



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 llevo 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

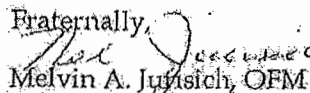
Thomas Thing, OFM
Old Mission
4050 Mission Avenue
Oceanside, CA 92057

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.

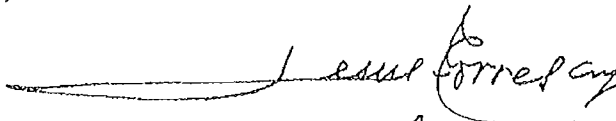
The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, after careful consideration of the reasons submitted, grants the petition as requested. The petitioner is not to wear the religious habit any longer, and is separated from his Institute.

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.

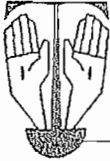
All things to the contrary notwithstanding.

Vatican, April 24, 2004


Lesus Forresany
Lab.

P. D. Di Odoardo U
Off. j. m. a. y

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

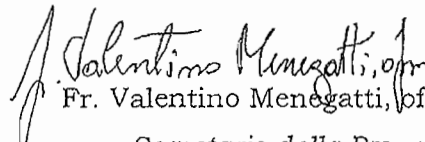
M. Rev. Ministro Provinciale,

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'Economo 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 Rouse, 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 \$12,895 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 29. Br. Tom defaulted and therefore Fran is, on this date (September 3) back to square one and the original debt of \$12,895.00 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 hospitalized 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 Fr. Tom Thing and the check was made payable to Fr. Tom Thing. Fr. Gerard said that he gave it to Br. Tom at Provo.

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 due pay-backs.

I consulted the discredendum (Br. Hedd, Fr. Vincent and myself) for Br. Tom to reveal his financial plight to a definite disadvantage of the community, a punitive action. After a week I talked to Br. Clark and Fr. Vincent again from my point of view. That posture of mine 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 the above 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 discredendum 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 cash.

Can see one - possibly involved in buying. But
no paid by mail.

* some paid like (letter) at home.

From - with some from for it. No more -
From - letter from Tom.

Letter, home, why not the long one from
there - 'with 3 letters'.

Then, no more to my house; just with the
etc.

* Key Kenter - she paid off some - with some money
from home - but, from very small for
in my high school. 200 a month. Then in
and home - whether the money is coming
not with money.

* when nothing is left to report.

From - letter, wanting to get paid. No
letter. 'Money at it' the next person

in 4 years - was at school, he paid.
They were from home. No long

letter. No more.
Relationship in middle.

From: money, from - the year from home.
to letter of advice to not return.

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).
Parr - and have paid for it. PM sketch in
Parr - little before time.
Ulster, Maine, shipwrecked long since from
case - "note of interest"
How, we know to my friend; didn't that date
it.

* Ray Kertner - she paid off case - 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. No
blackmail. "Mortally ill." He was pulled
in 4 years - was the job, he found.
Stay away from himself. No living
relationships are important.

Friends: search, friends - the aged, from from friends.
→ relationships of studying the social relationships.

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 culture. 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.

② Pattern of relationship from - Gubler, 100,000,000.

White person with 2 or 3 others - that he
I see as usual. Pattern in poverty.
middle of weekend inquiry.

③ Personal concern → because concerned, in days
x schedule city of.

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,

F

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.

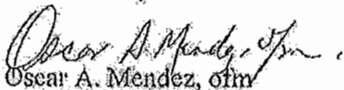
In June he went to San Luis Rey to work there, and felt good being away from National city, but Fr. David Johnson became close to him, and began to caress him, so at the end they were sexually involved. He felt guilty once more about this. He was thinking of taking some time off from the ESL program 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.

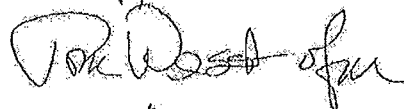
At this point we patiently explained to him that his behavior had serious consequences for the province as well as for himself. His behavior was a scandal and although not criminal in nature could constitute professional misconduct and lead to a civil suit. Did he realize all the implications of what 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 ver 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. 11 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 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)

=====>

FRAF 00327



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 #: 510-536-3920 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
comment, 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 - 3900 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,

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

1300-11

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

1

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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1500 34th Avenue Oakland California 94601 (510)536-3722 Fax (510)536-3370

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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

/

*I will respond this
week!*

cc: Tom Thing, OFM

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 Domino 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

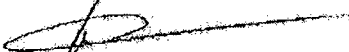
Dear

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

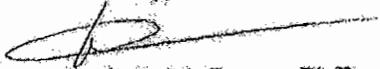
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Sincerely,



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 me 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 you and Dian Greenwood. It is still my hope and desire to have written report to you 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 you 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

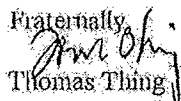
I pray that this letter finds you well and in good spirits. It was good to talk with you and update you the other day. Thank you for your concern and support. As I mentioned to you, Dr. McGovern missed our scheduled appointment on December 3, 2001. I was very upset and disappointed. We had chosen that 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.*

*June
The McGovern
is back in
5/16/02*

*Aug 30 - 2002
Called Mr. S.
He will speak with
Tom Thing*

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

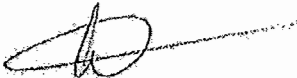
Province of St. Barbara
1500 34th Avenue
Oakland, CA 94601

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

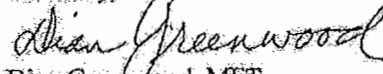
I'm writing to you now as you begin this new responsibility to introduce myself and offer any assistance that I can provide for you. While you and I are not acquainted, I am well known to Tom West, OFM, who was my classmate in graduate school. We worked together at a number of Franciscan retreat centers 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: _____

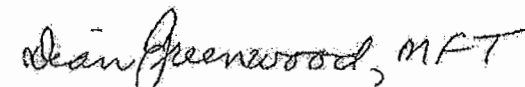
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FRAF 00376

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.

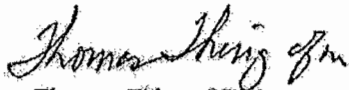
I am aware of the unique power a pastoral minister is given. I commit myself to maintaining clear boundaries and respecting the dignity of those we serve. I will restrain from exploiting the trust given to me.

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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[Back](#) | [Prev](#) | [Next](#) | [Reply](#) | [Reply All](#) | [Forward](#) | [Delete](#) | [Move To Drafts](#)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.

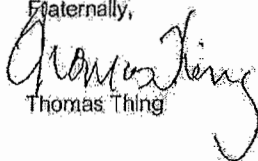
In late December our Vicar Provincial, Thomas West informed me that there are a number of accusations against me. None of these have been proven true, but because of the process the province has set up, I can no longer participate in ministry. The Province has in place a Lay Review Board which investigates 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. Cmtt.	"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

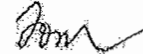
Dear

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.

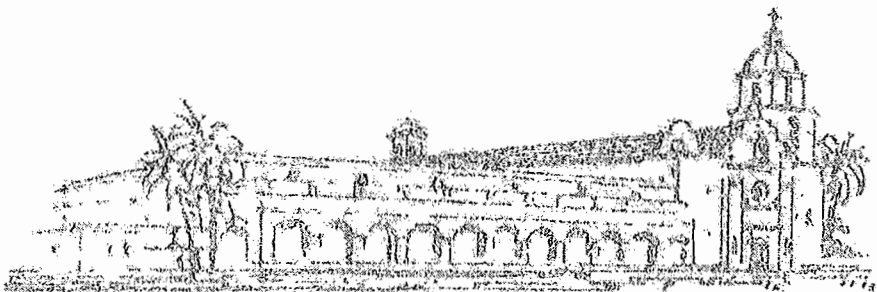
Thank you for your support and service to all of us.

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 higher education.
- x Domestic power structure

wanted to work of different position, could stay through education
then work, but you do the feeling exp. the little child
primary teaching certification. But just the way in large
world. like to start - make some religious education.

Bill is religious education.

- x Public Power is important for home.

(1) Next year: two classes; Community College.

(2) Next year: another: graduate studies - work of 6 years involved,
for high school. This is for them; we don't
have many religious study program in B.T.M.;
also based for education certification, major in
education program.

limited control of business, don't go to grade 10.

just some ideas on strategy.

x social planning & home.

Time with control for work

- A. They are doing social program
- B. Learning - to deal of information, report to committee to do
- C. Education (education)
- D. Institute of education - education
- E. Education for up method: not kind of business study, only in process of
education and marketing
- F. Education - school day for the better qualified -
for your marketing.

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.

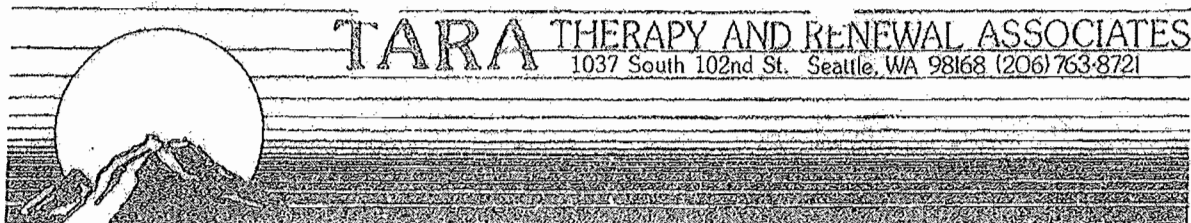
Should Mr. Thing wish to return to discuss any sexual issues in his life I would be glad to resume the evaluation at that time.

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

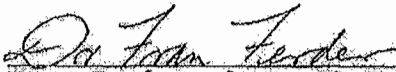
discrepancy is that one of the two parties is either lying, distorting, forgetting, or experiencing confusion about the details of the events. When both individuals seem credible in telling their stories (as they seem to in this case), we have no way of knowing whose story is accurate and whose is not.

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:

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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 SEVERE	S	2	12						SCHIZOTYPAL
	C	0	6						BORDERLINE
	P	4	3						PARANOID
SYNDROME CLINICAL	A	0	10						ANXIETY DISORDER
	H	2	10						SOMATIFORM DISORDER
	N	13	44						BIPOLAR/MANIC DISORDER
	D	2	10						DYSTHYMIC DISORDER
	B	3	7						ALCOHOL DEPENDENCE
	T	7	12						DRUG DEPENDENCE
SYNDROME SEVERE	SS	0	3						THOUGHT DISORDER
	CC	0	3						MAJOR DEPRESSION
	PP	2	3						DELUSIONAL DISORDER