

<u>Kuisle, Michael Joseph</u>		<u>6/2/40</u>	<u>6/25/16</u>	<u>Rochester, Minnesota</u>			
Name		Date Ordained	Date of Birth	Place of Birth		Parish at Ordination	
<u>Edward</u>		<u>Catholic</u>		<u>Catherine (O'Mahoney) Catholic</u>			
Baptism		Father's Name & Religion		Mother's Maiden Name & Religion		Height	Weight
		<u>St. Mary's, Winona</u>					
Studies Elementary		Secondary		College or Military			
<u>St. Paul Seminary, St. Paul</u>							
Seminary		G. A. Theol.		A. Best Subject		Class Rank	
<u>B.A., St. Mary's</u>							
Graduate Studies		Academic Degrees		Languages			
<u>Winona</u>		<u>Most Rev. Francis M. Kelly</u>					
Place of Ordination		Prelate					
Junior Clergy Exams		Ecclesiastical Honors					
Date Adm. of Extern	Incardinated?	If so, Date	Original Diocese or Order	Rescripts			



MK000001

XUTSIE. FATHER MICHAEL J.

First pastorate, Appointed to Rushford (COURIER 6/22/47)

Transferred from St. Francis de Sales Church, Claremont to St.
Peter's Church, Hokah (COURIER 7/26/56)

To be pastor of the Church of the Crucifixion at La Crescent
(COURIER 6/24/65)

Appointed pastor of St. Bernard's Church, Stewartville
(COURIER 8/13/70)

Resigns position as pastor of St. Bernard's Church because of ill
health, effective September 1, 1971 (COURIER 8/26/71)

Died December 21, 1971

Born June 25, 1916, Rochester Township
Graduated-St. Mary's College 1936
Theology, St. Paul Seminary, 1936-40

Ordained by Bishop Kelly, June 2, 1940
Assistant, St. Thomas Pro-Cathedral, Winona, 1940-43; St. Francis,
Rochester, 1943-47

Home-RR 2, Simpson

Q. D

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Rochester, 1943-47

Home-RR 2, Simpson

St. Bridgets Church

Simpson, Minnesota

This Is To Certify, Edward Kuisle and Catherine Mahoney,
Were Married In St,Bridget's Church,Simpson, Minn.
On The 8th.Day Of October In The Year Of 1912 with Rev.S.J.
Condron Officiating-Witnesses Were Jerimiah Mahoney and
Ellen Mahoney.

(Copied From St.Bridget's Church Records)

Rev P. F. Brown esd Pastor

Baptismal  **Certificate**

Church of St. Bridget, Simpson, Minn

The Records of this Church certify, under date of July 2th 1916
to the Baptism of Michael Joseph Kuisle, born June 25th 1916
of Edward Kuisle and Catherine Mahoney

Said Record is signed by Rev. S.J. Condron

with sponsors, Dennis Shanahan and Mrs Michael Mahoney

Rev. P. F. Brown C.S.D.

CHURCH SEAL
HERE

Date Sept. 8th-1936

The Above Michael Joseph Kuisle Was Confirmed at St. Bridget's Church
By Rt. Rev. F.M. Kelly, D.D. on August 7th.-1928

THE A. J. BOGERS CO., CINCINNATI

1941

Rev. Michael Kusile

Assistant at St. Thomas Winona

Seminary Repayments

Name Rev. Michael J. Kuisle
 Address St. Joseph's Church, Rushford, Minn.
 Seminary debt \$ 500.00

<u>Date</u>	<u>Amount paid</u>	<u>Balance due</u>
7-3-50		
10/30/50	\$25.00	\$475.00
10/5/51	25.00	450.00
6/25/52	25.00	425.00
11/11/52	25.00	400.00
12/21/54	50.00	350.00
10/19/55	30.00	320.00
9/7/56	320.00	--

Paid in full Sept. 7, 1956

Church of The Crucifixion

407 So. 2nd Street
La Crescent, Minnesota 55947

School
Area Code 507
895-4721



Rectory
Area Code 507
895-4720

August 11, 1965

Most Rev. Edward A. Fitzgerald DD
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

A special meeting of the Crucifixion School Board was called at LaCrescent in the Crucifixion School on Tuesday evening, August 10th. The meeting was called to discuss the problem of lack of class room because of the large enrollment for 1965-66 in the first grade of Crucifixion School. To take care of this first grade class two rooms would be necessary, and only one was available.

Rumors had reached the members of the school board that a large percentage of the last year's seventh grade class were planning to register this year at the new LaCrescent high school, which is set up as a Junior-Senior high school. The parents of all those students, thirty five in number, were contacted personally and were asked what were their desires and plans with regard to this year's education of those children. Only three parents were found who wished to send their children to Crucifixion to school. Several reasons were advanced: for four of them the Principal had informed the parents that they did not want the child in school because of disciplinary problems (apparently there were many disciplinary problems in that grade last year, with many teachers through the year; an extra-ordinary turnover); many offered the new school with its enlarged curriculum and teaching aids as a reason; the athletic and physical fitness program was advanced by some; the old argument about the crowded condition of the Catholic School; the plea for more masculine influence on the boys of that age group; some had no reason except that they felt it would be better for the child to begin the high school before the ninth grade.

After discussion it was decided that with the majority of that group attending school only under duress if they did come, and with the desire for the parents of the lower grades that their children be admitted to the Catholic school (many of the parents of those eighth graders also have first graders), that it would be better this year to permit the eighth grade to enroll at LaCrescent High School, and to provide for them a good CCD program. It was felt that even if the 8th grade this year did not attend Crucifixion that it would be a simple matter next year to retain for 8th grade those who are 7th this year, because they already are in our school, if circumstances should so change that we would have adequate room.

A contact with the principal of LaCrescent High School reveals that at the present they have adequate room for these youngsters, but that if they attend there it will be necessary for the public school to cut off all other non-resident registrations.

Respectfully in Christ,

Rev. Michael J Kuisle

MK000143

September 7, 1965

Reverend Michael J. Kuisle
Church of the Crucifixion
La Crescent, Minnesota

Dear Father Kuisle,

I was sorry to hear of the apparent need to discontinue the eighth grade at Crucifixion School for the coming year. I sincerely hope that this is only a temporary measure and that next year we may have at least the full grade school course.

I trust that you will be able to organize successfully the catechetical instructions for the high school students as soon as the classrooms are available. This experiment is extremely important and needs the faithful guidance and regularity if it is to succeed and bring to the students a fuller realization of the importance of religious instruction in connection with their other classes.

I would suggest that a school board of five members--three from La Crescent and two from Hokah--should constitute the governing board, particularly in regard to the development and financing of the project. I have approved of St. Peter's of Hokah assuming the responsibility for the salaries of the two School Sisters of Notre Dame who have been assigned to this school. The balance of the cost of operation, including the payment for the school itself and its maintenance, will be the responsibility of Crucifixion Parish according to an understanding which I have had with _____ when it was first projected.

With kindest regards, I remain

Sincerely yours in Christ,

Bishop of Winona

MK000144

April 16, 1966

His Excellency Most Reverend Egidio Vagnozzi, D.D.
3339 Massachusetts Avenue N.W.
Washington, D. C.

Your Excellency:

As a result of my strong convictions regarding certain of the works of [redacted] have come under strong personal attack, much of it slanderous, by members of the Catholic diety.

On April 15, 1966 in the Church of The Crucifixion School in the Village of La Crescent, Minnesota, [redacted] told her 7th grade class that "She had read "Black Like Me" and found absolutely nothing wrong with it". This obviously represented an approval to the children of this type of literature. She further entered into a polling of the class, asking each student what they thought of [redacted]. She stated to her class [redacted].

I am not a Catholic. However; I do hold to the basic unalterable truths of morality and reject the concepts of the relativity of morality and its relationship to the Christian Church.

I beseech you to intervene in this matter so as to preserve the basic laws and principles on which the family unit and our culteral progress is formed.

Respectfully yours,

cc: His Holiness Pope Paul, Vatican City, Italy
Bishop Edward A. Fitzgerald, Winona, Minnesota
Father Kuisla. La Crescent. Minnesota

MK000145



UNITED STATES OF AMERICA

3339 MASSACHUSETTS AVENUE
WASHINGTON, D. C. 20008

No. 2010/66

THIS NO. SHOULD BE PREFIXED TO THE ANSWER

April 21, 1966

Most Reverend Edward A. Fitzgerald, DD
Bishop of Winona
275 Harriet Street
Winona, Minnesota 55987

Your Excellency:

Recently, this office received a letter of
complaint from

I am enclosing a copy of the same.

I am not familiar with the merits of his
appeal nor with the alleged circumstances to which he makes
reference. Hence, any information or comment that Your Ex-
cellency would provide which would assist me in giving
a suitable reply will be very much appreciated.

With sentiments of esteem and every best
wish, I remain

Sincerely yours in Christ,

+ *J. Rognazzi*
Apostolic Delegate

MK000146

April 25, 1966

His Excellency
The Most Reverend Egidio Vagnozzi
Apostolic Delegate
3339 Massachusetts Avenue, N. W.
Washington, D. C.

Your Excellency,

I have at hand your letter of April 21, No. 2010/66, in regard to a complaint sent to you by a of in this Diocese. I do not know this gentleman personally, but I have heard considerable about him through the newspapers since he is presently engaged in a legal suit against the city of La Crosse where the latter was scheduled to speak.

The appearance of or elsewhere (as far as I know) is not connected with the Catholic Church in any way although I believe he is a Catholic. I do not know anything specific about his lecture but, of course, it has aroused many comments in regard to the race question.

I am not aware of comments in regard to the book made by . I have not read the book myself, but I have had many reputable people tell me they have found nothing wrong with it. Whether or not it should be recommended to grade school children is perhaps a debatable point but one in which I do not personally intend to intervene.

I do not know just what type of answer you might give since I do not know him and I am sure that he does not speak for any appreciable number of the community. I am sorry that I cannot give you any additional help in answering your letter, a copy of which he also has sent me.

Thanking you for calling my attention to this matter,
I remain

Sincerely yours in Christ,

Bishop of Winona

MK000147

April 26, 1966

Dear

I am sorry to hear certain rumor and also reports of statements that you have made in the classroom in the presence of the children concerning a certain book and certain individual person in . I regret very much to hear these rumors and to hear these reports because we should never mention any individual person in any of our conversations with anyone; that is lack of charity.

If you have done these things, I trust that you will cease immediately from discussing this matter at any time and in any place and with anyone.

I regret very much that the matter has been sent to Rome and to the Apostolic Delegate.

I am not passing judgment on any matters, but I see no reason for a continuation of any personal attacks or even answers. I sincerely hope that I shall not hear any more rumors which apparently have been carried from your classroom by the children who have perhaps misunderstood what you said, but it is not necessary to discuss this matter any more.

I trust that Harmony may take place in not only among Catholics but among our separated brethren as well. This is a word of caution and advice, and I am sure that you will accept it.

I am sending a copy of this letter to Father Kuisle so that he will be informed of the fact that has been to see me and has said that unless these things cease and desist there will be legal action, which I assure you is his right if he has proof that he had beenmaligned and libeled.

Sincerely yours in Christ,

Bishop of Winona

cc:

MK000148

April 26, 1966

Bishop Edward A. Fitzgerald
275 Harriet Street
Winona, Minnesota

Dear Bishop Fitzgerald:

Further to our conversation of this morning, I wish to relate to you the facts as they occurred at the Crucifixion Parochial School in the Village of La Crescent, Minnesota.

in her class on religious instruction on April 15, 1966 stated to her children that she had read the book "Black Like Me" and saw absolutely nothing wrong with it. May I bring your attention to the fact that this constituted an irrevocable endorsement on the part of to a highly impressionable group. May I further quote to you from Page 57 of "Black Like Me": "Goddam, it's a free sonofabitching country."; Page 75 "Goddam nigger-loving, Jew-loving, communist son-of-a-bitch"; Page 85 "the same stereotyped image of the Negro as an inexhaustible sex machine with oversized genitals and a vast store of experiences, immensely varied."; Page 86 "and presupposed that in the ghetto the Negro's life is one of marathon sex with many different partners, open to the view of all"; Page 100 "He told me how all of the white men in the region craved colored girls. He said he hired a lot of them both for housework and in his business. "And I guarantee you, I've had it in every one of them before they ever got on the payroll."... "Why hell--everybody does it. Don't you know that?"... "Well, they sure as hell do. We figure we're doing you people a favor to get some white blood in your kids."; Page 102 "I'll tell you how it is here. We'll do business with your people. We'll sure as hell screw your women."; Page 121 "You white bastard, you ofay sonofabitch, what are you doing walking these streets?"... "You black bastard, you nigger sonofabitch, what are you doing walking these streets?"

These are only a few of the obscenities contained in this book in which says she sees nothing wrong. In addition to this endorsement by she stated to her class "That must be crazy". She further asked her class as to how many of them knew my son. Most of them did. She then proceeded to have each of the children, after she had laid the

MK000149

ground work for defaming _____ to tell the other members of the class what they thought of _____, obviously an effort to discredit him also. The entire situation was an attempt to make a mockery of our name.

On April 18, 1966 _____ removed one of her children from class and very angrily and bitterly stated "You are a little spy - are they paying you to spy on me?" and generally shouted at the child in a manner very unbecoming a person of the diety, and to the point that the child ran from the school to _____. The child was instructed, or ordered, by _____ "Don't you tell your mother about this."

It is interesting to note that in Cardinal Meyer's pastoral letter on decency and modesty dated May 1, 1956, on Page 13 Cardinal Meyer said "The denial of original sin leads to a completely false appraisal of the meaning of life. Such a tragic denial for example, underlies much of the theory of some progressive educators, and such a tragic denial is implicit in much of the ostrichlike approach to the very real connection between modesty and chastity, between unchaste thoughts and unchaste deeds, between the unchaste picture or book or dress or film and these unchaste thoughts, desires and deeds."

Also, Cannon Law 1399, paragraph 9, I believe is very applicable to the situation.

Upon your investigation of this matter, I shall be very happy to furnish you with all the names of the persons who can testify to the authenticity of these facts. I must demand at this time that _____ issue a public apology in the _____ (in a size equal to at least one-fourth of a page) retracting all statements she has made about _____ that she publicly apologize for these statements and retract them at a suitable number of masses at the Church of The Crucifixion so as to completely undo the wrongs she has committed. In the absence of this action on your part and hers, I shall be forced to interpret your non-action as a complete rebuttal of my position and shall be forced to take the necessary legal action in order to collect damages for these wrong doings.

Very truly yours.

April 27, 1966

Dear

I have at hand your letter of April 26 amplifying on the conversation which we had the morning of April 26 at the Chancery.

As I stated at the end of our conversation, I would make an investigation of the charges and the facts, but I cannot do so until I am furnished with the names of reputable and reliable witnesses.

I am sure that I cannot and will not require any public apology in the at the present time have I prepared to ask a public apology at the Masses in the Church of the Crucifixion since as far as I know and as far as your charges are concerned, her statements were made within the schoolroom.

I assure you that I regret if any harm has come to your reputation because of anything which may have been reported as stated by

Awaiting further word from you in regard to the names of witnesses, I remain

Sincerely yours,

Bishop of Winona

MK000151

Church of the Crucifixion

LA CRESCENT, MINNESOTA—55947

April 27, 1966

Most Rev. Edward A. Fitzgerald DD
Winona, Minnesota

Your Excellency:

I feel I should inform you of the true course of events which have happened in LaCrescent, and which led up to the visit which you received from _____ of LaCrescent.

_____ is a known rabble-rouser. He was particularly active and violent in the village mayoralty campaign last fall, and his lies and half-truths were almost diabolical in his attack on the other candidate for the office. He is an extreme member. I am convinced that his opposition to _____ is based more on his hatred of the Civil Rights Movement than on the language which is found in the book.

He approached me about six weeks ago in an attempt to persuade me that it is my moral duty as a religious leader of the community to join with him in fighting the appearance of _____, and in opposition to permitting the children in the local high school to read "Black Like Me". He at that time told me he planned to sue _____ that he had sent his son to buy a book at the high school book store, and had the sales slip to prove that it was purchased at the school. He demanded that I should join with him in the suit against _____ and in similar suits against the president of the local school board and the school superintendant. I informed him that I would have no part of it, and tried to reason with him that he was making a mistake-- that if the book were wrong all he would be accomplishing would be giving it publicity. The basis for most of his argument was the statement which was supposed to have been issued by the Waverly Council of the Knights of Columbus, which statement has since been repudiated, but which is being distributed by _____ in mimeographed copies as being put out by the K of C. Another basis for his argument is the reprint of the same stuff that apparently was somehow printed by mistake in the "Green Bay Register", which has also been repudiated. I guess he also has a couple of articles clipped from "The Wanderer"/

Since _____ instituted his suit against _____ and his actions have been the subject of much public and private discussion in the community. I feel that since he has projected himself into the limelight he should expect the criticism and opposition which any public figure expects. His actions are "current events", and as such it is hard for a teacher to avoid questions about him in class. He has filed for the school board, and I am sure that if he by any remote chance might be elected it would be almost the end of any release time religious education in LaCrescent.

Church of the Crucifixion

Rev. Michael J. Kuisle, Pastor

LA CRESCENT, MINNESOTA—55947

Phone 895-4720

Unfortunately, a member of _____ is
_____ son of _____, a member of Crucifixion
parish. This is the same _____ who refuses to allow her
_____ to attend release period religious
instruction classes because the basic text which we use in that
class is "To live is Christ", which _____ attacks as
being perversive to youth. It is the same _____ who publicly
denounces the English in the Liturgy, and questions the authority
of the Church to introduce it. It is the same _____ who
refuses to attend Mass at the Church of the Crucifixion, because
"we commit a sacrilege of disrespect to the Blessed Sacrament by
distributing Communion to the people standing". It is the same _____
with whom I have spent hours in vain reasoning trying
to convince her that the Fathers of the Vatican Council knew
what the world needed, that the changes in the Church are not
Communist inspired, and that if she personally did not like them
she should at least be silent and not try to destroy the faith of
others.

_____ went home one evening and told his mother that
_____ had no objections to their reading "Black Like Me", after
explained that the purpose of the book was to show the
sad plight of the negro, and was not to simply introduce smutty
language. _____ also quoted to his mother that he had told
that _____ was suing _____ because the book was
corrupting his son, and he quoted _____ saying that
_____ must be crazy to have started that suit." He also told
his mother that _____ asked what type of child the
_____ as in an honest attempt to appraise the value of
suit against the author.

_____ immediately called _____ on the phone, asking him
to come to her house so _____ could tell him "What that nun at
Crucifixion was saying about him". On the basis of that visit
_____ wrote the letter of which we received copies.

_____ is one of the finest, kindest persons I have been
privileged to know and work with. The children in the entire school
love her and would do anything for her. The parents are most
impressed with her ability, with the way the children like her,
and with how much she has done for our school. It would distress
our parents (except _____ if they knew that anyone was
attempting to cause trouble for her. It frightens me that a couple
of warped, biased minds can cause so much trouble with their lies
and half truths. This seems to me a greater danger to our way of

MK000153

Rev. Michael J. Kuisle, Pastor

Church of the Holy Spirit
LA CRESCENT, MINNESOTA—55947

Phone 895-4720

life and our American society than even communism; good has always been attacked by lies and half-truths. I know that [redacted] is very much upset by the whole deal, and certainly will be very careful in the future about any mention of names.

I am generally regarded as pretty much of a conservative, but in this matter I feel that [redacted] was very much in the right. I know anything she did was in the best interests of the youngsters, and I hate to have [redacted] persecuting her. I feel that [redacted] in her thinking is very much like the woman whom [redacted] found it necessary to excommunicate a few years ago.

Respectfully in Christ,

Michael J. Kuisle

Rev. Michael J. Kuisle

MK000154

April 29, 1966

Reverend Michael J. Kuisle
Church of the Crucifixion
La Crescent, Minnesota

Dear Father Kuisle,

I thank you for your very splendid letter of April 27 with detailed information concerning the recent episodes occurring in La Crescent.

I trust that matters may adjust themselves satisfactorily. It is necessary for us to have patience, of course, with those who have strong convictions contrary to our own. I realize how difficult it is at times to deal with unreasonable people, but I guess such is our lot in life.

I sent you a copy of my letter to

With kindest regards and best wishes, I remain

Sincerely yours in Christ,

Bishop of Winona

Bishop Edward Fitzgerald
215 Harriot Street
Winona, Minnesota

Dear Bishop Fitzgerald;

The delay in my response to your recent letter has been occasioned by the press of my business activities.

There is no reason, at this point, to reveal the identity of the children who witnessed the un-christian acts of stupidity and hate committed by . One of the children has already been subjected to the cruel intimidations of

I do not intend to structure a situation where more are given like treatment. For a person dedicated to the word of God she has shown little regard for her dedication, in fact your actions to date place you in a similar category.

I must demand the form of public apology set forth in my past correspondence. Failure on your part to so accomplish this will necessitate the consideration of legal action for damages.

Very truly yours,

Tracy
Sept. 22, 1966
Rev. Michael J. Kusile, Pastor

Church of the Crucifixion
LA CRESCENT, MINNESOTA—55947

Phone 895-4720

September 20, 1966

Your Excellency:

May I have a proxy for the purchase of lot 11, block 86 in La Crescent. That is the house on the corner which we spoke of. The purchase price is \$9000.00. This money is on deposit at First National Bank in La Crosse from money obtained from the sale of lot 16, block 86 to

Respectfully yours.

Rev. Michael J. Kusile

February 27, 1967

Reverend Michael J. Kuisle
Church of the Crucifixion
La Crescent, Minnesota

Dear Father Kuisle,

It is with much regret and sorrow that I have heard some well verified reports that you have failed to observe the promise you made to Almighty God and to me a few years ago in regard to the use of liquor. I had hoped in appointing you to the large and growing parish of Crucifixion that you would realize your responsibility and avoid that which you know, as well as I and everyone else who knows you, that you cannot use liquor in any form, shape or quantity.

The reports that have come to me have shown that you have been under the influence of liquor on several occasions, even in the church, but particularly in the school among the students who easily detect the odor of liquor on one who has had even one drink. Unfortunately, you brought with you the reputation from Hokah in regard to this weakness even though you did try to re-establish yourself there among the people who knew of your very good qualities. I trust you will understand that you are actually an alcoholic, which means that you are not justified in taking even one drink of any form of intoxicating liquor, including wine or beer, except in the small quantity of wine which is necessary for the Holy Sacrifice of the Mass.

In view of these reports which have distressed me, and in view of my desire to help you, I would like to have you call at the Chancery when it is convenient for you that we might discuss these matters so that we can try to determine what we can do to overcome the scandal which necessarily

MK000157

Reverend Michael J. Kuisle
February 27, 1967
Page two

follows when a priest seems to be addicted to alcoholic beverages. It may be necessary for you to seek help from an AA group in which by mutual assistance we might be able to overcome the problem when the temptation becomes very acute.

I pray that God may restore you to the priestly apostolate of which you are capable and grant you strength of will to resolve to abstain completely in accordance with my statement above.

With kindest regards, I remain

Sincerely yours in Christ,

Bishop of Winona

Rev. Michael J. Kuisle, Pastor

Church of the Crucifixion

LA CRESCENT, MINNESOTA—55947

Phone 895-4720

February 28, 1967

Most Rev. Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

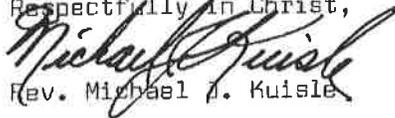
I renew my solemn pledge to you and to Almighty God that I will absolutely abstain from any use of alcoholic beverages.

For about four years I kept that pledge absolutely, and I know I can do it. Apparently my system just will not tolerate alcohol even in moderation, so the only answer is complete abstinence.

I pray that almighty God will give me the chance to prove to the people of LaCrescent that I am the type of priest whom they want. Human pride makes it hard to admit that weakness, but with prayer and meditation I am certain that I can win.

Again I renew my pledge to you, and beg you to remember me in your prayers. The last couple of days I have been praying especially hard that my poor dear mother in heaven may obtain from God for me any help I need.

Respectfully in Christ,


Rev. Michael J. Kuisle

MK000159

Rev. Michael J. Kuisle, Pastor

Church of the Crucifixion

LA CRESCENT, MINNESOTA—55947

Phone 895-4720

March 8, 1967

Most Rev. Edward A. Fitzgerald
275 Harriet Street
Winona, Minnesota

Your Excellency:

I feel I owe you a letter stating my own present personal condition, and the condition in La Crescent.

After leaving you the other day I consulted with Doctor [redacted]. As soon as I called him he re-arranged his schedule so that he would be able to see me that day. Much was the help which I received from him. He told me later at a meeting which we were both attending that he had called you, so I am sure he gave you any information which you wished. He had asked me whether he should call [redacted]

or you, and I asked that he would call you. He prescribed that for a time at least, or perhaps for all my life, I should take some mild tranquilizers. I must confess that I have always had a sort of despising attitude toward tranquilizers, considering they are an escape from problems which a person should have the strength to face, and I have sort of felt that they would impair my efficiency and that I would not get accomplished what I should in a day. I must confess my attitude has changed completely. The last few nights have given me the best sleep I have had in years, and I don't know when I have awakened so completely refreshed. There is quite a difference between getting two or three hours of sleep and getting six or seven hours of sound sleep. [redacted] has also made an appointment for me to see [redacted] starting with an appointment at 3:00 P.M. this afternoon. I know [redacted] quite well, having worked with him on several cases.

As you suggested, and as I felt obligated to do, I spoke at all the Masses last Sunday, begging the forgiveness of the people and asking for their prayers. It was a hard thing to do, but the response of the people has been wonderful. I am sure that the big mistake any priest makes is that he does not realize how wonderful our lay people really are. I have never seen such crowds as there have been at the evening Masses this week. It fills one with a terrific sense of responsibility to give to them in every way any inspiration and spiritual help possible. I have also marveled at the way my tried and true friends among our age group of the clergy have gone out of their way to visit me, to express their confidence in me, and boost my morale. That esprit de corps which exists in our group is one of the greatest blessings which we have.

MK000160

Church of the Crucifixion

Rev. Michael J. Kusko, Pastor

LA CRESCENT, MINNESOTA—55947

Phone 895-4720

One of my greatest worries has been that rumors or facts might have leaked to my family and destroyed the image which my nephews and nieces have of me. I visited a couple of my sisters for a little while Sunday afternoon and nothing has come to their ears. God has been so good to me!

I want to express to you again my tremendous respect for your judgment, your kindness and understanding with me, and to assure you of my loyalty and my prayers. May God, Who alone can amply reward you, bless your undertakings here below and reward you in heaven for your goodness to His priests. I have always thanked God for the virtue of obedience. I firmly believe that any parish to which one might be assigned will have its own problems, and the only way a pastor can successfully cope with those problems is with the help of the Holy Spirit, which I believe comes to us through the appointment of the bishop.

I feel you have a right to know what I said to the people on Sunday, so am enclosing the copy.

May God keep you with us for a long time!



File Photo
Company
Rev. Michael J. Kulsio, Pastor

Church of the Crucifixion
LA CRESCENT, MINNESOTA—55947

Phone 895-4720

Friday morning

Dear Philip Fitzgerald

I should long ago have written to thank you for the honor you showed my mother, myself, and my family by your presence at her funeral. It was truly deeply appreciated, just another of the many outward expressions of the kindness for which I all know and love you.

I had grown very close to mother especially during these last years, and her passing does leave a terrible void. Even though faith and reason tell me how God blessed her and us with the manner of her going, the emotions sometimes are a little hard to control. Even though I know she has what she always has wanted I find myself wishing I could do this or that for her. However, at the same time I have a feeling that she is obtaining for me grace and strength that I never dreamed I could possess. On behalf of myself, and all my brothers and sisters, a fervent thank you and a prayer that God will reward you.

Rev. Michael Kulsio

MK000138

Copy 4/28/67

Church of the Crucifixion

Rev. Michael J. Kulsle, Pastor

LA CRESCENT, MINNESOTA—55947

Phone 895-4720

April 25, 1967

Most Rev. Edward A. Fitzgerald
Bishop of Winona
Winona, Minnesota

Your Excellency:

Last evening we had a regular meeting of the parish advisory board. Sixteen of the seventeen members were present.

At the beginning of the meeting discussion centered about the best way in which we could reduce our parish debt. It was unanimously voted that as soon as the Notre Dame drive would be completed in June we should try monthly envelopes for debt reduction in addition to the regular envelopes for Church support, and that these envelopes should be mailed directly to the parishioners at the beginning of each month. Four of the members of the board volunteered to speak from the pulpit, one at each of the Masses on the last Sunday of June to present this appeal to the parishioners, and to make a special appeal that Church support be increased to take care of operating costs so that all proceeds from Bingo could go to debt reduction. It was decided to wait until the first of July because the taxes which are due June first are quite high this year because of the high school expenses.

One of the principal items of discussion was the providing of off-street parking in accord with the request which was made by the village council when the permit was issued for the construction of the church. We have been able to sell the house for removal which was located directly south of the rectory on the corner; that house has been removed, the lot has been leveled, and rock will be spread on it this coming week, providing space for fifty cars. Another large lot west of the school has also been leveled and will be rocked, providing space for about twenty additional cars.

My principal reason in writing to you is that the lot east of the school, playground and parking area, is in bad shape. The black-topping has many large holes in it, and only half of it had been black-topped; we have removed to a location back of the convent the garage which formerly stood there, opening up that entire area for playground and parking space. It was unanimously voted by the board that this entire area should be black-topped with four inches of topping so it would stand up under auto parking and would provide good playground area. One of the parishioners is the manager of the black-topping service, and he has made a proposal that they would do this job for a sum of \$5900.00.

He tells me the cheapest bid he could ever get from them was \$7500.00. The ladies of the parish have agreed that they would assume this obligation; the contract would be a non-interest bearing contract for four years. The ladies make an average of about \$125.00 per week serving lunches at our Bingo parties, and prefer to use that money on school improvements

MK000162

Rev. Michael J. Kuisle, Pastor

Church of the Crucifixion

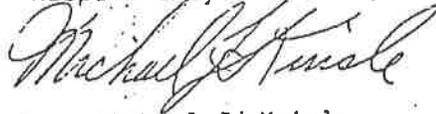
LA CRESCENT, MINNESOTA—55947

Phone 895-4720

rather than to apply it to debt reduction.

May we have your proxy for the expenditure of \$5900.00 to be expended in this manner?

Respectfully in Christ,

A handwritten signature in cursive script, appearing to read "Michael J. Kuisle".

Rev. Michael J. Kuisle

MK000163

Rev. Michael J. Kulele, Pastor

Church of the Crucifixion

LA CRESCENT, MINNESOTA—55947

Phone 895-4720

August 11, 1967

Most Rev. Edward A. Fitzgerald
Bishop of Winona
Winona, Minnesota

Your Excellency:

This is simply to inform you of an event which has happened in this parish, in case it might be called to your attention, especially during the next couple of weeks when I will be gone on vacation.

twenty years of age, about eighteen months ago developed what was diagnosed rare and thus far incurable form of malignancy. It involved some gland which is located on the spine back of the lungs, the removal of which requires the removal (temporary) of the lungs. She was scheduled for surgery but developed pneumonia which made the operation impossible. The doctors had told the parents that death seemed imminent. This girl has always had a tremendous faith in the Blessed Mother, and at that time one night she claimed to have had a vision which told her that the infection in the lungs had cleared up and that she would be able to have the surgery the next morning. Such did happen, the diseased gland was removed, and for a few months there were signs of apparent recovery.

About five months ago she suffered a relapse, had difficulty in swallowing, had choking spells, and excessive pain. The doctors assured her parents that there was no help for her except to quiet the pain through drugs. On July 27th called me and asked that I come to see her--- that she wanted to talk to me.

She told me that the night before at 1:00 A.M. she had suddenly awakened from sleep, thinking her mother was calling her. She found her mother asleep, but the voice persisted, and she saw what she refers to as "the vision" appeared to her again. This voice --she says-- told her to wrap her rosary around her throat, and devoutly recite three Hail Marys; that she had been very patient in her suffering and that God wanted to reward her faith and her patience. She was then told to fix herself a sandwich and eat it. She woke her mother, made the sandwich, and ate it without any trouble. Since then recovery appears very obvious, and she is able to eat anything. The doctors can offer no explanation, but state that she is apparently cured.

I have asked the family to say nothing to anyone about anything such as a vision, but simply to thank God that she seems to have recovered. They have agreed to this, and are telling people that seems to be gradually improving.

I worry lest some fanatic should get hold of this story, and that we might have a problem like on our hands. Perhaps the entire change is due to some natural cause-- perhaps it is a miraculous answer to her prayers; I know the improvement has been sudden and without apparent cause. I wanted you to know what has happened in case this should be called to your attention.

Respectfully in Christ,

Rev Michael J Kulele

MK000164

Rev. Michael J. Kuisle, Pastor

Church of the Crucifixion
LA CRESCENT, MINNESOTA—55947

Phone 895-4720

October 13, 1967

Most Rev. Edward A. Fitzgerald DD
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I am enclosing a letter which I received this morning from the LaCrescent State Bank asking for your signature on the renewal of a note which the bank has held against the Church of the Crucifixion. The original note was for \$11,000.00. I was able at the due date to pay \$4000.00 on the principal, but because of other obligations was unable to pick up the entire note. I had been in hopes that we would be able to pay it in its entirety this year, but we were not able to do so.

Respectfully in Christ,



Rev. Michael J. Kuisle

MK000165

October 14, 1967

Reverend Michael J. Kuisle
Church of the Crucifixion
La Crescent, Minnesota

Dear Father Kuisle,

I have signed the note for \$7000 of the
La Crescent State Bank for renewal of loan to the parish.

I am happy to know that you were able to make
a payment on the former note and hope that the cooperation
of the people will continue as we try to liquidate the in-
debtedness on Crucifixion Parish.

With kindest regards and best wishes, I beg to
remain

Sincerely yours in Christ,

Bishop of Winona

enc.

MK000166

LAST WILL AND TESTAMENT OF REV. MICHAEL J. KUISLE

I, Rev. Michael J. Kuisle, a resident of LaCrescent, County of Houston, State of Minnesota, do hereby make, publish, and declare this my Last Will and Testament, hereby revoking all former wills and codicils made by me.

I

I direct the payment, by my executor, out of my estate, of all just debts, the expenses, of last illness and funeral, and the expenses of the administration of my estate.

II

Because the Mass has been the very center of my life, I ask that for burial I be clothed in the vestments of the Mass.

III

If I at the time of my death am serving a parish I ask that a funeral Mass be said in that parish; and that the body then be taken to lay in state at the funeral home in Rochester, with a burial Mass at Church and burial in the family lot of Cemetery, Rochester RR 2.

IV

I give and bequeath to the the sum of \$500.00 that Masses might be said to fulfill any obligations which I may have during my lifetime accepted and failed to fulfill through carelessness or neglect.

V.

I direct that a sum equal to the amount of unsatisfied Mass obligations as found in my record of Mass intentions be paid to the society for the propagation of the faith so that these Masses may be said as soon as possible.

VI.

I give and bequeath, share and share alike to them and to their respective heirs and assigns forever:

on all the rest, residue, and remainder of my property; the above named being

VII

I hereby nominate and appoint to be the executor of this my last will and Testament.

In witness whereof, I have hereunto set my hand to this my last Will and Testament, this 20th day of December, 1967.

Michael J. Kuisle

This instrument, bearing the signature of the above Michael J. Kuisle was by him on this date signed in our presence, who we believe to be of sound mind and witness hereby.

Rev. Michael J. Kuisle, Pastor

Church of the Crucifixion
LA CRESCENT, MINNESOTA 55947

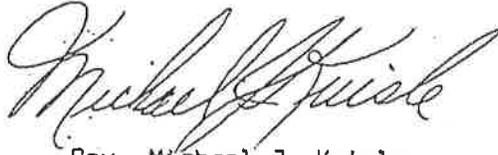
Phone 895-4720

October 23, 1968

*returned
10/25/68*

Your Excellency:

I am enclosing a note for the LaCrescent State Bank for renewal of the note which we had with them and which came due. I paid the interest to date, and hope that by the end of the year we will be able to take care of this note, but because of current commitments to teachers' salaries and other operating expenses I do not feel I can deplete our account so completely. This note is a renewal of the note for \$7000.00 which was dated September 18, 1967, and is still a balance on the expenses involved in building and equipping Fitzgerald Education Center for the high school students.



Rev. Michael J. Kuisle

*Interest rate was raised from
5 1/2 to 6 1/2*

MK000167

Rev. Michael J. Kusle, Pastor

Church of the Crucifixion

Phone 895-4720

LA CRESCENT, MINNESOTA 55947
November 25, 1968

Most Rev. Edward A. Fitzgerald
Bishop of Winona
Winona, Minnesota

Your Excellency:

I wish to express a word of appreciation to the bishops of the United States for their support of the teaching of Pope Paul concerning artificial birth control. My theology does not permit me to ever justify those intrinsically evil actions, no matter what good might seem to result. This is a question on which it is too easy for an individual couple to rationalize, and the good which they seek is too often magnified out of proportion because of their selfishness. Despite all the emphasis on individual conscience and human freedom, I still see the validity of the Thomistic principle: "Nemo iudex in causa sua".

My experience has shown me that most people recognize artificial birth control as something wrong and are conscious of guilt. Even those who might be thought to have the most valid excuses feel this guilt and resolve to try to avoid the sin in the future, even though they know that in human weakness they may fall. The more selfish is the individual, and the more interested in acquiring material goods, so much the more is he inclined to search for excuses as to why he should not have more children. The more selfish is the couple, so much the more insecure is their marriage. Those who see no wrong in contraceptives most frequently also see no wrong in unfaithfulness to the marriage vows or in extra-marital sex. Those who see no wrong in the use of contraceptives are the same ones who complain that their marriage is a failure because they can't communicate or because they are bored with each other.

Were we to ally ourselves with the proponents of artificial birth control I feel that we would ally ourselves with those to whom Saint Paul refers when he says: "to them the Cross is madness and our lives are folly". Any priest who advocates artificial birth control is not being fair to the countless numbers of good people (often including their own parents) who accept trials and difficulties in the belief that they are fulfilling the will of God. Parents of large families find it hard to not resent those who almost point the finger of scorn at them for their having a large family.

Twenty years ago those faced with the decision as to whether they should bear a child or not could not foresee the world which we know today. No more can we today foresee what will be the future for children born into the world today. True, there should be some intelligent planning, but there must also be faith in the providence of God. The ardent advocates of birth control are not the good and sincere laity, but more often are our "enlightened" priests and religious.

My sincere thanks to the bishops of the United States for upholding

~~122~~

MK000168

Rev. Michael J. Kuisle, Pastor

Church of the Crucifixion
LA CRESCENT, MINNESOTA 55947

Phone 895-4720

the commitments of marriage and the dignity of those who
appreciate its purpose and its privileges.

in faith and obedience,



Rev Michael J. Kuisle

MK000169

August 4, 1969

Reverend Michael J. Kuisle
Church of the Crucifixion
La Crescent, Minnesota

Dear Father Kuisle,

I am pleased to appoint you administrator of Precious Blood Parish, effective August 7. I commit to you the full care of souls of that parish with all the faculties, duties, rights and privileges according to the Code of Canon Law and our diocesan statutes.

I also grant to our associate pastor, the commission to be your associate in the work of administering the LaMoille Parish. I am sure that you and will be able to arrange your work so as to give proper attention to the spiritual needs of the good people of I know also that the two of you working together will be able to administer the financial affairs of the parish.

I wish to thank you and for your wonderful priestly work exercised in Crucifixion Parish. I know that you will continue to lead the People of God of La Crescent in the profession of their Faith and will also be able to give the same attention and direction to the people of Precious Blood,

With kindest personal greetings and prayers, I remain

Faternally yours in Christ,

Bishop of Winona

MK000170

October 14, 1969

Dear Bishop Watters,

Last Wednesday evening you came to La Crescent to "confirm" Christians. First of all, in this ceremony you ask children as young as ten years of age to commit their lives to Christ; children who are so young they cannot decide whether they want a lollipop or bubblegum if they have a penny to spend.

Secondly, I was informed by our "spiritual leader" here in La Crescent that you were anxious to meet your Flock. The meeting "you and I" had was my reading of the card you handed out to all. By the time I got this read you were gone. Were you scared? Did you run for fear of what you might hear? A reception line is a very safe place to meet people, isn't it?

Third, through the local grapevine I have learned that you returned here on Monday to "find out what was really felt about confirmation". At this time you talked to, (if I have been informed correctly) a group of people picked by our "spiritual leader". A group of rubber stamps, I might add! "You and I" still have not touched each other.

Let us now begin from this point "to build", not in your office, but in my home. You set the time and date; I'll be here and I'll see that everyone is represented: rich, poor, educated, uneducated, pastor, assistant pastor, sister, etc. That will take only eight to ten people.

Do you really want to know what goes on in this parish? Do you want to hear constructive criticisms and answers to some problems?? Do you really have guts enough to face the truth??? For, as I am sure, you understand "the truth shall set us free."

I am deeply interested and frustrated because I have seven children to raise as "committed Christians", plus a "commitment to the community". Some of the answers may take some action on your part. Please do not answer this letter if you do not intend to come. It will be easier for both of us.

We are all tired and busy -- "This is the Cross He gave us." LA CRESCENT IS DIVIDED! This is a deplorable situation for Christians. I am sure you know many of the problems here. Let US work together and BE KIND to those who NEED OUR HELP!

May Christ continue to bother You.....

MK000171

DIOCESE OF WINONA
275 HARRIET STREET
WINONA, MINNESOTA 55987

Office of the
Bishop

Oct. 25, 1969

Dear

Thank you for your letter and your comments on the various aspects of the recent Confirmation in the Church of the Crucifixion in La Crescent. I am indeed sorry that you were so deeply disappointed and more sorry still if there are other members of your parish who share your intense feeling about what I did or failed to do on that evening. Naturally, I am grateful to you for calling these shortcomings to my attention; throughout 29 years in the priesthood - and these have been happy years, I've learned a great deal from men and women I have attempted to serve and to inspire to make more concrete in the world the charity of Christ. I will try to do better in the future, especially in the 80 parishes of the diocese in which I plan to administer the Sacrament of Confirmation during the next six months.

While I know that you asked me not to write if I decided not to accept your ultimatum of coming to your home for a meeting, I do want to state my policy of following the sound principles of collegiality and subsidiarity which suggest that local problems be handled on the local level; only when the local pastor or pastors and the members of the parish request a conference either in the chancery office or in the parish hall are conditions such as to make my participation productive of anything but more misunderstanding and polarization between factions.

With the formation of the Diocesan Pastoral Council and the development of Parish Councils it is hoped that some of the differences in opinions which are presently dividing the members of some parishes can be reconciled to the mutual benefit of all the members, especially the children.

With kindest personal greetings and asking for your prayers, I remain

Faternally in Christ,

Bishop of Winona

MK000172

Copy

Rev. Michael J. Kusile, Pastor

Church of the Crucifixion

Phone 895-4720

LA CRESCENT, MINNESOTA 55947
October 25, 1969

Dear :

This is in reply to your letter of October 21, suggesting the possibility that _____ might conduct in LaCrescent a course of theological instruction for the lay teachers in the CCD program. I feel that I can not in conscience consent to such a course. After carefully reading the proposed course, and spending three hours Wednesday evening talking with _____ I feel that I would by admitting such a course only be suggesting the teachers doubts of faith and errors of moral and dogmatic theology. I do not feel that anything would be accomplished by the proposed meeting of _____ the teachers, you, and myself. The opposite poles which he and I hold concerning dogma and moral are to me only an extra proof of the need for infallible authority in the Church. Since he so glibly quotes Sacred Scripture in an attempt to support his theses, I would suggest that he carefully read and study chapter 4 of the second epistle of St. Paul to Timothy and the fifth chapter of the gospel of St. Matthew.

First of all, I can not accept his idea of original sin, or rather his denial of the existence of such a thing as original sin as I learned about it. He holds that original sin is only the continuing sin of man against God, rather than an historical action. He feels there is no such thing as a common parent, whereas I am convinced by faith and reason that there must have been an elevation and trial of our first parents, with a subsequent fall. I can see no value in proposing any other concept to our people.

Secondly, I do not like the recurrent term: demythologizing Sacred Scripture. His private interpretation of Sacred Scripture makes it as impossible to reason with him as it is to reason with a witness of Jehovah.

I find extremely distasteful the questioning of the permanent change of the Eucharist-- the emphasis on the Eucharist as only a communal meal-- the statements that Benediction, Forty Hours, visits, etc. should be down played or completely eliminated, and his suggestion that the Eucharistic liturgy should assume ~~forms~~ forms which are definitely forbidden by the Sacred Congregation of the Sacraments and the explicit directives of the bishops. I feel that the emphasis on our "getting something out of the Mass" instead of "its being an act of perfect worship which we owe to God" makes it easy for our young people to excuse themselves from attendance at Mass, because they do not feel this emotional something.

His questioning of the supreme infallible authority of the Holy Father is contrary to express de fide pronouncements of the Councils, if he will not accept the decrees of the Holy Fathers. The argument that many bishops oppose the Holy Father holds no weight with me. Even though all the bishops of England save John Fisher turned against the Holy Father, they were nonetheless all in error. When Father Walt Hafner, and again I myself, told _____ that the Holy

Acknowledged - Oct 27, 1969

Father is the supreme authority of the Church, his response was: "but the Holy Father has to learn to live with us too!". And that man should be a teacher of religion teachers?

The emphasis on chapter 6 of the Gospel of St. Luke to the point of denying the right of the individual to self-defense, or of the state to punish crime presupposes a state of perfection in the human race, and could lead only to anarchy. He is definitely a conscientious objector, and all his searching in theology seems to me to be directed toward an attempt to justify that position. I am afraid that if there were no right to punish or deter criminals, they would not enjoy the freedom which now is his. His claim is that we say: "the justice of God has failed so we must supplant it with the justice of man", but I believe the strength which God has given to individuals and to nations must be used & by force if necessary, to prevent the thwarting of God's justice by those who do not know Christ.

I disagree entirely with his humanistic approach to moral theology, and his belief that there are practically no objective truths except those which can be scientifically explained. I do not believe that the teaching of religion should be merely the presenting of all different speculations and ideas concerning dogmatic and moral theology, leaving the decision to the individual as to which they wish to accept. I believe religious teaching must contain solid dogmatic and moral precepts. I feel the false emphasis made so often on "human freedom" with the right to experimentation has led only to confusion for our young people, a rationalization and acceptance of sin as being something non-existent, and the logical conclusion of this thing which led to the suicide of and the murder of many young girls recently.

Therefore, my present conviction is that even though it may subject me to violent criticism on the part of a few far left parishioners and a concerted effort on their part to discredit me, I can not sanction conducting such a course, even though he has threatened to seek the direct authorization of the bishop. There is too much of good to be taught, without questioning facts; there is too much that is certain to waste time on speculation; the results of the past few years, which were supposed to make our youngsters as much better, have proven to me that this sort of teaching does not produce good effects.

Rev. Michael J. Kusile

CASUALTY & AUTO - INDEX

S.O. # & CLAIM # 18-101, 827 <small>23-31</small> POL. SYM. & NO.	NAMED INSURED PRINCIPAL (SURETY CLAIMS) Diocease of Winona ADDRESS Winona, Minnesota
DATE OF LOSS/ACC. 11-29-69	
POLICY PERIOD 7-1-67-70	
COVERAGE - LIMITS, FORMS, ENDORSEMENT NUMBERS B.I. 100/300 PHY. D. P.D. 50 MED. 500	
DESCRIPTION OF PROPERTY OR VEHICLE INSURED St. Vincent DePaul Church at West Concord, Minn. 5/11/70	
MORTGAGEE OR LOSS PAYEE - NAME & ADDRESS closed	
PRODUCER AND LOSS ADJUSTER Winona Agency Box 706 Winona, Minn.	CLAIMANT'S NAME-OBLIGEE (WORK COMP. GEN. LIA. SURETY) Son of Walter Wischer
NAME AND AGE OF DRIVER	
DATE REPORTED 1-29-70	ADJUSTER Tom Johnson
FACTS (DESCRIPTION OF LOSS OR ACCIDENT) Claimant fell down steps to basement of church.	

Rev. Michael J. Kulele, Pastor

OK

Church of the Crucifixion

LA CRESCENT, MINNESOTA 55947

Phone 895-4720

Tuesday morning

Dear Bishop Watters,

I hope that our meeting last evening might have been some help to you in giving you assurance that the way in which you administered the sacrament of confirmation and conducted the other events surrounding it was most edifying and pleasing to most of the people. I think that there were really only a very few who expected something else, and those were the ones who are so concerned about "an emotional experience". The ladies stayed and talked for a while after you left yesterday (after ... and they all agreed that there was little that could have been improved on with so large a class. ... seemed to think the Mass was especially ill chosen and too long--- she was all in favor of a low Mass. I was a little provoked with ... arguing that the youngsters should be better prepared--etc.etc.; she has had those seventh graders since school started one hour each day for religion at Fitzgerald Center, and when I took them once a week for class in the evening they knew less than did the fifth and sixth graders in our school. They have been spending too much time cutting out pictures and listening to records!

I am sorry that I did not plan that we would vest in school; all the mothers and teachers felt it would have been better for us to be with the youngsters before the ceremony than after; that we would have in that way avoided the youngsters being so tired afterward. They did seem to feel also that I should have been mingling with the people after the ceremony, and that they would have liked to have had you there, but realized you were tired, and that it would have been difficult to find much more to say to people whom you did not know except to shake their hands, as you did. I was a bit provoked with a couple of the nuns--- they did not hesitate to indicate that they felt we were just eager to get over to the house so we could have a big party!

I feel a terrible sense of frustration with regard to so many of our young people. I am afraid we are reaping somewhat the fruits of some years of not teaching solid content in our religion courses-- and this "freedom of conscience" bit, and the questioning of "humanae vitae", of authority, etc. I had the frustrating experience over the week end of trying to change the minds of four girls who I know are keeping company and being intimate with married men, and it was just like batting my head against a stone wall. Again I feel we have made a mistake in playing down sin-- the importance of frequent confession-- etc.

If at any time later on in the winter you find it convenient to say a couple of Masses at LaCrescent, or even talk at all of them, I would consider it an honor and I am sure the people would be happy to see and hear you. There again, I don't know how many would even stay after Mass at all-- they seem to be in an awful rush to take off as soon as Mass is over,

These are good people, but they are for the most part young, have

MK000139

Rev. Michael J. Kuisle, Pastor

Church of the Crucifixion

LA CRESCENT, MINNESOTA 55947

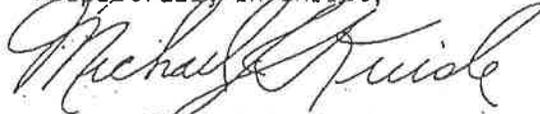
Phone 895-4720

high standards of living--- perhaps blase and pseudo-sophisticated because there is really quite a little affluence-- but many have no family or parish roots--- are typical suburbia -- and have a somewhat questionable sense of values, as is indicated by the fact that even though we have one of the finest schools to be found 1/2 of the youngsters in grades 1-6 attend the public school because "they can get more advantages there".

Say a special prayer that I may be guided as to how best direct and lead them -- that I may correct/ them without antagonizing them -- that by showing them my convictions in my life, my service to them, my providing them with opportunity for religious worship they may learn that which is truly important.

Thank you for your many kindnesses. You shall be in my prayers.

Respectfully in Christ,



Rev. Michael J. Kuisle

MK000140

Rev. Michael J. Kuisle, Pastor

Church of the Crucifixion

LA CRESCENT, MINNESOTA 55947

Phone 895-4720

March 23, 1970

Most Rev. Loras J. Watters
Bishop of Winona
Winona, Minnesota

Your Excellency:

Things are beginning to look up a little bit. The Parish Council has finally jelled, and I think we have some exceptionally good men in key positions, particularly with regard to finance and with regard to education. Our finance committee is made up of one of the vice-presidents of the Trane Company, a building contractor, a large dairy farmer, and two CPAs. It at least gives prestige in the minds of the people to realize that these men know what they are doing and talking about. We spent five hours last night meeting on an annual budget figure, and these men feel that they can sell it to the people. I do admit that the money is here-- wages of these people are good, and motivation for giving is what perhaps these men will be able to give. I am a little disappointed that so much of the year has passed before they really got things jelled, but as they remarked last night perhaps it is as well because these first months of the year people are all worrying about Christmas bills and about taxes. Our teachers were very good to us, signing contracts for no raise or a minimal raise; we perhaps will have one less sister next year, but no one seemed too concerned about that because we have had several good applications for lay teachers if we need more. I was a little afraid of what the reaction might be to the assessment for the priests' retirement fund, but they all took it in stride, only commenting that they hoped that I would not retire so that I could get more money than I am making now!

We do have one slight problem. ^{When} ~~Since~~ we re-financed at the time of the completion of Fitzgerald Center we left a note for \$10,000.00 payable on demand at the local bank, thinking that we would be able to pick it up gradually without too much trouble. However, it hasn't worked that way. The local bank has been in some trouble lately because of some bad loans and over-expansion, and have created a lot of dissatisfaction among the people because of errors in bookkeeping. About a month ago because of excessive charges which they were making and errors in our account we transferred our account to the

Now the local bank is asking for immediate payment of the note which we owe them. I went to the this morning and asked them if they would pick up the note, and they said certainly--- but at 8 1/2%; we also contacted a man in the parish whom we know to have considerable money loaned out and asked him if he would be interested in making us a short term loan at 5 or 5 1/2 and he said yes, but that he couldn't for a couple of months because at the present moment he has everything loaned out. The finance committee think that the 8 1/2 % interest may give them a good talking point for getting rid of that debt immediately. so they asked me to write you for approval of the loan from _____ in order that we may pay up the _____ immediately.

I am enclosing the note which _____ gave me this morning.

Respectfully in Christ,

Rev. Michael J. Kuisle

MK000175

DIOCESE OF WINONA
275 HARRIET STREET
WINONA, MINN. 55987

March 25, 1970

The Reverend Michael J. Kuisle, Pastor
Church of the Crucifixion
La Crescent, Minn. 55947

Dear Father Kuisle,

Thank you for your good letter; it is encouraging to detect the note of optimism. Like you, I have great confidence in the value of involving qualified laymen in phases of parish operation. You are indeed fortunate in obtaining the cooperation of such high caliber people.

As you requested, I'm returning the note with my signature; the 8 1/2 percent interest on the \$10,000 certainly should encourage the people to contribute their proportionate share to retire this loan soon. Should you find that even this isn't strong enough motivation and the loan has to be extended, you might consider borrowing from the diocesan fund at 5%.

These are indeed busy days; may they be filled with special graces for you and your people and may Eastertide bring true spiritual joy.

With kindest personal greetings to you, Father Kuisle, and to Father Hoehn, I remain

Fraternally in Christ,

Bishop of Winona

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Rev. Michael J. Kufsle, Pastor

Church of the Crucifixion

Phone 895-4720

LA CRESCENT, MINNESOTA 55947

Tuesday evening, June 30, 1970

Most Rev. Loren J. Watters
Cathedral of the Sacred Heart
Winona, Minnesota

Your Excellency:

I have returned from my conference in Rochester with and really received pretty good news. He tells me that the heart improvement is remarkable, and that I am probably in as little danger now of having another attack as I might have been at any time in the last several years. He asked me to continue the digitalis and the cardillate medicine indefinitely and to report back to him on July 28.

I have spent many hours in thought and prayer since our conference this morning. I called in this evening and talked the problem over with her. It took her as a complete surprize, because it seems that most of the time not spent in work is spent by us in arguing, particularly about the modern attitude toward contraceptives, toward dating divorced and married men, and about the obligation of Sunday Mass and the efficacy and need of prayer. I have been close friends of her parents for over fifteen years, and have of course known her, her moods, her abilities, her weaknesses since she was a freshman at St. Peter's High School nine years ago. I know also her physical and her mental problems, and do feel an obligation to her and to her mother to try to do what I can to help solve any of them. I do feel an obligation in conscience to try to help if I can, although sometimes I feel that I am accomplishing far less than I would like to. It is almost impossible to compete with the arguments that seem to be so prevalent in the minds of our young people today.

I have at times taken her out to dinner on this or that occasion, but never has it been at any place except one of the better eating places in LaCrosse, and never has there been anything to drink before or after dinner. Sometimes it was in company of others but more often alone, but certainly was right on the public eye, and it was something I thought would be good and that I would enjoy.

Perhaps the most imprudent thing I have done in the eyes of the people, though I explained it beforehand and spoke of it afterward, was that I permitted her to ride along when I went last February to visit my nephew who was on R and R from Viet Nam in Hawaii. She had wanted to make the trip and did not want to make it alone; we left on Monday morning and returned on Friday evening. I stayed at the R and R center and she at a hotel.

I have been a bit provoked with I do not feel that he has shown to me the loyalty that thirty one years in the priesthood might expect. If anyone came to him with complaints he could have squashed them --- I was certainly able to do it with people that came to me about , but I have never heard squash a rumor about anyone, including

In so far as people seeing car here, we agreed that

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there were probably two different occasions---- one when she might have met some other girls and left her car here and ridden with them-- the other early in the morning--- when if people had looked they would also have seen the light burning in the office where she works. Her family have always been early risers and she sometimes comes to work very early in the morning. She is paid \$1.25 an hour for taking care of bookkeeping and secretarial work, and I can't see that it makes an awful lot of difference when those hours are put in as long as the work gets done.

LaCrescent has always been rather notorious for finding fault. I still spend many occasions today defending the decisions of [redacted] with regard to the buildings, particularly the reredos of the church, no basement under the church, no provision made for any future possibility of air conditioning in the church, and the construction of Fitzgerald Center. I sometimes think the persecutor suffered by the martyrs of old were a lot more easy to bear than the wagging tongues with which we must compete today. The fancy today seems to be that if you don't like a man's teaching, destroy his reputation. I know that [redacted] has been especially active in trying to explain why the program at Fitzgerald Center did not work. She has attached herself to [redacted] (who never sent any of his children to religion classes in the last five years, and who if he has acquired the title of adult religion director I don't know where he got it), and they have these cozy little meetings of two or three families that they feel they can influence. When at the last parish council meeting the demand was made that the 5:15 Mass be stopped the only answer given by [redacted] and [redacted] was that the people are ignorant; I feel there is a difference between education and brain washing, and that not every individual likes a lot of jazz and noise at Mass. At that meeting at least twenty five men told me that they would not contribute another cent to the parish until [redacted] was moved, and they haven't. I have never seen outward signs of disloyalty, but neither did [redacted] and it took [redacted] only nine months to destroy him in [redacted]

The greatest complaints that I have received are that I am the pastor and should do something about what is taught at Fitzgerald Center and what is the manner of liturgical worship. I would not even begin to estimate the number of those who have told me that they will not let their child attend a class taught either by [redacted] or [redacted]. I am sure that there are many who feel the same about me, but I did receive an almost unanimous request from the Senior class that I would take all their religion classes next year.

Perhaps what triggered last week's trouble (which is about all I can think of) is that I had scheduled a baptism for 4:30 Thursday afternoon. I forgot about it when I was invited to a party for my birthday, and forgot to tell [redacted] when the people came he was on the basketball court; the housekeeper called him in, but he had to shower and everything else so the people had to wait about [redacted]

half an hour, and when he came in he made some nasty remark to the housekeeper that this "was getting to be too much of a good thing!"

If the people do not go to confession to me, I don't know where they go. He hears confessions on Saturday afternoon from 4:00 P.M. to 4:05, and that is it. I hear at 11:00 A.M., 7:00 P.M., and before all the Masses .

Last week when _____ showed me the article in the bulletin and said "Now you've done it! Now you've ruined the parish!" he made the remark that I was not going to get rid of _____ ---that a group of them were going to see to it that he had charge of religious instruction. The day _____ runs the parish will be the day there will be no parish---- and no pastor in so far as I am concerned. _____ told me they tried the same thing with _____.

My concern is the welfare of the parish; if someone else could and would do a better job, I was ordained to work for Christ where my bishop saw fit; with almost seventy nephews and nieces, with seven brothers and sisters, and with I hope countless souls that I might have influenced during these thirty years, I am not about to destroy any faith or confidence in the priesthood or in my convictions or commitment as I stand this close to the judgment seat of God. I would hope that if I left LaCrescent most of the people would never find out why I left, because I know how many would openly rebel. I have sincerely tried to do my best, and in a way I even feel that it was almost an act of God that I had a little connection with Hokah again. It seemed that the people were beginning to think that we had no concern for them---- and if the day ever comes that Saint Peter's school will have to be closed it is going to take all the good will necessary and available.

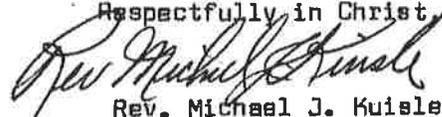
When I made the sad announcement of the closing of St. Peter's High School I pledged the people that I would do my utmost to see that they received a good religious education in LaCrescent, and that promise has really been thrown up to me many times.

If you meet with these men as we spoke of this morning, do you think it would be better for me to be present or absent? I am not afraid to face any of them. If you think it might be better for me to be there please call me.

There are still discussions going on about the sale of Fitzgerald Center to the Knights of Columbus. _____ met with us last week, and answered some questions, but there still seems to be the big question of tax exemption.

Perhaps my biggest worry in all this is that it will take a united parish to pay off that debt, and I have never seen anything quite so polarized as the present situation.

Respectfully, in Christ,


Rev. Michael J. Kuisle

Saturday Morning

Dear Bishop Watters. *WV*

I feel it is perhaps time that I write to you concerning my condition. I feel it my duty to respond to the question which I know you feel and have thought, I still go back to the each week for blood tests, but have had no contact with the doctors except via phone since I last saw you. I seldom have an ache or pain in my chest, but awful weakness, and so often suffer shortness of breath with no apparent cause. The doctor felt that it is only the weakness of the heart and they can prescribe no different medication - just rest. My sister in law has been an angel in care of my diet, and the Country air does seem to help. The damned medication costs me about \$40 per month which I could get rid of some of that.

I have been having a lot of correspondence with Social Security. They don't question the fact of complete disability, but in the early stages when I first started to pay on Social Security taxes. I advised me to pay on the basis of gross income rather than net, after I have deducted business expenses for car, etc, even excluding the transportation allowance. Now the crime office says I should have paid on net, and have asked for the copies of all my old income tax returns, so I don't know what they will decide finally should be my payments. They say it will be three or four months before they get them processed, that I should refer my payments for the period starting September 1st.

Thank God, the effects of the stroke are more and more disappearing, although it does seem I am not as sharp in my thinking and reasoning as I used to be.

I thank God I am able to be so close to my family. I have learned a lot from my nephews and nieces about the thinking of today's youth, and with some of them I can not help be disturbed about the teachings they are absorbing, even in our Catholic schools, about the legitimacy of birth control, the danger of over population, the lack of the importance of the sacrament of penance, and even the legitimacy of premarital sex. Our College seems to have that idea.

I have been able to offer Mass each day, although it is about all I want to do. Last Saturday I officiated at the wedding of my my niece in
most of the morning. The wedding was in the old Church because she for sentimental reasons wanted to be the last wedding there.

I think the new Church is excellent, although I would have been sovered to spend that much money on the Communion. I hope they all work together now and forget the bitterness they have had toward
If anyone can pull them together

well. I am glad to be out in the country where I will have little or no contact with any of them. I do manage to get in some reading, and especially enjoyed last week the article in the New York Times about Pope John.

Please continue to remember me in your prayers. Nothing would please me more now than to regain enough strength that I would be able to help on Sundays with Mass here.
P.O. I am afraid the sermons would be rather short

but all is in the hands of God.

I plan to attend the celebration for Bishop Fitzgerald next Sunday - if I have ~~the~~ good day. I hope the crisp fall air will make my respiration a little better.

Sincerely in Christ
Rev. Michael Kusile

July 2, 1970

The Reverend Michael J. Kuisle, Pastor
Church of the Crucifixion
La Crescent, Minn. 55947

Dear Father Kuisle,

Thank you for your frank and honest letter; I also appreciated your kindness to me during our visit of Tuesday morning. I hope that I was able to somehow convey to you my concern for you as a friend and especially as a priest-friend. It is easy for me to understand how even with the best of intentions things go wrong, situations become complicated, and tensions build up.

Certainly I agree with you that there are factions in the parish and that somehow unity must be restored if Crucifixion is to have anything like a bright and pleasant future. I do appreciate the extraordinary efforts you have expended to take care of most things in the parish by yourself and I know that you have been most effective in your pastoral care of your people.

However, I also feel that the conclusions (fair or unfair) that many people in La Crescent have come to regarding your relationship with . . . most unfortunate and of such a nature that the only possible solution is some change in assignment. I certainly agree that there is no reason to tell people why transfers are made; some new appointments will be forthcoming in the COURIER during this month.

While I share your happiness that . . . gave you such an encouraging report about your heart condition, I still feel that you should take a vacation or some time for rest and relaxation. I will be happy to discuss both these matters with you at your convenience; I plan to be in Winona on the 4th all day, on the 5th during the afternoon and evening, and on the morning of the 6th. That afternoon (July 6th) I'm leaving for a seminar at Collegeville and won't be back until the following Saturday.

Needless to say, I am very sad that things have worked out this way; however, I'm hopeful and confident that you can do great priestly work in the years that lie ahead. You know that I will support you in every possible way.

With kindest personal greetings and a request for your prayers, I remain

Fraternally in Christ,

Bishop of Winona

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6/27/77
Saturday note
Your Excellency

I know that by Sunday morning you would have heard of the sermon I delivered at all week-end masses so I want you to have an exact copy as you can know what I really said.

The principal development this week was a school board meeting Monday night called for the purpose of trying to force the board to hire a religious coordinator. I had a letter from the morning assembly me as an L.S. she can give in this field, as though a graduate offered to do his best to help.

I can not understand wanting the job at \$1,000 per mo. Why didn't he stay in the religious order? I pledge my best to the best person - all decisions are of course necessarily in the hands of God, You, and the personnel board.

With loyalty, prayer, understanding and sympathy
Rev. Michael J. Kusile
This sermon was delivered to over half the Church -

CHURCH OF THE CRUCIFIXION LACRESCENT, MINNESOTA SUNDAY, JULY 12, 1970

" I have told you this so that you will not fall away. They will put you out of their synagogues. And the time will come when anyone who kills you will think that by doing this he is serving God. They will do these things to you because they have not known the Father- or me. But I have told you this, so that when the time comes for them to do these things, you will remember what I told you"

These are the final words of the commission of Christ to His Apostles.

Were any man to take a short course of a few weeks or months in the study of law, and then presume to begin as a general practitioner, every lawyer in the country would rise in open rebellion. Were a person to study some of the basic anatomy of the human body, acquire some small knowledge of medical products, and then begin to prescribe for human ills every doctor in the country would be at his throat. Were any lawyer to completely disregard accepted courtroom procedure, he would be immediately disbarred. Were a doctor to set up for himself standards contrary to accepted hospital procedures, he would be immediately called before the board of that hospital and at once removed from the staff. In all professional fields, accepted and proven procedures are strictly safeguarded.

However, there seems to be an entirely different attitude with regard to the field of theology. The glorious history of the Catholic Church includes a Dominick, a Bonaventura, a Thomas Aquinas, and countless others that prided themselves that that theology was the "handmaiden" of the Church, set up to defend the teachings of the Church, to show the reasonableness of these teachings and to addendly defend these teachings from doubts and heresies. John Fisher stood alone in England defending the Church and the papacy against the attacks of Elizabeth. Martyr after martyr ~~mk~~ have poured forth their life blood in defense of their faith, and the blood of those martyrs has become the seed for new Christians. To the world today such seems folly.

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Today, anyone, without necessarily any great depth of study, but with some wild dream that seems pleasing to him, seems to be considered an authority in the field of theology, with the right to defy the Holy Father, the historical councils of the Church, the experience of the ages.

The history of mankind has shown the confusion into which mankind can be thrown when private interpretation becomes the basis for service and worship of God. God has established His Church, with a definite form, and with definite authority. He has promised to stay with Her all days, even to the end of time. He gave to His Church a form of worship established by His own Divine Son, and established for that form of worship an ~~authority~~ authority to guide it so that we can recognize it as a Catholic form of worship, different from other man-made attempts to offer worship to the Creator. Because of this disregard for divinely established authority, utter confusion has taken over the world. During World War II, during the Korean conflict, at the present moment---- at any time in history when men have been separated from home, their only consolation, their only bond with loved ones, is the Eucharist and the Holy Sacrifice of the Mass. That Mass should have some semblance of that which the Church intended, something which makes it possible for a person to recognize that they are in a Catholic Church rather than in some form of worship of a revivalist religion. We must always remember that the primary purpose of religious worship is to honor and serve God, not to experience some private emotional experience.

Because of the refusal to accept the authority of the Church, might has become right. Contradictory standards of morality have received equal acceptance. Instead of seeking that which is right and objectively pleasing to Almighty God, men attack other men, attempt to destroy their right to credibility, mis-interpret and falsify their personal lives--- all in an attempt to make their own position more credible. The logical consequence of

these actions becomes hatred, violence, and bloodshed. It is the refusal to accept the Kingship of Christ and divine authority which have caused all the wars which have plagued men, all the bloodshed and strife through history. In an attempt to justify their own evil actions, men condemn the actions, motives, and accomplishments of others.

There is definitely a need for education with regard to the nature and plan of Almighty God. However, it seems that in seeking education today men turn only to that which is pleasing to their own fancy. Instead of accepting the authority of the Holy Father, the successor of St. Peter, or the authority of the Church united with Him, men turn instead to a Davis, a Curran, a Cavanaugh, a Cooke, or a Shannon, because the teaching of these men seem to concentrate on how important it is to ~~max~~ make this world a pleasant place to live, as if it were our lasting city, our eternal and ever-abiding home. Religion has become man-centered instead of God-centered, purely humanistic in its approach. The worst expletive that can be hurled against the Church today is "The institutional Church", despite the fact that the same Church has survived the test of almost two thousand years, and has brought peace, security, and eternal happiness to man through all ages. Man, with his poor weak mind, seems to feel that he has the right to tell God what should be pleasing to God.

So what have we today?--- utter confusion. The sacredness of the marriage bond is all but forgotten. Any commitment to obligation to support children who have been brought into the world is sluffed off onto the rest of society; there is a direct contradiction as to whether those are pleasing God who are calling new souls into existence for God, or whether it is more pleasing to God to be so concerned over pollution and the other brain washing we are getting about over-population that by many it is argued as a virtue to use

God-forbidden methods of contraception and to seek pleasure without any responsibility. The real existence of the unborn soul is denied by our laws which deny them any rights whatever, and from this thesis will follow the logical conclusion that the physically or mentally handicapped should likewise be put to death, as well as the aged and senile.

The disregard for ecclesiastical authority or divine authority has always led to a disregard for all civil authority, for parental authority, for school authority. No matter what other motivation may be substituted, the only effective motivation for the doing of good and the avoidance of evil is the eternal reward of God. During this past week a school building in Wehaska was destroyed---- in almost every paper you can read of theft, of vandalism, of wilful deliberate violation of the law. Perhaps one of the most justified complaints made against our society today is that made on the part of those young people who are trying to do right, to observe a sense of values, when they receive no recognition for their efforts and that just as much glory is given to those who break every law in the books. Do you parents feel that you are being fair to your children --- that you are educating them to be citizens of the kingdom of God, when you accept all their crazy ideas, and do nothing to correct their thinking or show them their errors? Have you learned nothing from your lives, your experiences, and don't you think you might have some obligation to pass that knowledge on? Are the young people of these 60s and 70s the only people who have any wisdom?

The accusation is made in this parish that we do not have adult education. I wish to point out the falseness of this accusation. Four years ago I hired at a cost of over \$150 to conduct a series of seven lectures on the bible. Less than a dozen people consistently attended. Each Wednesday evening last week a lecture was given in the church on something that was considered to be helpful, inspirational, and good for your spiritual life-- perhaps twenty consistently attended. We have had outstanding speakers here for P.T.A. meetings, have pleaded for a good attendance, and got none! It was so bad a couple of times that we were

tried to show educational films and film strips, and have been able to get no attendances. The Knights of Columbus have a regular program of religious study, but can find no one interested! Last fall I began a series of courses in an attempt to just answer general questions, offering to discuss anything, but after a few times the original twelve fell by the wayside. has tried his utmost to get interest in discussion groups, but to no avail!

graciously offered the use of her home as a more informal place of discussion in a perhaps more congenial atmosphere---- a small beginning dwindled to nothing. How many of you have read a single article in a Catholic Paper? -- but you can solve all the perplex problems of the church, the world, the community around the local bar or the gossip of the coffee table!

A very recent survey of the reason why so many non-catholic ministers have left the clergy is their inability to cope with the opposite ideas in their parishes-- that which is referred to as polarization. Can you not recognize that two contradictory statements; can not both be right? that one must be wrong-- or both wrong? It is as simple as if I asked you what color shirt I was wearing this morning-- and some said white and some said black. Could I say you were both right?

We have many families who are doing a wonderful job of raising their young children--- they can be proud of them -- they can feel that they have done their best! But--so many of these same families as their children are growing a little older today are getting concerned that they can no longer teach their children! Your concern seems to be about what these children may face in the future--- you don't know--- perhaps; many of the things which you fear today will have phased themselves out in a couple of years. There is so much of unquestioned and unquestionable doctrine that we can and should give to our children that we have not right to waste the time that is given to us in idle speculation, or in suggesting to their minds ideas they might never think of, or creating for them doubts which otherwise might never trouble them/

There was some question this year as to why there were not demonstration classes as shown at Fitzgerald Center--- one of the reasons was that I felt that the film which was chosen last year did more harm than good--- it made parents look like a bunch of know-nothings! I do not think any teacher, lay or religious, has the right to question the authority of the parent in the rules, direction, and guidance of the child. I do not think anyone, including the suggested moderator who some think should be hired for religious education has any right to question the authority of the pope or the bishop, or to make such quotes as "the pope has to learn to live with us" There seems to be a great cry today for religious co-ordinators--- many of these have proved to be false teachers. I can name three parishes where such lay co-ordinators were hired at a fabulous salary for a three year contract, and the parish ended up by buying off their contracts after the first three months to save the faith of the children. With concern, with a little imagination, with ambition, there is sufficient material available today to make it possible for any Catholic of average intelligence to teach children of grades one through six ----- if they can't perhaps they should examine their consciences about ~~xxx~~ an obligation to sending these children to the Catholic school which is available.

Our primary concern in this parish is that we might attain unity of purpose--- the service of God; that we might have unity of accomplishment, the education and preparation of our children for heaven, and that we might have unity of hope that some way through our blundering, and especially with divine guidance, we may all be united in heaven.

Church of the Crucifixion

Rev. Michael J. Kulsle, Pastor

LA CRESCENT, MINNESOTA—55947

Phone 895-4720

It is the hope and aim of every priest that he might present before the people of God an exalted idea of the priesthood. Almighty God has called priests from among men, that they might lead men to God. He expects of His chosen ones that they would use all the talents which God has given them--- intellect, personality, physical abilities, energies, and ambitions-- that they might lead man to a love of God and of His teachings. Every priest recognizes that a betrayal of this sacred trust is a betrayal of Christ, a waste of his power for good, and a failure to fulfill his duty to the people of God.

I this morning wish to utter before the people of God here assembled a public apology for anything I did last week to tarnish your image of the priesthood, to give scandal to you, or to lessen my ability to lead you To God. I solemnly pledge that such a thing will never happen again, and that I will do everything in my power to present to you the image of what Christ's priesthood can and should be. To seek help in this I have consulted at length with Bishop Fitzgerald, and have sought the help of competent medical authorities. I beg of you your prayers-- your prayers for me and for all the chosen ones of God's holy Church-- that God may strengthen me and all his religious against all human weakness. May He make of me a source of inspiration and edification to all age levels. For this was I born--- for this was I called-- that I might be an instrument--poor and weak though I be--leading others to God.

Shame, even though it is self-made, is probably one of the greatest crosses man can bear. It is one of the most gnawing anxieties that can trouble the human heart. It utterly destroys human pride, turns one with a sense of complete dependence to Almighty God, and makes one understand and sympathize with the weakness of others. Saint Paul begged of God that God might remove the thorn from his side, but God assured him that "My grace is sufficient unto you."

DURING THIS season of Lent we are especially conscious of the Crosses of this life. We dare not say: "What did I do to deserve this?", because Jesus can answer us: "What did I do to deserve the Cross of Calvary?"

If God the Father permitted His Divine Son to feel the agony of Calvary, it must be that Crosses fit into the Divine plan.

MK000136

Church of the Crucifixion

Rev. Michael J. Kuisle, Pastor

LA CRESCENT, MINNESOTA—55947

Phone 895-4720

Crosses may be of two kinds: mental and physical. God permits mental crosses, like worries, fears, anxieties, and guilts, to make us feel his absence. If our love of goodness doesn't draw us to Him, at least our weakness and weariness will throw us back to Him. If our Cross is mental we must change our behaviour, confess our sins, ~~and~~ make our peace with God with renewed resolve and conviction.

A physical cross, bodily sickness, pain, and deprivation, makes us realize the passing quality of earthly pleasures, and our eternal destiny in the happiness of heaven. These Crosses can make us more like to Christ. We can not become like Him in His power and infinite wisdom, but we can become like Him in His suffering. They too tend to develop the latent powers in our personality, and can make us more loveable and effective people for drawing others to God. All of us want to show our love for Christ; we can do it by patiently bearing any earthly trials His infinite wisdom tends to send us. When we were children we enjoyed the obstacles which we might make in our games to make the goal more ~~difficult of attainment~~ difficult of attainment, is there not a lot of satisfaction for us older children in overcoming obstacles; in our seeking after the greatest of goals toward which our whole life is directed? All of us have those for whom we should pray, either for material or for spiritual benefits. There is a price tag, as it were, on everything we seek. Some blessings are bought by prayer; others can be bought only through pain and suffering. As soon as we regard suffering, not as an enemy, but as a sign of God's love and a special opportunity to win blessings from God, suffering becomes a joy. "Greater love than this no man hath! that a man lay down his life for his friend"

Don't ever let crosses go to waste! Use them to save ~~xxxx~~ the souls of others and to save your own.

May Almighty God, and you, His loved ones, forgive me for lapsing in my sacred trust and sacred duty!

MK000137

July 28, 1970

Dear Bishop,

If you think by moving Father Kuisle out of La Crescent because of the things you heard of the relationship between him and I is going to solve the problems of the La Crescent people, I am afraid you will be very disappointed. They will always find something to complain about.

There was never and never will be anything between us and no matter where you transfer him its not going to keep me from him.

Father Kuisle was religion teacher for all our family at St. Peter's in Hokah. I have always relied on his judgment and advice in helping solve problems and so many other people rely on him.

What is so wrong in eating out and doing some recreation with him or stopping in to see him anytime of the day or night to see how he is feeling? Its to bad some people in La Crescent see it different and make a bad issue of it.

Its just that he is such a good man and always trys his best to do things to satisfy and help most people. I think a lot of him for being this way, and is it so wrong to think like this.

Respectfully yours,

March 11, 1971

Rev. Michael J. Kuisle
St. Bernard's Church
Stewartville, MN 55975

Dear Father Kuisle,

During a routine check for the audit and supplying information to the Internal Revenue Service, we have come upon a situation which needs your immediate attention. In checking the records, we have found that you have paid dues to the Clerical Association for the year 1969 in the amount of \$124.00

If you will then check the Constitution of the present Bureau of Priests' Retirement, I call your attention to the following from page 5:

If an eligible priest does not make application for membership in the retirement and total and permanent disability plan in the calendar year in which he is ordained, incardinated, "accepted by the Ordinary" or comes under the jurisdiction of the Ordinary of the Diocese of Winona according to canonical norms, his application for membership will nevertheless be accepted, provided it is accompanied by the appropriate admittance fee as determined by the Retirement Committee.

Page 6:

A priest who makes application for delayed membership as set forth above, and who assumes the obligation to pay dues for the current calendar year, must also submit with his application an admittance fee in an amount equal to the total of the following:

- (a) Dues for past calendar years during which he was eligible for membership in the retirement and total and permanent disability plan but failed to become a member.
- (b) Dues for past calendar years which he would have paid had he been a member of the "Clerical Association of the Diocese of Winona" from the date he was ordained, incardinated, "accepted by the Ordinary" or came under the jurisdiction of the Ordinary according to canonical norms, or from the date the "Clerical Association of the Diocese of Winona" was organized, whichever date is more recent.
- (c) Interest on dues for past calendar years (see (a) and (b) above) at a rate or rates fixed by the Retirement Committee.

MK000187

March 11, 1971
Rev. Michael Kuisle
Page 2

The last line of this particular excerpt states that the interest rate is to be decided by the Retirement Committee. The Retirement Committee has fixed that rate at 6% per annum.

You will find enclosed a schedule of all the dues in arrears since your ordination in 1940. You can see that the total owed to the Bureau of Priests' Retirement is \$3,694.30.

The Retirement Committee met yesterday and asked that I inform you of all these details and further inquire as to how we might expect payment for these past dues.

There is no question about your membership and eligibility if these dues are paid up. If you want to meet with the Retirement Committee, I would be happy to place it on the agenda for the next meeting.

If there has been some mistake or oversight on our part, we would be happy to correct it. If there has been some misunderstanding or some interpretation you need, again, we would be happy to explain the details of the plan.

I would appreciate a prompt reply so that I can get this matter settled with the Retirement Committee.

Sincerely yours,

Chairman
Retirement Committee

Executive Secretary-Treasurer
Bureau of Priests' Retirement

DIOCESE OF WINONA
275 HARRIET STREET
WINONA, MINNESOTA 55987

Office of the
Bishop

May 2, 1971

The Reverend Michael J. Kuisle, Pastor
The Church of Saint Bernard
Box 306
Stewartville, Minn. 55976

Dear Father Kuisle,

After an accurate and careful inquiry, I hereby suspend you from all the acts of your present office as pastor of Saint Bernard Parish, Stewartville, "ex informata conscientia", for grave reasons known to me, for six months from this day and date.

With personal concern, I remain

Fraternally in Christ,

+ *Loras J. Watters*

+Loras J. Watters
Bishop of Winona

MK000189

275 HARRIET STREET
WINONA, MINN. 55987

The Reverend Michael J. Kuisle, Pastor
St. Bernard Church
Box 306
Stewartville, Minn. 55976

MK000190

DIOCESE OF WINONA
275 HARRIET STREET
WINONA, MINNESOTA 55987

Office of the
Bishop

May 2, 1971

The Reverend Michael J. Kuisle, Pastor
The Church of Saint Bernard
Box 306
Stewartville, Minn. 55976

Dear Father Kuisle,

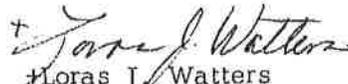
According to the clear directives of Canons 2157-2162, it is the serious responsibility of the ordinary to be personally concerned about both the people of each parish and the priest whom he has appointed to serve them as their pastor. It is my deep concern for you, Father Kuisle, which compels me to write this letter inviting you to resign your parochial office of St. Bernard Parish, Stewartville; as you will recall, I have time and time again urged you to take a long vacation or a leave of absence in the hope that your increasingly serious health problem would be resolved. Then, too, we talked of other matters which you assured me would be remedied.

As much as I would like it otherwise, I know that I have no choice but to begin this canonical process; it is my judgment that I must insist that you receive the help you need and that the pastoral care of the people of St. Bernard's be given to another priest. Obviously, the very grave reasons prompting this decision are well known to me and I am prepared to furnish proof should you refuse to resign and make it necessary for me to review these matters with two examiners.

The seriousness of this matter is further emphasized by the fact that I am delivering this letter to you; may the Holy Spirit direct us as we try to serve the people Christ and His Church place under our care.

With personal concern, I remain

Fraternally in Christ,


Loras J. Watters
Bishop of Winona

MK000191

275 HARRIET STREET
WINONA, MINN. 55987

The Reverend Michael J. Kuisle, Pastor
St. Bernard Church
Stewartville, Minn. 55976

MK000192

May 3, 1971

Dear Bishop Watters:-

This letter is long overdue - it is concerning Fr. Michael Kuise.

We are sorry that he was taken ill Sunday but the Lord works in strange ways.

If and when Fr. Kuise recovers please do not send him ever back to St. Bernard's at Stewartville. He should never have been sent here or anywhere except some place that would help his drinking problem. The day that he came last August is proof of that - he was so drunk that he could hardly walk and for the last nine months he has been such a worry and disgrace to our Parish, our family and the whole Community. One would never know whether he would come out on the altar for Mass, sober or not and

on occasions - he was not.

He has done much good here despite his condition but St. Bernard's is growing in size with many young ambitious people that need someone that is a good reliable person to be an example for good living.

Please, especially for my husband's sake send him some place else. This has been a very great strain on him as he feels responsible for him - although he never complains to anyone about it.

Do not write an answer to my letter as I do not want my husband to know that I wrote to you, but I have known Fr. Kuisle for over thirty years so I do know him very well.

May God forgive me if this is not the proper thing to have done.

Sincerely,

Thursday May 13, 1971

Your Excellency:

I was on Tuesday afternoon released
from the intensive care unit of

What has been a terrible
nine days, I do feel that there
is much improvement in health.

By the arterioscope probe on last
Friday they determined that the
malfunction of my heart cannot be
~~fixed~~ by any surgery. There were

several differences of opinion -
various ideas of what I can
do, and what would be the best
treatments. Everyone agrees I
must have a period of prolonged

rest, perhaps of three months of
lack of responsibility. I myself
do not feel it would be
fair to myself or the diocese to
make a decision at the present
moment. Someone could certainly
on week ends take care of needs
of St Bernard's for the summer months.

Although I know my family
will not let me be in need, I
understand that no longer is
provision made for supply for
the case of illness. It would
hardly seem fair for Saint Bernard's
to support both me and another

another present - I already involved
is \$150.00 ^(personally paid by me) which I paid to Father
Stromcher on the occasion of my
stroke. No remuneration was made
to Father for last Sunday. All
Cheques in St Bernard's parish, no matter
how trivial, are written by a lay
man. The allowance set up by the
parish Council is \$200 salary,
from which personal phone charges are
deducted, auto expense \$85,
and all food and household supplies \$140.
I have lived rather frugally but
still have not been able to save
any money from these sums, and
I am almost broke after
paying May 1 expenses.

I would hope that with consultation
with Doctor and Doctor
to how best to help me.
^{you might be enlightened as}

Parish work has always been my
love and my life - Saint Bernard's
at the present is my desire as
home for finishing the work God
has outlined for me.

Grateful for this much of a
return of health, and hopeful of greater
Greater gain.

Rev Michael J. Spink

May 17, 1971

Reverend Michael J. Kuisle
St. Marys Hospital
Rochester, Minnesota

Dear Father Kuisle,

I shall enclose our check for \$150.00 to reimburse
you for the payments you have made to

I hope that all is well with you and that you are
now on the road to recovery. Be assured of our prayers for
you each day at Mass.

Personal best wishes.

Sincerely yours in Christ,

Chancellor

Enclosure

MK000199

May 31, 1971

The Reverend Michael Kuisle
% Laurence Kuisle
R.R. 2
Rochester, Minn. 55901

Dear Father Kuisle,

Holiday greetings! I hope you are enjoying a pleasant day with the other members of your family. Since last talking with you I was pleased to have the privilege of ordaining Father Mahon in Rochester and being present for the ordination of my cousin IN Davenport as well as administering the Sacrament of Confirmation at the Cathedral last evening. These have indeed been full and interesting days.

I was impressed as I know you were with the interest and willingness to help you which Doctor expressed; you are very fortunate to be so close to the and in such relaxing surroundings with your brother and his fine family. It will take a while for your to slow down and get accustomed to taking things easy; however, as both doctors indicated, you really don't have much choice in this matter. I can appreciate just how difficult it is to follow their orders. Like the Doctors, I am hopeful that the rest of these three months will restore your heart to something like its normal pattern and I will continue to keep this as an intention in my prayers and Masses.

As I promised, I am enclosing a check from the diocese in the amount of \$350.00 for the month of June; another will be sent on the first of July and the first of August. It might be worthwhile to have some one check with the Social Security Office and to look into Workman's Compensation; if you are eligible for some payments from either of these two sources, you perhaps might not need the full amount from the diocese. Be assured that we want you to have what you need at this particular time; I will be happy to discuss this matter with you any time you wish.

Pentecost was an inspiring day; it did seem most fitting to confirm in the Cathedral last evening. May the Holy Spirit continue to guide all of us.

With kindest personal greetings, a special blessing for you, and a request for your prayers, I remain

Fraternally in Christ Jesus,

Bishop of Winona

MK000200

7uesday morning

Entirely uncertain as to the results of my illness, which
Doctor ^{of the Cardio staff of} ~~was~~ caused
ad occasioned by your accusations and threats of Sunday
afternoon, and the other staff members feel you owe
me a consultation with them, I feel I should state
a few of the ways in which you have hurt me and have
I feel done me seriously injustice. You never gave me
credit by trying to placate the two factions in the parish,
but always seems to accuse me of polarizing. I always
tried to keep factions from going to you complaining about
Father ~~and others~~ but you welcomed and received others.
I submitted my resignation of Crucifixion, hoping it would
make the parish more united, but you placated Father
by speaking in his favor at all the masses the Sunday
before last. I know that by now you are aware that
if anyone wishes to find something to complain about a priest
true or imagined, he can do it. At the last couple of
years I had no last of trust in your confidence
now that my life has been almost constant fear
that I would do something to disgrace you.
I did my utmost to help Father ~~and~~
received no appreciation. I discussed, as agreed
to take over the complete control of Fitzgerald Center so
would like to take of Hobbs
during the interim - but little thanks I got.
I have always been of holy purity - but you do not
trust or believe - I in fact last Sunday you

brought up a subject about the registration of a car
which had been ~~sent~~ April 7, 1962

You listened to
about Confirmation given in ~~Chattanooga~~ - last week
about his ^{experience} ~~experience~~ with her at

she was not ~~one~~ of his favorite religion teachers,
to seek a little agreement about end new church
& ~~had~~ asked two other good ~~young~~ builders to work
with the building committee. I was a little
surprised to hear so many of the parishioners make
the remarks that it was interesting to see
prior to that time ^{and} charge of the parish.

It is good for me psychologically and physically to be
close to my family. They are truly an inspiration
and willing. I hope to be the best for ~~them~~ most
people are truly pleased. ^{in the}
only one is my wife who ever told me I ~~do~~
don't know and can't preach.

I can not and will not willingly sign
a letter of resignation to St. Bernard's Parish
unless my health proves me unable to
accomplish the task.

Rev. Michael J. Jones



*ack
1/20/40*
*Mr. Paul Lewis Walters
Chancery Office
Manama Bahrain*

Procter Main
Wednesday, June 2, 1971

Your Excellency

I thank you very much for your prayers,
concern, well-wishes and for the check. I
acknowledge with you the obvious concern of
the doctors, and pray sincerely the rest and the
medication may accomplish, than they will
encourage. I do know I am going to do
my best. It is always hard to be useless,
so I guess I had better just make an
offering of that in connection with my prayers.
It is terribly hard to feel that one has
somehow failed ~~and~~ an assignment given to
him or in some way make a mistake
in the manner of using what little time
God gives us.

I have an appointment for a blood
test on Monday morning, but hope to be
present for the concentrated mass of retreat
to shape in these blessings. I have an
appointment with Pastor at 1:30 PM
on Tuesday, which should still allow me

To participate if the Mass is also at
10:00 A.M. on Tuesday. I would like to
have him declare to me a miraculous
improvement, but I expect little change.
I have been trying to put any paralytic
worries out of my mind. It is delightful
to so close to the family in the world open
Country.

I asked my brother to ask about
Workmen's Comp benefits, but they seem
to insist on an actual physical injury, and
social security benefits require a six
month waiting period before they will start
payment.

Please continue to remember me in your
prayers, as I will you and all the work
of the diocese.

Respectfully in Christ

Rev. Michael J. Trujillo
Probably never have I made any intensive or
retreat as those. Now I spent in intensive
care at

Aug 14, 1971

Your Excellency:

With this letter I wish to offer my resignation, in accord with our conversation last evening, to the parish of Saint Bernard of Stewartville, effective Sept 1, 1971. I wish to express my appreciation of your understanding and kindness and pray that with proper rest and medical care God may give me many more years of service for the people of the diocese of Winona.

Rev Michael Spivak

August 16, 1971

The Reverend Michael J. Kulsle
R.R. #2
Rochester, Minnesota 55901

Dear Father Kulsle,

It is easy for me to understand the faith and courage as well as the deep sense of pastoral concern for the people of St. Bernard's, Stewartville, and of heroic resignation to God's will that prompted you to write of your decision to retire from parochial work and responsibility.

As you know from our pleasant conversation of Friday evening, I feel that you have no choice but to follow the directives of the doctors. And at the same time I hasten to add that the priests of the diocese and I will continue to count on your prayers and Masses as together we work to extend the kingdom of Christ in southern Minnesota; in this sense, then, there is no retirement for you or for any of us.

Once again I want to thank you in the name of the people you served in the parishes to which you were assigned for your priestly dedication and total commitment to their pastoral needs. There is no need for me to tell you that your parishioners especially appreciated your concern for the sick and the elderly as well as for the children in school. You know that you did bring many, many people of all ages closer to Christ and in doing that you accomplished the best that can be done for another person.

When health problems arise as they do in the lives of all of us sooner or later, we must be men of faith and look for God's way in accepting it; each cross can bring us into closer union with Jesus who always did the things pleasing to His Father. Be assured that your prayers for some improvement in your heart condition will be joined by mine and those of your many friends and admirers.

I will ask _____ to announce your retirement in the terms you used and I will notify _____ that I have accepted your request for retirement. If there is anything else I can do at the present time, please let me know; it goes without saying that I will keep in touch with you and that I will continue to value your friendship and to count on your prayers.

With kindest personal greetings, a special blessing, and looking forward to seeing you soon, I remain

Fraternally in Christ Jesus,

Bishop of Winona

MK000204

September 17/1971

Dear

When I was advised by the
physicians that I must go on a
status of complete disability I was
assured ~~that~~ by the bishop that I should
be considered as being in the same class
as those who are forced to retire because
of age. My dealings with social
security assure me that I will be
on complete disability status for at
least six months, but say it will
take three or four months for
processing so I have had no income
since Aug 1, but have been living off
the charity of my brother. My doctor
told me last week he can see no

improvement. My bill for medication
runs about \$40 per month.

I feel that I have always done my best
for the disease, and any recovery in
months or years, or death itself is
in the hands of God.

Are retirement benefits paid by the
disease office for the coming month
or for the month past.

Thanks
Mike

Per Michael J. Smith

Sept. 24, 1971

The Reverend Michael J. Kuisle
R.R.
Rochester, Minn.

Dear Father Kuisle,

After just talking with Father Taylor, the secretary and treasurer of the Priests Retirement Bureau, I am writing to say that I am very sorry that you didn't receive a check for this month. As I understand it now, it is necessary for the members of the Board to review each application for retirement benefits and to work out any problems which might be present because the priest might not have been a paid up member of the previous Clerical Association of the Diocese. No doubt, _____ will be writing to you about your status and suggesting various options; this has been done in similar cases in the past.

Since this will take some time, I am enclosing a check in the amount of \$350.00 for September from diocesan funds; hopefully, the matter will be settled to your satisfaction by the Retirement Bureau in time for the October payment.

Needless to say, I wish that this question did not need to be raised; however, in keeping with the constitution of the Retirement Program, the matter must be handled as it was with several other priests who have indicated that they are more than pleased with the final settlement.

I hope this letter finds you feeling well and gaining strength; it is difficult for an active person to slow down. May the Holy Spirit direct all of us as we seek to follow Christ, the Highpriest.

With kindest personal greetings to you and to your brother and his fine family, I remain

Faternally in Christ,

Bishop of Winona

Enc.: check for September

MK000207

Sept 25, 1971

Your Excellency:

Thank you for the check for the month of September which I received this month.

According to my accounts I should be current in my payments. I know I had ^{with me} ~~had~~ it three or four years ago when I was appointed guardian for Father, realizing then how important it was, but never expecting to use it this soon.

Thank you very much.

Rev Michael J. Burke

Dear

Bishop Watten assured me the other day that until we get a sick leave contract arrangements with the parishes of the diocese that the diocese would pay for the necessary supply help in the event of illness. It was my understanding that I should pay the man who supplies and submit the bill to the diocese for remuneration at the end of each month for the three month leave of absence coming to me.

It is satisfactory that is how I will do it. Enclosed is statement for supply during my last illness.

Rev Michael Sturiale

Statement for April 1971
Sunday, March 28 Father
Sunday April 4 - Father
Holy and Easter April 11
Father

\$ 50.00
50.00
50.00

\$ 150.00

Rev Michael J. Kusale
Statement of expenses incurred in
providing supply for St Bernard's
after stroke incurred on Mar 21

Diocese of Winona
Bureau of Priests' Retirement

St. Mary's College
Winona, Minnesota 55987

October 6, 1971

Rev. Michael J. Kuisle
c/o Lawrence Kuisle
RR 2
Rochester, MN 55901

Dear Father Kuisle,

I have spoken to the Bishop regarding the matter of your total disability. He assured me that some compensation from diocesan funds would be sent to you until such time as the Bureau of Priests' Retirement can process your disability request. It will be placed on the agenda for the October Board meeting.

I would like to point out the difficulty which the Board will have to resolve. In order for any priest to be eligible for retirement or disability benefits, he must be a member in good standing of both the Bureau of Priests' Retirement and the Clerical Association for as many years as he was eligible to belong. Our records show that you are current in your dues to the Bureau of Priests' Retirement. However, you paid dues to the Clerical Association only twice. We have had several cases like this. In most instances, the priest involved borrowed the amount needed to pay back dues plus interest and began receiving benefits immediately. There are, however, other alternatives. You may elect to have your benefits withheld until such time as the indebtedness is paid off. You may wish to make a personal appearance before the Board when they meet in October to resolve these problems immediately and expedite the processing of your request for disability.

In any case, you will hear from me regarding the Board's disposition of the matter after the October meeting.

Sincerely yours,

Secretary-Treasurer

MK000209

October 8, 1971

Dear

I received your letter this morning with regard to my status with regard to eligibility for disability payments from the the priest's retirement fund.

Because of the influence of some of the other priests I did not become a member of the Priest's Clerical association immediately after ordination. However, some years after ordination I met with the group at one of the meetings which we had after retreat one year, and paid up all past dues and interest to make me a member in current good standing. I think that probably would have been in about 1960.

Then for some years I neglected the payment of dues, principally because I felt that ~~XXXX~~ there would be such a shortage of priests that I would never be able to retire because of the need for my services as long as I would have breath in my body. I never dreamed of the possibility of total disability.

Two years ago I again began paying dues, and attempted to find out what I was in arrears. I could never get any satisfaction from as to what would be the total cost, so paid only the current dues. I appreciated the work which Bishop Watters, and others were expending to make the project workable and come up with a satisfactory retirement plan. I voted for the plan when it was subjected to our vote.

At the board meeting will you please figure out just how much it would require to make a settlement with the board and become a current member in good standing? I would prefer to borrow the money and begin to receive benefits at once, principally because I would like to see the plan work, and secondly because I do not know just what will be my future. The doctors certainly give me little or almost no hope of recovery and return to the active priesthood. God alone knows how grateful I would be if I were to receive disability benefits for only a few months and then be able to be withdrawn from the disability list.

Thank you for your consideration,



Rev. Michael J. Kuisle

MK000210

Oct 28, 1971

Dear

With regard to the private retirement fund should I receive any consideration for the fact that for five years with recompense I served as legal guardian ^{and} near to probate court, you for persuaded him to pay \$2000 to St Peter's Church in Lakeland for two months & took care of. While he was at Lakeland, and for five years was legal guardian, again without recompense and again in papers making complete reports to probate court, providing him to give the remainder of his property to Church of Crucifix and private retirement fund of success of St. Anne, and acting as administrator of his estate and satisfying the terms of that will.

Rev Michael J. Fusch

MK000211

Diocese of Winona
Bureau of Priests' Retirement

St. Mary's College
Winona, Minnesota 55987

November 9, 1971

Rev. Michael Kuisle
c/o Lawrence Kuisle
RR 2
Rochester, MN 55901

Dear Father Kuisle,

The Retirement Committee of the Bureau of Priests' Retirement met on Monday, November 8, 1971. There were several problems which had to be solved and we are offering several alternatives to one of them. The Board has unanimously accepted and approved of your status, in health terms, that you are totally and permanently disabled. This will stand until such time as there is a noticeable improvement in health permitting you to return to active ministry.

Because of the Board's decision to consider you permanently and totally disabled, you come under the jurisdiction of the Bureau of Priests' Retirement and therefore, can no longer expect benefits directly paid to you by the diocese.

The third general problem area is the question of your past dues. In your letter to me, which I read to the Board, dated October 8, 1971, you stated that sometime around 1960 you paid up all past dues to the Clerical Association. This office has searched all the records from 1953 to 1969 and can find only one payment of \$124 on or about June 1, 1969. We also found that you have paid \$240 for 1970 to the newly organized Bureau of Priests' Retirement. Accordingly, our first alternative is this: enclosed is the history of past dues as our records show them. By remitting to the Bureau the total of \$3,694.30, you will immediately begin receiving the full \$350 benefit. However, since pre-1953 records were not checked out in reference to your claim, and since these records will soon be made available to us, and since you told Father Jansen that you thought you had paid about \$800, the Board has decided upon the following alternative. You can deduct the \$800 from the \$3,694.30 figure leaving a balance of \$2,894.30 which should be remitted to this office. Immediately you will begin receiving \$250 per month benefit. The \$100 a month difference will be held by the Bureau until which time you have offered satisfactory evidence of the \$800 payment or should we find in the pre-1953 records a payment. In case no evidence is submitted, after 8 months, the benefit would be raised to \$350.

If you would prefer further explanation of these alternatives, we would be very happy to talk to you about them, either over the phone or personally. If we receive your remittance by the 28th of November, you will receive your first check on December 1, 1971.

Sincerely yours,

Secretary-Treasurer

MK000212

November 15, 1971

Dear Father

In accord with your records, which I expect that your honesty will demand a closer perusal of older records, I am enclosing a check for the sum of \$3,694.30, which you claim that I owe the Priests' Retirement fund for back payments and accrued interest.

I have received no recompense since October 1st, and I do not feel that the delay in bringing this matter before the board or faster action on it was my fault.

In your letter you stated that I would receive my first check December 1st if payment; were made by November 28. I expect an immediate check which I feel should have been sent Nov. 1.

Sincerely,



Rev. Michael J. Kuisle
RR 2
Rochester, Minnesota

c/o

cc Most Rev. Loras J. Watters

MK000213

DIOCESE OF WINONA
Box 588
Winona, Minnesota 55987

December 22, 1971

Dear Father,

Father Michael Kuisle, age 55, died yesterday at St. Marys Hospital, Rochester. The Funeral Mass will be held at St. Francis Church, Rochester, on Friday, December 24, at 10:00 a.m. Burial will follow in St. Bridget's Cemetery, R. R. Rochester.

In your charity kindly offer three Masses for the repose of his soul.

Sincerely yours in Christ,

+ *Thomas J. Watters*
Bishop of Winona

MK000214

COMMERCIAL PACKAGE

SPECIAL MULTI-PERIL DAILY

THIS IS THE AGENCY COPY—
TO BE RETAINED BY AGENT

AGENT'S
(See instruction)

No. ML 7 67 66

POLICY NUMBER ML 7 67 66

Item 1.	DECLARATIONS	DIocese of WINONA, INC. (SEE ENDORSEMENT) WINONA, MINNESOTA
	Named Insured and P. O. Address (Number, Street, Town, County, State & Zip No.)	
Item 2.	Policy Period: MOON STANDARD TIME AT LOCATION OF DESCRIBED PROPERTY From: 7-1-70 To: 7-1-73	
	REPRESENTATIVE: Agent or Broker Office Address Town and State	WINONA AGENCY, INC. 31985 174 CENTER STREET P.O. BOX 919 WINONA, MINNESOTA 55987

DO NOT
PUN

United States Fire
Insurance Co. of N.Y.

3. The Named Insured is: Individual Corporation Partnership Joint Venture
 Other: CHURCHES

4. Location of Premises (Enter "Same" if same location as above) Occupancy of Premises

1. AS PER SCHEDULES ATTACHED
2.
3. CHURCH, SCHOOLS, DWGS.

5. Insurance is provided with respect to those premises described above and with respect to those coverages and kinds of property for which a limit of liability is shown, subject to all of the terms of this policy including forms and endorsements made a part hereof:

SECTION I — PROPERTY COVERAGE	Coinsurance Percentage Applicable	LIMIT OF LIABILITY				
		Loc. No.	Blg. No.	Loc. No.	Blg. No.	Loc. No.
D Cov. A—Buildings)		\$ AS PER SCHEDULE ATTACHED \$				
I Insurable Value		\$		\$		\$
V Cov. B—Personal Property		\$ AS PER SCHEDULE ATTACHED \$				
I 1. Addl. Cov. (Specify)		\$		\$		\$
Loss Deductible Clause No. 1 is NOT applicable.		Loss Deductible Clause No. 2 is NOT applic				
O 2. Addl. Cov. (Specify) FINE ARTS	---	204,230.				\$
N PERSONAL EFFECTS	---	\$ SEE SCHEDULE				
SECTION II — LIABILITY COVERAGE		LIMIT OF LIABILITY				
Cov. C—Bodily Injury and Property Damage Liability	\$	SEE MLB-21	each occurrence	\$	SEE MLB-21	aggre
Cov. D—Premises Medical Payments	\$	500.	each person	\$	10,000.	each
Addl. Cov. (Specify) CHURCH THEFT		CPL; PERSONAL INJURY; HOSPITAL PROFESSIONAL; CONTRACTUAL; AUTOMOBILE				
SECTION III — CRIME COVERAGE	<input type="checkbox"/>	Limits as stated in the endorsement, made part of this Policy, if indicated				
SECTION IV — BOILER AND MACHINERY COVERAGE	<input checked="" type="checkbox"/>	Limits as stated in the endorsement, made part of this Policy, if indicated				

6. Forms and Endorsements made part of this Policy at time of issue: (Insert No. and Edition Date) SEE FM.O.O.192(1)

7. Subject to the stipulations, provisions, and conditions contained in this policy, the loss, if any, on building items, is payable to: AS PER SCHEDULES ATTACHED
mortgagee, as his, her, its or their interest may appear.

8. The Total Provisional Premium is \$ SEE FM.O.O.193(1) at inception, and \$ at each anniversary.

★IMPORTANT INSTRUCTIONS: AGENT'S COPY. RETAIN THIS COPY AS AGENCY RECORD. DO NOT SEND TO COMPANY.

G B SERVICE
AUG 13 1990
WINONA, MN

MK000124

Rev. Michael Kuzile

Date	Int.	Revs	Balance
19 40		50.00	50.00
41	3.00	50.00	103.00
42	6.18	50.00	159.18
43	9.55	50.00	218.73
44	13.12	50.00	281.85
45	16.91	50.00	348.76
46	20.92	50.00	419.68
47	25.15	50.00	494.83
48	29.69	50.00	574.55
49	34.47	50.00	659.02
19 50	39.54	50.00	748.56
51	44.51	50.00	843.07
52	50.60	60.00	954.07
53	57.24	45.00	1056.31
54	60.68	45.00	1161.99
55	67.02	45.00	1274.01
56	73.56	45.00	1392.57
57	80.85	45.00	1518.42
58	88.40	45.00	1651.82
59	96.41	45.00	1793.23
19 60	104.89	45.00	1943.12
61	113.89	45.00	2102.01
62	123.42	45.00	2270.43
63	133.52	90.00	2493.95
64	146.94	66.00	2706.89
65	158.71	66.00	2932.60
66	173.26	66.00	3171.86
67	187.61	66.00	3425.47
68	202.83	66.00	3694.30
69	Revs. of 7124.00 were paid.	2164.30	1530.00

Total Revs 7369430

10th District Court

Row	Rate	Value	Rate	Value
1	27.50		50.00	1
2	41		113.00	2
3	42		125.18	3
4	43		212.73	4
5	44		221.85	5
6	45		342.76	6
7	46		419.66	7
8	47		494.86	8
9	48		574.55	9
10	49		657.02	10
11	50		743.56	11
12	51		843.47	12
13	52		954.07	13
14	53		1056.31	14
15	54		1161.99	15
16	55		1274.01	16
17	56		1392.57	17
18	57		1517.42	18
19	58		1651.62	19
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21	60		1943.12	21
22	61		2102.01	22
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Jan. 1, 1999

Dear Father Mahon

Thank you for the money
for the therapeutic massages.

Enclose are two more receipts.

I have been wondering about
a settlement if any that is given
out to the victims that were
sexually abused by Father Kuistie.

I would appreciate any information
you can give me.

Thank you,

DIocese of Winona
PO BOX 588
WINONA, MINNESOTA 55987-0588

FILE COPY

Pastoral Center ---
55 West Sanborn

Office of the Chancellor

Tel: 507/454-4643
Fax: 507/454-6106

26 January 1999
Ss. Timothy and Titus, bishops

Dear

Thank you for your letter of 1 January 1999 to Father Mahon, which was forwarded to my desk for a response.

Father Mahon is no longer Vicar General and is no longer directly involved with the implementation of the sexual misconduct policy. I did have an opportunity to consult with him and to review what he left in a file regarding your treatment and our pastoral concern.

Since I am not fully familiar with you, I would appreciate the opportunity to visit with you at least by telephone at your earliest convenience. Also Mrs. P.J. Thompson, Diocesan Director of Human Resources and Schools, works with me on sexual misconduct issues and you could speak with her if I am not in the office.

I hope our response to date to your concerns and needs has been satisfactory. Regarding your further question about Fr. Kuislie, if you have an information you want to share, please contact me or Ms. Thompson. I have no other information.

With prayerful best wishes, I am

Sincerely yours in Christ,



Reverend Edward F. McGrath, J.C.L.
Chancellor

cc: Ms. P.J. Thompson

MK000052

DIOCESE OF WINONA
PO BOX 588
WINONA, MINNESOTA 55987-0588

Pastoral Center —
55 West Sanborn

Office of the Chancellor

Tel: 507/454-4643
Fax: 507/454-8106

17 February 1999
Ash Wednesday

Dear

Thank you for taking the time to visit with me by telephone the other day regarding the care the Diocese of Winona has offered to you in a pastoral spirit to assist your recovery.

The purpose of this letter is to review parts of our conversation for clarity and to put some things in writing so that you can pass them on to your therapist for me.

In my role as one of the persons involved in implementing our sexual misconduct policy, I certify to our independent auditors that expenses incurred have justification. For expenses which involve ongoing care, this would include a periodic evaluation of the need for continued care and an agreement when such care will end. I would appreciate from your therapist a justification for these expenses to add to the file for our auditors to review. I do not want or need an evaluation of you personally, but a statement of progress and expected conclusion would be helpful. If at your next appointment with your primary therapist you would present this letter to her, I would appreciate your permitting her to offer professional opinion on the ongoing necessity of care and a projected conclusion

At this time it has been about five years since your initial report and our offer to cover therapy expenses over and above that which is allowed by your insurance. We are prepared to offer you that support for one more year. On or before 1 May 2000 I expect to bring our offer of assistance to a conclusion. Additionally, you might want to know that every administrative decision such as this one can be appealed, first to the author of the decision, then to the person hierarchically superior. That person currently is Fr. Michael Hoepfner who can be reached at the same number and address.

If you or your therapist should have any question about this request, or the decision to call for a conclusion to our support, please call me or Mrs. P.J. Thompson at the number on the letterhead.

With prayerful best wishes and all good things, I am,

Sincerely yours in Christ,



Fr. Edward F. McGrath
Vicar Judicial and Chancellor

MK000053

Bishop Bernard Harrington
Diocese of Winona
55 W. Sanborn St.
Winona, MN 55987

Confidential

3/11/99

Dear Bishop Harrington,

I'd like to introduce myself to you. My name is _____ and I have been a member of the _____ My reason for writing is to let you know that I was sexually abused by Father Michael Kuisle (deceased) while I was attending high school at _____ Mn. The sexual abuse took place during the years of _____

The reason for my disclosure, at this time, is because I recently heard a diocesan official being quoted as saying, "There have been no cases of Father Kuisle's sexual perpetration reported." This statement is very difficult for me to believe, as it was common knowledge that Father Kuisle struggled with alcohol addiction and inappropriate sexual behaviors. When he left _____ he was moved to my home parish, in _____ MN where he "lived with" one of my high school classmates. He eventually was removed from parish ministry. I believe he was removed because of his alcohol addiction and sexual abusive behavior. For these stated reasons, I cannot believe that there are no reported cases regarding Father Kuisle's sexual abusive behavior. This is appalling to me!!!

Father Kuisle, like most sexual perpetrators, had an incredible gift for engaging, affirming and supporting young girls. He was especially attentive to those of us who were struggling with self-esteem. _____, his sexual behavior towards me was very confusing. I thought he loved me and cared for me in a special way. It took many years of therapy for me to know the difference between being loved and being used and abused. During my entire high school years he sexually abused me (on a weekly basis) with inappropriate touch.

I was not the only victim. In my small high school class, I can name five girls, out of the thirteen, who talked about his inappropriate sexual behavior.

As I write, I feel both sadness and compassion for those of us who were his victims. Also, I feel compassion for Father Kuisle and the Diocese of Winona. I believe he was basically a good man, but his alcohol addiction and sexual abusive behavior made victims of many young girls. I believe Father Kuisle would want what he did, made known. Also, that he would want the diocese to take responsibility by naming the truth and making amends to its victims. As we all know, sexual abuse affects all aspects of the person's development - physically, mentally, emotionally and spiritually. It truly is a deep wounding of the soul.

MK000027

My hope in disclosing this information, is to make sure diocesan officials do not take lightly the seriousness of sexual abuse by priests, especially by making comments that sound dismissive or discounting regarding this issue. I have no need or interest in any retribution from the diocese. As my community has been very supportive. I was given the opportunity to receive counseling that helped in my healing process.

The one action I am asking you to take, is that my letter be put in Father Kuisle's file. The reason being, is to have documentation regarding Father Kuisle's sexual abusive behaviors. I know you have personnel who directly work with sexual abuse cases and will need this information. As I consider what I have shared **confidential**, I would like to know who these persons are. This information can only be used with my written permission. If anyone does report being sexually abused by Father Kuisle and needs support and/or validation, I would be willing to come forward.

If you would like to talk with me regarding this letter or any concerns it has raised for you, I would be more than glad to do so. I want to support and encourage the on-going commitment to screening and education of seminarians and priests regarding sexual abuse. Please know that I will pray for you and the diocese. Together, as we speak the truth, the healing that is necessary will free us all. May you continue to have strength and wisdom to do the work that is yours to do.

Sincerely,

March 30, 1999

Dear

I want to thank you for your letter of March 11, 1999. I know it must have been very difficult for you to write this letter. I commend you and I thank you for bringing this matter about Father Michael Kuisle to my attention.

In my own name, and that of the Diocese of Winona, I want to apologize to you for the agony and the hurt that this destructive relationship with Father Kuisle must have caused. I am thankful that you have received counseling and that you know the support of your whole community throughout this whole trauma.

Be assured that I will place your letter in the appropriate file. However, I have checked the files, and at this time, I can find no accusations against Father Michael Kuisle.

I am responding to your request for confidentiality. At the same time, this request that the pertinent information about Father Kuisle can be shared only with your written permission, places me in a most frustrating situation. Under this condition, I am not able to talk with the two diocesan priests who represent me in the area of sexual abuse. Father Michael Hoepfner, Vicar General of the Diocese and Father Edward McGrath, Chancellor, are the two priests who deal with investigation and follow-up in such cases. Perhaps they have, or know of, these accusations. I seek permission to talk with them.

With regard to an unnamed diocesan official, that you mention in your letter, I am once again frustrated. I cannot investigate, verify or confront this individual regarding such a statement. I would also have to know whether this diocesan official is in a position to have sufficient knowledge about diocesan personnel in this matter.

I assure you that I personally believe that my representatives in this area are extremely responsive to any inquiry or claim of sexual misconduct. I can assure you that no "diocesan official" take lightly the seriousness of sexual abuse. Our diocesan policies are very clear and explicitly enforced in the diocese.

I also want to assure you that there is extensive psychological screening of priestly candidates. This happens both at the college, and especially, at the theology level. The topic of sexual abuse by clergy is studied and appropriate boundaries are identified and upheld.

MK000029

March 31, 1999

As I mentioned earlier in this letter, I will place your letter in a file, but unless I hear from you to allow me to talk to my two diocesan confidants, I am not able to do anything more at this time. However, I can assure you that you have mentioned that others may be suffering from this information. If they come forth, I know that they will be treated with charity, confidentiality and deep respect. I know that I, as a church official, would want to do anything possible to bring about healing from such circumstances.

I thank you once again for informing me of this matter, and I hope to hear from you in the near future.

Sincerely yours in Christ,

Most Reverend Bernard J. Harrington
Bishop of Winona

BJH:jt

MK000030

THE TRENTI LAW FIRM

MAY 10 1999

ATTORNEYS

Sam A. Aluni
Paul D. Cerkenik
Joseph Lyons-Leoni
Scott C. Neff++
J. Carver Richards*
Patrick J. Roche**
Robert H. Stephenson
John A. Trenti

1000 Lincoln Building
1st Street & 3rd Avenue No.
P.O. Box 958
Virginia, Minnesota 55792
(218) 749-1962
FAX (218) 749-4308

OF COUNSEL

Vernon D. Saxhaug

LEGAL ASSISTANTS

Helen Marsh
Barbara Shosten
Donna M. Leritz
Kristen M. Hennis

May 6, 1999

Reverend Edward F. McGrath J.C.L.
Chancellor
Diocese of Winona
Post Office Box 588
Winona, MN 55987-0588

Re:
Our File No. 53,842

Dear Reverend McGrath:

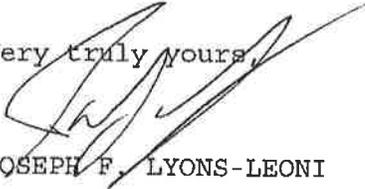
We are in the process of serving a Summons & Complaint on behalf of _____ upon the Diocese of Winona, Church of the Crucifixion, Crucifixion School, and the Personal Representative of Father Michael Kuisle.

I realize that this is a very sensitive situation for both the Diocese, the Church and _____ and therefore, we would certainly be open to discussing a resolution of this matter without proceeding with the litigation if you believe that is at all possible.

If you would like to pursue a resolution without further litigation, then I would grant you an indefinite extension of time to answer the Summons & Complaint until those negotiations are completed and the resolution is either reached or unobtainable

Please give me a call or in any event respond with your thoughts.

Very truly yours,


JOSEPH F. LYONS-LEONI

JLL/dlm

STATE OF MINNESOTA
COUNTY OF HENNEPIN

DISTRICT COURT
FOURTH JUDICIAL DISTRICT

Jane Doe,

Plaintiff,

vs.

SUMMONS

Diocese of Winona, Church of the
Crucifixion, Crucifixion School,
and the Estate of Father Michael Kuisle,
deceased,

Defendants.

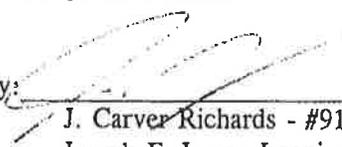
THE STATE OF MINNESOTA TO THE ABOVE-NAMED DEFENDANTS:

YOU ARE HEREBY SUMMONED and required to serve upon Plaintiff's attorney an Answer to the Complaint which is herewith served upon you within twenty (20) days after service of this Summons upon you, exclusive of the day of service.

If you fail to do so, judgment by default will be taken against you for the relief demanded in the Complaint.

DATED this 18th day of May, 1999.

THE TRENTI LAW FIRM
225 First Street North
Suite 1000
Virginia, MN 55792
218-749-1962
Attorneys for Plaintiff

By: 

J. Carver Richards - #91339

Joseph F. Lyons-Leoni - #163053

MK000006

STATE OF MINNESOTA
COUNTY OF HENNEPIN

DISTRICT COURT
FOURTH JUDICIAL DISTRICT

Jane Doe,

Plaintiff,

vs.

COMPLAINT

Diocese of Winona, Church of the
Crucifixion, Crucifixion School,
and the Estate of Father Michael Kuisle,
deceased,

Defendants.

Plaintiff, for her cause of action against Defendants alleges that:

1. Plaintiff, JANE DOE, is an adult female resident of the State of Minnesota, whose identity is made known to Defendant by separate cover letter. Plaintiff, JANE DOE, was a minor at the time of all sexual abuse and sexual exploitation alleged herein.
2. At all times material, Defendant, DIOCESE OF WINONA (hereinafter "Diocese"), was and continued to be a Minnesota non-profit religious corporation, authorized to conduct business in the State of Minnesota, with its principal place of business at 55 West Sanborn, Winona, Minnesota.
3. At all times material, Defendant, CHURCH OF THE CRUCIFIXION (hereinafter "Church") was and continued to be a non-profit religious organization authorized to conduct business in the State of Minnesota with its principal place of business at 407 S. 2nd Street,

MK000007

LaCrescent, Minnesota.

4. At all times material, Defendant, CRUCIFIXION SCHOOL (hereinafter "School") was and continued to be a non-profit religious organization authorized to conduct business in the State of Minnesota with its principal place of business at 407 S. 2nd Street, LaCrescent, Minnesota.

5. At all times material, Defendant, FATHER MICHAEL KUISLE (hereinafter "Father Kuisle") was an adult at the time of the sexual abuse and sexual exploitation alleged herein.

6. At all times material, Defendant, CHURCH, was and continues to be under the direct authority, control and province of Defendant, DIOCESE.

7. At all times material, Defendant, SCHOOL, was and continues to be under the direct authority, control and province of Defendant, DIOCESE.

8. At all times material, Defendant, FATHER KUISLE, was a Roman Catholic priest, educated, trained, ordained and employed by, and remaining under the direct supervision and control of Defendant, DIOCESE. FATHER KUISLE was ordained a Roman Catholic Priest of Defendant DIOCESE.

9. At all times material, Defendant FATHER KUISLE was contemporaneously employed as an associate pastor and religious instructor at Defendants DIOCESE, CHURCH and SCHOOL.

10. At all times material, Defendant FATHER KUISLE's employment duties with Defendants DIOCESE, CHURCH and SCHOOL included, in part, providing for the spiritual

and emotional needs of, and religious direction for, parishioners. Defendant FATHER KUISLE's employment duties with the Defendants DIOCESE, CHURCH and SCHOOL also included providing education, proper training, and instruction of elementary boys and girls which were entrusted to his care.

11. That while under the direction, supervision, control, advice, religious advice, aid, and comfort of Defendants DIOCESE, CHURCH, SCHOOL and FATHER KUISLE, Plaintiff was physically and sexually abused by Defendant FATHER KUISLE.

12. That the above-described physical and sexual abuse occurred approximately in 1965-1967 in or about LaCrescent, Minnesota, by FATHER KUISLE while under the direction, control, supervision, and acknowledgment of Defendants DIOCESE, CHURCH and SCHOOL.

13. That Plaintiff was an active practitioner of Defendant DIOCESE and a student at Defendant SCHOOL from 1965-1967. Through this membership and participation at Defendants DIOCESE, CHURCH and SCHOOL, Plaintiff came to know, admire, trust, revere, and respect FATHER KUISLE.

14. That under information and belief, Defendants DIOCESE, CHURCH and SCHOOL knew or should have known of Defendant FATHER KUISLE's physical and sexual acts against this Plaintiff and had known or should have known of previous acts of physical and sexual abuse against other minor persons.

15. The sexual abuse of Plaintiff, and the circumstances under which it occurred caused Plaintiff to develop various psychological coping mechanisms and symptoms of psychological distress including great shame, guilt, self-blame, depression, repression and

disassociation from her experiences. As a result, Plaintiff was unable to perceive or know the existence or nature of her psychological and emotional injuries and/or their connection to the sexual abuse perpetrated upon her by Defendant FATHER KUISLE. Only within six years prior to the service of this Complaint has Plaintiff begun to know or have reason to know that Defendant FATHER KUISLE's wrongful acts caused her injuries.

16. As a direct result of the sexual abuse, Plaintiff has suffered and continues to suffer severe and permanent emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, humiliation and psychological injuries, was prevented and will continue to be prevented from performing her normal daily activities and obtaining the full enjoyment of life, and has incurred and will continue to incur expenses for medical and psychological treatment, therapy and counseling, and on information and belief, has incurred and will continue to incur loss of income and/or loss of earning capacity.

COUNT I: DEFENDANT FATHER KUISLE - SEXUAL BATTERY

Plaintiff, for her first cause of action against Defendant FATHER KUISLE, alleges as follows:

Plaintiff incorporates all paragraphs of this Complaint as if fully set forth under this Count and further alleges that:

17. In approximately 1965-1967, when Plaintiff was a minor, Defendant FATHER KUISLE engaged in unpermitted, harmful and offensive sexual contact and sexual abuse upon the person of Plaintiff.

18. As a direct result of the sexual battery, Plaintiff has suffered the injuries and

damages described herein.

**COUNT II: DEFENDANT FATHER KUISLE -
BREACH OF FIDUCIARY DUTY**

Plaintiff, for her second cause of action against Defendant FATHER KUISLE, alleges as follows:

Plaintiff incorporates all paragraphs of this Complaint as if fully set forth under this Count and further alleges that:

19. By holding himself out as a qualified Roman Catholic priest, religious instructor and counselor, and by undertaking the religious instruction and spiritual and emotional counseling of the Plaintiff, Defendant FATHER KUISLE entered into a fiduciary relationship with the minor Plaintiff. Defendant FATHER KUISLE breached his fiduciary duty to the Plaintiff by engaging in the wrongful conduct described herein.

20. As a direct result of Defendant's breach of his fiduciary duties, Plaintiff has suffered the injuries and damages described herein.

COUNT III: DEFENDANT DIOCESE - VICARIOUS LIABILITY

Plaintiff, for her first cause of action against Defendant DIOCESE, alleges as follows:

Plaintiff incorporated all paragraphs of this Complaint as if fully set forth under this count and further alleges that:

21. At all times material, Defendant FATHER KUISLE was employed by or under the control and direction of Defendant DIOCESE. Defendant FATHER KUISLE was under Defendant DIOCESE's direct supervision and control when he committed the wrongful acts described herein. Defendant FATHER KUISLE engaged in this conduct while in the course and

scope of his employment with Defendant DIOCESE and/or accomplished the sexual abuse by virtue of his job-created authority and therefore, this Defendant is liable for the wrongful conduct of Defendant FATHER KUISLE under the law of vicarious liability, including the doctrine of respondeat superior.

22. As a direct result of Defendant's vicarious liability, Plaintiff has suffered the injuries and damages described herein.

**COUNT IV: DEFENDANT DIOCESE - NEGLIGENT
RETENTION AND/OR SUPERVISION**

Plaintiff, for her second cause of action against Defendant DIOCESE, alleges as follows:

Plaintiff incorporates all paragraphs of this Complaint as if fully set forth under this Count and further alleges that:

23. Defendant DIOCESE by and through its agents, servants and employees knew or should reasonably have known of Defendant FATHER KUISLE's dangerous and exploitative propensities as a child sexual abuser and/or an unfit agent, and despite such knowledge, Defendant DIOCESE negligently retained and/or failed to supervise Defendant FATHER KUISLE in the position of trust and authority as a Roman Catholic priest, where he was able to commit the wrongful acts against the Plaintiff. Defendant DIOCESE failed to provide reasonable supervision of Defendant FATHER KUISLE and failed to provide adequate warning to Plaintiff and her family.

24. As a direct result of Defendant's negligent conduct, Plaintiff has suffered the injuries and damages described herein.

COUNT V: DEFENDANT CHURCH - VICARIOUS LIABILITY

Plaintiff, for her first cause of action against Defendant CHURCH, alleges as follows:

Plaintiff incorporated all paragraphs of this Complaint as if fully set forth under this Count and further alleges that:

25. At all times material, Defendant FATHER KUISLE was employed by or allowed liberal visitation of said church and school while under the direction of Defendant CHURCH. Defendant FATHER KUISLE was under Defendant CHURCH's direct supervision and control when he committed the wrongful acts described herein. Defendant FATHER KUISLE engaged in this conduct while in the course and scope of his employment with Defendant CHURCH and/or accomplished the sexual abuse by virtue of his job-created authority and therefore, this Defendant is liable for the wrongful conduct of Defendant FATHER KUISLE under the vicarious liability, including the doctrine of respondeat superior.

26. As a direct result of Defendant's vicarious liability, Plaintiff has suffered the injuries and damages described herein.

**COUNT VI: DEFENDANT CHURCH - NEGLIGENT
RETENTION AND/OR SUPERVISION**

Plaintiff, for her second cause of action against Defendant CHURCH, alleges as follows:

Plaintiff incorporates all paragraphs of this Complaint as if fully set forth under this Count and further alleges that:

27. Defendant CHURCH by and through its agents, servants and employees knew or should reasonably have known of Defendant FATHER KUISLE's dangerous and exploitative propensities as a child sexual abuser and/or an unfit agent, and despite such knowledge,

Defendant CHURCH negligently retained and/or failed to supervise Defendant FATHER KUISLE in the position of trust and authority as a Roman Catholic priest, where he was able to commit the wrongful acts against the Plaintiff. Defendant CHURCH failed to provide reasonable supervision of Defendant FATHER KUISLE and failed to provide adequate warning to Plaintiff and her family.

28. As a direct result of Defendant's negligent conduct, Plaintiff has suffered the injuries and damages described herein.

COUNT VII: DEFENDANT SCHOOL - VICARIOUS LIABILITY

Plaintiff, for her first cause of action against Defendant SCHOOL, alleges as follows:

Plaintiff incorporated all paragraphs of this Complaint as if fully set forth under this Count and further alleges that:

29. At all times material, Defendant FATHER KUISLE was employed by or allowed liberal visitation of said church and school while under the direction of Defendant SCHOOL. Defendant FATHER KUISLE was under Defendant SCHOOL's direct supervision and control when he committed the wrongful acts described herein. Defendant FATHER KUISLE engaged in this conduct while in the course and scope of his employment with Defendant SCHOOL and/or accomplished the sexual abuse by virtue of his job-created authority and therefore, this Defendant is liable for the wrongful conduct of Defendant FATHER KUISLE under the vicarious liability, including the doctrine of respondeat superior.

30. As a direct result of Defendant's vicarious liability, Plaintiff has suffered the injuries and damages described herein.

**COUNT VIII: DEFENDANT SCHOOL - NEGLIGENT
RETENTION AND/OR SUPERVISION**

Plaintiff, for her second cause of action against Defendant SCHOOL, alleges as follows:

Plaintiff incorporates all paragraphs of this Complaint as if fully set forth under this Count and further alleges that:

31. Defendant SCHOOL by and through its agents, servants and employees knew or should reasonably have known of Defendant FATHER KUISLE's dangerous and exploitative propensities as a child sexual abuser and/or an unfit agent, and despite such knowledge, Defendant SCHOOL negligently retained and/or failed to supervise Defendant FATHER KUISLE in the position of trust and authority as a Roman Catholic priest, where he was able to commit the wrongful acts against the Plaintiff. Defendant SCHOOL failed to provide reasonable supervision of Defendant FATHER KUISLE and failed to provide adequate warning to Plaintiff and her family.

32. As a direct result of Defendant's negligent conduct, Plaintiff has suffered the injuries and damages described herein.

WHEREFORE, Plaintiff demands judgment against Defendants individually, jointly, and severally in an amount in excess of \$50,000.00 plus costs, disbursements, reasonable attorneys fees, interest, and whatever other relief the Court deems just and equitable.

DATED this 18th day of May, 1999.

THE TRENTI LAW FIRM
225 First Street North
Suite 1000
Virginia, MN 55792
218-749-1962
Attorneys for Plaintiff

By: 
J. Carver Richards - #91339
Joseph F. Lyons-Leoni - #163053

ACKNOWLEDGMENT

The undersigned hereby acknowledges that costs, disbursements, and reasonable attorney and witness fees may be awarded pursuant to Minn. Stat. Section 549.21, Subd. 2, to the party against whom the allegations in this pleading are asserted.


J. Carver Richards

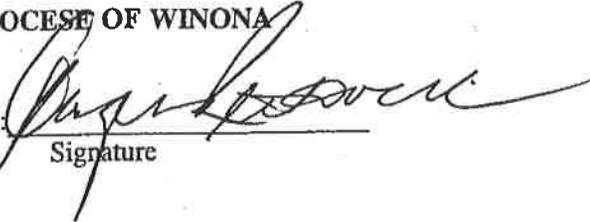
ACKNOWLEDGMENT OF RECEIPT OF SUMMONS AND COMPLAINT

I declare, under penalty of perjury, that I received a copy of the Summons and Complaint

in the above-captioned matter at 117 East Center Street, Rochester, Minnesota 55904
(address)

Dated: May 26, 1999

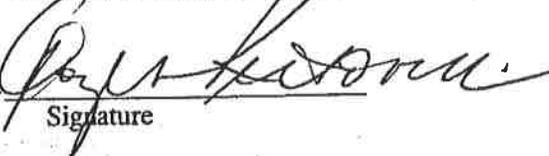
DIOCESE OF WINONA

By: 
Signature

George F. Restovich
Name

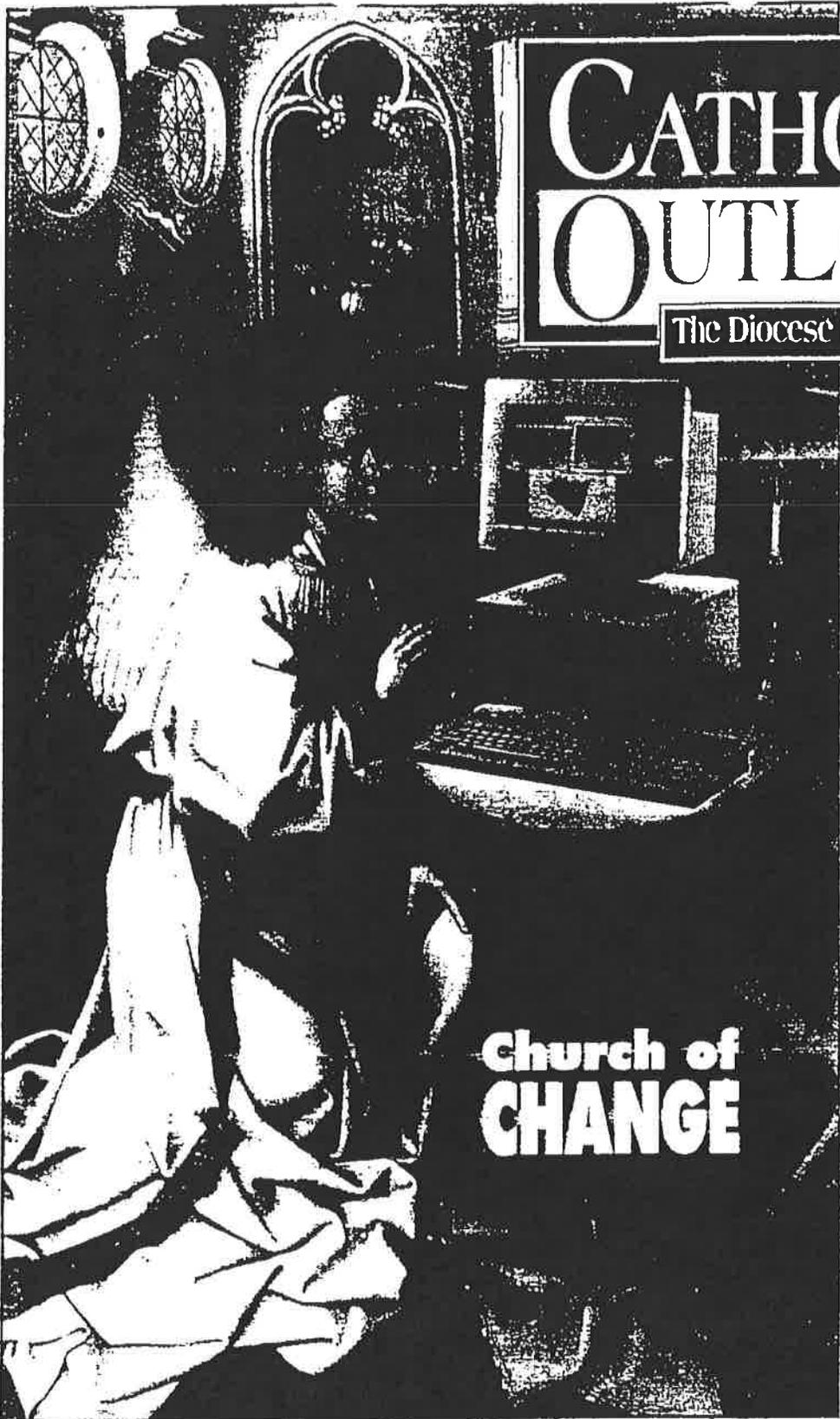
Attorney for Diocese of Winona
(Relationship to Entity/
Authority to Receive Service
of Process)

**THE CHURCH OF THE CRUCIFIXION
OF LACRESCENT, MINNESOTA**

By: 
Signature

George F. Restovich
Name

Attorney for the Church of the Crucifixion of
(Relationship to Entity/ Lacrescent, Minnesota
Authority to Receive Service
of Process)



CATHOLIC OUTLOOK

The Diocese of Duluth

Church of CHANGE

January 1993

Volume 23 No. 1

Also Inside:

- ▼ Cover Story
- ▼ Spotlight:
A Little ordination
- ▼ What it means to
me to be Catholic
- ▼ First Witness
in Duluth

Ex. C

MK000020



Bishop Schwietz

A TIME FOR PRAYER

When we were in the seminary my classmates and I enjoyed complaining that we were not learning the REAL things we needed for our future priestly ministry. With all our theoretical courses in philosophy and theology we felt we were not being well prepared for the practical issues that would be challenging us. I have since come to understand the value of our solid philosophical and theological training. In fact, we never even dreamed about the kind of practical issues we would be facing now, some 25 years later.

One of those issues is pedophilia. In the past few years I have learned far more than I ever wanted to know about the subject. The recent case accusing one of the Religious priests working in our diocese at Holy Family Parish in Bulldog Lake, Fr. Victor Chateauvert, MSF, brings this painful subject back to the fore again. It seems to me that the human sciences have only recently come to understand the dynamics that lie behind sexual misconduct with children. We now see it as a sickness that must be dealt with in a very special way with compassion as well as firmness and determination.

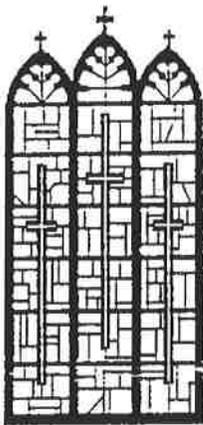
I do not yet know all the details of the accusations regarding Fr. Victor, nor do I presume guilt or innocence. Time will give us the answers here. What I do know is that this is a painful situation for all of us. It challenges our faith and our trust in the institution that is here to carry out the mission of Christ's healing.

"It challenges our faith and our trust ..."

I would like to be able to heal all those who may have been its victims, eliminate the possibility of any future victims. I don't have the power to do all of this, but I am convinced that if we can all pull together in the power of prayer, and if we can all work together with openness and courage, we can turn something that is so negative

and painful in today's society into an occasion of God's healing grace.

I do not know how many people have been hurt through clergy abuse in the past. I do know, however, that there are ways of accomplishing healing, and we have a process in place for that purpose. If you have been a victim of sexual misconduct by clergy, I ask you to please make a decision for your own wholeness and peace. Contact us through the Vicar General's office and we will do everything possible to assist you in your process of healing. ☩



C O N T E N T S

BISHOP'S LETTER 2

LETTERS TO THE EDITOR 3

COVER STORY:
A Church of Change /
Preaching to the
Choir 4-7

GRACED ENCOUNTERS:
Chico Anderson 9

TWO CENTS WORTH:
What it means to me
to be a Catholic . 8-9

JANUARY SPOTLIGHT:
A Little Ordination .
. 12-13

SENSE OF THE CHURCH:
Dennis McInerney . . 14

CATHOLICS WHO CARE:
First Witness 15

NEWS FROM THE PEWS:
. 16-17

WEEK DAYS & HOLY DAYS:
from the Editor. . . . 18

MK

GISLASON, MARTIN & VARPNESS, P.A.
ATTORNEYS AND COUNSELORS AT LAW

JAMES T. MARTIN*
JOHN E. VARPNESS*
DAN T. RYERSON
JULIAN C. JANES

*CERTIFIED CIVIL TRIAL JUDGE
BY THE NATIONAL INSTITUTE OF
TRIAL ADVOCACY
*ALSO ADMITTED TO PRACTICE
IN MINNESOTA

RETIRED
ROBERT W. GISLASON

7600 PARKLAWN AVENUE SOUTH
SUITE 444
MINNEAPOLIS, MINNESOTA 55435
TELEPHONE 612/831-5793
FAX 612/831-7358
LEGAL ASSISTANT
GLORIA DEEB

May 9, 2000

Court Administrator
Winona County Courthouse
171 West Third Street
Winona, MN55987

Re: *Doe v. Diocese of Winona, et al*
Court File No: C0-99-941

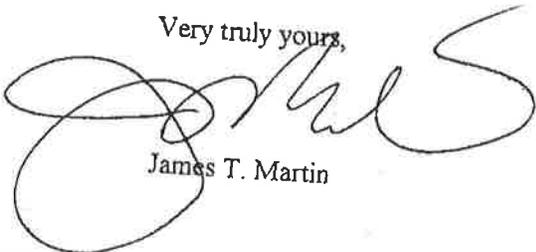
Dear Sir or Madam:

Enclosed herewith for filing please find the following:

1. Notice of Motion and Motion;
2. Memorandum of Law in Support of Defendants' Motion to Depose plaintiff's Expert and For an Extension of the Scheduling Order;
3. Affidavit of James T. Martin;
4. Proposed Order.

By copy of this letter to Judge Thompson, I would request that he allow this motion to be heard by conference call. The issues do not require any lengthy argument and plaintiff's counsel is from Virginia, Minnesota. My office will make arrangements for the conference call. Please let me know if this is agreeable with the Court. Thank you for your courtesy.

Very truly yours,


James T. Martin

JTM/ks

Enc.

cc: Judge Jeffrey D. Thompson
Joseph Leoni
George Restovich

MK000024

MK

GISLASON, MARTIN & VARNNESS, P.A.
ATTORNEYS AND COUNSELORS AT LAW

JAMES T. MARTIN*
JOHN E. VARNNESS*
DAN T. RYERSON
JULIAN C. JAMES

*CERTIFIED CIVIL TRIAL SPECIALIST
BY THE NATIONAL BOARD OF
TRIAL ADVOCACY
*ALSO ADMITTED TO PRACTICE
IN WISCONSIN

RETIRED
ROBERT W. GISLASON

MAY 17 2000

7600 PARKLAWN AVENUE SOUTH
SUITE 444
MINNEAPOLIS, MINNESOTA 55435

TELEPHONE 612/631-5793
FAX 612/631-7356

LEGAL ASSISTANT
GLORIA DEER

May 15, 2000

Honorable Jeffrey D. Thompson
Judge of District Court
Winona County Courthouse
171 West third Street
Winona, MN 55987

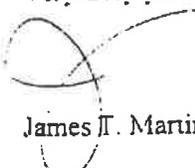
ATTN: Julie

RE: *Doe v. Diocese of Winona, et al*
Court File No: CO-99-941

Dear Julie:

This will confirm that defendants' motion scheduled for May 25, 2000 has been rescheduled to May 30, 2000 at 10:45 a.m. by telephone conference call. Our office will initiate the conference call. Thank you for your cooperation and assistance in this matter.

Very truly yours.


James T. Martin

JTM/aa

cc: Joe Leoni
George Restovich

MK000023

July 28, 02

Bishop Bernard Harrington
Diocese of Winona
55W. Sanborn St.
Winona, Mn. 55987

Dear Bishop Harrington,

I wrote to you on March 11, 1999 to report my sexual abuse by the hands of Father Michael Kuisle during my high school days at Mn.

You responded with great compassion and we met on June 4, to discuss further my reality, concerns for others violated and future diocesan education on this topic. At that time you assured me that you had no other reports on Father Kuisle's inappropriate behavior. You also assured me that the diocese would take appropriate measures to claim responsibility and do all in it's capacity to bring healing to the victims of sexual abuse.

In the past four months, the sexual abuse by clergy in the Catholic Church has been foremost in the media across the nation. We hear with more clarity through victims testimonies the terrible impact of this wounding. It has awakened my own personal history. As a Spiritual Director, I have been working with both victims and perpetrators on their fears, trust issues and spiritual questions as they seek healing. Also many faithful parishioners have come seeking help in trying to make sense out of this whole awful scandal that is now being exposed in our church.

Recently I know you received a letter from who also was sexually abused by the hands of Father Kuisle. The diocese admitted the abuse by providing money for her counseling and body therapy from In when the diocese said it would no longer continue to pay for these services, was forced to take legal action. Due to the expired statute of limitations, she did not receive any monetary compensation but instead received re-violation through the terror of the interrogation process.

Over the past months, we have all been awakened to the truth that the healing from sexual abuse is a life long journey. is asking that the diocese resume financial responsibility for her counseling and therapeutic massage. In the name of justice and truth, I request you to provide the monies for her and any other woman requesting help for their mental physical, emotional, and spiritual healing.

I'm aware that you'll be at for our If you would like a personal conversation about this letter, I could be available before or after the service.

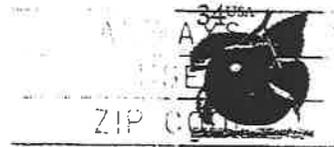
Bishop, I do know these are extremely difficult days for you and all other church leaders. Please know I pray for on-going wisdom, compassion, and discernment.

Sincerely,

*E. McG.
Follow up letter
See me about what to do*

REC'D MAY 30 2002

*Bishop Bernard Harrington
Diocese of Winona
55 W. Sanborn St.
Winona, Minn. 55987*



June 27, 2002

Dear

First, I would like to apologize for not responding more quickly to your original letter. I am sorry if my tardiness has caused you more pain and concern.

In response to your request to continue support for your therapy, I have decided to renew diocesan support retroactive to May, 2000 and ask that it extend until December of this year, 2002. In December, I would ask for a review of your treatment progress. It is customary that the therapist can give a brief report and analysis of how the patient is improving.

In the light of the Bishops recent meeting in Dallas, Texas, I am expanding the Diocese of Winona Review Board regarding sexual abuse. At that time I will ask the newly revised Board to give me counsel and advice in matters concerning people like yourself who are in recovery from sexual misconduct by clergy or other church personnel. I can assure that the Diocese of Winona will continue to give support to survivors but periodic evaluation is important both for the client, the patient and the diocese.

Please send documentation concerning the cost of your therapy to Mrs. P. J. Thompson at the Diocesan Pastoral Center. Although Father Edward McGrath will still be working on these issues, he will be full-time in a parish and it would be most effective to have these expenses processed immediately through the diocesan office. If you have any questions, you can call Mrs. P. J. Thompson at (507) 454-4643.

I renew my own personal sorrow and do apologize for the way in which Father Kuisle harmed you. With prayerful best wishes for you, I am

Sincerely yours in Christ,



Most Rev. Bernard J. Harrington
Bishop of Winona

BJH/jt

June 28, 2002

Dear

Thank you for coming in this past week to visit with me. I appreciated the opportunity of talking with you face-to-face.

I apologize once again for my negligence for not responding to you. I promise to be more faithful in the future.

I truly appreciate your own personal concern for the continuing care of victims and survivors of sexual abuse by clergy. I have responded to

Thank you for your concern for assisting in the continued reaching out to victims of sexual abuse. I am taking your invitation to participate on the Diocesan Committee under consideration.

Thank you for all that you do in your spiritual direction to assist victims of sexual abuse by clergy and by others. It is certainly a great healing ministry.

Sincerely yours in Christ,



Most Rev. Bernard J. Harrington
Bishop of Winona

BJH/jt

PS
Please place an *idea*
in *the* *box*



RECD JUL 15 2002

Bishop Bernard Farrington
55 West Sanborn St
PO Box 588
Winona, MN
55987



Hallmark
MAYA ANGELOU
Life Mosaic

Poet, author, entertainer, mother, sister, friend, role model.
Maya Angelou is these things and more to people all over the world...
a universal voice of hope and inspiration. With compassion and candor,
her work speaks to the heart, inspiring us to love life, to persevere
through its challenges, and to share our gifts with others.

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When we cast our bread
upon the waters,
we can *presume* that
someone downstream
whose face we may never see
will benefit
from our action.

MAYA ANGELOU

MK000060

Thank you...

you'll never know
how much
you've helped me.

Bishop Harrington

*I have received your letter
I want to express my thanks
and appreciation for your respectful
attitude and willingness to reimburse
my therapy expenses retroactive
to May 2000 as well as to bear
the cost of current and future
expenses.*

FILE

August 2, 2002

Dear

Thank you for your inquiry via telephone this morning. I have reviewed your file and the correspondence from Bishop Harrington dated 27 June 2002. As stated, diocesan support will be paid retroactive to May, 2000 and through December of this year. We received a subsequent letter from _____ indicating payment of \$783.75 was made for services during that time. A check in this amount has been forwarded to credit your account or provide you reimbursement for services.

The letter you received also indicated the need for a review of your treatment progress in December. We have forwarded a request to your psychologist to provide us with a statement of your progress.

We are willing to include your sessions for massage as a part of your treatment plan as you indicated in the past, through December. If the message therapist will not bill us directly, please collect the receipt for such treatment each month and mail it to my attention at the address on this letterhead for reimbursement.

I appreciate your patience as this information was reviewed. If you are in need of further assistance, please contact me at 507.454.4643 Ext. 223.

Sincerely yours,

Mrs. P.J. Thompson, Director
Office of Human Resources

cc: Most Rev. Bernard J. Harrington

MK000062

FILE

August 2, 2002

Dear

Thank you for providing our office with a total of payments made to your firm by

A check in the amount of \$783.75 is enclosed. It is our policy to reimburse the care provider for services. We have agreed to pay retroactive expenses and continue payment through December, 2002. Please bill us directly, in the future, for therapy costs after insurance payments have been deducted.

As a member of the Sexual Misconduct Team for our diocese, it is my role to certify to our independent auditors that expenses incurred have justification. It is necessary that we receive a report from you which reviews expenses which involve ongoing care, general recommendations for a treatment plan, periodic evaluations of the need for continued care and an agreement when such care will end.

Bishop Harrington indicated in his letter to _____ at a Diocese of Winona Review Board for sexual abuse cases will be in place to review cases. That confidential board will review cases in December. Your report and recommendations will be helpful in that process.

I appreciate your assistance in this matter. If you have further questions, please do not hesitate to contact me.

Sincerely yours,

P.J. Thompson, Director
Office of Human Resources

cc: Most Rev. Bernard J. Harrington

MK000063

FILE

August 13, 2002

Diocese of Winona
P.J. Thompson, Director
Office of Human Resources
PO Box 588
Winona, MN 55987

Dear P.J. Thompson;

Thank you very much for the payment of \$783.75 for services rendered to
This is the amount paid herself on the balances remaining after
health insurance payments. We have issued a refund to in that amount.

The enclosed statement is for the balances after insurance processing that are still
outstanding to This total is \$299.25 and covers the time period of 12/18/01
through 4/22/02. Please direct this remittance directly to Her mailing
address is

Future balances will be filed to you as soon as they have processed through her two
health insurance plans. Please feel free to contact me if you have any questions.

Sincerely

MK000064

10-1-02

Mrs P.J. Thompson

I received last massage therapy reimbursement.
Thank you for that.

Enclose is another receipt for therapeutic massage.

Sincerely

12-1-02

Diocese of Winona
Box 588
Winona, MN 55987

Dear Mrs P.J. Thompson

Enclosed is a receipt for a therapeutic massage for \$50.00. My therapist is running a Christmas special and that is why the amount is lower than the \$55.00.

I previously sent you a receipt for a massage which I had October 4, 2002. I did not receive payment for this massage. Will you let me know if you received the receipt and or the reason I was not reimbursed.

Thank you for your time and help!

COPY

December 19, 2002

Bishop Bernard Harrington
55 West Sanborn
Box 588
Winona, MN 55987

RE: _____
DOB: _____

Dear Bishop Harrington:

Per your request, enclosed is a summary of the current mental health status of the above individual as well as an assessment of her current and future psychological treatment needs.

I trust that utmost confidentiality will be maintained regarding the enclosed document.

If I can be of any further assistance, you may contact me at the above address and/or telephone number.

Thank you.

Sincerely,

MK000073



Office of Human Resources and Schools

DIOCESE OF WINONA
PASTORAL CENTER

January 20, 2003

Dear

Enclosed with this letter is the payment for the December therapeutic massage you received. The coverage for these sessions was extended to you through the month of December 2002. In our previous correspondence, we did indicate that the team would need an update from regarding your progress and treatment plan.

The Diocese of Winona extends to you every hope for continued healing in your recovery journey.

Sincerely,

Mrs. P.J. Thompson, Director
Office of Human Resources

DIOCESE OF WINONA 55 W. SANBORN ST., BOX 588 WINONA, MINNESOTA 55987	THE NORTHERN TRUST COMPANY CHICAGO, ILLINOIS 60610 PAYABLE THROUGH NORTHERN TRUST BANK/DUPAGE OAKBROOK TERRACE, ILLINOIS	CHECK NO. No. 60849
** Fifty Dollars and 03 Cents **	01/20/2003 *****50.03	DATE AMOUNT
PAY TO THE ORDER OF		
AUTHORIZED SIGNATURE		

MK000074

January 27, 2003

Bishop Bernard Harrington
c/o Mrs. P.J. Thompson
55 W. Sanborn Street
PO Box 588
Winona, MN 55987

Dear Bishop Harrington/Mrs. Thompson:

has informed me that you claim to have not received my summary report which you had requested to be issued in December 2002.

I am enclosing a copy of said report which I had prepared and sent as agreed upon. My records indicate that said report was sent to you on December 19, 2002.

Please verify that you have received this document as well as your decision regarding continuation of reimbursement to for necessary services.

Thank you in advance.

Sincerely,

MK000075

2-6-03

Mrs. P.J. Thompson

Enclosed is a receipt for a therapeutic
massage for Feb 6, 2003.

Thank you

Her prices went up after January 1st

RECEIPT

DATE 2-6-03 No.

FRO Sixty & No/100 DOLLARS

FOR RENT 1/2 hr. Therapeutic Massage

FOR

ACCT.	<input type="checkbox"/> CASH	FRC
<input checked="" type="checkbox"/> PAID	<input checked="" type="checkbox"/> CHECK	
DUE	<input type="checkbox"/> MONEY ORDER	BY.



Office of Human Resources and Schools

DIOCESE OF WINONA
PASTORAL CENTER

FILE

February 26, 2003

Dear

Our office did receive information from your current therapist. Upon review of this information as well as your case file, it is the recommendation of the team that you receive a second opinion and a professional evaluation regarding continuing care services. This evaluation would come from a licensed professional that the diocese provides. We recognize this will require some additional time and travel for you. The Diocese of Winona will cover the cost of your travel and overnight expenses for these appointments.

professional who offers services to those who feel they have been victimized. You may contact an appointment. We will approve payment for appointments made with her and other treatment she may recommend within a six month time frame. The team will review your case further following the recommendations by

Included with this letter is a *Consent Form for Release of Information*. This form must be completed and mailed prior to making an appointment for evaluation. We have enclosed a self-addressed stamped envelope for your convenience.

Sincerely,

P.J. Thompson, Director of Human Resources
Diocese of Winona

cc: Most Rev. Bishop Bernard J. Harrington
Rev. Michael Hoepfner
Rev. Michael Cronin

MK000078

FILE

Diocese of Winona
PO Box 588
Winona, MN 55987

Consent Form for Release of Information

Client's Full Name: _____

Street Address: _____

City: _____ State: _____ Zip: _____

Date of Birth: _____

I authorize _____
(Name/Title/Professional providing services)

_____ (Name of Organization)

_____ (Address, City, State, Zip)

to release information to: to obtain information from:

_____ (Name/Title)

_____ (Address, City, State, Zip)

Information to be released includes Psychological reports, Psychiatric reports, Chemical Abuse/Dependency reports, Medical/Health reports (if applicable), Summary description of services provided to the client, long term care plan, anticipated ongoing treatment plan.

The purpose for the request: _____

I understand that this authorization takes effect the day that I sign it. It expires on _____ (Month, Day, Year) or no more than one year from the date of my signature. I also understand that I may change this authorization at any time.

(Client's signature)

3-7-03
(Month, Day, Year)



April 11, 2003

Dear

Thank you for returning the Consent Forms for Release of Information to our office. I have been notified that you have an appointment with _____ as recommended.

As per our previous agreement, the Diocese of Winona covered billings from _____ up through December of 2002. It is a requirement that a second opinion be reviewed by our team prior to approval for any continued payment coverage. It was indicated in the letter of February 26th that we would cover the cost of appointments with _____ other treatment recommends. I have returned the _____ account invoices to you for your records and payment.

If you have further questions, please don't hesitate to contact us.

Sincerely,

P.J. Thompson, Director of Human Resources
Diocese of Winona

cc: ✓ Most Rev. Bishop Bernard J. Harrington
Rev. Michael Hoepfner
Rev. Michael Cronin
Rev. Edward McGrath



Office of Human Resources and Schools

DIOCESE OF WINONA
PASTORAL CENTER

FILE

April 23, 2003

To Whom It May Concern:

Enclosed with this correspondence are copies of the letters mailed to your client, . Our previous communications specifically advised that the Diocese of Winona would only cover billings up to the end of December 2002. We have requested a second opinion from a therapist and indicated we would cover those expenses only. Any additional bills from your office are her responsibility.

Please adjust your records accordingly. If you have further questions, please contact us.

Sincerely,

Ms. P.J. Thompson, Director
Office of Human Resources

Enc.

MK000081

June 17, 2003

Mrs P J Thompson
Office of Human Resources
Diocese of Winona
Winona, MN 55987

Dear Ms P J Thompson

I am ^{whom I have}
corresponded to you about the abuse
I received from Father Michael Kruslie
in my.

The Winona diocese has been paying
for my mental health appointments
in which after my insurance payed.

At present there is a \$32.20 amount
over due. Enclose is a copy of that
amount. I believe you have received
this statement in previous months.
Please reconsider and pay which
my insurance does not cover.

Sincerely yours



June 23, 2003

FILE

Dear

We received the report from _____ which outlined recommendations for further modes of therapy for you. The Diocese of Winona will cover the cost of the first recommendation which describes the exploration of EMDR with a suggested consultant in Minneapolis. When making the arrangements to follow this option for therapy, please have the firm bill the diocese directly. Travel expenses incurred for therapy can be submitted to my office via appropriate receipts and an accounting of mileage for reimbursement.

It is our hope that this will enable you to move forward in your healing. When you have completed the EMDR we will again ask for a signed release for information to review your progress. Please know of our continued prayers.

Sincerely,

P.J. Thompson, Director
Office of Human Resources

cc: Most Rev. Bishop Bernard J. Harrington
Rev. Michael Hoepfner
Rev. Michael Cronin

CONFIDENTIAL

July 17, 2003

Dear

Thank you for the voice-mail message relaying _____ affirmation of seeing someone in her area for the EMDR. We are hopeful that this will be beneficial to her progress. We are grateful for your assistance in providing an additional professional opinion in this case.

The team addressed your second question regarding payment of bills past December of 2002. It is the decision at this time to hold to our original decision of covering bills up to December. We have, of course, already covered her visits to you and will take care of bills from the EMDR. This case may be on the agenda for the Diocesan Review Board.

If I can be of further assistance, please don't hesitate to call.

Sincerely,

P.J. Thompson, Director
Office of Human Resources

cc: Bishop Bernard J. Harrington
Rev. Michael Hoepfner
Rev. Michael Cronin

MK000084

CONFIDENTIAL

August 25, 2003

Dear

Thank you for your telephone call regarding _____ treatment plan. This letter is to confirm our approval of coverage for up to ten additional sessions to determine the most suitable avenue of therapy to address issues of memory and anxiety in her healing process. Following these evaluative sessions, we would ask that you provide our office with a written report. Please include your diagnostic impressions, history of care, present status, treatment goals, prognosis and any recommendations (ie: EMDR).

The Diocese of Winona established an office of Pastoral Care Assistance to help those who may have been abused by clergy and other church personnel in our diocese. The main function we perform is pastoral outreach. In some cases, we pay for the cost of counseling for a limited time.

Thank you for providing _____ with the professional and clinical assistance she requires to find the healing and wholeness she seeks. If you have additional questions or concerns, please feel free to contact me directly at 507.454.4643 Ext. 223.

Sincerely,

Ms. P.J. Thompson, Director
Pastoral Care Assistance Coordinator

cc: Rev. Michael Hoepfner
✓Rev. Michael Cronin

MK000088

11-11-03

Mrs. P. J. Thompson
Director of Human Resources
Diocese of Winona

Dear Mrs. P. J. Thompson,

Hello, my name is _____ and I am concerned about a bill that the diocese has not paid for. Enclosed is the bill from _____ for individual therapy on these dates 1/21/03, 2/5/03, 2/20/03, and 3/5/03.

I was informed that the diocese would not pay for my therapy for both with _____ at the same time.

My first visit with _____ was August 5, 2003 and the dates that need to be paid were earlier as above.

I would like to know if you're going to pay for _____ bill.

Sincerely yours

MK000098



Office of Human Resources and Schools

DIocese OF WINONA
PASTORAL CENTER

November 24, 2003

FILE

Dear

I received your letter of November 19th requesting payment for sessions with prior
to those sessions which commenced with Thank you for clarifying the start
date of your treatment plan with

I have forwarded this information to our accounting division. A check in the amount of \$196.25
will be mailed to

Sincerely,

Mrs. P.J. Thompson
Pastoral Care Assistance Coordinator

Enc.

55 West Sanborn Street ■ PO Box 588 ■ Winona, MN 55987
Telephone: 507/454-4643 ■ Fax: 507/454-8106 ■ E-mail: pthomps@dow.org

MK000099

Thank You

Blossom Valley™



Designed and
Printed in Canada

© Image Craft Inc.
Cambridge, Ontario

200 O 14799
Imprimé au Canada

MK000100

11-30-03

Your thoughtfulness
has been appreciated.

Mrs P.J Thompson

Thank you for responding
to my request so quickly!

I am thankful that the
bill for
was paid.

my appreciation



Office of Human Resources and Schools

DIOCESE OF WINONA
PASTORAL CENTER

CONFIDENTIAL

January 14, 2004

Dear

This letter is to verify our phone conversation of this morning regarding approval for five additional therapy sessions for _____ We are grateful that you are encouraged by her progress and have approved these additional sessions.

We will note in our records that the first of the five sessions will commence on approximately January 27, 2004 and are planned every other week. Thank you again for your report dated December 2, 2003. It is always our desire as a Church to reach out to individuals who are hurting for any reason.

Respectfully,

Ms. P.J. Thompson
Pastoral Care Assistance Coordinator

cc: ✓ Rev. Michael Hoeppe, Vicar General
Rev. Michael Cronin, Chancellor

55 West Sanborn Street ■ PO Box 588 ■ Winona, MN 55987
Telephone: 507/454-4643 ■ Fax: 507/454-8106 ■ E-mail: pthomps@dow.org

MK000104

Fax Cover Sheet

Date: 4/5/04

To: P.J. Thompson

From:

Number of pages 1 of 3 including cover sheet

Message: Per your telephone conversation with my secretary you stated that you could expedite this request if we faxed it to you. I will also send the original via U.S. Mail. I will not contact _____ to schedule her appointment until I have received the authorization letter from you. If you wish to fax the authorization letter back please fax it _____ also we will need you to send the original to us via U.S. Mail for our files. Thank you.

This information is intended only for the use of the individual or entity named above. The authorized recipient of this information is prohibited from disclosing this information to any other party unless required to do so by law or regulation and is required to destroy the information after its stated need has been fulfilled.

If you are not the intended recipient, you are hereby notified that any disclosure, copy, distribution, or action taken in reliance on the contents of these documents is strictly prohibited. If you have received this information in error, please notify the sender immediately and arrange for the return or destruction of these documents. If you do not receive all pages please contact _____

Memo

To: Fr. Michael Hoepfner, Vicar General
From: PJ Thompson
Date: July 7, 2005
Subject: CONFIDENTIAL - Pastoral Outreach

We have recently received additional statements for care counseling concerning therapy costs for accuser. A brief history:

1993	Accusation	
1993	Initial Mental Health Assessment	
1994 - 1999	Psych Services/Massage Therapy	
1999	Notice of suit filed against diocese	Total costs to date:
1999	Approved continuation of psych services	\$9,307
2000 - 2004	Psych Services	
2004 (Sept)	Notified of termination of services	
2005 (June)	Received note from accuser asking for coverage of services to continue	
	Received bills from	\$191.75
		32.20

Option 1:

Payment of the last two billings with letters to

with an explanation that the Diocese of Winona will no longer provide outreach support payments for this individual.

Letter to describing our process for outreach - the extensions already granted to her and the need for her to move forward and explore additional sources of aid.

Option 2:

Send a letter to each of the billing institutions with an explanation that we are not liable for these payments and copy the client.

MK000032



Office of the Chancellor

DIOCESE OF WINONA
PASTORAL CENTER

July 15, 2005

FILE

Dear

I received a letter from you in late June regarding a late payment for therapy services and a request that this be covered. I spoke to a representative at - - recently requested the most current amount of payment due them for your therapy. Through our outreach fund, we have offered to cover the costs that your insurance plan did not pay so that you might find the help needed to move forward in your life. Though unusual to provide help beyond a sixth month period, we agreed to help you following additional feedback from your therapist. The diocese has, in fact, continued to support your therapy payments in a variety of ways since 1993.

At the present time, your outstanding bill beyond what insurance will cover is now at \$191.75. I enclosed a copy of the letter we mailed to - - explaining that we made the decision to pay this final outstanding balance and cease further outreach contributions.

We sincerely hope you have been able to move forward in your journey to wholeness. You remain in our thoughts and prayers.

Respectfully,

Ms. P.J. Thompson
Chancellor

Enc.

cc: ✓ Rev. Michael Hoepfner, Vicar General



Office of the Chancellor

DIOCESE OF WINONA
PASTORAL CENTER

FILE

July 15, 2005

Attn: Billing Department

Dear Sir/Madam,

The Diocese of Winona has been providing assistance through our outreach fund to aid your patient, making payments for her therapy. Following a review of her file and the last report received from her therapist, the decision has been made to cease these payments.

It was determined that we would provide this assistance as a part of our outreach ministry to so that she might find new tools to move forward in her healing. Since we began supporting her through a variety of services in 1993 and still provide help yet in 2005, it is our hope that she has made progress in this journey.

Enclosed with this letter is our final payment of \$191.75 to cover costs beyond what her insurance plan will take care of for individual therapy. We thank you for making appropriate adjustments to your records.

Respectfully,


Ms. P.J. Thompson
Chancellor

Enc.

cc: ✓ Rev. Michael Hoepfner, Vicar General
Finance Department

55 West Sanborn Street ■ PO Box 588 ■ Winona, MN 55987
Telephone: 507/454-4643 ■ Fax: 507/454-8106 ■ E-mail: mcronin@dow.org

MK000034

INSURANCE BILLING INFORMATION

NAME OF INSURANCE: _____

ADDRESS: _____

PHONE NUMBER: _____

NAME OF INSURED: _____

ADDRESS: _____

ID# _____ GROUP # _____

SUBMIT DIRECT: YES _____ NO _____

I HEREBY AUTHORIZED PAYMENT DIRECTLY TO PSYCHOLOGICAL SERVICES OF THE
MEDICAL INSURANCE BENEFITS OTHERWISE PAYABLE TO ME. I UNDERSTAND I AM
FINANCIALLY RESPONSIBLE FOR CHARGES NOT COVERED BY THIS AUTHORIZATION.

SIGNATURE

DATE

I, _____, have read the Client Intake Packet at _____ and understand my rights and responsibilities explained to me in the Intake Packet.

NAME

DATE