother Thomas Thing, OFM, is also being assigned to St. Francis to work with Father Edmunds as a pastoral associate.

I attest to the fact that Father Edmunds and Brother Thing are friars in good standing in the Province of St. Barbara, of which I am the Provincial Secretary.

The Friars of the Province continue to pray for you and the well-being of the Diocese.

Sincerely yours in St. Francis,

(Rev.) Melvin A. Jurisich, OFM
Secretary of the Province

FRAF 00203

OFFICE OF THE BISHOP
27 C STREET
SALT LAKE CITY, UTAH 84103



August 24, 1990

Brother Thomas Thing, OFM
Franciscan Friars
1500 34th Avenue
Oakland, CA 94601

Dear Thing:

This is to assure you that I am pleased to welcome you to Utah and the Diocese of Salt Lake City and to approve Father [REDACTED]'s appointment of you as pastoral associate of St. Francis of Assisi Parish, Provo.

I believe you will quickly come to appreciate the people of Utah and especially of St. Francis of Assisi Parish. You will find ample outlet for your pastoral talents and zeal.

Be assured of my prayers, solidarity and esteem.

Fraternally in the Lord,

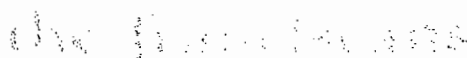
WILLIAM K. WEIGAND
Bishop of Salt Lake City

WKW/hm

cc: Very Rev. [REDACTED], OFM

FRAF 00204

Figure 1. A schematic diagram of the experimental setup. The subjects were seated in a dimly lit room and viewed the screen through a mirror. The screen displayed the target (a red dot) and the starting position (a green dot). The subjects were instructed to move the hand from the starting position to the target position. The distance between the starting position and the target position was 10 cm. The subjects were instructed to move the hand at a constant speed. The subjects were instructed to move the hand from the starting position to the target position. The distance between the starting position and the target position was 10 cm. The subjects were instructed to move the hand at a constant speed.



$\beta_1 = 0.0000$ $\beta_2 = 0.0000$ $\beta_3 = 0.0000$ $\beta_4 = 0.0000$ $\beta_5 = 0.0000$

10. *Journal of the American Medical Association*, 1997; 278: 1033-1038.

1. *Chlorophyll a* (Chl *a*)

10

1

FRAF 00205

Tom V. [unclear]

DIRECTOR OF YOUTH MINISTRY JOB DESCRIPTION 92-93

Major Job Responsibility #1: Working as a resource person for those involved in Youth Ministry in parishes, schools and other Youth Ministry related institutions within the Diocese.

Major Job Responsibility #2: Maintaining our Shared Diocesan planning and evaluation process for Youth Ministry (i.e., to assess needs, set vision, plan strategies, evaluate on an ongoing basis). Implementing the Annual Diocesan Youth Commission Planning Day.

Major Job Responsibility #3: Continued maintenance and development of the Diocesan Youth Commission as the core leadership structure in achieving the Mission and Strategic Plan for service to leaders concerned with Catholic Youth Ministry.

Major Job Responsibility #4: Promoting and developing Deanery level Youth Ministry throughout the Diocese.

Major Job Responsibility #5: Facilitating the planning and implementation of the Annual Youth Conference.

Major Job Responsibility #6: Recruiting and supervising Camp Program Administrator/Director in the development camping and/or camp-like experiences for Catholic leadership development among youth.

Major Job Responsibility #7: Creating a functioning Youth Ministry structure throughout the Diocese that facilitates the networking and representation of youth and adults involved in Youth Ministry.

Major Job Responsibility #8: Working as a collaborative member on the Educational Services Directorate.

Major Job Responsibility #9: Participating in Regional and National Youth Ministry gatherings with other Directors to maintain ongoing communication and collaboration.

Major Job Responsibility #10: Developing and implementing strategies that Diocesan Youth Ministry Office could implement for the expansion of Youth Ministry into the areas of early adolescent and young adult ministry.

Major Job Responsibility #11: Affirming, advocating and developing cultural diversity among the many ethnic groups represented in our Diocese - particularly the Hispanic community.

file
Tom Thayer

[REDACTED]

MEMORANDUM

Dependent
I
C.
for
T. M.

To: [REDACTED], O.F.M.
Minister Provincial

From: Br. Tom Thing, O.F.M

Date: December 23, 1992

In September of 1992, you and I met and talked about the possibility of me going to work for the Diocese of Salt Lake City as Director of Youth Ministry. At the time you were not in favor of me taking this full time position. You have some well founded concerns and I very much respect why you expressed these concerns. We ended the conversation with you asking me to make the decision. I listened to your concerns - I talked and prayed about my direction. I decided not to go to work for the Diocese as full time position as Director of Youth Ministry.

What I did decide was to give the Office of Youth Ministry one day a week to help the Diocese out until they could do a "proper search". I felt this was a compromise. The position addresses some of my own needs to continue to develop my own gifts and talents in the field of Youth Ministry. I have enjoyed my ministry with the Diocese and in Garret's opinion all has worked out well.

It is my understanding that my 3 year assignment in Provo will come to an end the summer of 1993. I can say that when I first arrived in Utah, I did not think I would make it past a year or so, but I have. I have come to enjoy the beauty of "Zion". With the addition of Pedro to the Community, fraternal life has become more fulfilling; I appreciate his humor and friendship.

In terms of my future assignment, I would be willing and would like to remain in Provo and develop my skills in the field of Youth Ministry. I would like to pursue the Directorship of Youth Ministry as a full time position working for the Diocese. I have talked with Garret about this and he is very supportive of the idea. I would continue to live in Provo and keep some presence in the parish.

I feel that this would be a good ministry opportunity for me. I would like to develop my skills in Youth Ministry and attend the National Training and Certificate Program offered in Denver next year. The Diocese would be willing to pay for this program. It consists of 4 weekends and individual projects throughout the year. This is a well-rounded program that lends itself to more of an administrative position.

Memorandum to: [REDACTED], O.F.M.
December 23, 1992

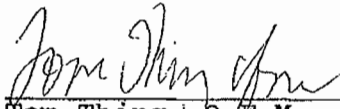
Pg. 2

I have learned much about myself and ministry here in Utah. Again, I enjoy my one day a week with the Diocese and would like to expand this to a full time position. The Diocese is in need of a response by the end of January, early February, 1993, so they can make their plans for a Director of Youth Ministry.

I ask that you consider this proposal and permit me to pursue this rewarding opportunity. I feel this would be good for the Province, Diocese, and those I minister to. Please let me know your response.

Peace and Good.

Respectfully submitted:



Tom Thing, O.F.M.

Tim [Signature]

JOB DESCRIPTION: COORDINATOR OF YOUTH MINISTRY
92-95

SUPERVISOR: DIR. OF RELIGIOUS EDUCATION

DIRECTORATE: EDUCATION SERVICES

DATE: SEPTEMBER 7, 1992

Major Job Responsibility #1: Working as a resource person for those involved in Youth Ministry in parishes, schools and other Youth Ministry related institutions within the Diocese.

Major Job Responsibility #2: Coordinating and developing the Diocesan Youth Commission as the core leadership structure in achieving the Mission and Strategic Plan for service to leaders concerned with Catholic Youth Ministry.

Major Job Responsibility #3: Maintaining the collaborative planning, monitoring and evaluation process for Diocesan Youth Ministry. Implementing the Annual Diocesan Youth Commission Planning Day.

Major Job Responsibility #4: Participating in Regional and National Youth Ministry gatherings with other Directors to maintain ongoing communication and collaboration.

Major Job Responsibility #5: Affirming, advocating and developing cultural diversity among the many ethnic groups represented in our Diocese - particularly the Hispanic community.

Major Job Responsibility #6: Assist in supervising the International Youth Rally Program Director.

Major Job Responsibility #7: Continue development and implementation of camping and/or camp-like experiences for Catholic leadership development among youth.

MISSION STATEMENT

Believing that Catholic young people of Utah are a vital part of the Faith Community and the Mission of the Universal Church, the Diocesan Youth Commission -- called by the Holy Spirit and in union with the Diocesan Bishop and Parish Pastors -- is committed to serving all leaders concerned with Catholic Youth Ministry by enabling them to provide ministry "to, with, by and for" all young people.



FILE

Province of St. Barbara

FRANCISCAN FRIARS

1500 34th Avenue Oakland California 94601 (510)598-3722 Fax (510)536-3970

Tom Thing, OFM
St. Francis Friary
172 N. 5th. St. West
Provo, Utah 84601

January 23, 1993

Dear Tom:

Peace and all good!

This is just a brief note to let you know that you have the permission of myself and the definitorium to make application to be Director of Youth Ministry for the Diocese of Salt Lake City. What an exciting opportunity for you and for all of us! I believe it's a good step forward and it will make tremendous use of the expertise you have acquired. It is our understanding and expectation that you will continue to live in Provo and participate in local community life. From the information which you sent to Michael Doherty and he passed on to us, it is certainly is my understanding that the job will not take you substantially away from presence in the local community.

As you know from many of the letters which I've sent out, we are now instituting a new policy in the province with respect to a psychosexual review of all those involved in youth ministry. This would include yourself and I suppose since we are just instituting the policy, we have to begin someplace. So, sometime in the near future I will be asking you to have a psychosexual review done by a professional, in order to certify that you and the people and the friars will be well served in the work that you do. I'm sure you understand the circumstances which are occasioning these types of review. In the future, I think it will stand the friars in good stead to see that we go through this type of process. I will notify you on developments.

Congratulations, Tom. I wish you all the best. Be assured of my prayers and support, I count on yours.

Fraternally,

jhs

FRAF 00212

Tom Thang

*Does it have to go to search. Am already P.T.
who is the Director? Look at Policy.*

DRAFT :

JOB DESCRIPTION: ASSOCIATE DIRECTOR OF YOUTH MINISTRY

SUPERVISOR: DIRECTOR OF RELIGIOUS EDUCATION

DIRECTORATE: EDUCATIONAL SERVICES.

DATE: MARCH 3, 1993

The Associate Director of Youth Ministry is responsible for carrying out the policies of the Bishop and works with the Director of Religious Education in developing and implementing programs designed to ensure that the social, catechetical, and developmental needs of youth in the Diocese are being addressed with the aim of achieving adult faith development.

Specific responsibilities include:

1. Serving as a resource for those involved in Youth Ministry in parishes, schools and other youth related institutions within the Diocese.
2. Working with the Diocesan Youth Commission to assess needs, plan strategies, and evaluate programs and activities designed to develop and support Youth Ministry leadership throughout the Diocese.
3. Developing youth leadership programs throughout the Diocese.
4. Planning and implementing activities that will bring the youth throughout the Diocese together for shared experiences. These activities include planning the annual Youth Conference, developing a youth retreat program, and supervising plans for the World Youth Day Rally and Hub City experience.
5. Developing and supervising summer camping for youth.
6. Supervising and supporting the diocesan scouting program.
7. Providing regular diocesan Youth Ministry representation to Parish Athletic Recreation Association (PARA).
8. Working collaboratively with catechetical leaders to evangelize and catechize the youth.

*As this is
line w/g.c.
applies?*

need to evangelize - not catechize

Pg. 2

Job Description - Associate Director of Youth Ministry

9. Developing programs for Hispanic youth in conjunction with diocesan Hispanic leadership.
10. Working with state and local civic leaders to identify strategies to address youth related social problems, e.g., urban gangs, drugs, teenage pregnancy, AIDS awareness, etc.
11. Exploring and developing programs for broadening the vision and experiences of youth in social justice issues, e.g., planning speaker programs, coordinating out-reach programs to the poor, offering a third-world experience.
12. Participating in regional and national Youth Ministry gatherings to maintain ongoing communication and collaboration.



Saint Mary's Basilica

file
Tom Shum

May 26, 1993

Dear Garret,

I want to thank you for your fine hospitality during my visit. It was a real joy to have you with you and "Love and Peace".

On the way back, and today I got to thinking about the situation (or lack thereof).

I know that you are persecuted, so I would prefer to address you as "a private citizen" rather than as a defendant.

As pastors, you and I are quite understandably concerned about the rightly so - an upgrading building - for the benefit of the people. You are doing things also, that should have been done years ago, and are more important than buildings; there is no comparison.

Because (a) you've mentioned how valuable Tom is to the parish and (b) his own self-esteem as of the church is at stake, and because the trip obviously must be planned and executed, I would and recommend to you that he be given a full salary.

This obviously would mean that he would be paid for his services, and overall financial picture - a "fair" value for his services, and concrete.

So I hope that you will give him the money he needs to pay for the school rental each month for the year.

Anyway - these are my thoughts.

Cheers, etc.

W. Shum

(62) 22-468

FRAF 00215



Province of St. Barbara

FRANCISCAN FRIARS

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

Tom Thing, OFM
St. Francis Friary
172 N. 5th. St., West
Provo, Utah 84601

Mar. 8, 1994

Dear Tom:

Peace and all good!

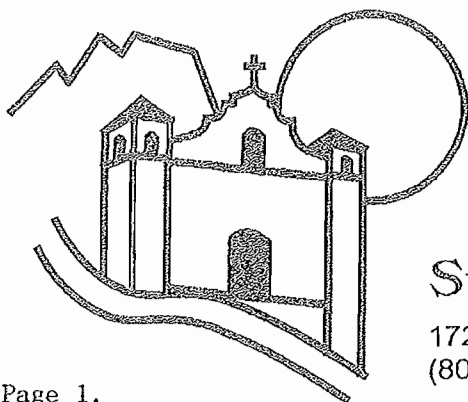
This is just a short note to thank you very much for your letter to me of Feb. 23, in which you lay out your plans for graduate studies. I appreciate very much the thoroughness with which you examined this question. I certainly will be willing to send the Graduate Studies committee a letter of recommendation when the need arises. Obviously we're in an interim situation right now. I will pass this letter on to the provincial definitorium at the March meeting, and then we will discuss it. I doubt whether there will be any difficulty. I do understand what you're after, and very much appreciate your perseverance.

You're a good man and a good friar, Tom. Please be assured of my prayers and support. I look forward to speaking with you after the definitorium meeting.

Fraternally,

, OFM
Provincial Minister

/jhs



Handwritten signature/initials
Tom Rouse

St. Francis of Assisi Parish

172 North 500 West ■ Provo, UT 84601-2617
(801) 374-5001 ■ FAX: (801) 375-4751

Page 1.

February 23, 1994

Dear [REDACTED],

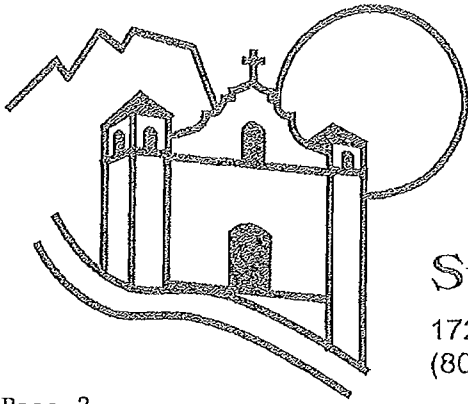
I would like to bring you up to date on my Graduate Studies Program(s). For the past three weeks I have been contacting different Institutions on various Theological Programs. I went to Franciscan School of Theology(FST) and gathered information on the Master of Arts in Pastoral Ministry. I went to Holy Names College to gather information on their Pastoral Counseling Masters. I gathered information for University of San Francisco and St. Mary's College. I then contacted Loyola Marymount Los Angeles and finally talked with Warren Rouse and [REDACTED]. They asked me if I had contacted University of San Diego. I then began to gather information on their Theological Programs.

After all this "gathering" I have narrowed the two best programs to the one at Loyola Marymount and University of San Diego. I think either program would equip me for the "tools" I am in need of. Both programs offer basic theological backgrounds covering methods of biblical, historical, systematic, and moral theology. Yet, the program at University of San Diego allows for a emphasis in the area of College Campus Ministry. This is a ministry that I am presently involved with and very much enjoy. In our last conversation we talked about Campus Ministry and you seemed to be positive about this being a future ministry possibility for me.

I would like to propose the program at U.of San Diego as the program that would best fit my own needs. In terms of cost I have contacted Fr. Ron Pachance at the University. He has assured me that he would be willing to provide 30-50% of the tuition costs through scholarships available to Religious. Loyola will offer a 25% discount. I realize that at Loyola the Province maintains a large scholarship fund.

After talking with Warren Rouse, he encouraged me to follow up with the University of San Diego Master of Arts in Practical Theology with the emphasis in Campus Ministry. He and I are friends. I would love to have him as my Guardian .

FRAF 00217



St. Francis of Assisi Parish

172 North 500 West ■ Provo, UT 84601-2617
(801) 374-5001 ■ FAX: (801) 375-4751

Page 2.

Warren has always been kind, supportive and challenging. I think I would have a positive "community experience" at San Louis Rey. I talked with him about the community at Malibu both he and I shared some concerns. I'm not sure Malibu would be the best experience. In our past conversations I have expressed my need for positive community experiences.

In any case, I feel that University Of San Diego, residing at San Louis would provide both the educational and communal experience I am in need of.

I thank you for your thoughts and directions in these matters.

I have completed the Graduate Studies Application for the Province. I am waiting for the costs of tuition from University of San Diego before I send in the application to Mel. In our last conversation you mentioned that you would send the Graduate Board a letter explaining the situation. The application says it takes 9 months for a decision. We talked about the possibility of beginning a program this fall if not this summer. University of San Diego offers a summer program beginning in June 1994. I am interested in beginning during the summer. Is this going to be possible? What do I need to do next in terms of the provinces application process? When can I plan on my transfer?

I await your directions.

Thank you for your support and prayers and leadership this past year.

This has been the worst year I have had. I know that there is a future and have faith in our Lord that all will work out according to the will of God.

You are in my prayers,

Fraternally,

Thomas Thing

FRAF 00218



FILE

Province of St. Barbara

FRANCISCAN FRIARS

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

Tom Thing, OFM
St. Francis Friary
172 N. 5th. St., West
Provo, Utah 84601

April 4, 1994

Dear Tom:

Peace and all good!

I hope you have a very joyous Easter. Enclosed, please find a letter of obedience for you to move from Provo to be in residence at San Luis Rey to pursue studies at the University of San Diego. I believe that the studies issue has to be cleared yet with the graduate studies committee. They will be receiving a recommendation from the definitorium. The date of the transfer may be arranged as the summer develops and I will leave that at your discretion.

Tom, it has been a very difficult year for you. I know this, and I appreciate very much the initiative you're taking to move into studies and to make, once again, a great contribution to the province. I thank you for your perseverance, your faith, and your support for myself. Please, in turn, be assured of mine. May God bless you.

Fraternally,

, OFM
Provincial Minister

/jhs

enclosure

FRAF 00219



St. Francis of Assisi Parish

172 North 500 West ■ Provo, UT 84601-2617
(801) 374-5001 ■ FAX: (801) 375-4751

██████████, OFM
Provincial Minister
1500 34th Ave.
Oakland, CA 94601
April 11, 1994

Dear ██████,

Enclosed you will find my signed obedience at your request. I look forward to my transfer to San Luis Rey to pursue Graduate Studies. I thank you for all your support and efforts made on my behalf.
Have a well deserved sabbatical! Know that you are in my prayers.

Fraternally,

Thomas Thing, OFM
Thomas Thing, OFM

.....

To the Provincial Minister:

In accordance with the vows I have made to the Lord and to our Brotherhood, I accept this new assignment.

Thomas Ching O. F. M.
(signature)

April 11 1994
(date)



COPY

Province of St. Barbara

FRANCISCAN FRIARS

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

Tom Thing, OFM
St. Francis Friary
172 N. 5th. St, West
Provo, Utah 84601

April 18, 1994

Dear Tom:

Peace and all good!

I hope this letter finds you well and that you had a very joyous Easter.

Tom, this is just a short note to let you know that I have received the recommendation of the Graduate Studies Committee that you pursue your application of studies at the University of San Diego. This had been previously approved by the definitorium, but we first wanted to consult the Graduate Studies Committee. I am very glad to say that they have given their go ahead and so now we can move forward.

Congratulations. I think this is a wonderful thing that you're doing, Tom. I know that it probably comes with some mixed motivations, but don't be afraid of that. This is often the way God works in our life. I very much appreciate your example and courage and the dedication you bring. I'm sure that you'll do well, and that it will open up many areas of ministry for you in the future.

May God bless you. Please be assured of my prayers and support.

Fraternally,

, OFM
Provincial Minister

/jhs



Province of St. Barbara

FRANCISCAN FRIARS

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

April 13, 1994

Very Rev. [REDACTED], OFM
Minister Provincial
Province of St. Barbara
1500 34th Avenue
Oakland, CA 94601

Dear [REDACTED],

The Graduate Studies Committee of the Province met today in order to discuss Tom Thing's application for graduate studies at University of San Diego. I explained to the Committee the background regarding Tom's request. The Committee understands the situation and sees the process that was used as a way of exception.

The Committee had real questions about his ability to successfully complete a Master's program. Even if he did not, it would still be good for him to get some theological background, and he should be encouraged to do so.

The Committee does concur in the decision that has already been made and communicated to Tom.

Fraternally,

Melvin A. Jurisich, OFM
Acting Chair
Graduate Studies Committee

FRAF 00223

PROVINCE OF SAINT BARBARA

Application for Graduate or Professional Studies

Instructions Kindly type all the information requested. When you have completed it, mail it to the Chairman of the Graduate Studies Committee. Keep a xerox copy for yourself.

1. Name Thomas Thing Phone (801) 374-5001/5004

Address 172 North 500 West, Provo, Utah. 84601

2. Current Ministry Pastoral Associate , St. Francis of Assisi Parish

Location Provo, Utah Years in Ministry 10

3. Describe the graduate or professional program you want, including its outcome (degree/credential/certificate/license/other).
A Master of Arts in Practical Theology is a 32 unit program. The program provides a theological foundation in methods of biblical, historical, systematic, and moral theology with special emphasis on the Roman Catholic tradition. This particular program allows for a area of concentration. I would like to specialize in the area of College Campus Ministry.

4. What are the benefits to the Province from the program?

I believe that all continuing education in this case a Master of Arts in Practical Theology, will bring great rewards to the Province. It will assure the continued successful ministry to a student population often neglected. I believe our province has a fine tradition of Campus Ministry. Granting me permission to receive a Masters will also bring a continued financial benefit to the Province.

5. What are the benefits to yourself from the program?

At this time in my life I feel a need for further education . Much of my past professional training was in the area of Youth Ministry. I need to now move beyond High School Youth Ministry and redirect my future ministry. After 10 years in ministry I feel and see the need to continue my educational process. I need to have a greater understanding of the Scriptures and our Catholic tradition. I believe this program provides "tools" necessary for my future ministerial assignments.

6. What is your preparation or competency for the program?

I think my need for "re-tooling" along with my desire could be seen as preparation. I feel I have a good sense of "Pastoral Ministry" from my 10 years in a Parish setting. I bring to this program much of the "practical" and many, many experiences we have in active ministry. In many ways I have many of the experiences but lack the educational background. I feel I need this program so that I might continue to be an affective Friar-Minister.

7. What is the name of the school you want to attend and where is it located? University of San Diego, San Diego, CA

8. Why did you choose this school?

I choose the school because of the Master in Arts in Practical Theology with an emphasis in Campus Ministry. This is one of the only programs in our Province boundary that offers this particular emphasis. Thus allowing me to reside at a local fraternity.

To be honest, I have also considered the community experience I might have at another University. I would reside at Mission San Luis Rey allowing me to have Warren Rouse as guardian. I know Warren would have a positive influence on me at this time in my life as a Friar.

9. Complete action on any request takes about nine (9) months. In view of this, when you do want to begin the program?

I wish to begin this program as soon as possible. Summer/Fall 1994

10. How long do you expect the program to last? 2 years full time student.

11. Kindly find out the cost per year of the program.

Tuition and fees \$ 10,000

Books \$ 800⁰⁰

Board and room \$ 5,000

Transportation \$ To Be Determined

Where do you expect to reside? I have contacted the guardian at

San Luis Rey. Warren Rouse would be excited to have me.

12. Name three persons whom you have requested to write letters recommending you for the program. The letters are to be sent directly to the Chairman of the Graduate Studies Committee.

(1) Warren Rouse

(2) [REDACTED]

(3) Garret Edmunds

For Committee Use Only:

Date received 3/30/94 / Date acknowledged _____ / Date sent

to committee 4/6/94 / Date of committee action _____ /

Date sent to Provincial _____ .



St. Francis of Assisi Parish

172 North 500 West ■ Provo, UT 84601-2617
(801) 374-5001 ■ FAX: (801) 375-4751

April 6, 1994

Very Rev. Mel Jurisich, O.F.M.
Graduate Studies Committee
Province of St. Barbara
1500 34th Avenue
Oakland, CA 94601

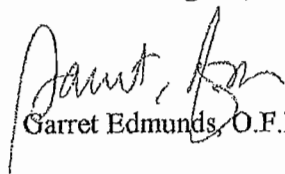
Dear Mel:

At his request, I am happy to write this letter of recommendation for Tom Thing, O.F.M. I believe that his hope to pursue graduate studies can benefit him, the Provincial community and the Church.

Tom already has a personality that enables him to generously and effectively minister to people. People appreciate him very much because of the concern and enthusiasm he brings to his ministry. A stronger background in theology and pastoral practice will strengthen what are already good ministerial skills. Tom will feel more confident about his own abilities, the quality of his ministry in the Church will improve and the life and outreach of the Province will be strengthened if Tom is successful in completing graduate studies.

Tom will need to make a special effort along the way if he is to be successful in graduate studies. I also believe he will need to be encouraged to recognize the need to be serious about applying himself to studies. With his own strong effort and the support of the Province, I believe Tom can be successful in his desire to get an advanced degree in Pastoral Theology. I therefore am happy to recommend him to the Graduate Studies Committee for positive consideration for the program he desires to pursue.

Peace and all good,


Garret Edmunds, O.F.M.



FRANCISCAN FRIARS

Saint Mary's Basilica

231 North Third Street
Phoenix, Arizona 85004-2265

March 24, 1994

Graduate Studies Committee
1500 34th Avenue
Oakland, CA 94601

Dear Friars:

RE: BR. TOM THING

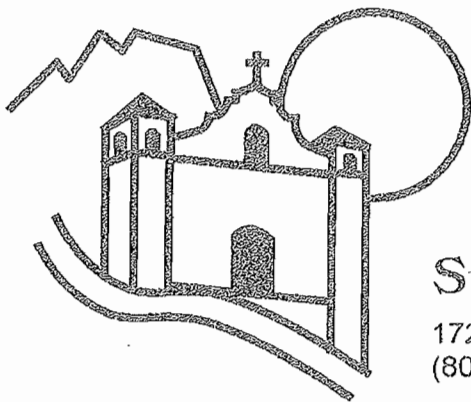
I recommend Br. Tom for graduate studies at USD, provided that he is accepted.

I believe that this will be a very beneficial experience for Br. Tom personally and for his future apostolates.

An added--and important--reason for this location is that he will have the benefit of a larger friar community.

If he is accepted, I will try to obtain donations toward his tuition.

(Rev.) Warren J. Rouse, O.F.M.



St. Francis of Assisi Parish

172 North 500 West ■ Provo, UT 84601-2617
(801) 374-5001 ■ FAX: (801) 375-4751

April 26, 1994

Dear Mel,

Greetings from "the last of the dreaded P's." Just when we thought spring/summer was here, the snow returned! Last week it was in the 70's, today it's in the 40's. I am looking forward to the Southern Cal. weather!

I received a letter from [REDACTED] informing me that I have been accepted to pursue graduate studies on the recommendation from the Graduate Studies Board. Thank you for your efforts made on my behalf to the board. I feel that the program in Practical Studies best fits my needs and will also benefit the Province.

Last week I traveled to San Diego to meet with the Director of the Practical Theology program at University of San Diego. She was very encouraging and excited for me. We both agreed that it would be best if I eased myself back into studies. Therefor, I will enroll in the summer session beginning June 20, 1994. This will allow me to enroll in 6 units in the fall. We both felt this would be the best way to begin the program.

This leads me to the question of finances. What is the procedure for requesting/receiving the money budgeted for the program? Who do I contact?

As I mentioned, if all works out I hope to begin June 20th. I will need funds to do this. I have also submitted scholarship applications to USD. I am waiting for their response. They have promised some financial assistance.

Mel, I would appreciate if you could explain the process for receiving the money for graduate studies.

Once again, thank you for your support and friendship over the years. May you be blessed for the ministry that you provide to all us friars of this St. Barbara Province.

God Bless,

Thomas Thing
Thomas Thing, OFM

OK
Paul
An answer

PROPOSED BUDGET FOR THOMAS THING
SEPT. 1994 TO AUG. 1995

Sheet1

ITEM	SEPT	OCT	NOV	DEC	JAN	FEB	MARCH	APRIL	MAY	JUNE	JULY	AUG
HEALTH-DENTAL(\$32.55)	\$210.55	\$210.55	\$210.55	\$210.55	\$237.55	\$237.55	\$237.55	\$237.55	\$237.55	\$237.55	\$237.55	\$237.55
PERSONAL ALLOWANCE	\$75.00	\$75.00	\$75.00	\$75.00	\$75.00	\$75.00	\$75.00	\$75.00	\$75.00	\$75.00	\$75.00	\$75.00
TRANSPORTATION	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00
ROOM & BOARD	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00
VACATION				\$300.00								
RETREAT									\$150.00			
EDUCATIONAL EXPENSES												
TUITION:												
18 UNITS @ \$480 PER UNIT												
6 UNITS; FALL	\$2,880.00											
9 UNITS; WINTER				\$4,320.00								
3 UNITS; SUMMER									\$1,440.00			
BOOKS	\$125.00			\$125.00					\$125.00			
PARKING	\$45.00											
STUDENT FEES	\$25.00											
GRADUATE FEES	\$36.00											
TOTAL	\$3,846.55	\$735.55	\$735.55	\$5,480.55	\$762.55	\$762.55	\$762.55	\$762.55	\$2,477.55	\$762.55	\$762.55	\$762.55
LESS SCHOLARSHIP	\$1,440.00			\$2,160.00					\$720.00			
MONTHLY TOTAL	\$2,406.55	\$735.55	\$735.55	\$3,320.55	\$762.55	\$762.55	\$762.55	\$762.55	\$1,757.55	\$762.55	\$762.55	\$762.55
TOTAL FOR YEAR	\$2,406.55	\$3,141.55	\$3,877.10	\$7,197.65	\$7,960.20	\$8,722.75	\$9,485.30	\$10,247.85	\$12,005.40	\$12,767.95	\$13,530.50	\$14,293.05



Province of St. Barbara

FRANCISCAN FRIARS

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

February 8, 1995

Tom Thing, OFM
Old Mission San Luis Rey
4050 Mission Blvd
San Luis Rey CA 92068

COPY

Dear Tom,

Peace and good. I hope this letter finds you well.

This is just a short note, Tom, to thank you very much for bringing me up to date on your program and progress in graduate school. I'm very glad that it's working so well. Also, what a wonderful thing you've done in soliciting some monies. I'm glad everybody's being so generous.

Tom, I would like to let you know that the province has entered into a settlement with so that any civil complaints issued against the Province of St. Barbara in which your name was mentioned has now officially and formally ceased. This is good news. I don't see any fallout from the situation for yourself. Of course I know there are a lot of personal questions which still arise particularly as people have the wrong impression and the damage has been done socially and unfairly and unjustly to your good name. But I pray that over the course of time and with your new course of studies that this might be resolved. Be assured of my continued prayers and support. If there's anything I can do, don't hesitate to ask.

Fraternally,

'im

FRAF 00230

Tom Ehly
Old Mission

January 17, 1995



Just a note to keep you up dated on my progress with my graduate school at the University of San Diego. I have completed 13 units of the 36 units needed for the Master of Arts in Practical Theology. I have found the program both challenging and rewarding. I am receiving about one-half off the regular tuition fees. This is helping to keep the cost down. Each semester I need to apply for the various scholarships that are available to me as a Religious. The University has been very helpful thus far.

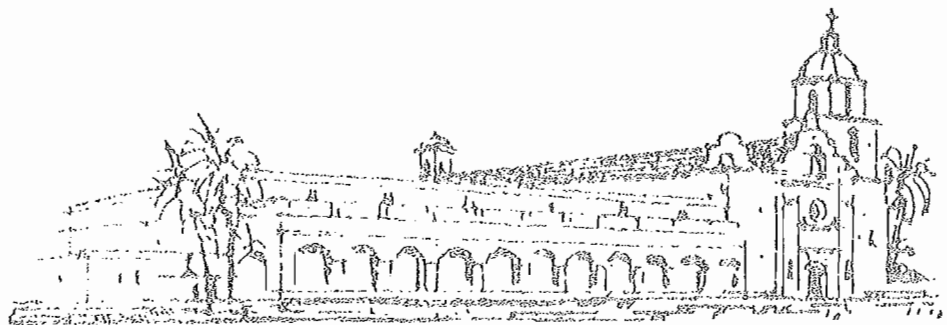
The enclosed letter was written to one of the donors thanking them for their contribution to my education. I would also once again thank you, for your efforts made on my behalf. I look forward to completing the program in the summer of 1996!

Once again, Thank You!

Peace and Good,


Tom Thing

THE FRANCISCANS
4050 Mission Avenue
San Luis Rey, California 92068
619 / 757-3651



FRAF 00231

January 17, 1995

Old Mission

Mr. & Mrs. James E. Spain, Jr.
900 W. Bay Ave.
Balboa, CA 92661

Dear Mr. & Mrs. Spain,

This letter is to introduce myself. My name is Brother Thomas Thing, O.F.M. I am a Franciscan Friar temporarily stationed at Old Mission San Luis Rey, near Oceanside, California.

I am here attending the University of San Diego. At present I am taking course work in the Practical Theology program. My aim is to merit a Master of Arts Degree. My long term goal is to be involved in Campus Ministry at the college level.

While being enrolled in U.S.D. I am working part time for Monsignor Clark at Church of the Nativity. I am developing classes for adults who are "Aspiring Catholics," coordinating Helping Hands, our Parish outreach program and mentoring a Youth Minister.

I am very interested to share these activities and goals with you, because in large part, you have made it possible for me to begin to accomplish these ends. Your donations to the U.S.D. has made it possible for me to dedicate the major portion of my time to both my studies and my ministry at The Church of the Nativity.

With sincerest good feelings, I extend to you both my thanks and gratitude for your generosity. Yours is such a thoughtful and creative gift, to help further the Kingdom of the Lord.

So, again, thank you so much. I hope one day to be able to thank you in person. Till then, May the Lord Bless You and Keep both, always.

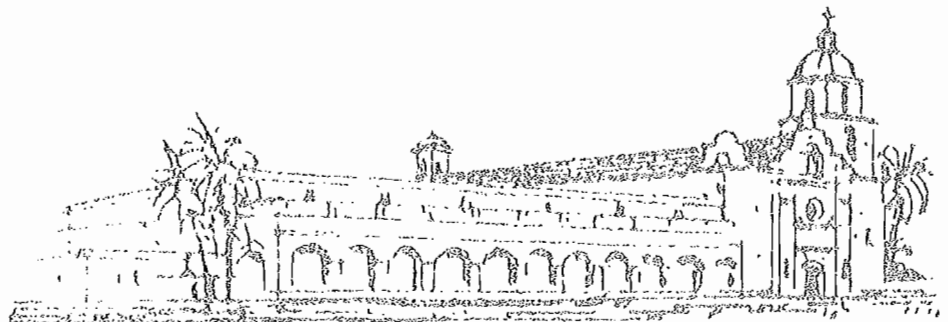
Br Thomas Thing

Br. Thomas Thing, O. F. M.

cc. John G. McNamara, U.S.D.

Very Rev. [REDACTED] O.F.M., Minister Provincial

THE FRANCISCANS
4050 Mission Avenue
San Luis Rey, California 92068
619 / 757-3651



FRAF 00232



5300-150000

University of San Diego

May 30, 1995

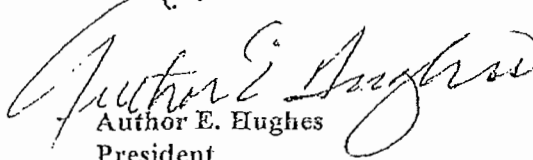
Brother Thomas Thing
Mission San Luis Rey
4070 Mission Ave.
Oceanside, CA 92057

Dear Brother Thing,

The University of San Diego is pleased to confirm your administrative appointment as Assistant Campus Minister, half-time, for the period beginning August 1, 1995, and ending July 31, 1996, at an annual salary rate of \$20,000, payable in 12 equal installments on the last working day of each month, beginning in August, 1995. The University will pay its share of your employee benefits as noted on the attached page.

We look forward to your association with the University of San Diego.

Sincerely,


Author E. Hughes
President



University of San Diego

Employee Benefits

Date May 30, 19 95

Name Thomas Thing

According to current information, the University of San Diego's share of employee benefits either by law or by USD policy is as follows:

Social Security - Effective 1/1/95	<u>1530</u>
(OASDI - 6.2% of first \$61,200	
Medicare - 1.45% of salary)	
Health and Dental Insurance	<u>2160</u>
Long Term Disability	<u>82</u>
Life Insurance, Accidental Death	<u>91</u>
and Dismemberment	
Retirement (See NOTE below)	<u>-0-</u>
Worker's Compensation Insurance	<u>426</u>
State Unemployment Insurance	<u>70</u>
	<u>4359</u>
TOTAL: \$	<u>4359</u>

Salary: \$ 20,000

Benefits: 4,359

Total: \$ 24,359

NOTE: Social Security and other rates are subject to change. The above figures may not be accurate for the entire period of this appointment.

You must enroll in health, dental, life and retirement plans in the Human Resources Office, Maher Hall 127.

If you find a zero on the Retirement line, but think you may be eligible for this benefit, please check with Human Resources.



Province of St. Barbara

FRANCISCAN FRIARS

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

Thomas Thing, O.F.M.
Old Mission
4050 Mission Ave.
San Luis Rey, California 92068

COPY

December 5, 1995

Dear Tom

Peace and good. Thank you very much for your faxed letter of December 4, 1995, in which you petition for a leave of absence beginning January 1, 1996.

I very much appreciated our meeting at San Luis Rey; indeed, our meetings over the past two years which have given me a chance to know you better. Thank you for your honesty and grappling with some very difficult issues and your own kindness and openness to me during this entire process. You are a good man, Tom, and this has come through for the friars and for so many others. I want to assure you of my continued prayers and support.

I think the request you are making is a truthful one, even if it is very difficult. I do hope that it leads to a further and deeper commitment to our way of life. In anticipation of your request, I have consulted with the definitorium and they also want to express their support for you as a friar and as one trying to do the best.

I would like to indicate to you some of the procedures which we usually follow in these circumstances:

1. Upon consideration, I will grant you a leave of absence with permission to live outside of cloister until July, 1996, at which time we need to have a formal evaluation as to your status and future plans.
2. Larry Dolan may serve as your contact friar, with whom you should have at least a monthly meeting, face to face, to report on your progress in discernment of vocation and status with the friars.
3. Your employer should be informed of your change in position, and eventually your possible change in status.
4. Enclosed please find the usual form for your situation. I would appreciate it if you could fill this out in Warren's presence and one other witness and then forward it to me.

FRAF 00235

Tom Thing, 2

5. It is not customary for us to provide a car during this period, and so I would ask you to make other arrangements. Please let me know if you wish us to carry health insurance during this time, or if you wish us to reimburse you for your car insurance. Also, do you want me to continue to pay for therapy?

I think it is good that you have outlined such a program of work and therapy, Tom. I would encourage you to set some very specific goals which will help you to make a decision during this period. Perhaps I can help you to determine this. I will be glad to meet at any time with you and/or your therapist to help in the discernment. I know it will be a difficult time, and I urge you to take your time, be patient with yourself, and try to discover God's will within your own heart. The change in circumstances should help to establish some clarity.

Please stay in touch, and be assured of my continued prayers and support.

Faternally

cc. Warren Rouse, OFM

COPY

FRAF 00236



Province of St. Barbara

FRANCISCAN FRIARS

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

September 26, 1995

Tom Thing, OFM
Old Mission San Luis Rey
4050 Mission Blvd
San Luis Rey CA 92068

COPY

Dear Tom,

Peace and all good.

First let me thank you with this letter for your honesty in speaking with me when we were together at San Luis Rey. I know that that was a very difficult meeting for you and I very much appreciate your willingness to come, your openness and your responsiveness to my concerns. It's not easy, certainly, to pursue some of these matters, neither for yourself nor for me. But I always appreciate the respect and kindness with which you receive me. God bless you for this, Tom.

Throughout this whole process, please be assured of my prayers and support. I will continue to try to help in any way that I can.

Coming out of our conversation, Tom, it seems to me the most appropriate questions which you could pose at this time and which may be helpful for you in the therapy sessions would be the following:

1. What type of pattern of relationship have I set up in my life that would lead me to such a situation. Here, Tom, I am thinking of your relationship with the friars, with the very generous benefactor in San Francisco and with your brother. Clearly these people have been very generous toward you and you feel that you yourself can receive their generosity. Yet generosity demands appropriate and responsible stewardship in turn. And certainly with respect to the donor in San Francisco, her own financial situation did not seem to lend itself to excessive generosity to you. And yet you continued to take advantage of her in what I would call "an inappropriate and manipulative way." More important than the financial situation involved which can be addressed, is the underlying pattern of relationship and your own feeling of freedom to receive from people.
2. What impact did my own financial overspending make on the local community of friars, even though I am bringing in a salary. Here, Tom, I am trying to address the reaction of so many people to having to assume in some way the

FRAF 00237

Thomas Thing, OFM
Page two
September 26, 1995

COPY

debts which you have incurred. Even if you are making a substantial salary and contributing that to the local house, the fact that that money is no longer coming in, and is no longer available for the friars in the house to use for very basic needs (As you know the house does not have much.) has a severe impact on the community. I wonder sometimes if you are fully aware of the depth of this.

3. Most significantly, I would ask the question of the friars whether or not our system of community relationships, financial responsibility and emphasis on personal relationships between the Guardian and the friar is really helping you to grow to be a free and mature person as you are meant to be. This question, of course, tries to address the whole issue of the vocation. I do believe you are a good man and have a great deal to offer to the Church and to the fraternity should you decide to stay. But I also realize that our system which is passive and dependent by nature may not provide the best environment in which your own vocation can flourish. I think this underlying question may lay at the root of all sorts of difficulties which we have experienced in the past.

These, it seems to me, Tom, are the key areas. We know the financial implications and facts involved. And I presume that Warren and Bede have talked with you about how those will be addressed. I've tried to help you in any way that I can. Let's use this opportunity, both of us, to grow, to try to discern God's will, to do what we believe is best for yourself and for the fraternity. This is my only aim. I certainly want to protect your vocation as much as possible and to ensure that you respond in the best way to the movement of the Holy Spirit in yourself for others. You have a great deal to give, Tom. Let's move forward in the best way. I look forward, then, to meeting with you and with your therapist when I come down to San Diego in the future.

God bless you, Tom.

Fraternally,

*for
T. King*

FRANCISCAN FRIARS

4055 Mission Ave. San Francisco, CA 94112



415 57 6291



415 57 6291

Date: 10/10/95, 1995

To: FR. [REDACTED]

From: FR. WARREN KOUSL, O.F.M.

Memo

RE: BAL. TOLL TIRE CO. OF CA

TOTAL DUE 6,705.27

PROVO 2,005.00

FRANCISCAN COUNCIL 4,000.00

TAX LINE FLY 6,705.27

FR. [REDACTED] [REDACTED]

DEPT. [REDACTED] [REDACTED]

Through [REDACTED] [REDACTED]

FAX • FAX • FAX • FAX • FAX • FAX • FAX • FAX • FAX

California Medical Association
DURABLE POWER OF ATTORNEY FOR HEALTH CARE DECISIONS
(California Probate Code Sections 4600-4753)

WARNING TO PERSON EXECUTING THIS DOCUMENT

This is an important legal document. Before executing this document, you should know these important facts:

This document gives the person you designate as your agent (the attorney-in-fact) the power to make health care decisions for you. Your agent must act consistently with your desires as stated in this document or otherwise made known.

Except as you otherwise specify in this document, this document gives your agent power to consent to your doctor not giving treatment or stopping treatment necessary to keep you alive.

Notwithstanding this document, you have the right to make medical and other health care decisions for yourself so long as you can give informed consent with respect to the particular decision. In addition, no treatment may be given to you over your objection, and health care necessary to keep you alive may not be stopped or withheld if you object at the time.

This document gives your agent authority to consent, to refuse to consent, or to withdraw consent to any care, treatment, service, or procedure to maintain, diagnose, or treat a physical or mental condition. This power is subject to any statement of your desires and any limitations that you include in this document. You may

state in this document any types of treatment that you do not desire. In addition, a court can take away the power of your agent to make health care decisions for you if your agent (1) authorizes anything that is illegal, (2) acts contrary to your known desires or (3) where your desires are not known, does anything that is clearly contrary to your best interests.

This power will exist for an indefinite period of time unless you limit its duration in this document.

You have the right to revoke the authority of your agent by notifying your agent or your treating doctor, hospital, or other health care provider orally or in writing of the revocation.

Your agent has the right to examine your medical records and to consent to their disclosure unless you limit this right in this document.

Unless you otherwise specify in this document, this document gives your agent the power after you die to (1) authorize an autopsy, (2) donate your body or parts thereof for transplant or therapeutic or educational or scientific purposes, and (3) direct the disposition of your remains.

If there is anything in this document that you do not understand, you should ask a lawyer to explain it to you.

1. CREATION OF DURABLE POWER OF ATTORNEY FOR HEALTH CARE

By this document I intend to create a durable power of attorney by appointing the person designated below to make health care decisions for me as allowed by Sections 4600 to 4753, inclusive, of the California Probate Code. This power of attorney shall not be affected by my subsequent incapacity. I hereby revoke any prior durable power of attorney for health care. I am a California resident who is at least 18 years old, of sound mind, and acting of my own free will.

2. APPOINTMENT OF HEALTH CARE AGENT

(Fill in below the name, address and telephone number of the person you wish to make health care decisions for you if you become incapacitated. You should make sure that this person agrees to accept this responsibility. The following may not serve as your agent: (1) your treating health care provider; (2) an operator of a community care facility or residential care facility for the elderly; or (3) an employee of your treating health care provider, a community care facility, or a residential care facility for the elderly, unless that employee is related to you by blood, marriage or adoption, or unless you are also an employee of the same treating provider or facility. If you are a conservatee under the Lanterman-Petris-Short Act (the law governing involuntary commitment to a mental health facility) and you wish to appoint your conservator as your agent, you must consult a lawyer, who must sign and attach a special declaration for this document to be valid.)

I, Friar Thomas Thing, hereby appoint:
(insert your name)

Name Friar Gus Krumm, O.F.M.

Address 20444 Magnolia St. Huntington Beach, CA

Work Telephone (714) 962-3333

Home Telephone (714) 963-2746

as my agent (attorney-in-fact) to make health care decisions for me as authorized in this document. I understand that this power of attorney will be effective for an indefinite period of time unless I revoke it or limit its duration below.

(Optional) This power of attorney shall expire on the following date: _____

3. AUTHORITY OF AGENT

If I become incapable of giving informed consent to health care decisions, I grant my agent full power and authority to make those decisions for me, subject to any statements of desires or limitations set forth below. Unless I have limited my agent's authority in this document, that authority shall include the right to consent, refuse consent, or withdraw consent to any medical care, treatment, service, or procedure; to receive and to consent to the release of medical information; to authorize an autopsy to determine the cause of my death; to make a gift of all or part of my body; and to direct the disposition of my remains, subject to any instructions I have given in a written contract for funeral services, my will or by some other method. I understand that, by law, my agent may not consent to any of the following: commitment to a mental health treatment facility, convulsive treatment, psychosurgery, sterilization or abortion.

4. MEDICAL TREATMENT DESIRES AND LIMITATIONS (OPTIONAL)

(Your agent must make health care decisions that are consistent with your known desires. You may, but are not required to, state your desires about the kinds of medical care you do or do not want to receive, including your desires concerning life support if you are seriously ill. If you do not want your agent to have the authority to make certain decisions, you must write a statement to that effect in the space provided below; otherwise, your agent will have the broad powers to make health care decisions for you that are outlined in paragraph 3 above. In either case, it is important that you discuss your health care desires with the person you appoint as your agent and with your doctor(s).)

(Following is a general statement about withholding and removal of life-sustaining treatment. If the statement accurately reflects your desires, you may initial it. If you wish to add to it or to write your own statement instead, you may do so in the space provided.)

I do not want efforts made to prolong my life and I do not want life-sustaining treatment to be provided or continued: (1) if I am in an irreversible coma or persistent vegetative state; or (2) if I am terminally ill and the use of life-sustaining procedures would serve only to artificially delay the moment of my death; or (3) under any other circumstances where the burdens of the treatment outweigh the expected benefits. In making decisions about life-sustaining treatment under provision (3) above, I want my agent to consider the relief of suffering and the quality of my life, as well as the extent of the possible prolongation of my life.

If this statement reflects your desires, initial here: J.J.

Other or additional statements of medical treatment desires and limitations: _____

(You may attach additional pages if you need more space to complete your statements. Each additional page must be dated and signed at the same time you date and sign this document.)

5. APPOINTMENT OF ALTERNATE AGENTS (OPTIONAL)

(You may appoint alternate agents to make health care decisions for you in case the person you appointed in Paragraph 2 is unable or unwilling to do so.)

If the person named as my agent in Paragraph 2 is not available or willing to make health care decisions for me as authorized in this document, I appoint the following persons to do so, listed in the order they should be asked:

First Alternate Agent: Name Friar Ben Innes, O.F.M.

Address 4050 Mission Blvd. San Luis Rey, CA 92068

Work Telephone (760) 757-3651 Home Telephone ()

Second Alternate Agent: Name Friar Ed Dunn, O.F.M.

Address 4050 Mission Blvd. San Luis Rey, CA 92068

Work Telephone (760) 757-3651 Home Telephone ()

6. USE OF COPIES

I hereby authorize that photocopies of this document can be relied upon by my agent and others as though they were originals.

DATE AND SIGNATURE OF PRINCIPAL

(You must date and sign this power of attorney)

I sign my name to this Durable Power of Attorney for Health Care at San Diego, CA
(City) (State)

on 1/26/98, Thomas Thing ofm
(Date) (Signature of Principal)

STATEMENT OF WITNESSES

(This power of attorney will not be valid for making health care decisions unless it is either (1) signed by two qualified adult witnesses who are present when you sign or acknowledge your signature or (2) acknowledged before a notary public in California. If you elect to use witnesses rather than a notary public, the law provides that none of the following may be used as witnesses: (1) the persons you have appointed as your agent and alternate agents; (2) your health care provider or an employee of your health care provider; or (3) an operator or employee of an operator of a community care facility or residential care facility for the elderly. Additionally, at least one of the witnesses cannot be related to you by blood, marriage or adoption, or be named in your will.)

(SPECIAL RULES FOR SKILLED NURSING FACILITY RESIDENTS: If you are a patient in a skilled nursing facility, you must have a patient advocate or ombudsman sign both the statement of witnesses below and the declaration on the following page. You must also have a second qualified witness sign below or have this document acknowledged before a notary public.)

I declare under penalty of perjury under the laws of California that the person who signed or acknowledged this document is personally known to me to be the principal, or that the identity of the principal was proved to me by convincing evidence;* that the principal signed or acknowledged this durable power of attorney in my presence, that the principal appears to be of sound mind and under no duress, fraud, or undue influence; that I am not the person appointed as attorney in fact by this document; and that I am not the principal's health care provider, an employee of the principal's health care provider, the operator of a community care facility or a residential care facility for the elderly, nor an employee of an operator of a community care facility or residential care facility for the elderly.

First Witness: Signature Mary C. Bruer
Print name Mary C. Bruer
Date 1/13/98

Residence Address 1305 Vista Sierra Drive, El Cajon, CA 92019

Second Witness: Signature Marie B. Thing
Print name Marie B. Thing

Date 1/13/98

Residence Address 12437 Royal Rd, El Cajon, CA 92021

(AT LEAST ONE OF THE ABOVE WITNESSES MUST ALSO SIGN THE FOLLOWING DECLARATION)

I further declare under penalty of perjury under the laws of California that I am not related to the principal by blood, marriage, or adoption, and, to the best of my knowledge I am not entitled to any part of the estate of the principal upon the death of the principal under a will now existing or by operation of law.

Signature: Mary C. Bruer

*The law allows one or more of the following forms of identification as convincing evidence of identity: a California driver's license or identification card or U.S. passport that is current or has been issued within five years, or any of the following if the document is current or has been issued within five years, contains a photograph and description of the person named on it, is signed by the person, and bears a serial or other identifying number: a foreign passport that has been stamped by the U.S. Immigration and Naturalization Service; a driver's license issued by another state or by an authorized Canadian or Mexican agency; or an identification card issued by another state or by any branch of the U.S. armed forces. If the principal is a patient in a skilled nursing facility, a patient advocate or ombudsman may rely on the representations of family members or the administrator or staff of the facility as convincing evidence of identity if the patient advocate or ombudsman believes that the representations provide a reasonable basis for determining the identity of the principal.

SPECIAL REQUIREMENT: STATEMENT OF PATIENT ADVOCATE OR OMBUDSMAN

(If you are a patient in a skilled nursing facility, a patient advocate or ombudsman must sign the Statement of Witnesses above and must also sign the following declaration.)

I further declare under penalty of perjury under the laws of California that I am a patient advocate or ombudsman as designated by the State Department of Aging and am serving as a witness as required by subdivision (c) of Probate Code Section 4701.

Signature: _____ Address: _____
Print Name: _____
Date: _____

CERTIFICATE OF ACKNOWLEDGMENT OF NOTARY PUBLIC

(Acknowledgment before a notary public is not required if you have elected to have two qualified witnesses sign above. If you are a patient in a skilled nursing facility, you must have a patient advocate or ombudsman sign the Statement of Witnesses on page 3 and the Statement of Patient Advocate or Ombudsman above)

State of California)
)ss.

County of _____)

On this _____ day of _____, in the year _____,

before me, _____,
(here insert name and title of the officer)

personally appeared _____
(here insert name of principal)

personally known to me (or proved to me on the basis of satisfactory evidence) to be the person(s) whose name(s) is/are subscribed to this instrument and acknowledged to me that he/she/they executed the same in his/her/their authorized capacity(ies), and that by his/her/their signature(s) on the instrument the person(s), or the entity upon behalf of which the person(s) acted, executed the instrument.

WITNESS my hand and official seal.

(Signature of Notary Public)

NOTARY SEAL

COPIES

YOUR AGENT MAY NEED THIS DOCUMENT IMMEDIATELY IN CASE OF AN EMERGENCY. YOU SHOULD KEEP THE COMPLETED ORIGINAL AND GIVE PHOTOCOPIES OF THE COMPLETED ORIGINAL TO (1) YOUR AGENT AND ALTERNATE AGENTS, (2) YOUR PERSONAL PHYSICIAN, AND (3) MEMBERS OF YOUR FAMILY AND ANY OTHER PERSONS WHO MIGHT BE CALLED IN THE EVENT OF A MEDICAL EMERGENCY. THE LAW PERMITS THAT PHOTOCOPIES OF THE COMPLETED DOCUMENT CAN BE RELIED UPON AS THOUGH THEY WERE ORIGINALS.

Additional forms can be purchased from: CMA Publications, P.O. Box 7690, San Francisco, CA 94120-7690 • (415) 882-5175

DIRECTIVE TO PHYSICIANS

Directive made this 20 day of January, 19 98. I, Friar Thomas Thong, O.F.M., residing in the County of San Diego, State of California, being of sound mind, willfully and voluntarily make known my desire that my life shall not be artificially prolonged under the circumstances set forth below and do hereby declare:

1. If at any time I should have an incurable injury, disease, or illness certified to be a terminal condition by two physicians, and where the application of life-sustaining procedures would serve only to artificially prolong the moment of my death and where my physician determines that my death is imminent whether or not life-sustaining procedures are utilized, I direct that such procedures be withheld or withdrawn, and that I be permitted to die naturally.

2. If at any time I am in a persistent vegetative state or chronic coma and two physicians, one of whom is my attending physician, certify that my state is unlikely to reverse, I direct that all artificial nutrition and hydration, as well as other life-sustaining procedures, be withheld or withdrawn.

3. In the absence of my ability to give directions regarding the use of such life-sustaining procedures, it is my intention that this directive shall be honored by my family and physician(s) as the final expression of my legal right to refuse medical or surgical treatment and accept the consequences from such refusal.

4. I have been diagnosed and notified at least 14 days ago as having a terminal condition by _____, M.D. whose address is _____ and whose telephone number is _____. I understand that if I have not filled in the physician's name and address, it shall be presumed that I did not have a terminal condition when I made out this directive.

5. I understand the full import of this directive and I am emotionally and mentally competent to make this directive.

Executed this 20 day of January, 19 98, at (city, county, state) San Diego, CA.

Signed: Thomas Thong

We declare that the principal is personally known to us and we believe him to be of sound mind.

Mary C. Kuen
Witness

Marie B. Thong
Witness

1/13/98
Date
1/13/98
Date

(California)

A PERSONAL STATEMENT OF FAITH

I believe that every person is created by God as an individual of value and dignity. My basic worth and value as a person is inherent in the relationship of love that God has for me and not in my usefulness in society.

I believe that God has endowed me as His creature with the responsibility and privilege of sharing with God in the dominion over my earthly existence. I believe in the sanctity of human life which is to be celebrated in the spirit of creative living because it does have worth, meaning, and purpose. Therefore, I am responsible to use all ordinary means to preserve my life.

I further believe, however, that every human life is given dignity in dying, as well as in living. Therefore, I am free to refuse artificial and heroic measures to prolong my dying. I affirm my human right which allows me to die my own death within limits of social, legal and spiritual factors.

I believe I have the right to die with dignity -- respected, cared for, loved and inspired by hope. I consider as unjust the continuation of artificial and mechanical life support systems through expensive medical and technological means when there is no reasonable expectation for my recovery of meaningful personal life.

In order to avoid the useless prolongation of my dying and the suffering of my loved ones, I, Friar Thomas Thing, have executed the following Living Will/Directive to Physicians.

Signed: Thomas Thing for

Dated: 1/20/98

(California)

TO MY FAMILY AND FRIENDS:

It is my firm conviction that my life as a Friar has meaning and value in any circumstance that occurs if I become disabled, incapacitated, or incompetent. My decision to join the Order of Friars Minor was a free choice and is one that has been constantly reaffirmed over time by my free choice to live this life. For this reason I have chosen to appoint a member of the Order of Friars Minor as my attorney in fact to make health care decisions for me in the event that I am unable to make those decisions myself. My attorney in fact may consult with my family and friends about my health care, and I encourage such consultation, but I expect my family and friends to honor my desires as expressed by my attorney in fact. This desire in no way manifests a lack of love for my family or friends; rather, it is an expression of confidence in my attorney in fact to act in accord with my known desires.

Accepting death with responsibility and human dignity is in keeping with the Creator's plan. Talking about sickness and death can be difficult, but it is part of our responsibility ourselves and to the people we love. For this reason I Thomas Theng, O.F.M., have executed the following Durable Power of Attorney for Health Care Decisions.

Signed: Thomas Theng ofm

Date: 1/20/98

LOCAL AND PROVINCE INFORMATION

NAME (Type or print) Thomas Thing
 SOCIAL SECURITY NUMBER 571-31-7344 DRIVER'S LICENSE N8034836
 DOCTOR'S NAME Kaiser TELEPHONE _____

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

NAME Robert H. Thing RELATIONSHIP Parent
 STREET P.O. Box 5 CITY Campo STATE CA ZIP 92006
 TELEPHONE (619) 478-5937 (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 10/1/87

PAC
P1120

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

01. Family name: (surname/Last name)	T h i n g _ _ _ _ _
02. Religious name: (From novitiate)	T h o m a s _ _ _ _ _
03. Baptismal name: (given legal name)	T h o m a s _ _ _ _ _
04. Any other name: (omit if none)	_ _ _ _ _
05. Mother's name: (given & maiden name)	M a r i e l G . S t a u l i m a y _ _ _
06. Father's name: (given name)	R o b e r t H . T h i n g _ _ _ _ _

07. Country of birth: U n i t e d S t a t e s _ _ _ _ _
08. City/place of birth: S a n D i e g o C A _ _ _ _ _
09. Diocese of birth: S a n D i e g o C A _ _ _ _ _
10. Date of birth: 22 10 51 59
(Use digits 0-9) day mon yr
11. Country of citizenship: U n i t e d S t a t e s _ _ _ _ _
12. Country where living now: U n i t e d S t a t e s _ _ _ _ _

13. Reception to novitiate: (Use digits 0-9)	09 [09] day	09 [09] mon	yr
14. First profession date: (Use digits 0-9)	04 [04] day	09 [09] mon	yr
15. Solemn profession date: (Use digits 0-9)	06 [06] day	09 [09] mon	yr
16. Entity of reception: (Use Province/Vice-province code list)	18 [18]	3 [3]	
17. Entity of membership: (Use Province/Vice-province code list)	18 [18]	3 [3]	
18. Entity where living now: (Use Prov/Vice-pr/Genl House code list)	18 [18]	3 [3]	

19. Permanent Diaconate: |_|_|_|_| |_|_|_|_| |_|_|_|_|
(Use digits 0-9) day mon yr

20. Priesthood ordination: |_|_|_|_| |_|_|_|_| |_|_|_|_|
(Use digits 0-9) day mon yr

21. Episcopal ordination: |_|_|_|_| |_|_|_|_| |_|_|_|_|
(Use digits 0-9) day mon yr

SECTION G -- A C A D E M I C D E G R E E S

33a. Bachelor of Arts
Degree name
b. BA c. _____ d. 22 05 87
Deg Abbrev Degree Honors Date: day mon yr
e. Religion Studies
Degree Speciality
f. Holy Names
Granting Institution
g. _____
Explanatory Remarks

34a. _____
Degree name
b. _____ c. _____ d. _____
Deg Abbrev Degree Honors Date: day mon yr
e. _____
Degree Speciality
f. _____
Granting Institution
g. _____
Explanatory Remarks

35a. _____
Degree name
b. _____ c. _____ d. _____
Deg Abbrev 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.

[illegible]

SECTION I -- P U B L I C A T I O N S / W O R K S / A R T

[illegible]

PROVINCE, VICE-PROVINCE
AND 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	V03	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	SALERMITANO-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 MEDIATRICES	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 GAUDIORUM	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 MICHOACAN	P71
SS TRINITATIS	P17	NEDERLANDIA	
COLUMBIA		SS MARTYRUM GORCOMIENSIMUM	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		PORTUGALLIA	
BAVARIAE S ANTONI PATAVINI	P24	SS MARTYRUM MARROCHIIENSIMUM	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
HISPANIA	P28	IMMACULATAE CONCEPTIONIS B V M	P85
BAETICA	P29	NOSTRAE DOMINAE DE GUADALUPE	P88
CANTABRIAE NOSTRAE DOMINAE A RUBO	P30	S BARBARAE	P87
CARTHAGINENSIS	P31	S CASIMIRI IN USA (LITHUANIA)	V13
CASTELLANA S GREGORII MAGNI	P32	S IOANNIS BAPTISTAE	P86
CATALAUNIAE S SALVATORIS A HORTA	P33	SS CORDIS IESU	P84
GRANATENSIS NOST DOMINAE A REGULA	P34	SS NOMINIS IESU	P87
S IACOBI A COMPOSTELLO	P35	SS SALVATORIS IN USA (SLOVAKIA)	V12
VALENTIAE ET ARAGONIAE S JOSEPH	P36	VIETNAMIA	
HUNGARIA		S FRANCISCI IN VIETNAM	P89
S IOANNIS A CAPISTRANO	P37	ZAIRE	
S MARIAE	P38	S BENEDICTI AFRICANI	V14

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

FRAF 00251

[Note: Top redaction conforms with Judge Lichtman's order. Other redactions were requested by the Franciscans but disallowed (see next page).]

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

January 1, 1996

A blessed and Happy New Year. Thank you for your support and concern over my request for a leave of absence. Thank you for granting my request. [REDACTED]

In response to your letter dated December 5, 1995, I have already contacted Larry Dolan as my contact friar to report my progress in discernment. He and I will meet in January when Larry will be at San Luis Rey. I have contacted my employer and informed them of my present status and change in taxes. I have faxed you the form that was signed in the presence of Warren and another friar.

[REDACTED] However, I am not clear if you are offering to pay/reimburse me for car insurance. At this time I am still researching the various insurance possibilities.

→ [Please let me know your response to the car insurance question or if I have misunderstood your financial offerings. I will be out of town this coming week (Jan 2-6) at a conference in New Mexico. My new address is 1502 Via Las Cumbres #123, San Diego, CA 92111, phone number (619) 260-2763.

Thank you for your continued prayers and support. May the Holy Spirit be with you and each friar at the January convocation.

Faternally,
Thomas Thing
Thomas Thing

[REDACTED]

have
He will contact you.

(2) *health insurance*
(3) *reimbursement basis for car - insurance for six months*

JK

FRAF 00255

January 1, 1996

A blessed and Happy New Year. Thank you for your support and concern over my request for a leave of absence. Thank you for granting my request. I feel that the leave of absence will provide some clarity to concerns and questions that I am asking.

In response to your letter dated December 5, 1995, I have already contacted contact friar to report my progress in discernment. He and I will meet in January when will be at San Luis Rey. I have contacted my employer and informed them of my present status and change in taxes. I have faxed you the form that was signed in the presence of Warren and another friar.

Lastly, in response to the financial concerns. I am requesting that you continue to pay for my therapy and carry my health insurance. However, I am not clear if you are offering to pay/reimburse me for car insurance. At this time I am still researching the various insurance possibilities.

→ [Please let me know your response to the car insurance question or if I have misunderstood your financial offerings. I will be out of town this coming week (Jan 2-6) at a conference in New Mexico. My new address is 1502 Via Las Cumbres #123, San Diego, CA 92111, phone number (619) 260-2763.

Thank you for your continued prayers and support. May the Holy Spirit be with you and each friar at the January convocation.

Fraternally,

Thomas Thing
Thomas Thing

I would agree to:

- ① therapy
- ② health insurance
- ③ reimbursement for car insurance for wife together.

Prayer
He will contact
you.

FRAF 00255

PROVINCE OF ST. BARBARA

Exclaustration/Leave of Absence Document

COPY

In the spirit of fraternity and obedience which I have vowed, I, _____, have requested and accepted from the Provincial Minister of the Province of St. Barbara, according to the laws of the Church and the Order, permission to reside outside of a religious house/to take a leave of absence for ^{seven months} ~~one year~~ beginning Jan. 1, 1996.

I understand that if I wish to extend this exclaustration/leave of absence beyond one year, I must request permission of the Minister General, in writing, giving my reasons (CIC 686.1, GS 213.1). The Minister General may grant permission for three years; beyond these four years, I must petition the Holy See (CIC 686.1, GS 213.1).

I understand that by the provisions of the laws of the Church and of the Order, while I am on leave of absence my active and passive voice are suspended; also, that by reason of certain actions, e.g., attempted marriage, all obligations of the Order and Province may be voided (CIC 694.1, GC 258).

The Province agrees during my leave of absence to provide me with coverage under the policy of health care for one year from the date of this Agreement unless there is a subsequent extension of such coverage agreed to in writing between the parties.

I assume responsibility for any civil and pastoral obligations, for any debts, expenses and other obligations, incurred by me during my leave of absence, and I discharge the Province from any and all liability for such debts, obligations, etc.

I acknowledge that I have in my possession all of my personal property and personal effects, and I hereby release and discharge the Province from any and all liability for any such items.

I understand that if I do not have the usual arrangement for processing my income through the Provincial Office, I am required by law to pay income tax.

I agree to be solely responsible for the filing of all federal, state, and local tax forms and to pay such taxes.

The terms of this agreement are in the nature of a true contract. I have read and fully understand the provisions thereof.

In witness of this, I have signed this agreement on this _____ day of _____, 19____, at _____

Friar's Signature _____

Witness _____

Witness _____

Province of St. Barbara, Order of Friars Minor

By _____
Provincial Minister

(October, 1988)

*Penning**Old Mission*

December 4, 1995
Feast of St. Barbara

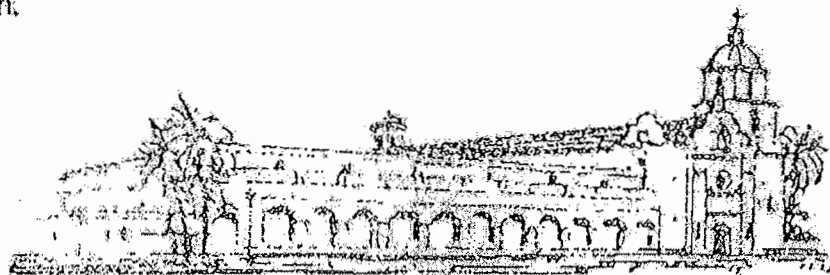
Dear

I would first like to thank you for your time and energy while you were here at San Luis Rey for visitation the weekend of November 17-19, 1995. I appreciate your efforts on my behalf and that of the fraternity. God will truly reward you!

As you are aware for sometime now, I have been discernment a leave of absence from the community for a variety of reasons. One reason is to re-examine my commitment to the Friars and our way of life that I first professed in 1983. For sometime now, I have felt tension between what I professed and the reality of my current way of life.

I came to the Friars many years ago as a young student at St. Anthony's Seminary. I remained from the age of fourteen within the Province's formation program. I participated in the "College House" formation program, living at G Street in Sacramento for one year, the Highland Park house for two years, and lastly at St. Anthony's for one year. I then entered Novitiate in 1982-83. I had many good and positive experience with the Friars during my formation years. If I may mention a few of the great men who have influenced my life as a Friar, Ronald Colloty (my pastor at Sts. Simon and Jude), Josef Brochmann, and Fr. Anthony Garibaldi, Claude Riffle (RIP), Berard Connolly, Richard Micivianus, John Gutierrez, John Peterson (as a missionary from the Philippines), Gus Krumm, Garret Edmunds, Pedro Umana, Robert Rodrigues, and Rufino Zaragoza. More recently in my present community, Rusty Shaughnessy. This is of course a partial list of the Friars who have shared their examples with me both in formation and as Friar-friends. I am blessed to count these men as important persons to me and my formation.

THE FRANCISCANS
4050 Mission Avenue
San Luis Rey, California 92086
619 / 757-3851



FRAF 00253

Old Mission

As you know the past two to three years have been a real struggle particularly in light of the Santa Barbara experience. This has challenged me to re-examine my relationship to the Friars and my relationships outside the community. In a sense the experience has provided me with the opportunity to reflect at very deep levels of my being.

For over two years I have been involved in ongoing therapy. I have learned much about myself, my family, my own sexuality and my relationship to the Friars and my relationship to God. This has been a real growth-filled opportunity with struggles, pains and joys.

It is from these past few years of reflection and discernment that I have come to request a leave of absence from the Friars beginning January 1, 1996. I feel I need to place myself outside the community at this time to grow more in my self-understanding and my relationship to and with the Friars. I hope to have the sense of independence that will help me to learn more about personal responsibility.

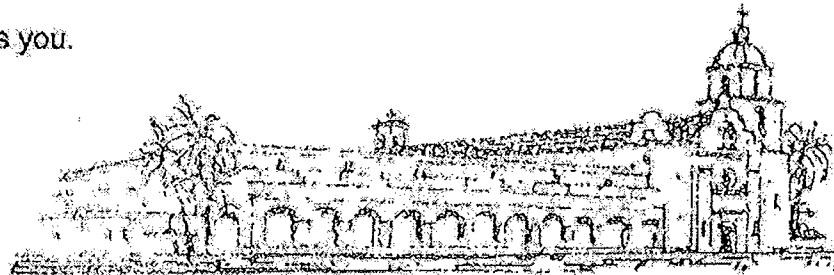
During this leave I will continue my studies at the University of San Diego completing my Masters in Practical Theology in the summer of 1996, and hope to graduate by December of 1996 upon completion of my Comprehensive exams. I will continue to minister on the University Ministry team on a part-time basis. Upon completion of my course work in August 1996 I hope to be hired on full-time onto the University Ministry staff. This is still to be negotiated with the director and the University. I wish to be involved in therapy so that I may continue to grow in self-awareness and awareness of others and others' needs. I am requesting that either Gus Krumm or be appointed as my "contact" Friar during my leave, visiting with me on a monthly basis.

as I mentioned at visitation, my hope and wish is to return to the Friars in the future. At this time I honestly hope and pray that God will lead and guide me back to embrace the lifestyle of the Friars with greater enthusiasm and understanding. That I may once again wholeheartedly profess my life as a Friar, following more closely the life of Francis and Christ.

May the Lord Bless you.

Thomas Thing
Thomas Thing

THE FRANCISCANS
4050 Mission Avenue
San Luis Rey, California 92068
619/757-3651



FRAF 00264

PROVINCE OF ST. BARBARA

Exclaustration/Leave of Absence Document

In the spirit of fraternity and obedience which I have vowed, I, Thomas Thiny,
have requested and accepted from the Provincial Minister of the Province of St. Barbara, according to
the laws of the Church and the Order, permission to reside outside of a religious house/to take a leave
of absence for ^{seven months} ~~one year~~ beginning Jan. 1, 1996.

I understand that if I wish to extend this exclaustration/leave of absence beyond one year, I must
request permission of the Minister General, in writing, giving my reasons (CIC 686.1, GS 213.1). The
Minister General may grant permission for three years; beyond these four years, I must petition the Holy
See (CIC 686.1, GS 213.1).

I understand that by the provisions of the laws of the Church and of the Order, while I am on leave of
absence my active and passive voice are suspended; also, that by reason of certain actions, e.g.,
attempted marriage, all obligations of the Order and Province may be voided (CIC 694.1, GC 258).

The Province agrees during my leave of absence to provide me with coverage under the policy of health
care for one year from the date of this Agreement unless there is a subsequent extension of such
coverage agreed to in writing between the parties.

I assume responsibility for any civil and pastoral obligations, for any debts, expenses and other
obligations, incurred by me during my leave of absence, and I discharge the Province from any and all
liability for such debts, obligations, etc.

I acknowledge that I have in my possession all of my personal property and personal effects, and I
hereby release and discharge the Province from any and all liability for any such items.

I understand that if I do not have the usual arrangement for processing my income through the Provincial
Office, I am required by law to pay income tax.

I agree to be solely responsible for the filing of all federal, state, and local tax forms and to pay such
taxes.

The terms of this agreement are in the nature of a true contract. I have read and fully understand the
provisions thereof.

In witness of this, I have signed this agreement on this 12 day of December, 1995,
at OLD MISSION SAN LUIS RGY

Friars Signature Thomas Thiny

Witness Warren Johnson

Witness [Redacted] OFM

Province of St. Barbara, Order of Friars Minor

By _____
Provincial Minister

(October, 1988)

file
P. Rouse

MEMORANDUM

TO: Provincial Office.
RE: Financial agreements: Br. Tom Thing, O.F.M.
FROM: Fr. Warren Rouse, O.F.M.
DATE: December 12, 1995

The following agreements are for modification and/or approval:

1. Br. Tom will continue with the Province health and auto insurance plans. *no*
The Provincial Office will bill him directly, effective January 1, 1996. He will reimburse the Mission each month for the dental insurance.
2. Br. Tom will purchase a 1986 Toyota from the Franciscan Friars at San Luis Rey @ low Blue Book value. The car will be registered in his name before January 1, 1996. He will pay \$200.00 monthly directly to the friars at San Luis Rey for the balance of payments.
3. Br. Tom will keep his entire December salary to pay for his 2nd semester tuition at USD.
4. Br. Tom's address will be: 1502 Via Las Cumbres, #1502, San Diego 92111. (619) 260-2763.
5. Br. Tom accepts "the usual arrangement for processing my income through the Provincial Office."

if my previous letter.

we will
reassess mission
costs for 6 months

Old Mission

December 4, 1995
Feast of St. Barbara

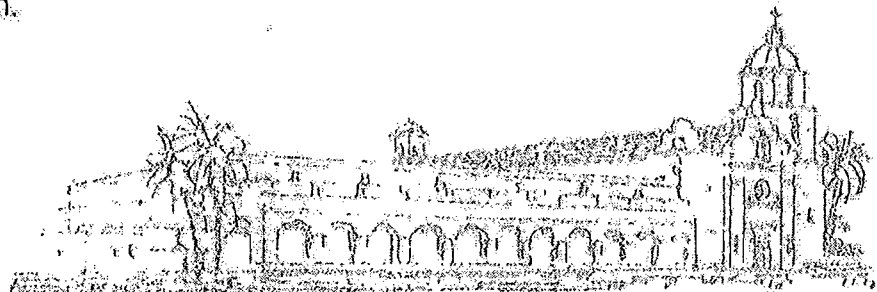
Dear

I would first like to thank you for your time and energy while you were here at San Luis Rey for visitation the weekend of November 17-19, 1995. I appreciate your efforts on my behalf and that of the fraternity. God will truly reward you!

As you are aware for sometime now, I have been discernment a leave of absence from the community for a variety of reasons. One reason is to re-examine my commitment to the Friars and our way of life that I first professed in 1983. For sometime now, I have felt tension between what I professed and the reality of my current way of life.

I came to the Friars many years ago as a young student at St. Anthony's Seminary. I remained from the age of fourteen within the Province's formation program. I participated in the "College House" formation program, living at G Street in Sacramento for one year, the Highland Park house for two years, and lastly at St. Anthony's for one year. I then entered Novitiate in 1982-83. I had many good and positive experience with the Friars during my formation years. If I may mention a few of the great men who have influenced my life as a Friar; Ronald Colloty (my pastor at Sts. Simon and Jude), Josef Prochnow, Mel Luriech, Anthony Garibaldi, Claude Riffle (RIP), Berard Connolly, Richard McManus, John Gutierrez, John Peterson (as a missionary from the Philippines), Gus Krumm, Garret Edmunds, Pedro Umana, Robert Rodrigues, and [REDACTED]. More recently in my present community, Rusty Shaughnessy, Jifino Zaragoza. This is of course a partial list of the Friars who have shared their examples with me both in formation and as Friar-friends. I am blessed to count these men as important persons to me and my formation.

THE FRANCISCANS
4050 Mission Avenue
San Luis Rey, California 92068
619 / 757-3651



FRAF 00258

Old Mission

As you know the past two to three years have been a real struggle particularly in light of the Santa Barbara experience. This has challenged me to re-examine my relationship to the Friars and my relationships outside the community. In a sense the experience has provided me with the opportunity to reflect at very deep levels of my being.

For over two years I have been involved in ongoing therapy. I have learned much about myself, my family, my own sexuality and my relationship to the Friars and my relationship to God. This has been a real growth-filled opportunity with struggles, pains and joys.

It is from these past few years of reflection and discernment that I have come to request a leave of absence from the Friars beginning January 1, 1996. I feel I need to place myself outside the community at this time to grow more in my self-understanding and my relationship to and with the Friars. I hope to have the sense of independence that will help me to learn more about personal responsibility.

During this leave I will continue my studies at the University of San Diego completing my Masters in Practical Theology in the summer of 1996, and hope to graduate by December of 1996 upon completion of my Comprehensive exams. I will continue to minister on the University Ministry team on a part time basis. Upon completion of my course work in August 1996 I hope to be hired on full-time onto the University Ministry staff. This is still to be negotiated with the director and the University. I wish to be involved in therapy so that I may continue to grow in self awareness and awareness of others and others needs. I am requesting that either Gus Krumm be appointed as my "contact" Friar during my leave, visiting with then on a monthly basis.

as I mentioned at visitation, my hope and wish is to return to the Friars in the future. At this time I honestly hope and pray that God will lead and guide me back to embrace the lifestyle of the Friars with greater enthusiasm and understanding. That I may once again whole heartily profess my life as a Friar, following more closely the life of Francis and Christ.

May the Lord Bless you.

Thomas Thing
Thomas Thing

THE FRANCISCANS
4050 Mission Avenue
San Luis Rey, California 92068
619 / 757-3651



FRAF 00259



COPY

Province of St. Barbara

FRANCISCAN FRIARS

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

July 30, 1996

Bro. Tom Thing, OFM
1502 Via Los Cumbres, #123
San Diego, CA 92111

Dear Tom,

Peace and all good.

I hope everything is going well and that you're time at the University of San Diego has been very fruitful for you. I'm sure it's been profitable to the students whom you serve. Please be assured of my prayers and support.

It's my understanding that you have, in my absence, contacted Fr. [REDACTED] to ask for an extension of your leave. I would appreciate very much if you could send me a written request in this area and also an evaluation of work you have done up to the present time. I will be at San Luis Rey in September for Provincial Council meetings, from the evening of September 8th to noon on September 15th. Would it be possible for us to get together sometime during that week and have an oral evaluation and then make a decision at that time? I'm very open to this suggestion and would simply like to follow up in the best way possible.

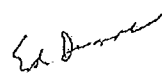
God bless you, Tom.

Fraternally,

[REDACTED], OFM
Provincial Minister

[REDACTED]/mr

FRAF 00260



August 14, 1996
Feast of the Assumption

Dear

Greetings from Immaculate Heart Hermitage, Camaldolese Monks. I am here with Rufino for 5 days of prayer, solitude and reflection. We join the monks for prayer and spend the rest of the day in quiet reflection. Rufino and I gather in the evening for about an hour to share our thoughts from the day. I have enjoyed the time thus far.

Thank you for your letter dated July 30th. I wrote to you while you were out of the office. responded to my correspondence on July 25th and informed me that he was responding on your behalf. I'm not sure if you had the opportunity to read the letter I sent to you June 20th. Some of the following information was contained in the letter dated June 20th. Forgive me if I am repeating myself.

I would like to take a few moments to bring you up to date on my status. As of now, I have completed my course work for the Masters in Practical Theology here at the University of San Diego. I have just completed my summer school classes. I will take my written comprehensive exams in January 1997. I continue to serve on the staff of the University Ministry team. (Campus Ministry) I enjoy the ministry here at USD to Young Adults.

I continue to meet weekly with my therapist Dian Greenwood. Thank you for your continued financial support in meeting this expense. The therapy continues to go well. With each session I learn more about myself and those who play a role in my life. I meet with _____ as my contact friar monthly. He has been a good support and challenge. I enjoy visiting my friars at San Luis Rey and Huntington Bea. I also continue my regular visits with various friar friends, Rufino, Gus, Garret, Bob Rodrigues and others.

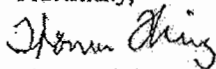
With the help of Dian Greenwood and others, I continue to discern the will of God, my own personal hope and dreams, and the life of the friars. Honestly, I am not sure if I am ready to return to the friar community at this time. Although at this point in my leave I do not foresee leaving the friars on a permanent basis. I feel I need more time outside the community to honestly examine the issues I face. In some ways, this has been a difficult time. Yet, the change in circumstances has helped. I am trying to be patient with myself and with God.

Here on retreat at Big Sur, I am using the book Praying Even When the Door Seems Closed by John M. Lozano. There is a section in the book about discernment. Lozano writes, "Discerning the will of God does not mean trying to find out what God has decided, but deciding in God." This is my prayer!

FRAF 00261

I am formally asking that you extend my leave of absence with permission to live outside of cloister until January 1997 so that I might benefit from a full year. I will call the provincial office in a week or so to set up an appointment with you while you are at San Luis Rey September 8th through the 15th.

May Mary our Mother continue to Bless you and your efforts on behalf of the Province.
Fraternally,



Thomas Thinz

cc.

FRAF 00262



Province of St. Barbara

FRANCISCAN FRIARS

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

August 19, 1996

Ms. Esther Nissenson
Human Resources
The University of San Diego
Alcala Park
San Diego, CA

Dear Ms. Nissenson:

This is to inform you that Thomas Thing, OFM, will no longer be covered by the insurance program provided by the St. Barbara Province (Franciscan Friars of California).

Please put him on the health insurance program provided by the University of San Diego for its employees.

Sincerely,

(Rev.) Melvin A. Jurisich, OFM
Secretary of the Province

FRAF 00263



Province of St. Barbara

FRANCISCAN FRIARS

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

September 26, 1996

Bro. Tom Thing, OFM
1502 Via Los Cuimbres, #123
San Diego, CA 92111

Dear Tom,

Peace and all good.

I would like to thank you very much for coming up to San Luis Rey and speaking so extensively with me about your present situation. I'm glad your leave of absence has been so fruitful. Certainly, you were able to articulate a lot of things much more clearly than in the past and I am grateful that the Franciscan vocation is still deeply rooted in your heart. With this letter, I would like formally to extend your leave of absence for another six months and, thereby, to meet your request.

During this six months, I would encourage you to set some explicit goals and to stay in contact with your counselor, your spiritual director and close members of the fraternity. I think this always helps in discernment.

Tom, I know you've asked me for a more explicit letter than simply this formal permission, but let me think about that and work on it in the next couple of weeks. I certainly will get back to you with some of my concerns and areas which you might address during the six months.

God bless you. Keep up the good work, preach the Gospel, do well.

Fraternally,

FRAF 00264



COPY

Province of St. Barbara

FRANCISCAN FRIARS

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

December 19, 1996

Tom Thing, OFM
1502 Via Las Cumbres #123
San Diego, CA 92111

Dear Tom,

Peace and all good.

Thanks so much for your letter to me of December 12th. I'll try to respond to your questions which you asked.

Since your leave of absence expires in January, and since you intend to return to the fraternity at that time, yes, I would very much appreciate it if you could come to the Chapter in January. I guess I was a little bit confused when I spoke to you last, and was unclear as to exactly when your leave of absence ended. Since it does end in January, I think it would be good for you to come to the Chapter. There's no reason, then, at the Chapter why you can't participate in the voting process as that would be an official end. If you have other plans or do intend to try to extend your leave of absence even though it would require an appeal to our General Curia, then please let me know and there will be no requirement to attend the Chapter.

If you do want to be excused, a leave of absence and a further application for that would be sufficient.

God bless you, Tom. I hope you have a very joyous Christmas.

Faternally,

, OFM
Provincial Minister

/mr

December 12, 1996

Dear, brown paper.

[REDACTED], OFM
Provincial Minister
1500 34th Ave.
Oakland, CA 94601-3092

Dear [REDACTED]:

I pray that this note finds you well. I'm sure that you are looking forward a to well deserved rest following the Chapter.

I myself am keeping busy with various social justice projects for our students here at the University of San Diego. We begin our winter break in a week. During this time I will be preparing for my comprehensive exams which I will take the in January. I will glad when they are turned in...and passed!

I am writing to follow up with a question that came up in our last conversation at San Luis Rey, September 12, 1996. During our time together you said that there was no reason for me to attend the Chapter in January because I had not participated in the voting process and have been leave. I would appreciate some clarification on this matter. Am I or Am I not to be at Chapter? If not, am I to contact the Visitor General and asked to be excused? I would appreciate some clarification on this matter. Thank you for your attention to this question.

Have a Blessed and Grace filled Christmas Season.

Pace e Bene,

Tom

Tom Thing



Province of St. Barbara

FRANCISCAN FRIARS

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

To: Tom Thing, OFM
From: Finian McGinn, OFM
RE: Discussion of the Definitorium, March 1997

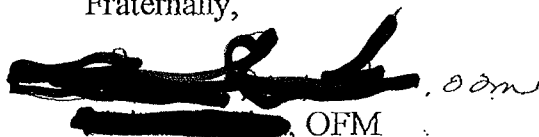
March 24, 1997

Dear Tom,

I hope this letter finds you in good health and enjoying a well deserved break from your work at USD. I want to tell you that the definitorium at its March meeting was so happy that you have officially returned from your leave. Is it possible for you to come up here soon and we can discuss the rest of the procedure? I will be asking you to begin to reside once again at San Luis Rey and begin to experience community life once again. (I think that Ben and Tony G. will be a great asset to your community there.) Perhaps we can set up a time-line and some type of description of your life and ministry as friar/graduate student and campus chaplain.

If you can, please try to give me a call after the week after Easter. (I'll be in Guatemala from the 2nd to the 6th of April.)

Fraternally,


OFM

Prov. Min.

FRAF 00267



Province of St. Barbara

FRANCISCAN FRIARS

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

May 5, 1997

COPY

Thomas Thing, OFM
1502 Via Las Cumbres #123
San Diego, CA 92111

Dear Tom,

Welcome back from your leave! I am happy your time away has been beneficial for you.

You probably saw in the last Definitorium report that a "task force" is being formed to explore the Pastoral Care of Vocations. We would like you to be a part of this *ad hoc* committee. The Definitorium feels you would have much to offer because of your experience with young adults and creative ideas.

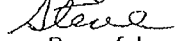
The issue of vocations is of great importance and we see this as an opportunity to look afresh at different models. The task is to look at the areas of: recruitment, province involvement, and the "nuts and bolts:" of process. We hope to move beyond evaluation of the past to forming a plan for the future that can be brought before the Definitorium and Province.

To begin our work, our initial meeting will be on August 25, 1997, at St. Elizabeth's in Oakland. We will meet from 10:00am until 4:00pm. I will send you an agenda and material to review later in the summer. I hope you will accept this invitation.

I hope you enjoy your study of Spanish in Guatemala this June. It is wonderful you are doing this. Best of luck!

Many thanks for your generous spirit.

All peace and good.

 *
Stephen Barnufsky, OFM
Vicar Provincial

SB/mr



University of San Diego

Office of University Ministry

Tuesday, April 29, 1997

Dear [REDACTED],

Thank you for taking time out to visit with me at Malibu during the Regional Council. It was good to be with the Brothers. After you left to go off to Rome, Ponchie and I were asked to serve as coordinators for the Southern Cal. Region. I think this will be a good sign for the Brothers to see that I am back from my leave. I look forward to serving the Southern Cal. Brothers!

I would like to follow up with the conversation we had in regards to my future plans. As we agreed, I will move into Mission San Luis Rey in the beginning of June 1997. I will then venture off to Guatemala to visit the Brothers and to begin a study program of Spanish. I have talked with Elmer Young in Guatemala about setting up a tutor for me for the month of June. I will study Spanish five days a week for four hours a day. I have contacted Anthony Garibaldi about Continuing Education funds. When I complete the Spanish program at the end of June, I will return to San Luis Rey. I would like to take about ten days of vacation to the Bay-Area to visit family and friends. At the beginning of August as we discussed, I will be given permission to spend five nights a week at the University of San Diego and two nights a week in residence at Mission San Luis Rey. I will continue the ministry here at the University as Associate University Minister, renewable each April until otherwise informed.

We also spent some time discussing the future Friar presence in the San Diego area. I look forward to joining Ed Dunn in the ministry being proposed. When this Friary is established, I will take up my residence with Ed. I would like to continue ministry here at the University and support Ed and others in this new and exciting venture for the whole of the Province.

In the near future I will send you a reflection on my formal year away from the Friars. I know that the year was fruitful and gave needed time and space from the fraternity. I am glad and excited to be back, counted once again, as a Friar of the Santa Barbara Province.

May the Lord continue to Bless you and give you comfort!

Thomas Thing, O.F.M.



COPY

Province of St. Barbara

FRANCISCAN FRIARS

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

November 24, 1997.

Bro. Tom Thing, OFM
1502 Via Las Cumbres, #123
San Diego, CA 92111


Dear Tom,

May the Lord give you peace.

This is to inform you, Tom, that at its most recent meeting the Definitorium discussed your request for permission to make the Assisi Experience. We have granted your request. I hope the experience is pleasant for you. I feel it's good for you to make such a an experience as you come back from a leave of absence. Hopefully, it will re-ignite the initial desire that you had when you first entered the Brotherhood.

Tom, thanks for serving on the Promotion of Vocations Committee and thanks for working with Ed Dunn. I certainly appreciate it. Be assured of my prayers that the experience be both joyful and prayerful.

Fraternally,

, OFM
Provincial Minister

FMcG/mr

FRAF 00270

COPY

To: Tom Thing, OFM
Casa San Diego, National City.
From: Finian
RE: purchase of truck


August 4, 1998

Tom,

As per our phone conversation, you are to send us a copy of the registration. I will send you \$2,000 gift and 4,800 loan for the purchase. You will purchase the truck and change the registration and let us know immediately so that we can insure the truck.

It was good speaking with you today.

Take care. Thanks again.

, OFM
Min. Prov.

FRAF 00271



Province of St. Barbara

FRANCISCAN FRIARS

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

April 13, 1994

Very Rev. [REDACTED], OFM
Minister Provincial
Province of St. Barbara
1500 34th Avenue
Oakland, CA 94601

Dear [REDACTED],

The Graduate Studies Committee of the Province met today in order to discuss Tom Thing's application for graduate studies at University of San Diego. I explained to the Committee the background regarding Tom's request. The Committee understands the situation and sees the process that was used as a way of exception.

The Committee had real questions about his ability to successfully complete a Master's program. Even if he did not, it would still be good for him to get some theological background, and he should be encouraged to do so.

The Committee does concur in the decision that has already been made and communicated to Tom.

Fraternally,

Melvin A. Jurisich, OFM
Acting Chair
Graduate Studies Committee

FRAF 00272

PROVINCE OF SAINT BARBARA

Application for Graduate or Professional Studies

Instructions Kindly type all the information requested. When you have completed it, mail it to the Chairman of the Graduate Studies Committee. Keep a xerox copy for yourself.

1. Name Thomas Thing Phone (801) 374-5001/5004

Address 172 North 500 West, Provo, Utah. 84601

2. Current Ministry Pastoral Associate, St. Francis of Assisi Parish

Location Provo, Utah Years in Ministry 10

3. Describe the graduate or professional program you want, including its outcome (degree/credential/certificate/license/other).

A Master of Arts in Practical Theology is a 32 unit program. The program provides a theological foundation in methods of biblical, historical, systematic, and moral theology with special emphasis on the Roman Catholic tradition. This particular program allows for a area of concentration. I would like to specialize in the area of College Campus Ministry.

4. What are the benefits to the Province from the program?

I believe that all continuing education in this case a Master of Arts in Practical Theology, will bring great rewards to the Province. It will assure the continued successful ministry to a student population often neglected. I believe our province has a fine tradition of Campus Ministry. Granting me permission to receive a Masters will also bring a continued financial benefit to the Province.

5. What are the benefits to yourself from the program?

At this time in my life I feel a need for further education. Much of my past professional training was in the area of Youth Ministry. I need to now move beyond High School Youth Ministry and redirect my future ministry. After 10 years in ministry I feel and see the need to continue my educational process. I need to have a greater understanding of the Scriptures and our Catholic tradition. I believe this program provides "tools" necessary for my future ministerial assignments.

6. What is your preparation or competency for the program?

I think my need for "re-tooling" along with my desire could be seen as preparation. I feel I have a good sense of "Pastoral Ministry" from my 10 years in a Parish setting. I bring to this program much of the "practical" and many, many experiences we have in active ministry. In many ways I have many of the experiences but lack the educational background. I feel I need this program so that I might continue to be an affective Friar-Minister.

7. What is the name of the school you want to attend and where is it located? University of San Diego, San Diego, CA

8. Why did you choose this school?

I choose the school because of the Master in Arts in Practical Theology with an emphasis in Campus Ministry. This is one of the only programs in our Province boundary that offers this particular emphasis. Thus allowing me to reside at a local fraternity.

To be honest, I have also considered the community experience I might have at another University. I would reside at Mission San Luis Rey allowing me to have Warren Rouse as guardian. I know Warren would have a positive influence on me at this time in my life as a Friar.

9. Complete action on any request takes about nine (9) months. In view of this, when do you want to begin the program?

I wish to begin this program as soon as possible. Summer/Fall 1994

10. How long do you expect the program to last? 2 years full time student.

11. Kindly find out the cost per year of the program.

Tuition and fees \$ 10,000

Books \$ 800⁰⁰

Board and room \$ 5,000

Transportation \$ To Be Determined

Where do you expect to reside? I have contacted the guardian at

San Luis Rey. Warren Rouse would be excited to have me.

12. Name three persons whom you have requested to write letters recommending you for the program. The letters are to be sent directly to the Chairman of the Graduate Studies Committee.

(1) Warren Rouse

(2) [REDACTED]

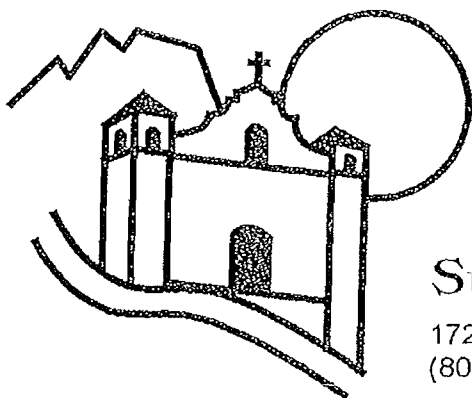
(3) Garret Edmunds

For Committee Use Only:

Date received 3/30/94 / Date acknowledged _____ / Date sent

to committee 4/6/94 / Date of committee action _____ /

Date sent to Provincial _____ .



St. Francis of Assisi Parish

172 North 500 West ■ Provo, UT 84601-2617
(801) 374-5001 ■ FAX: (801) 375-4751

April 6, 1994

Very Rev. Mel Jurisich, O.F.M.
Graduate Studies Committee
Province of St. Barbara
1500 34th Avenue
Oakland, CA 94601

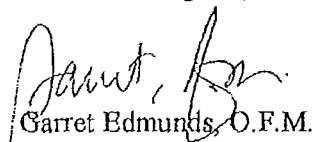
Dear Mel:

At his request, I am happy to write this letter of recommendation for Tom Thing, O.F.M. I believe that his hope to pursue graduate studies can benefit him, the Provincial community and the Church.

Tom already has a personality that enables him to generously and effectively minister to people. People appreciate him very much because of the concern and enthusiasm he brings to his ministry. A stronger background in theology and pastoral practice will strengthen what are already good ministerial skills. Tom will feel more confident about his own abilities, the quality of his ministry in the Church will improve and the life and outreach of the Province will be strengthened if Tom is successful in completing graduate studies.

Tom will need to make a special effort along the way if he is to be successful in graduate studies. I also believe he will need to be encouraged to recognize the need to be serious about applying himself to studies. With his own strong effort and the support of the Province, I believe Tom can be successful in his desire to get an advanced degree in Pastoral Theology. I therefore am happy to recommend him to the Graduate Studies Committee for positive consideration for the program he desires to pursue.

Peace and all good,


Garret Edmunds, O.F.M.



FRANCISCAN FRIARS

Saint Mary's Basilica

231 North Third Street
Phoenix, Arizona 85004-2265

March 24, 1994

Graduate Studies Committee
1500 34th Avenue
Oakland, CA 94601

Dear Friars:

RE: BR. TOM THING

I recommend Br. Tom for graduate studies at USD, provided that he is accepted.

I believe that this will be a very beneficial experience for Br. Tom personally and for his future apostolates.

An added--and important--reason for this location is that he will have the benefit of a larger friar community.

If he is accepted, I will try to obtain donations toward his tuition.

(Rev.) Warren J. Rouse, O.F.M.

OK
Med
5-27-94

Proposed Budget for Tom Thing

June 1, 1994 to August 30, 1994

Item	June	July	August	Total
Health Insurance	255.00	255.00	255.00	765.00
Personal Allowance	75.00	75.00	75.00	225.00
Transportation	150.00	150.00	150.00	450.00
Room and Board	300.00	300.00	300.00	900.00
Total for 3 month period				2,340.00
Other:				
Books	125.00			
Parking	25.00			
Student Fee	25.00			
Total Other	175.00			175.00
Sub Total				2,515.00
Tuition:				
7 units @ \$455 per unit	3,185.00			
Less scholarship	1,593.00			
plus Graduate Fee	14.00			
Total*	1,606.00			1,606.00
Grand Total				4,121.00

*Payable to: Franciscans, 172 North 500 West, Provo, Utah 84601



Province of St. Barbara

FRANCISCAN FRIARS

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

Tom Thing, OFM
1502 Via Las Cumbres #123
San Diego, CA

COPIES

June 25, 1996

Dear Tom,


I hope this letter finds you well. It's good to hear from you.
Congratulations on getting your Masters!

Thanks for your letter of June 20. Joe is out of the province until the
middle of July so I'm answering this in his behalf.

I spoke to the provincial today about the request of extending your leave
of absence. He will take it up with the Definitorium at the meeting in
July and let you know shortly. I'm glad to see that you are struggling with
your issues. I had to go thru the same thing and I was even older than you.

Take care. Keep in touch.

Fraternally,

 OFM
Vic. Prov.

June 20, 1996

Dear

I pray that this letter finds you and all the brothers well. I was saddened to hear of the health problems of the Visitor General. I have heard great things about him. Know that he is in my prayers and thoughts.

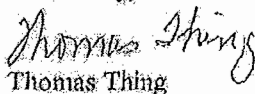
I would like to take a few moments to bring you up to date on my status. As of now, I have two credits to complete my course work for the Masters in Practical Theology here at the University of San Diego. Presently I am enrolled in summer school classes. I will complete the two credits by July 31, 1996. I will wait until January to take my written comprehensive exams.

I continue to meet weekly with my therapist Dian Greenwood. Thank you for your continued financial support in meeting this expense. The therapy continues to go well. With each session I learn more about myself and those who play a role in my life. I meet with _____ as my contact friar monthly. He has been a good support and challenge. I enjoy visiting the friars at _____ on Beach as well. I also continue my regular visits with various friar friends, Rufino, Gus, Garret, _____, Bob Rodrigues and others. I am sorry to hear that the situation in Provo has reached such a sad state. Garret and _____ are good friars. I continue to lend support and comfort to the both of them. I know that this has been difficult on them and on you.

With the help of _____, Dian Greenwood and others, I continue to discern the will of God, my own personal hope and dreams, and the life of the friars. Honestly, I am not sure if I am ready to return to the friar community at this time. Although at this point in my leave I do not foresee leaving the friars on a permanent basis, I feel I need more time outside the community to honestly examine the issues I face. In some ways, this has been a difficult time. Yet, the change in circumstances has helped. I am trying to be patient with myself and with God. I am formally asking that you extend my leave of absence with permission to live outside of cloister until January 1997 so that I might benefit from a full year.

I will be out of town from July 2-18 at the Frank J. Lewis Institute an orientation program for College Campus Ministers. After and before this time I can be reached at (619) 260-2763.

May the Lord continue to Bless your efforts on behalf of the Province.
Fraternally,


Thomas Thing

cc.

FRAF 00279



Province of St. Barbara

FRANCISCAN FRIARS

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

COPY

July 24, 2000

Tom Thing, OFM, Guardian
Casa San Diego
630 East 2nd Street
National City, CA 91950

Dear Tom,

The English Speaking Conference is sponsoring an inter-provincial workshop for Guardians. This workshop has been designed by the Ongoing Formation Directors of the Conference and was well received by the Guardians when it was first held.

The Guardians workshop will be held this year at Mercy Center in St. Louis, MO. It will be from Monday evening, October 23, through Thursday noon, October 26, 2000. I would really appreciate it if you would give serious consideration to attending this workshop. I believe that it may make your time as guardian a little easier on you.

Please contact Anthony Garibaldi in Sacramento at (916) 443-8084, ext. 107 for details and the funds necessary for travel and fees.

Thank you for all you do for the friars.

Fraternally,

[redacted], OFM
Provincial Minister

[redacted]/mr

FRAF 00280

Fax8K
4-21-03
MAG

To: Mel Jursich, OFM, Minister Provincial **From:** Thomas Thing, OFM
Fax: 510-538-3970 **Pages:** 1
Phone: 510-538-3722 **Date:** 04/17/03
Re: Travel Permission

☐ Urgent ☐ For Review ☐ Please Comment ☒ Please Reply ☐ Please Recycle

• I am requesting permission to travel to Santiago, Chile to attend a family friends wedding. The wedding is July 4, 2003. I would like to leave on June 29, 2003 and return on July 14, 2003. I have been invited to be part of the ceremony.

I need to make the reservations as soon as possible.

Thank you for your consideration. Have a Holy and Blessed Easter.

Thomas Thing *[Signature]*

Thomas Thing, OFM

816 Venice Court

San Diego, CA 92109

Phone #: 619-807-6883

Fax # at office: 619-234-1619

157

415-
581-1543



Province of St. Barbara

FRANCISCAN FRIARS

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

FAXED
2/2/01

Dr. Kevin McGovern

FAX: 1-503-643-3798

Re: final evaluation of Brother Tom Thing, OFM

February 2, 2001

Dear Dr. McGovern,

I hope this fax finds you well.

I returned from New York and a meeting with the superiors. I would like to see how we have progressed on this case. Tom was to get in contact with you and return to Portland for the final evaluation of his return to work status.

I will be in the Provincial Office on Monday - all day.

Sincerely,

FRAF 00282

TELEPHONE (503) 634-7327

KENNETH L. SIMMONS
POLYGRAPH EXAMINER
270 LEWIS & CLARK BUILDING
8305 S.E. MONTEREY
PORTLAND, OREGON 97166

FAX (503) 634-4951

REPORT OF POLYGRAPH EXAMINATION
February 5, 2001

Sent Via fax to 503-643-3798 and by regular mail to:

Dr. Kevin McGovern
1225 NW Murray Road
Suite 214
Portland, OR 97225

CONFIDENTIAL

Re: Thomas Thing
Test conducted 2-5-2001

ISSUE:

Mr. Thing has been asked to take a polygraph examination in an attempt to determine whether or not he has ever had any sexual contact with a student at University of San Diego, where he is employed as Campus Ministry counselor.

PRE-TEST INTERVIEW:

Mr. Thing told me that he has taught at USD for about 6 years and he has not had any sexual contact with any student there. He said that the concerns originated because of an admitted relationship he had with an adult male who was living at the Franciscan House. Mr. Thing denies having even made an attempt to have sexual contact with anyone at the school.

RELEVANT QUESTIONS USED ON POLYGRAPH EXAMINATION:

R1. Are you concealing any sexual contact you've had with a student at USD?
Answer - No

R2. Have you ever had a sexual relationship with a student at USD?
Answer - No

RESULTS AND OPINIONS:

Based on evaluations of the polygraph charts, it is my opinion that Mr. Thing is not answering questions R1 and R2 truthfully. Questions other than those listed were used on the test to evaluate responses, but no decision as to truth or deception is made on those questions.

FRAF 00284

KEVIN B. McGOVERN, Ph.D.

Clinical Psychologist

1225 N.W. Murray Road, Suite 214

Portland, OR 97229

Telephone: (503) 644-6600

Fax: (503) 643-3798

February 23, 2001

RE: T. Thing

Dear

As you requested, I have reviewed the results of Thomas Thing's psychological assessment including the polygraph examination. I would like to make the following recommendations:

1. Thomas Thing should take a sabbatical from his current position at the University of San Diego. Hopefully, this transition can occur within the next sixty days.
2. He should consult with a therapist in order to review the circumstances that lead to his sabbatical.
3. He should follow very stringent moral and ethical boundaries while interacting with students and his colleagues.
4. Until these matters have been thoroughly reviewed and resolved, a final decision cannot be made regarding his future occupational status at the University of San Diego or another educational institution.

If additional information is needed regarding his assessment, please feel free to contact me.

Sincerely,



Kevin B. McGovern, Ph. D.

Licensed Psychologist

KBM: jmi

FRAF 00285

KEVIN B. MCGOVERN, Ph.D.
Clinical Psychologist

*Mel, Please -
Same for me for*

MCA.

CONFIDENTIAL

1225 N.W. Murray Road, Suite 214
Portland, OR 97229
Telephone: (503) 644-6600
Fax: (503) 643-3798

February 23, 2001

*Def. Meet in Phx
Mar. 2001*

RE: T. Thing

Dear

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If additional information is needed regarding his assessment, please feel free to contact me.

Sincerely,



Kevin B. McGovern, Ph. D.
Licensed Psychologist
KBM: jm

FRAF 00286

TELEPHONE (503) 654-7327

KENNETH L. SIMMONS

POLYGRAPH EXAMINER
110 LEWIS & CLARK BUILDING
8105 S.E. MONTEREY
PORTLAND, OREGON 97166

FAX (503) 659-4931

REPORT OF POLYGRAPH EXAMINATION
February 5, 2001

CONFIDENTIAL

Sent Via fax to 503-643-3798 and by regular mail to:

Dr. Kevin McGovern
1225 NW Murray Road
Suite 214
Portland, OR 97225

Re: Thomas Thing
Test conducted 2-5-2001

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RELEVANT QUESTIONS USED ON POLYGRAPH EXAMINATION:

R1. Are you concealing any sexual contact you've had with a student at USD?
Answer - No

R2. Have you ever had a sexual relationship with a student at USD?
Answer - No

RESULTS AND OPINIONS:

Based on evaluations of the polygraph charts, it is my opinion that Mr. Thing is not answering questions R1 and R2 truthfully. Questions other than those listed were used on the test to evaluate responses, but no decision as to truth or deception is made on those questions.

FAX: 1-503-643-3798
To: Doctor Kevin McGovern
From:
RE: T. Thing
Feb. 22, 2001

COPY

Dear Doctor McGovern,

I spoke with Fr. Keller as you suggested. I need a recommendation from you as to whether he should continue working in his present assignment at the university. I have a meeting with my board and will present it to them when they meet during the next week.

Thank you for your advice in this matter.

Sincerely,

FRAF 00288



COPY

Province of St. Barbara

FRANCISCAN FRIARS

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

November 13, 2000

Bro. Tom Thing, OFM
Casa San Diego
630 East 2nd Street
National City, CA 91950

Dear Tom,

It's Sunday morning and an I'm on my way in an hour to a Definitorium meeting at San Luis Rey, but I want to answer your letters that I received.

First, the one regarding the financial situation concerning Paul Lee, I made a copy of your letter and I will give it to John Hardin and he and I will talk about it and I'm sure he will get back to you as soon as he can. You're really having some financial problems this year. Sometimes you sort of wonder whether these houses can exist in the future. I'm sure we'll do all we can to help you, but it certainly points out an item when we start thinking of province-wide planning.

Secondly, I really want to thank you for your very fine letter regarding Paul Lee. It was a good letter of recommendation and I am asking Mary to put it in his file. It is so important for friars from other provinces who are seeking to become incardinated into our Province that they receive fine letters of recommendation. And you know Paul quite well and I think you can write quite positively about him.

Thank you, Tom, for all you do for the Province. Be assured of my prayers.

Fraternally,


, OFM
Provincial Minister

/mr

FRAF 00289



San Diego de Alcalá

Franciscans
Casa San Diego
630 East 2nd Street
National City, CA 91950

COPY

*Talk
with
John H.
about
this*

[REDACTED] OFM
Minister Provincial, Province of St. Barbara
1500 34th Ave.
Oakland, CA 94601-3092

Dear [REDACTED],

A month ago Paul Lee was assigned to our community here at Casa San Diego. We are happy that he is here with us to share in our fraternal life. As you are aware, our financial situation is not good. Therefore, I need to raise the issue of finances with you concerning Paul Lee. Unfortunately, we are not in the position to cover the costs associated with Paul's arrival to our community.

There are a number of financial concerns: health insurance, spending money, car insurance, gas and car maintenance, and food. Paul has been able to contribute some funds to the house by Mass stipends unfortunately, in no way will this cover all his costs. He asked Mel Jurisich for some intentions and was given a \$250.00 check with the intentions. He has almost completed the 50 mass intentions given to him by Mel. He has also brought a few cash donations to the house totaling about \$150.00. These are one-time donations. I need your assistance in this matter. [REDACTED], thank you for your care and concern for me, our community, and thank you for your ministry to all the brothers of the Province.

Fraternally

Tom
Thomas Thing, OFM
11/10/00



COPY

Province of St. Barbara

FRANCISCAN FRIARS

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

November 13, 2000

Bro. Tom Thing, OFM
Casa San Diego
630 East 2nd Street
National City, CA 91950

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Thank you, Tom, for all you do for the Province. Be assured of my prayers.

Fraternally,

[Redacted Signature]

[Redacted Name], OFM
Provincial Minister

[Redacted Name]/mr

FRAF 00291

Designed by
Corlita Bounarens, RSM



MERCY

calls us to
act in harmony
and interdependence
with all Creation.

4-21-01

Thanks for finding the time to meet with McHovnan & myself. I feel the meeting was very helpful, setting direction to my time of rest, reflection & prayer.

I see the time differently than before. I feel much better about taking the time away from USO & ministry.

I will do my best to use the time well. I will write you soon with some thoughts I have about staying in San Diego and looking at alternative living situations.

Peace,

Tom Thurg



University of San Diego

Br. Thomas Thing, O.F.M.
University Ministry

5998 Alcalá Park, San Diego, CA 92110-2492
619/260-4897 tthing@acUSD.edu Fax: 619/260-4155

FRAF 00294

CASA San Diego
Ed Dunn, Tom Thong
630 E. 2nd St.
National City, CA 91950
(619) 474-6640
FAX 474-4869



San Diego de Alcalá

April 24, 2001

Franciscans
Casa San Diego
630 East 2nd Street
National City, CA 91950

Dear :

Again, thanks for taking the time to meet with Dr. McGovern and myself. I found the meeting very helpful and productive. I think the issues that the three of us discussed for therapy will be helpful for me and for the Friars. I will do my best to meet your concerns and those of the province along with dealing with my personal concerns such as family, through the program that Dr. McGovern is in the process of outlining. I am meeting this next week with Dian Greenwood the therapist I was seeing for a few years ago. She is going to be in the area next week for vacation. As of now, she will not be in San Diego during the summer so we are looking at different options.

As I mentioned to you in the presence of Dr. McGovern and then later in our private conversation, I feel need to live elsewhere, other than Casa San Diego. I have talked with not one, but three spiritual directors outlining my thoughts and feelings. All three have encouraged me to look for alternative housing in order to get the space and perspective needed. As you are aware, I would like to remain in the San Diego area to be close to my mother and family. When we meet last week, I shared with you the few living options/possibilities that make the most sense for me. I am in the process of examining a few options, none of which are firmed up. In the middle of June I would move out of Casa San Diego and move to a USD off campus apartment for 6 weeks. There may be a cost associated with this. Students are not on campus at this time. This option is still being negotiated with the director of housing. In Mid August I would move into an extra room of a family friend who rents a three-bedroom home. I would need to pay rent (\$300-\$400 per month). I would remain here in this home until the end of my sabbatical. Another option that I mentioned to you and am still considering is the Augustinian offer to provide housing for a limited period. I went and visited the housing possibilities, that John Keller has offered, but feel that they would not give me the needed space I feel I need at this time. As I mentioned, I am still pursuing options. I will update you, as these options become clearer.

Another matter that we need to discuss is financial. Do I need to purpose some sort of a budget? At this point, I do not know the cost associated with my housing and/or sabbatical. I do know however, that I would like to purchase a laptop computer. Is there any funding available for such a purchase? There is no money available through our local community. We are struggling to pay our bills. We do not have a computer that I can use. Until now, I have relied on the University to provide me with one. This will no longer be the case. I would need about \$1500.00 for the computer.

I would appreciate your thoughts and comments on this and the above mentioned concerns.

Fraternally,

Tom Thing
Tom Thing, OFM



Province of St. Barbara

FRANCISCAN FRIARS

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

FAX: 1-503-643-3798
to: Dr Kevin B. McGovern
From:
RE: Brother Tom Thing, OFM
June 10th 2001

COPY

Dear Dr. McGovern,

I've been trying to get in contact with you and find that it's easier for me to contact you by FAX. I think it is extremely important that we give Brother Tom Thing a written program of his process of return to ministry. Is it possible for you to send one to him? The elements that I would like some say on are the following: Location: If possible I would like him to stay with the Agustinians in San Diego. Therapy: would it be possible for you to suggest someone good with whom he could meet weekly or every two weeks. Built-in evaluation: could you possibly build in evaluations -- one in three months/another in 6 -- so that he could have a clearer idea of his progress. Workshops: you were going to suggest some workshops that he could attend as part of the program.

I will send Tom a copy of this so that he, too, can try to get in contact with you.

Thank you so very much for all you do.

Sincerely,

cc: Tom Thing, OFM

FRAF 00297



Province of St. Barbara

FRANCISCAN FRIARS

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

FAX: 1-503-643-3798

to: Dr Kevin B. McGovern

From:

RE: Brother Tom Thing, OFM

June 10th 2001

Dear Dr. McGovern,

I've been trying to get in contact with you and find that it's easier for me to contact you by FAX. I think it is extremely important that we give Brother Tom Thing a written program of his process of return to ministry. Is it possible for you to send one to him? The elements that I would like some say on are the following: location: If possible I would like him to stay with the Agustinians in San Diego. Therapy: would it be possible for you to suggest someone good with whom he could meet weekly or every two weeks. Built-in evaluation: could you possibly build in evaluations - one in three months/another in 6 - so that he could have a clearer idea of his progress. Workshops: you were going to suggest some workshops that he could attend as part of the program.

I will send Tom a copy of this so that he, too, can try to get in contact with you.

Thank you so very much for all you do.

Sincerely, 

c

cc: Tom Thing, OFM

FRAF 00298

DIAN GREENWOOD, M.A.

P.O. BOX 1354

CANNON BEACH, OR 97110

503-791-6106

dgreenwd@pacifier.com

9/4/01

Dear

It was good to meet with you at
San Damians in August. To learn your
perspective on the situation was
helpful for me in my work with
Tom.

Please don't hesitate to call or
write if you have further questions
or concerns.

Sincerely,

Dian Greenwood

FRAF 00299



COPY

Province of St. Barbara

FRANCISCAN FRIARS

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

Dian Greenwood, MA
PO Box 1354
Cannon Beach, OR 97110
December 11, 2001

Dear Ms. Greenwood,

Thank you so very much for your letter of the 3rd of December regarding the return to ministry process of Br. Tom Thing, OFM.

I would like to see you set up a meeting with Dr. McGovern for the mid-January visit. I presume that we're coming to some type of closure on this.

Thank you very much

Sincerely

FRAF 00300



Province of St. Barbara

FRANCISCAN FRIARS

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

Fr. Jose Garcia Palacios, OFM, Min. Prov.
Provincia Misionera de San Francisco Solano
PP Franciscanos Descalzos – Apdo 278
Lima 100, Peru
el dia 10 de junio 2002

Estimado Padre Jose,

Que el Senor te de la paz!


Te mando un cheque de \$1,000 para el ministerio del hermano Gerardo en
Tierra Blanca. Ojala que estes gozando de buena salud.

Recibi un e-mail de Gerardo. Dile que me llego bien y muy claramente.

El padre Tomas King esta en la provincia ahora, se graduo con su doctorado
el mes pasado y comienza a trabajar en una de las parroquias hasta los
cambios del capitulo.

Mis saludos a Gregorio.

Fraternalmente,


_____, OFM

Min. Prov.



Province of St. Barbara

FRANCISCAN FRIARS

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

Thing

March 12, 2004

Thomas Thing, OFM
Old Mission
4050 Mission Avenue
Oceanside, CA 92057

Dear Tom:

Tom West and I would like to thank you for your honesty and candor at our meeting at Old Mission Santa Barbara. I know that this has not been an easy road for you; I respect your decision to seek laicization and separation from the Order.

I presented your decision to the Definitorium, and I asked for their consultative vote. They voted unanimously in favor of your petition. All we need now is your letter. I know that this will be difficult for you, but I encourage you to write it so you can get on with your life.

As I mentioned at our meeting, I look forward to the day when we can sit down again as old friends and enjoy one another's company.

Fraternally,

Melvin A. Jursich, OFM
Provincial Minister

FRAF 00302

Thing

April 22, 2004

Mel Jurisich, OFM
Minister Provincial
1500 34th Ave.
Oakland, CA 94601

Dear Mel,

A note to keep you updated on my status. I have applied for a number of positions throughout Southern CA. I have had two interviews but as of today, no offer. I continue to apply for various positions that I know I am qualified for but the job market in San Diego area is tough. As you know, I would like to stay in Southern CA because my mother and family. So this is limiting my search.

With all that said, I have tentatively developed a time line for my departure. I see myself remaining here at SLR until the middle to end of June 2004. If I have no professional job offer by the end of June, I will look for a temporary position in the San Diego area. If I have an offer before the end of June, I will work out a departure date with Ben Innes, Guardian.

In May I will bring to conclusion my counseling with Dian Greenwood. I have made an appointment with Dan Offner of San Diego, the therapist Tow West recommended. I hope to begin therapy with him for this transitional period.

When you and Tom West and I met in Santa Barbara you offered me a car a Toyota from Sts. Simon & Jude. I have received the Toyota and have had to make a number of repairs to the vehicle: major oil leak, emission light, and tune up. The total cost was \$1239.00. As of now, the San Luis Rey community has paid for the repairs. Would it be possible for the Province to repay SLR for the costs of the repairs? Enclosed are copies of the receipts for the work done to the vehicle. It appears to be in good shape after these repairs. Thanks for your support and kindness. Please keep me in your prayers.

Respectfully,



Tom Thing

FRAF 00303

May 22, 2004

Mel Jurisich, OFM
Minister Provincial
1500 34th Ave.
Oakland, CA 94601

Dear Mel:

I received your letter and the dispensation the other day. I know that this is a good decision for me. I hope I can move forward and get on with my life outside the Friars. I also hope to remain friends with a number of Friars and with you as well. It is true we go back many years, since I was 14 years old (as of today I'm 45).

As I have already discussed, I plan on leaving San Luis Rey at the end of June. I hope to have employment by then. When we met in Santa Barbara I thought you had agreed to pay for 6 months of counseling. I began seeing Dan Ofner a few weeks ago. This is the fellow Tom West recommended. I hope to get employment that provides Health Insurance so that the Province would not have to pay for Health Insurance. Yet for now, I do need the Health Insurance. Enclosed is a bill for 2 sessions with Dan Ofner. Please let me know if I am wrong with the agreement to pay for the counseling. I know this is a large expense. I will do my best to find employment with Health Insurance so the Province will not have to pay.

Mel, I am grateful for the care and friendship as I open yet another door. Please keep me in your prayers.

Peace,


Tom Thibodeau

FRAF 00304



CONGREGAZIONE
PER GLI ISTITUTI DI VITA CONSACRATA
E LE SOCIETÀ DI VITA APOSTOLICA

Prot. n. 38633/2004

MOST HOLY FATHER

Brother Thomas Thing, a perpetually professed member of the Order of Franciscan Friars, requests of Your Holiness an indult to leave the Institute, so that he may freely and legitimately return to secular life, for the reasons presented.

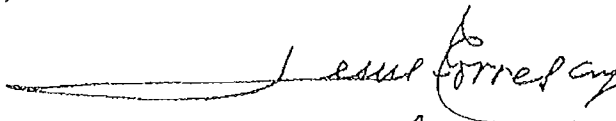
The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, after careful consideration of the reasons submitted, grants the petition as requested. The petitioner is not to wear the religious habit any longer, and is separated from his Institute.

The petitioner is to be aware that, according to canon 702 § 1, he cannot request anything from the institute for any work done in it. The institute, nevertheless, in accordance with canon 702 § 2 is to observe equity and evangelical charity towards him.

The rescript, unless it is rejected by the petitioner when it is communicated to him, brings with it a dispensation from the vows and all obligations deriving from profession.

All things to the contrary notwithstanding.

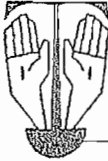
Vatican, April 24, 2004


Lesus Forresany
Sals.

P. D. Di Odoardo U

Off. jmay

FRAF 00305



**ORDO FRATRUM MINORUM
PROCURA GENERALIS**

Curia Generalizia dei Frati Minori (OFM), Via S. Maria Mediatrice 25, 00165 Roma - Italia. Tel. +39.06.684919

Tel. +39.0668491.229/230 - Fax. +39.066380292 - eMail: procgen@ofm.org

Prot. Centrale 094277

Roma, 26 aprile 2004

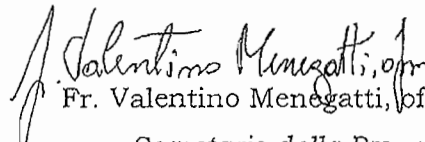
M. Rev. Ministro Provinciale,

in allegato invio il rescritto di dispensa dai voti di Fr. Thomas
THING.

Abbia cura di comunicare e consegnare la copia originale del
rescritto direttamente all'Oratore, mantenendo una copia
nell'archivio della Provincia e mandando comunicazione al Vescovo
del luogo in cui Thomas abita.

Per quanto attiene al rimborso delle spese, pari a € 40,00,
l'Economato generale addebiterà l'importo sul conto della
Provincia, con riferimento al protocollo sul resto del rescritto: P
04/050.

La saluto fraternamente!


Fr. Valentino Menegatti, ofm
Segretario della Procura



V. Rev. Provincial Minister
Br. Melvin A. Jurisich
St. Elisabeth's Friary
1500 34th Avenue
Oakland, CA 94601-3091
U.S.A.



Province of St. Barbara

FRANCISCAN FRIARS

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

May 19, 2004

Thomas Thing
Old Mission
4050 Mission Avenue
Oceanside, CA 92057

Dear Tom:

May the Lord give you peace!

Your dispensation from your vows as a friar minor has been granted by the Holy See. I am sending you the original dispensation.

I know that this has been a long and difficult road for you. As you said in Santa Barbara, you have spent most of your life with the friars. However, this is a good decision in that you can now get on with your life. Hopefully, you will continue to relate to your friar friends. As I told you, this is most difficult for me, but I also believe it is the correct path.

We have already agreed on what the Province will provide you when you actually leave San Luis Rey: health insurance for a year, an automobile (which you already have), and \$6000.00. Please work out the details with the Treasurer as you approach your leaving date.

Tom, you know I wish you the very best. I would hope that you would want to keep in touch with me. We go way back, and I would like to keep up our friendship.

Fraternally,

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

FRAF 00307

MEMORANDUM

TO:

RE: Debts of Br. Tom Thing, O.F.M.

FROM: Fr. Warren House, O.F.M.

Date: September 4, 1995

Br. Tom was assigned to San Luis Rey in April 1994, to become a part of the community here. About six weeks ago I inadvertently received a letter from a collection agency referring to him but without actual figures. Until this time I had no awareness of any indebtedness that he may have incurred from past expenditures.

Eventually Tom came to me, stating that he did in fact owe about \$5,000.00.

This seems to be the scenario:

Tom had an elderly benefactress in San Francisco who generously paid his credit card bills (about five of these each month). But unbeknownst to him, family relatives placed her in a home and the nephew received notice of attorney for her. I do not know whether she had simply mislaid the monthly statements, but the nephew refuses (rightly) to pay these outstanding debts which now amount to \$12,885 with interest, increasing daily, of course.

Br. Tom came not to me but to Fr. Kevin for advice, and his latter engaged the help of Fran at Molokai to negotiate with the collection agencies. Fran did negotiate down to \$5,000.00 with the promise that repayments on a monthly basis would begin on July 22. Br. Tom defaulted and therefore Fran is, on this date (September 3) back to square one and the original debt of \$12,885.00 that we know of.

In the meantime, Br. Tom asked Fr. Gerard for financial aid, asking that \$2,000 be given when the debts were paid and while he was sustained in Provo. (Another request for a credit check, of Gerard) Fr. Gerard made the check payable to Br. Tom Thing. Fr. Gerard called me and said that he left the check payable to Br. Tom Thing and the check was made payable to Fr. Tom. Gerard forwarded the check to Br. Tom and he finally gave it.

FRAF 00308

(On September 2 I talked with Mr. James who said that he had not obtained any unusual expenses or charges in Tom's therapy.)

Sam met with me at my request, during his visit to San Luis Rey on September 3 and we agreed to the following:

1. Br. Tom is to get his credit history from TWA which will show the exact amounts owed. This must be done immediately.
2. Sam will begin re-negotiating with the creditors and work out a repayment plan if this is possible. The fees will begin to pay backwards.

I consulted the deaconorum (Br. Hedd, Fr. Vincent and myself) for Br. Tom to reveal his financial plight to a deaconorum would be, in their view, a punitive action. After a week I talked to Br. Clark and Fr. Vincent again from my point of view. That posture of non-involvement would amount to "a conspiracy of silence" and be anything but the worst. Br. Clark must be called to accountability to the community.

I relayed this advice information to Br. Tom on September 3. He was upset over both the community and the Provincial should be involved, and he said long to the matter that the payment would amount only to \$6,000.

I have also instructed Br. Tom to explore in depth the matter with his therapist.

Our obvious question is: Who is liable for the payments? Is Sam or San Luis Rey? Were credit card debts incurred after his departure to San Luis Rey? We have to wait for the credit report, and then either the Provincial or the deaconorum should give an opinion on the matter.

C. M. [Signature]

mtg 1 Tom Theng
S & R

Sept 13 96
a Sept 12?

Tom Theng

I made Tom go up to TRW and get this report on Thursday. I was hoping that it would itemize expenditures but then realized that the only way to do this is to contact each company.

Perhaps the best thing is to file personal bankruptcy!

What were the expenditures for? I could come up with only two possibilities since his lifestyle evidently did not change: gambling debts or blackmail of sorts for misconduct...

Good grief.

Warren

* no one to report. If any, just with cash.

Sept 9 96 - paid with.

Can see one - possibly involved in buying. But
no paid by paid.

* some paid like (letting) it turn.

From - with him from for it. He still in
from - little before then.

Letter, however, why not let him see them
too - 'right' and 'left'.

Then, no reason to say how; just with the
etc.

* Key Kenter - she paid off some - with and very
from home - but, from very some for

in on high school. 200 a month. Then in
and home - whether he money & offering.
not with money.

* when nothing or let want.

From - letter, wanting, trying, people. He

behold. 'Money, it's' the next person

in 4 years - was it good, he found.

They were from himself. No long

relationship or not.

From: money, from - the year from from
to history of offering no real relationship.

Tom Barry

mtg 1 Tom Barry
S-LR

Sept 13 95
a. Sept 12?

I made Tom go up to TRW and get this report on Thursday. I was hoping that it would itemize expenditures but then realized that the only way to do this is to contact each company.

Perhaps the best thing is to file personal bankruptcy!

What were the expenditures for? I could come up with only two possibilities since his lifestyle evidently did not change: gambling debts or blackmail of sorts for misconduct...

Good grief.

Warren

* no one co-signed. St. Mary, paid until cash limit of 300 - paid paid.
Can one pre-arrange dividend - beginning. But
one paid by parish.

* parents paid bill (although it turned).

Primo - and have paid for it. PM sketch in
Primo - little before time.

Ulterior, divine, schizophrenic being, secret from
each - "not of earth" -

How, as seen to my friend, didn't that date
it.

* Key Kantea - she paid off some - rather and money
then home - but. From money money for
in in high school. 200 a month. Then in
with home - perhaps he passed of attorney.
not much money.

* Was withering up last summer.

Spent. clothes, recreation, eating people. Not
blackmail. "Miserable art." He was pulled
in 4 years - was the job, he found.

Steps away from himself. No being

Relationships are important.

Primo: search, friends - the good, from from friends.
→ relationships of studying the real relationships.

FRAF 00310

last credit 1961-43.

x 12,000⁰⁰ dollars. for housing.

{
Dwelling - cash 2,000
batter - 100⁰⁰ - 2 million
house - 4,000⁰⁰

I don't have those resources. Mostly in paying back debts.
but, certain behavior - incoherence. Very poverty,
poor community, poverty.

Such situation in poverty in which. Not
long of it would. He stopped going 2 years ago.

How is payment with cash?

If salary goes to house. We working of the
this.

✓ He no more to pay.

Part of salary pay is much as possible. Payable
29,400⁰⁰ have other part for 10,000⁰⁰

No personal budget - like budget for actual expenses.

① Pattern of relationship from - Gubler, 100,000,000.

While previous with 2 or 3 others - that he
I see as issues. Pattern in poverty.
middle of weekend inquiry.

② Personal concerns → because concerned, in days
x schedule city of.

FRA 00311

UQSD cell phone: (619) 306-2264
(619) 260-4897

[Handwritten signature]

Dr. McGovern:
(503) 644-6600

Tommy's 2002-
Recent cell:
619 807-6883

10/30/02
John Keller
(619) 260-2296
282-2028

MC Brown
Fax (503) 643-3798

Cellular for
Diane Greenwood
503-791-6106

Rosemary
Bowers



Province of St. Barbara

FRANCISCAN FRIARS

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

September 26, 1995

Tom Thing, OFM
Old Mission San Luis Rey
4050 Mission Blvd
San Luis Rey CA 92068

COPY

Dear Tom,

Peace and all good.

First let me thank you with this letter for your honesty in speaking with me when we were together at San Luis Rey. I know that that was a very difficult meeting for you and I very much appreciate your willingness to come, your openness and your responsiveness to my concerns. It's not easy, certainly, to pursue some of these matters, neither for yourself nor for me. But I always appreciate the respect and kindness with which you receive me. God bless you for this, Tom.

Throughout this whole process, please be assured of my prayers and support. I will continue to try to help in any way that I can.

Coming out of our conversation, Tom, it seems to me the most appropriate questions which you could pose at this time and which may be helpful for you in the therapy sessions would be the following:

1. What type of pattern of relationship have I set up in my life that would lead me to such a situation. Here, Tom, I am thinking of your relationship with the friars, with the very generous benefactor in San Francisco and with your brother. Clearly these people have been very generous toward you and you feel that you yourself can receive their generosity. Yet generosity demands appropriate and responsible stewardship in turn. And certainly with respect to the donor in San Francisco, her own financial situation did not seem to lend itself to excessive generosity to you. And yet you continued to take advantage of her in what I would call "an inappropriate and manipulative way." More important than the financial situation involved which can be addressed, is the underlying pattern of relationship and your own feeling of freedom to receive from people.

2. What impact did my own financial overspending make on the local community of friars, even though I am bringing in a salary. Here, Tom, I am trying to address the reaction of so many people to having to assume in some way the

FRAF 00313

Thomas Thing, OFM
Page two
September 26, 1995

COPY

debts which you have incurred. Even if you are making a substantial salary and contributing that to the local house, the fact that that money is no longer coming in, and is no longer available for the friars in the house to use for very basic needs (As you know the house does not have much.) has a severe impact on the community. I wonder sometimes if you are fully aware of the depth of this.

3. Most significantly, I would ask the question of the friars whether or not our system of community relationships, financial responsibility and emphasis on personal relationships between the Guardian and the friar is really helping you to grow to be a free and mature person as you are meant to be. This question, of course, tries to address the whole issue of the vocation. I do believe you are a good man and have a great deal to offer to the Church and to the fraternity should you decide to stay. But I also realize that our system which is passive and dependent by nature may not provide the best environment in which your own vocation can flourish. I think this underlying question may lay at the root of all sorts of difficulties which we have experienced in the past.

These, it seems to me, Tom, are the key areas. We know the financial implications and facts involved. And I presume that Warren and Bede have talked with you about how those will be addressed. I've tried to help you in any way that I can. Let's use this opportunity, both of us, to grow, to try to discern God's will, to do what we believe is best for yourself and for the fraternity. This is my only aim. I certainly want to protect your vocation as much as possible and to ensure that you respond in the best way to the movement of the Holy Spirit in yourself for others. You have a great deal to give, Tom. Let's move forward in the best way. I look forward, then, to meeting with you and with your therapist when I come down to San Diego in the future.

God bless you, Tom.

Fraternally,

FRAF 00314



Province of St. Barbara

FRANCISCAN FRIARS

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

Thomas Thing, OFM
St. Francis Friary
172 N. 5th Street, West
Provo, Utah 84601

Dear Tom

Peace. I hope everything is going well. With this letter I would like to bring you up to date on the process which will be used to bring the inquiry in Santa Barbara to a close.

The Board of Inquiry will be issuing two reports: an Internal Administrative Report to me which contains all the pertinent information and details of the allegations; a public report which will be presented to the public (whoever comes) on Monday evening, November 29th, at the Goleta Valley Community Center in Santa Barbara. The public report is about eighty pages long, and it does contain a section listing the number of friars reported (12), the number of victims (35), and a description of the behavior involved. No names are used.

There is also a series of five composite portraits (sort of like case studies) of the types of abuse that occurred. This is followed by a description of the impact of the actions on the victims. There is a brief description of the actions the fraternity and the provincial minister have taken with respect to the friars reported. This is generic and I do not think anyone will be able to identify the individual friars from what has been said.

With respect to yourself, there is a brief indication that some friars engaged in forms of uninvited sexual touching of non genital areas, such as fondling buttocks, rubbing backs, etc. And the provincial minister's disposition reads, "One friar, after an inconclusive assessment and disagreement over the facts in question, continues in ministry with restrictions on his contact with minors (e.g. no personal counseling of minors, no contact with them outside the presence of another adult) and a continued program of counseling/education." I think these words are generic enough to protect everyone involved.

The report concludes with some recommendations to the fraternity, the laity, and the administration. Overall, it is a very good document, but parts of the text are very difficult to read, very explicit and jarring. Many of us have worked long and hard to get it in this shape and to protect as much as possible the good name of the fraternity and the identity and dignity of the friars.

FRAF 00315

involved. Given the circumstances, we have done the best we could.

I know that the press will be present when the report is released; this event will probably be covered on local tv, the newspaper, possibly the LA Times, and the National Catholic Reporter. We have little control over what will be reported. It is my hope that they will indicate how well the friars have responded: the fraternity in helping the victims and friars, the composition and establishment of the Board, the willingness to be honest about this problem in our midst, the adoption of a continuing mechanism for addressing this problem, the cooperation of the friars who have been reported. But I do not know that these positive notes will be reported in the press.

Tom, I would like to ask you please to report to me on the progress you have made with respect to the counseling/education; also, could you please share the contents of the letter with Garrett, as I think as the pastor he should be made once again aware of the restrictions imposed. Lastly, under no circumstances are you to conduct any ministry within the confines of Santa Barbara County, until notified otherwise. It is very important for the well being of the fraternity that all of these restrictions be adhered to rigorously. They are imposed under the vow of obedience.

Please be assured of my continued support and prayers. This is an agony for all of us, but especially for yourself, and my heart goes out to you. I am grateful for your cooperation, and pray continuously that God give you strength and hope. You are a good friar, Tom.

Fraternally,

I

FRAF 00316

December 5, 2000

REPORT FROM THE INTERVIEW WITH

Tom [redacted] and I interviewed [redacted] regarding sexual misconduct of brother Tom Thing and

First [redacted] shared with us that he was a friar in St. Peter and Paul Province in Mexico, that he had some problems with his formators because of his mannerism, and his homosexuality. He went to therapy in Mexico, but after 5 years in the Franciscan community he was asked to leave because the friars considered that there was no cure for "his disease" and that he was the "rotten apple" in the community. Even during those years he had some problems with his stomach. Later he went to Guaymas to live with the friars, and shared with Fr. John Peterson about his homosexuality, then he applied to our Province.

After moving to National city, he began to have sexual intimacy with Tom. It just happened after Tom's father's and brother's deaths. There was some caressing at the beginning, then they became sexually involved. There was never anal sex, only rubbing and oral sex. [redacted] began to feel guilty about it because he wanted to live a celibate life, but he did not have the strength to stop. He told us that there were some periods of time that they did not have any sexual encounters. He also mentioned that he began to feel sick, he felt that his past life was coming back to him.

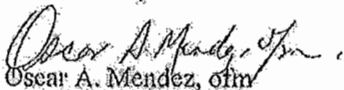
In June he went to San Luis Rey to work there, and felt good being away from National city, but Fr. David Johnson became close to him, and began to caress him, so at the end they were sexually involved. He felt guilty once more about this. He was thinking of taking some time off from the ESL program and reevaluate his life.

As he was feeling more guilty, he shared his experience with Brother David Cobian, who suggested him to talk to

Insights from Oscar:

- I sensed that [redacted] was open and honest.
- I believe that [redacted] needs therapy to deal with his guilt and shame, as well as his sexuality.

Submitted by:


Oscar A. Mendez, OFM

FRAF 00317

**Reflection Day: St. Boniface Friary
Mercy Center
December 6, 2000**

9 AM	Opening Remarks/Introductions Prayer Session One: Overview/ Group Approval of Agenda <u>Building A Culture of Chastity: What Does It Involve?</u> Private Reflection/Conversatio
10:30 AM	Break
10:45 AM	Session Two: Continuing the Dialogue <u>Identify the Characteristics of A Culture of Chastity</u> What does a Friary look like where this is operative?
12 Noon	Lunch/Siesta
2:00 PM	<u>Obstacles to A Culture of Chastity:</u> a). Unavoidable b). Those Under Our Control Private Reflection/Conversatio
3:30 PM	Break
3:45 PM	<u>Commitment to A Culture of Chastity: What Will I Do?</u> Private Reflection/Conversatio
4:30 PM	Simple Closure Ritual We will end by 5 PM

Thank you for your participation!

Confidential Report
Sexual Misconduct Team
12/6/00

Dear

In response to your request Oscar Mendez and I meet yesterday with [redacted] and Franklin in the morning at St. Elizabeth's and with Tom Thing in the afternoon at St. Anthony's. After talking with Franklin, Oscar and I meet privately with [redacted]. We followed the procedures outlined in the Provincial Handbook under Policies and Procedures in the St. Barbara Province for Friar Conduct Excluding Accusations of Sexual Abuse of Children. Attached is an outline of our interview procedure. We concentrated on gathering the information requested in item #2, steps (1), (2), (3) and (4).

Since [redacted] is Spanish speaking his interview was conducted in Spanish. Oscar will give you, under separate cover, a report of this interview. Oscar and I concluded from our interview with him that [redacted] was credible. We believed what he told us. We believe that sexual misconduct had taken place between [redacted] and his Director, Tom Thing. [redacted] knew of no other possible victims of professional sexual misconduct by Tom Thing. [redacted] reported to us that he was also sexual with David Johnson, which we feel constitutes professional sexual misconduct by David Johnson.

We met with Tom Thing later in the afternoon. We told him [redacted] had reported that he and Tom had been having sex together for months. We asked Tom to respond to the truth of what [redacted] had reported. Tom's response was "Definitely, it's true." Tom told us he and [redacted] started having sex together in March and had been continuing to be sexual together on and off since then. He reported that only recently had they stopped having sex with each other. Tom said that he found [redacted] seductive and that [redacted] had initiated their sexual affair. Tom said their sex was always consensual and never forced. Tom said all this began shortly after his father and brother had died and that he (Tom) was feeling lonely and in need of intimacy. He hoped that he could find with [redacted] the kind of deep intimate relationship he wanted. Tom said he fantasized leaving the friars with [redacted] if their relationship meet this kind of intimate need. However he expressed disappointment with [redacted] was not generous and Tom had had conflicts with him. As an aside Tom said he thought [redacted] was not a good candidate for the friars.

FRAF 00319

Tom told us he had never been sexual with anyone else. Tom said he never told anyone about his sexual behavior with . Tom said he did not know if had had sex with other people, other friars or other lay people either before or during their sexual affair. It was something he never discussed with

Tom said he knew that his having sex with was wrong for a number of reasons. When asked he said that yes he knew there was a power difference between them. He knew that he was in positions of authority and responsibility regarding . He had had sexual harassment workshops both with the friars and at the University. He said that although he knew this at the same time he felt he needed an intimate relationship and that he felt was more of an equal to him in this regard.

Tom said he felt devastated by his own behavior and felt most chagrin thinking about how disappointing his behavior has been for you, . He explained that you have been a friend to him and have helped him build a position of responsibility within the friars that because of his behavior is now destroyed.

We referred to section #2 (3) in the outline for Policies and Procedures we were using. "What was the nature of the problem of the friar?" We asked Tom to help us understand this, why had this happened? Tom said he did not know. He could only say he felt the need to have an intimate loving relationship was what motivated him despite the fact that he knew what he was doing was wrong.

We told Tom we were also going to make recommendations for what happens next. Tom said he knew he'd probably have to go to therapy and that was OK. He asked if he could see his former therapist Dian Greenwood. I reminded him that she is now in Portland, Ore. Tom said he knew he could get a day or two off every couple of weeks and fly up there if that was approved. I suggested to him that, although it was not our decision to make, he'd probably be removed from his university job. I asked him again if he understood the gravity of his actions. That he had been sexual with someone he was in responsible for and in a position of authority with? He acknowledged he understood this but would be disappointed if he had to leave his job.

We asked him if he would be willing to undergo psychosexual evaluation. He said he would if it was not at TARA. He reviewed his bitterness at his former experience there. He had consulted an attorney and upon his attorney's advice refused to take a polygraph test. We asked if he would still refuse such a test if it was part of his evaluation. He thought he would. He said it was his right but he'd decide when it came up.

At this point we patiently explained to him that his behavior had serious consequences for the province as well as for himself. His behavior was a scandal and although not criminal in nature could constitute professional misconduct and lead to a civil suit. Did he realize all the implications of what this would mean for the province? He said he did. I explained that a thorough psychosexual evaluation could help mitigate some of this danger to the province. Despite this Tom said he felt he had a right not to take a polygraph test. The interview ended shortly after this exchange.

Recommendations

Oscar and I make the following recommendations:

- 1) Franklin and get the support of psychotherapy.
- 2) Tom be sent for psychosexual evaluation at a place comparable to TARA but not at TARA itself. Perhaps Fran and John can recommend an alternative.
- 3) Tom be taken out of his present ministry. The supervisor of that ministry be told why.
- 4) Early in the ESL program the candidates be given a sexual harassment workshop.
- 5) David Johnson be interviewed by us according to the province policy.

Respectfully,



Oscar Mendez DSM

FRANCISCAN FRIARS

ST. ELIZABETH PRIARY

Sexual Misconduct Team

Provincial Handbook Policies and Procedures page 1-C-1

#2 The Team will consider the following:

- (1) Consider the accusation
Consult the friar accused regarding the accusation
Protect possible victim(s)
- (2) Appropriate pastoral response for alleged victim
- (3) Inquiry into the circumstances of the charges
Ascertain if there are other possible victims
What is the friars problem?
- (4) Arrange for appropriate type of evaluation

Interviewing the Friar and Accuser

-Begin with giving each a copy of the policy & procedures and explaining our task

Assure him of our concern for him and his spiritual and psychological welfare.

Pray together

Tell him we want to ask him questions and that we know this is difficult for him.

Go through the history of events. When did it start? What exactly happened? Where did it happen? How often did it happen? Did _____ talk to anyone about it? Does _____ now if Tom has done this with others? What does _____ know of Tom's past sexual behavior? Did other people know or suspect? Was _____ ever sexual with any other friar?

FRANCISCAN FRIARS

ST. ELIZABETH FRIARY

Is there anything else wants to tell us? Anything he thinks it is good for us to know?

Is there anything he needs to help him deal with this now?

Tom

Give him a copy of the policy & procedures and explain our task

Pray with him

Explain the accusations and ask Tom to respond.

Beyond accusations ask Tom:

Has he ever been sexual as a friar/minister with a student or lay person under his responsibility?

Is he willing to undergo psychological and psychosexual evaluation including polygraph testing?

Explain to him the next steps in the process.



Province of St. Barbara

FRANCISCAN FRIARS

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

Allegation given to me Sunday, December 3rd, 2000 at St. Anthony's Church
by _____ -around 7:30 am.

_____, an hispanic ESL student (over thirty years of age) ^{born (Sept 19, 1968)} and candidate for pre-novitiate, spoke with _____ and Franklin Fong, OFM last night at St. Boniface and indicated that he had been "molested" by Tom Thing about 6 times in the last six months.

I have set up a team according to the guidelines: Tom West, OFM, PhD. And Oscar Mendez, OFM, MD. - will investigate the allegation - _____ is asked to go the Sacramento with Franklin Fong and stay there. I will ask Tom to come up here to speak with Tom and Oscar as soon as possible.

Dec. 3rd, 2000 at 3pm.

Informed Tom of allegation Dec 4 11:15 am
Spoke w Franklin Fong. w. ll get therapist
for Dec 4, 11:36 am.

Tom West & Oscar - interview Thing &
report received: Dec 7, 2000.

to call: Dr. McGovern in Portland (503) 644-6600

2) Speak w. Tom T.

3.) Inform John Keller OSA of leave from work Dec 7, 2000

FRAF 00324

- leave -



Copy

Province of St. Barbara

FRANCISCAN FRIARS

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

98

1-503-643-3789

FAX: to Dr. McGovern

From:

RE: evaluation of Tom Thing, OFM
Jan 3, 2001

Dear Dr. McGovern

I hope you had a nice New Year!

I send this fax to inform you as to the reason I need your opinion regarding the evaluation of Tom Thing.

Tom is presently employed at the Catholic University in San Diego as a campus chaplain. He has been doing a fine job. When I became aware of the recent allegation, I immediately had him placed on leave from his job.

He, too, really likes this assignment.

I would like to know if there is any way that he will be able to work there again. I am certainly willing to accept either a positive or negative response here.

Thank you,

FRAF 00325

Thomas Thing

1. The initial report regarding Tom Thing came from the Board of Inquiry for St. Anthony's Seminary. The allegation is contained in my letter to Tom (no date). The allegations, in the light of others made against friars, were minimal, but Tom was sent to TARA in Seattle for evaluation. Tom's name appeared in the paper in Santa Barbara.
2. Tom was evaluated at TARA, May 1993. He did not complete the full assessment process, and no specific recommendations could be made with respect to his future ministry. He was told to receive counselling by myself, take courses in education in adult sexuality development, and that he could not work with minors outside of the presence of other adults. Eventually, after the Chapter of 1994, Tom sought further education and eventually asked for a leave of absence which was granted. He no longer engaged in youth work.
3. Tom now wants to return to the province. It is important to note the following:
 - a) Tom was never accused of sexual molestation of a minor. There were very real disagreements about what happened, if anything, as alleged by Given this discrepancy, the actual allegations against Tom, and the inconclusive evaluation at TARA, it was felt that the best steps that could be taken were to place prudential restrictions on Tom's ministry and request counselling and some education. Tom has since given up work with those under age.
 - b) While living at San Luis Rey, Tom had a pattern of financial abuse. His debts had to be covered by the province, and a history of compulsive/addictive behavior in the use of money came to light. He lacked prudence. He also demonstrated a strong unwillingness to abide by community standards and an inability to see the consequences of his own behavior. These issues are probably more to the point than the initial allegation of sexual abuse. I tried to summarize many of the issues leading to the leave of absence in my letter to Tom of September 26, 1995.
 - c) Any return to life and work in the province should take all of this into consideration and careful discrimination should be made. I have no specific recommendations.

PROVINCE OF SAINT BARBARA
FRANCISCAN FRIARS

1500 34th AVENUE
OAKLAND, CA 94601

FACSIMILE TRANSMISSION
FAX: (510) 536-3970

TO: Dr. McGovern

NUMBER: 1-503-643-3798

FROM:

DATE: January 4, 2001 @ 10:05 AM
JML

TOTAL # PGS.: 2
(inc. cover)

=====>



Province of St. Barbara

FRANCISCAN FRIARS

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

1-503-643-3789⁹⁸
FAX: to Dr. McGovern
Bureau

RE: evaluation of Tom Thing, OFM
Jan 3, 2001

Dear Dr. McGovern

I hope you had a nice New Year!

I send this fax to inform you as to the reason I need your opinion regarding the evaluation of Tom Thing.

Tom is presently employed at the Catholic University in San Diego as a campus chaplain. He has been doing a fine job. When I became aware of the recent allegation, I immediately had him placed on leave from his job.

He, too, really likes this assignment.

I would like to know if there is any way that he will be able to work there again. I am certainly willing to accept either a positive or negative response here.

Thank you

FRAF 00328

FAX COVER SHEETDate: 01-04-01

FROM: Kevin B. McGovern, Ph.D
1225 N.W. Murray Road, #214
Portland, OR 97229
PHONE: (503) 644-6600
FAX #: (503) 643-3798

TO: _____

FAX #: 510-536-3970 PHONE: _____NUMBER OF PAGES (incl. cover sheet): 2RE: FAX

URGENT _____ CONFIDENTIAL _____ For your Review _____

Request Reply _____ Original in Mail _____

Nagay New Jeon!!

If you do not receive all pages, please call the office. (503) 644-6600, or FAX (503) 643-3798.

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FRAF 00329

SENT BY: ;
JAN 04 01 10:09A

503 643 3796;
Franciscan Friars of CA

JAN-4-01 11:44AM;
510 5363970

PAGE 2/2
p.2



Received
Jan 4, 2001
Province of St. Barbara

FRANCISCAN FRIARS

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

⁹⁸
1-503-643-3789
FAX: to Dr. McGovern
From: I

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED
Jan 3, 2001

Dear Dr. McGovern

I hope you had a nice New Year!

I send this fax to inform you as to the reason I need your opinion regarding the evaluation of Tom Thing.

Tom is presently employed at the Catholic University in San Diego as a campus chaplain. He has been doing a fine job. When I became aware of the recent allegation, I immediately had him placed on leave from his job.

He, too, really likes this assignment.

I would like to know if there is any way that he will be able to work there again. I am certainly willing to accept either a positive or negative response here.

Thank you. *~* *A*

*Thank you. I will
be happy to provide
an assessment.
Describe him as last
week. we did not
connect, I am sorry
calling him again
tomorrow.*

K

FRAF 00330

KEVIN B. McGOVERN, Ph.D.
Clinical Psychologist

1225 N.W. Murray Road, Suite 214
Portland, OR 97229
Telephone: (503) 644-6600
Fax: (503) 643-3798

January 4, 2001

TO:

FROM: Kevin McGovern 

RE: Friar Tom Thing

Thanks again for your fax. I have contacted Tom Thing, OEM regarding a psychological assessment scheduled for January 8 & 9, 2001. Please fax or send me via overnight mail any pertinent records. I have not scheduled Friar for a polygraph examination. If this type of assessment is deemed necessary, please advise as soon as possible. Thank you for your patience and faith!

FRAF 00331



Province of St. Barbara

FRANCISCAN FRIARS

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

*Page 1 of 1
@ P. 12/11
S. 12/11*

January 8th, 2001
Doctor Kevin B. McGovern
FAX 1-503-643-3798
Re; psychological evaluation of T. Thing, OFM
From:

CONFIDENTIAL

Dear Dr. McGovern,

As per your fax, I am sending some information:

Tom's name was connected with the Saint Anthony's seminary scandal, yet in the final outcome of the investigation, it was stated: "Tom was never accused of sexual molestation of a minor. There were very real disagreements about what happened."

In 1993, Tom went to TARA for evaluation and never completed the full assessment process.

The provincial had Tom attend counseling sessions, take a course in adult sexuality development, and he could not work with minors outside the presence of other adults.

Later, while at San Luis Rey, Tom had a problem with financial abuse. His debts had to be covered by the province. I think he has worked this through.

The recent allegation opens up the issues once again. My question deals with his present employment. Should he continue it? If so, what are the conditions he should fulfill in order to continue the work. If the answer is no, then what type of employment should he prepare for and what conditions should be placed on his behavior.

FRAF 00332

FAX COVER SHEETDate: 2-5-2001

FROM: Kevin B. McGovern, Ph.D.
1225 N.W. Murray Road, #214
Portland, OR 97229
PHONE: (503) 644-6600
FAX #: (503) 643-3798

TO: _____


FAX #: 510 536 3970 PHONE: _____

NUMBER OF PAGES (incl. cover sheet): _____

RE: _____

URGENT ☒ CONFIDENTIAL ☒ For your Review _____

Request Reply _____ Original in Mail _____

For your review!
_____

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FRAF 00333

TELEPHONE (503) 654-7327

KENNETH L. SIMMONS
POLYGRAPH EXAMINER
110 LEWIS & CLARK BUILDING
8105 S.E. MONTEREY
PORTLAND, OREGON 97266

PAX (503) 659-4951

REPORT OF POLYGRAPH EXAMINATION
February 5, 2001

Sent Via fax to 503-643-3798 and by regular mail to:

Dr. Kevin McGovern
1225 NW Murray Road
Suite 214
Portland, OR 97225

Re: Thomas Thing
Test conducted 2-5-2001

ISSUE:

Mr. Thing has been asked to take a polygraph examination in an attempt to determine whether or not he has ever had any sexual contact with a student at University of San Diego, where he is employed as Campus Ministry counselor.

PRE-TEST INTERVIEW:

Mr. Thing told me that he has taught at USD for about 6 years and he has not had any sexual contact with any student there. He said that the concerns originated because of an admitted relationship he had with an adult male who was living at the Franciscan House. Mr. Thing denies having even made an attempt to have sexual contact with anyone at the school.

RELEVANT QUESTIONS USED ON POLYGRAPH EXAMINATION:

R1. Are you concealing any sexual contact you've had with a student at USD?
Answer - No

R2. Have you ever had a sexual relationship with a student at USD?
Answer - No

RESULTS AND OPINIONS:

Based on evaluations of the polygraph charts, it is my opinion that Mr. Thing is not answering questions R1 and R2 truthfully. Questions other than those listed were used on the test to evaluate responses, but no decision as to truth or deception is made on those questions.

CONFIDENTIAL

SENT BY: ;
FEB-05-01 12:39 PM

503 643 3798;

FEB-5-01 6:37PM;

PAGE 2/3
P. 02

TELEPHONE (503) 654-1327

KENNETH L. SIMMONS

POLYGRAPH EXAMINER
110 LEWIS & CLARK BUILDING
8105 S.E. MONTEREY
PORTLAND, OREGON 97286

FAX (503) 655-4931

REPORT OF POLYGRAPH EXAMINATION
February 5, 2001

Sent Via fax to 503-643-3798 and by regular mail to:

Dr. Kevin McGovern
1225 NW Murray Road
Suite 214
Portland, OR 97225

Re: Thomas Thing
Test conducted 2-5-2001

ISSUE:

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RELEVANT QUESTIONS USED ON POLYGRAPH EXAMINATION;

R1. Are you concealing any sexual contact you've had with a student at USD?
Answer - No

R2. Have you ever had a sexual relationship with a student at USD?
Answer - No

RESULTS AND OPINIONS:

Based on evaluations of the polygraph charts, it is my opinion that Mr. Thing is not answering questions R1 and R2 truthfully. Questions other than those listed were used on the test to evaluate responses, but no decision as to truth or deception is made on those questions.

FRAF 00335

SENT BY: ;
FEB-05-01 12:39 PM

503 643 3798;

FEB-5-01 6:37PM;

PAGE 3/3
P. 23

Thing Polygraph Report
February 5, 2001
Page 2

An Axelton computerized polygraph was used for this examination and the results and opinions from the test are based on standard numerical scoring and computer algorithms developed by Johns Hopkins University and Axelton Systems.

Sincerely,

Kenneth L. Simmons

FRAF 00336



Province of St. Barbara

FRANCISCAN FRIARS

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

FAX: 1-503-643-3798
To: Doctor Kevin McGovern
From:
RE: T. Thing
Feb. 22, 2001

Dear Doctor McGovern,

I spoke with Fr. Keller as you suggested. I need a recommendation from you as to whether he should continue working in his present assignment at the university. I have a meeting with my board and will present it to them when they meet during the next week.

Thank you for your advice in this matter.

Sincerely, (

FRAF 00337

FAX: 1-503-643-3798
To: Doctor Kevin McGovern
From:
RE: T. Tung
Feb. 22, 2001

Dear Doctor McGovern,

I spoke with Fr. Keller as you suggested. I need a recommendation from you as to whether he should continue working in his present assignment at the university. I have a meeting with my board and will present it to them when they meet during the next week.

Thank you for your advice in this matter.

Sincerely,

FRAF 00338

FAX COVER SHEETDate: 02-23-01

FROM: Kevin B. McGovern, Ph.D
1225 N.W. Murray Road, #214
Portland, OR 97229
PHONE: (503) 644-6600
FAX #: (503) 643-3798

TO: _____

FAX #: 510 - 536 - 3920 PHONE: _____

90

NUMBER OF PAGES (incl. cover sheet): 2

RE: _____

URGENT _____ CONFIDENTIAL ☒ For your Review _____

Request Reply _____ Original in Mail _____

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FRAF 00329

KEVIN B. MCGOVERN, Ph.D.

Clinical Psychologist

1225 N.W. Murray Road, Suite 214

Portland, OR 97229

Telephone: (503) 644-6600

Fax: (503) 643-3798

February 23, 2001

CONFIDENTIAL

RE: T. Thing

Dear

As you requested, I have reviewed the results of Thomas Thing's psychological assessment including the polygraph examination. I would like to make the following recommendations:

1. Thomas Thing should take a sabbatical from his current position at the University of San Diego. Hopefully, this transition can occur within the next sixty days.
2. He should consult with a therapist in order to review the circumstances that lead to his sabbatical.
3. He should follow very stringent moral and ethical boundaries while interacting with students and his colleagues.
4. Until these matters have been thoroughly reviewed and resolved, a final decision cannot be made regarding his future occupational status at the University of San Diego or another educational institution.

If additional information is needed regarding his assessment, please feel free to contact me.

Sincerely,



Kevin B. McGovern, Ph. D.

Licensed Psychologist

KBM: jm

FRAF 00340

KEVIN B. MCGOVERN, Ph.D.

Clinical Psychologist

1225 N.W. Munay Road, Suite 214

Portland, OR 97229

Telephone: (503) 644-6600

Fax: (503) 643-3798

February 23, 2001

RE: T. Thing

Dear

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4. Until these matters have been thoroughly reviewed and resolved, a final decision cannot be made regarding his future occupational status at the University of San Diego or another educational institution.

If additional information is needed regarding his assessment, please feel free to contact me.

Sincerely,



Kevin B. McGovern, Ph.D.

Licensed Psychologist

KBM: jm

FRAP 00341



Province of St. Barbara

FRANCISCAN FRIARS

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

Dr. Kevin McGovern

FAX 1-503643-3798

From:

RE: recommendation for T. Thing, OFM

Feb. 25th, 2001

Confidential

Dear Doctor McGovern,

Thanks for sending me the recommendation. I phoned him and summarized your recommendation. I sent me the enclosed letter. I am giving him some time to ponder this as it has quite a few ramifications. He was quite upset and considered it unjust. I had a feeling that that was going to be the outcome. I will speak with him in a few days and see how he is.

Thanks for all your help in this case. We may be coming up to see you one of these days.

Sincerely,

A

FRAF 00342



Province of St. Barbara

FRANCISCAN FRIARS

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

Brother Tom Thing, OFM
Casa San Diego
National City, CA
February 25th, 2001

COPY
COPY

Dear Tom,

May the Lord give you peace!

Today I received the recommendations of Dr. Kevin B. McGovern, PhD.

1. That you should take a sabbatical from your current position at the University of San Diego. The transition can occur within the next sixty days.
2. That you consult with a therapist in order to review the circumstances that led to the sabbatical.
3. That you follow very stringent moral and ethical boundaries during this time.
4. Until those matters are thoroughly reviewed and resolved, a final decision cannot be made regarding your conditional status at the USD or any other educational institution.

I would suggest -- but it's up to you -- perhaps you would like me to set up a meeting with myself and Dr. McGovern. We could, then, see him and discuss the type of therapy and the evaluation process. Please call me when you can.

Sincerely, C /

FRAF 00343



Province of St. Barbara

FRANCISCAN FRIARS

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

Brother Tom Thing, OFM
Casa San Diego
National City, CA
February 25th, 2001

13000000

Dear Tom,

May the Lord give you peace!

Today I received the recommendations of Dr. Kevin B. McGovern, PhD.

1. That you should take a sabbatical from your current position at the University of San Diego. The transition can occur within the next sixty days.
2. That you consult with a therapist in order to review the circumstances that led to the sabbatical.
3. That you follow very stringent moral and ethical boundaries during this time.
4. Until those matters are thoroughly reviewed and resolved, a final decision cannot be made regarding your conditional status at the USD or any other educational institution.

I would suggest -- but it's up to you -- perhaps you would like me to set up a meeting with myself and Dr. McGovern. We could, then, see him and discuss the type of therapy and the evaluation process. Please call me when you can.

Sincerely, C

0

FRAF 00344



Province of St. Barbara

FRANCISCAN FRIARS

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

Brother Tom Thing, OFM
Casa San Diego
National City, CA
February 25th, 2001

COPY

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3. That you follow very stringent moral and ethical boundaries during this time.
4. Until those matters are thoroughly reviewed and resolved, a final decision cannot be made regarding your conditional status at the USD or any other educational institution.

I would suggest -- but it's up to you -- perhaps you would like me to set up a meeting with myself and Dr. McGovern. We could, then, see him and discuss the type of therapy and the evaluation process. Please call me when you can.

Sincerely,

FRAF 00345



Province of St. Barbara

FRANCISCAN FRIARS

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

FAX to Dr. Kevin McGovern, Portland, OR

From:

RE: recommendation for J. Thing, OFM

March 10, 2001

COPY

Dear Dr. McGovern,

I was away at a provincials' meeting in Wisconsin when you called. I certainly want to keep you informed about what is happening with the case. I sent the recommendations to Bro. Tom Thing and spoke with him about them. He was definitely crestfallen. He will be meeting with the vicar provincial and myself at our board meeting in Phoenix, AZ this coming Monday. I informed him that he has sixty days to terminate the position he now has.

I will be calling or faxing you shortly with the results of the meeting. Thank you so very much for your advice in this case.

Sincerely,

FRAF 00346



Province of St. Barbara

FRANCISCAN FRIARS

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

*Apr 10
Most records
Fax*

FAX: 1-503-643-3798

to: Dr. Kevin McGovern

Portland OR

from:

re: Br. Tom Thing, OFM

April 1, 2001

McGovern

Dear Dr. McGovern,

According to my calendar, Br. Tom Thing and I meet with you the 18th of April at 10:00 am. At this meeting, if possible, could you explain to Tom the process of return to ministry that he must go through -- therapy, evaluations with you, etc.

I will be present so that I can be aware of the steps you require and help in the process. He may wish to take a leave of absence, should he decide so, I still do not see him working as a university chaplain. I'll see you on the 18th.

Sincerely

— J

Steve Felder

650

324-7020

FRAF 00347



Province of St. Barbara

FRANCISCAN FRIARS

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

FAX: 1-503-643-3798

to: Dr. Kevin B. McGovern

From:

RE: Brother Tom Thing, OFM

June 10th 2001

COPY

Dear Dr. McGovern,

I've been trying to get in contact with you and find that it's easier for me to contact you by FAX. I think it is extremely important that we give Brother Tom Thing a written program of his process of return to ministry. Is it possible for you to send one to him? The elements that I would like some say on are the following: location: If possible I would like him to stay with the Agustinians in San Diego. Therapy: would it be possible for you to suggest someone good with whom he could meet weekly or every two weeks. Built-in evaluation: could you possibly build in evaluations – one in three months/another in 6 – so that he could have a clearer idea of his progress. Workshops: you were going to suggest some workshops that he could attend as part of the program.

I will send Tom a copy of this so that he, too, can try to get in contact with you.

Thank you so very much for all you do.

Sincerely,

I
cc: Tom Thing, OFM

FRAF 00348

SENT BY: j

Jun 11 01 11:35a

503 643 3798;

Franciscan Friars of CR

JUN-12-01 1:01PM;

510 5369970

PAGE 1/1

p. 1



Province of St. Barbara

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I will send Tom a copy of this so that he, too, can try to get in contact with you.

Thank you so very much for all you do.

Sincerely

/

cc: Tom Thing, OFM

*I will respond this
week!*

FRAF 00349

DIAN GREENWOOD, M.A.

COUNSELING FOR INDIVIDUALS
COUPLES AND FAMILIES

ASTORIA - SEASIDE - PORTLAND

P.O. Box 1354
CANNON BEACH, OR 97110
dgreenwd@pacifier.com

503-791-6106
(cell phone)

FRAF 00350

*Called twice. 7
no response - Aug 9th - 2:52 pm*

DIAN GREENWOOD, M.A.

P.O. BOX 1354 CANNON BEACH, OR 97110 503-791-6106 dgreenwd@pacifier.com

July 30, 2001

Kevin B. McGovern, Ph.D.
1225 N.W. Murray Road, Ste. 214
Portland, OR 97229

Re: Thomas Thing, OFM

Dear Dr. McGovern:

I'm writing to thank you for our meeting with Tom on July 11, 2001. It was good to meet you after our phone conversations. And, I felt positive about the session we had with Tom. I also wanted to update you on what transpired in my work with Tom during that same week.

Besides therapy focused on issues raised in the session with you, I assisted Tom in developing a treatment plan. He was in the process of completing that and typing it up, preparing copies for all concerned parties when I talked to him. He was also going away for this past week.

Tom and I will meet again mid-August in the Bay Area at San Domiano Retreat Center in Danville, California. Thinking ahead, we earmarked a Portland weekend in September beginning over the weekend of September 8-9 and extending through Monday, September 10. I was hoping that with advance warning, you might be available for another session that Monday if you think one is needed so soon. Otherwise, we can wait until later in the fall.

For your information, I recently took a position with Tualatin Valley Centers here in Astoria. I work a Tuesday through Friday schedule. I'm confident I can make arrangements for weekdays other than Monday later in the fall if Mondays aren't good days for you.

Again, it was good to meet you. Call me if you have questions or further thoughts once you receive the treatment plan.

Sincerely,

Dian Greenwood

Dian Greenwood, MFT

CC: The Very Reverend

FRAF 00351

DIAN GREENWOOD, M.A.

P.O. BOX 1354 CANNON BEACH, OR 97110 503-791-6106 dgreenwd@pacifier.com


August 1, 2001

The Very Rev.
Provincial Office
1500 -- 34th Avenue
Oakland, CA 94601

Dear

This is a note to let you know that I will be meeting with Tom Thing at San Domono from 1:00-3:00 pm on August 13, 14 and 15. If for any reason you would like to join us for a part of a session, please let me know. I would also be happy to meet with you alone. I will be in the Bay Area for those three days. I've enclosed my business card in order for you to leave me a voice mail message.

Sincerely,


Dian Greenwood, MFT

Enclosures (2)

FRAF 00352

FAX COVER SHEETDate: 8-14-01

FROM: Kevin B. McGovern, Ph.D
1225 N.W. Murray Road, #214
Portland, OR 97229
PHONE: (503) 644-6600
FAX #: (503) 643-3798

TO: _____

FAX #: 510-536-3970 PHONE: _____NUMBER OF PAGES (incl. cover sheet): 2

RE: _____

URGENT _____ CONFIDENTIAL ☒ For your Review _____

Request Reply _____ Original in Mail _____

Have a good summer!

If you do not receive all pages, please call the office: (503) 644-6600, or FAX (503) 643-3798.

THIS MESSAGE IS INTENDED ONLY FOR THE USE OF THE INDIVIDUAL TO WHICH IT IS ADDRESSED AND MAY CONTAIN INFORMATION THAT IS PRIVILEGED, CONFIDENTIAL AND EXEMPT FROM DISCLOSURE UNDER APPLICABLE LAW. IF THE READER OF THIS MESSAGE IS NOT THE INTENDED RECIPIENT, THE EMPLOYEE OR AGENT RESPONSIBLE TO DELIVER IT TO THE INTENDED RECIPIENT, YOU ARE HEREBY NOTIFIED THAT ANY DISSEMINATING, DISTRIBUTION OR COPYING OF THIS COMMUNICATION IS STRICTLY PROHIBITED. IF YOU HAVE RECEIVED THIS COMMUNICATION IN ERROR, PLEASE NOTIFY US IMMEDIATELY BY TELEPHONE (above), AND DESTROY THE ORIGINAL MESSAGE.

FRAF 00353

KEVIN B. McGOVERN, Ph.D.

Clinical Psychologist

1225 N.W. Murray Road, Suite 214
Portland, OR 97229
Telephone: (503) 644-6600
Fax: (503) 643-3798

August 14, 2001

Province of St. Barbara
1500 34th Avenue
Oakland, California 94601

RE: TOM THING, OFM

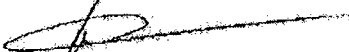
Dear

I would like to take this opportunity to give you an update regarding my most recent consultation with Tom Thing. On July 11, 2001, I met with Tom and his therapist, Diane Greenwood for approximately two hours. During that consultation, we reviewed historical information while identifying a number of treatment goals. Tom plans to engage in a number of intensive therapeutic interactions with Ms. Greenwood over the course of this summer. Following these clinical interventions, the three of us will again meet in order to determine what other type of therapy, if any, is needed. In addition, I will be sending Tom a suggested reading list for his own education and development.

Tom also indicated that his meeting with you at my office was extremely constructive and beneficial. Keep up the good work.

I trust that this brief summary has been of assistance to you.

Sincerely,



Kevin B. McGovern, Ph.D.
Licensed Psychologist
Certified Sex Offender Treatment Provider, Washington State
Associate Clinical Professor of Psychiatry
Oregon Health Sciences University
KBM: jm

FRAF 00354

KEVIN B. McGOVERN, Ph.D.
Clinical Psychologist

1225 N.W. Murray Road, Suite 214
Portland, OR 97229
Telephone: (503) 644-6600
Fax: (503) 643-3798

August 14, 2001

Province of St. Barbara
1500 34th Avenue
Oakland, California 94601

RE: TOM THING, OFM

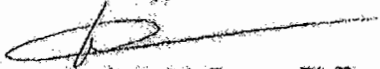
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I trust that this brief summary has been of assistance to you.

Sincerely,



Kevin B. McGovern, Ph.D.
Licensed Psychologist
Certified Sex Offender Treatment Provider, Washington State
Associate Clinical Professor of Psychiatry
Oregon Health Sciences University
KBM: jm

FRAF 00355

Aug. 20, Mon.

Dear

Please excuse the hand written note. I have very limited computer access -

Enclosed is a Treatment Plan that I have put together with Dion Greenwood. She and McHosmer also have a copy. I had it finished a month ago - but needed to have Dion finalize it. If you have any questions or concerns please feel free to contact me.

I receive my mail at Casa San Diego. My cell number is (619) 920-8466. I am living in a small apartment belonging to Fr. M. K. White, Provincial of the Congregation. He is allowing me to use it (pay rent) while on sabbatical. Thank you for paying. Thank you also for giving me this time to pray & reflect. I'm trying to use the time well. I spend about 2 days a week with my mom and sister. Right now I painting the inside of the home! Big job! I've been working with a new spiritual director here in San Diego. He is paid by the Bishop of SD for use of the clergy & religious of the Diocese.

That's it for now. Hope you're well, and thanks for taking the time to meet with Dion Greenwood last week.

Peace,

Tom Thiny

816 Venice Ct.
San Diego, CA
92109

July 18, 2001

Treatment-Sabbatical Plan for Tom Thing, OFM

On July 11, 2001 Dr. McGovern of Portland, Dian Greenwood of Oregon and Tom Thing met for two hours to outline a treatment/sabbatical plan that Tom would follow during the next few months. Three areas of focus emerged from the conversation: spiritual matters, issues of both personal and professional boundaries, and the area of sexuality.

Tom will meet with Dian Greenwood monthly for intense therapy (6 hours). He will also keep a journal of his hopes, prayers and thoughts during this time. He will continue to meet with a spiritual director. He will read assigned materials related to the three outlined areas of focus. He will develop his own set of personal boundaries to use in future ministerial assignments.

Spiritual Matters: Tom will continue seeing a spiritual director to assist sorting out questions surrounding religious life, God's will vs personal will, issues in community, and time to reflect on all matters surrounding spiritual issues.

These meetings will take place at least monthly and more often when director is available. Tom will either continue with present Friar spiritual director or seek out a Dominican who is providing direction for Religious and Diocesan clergy in San Diego.

Boundary Issues: Tom will seek upcoming workshops, weekend classes, books or other materials applicable to Professional and Ethical Boundaries, with the goal of maintaining a safe environment for both Tom and those he ministers to. Tom will also develop and write out his own policy around boundaries with the guidance of all involved.

Sexuality: Each of the above mentioned areas overlap and are interconnected with this area of sexuality. In therapy Tom will explore his personal sexual history and questions surrounding intimacy needs and how these needs are appropriately fulfilled and expressed. He will participate in a class/workshop or readings to review psycho-sexual development.

DIAN GREENWOOD, M.A.

P.O. BOX 1364 CANNON BEACH, OR 97110 503-791-6106 dgreenwd@pacifier.com

Write her

December 3, 2001

The Very Rev. :
Provincial Office
1500 - 34th Avenue
Oakland, CA 94601

Dear

In preparing this month's bill, I noticed an error in the bill for October. On October 15th, the date Tom Thing and I met with Kevin McGovern, the amount I charged for was three hours, which is how long we met (with McGovern and after), but only indicated two hours on the bill. In other words, the total amount was correct; the hours indicated should have been three. I'm sorry for the confusion.

Tom and I met again this past weekend. Tom was hopeful of finding closure to the process with Dr. McGovern. However, Kevin McGovern was out of town for our scheduled meeting. Tom is in the process of preparing a summary of the work he has done the past six months. I'm sure we will all receive that within the next few weeks. I have scheduled a meeting with Tom mid-January in Portland. I'm uncertain about pursuing another meeting with Dr. McGovern and trust that you will give either me or Tom direction regarding that matter.

My best wishes to you for the holiday season. I look forward to our paths crossing in the new year.

Sincerely,

Dian Greenwood
Dian Greenwood, MFT

Enclosure (1)

FRAF 00358



Province of St. Barbara

FRANCISCAN FRIARS

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

COPY

Dian Greenwood, MA
PO Box 1354
Cannon Beach, OR 97110
December 11, 2001

Dear Ms. Greenwood,

Thank you so very much for your letter of the 3rd of December regarding the return to ministry process of Br. Tom Thing, OFM.

I would like to see you set up a meeting with Dr. McGovern for the mid-January visit. I presume that we're coming to some type of closure on this.

Thank you very much

Sincerely, 

Min. Prov.

FRAF 00359

December 17, 2001

Dr. Kevin B. McGovern, Ph.D.
1225 N.W. Murray Rd. Suite 214
Portland, Oregon 97229

Dear Dr. McGovern,

I hope that this letter finds you well and in good health. On December 3, 2001 Dian Greenwood and I were at your office for our 11:00am scheduled appointment. The three of us had scheduled this meeting a few months ago. I was very disappointed that you were not able to meet with us. We had scheduled this meeting so that by the end of December you might write a report for _____ on my progress, with the anticipation that I had completed the outlined treatment plan in order to return to ministry by January 2002. At our scheduled meeting I was prepared to present a rough draft reflection paper on my therapy and treatment plan along with my Code of Professional Ministerial Responsibility. As you know, I fly up from (sunny) San Diego to meet monthly with Dian Greenwood. All was not lost. Although you were not able to make our scheduled meeting, Dian and I were able to spend some more time in therapy.

Enclosed is my reflection paper and my Code for Professional Ministerial Responsibility. I have sent a copy to both _____ and Dian Greenwood. It is still my hope and desire to have written report to _____ as soon as possible that I might pursue a ministerial position. This is extremely important to me. I feel as if my life is on hold until _____ receives this report. I feel as if I have prepared and worked carefully on the treatment plan, gaining insight and a little wisdom as well!

Dian and I have scheduled a meeting for the weekend of January 12-13, 2002. Would it be possible to meet with you at this time? If need be, I am willing to stay to meet on Monday, January 14, 2002. I'm not sure of Dian's schedule. Please let me know as soon as possible. Please call Dian and myself (cel # 619-807-6883) to confirm if this date is possible. If you are not available, please let me know when you are available to meet. I need to purchase my plane ticket in the next week or so to get a fair price.

Have a Blessed & Merry Christmas!


Thomas Thing, ORM

Dian Greenwood, MFT

FRAF 00360

For the past six months I have been on sabbatical during which time I have focused my attention on three areas agreed upon by Dr. McGovern of Portland, my therapist

Dian Greenwood and I.

The areas are Spiritual

Matters, Boundary Issues and Sexuality. I have found that the issues overlap. It is not easy to categorize them in a orderly fashion. I would like to share and reflect my personal thoughts concerning the above-mentioned areas as Dian, Dr. McGovern and I have explored them.

Since August of this year I have met on the average of three times a month with my spiritual director, Dominican Friar, John Flannery. John is both a medical doctor and Psychiatrist. He is very well respected in the Diocese of San Diego where he is employed to offer spiritual direction to religious and clergy. I was honest with John sharing with him the circumstances that led to my sabbatical. He was both understanding and concerned.

Much of our time is spent reflecting on my relationship with God, Church and my experiences of religious life and ministry. Noting the ups and downs, the challenges and strengths. I reflected on the many great experiences I have had as a friar and the more difficult times as well. John assisted me with recognizing that overall, I have been content and satisfied as a friar. I shared with him the joys and challenges I have faced living in community. As a friar himself he understood. As of today, I believe that God has given me the gift to be a friar. When I reflect on my new found clarity to remain a friar I admit I'm not sure how I arrived at the decision. I do believe that my re-kindled friar relationships helped. I will reflect on this further in this paper. I will continue to seek spiritual direction with John and continue to live my life as a friar.

Dian Greenwood and I have met for an average of six hours a month in which I read, reflected and discussed the following issues, books and topics: *Codependent No More* by Melody Beattie, *Boundaries, Where You End And I Begin*, by Anne Katherine, *When Things Fall Apart*, by Pema Chodron, *Issues & Ethics in the Helping Profession*, by, G. Corey, M. Corey and P. Callanan, *At Personal Risk*, by Marilyn Peterson and *Ethics In Pastoral Ministry*, by Richard Gulla. Each of these books proved helpful and challenging and insightful.

In July of this past year Dian and I began focusing on the events that led to this sabbatical. One area of focus was dealing with the death of my father Bob and my brother George about one and a half years ago. I hadn't taken the needed time to grieve their deaths. Along with the pain of death, I once again began to examine family of origin issues. Dian and I had explored some of these issues when I worked with her a few years ago. One area of clarity that I recognize is my need and wishes to spend time with my family particularly my mother as she grows in age. I also am concerned about my sister Kathy who just before my dad's death lost her own husband and a month later she suffered a stroke. My mother and oldest brother Bob are her primary caretakers. Once again, I feel the need and desire to help out however I am able. This is something I want to do not out of obligation but love! I feel the need to remain in the San Diego area to be with my family and assist however I might. The book **When Things Fall Apart** helped bring clarity to my grief and pain. It addressed death, other loss issues and changes in life through spirituality, meditation and prayer.

The book **Codependent No More** was helpful both with family issues and friar community living. As I mentioned earlier, I am choosing to be with my family. A year ago, I would have said that I felt I had to stay in the area to be the "responsible son". I no longer feel that way. I want to be in the area with my family. In terms of friar life and co-dependency, I found that in my last community experience, I tried to do everything, from cooking, cleaning, shopping, the list goes on and on. Now I realize that I must let go. I cannot make community happen, it takes all of the brothers to participate in a way that the individual friar is capable and able to. I cannot control and make the community the way I think it should be, yet, I realize that I have personal needs and must find ways to have these needs met in community, as a friar.

What has become clearer is my desire for community and relationships with in the friar community. Traveling to Portland each month has provided me the opportunity to be with my best friends. I have been able to spend a substantial amount of time with the Portland friars. I acknowledged that Gus, Elmer and e my closest friar friend. I can honestly say, if these friars were in the San Diego area, there would be no question about living with them in community. They are my peers in religious life. We hold much in

common. With these brothers, I am able share my thoughts, joys, dreams and difficulties. They have been a great support for me during this sabbatical time. They have helped me realize that I do what to remain a friar.

When I began to look at boundary issues I read the book **Boundaries, Where You End And I Begin**. This book was helpful but didn't really address life as a friar or life as a pastoral minister. It was when [redacted] suggested that I read **Ethics in Pastoral Ministry**. This book hit the target and was just what I needed! The material in the book addressed much of what I have been working on. It provided me with the makings of a **Code of Professional Ministerial Responsibility**, which is part of this reflection paper. I valued the theological framework in which Gula places his discussion of **Ethics in Pastoral Ministry**. One of the most helpful insights I gained from his discussion was in the area of power and professional duties as a pastoral minister.

I think for the first time I became aware of the power that is given to me as a pastoral minister. I have always recognized the immense amount of power and authority given to an ordained brother, but have failed to recognize my own power and authority given to me acting in a pastoral ministry position. A pastoral minister is viewed as an "expert" in theology and ones relationship to God. We have an awesome responsibility! People come to us so that they might be able to view their lives through a "lens of faith." As a pastoral minister, we are "commissioned" by the institution. We have an official appointment with religious authority and the right to exercise this authority on behalf of the institution (the Church, the Friars). As pastoral ministers there is a feeling that we represent something "other", we represent the Sacred. With this special presence and authority, we carry a sacred weight of power. Simply our being a symbolic representative influences people's lives. Honestly, when I first read this I found it difficult to accept this authority and power. I now accept this authority and power and recognize the awesome responsibility I hold as a friar and as a pastoral minister.

This awareness hit home about two months when a young man confided in me about a relationship he was having with a professor and how the professor was sexually harassing him and allegedly had sexually assaulted him. To make a long story short, I directed the young man to the counseling center at the University where experts helped him. In this

process I learned and exercised my fiduciary responsibility. I gave preference to his best interest. I exercised my best judgment to serve his best interest. In no way did I attempt to exploit the young man's vulnerability. I recognized the misuse of power by the professor. I empathized with the student. I felt the betrayal, exploitation, confusion and anger the young man felt. It was a "graced" opportunity for me, a gift given by God!

Another insight I gained from Gula is the concept of "dual relationships." Although I do not completely agree with Gula's presentation on dual relationship, it was helpful and gave clarity to a number of personal friendships. Gula contends, as a pastoral minister, all of our personal friendships and relationships should be separate from our ministries, separate to those we serve. In the perfect world this may be the case but in my experience and the experiences of my friar friends, this is not easy and in most cases not the reality.

I minister in a University setting with students. My best friends are not college age students. However, if we are honest, all of us in ministry befriend those we serve. I think that is a unique gift, or part of the Franciscan charism. We meet people where they are. We risk. We become vulnerable. On page 104, Gula says that as professional pastoral ministers we presume we will give priority to serving the interest and well being of others, even if doing so costs us some personal risk or sacrifice. In ministry there is going to be dual relationships. Therefore, we need to be aware and careful of our own personal position. We need to be conscience of our own personal needs and intentions.

What I am trying to say is unlike doctors, lawyers, and therapist who have very stringent and clear professional boundaries, we as pastoral ministers may not. A dual relationship may form. The very nature of pastoral ministry calls us to journey and walk with those we minister too and with. Pastoral roles overlap professional roles. We blend several roles.

I would like to share with you one dual relationship that I have had since 1986 when I began a youth ministry program in the Bay-Area. I believe the friendship to be healthy and life giving. I am aware of the dangers of dual relationships. Boundaries and power issues may become blurred. I am aware how much people's lives are influenced by what we say and do. As I have already mentioned, my best friends are within the friar community.

One evening after youth group Carl and Anna, who were members of my youth group, and their parents, Bruce and Linda Parissi invited me to come to their home for dinner on the weekend. I agreed. We have been best of friends ever since. They are very special people to me and I to them. As I reflected over the friendship especially in light of Ethics in Pastoral Ministry, I realized that over the years of our friendship a healthy dual relationship has existed. Bruce, Linda, Carl now 26, and Anna 23, see me as both Tom and Brother Tom. At times this has caused confusion for me as well as them.

For example, this past November I spent a week visiting Bruce and Linda. Carl and his girlfriend came over for dinner. With 12 of us around the dinner table, Carl asks what I think about he and his girlfriend Bonnie living together. There was a hush that came over the table. Two years ago I would have jumped in and shared my thoughts and opinions. After reading and reflecting on all the materials I have over my sabbatical, I stopped and recalled the awesome sense of responsibility of my "opinion." Was I expected to give the church's teaching on the "sin" of living together before marriage or my personal feeling about Carl and Bonnie living together and their relationship?

I recall sitting back and thinking before I spoke. I recalled the power and authority given to me as a pastoral minister. I reflected on my own struggle with this moral issue and other similar moral issues. I was aware that everyone was interested in the conversation. Did Carl and Bonnie want me to validate their adult choice? Were they searching themselves for an answer? I was aware of my dual relationship with the family. I chose not to answer the question in depth because of the informal setting. I asked them to reflect on their reasons for choosing to live together.

An additional area of growth and knowledge is in the area of prevention self knowledge and self-care. Self-knowledge and self-care are essential. With this awareness and knowledge I began to ask myself some of the following questions. Do I know when certain people and situations sexually arouse me? Do I sexualize conversations, and become preoccupied with someone canceling scheduled meeting with others to be with a particular person? Do I seek more private space or an informal setting to meet with this person? Do I look forward to being with the other person? These are important questions I must ask myself when it comes to friendships and ministry. I admit these are

questions I would not rather ask. But, it is imperative for prevention and self-awareness that I ask these sometimes-uncomfortable questions

On the topic of self care, I am aware that I must pay more attention to this area. I must be in control of my life, knowing where a particular relationship is going and where it is not. I need to be more focused on my primary commitment my relationship to God. This is being accomplished through spiritual direction. Time for exercise, rest, retreats, sleep recreation with friends and colleagues is vital to self-care. My need for continued therapy where I can share and process my feelings and thoughts. Be clear about expectations of our work, taking care to monitor my workload. Maintain clear professional boundaries and manage anger and disappointment.

As I have mentioned earlier, the issues of spirituality, boundaries issues and sexuality are interwoven. It is difficult to separate and formulate total distinctions between them. I have explored in therapy my sexuality. My sexuality is tied to my spirituality and every other facet of my life. I have become much clearer about my sexuality. I feel more comfortable in who God has created me to be and accept the gift of my sexuality.

As painful as it has been this sabbatical time has been a graced time. Time to learn, and reflect. I am grateful to the friars for the opportunity to have this time to do what was needed to do. I have gained insight and wisdom in the areas of spiritual life, friar life, family relationships, and boundary and sexuality issues. I have worked carefully on these issues. I am a better person, a healthier friar and a finer pastoral minister. Once again, thank you for this opportunity.

I have attached a code of Professional Ministerial Responsibility, which I intend to live by.

December 19, 2001

1500 34th Ave.
Oakland, CA 94601

Dear

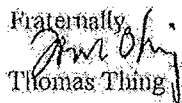
I pray that this letter finds you well and in good spirits. It was good to talk with you and update you the other day. Thank you for your concern and support. As I mentioned to you, Dr. McGovern missed our scheduled appointment on December 3, 2001. I was very upset and disappointed. We had chosen that date so that he would have ample time to write and file a report to you on the progress of my therapy and treatment plan. I have been working hard to complete and meet the terms of the treatment plan.

It is my understanding that I will receive a letter from you allowing me to pursue a ministerial position back at the University and/or addressing other concerns you may have. This has all been pushed back at least another month. Originally we had all agreed to the December 31, 2001 date. In some sense I feel that my life is on hold. I would like to know as soon as possible what the next steps might be.

Enclosed is a reflection paper on the progress I have made in the areas of concern outlined in the treatment plan. I have also included my proposed Code of Professional Responsibility. Much of this is based on the work of Richard Gula in his book, *Ethic in Pastoral Ministry*, which you recommended.

I plan on continuing with both therapy every six weeks, and with spiritual direction at least two times a month. I am grateful to you and the province for the sabbatical opportunity. As soon as I receive your letter I will pursue a position back at USD if that is the direction given. Currently there is not a position available. When I receive your letter I will contact Vice President Monsignor Dillabough on a ministry position possibly beginning fall, 2002. I hope to have a meeting with McGovern and Dian Greenwood in January to bring this to closure. Until I get your permission and letter I cannot move forward in this area. When this is taken care of, I will try to find a part time job to help cover some of my expenses.

Once again, thank you for the opportunity to reflect and grow. This has been a graced six months with challenges and victories. I appreciate your willingness to allow me to remain in the San Diego area to help with my families needs. May the Incarnation of the Christ Child bring you joy and peace!. Prayers for a Holy and Blessed Christmas.

Fraternally,

Thomas Thing

FRAF 00367

DIAN GREENWOOD, M.A.

P.O. BOX 1354 CANNON BEACH, OR 97110 503-791-6106 dgreenwd@pacifier.com

February 5, 2002

The Very
Provincial Office
1500—34th Street
Oakland, CA 94601

Dear

Enclosed is the February statement for December and January services.

Also enclosed is my report regarding Tom Thing. Because this is not a legal situation, the report is narrative in style. If you need something different, please don't hesitate to ask me.

I'm sure you know that Tom and I met with Dr. McGovern in mid-January. I will send him a copy of this report as well. At this time, Tom and I will continue working together, somewhat less frequently (every six weeks or so) and have a telephone consultation in between times. If you prefer something different, again, please contact me.

I hope we can find an opportunity to meet again the next time you are in Portland or I am in the Bay Area. Our meeting last summer was so helpful. In the meantime, I send my best to you, in health and in your work.

Sincerely,



Dian Greenwood, MFT

FRAF 00368

CLINICAL REPORT: TOM THING, OFM

February 5, 2002

Presenting Problem: Tom Thing began this course of treatment in April 2001 following sexual encounters with a man under Tom's professional care. The incident raised issues for Tom around his continued stay with the Franciscan order, appropriate sexual expression, and the limits of professional/ministerial conduct.

Treatment Plan: Tom, this writer and Kevin McGovern, Ph.D., isolated three areas of treatment focus: spiritual concerns, sexuality and boundary issues. Tom's report on the process and understanding gained from therapy and spiritual direction has already been submitted.

Spiritual Concerns: In order to deal with the spiritual matters, Tom chose to work under spiritual direction with John Flannery, a Dominican friar, at USD beginning in the summer of 2001. They met biweekly and, at times, weekly. During the course of this work, Tom became clear about his continuing commitment to religious life and the Franciscan Order.

Sexuality: In his previous work under my care, Tom had never expressed his sexual needs or a clear orientation. Since our last work in August 1999, Tom has gained clarity and is more comfortable with his sexual orientation. Therefore, appropriate sexual expression within the limits of professional and religious life was the issue.

Boundary Issues: This was the main focus of our work because of the inappropriate sexual contact and the issues surrounding abuse of power.

Process: From June 2001 to the present, Tom worked in spiritual direction and met for therapy once a month for a three day intensive during which he focused primarily on the sexuality and boundary issues. (Tom was given a list of books by this writer, Dr. McGovern and [redacted]. The bibliography is in Tom's report.) As he read these books, he maintained a journal in which he wrote his questions and reflections. These were explored during therapy. Also, primary to therapy were the two family deaths, his father and brother, which happened just prior to the initiating event. Because of the intensity of the double hour therapy sessions and the sabbatical, Tom had needed time to reflect and process these questions for his own discernment. Other issues involving self-care, consciousness of personal needs and dual relationships emerged and were explored during this time.

Outcome: Because of Tom's clarity about his sexuality, this was dealt with in a straightforward manner. Therefore, the major work was the boundary issues and, in particular, the abuse of power. What confused Tom the most was the added dilemma of ministry and what it means to "walk with" those you minister to—the peculiar and yet similar issues of other helping professionals. It was here that the Richard Gula book, Ethics In Pastoral Ministry brought him deeper understanding. This also clarified his

concept of "ministry" and the responsibility of same as he began to consider how he was seen by those he ministers to. Finally, through realization and a better understanding of the importance of remaining conscious of his own needs, Tom was able to accept responsibility for his part in the initiating incident. Tom will continue to clarify and explore these issues in ongoing therapy and spiritual direction.

Clinical Impressions: When Tom began the work in June, he was resistant to the idea that he carried primary responsibility in his encounter with the other man, a consenting adult. Also difficult to understand was the weight of the abuse of power issue (i.e. the other man is a Mexican native and was under the protection of the Order and Tom specifically.) He was also unfamiliar with the concept of dual relationships and lacked insight in this area. However, Tom willingly accepted the need for further exploration and followed through with earnestness. His work with his spiritual director allowed him to resolve any issues of ongoing religious life. In therapy he was finally able to process the grief and loss issues regarding family members. He now understands how this made him vulnerable to the initiating incident.

Tom continues to work with family, work and personal care issues. For now, he will continue in therapy approximately every six weeks with telephone consultations in between.

Dian Greenwood, MFT
Dian Greenwood, MFT

CC: Kevin McGovern, Ph.D.

RAF 00370

FAX COVER SHEETDate: 5-09-02

FROM: Kevin B. McGovern, Ph.D
1225 N.W. Murray Road, #214
Portland, OR 97229
PHONE: (503) 644-6600
FAX #: (503) 643-3798

TO: _____

FAX #: 510 536 3970 PHONE: _____NUMBER OF PAGES (incl. cover sheet): 2

RE: _____

URGENT _____ CONFIDENTIAL / For your Review _____

Request Reply _____ Original in Mail _____

If you do not receive all pages, please call the office. (503) 644-6600, or FAX (503) 643-3798.

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FRAF 00371

KEVIN B. McGOVERN, Ph.D.
Clinical Psychologist

1225 N.W. Murray Road, Suite 214
Portland, OR 97229
Telephone: (503) 644-6600
Fax: (503) 643-3798

May 9, 2002

To:

From: Kevin McGovern 

RE: Thomas Thing, OFM

As you requested, I have reviewed Thomas Thing's clinical file. Considering what is occurring in America today regarding the Church and claims of sexual misconduct, I would strongly recommend that Thomas remain in his current position. I would not recommend that he return to a college or university position at the present time. I will be more than happy to review this matter in six months.
Delivered by fax.

*Spoke with
Tom
Delivered the message
May 10, 2002.*

*Called Mr. McGovern
May 15, 2002
will call back
May 18th when he will
be in the office.*

*Aug 30 - 2002
Called Mr. S.
He will speak with
Tom Thing*

*June
The Honorable
is back in
5/1/02*

FRAF 00372

KEVIN B. McGOVERN, Ph.D.
Clinical Psychologist

1225 N.W. Murray Road, Suite 214
Portland, OR 97229
Telephone: (503) 644-6600
Fax: (503) 643-3798

September 30, 2002

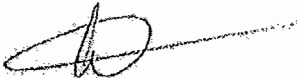
Province of St. Barbara
1500 34th Avenue
Oakland, CA 94601

RE: Brother Tom Thing;

Dear

Thank you for your recent phone call regarding Brother Thing. As you recognize, I have met with him on several occasions. During his clinical assessment, he was unable to pass a polygraph examination regarding potential recipients of sexual improprieties. Until he passes a polygraph of this nature, I would not encourage him to return to his former job at the University of San Diego. In addition, I would advise Brother Thing to live in a religious setting with other clergy.

Sincerely,



Kevin B. McGovern, Ph. D.
Licensed Psychologist
KBM:jm

FRAF 00373

DIAN GREENWOOD, M.A.

P.O. BOX 1354 CANNON BEACH, OR 97110 503-791-6106 dgreenwd@pacifier.com

February 3, 2003

The Very Rev. Mel Jurisich
Provincial Office
1500 34th Avenue
Oakland, CA 94601

Dear Rev. Jurisich:

Enclosed is my statement for therapy work with Tom Thing, OFM, for the month of January 2003. Tom was kind enough to provide me with your name as the new Provincial, replacing

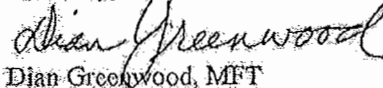
I'm writing to you now as you begin this new responsibility to introduce myself and offer any assistance that I can provide for you. While you and I are not acquainted, I am well known to Tom West, OFM, who was my classmate in graduate school. We worked together at a number of Franciscan retreat centers during the 80's and 90's conducting workshops on addictive and otherwise dysfunctional family systems.

I have worked with Tom Thing on and off for the better part of the last ten years, most recently following the incident in San Diego for which he was on leave during 2001-2002. In the past, I have worked closely with the Provincials whenever they had questions or concerns regarding Tom's therapy. (Tom, of course, signed releases for those exchanges.) During our work the past few years, Tom and I met in Portland and, more recently, I have seen him in San Diego. We do telephone therapy as well.

Beginning with this calendar year, I will be actively practicing in Northwest Portland. I have enclosed a couple of my cards for you. If it is possible or useful, I would very much like to meet you when you are in the Portland area.

Congratulations on this new, honorable position.

Sincerely,


Dian Greenwood, MFT

Enclosures

FRAF 00374

Tom West

From: Dian Greenwood [dgreenwd@pacifier.com]
Sent: Wednesday, March 05, 2003 8:15 AM
To: twest@fst.edu
Subject: Re: Tom Thing

Tom: I talked to Tom Thing last night and will fax him the release this morning, then return it to you at your fax number. My only difficulty is that I have only tomorrow to talk to you before Mexico, unless you call me at home this evening. Tom also indicated you might be in the office all day. So, (I'm thinking out loud), I may be able to try you there today during regular office hours. (My work is complicated in that I work out of two facilities.) Anyhow, I look forward to connecting with you.

By the way, I forgot to give you all of my numbers: Home is 503/436-0327; Work is 503/338-6990, X113 and my cell is 503/791-6106. Sorry about that.

523-717-8686 work

FRAF 00375

TUALATIN VALLEY
CENTERS
2911 MARINE DR. STE B ASTORIA, OR 97103
PH: (503) 338-5990 FAX: (503) 338-5991

Facsimile transmittal

To: Tom West, OFM
Fax # 510/536-3970 Phone # 510/536-3722
Total number of pages including this cover sheet 2 Date 3/5/03
From: DIAN GREENWOOD, MFT
@ Tualatin Valley Centers
RE: Tom TUNG, OFM

Urgent For review Please Comment Please reply Please Recycle


NOTES:

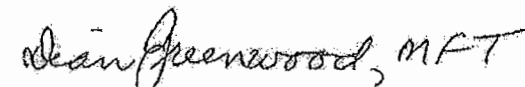
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FRAF 00376

Wednesday, March 05, 2003
To Whom it may concern:

I Thomas Thing give permission to my therapist Dian Greenwood to speak with the Provincial Minister, Mel Jurisich OFM and the Vicar Provincial Thomas West, OFM of the Province of St. Barbara about matters of my therapy.


Thomas Thing, OFM
03/05/2003


Dian Greenwood
03/05/2003

FRAF 00377

3/13/03 Note for File:

Tom Thing called on 2/27/03 asking if there were to be any restrictions on his ministry at San Luis Rey. I told him I would review his file and would like a release from his therapist and his spiritual director so I could consult with them. Tom, at first was reluctant to give me such a release. He promised he did not have anything to hide and that Dr McGovern had only restricted his return to work at USD. I explained that his sexual relationship to had been unethical and immoral and had put the province in jeopardy. He agreed to ask for the release.

I spoke with Dian Greenwood, Tom's therapist, on 3/5/03. She recognized narcissistic traits that manifested by Tom's lack of understanding or concern about the impact of his behavior on other's. But she had no specific restrictions to put forward.

I spoke with Fr. John Flannery OP on 3/13/03. Although Tom had given him a release he did not feel he could speak to me because he felt Tom could not refuse me under obedience.

My main concern is that Tom failed the polygraph examination of 2/5/01. The two questions he failed were:

1) Are you concealing any sexual contact you've had with a student at USD?

Tom answered no

2) Have you ever had a sexual relationship with a student at USD?

Tom answered no

The graph indicates Tom was not telling the truth on these two questions.

I spoke with Tom today (3/13/03). I wanted him to give a copy of his CODE OF MINISTERIAL RESPONSIBILITY to Ben Innes. I also told him the only restriction would be that he not have unsupervised contact or ministry with young adults. Tom asked for time to talk this over with his therapist. He will get back to me about this. Once he does I will contact Ben.

Tom West OFM

FRAF 00378

twest@fst.edu

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Message: 3 of 5 Printable Version

From: "Tom West" <twest@fst.edu> Save Address

Date: Fri, 21 Mar 2003 17:32:12 -0800

Reply-To: <twest@fst.edu>

To: <dgreenw@pacifier.com>

CC: <twest@fst.edu>

Subject: Client Question

Hi Dian,

I trust you are back from Mexico. I hope it was fun and relaxing for you. I spent this week at our council meeting! Before I left I had a brief telephone conversation with Tom Thing. I informed him that he could move to Old Mission San Luis Rey. I wanted him to give his Guardian there, Ben Innes, a copy of his Code of Ethics that he wrote in therapy. This would be understood as his covenant of ministry. I thought it was well written.


I also told him he would be restricted from unsupervised ministry with young adults. (This was because he has failed the polygraph explicitly regarding sex with his students at USD) Tom told me he would consider my request, speak with you first and get back to me. He told me he was upset by our previous conversation (when I had had to remind him that his sexual relationship with others (unspecified) and they all felt he should be under no restrictions. I am waiting to hear back from him. I believe if he does not want to be under any restrictions I will need to ask him to re-take the polygraph test. Thank you for all your help in this matter.

Peace,
Tom

Sent via the WebMail system at fst.edu

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Classic WebMail v2.0
Send questions to our Support Team

FRAF 00379

<http://smtp.fst.edu:8383/./rmail.24501.cgi?&mbx=Main&msg=5&msgsort=3&mbxdate=3770> 3/21/03

Ben Innes OFM
Old Mission San Luis Rey
4050 Mission Ave,
Oceanside, Ca. 92057-6402

April 8, 2003

Dear Ben,

May God give you peace. You will remember that the Visitor suggested we have a form of covenant in our community life. Mel also has written suggesting using a covenant in our friaries as part of our fraternal life. As you are aware Tom Thing has been assigned to be with you at OMSLR. He will start in July.

Because of problems Tom experienced in the past he has been engaged in psychotherapy and spiritual direction. During that process he wrote his own Code of Professional Ministerial Responsibility. I am enclosing a copy for you. I would ask that you and Tom go over this code privately and confidentially use it as part of his covenant with you and with the community. Also because of his past problems, I am asking Tom to be prudent and not to do any private spiritual direction with young adults (18-30 years old). I would ask you as well not to assign him to do any solo retreats with young adults in the same age group.

I hope your Lent has been good and that you will enjoy all the blessings of the Easter to come.

Peace and All Good,

Tom West OFM

Code of Professional Ministerial Responsibility

Pastoral Ministry is a vocation and a profession. I freely chose this vocation and understand it as a call from God to be at the service of the community.

Pastoral Ministry is a commitment to be of good moral character and to maintain and develop competence in ministry.

Therefore, I commitment myself to be of good moral character and continue to study, learn and grow in the area of my ministry and to maintain professional standards.

Covenantal language is used to express the unique relationship and responsibility needed to those we serve as Pastoral Ministers. This "covenant" upholds our obligation to serve the rights and interests of those who trust in us and depend on us. Gula says "Being made in the image of God establishes the dignity of the person and the social nature of being human as the key ethical criteria against which to measure moral aspects of pastoral ministry." (pg 145).

Understanding this image and language, of the covenantal relationship entrusted to pastoral ministers, I recognize and uphold the special trust given to me by God, the Church and the Franciscan community.

The following is a list of the covenantal and moral virtues that as a pastoral minister I will aspire to.

- 1). Holiness: I commit myself to deepen my relationship with God through the practice of private and public prayer-worship, and the practice of spiritual direction.
- 2). Love: I will respect the needs of others without intruding or manipulating their vulnerability, or projecting my own needs and concerns on them. This love is a love for self as well recognizing my own self-care.

- 3). Trustworthiness: I commit myself to respect the physical and emotional boundaries, and will help to create a sacred and safe place to those I minister to.
- 4). Altruism: I will maintain a generous spirit giving reasonable preference to the needs of others without violating their trust and dependence.
- 5). Prudence: I shall take the needed time for prayer that I might make careful and informed decisions.

There are clear-cut professional responsibilities as a pastoral minister that I commit myself to. I vow to additional study in my field, participating in workshops and conferences.

Recognizing the uniqueness of pastoral ministry, I will make every effort for prayer and reflection in my life so that I might reflect the Church's teachings and the Christian message more clearly to others as a pastoral minister.

As a pastoral minister, I will strive to meet the needs of others regardless of their status in life and will be available to meet the needs of others, going the extra mile when needed.

A pastoral minister must beware of his or her own needs for self care. I will take the needed time for vacation, days off, proper rest and recreation. As part of my self-care I plan on maintaining my friar friendships and relationships to meet my need for intimacy. I will continue to meet regularly with my spiritual director and to see a therapist every six weeks to assist me in keeping morally healthy and participate in maintaining and developing support mechanisms.

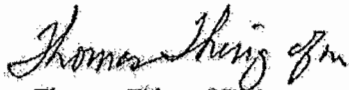
I am aware of the unique power a pastoral minister is given. I commit myself to maintaining clear boundaries and respecting the dignity of those we serve. I will restrain from exploiting the trust given to me.

When dual relationships do exist I pledge to monitor my role and boundaries to be clear about whose needs are being met.

I have and will continue to be accountable to my supervisor. I often share an individual situation with my supervisor asking for guidance and input without breaking the confidentiality of the individuals.

In the area of sexual conduct I promise to provide a safe place where the vulnerable will be respected and that sexual boundaries will not be violated. Because I hold greater power as a pastoral minister, I will respect and preserve boundaries. I will be prudent when touching another person. I will avoid overt sexual overtones to my conversation, gestures as well as physical contact to another person. I will not initiate sexual behavior and will refuse it when another invites or consents to it. I will strive to have my needs for affection, intimacy and affirmation outside the pastoral relationship.

As pastoral ministers we are often provided, given confidential information pertaining to an individual circumstance. I promise to maintain this confidentially in accord with the laws relevant to the state. As I have done in the past, I will seek any needed assistance, insight or specialized skills pertaining to an individual from my supervisor and/or a professional while preserving the confidentiality of an individual.



Thomas Thing, ORM
December 17, 2001.



Province of St. Barbara

FRANCISCAN FRIARS

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

August 22, 2003

Dear Tom,

May God give you peace. You may be aware that the province was castigated in the press last month for allowing Gus Krumm to be in residence at St. Francis, Sacramento. The press was not interested in a balanced account of the facts but in sensationalizing the situation. Despite all the stringent safeguards that were in place, the public perception was that children were being recklessly put in danger. As we have had to do in the past, we made a public apology. We cannot afford to be put in such a situation again. This has prompted us in the provincial administration to review our policies and to make new guidelines for provincial assignments. We are also reviewing all current assignments that could give rise to a similar scandal. Your situation is one of those. I am sorry but this means I must revise the agreement we worked out concerning your ministry.

I think you know that the province is being watched carefully by people who have the names of all the friars who were named by the Board of Inquiry during its investigation at St. Anthony's Seminary in 1993. You were named as an offending friar in that inquiry. This means that Ray Higgins and his group has your name. They watch the assignments of friars from the BOI and go to the press to embarrass the province at every opportunity. We have had to move friars from Old Mission San Miguel, St. Mary's Phoenix and Sacramento and have been hounded about others, i.e. at OMSLR. It seems that they are now using private investigators in their efforts to monitor us. Their lawyers in Santa Barbara also use these cases to try and show a pervasive attitude of endangerment of children by the province in lawsuits they are preparing against us. Our policies and procedures must clearly show everyone that we are concerned for the safety and welfare of all children and all the people we minister to in all our parishes, retreat houses and places of ministry. In line with our new procedures, and I am now meeting with the Bishops, pastors, principals, retreat directors and others who have a need to know about specific friars in residence in their diocese, parish, retreat house etc.

Friars who are in the Aftercare Program supervised by the IRT have specific behavioral restrictions they live within. Their Guardian monitors their compliance and an external monitor checks in with them every two weeks. Because this program follows the guidelines set out by the Association for the Treatment of Sex Abusers and the National Adolescent Perpetrator Network, it gives us more credibility in public perception, however this has not stopped the firestorms of media criticism. We see that we must be vigilant in every case to show that we are doing all that we can for the protection of minors.

FRAF 00384

Although you are not part of this Aftercare Program, I am asking that you follow the same behavioral guidelines used in that program while you are part of the friar community at OMSLR. Your behavioral guidelines are as follows:

- 1) Other than the polite greetings of courtesy, do not talk with or interact with anyone under 21 years of age. Contact with minor family members is permitted only if an adult is present who is aware of this restriction.
- 2) Avoid being alone at any locations where primarily people under 21 are congregating (e.g. entertainment arcades, areas of malls, etc.)
- 3) You are expected to participate in a regular schedule of activities that your Guardian is aware of beforehand. Before you change your schedule you must inform your Guardian.
- 4) Obtain permission from your Guardian and go over with him your plans for trips or vacations when you are away from the friary overnight.

I understand that these guidelines will be a burden to you and restrict your areas of ministry at OMSLR. I am sorry that this is the case. I hope you can see that these measures are necessary for the protection of the fraternity and the greater church in these times. I trust you will have the support in your community to help you make these adjustments.

All Peace and Good,

Tom West, OFM

cc Ben Innes, OFM

twest@fst.edu

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Message: 3 of 6 Printable Version

From: "Steve Callahan" <scallaha@diocese-sdlego.org> Save Address

Subject: RE: Br. Tom Thing, OFM
 Date: Tue, 25 Nov 2003 12:48:56 -0800
 To: <twest@fst.edu>

Thank you, Tom. I received your phone message as I was headed out the door for a priest funeral at the Immaculata.

Hope you have a nice Thanksgiving celebration as well.

Sincerely,
 Steve Callahan

-----Original Message-----

From: Tom West [mailto:twest@fst.edu]
 Sent: Tuesday, November 25, 2003 9:28 AM
 To: Steve Callahan
 Subject: Br. Tom Thing, OFM

Hi Steve,
 May God give you peace. I wanted to inform you that yesterday a woman came to one of the friars in Las Vegas and told him that 15 years ago in the diocese of Las Vegas Br. Tom Thing, OFM abused her 12 year old son. We referred her to our team of therapists for support. They are trying to talk to her son who doesn't wish to talk at this time. And we informed the Las Vegas diocesan officials who are also investigating the matter. Tom is living at Old Mission San Luis Rey. He is already under restrictions about his ministry and movements. We will continue to investigate this matter. I am writing as a courtesy to inform you of this situation.

I hope you have a very blessed and happy Thanksgiving.

Peace,

Tom West, OFM
 Provincial Vicar
 St. Barbara Province

Sent via the WebMail system at fst.edu

FRAF 00386

<http://smtp.fst.edu:8383/Xacb898cecb999898c89aea04fe5f/rmail.14060.cgi?&mbx=Main...> 11/25/2003



Province of St. Barbara

FRANCISCAN FRIARS

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

April 2, 2004

Most Rev. Jose Rodriguez Carballo, OFM
Curia Generalis dei Frati Minori
Via S. Maria Mediatrix, 25
Roma, ITALIA 00165

Most Reverend and dear Father General:

A laic friar of our Province, Brother Thomas Thing, OFM, is petitioning for a dispensation from his solemn vows in the Order of Friars Minor. Brother Tom has been associated with the Order since he was fourteen years old and so this decision has been very difficult for him.

For most of his religious life, he has had difficulty living the professed vows. In his early days he had difficulty with the vow of poverty. He overextended his use of credit cards and incurred high debts; he also had a gambling problem. He also had difficulty with the vow of obedience. He was not open to various assignments that were proposed for him and always ended up where he wanted to be rather than where the Province thought he should be.

However, the biggest concern has been with the vow of chastity. His name first surfaced in the sexual abuse of minors scandal that took place at St. Anthony's Seminary High School in Santa Barbara. Although there was no conclusive proof that the allegation was true, Bro. Tom was most resistant in working with therapists the Province uses for psycho-sexual evaluation. Since there was not sufficient evidence to bar him from ministry, he was allowed to continue to his work as chaplain at the University of San Diego. However, there was another incident involving a formation student (over age 18) in San Diego. Bro. Tom admitted to this incident of a sexual nature. Soon after that we got a report from Las Vegas, Nevada, accusing him of sexual misconduct twenty years ago.

The Provincial Administration has confronted him and said that he must work with our independent review board who monitors the friars who have been accused of sexual misconduct. He has refused to cooperate with our program. And because of his refusal, we cannot guarantee the safety of the public and thus are unable to let him minister. This impasse has brought him to the decision to request a dispensation from his solemn vows.

The Provincial Definitorium has been consulted regarding his request and has given me a consultative vote in favor of his seeking the dispensation. On my part as Provincial Minister, my votum is that I, too, support his request. Because

FRAF 00387

he is unwilling to participate in our program for offending friars, we cannot allow him to minister. Thus, he really would have no meaningful life within the fraternity. He has made the decision that the only way he will be able to get along in his life is to leave the Order. I believe that he has made the correct decision, and thus I give you a positive votum in favor of the dispensation.

I have included his own request to you as well as his curriculum vitae and a summary of his formation evaluations. I trust that this information will be most helpful in the decision to be made.

If I can be of further assistance, please do not hesitate to contact me.

Fraternally,

Melvin A. Jurisich, OFM
(Very Rev.) Melvin A. Jurisich, OFM
Provincial Minister



Enclosures

FRAF 00388



Province of St. Barbara

FRANCISCAN FRIARS

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

CURRICULUM VITAE

NAME Thomas Thing

BIRTH May 22, 1959; San Diego, CA, USA

EDUCATION Elementary: Sts. Simon & Jude, Huntington Beach, CA
Secondary: St. Anthony Seminary, Santa Barbara, CA
Seminary: St. Anthony Seminary, Santa Barbara, CA
1974-1978

INVESTED September 3, 1982

SIMPLE VOWS September 4, 1983, Santa Barbara, CA

SOLEMN VOWS September 6, 1987

APPOINTMENTS

1983 Brief time at St. Paul of the Shipwreck, San Francisco, CA
Las Vegas, NV, pastoral and urban ministry

1985 Seventh Street Formation House, Berkeley, CA

1987 San Damiano Retreat Center, Danville, CA—catechetical ministry

1990 (fall) St. Francis, Provo, Utah—Pastoral Associate

1994 (summer) Old Mission San Luis Rey, Oceanside, CA—graduate studies
and in residence at University of San Diego, San Diego, CA

1995 (December) Began a one year Leave of Absence

1996 University of San Diego, San Diego, CA—campus ministry

2001 (May) Health sabbatical—leaving University of San Diego

2003 (July) Old Mission San Luis Rey, Oceanside, CA—in residence and ministry
at Old Mission San Luis Rey

FRAF 00389

March 18, 2004

Jose Rodriguez Carballo, OFM
Minister General
Curia Generalis del Frati Minori
Via S Maria Mediatrice 25
00165 Roma Italy

Dear Minister General:

I pray that this letter finds you well and in good health. My name is Thomas Thing a friar of the Province of St. Barbara, California, United States of America. I am writing to request Dispensation from Solemn Vows.

For the past few years I have struggled with membership in the order and recent circumstances have helped me to make my decision.

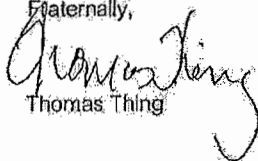
In late December our Vicar Provincial, Thomas West informed me that there are a number of accusations against me. None of these have been proven true, but because of the process the province has set up, I can no longer participate in ministry. The Province has in place a Lay Review Board which investigates claims, made against a Friar. Once a claim has been made, the Friar is removed from ministry and must participate in a program outlined by the Board and the Province. If a Friar chooses not to participate in the Board and the Program, he is not allowed to do any form of Ministry.

I have chosen not to participate in the outlined process, and in doing so I cannot participate in any type of Ministry. I feel that the process is unjust and intrusive. Therefore, the only viable option for me is to request dispensation from my vows, leaving the Friars. This is not an easy decision, yet after prayer and counsel, I feel it is the only option so that I can get on with my life.

The Friars have been a part of my life for over 30 years since I was 14 years of age. My experiences have been both good and challenging. I hope to remain friends with a number of the friars. I do not leave with bad feelings. I know that God is at work in all of this.

Lastly, my former Provincial Minister, and our present Provincial Friar Melvin Jurisich have both been kind and compassionate, treating me with respect and brotherly care.

Fraternally,


Thomas Thing

cc. Melvin Jurisich, OFM, Minister Provincial,
Province of St. Barbara

FRAF 00390

February 25, 2004 *SA*

CONFIDENTIAL

TT—summary of Personnel file's contents of Formation evaluations in regard to addressing questions about vocation, doubts or desire

There were 4 evaluations in the file that were prepared by members of SBP:

- ❖ 5/13/1978 by to the SBP Formation Committee Admissions Board
- ❖ 5/29/1978 by on behalf of the Admission Committee
- ❖ Undated, unsigned End of Novitiate Report
- ❖ 5/01/1987 by Formation Committee (5 members named) recommending Solemn Profession

In addition there were psychological reports by Dr. Henchy prior to his admission into pre-novitiate program and one by Dr. Kevin McGovern (which occurred after he made solemn vows, after his Leave of Absence). Neither of these addressed the question of vocation.

The second sheet is a more detailed description of the 4 evaluations, although none of them specifically address the topic.

There is really only one communication that mentions vocation, it is the letter that Joe C. wrote to him after he met personally with him in MSLR (10/26/1995). It is the letter prior to TT requesting a LOA. I have that and other entries that I picked out having to do with his personal discernment on pages 3-4.

DATE	SOURCE	COMMENT
5/13/1978	John Linder to SBP Formation Comm. Admissions Board	Nothing written about his call to Franciscan life. Observations made that he has beautiful qualities at personal level, a leader within the school community; supports the values of the school, leadership is personal and persuasive; academic performance is acceptable, religious maturity is typical of peer group—grappling with faith, communication with God; good level of maturity for high school senior; self-image could be better—doesn't give self credit for abilities and talents; areas needing growth (his faith, overcoming his stubbornness, accepting leadership role) he is of above average maturity, open and genuinely great-hearted and recommended by me for his acceptance in the Franciscan Formation Program.
5/29/1978	on behalf of Adm. Cmte.	"Accepted conditionally" into pre-novitiate formation program—condition being that you follow through on the recommendations of the psychological report from Dr. Henchy. In the folder there was only 1 who did not support this decision at this time, and distinct from the others, this one was unsigned.
2/1983	TT	Self-evaluation: "This year has been a great challenge for me. The two largest areas that I have found the most challenging are the areas of Prayer and my lack of freedom." Expressed being an extrovert and loving work in the Black community.
???	??? Unsigned End of Novitiate Report	"Tom is up front and wide open and it doesn't take long to appreciate that about him. Tom's vocation is rooted in a deep, simple and direct faith and he has the energy and conviction to put what he believes into practice." He has grown in being more careful and considerate of others in expressing himself; he is more guarded about his own feelings and sometimes has trouble expressing his frustration and anger over something. Advise his director to seek him out if he lapses into a quiet mood for long. He gets his energy from others. Strongly involved and appreciates the Black folk so it's good he is going to St. Paul of the Shipwrecked. Interior life is a challenge—that is—solitude and private prayer because people and the city and action stimulate him. Hard worker, physically and gets discouraged when others don't carry their load. We asked him to be more regular about morning prayer, to watch his language and temper, use his quiet time better and he has responded with good will and determination. Recommended for first vows because of his growth in these areas.
4/21/1987	TT	Request to make Solemn Vows
5/01/1987	Formatic Committee	Richard McManus, Vince Mesi, John Gutierrez, Patrick Groves + the unanimous vote of the 7 th St. local community approved of his request. Stated that Tom has "the desire and ability to live the vowed life in an honest and healthy way." He continues to discover what the vows call and challenge him to do and the way to live them out well. He is open and accepting of challenge. For him, it seems, that solemn vows are not 'final' in the sense that he would have no more to learn after that about the vowed way of life.

5/11/1987		Letter stating his request has been approved; acknowledging the journey has had its ups and downs, like everyone else experiences. States he has wonderful qualities, real gift for community, he will be making retreat for solemn profession.
4/06/1994	G. Edmunds	Recommendation for Graduate Studies: A personality that enables him to generously and effectively minister to people. Appreciated very much by the people because of the concern and enthusiasm he brings. A stronger background in theology and pastoral practice will strengthen what are already good ministerial skills. He will feel more confident about his own abilities, the quality of his ministry in the Church will improve and the life and outreach of the Province will be strengthened. He will need to make special effort along the way if he is to be successful in graduate studies. He will need to be encouraged to recognize the need to be serious about applying himself to studies. He can be successful in his desire to get an advanced degree with his own strong effort and the support of the Province.
10/26/1995	-----	Reference to talking with him @ MSLR and thanking him for honesty. States 3 appropriate questions which he suggests Tom take to therapy. 1. What type of pattern of relationship have you set up in your life that would lead you to such a situation? 2. What impact did you financial overspending make on local community? 3. "Most significantly, I would ask the question of the friars whether or not our system of community relationships, financial responsibility and emphasis on person relationships between the Guardian and the friar is really helping you to grow to be a free and mature person as you are meant to be. This question, of course, tries to address the whole issue of the vocation. I do believe you are a good man and have a great deal to offer to the Church and to the fraternity should you decide to stay. But I also realize that our system which is passive and dependent by nature may not provide the best environment in which your own vocation can flourish. I think this underlying question may lay at the root of all sorts of difficulties which we have experienced in the past. These, it seems to me, Tom, are the key areas. We know the financial implications and facts involved. And I presume that Warren and Bed have talked with you about how those will be addressed. I've tried to help you in any way that I can. Let's use this opportunity, both of us, to grow, to try to discern God's will, to do what we believe is best for yourself and the fraternity. This is my only aim. I certainly want to protect your vocation as much as possible and to ensure that you respond in the best way to the movement of the Holy Spirit in yourself for others. You have a great deal to give, Tom. Let's move forward in the best way. I look forward, then, to meeting with you and with your therapist when I come down to San Diego in the future."
12/04/1995	TT	Requesting LOA to examine "my commitment to the Friars and our way of life that I first professed in 1983." In light of the SB experience he was challenged to re-examine his relationship to the Friars and his relationships outside the community. Being involved in ongoing therapy, learned much about himself, family his own sexuality and his relationship to the Friars and his relationship to God. His hope and wish is

		to return to the Friars in the future with greater enthusiasm and understanding. Six month request and an additional 6 month request. (Request set up as contact)
12/05/1995		Thank you for faxed letter of petition for LOA beginning 1/01/1996—direction regarding procedures
2/02/2001		Request to Dr. Kevin McGovern for final evaluation of TT
	McGovern & Greenwood	Evaluation sent by Dr. McGovern regards issues other than vocation

FRAF 00394



C O N F I D E N T I A L

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P R O T E C T E D

THIS INFORMATION MAY NOT BE SHOWN TO, READ TO, OR GIVEN TO THE PERSON ABOUT WHOM THE REPORT IS WRITTEN WITHOUT THE WRITTEN CONSENT OF THE THERAPIST WHO WROTE IT.

Old Mission

October 5, 1995

Provincial Office
1500 34th Ave.
Oakland, CA 94601-3092

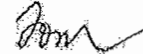
Dear

Enclosed is a copy of a letter that I am sending to Fran Ferder. I have been working on this for some time now as part of my ongoing therapy. I feel very good about expressing my thoughts to Fran about the testing and evaluation I went through over 3 years ago. I have also sent a copy to Michael Doherty.

I have just received your comments and reflection from our meeting on Sept. 12th. Thank you for your understanding, support and challenges. I look forward to scheduling a meeting with my therapist Dian Greenwood and yourself as we discussed. I would also like to talk with you in the near future in more depth about the possibility of a leave/ living outside of the community. I am not sure of the procedures in this matter. I understand that you will be here at San Luis Rey for visitation in Nov. We could wait until then to discuss this matter. I await your response to scheduling a meeting with Dian and myself.

Thank you for your support and service to all of us.

Fraternally,



Tom Thing, O.F.M.

THE FRANCISCANS
4050 Mission Avenue
San Luis Rey, California 92088
619/775-3651



FRAF 00396

Fran Ferder
1037 South 102nd. Street
Seattle, Washington 98168
October 1, 1995

Dear Fran,

Since my visit to TARA in May of 1993, I have continued to be involved in ongoing therapy. One thing that has become evident is my need to bring the "testing" experience at TARA to closure and to share with you some of my thoughts and feelings about the experience. I will be up front and honest with you. I have mixed feeling. In fact I continue to remain unclear about the purpose of the testing. Was it to determine if I was guilty or not guilty?

I arrived at TARA with feelings of confusion, anger, and frustration. This was a momentous event in my life. I was very scared about my future and about the testing. I had very little knowledge about what the testing process would or would not include.

When I met with you for the first time, you were able to put some of my questions and concerns in perspective. You explained the process and the tests that you would use in the evaluation. From the very beginning I told you that I was not open to taking the lie detector test for reasons that we discussed. I recall you assuring me that the lie detector test would be something we would talk about. I was led to believe that I would not have to take it. Placing that concern aside, I felt more comfortable with you, and the evaluating process. I began to feel welcomed, accepted, and began to build an open and trusting relationship with you. I recall in our initial interview I expressed my concern over the process that the Province of Santa Barbara was using regarding any allegation of sexual misconduct. You seemed to share some of my concerns but once again assured me that the testing process would be helpful for me, the Province and for you in your assessment. I openly began the testing.

There are two specific events from the week of testing that I would like to address. The first is Mr. Tim Smith and his role in the process of evaluation. Secondly, the final day when you, Mr. Smith and myself met for the last time.

On the third day of testing you introduced Mr. Smith into the testing evaluation. I recall feeling a little uneasy bringing in a "new" person into the testing process. I felt that I had established an honest, trusting working relationship with you. Mr. Smith began by asking some general

question about myself. Then about the circumstances surrounding the allegation. I answered the questions openly and honestly. About twenty minutes into the interview he began asking me why I was so unwilling to participate in the lie detector test. I told him that I would not be willing to do this on the advice from others. For the next twenty minutes he interrogated me! He threatened me saying that if this accusation had taken place in the state of Washington that I would probably be in jail. He said that most people in my situation would be stupid not to take the lie detector test. After about forty to fifty minutes of this harsh interrogation style interview, I told him that if this was to be the entire topic of our interview that we could stop right now. I was not willing to take the lie detector.

At the end of our interview I was very angry. I felt as though I had been boxed into a corner. I questioned my participation in the process. From the beginning I was led to believe that it would not be necessary for me to take this one test. I felt that I had cooperated with you in the evaluation.

The second event in the process that I would like to address is the final morning I spent with you and Mr. Smith. You began the morning by looking through a FAX that you had supposedly received from

attorney that morning. I was shocked at the information contained in the FAX that you shared with me. I recall you telling me that

I had reported abuses by not only me, but by Robert VanHandel and other Friars while he was a member of the Santa Barbara Boy's Choir and later as a student at St. Anthony's Seminary. I was offended and angered when you asked me "how long I was aware that Robert VanHandel was abusing children." You implied that I was aware of these alleged abuses. I was literally sickened by this comment. I think it was here that I lost confidence in you as a professional and lost trust in the process. You also said that I had not cooperated with you or Mr. Smith, so you were unable to make a conclusion one way or the other. After a week of answering questions and being subjected to very personal questions and tests, it was just thrown out the window, to be discounted. I felt misused, misunderstood, not believed and betrayed.

It has now been over three years since that unpleasant experience with you and Mr. Smith at TARA. Although I do not need an apology or explanation, I would be open to your thoughts and comments. In either case, it is time for me to let go and move on from this hurt.

Sincerely,

Thomas Thing, O.F.M.

Thomas Thing, O.F.M.

B.C.

"Michael Doherty, O.F.M."

July 8. 1-2³⁴

Fun Things

- x Computer monitoring on high school level; } under budget constraints.
- x Domestic power monitoring }
wants to work of different position, will stay through situation & then move, but you do the feeling exp. on little scale
pressure monitoring capabilities. But just the way in large
world. like to start - make some religious relationships
B.R. in religious situations

x Public Power is monitoring for home.

① Next year: how planning; Community College

② Next year monitor: particular monitoring - work of 6 years involved,
for high teachers. This will be the way, not
for having, college nearby program. P. B. M.;
situation based for education monitoring, major
cooperation program.

limited control of business, more for 6 years gone

just power ideas are necessary

x control planning & home

Time with control for work

- A. They are being control system
- B. Learning - to deal of information, report to monitor to do
- C. Planning (cooperation)
- D. Monitoring of education - planning
- E. Evaluation for up monitor: not control of business, only in process of
education and monitoring
- F. But - situation - almost out for in the bottom quality -
for your monitoring.

Timothy A. Smith, M.Ed.

200 W. MERCER • SUITE 202
SEATTLE, WA 98119
(206) 284-3125

Specialized Counseling Services For:
SEXUAL DEVIANCY
SEXUAL ADDICTIONS
CHILD ABUSE
OFFENDER TREATMENT
VICTIM & FAMILY TREATMENT
EVALUATIONS

May 25, 1993

Dr. Fran Ferder, Ph.D.
TARA
1037 S. 102nd
Seattle, Wa. 98168

RE: FRIAR THOMAS THING

Dear Dr. Ferder,

This report summarizes my impressions of Thomas Thing, a Franciscan Friar who came to your agency for specialized evaluation and assessment following allegations that he had molested a teenage boy. This report is designed to go along with your data and impressions and is not designed to stand alone nor should it be considered a complete evaluation.

I interviewed Mr. Thing for approximately two hours on May 5, 1993 and you and I jointly interviewed him again on May 7. I reviewed his responses to the Multiphasic Sex Inventory, I received information through you from the alleged victim of the alleged molestation. I also received information from the task force in Santa Barbara prior to meeting with Mr. Thing.

ASSESSMENT

Mr. Thing does not admit to any sexually deviant behaviors or patterns now or at any time in his life. He refused to complete the polygraph history booklet to help corroborate his denial of the current allegation or of his stated sexual history. His stated history did not change after confrontation, interviews, or completing hundreds of questions regarding sexual deviancy issues. I do not know of any other allegations of sexual molestation regarding Mr. Thing.

The current allegation being investigated was that Mr. Thing put his hand down the back of a teenage boy's pants and touched the boy's bare buttocks while the boy was in a sleeping bag next to Mr. Thing on a camping trip. Mr. Thing remembers being on the campout but denies any knowledge of sleeping next to the boy, or of the abuse itself.

FRAF 00400

THING, T.P.2

Mr. Thing's responses on the Multiphasic Sex Inventory were not helpful in this assesement. He did not acknowledge any types of deviant sexual behavior, emotional or thought patterns which would be clearly indicative of a deviant sexual disorder. Of course these items on this inventory are very transparent to a client who is bent on denying a problem, or a client who doesn't actually have a problem.

CONCLUSIONS AND RECOMMENDATIONS

Mr. Thomas Thing is not amenable to specialized sexual deviancy evaluation at this point in time due to his denial. There are far too many possibilities that have yet to be investigated before evaluation could be helpful in this case. Sexual deviancy evaluation is not a process for determining guilt or innocence but rather a process to describe the dimensions of a problem. Since Mr. Thing does not acknowledge having a problem, nor of ever having a problem in the sexual area there is nothing I can add to this investigation.

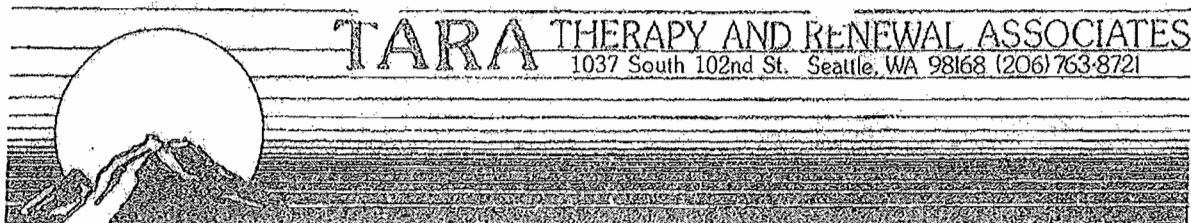
Should Mr. Thing wish to return to discuss any sexual issues in his life I would be glad to resume the evaluation at that time.

Respectfully submitted,



Timothy A. Smith, M.Ed.

Certified Sex Offender Treatment Provider, FC00000002.



PSYCHOLOGICAL ASSESSMENT

NAME: Brother Thomas Thing

AGE: 33

DATE: May 24, 1993

REFERRED BY:

Provincial Minister
1500 - 34th Avenue
Oakland, CA 94601-3091

REASON FOR REFERRAL: Evaluation of an allegation of past sexual misconduct reported to have occurred in approximately 1981-1982.

BACKGROUND: In 1993, the Franciscan Province of Santa Barbara established an Independent Board of Inquiry to investigate possible past sexual misconduct at St. Anthony's Seminary (S.A.S.) from 1964 until its closure in 1987. In response to this investigation, a _____ came forward and identified Thomas Thing as a friar who had engaged in behavior with him in the early 1980's on one occasion which he now understands to have been sexually inappropriate.

ACTUAL ALLEGATIONS: In this case, I spoke on the phone with the alleged victim, _____ who is now in his late 20's. I also read a copy of the letter he sent to the Board of Inquiry. Both over the phone and in the letter _____ states that he was on a camping trip with his parents and two other families. Brother Tom Thing was with them. The evening of the incident, everyone was sitting around a campfire singing and telling stories. As night fell, most of the adults retired to campers or tents but several members of the camping trip opted to sleep outside in sleeping bags on a ground cover. Sometime during the night, on the first night (Friday) of the camping trip, reports being awakened by someone's hand rubbing his back. _____ recalled that it was a warm night so he was sleeping without a shirt and his sleeping bag was unzipped. When he noticed that the person who was rubbing his back was Tom Thing, he didn't move for a while, thinking Tom would stop because of the lack of response on his part. Instead, according to Tom did not stop but continued rubbing down his back until he put his hand underneath _____ undershorts and began to "knead my buttocks". At this point, _____ reports that his discomfort

FRAF 00402

reached its highest level so he rolled over the person next to him and wedged himself between two other people in sleeping bags.

Both in his letter, and in his self-presentation over the phone, sounded very credible and consistent in his story. It is not his desire to punish Tom in any way, but to make sure that this sort of behavior was neither indicative of a pattern on Tom's part, nor that it was happening to anyone else. further reported that he considered Tom a friend and felt badly that this event caused discomfort in their relationship. He never mentioned anything about the incident to Tom after it happened. was adamant, on the phone, that Tom's hand did extend underneath his undershorts and that he understands the action to be sexual in nature although at the time, he simply felt very uncomfortable with and confused about it.

BEHAVIOR AND IMPRESSIONS: Tom Thing was on time for his session at TARA and was pleasant, friendly, and engaging in his initial self-presentation. He is 33 years old, 5'5" and weighs 175 lbs. He has a somewhat stocky and boyish appearance. Although Tom appeared to exhibit some normal nervousness during our initial session, and throughout the process, he appeared to be doing the best he could to cooperate. Tom maintained good eye contact, a casual demeanor, and was oriented in his thought processes. I did not notice any unusual mannerisms or behaviors. His facial expressions seemed congruent with the issues being discussed. Tom came across as a likeable, sincere, although somewhat apprehensive young man (normal under the circumstances).

CLIENT'S INITIAL RESPONSE TO ALLEGATIONS: Tom clearly denies any intentional sexual content in the event as it is described by . In Tom's words, "I don't see it as a sexual accusation or as necessarily deviant. I don't think what I did was that bad or wrong". Tom does remember the camping trip which took place on a weekend in 1981-82. According to his recollection, the three families, including himself, were sitting around a campfire singing songs and telling stories. The camping trip took place in the La Cumbre Mountains near Santa Barbara. There were approximately fifteen people altogether in the party, including three sets of parents. Tom was invited to go on the trip by one of the families (either the or the Smiths). Tom further reports that another friar (Robert Manhandle) was invited to go, too, but didn't show up. (This contradicts information from . who stated with certainty that Robert Manhandle was present throughout the weekend on the trip.)

Regarding the alleged incident, Tom reports that about 9:00 or 9:30, while everyone was sitting around the campfire, he recalls reaching over and rubbing back in a circular fashion up around his shoulders for a brief period of time. When asked

further about his memory of the event, Tom reported that he didn't actually remember doing this but "I guess I did because he said I did". He thinks that they were laying down on some blankets or a sleeping bag and that he probably just reached up and rubbed back as a friendly gesture. At the time Tom was 22 or 23 and would have been about 16 or 17 and a sophomore in the high school program at St. Anthony's Seminary. Tom was in the college program. Both young men knew each other and sang in the choir together at St. Anthony's Seminary. Regarding the incident, Tom doesn't believe that he "kneaded buttocks" but only remembers rubbing his back. Tom doesn't think that he had any sexual feelings during this backrub. He regarded it as a form of affection, adding that the family was pretty affectionate as was his own family. He further added that he (Tom) is an affectionate person and in his own family his parents on occasion rubbed the backs of their children before they went to bed at night.

FAMILY BACKGROUND: Tom reported coming from a generally happy and healthy family background. He is the fifth of his parents' eight children. He has six brothers and one sister. Both of his parents are retired, in their mid-sixties, and generally in good health. There was nothing in Tom's self-reported background that would suggest childhood trauma or problems in growing up that would be related to the development of unhealthy psychosexual behavior in an adult. In some ways, Tom's self-description of his family of origin was overly positive. His only criticism of his childhood is that he would have found more attention from his parents helpful at times. However, since the children were numerous and quite close together, Tom believes that his parents did the best they could in showing love and affection to their children.

Tom described his father as very supportive and hard working and indicates that, although both he and his father are somewhat shy or reserved, they got along well during Tom's childhood. He described his mother as very supportive, outgoing, and loving. He indicated that she is the type of person whom others enjoy being with. Tom does not indicate any problems in any of his adult siblings' lives.

mentioned, in passing, during our phone conversation, that Tom had a younger brother who was also in the high school seminary for a time at S.A.S. and "left abruptly" as did other seminarians on occasion. Tom did not refer to this during our discussion of his family background.)

PSYCHOSEXUAL HISTORY: Tom described a generally uneventful and normal psychosexual developmental history. He reported that he and his brothers found a Playboy Magazine when he was somewhere between 10 and 12 years of age and took it to the bedroom, shut

the door and looked at it. He described both enjoying it and "being grossed out" by the magazine. His mother came into the room because the door was closed, took the magazine away, and said in a raised voice, "I don't want you boys looking at this kind of stuff". Tom said that she did not spank them or scold them further.

Tom recalled having his first "girlfriend", who was the granddaughter of a neighbor, when he was about 8 - 10 years of age. He remembered kissing her while they were sitting in his father's truck one summer. His younger brother was in the backseat while they played "the kissing game". Around this same time, Tom and a boy next door, who was the same age and a good friend, "checked each other out" by touching each other's genitals and getting erections.

Tom reported "falling in love with Laura" in the seventh and eighth grades. She was taller and developed at that point and Tom remembered going to school dances with her and calling her on the phone. They also held hands and "maybe kissed on the side of the cheek".

Somewhere between 9 and 11 years of age, Tom played nurse and doctor in a tent in the backyard with four or five other boys and girls in the neighborhood. This behavior involved primarily noticing and touching.

Tom stated that he obtained information about sexual intercourse in a canyon near their house where he and his friends and brothers played. He was somewhere between 9 and 11 years of age. An older boy, who was a friend of his brother's, explained "what moms and dads have to do to get babies". Tom thought, "oh, no, not my parents, that's gross".

Tom also reported sleep-overs with classmates (other boys) who shared minimal sexual ignorance with each other through jokes and conversation.

In terms of formal sex education, Tom stated that "there was not much of it". Following the Playboy incident, he remembers both parents talking to he and his brothers about the differences between boys and girls. He recalled the information that the parents shared with their sons as being quite minimal.

Tom went to the seminary at age 14 and completed his high school at St. Anthony's Seminary at the age of 18. During the summers, he "hung out with the guys" but did attend a few dances in which he danced with girls. In terms of sexual orientation, Tom seems uncertain. He reports both heterosexual and homosexual relationships. He has fallen in love with women and is still attracted to women, but does not ever recall falling in love with a guy, although he states he would be open to it.

Tom's sexual experience, according to his description, has primarily been oral. He reports having had oral sex approximately five times with two different men and oral sex about five times with two different women. The first was a woman he dated steadily for a year and a half who was two years older than he was. This occurred when Tom was in the college seminary. The second sexual experience involving a woman occurred a year after novitiate in Las Vegas. It involved a teacher who was married and having problems with her husband. She and Tom had oral sex on one occasion and engaged on another occasion in heavy petting. Their relationship ended when both of them moved out of the area.

Tom denies having ever experienced anal sex, sexual intercourse with a woman, anonymous sex, or sex involving animals. He denies any sexual activities with minors.

Tom seemed confused about questions regarding sexual images and fantasies, initially reporting that he didn't believe he had any. Upon further discussion, however, Tom acknowledged images involving both males and females which were sexual in nature. He estimates that about 70% of his fantasies would involve females and about 30% would involve males.

During Tom's freshman year in college he was involved sexually, approximate four times, with another seminarian who was a junior. Their involvement consisted of caressing, genital touching and mutual erections. A second relationship, when Tom was a junior in college, involved two different men who were about his same age or a little bit younger. Tom described this sexual contact as exploring and touching. He denied any recall of ejaculation during these experiences, although this would have been unusual given their ages and the activities involved. Tom indicated that both of these men were friends with whom he had established relationships.

PSYCHOLOGICAL ASSESSMENT:

Tests Administered:

The Millon Clinical Multiaxial Inventory/II (Millon)
 The Multiphasic Personality Inventory/II (MMPI-II)
 The Multimodal Life History Inventory
 The Multiphasic Sex Inventory (MSI)

* Tom refused to take the polygraph. Initially when first approached him to undergo a full psychosexual assessment and explained the tests that would be used, Tom agreed to involve himself in the entire process. However, in the meantime, before coming to Seattle, Tom discussed his situation

with a couple other friars from the Province who discouraged him from taking the polygraph. Tom was apparently told by them that this would be a violation of his rights and that he could refuse to take it. We did attempt to encourage Tom to take it, particularly if he genuinely believed he was innocent, but Tom was adamant in his refusal, stating that it was a matter of principle to him. Consequently, the report on Tom's psychosexual assessment is limited. Without the polygraph, we are unable to verify any of his self-report statements.

Results:

All of the psychological assessments that Tom completed indicated an elevated degree of guardedness, defensiveness, and evasiveness. There is also an indication that Tom may not be particularly sophisticated in the area of psychological self-awareness, so it is difficult to tell whether the evasiveness identified on the testing instruments was a conscious and deliberate attempt to avoid disclosure, or, a sincere self-presentation coming from someone who has not had either the opportunity or the skills to be more deeply self-reflective.

A good example of what appears to be evasiveness is given in Tom's response on the Multimodal Life History Inventory to a request to describe significant childhood memories and experiences. Tom dispensed with high school and college in two sentences: "I had pleasant high school experiences. I have good memories of college and my college relationships." As is fairly obvious, neither of these two sentences shed any light on Tom's high school or college relationships or experiences. Whether he attempted to be evasive because he had something to hide, or he simply didn't feel there was much more to say, remains open to interpretation. This particular response on the Life History Inventory is typical of other responses Tom made in response to other questions. He simply did not provide us with very much detailed information that would give a comprehensive picture of his psychological and/or psychosexual development and experiences.

Both the Millon and the MMPI are similar in portraying Tom as a young man who has elevated needs for dependency and a desire to obtain a positive response from other people. In general, Tom appears to be somewhat self-effacing and non-competitive. He has a tendency to lean on others for guidance and security, and to avoid autonomy and independent decision making, particularly when he is feeling most insecure. Strong underlying fears of abandonment appear to be present, although these would be typically covered over by an attempt to appear calm, happy, and socially engaging. A mixture of anxiety, sadness and guilt was evident to some degree, but it is difficult to know if these represent feelings that are deep seated and of long duration or reactions to Tom's current situation regarding the allegations

against him.

Tom also endorsed a large number of items on the tests that indicate a tendency to succumb easily to physical exhaustion, fatigability and weakness, and a variety of other somatic complaints. Sometimes these conditions represent the experience of psychological or emotional distress in terms of physical symptoms. They may also represent an underlying mood of mild to moderate depression. Tom's dependency behaviors, and need to rely on the approval of others may, at times, cause him to deprecate the virtues and very real talents that he may possess. There is very likely a connection between Tom's brief allusion to a lack of sufficient attention shown by his parents during his childhood and his current dependency needs, reliance on others for guidance and fears of abandonment.

Tom's particular way of meeting his needs for connectedness to other people appears to be by playing rather fixed social and religious roles, and conforming to common social standards. It is possible that his desire to appear socially correct could shade toward an over-preciseness at times. He tests as extroverted and as having many ways of gaining social approval from others. He also demonstrates many areas of strongly organized functioning and practical self-sufficiency, especially toward achieving his immediate and short-term goals. Although he may, at times, have a lack of self-awareness, particularly in terms of the long-term consequences of some of his actions, Tom does appear to desire ongoing personal growth.

Tom obtained the type of profile on the MMPI that is sometimes associated with individuals who have more family conflicts and struggles than Tom has personally admitted having. Many people who obtain profiles similar to Tom's, have a strong sense of self-blame and a low tolerance for frustration. This may, at times, manifest itself in explosive outbursts or touchiness. Persons who obtain profiles similar to Tom's often come from families where the father is more emotionally aloof and the mother more dominate in the home. These families typically do not allow children to express resentments and anger openly and require the presentation of a "good public front". Sometimes this includes various deceptions and "white lies". Still, such persons typically feel quite home-oriented despite family struggles and frustrations.

Tom's testing profile suggests that he is the type of person who would be quite cautious in interviews about any possible improper reactions he felt he was being asked to reveal. Underneath this there may be a fear of moral judgement or of being shamed by others. Any public occasions in the past when he might have lost self-control or openly violated his own moral self-expectations or felt judged by others, could have contributed to his apparent high vulnerability to shame. To the

extent that Tom may not have consciously intended to be overtly sexual with the current allegation of sexual impropriety could certainly create a great deal of shame and need to protect himself. If he did engage in any level of improper behavior, such as that indicated by , it could take a great deal of time, support, and non-judgmental therapeutic environment for Tom to come to grips with the truth of this.

SUMMARY AND RECOMMENDATIONS:

In general we are unable to come to any clear conclusions or recommendations regarding Brother Tom Thing. Although Tom came across as genuine and sincere in his efforts to participate in the assessment process, the fact that he was so strongly opposed to taking the polygraph examination does not allow us to verify any of his self-reported statements. I do not have the impression that Tom is either a predator or a pedophile, but I do have the impression that we do not have the full story from him about his psychosexual history. If so, it appears that this may be due to a high level of fear and shame on Tom's part. Unless or until Tom feels more comfortable completing a full assessment process, I can neither recommend nor not recommend that he continue in his youth ministry work.

If Tom did engage in some inappropriate sexual behaviors as a 22 year old seminarian, in a effort to explore his own sexuality and struggle with his own adolescent and young adult development needs which may have been somewhat delayed as a result of his early entrance into the seminary, this does not make him a sex offender or dangerous to youth. On the other hand, to the extent that Tom may carry a heavy load of shame and denial around any such experiences without openly dealing with them, he may be at greater risk to act them out in a "repetition compulsion" fashion in order to relieve any residual anxiety and shame that these events might carry for him. Tom does test as someone who is rather psychosexually unsophisticated and, at the very least, could certainly benefit from some increased education and personal growth experiences in the area of psychosexual development. This could come both by way of some individual therapy as well as other learning experiences that would come from more formal classes.

At the present time, our difficulty in the assessment with Tom is not so much that he refused to take the polygraph (although this certainly raises concerns for us), but, the fact that there remains a major discrepancy between Tom's description of the events and description of the events surrounding the alleged sexual abuse/misconduct. There is a major difference between briefly rubbing someone's upper back while sitting around a campfire in a group, and fondling the buttocks of a sleeping adolescent. The only thing that we can say about this

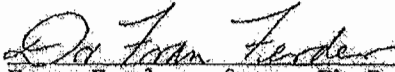
discrepancy is that one of the two parties is either lying, distorting, forgetting, or experiencing confusion about the details of the events. When both individuals seem credible in telling their stories (as they seem to in this case), we have no way of knowing whose story is accurate and whose is not.

There is no small significance to this, since one portrayal of events (Tom's) would be describing a fairly common gesture of affection or, at the very worst, a behavior that might have been inappropriate only insofar as it was not comfortable to the recipient. The other and quite different rendition describes a behavior that may or may not be indicative of a pattern of sexual abuse of adolescents.

SPECIFIC RECOMMENDATIONS:

Without completion of the full assessment process, I am unable to make any further specific recommendations with regard to Tom's personal life and ministry.

Sincerely,



Fran Ferder, fspa, Ph.D.
Co-Director, Therapy and Renewal Associates
Licensed Clinical Psychologist, Washington License #1111

RELEASE OF INFORMATION

I, Thomas Thing, give my permission
to Therapy and Renewal Associates to release information
concerning my personal and psychological status, including any results from
psychological testing, to the following:

0

Francisco Harris of Calif.
It is my understanding that it will receive a copy of
summary of evaluation. I.I.

It is my understanding that any information released will be held in confidence
by the above mentioned parties, and not further released to others without my
expressed consent.

(signed) Thomas Thing 5.7.93

(witness) Rebo Umara, Jofu

(date) May 21, 1993

MILLON CLINICAL MULTIAXIAL II INVENTORY-II

FOR PROFESSIONAL USE ONLY

ID NUMBER = 571317344 VALID REPORT
 PERSONALITY CODE = - * * - * 3 1 + 4 7 " 5 6A 6B 2 8A " // - * * - * //
 SYNDROME CODE = - * * - * // - * * - * //
 DEMOGRAPHIC = 571317344/OT/M/33/---/O/C4/C/OT/OT/-----/---/---/-----/ 731000007

CATEGORY	SCORE		PROFILE OF BR SCORES				DIAGNOSTIC SCALES
	RAW	BR	35	60	75	85	100
MODIFIERS	X	184	5				DISCLOSURE
	Y	9	43				DESIRABILITY
	Z	0	12				DEBASMENT
PERSONALITY PATTERN CLINICAL	1	15	60				SCHIZOID
	2	4	13				AVOIDANT
	3	26	73				DEPENDENT
	4	23	57				HISTRIONIC
	5	20	34				NARCISSISTIC
	6A	9	20				ANTISOCIAL
	6B	12	15				AGGRESSIVE/SADISTIC
	7	27	48				COMPULSIVE
	8A	3	7				PASSIVE-AGGRESSIVE
	8B	3	17				SELF-DEFEATING
PERSONALITY SEVERITY	S	2	12				SCHIZOTYPAL
	C	0	6				BORDERLINE
	P	4	3				PARANOID
SYNDROME CLINICAL	A	0	10				ANXIETY DISORDER
	H	2	10				SOMATOFORM DISORDER
	N	13	44				BIPOLAR/MANIC DISORDER
	D	2	10				DYSTHYMIC DISORDER
	B	3	7				ALCOHOL DEPENDENCE
	T	7	12				DRUG DEPENDENCE
SYNDROME SEVERITY	SS	0	3				THOUGHT DISORDER
	CC	0	3				MAJOR DEPRESSION
	PP	2	3				DELUSIONAL DISORDER

MULTIMODAL LIFE HISTORY INVENTORY

The purpose of this inventory is to obtain a comprehensive picture of your background. In psychotherapy records are necessary since they permit a more thorough dealing with one's problems. By completing these questions as fully and as accurately as you can, you will facilitate your therapeutic program. You are requested to answer these routine questions in your own time instead of using up your actual consulting time (please feel free to use extra sheets if you need additional answer space).

It is understandable that you might be concerned about what happens to the information about you because much or all of this information is highly personal. Case records are strictly confidential.

Second edition, 1991

First edition, 1980, published as the Multimodal Life History Questionnaire

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Resenfelt Press
2612 North Mattis Avenue
Champaign, Illinois 61821

FRAF 00413

GENERAL INFORMATION

Date: 05/03/93

Name: Thomas Thing, O.F.M.

Address: 172 North 500 West

Telephone numbers: Day (801) 374-5001 Evening _____

Age: 33 Occupation: Pastoral Associate Sex: ☒ M ☐ F

Date of birth: 5-22-59 Place of birth: San Diego, CA Religion: Catholic

Height: 5'5" Weight: 175 Does your weight fluctuate? ☒ Yes ☐ No If yes, by how much? 5 lbs

Do you have a family physician? ☐ Yes ☒ No

Name of family physician: _____ Telephone number: _____

By whom were you referred? _____

Marital status (check one): ☒ Single ☐ Engaged ☐ Married ☐ Separated ☐ Divorced

☐ Widowed ☐ Living with someone ☐ Remarried: How many times? _____

Do you live in: ☒ House ☐ Room ☐ Apartment ☐ Other: _____

With whom do you live? (check all that apply): ☐ Self ☐ Parents ☐ Spouse ☐ Roommate

☐ Child(ren) ☒ Friend(s) ☐ Others (specify): (Religious Community)

What sort of work are you doing now? Pastoral Ministry

Does your present work satisfy you? ☒ Yes ☐ No

If no, please explain: _____

What kind of jobs have you held in the past? Teacher, Youth Minister,
Pastoral Associate

Have you been in therapy before or received any professional assistance for your problems? ☐ Yes ☒ No

Have you ever been hospitalized for psychological/psychiatric problems? ☐ Yes ☒ No

If yes, when and where? _____

Have you ever attempted suicide? ☐ Yes ☒ No

Does any member of your family suffer from an "emotional" or "mental disorder"? ☐ Yes ☒ No

Has any relative attempted or committed suicide? ☐ Yes ☒ No

FRAF 00414

PERSONAL AND SOCIAL HISTORY

Father: Name: Robert H. Thing Age: 66
 Occupation: Retired Health: Good
 If deceased, give his age at time of death: — How old were you at the time? —
 Cause of death: —

Mother: Name: Marie G. Thing Age: 64
 Occupation: Retired Health: Good
 If deceased, give her age at time of death: — How old were you at the time? —
 Cause of death: —

Siblings: Age(s) of brother(s): 44, 42, 38, 32, 28, 26 Age(s) of sister(s): 39
 Any significant details about siblings: all have many! BBGB(B)BAB

If you were not brought up by your parents, who raised you and between what years?

N/A

Give a description of your father's (or father substitute's) personality and his attitude toward you (past and present):

my father has been very supportive! He worked extremely hard when I was younger so that we could live in very nice areas. We get along very well! He is somewhat reserved.

Give a description of your mother's (or mother substitute's) personality and her attitude toward you (past and present):

my mother has also been very supportive. She has an outgoing personality and is very loving. She has always been a person of faith and attends church daily. Most people enjoy my mother's company.

In what ways were you disciplined or punished by your parents?

At times my father spanked us and we were sent to our rooms for bad behavior. We were withheld from privileges, ex: watch TV, playing pool, playing sports.

Give an impression of your home atmosphere (i.e., the home in which you grew up). Mention state of compatibility between parents and between children.

I think we were a very typical family. Most often we got along very well - but at times we also fought with each other.

Generally the home was very compatible. We had as we allowed to have friends and family members over for dinner, sleepovers, parties etc...

Were you able to confide in your parents? ☒ Yes ☐ No

Basically, did you feel loved and respected by your parents? ☒ Yes ☐ No

If you have a stepparent, give your age when your parent remarried: _____

Has anyone (parents, relatives, friends) ever interfered in your marriage, occupation, etc.? ☐ Yes ☒ No

If yes, please describe briefly: _____

Scholastic strengths:

Philosophy, Religion, Education, Psychology

Scholastic weaknesses:

Math, Science

What was the last grade completed (or highest degree)?

Some Graduate Work

Check any of the following that applied during your childhood/adolescence:

☒ Happy childhood

☐ Not enough friends

☐ Sexually abused

☐ Unhappy childhood

☐ School problems

☐ Severely bullied or teased

☐ Emotional/behavior problems

☐ Financial problems

☐ Eating disorder

☐ Legal trouble

☒ Strong religious convictions

Others: _____

☐ Death in family

☐ Drug use

☐ Medical problems

☐ Used alcohol

☐ Ignored

☐ Severely punished

DESCRIPTION OF PRESENTING PROBLEMS

State in your own words the nature of your main problems: *At times I am impatient, I enjoy a variety of activities - sometimes have problem focusing my energies into one area. I don't feel I have "pressing" issues or problems.*

On the scale below, please estimate the severity of your problem(s):

☒ Mildly upsetting ☐ Moderately upsetting ☐ Very severe ☐ Extremely severe ☐ Totally incapacitating

When did your problems begin?

What seems to worsen your problems? *When I am feeling "stressed out."*

What have you tried that has been helpful? *Just taking some time for prayer and reflection and time away.*

How satisfied are you with your life as a whole these days?

Not at all satisfied 1 2 3 4 5 6 7 Very satisfied

How would you rate your overall level of tension during the past month?

Relaxed 1 2 3 4 5 6 7 Tense

EXPECTATIONS REGARDING THERAPY

In a few words, what do you think therapy is all about? *Having someone to talk ^{to} and be somewhat objective, someone who can give well founded advice.*

How long do you think your therapy should last? *Unknown -*

What personal qualities do you think the ideal therapist should possess? *caring, objective, good listener, sense of faith + God.*

MODALITY ANALYSIS OF CURRENT PROBLEMS

The following section is designed to help you describe your current problems in greater detail and to identify problems that might otherwise go unnoticed. This will enable us to design a comprehensive treatment program and tailor it to your specific needs. The following section is organized according to the seven modalities of Behaviors, Feelings, Physical Sensations, Images, Thoughts, Interpersonal Relationships, and Biological Factors.

BEHAVIORS

Check any of the following behaviors that often apply to you:

- | | | | |
|--|---|--|--|
| <input type="checkbox"/> Overeat | <input type="checkbox"/> Loss of control | <input type="checkbox"/> Phobic avoidance | <input type="checkbox"/> Crying |
| <input type="checkbox"/> Take drugs | <input type="checkbox"/> Suicidal attempts | <input checked="" type="checkbox"/> Spend too much money | <input type="checkbox"/> Outbursts of temper |
| <input type="checkbox"/> Unassertive | <input type="checkbox"/> Compulsions | <input type="checkbox"/> Can't keep a job | <input type="checkbox"/> Others: _____ |
| <input type="checkbox"/> Odd behavior | <input type="checkbox"/> Smoke | <input type="checkbox"/> Insomnia | _____ |
| <input type="checkbox"/> Drink too much | <input type="checkbox"/> Withdrawal | <input type="checkbox"/> Take too many risks | _____ |
| <input type="checkbox"/> Work too hard | <input type="checkbox"/> Nervous tics | <input type="checkbox"/> Lazy | _____ |
| <input type="checkbox"/> Procrastination | <input type="checkbox"/> Concentration difficulties | <input type="checkbox"/> Eating problems | _____ |
| <input type="checkbox"/> Impulsive reactions | <input type="checkbox"/> Sleep disturbance | <input type="checkbox"/> Aggressive behavior | _____ |

What are some special talents or skills that you feel proud of? I feel that people generally
feel comfortable around me and trust me.

What would you like to start doing? _____

What would you like to stop doing? _____

How is your free time spent? Fishing, Biking, Skiing, socializing
with friends, reading.

What kind of hobbies or leisure activities do you enjoy or find relaxing? Fishing, Biking, skiing
time with friends and family.

Do you have trouble relaxing or enjoying weekends and vacations? ☐ Yes ☒ No

If yes, please explain: _____

If you could have any two wishes, what would they be? 1. More time for relaxing,
2. More time to spend with my parents, brothers & sisters.

FEELINGS

Check any of the following feelings that often apply to you:

<input type="checkbox"/> Angry	<input type="checkbox"/> Fearful	<input checked="" type="checkbox"/> Happy	<input checked="" type="checkbox"/> Hopeful	<input type="checkbox"/> Bored	<input checked="" type="checkbox"/> Optimistic
<input type="checkbox"/> Annoyed	<input type="checkbox"/> Panicky	<input type="checkbox"/> Conflicted	<input checked="" type="checkbox"/> Helpless	<input type="checkbox"/> Restless	<input type="checkbox"/> Tense
<input type="checkbox"/> Sad	<input type="checkbox"/> Energetic	<input type="checkbox"/> Shameful	<input checked="" type="checkbox"/> Relaxed	<input type="checkbox"/> Lonely	Others: _____
<input type="checkbox"/> Depressed	<input type="checkbox"/> Envious	<input type="checkbox"/> Regretful	<input type="checkbox"/> Jealous	<input checked="" type="checkbox"/> Contented	_____
<input type="checkbox"/> Anxious	<input type="checkbox"/> Guilty	<input type="checkbox"/> Hopeless	<input type="checkbox"/> Unhappy	<input checked="" type="checkbox"/> Excited	_____

List your five main fears:

1. Fear of drowning
2. Fear of being lost
3. _____
4. _____
5. _____

What are some positive feelings you have experienced recently?

Support, love, friendship, trust, justice.

When are you most likely to lose control of your feelings?

I don't feel I lose control of my feeling when I am sick with flu, cold I am more irritable.

Describe any situations that make you feel calm or relaxed:

Taking leisure time to relax.

PHYSICAL SENSATIONS

Check any of the following physical sensations that often apply to you:

<input type="checkbox"/> Abdominal pain	<input type="checkbox"/> Bowel disturbances	<input type="checkbox"/> Hear things	<input type="checkbox"/> Blackouts
<input type="checkbox"/> Pain or burning with urination	<input type="checkbox"/> Tingling	<input type="checkbox"/> Watery eyes	<input type="checkbox"/> Excessive sweating
<input type="checkbox"/> Menstrual difficulties	<input type="checkbox"/> Numbness	<input type="checkbox"/> Flushes	<input type="checkbox"/> Visual disturbances
<input type="checkbox"/> Headaches	<input type="checkbox"/> Stomach trouble	<input type="checkbox"/> Nausea	<input type="checkbox"/> Hearing problems
<input type="checkbox"/> Dizziness	<input type="checkbox"/> Tics	<input type="checkbox"/> Skin problems	Others: _____
<input type="checkbox"/> Palpitations	<input type="checkbox"/> Fatigue	<input type="checkbox"/> Dry mouth	_____
<input type="checkbox"/> Muscle spasms	<input type="checkbox"/> Twitches	<input type="checkbox"/> Burning or itching skin	_____
<input type="checkbox"/> Tension	<input type="checkbox"/> Back pain	<input type="checkbox"/> Chest pains	_____
<input type="checkbox"/> Sexual disturbances	<input type="checkbox"/> Tremors	<input type="checkbox"/> Rapid heart beat	_____
<input type="checkbox"/> Unable to relax	<input type="checkbox"/> Fainting spells	<input type="checkbox"/> Don't like to be touched	_____

What sensations are:

Pleasant for you? Spending time with good friends - love, working out

Unpleasant for you? loss of / feeling of powerlessness.

IMAGES

Check any of the following that apply to you:

I picture myself:

☒ Being happy

☐ Being hurt

☐ Not coping

☒ Succeeding

☐ Losing control

☐ Being followed

☐ Being talked about

☐ Being aggressive

☐ Being helpless

☐ Hurting others

☐ Being in charge

☐ Failing

☐ Being trapped

☐ Being laughed at

☐ Being promiscuous

☐ Others: _____

I have:

☒ Pleasant sexual images

☐ Unpleasant childhood images

☐ Negative body image

☐ Unpleasant sexual images

☐ Lonely images

☐ Seduction images

☒ Images of being loved

☐ Others: _____

Describe a very pleasant image, mental picture, or fantasy: Spending time with family and friends talking, shopping. Having time to just relax - ski, mountain biking. Walking along the beach sunny.

Describe a very unpleasant image, mental picture, or fantasy: Winters I had last for months - constant rain/snow. Having little time for rest and relaxation.

Describe your image of a completely "safe place": My home, my parents home; certain I was relationships

Describe any persistent or disturbing images that interfere with your daily functioning: _____

How often do you have nightmares? Not often - rarely

THOUGHTS

Check each of the following that you might use to describe yourself:

<input checked="" type="checkbox"/> Intelligent	<input type="checkbox"/> A nobody	<input type="checkbox"/> Inadequate	<input type="checkbox"/> Concentration difficulties	<input type="checkbox"/> Lazy
<input checked="" type="checkbox"/> Confident	<input type="checkbox"/> Useless	<input type="checkbox"/> Confused	<input type="checkbox"/> Memory problems	<input type="checkbox"/> Untrustworthy
<input checked="" type="checkbox"/> Worthwhile	<input type="checkbox"/> Evil	<input type="checkbox"/> Ugly	<input checked="" type="checkbox"/> Attractive	<input type="checkbox"/> Dishonest
<input type="checkbox"/> Ambitious	<input type="checkbox"/> Crazy	<input type="checkbox"/> Stupid	<input type="checkbox"/> Can't make decisions	<input type="checkbox"/> Others: _____
<input checked="" type="checkbox"/> Sensitive	<input type="checkbox"/> Morally degenerate	<input type="checkbox"/> Naïve	<input type="checkbox"/> Suicidal ideas	_____
<input checked="" type="checkbox"/> Loyal	<input checked="" type="checkbox"/> Considerate	<input checked="" type="checkbox"/> Honest	<input checked="" type="checkbox"/> Persevering	_____
<input checked="" type="checkbox"/> Trustworthy	<input type="checkbox"/> Deviant	<input type="checkbox"/> Incompetent	<input checked="" type="checkbox"/> Good sense of humor	_____
<input type="checkbox"/> Full of regrets	<input type="checkbox"/> Unattractive	<input type="checkbox"/> Horrible thoughts	<input checked="" type="checkbox"/> Hard working	_____
<input type="checkbox"/> Worthless	<input type="checkbox"/> Unlovable	<input type="checkbox"/> Conflicted	<input type="checkbox"/> Undesirable	_____

What do you consider to be your craziest thought or idea? Being Bishop or Pope!

Are you bothered by thoughts that occur over and over again? ☐ Yes ☒ No

If yes, what are these thoughts? _____

What worries do you have that may negatively affect your mood or behavior? The present situation tends to disrupt my mood / behavior

On each of the following items, please circle the number that most accurately reflects your opinions:

	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
I should not make mistakes.	1	2	3	4	5
I should be good at everything I do.	1	2	3	4	5
When I do not know something, I should pretend that I do.	1	2	3	4	5
I should not disclose personal information.	1	2	3	4	5
I am a victim of circumstances.	1	2	3	4	5
My life is controlled by outside forces.	1	2	3	4	5
Other people are happier than I am.	1	2	3	4	5
It is very important to please other people.	1	2	3	4	5
Play it safe; don't take any risks.	1	2	3	4	5
I don't deserve to be happy.	1	2	3	4	5
If I ignore my problems, they will disappear.	1	2	3	4	5
It is my responsibility to make other people happy.	1	2	3	4	5
I should strive for perfection.	1	2	3	4	5
Basically, there are two ways of doing things—the right way and the wrong way.	1	2	3	4	5
I should never be upset.	1	2	3	4	5

INTERPERSONAL RELATIONSHIPS

Friendships

Do you make friends easily? ☒ Yes ☐ No Do you keep them? ☒ Yes ☐ No

Did you date much during high school? ☐ Yes ☒ No College? ☒ Yes ☐ No

Were you ever bullied or severely teased? ☐ Yes ☒ No

Describe any relationship that gives you:

Joy: When both involved in relationship can be "free" and be
able to say what we really think & feel.

Grief: Having to be "on guard," not being able to
"relax" in the relationship.

Rate the degree to which you generally feel relaxed and comfortable in social situations:

Very relaxed (1) 2 3 4 5 6 7 Very anxious

Do you have one or more friends with whom you feel comfortable sharing your most private thoughts? ☒ Yes ☐ No

Marriage (or a committed relationship)

Not Married or in a Relationship

How long did you know your spouse before your engagement? _____

How long were you engaged before you got married? _____

How long have you been married? _____

What is your spouse's age? _____ His/her occupation? _____

Describe your spouse's personality: _____

What do you like most about your spouse? _____

What do you like least about your spouse? _____

What factors detract from your marital satisfaction? _____

On the scale below, please indicate how satisfied you are with your marriage:

Very dissatisfied 1 2 3 4 5 6 7 Very satisfied

How do you get along with your partner's friends and family?

Very poorly 1 2 3 4 5 6 7 Very well

How many children do you have? _____

Please give their names and ages: _____

Do any of your children present special problems? ☐ Yes ☐ No

If yes, please describe: _____

Any significant details about a previous marriage(s)? _____

Sexual Relationships

Describe your parents' attitude toward sex. Was sex discussed in your home? Sex was a private matter, yet it was at times discussed in a very positive fashion.

When and how did you derive your first knowledge of sex? Around the age of 10 - my brothers + I found a Playboy!

When did you first become aware of your own sexual impulses? Around the age of 11^{to} 12 years of age.

Have you ever experienced any anxiety or guilt arising out of sex or masturbation? ☒ Yes ☐ No

If yes, please explain: The Church taught that Masturbation was "bad." thus a feeling of guilt in my early years.

Any relevant details regarding your first or subsequent sexual experiences? Generally felt good about ~~any~~ all my sexual relationships.

Is your present sex life satisfactory? ☒ Yes ☐ No

If no, please explain: _____

Provide information about any significant homosexual reactions or relationships: _____

Please note any sexual concerns not discussed above: I have had both heterosexual & homosexual relationships - none being long term with the exception of heterosexual relationship in college.

Other Relationships

Are there any problems in your relationships with people at work? ☐ Yes ☒ No

If yes, please describe: _____

Please complete the following:

One of the ways people hurt me is: putting me down.

I could shock you by: _____

My spouse (or boyfriend/girlfriend) would describe me as: _____

My best friend thinks I am: a trustworthy, honorable, loving, caring person.

People who dislike me: sometimes I tend to be too honest.

Are you currently troubled by any past rejections or loss of a love relationship? ☐ Yes ☒ No

If yes, please explain: _____

BIOLOGICAL FACTORS

Do you have any current concerns about your physical health? ☐ Yes ☒ No

If yes, please specify: _____

Please list any medications you are currently taking: None

Do you eat three well-balanced meals each day? ☐ Yes ☒ No

Do you get regular physical exercise? ☒ Yes ☐ No

If yes, what type and how often? I ski, hike - not as often as I would like to. I also take walks.

Please list any significant medical problems that apply to you or to members of your family: my father had lung cancer at the age of about 40 - but he is well. At the age of 58 he had a slight heart attack.

Please describe any surgery you have had (give dates): When younger had typical injuries - had stitches under lip + under eye from falling. And in high school had surgery on my ankle.

Please describe any physical handicap(s) you have: None

Menstrual History

Age at first period: _____ Were you informed? ☒ Yes ☐ No Did it come as a shock? ☐ Yes ☐ No

Are you regular? ☐ Yes ☐ No Duration: _____ Do you have pain? ☐ Yes ☐ No

Do your periods affect your moods? ☐ Yes ☐ No Date of last period: _____

Check any of the following that apply to you;

	Never	Rarely	Occasionally	Frequently	Daily
Muscle weakness	✓				
Tranquilizers	✓				
Diuretics	✓				
Diet pills	✓				
Marijuana	✓				
Hormones	✓				
Sleeping pills	✓				
Aspirin			✓		
Cocaine	✓				
Pain killers		✓			
Narcotics	✓				
Stimulants	✓				
Hallucinogens (e.g., LSD)	✓				
Laxatives	✓				
Cigarettes	✓				
Tobacco (specify)		✓ (1 pack + 10 mg)			
Coffee				✓ DeCaf	
Alcohol			✓		
Birth control pills	✓				
Vitamins		✓			
Undereat		✓			
Overeat		✓			
Eat junk foods			✓		
Diarrhea		✓			
Constipation		✓			
Gas		✓			
Indigestion		✓			
Nausea		✓			
Vomiting		✓			
Heartburn		✓			
Dizziness	✓				
Palpitations	✓	✓			
Fatigue		✓			
Allergies	✓				
High blood pressure	✓				
Chest pain	✓				
Shortness of breath	✓				
Insomnia		✓			
Sleep too much		✓			
Fitsful sleep				✓	
Early morning awakening			✓		
Earaches		✓			
Headaches		✓			
Backaches		✓			
Bruise or bleed easily	✓				
Weight problems			✓		
Others:					

STRUCTURAL PROFILE

Directions: Rate yourself on the following dimensions on a seven-point scale with "1" being the lowest and "7" being the highest.

BEHAVIORS:	Some people may be described as "doers"—they are action oriented, they like to busy themselves, get things done, take on various projects. How much of a doer are you?	1	2	3	4	5	6	7
FEELINGS:	Some people are very emotional and may or may not express it. How emotional are you? How deeply do you feel things? How passionate are you?	1	2	3	4	5	6	7
PHYSICAL SENSATIONS:	Some people attach a lot of value to sensory experiences, such as sex, food, music, art, and other "sensory delights." Others are very much aware of minor aches, pains, and discomforts. How "tuned into" your sensations are you?	1	2	3	4	5	6	7
MENTAL IMAGES:	How much fantasy or daydreaming do you engage in? This is separate from thinking or planning. This is "thinking in pictures," visualizing real or imagined experiences, letting your mind roam. How much are you into imagery?	1	2	3	4	5	6	7
THOUGHTS:	Some people are very analytical and like to plan things. They like to reason things through. How much of a "thinker" and "planner" are you?	1	2	3	4	5	6	7
INTERPERSONAL RELATIONSHIPS:	How important are other people to you? This is your self-rating as a social being. How important are close friendships to you, the tendency to gravitate toward people, the desire for intimacy? The opposite of this is being a "loner."	1	2	3	4	5	6	7
BIOLOGICAL FACTORS:	Are you healthy and health conscious? Do you avoid bad habits like smoking, too much alcohol, drinking a lot of coffee, overeating, etc.? Do you exercise regularly, get enough sleep, avoid junk foods, and generally take care of your body?	1	2	3	4	5	6	7

Please describe any significant childhood (or other) memories and experiences you think your therapist should be aware of:

I feel that I generally had a positive childhood. There were many of us in the home so at times each of us were not given "all" the attention. My parents worked hard to provide for us and I feel did a fine job.

I had pleasant high school experiences. I have good memories of college and my college relationships.

Presently, I feel good and look forward to the future and my ministry.

C

KASOWITZ, BENSON, TORRES & FRIEDMAN LLP

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ATLANTA
HOUSTON
MIAMI
NEWARK
NEW YORK

March 22, 2011

By U.S. Mail and Email

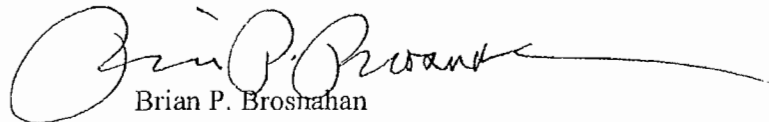
Clark County Child Protective Services
500 S. Grand Canyon Parkway
Las Vegas, NV 89155

Re: Claim of Child Sexual Abuse

Dear Sir or Madam:

This office is counsel for the Franciscan Friars of California, Inc. I write to advise you of a claim made by Mr. Tim Coonce that he was sexually abused by Tom Thing in approximately 1984-85, when he was a child. A copy of the complaint is attached hereto. The Franciscans have no other details concerning the alleged abuse, so I would refer you to Norman A. Ryan, Mr. Coonce's counsel, for further information.

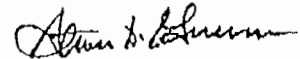
Very truly yours,



Brian P. Brosnahan

BPB:js
Attachment

cc: Fr. John Hardin



CLERK OF THE COURT

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8 RYAN MERCALDO & WORTHINGTON LLP
9 5588 South Fort Apache Road, Suite 110
10 Las Vegas, Nevada 89148
11 (702) 880-9222
12 (702) 880-9221 (Fax)

Attorneys for Plaintiff, TIM COONCE

DISTRICT COURT
CLARK COUNTY, NEVADA

11 TIM COONCE, an Individual,

12 Plaintiff,

13 v.

14 FRANCISCAN FRIARS OF CALIFORNIA, INC., a California Corporation; THE ROMAN
15 CATHOLIC BISHOP OF LAS VEGAS AND HIS SUCCESSORS, A CORPORATION
16 SOLE, a Nevada Corporation f/k/a DIOCESE OF RENO-LAS VEGAS and its Predecessors
17 and Successors; THE ROMAN CATHOLIC BISHOP OF RENO AND HIS
18 SUCCESSORS, A CORPORATION SOLE, a Nevada Corporation, f/k/a DIOCESE OF
19 RENO-LAS VEGAS and its Predecessors and Successors; SAINT CHRISTOPHER
20 ELEMENTARY SCHOOL, an Entity of Unknown Status; SAINT CHRISTOPHER
21 CATHOLIC CHURCH, an Entity of Unknown Status; TOM THING, an Individual; and
22 DOES 1 through 100, inclusive,

23 Defendants.

Case No. : A - 11 - 637011 - C
Dept. No.: XXIV

COMPLAINT

ARBITRATION EXEMPTION
CLAIMED:

1) PROBABLE JURY AWARD IN
EXCESS OF \$50,000; AND

2) SIGNIFICANT ISSUES OF
PUBLIC POLICY]

24 Plaintiff, Tim Coonce, by and through his counsel, Norman A. Ryan, Esq., Ryan M. Venci,
25 Esq. and Sarah K. Suter, Esq. of the law offices of RYAN MERCALDO & WORTHINGTON LLP
26 avers and alleges as follows:

27 PARTIES

28 I. Plaintiff, Tim Coonce, is an adult male over the age of 38. Plaintiff was a minor

1 residing in Clark County, Nevada at the time of the sexual abuse alleged herein.

2 2. Defendant Franciscan Friars of California, Inc. ("the Franciscans") is a Roman
3 Catholic Religious Order and a nonprofit public benefit corporation organized for religious purposes
4 and incorporated under the laws of the State of California, doing business in Clark County, Nevada,
5 and throughout the Western United States. The Franciscans are the religious order of which the
6 Perpetrator, Br. Tom Thing, was a member during the period of abuse of Plaintiff. The Franciscans
7 also owned and/or operated some if not all of the properties in Clark County, Nevada, where Br.
8 Thing sexually abused Plaintiff, and where many of the Franciscans' other pedophile and/or
9 ephebophile agents sexually assaulted children.

10 3. Defendant the Roman Catholic Bishop of Las Vegas and His Successors ("Defendant
11 Las Vegas Bishop"), A Corporation Sole, is a nonprofit public benefit corporation organized for
12 religious purposes and incorporated under the laws of the State of Nevada, doing business in Clark
13 County, Nevada. Defendant Las Vegas Bishop has responsibility for Roman Catholic Church
14 operations in Clark County, Nevada during relevant dates herein. Defendant Las Vegas Bishop is the
15 leader of the Roman Catholic Diocese in which the sexual abuse occurred.

16 4. Defendant the Roman Catholic Bishop of Reno and His Successors ("Defendant Reno
17 Bishop"), A Corporation Sole, is a nonprofit public benefit corporation organized for religious
18 purposes and incorporated under the laws of the State of Nevada, doing business in Clark County,
19 Nevada. Defendant Reno Bishop had responsibility for Roman Catholic Church operations in Clark
20 County, Nevada during relevant dates herein. Defendant Reno Bishop was the leader of the Roman
21 Catholic Diocese in which the sexual abuse occurred.

22 5. Defendant St. Christopher Elementary School ("Defendant School") is an entity of
23 unknown status operating as a Roman Catholic school in Clark County, Nevada where Plaintiff was
24 a student and where the Perpetrator was assigned, or in residence, or doing work, or volunteering at,
25 or visiting during the period of wrongful conduct.

26 6. Defendant St. Christopher Catholic Church ("Defendant Church") is an entity of
27 unknown status operating as a Roman Catholic Parish in Clark County, Nevada where Plaintiff was a
28 parishioner and where the Perpetrator was assigned, or in residence, or doing work, or volunteering

1 at, or visiting during the period of wrongful conduct.

2 7. Defendant Franciscan Br. Tom Thing ("The Perpetrator"), was at all times
3 relevant herein an individual residing and/or doing business in Clark County, Nevada, and was a
4 Roman Catholic priest, member, religious brother, employee, agent and/or servant of the Franciscans
5 and/or Defendant Las Vegas Bishop and/or Defendant Reno Bishop and/or Defendant School and/or
6 Defendant Parish and/or Does 1-100. During the dates of abuse, the Perpetrator was assigned, or in
7 residence, or doing work, or volunteering, or visiting at St. Christopher's Elementary School and/or
8 other properties in Clark County, Nevada, owned and/or operated by the Franciscans and/or
9 Defendant Las Vegas Bishop and/or Defendant Reno Bishop and/or Defendant School and/or
10 Defendant Parish and/or Does 1-100, and was under the direct supervision, employ and control of the
11 Franciscans and/or Defendant Las Vegas Bishop and/or Defendant Reno Bishop and/or Defendant
12 School and/or Defendant Parish and/or Does 1-100.

13 8. Defendant Does 1 through 100, inclusive, are individuals and/or business or
14 corporate entities incorporated in and/or doing business in Nevada whose true names and capacities
15 are unknown to Plaintiff who therefore sues such Defendants by such fictitious names, and Plaintiff
16 will seek leave to amend the Complaint to insert the true names and capacities of each such Doe
17 defendant when ascertained. Each such Defendant Doe is legally responsible in some manner for the
18 events, happenings and/or tortious and unlawful conduct that caused the injuries and damages
19 alleged in this Complaint.

20 9. The Perpetrator and/or each Defendant were and/or are the agent, servant and/or
21 employee of the Franciscans and/or one or more of the other Defendants and/or Does 1-100. The
22 Perpetrator and/or each Defendant were acting within the course and scope of his, her or its authority
23 as an agent, servant and/or employee of the Perpetrator and/or Defendant Las Vegas Bishop and/or
24 Defendant Reno Bishop and/or Defendant School and/or Defendant Parish and/or Does 1-100. The
25 Perpetrator and/or the Franciscans and/or Defendant Las Vegas Bishop and/or Defendant Reno
26 Bishop and/or Defendant School and/or Defendant Parish and/or Does 1-100, and each of them, are
27 individuals, corporations, partnerships and other entities which engaged in, joined in and conspired
28 with the other wrongdoers in carrying out the tortious and unlawful activities described in this

1 Complaint, and the Perpetrator and/or each Defendant ratified the acts of the Perpetrator and/or the
2 Franciscans and/or Defendant Las Vegas Bishop and/or Defendant Reno Bishop and/or Defendant
3 School and/or Defendant Parish and/or Does 1 -100 as described in this Complaint.

4 FACTS

5 10. For decades, current and former Franciscan Friars from the Oakland, California-based
6 Province of St. Barbara have sexually assaulted children around the Western United States. By
7 concealing the identities, propensities, and current assignments and/or residences of Franciscan
8 perpetrators, the Franciscans have enabled and empowered such men to sexually assault countless
9 children at the many locations where the Franciscans have conducted their business for nearly a
10 century. This Franciscan culture of secrecy has endangered children in the states of Arizona,
11 California, Idaho, Missouri, New Mexico, Nevada, Oregon, Utah and Washington, and constitutes a
12 continuing public nuisance that places today's children at risk. To date, at least thirty-one (31)
13 current or former Franciscans, identified below, have sexually assaulted children:

- 14 1 - Fr. Owen Da Silva
15 2 - Br. Berard Connolly
16 3 - Fr. Martin McKeon
17 4 - Fr. Edward Henriques
18 5 - Fr. Mario Cimmarusti
19 6 - Fr. Mel Bucher
20 7 - Fr. Forrest McDonald
21 8 - Br. Kevin Dunne
22 9 - Br. Sam Cabot
23 10 - Fr. Edmund Austin
24 11 - Fr. Gus Krumm
25 12 - Fr. Paul Conn
26 13 - Fr. Dave Johnson
27 14 - Fr. Joseph Prochnow
28 15 - Br. Matteo Guerrero
16 - Fr. Robert Van Handel
17 - Fr. David Carriere
18 - Fr. Steve Kohn
19 - Fr. Philip Wolfe
20 - Br. Ed Byrom
21 - Br. Tom Thing
22 - Fr. Chris Berbera
23 - Fr. Remy Rudin
24 - Br. Gerald Chumik
25 - Pedro Vasquez
26 - Fr. Claude Riffel
27 - Fr. Alexander Manville
28 - Fr. Conan R. Leo
29 - Fr. Louis Ladenburger
30 - Fr. Francis Ford

3(1) - Fr. Jorge Ortiz Lopez

11. Many of these Franciscans, including the Perpetrator in this case, have abused children in multiple states. In Santa Barbara, California alone, the Franciscans have allowed at least twenty-eight (28) of these perpetrators to be assigned or in residence since 1960. The horrific result has been sixty-five (65) Santa Barbara children identified to date as having been sexually abused by these men. The number of confirmed victims and Franciscan perpetrators grows each year. The following are examples only of some of the most recent known Franciscan conduct placing today's children at risk. These examples illustrate the Franciscans' conduct remains a present day threat to children wherever the Franciscans conduct their business:

12. In July of 2003, the Franciscans assigned a former Nevada priest and an admitted perpetrator -- Fr. Gus Krumm -- to a Sacramento parish next door to a school without any warning to the community. One Franciscan priest readily admitted he was aware of Fr. Krumm's prior abuses but did not think it was appropriate to share such information with parishioners. Despite the fact the Franciscans claimed Fr. Krumm was forbidden contact with young children, he did in fact have direct contact with young children while at this assignment.

13. In January 2004 it was revealed that the Franciscans had assigned perpetrator Br. Kevin Dunne to a Franciscan-run parish in Phoenix, St. Mary's Basilica. The Franciscans warned neither the parishioners nor the community of the risk Dunne posed, and the Phoenix community had no means of identifying Dunne as a perpetrator as -- thanks to the Franciscans never having reported Dunne's crimes to law enforcement -- he had never been prosecuted and is not a registered sex offender. Thus, the fact Dunne had raped at least one Santa Barbara seminarian, and the fact the Franciscans had settled a claim made by that student, was known only to the Franciscans. The St.

1. This list does not include Franciscans such as Fr. Michele Gagnon who have been accused of sexually abusing vulnerable members of society other than children. In Gagnon's case, the Franciscans ordered him to treatment for abusing a disabled adult, but never reported Gagnon to law enforcement nor warned any community in which Gagnon was assigned. The list also omits at least two (2) lay perpetrators the Franciscans allowed to sexually assault children. Specifically, during the 1970s at a Franciscan-run seminary in Santa Barbara, faculty member Francisco Moreno sexually assaulted at least one student in Moreno's office, and lured an unknown number of men from the community to assault the student as well. Additionally, in the 1980s perpetrator Fr. Robert Van Handel allowed and enabled his pedophilic friend, Gerald Heutier, to sexually assault at least three members of the Santa Barbara Boys Choir.

1 Mary's parish manager stated the Franciscans had never advised him of Dunne's criminal conduct,
2 and that "they probably should have."

3 14. In July 2004 the Franciscans admitted – albeit only after a reporter from the Dallas
4 Morning News made the facts public – that yet another predator had been calling the Old Mission
5 Santa Barbara home for over two years. Specifically, in the early to mid-1970's Franciscan Br.
6 Gerald Chumik assaulted at least one victim in Canada. Canadian authorities attempted to prosecute
7 Br. Chumik in the 1990s, but Chumik fled to the United States. The Franciscans successfully and
8 secretly harbored Br. Chumik, a fugitive from justice, behind the walls of the Mission for over two
9 years.

10 15. In July 2005, the Franciscan Vicar Provincial, Br. Tom West, admitted Mission
11 resident, Franciscan Pedro Vasquez, had been accused of sexually assaulting a person West
12 described as a "young man." The Franciscans had allowed Vasquez to live at the Mission for three
13 years without any warning to the community, and admitted to this fact in July of 2005 only when
14 they knew its publication was inevitable.

15 16. In 2005, the former rector of St. Anthony's, Fr. Xavier Harris, testified that while he
16 was assigned at St. Williams in Los Altos, California, in 2001, a well-known Franciscan perpetrator,
17 Fr. Steve Kain, assisted there as well. Fr. Harris did not warn any of the parishioners of Fr. Kain's
18 propensities, nor, to his knowledge, did any other Franciscans warn any parishioners about Fr. Kain.
19 With no shortage of victims who were unaware of the risk he posed, Fr. Kain abused again. Fr.
20 Harris testified that Fr. Kain was then forced to stop assisting at St. Williams due to the abuse
21 allegations, and was transferred to St. Boniface in San Francisco without any warning to the
22 community.

23 17. In late 2008 a victim spoke with Fr. Virgil Cordano and informed Cordano he had
24 been sexually assaulted in 1976 in Nevada by another Franciscan, Br. Mateo Quererro. Cordano did
25 not act surprised at this information, admitted there had been other complaints against Mateo, and
26 admitted that Mateo had been transferred as a result. To date, the Franciscans have taken no steps to
27 make this information public, no steps to determine whether there are any other victims of Mateo
28 who have not come forward, no steps to notify the communities in which Mateo has been assigned

1 over the course of his career as a Franciscan, and no steps to warn the current community where
2 Mateo is assigned.

3 18. From approximately 1994 to at least 2008 the Franciscans assigned another admitted
4 perpetrator -- Fr. Mel Bucher -- to Old Mission San Luis Rey. Fr. Bucher sexually assaulted at least
5 one adolescent boy in Oregon in the early 1970s. Despite this admission, the Franciscans allowed Fr.
6 Bucher to manage the Mission San Luis Rey retreat center. The retreat center conducts retreats for,
7 among others, high school-aged children, including overnight retreats for students from, among other
8 locations, Mater Dei High School in Santa Ana. At least one current Franciscan and former Mater
9 Dei faculty member has stated he would not discuss the allegations of abuse by Fr. Bucher with
10 Mater Dei faculty or administrators because he does not "see any purpose being served in that." The
11 Franciscans have never warned the families of these students of Fr. Bucher's history of abuse.

12 19. In February 2009, Fr. Claude Riffel was accused of sexually assaulting a boy at
13 another Franciscan seminary, St. Francis Minor Seminary in Troutdale, Oregon, in the early 1960s.
14 Riffel was dean of discipline for the school when he would call the teenager out of class on the
15 pretext of assigning work and then abuse him. To date, the Franciscans have taken no steps to make
16 this information public, and no steps to determine whether there are any other victims of Riffel who
17 have not come forward. The Franciscans also have taken no steps to notify the communities in
18 which Riffel has been assigned during his career as a Franciscan.

19 20. In June 2009 Franciscan Fr. Alexander Manville was accused of the sexual abuse of
20 an approximately eight-year-old boy in 1992-93. To date, the Franciscans have taken no steps to
21 make this information public, and no steps to determine whether there are any other victims of
22 Manville who have not come forward. The Franciscans also have taken no steps to notify the
23 communities in which Manville has been assigned during his career as a Franciscan.

24 21. In July of 2009 a former parishioner at the Franciscan parish in Orange County, St.
25 Simon and Jude, reported that he met with Franciscan Fr. Michael Harvey at the parish in 2008.
26 When the parishioner stated he wished to discuss Franciscan perpetrator Fr. Gus Krumm, Fr.
27 Harvey's response was immediate and premeditated: before the parishioner could say anything
28 further, Harvey insisted that any discussion regarding Krumm be in the context of the confessional,

1 thus rendering the communication penitential. By insisting the parishioner make any disclosure
2 regarding Krumm as a penitential communication, Fr. Harvey insured he would have no reporting
3 obligation to law enforcement in the event of another report of childhood sexual abuse by Krumm.

4 The Danger to Today's Children Posed by Former Franciscans

5 22. Equally dangerous to today's children is the fact an unknown number of the
6 Franciscans' former pedophilic and/or ephebophilic agents remain unidentifiable to law enforcement
7 and to the general public. The Franciscans have been aware of such men's propensities for decades
8 but have disclosed this knowledge to no one, thus shielding Franciscan perpetrators from criminal
9 prosecution and frustrating law enforcement efforts to protect children. Time and again the
10 Franciscans' efforts have helped such criminals escape prosecution through, among other methods,
11 expired criminal statutes of limitation. As a result, very few of these men have been prosecuted,
12 convicted, and forced to register as sex offenders. As a result, these unidentifiable perpetrators
13 continue to sexually assault and/or place at risk countless children where these former Franciscans
14 now work and reside.

15 23. Fr. Louis Ladenburger is a recent example. Ladenburger left the priesthood and the
16 Franciscan order in 1996. However, early in his career as a Franciscan Ladenburger was treated for
17 what the Franciscans described only as "inappropriate professional behavior and relationships."
18 Such vague terms are standard procedure for the Franciscans when describing childhood sexual
19 abuse by their brethren. In fact, Ladenburger had been accused of sexual abuse by a young girl in
20 Seattle.

21 24. Despite sending Ladenburger for treatment for his criminal conduct twice in the
22 1980s, the Franciscans allowed him to continue to work as a priest, including an assignment at St.
23 John's Parish in Overton, Nevada, where he remained until 1989 when the Franciscans transferred
24 him to Christ the King Catholic Community in Las Vegas. After another psychological review in
25 1993, the Franciscans insisted on restricting Ladenburger's ministry. However, at no time did the
26 Franciscans report Ladenburger's criminal acts to law enforcement. Nor did the Franciscans warn
27 any families or communities where Ladenburger had worked or was working as a priest. As a result,
28 when he left the priesthood nearly twenty-years after the Franciscans first learned of and began to

1 conceal the risk he posed to children, Ladenburger had never been convicted of a sex crime, was not
2 a registered sex offender, and only the Franciscans were aware of his pedophilic propensities.
3 Ladenburger's Franciscan-created anonymity enabled him to obtain a job at an Idaho school where
4 he abused again. Specifically, in May of 2007, Ladenburger was arrested for sexually assaulting
5 several children from the school in Idaho.

6 25. When first contacted shortly after Ladenburger's arrest, the Franciscans denied having
7 any record of past abuses by Ladenburger. After this initial denial they finally admitted to
8 Ladenburger's sordid history, and to the Franciscans' knowledge since the 1980s of the risk he posed
9 to children. Ladenburger pled guilty to lewd conduct with two Idaho boarding school students, and
10 on March 24, 2008, was sentenced to five years in prison. The sentencing judge found
11 Ladenburger's conduct so severe that he rejected a joint request by the prosecution and the defense of
12 a suspended sentence. Ladenburger has admitted he has a sex addiction. These latest victims are
13 further evidence of the continuing threat to children created by the Franciscans' refusal to identify
14 their current and former members who have been accused of sexual abuse but never reported to law
15 enforcement.

16 Childhood Sexual Abuse Committed by Franciscans in Nevada

17 26. Nevada children have not escaped Franciscan perpetration, and continue to be placed
18 at risk by the Franciscans and their current and former members. Although no Ladenburger victims
19 from Nevada have come forward to date, other Franciscan perpetrators have been accused of abusing
20 children in Nevada. For instance, in approximately 1975 Fr. Mateo Guererro began grooming a
21 young Santa Barbara boy for sexual abuse. The grooming eventually became fondling, and in
22 September of 1976 became much worse. Specifically, Fr. Guererro induced the boy to join him on a
23 road trip that included stops in Big Sur, Pacific Palisades, and ended with Guererro sexually
24 assaulting the boy in Las Vegas.

25 27. Additionally, Fr. Ladenburger was not the first perpetrator the Franciscans assigned to
26 St. John's Parish in Overton, Nevada. Specifically, after Fr. Gus Krumm abused at least four boys in
27 Santa Barbara from 1980-81, the Franciscans transferred him to St. John's. Despite the fact they had
28 received reports of Krumm's abuse of at least two of those boys, the Franciscans provided no

1 warning to the St. John's community of the danger he posed. As a result, Fr. Krumm was able to
2 continue his criminal conduct against at least one young Nevada boy. Fr. Krumm began grooming
3 the 11 year-old boy in approximately 1983, taking a strong interest in the boy and earning his trust
4 first by befriending the boy's family, and then by baptizing him in approximately 1985 and becoming
5 his godfather. The boy served as Fr. Krumm's personal altar boy for over two years, assisting Fr.
6 Krumm both at St. John's in Overton and at St. John in Las Vegas in performing weddings and
7 baptisms.

8 28. Unfortunately, Krumm's paternal conduct was really a self-serving attempt to render
9 the boy vulnerable to abuse. Krumm sexually abused him at a cabin used by the Franciscans on Mt.
10 Charleston in Nevada. At the cabin Krumm induced the boy to drink and then sexually abused him
11 once the boy was too intoxicated to resist. After the abuse Krumm would force the boy to sleep
12 naked with him in the same bed or sleeping bag. Krumm also took the boy on trips with him out of
13 Nevada to other locations where the Franciscans conduct their ministry, such as Santa Barbara and
14 San Francisco. At these locations the boy served as Krumm's altar boy, only to be subjected to
15 further sexual abuse by Krumm later that night.

16 Prior Sexual Abuse by Br. Tom Thing

17 29. Plaintiff is the most recent Nevada victim to have reported Franciscan childhood
18 sexual abuse. However, he was not the first victim of the Perpetrator, Br. Tom Thing. Before the
19 Franciscans transferred Br. Thing to Las Vegas, Thing was assigned in Santa Barbara, a location
20 where he abused at least one boy. Beginning at least as early as 1979 if not earlier, the Franciscans
21 allowed Thing to work and travel with the Santa Barbara Boys Choir. One former choir member
22 recalls Thing traveling to Europe with the choir, and waking up one morning to find his (the choir
23 member's) pants and underwear around his ankles and Thing sleeping next to him in the bed.

24 Additionally, despite the fact he was not assigned to the Franciscan seminary in Santa
25 Barbara, St. Anthony's, the Franciscans allowed Thing to fraternize with the students, boys who
26 were between the ages of thirteen and eighteen. The Franciscans allowed Br. Thing to develop
27 inappropriate relationships with the seminarians, and to take them off campus to a variety of
28 locations around Santa Barbara. He also was observed openly engaging in inappropriate physical

1 contact with seminarians with whom he became particularly close. Eventually, most likely in the
2 summer of 1984, Thing sexually abused a seminarian on a camping trip. The Franciscans quickly
3 transferred Thing out of Santa Barbara shortly after Thing molested the boy in his (the victim's)
4 sleeping bag. The victim recalls that prior to the abuse Thing was something of a fixture in the
5 Catholic community. However, not long after the abuse Thing suddenly vanished without any
6 explanation. Shortly thereafter the Franciscans transferred Thing to Las Vegas without any warning
7 to the community. Thing resurfaced at Defendant St. Christopher's School in Las Vegas, most likely
8 during the 1984-85 school year, and subjected an unknown number of children in the unsuspecting
9 community to his criminal conduct. At least one of his victims was Plaintiff.

10 Br. Thing's Grooming and Sexual Abuse of Plaintiff in Nevada and California

11 30. Plaintiff was raised in a devout Roman Catholic family. His grandparents were
12 members of the 3rd Order of St. Francis, and his family attended mass on a weekly basis. As a result
13 of this upbringing he held Roman Catholic priests, and Franciscans in particular, in very high regard.
14 He recalls feeling priests spoke with the voice of God.

15 31. Like so many clergy abuse victims, Plaintiff also was the product of a broken home,
16 his father having left the family when Plaintiff was three years-old. Br. Thing recognized Plaintiff's
17 resulting need for paternal attention and affection, and exploited that need for his own sexual
18 gratification. Plaintiff met Br. Thing at school at St. Christopher's where Thing was a staff member,
19 most likely during the 1984-85 school year when Plaintiff was in the 7th grade. Plaintiff understood
20 Thing to be a priest because of the brown Franciscan habit he wore on campus. This status, coupled
21 with Thing's active exploitation of Plaintiff's need for paternal affection, enabled Thing quickly to
22 earn Plaintiff's complete trust, and soon created an emotional dependence in Plaintiff for Thing's
23 attention. Br. Thing utilized this dependence to manipulate Plaintiff and induce Plaintiff to submit to
24 sexual abuse. Specifically, after successfully creating the emotional dependency in Plaintiff, Thing
25 would become cold and distant, rendering the boy desperate for Thing's approval and affection.
26 Thing then would provide this paternal approval and affection to Plaintiff, but ultimately began
27 abusing Plaintiff in this context. In so doing Thing created a situation where his more subtle sexual
28 abuse became reassuring and validating to Plaintiff, confirming for Plaintiff that Thing still cared

1 about him. So desperate was Plaintiff for that validation that he subconsciously ignored the
2 inappropriate conduct Thing cloaked in the attention and affection Plaintiff craved.

3 32. Initially, Thing's abuse of Plaintiff was subtle, taking the form of more friendly and
4 affectionate, albeit inappropriate, over the clothes touching and fondling. Often this abuse took place
5 in Thing's car, or at the Las Vegas residence where Thing lived with other Franciscans who refused
6 to make eye contact with Plaintiff or acknowledge his presence in any way. Br. Thing always
7 couched the abuse under the false pretense of Thing being friendly, affectionate, and paternal toward
8 Plaintiff. However, eventually the abuse became more severe.

9 33. The first more severe instance of abuse took place at the same Franciscan cabin on
10 Mt. Charleston that was used by Fr. Krumm to sexually abuse another Nevada boy in the 1980s. Br.
11 Thing initially represented to Plaintiff and/or his mother that the Franciscans had a lodge on Mt.
12 Charleston that they used for recreational purposes. Thing also indicated he wanted to take Plaintiff
13 there, and gave Plaintiff's mother the false impression there would be other people going on the trip.
14 In reality it was just a cabin, and clearly was not a "lodge" intended for large groups of people.
15 Similarly, the trip to Mt. Charleston was not a group trip, but an opportunity created by Br. Thing to
16 isolate and sexually abuse Plaintiff. Like Fr. Krumm with his own victim at the cabin, Br. Thing
17 induced Plaintiff to enter his sleeping bag naked and then sexually assaulted the boy.

18 34. Br. Thing's final sexual assault of Plaintiff took place in California. This time Br.
19 Thing falsely represented to Plaintiff and/or his mother that other faculty members and students were
20 going to California on an unofficial school trip. So confident was Thing in his manipulations that
21 after the trip had been agreed to and scheduled, Thing asked Plaintiff's mother if she would consider
22 allowing Plaintiff to live with him in California at the conclusion of the school year, claiming he
23 could offer Plaintiff greater financial support than Plaintiff's family. Although Plaintiff's mother
24 refused to agree to this, the road trip from Las Vegas to California went forward as planned, and
25 culminated with Br. Thing subjecting Plaintiff to a violent sexual assault, most likely in Northern
26 California.

27 35. The conduct described above was undertaken while the Perpetrator was employed.
28 volunteered, represented, or an agent of the Franciscans and/or one or more of the remaining

1 Defendants, while in the course and scope of employment with Defendants, and/or was ratified by
2 Defendants.

3 FIRST CAUSE OF ACTION

4 (Public Nuisance-Against All Defendants)

5 36. Plaintiff repeats, re-alleges, and incorporates by this reference each and every
6 allegation contained in the proceeding paragraphs of this Complaint and further alleges as follows:

7 37. Defendants continue to conspire and engage in efforts to: 1) conceal from the
8 general public the sexual assaults committed by, the identities of, and the pedophilic/ephebophilic
9 tendencies of, the Perpetrator and Defendants' other pedophilic agents; 2) attack the credibility of the
10 victims of the Perpetrator and Defendants' other pedophilic/ephebophilic agents; 3) protect the
11 Perpetrator and Defendants' other pedophilic/ephebophilic current and former agents from criminal
12 prosecution and registration as sex offenders for their sexual assaults against children; and 4) exploit
13 and abuse the protection for religious freedom provided by the 1st Amendment to the U.S.
14 Constitution for the purpose of escaping their obligation to report childhood sexual abuse in
15 violation of law.

16 38. The negligence and/or deception and concealment by Defendants was and is
17 injurious to the health of, indecent or offensive to the senses of, and an obstruction to the free use of
18 property by, the general public, including but not limited to residents of the County of Clark and all
19 other members of the general public who live in communities where Defendants conducted, and
20 continue to conduct, their work and/or ministry. Further, the negligence and/or deception and
21 concealment by Defendants is and was and is indecent and offensive to the senses, so as to interfere
22 with the general public's comfortable enjoyment of life in that children cannot be left unsupervised in
23 any location where Defendants' agents are present as the general public cannot trust Defendants to
24 prohibit their pedophilic agents from supervising, caring for, or having any contact with children, nor
25 to warn parents of the presence of the pedophilic agents of Defendants, nor to identify their
26 pedophilic agents, nor to identify and/or report to law enforcement their agents accused of childhood
27 sexual abuse; thus, creating an impairment of the safety of children in the neighborhoods where
28 Defendants conducted, and continue to conduct, their work and/or ministries.

39. Defendants' conduct has caused further injury to the public and severely impaired the safety of children where Defendants have protected and concealed the Perpetrator and Defendants' other pedophilic/ephebophilic agents from criminal prosecution and registration as sex offenders for their sexual assaults, where the Perpetrator and/or Defendants' other pedophilic/ephebophilic agents subsequently have left Defendants' employ, and where Defendants have disavowed any responsibility for the Perpetrator and/or Defendants' other pedophilic/ephebophilic former agents despite the fact Defendants facilitated these former agents' avoiding criminal prosecution and having to register as sex offenders. As a result of Defendants' conduct, when Defendants' former agents have sought employment placing them in positions of trust with children, Defendants are the only ones aware of the risk posed by these former agents, and potential employers, childcare custodians, and parents have no means of identifying the risk to their children posed by such men. Today's children continue to be put at risk and abused under these circumstances by Defendants' former agents, at least as recently as 2007.

40. The negligence and/or deception and concealment by Defendants was specially injurious to Plaintiff's health as he and his family were unaware of the danger posed to children left unsupervised with agents of Defendants, and as a result of this deception, Plaintiff was placed in the custody and control of the Perpetrator, an agent of Defendants, who subsequently sexually assaulted Plaintiff.

41. The continuing public nuisance created by Defendants was, and continues to be, the proximate cause of the injuries and damages to the general public alleged in paragraph 14, and of Plaintiff's special injuries and damages as alleged in paragraph 15.

42. In doing the aforementioned acts, Defendants acted negligently and/or intentionally, maliciously and with conscious disregard for Plaintiff's rights.

43. As a direct and proximate result of the above-described conduct, Plaintiff has suffered, and continues to suffer special injury in that he suffers great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; has suffered and continues to suffer spiritually; was prevented and will continue to be prevented from performing Plaintiff's daily activities and

1 obtaining the full enjoyment of life; has sustained and will continue to sustain loss of earnings and
2 earning capacity; and/or has incurred and will continue to incur expenses for medical and
3 psychological treatment, therapy, and counseling. As a proximate result of these injuries, Plaintiff
4 has suffered general and special damages in an amount in excess of \$10,000.00.

5 44. As a further result of the above-described conduct by Defendants Plaintiff
6 further requests injunctive relief prohibiting Defendants from, among other things: allowing their
7 pedophilic/ephebophilic agents to have any unsupervised contact with children; transferring their
8 pedophilic/ephebophilic agents to communities whose citizens are unaware of the risk to children
9 posed by said agents; failing/refusing to disclose to and/or concealing from the general public and/or
10 law enforcement when Defendants have transferred a pedophilic/ephebophilic agent into their midst;
11 failing/refusing to disclose to and/or concealing from law enforcement and/or the general public the
12 identities and the criminal acts of their pedophilic/ephebophilic agents; failing/refusing to disclose to
13 and/or concealing from the public and/or law enforcement reports, complaints, accusations or
14 allegations of acts of childhood sexual abuse committed by Defendants' current or former agents; and
15 insisting that reports, complaints, accusations or allegations of acts by Defendants' agents be made
16 only in the context of a penitential communication. Defendants should be ordered to stop
17 failing/refusing to disclose to and/or concealing and instead should identify each and every one of
18 their current and former agents who have been accused of childhood sexual abuse, the dates of the
19 accusation(s), the date(s) of the alleged abuse, the location(s) of the alleged abuse, and the accused
20 agents' assignment histories.

21 45. Plaintiff was required to retain the services of counsel to bring this action, and,
22 accordingly, Plaintiff is entitled to recover its reasonable attorneys' fees and costs incurred herein
23 pursuant to NRS 18.010 and Nevada law.

24 **SECOND CAUSE OF ACTION**

25 (Negligence-Against All Defendants)

26 46. Plaintiff repeats, re-alleges, and incorporates by this reference each and every
27 allegation contained in the proceeding paragraphs of this Complaint and further alleges as follows:

28 47. Sometime between approximately 1984 to 1986 the Perpetrator repeatedly engaged

1 in unpermitted, harmful and offensive sexual conduct and contact with Plaintiff. Said conduct
2 was undertaken while the Perpetrator was employed, volunteered, represented, or an agent of
3 Defendants, while in the course and scope of employment with Defendants, and/or was ratified by
4 Defendants.

5 48. Prior to or during the abuse alleged above, Defendants knew, had reason to know, or
6 were otherwise on notice of unlawful sexual conduct by the Perpetrator and Defendants' other
7 pedophilic and/or ephebophilic agents. Defendants failed to take reasonable steps and failed to
8 implement reasonable safeguards to avoid acts of unlawful sexual conduct in the future by the
9 Perpetrator and Defendants' other pedophilic and/or ephebophilic agents, including, but not limited
10 to, preventing or avoiding placement of the Perpetrator and Defendants' other pedophilic and/or
11 ephebophilic agents in functions or environments in which contact with children was an inherent part
12 of those functions or environments.

13 49. Furthermore, at no time during the periods of time alleged did Defendants have in
14 place a system or procedure to supervise and/or monitor employees, volunteers, representatives, or
15 agents to insure that they did not molest or abuse minors in Defendants' care, including the Plaintiff.

16 50. Defendants had a duty to protect the minor Plaintiff when he was entrusted to their
17 care by Plaintiff's parents. Plaintiff's care, welfare, and/or physical custody was temporarily
18 entrusted to Defendants. Defendants voluntarily accepted the entrusted care of Plaintiff. As such,
19 Defendants owed Plaintiff, a minor child, a special duty of care, in addition to a duty of ordinary
20 care, and owed Plaintiff the higher duty of care that adults dealing with children owe to protect them
21 from harm.

22 51. Defendants, by and through their agents, servants and employees, knew or reasonably
23 should have known of the Perpetrator's and Defendants' other pedophilic and/or ephebophilic agents'
24 dangerous and exploitive propensities and that they were unfit agents. It was foreseeable that if
25 Defendants did not adequately exercise or provide the duty of care owed to children in their care,
26 including but not limited to Plaintiff, the child entrusted to Defendants' care would be vulnerable to
27 sexual abuse by the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents.

28 52. Defendants breached their duty of care to the minor Plaintiff by allowing the

1 Perpetrator to come into contact with the minor Plaintiff without supervision; by failing to
2 adequately hire, supervise, or retain the Perpetrator and Defendants' other pedophilic and/or
3 ephebophilic agents who they permitted and enabled to have access to Plaintiff; by failing to
4 investigate or otherwise confirm or deny such facts about the Perpetrator and Defendants' other
5 pedophilic and/or ephebophilic agents; by failing to tell or concealing from Plaintiff, Plaintiff's
6 parents, guardians, or law enforcement officials that the Perpetrator and Defendants' other pedophilic
7 and/or ephebophilic agents were or may have been sexually abusing minors; by failing to tell or
8 concealing from Plaintiff's parents, guardians, or law enforcement officials that Plaintiff was or may
9 have been sexually abused after Defendants knew or had reason to know that the Perpetrator may
10 have sexually abused Plaintiff, thereby enabling Plaintiff to continue to be endangered and sexually
11 abused, and/or creating the circumstance where Plaintiff was less likely to receive medical/mental
12 health care and treatment, thus exacerbating the harm done to Plaintiff; and/or by holding out the
13 Perpetrator to the Plaintiff and his parents or guardians as being in good standing and trustworthy.
14 Defendants cloaked within the facade of normalcy Defendants' and/or the Perpetrator's and
15 Defendants' other pedophilic and/or ephebophilic agents' contact and/or actions with the Plaintiff
16 and/or with other minors who were victims of the Perpetrator and Defendants' other pedophilic
17 and/or ephebophilic agents, and/or disguised the nature of the sexual abuse and contact.

18 53. As a direct and proximate result of the above-described conduct, Plaintiff has
19 suffered, and continues to suffer great pain of mind and body, shock, emotional distress, physical
20 manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and
21 loss of enjoyment of life; has suffered and continues to suffer spiritually; was prevented and will
22 continue to be prevented from performing Plaintiff's daily activities and obtaining the full enjoyment
23 of life; has sustained and will continue to sustain loss of earnings and earning capacity; and/or has
24 incurred and will continue to incur expenses for medical and psychological treatment, therapy, and
25 counseling. As a proximate result of these injuries, Plaintiff has suffered general and special
26 damages in an amount in excess of \$10,000.00.

27 54. Plaintiff was required to retain the services of counsel to bring this action, and,
28 accordingly, Plaintiff is entitled to recover its reasonable attorneys' fees and costs incurred herein

1 pursuant to NRS 18.010 and Nevada law.

2 THIRD CAUSE OF ACTION

3 (Negligent Supervision Failure to Warn Against All Defendants)

4 55. Plaintiff repeats, re-alleges, and incorporates by this reference each and every
5 allegation contained in the proceeding paragraphs of this Complaint and further alleges as follows:

6 56. Defendants had a duty to provide reasonable supervision of the Perpetrator and
7 Defendants' other pedophilic and/or ephebophilic agents, and to use reasonable care in investigating
8 the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents. Additionally, because
9 Defendants knew or should have known of the heightened risk the Perpetrator and Defendants' other
10 pedophilic and/or ephebophilic agents posed to all children, Defendants had a heightened duty to
11 provide reasonable supervision and protection to children with whom Defendants allowed the
12 Perpetrator and Defendants' other pedophilic and/or ephebophilic agents to have contact and/or
13 custody and control of, and to provide adequate warning to the Plaintiff, the Plaintiff's family, minor
14 students, and minor parishioners of the Perpetrator's and Defendants' other pedophilic and/or
15 ephebophilic agents' dangerous propensities and unfitness.

16 57. Defendants, by and through their agents, servants and employees, knew or reasonably
17 should have known of the Perpetrator's and Defendants' other pedophilic and/or ephebophilic agents'
18 dangerous and exploitive propensities and that they were unfit agents. Defendants also know that if
19 they failed to provide children who had contact with the Perpetrator and Defendants' other pedophilic
20 and/or ephebophilic agents sufficient supervision and protection, those children would be vulnerable
21 to sexual assaults by the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents.
22 Despite such knowledge, Defendants negligently failed to supervise the Perpetrator and Defendants'
23 other pedophilic and/or ephebophilic agents in the position of trust and authority as Roman Catholic
24 Priests, religious brothers, religious instructors, counselors, school administrators, school teachers,
25 surrogate parents, spiritual mentors, emotional mentors, and/or other authority figures, where they
26 were able to commit the wrongful acts against the Plaintiff. Defendants failed to provide reasonable
27 supervision of the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents, failed to
28 use reasonable care in investigating the Perpetrator and Defendants' other pedophilic and/or

1 ephebophilic agents, and failed to provide adequate warning to Plaintiff and Plaintiff's family of the
2 Perpetrator' and Defendants' other pedophilic and/or ephebophilic agents' dangerous propensities and
3 unsuitness. Defendants further failed to provide Plaintiff with adequate supervision and protection.
4 and failed to take reasonable measures to prevent future sexual abuse.

5 58. As a result of the above-described conduct, Plaintiff has suffered, and continues
6 to suffer great pain of mind and body, shock, emotional distress, physical manifestations of
7 emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment
8 of life; has suffered and continues to suffer spiritually; was prevented and will continue to be
9 prevented from performing Plaintiff's daily activities and obtaining the full enjoyment of life; has
10 sustained and will continue to sustain loss of earnings and earning capacity; and/or has incurred and
11 will continue to incur expenses for medical and psychological treatment, therapy, and counseling. As
12 a proximate result of these injuries, Plaintiff has suffered general and special damages in an amount
13 in excess of \$10,000.00.

14 59. Plaintiff was required to retain the services of counsel to bring this action, and,
15 accordingly, Plaintiff is entitled to recover its reasonable attorneys' fees and costs incurred herein
16 pursuant to NRS 18.010 and Nevada law.

17 FOURTH CAUSE OF ACTION

18 (Negligent Hiring/Retention-Against All Defendants)

19 60. Plaintiff repeats, re-alleges, and incorporates by this reference each and every
20 allegation contained in the preceding paragraphs of this Complaint and further alleges as follows:

21 61. Defendants had a duty not to hire and/or retain the Perpetrator and Defendants'
22 other pedophilic and/or ephebophilic agents given their dangerous and exploitive propensities.

23 62. Defendants, by and through their agents, servants and employees, knew or reasonably
24 should have known of the Perpetrator's and Defendants' other pedophilic and/or ephebophilic agents'
25 dangerous and exploitive propensities and/or that they were unfit agents. Despite such knowledge,
26 Defendants negligently hired and/or retained the Perpetrator and Defendants' other pedophilic and/or
27 ephebophilic agents in the position of trust and authority as Roman Catholic Priests, religious
28 brothers, religious instructors, counselors, school administrators, school teachers, surrogate parents,

1 spiritual mentors, emotional mentors, and/or other authority figures, where they were able to commit
2 the wrongful acts against the Plaintiff. Defendants failed to use reasonable care in investigating the
3 Perpetrator and/or Defendants' other pedophilic and/or ephebophilic agents and failed to provide
4 adequate warning to Plaintiff and Plaintiff's family of the Perpetrator' and Defendants' other
5 pedophilic and/or ephebophilic agents' dangerous propensities and unfitness. Defendants further
6 failed to take reasonable measures to prevent future sexual abuse.

7 63. As a result of the above-described conduct, Plaintiff has suffered, and continues
8 to suffer great pain of mind and body, shock, emotional distress, physical manifestations of
9 emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment
10 of life; has suffered and continues to suffer spiritually; was prevented and will continue to be
11 prevented from performing Plaintiff's daily activities and obtaining the full enjoyment of life; has
12 sustained and will continue to sustain loss of earnings and earning capacity; and/or has incurred and
13 will continue to incur expenses for medical and psychological treatment, therapy, and counseling. As
14 a proximate result of these injuries, Plaintiff has suffered general and special damages in an amount
15 in excess of \$10,000.00.

16 64. Plaintiff was required to retain the services of counsel to bring this action, and,
17 accordingly, Plaintiff is entitled to recover its reasonable attorneys' fees and costs incurred herein
18 pursuant to NRS 18.010 and Nevada law.

19 FIFTH CAUSE OF ACTION

20 (Battery-Against Tom Thing)

21 65. Plaintiff repeats, re-alleges, and incorporates by this reference each and every
22 allegation contained in the proceeding paragraphs of this Complaint and further alleges as follows:

23 66. Perpetrator intentionally, harmfully and offensively touched Plaintiff while in
24 the course and scope of his employment for Defendants.

25 67. As a direct and proximate result of Perpetrator's intentional battery, Plaintiff
26 has suffered, and continues to suffer great pain of mind and body, shock, emotional distress, physical
27 manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and
28 loss of enjoyment of life; has suffered and continues to suffer spiritually; was prevented and will

1 continue to be prevented from performing Plaintiff's daily activities and obtaining the full enjoyment
2 of life; has sustained and will continue to sustain loss of earnings and earning capacity; and/or has
3 incurred and will continue to incur expenses for medical and psychological treatment, therapy, and
4 counseling. As a proximate result of these injuries, Plaintiff has suffered general and special
5 damages in an amount in excess of \$10,000.00

6 68. Defendants' tortious conduct was intentional, thereby Plaintiff is entitled to
7 punitive damages on all intentional claims.

8 SIXTH CAUSE OF ACTION

9 (Assault-Against 'Thom Thing')

10 69. Plaintiff repeats, re-alleges, and incorporates by this reference each and every
11 allegation contained in the proceeding paragraphs of this Complaint and further alleges as follows:

12 70. Plaintiff was reasonably placed in fear of imminent harmful or offensive contact for
13 the duration of sexual molestation by the Perpetrator.

14 71. Plaintiff's apprehension was reasonable because the Perpetrator had already
15 demonstrated a willingness to molest and/or sexually assault Plaintiff.

16 72. As a direct and proximate result of the Perpetrator's and Defendants' tortious
17 conduct, Plaintiff has suffered, and continues to suffer great pain of mind and body, shock, emotional
18 distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace,
19 humiliation, and loss of enjoyment of life; has suffered and continues to suffer spiritually; was
20 prevented and will continue to be prevented from performing Plaintiff's daily activities and obtaining
21 the full enjoyment of life; has sustained and will continue to sustain loss of earnings and earning
22 capacity; and/or has incurred and will continue to incur expenses for medical and psychological
23 treatment, therapy, and counseling. As a direct and proximate result of these injuries, Plaintiff has
24 suffered general and special damages in an amount in excess of \$10,000.00.

25 SEVENTH CAUSE OF ACTION

26 (Negligent Failure to Warn, Train, or Educate Plaintiff-Against All Defendants)

27 73. Plaintiff repeats, re-alleges, and incorporates by this reference each and every
28 allegation contained in the proceeding paragraphs of this Complaint and further alleges as follows:

1 74. Defendants breached their duty to take reasonable protective measures to protect
2 Plaintiff and other minor parishioners and/or students from the risk of childhood sexual abuse by the
3 Perpetrator and/or Defendants' other pedophilic and/or ephebophilic agents, such as the failure to
4 properly warn, train, or educate Plaintiff, his parents, Defendants' agents, employees and volunteers,
5 and other minor parishioners and/or students about how to avoid such a risk and/or defend himself or
6 herself if necessary.

7 75. Defendants knew, or in the exercise of reasonable diligence should have known,
8 of the general risk of sexual assaults against children and, specifically, of the Perpetrator's and
9 Defendants' other pedophilic and/or ephebophilic agents' propensities to commit, and history of
10 committing, sexual abuse of children, and that an undue risk to children in their custody and care,
11 such as Plaintiff, would exist because of this propensity to commit sexual assaults, and the history of
12 sexual assaults against children, unless Defendants adequately taught, educated, secured, oversaw,
13 and maintained students, including Plaintiff, as well as other children in the custody and control of,
14 or in contact with, Catholic clergy and Defendants' other pedophilic and ephebophilic agents.
15 Defendants were put on actual and/or constructive notice, at least as early as 1979, that the
16 Perpetrator and Defendants' other pedophilic and/or ephebophilic agents were sexually assaulting
17 children at countless locations, including Clark County. From that date forward, Defendants
18 repeatedly and negligently ignored complaints from victims and/or their parents, as well as warnings
19 from Catholic clergy, that pedophilic and/or ephebophilic Catholic clergy were assaulting children
20 in, among other locations, Clark County, Nevada.

21 76. Defendants also knew or should have known that the general risk of sexual
22 assaults against children and, specifically, the risk posed by the Perpetrator and Defendants' other
23 pedophilic and/or ephebophilic agents' propensities to commit, and history of committing, sexual
24 abuse of children, could be eliminated, or at least minimized, if they took steps to educate, warn and
25 train children in Defendants' custody and control, as well as those children's parents, and Defendants'
26 employees, agents and volunteers, regarding the danger posed by pedophilic and ephebophilic clergy,
27 how to recognize and avoid this danger, and how a child should defend herself or himself when
28 assaulted by pedophilic and/or ephebophilic clergy. Based on their knowledge of the risk posed by

1 the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents, and the history of
2 sexual assaults by Franciscan perpetrators since at least 1936, Defendants had a duty to take the
3 aforementioned steps.

4 77. Notwithstanding the knowledge of the general risk of sexual assaults against
5 children and, specifically, that the Perpetrator and Defendants' other pedophilic and/or ephebophilic
6 agents had such propensities to commit, and had committed, sexual abuse of children, and
7 notwithstanding that Defendants knew it was not only reasonably foreseeable but likely that the
8 Perpetrator and Defendants' other pedophilic and/or ephebophilic agents would sexually assault
9 children, Defendants breached their duty to adequately teach, educate, secure, oversee, and maintain
10 students, including Plaintiff, as well as all other children in the custody and control of, or in contact
11 with, Catholic clergy, and breached their duty to educate, warn and train children in Defendants'
12 custody and control, as well as those children's parents and Defendants' employees, agents and
13 volunteers, regarding the danger to children posed by pedophilic and/or ephebophilic clergy, how to
14 recognize and avoid this danger, and how a child should defend himself or herself when assaulted by
15 pedophilic and/or ephebophilic clergy. Defendants knew or should have known that their failure to
16 exercise reasonable care, as discussed above, would cause Plaintiff severe emotional distress and
17 physical injury. Because of the foreseeability and likelihood of sexual assaults by the Perpetrator and
18 Defendants' other pedophilic and/or ephebophilic agents against Plaintiff and other children,
19 Defendants breached their duty of care to Plaintiff and other children in their custody and control.
20 The failure of Defendants to educate, warn and train children in Defendants' custody and control, as
21 well as those children's parents and Defendants' employees, agents and volunteers, regarding the
22 danger to children posed by pedophilic and/or ephebophilic clergy, how to recognize and avoid this
23 danger, and how a child should defend himself or herself when assaulted by pedophilic and
24 ephebophilic clergy, was the proximate cause of Plaintiff's injuries as alleged herein.

25 78. As a result of the above-described conduct, Plaintiff has suffered, and continues
26 to suffer great pain of mind and body, shock, emotional distress, physical manifestations of
27 emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment
28 of life; has suffered and continues to suffer spiritually; was prevented and will continue to be

1 prevented from performing Plaintiff's daily activities and obtaining the full enjoyment of life; has
2 sustained and will continue to sustain loss of earnings and earning capacity; and/or has incurred and
3 will continue to incur expenses for medical and psychological treatment, therapy, and counseling. As
4 a proximate result of these injuries, Plaintiff has suffered general and special damages in an amount
5 in excess of \$10,000.00.

6 79. Plaintiff was required to retain the services of counsel to bring this action, and,
7 accordingly, Plaintiff is entitled to recover its reasonable attorneys' fees and costs incurred herein
8 pursuant to NRS 18.010 and Nevada law.

9 **EIGHTH CAUSE OF ACTION**

10 **(Premises Liability-Against All Defendants)**

11 80. Plaintiff repeats, re-alleges, and incorporates by this reference each and every
12 allegation contained in the preceding paragraphs of this Complaint and further alleges as follows:

13 81. At all times herein mentioned, Defendants were in possession of the properties
14 where the Plaintiff was groomed and assaulted by the Perpetrator, and had the right to manage, use
15 and control those properties. Those properties include but are not limited to St. Christopher
16 Elementary School, the residence located at 1420 West Bartlett Ave. in Las Vegas, and the cabin on
17 Mt. Charleston (hereinafter "the Properties").

18 82. At all times herein mentioned, Defendants knew that the Perpetrator and
19 Defendants' other pedophilic and/or ephebophilic agents had a history of committing sexual assaults
20 against children, and that any child at, among other locations in Clark County, Nevada, the
21 Properties, was at risk to be sexually assaulted by the Perpetrator and Defendants' other pedophilic
22 and/or ephebophilic agents.

23 83. Defendants knew or should have known that there was a history of grooming of
24 and/or sexual assaults against children committed by the Perpetrator and/or Defendants' other
25 pedophilic and/or ephebophilic agents and that any child at, among other locations in Clark County,
26 Nevada, the Properties, was at risk to be sexually assaulted. It was foreseeable to Defendants that the
27 Perpetrator and Defendants' other pedophilic and/or ephebophilic agents would sexually assault
28 children if they continued to allow the Perpetrator and/or Defendants' other pedophilic and/or

1 ephebophilic agents to teach, supervise, instruct, care for, and have custody and control of and/or
2 contact with children.

3 84. At all times herein mentioned, Defendants knew or should have known the
4 Perpetrator and Defendants' other pedophilic and/or ephebophilic agents were repeatedly committing
5 sexual assaults against children.

6 85. It was foreseeable to Defendants that the sexual assaults being committed by the
7 Perpetrator and Defendants' other pedophilic and/or ephebophilic agents would continue if
8 Defendants continued to allow the Perpetrator and Defendants' other pedophilic and/or ephebophilic
9 agents to teach, supervise, instruct, care for, conduct physical examinations of, and have custody of
10 and/or contact with young children.

11 86. Because it was foreseeable that the sexual assaults being committed by the Perpetrator
12 and Defendants' other pedophilic and/or ephebophilic agents would continue if Defendants continued
13 to allow them to teach, supervise, instruct, care for, conduct physical examinations of, and have
14 custody of and/or contact with young children, Defendants owed a duty of care to all children,
15 including Plaintiff, exposed to the Perpetrator and/or Defendants' other pedophilic and/or
16 ephebophilic agents. Defendants also owed a heightened duty of care to all children, including
17 Plaintiff, because of their young age.

18 87. By allowing the Perpetrator and/or Defendants' other pedophilic and/or ephebophilic
19 agents to teach, supervise, instruct, care for, conduct physical examinations of, and have custody of
20 and/or contact with young children, and by failing to warn children and their families of the threat
21 posed by the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents, Defendants
22 breached their duty of care to all children, including Plaintiff.

23 88. Defendants negligently used and/or managed the Properties, and created a dangerous
24 condition and an unreasonable risk of harm to children by allowing the Perpetrator and Defendants'
25 other pedophilic and/or ephebophilic agents to teach, supervise, instruct, care for, conduct physical
26 examinations of, and have custody of and/or contact with young children at, among other locations in
27 Clark County, Nevada, the Properties.

28 89. As a result of the dangerous conditions created by Defendants, numerous children

1 were sexually assaulted by the Perpetrator and Defendants' other pedophilic and/or ephebophilic
2 agents.

3 90. The activities described herein offend public policy; are immoral, unethical,
4 oppressive, and unscrupulous; are substantially injurious to children in Clark County, Nevada and
5 their families; and are undertaken without any valid reason, justification or motive.

6 91. These dangerous conditions directly and proximately caused Plaintiff to suffer,
7 and continue to suffer great pain of mind and body, shock, emotional distress, physical
8 manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and
9 loss of enjoyment of life; has suffered and continues to suffer spiritually; was prevented and will
10 continue to be prevented from performing Plaintiff's daily activities and obtaining the full enjoyment
11 of life; has sustained and will continue to sustain loss of earnings and earning capacity; and/or has
12 incurred and will continue to incur expenses for medical and psychological treatment, therapy, and
13 counseling. As a proximate result of these injuries, Plaintiff has suffered general and special
14 damages in an amount in excess of \$10,000.00.

15 92. Plaintiff was required to retain the services of counsel to bring this action, and,
16 accordingly, Plaintiff is entitled to recover its reasonable attorneys' fees and costs incurred herein
17 pursuant to NRS 18.010 and Nevada law.

18 NINTH CAUSE OF ACTION

19 (Intentional Inflection of Emotional Distress-Against all Defendants)

20 93. Plaintiff repeats, re-alleges, and incorporates by this reference each and every
21 allegation contained in the proceeding paragraphs of this Complaint and further alleges as follows:

22 94. Defendants' conduct was extreme and outrageous and was intentional and/or
23 done recklessly. Defendants knew or should have known the Perpetrator and Defendants' other
24 pedophilic and/or ephebophilic agents were spending time in the company of and assaulting
25 numerous children, including Plaintiff, around Clark County, Nevada and other locations, including
26 on school grounds, in the parishes, and in the Perpetrators' rectory rooms or other living quarters.
27 Defendants also know or should have known the Perpetrator and Defendants' other pedophilic and/or
28 ephebophilic agents were high risks to all children as Defendants had received numerous complaints

1 and other notice of prior acts of childhood sexual abuse by the Perpetrator and Defendants' other
2 pedophilic and/or ephebophilic agents, and had sent the Perpetrator and/or Defendants' other
3 pedophilic and/or ephebophilic agents for treatment for their pedophilia, prior to and/or after
4 assigning them to work in Clark County, Nevada. Given their knowledge of numerous prior acts of
5 abuse by the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents, Defendants
6 knew or should have known that every child exposed to the Perpetrator and Defendants' other
7 pedophilic and/or ephebophilic agents, including Plaintiff, was substantially certain to be assaulted
8 by the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents. Defendants knew or
9 should have known, and had the opportunity to learn of, the intentional and malicious conduct of the
10 Perpetrator and Defendants' other pedophilic and/or ephebophilic agents, and thereby ratified and
11 joined in said conduct by failing to terminate, discharge, or at least discipline the Perpetrator and
12 Defendants' other pedophilic and/or ephebophilic agents, and/or by failing to prevent them from
13 having contact with children. The conduct of Defendants in confirming, concealing and ratifying that
14 conduct was done with knowledge that Plaintiff's emotional and physical distress would thereby
15 increase, and was done with a wanton and reckless disregard of the consequences to Plaintiff and
16 other children in their custody and control.

17 95. As a direct and proximate result of Defendants' conduct, Plaintiff experienced and
18 continues to experience severe emotional distress resulting in bodily harm.

19 96. As a result of the above-described conduct, Plaintiff has suffered, and continues
20 to suffer great pain of mind and body, shock, emotional distress, physical manifestations of
21 emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment
22 of life; has suffered and continues to suffer spiritually; was prevented and will continue to be
23 prevented from performing Plaintiff's daily activities and obtaining the full enjoyment of life; has
24 sustained and will continue to sustain loss of earnings and earning capacity; and/or has incurred and
25 will continue to incur expenses for medical and psychological treatment, therapy, and counseling. As
26 a proximate result of these injuries, Plaintiff has suffered general and special damages in an amount
27 in excess of \$10,000.00.

28 ...

1 TENTH CAUSE OF ACTION

2 (Negligent Infliction of Emotional Distress-Against All Defendants)

3 97. Plaintiff repeats, re-alleges, and incorporates by this reference each and every
4 allegation contained in the preceding paragraphs of this Complaint and further alleges as follows:

5 98. Defendants knew or should have known that their failure to exercise reasonable
6 care in the selection, approval, employment and supervision of the Perpetrator and Defendants' other
7 pedophilic and/or ephebophilic agents would cause Plaintiff severe emotional distress. Because of
8 the foreseeability of sexual assaults by the Perpetrator and Defendants' other pedophilic and/or
9 ephebophilic agents against Plaintiff and other children, Defendants breached their duty of care in
10 engaging in the conduct referred to in the preceding paragraphs.

11 99. Defendants know or should have known that their failure to exercise reasonable
12 care in providing adequate supervision to Plaintiff and other children in their custody and control,
13 despite the fact they knew or should have known of the threat to children posed by the Perpetrator
14 and Defendants' other pedophilic and/or ephebophilic agents, would cause Plaintiff severe emotional
15 distress. Defendants also knew or should have known that their failure to disclose information
16 relating to sexual misconduct of the Perpetrator and Defendants' other pedophilic and/or
17 ephebophilic agents as described herein would cause Plaintiff severe emotional distress and subject
18 him to further assaults. Because of the foreseeability of sexual assaults by the Perpetrator and
19 Defendants' other pedophilic and/or ephebophilic agents against Plaintiff and other children,
20 Defendants breached their duty to exercise reasonable care in failing to provide adequate supervision
21 to Plaintiff and other children in their custody and control, and in failing to disclose information to
22 Plaintiff, his family, and the general public relating to sexual misconduct of the Perpetrator and
23 Defendants' other pedophilic and/or ephebophilic agents.

24 100. Defendants also knew or should have known that their creation and continuance
25 of the Public Nuisance set forth in the preceding paragraphs would cause Plaintiff severe emotional
26 distress. Because of the foreseeability of sexual assaults by the Perpetrator and Defendants' other
27 pedophilic and/or ephebophilic agents against Plaintiff and other children as a result of this conduct,
28 Defendants breached their duty of care in creating and continuing the Public Nuisance referred to in

1 the preceding paragraphs.

2 101. Plaintiff experienced and continues to experience severe emotional distress
3 resulting in bodily harm.

4 102. As a direct and proximate result of the above-described tortious conduct,
5 Plaintiff has suffered, and continues to suffer great pain of mind and body, shock, emotional distress,
6 physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace,
7 humiliation, and loss of enjoyment of life; has suffered and continues to suffer spiritually; was
8 prevented and will continue to be prevented from performing Plaintiff's daily activities and obtaining
9 the full enjoyment of life; has sustained and will continue to sustain loss of earnings and earning
10 capacity; and/or has incurred and will continue to incur expenses for medical and psychological
11 treatment, therapy, and counseling. As a proximate result of these injuries, Plaintiff has suffered
12 general and special damages in an amount in excess of \$10,000.00.

13 ELEVENTH CAUSE OF ACTION

14 (Respondent Superior-Against All Defendants)

15 103. Plaintiff repeats, re-alleges, and incorporates by this reference each and every
16 allegation contained in the preceding paragraphs of this Complaint and further alleges as follows:

17 104. The Perpetrator met Plaintiff as a result of his employment, representation,
18 volunteering or agency with the Defendants.

19 105. The Perpetrator used his employment, representation, volunteering or agency
20 with the Defendants as an excuse to see Plaintiff and repeatedly engage in unpermitted, harmful and
21 offensive sexual conduct and contact with Plaintiff.

22 106. Because the intentionally tortious conduct alleged in this Complaint arose within the
23 scopes of its employees's duties and was reasonably foreseeable, Defendants and each of them, are
24 liable for all intentional torts alleged herein.

25 107. Because the negligently tortious conduct alleged in this Complaint arose within
26 the scopes of its employees's duties, Defendants and each of them, are liable for all negligent torts
27 alleged herein.

28 108. As a direct and proximate result of the above-described tortious conduct, Plaintiff has

1 suffered, and continues to suffer great pain of mind and body, shock, emotional distress, physical
2 manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and
3 loss of enjoyment of life; has suffered and continues to suffer spiritually; was prevented and will
4 continue to be prevented from performing Plaintiff's daily activities and obtaining the full enjoyment
5 of life; has sustained and will continue to sustain loss of earnings and earning capacity; and/or has
6 incurred and will continue to incur expenses for medical and psychological treatment, therapy, and
7 counseling. As a proximate result of these injuries, Plaintiff has suffered general and special
8 damages in an amount in excess of \$10,000.00.

9 TWELFTH CAUSE OF ACTION

10 (Fraudulent Concealment/Conspiracy to Commit Fraud-Against All Defendants)

11 109. Plaintiff repeats, re-alleges, and incorporates by this reference each and every
12 allegation contained in the proceeding paragraphs of this Complaint and further alleges as follows:

13 110. Because of Plaintiff's young age, and because of the status of the Perpetrator as
14 an authority figure to Plaintiff, Plaintiff was vulnerable to the Perpetrator. The Perpetrator sought
15 Plaintiff out, and was empowered by and accepted Plaintiff's vulnerability. Plaintiff's vulnerability
16 also prevented Plaintiff from effectively protecting himself.

17 111. By holding the Perpetrator and Defendants' other pedophilic and/or ephebophilic
18 agents out as a qualified Roman Catholic clergy, religious brothers, religious instructors, counselors,
19 school administrators, school teachers, surrogate parents, spiritual mentors, emotional mentors,
20 medical services providers, and/or other authority figures, and by undertaking the religious and/or
21 secular instruction and/or spiritual and emotional counseling and/or medical care of Plaintiff,
22 Defendants held special positions of trust and entered into a fiduciary and/or confidential relationship
23 with the minor Plaintiff.

24 112. Having a fiduciary and/or confidential relationship, Defendants had the duty to
25 obtain and disclose information relating to sexual misconduct of the Perpetrator and Defendants'
26 other pedophilic and/or ephebophilic agents.

27 113. Defendants misrepresented, concealed or failed to disclose information relating
28 to sexual misconduct of the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents.

1 and Defendants continued to misrepresent, conceal, and/or fail to disclose information relating to
2 sexual misconduct of the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents as
3 described herein.

4 114. Defendants knew that they misrepresented, concealed or failed to disclose information
5 relating to sexual misconduct of the Perpetrator and Defendants' other pedophilic and/or
6 ephebophilic agents.

7 115. Plaintiff justifiably relied upon Defendants for information relating to sexual
8 misconduct of the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents.

9 116. Defendants, in concert with each other and with the intent to conceal and defraud,
10 conspired and came to a meeting of the minds whereby they would misrepresent, conceal or fail to
11 disclose information relating to the sexual misconduct of the Perpetrator and/or Defendants' other
12 pedophilic and/or ephebophilic agents.

13 117. By so concealing, Defendants committed at least one act in furtherance of the
14 conspiracy.

15 118. As a direct and proximate result of Defendants' fraudulent concealment and
16 conspiracy, Plaintiff has suffered, and continues to suffer great pain of mind and body, shock,
17 emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem,
18 disgrace, humiliation, and loss of enjoyment of life; has suffered and continues to suffer spiritually;
19 was prevented and will continue to be prevented from performing Plaintiff's daily activities and
20 obtaining the full enjoyment of life; has sustained and will continue to sustain loss of earnings and
21 earning capacity; and/or has incurred and will continue to incur expenses for medical and
22 psychological treatment, therapy, and counseling. As a proximate result of these injuries, Plaintiff
23 has suffered general and special damages in an amount in excess of \$10,000.00.

24 119. In addition, when Plaintiff discovered the fraud of Defendants, and continuing
25 thereafter, Plaintiff experienced recurrences of the above-described injuries. In addition, when
26 Plaintiff finally discovered the fraud of Defendants, and continuing thereafter, Plaintiff experienced
27 extreme and severe mental and emotional distress that Plaintiff had been the victim of the
28 Defendants' fraud; that Plaintiff had not been able to help other minors being molested because of the

1 fraud; and that Plaintiff had not been able because of the fraud to receive timely medical treatment
2 needed to deal with the problems Plaintiff had suffered and continues to suffer as a result of the
3 molestations.

4 THIRTEENTH CAUSE OF ACTION

5 (Fraud and Deceit-Against All Defendants)

6 120. Plaintiff repeats, re-alleges, and incorporates by this reference each and every
7 allegation contained in the preceding paragraphs of this Complaint and further alleges as follows:

8 121. The Perpetrator and Defendants' other pedophilic and/or ephebophilic agents held
9 themselves out to Plaintiff as Roman Catholic Priests, religious brothers, religious instructors,
10 counselors, school administrators, school teachers, surrogate parents, spiritual mentors, emotional
11 mentors, medical services providers, and/or other authority figures. The Perpetrator and Defendants'
12 other pedophilic and/or ephebophilic agents represented to Plaintiff and Plaintiff's parents that they
13 would counsel and guide Plaintiff with his educational, spiritual, and/or emotional needs, and/or
14 represented that they would provide medical care to Plaintiff that they were not qualified to provide.
15 The Perpetrator further represented to Plaintiff and/or Plaintiff's parents that he would take Plaintiff
16 on trips to the cabin on Mt. Charleston and to California with other adults and students from
17 Plaintiff's school, and that these trips would benefit Plaintiff in terms of his educational, spiritual,
18 and/or emotional needs.

19 122. These representations were made by the Perpetrator and Defendants' other pedophilic
20 and/or ephebophilic agents with the intent and for the purpose of inducing Plaintiff and Plaintiff's
21 parents to entrust the educational, spiritual and physical well being of Plaintiff with the Perpetrator
22 and Defendants' other pedophilic and/or ephebophilic agents.

23 123. The Perpetrator and Defendants' other pedophilic and/or ephebophilic agents
24 misrepresented, concealed or failed to disclose information relating to their true intentions to
25 Plaintiff and Plaintiff's parents when they entrusted Plaintiff to his care, which were to isolate and
26 sexually molest and abuse Plaintiff. Plaintiff justifiably relied upon the Perpetrator and Defendants'
27 other pedophilic and/or ephebophilic agents' representations.

28 124. The Perpetrator and Defendants' other pedophilic and/or ephebophilic agents were

1 employees, agents, and/or representatives of Defendants. At the time they fraudulently induced
2 Plaintiff and Plaintiff's parents to entrust the care and physical welfare of Plaintiff to the Perpetrator
3 and Defendants' other pedophilic and/or ephebophilic agents, the Perpetrator and Defendants' other
4 pedophilic and/or ephebophilic agents were acting within the course and scope of their employment
5 with Defendants.

6 125. Defendants are vicariously liable for the fraud and deceit of the Perpetrator and
7 Defendants' other agents.

8 126. As a direct and proximate result of the above-described conduct, Plaintiff has
9 suffered, and continues to suffer great pain of mind and body, shock, emotional distress, physical
10 manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and
11 loss of enjoyment of life; has suffered and continues to suffer spiritually; was prevented and will
12 continue to be prevented from performing Plaintiff's daily activities and obtaining the full enjoyment
13 of life; has sustained and will continue to sustain loss of earnings and earning capacity; and/or has
14 incurred and will continue to incur expenses for medical and psychological treatment, therapy, and
15 counseling. As a proximate result of these injuries, Plaintiff has suffered general and special
16 damages in an amount in excess of \$10,000.00.

17 127. In addition, when Plaintiff finally discovered the fraud of Defendants, and
18 continuing thereafter, Plaintiff experienced recurrences of the above-described injuries. In addition,
19 when Plaintiff finally discovered the fraud of Defendants, and continuing thereafter, Plaintiff
20 experienced extreme and severe mental and emotional distress that Plaintiff had been the victim of
21 the Defendants' fraud; that Plaintiff had not been able to help other minors being molested because of
22 the fraud; and that Plaintiff had not been able because of the fraud to receive timely medical
23 treatment needed to deal with the problems Plaintiff had suffered and continues to suffer as a result
24 of the molestations.

25 FOURTEENTH CAUSE OF ACTION

26 (Breach of Fiduciary Duty/Constructive Fraud-Against All Defendants)

27 128. Plaintiff repeats, re-alleges, and incorporates by this reference each and every
28 allegation contained in the preceding paragraphs of this Complaint and further alleges as follows:

1 129. Because of Plaintiff's young age, and because of the status of the Perpetrator as
2 an authority figure to Plaintiff, Plaintiff was vulnerable to the Perpetrator. The Perpetrator
3 sought Plaintiff out, and was empowered by and accepted Plaintiff's vulnerability. Plaintiff's
4 vulnerability also prevented Plaintiff from effectively protecting himself.

5 130. By holding the Perpetrator and Defendants' other pedophilic and/or ephebophilic
6 agents out as a qualified Roman Catholic clergy, religious brothers, religious instructors, counselors,
7 school administrators, school teachers, surrogate parents, spiritual mentors, emotional mentors,
8 medical services providers, and/or any other authority figure, by allowing the Perpetrator to have
9 custody and control of and/or contact with the Plaintiff, and by undertaking the religious and/or
10 secular instruction and/or spiritual and/or emotional counseling and/or medical care of Plaintiff,
11 Defendants entered into a fiduciary and/or confidential relationship with the minor Plaintiff.

12 131. Defendants and each of them breached their fiduciary duty to Plaintiff and/or
13 their confidential relationship with Plaintiff by engaging in the negligent and wrongful conduct
14 described herein.

15 132. As a direct result of Defendants' breach of their fiduciary duty and/or their
16 confidential relationship with Plaintiff, Plaintiff has suffered, and continues to suffer great pain of
17 mind and body, shock, emotional distress, physical manifestations of emotional distress,
18 embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; has suffered
19 and continues to suffer spiritually; was prevented and will continue to be prevented from performing
20 Plaintiff's daily activities and obtaining the full enjoyment of life; has sustained and will continue to
21 sustain loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses
22 for medical and psychological treatment, therapy, and counseling. As a proximate result of these
23 injuries, Plaintiff has suffered general and special damages in an amount in excess of \$10,000.00.

24 133. Plaintiff was required to retain the services of counsel to bring this action, and,
25 accordingly, Plaintiff is entitled to recover its reasonable attorneys' fees and costs incurred herein
26 pursuant to NRS 18.010 and Nevada law.

27 ...

28 ...

FIFTEENTH CAUSE OF ACTION

(Fraud-Against All Defendants)

134. Plaintiff repeats, re-alleges, and incorporates by this reference each and every allegation contained in the proceeding paragraphs of this Complaint and further alleges as follows:

135. Defendants knew and/or had reason to know of the sexual misconduct of the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents.

136. Defendants misrepresented, concealed or failed to disclose information relating to sexual misconduct of the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents as described herein, and Defendants continue to misrepresent, conceal, and fail to disclose information relating to sexual misconduct of the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents as described herein.

137. Defendants knew that they misrepresented, concealed or failed to disclose information relating to sexual misconduct of the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents.

138. Plaintiff justifiably relied upon Defendants for information relating to sexual misconduct of the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents.

139. Defendants, with the intent to conceal and defraud, did misrepresent, conceal or fail to disclose information relating to the sexual misconduct of the Perpetrator and Defendants' other pedophilic and/or ephebophilic agents.

140. As a direct result of Defendants' fraud, Plaintiff has suffered, and continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; has suffered and continues to suffer spiritually; was prevented and will continue to be prevented from performing Plaintiff's daily activities and obtaining the full enjoyment of life; has sustained and will continue to sustain loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling. As a proximate result of these injuries, Plaintiff has suffered general and special damages in an amount in excess of \$10,000.00.

14]. In addition, when Plaintiff discovered the fraud of Defendants, and continuing thereafter, Plaintiff experienced recurrences of the above-described injuries. In addition, when Plaintiff finally discovered the fraud of Defendants, and continuing thereafter, Plaintiff experienced extreme and severe mental and emotional distress that Plaintiff had been the victim of the Defendants' fraud; that Plaintiff had not been able to help other minors being molested because of the fraud; and that Plaintiff had not been able because of the fraud to receive timely medical treatment needed to deal with the problems Plaintiff had suffered and continues to suffer as a result of the molestations.

WHEREFORE, Plaintiff prays for judgment against the Defendants as follows:

1. For an award of general damages in excess of TEN THOUSAND DOLLARS (\$10,000.00);
2. For an award of special damages in an amount to be determined at the time of trial;
3. For an award of punitive damages in an amount to be determined at the time of trial;
4. For an award of reasonable costs and attorney's fees;
5. For injunctive relief; and
6. For such other and further relief as the Court deems just and proper.

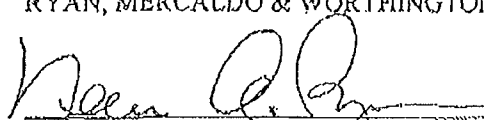
JURY DEMAND

Plaintiff demands a jury trial on all issues so triable.

Dated: March 14, 2011

RYAN, MERCALDO & WORTHINGTON LLP

By:


NORMAN A. RYAN, ESQ./Bar No. 005760
RYAN M. VENCE, ESQ./Bar No. 007547
SARAH K. SUTER, ESQ./Bar No. 010774
5588 South Fort Apache Road, Suite 110
Las Vegas, Nevada 89148
Attorney's for Plaintiff, TIM COONCE

1 prevented from performing Plaintiff's daily activities and obtaining the full enjoyment of life; has
2 sustained and will continue to sustain loss of earnings and earning capacity; and/or has incurred and
3 will continue to incur expenses for medical and psychological treatment, therapy, and counseling. As
4 a proximate result of these injuries, Plaintiff has suffered general and special damages in an amount
5 in excess of \$10,000.00.

6 79. Plaintiff was required to retain the services of counsel to bring this action, and,
7 accordingly, Plaintiff is entitled to recover its reasonable attorneys' fees and costs incurred herein
8 pursuant to NRS 18.010 and Nevada law.

9 **EIGHTH CAUSE OF ACTION**

10 **(Premises Liability-Against All Defendants)**

11 80. Plaintiff repeats, re-alleges, and incorporates by this reference each and every
12 allegation contained in the preceding paragraphs of this Complaint and further alleges as follows:

13 81. At all times herein mentioned, Defendants were in possession of the properties
14 where the Plaintiff was groomed and assaulted by the Perpetrator, and had the right to manage, use
15 and control those properties. Those properties include but are not limited to St. Christopher
16 Elementary School, the residence located at 1420 West Bartlett Ave. in Las Vegas, and the cabin on
17 Mt. Charleston (hereinafter "the Properties").

18 82. At all times herein mentioned, Defendants knew that the Perpetrator and
19 Defendants' other pedophilic and/or ephebophilic agents had a history of committing sexual assaults
20 against children, and that any child at, among other locations in Clark County, Nevada, the
21 Properties, was at risk to be sexually assaulted by the Perpetrator and Defendants' other pedophilic
22 and/or ephebophilic agents.

23 83. Defendants knew or should have known that there was a history of grooming of
24 and/or sexual assaults against children committed by the Perpetrator and/or Defendants' other
25 pedophilic and/or ephebophilic agents and that any child at, among other locations in Clark County,
26 Nevada, the Properties, was at risk to be sexually assaulted. It was foreseeable to Defendants that the
27 Perpetrator and Defendants' other pedophilic and/or ephebophilic agents would sexually assault
28 children if they continued to allow the Perpetrator and/or Defendants' other pedophilic and/or

NAME (Type or Print) Thomas Thing
(Religious) (Baptismal) (Family)

PARENTS Robert Marie Sulimay
(father) (mother)

BIRTH May 22, 1959 - San Diego, CA
(date) (place) (date)

EDUCATION (date, place)

Grade School St. Simon & Jude, Huntington Beach, CA

High School St. Anthony Seminary, Santa Barbara

College _____

Seminary SS 1974-1978 Novitiate _____

Philosophy _____ Theology _____

INVESTED Sept. 3, 1982 _____
(date) (place)

SIMPLE VOWS Sept. 4, 1983 Santa Barbara SOLEMN VOWS Sept. 6, 1987
(date) (place) (date) (place)

PRIESTHOOD _____
(date) (place) (ordaining Prelate)

SPECIAL ACCOMPLISHMENTS e.g. Post-Graduate Degree work, published works, buildings, etc.

APPOINTMENTS (dates, positions held, places)

1983 briefly, St. Paul of the Shipwreck, SF; then, Las Vegas, NV pastoral and urban ministry

1985 7th St Formation house

1987 San Damien - Catechetical ministry

NAME (Type or Print) _____

(Religious)

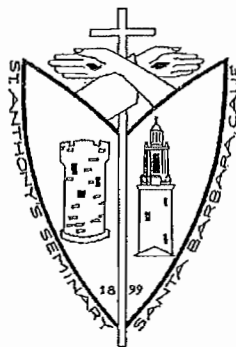
(Baptismal)

(Family)

APPOINTMENTS (continued)

1990	June Fall	Pastoral Associate, St. Francis, Provo, Utah
1994	Summer	Old Mission San Luis Rey: graduate studies at USN + in residence
1995	December	Begin 1 yr leave of absence
1996		University of San Diego: campus Ministry
2001	May	Leaving University of San Diego; health sabbatical
2003	July	Oceanside, Ct; Old Mission San Luis Rey: in residence ^{and ministry at Old Mission} and pastoral ministry
2004	May	DISPENSED FROM SOLEMN VOWS and DEPARTED OFM June

Application Forms



St. Anthony's Seminary
Santa Barbara, California

APPLICATION FORM

St. Anthony's Seminary
Santa Barbara, California

(To be filled out by applicant himself)

1. Give your full name Thomas Thing
2. Give your full postal address:

20131	Crown Reef Ln.	H.B.	CA	92646
Number	Street/Ave.	City	State	Zip
3. When were you born? 22 MAY 1959

Day	Month	Year
-----	-------	------
4. Are your parents still living? yes
5. If your parents are dead, who provides for you? _____
6. If you have a guardian, give his name and address:

Name				
Number	Street/Ave.	City	State	Zip
7. Do your parents need your support? No
8. Do you desire to become a priest or brother either in the Franciscan or Redemptorist Order? yes
9. If you are not, at this time, interested in the priesthood or brotherhood, do you wish to avail yourself of the training the seminary offers? _____
10. Parish you live in St. Simon and Jude

20444	Magnolia Street	H.B.	CA	92646
Address				
11. School you attend St. Simon and Jude School

20444	Magnolia Street	H.B.	CA	92646
Address				
12. Please give your reasons for wanting to enter the seminary.
To see what the school is like and the
classes, and and like the people
and priests

Return to:

The Reverend Rector
St. Anthony's Seminary
2300 Garden Street
Santa Barbara, California 93105

APPLICATION FORM

St. Anthony's Seminary
Santa Barbara, California

(PARENTS or GUARDIANS)

The following page will be treated in all confidence.

1. Name of applicant Thomas Thing
2. Parents' name Robert H. Thing - Marie G.
Address 20131 Crown Reef Ln.
Phone 968-2710
3. Occupation of father Produce Supervisor
4. Religion Roman Catholic Father Same Mother
5. Is the child an adopted child? No -
6. Were parents married by a priest? yes
7. Are parents separated? No
8. If separated, is either remarried? — Mother — Father —
9. Is child needed for your support? No -
10. Are you able to pay the annual tuition, board, and entrance fees, totaling \$375.00 each semester? (Payments may be arranged) Will Try
11. If payments cannot be made, please state the reason on reverse side.
12. The following documents are also required:
 - 1) Baptismal Certificate
 - 2) Confirmation Certificate
 - 3) Church Record of Parents' Marriage
 - 4) 2" x 3" head and shoulders recent snapshot of your boy.
13. Do you both give your consent for your boy to enter St. Anthony's Seminary? yes

Signatures

Father

Mother

Mail directly to:

The Reverend Rector
St. Anthony's Seminary
2300 Garden Street
Santa Barbara, California 93105

APPLICATION FORM

St. Anthony's Seminary
Santa Barbara, California

PARISH PRIEST'S RECOMMENDATION

1. Name of applicant THOMAS THING
2. How long have you known the applicant? 6 MONTHS
3. Has the applicant shown signs of having a vocation to the priesthood?
YES If so, in what way? HIS INTEREST IN LITURGY; HIS DESIRE TO BE AROUND PRIESTS.
4. If not the priesthood, does the applicant give promise of becoming a Christian leader? MANY GOOD LEADERSHIP QUALITIES ARE THERE
5. Do you believe that the applicant has a sincere desire to benefit ^{TO BE} DEVELOPED from seminary training? EVERY INDICATION SAYS HE WOULD.
6. Are the applicant's home conditions such as to foster a vocation to the priesthood or an apostolic Christian Life? YES - HIS MOTHER IS AT MASS DAILY - OFTEN WITH THE CHILDREN.
7. Are the applicant's parents legitimately married? AS FAR AS I CAN DETERMINE
8. Does the family have a good reputation in the parish? YES
9. Please note on the reverse side of this sheet any noteworthy facts regarding the applicant which will be of assistance in passing upon the application. And if, on the other hand, there is anything which would make the applicant undesirable as a student of the seminary, a brief statement would be appreciated.

Signature FR. Kerdest Wheatley, Jr.
Assistant Pastor
Office or title
Sts. Simon & Jude Church
Church
20444 Magnolia
Address
Marlinton Beach, Calif.

N.B. All information will be regarded as strictly confidential.

Mail directly to:

The Reverend Rector
St. Anthony's Seminary
2300 Garden Street
Santa Barbara, California 93105

Pom. thing has a lot going for him.
He is willing to help when he can,
oftentimes volunteering his services. He
has a good sense of humor and
seems to mix well with his peers.

JR. Herb
wheatley, Jm.

APPLICATION FORM

St. Anthony's Seminary
Santa Barbara, California

TEACHER'S OR COUNSELOR'S RECOMMENDATION

(This questionnaire is to be given to the Eighth Grade teacher--or to a high school teacher who would best be able to recommend the applicant.)

1. Name of applicant Tom Thing
2. Please write a statement or two giving your opinion as to the ability of the applicant to pursue successfully a college preparatory course of studies:
Tom has difficulty with academic subjects but has strong character traits.
3. Using A for SUPERIOR, B for ABOVE AVERAGE, C for AVERAGE, D for BELOW AVERAGE, please grade the following points for the applicant:
Ability to Get Along with Others B
Diligence B
Reliability A
Courtesy A
Generosity A
4. Please add anything that would help us pass judgment on the suitability of the applicant for the priesthood.
I would highly recommend in every way except academic ability.
5. DOCUMENTS REQUIRED before applicant will be accepted:
(Elementary school applicants)
1) Transcript of 6, 7, 8th grade marks.
2) I.Q. test results and other elementary grade testings.
(High school applicants)
1) Transcript of grades.
2) Results of any testing.

N.B. All information will be regarded as strictly confidential.

Signature by Davis Markit
teacher grade 8
Office or Title
St. Simon & Jude
School
20400 Magnolia
Address
H.B. Ca. 92646

Please mail directly to:

The Reverend Rector
St. Anthony's Seminary
2300 Garden Street
Santa Barbara, California 93105



ARCHDIOCESAN VOCATION OFFICE
1531 West Ninth Street — Los Angeles 90015

I am interested in receiving information about the:
(Please check)

Date _____

- ☐ Diocesan Priest
- ☐ Religious Community Priest in the _____ Order.
- ☐ Religious Community Brother in the _____ Order.
- ☐ I am NOT interested in a Religious Vocation.

PLEASE PRINT:

✓ Name Tom Thing Age 14
Address 20131 Crown Reef City HB Zip 92646
Phone: 968-2710 Parish St. Jude
School St. Simon & Jude Grade 8

NAME Tom Thing

ADDRESS 20131 Crown reef Ln.

CITY Huntington Beach PHONE 968-2710

PARISH St. Simon & Jude

GRADE 8th AGE 14

I AM INTERESTED IN GOING TO A VOCATION
AWARENESS WEEKEND AT ST. ANTHONY'S IN
SNATA BARBARA.

for weekend

NAME THING THOMAS
(Last) (First) (Middle)
PARENTS (Guardian's) Robert & Marie Thing
769 Deland Court
ADDRESS 20131 Crown Reef Lane
Ed Cajon 92020
CITY Huntington Beach 92646 STATE Ca
968-2710
PHONE 968-2710 DATE OF BIRTH 5-22-59
Bus. Ph: 991-3539
LAUNDRY NO. 243 CLASS 123
Father's occupation: Produce Supervisor

MR & MRS. R.H. Thing
769 Deland Court
Ed Cajon Ca
92020
Phone # 447-6609

Mr. & Mrs. R. Thing
20131 Crown Reef Lane
Huntington Beach, Ca 92646

1974-1975

Thomas

	DATE	CREDIT	BAL DUE
FIRST SEMESTER			375.00

1973-74 Books 11.65			11.65
6-16-75 # 3235	200.00		175.00

SECOND SEMESTER			375.00
-----------------	--	--	--------

BOOKS:

English (Nov).....	#116	1.00
N.E.D. Test (Feb).....	7-28-75	1.25
1973-74 (Toneys books)		11.65
	gd.	13.90

Will try

Mr. & Mrs. R. Thing
20131 Crown Reef Lane
Huntington Beach, Ca 92646

1975-76

Thomas

DATE	CREDIT	BAL DUE
FIRST SEMESTER		425.00

#130	11-6-75	325.00	100.00
------	---------	--------	--------

(Revised)

#	1-3-76	100.00	0
---	--------	--------	---

PD

SECOND SEMESTER		425.00
-----------------	--	--------

(Revised)

#151	4-2-76	100.00	325.00
------	--------	--------	--------

Books:

Creative Writing.....	1.86
NEDT Test, Feb. 1976.....	1.35
English book - April.....	1.75
	<u>4.96</u>

Mr. & Mrs. R. Thing
769 Deland Court
El Cajon, CA 92646

1976-77

Thomas

	DATE	CREDIT	BAL DUE
FIRST SEMESTER			425.00

#329(Kentra)	8/9/76	300.00	125.00
--------------	--------	--------	--------

#358	"	9/29/76	300.00	0
------	---	---------	--------	--------------

GD

SECOND SEMESTER			425.00
-----------------	--	--	--------

Carnival Fwd. (9/29/76 #358)	175.00	250.00
------------------------------	--------	--------

#362	10-10-76	250.00	0
------	----------	--------	--------------

GD

Books, Tests, etc.

Brgt. Fwd.....	4.96
Sept. '76 Pocket Hist.of U.S.....	1.25
10-18-76 PSAT TEST.....	2.75
Jan. '77 - Psychology Primer.....	5.36

14.32

Mr. & Mrs. R Thing
769 Deland Court
El Cajon, CA 92646

1977-78

Thomas

	DATE	CREDIT	BAL DUE
FIRST SEMESTER			475.00

#556	8-18-77	200.00	275.00
------	---------	--------	--------

#574	9-9-77	200.00	75.00
------	--------	--------	-------

(\$200.00)		75.00	
#593	10-4-77	200.00	-0-

SECOND SEMESTER			475.00
-----------------	--	--	--------

#593	10-4-77	125.00	350.00
------	---------	--------	--------

#616	11-4-77	350.00	-0-
------	---------	--------	-----

BOOKS, TESTS, ETC.

Sept. 1977 Hist. text.....	1.00
----------------------------	------

" " Religion text.....	4.30
------------------------	------

Breakage Fee (Sept-Oct) ..Pd...	2.46
--	-----------------

Psychology Primer.....	6.95
------------------------	------

Jan. Eng. Text (Frank).....	.88
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Feb. Eng.....	1.95
---------------	------

Breakage Fee (Dec.-Mar).....	2.41
------------------------------	-----------------

April (Ethnic Studies paperback)	1.50
----------------------------------	------

Mar. English Paperback.....	1.56
-----------------------------	------

#736 Spanish Dictionary
5/15/78 - JEL - 13.00

17.26
5.00
22.26
4.00

TONY THING

ST. ANTHONY SEMINARY
19.73-74 3 Class

Academic Record						Personality Record					
SUBJECT	1	2	Sem.	1	2	Sem.		1st Qrt.	1st Sem.	3rd Qrt.	2nd Sem.
Religion	A	A	A	A	D	C					
Latin Psychol.	-	-	-	B-	C	C	Religious Exercises				
English	C	B-	A	A	B+	A					
Literature											
Speech	C	C	C	C	C	C	Authority				
Physics	D	D	C	-	-	-	Studies and Work				
Spanish	C	C	C	A	A	A					
History	C	C	C	C+	C	C	Fellow Students				
Civics											
Math. Alg.	D+	D-	D	C	D+	C	Responsive- ness				
Science											
Art Apprec.							Reliability				
Music Apprec.	P	P	P	P	P	P					
Vocal Music							Courtesy				
Instr. Music						P					
Gregorian							Neatness				
Typing		D	C	-	-	-					
A - Excellent B - Good C - Average											
D - Passing F - Failing											
TONY THING											

THING, THOMAS

ST. ANTHONY SEMINARY
19.74-75 1 Class

Academic Record							Personality Record				
SUBJECT	1	2	Sem.	1	2	Sem.		1st Qrt.	1st Sem.	3rd Qrt.	2nd Sem.
Religion	B	C	C	C-	A	B					
Latin							Religious Exercises				
English	C-	D	D	D+	C-	C					
Literature							Authority				
Speech	D-	C+	C	C	B	B					
Life Sci	D	D+	D	D	C	C	Studies and Work				
Spanish	C-	D	D	C-	B-	B					
History	D	D	D	C	C	C	Fellow Students				
Civics							Responsive- ness				
Math. Pre Alg.	B-	B	B	C-	B-	C					
Science							Reliability				
Art Apprec.											
Music Apprec.							Courtesy				
Vocal Music	P	P	P	P	P	P	Neatness				
Instr. Music											
Gregorian											
Typing	D	B	C	F	F	C					
A - Excellent B - Good C - Average											
D - Passing F - Failing											
THING, THOMAS											

THING, THOMAS

St. Anthony's Seminary

1975 - 1976

Academic Record and Comments

SUBJECT	1	1	2	2	Sem	3	3	4	4	Sem
Religion	A-	-	B	-	B	B+	-	A	-	A
English	D	K,V,W	C	-	C	C	H,J	C	-	C
Science - General	B	H,J,K	B	J	B	-	-	-	-	-
Math - Geometry	B	-	C-	-	C	D+	V	D	-	D
History - World	C	-	C-	-	C	D+	J,V,W	C-	W	D
Spanish	C-	-	C	-	C	C	K	C+	-	C
Speech	-	-	-	-	-	-	-	-	-	-
Art Drawing	-	-	-	-	-	B+	-	B	-	B
Music Choir	B-	-	B-	-	B	F	-	F	-	F
Creative Writing	B-	V	B-	-	B	-	-	-	-	-
Print Making	C	-	A	-	A	-	-	-	-	-
Earth Science	-	-	-	-	-	B	J,K	B	K	B
Pottery	-	-	-	-	-	A	-	A	-	A
P.E.	F	-	F	-	F	F	-	F	-	F

COMMENTS CODE:

G. Work in class outstanding

H. School work improving.

J. Student making honest effort.

K. Attitude good

Q. Student not working as well as he should

R. Doesn't bring materials to class.

S. Homework and/or classroom assignments not turned in.

T. Disruptive behavior interfering with classwork.

U. Student working below grade level.

V. Student needs to develop better work habits.

W. Test performance is poor.

X. Consistently late for class.

A - Excellent

B - Good

C - Average

D - Passing

F - Failing

THING, THOMAS

THING, THOMAS

St. Anthony's Seminary

1976-77 3

Academic Record and Comments

SUBJECT	1	1	2	2	Sem	3	3	4	4	Sem
Religion	C	-	B-	-	B	C	-	C+	-	C
English	C	-	D+	-	C	D+	-	D+	-	D
Science Chemistry	C+	J,K	C+	J,K,V	C	C-	W	C-	Q	C
Math Algebra	A-	-	B+	-	B	C	-	D+	-	C
History	D-	Q,V,W	D+	W,V	D	D+	W,J	D+	Q,K,W	D
Spanish	B-	-	C	H	C	B-	-	C	-	C
Speech	C-	-	B	-	B	B	-	A	-	A
Art	-	-	-	-	-	-	-	-	-	-
Music Choir	F	-	F	-	F	A-	-	A	-	A
Humanities	F	-	B	J	B	B	-	B-	T	B
P.E.	F	-	F	-	F	F	-	F	-	F

COMMENTS CODE:

G. Work in class outstanding

H. School work improving.

J. Student making honest effort.

K. Attitude good

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W. Test performance is poor.

X. Consistently late for class.

A - Excellent

B - Good

C - Average

D - Passing

F - Failing

THING, THOMAS

FRAF 00486

THING, THOMAS

Academic Record and Comments

SUBJECT	1	1	2	2	Sem	3	3	4	4	Sem
Religion	A-	-	A-	-	A	A	-	A	-	A
English	C	-	B	-	B	B-	-	A	-	B
Science Field	C+	J	D+	-	C	C	G, V, X	B	H, K	B
Math Spanish	-	-	-	-	-	B	-	B	-	B
History Amer. the Future	B-	J	B-	W	B	-	-	-	-	-
Spanish Psychology	-	-	-	-	-	B	-	C-	-	C
Spanish Schola Cantorum	A	-	A	-	A	B	-	A	-	A
Art Painting	B+	-	B	-	B	A-	-	A-	-	A
Music Choir	A	-	A-	-	A	B+	-	A	-	A
Sociology	B-	K, J	B	-	B	-	-	-	-	-
Photography	B	-	B	-	B	C	-	B	-	B
Industrial Art	A	-	A	-	A	A	-	A+	-	A
Ethnic Studies	-	-	-	-	-	B-	-	C	-	C
P.E.	P	-	P	-	P	P	-	P	-	P

COMMENTS CODE:

G. Work in class outstanding

H. School work improving.

J. Student making honest effort.

K. Attitude good.

Q. Student not working as well as he should

R. Doesn't bring materials to class.

S. Homework and/or classroom assignments not turned in.

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V. Student needs to develop better work habits.

W. Test performance is poor.

X. Consistently late for class.

A - Excellent

B - Good

C - Average

D - Passing

F - Failing

THING, THOMAS

THOMAS THING

Thomas was the studentbody president this year.

He is a member of the Society of Distinguished American High School Students. He is listed in the Who's Who Among American High School Students.

Next year Thomas will be attending Sacramento City College and will reside at the Franciscan Formation Center, Sacramento.

Faculty award for leadership.

Otis-Lennon Mental Ability Test

By Arthur S. Otis and Roger T. Lennon

ADVANCED
LEVEL
FORM

J

SCORE RECORD

NAME	Thing Thomas	<input checked="" type="checkbox"/> BOY <input type="checkbox"/> GIRL
SCHOOL	St. Simon's Jude	DATE OF TEST 1975 May 22
TEACHER	Sr. Doris	DATE OF BIRTH 1959 May 22
GRADE 8	SECTION	AGE 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1
CITY Huntington Beach	STATE CALIF.	

RAW SCORE 41

STANDARD SCORE 15

PERFORMANCE BY AGE

PERCENTILE RANK 104

PERCENTILE RANK 60

STANDARD 6

PERFORMANCE BY GRADE

PERCENTILE RANK 54

STANDARD 5



HARCOURT BRACE & WORLD, INC. NEW YORK

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FRAF 00489

1. The opposite of create is -

a sustain b evolve c transform d abolish e explode

a b c d e
1 ○ ○ ○ ○ ●

2. If the words below were arranged to make the *best* sentence, with which letter would the *first* word of the sentence begin?

choose men care friends should with their

f c g f h m j t k w

f g h i k
2 ○ ○ ○ ○ ●

3. F is to J as P is to -

a D b D c Q d U e Q

a b c d e
3 ● ○ ○ ○ ○

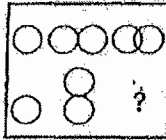
4. Choose the word that *best* completes this sentence:

A map of the United States drawn in 1790 would be considered _____ by a traveler today.

f absolute g obsolete h current j conditional k unconstitutional

f g h i k
4 ○ ● ○ ○ ○

5. The drawings in the box go together in a certain way. Find the drawing that belongs where you see the question mark (?) in the box.



a ○ ○ b ○ ○ c ○ d ○ ○ e ○ ○

a b c d e
5 ● ○ ○ ○ ○

6. Gland is to grand as plank is to -

f board g blank h plant j lank k prank

f g h i k
6 ○ ○ ○ ○ ●

7. If 10 boxes of apples are worth \$20, and each box is worth 15¢, how much are all the apples worth without the boxes?

a \$1.85 b \$18.50 c \$19.85 d \$20.15 e \$21.50

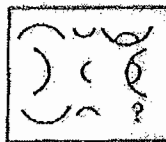
a b c d e
7 ○ ● ○ ○ ○

8. What people say about a person makes up his -

f reputation g character h worth j disposition k personality

f g h i k
8 ● ○ ○ ○ ○

9. The drawings in the box go together in a certain way. Find the drawing that belongs where you see the question mark (?) in the box.



a ~ b (c ~ d) e ~

a b c d e
9 ○ ○ ○ ○ ●

10. January is to February as -

f month is to year g calendar is to season h cold is to mild
j June is to summer k two is to three

f g h i k
10 ○ ○ ○ ○ ●

11. The numbers in the box go together in a certain way. Find the number that belongs where you see the question mark (?) in the box.

8	16	32
4	8	?

a 12 b 16 c 20 d 24 e 32

a b c d e
11 ○ ● ○ ○ ○

12. The opposite of reluctant is -

f eager g hesitant h fast j opposed k skillful

f g h i k
12 ● ○ ○ ○ ○

13. One number is wrong in the following series: 1 4 16 64 128 1024

What should that number be?

a 7 b 28 c 80 d 96 e 256

13 ☐ a ☐ b ☐ c ☐ d ☒ e

14. Sun is to earth as earth is to -

f stars g rotation h universe j moon k orbit

14 ☐ f ☐ g ☐ h ☐ j ☒ k

15. In Bill's model airplane $\frac{1}{16}$ inch represents 1 foot in the real airplane. If his model airplane has a wing 4 inches long, how many feet long is the wing on the real airplane?

a 4 b 16 c 32 d 48 e none of these

15 ☐ a ☐ b ☐ c ☐ d ☒ e

16. Choose the word that *best* completes this sentence:

Practice, not luck, leads to _____ in performing.

f method g promptness h ease j attention k trouble

16 ☐ f ☐ g ☐ h ☐ j ☒ k

17. Read statements X, Y, and Z and the conclusions that follow.

(X) ϕ is heavier than ϵ .

(Y) Λ is heavier than ϕ .

(Z) Ω is heavier than Λ .

Therefore -

I. Λ is lighter than either ϕ or Ω .

II. ϵ is lighter than either ϕ or Λ .

III. Ω is lighter than ϵ .

Which of conclusions I, II, and III can *definitely* be determined from statements X, Y, and Z?

a I only b II only c I and II only d I and III only e I, II, and III

17 ☐ a ☐ b ☐ c ☐ d ☒ e

18. All is to many as none is to -

f one g several h least j few k most

18 ☐ f ☐ g ☐ h ☐ j ☒ k

19. Which number should come next in this series? 0 1 3 6 10 15 21 28 $\frac{36}{3}$

a 32 b 35 c 36 d 42 e 54

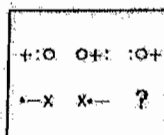
19 ☐ a ☐ b ☐ c ☐ d ☒ e

20. Renown means -

f fame g wealth h poverty j misfortune k suspicion

20 ☒ f ☐ g ☐ h ☐ j ☐ k

21. The drawings in the box go together in a certain way. Find the drawing that belongs where you see the question mark (?) in the box.



a .x- b -x. c x-. d -.x e -x+

21 ☐ a ☐ b ☐ c ☐ d ☒ e

22. Humane means -

f manly g learned h proper j modest k kind

22 ☐ f ☐ g ☐ h ☐ j ☒ k

23. The sets of letters in the first part of the row go together to form a series. In the last part of the row, find the set of letters that belongs where you see the question mark (?) in the series.

X	M	X	M	?
LCT	TLC	CTL	LCT	
M	X	M	X	

X	M	X	M	X
TLC	TCL	TCL	TLC	CLT
M	X	M	X	M

a b c d e

23 ☐ a ☐ b ☒ c ☐ d ☐ e

24. Not only is to but also as one is to -

f none g two h alternative j another k all

24 ☐ f ☐ g ☐ h ☐ j ☒ k

25. One number is wrong in the following series: 1 2 3 6 7 8 11 12 13 14 17 18
What should that number be?

a 9 b 15 c 16 d 19 e 20

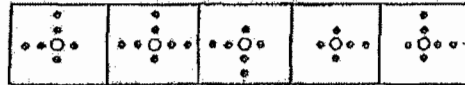
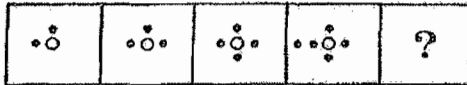
a b c d e
25 ○ ○ ○ ○ ○

26. The opposite of loose is -

f relaxed g strict h found j informed k concerned

f g h j k
26 ○ ○ ○ ○ ○

27. The drawings in the first part of the row go together to form a series. In the last part of the row, find the drawing that belongs where you see the question mark (?) in the series.



a b c d e

a b c d e
27 ○ ○ ○ ○ ○

28. A man whose decisions are influenced by his preconceived opinions is -

f impartial g deceitful h decisive j indifferent k prejudiced

f g h j k
28 ○ ○ ○ ○ ○

29. In a foreign language

tana dona meka means very cold water; tana neta means hot water; dona bela means very good. Which word means cold?

a tana b neta c dona d meka e bela

a b c d e
29 ○ ○ ○ ○ ○

30. The opposite of specific is -

f definite g general h precise j universal k restricted

f g h j k
30 ○ ○ ○ ○ ○

31. A church is most likely to have a -

a steeple b bell c congregation d pipe organ e choir

a b c d e
31 ○ ○ ○ ○ ○

32. Which number is missing in this series? 1 3 7 ? 21 31 43

f 13 g 15 h 16 j 17 k 19

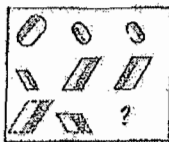
f g h j k
32 ○ ○ ○ ○ ○

33. Ice is to water as water is to -

a freeze b liquid c land d thirst e steam

a b c d e
33 ○ ○ ○ ○ ○

34. The drawings in the box go together in a certain way. Find the drawing that belongs where you see the question mark (?) in the box.



f g h j k

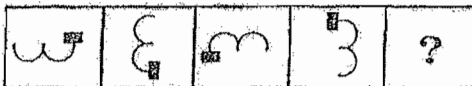
f g h j k
34 ○ ○ ○ ○ ○

35. Sever means -

a tie b cut c suffer d shrink e bleed

a b c d e
35 ○ ○ ○ ○ ○

36. The drawings in the first part of the row go together to form a series. In the last part of the row, find the drawing that belongs where you see the question mark (?) in the series.



f g h j k

f g h j k
36 ○ ○ ○ ○ ○

37. Alienate is to reconcile as lose is to -

a lost b cheat c gain d quarrel e forfeit

a b c d e
37 ○ ○ ○ ○ ○

38. The sets of letters in the box go together in a certain way. Find the set of letters that belongs where you see the question mark (?) in the box.

ZYX	DEF	TSR
CBA	UVW	?




f RST g GHI h OPQ j XFR k IHG






38 ☐ f ☐ g ☐ h ☐ i ☐ k

39. A thing that meets with accepted standards is -

a conventional b familiar c domestic d abnormal e grotesque

39 ☐ a ☐ b ☐ c ☐ d ☐ e

40.  is to  as  is to -

f  g  h  j  k 

40 ☐ f ☐ g ☐ h ☐ j ☐ k

41. The opposite of curtail is -

a brief b snub c contract d extend e deprive

41 ☐ a ☐ b ☐ c ☐ d ☐ e

42. A carpenter has a 12-foot board. How many cuts must he make to cut it into 3 equal parts?

f 1 g 2 h 3 j 4 k none of these

42 ☐ f ☐ g ☐ h ☐ j ☐ k

43. Snake is to hiss as saw is to -

a whine b hammer c cut d board e blade

43 ☐ a ☐ b ☐ c ☐ d ☐ e

44. Which numbers are missing in this series? 0 2 1 3 2 4 3 ? ?

f 1, 2 g 2, 4 h 4, 6 j 5, 4 k 6, 5

44 ☐ f ☐ g ☐ h ☐ j ☐ k

45. Book is to reader as picture is to -

a artist b frame c viewer d painter e movie

45 ☐ a ☐ b ☐ c ☐ d ☐ e

46. The words in the box go together in a certain way. Find the word that belongs where you see the question mark (?) in the box.

scale	ounce	weight
clock	second	?

f minute g alarm h speed j hands k time

46 ☐ f ☐ g ☐ h ☐ j ☐ k

47. The opposite of hypocritical is -

a boastful b unfortunate c sincere d immune e gay

47 ☐ a ☐ b ☐ c ☐ d ☐ e

48. 4 is to $1\frac{1}{2}$ as 24 is to -

f 6 g 8 h 12 j 22 $\frac{1}{2}$ k 32

48 ☐ f ☐ g ☐ h ☐ j ☐ k

49. Choose the word that *best* completes this sentence:

Written history is the recording of a _____ of events.

a progression b revolution c precedence d digression e proliferation

49 ☐ a ☐ b ☐ c ☐ d ☐ e

50. A used car is being sold for \$800. If this is 25% of its original cost, what was the original cost of the car?

f \$1600 g \$2400 h \$3000 j \$3200 k none of these

50 ☐ f ☐ g ☐ h ☐ j ☐ k

51. The opposite of sparse is -

a spacious b uncommon c generous d showy e dense

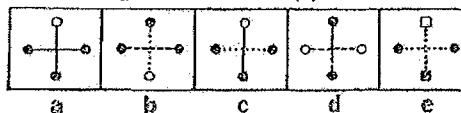
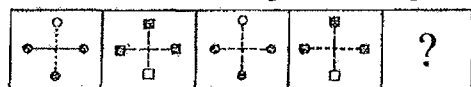
51 ☐ a ☐ b ☐ c ☐ d ☐ e

52. Scale is to summit as -

f rise is to fall g try is to overcome h side is to edge
j climb is to top k measure is to guess

52 ☐ f ☐ g ☐ h ☐ j ☐ k

53. The drawings in the first part of the row go together to form a series. In the last part of the row, find the drawing that belongs where you see the question mark (?) in the series.



53. a b c d e
☐ ☒ ☐ ☐ ☐

54. The opposite of *repel* is -

f lure g cease h move j request k admire

54. f g h i k
☐ ☒ ☐ ☐ ☐

55. is to as is to -

a b c d e

55. a b c d e
☐ ☐ ☒ ☐ ☐

56. *Stifle* means -

f smother g sniff h scold j soothe k strike

56. f g h i k
☐ ☐ ☐ ☒ ☐

57. Which number should come next in this series? 1 1. 2 2 4 4 8 8 ?
 a 8 b 9 c 10 d 12 e 16

57. a b c d e
☐ ☐ ☐ ☐ ☒

58. A debate always involves -

f an audience g judges h a controversy j a prize k an auditorium

58. f g h i k
☐ ☐ ☒ ☐ ☐

59. is to as is to -

a b c d e

59. a b c d e
☐ ☐ ☒ ☐ ☐

60. The opposite of *pertinent* is -

f unconditional g unintentional h inexcusable j impersonal k irrelevant

60. f g h i k
☐ ☒ ☐ ☐ ☐

61. A charge far beyond what is reasonable is -

a expedient b expensive c unqualified d exorbitant e competitive

61. a b c d e
☐ ☐ ☒ ☐ ☐

62. In June of 1945 a school had 40 students. If the number of students doubled every 5 years, how many students were there in June of 1960?

f 160 g 240 h 320 j 640 k none of these

62. f g h i k
☐ ☐ ☐ ☒ ☐

63. If X is north of Y and Z, Y is north of W, and W is north of Z, then which of the following relationships is also true?

a W is north of X. b X is south of W. c Y is south of Z.
 d Z is north of Y. e Z is south of Y.

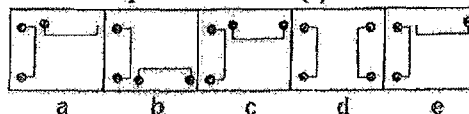
63. a b c d e
☐ ☐ ☐ ☐ ☒

64. The opposite of *asset* is -

f value g handicap h credit j poverty k quality

64. f g h i k
☐ ☒ ☐ ☐ ☐

65. The drawings in the first part of the row go together to form a series. In the last part of the row, find the drawing that belongs where you see the question mark (?) in the series.



65. a b c d e
☐ ☐ ☐ ☐ ☒

66. Westport is 30 miles from East City. If a train travels at a speed of 90 miles per hour, how many minutes does it take to go from Westport to East City?

f 15 g 20 h 30 j 45 k none of these

66. f g h i k
☐ ☒ ☐ ☐ ☐

67. The opposite of *extravagant* is -

a economical b humble c poor d wasteful e inexpensive

67. a b c d e
☒ ☐ ☐ ☐ ☐

68. Assume that -

Some guvs are vops.
Some pibs are guvs.
All pibs are lars.

Therefore, it follows that -

f All pibs are vops. g No guvs are lars. h All lars are vops.
j Some lars are guvs. k All guvs that are not vops are pibs.

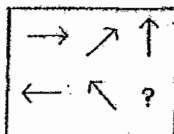
f g h i k
68 ○ ○ ○ ○ ●

69. John is the fifth child from each end of a row. How many children are in this row?

a 5 b 9 c 10 d 11 e 12

a b c d e
69 ○ ○ ○ ● ○

70. The drawings in the box go together in a certain way. Find the drawing that belongs where you see the question mark (?) in the box.



f ↘ g → h ↓ j ↙ k ↑

f g h i k
70 ○ ○ ● ○ ○

71. The opposite of placid is -

a ruffled b stiff c hidden d gloomy e harmful

a b c d e
71 ○ ○ ○ ● ○

72. A man who died in 1913 at the age of 42 had lived just twice as long as his twin brother. If the man was married two years after his twin brother's death, in what year was he married?

f 1890 g 1892 h 1894 j 1911 k none of these

f g h i k
72 ○ ○ ● ○ ○

73. BDF is to GEC as JLN is to -

a KMN b KMO c MKI d OKI e OMK

a b c d e
73 ○ ● ○ ○ ○

74. The statement "John's scout troop, which consists of 50 boys and 5 patrol leaders, went on a hike" leads to the following possible conclusions:

I. There is 1 patrol leader for every 10 boys in the troop.
II. All patrols have 10 boys each.
III. Because they are scouts they all like to hike.

Which of these conclusions can *definitely* be drawn from the original statement?

f I only g II only h I and II only j II and III only k I, II, and III

f g h i k
74 ○ ○ ● ○ ○

75. Which word below is most unlike the other four?

a good b large c red d walk e thick

a b c d e
75 ○ ○ ● ○ ○

76. Which number is missing in this series? 11 17 2 26 29 31 32



f 20 g 21 h 22 j 23 k 24

f g h i k
76 ○ ○ ○ ● ○

77. The settlement of a difference between two people by a third person is called -

a a compromise b a truce c a promise d an arbitration e an injunction

a b c d e
77 ○ ○ ○ ○ ●

78. □ □ is to  as  is to -



f g h i k
78 ○ ● ○ ○ ○

79. Week is to seven as score is to -

a count b fourteen c goal d grade e twenty

a b c d e
79 ● ○ ○ ○ ○

80. Which word below is most unlike the other four?

f slow g steady h leisurely j fast k quickly

f g h i k
80 ○ ○ ● ○ ○

DIRECTIONS

This is a test to see how well you can solve arithmetic problems.

Read the sample questions below. The right answers have been marked in the sample answer spaces next to each question.

Practice Examples

Sample X

Eye is to see as ear is to -

a head b hear c talk d nose e cheek

The right answer is choice b "hear" so a mark has been made in the answer space under b in answer row X of the Sample Answer Spaces.

Sample Answer Spaces

X ^a ^b ^c ^d ^e
☐ ☒ ☐ ☐ ☐

Sample Y

A boy bought 3 pencils at 5¢ each. How much did the 3 pencils cost?

f 5¢ g 10¢ h 20¢ j 25¢ k none of these

The right answer, of course, is 15¢. Since this answer is not given, choice k "none of these" is correct. See how the answer space under k in row Y has been marked.

Y ^f ^g ^h ^j ^k
☐ ☐ ☐ ☐ ☒

Sample Z

☐ is to ☐ as ☐ is to -

a ☐ b ☐ c ☐ d ☐ e ☐

The right answer is choice a so the answer space under a in row Z has been marked.

Z ^a ^b ^c ^d ^e
☒ ☐ ☐ ☐ ☐

Mark the correct answer for each question in the last part of all of your answers with an X in the row with the correct choice. Be sure to mark and should fill in the answer space completely. Be sure you have an answer before the last row of the answer space.

There are 40 questions in the test. You are not expected to answer all of them, but you should try to answer as many as you can. You are given 40 minutes of working time after you are told to begin work.

Do not spend too much time on any one question. Do not guess. If you are not sure of the answer, even a wrong one, do not mark it. Be sure that if a mark should come will be the number of questions correctly answered.

If you finish before time runs up, look back and check your work. Always make sure that the row of answer spaces has the same number as the question you are working on.

Keep your booklet open so that the rows of paper are on top of the answer sheet when you are told to stop.

O-LMAT (5-22-74) Raw Score 41; Performance by Age DIQ 104; 60%ile; Stanine 6
Performance by Grade: 54%ile; Stanine 5

NAME OF PUPIL		GRADE-LEVEL	COMPOSITE	ABILITY	EXPECTED COMB.	1. ENG. USAGE	2. MATH. USAGE	3. SOC. STUD. READING	4. NAT. SCI. READING	5. WORD USAGE	
THING THOMAS		09-2	37 26 27	24-30	04 21 44 27	55 28 46 27	27 25				
NAME OF PUPIL		GRADE-LEVEL	COMPOSITE	ABILITY	EXPECTED COMB.	1. ENG. USAGE	2. MATH. USAGE	3. SOC. STUD. READING	4. NAT. SCI. READING	5. WORD USAGE	
THING THOMAS		10-2	40 28 27	25-30	29 26 12 24	73 33 46 29	41 28				

PSAT/NMSQT SCHOOL COPY

LAST FIRST MI. GRADE TEST DATE
THING THOMAS 12 NOV 77

SUBSCORES
VERBAL MATH READING VOC. TSWE ACH1 ACH2 ACH3
36 35 30 43 34

COLLEGE BOARD ADMISSIONS TESTING PROGRAM

Transcript sent:

CA State Univ., Sacramento, 6000 J St., Sacramento 95819 (2-7-78)

Knight's of Columbus Scholarship (8-15-78)

Sacramento City College, 3835 Freeport Blvd., Sacra. 95822 (9-11-78)

AWARDS: Member of the Society of Distinguished Amer. Hi Sch students.
Listed in the Who's Who Among Amer. Hi Sch students.
Faculty award for leadership.

Transcript sent: UCSB, Admissions office, Goleta, Cal. 93106 10/21/81

7/26/85 Admissions Off., Holy Names College, 3500 Mountain Blvd., Oakland, Cal.

94609

FRAF 00497

St. Anthony's Seminary High School Record

Name: THING, Thomas

Date of birth: 5-22-59

Date of entry: 9-1-74

Santa Barbara, California

Graduated: 6-3-78

Rank: 5 in 8

Date of withdrawal:

Ninth Grade	19 74 19 75	Sem. Marks		Semester Periods
		1st	2nd	
	English I	D	C	10
	Latin I Life Sci	D	C	10
	Algebra I Pre	B	C	10
	Spanish I	D	B	10
	History I	D	C	10
	Sacred Doctrine I	C	B	6
	Speech I	C	B	6
	Typing	C	C	2
	Vocal Music	P	P	2
	P.E.	P	P	4
Tenth Grade	19 75 19 76	Sem. Marks		Semester Periods
		1st	2nd	
	English II	C	C	10
	Latin II General Sci	B	-	5
	Geometry	C	D	10
	Spanish II	C	C	10
	History II	C	D	10
	Sacred Doctrine II	B	A	6
	Music Appreciation	P	P	2
	Choir	P	P	2
	Earth Sci.	-	B	5
	Creative Wrtg.	B	-	3
	Drawing	B	-	2

Test data: (over) SS: Rem. Rdg. C 6) 1974
Bas. Alg. C 6)

Eleventh Grade	19 76 19 77	Sem. Marks		Semester Periods
		1st	2nd	
	English III	C	D	10
	Spanish	C	C	10
	Algebra II	B	C	10
	Chemistry	C	C	10
	Am. History	D	D	10
	Humanities	B	B	4
	Sacred Doctrine III	B	C	6
	Speech II	B	A	6
	Choir	P	A	2
	P.E.	P	P	4
Twelfth Grade	19 77 19 78	Sem. Marks		Semester Periods
		1st	2nd	
	English IV	B	B	10
	Latin IV	B	-	5
	Sociology	B	-	5
	Field Science	C	B	10
	Psychology	-	C	5
	American Future	B	-	5
	Schola Cantorum	A	A	2
	Sacred Doctrine IV	A	A	6
	Art Appreciation	B	A	4
	Painting	B	A	4
	Photography	B	B	4
	Industrial Art	A	A	4
	P.E.	P	P	4
	Ethnic Studies	-	C	5

Choir A A A 2

Thing Thomas
Last Name First Middle

SAINT ANTHONY'S SEMINARY
Santa Barbara, California

STUDENT ACTIVITY RECORD

<u>ATHLETICS</u>	<u>Team</u>	<u>Sports Played</u>	<u>Awards</u>
19 <u>74</u> 19 <u>75</u> Freshman	<u>Vickens</u>	<u>Foot ball, Hand Ball</u>	
19 <u>75</u> 19 <u>76</u> Sophomore	<u>Lancers</u>	<u>Football, Handball</u>	
19 <u>76</u> 19 <u>77</u> Junior	<u>Lancers (1st)</u>	<u>Football</u>	<u>1st Place</u>
19 <u>77</u> 19 <u>78</u> Senior	<u>Lancers</u>	<u>Foot ball</u>	<u>1st Place</u>

<u>DRAMATICS (Class Play)</u>	<u>Play</u>	<u>Role or Capacity</u>
19 <u>74</u> 19 <u>75</u> Freshman	<u>DRAMA (CLASS PLAY)</u>	<u>Solider</u>
19 <u>75</u> 19 <u>76</u> Sophomore	<u>Class play</u>	<u>St. Francis's father</u>
19 <u>76</u> 19 <u>77</u> Junior	<u>DRAMA</u>	<u>Director</u>
19 <u>77</u> 19 <u>78</u> Senior	<u>CLASS Play</u>	<u>Actor</u>

<u>FORENSICS</u>	<u>Activity</u>	<u>Awards</u>
19 <u>74</u> 19 <u>75</u> Freshman		
19 <u>75</u> 19 <u>76</u> Sophomore		
19 <u>76</u> 19 <u>77</u> Junior		
19 <u>77</u> 19 <u>78</u> Senior		

SPECIAL ASSIGNMENTS (e.g. Photography, Librarian, Lab Assistant, etc.)

	<u>Shift</u>	<u>Position</u>
19 <u>74</u> 19 <u>75</u> Freshman	<u>Photography</u>	<u>Assistant</u>
19 <u>75</u> 19 <u>76</u> Sophomore	<u>Infirmary</u>	<u>Head</u>
19 <u>76</u> 19 <u>77</u> Junior	<u>Infirmary</u>	<u>Head</u>
19 <u>77</u> 19 <u>78</u> Senior	<u>Photography</u>	<u>Antonian helper</u>

THING	THOMAS	
Last Name	First	Middle

SAINT ANTHONY'S SEMINARY
Santa Barbara, California

STUDENT ACTIVITY RECORD

CLASS OFFICE

1974 1975 Freshman	Vice President Rep. 19	1977 Junior	Vice President
1975 1976 Sophomore	Vice President	1978 Senior	Student Body President CLASS President

MUSIC

Activities

1974 1975 Freshman	Choir member (concert)
1975 1976 Sophomore	Choir member
1976 1977 Junior	Choir member / solo at concert
1977 1978 Senior	choir members / schola Cantorum / concert

APOSTOLIC ACTIVITIES

1974 1975 Freshman	Hillside, Mission
1975 1976 Sophomore	Hillside
1976 1977 Junior	Mexico, Hillside
1977 1978 Senior	Singing At San Roque / old Mission

OTHER ACTIVITIES AND AWARDS

1974 1975 Freshman	Went to infirmary convention Infirmmary Ass.
1975 1976 Sophomore	Infirmmary (Head)
1976 1977 Junior	Infirmmary
1977 1978 Senior	Distinguished students of America AWARDED Who's Who's in America students.

UNITED STATES
NAVY
OFFICE OF THE SECRETARY

10/11/74

To Whom It May Concern:

This is to certify that

✓
Thomas Thier

has taken the following ~~test~~ *1914* ~~at the~~ *at the* ~~office~~

Porter

Glenn

Cover

Gas. Rtg.

C

6

Rem. Rtg.

C

6

12

Stephen K. Schmale
Special Agent in Charge
Navy

FRAF 00501

HOME ADDRESS INFORMATION

HOME STREET ADDRESS

20131 Crown Reef Ln

CITY

Huntington Beach

HOME PHONE NO.

9682710

STATE

Alaska	Illinois	Mont.	R. I.
Ala.	Indiana	Nebr.	S. Car.
Ariz.	Iowa	Nevada	S. Dak.
Ark.	Kansas	N. H.	Tenn.
Calif.	Kent.	N. J.	Texas.
Colo.	La.	N. M.	Utah.
Conn.	Maine	N. Y.	Vt.
Del.	Mad.	N. Car.	Va.
D. C.	Mass.	N. Dak.	Wash.
Fla.	Mich.	Ohio	W. Va.
Ga.	Miss.	Ore.	Wisc.
Hawaii	Miss.	Penn.	Wyo.
Idaho	Mo.		

ZIP CODE

92646

1981

TEST OBJECTS:

QUALITY
ADVERTISING

[illegible]

1	(a)	(a)	(d)
2	(a)	(b)	(d)
3	(a)	(b)	(d)
4	(a)	(c)	(e)
5	(a)	(b)	(d)
6	(a)	(b)	(d)
7	(a)	(b)	(d)
8	(a)	(a)	(d)
9	(a)	(c)	(d)
10	(a)	(c)	(d)
11	(a)	(b)	(d)
12	(a)	(b)	(d)
13	(a)	(b)	(d)
14	(a)	(b)	(d)
15	(a)	(c)	(e)
16	(a)	(b)	(d)
17	(a)	(b)	(d)
18	(a)	(b)	(d)
19	(a)	(b)	(d)
20	(a)	(b)	(d)
21	(a)	(b)	(d)
22	(a)	(c)	(e)
23	(a)	(b)	(d)
24	(a)	(b)	(c)
25	(a)	(b)	(d)
26	(a)	(b)	(d)
27	(a)	(b)	(d)
28	(a)	(b)	(d)
29	(a)	(b)	(d)
30	(a)	(c)	(d)
31	(a)	(b)	(c)
32	(a)	(c)	(d)
33	(a)	(b)	(c)
34	(a)	(b)	(c)
35	(a)	(b)	(d)
36	(a)	(b)	(c)
37	(a)	(b)	(d)
38	(a)	(b)	(c)
39	(a)	(b)	(c)
40	(a)	(b)	(d)
41	(a)	(b)	(d)
42	(a)	(b)	(d)
43	(a)	(b)	(d)
44	(a)	(b)	(c)
45	(a)	(b)	(d)
46	(a)	(b)	(c)
47	(a)	(b)	(d)
48	(a)	(b)	(c)
49	(a)	(b)	(c)
50	(a)	(b)	(d)
51	(a)	(b)	(d)
52	(a)	(b)	(c)
53	(a)	(b)	(d)
54	(a)	(b)	(d)
55	(a)	(b)	(c)
56	(a)	(b)	(d)
57	(a)	(b)	(d)
58	(a)	(b)	(d)
59	(a)	(b)	(d)
60	(a)	(b)	(c)

QUANTITATIVE ABILITY		READING	
51	97	124	134
52	98	135	135
53	99	136	136
54	100	137	137
55	101	138	138
56	102	139	139
57	103	140	140
58	104	141	141
59	105	142	142
60	106	143	143
61	107	144	144
62	108	145	145
63	109	146	146
64	110	147	147
65	111	148	148
66	112	149	149
67	150	150	150
68	151	151	151
69	152	152	152
70	153	153	153
71	154	154	154
72	155	155	155
73	156	156	156
74	157	157	157
75	158	158	158
76	159	159	159
77	160	160	160
78	161	161	161
79	162	162	162
80	163	163	163
81	164	164	164
82	165	165	165
83	166	166	166
84	167	167	167
85	168	168	168
86	169	169	169
87	170	170	170
88	171	171	171
89	172	172	172
90	173	173	173
91	174	174	174
92	175	175	175
93	176	176	176
94	177	177	177
95	178	178	178
96	179	179	179
97	180	180	180
98	181	181	181
99	182	182	182
100	183	183	183

MATHEMATICS

LANGUAGE

OPTION

175 (A) (B) (C) (D)
176 (A) (B) (C) (D)
177 (A) (B) (C) (D)
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190 (A) (B) (C) (D)
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20 (A) (B) (C) (D)

MARKS

IN THIS

SHADED

AREA

21 (A) (B) (C) (D)
22 (A) (B) (C) (D)
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39 (A) (B) (C) (D)
40 (A) (B) (C) (D)

June 18, 1975

Mr. & Mrs. R. Thing
20131 Crown Reef Lane
Huntington Beach, Ca 92646

Dear Mr. & Mrs. Thing:

In our final faculty meeting, we talked of Tom's poor showing in science. Since it is the foundation of other courses he will be taking in the future, we felt we must ask Tom to enroll in summer school in science if at all possible. We strongly recommend that he take English also. In this way he will strengthen his foundation for next year and the following years. He should send us the report card of summer school when it is completed.

I hope you all have a pleasant and rewarding summer.

Yours in Christ,

CFR/e.g.

(Rev.) Claude F. Riffel, O.F.M.
Rector

Tom Theng

SCHOOL 1967 YEAR AVERAGES

FRESHMAN YEAR

Number of A's	—	x 4 =	—
Number of B's	4	x 3 =	12
Number of C's	10	x 2 =	20
Number of D's	4	x 1 =	4
Number of F's	—	x 0 =	—
Totals	18		36

FRESHMAN YEAR

Number of A's	2	x 4 =	8
Number of B's	5	x 3 =	15
Number of C's	7	x 2 =	14
Number of D's	3	x 1 =	3
Number of F's	—	x 0 =	—
Totals	17		40

SOPHOMORE YEAR

Number of A's	3	x 4 =	12
Number of B's	5	x 3 =	15
Number of C's	6	x 2 =	12
Number of D's	2	x 1 =	2
Number of F's	—	x 0 =	—
Totals	16		41

SENIOR YEAR (Grade 12) Semester Grades

Number of A's	3	x 4 =	12
Number of B's	5	x 3 =	15
Number of C's	1	x 2 =	2
Number of D's	—	x 1 =	—
Number of F's	—	x 0 =	—
Totals	18		62

FOUR YEAR AVERAGE

First Year Totals
Second Year Totals
Third Year Totals
Fourth Year Totals

Grades

18
16 } 33
17 }
18 } 35
69

Senior Points

36
41 } 81
40 }
62 } 102
179

Average: 4 yr. Totals / Number of Semesters

Soph/Jr
331 81
66
150
132
180
165
150
132
18

215

Jr/Sr (219)
35 102
70
320
315
50
35
150
140
10

4 yr (216)
2594
69 179
138
410
345
650
621
290
276
17



COLLEGE
BOARD
ADMISSIONS
TESTING
PROGRAM

HIGH SCHOOL REPORT

NAME THOMAS	SEX M	DATE OF BIRTH 05/22/59	SOCIAL SECURITY NUMBER	DATE OF REPORT 11/16/77	CODE 055221
TELEPHONE NUMBER 103-505-124	STATE AND COUNTY OF RESIDENCE LOS ANGELES COUNTY CALIFORNIA			REGISTRATION NUMBER 1904288	
ETHNIC GROUP WHITE	ENGLISH BEST LANGUAGE YES	U. S. CITIZEN YES	VETERAN NO	PARENTS ADDRESS DIFFERENT YES	DATE OF SDQ REV 77

HIGH SCHOOL INFORMATION

H.S. CODE 00000	H.S. NAME AND ADDRESS 311 THURMAN AVE MONTROSE, CA 92103	
TYPE OF H.S. UNIVERSITY	CLASS SIZE 200	H.S. PROGRAM JUNIOR
DATE OF REPORT JUN 10		

SELF-REPORTED HIGH SCHOOL GRADES	ENGLISH	MATH	FOREIGN LANGUAGE	BIOLOGICAL SCIENCES	PHYSICAL SCIENCES	ARTS	OTHER	TOTAL COURSES 17
LATEST GRADES	1	2	3	4	5	6	7	
HONORS COURSES								
EXPECTED YEARS OF STUDY	1	1	1	2	2	4	1	

SCORES

CURRENT SCORES & PERCENTILES		SAT		ACHIEVEMENT TESTS	
TEST DATE	GRADE LEVEL	VERBAL	QUANTITATIVE	ACH 1	ACH 2
05/11/77	11	500	500	14	
PERCENTILES					
NATIONAL H.S. SAMPLE		50	50		
COLLEGE BOUND SENIORS		50	50		

PREVIOUS SCORES

TEST DATE	GRADE LEVEL	VERBAL	QUANTITATIVE	ACH 1	ACH 2

COLLEGE PLANS

COLLEGE CODES & NAMES	SAT VERBAL	SAT QUANT	ACH 1	ACH 2	ACH 3	ACH 4	ACH 5	H.S. RANK	H.S. AVG.
00000									
00000									
00000									

INTENDED MAJORS 1. CHILD PSYCH 2. ELEMENTARY ED	EDUCATIONAL OBJECTIVE 1. 1/0	DATE OF COLLEGE ENTRANCE SEP 18
CAREER INTERESTS BUSINESS	HOUSING PREFERENCE FRAT/CLUBS	DAY OR EVENING DAY
		FULL OR PART TIME FULL-TIME

PREVIOUS COLLEGE ATTENDED	COLLEGE BOUND RANKING	ESTIMATED GPA AT PREVIOUS COLLEGE	EXPECTED TRANSFER LEVEL

ACTIVITIES, INTERESTS, AWARDS

SELF-RATING ON SKILLS	ACTING	ARTISTIC	ATHLETIC	CREATIVE WRITING	DEBATING	LEADERSHIP	MATH	MECHANICAL	MUSIC	ORGANIZATION OF WORK	SALES	SCIENTIFIC	SPEECH	EXPRESSION	EXPERIENCE
TOP 1%															
TOP 10%															
ABOVE AVERAGE															
AVERAGE															
BELOW AVERAGE															

ASSISTANCE GUIDE

FOUR COUNSEL	TOTAL COUNSEL	MATH SKILLS	PART-TIME WORK	PERSONAL COUNSEL	READING SKILLS	STUDY SKILLS	WRITING SKILLS

ADVANCED PLACEMENT PLANS

ENGLISH	MATH	FOREIGN LANG.	BIOLOG. SCIENCE	PHYSICAL SCIENCE	SOCIAL STUDIES	ART/MUSIC

HIGH SCHOOL REPORT

This report contains the student's College Board ATP test scores and descriptive information provided by the student on the Student Descriptive Questionnaire (SDQ). It is sent to you for use by your school's guidance staff. A similar report has also been sent to the colleges and scholarship sponsors the student designated to receive it.

ATP TEST SCORES	You have been furnished with the <i>Guide to the Admissions Testing Program</i> , which explains this report in greater detail. <i>Your Student Report</i> , a booklet that gives students some useful information about interpreting scores and percentile ranks, has been sent to them with their copy of the report.
VERBAL SUBSCORES	Two important measures of verbal reasoning, reading comprehension and vocabulary, are reported on a scale of 20 to 80. The SAT-verbal score is not an average of the reading and vocabulary subscores.
TEST OF STANDARD WRITTEN ENGLISH	This test evaluates your ability to recognize standard written English. The test is meant to be used by colleges only after students have been admitted to determine the kind of freshman English course best suited to their needs. The test is not intended to make fine distinctions among students with a better-than-average command of standard written English. The highest possible reported score is 60 +.
ACHIEVEMENT AVERAGE	This figure is the average of all Achievement Test scores appearing on this report.
PERCENTILE RANKS FOR NATIONAL HIGH SCHOOL SAMPLE AND COLLEGE-BOUND SENIORS	These numbers indicate the percentage of students who received lower scores; the remaining percentage of students had the same or higher scores. Percentile ranks for "National H.S. Sample" are based on a sample of all high school juniors and seniors in the United States. Percentile ranks for "College-Bound Seniors" are based on the most recent ATP scores earned by high school students graduating the previous year.
COLLEGE- SPECIFIC PERCENTILE RANKS FOR ENROLLED FRESHMEN	These percentile ranks can help you compare the student with the previous year's first-year students at colleges that receive this report. The numbers indicate the percentage of those students who received lower scores or who had a lower high school rank or high school average. An asterisk (*) indicates that the college did not supply information for these percentile ranks, possibly because of changing or flexible admission policies or widely diverse curriculums in which freshmen are enrolled. In any case, no single set of information can adequately represent any college's admission policy.
OTHER INFORMATION	<i>Descriptive Information</i> -- Students' descriptive information is reported as they entered it on their Registration Form or Additional Report Request Form. <i>Average of Self-Reported High School Grades</i> -- This figure is derived from the grades the student reported on the SDQ. Each grade is assigned a numerical equivalent (A = 4, B = 3, and so forth), and the numbers are averaged. The figure is also used in computing the percentile ranks that appear in the High School Average column under "College Plans." <i>Absent or Scores Delayed</i> -- If this message is printed on the report in place of scores and the student was not absent, scores have been delayed in processing. They should be released in a week or two.
OTHER QUESTIONS	Students often ask questions about having reports sent to additional colleges and scholarship sponsors, previous scores that are missing from their reports, their descriptive information, and so forth. The answers to these questions are contained in the <i>Student Bulletin</i> , <i>Your Student Report</i> , the <i>Guide to the Admissions Testing Program</i> , and <i>The College Handbook</i> .

STUDENT RECORD

ST. ANTHONY'S SEMINARY

SANTA BARBARA, CALIFORNIA

NAME THOMAS THING

Laundry #243

ADDRESS 20131 Crown Reef Lane

PHONE 968-2710

1975: 769 Deland Court

CITY Huntington Beach

STATE California 92646

DATE OF BIRTH May 22, 1959 (San Diego, Ca)

FATHER Robert H. Thing (Produce Supervisor) LIVING X RELIGION Catholic

MOTHER Mary Sulimay Thing LIVING X RELIGION Catholic

SCHOOL LAST ATTENDED SS Simon & Jude, 20444 Magnolia St., Huntington Beach 92646

HOME PARISH SS SIMON & JUDE, 20444 Magnolia St., Huntington Beach, Ca

DATE OF REGISTRATION September 1, 1974 (Freshman)

REQUIRED DOCUMENTS: CERTIFICATE OF:

BAPTISM X CONFIRMATION X PARENTS' MARRIAGE X

SCHOOL REPORTS:

ELEMENTARY ~~X~~ SECONDARY COLLEGIATE

PHYSICAL EXAMINATION X REMARKS Healthy - okay for school

DENTAL EYE

TESTS:

O-LMAT (5-22-74) Raw Score 41; Performance by Age DIQ 104; 60%ile; Stanine 6

Performance by Grade 54%ile; Stanine 5

NEDT 1975: Composite 37%ile; 26SS; Ability 27; Expected CompScore Range 24-30

NEDT 1976: 40%ile; 28SS; Ability 27SS; Expect. CompScore Range 25-30

PSAT/NMSQT: 1976: Verbal 30; Math 35; Selection Index 095; V-37%ile; 42%ile;

CBAT 1977: Verbal 36; Math 35; Read 30; Voc 43; Sel. Ind. 13%ile

WITHDREW

LAST THING

FIRST THOMAS

ALL

GRADE 12

TEST DATE NOV 77

ADVANCED June 3, 1978

SUBSCORERS

VERBAL 36

MATH 35

TSWE 34

ACH 1

ACH 2

ACH 3

REMARKS:

DOCUMENTS RETURNED 6-17-78

FRAF 00509