Priests Full Name

William Francis Stolzman 18346

CURRICULUM VITAE

DIOCESE:

St. Paul/Minneapolis

SOCIAL SECURITY #:

DATE AND PLACE OF

BIRTH:

4/19/1938, Marshfield, WI

DATE AND PLACE OF

BAPTISM:

5/1/1938, Sacred Heart, Marshfield, WI

DATE OF ORDINATION:

5/29/1971, Holy Rosary Mission by Bishop Harold

Dimmerling, Pine Ridge, SD

EDUCATION:

Jesuit Seminary, St. Bonifacius, MN St. Louis University, St. Louis, MO

ASSIGNMENTS:

1-30.87-7-1-88

Associate Priest, St. Mark, Shakopee, MN, 7/1/88- 1287

6/16/93

Administrator, St. Mark, Shakopee, MN, 1287 3 6/16/93-3/10/94

Pastor, St. Mark, Shakopee, MN, 3/10/94-6/30/08 1287

Sabbatical, 5/6/96-8/30/96

Canonical Moderator, St. Mary's, Shakopee, MN, 1238

1/10/07-6/30/08 Retired 6/30/08

OTHER:

Incardinated from Jesuits 11/30/87

MARRIGAGE CREDENTIALS:

Hennepin

HIRE DATE:

ADJUSTED HIRE DATE:

7/1/88 6-30-08

SAFE ENVIRONMENT:

Date of background check-7/27/1993 Date of VIRTUS training-5/12/2005 Date signed Code of Conduct-11/20/2008

The Cup: Every Sunday, Every Mass

How To Do It Well

Mary Ann Simcoe

My last major project as liturgy coordinator at St. John the Apostle Parish in Fort Worth, Texas was to initiate the practice of communion from the cup at Sunday Mass. After the 1979 decision of the U.S. bishops to allow each bishop to extend the cup to the faithful at Sunday eucharist, Bishop John Cassata, then the ordinary of our diocese, had encouraged every parish to make communion from the cup the usual Sunday practice. He suggested that we begin on Corpus Christi Sunday.

I hope to share what I found helpful at that time, and to offer the benefit of what I learned then and since. Basically, there are two things. First, the immediate preparation is an uncommon amount of work. Second, it is worth it.

At least one month's lead time before "implementation Sunday" is necessary in a large parish. We had five nday Masses and one Saturday vigil Mass. Before communion from the cup, we had approximately 15 special ministers of the eucharist. The new practice required more than 100. Instead of one to four assigned to each Mass, we needed from 5 to 14. No longer could we expect each of these to double as a minister of communion to the sick. Care for the sick then became a separate ministry, although a few people continued to minister both at Sunday liturgy and in bringing communion to those unable to join the Sunday assembly.

First thought is always given to preparing the community at large, but they are far from the only ones. Begin with the parish staff, then the ministers of the eucharist, other ministers and finally the community.

Preparing the staff

Regard "staff" in the broadest sense: school faculty, CCD catechists, parish council, liturgy team, leaders of parish societies, and yes, the clergy and other pastoral associates. Count as important anyone in a position to influence attitudes and receptivity of the parish or who will be meeting with significant groups of parishioners—from the Holy Name Society to the parents of first communicants. Before communion from the cup is initiated all such persons may well benefit from a time of reflection and discussion together on this practice.

Nothing will be so detrimental as an attitude on the t of any staff, especially the clergy, which indicates that

communion from the cup is unnecessary, too time-consuming, superfluous or costly. We have taught ourselves so well for so long that Christ is present fully under either species that it is certainly possible that some will not appreciate the importance of the full sharing in the eucharistic meal. Insuring that the core parish staff and extended staff value extending communion from the cup each Sunday will go a long way toward removing any obstacles to this practice which may exist. Take time to identify and reflect together on issues of Christ's presence in the eucharist, the fullness of sign in communion from the cup, the history which only gradually removed the cup from the faithful, the gradual restoration of the cup to the community since Vatican II.

A most helpful resource is "From Human Meal to Christian Eucharist" by Philippe Rouillard which originally appeared in English in Worship (September 1978 and January 1979 and reprinted in Living Bread, Saving Cup, published by The Liturgical Press in 1982). Rouillard's discussion—of hunger, nourishment, life, the symbolism of bread and wine, the sacred meals in the Hebrew Scriptures, the meals of Christ in the gospel and the evolution of the eucharistic meal in the church—is superbly readable and insightful background. I highly recommend it for every parish catechist, cleric, homilist, liturgy team member—anyone who shares the responsibility for preparing the rest of the community for communion from the cup on Sunday.

A last word on preparing the staff. It is important that the practice be consistent from one Mass to the next, from one week to the next. Priests on the staff must agree to a common practice. Exceptions should be scheduled and agreed on. Too many ministers are involved to be able to deal with minor changes from presider to presider. For visiting priest-presiders, personal greeting and explanation along with written procedures should be available to inform them of parish practice.

Preparing the Ministers of Communion

For both new and veteran ministers of communion it is imperative to walk through the communion rite on site before implementation day. This "getting my part straight" is a sine qua non: equally as important is time for

May/June 1985

the ministers to consider the meaning of their service to the community. The section "For Ministers of Communion" from Touchstones for Liturgical Ministers (ed. Virginia Sloyan, The Liturgical Conference and Federation of Diocesan Liturgical Commissions, 1978; available from LTP) presents in two excellent pages the essence of this ministry. These pages also give parish leaders a sense of whom to invite to this ministry and assist parish liturgy planners with a sense of how the communion rite might look, feel and flow when it is well planned.

In my experience of introducing Sunday communion from the cup, I found a subtle preference for ministering the bread—especially among the experienced ministers. We Roman Catholics have learned by our practice (despite our teaching about the presence of Christ in both species) that the cup is not essential. Perhaps today this thinking is less common. I would still have a policy of rotating the responsibilities among all the ministers, not assigning only the new ministers to the cup, and occasionally having the presider and any assisting priests minister the cup.

A minimum of two gatherings for training is necessary in a parish of some size. One evening of reflection on the eucharist, on our experience of communion and on the nature and parts of the communion rite was a good background appreciated by the ministers. It is too easy to let this role be purely functional. For those parishes which have not instituted regular in-service training and formation for liturgical ministers, this can be an occasion to announce an expectation of their participation in periodic gatherings for such formation.

A second session is required for walking through and rehearsing the rite and for matters of scheduling. Offering each session more than once will be very successful. Too many people are involved to expect perfect attendance at a one-time meeting.

Our walk-through was precise and well planned. Three or four activities were occurring in the church simultaneously. At the theological reflection session, held earlier, each minister received a written description of how the communion rite would look. Now, at one location, experienced communion ministers trained new people in the basics of ministering the bread and the cup. A second area was to show procedures at the tabernacle. A third was "sacristy corner," and the credence table. The basics here were caring for the vessels, how to use the purificators, where they were kept, handling the vessels after communion was distributed, cleaning vessels. The last and most obviously needed of the learning areas was for going through the communion rite itself. This included every moment from coming from their places in the assembly, to where they were to stand, to how to assist with breaking of the bread, and so on through to returning to their places.

This is quite a lot for one evening. It might better be divided into two sessions. This would allow people time to surface their questions about procedure, to test their memory before implementation day.

We discovered too that a new ministry was needed, one which, for lack of a better term, I called the service minister. This person is entrusted with refilling the cups as necessary during the reception of communion, seeing to any other needs of the communion ministers and dealing with accidents. If the service minister has not anticipated the need for more consecrated wine, a simple signal can be worked out to indicate that more wine is needed. At the end of communion, this minister can be at the side table to receive the vessels from the communion ministers, to combine any remaining pieces of consecrated bread, to consume remaining wine, to cover vessels with a cloth until they are cleaned after Mass. Perhaps this minister would also assist with clearing the table and cleaning before the next Mass. We found it helpful to use experienced ministers of communion for this position at first.

Preparing the Other Ministers

Other ministers need to be on board before implementation day, especially the sacristans, the ushers and the musicians. If you have no sacristans on duty during the Sunday Masses, you will need them now. The care, storage, preparation and cleaning of vessels is no small task. It is not for the presider or young acolytes to be concerned with preparation of bread, wine, linens and vessels between Masses in a full Mass schedule.

A key job of the sacristan will be estimating how much bread and wine to have prepared for each liturgy. For several Sundays before implementation day, do a count of communicants at each Mass to get a sense of how much variance there is from week to week and to learn the average number of communicants. After we began communion from the cup, the sacristan kept precise records of how much wine was set out for each Mass. A month's experience was enough to judge the proper amount. A sacristan who regularly serves each Mass will quickly learn to adjust that amount for the numbers present.

The ushers, an often overlooked group, needed to and deserved to know what was going on. Where ushers have not been used to assist the community in procession to communion, this is a grand opportunity to enlist their support and to begin an ordered communion procession. The placement of our communion stations had to be adjusted to introduce communion from the cup, and the ushers were the best of resources to aid the transition.

The musicians needed "troped" settings of the Lamb of God. They had to know when to begin and end this litany. Your musicians will appreciate being invited to the rehearsal of communion ministers to get a clearer idea of the shape of the communion rite and when any music can begin and end.

Remember as well to inform by spoken word, by letter, by diagram—in every possible way—all the other ministers of when and how they themselves are to receive communion.

Preparing the Parish Community

Even five years ago, it was my experience that parishioners were more likely to say, "At last!" than "What now!" to the announcement of communion from the cup on Sunday. Their best preparation had been gradual introduction to the practice on other occasions, especially the great days like Holy Thursday, Easter Vigil and Corpus Christi at which a large assembly would have received communion from the cup.

Preparing the community for the cup can be a fine occasion to broaden appreciation of the symbolism of bread and wine (see the Rouillard article mentioned above), to refresh a sense of history (how in the beginning and for nearly 13 centuries it was the right of the faithful to receive from the cup: see Josef Jungmann, Mass of the Roman Rite and Mary Collins in It Is Your Own Mystery [ed. Melissa Kay, The Liturgical Conference, 1977]], to discuss the whole of the communion rite and not only the procedure for drinking from the cup.

Bulletin articles, homilies, extended communion announcements are all fine means of spreading the word. And, as most of us have learned, the more means we use, the better the chance of reaching most people. The Easter season is a good time for this preparation since the season itself reflects on our experience of the initiation sacraments, especially the eucharist. This is the time of mystagogia, as the catechumenate calls it, time to relish our experience of the sacred mysteries. But the most effective long-term catechesis on the communion rite will be the actual experience of that rite if it is graciously and simply executed. The planners must be open to the possibility that this may require a revision of the manner of the whole communion rite—from the Lord's Prayer on.

Immediate preparation of the community will certainly include a demonstration of how to receive and drink from the cup, what to say, where to stand, and how the minister will wipe and turn the cup.

Preparing the Rite

This adjustment of the communion rite has great potential for shaping the religious experience of our people. In the introductory and concluding rites the presider's role in leading the common prayer stands out. In the liturgy of the word, the assembly's role of listening and response appears more passive in relation to readers, homilist and cantor. In the eucharistic prayer, we are still discovering those ways of prayer and acclamation which allow the assembly's assent and voice to stand out. But from the Lord's Prayer on, the ritual is the assembly's. The Lord's Prayer is our common prayer. The peace greeting is passed by the assembly throughout the assembly. The breaking of the bread is accompanied by a people's chant, a litany. The procession forward and taking of bread and cup is our union with one another in the Lord.

The challenge to planners is to order the communion rite so that it more clearly looks like it belongs to the assembly, not to the presider and the communion ministers.

Instead of beginning your planning with the Lord's Prayer and working your way through to the end, begin with the procession and communion stations. How do you want things to end up? What would the procession look like and feel like at its best? Would beginning the procession with those seated in the last pews give more of a sense of a movement together than beginning with those in the front seats? Would a somewhat less direct and more roundabout walk to the communion stations give a better sense of a people moving toward their common table? There is no one answer, but we surely have not yet found many answers at all for making this moment communally as well as individually the peak ritual moment of the eucharist.

Where are the ministers stationed? Is there space around them, space enough to walk and not feel cramped as though you were in a grocery store checkout line? Is the spacing gracious? Is it obvious where to go next, or is it necessary that someone is there to push you in the right direction?

When do the communion ministers take their stations? I visited my former parish this past winter and found the most gracious communion rite I have ever been part of. The ministers of communion were all in place and holding the vessels when the priest (standing at the altar) spoke the invitation: "This is the Lamb of God." After this, the procession began immediately. This was clearly for the assembly. The assembly didn't have to wait for 20 ministers of communion to care for themselves first. In this case the ministers received after the assembly. Those who argue in favor of maintaining the practice of the ministers receiving communion first say that they should be "in communion" before ministering communion. I hardly think they are "out of communion" if they wait till after the assembly. The delay in waiting for clergy and ministers to be communicated is out of place. The invitation has been given: "This is the Lamb of God." It makes ritual sense for the community to respond immediately by getting up and coming forward. An even stronger action would be for the community to have begun its procession to the altar during the Lamb of God and to be standing in place when the invitation to communion is given. A final note about ministers being communicated last: they should always have communion ministered to them rather than each taking bread from his or her own plate, wine from his or her own cup.

When do the ministers come forward? Where do they stand? What do they do? It seems best that they do not come forward at the Lord's Prayer. The peace greeting seems the more natural time, and the ministers can extend peace as they come forward. With the greater numbers of ministers, it seems best not to have specially designated seats for them, but that they are seated throughout the assembly during Mass.

Where do they stand? The most common practice seems to be "around" the altar. This seems not to be the best solution. Only as many ministers should come to the table as are needed to bring the tray(s) with the cups, to as-

sist with pouring the consecrated wine into the cups and with breaking the bread and distributing it from the one plate into smaller plates. The rest can stand to the side. The breaking of the bread has yet to come into its own as a significant ritual. We have begun to acknowledge it with our words, but not with our ritual gesture. If it is to take on significance for the assembly, it must first be seen. Too many people hovering over the action will obscure this great gesture. If a large bread is used (which the General Instruction recommends) at the breaking, it should be held high enough above the table to be seen. Break it first in half—not in little pieces. This too is for visual impact. The pouring can be done at one or both sides of the altar.

The parish in which I introduced communion from the cup is on its third variation of the communion rite. Count on revising your initial plan as you see and experience it, but not every week. Perhaps after two months you can work out some rough spots. Then evaluate after six months or so. Finally, an annual review is in order.

A helpful suggestion comes from another parish which commissioned a ceramic set of cups and plates. Each vessel was marked with a code which told the bearer which communion station to take. If you were given the chalice marked "3L" you went to station 3 and stood on the left

side of the minister of the plate. Even if the placement of the position changes in the future, the system would still work.

A last practical note. More linens will be needed: purificators for each cup for each liturgy, and cloths to cover the vessels at the side table. Maybe more people will be needed to launder them.

This has been an amalgam of helpful hints and pastoral reflection. I believe that the most helpful thing you can do to prepare for communion under both kinds is to look and see what you are doing and what impression it gives. Don't assume that the communion on the occassional day when both kinds have been allowed in the past will be clean, simple and assembly-oriented enough to wear well Sunday after Sunday. Be aware that the way you arrange the communion rite will affect the community's belief about the eucharist. Ask whether your practice obscures or highlights the breaking of the bread and our unity in the body and blood of the Lord. Ensure that it is gracious and inviting. There are bound to be awkwardnesses at first; enlist the help of the communion ministers in refining the procedures. Commit yourself to designing a communion rite that puts us in communion with one another and the Lord.

ANNOUNCING

LITURGICAL ARTS GUILD

A group called the Ecumenical Liturgical Arts Guild of America has been formed recently to help arti-

sans, clergy and worshipers communicate with each other. The Guild wants to provide those who create, those who use, and those who are interested in the liturgical arts with information, educational opportunities and much needed channels for communication.

The Guild is now inviting people to join as charter members (\$50, or \$75 for an institutional charter membership). Members will receive a quarterly magazine, bimonthly newsletters, and access to the resource lists being compiled. For more information or to join: Ecumenical Liturgical Arts Guild, 3217 Center Avenue, Madison WI 53704.

SERVICES PROVIDED BY ODW The Office for Divine Worship announces the beginning of a Liturgy Coordinator Job Listing Service.

Parishes in the archdiocese seeking a full- or part-time liturgy coordinator are invited to call or write ODW with the details of the job opening. Liturgy coordinators seeking jobs are invited to call or write ODW with their qualifications and job requirements.

The Office for Divine Worship will not recommend any person or parish on the lists, but simply provides the listing service. Inquiring parishes will be sent the information we have from those seeking employment, and those seeking employment will be sent the information we have on parishes.

Requests for copies of either list can be made by phone or in writing to: Office for Divine Worship, Liturgy Coordinator Job Listing Service, P.O. Box 1979, Chicago IL 60611; 312/751-8332.

This same service has been offered for some time to put parishes and musicians in touch with each other. ODW maintains a list of parishes seeking to employ musicians, and of musicians seeking parish work. Again, the office does not make recommendations but simply provides its lists.

RENSSELAER SUMMER PROGRAM The Rensselaer Program of Church Music and Liturgy announces the 1985 summer session,

June 18-August 2. Thirty courses in graduate and undergraduate music theory, history and practice, and in liturgy will be offered. Students may choose to emphasize any of the following: organ, voice, piano, guitar, composition, conducting, music education. A three-summer sequence can lead to a diploma in pastoral liturgy. For more information: Father Lawrence Heiman, P.O. Box 815, Saint Joseph's College, Rensselaer IN 47978.

Continued on page 15.

Bulletin Inserts

Beginning on Easter Sunday of this year, Cardinal Bernardin extended the practice of communion from the cup to parish Sunday Masses. These two bulletin inserts may be reproduced without permission by any parish that would find them helpful. The inserts are given in English and Spanish (translation by Rev. Eduardo Pinzon, SJ). Any parish wishing to obtain a Polish translation of the two inserts should call the Office for Divine Worship, 751-8332.

Communion from the Cup

Part I

Every Sunday when we pray the eucharistic prayer, we hear these words: "Take this, all of you, and drink from it: this is the cup of my blood." And a few moments later, we are invited: "Happy are those who are called to his supper."

More than 20 years ago, the Constitution on the Sacred Liturgy of Vatican II urged that a beginning be made: on some occasions communion should be received in the fullness of the sign, both the bread and the wine.

Most of us have seen that done on various occasions: the chalice is offered to all who come forward to communion. Where such has become the regular practice at weekday Masses, it has been accepted as a strong and beautiful way for the faithful to take part in the Mass.

With the endorsement of the United States bishops and the approval of Rome, communion under both bread and wine may now be offered to all at parish Masses on Sundays when the local bishop has authorized this practice.

In his pastoral letter on the liturgy, Joseph Cardinal Bernardin expressed "my encouragement for communion under both kinds as prescribed by liturgical norms." In this he echoed what the Vatican's *General Instruction* said in 1969: "It is most desirable that the faithful... share in the chalice. Then, even through signs, communion will stand out more clearly as a sharing in the sacrifice actually being offered." (#56) And later in the same document we read: "Holy communion has a more complete form as a sign when it is received under both kinds. For in this manner of reception a fuller light shines on the sign of the eucharistic banquet." (#240)

Nothing is changed here from the church's teaching that under the form of bread or under the form of wine, Christ—whole and entire—is received. Although you are invited to receive communion under both forms, everyone retains the option not to do so.

But we are human. We remember what Paul wrote to the Corinthians: "Everytime you eat this bread and drink this cup, you proclaim the death of the Lord until he comes." We do things in human ways. What could be more so than this eating and this drinking? In bread, "the staff of life," we find strength and nourishment. In wine, "fruit of the vine and work of human hands," we find delight and festivity and God's promise of salvation.

Communion from the Cup

Part II

Communion from the cup is encouraged because by both eating and drinking we may join more wholeheartedly in the full celebration of the eucharist.

Eating and drinking, we proclaim the Lord's death until he comes.

Eating and drinking, we show forth the kingdom we await.

Eating and drinking, we realize more and more that we are Christ's. We become the bread broken and the cup poured out for the life of the world.

Some ask about the manner of receiving from the cup. The parish will usually have two ministers of the cup for each minister distributing the consecrated bread. Normally you will first receive the host. Then approach one of the ministers of the cup. When your turn comes, the minister will extend the cup and say to you: "The blood of Christ." You respond firmly, "Amen." Then take the cup securely in both hands, bring it to your lips and drink from it. Do not hurry. This is to be a holy and reverent action. Put the cup back into the minister's hands and return to your place.

The question always arises: Isn't this unhealthy, so many people drinking from one cup? Gerald J. Dorff, M.D., writing the *Linacre Quarterly* in 1980, reviewed the research done on this and the medical factors involved. He concluded: "Suffice it to say the strongest argument for continuing the use of the common communion cup is the fact that there has never been a 'point source' outbreak of a communicable disease directly related to the common communion cup."

The Rev. Thomas Welbers, writing in Our Sunday Visitor in 1979, made the following points:

- few diseases infect through direct mouth-salivamouth contact ("During the cold season or flu epidemic the faithful Catholic is more likely to get sick merely by breathing the air in church than by receiving communion from a shared cup.")
- the proper procedure of administering the cup will insure that no infective dose of any pathogen will be transmitted (thus, after each communion, the minister wipes the cup and turns it for the next recipient)

Finally, what of children? If children first taste wine at the family table and know it as a sign of joy and festivity, and if they learn from their parents' example how to take the cup with reverence, then they too may receive from the cup.

STATISTICAL INFORMATION FOR CHANCERY USE

PLEASE PRINT OR TYPE

NAME	William Franc	eis Stolzman		
IN CASE OF PLEASE CON	EMERGENCY TACT:	Name		
		Address		
	· ·	Telephone		
MY NEXT OF	KIN ARE:			
Name	-	Address	Telephone -	
Name		Address	Telephone	
Name My Last Wi	ll & Testame	Address ent is located at <u>Archdiocesan Personal File</u>	Telephone	
SPECIAL BU	RIAL INSTRUC	CTIONS:		
Have as many organs as possible donated to science Have the rest of my remains embalmed by the nearest Catholic-run Funeral Home nearest the parish church where I currently hold membership. Buy the least expensive casket and over it with a while pall. Dress me only in alb, cinture and white stole. Buy from my estate a resting place in the Catholic cemetery nearest the parish church where I currently hold membership. See the attached recommended funeral liturgy. Fr. Robert Hazel, my former pastor, has agreed to say the homily.				

A religious priest or deacon is asked to give the name, address and telephone number of the major superior.

This information requested of all priests and deacons will make it easier for us to carry out your wishes in case of an emergency. You may make changes at any time by sending us up-dated information.

Please send the completed form to: The Chancery, 226 Summit Avenue, 12/86 St. Paul, MN 55102

INFORMATION ON COMMUNICATION OF A RESCRIPT OF SECULARIZATION BY WAY OF TRIAL

- 1. A rescript of secularization by way of trial for a diocese is put into effect by an indult of exclaustration (executorial decree) granted by the local Ordinary for the period of the trial.
- 2. The local Ordinary who receives the petitioner by way of trial is the competent authority, once he has received the enclosed rescript, to put it into effect by granting to the petitioner an indult of exclaustration.

Consequently, the Provincial should send him the enclosed rescript, keeping a photocopy of it in the province archives.

- 3. The indult of exclaustration (executorial decree) granted by the local Ordinary must be accepted by the petitioner.
- 3.1. Therefore, if for any reason the petitioner refuses to accept the Bishop's decree executing the rescript, it has no juridical effect, but the Provincial, once he has been informed by the Ordinary or by the petitioner himself, should immediately refer the matter to the General with his own opinion, and also return the original rescript of secularization to the General.
- 3.2. If the petitioner accepts the Bishop's decree, it becomes effective from the date it was signed by the Bishop, which means that the period of trial begins on that date.
- 4. The local Ordinary should communicate his executorial decree to the Congregation of Religious and to the General (which he can do through the Provincial).

Consequently, it is recommended that the Provincial, when he sends the rescript of the Congregation to the local Ordinary, ask him to send to the Provincial a copy of his own decree executing the rescript. The Provincial then sends one copy of this decree to the General, while keeping another photocopy of it in the province archives.

- 5. The time of trial is understood to be five years. If the religious is not dismissed from the diocese by a written decree or letter of the Bishop, with prior notice given to his Superiors, before the end of the five-year trial period, by the law itself he is incardinated definitively in the diocese (can. 693).
- 5.1. The local Ordinary can definitively incardinate the petitioner into his diocese even before the end of the trial period.
- 5.2. Definitive incardination before the end of the five-year trial period is effected by a decree of the local Ordinary, a copy of which he should send to the Provincial who in turn sends one copy to Father General, while keeping another photocopy of it in the province archives.

- 6. If in the judgment of the Ordinary the trial is not successful, after informing the Provincial, he can by a written decree or letter dismiss the petitioner from his diocese at any time.
- 6.1. In this case, the petitioner must return to the Society at once and the Provincial must receive him and assign him to a religious house.
 - 6.2. The matter should be referred to the General immediately so that if necessary an appropriate solution can be found.
 - 7. Juridical effects.
 - 7.1. Until the petitioner is definitely incardinated into the diocese (by decree or at the end of the five-year trial period) he remains a religious, but is dispensed from the law which requires religious to live in their own religious houses. Therefore he should be listed in the province catalog among those who are "legitimately absent," with an indication such as, "secularization: on trial in the diocese of ... from ... (date)."
 - 7.2. During the period of trial, he remains bound by his vows but is dispensed from those obligations which are incompatible with his new condition of life.
 - 7.2.1. Observance of the vow of chastity remains completely unchanged.
 - 7.2.2. Observance of the vow of poverty is modified: Superiors give him permission to live by his work and to handle ordinary expenses which are necessary or convenient, but not to incur "extraordinary expenses." The renunciation of his property which he had made still remains in force.
 - 7.2.3. Observance of the vow of obedience is also modified: Superiors give him permission under the Bishop's direction to do work compatible with religious and priestly life (v.g., he could not take a political position; cf. can. 285-289). He cannot publish books without permission of Superiors.
 - 8. During the period of trial, he has neither active nor passive voice in the Society (v.g., in a Provincial Congregation). But he retains the purely spiritual privileges and suffrages of the Society.
 - 9. Once definitvely incardinated into a diocese (either by decree or at the end of the five-year trial period), the petitioner remains secularized and completely separated from the Society, with a dispensation from his vows in the Society and from all obligations arising from religious profession.

Procura Generalis SJ

11 June 1987

INCARDINATION / EXCARDINATION

November 7, 1987

Director of Licensing Public Service Level Hennepin County Government Center 300 South Sixth Street Minneapolis, MN 55487

Dear Sir:

This is to certify that the Reverend William F. Stolzman, S.J., is a duly ordained priest of the Roman Catholic Church and is qualified to perform marriages in the State of Minnesota.

Sincerely,

Reverend Urban S. Wagner, O.F.M.Conv. Vice-Chancellor

USW:mo

WISCONSIN PROVINCE OF THE SOCIETY OF JESUS

PROVINCIAL OFFICES . 1434 WEST STATE STREET . MILWAUKEE, WISCONSIN 53233 . 414/344-7464

November 30, 1987

Archbishop John R. Roach Chancery Office 226 Summit Ave. St. Paul, Minnesota 55102

Dear Archbishop Roach:

By this letter I want to inform you that Fr. William F. Stolzman, S.J. is being assigned to our Jesuit La Storta Community. He is on sabbatical from his regular pastoral work in our Indian Missions in South Dakota. He is in good standing and is a talented and zealous priest. This sabbatical will last until June of 1988, at which time he will receive a new assignment.

During the coming months will be available for pastoral work, including supply work in the Archdiocese. Either he or Fr. John Schwantes will contact you in regard to this. I hope he will be able to help out when and where he may be needed.

Thank you for all you do for the Church and for all the kndnesses you have shown the Jesuits in your area.

God's best blessings during this Advent season.

Sincerely in the Lord,

Richard F. McCaslin, S.J. Assistant Provincial

cc. Fr. Urban S. Wagner, OFM Conv. Fr. John Schwantes

GOPY

December 7, 1987

Do mail

Reverend Richard F. McCaslin, S.J. Assistant Provincial 1434 West State Street Milwaukee, Wisconsin 53233

Dear Father McCaslin,

Thank you very much for your letter of November 30, 1987, with the information that Reverend <u>William F. Stolzman, S.J.</u>, will be living at the La Storta Community in Minneapolis. Upon your recommendation, I grant Father Stolzman the faculties of the Archdiocese effective as soon as he takes up residence in the La Storta Community. These faculties will be effective as long as he remains in the Archdiocese, which you mentioned would last until June of 1988.

Even though Father Stolzman is on sabbatical, there is a possibility that he may be asked to assist at marriages in the state of Minnesota. So that he may act as a civil official as well as the minister of the Church, we will have him registered in Hennepin County. He will need this information since a place of registration is required on the form that is returned to the Clerk of Courts after the marriage ceremony.

I appreciate the fact that Father Stolzman will be available for pastoral work in the Archdiocese. This information will be passed on to the Personnel Board as well as to those who make the weekend assignments.

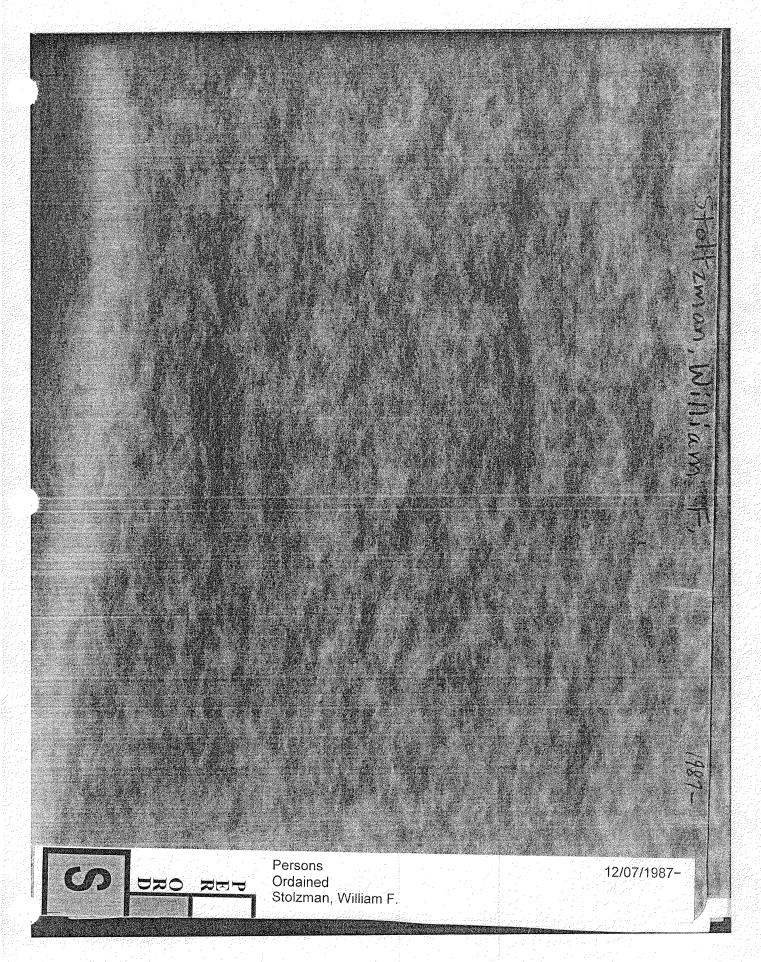
Father McCaslin, I want you to know that I appreciate very much the spirit of cooperation that has always existed between the Jesuits and the Archdiocese.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D. Archbishop of Saint Paul and Minneapolis

USW:ggr

cc: Fr. Michael O'Connell Fr. William Kenney Communications Bp. Robert Carlson Br. Vince Champine Fr. John Szarke



CONFIDENTIAL

APPLICATION FOR MINISTRY

Name	William Francis Stolzman, SJ	Year of Ordination 1971.
POSITIO	N APPLYING FOR (parish, institution, ministry)	Date of Application 2/1/88
	Church of St. Stephen	Telephone # 871-1612
rea	ase rate the strength of your interest in the as sons for your interest. CIRCLE ONE	
	Very strongly interested Strongl	y interested
	Interested Indiffe	erent
The	reasons for my interest are:	
1.	After 20 years on the Lakota Indian reservation pastor) I want a more active, urban parish when for the service of the Church and the people of	re I can exercise more of my talents
2.	I want to continue empowering the poor, needy, through the preaching of the Good News of Jesuswhich flow from it.	and variously handicapped peoples and through social justice program
II. Ple	ease rate your overall qualification for this pos	sition. CIRCLE ONE
	Highly qualified Moderately qual:	
Giv	ve the two main qualifications you would bring to	o this assignment.
1.	From the beginning of my pastoral ministry I has frequently antithetical groups: Lakota medicinand Whites, traditionalists and progressives.	e men and Catholic pastors, Indians
2.	Being a qualified teacher and experienced in the and White depressed areas, I am sensitive to make	
	problems of students and schools in poverty are	35.
III.Bes	sides these qualifications, what ministry experi	ences and/or continuing_education
har	we you had that would be important in this posit I have been chaplain at the Rosebud hospital,	
1.	and with various AA groups, and have been personal thus I am experienced in ministry to the infin	onally active in Al-Anon and ACA:
	addicted populations. I have worked variously in reservation Manpowe:	r programs, housing programs.
2.	diocesan-level CHD, emergency food programs, a	ddiction programs, and abuse
	counselling; thus I have hands-on experience we programs involving the poor, the Church, and the	ne government.
7	Classmate and liturgical co-worker with the "S	t. Louis Jesuits", pastor in White
٥.	River as parishioners remodeled their church is of the all-Lakota liturgy. I am experienced in	innovative and traditional
	liturgies and design.	
	The Description of Programme I	A 226 Summit Av St Paul MN 55102



La STORTA JESUIT COMMUNITY

2201 Pillsbury Avenue South • Minneapolis, Minnesota 55404 • 612-871-1612

February 2, 1988

Rev. William J. Kenney Priests' Personnel Board St. Paul Archdiocesan Chancery 226 Summit Ave. St. Paul, MN 55102

Dear Bill,

Enclosed is a RESUME of my religious background, training, and employment. I hope it is satisfactory for your purposes. If you have any questions concerning it or if you desire any further information, feel free to ask at any time.

I have enclosed also a list of PROFESSIONAL REFERENCES, which includes two names that I did not give you during our meeting. In particular, Fr. Eugene Zimmerman, SJ is and will remain my primary liaison with my provincial and has been involved in all the major decisions pertaining to my apostolic ministry the last five years.

It was a pleaure meeting you, and I am looking forward to continued communications with you in the future.

Sincerly yours,

William F. Stolzman, SJ

RESUME William F. Stolzman, SJ 2/2/88

Born 4/19/1938 in Marshfield WI Sacred Heart Catholic Grade School; K-1; Marshfield WI St. John Catholic Grade School; 2-8; Marshfield WI Columbus (Catholic) High School; 9-12; Grad. 1955; Marshfield WI Loras College (Catholic); two years; Dubuque, IA University of Wisconsin; two years; BS in 1959; Madison WI University of Wisconsin; one year; teacher's certificate. Benton High School; one year teaching science & math; Benton WI

Jesuit Novitiate; two years starting 9/1/1961; St. Bonifacius MN Jesuit Juniorate; one year; St. Bonifacius MN St. Louis University; philosophy; two years; St. Louis MO Holy Rosary Mission; teaching at Indian boarding school; two years; Pine Ridge SD (1966-1968)
St. Louis University; MS in physics, 1969; St. Louis MO St. Louis Divinity School (1968-1972); St. Louis MO

Ordained a priest at Holy Rosary Indian Mission by Bishop Harold J. Dimmerling, diocese of Rapid City, on 5/29/71.

Invited by missionary pastors to do a religious sociological study of the Rosebud Reservation (1971-1972)

Became pastor of Agency Church of St. Bridget in Rosebud in 1972.

Began Medicine Men and Pastors' Meeting in 1973 and was chairman until the dialogue's successful completion six years later.

Jesuit Tertianship during the summers of '75 and '76 in Spokane WA; one unit of CPE at Deaconness Hospital during second summer.

Solemn Vows taken in the Society of Jesus on 4/22/77.

Became pastor of three parishes in district of White River SD in September of '76. I was able to facilitate reconciliation of Indian and White churches/congregations. The Indian people redecorated their church in a full Indian motif — it is listed as a "Must see" by the South Dakota tourist bureau.

Given a Sabbatical (81-82) at Fordham University to write up the findings and conclusions of the Lakota-Christian dialogue. The book, The Pipe and Christ is published in 1986 and receives a letter of commendation from the Secretariat for Non-Christian Religions in 1987.

I was given permission in '83 to go to the four-parish, full-blood district of Oglala SD, where I helped form a parish council, put a steeple on the church, build a new parish hall, develop an all-Lakota liturgy, host a state-wide religious congress for Full-blood Indians, was chairman of Pastoral Teams' Meetings for a time, worked with CHD projects in reservation areas, helped form a bi-reservational council for the development of Indian treatment center,...

I was given a Sabbatical (86-87) to rest and finish my second book, The Four-fold (3+1) Way, which is now completed and is currently being processed through routine Jesuit censureship.

As of 11/87 I have been doing week-end supply work, especially at St. William's and am looking for pastoral work in an urban setting.

PROFESSIONAL REFERENCES: William F. Stolzman, SJ February 2, 1988

Diocesan

Rev. John Brandes, pastor Church of St. William; 6120 5th St.; Fridley, MN 55432 612/571-5600

I am currently presiding at week-end Masses there and am involved in a few other activities there also.

Rev. William O'Connell Pastor of the Cathedral of Our Lady of Perpetual Help; 520 Cathedral Drive; Rapid City, SD 57701 605/342-0507.

He was the chancellor of the Rapid City Diocese when I was ordained. We worked together on the three-man diocesan Campaign for Human Development (CHD) board for four years.

Jesuit

Rev. Patrick Burns, SJ, Provincial

Rev. Eugene Zimmerman, SJ, Asst. Provincial for Indian and Parish Apostolates

1434 W State Street; Milwaukee, WI 53233 414/344-7464

After consultion, the Rev. Burns on 1/29/88 officially approved my applying for the pastor's position at St. Stephen. Gene was also my superior at Holy Rosary Indian Mission for several years. I was one of his official Jesuit consultants.

Rev. Peter Klink, SJ, superior Holy Rosary Indian Mission; Pine Ridge, SD 57770 605/867-5491

Peter is the current superior at Holy Rosary. I was one of his official Jesuit consultants also for two years.

Rev. John Schwantes, SJ LaStorta Jesuit Community; 2201 Pillsbury Ave S; Minneapolis MN 55404612/871-1612.

My current Jesuit superior.

Rev. Richard Pates, SJ Sacred Heart Church; PO Box 359; Pine Ridge SD 57770 605/867-5551

A former mission superior and pastoral co-worker in the Indian apostolate. I followed Dick as pastor at the agency town of Rosebud after the Rapid City flood of 1972.

Rev. Bernard Fagan, SJ St. Bridget Church; Rosebud, SD 57570 605/747-2496

Former superior and pastoral co-worker in Indian apostolate, currently working at the St. Bridget Church in the agency town of Rosebud.

V = response

Very Rev. Peter Klink, S.J. Holy Rosary Mission
Pine Ridge, SD 57770

Rev. Richard G. Pates, S.J. Sacred Heart Church P.O. Box 359
Pine Ridge, SD 57770

Rev. William J. O'Connell Diocese of Rapid City 606 Cathedral Dr., Box 678 Rapid City, SD 57709 Rev. Joseph Sheehan, S.J. St. Agnes Church Manderson, SD 57756

Very Rev. Patrick J. Burns, S.J. Provincial 1434 W. State St. Milwaukee, WI 53233

February 3, 1988

Father William Stolzman, S.J., has recently applied for the pastorate of one of our inner city parishes in Minneapolis. I met him for the first time this week. I would appreciate your sending me a letter of reference, outlining your assessment of his ministry and skills. The information will, of course, be held confidential.

Thanks very much for your assistance.

Sincerely,

Rev. William J. Kenney Executive Secretary Priests' Personnel Board

WJK:jrk

MEMORANDUM

DATE: February 5, 1988

TO: Archbishop Roach

FROM: Father William Kenney

RE: Applicant/St. Stephen - Fr. William Stolzman, S.J.

I met with Father William Stolzman, S.J., on February 2. He has applied for the pastorate of St. Stephen's, Minneapolis.

He is 50 years old and has been in Indian ministry in South Dakota for the past 15 years. He is currently on sabbatical and is staying at La Storta.

While he has the credentials and looks good on paper, I have some misgivings about him. He is obviously an intellectual. His interest in Indian ministry has come primarily from his desire to do anthropological and sociological research. He has written two books on the Indians of South Dakota.

I confronted him with my misgivings. He admitted he left South Dakota because of his ultimately finding the ministry there more than he could handle. Their lack of education and low motivation finally got to him.

However, he is a child of alcoholic parents and has been in therapy for some time to deal with his own issues resulting from their chemical dependency. Hence, he has become much more vulnerable and sensitive to issues of alcoholism and feels he has genuine empathy for marginal people.

I have written for letters of reference from five Jesuits whose names he gave me, including the current Provincial and Dick Pates, S.J. I also will speak to Dick Rice and John Schwantes to get their reactions to his candidacy.

month pursuing

Copy - Bishop Carlson Father O'Connell Father McDonough

ARCH-006055

Red Cloud Indian School

Holy Rosary Mission
Pine Ridge, South Dakota 57770

February 5, 1988

Rev. William J. Kenney
Exec. Sec. - Priests' Personnel Board
Archdiocese of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, Minnesota 55102-2197

Dear Fr. Kenney:

I am writing in response to your letter of February 3, 1988, concerning an assessment of the ministry and ministerial skills of Fr. William Stolzman, S.J. I hope that this letter finds you doing very well and your own life and ministry blessed by the Lord.

In general, Fr. Stolzman is an excellent minister and possesses fine ministerial skills. He was liked and appreciated by the parishioners of the parish in Oglala. He is an intellectually bright man, who brings this gift to his ministry and to the vision out of which he ministers.

During his tenure on the Rosebud Reservation, I am aware of the fact that Fr. Bill Stolzman was instrumental in a very important dialogue begun with the Holy Men of the traditional Indian religion. This dialogue became important to his later publication of, The Pipe and Christ. The fact that he helped established the dialogue speaks to his creativity, cultural sensitivity, and industriousness.

During his tenure here on the Pine Ridge Reservation, Bill was able to assist the Reservation Pastoral Staff on a number of occasions through his ability to highlight important cultural traits of the Lakota. Most importantly, however, he and the two others of the Oglala Pastoral Staff were able to bring the local parish community to establish a very fine Parish Council. In a context where local people will be critical to the further development of a culturally local Church, this empowerment of the parish was very significant. He also helped establish a more culturally Lakota Sunday Mass in Oglala.

My experience of Bill is that he is a sincere and honest priest, who takes his own spiritual growth seriously. He brings the experience of a faithful prayer life to bear upon his ministry and the prayerful leadership of the community. He seems to have worked well with the pastoral staff in Oglala, South Dakota, and he developed not only a working relationship with other members of the team but friendships as well.

If there was one source of tension in Bill's life and ministry here, I believe that it was his relationship to himself and to his own feelings. Bill found affirmation in his head, and this fact put him less in touch with his heart. It also meant that acceptance was based more on his achievements than on his own worth. This was an exhausting fact for Bill. To my knowledge, the existence of this tension within Bill exhibited itself solely in the fact that Bill became very tired in his ministry.

The thing that perhaps speaks loudest to me of the quality of the individual in question is the fact that Bill was able to recognize his needs in this area and do something about them. Honestly and sincerely, Bill entered a therapeutic situation that will probably be one of the greatest graces of his life. The quality of that program leads me to believe that the impact it had on Bill will be a lasting one, since Bill himself will see to the continuation of its healing potential. Through the aid of the program, Bill has worked with some of the more critical issues of his life sufficiently, I believe, a happier and more balanced person for the future.

In short, I recommend Fr. Bill Stolzman quite highly for a position of responsibility within the needs of the Archdiocese. He is a quality minister, whose skills will allow for growth within the parish community. The person of Fr. Bill Stolzman is probably as healthy today as he ever has been, and that is an important part of the skills that he can bring. May God bless all who have a role to play in his possible selection as a Pastor; may God continue to bless Bill and those to whom he ministers. I thank you for this opportunity to recommend him, Fr. Kenney. May God bless.

In the Lord,

Fr. Peter J. Krink, S.J.

Superior/Director

Red Cloud Indian School

Holy Rosary Mission
Pine Ridge, South Dakota 57770

Feb. 7, 1988

Rev. William J. Kenney Priests' Personnel Board Archdiocese of St. Paul and Minneapolis 226 Summit Ave. St. Paul, Minn. 55102

Dear Fr. Kenney:

You have asked for a recommendation or appraisal concerning Fr. Bill Stolzman, S.J. Here is the best I can do.

Bill stolzman is a good priest and a solid Jesuit as far as I can ascertain. There has never been a hint of any serious problem concerning his behavior or character as far as I know.

He is very organized and competent. He is able to carry our his plans and involves other people in the work of a parish. While working with the Indian people, he gave himself to them as fully as anyone I know. He was very understanding of the people and was able to enter into their culture and attitudes in a wonderful way.

I know from rumor that he was close to a breakdown when he left here. He seemed to enter too fully into everything he did. You should get information about his emotional state at present from

Rev. Eugene Zimmerman, S.J. Provincial Office 1434 W. Matate St. (1434 W. State St.) Milwaukee, Wis. 53233

Fr. Zimmerman is a provincial assistant for pastoral people. He knows Bill very deeply.

God bless you and your work!

In Christ, Yoseph D. Sheehan, J. Joseph D. Sheehan, S.J.

SACRED HEART CHURCH PINE RIDGE INDIAN RESERVATION Box 359 PINE RIDGE, SOUTH DAKOTA 57770

Feb 8, 198 r

Kev. W. J. Kenney Ex Sery Prieste' Plyonnal Board 226 Summit are So. Paul, MN.

Dear Father Kenney, Their a reply to your letter request for a letter of reference for Father Bill Stoltzman.

Bill, as be probably tolk you, has been Involved in Native american jactorel work fra good number of years, both on the Rosebud and tte kine Ridge Remontioni bene en to Dat. He relater cross-cultivally very well, and bas an above average understanding g Indian Calture, religion, language. A believe be. does enjoy working in an Cross-cultural Situation. And the people in general seem

to appreciate his minestry among Them. the weaknesses as for as I have observed them are: (1) Ant y running a one-man slow; funding it hand to work ou or as a lean.

(21 In the part, his presitation level with lack of good, ventle success in What he is organizing & duleting has Carred lin growing emotional then

how he has spent time electly in personality affirmation "trestment that Papefully will assent him to adjust better to the fuestiations of some city He has great capacity for work.

If he lan relax & share duties tousene with other, & leave successful outcomes more to the Lord, he should be a real voluble asset to you sunce city work. Hope this is belieful to you. I george your good wh in levin lities be much blessel.

16. to hispotrick Pates for me! Screenly, Dick Vales by ARCH-006086

PERSONAL DATA, INVENTORY, CONTACTS, FUNERAL

ARCH-006087

WISCONSIN PROVINCE OF THE SOCIETY OF JESUS

PROVINCIAL OFFICES • 1434 WEST STATE STREET • MILWAUKEE, WISCONSIN 53233 • 414/344-7464

February 9, 1988

Reverend William J. Kenney Executive Secretary Priests' Personnel Board 226 Summit Avenue Saint Paul, Minnesota 55102-2197

Dear Father Kenney:

Thanks for your letter of February 3rd. requesting a letter of reference for Father William Stolzman, S.J. Father Patrick Burns, Provincial, asked me to respond.

I have known Bill for many years and have worked closely with him at Holy Rosary Mission, Pine Ridge, South Dakota, while he was pastor of Our Lady of the Sioux at Oglala and I was his Superior. Bill is 49 years of age and has been in pastoral work all of his priestly life. He was pastor at White River on the Rosebud Reservation for many years prior to his Oglala assignment. In both areas he did well demonstrating organizational and administrational skills, as well as warm relationship with the people. He manifested good qualities of leadership and is perhaps the best known missionary among the Sioux Indian people.

Bill is in good health and good standing. He can take responsibility and fosters the team approach. He realizes the importance of close cooperation with dioscesan authorities and wants to be missioned by his Jesuit Superiors to whatever ministry he is called to. I believe he is a good priest, faithful to his religious vows and a man of prayer. He has had no problems of sex, alcoholic or drug abuse. He works very hard and has had some problems of depression and burnout. For this he has had residential treatment at Southdown. He benefited a great deal and Southdown was pleased with his progress. He is full of energy and is eager to take on new ministries. Don't hesitate to interview him. I am sure he will be honest and happy to respond.

Sincerely in Christ,

Eugene E. Zimmerman, S.J.

Province Pastoral Director



THE DIOCESE OF RAPID CITY

Correspondence: P.O. Box 678

Rapid City, South Dakota

57709-0678

Parcel: 606 Cathedral Dr.

Rapid City, South Dakota

57701-5498

February 9, 1988

Rev. William J. Kenney, Executive Secretary Priests' Personnel Board Archdiocese of St. Paul & Minneapolis 226 Summit Avenue Saint Paul, Minn. 55102-2197

Dear Father Kenney,

I am in receipt of your letter of February 3, 1988 concerning Father William Stolzman, S.J.

Father Stolzman served in the Diocese of Rapid City from the time of his ordination in 1971 until his sabbatical of a year ago. He served on both the Rosebud and the Pine Ridge Reservations and served in an exemplary manner.

As a result of his work with the Native American people, Father audited a book concerning Native American culture and Catholic sacramental faith and practices, a book that is highly regarded by many in Native American and religious evangelization circles.

During the course of his time in the Diocese of Rapid City, Father also served as a consultant for the Campaign for Human Development. It is in that capacity that I was most closely associated with him. I found Father to be most articulate, compassionate, and incisive in the various proposals that the Campaign of Human Development presented to the board. I think these same qualities can easily be found in his ministry, particularly in his last ministry at Our Lady of the Sioux in Oglala.

As you know, this particular work on the Reservation is a very difficult one and if there is a negative part in Father Stolzman it is simply that he served so well, so hard, so long that he burned himself out in many ways in the ministry and needed to take the sabbatical in order to re-group and move on again to a productive ministry.

In the course of the years that he was serving here in the Diocese of Rapid City there was no hint of any scandal of any nature associated with Father Stolzman. I always found him to be a prayerful, devote priest with the ability of sharing his faith with those who were close to him.

I would recommend Father for work in the Archdiocese without any hesitation. I have always found, and as I noted above, an excellent priest, a good worker, and a man consumed with zeal for God's people. I trust the foregoing will help you in your deliberations as regards the assignment for Father Stolzman.

Asking God to bless you and the work of the Personnel Board, I remain,

Fraternally yours in Christ,

Rev. William J. O'Connell Diocesan Administrator



La STORTA JESUIT COMMUNITY

2201 Pillsbury Avenue South • Minneapolis, Minnesota 55404 • 612-871-1612

March 12, 1988

Fr. William J. Kenney Priests' Personnel Board Archdiocese of St. Paul and Minneapolis Saint Paul, Minnesota 55102-2197

Dear Bill,

On March 9th Fr. Patrick Burns, my Jesuit Provincial, was here, and I informed him of the strong possibility that the St. Stephen Pastorate would go to a member of this archdiocese. He said that he had anticipated that, and nonetheless commended me for my interest in that position.

We talked about plans for next year, trying to discern where the Lord was currently leading me. I told him of my continued interest in the poor and other underprivileged groups. Nonetheless, I also indicated to him, as I did to you, that during the last three months it has become clear to me that where I am currently experiencing my greatest spiritual consolations, elan, and efficacy is -- and it was surprising to me -- in suburban ministry.

He said that all the reports about my recovery from burnout through my ACA treatment program have been very favorable. We talked frankly about my need for avoidance of a return to work-aholism, acceptance of my limitations, and for taking continued care of myself through regular exercise and periods of relaxation. He expressed confidence that I would follow my hard-earned wisdom in these areas. He recognized that the LaStorta Jesuit Community and the Twin Cities has been good for me.

Consequently, he has given me general approval to seek and accept a pastoral position in the greater metropolitan area of the Twin Cities for an indeterminate length of time. My current spiritual preference is for priestly work in a suburban parish. Until I am more familiar with the suburban scene, prudence seems to indicate that being an associate pastor would be better than a head pastor for now. The LaStorta Jesuit Community has been very supportive, and both Fr. Burns and I would prefer that I not work too far from it so that I would be able to remain in regular contact with it and/or continue to reside there.

I thank you, Bill, for your personal acceptance, support and encouragement. I have enjoyed my priestly work at St. William's and in other parishes in the Twin Cities' area. I appreciate your offer to assist me in finding an associate pastor's job in the near future.

Sincerely yours

William Stolzman, SJ

ARCH-006218

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Office of the Archbishop

Saint Paul, Minnesota 55102-2197

June 20, 1988

Reverend William Stolzman, S.J. La Storta Jesuit Community 2201 Pillsbury Avenue South Minneapolis, Minnesota 55404

Dear Father Stolzman,

With this letter, I am pleased to name you Parochial Vicar of the Church of Saint Mark, Shakopee, Minnesota, effective Friday, July 1, 1988. I ask you to report to the Pastor, Father Robert Hazel, before noon on that date.

Notice of your appointment will be published in the Catholic Bulletin of June 30.

Father Stolzman, I am grateful for your assistance in this Archdiocese. I am hopeful you will enjoy your ministry with Father Hazel and the people of Saint Mark's. Be assured of my continued support and prayers.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.

Archbishop of Saint Paul and Minneapolis

226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

OFFICIAL

Archbishop John R. Roach has made the following appointments in the Archdiocese of Saint Paul and Minneapolis:

Reverend Patrick Kennedy, Recruiter, Saint Paul Seminary and Saint John Vianney Seminary, effective July 1, 1988.

Reverend Alfred Skluzacek, Pastor, Church of the Holy Trinity, Waterville, Minnesota, effective July 1, 1988.

Reverend William Murtaugh, Pastor, Church of Saint Joan of Arc, Minneapolis, Minnesota, effective July 1, 1988.

Reverend Patrick Hipwell, Pastor, Church of Saint Anne, Hamel, Minnesota, effective July 5, 1988.

Reverend William Stolzman, S.J., Parochial Vicar, Church of Saint Mark, Shakopee, Minnesota, effective July 1, 1988.

Reverend Donald Piche, to the Latin American apostolate under the direction of the Bishop of Ciudad Guayana, Venezuela, effective July 1, 1988.

Reverend Stephen Ulrick, Chaplain, United Hospital and Children's Hospital, Saint Paul, Minnesota, effective July 1, 1988.

Brother Vincent Champine,

Ecclesiastical Notary

To be published in the Catholic Bulletin of June 30, 1988.

WISCONSIN PROVINCE OF THE SOCIETY OF JESUS

PROVINCIAL OFFICES . 1434 WEST STATE STREET . MILWAUKEE, WISCONSIN 53233 . 414/344-7464

OFFICE OF THE PROVINCIAL

October 24, 1988

Rev. Urban S. Wagner, O.F.M. Conv. Vice-Chancellor Archdiocese of St. Paul and Minneapolis 226 Summit Ave. St. Paul, MN 55102-2197

Dear Fr. Wagner:

Fr. John Schwantes, S.J., Superior of the La Storta Jesuit Community in Minneapolis, has asked me to write you to confirm that the Jesuits listed below are offically assigned to the La Storta Community. I regret that our communication with the Archdiocese concerning these priests has not always been adequate. And I will in the future inform you when new Jesuits are assigned to that community.

The following Jesuits are in good standing in the Society of Jesus, men of good character and officially assigned to the Jesuit Community at La Storta:

Andrew H. Bachhuber Thomas G. Boede Francis J. Burke

James J. Egan

Robert H. Fitzgerald (Fr. Schwantes has spoken with you about him.)

Robert M. Frommelt 6

Robert P. Neenan 🗸

James E. O'Hearn &

Richard M. Rice

Aloysius F. Schmitz

Edward J. Schneider 🗠

John A. Schwantes

William F. Stolzman

Mr. Eric A. Zimmer (Scholastic)

Bro. James R. Zuercher (Lay Brother)

May I also respectfully request that each of the priests listed above receive the usual faculties of the Archdiocese?

Thank you for your kind consideration. God's blessings on you and your work.

In the Lord,

Patrick J. Burns, S.J.

Provincial

226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

October 31, 1988

Reverend Patrick J. Burns, S.J. Provincial Wisconsin Province of the Society of Jesus 1434 West State Street Milwaukee, Wisconsin 53233

Peace!

Thanks, Father Burns, for your letter of October 24, 1988. We appreciate your kindness in sending us the information that the Jesuits residing at La Storta Jesuit Community are probably assigned there by you.

Upon your recommendation and presentation the Archbishop is pleased to grant the habitual faculties of the Archdiocese to: Andrew H. Bachhuber, Thomas G. Boede, Francis J. Burke, James J. Egan, Robert H. Fitzgerald, Robert M. Frommelt, Robert P. Neenan, James E. O'Hearn, Richard M. Rice, Aloysius F. Schmitz, Edward J. Schneider, John A. Schwantes and William F. Stolzman

The faculties of the Archdiocese are effective immediately and remain in force as long as the clerics reside in the Archdiocese. Your assistance, Father Burns, in bringing our files up to date is very much appreciated.

God's blessings,

Reverend Urban S. Wagner, O.F.M. Conv.

Vice-Chancellor

MEMORANDUM

DATE: May 22, 1990

TO: Archbishop Roach

FROM: Father William Kenney

RE: Father William Stolzman, S.J.

Bill Stolzman, S.J., saw me May 22 to request incardination. He has discussed his decision with his Provincial and with Bob Hazel, his pastor and co-worker. I put him in contact with Kevin McDonough who will meet with him next month.

Bill is 52 years old, doing well in Shakopee, is in good health, and appears to be a happy well-balanced priest. We are fortunate to have him want to join our Archdiocese.

c: Bishop Welsh Father O'Connell Father McDonough Rev. Kevin McDonough, Chancellor Archdiocese of St. Paul & Minneapolis 226 Summit Avenue St. Paul, Minnesota 55102 June 1, 1990

Dear Chancellor,

I enjoyed our meeting and conversation in Bill Kenny's office last Monday about my inquiry into incardination into the Archdiocese of St. Paul & Minneapolis. I appreciate your interest and well as the understanding and support I have received from my Jesuit Provincial, Burth Thelen, SJ. as I prayerfully move toward this change of jurisdiction. By June 20th I will complete my annual Jesuit retreat, and then I will meet with my Jesuit Provincial to inform him of my final decision, sign the necessary canonical papers for release from my Jesuit vows, and make other necessary material arrangements as we discussed in our meeting. Then I will see you on Monday June 25th, as arranged through your secretary.

With this letter I formally request incardination from the Wisconsin Province of the Society of Jesus into the Archdiocese of St. Paul and Minneapolis.

If you are looking for references among the diocesan clergy, feel free to talk to:

Fr. Robert Hazel, with whom I have been an associate pastor for two years.

Frs. Michael Sauber, John Lapensky, and Jack Gilbert with whom I have worked as director of the R.C.I.A. and the consolodated Religious Education Programs in the Shakopee Area for the past two years.

Fr. John Brandis whom I have known longer and more intimate ly than any other priest of the archdiocese as a pastoral assistant, fellow social activist, skiing buddy, and friend.

Frs. Ed Flahavan, Bernard Reiser, and Frank Fried can also be added to the list.

In terms of laiety, Fr. Hazel can give you a list of many who would willing recommend me.

Of course, you will want to be in contact with my local Jesuit superior:

Rev. John Schwantes, SJ LaStorta Jesuit Community 2201 Pillsbury Avenue South Minneapolis, MN 55404 tel. 871-1612.

l as my Jesuit Provincial:

Rev. Burt Thelen, SJ, Provincial Provincial Offices 1434 West State Street Milwaukee, WI 53233-1200 tel. 414/344-7464.

CHURCH OF SAINT MARK—333 WEST FOURTH AVENUE, SHAKOPEE, MINNESOTA 55379

445-1229

ARCH-006408

My decision to ask for incardination is related to my continued recovery from an emotional collapse I had four years ago — after working twenty years among the Lakota Sioux on the Pine Ridge and Rosebud Indian reservations. After an initial evaluation, I was admitted for seven months in the residential treatment program at "Southdown", a therapeutic center for priests and religious near Toronto, sponsored by the Canadian bishops. My two-year aftercare program was completed last September. Fr. Kenny indicated interest in Southdown's final evaluation of my rehabilitation. Consequently I have written and asked that Southdown's final evaluation be sent to you by its director:

Rev. J.A. Loftus, SJ Southdown RR Number 2 Aurora, Ontario, Canada L4G 3G8 tel 416/727-4214

The Southdown program helped me deal with the psychological problems which arose from the abuse and abandonment I experienced as a child in an alcohol-dysfunctional home. Through their program I have effectively freed myself from long-standing tendencies toward excessive people-pleasing, perfectionism, workaholism, and other common ACoA problems. My Southdown and ACoA programs have helped me feel much better about myself and more secure in my dealings with other people. Through them I now feel emotionally and spiritually stronger and more independent — leading to this decision to ask for release from my Jesuit vows that I might become a self-supporting, more personally responsible diocesan priest.

I find great joy in my priesthood, especially preaching, teaching, and celebrating liturgy. I like the people of the Twin Cities area, and I want to sink roots here. I enjoy the rich variety of cultural, social, natural, and recreational opportunities in this area. I enjoy the fellowship I already have with a number of archdiocesan priests, especially with the Monday ski bums at Wild Mountain. I sense within myself a greater commitment to the People of God as I make this move. By becoming released of my vows, I feel in greater control of my own life and sense a greater responsibility and energy toward my ministry in the Church.

I am grateful to the Society of Jesus for the training, support and friendship I have received the past 29 years. I feel that my decision to leave is quite Jesuit insofar it is directed toward a higher (majus) level of life and salvation for myself and for others.

I thank the Archdiocese for consideration of my petition for incardination. I hope the Archbishop will look favorably upon my request and that all necessary permissions will quickly come from Rome.

Sincerely yours,

Rev. William Stolzman, SJ

Ker William -

cc: Burt Thelan, SJ

MEMO TO: Archbishop John R. Roach

DATE: June 5, 1990

Bishop Lawrence Welsh Father William Kenney

FROM:

Father Kevin M. McDonough

RE:

Father William Stolzman, SJ _ 1

Father Bill Stolzman has been living in the Archdiocese for the last couple of years and assisting at the Church of St. Mark in Shakopee. He has spoken with Father Bill Kenney in recent months about the possibility of incardination. He has sent the attached letter to me and he and I are meeting at the end of June.

I want you to know of his interest in joining the Archdiocese. If you have any concerns as we initiate this process, please let me know.

Attachment

Rev. Bert Thelen, SJ Provincial Offices of the Society of Jesus 1434 West State Street Milwaukee, Wisconsin 53233 June 24, 1990

Dear Father Provincial,

Thank you for the warm and supportive meeting I had with you on Friday, June 22nd. There I informed you that during my Jesuit retreat in Oshkosh I received spiritual confirmation of the change of religious status that I have been contemplating. During that meeting you outlined the steps I need to take toward that change.

By this letter I formally ask to be released from my vows in the Society of Jesus to be incardinated in the Archdiocese of St. Paul and Minneapolis. I understand that this will be done in two steps: first, alteration of my Jesuit vows during a three year temporary incardination, followed by total release of my vows and permanent incardination.

Tomorrow I will see Rev. Kevin McDonough, Chancellor, and I will ask him to send you a letter stating the Archdiocese's pleasure concerning my incardination. Receive my letter and his, and with a cover letter from you, please request Rome for a modification of my Jesuit vows so that I may be temporarily incardinated in the Archdiocese of St. Paul and Minneaoplis unto total release from my Jesuit vows and permanent incardination in three years.

Thank you again for your understanding and encouragement. As my retreat indicated, I truly believe that through this shift of status I will personally be able to give greater service to the Church for the greater glory of God.

Sincerely yours,

Rev. William Stolzman

CHURCH OF SAINT MARK—333 WEST FOURTH AVENUE, SHAKOPEE, MINNESOTA 55379

HEDRICK, MULLIN & MIDDLEBROOK, P.A. DIPLOMATES OF AMERICAN BOARD OF INTERNAL MEDICINE

WILLIAM L. HEDRICK, M.D.
INTERNAL MEDICINE &
MEDICAL ONCOLOGY

GERALD T. MULLIN, JR., M.D. INTERNAL MEDICINE & RHEUMATOLOGY

507 MEDICAL ARTS BUILDING MINNEAPOLIS, MINNESOTA 55402 612 / 339-9786 JOHN E. MIDDLEBROOK, M.D.
GENERAL INTERNAL
MEDICINE

June 26, 1990

Father Kevin McDonough Chancellor Archdiocese of St. Paul & Mpls 226 Summit Avenue St. Paul, MN 55102

Re: Reverend William Stolzman, S.J.

Dear Father McDonough:

Pursuant to the request of Reverend William Stolzman, I am sending a letter concerning his health. He is, as you know, 52 years of age and has recently had an episode of pneumonia. When he was in the office this week the pneumonia had completely cleared.

His basic health is that he does have hypertension controlled with medication, and he is doing well. Also, he has had some blood fats that have been elevated, but they are better. He is overweight, and he is working on that.

I see no reason to limit his activity, and with medication his blood pressure is within normal limits. It was 114/82 when he was in this week.

I trust this is the information you desire. If there is anything additional you require, please let us know.

Sincerely,

William L. Hedrick, M.D.

WLH/MTS/bdc

July 17, 1990

Very Reverend Bert Thelen, S.J. Provincial Offices of the Society of Jesus 1434 West State Street Milwaukee, Wisconsin 53233

Dear Father Thelen,

As you are aware, Father William Stolzman, S.J. has recently approached the Archdiocese of Saint Paul and Minneapolis about the possibility of incardinating here. Father Stolzman has done excellent work during the time that he has been assisting at the Church of St. Mark in Shakopee. From this point of view, Archbishop John R. Roach would like to honor the request which Father Stolzman has made.

At the same time, he is concerned to respect both the needs of your community and the particular perspective you may have on Father Stolzman. Before Archbishop Roach formally indicates his willingness to receive Father Stolzman, he would like to have some sense from you about whether we ought to be encouraging Bill's request. Archbishop Roach is particularly concerned that we not be in the position of "stealing" priests from religious communities. He is also concerned in regard to Father Stolzman that, given the fairly major changes that have happened in Bill's life in recent years, we not be encouraging him unwittingly to move away from some important commitments.

Archbishop Roach asked me to review these questions with you informally before we began the more formal process of a trial incardination. Could you let either Archbishop Roach or me know, either by letter or by telephone, whether you are satisfied that the possibility of incardination is best for all parties involved here? We will hold off on sending through the formal documentation for the Congregation for Religious until we know your thinking in this regard.

I hope that your summer is a relaxed and peaceful one.

Sincerely yours in Christ,

Reverend Kevin M. McDonough Chancellor Episcopal Vicar

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MEMO TO: Archbishop John R. Roach

DATE: July 27, 1990

FROM:

Father Kevin M. McDonough

RE:

FATHER WILLIAM STOLZMAN, SJ

Archbishop, I spoke with Father Bert Thelen on the telephone on July 24, 1990. I week or so before that you had asked that I would contact him to see what he thought of Father BIII Stolzman's request to incardinate into the Archdiocese. Father Thelen and I had a good conversation, and he is supportive of Father Stolzman's request.

He had pressed Stolzman to make certain that this was not an impulsive decision. He is convinced that Stolzman did a good job of considering the various aspects of the question. He said that he believes that Stolzman loves being in the Archdiocese, finds a good deal of fraternal support here from priests and others, and enjoys parochial work. The Jesuits would not be in a position to guarantee that he could stay in this area or in parochial work. Father Thelen believes that all of these elements have been very important in the psychological growth work that Father Stolzman has done in recent years.

He recommends that we go ahead with the formal process. I am preparing some correspondence to initiate that, and if you are in agreement, please sign it and have it mailed.

July 27, 1990

Very Reverend Bert Thelen, S.J. Provincial Offices of the Society of Jesus 1434 West State Street Milwaukee, Wisconsin 53233

Dear Father Thelen,

Reverend William Stolzman, S.J., a member of your Province, has recently approached members of my staff about the possibility of incardinating in the Archdiocese of Saint Paul and Minneapolis. I understand that he has also discussed this possibility extensively with you, and that you are in favor of exploration of it.

Therefore, I am writing to request that you proceed with the necessary steps to obtain a temporary exclaustration for Father Stolzman. I am willing to accept him into the Archdiocese of Saint Paul and Minneapolis for a trial period aimed at a final decision about incardination. Normally, this period lasts for three years, although it may be longer or shorter in individual cases. I am currently disposed to follow our normal three-year procedure in his regard.

If you are in favor of our initiation of this process, please send my own letter and the enclosed letter from Father Stolzman to the appropriate authorities. We will keep you informed over the next several years about his progress in the Archdiocese.

I am grateful for the good work done by members of your community in our Archdiocese.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D. Archbishop of Saint Paul and Minneapolis

KMM:ggr

Enc.



CONGREGATIO PRO INSTITUTIS VITAE CONSECRATAE ET SOCIETATIBUS VITAE APOSTOLICAE

Prot.n.17346/90

BEATISSIME PATER,

Sacerdos Villelmus F.Stolzman, e Provincia Visconsiniensi Societatis Iesu, a Sanctitate Tua humiliter implorat indultum saecularizationis, praevio experimento ad normam can. 693, Codicis Iuris Canonici, ob rationes expositas. = = = = = = = = = = = Et Deus, etc.

Congregatio pro Institutis Vitae Consecratae et Societatibus Vitae Apostolicae, audito voto Superioris Generalis Societatis .Lesu,..... et attentis litteris acceptationis ad experimentum habitis ab .Ordinario .. Paulopolitan . et .. Minneapolitan . , Eidem committit ut, pro suo arbitrio et conscientia, Oratori concedat indultum exclaustrationis, durante experimenti tempore, deposita exteriore forma habitus religiosi et servatis ceteris servandis ad normam Can. 687 Codicis Iuris Canonici. Si forte, perdurante experimento, ab eodem Ordinario, praemonitis Superioribus, recusetur, statim ad claustra redire teneatur.

Transacto vero praefato experimenti tempore, vel etiam prius, si definitive recipiatur, Orator, congrua sustentatione provisus, maneat saecularizatus ideoque solutus a votis in Instituto emissis, firmis oneribus Ordini adnexis, ac ipso facto incardinatus dinecesi... ...Paulopolitan.et. Minneap...... ad normam Canonum 265, 267, 269 Codicis Iuris Canonici.

Decretum autem exsecutoriale huius Rescripti communicetur cum hac Congregatione et cum Superiore Generali Societatis Iesu. = = = = = = =

Contrariis quibuslibet non obstantibus.

Datum Romae, die _____17 septembris 1990.

P.D. D. Odoards C.P. Off pray.



CONGREGATIO PRO INSTITUTIS VITAE CONSECRATAE ET SOCIETATIBUS VITAE APOSTOLICAE

Prot.n.17346/90

BEATISSIME PATER,

Congregatio pro Institutis Vitae Consecratae et Societatibus Vitae Apostolicae, audito voto Superioris Generalis Societatis Societatis Lesu, et attentis litteris acceptationis ad experimentum habitis ab Ordinario Paulopolitan.et.Minneapolitan. Eidem committit ut, pro suo arbitrio et conscientia, Oratori concedat indultum exclaustrationis, durante experimenti tempore, deposita exteriore forma habitus religiosi et servatis ceteris servandis ad normam Can. 687 Codicis Iuris Canonici. Si forte, perdurante experimento, ab eodem Ordinario, praemonitis Superioribus, recusetur, statim ad claustra redire teneatur.

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Contrariis quibuslibet non obstantibus.

Datum Romae, die 17 septembris 1990.

P. D. D. Odoardo C.P.

Vellen.

WISCONSIN PROVINCE OF THE SOCIETY OF JESUS

PROVINCIAL OFFICES • 1434 WEST STATE STREET • MILWAUKEE, WISCONSIN 53233-1200 • 414/344-7464

October 9, 1990

Most Rev. John R. Roach, D.D. Archbishop of St. Paul & Minneapolis 226 Summit Avenue St. Paul, MN 55102-2197

Dear Archbishop Roach,

Enclosed is a rescript (received from the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life) granting Father Bill Stolzmann an indult of secularization for a period of trial in your diocese. I also enclose two pages of information regarding this process.

I think the next step in this process is for you to grant Father Stolzmann an indult of exclaustration. Please let me know the date that Father Stolzmann accepts your decree; if you send me a copy of that decree, I can then send it to Father General. That will take care of your responsibility to communicate the decree to the Congregation of Religious and to the General.

As you know so well, the time of trial is five years, but it is left completely up to you (and Bill Stolzmann) when to make the move to definitively incardinate him. In the meantime, Bill is not dispensed from his Jesuit vows, but only from those obligations incompatible with his new condition of life.

I thank you for your continued cooperation in this process. I hope and pray that this will be a blessing both for Bill and for your diocese.

Sincerely in the Lord,

Bert Thelen, S.J.

Bert Thelen, S.J.

Provincial

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

October 31, 1990

Reverend William F. Stolzmann, S.J. Church of Saint Mark 333 West Fourth Avenue Shakopee, Minnesota 55379

Peace!

Congratulations, Father Stolzmann, the Decree from the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life has been received. This Decree, Protocol Number 17346/90, grants the Indult of Secularization if after the time of discernment is over both you and the Archbishop desire that incardination in the Archdiocese of Saint Paul and Minneapolis should take place.

The first step, of course, is to get the process started. For that a copy of the Decree from the Congregation is enclosed (the original will be kept on file here at the Chancery). If after reading the Decree you still wish to start the process of incardination into the Archdiocese will you please sign the letter accepting the Decree of Secularization and have it witnessed. Then I ask that you send the letter directly back to me and the Archbishop will set in motion the process that can lead to incardination.

If there is anything, Bill, that I can do to help you during this procedure, please feel free to call.

God's blessings,

Reverend Urban S. Wagner, O.F.M. Conv. Vice-Chancellor

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

October 31, 1990

Reverend Bert Thelen, S.J.
Provincial
Wisconsin Province of the Society of Jesus
1434 West State Street
Milwaukee, Wisconsin 53233-1200

Peace!

Father Thelen, please excuse this delay in responding to your letter to Archbishop Roach dated October 9, 1990. In that letter you sent the rescript from the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, Protocol Number 17346.90. This rescript gives permission for Father William Stolzmann, S.J., to begin the process of incardination in the Archdiocese of Saint Paul and Minneapolis.

Father Stolzmann has received the Decree and is asked to sign a letter accepting the Decree of the Congregation so that the process can begin.

After we receive his letter of acceptance then the Archbishop will formerly begin the process of discerning, with Father Stolzmann, whether he should be incardinated here.

A copy of these letters and decrees will be sent to you as we receive them. The purpose of this letter is to let you that we have received your letter and the documents that you enclosed and to insure you that something is being done on this end.

I will do my best to keep you informed of any new developments.

God's blessings,

Reverend Urban S. Wagner, O.F.M. Conv.

Vice-Chancellor

226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

LETTER ACCEPTING A DECREE OF SECULARIZATION

After mature and prayerful deliberation and having consulted my spiritual advisor I, Reverend William F. Stolzmann, S.J., accept the Decree of Secularization granted by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life on September 17, 1990, Prot. No. 17346/90.

According to the Decree from the Congregation I understand that I am not to wear the religious habit, that I am to reside at the parishes where I am assigned by the Archbishop and that I am subject to the Archbishop as my own Ordinary.

I petition that the process leading to possible incardination into the Archdiocese of Saint Paul and Minneapolis be instituted as soon as possible.

Reverend William F. Stolzmann, S.J.

Witness

T. S.

Date

Nor 3, 1990

Motory Mayor gollar

November 3, 1990

Reverend Urban S. Wagner, O.F.M. Conv. Vice-Chancellor Archdiocese of Saint Paul & Minneapolis 226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Peace of Christ!

Thank you for sending me the 17 September 1990 document of the Congregatio pro Institutis vitae consecratae et Societatibus vitae apostolicae approving my exclaustration from the Society of Jesus and my temporary incardination into the Archdiocese of St. Paul & Minneapolis.

Herewith I return the LETTER ACCEPTING A DECRESS OF SECULARIZATION signed by myself and witnessed by Rev. Robert Hazel on November 3, 1990.

If there are any other things I can do in this process leading to my possible incardination in the Archdiocese, please let me know.

Sincerely yours in Christ,

Rev. William F. Stolzman



CHURCH OF SAINT MARK—333 WEST FOURTH AVENUE, SHAKOPEE, MINNESOTA 55379

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226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

November 8, 1990

Reverend William Stoltzman, S.J. Church of Saint Mark 333 West 4th Avenue Shakopee, Minnesota 55379

Peace!

I am sending you a copy of the letter you sent to the Archbishop in which you accepted the decree of secularization granted by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, Protocol Number 17346/90 dated September 17, 1990. I am also enclosing a copy of the Archbishop's Decree beginning the process of incardination.

Copies of these documents are also being sent to Reverend Bert Thelen, S.J., Provincial of the Wisconsin Province of the Society of Jesus.

May the Holy Spirit be your guide and helper as you continue the process of discernment.

God's blessings,

Reverend Urban S. Wagner, O.F.M. Conv. Vice-Chancellor

Enclosures (2)

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BACKGROUND CHECK

EDUCATION / CONT.ED

Editoria nnouncement ronicle

At its annual meeting the North American Academy of Liturgy regularly presents the Berakah Award to a professional liturgist who has made a major contribution to the field. This year on January 7 in San Francisco the award was given jointly to Father Michael Marx O.S.B. and Father Aelred Tegels O.S.B. in recognition of the significant contribution that Worship has made to liturgical reform and renewal since the Second Vatican Council and in gratitude for their personal work on the journal as editor and managing editor for the past twenty-five years. The citation is as follows:

To Aelred Tegels and Michael Marx:
From blessed Benedict's treasury
of communal life, prayer and work
your twice quarter-century's care for Worship
by editorial perspicuity, illuminating chronicle
and unfailing gracious labor
has, in tandem, been singular.

Michael of exquisite patience and unerring good judgment, Aelred of salty wit and sharp historical sense, You have indelibly imprinted "Ut in omnibus glorificetur Deus" upon our common liturgical vocation.

For you and with you we sing Deo gratias!

Editorial Announcement

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AIDS AND THE CUP

Acquired Immune Deficiency Syndrome is a viral disease which is spread not by casual contact but primarily in sexual intercourse, especially as this may involve exchange of blood, and in intravenous drug use with contaminated needles. Repeated publications have tried to make this information available. The New York Times of Sunday, 15 February 1987 (Section 1, pp. 1, 32) for example, reported: "Many studies have documented the spread of the AIDS virus to an uninfected person through anal or vaginal intercourse with an infected person; through exchanges of blood, such as on contaminated hypodermic needles; from infected mothers to their infants before or during birth, and possibly through breast-feeding of infants. Many studies have shown that people do not become infected with AIDS virus as a result of routine, nonintimate contacts in the home or workplace."

Among those "routine, nonintimate contacts" which studies have exonerated are the sharing of utensils and drinking cups or even the use of another's toothbrush. While "minute amounts of the AIDS virus have been found in the saliva of some virus carriers," no instances of the spread of the virus by kissing have been documented. The *Times* of Thursday, 19 March 1987 (Section B, p. 10) repeated: "Emerging prevention efforts all seek to give people information that will enable them to protect themselves from a virus that, for all practical purposes, is spread in only three ways, all of which can be avoided: sexual intercourse with an infected person, inoculation of the virus into the bloodstream, or transmission from an infected pregnant woman to the fetus inside her."

It follows then: as far as we currently know, and that from extensive studies, one does not get AIDS from the cup. Nor, for that matter, is the disease contracted from any other of the means of communion we are using. But we are not thereby done with the issue. People are still afraid and the communication of the facts does not always dispel the fear. Where does the fear come from? How shall we deal with it? Even if the shared cup is not 'intimacy' in the terms of disease control, to many people it feels intimate and so is scary. What is the thing that frightens them?

And more: it is not just that people who are not infected need to take precautions against the disease. The AIDS victims in our

Chronicle

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midst considerably reduced immune reactions to secondary infections. How do we protect them from the spread of ordinary disease? And, at the same time, how do we include them in the whole ministry of God's grace and, specifically, in the communion practice of the church?

Science and Symbol. Into the midst of this complex of questions two very important things which we have known need to be said again.

- 1. From the point of view of disease control, the cup seems to be the cleanest communion means. It is, we are reminded by clear-headed researchers, our hands which are most likely to spread diseases, not the low concentration of pathogens in our mouths. Unwashed hands, hands which, in the normal touching of our own bodies, become bearers of the pathogens concentrated at the anus, can be means of disease spread. Of course we ought to continue to urge people - especially the presider and all ministers of communion - to wash their hands. And of course we will not be so afraid of disease as to refuse all social contact or to neglect the gathering together in the church. But, at communion, many hands dipping their wafers into the chalice, often touching the wine of the thanksgiving itself — as in intinction — this is not the best method. Neither is the use of little glasses, either prefilled or with a pouring chalice, with the many hands that touch the rims of the glasses, put thumbs in the wine, connect with the fingers of the communicant, etc. Rather, the greatest cleanliness seems to belong to the chalice, borne by a single assisting minister from mouth to mouth, with people holding only its base or its knob, and with its rim being carefully and graciously wiped after each communicant by the assisting minister using an ample and clean purificator. By such a communion means one does not significantly add to the risk of disease run simply by being in the room, with the other people, touching, shaking hands, breathing. In fact, these latter activities are probably more dangerous than drinking from the cup. If one wanted to be entirely safe, of course, one would have to stay home, in a sealed place. But such safety is not psychologically healthy for humankind and cannot belong to Christianity.
- 2. But the fear of the cup may very well be not fear of disease but of "pollution." That may be why the facts do not dispel the

Chronicle

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fear. Many people in our culture have grown up thinking body fluids were "yukky," not just because of what they learned about the unseen "germs" but because of the symbolic ways these fluids were avoided in the networks of little acts with which we all define society and ourselves. "Yuk! I don't want your germs!" the child, hard at work on the sometimes territorial task of self-definition, says to playmate or sibling. And in a semiscientific culture the term "germs" can be an accepted way of talking about a symbolic interaction. The anthropologist Mary Douglas (in Purity and Danger) points to bodily fluids outside the body (or nail parings or other disconnected parts) as archaic symbols of pollution, not because of any scientific knowledge but because of the experience that they are outside their purpose. Body fluids, spat out, for example, are vestiges of the human being, now fallen into disorder. In this conception human "purity" is about order which is about meaning. It may be because of this ancient symbolization that some families have never shared a glass, at the table or in the bathroom. The order and meaning of our culture has given great priority to the individual, and that individual has sometimes felt constrained to work out the boundaries of individuality strongly: my property, my organized world, my glass, my food, myself. There have been great gains in that individualization, one of the hallmarks of the modern world. But left alone, unaddressed by contrary ways of seeing the world, it easily becomes a kind of illness, supported by unyielding ideas of private property, or by understandings of the nature of success, or, in this case, by a pseudo-science of "germs." The gospel speaks of the salvation of our whole selves, as they are ordered and as they are disordered. It speaks of our salvation in a community, or a communal identity, and of God's identification with the ungodly and the outsiders. The gospel calls the over-individualized contemporary view into a wider world. The ancient Christian symbol of the shared cup can be one of the ways that contemporary North American social structure is gently but firmly addressed with an-

But then these two notes, one on science and one on symbol, need to be turned toward the current crisis. In the first place one should say simply: as far as we know *none* of the means of communion gives one AIDS. There is widespread misinformation, however, and we may serve that misinformation and the feeling of

other worldview.

Chronicle

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panic sh. I we withdraw the chalice in a place where it is already being used. Furthermore, to the small extent that communion practice does help in disease control at all, the *chalice* again may best protect the AIDS victims in our midst from secondary infection. We ought to use the cleanest means for them, to protect them, unless we expect them simply to stay out of public life, which a Christian's instincts for wholeness and community surely will resist. Such may be the reflections from science among Christians.

But the reflections from symbol, the church's great business and the most significant contribution we have to make in this crisis, are much more profound and far-reaching. If fear of saliva or of a shared cup may be fear of pollution, that fear can be dramatically heightened when the cup is shared with one who is already considered to be a disordered and dangerous outsider. Then the talk of disease, even when the facts do not support that talk, is a way of talking about a deeper, symbolic thing: the fear of the polluted one. From a Christian point of view there is suddenly a great issue at risk: we are not saved by our separation from the sinners. We are all sinners. And the blood of Christ is poured out for us all. In this time of exclusion and fear the gospel clearly points to the great value of the use of the cup, to the Blood of the One-who-was-with-sinners made to be common to us all.

Notes for Practice. Strong implications for pastoral practice follow. If your congregation is using the cup, do not withdraw it, especially not now, under this new pressure. To do so would be to yield both the scientific and the symbolic points. It would increase misinformation, adding to the fear of interaction not only in the church but in all public places, while not adding to public knowledge about the known means which spread the disease. From such misinformation the fever for quarantine arises. But such withdrawal would also use the symbols of the church in a way that could deepen the sense that religion is about the separation of the righteous-in-their-own-estimation from the sinners. And, if there is an AIDS victim in the midst of the congregation, the withdrawal of the cup could communicate exactly the wrong thing: "In Christ we must be separated from you."

Rather, use this very occasion graciously and gently to teach about AIDS and its transmission, about solidarity with and compassion for the victims, about the cup and cleanliness, but, above all,

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Chronicle

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about the strong gospel-value of the sign of the cup at this assent time. If individuals remain afraid, pay attention to that fear, inquire about its roots, and invite these persons to the practice of communion in one kind, while not changing the parish practice. The whole Christ is met in the one element.

If your congregation is not using the cup, consider this very crisis as a time to discuss its use. Do so for the sake of both the scientific and the symbolic points. Your act would point to the real reasons for the spread of AIDS and would be a congregational act against fear. It would also be a tiny but responsible action for the sake of the AIDS victims, meaning to reduce any way in which communion practice could contribute to secondary infection. But, more important, your act would recover an ancient biblical and liturgical sign of unity, generosity and grace in Christ at a time pastorally in need of such signs.

But this must be done more gently than has been our wont. You cannot just say: "The chalice is right!" Any process for the recovery of the chalice in your congregation needs to address not only the scientific misinformation but also the generations of symbolic formation and the deep-seated worldview behind another kind of communion practice. Can you care for your congregation enough to ask: "Did you have shared cups in your family bathroom? What did you learn about germs? How does that have to do with our conceptions of ourselves?"

The wisest practice I currently know of at communion during this AIDS crisis is that of a California bishop: he has begun visibly finishing the chalice, communing last, at every eucharist he celebrates. It is wisest from both the scientific and the symbolic points of view — it quiets the unfounded and hysterical fears and it speaks the gospel in this needy time.

Lutheran Theological Seminary Philadelphia Gordon W. Lathrop

CANONICAL COMMENTS ON CONCERTS IN CHURCHES

On 5 November 1987 the Vatican Congregation for Divine Worship issued a letter to the world's bishops on the use of churches for concerts of vocal or instrumental music. Following its release on

¹ The English translation used here is found in *Origins* 17 (17 December 1987) 468-70.

Archdiocese of St. Paul and Minneapolis

CONFIDENTIAL INFORMATION FOR CHANCERY USE (Please print or type.)

(Please print	or type.)
Name William Stoleman	Date of Birth/
' ·	Ordination Date//
In case of emergency,	
please contact: Name	
Address	
Pitose	
My next of kin are:	
Name Address	Phone
Name	
Name Address	Phone
	Phone
Name Address	Pilone
Location of my last will and testament	
Funeral Instructions	
Homilist	
Funeral Home/Director	
Cemetery	
Other (Vestmen's Radings, Music, etc.)
This information will enable us to car changes at any time by sending us updat	rry out your wishes. You may make ed information.
Please return this form to Presbyter	
Avenue, St. Paul, Minnesota 55102.	Date: 11/10/98

F.V.I.

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

A DECREE TO BEGIN THE PROCESS OF INCARDINATION AD EXPERIMENTUM

The Archbishop has received from Reverend Bert Thelen, Provincial of the Wisconsin Province of the Society of Jesus, a decree from the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, protocol number 17346/90 dated September 17, 1990 allowing

Reverend William F. Stolzmann, S.J.

to put aside the religious habit, to live outside a house of the Jesuit Community and to begin the process that could lead to incardination into the Archdiocese of Saint Paul and Minneapolis. Therefore

BY THIS DECREE

I accept into the Archdiocese of Saint Paul and Minneapolis ad experimentum Reverend William Stolzmann, S.J., who, having accepted the decree of secularization given by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, petitions for the process leading to incardination into the Archdiocese to be instituted according to the norms of Canons 687 and 265 ff. of the Revised Code of Canon Law.

Most Reverend John R. Roach, D.D.

Archbishop of Saint Paul and Minneapolis

Notary

L.S.

November 12, 1990

CONFIDENTIAL

APPLICATION FOR MINISTRY

Name	William Francis Stolzman, SJ Year of Ordination 71
POSI	TION APPLYING FOR (parish, institution, ministry) Date of Application 5/10/88
	Associate Pastor at St. Mark's in Shakopee Telephone # 871-1612
	Please rate the strength of your interest in the assignment and give the two main reasons for your interest. CIRCLE ONE
	Very strongly interested Strongly interested
•	Interested Indifferent
	The reasons for my interest are:
	1. This smaller, semi-urban, working-persons' parish is more
	suited to my past experience and current personal needs.
	2. The pastor and I have many similar interest, and we both
	desire to form a mutual support community.
II.	Please rate your overall qualification for this position. CIRCLE ONE
(Highly qualified Moderately qualified Qualified
	Give the two main qualifications you would bring to this assignment.
	1. For fifteen years I was pastor in small, poor communities
	where a high value was quality family and community life.
	2. I am well-known for my meaningful and relevant homilies,
	especially regarding the Gospel's message to the poor and needy
III	Besides these qualifications, what ministry experiences and/or continuing education have you had that would be important in this position (assignment)?
	1. I was a school teacher, and I interested in good, meaningful
	liturgies and programs for youth.
	2. I have worked long in the areas of alcoholism and unemployment
	as well as in adult and family counselling.
:	3. I play three musical instruments and am interested in
	quality liturgy suited to various groups of people.
RET	URN TO: Executive Secretary, Priests Personnel Board, 226 Summit Av., St. Paul MN 55102

ARCH-006077

CONFIDENTIAL

APPLICATION FOR MINISTRY

Name	ne Willia	m Francis	Stolzman,	SJ	Year of Ordination 71
POSI	SITION APPLYING FO	R (parish, inst	itution, mini	stry)	Date of Application 5/10/88
	Associate	Pastor at St	· John's in	h New B	rightonTelephone # 871-1612
ı.	Please rate the reasons for your		r interest in	the ass	signment and give the two main
	Very strongly	interested		Strongly	y interested
Interested					
The reasons for my interest are:					
1 I like the large, modern worship space and the opportunity					
	to work with people of different economic groups.				
2. The pastor and the associate are warm and perso					arm and personal, and
	Iam	confident th	at we will	be abl	e to work well together.
II.	. Please rate your	overall quali	fication for t	this pos	ition. CIRCLE ONE
	Highly qualif	ied	Moderate	ly quali:	fied Qualified
	Give the two mai	n qualification	ns you would l	bring to	this assignment.
1. For fifteen years I was pastor in small, poor commun where a high value was quality family and community			small, poor communities		
			ily and community life.		
	2. I am	well-known f	or my meani	ingful	and relevant homilies,
	and d	lelight in co	mmunicating	g the G	ospel's message to many.
III	I.Besides these qu have you had tha	nalifications, wat would be imp	what ministry ortant in thi	experie s positi	nces and/or continuing_education on (assignment)?
	1. I was a school teacher, and I interested in good, meaningf		rested in good, meaningful		
	litur	gies and pro	grams for y	outh.	
2. I have worked long in the a as well as in adult and fam		eas of	alcoholism and unemployment		
		11 as in adu	lt and fami	lly cou	nselling.
	3. <u>I pla</u>	y three musi	cal instrum	nents a	nd am interested in
	quali	ty liturgy s	uited to va	rious	groups of people.
RET	TURN TO: Executive	e Secretary, Pr	iests Personn	el Board	, 226 Summit Av.,St.Paul MN 55102

226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

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Most Reverend John R. Roach, D.D. Archbishop of Saint Paul and Minneapolis

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Notary

L.S.

ARCH-006078

226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

November 12, 1990

Reverend William Stoltzman, S.J. Church of Saint Mark 333 West 4th Avenue Shakopee, Minnesota 55379

Peace!

Thank you very much, Father Stoltzman, for signing and returning the letter accepting the Decree of Secularization so that the process leading to possible incardination of the Archdiocese of St. Paul and Minneapolis can proceed.

This information will be given to the Archbishop who can begin the actual process leading to incardination.

Thank you very much for returning the letter so promptly. God's blessings,

Reverend Urban S. Wagner, O.F.M. Conv. Vice-Chancellor

Fr. Stolzman's file, please

February 12, 1991

Reverend William F. Stolzman Church of St. Mark 333 West Fourth Street Shakopee, Minnesota 55379

Dear Bill,

Thank you for your recent letter. I am pleased that things are moving ahead so quickly. I did not realize that the consistory had already been held for you, but I am glad to know that you will become the first cardinal in the history of the Archdiocese of Saint Paul and Minneapolis.

Seriously, I am glad to know that things are going well.

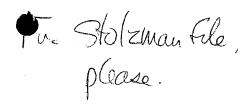
We will be printing the article from Brian Fier and yourself in the March Clergy Newsletter. I am sorry that the article arrived just too late for inclusion in the February Newsletter. I believe that you should get some positive feedback fairly quickly, since I know that there are guys who are looking for this sort of support. In fact, if anyone speaks with me about it, I will refer him either to yourself or to Brian.

I hope that your Lent is a time of spiritual renewal.

Sincerely yours in Christ,

Reverend Kevin M. McDonough Chancellor Episcopal Vicar

KMM:ggr



Fr. Kevin McDonough, Chancellor

226 Summit Avenue

St. Paul, MN 55102

Dear Fr. McDonough,

Everything is going well as I move further into my now-approved temporary incardination status. I deliberately avoided using those words, but on one occasion they did slip out. And for several weeks in Shakopee there was a wild rumor that I am becoming a temporary cardinal. We all enjoyed that laugh. As of January 1st I went on the archdiocesan health insurance plan and took over the insurance on my car, and next week I will receive title to my car, so that leaves my pension as my only remaining financial tie with the Society of Jesus, and this will have to wait until my permanent incardination into the archdiocese three years from now.

The main purpose for this letter, however, is a request from Brian Fier and myself that the enclosed article be printed in the next archdiocesan clergy newsletter. Bob Hazel suggested that we form our own, new Jesus-Caritas priests' group rather than joining an already well-established one. We thought the enclosed article might help us get in contact with other priests who might be looking for such a spiritual/professional support group also.

So would you please print the enclosed article in the next archdiocesan clergy newsletter?

Sincerely yours,

Fr. William Stolzman



CHURCH OF SAINT MARK—333 WEST FOURTH AVENUE, SHAKOPEE, MINNESOTA 55379

Will of WILLIAM FRANCIS STOLZMAN

I, WILLIAM FRANCIS STOLZMAN, a resident of the State of MINNESOTA, County of SCOTT, declare that this is my Will.

First: I revoke all Wills and Codicils that I have previously made.

as personal representative hereafter Second: I appoint known as executor of this Will, to serve without bond. If he or she shall fail to qualify or cease to act as executor, I appoint as executor, without bond, instead.

Third: I hereby grant to my executor all powers and authority which in his or her best judgement may be necessary for the proper and advantageous management, investment, and distribution of my estate and that power may be exercised as often as is deemed necessary or advisable, without application to or approval by any court in any jurisdiction.

Fourth: I make the following bequest of money or personal property. I give ALL MY WORLDLY POSSESSIONS INCLUDING MY ARCHDIOCESAN INSURANCE BENEFITS to PERSONAL REPRESENTATIVE. However, if the beneficiary named in this section fails to survive me by 45 days, the property shall go to

Fifth: I make the following bequest of money or personal property. I give ALL MY LOVE AND ETERNAL PRAYERS AND INTERCESSIONS BEFORE THE ORD to ALL MY REMAINING RELATIVES. However, if the beneficiary named in this section fails to survive me by 45 days, the property shall go to ALL MY REMAINING FRIENDS.

Sixth: I give my residuary estate, that is the rest of my property not specifically disposed of by this will or in any other . However, if the beneficiary named in this section manner, to to receive property fails to survive me by 45 days and leaves no children of his or her own then that property shall go to

Seventh: If any beneficiary under this Will in any manner, directly or indirectly, contests this Will or any of its provisions, any share or interest in my estate given to the contesting beneficiary under this Will is revoked and shall be disposed of in the same manner provided herein as if that contesting beneficiary had predeceased me without issue.

Eighth: If any person not my child who receives property under this Will is a minor at the time of distribution, I direct my executor to distribute the property to the minor's custodian under the provisions of the Uniform Gifts to Minors Act, or the Uniform Transfers to Minors Act, enacted by the state of MINNESOTA, if either is applicable.

Ninth: A bequest or devise made in this Will to two or more

beneficiaries shall be divided equally, unless unequal shares are specifically indicated.

Tenth: Except as specifically stated otherwise in this Will, I instruct my executor to first pay my just debts, and expenses necessarily incurred after my death from my residuary estate.

Eleventh: Except as otherwise specifically stated in this Will, I instruct my executor to pay from my estate any inheritance taxes arising from my taxable estate from my residuary estate.

Twelfth: I direct my executor to take all actions legally permissible to have the probate of this Will done as simply and as free of court supervision as possible under the laws of the state having jurisdiction over this Will, including filing a petition in the appropriate court for the administration of my estate.

I, WILLIAM FRANCIS STOLZMAN, the testator, sign my name to
this Will this 8 M
day of
day of,,
and voluntarily.
I declare that I am of the age of majority or otherwise legally
empowered to make a will.
α α α α
William TStorman
(signature)

We, the witnesses, sign our name to this Will on the date written below, and declare that the testator willingly signed and executed this Will.

Each of us, in the presence of the testator, and in the presence of each other, subscribe our names as witnesses.

To the best of our knowledge the testator is of the age of majority and otherwise legally empowered to make a Will, and of sound mind. We have no knowledge indicating this will was procured by fraud or undue influence.

true and correct, this	day of Mark,
Witness 1	Residing at _
Witness 2	Residing at

Page 2
CONFIDENTIAL-Filed Under Seal

CERTIFICATE OF CANNONICAL POSSESSION

MEMO TO: FILE OF FATHER WILLIAM STOLZMAN DATE: January 10, 1992

FROM: Father Tom Vowell

RE: INCARDINATION

On January 9, 1992, I met with Father William Stolzman to review his process of incardination into the archdiocese. He indicated to me that this is the year-and-a-half point in his process. I mentioned that the reason I had not contacted him on the one year anniversary was that his file had been misfiled.

I asked him to send me the names and addresses of six parishioners and two to three professional staff members who can attest to his character and progress since the beginning of his incardination process. After I receive this information, I will send out the various questionnaires, summarize the material returned, and do the formal meeting with him.

January 11,1992

Rev. Thomas Vowell, Chancellor 226 Summit Avenue St. Paul, Minnesota 55102

Dear Fr. Vowell,

Here is a list of local people who have agreed to complete a questionnaire about me:

PROFESSIONAL PEERS:

← Fr. Robert Hazel; 333 West Fourth Avenue; Shakopee, MN 58379

He is the pastor and my immediate superior at St. Mark's.

Fr. A. Michael Sauber: 535 S. Lewis St; Shakopee, MN 55379

He is the pastor of St. Mary's Church and one of the three pastors served by the consolodated religious education program I direct.

33 West Fourth Avenue; Shakopee, MN 55370 She is the parish secretary of the Church of St. Mark.

PARTTIME PARISH WORKERS AND PARISHIONERS:

Tom, I enjoyed our meeting very much. I look forward to selfly you again for a report on the evaluations of these people.

Sincerely yours,

Rev. William Sto

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January 14, 1992

Dear

Father William Stolzman has been actively engaged in priestly ministry in our local Church for some time now. However, he is not yet officially a member of the clergy of the Archdiocese of Saint Paul and Minneapolis and is seeking to do so through the process known as incardination. During the period leading up to his incardination, Father and I are meeting annually to discuss his adjustment to the Church in the St. Paul and Minneapolis area, his progress in ministry, and so on. I ask that you would help us in the process.

Father Stolzman has given me your name as someone who could give valuable insight into his service in your community. I am enclosing an evaluation of Father's work. May I ask that you would take some time to fill out the evaluation and return it to me in the enclosed envelope? It would be most helpful if you would do so by February 14, 1992.

Thank you for your assistance in this matter. May God bless you richly.

Sincerely yours in Christ,

Reverend Thomas H. Vowell, C.PP.S. Chancellor

THV:mo

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

DATE: February 19, 1992

MEMO TO: Archbishop John Roach

Father McDonough

FROM: Father Tom Vowell

RE: FATHER WILLIAM F STOLZMAN

The following is an annual report on Father William Stolzman, a Jesuit, who is seeking incardination into the archdiocese. He was given the decree to begin the process of incardination on November 12, 1990. According to his file, this is the first formal evaluation of his work. He is presently at St. Mark's in Shakopee, where he has been since July 1, 1988.

All of the evaluations concerning the character and ministry of Father Stolzman are very positive. The people in the parish see him as an effective minister who teaches them through homilies and ministers to them on a personal level. If he has any shortcomings, it would be the length of his homilies. Otherwise, people feel he has very effectively ministered and cared for them. Many of those who responded noted, in particular, that he personally attends to them by his presence in the nursing home and hospital, and his willingness to meet with them in their time of need or in an emergency.

The professional staff and the priests he works and lives with made positive comments about his unique abilities as a teacher and organizer. They noted his efficiency in conducting meetings, attaining any goals set forth. All the priests who were asked to comment on his ministry responded strongly in favor of his being incardinated, they feel he would be an asset for the archdiocese.

I will be meeting with Father Stolzman soon to discuss the evaluations. This is the first of three evaluations—the next one will follow in about one year.

Correspondent marine

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John Roach

Father Paul Jaroszeski

FROM:

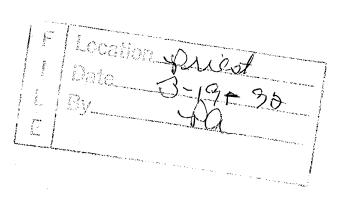
Father Tom Vowell

RE:

FATHER WILLIAM STOLZMAN

This memo is to update you on Bill Stolzman's incardination process. I met with Bill on March 12, 1992, to review his evaluation. He is concluding his first year in the process. As I noted to you in a previous memo, his evaluation is excellent. His fellow priests, professional staff, and parishioners feel his ministry gives them a sense of Church.

He is very happy at St. Mark's in Shakopee and hopes to stay there and continue the various programs he has implemented.



DATE: March 18, 1992

Second Request 1/05/9

MEMO

DATE:

September 2, 1992

TO:

Father Ward

FROM:

Mary Lynn Vasquez

SUBJECT:

REV. WILLIAM STOLTZMAN

I know we've discussed this particular situation (his incardination) several times, but I though it might be better if I put my questions into a memo:

What will be the effective date of:

Health Insurance Coverage Required 12/1/92 Credited Service in Pension Plan Bugin 7/1/92

What date did he <u>begin</u> the incardination process? 1/-19-90

Is he covered by any other health insurance plan now?

Or, will we use the date he began the incardination process

(I will wait for you to respond before I write to him.)

LIST OF REFERRALS FOR INCARDINATION OF FR. WILLIAM STOLZMAN

NOVEMBER 12, 1992

PRIESTLY REFERRALS:

- Fr. Allen McIntyre; Curch of St. John the Baptist; 680 Mill St.; Excelsior, MN 55331. We are in the same deanery and attended a number of workshops together.
 - Fr. Brian Fier; Church of St. Patrick; 6908 St. Patrick Lane; Edina, MN 55439. We co-founded a priest support group together.
- (No) Fr. Gilbert DeSutter; Church of St. Michael; 16311 Duluth Ave. SE; Prior Lake, MN 55372. Neighboring pastor.
- (No Fr. Thomas Boedy, SJ; LaStorta Jesuit Community; 2201 Pillsbury Ave. S.; Minneapolis, MN 55404. Friend.
- (No Fr. Frank Fried; Church of Sts. Cyril and Methodius; 1315 2nd St. NE; Minneapolis, MN 55413. Ski buddy.

PARISHIONER REFERRALS:

X

• ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

328 West Kellogg Boulevard

Saint Paul, Minnesota 55102-2197

Department of Human Resources 291-4499

November 13, 1992

Rev. William Stolzman Church of St. Mark 333 West 4th Street Shakopee, MN 55379

SUBJECT; Priests' Fringe Benefits

Dear Father Stolzman,

First off, before I get into the dry subject of fringe benefits, I wish to extend my congratulations to you as you are in the process of incardination into the Archdiocese of Saint Paul and Minneapolis. I hope your years ahead will be fruitful and filled with many blessings.

As you know from a conversation with Father Austin Ward, you will now join your fellow priests in the Archdiocesan Fringe Benefit Program. For purposes of hospitalization and dental, you will be covered by Blue Cross and Blue Shield of Minnesota (an application is enclosed, making your coverage effective December 1, 1992). Please fill out the form (where X'd) and return to me as quickly as possible. You will receive a membership card approximately 30 days after the forms are mailed to Blue Cross/Blue Shield. In the meantime, you may use the following group and identification numbers for any claims you might incur.

Health: Group

Contract # (your Social Security Number)

Dental: Group Contract # (your Social Security Number)

Regarding pension and disability coverage, this will become effective on July 1, 1992 (a brochure is enclosed for your convenience), and I ask you to note that the retirement/disability benefits are currently \$700 per month.

The above benefits will be paid for by the parish or organization to which you are assigned. There will be no requirement on your behalf to support the program.

Again, God bless you; and I look forward to working with you in the future.

Sincerely yours,

(Mrs.) Mary Lynn Vasquez Personnel Administrator

Enc.

cc: Rev. Austin Ward

Accounting Office

Sheffield, Olson & McQueen

Mercedes

November 13, 1992

Rev. William Stolzman
Church of St. Mark
333 West 4th Street
Shakopee, MN 55379

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(Mrs.) Mary Lynn Vasquez Personnel Administrator

Enc.

cc: Rev. Austin Ward

Accounting Office V

Sheffield, Olson & McQueen

November 18, 1992

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Fr. William Stolzman has been actively engaged in priestly ministry at St. Mark's parish in Shakopee for some time now. However, he is not yet officially a member of the clergy of the Archdiocese of Saint Paul and Minneapolis. In order to become a member, he presently engaged in a process known as incardination. During the period leading up to his incardination, Father and representatives of the Archdiocese are meeting annually to discuss his adjustment to the Church in the St. Paul and Minneapolis area, his progress in ministry, and so on. I ask that you would help us with this process.

Fr. Stolzman has given me your name as someone who could give valuable insight into his service in your community. I am enclosing some questions pertaining to Father's work. May I ask that you would take some time to fill out the evaluation and return it to me in the enclosed envelope? It would be most helpful if you would do so by December 18th, 1992.

Thank you for your assistance in this matter. May God bless you richly.

Sincerely yours in Christ,

Sr. M. Dominica Brennan, O.P. Vice Chancellor

Enclosures





Application For Group Coverage

of Minnesota

SEE INSTRUCTIONS ON REVERSE SIDE

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7a	Coverage applying for: Health Care (rone) X Employee Only or	□ Em	ploy	ee an	d De	ende	ents (see No. 8	3 below)
7b	Available options: (✓ one) Standard □ AWARE Gold □ AWARE Gold □ AWARE Gold Limited with Copay □ Preferred Gold Limited* □ Prefe □ Comprehensive Plan* □ Wellnes	□ Pi rred G s 80*	eferi old	ed G _imite	old* ed wit	⊔ P h co	referred Gold \ pay*	with copay."
	* NOTE: HMO COVERAGE ONLY — Indicate the Primary Care Off appropriate HCO/PCO number. If the status of the HCO/PCO you will be given the choice of another HCO/PCO.	ice (P u sele	CO) ct cl	ange	s whi	le we	ch family mem e are processin	iber by listing the ig your application, yo
7c	Additional options available: Yes No Voluntary Life - Employee Only Life - Employee and Dependent Supplemental Life \$ Short-term	ental A		2 2	S [Lor Der		ity e Only (See #3, pg. 3) a and Dependents
8	Complete only if applying for Voluntary Life Coverage** TOBACCO USE DESIGNATION AND DECLARATION:	M e						
	a. I have used tobacco (including smokeless tobacco) during application ☐ Yes ☐ No							
	 b. My spouse (if included on this application) has used tobac immediately preceding the date of this application ☐ Yes 	\square N	0					
	** NOTE: If applying for Voluntary Life, in addition to this applicat						cation must be	
9	List all Eligible Dependents	S			irth [Relations	
	First, Middle, and Last Name (if different from your own)	M	F	Mo.	Day	<u>/ </u>	r. to Applic	ant Number*
							Spous	e Spouse
								;
								,
9a	Spouse's Social Security Number	11			. , ,,,,,			11300
10	Complete only if applying for Life or Accidental Death & Dismem	berme	nt	70.7			1	
	Primary Beneficiary(ies) if living:			se to	Seco	ndary	/ Beneficiary(ie	s):
d						uli Nam	ė	Relationship
	Full Name Relationship					., , , ,		
11]	Full Name Relationship Do you or any family member applying for coverage currently ha	ve hea	ilth c	are c	F	uil Nam	e.	Relationship
11	Full Name Relationship Do you or any family member applying for coverage currently ha Dental coverage? □ Yes ☒ No			are c	overa	ull Nam ge?	e.	Relationship
11	Full Name Relationship Do you or any family member applying for coverage currently ha	iqu	m	<u>_</u>	overa	ull Nam ge?	e	Relationship

V '	12	I hereby apply for coverage for which I am or may become eligible under the group contract(s) issued to my employer. I also authorize my employer to deduct from my pay any contributions that may be required for the cost of said coverage. I reserve the right to revoke this deduction authorization at any time on written notice to my employer. If applying for long-term disability, I declare that I am not presently disabled and am performing all the duties of my occupation. Any long-term disability coverage in force and applied for is less than 75% of my earnings. To the best of my knowledge, the above information is true and correct.
. ,		William Signature of Employee/Applicant Date 1/2/42 (G/2) 445 - 1229
X.		
		SECTION B — THIS PART TO BE COMPLETED BY EMPLOYER
	1	Please indicate the above named employee/applicant's date of employment $12-1-92$ Occupation $PRIEST$
		Life/STD Applicants only: Weekly Wage \$ Class (For MII Use Only)
	2	Indicate reason the employee is applying: ☐ New Group ☐ New Employee ☐ Rehire (Length of Layoff) ☐ Certificate of Termination (See No. 10 on back) ☐ Previously waived coverage ☐ Change from Part-time to Full-time Status ☐ Other
		□ Returning from Leave of Absence (Length of Leave) Date above occurred: 12-1-92
	3	Coverage Applying for: Standard AWARE Gold AWARE Gold with copay AWARE Gold Limited Blue Plus AWARE Gold Limited with copay Optional Coverages: Dental AWARE MII Life MII Dental
	4	Group Numbers: Health Life Dental Dept. No l certify the above information to be true and correct.
		Authorized Signature of Employer Mary Tasyus Date 11-30-93
		Name of Employer ARCHDIOCESE OF ST. PAUL/ Telephone No. (6/2) 29/ - 4426

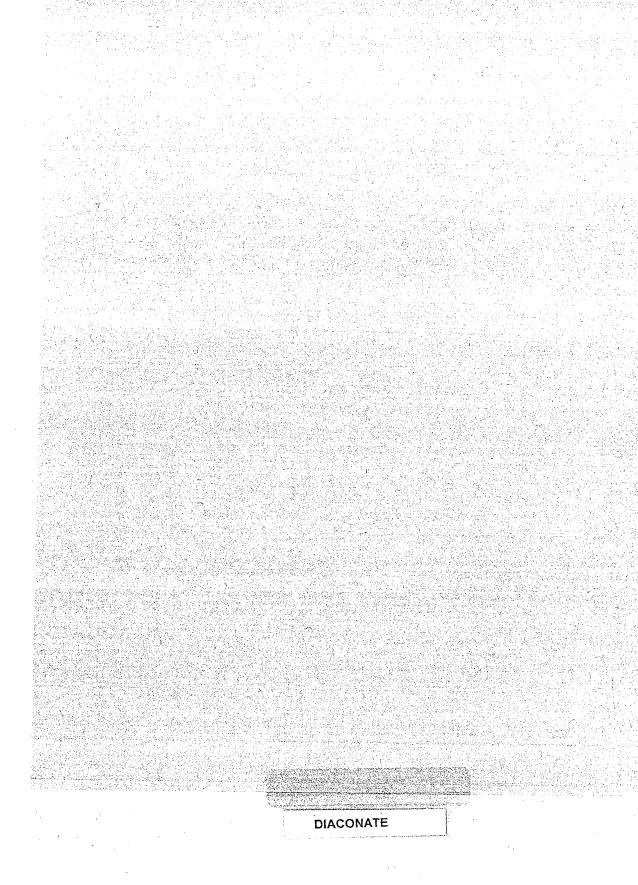
POWER ATTNY., ME. DIRECTIVE, WILL

CONFIDENTIAL-Filed Under Seal ARCH-006193

CONFIDENTIAL

AUTHORIZATION REQUIRED TO VIEW OR COPY

MEDICAL



CODE #	NAME		SSI	<u>B</u> :	RTH DATE	ORD DATE
1063	Stoly	nan,	fillean !	Ξ.	4-19-39	5-29-71
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TO:	237)	HMark, S.	hahopee	act.	Pro Beg	anning
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Ful	el erage B	egen . 1/1/92	Aull con	viage -	Beging	12-1-92
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BILL	TO: <u>M./</u>	Mark.				
-				······		
pu 11 4 11.00000						
NOTIFY:	-					
· .						

MEMO

DATE:

December 4, 1992

TO:

Rev. Austin Ward

FROM:

Mary Lynn Vasquez

SUBJECT:

REV. WILLIAM STOLZMAN Pension Participation

Further to our recent conversation, Mary at St. Mark's in Shakopee phoned me, at the request of Father Stolzman, regarding his participation in the Pension Plan for Priests of the Archdiocese of Saint Paul and Minneapolis. At your suggestion, I sent him a letter informing him that his Pension Plan participation would begin on July 1, 1992 (the date of the Plan Amendment recognizing service for priests BEGINNING the process of incardination). However, the parish has continued to provide Father Stolzman with personal payments, in the same amount as would be provided for pension benefits for an incardinated priest, through December, 1992.

Therefore, Father Stolzman is asking that the date of his Plan participation be delayed until JANUARY 1, 1993.

Since this would be an "exception" to the Plan Document, as it has now been amended, I would suggest that, <u>if approved</u>, Father Stolzman be provided with a WAIVER of coverage for his signature so that our records may be complete.

However, if compliance with the Plan Document is desired, I would recommend that you contact Father Stolzman to determine if he would be able to transfer the funds received from the parish for pension into the Pension Fund and credit be based on the July 1, 1992 date.

on pension + health benefits

Please let me know your recommendation by copying me on any correspondence to Father Stolzman.

Thank you.

MEMO Jorgan

DATE:

December 4, 1992

TO:

Rev. Austin Ward

FROM:

Mary Lynn Vasquez

SUBJECT:

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Please let me know your recommendation by copying me on any correspondence to Father Stolzman.

Thank you.

Anything decided on this?

Thank!

Thank!

DATE: February 1, 1993

MEMO TO: Archbishop Roach

Father McDonough Father Jaroszeski

FROM: Sister Dominica Brennan

RE: Father William F. Stolzman

The following is the second annual report on Father William Stolzman, a Jesuit who is seeking incardination into the Archdiocese. He was given the decree to begin the process of incardination on November 12, 1990. His first formal evaluation was dated February 19, 1992. He is presently at St Mark's in Shakopee, where he has been since July 1, 1988.

As was true with Father Stolzman's first evaluation, all responses were very positive. The aspect of his ministry most consistently commented upon was the excellence of his teaching and preaching. Both in formal classes which he conducted, and in his homilies, respondents appreciated Father's ability to present material in a straightforward and understandable way, one clearly linked to contemporary life. They indicated that he provided real spiritual insights, much "food for thought," ideas which they wished to "cherish" and "reflect upon." They appreciated the fact that he was knowledgeable and well-prepared, and that he engages in regular study in order to remain current.

Father Stolzman is seen as a person who both values and participates well in prayer. He is apparently well liked by the priests in his area, and plays a "very welcome part" in their monthly meetings.

The parishioners at St. Mark's also see Father Stolzman as a priest who is both well liked and readily available. He accepts and understands people as they are. Although his deference to the pastor was recognized as positive, the suggestion was also made that he be more "visible" at various parish functions, and offer more suggestions about the dayto-day operation of the parish.

Unanimously, those consulted indicated that they would welcome Father William Stolzman as a pastor.

(The formal three-year incardination period would not conclude for Father Stolzman until mid-November, 1993. He would welcome action sooner than that time, if that were agreeable. From his perspective, the process actually began in the spring of 1990. I did not encourage him, however, in thinking that the date would be moved up.)

February 9, 1993

Rev. William F. Stolzman Church of St. Mark 333 4th Avenue West Shakopee, MN 55379-1296

Dear Father Stolzman,

I just want you to know that I have now completed the summary of responses which we received for the second "round" of your incardination process. As was true a year ago, the responses were extremely positive.

If you would like to come in some time, I would be happy to share the key points of the summary with you. We could also do much the same thing by phone, if that would be easier to manage.

Mostly, for now, I wanted you to know what was happening, and that all is well.

Sincerely yours in Christ,

Sister M. Dominica Brennan, O.P. Vice-Chancellor

RCHDIOCESE OF SAINT PAL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

INVOICE

February 10, 1993

237

TERMS: NET BY RETURN MAIL

SAINT MARK 333 W 4TH ST

SHAKOPI	EE	MN 55379-1221	Pre	m i u m Medical	Due
Code	Name		Pension & Dent		Total
242	REV ROBERT	L HAZEL Current Premium	475.00	807.24	
		Plus Adjustment Adjusted Premium	0.00 475.00	0.00 807.24	1,282.24
1063	REV WILLIAM	M F. STOLZMAN Current Premium Plus Adjustment	475.00 950.00	807.24 269.08	
		Adjusted Premium		1,076.32	2,501.32

*** THIRD QUARTER ***
JAN FEB MAR 1993

DUE FOR THE QUARTER:

3,783.56

Their Check No.	13562
Dated:	3-10
Amount:	3783,56
To Castier:	3-12
Ву:	

If past-due amount has already been paid, please ignore. If you have questions, please call Mercedes at 612/291-4416. Please give Mail To: ARCHDIOCESE OF ST PAUL & MINNEAPOLIS

PRIEST BENEFIT PLAN 226 SUMMIT AVE SAINT PAUL MN 55102-2197

ARCHDIOCESE OF SAINT PUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

INVOICE

February 10, 1993

237

TERMS: NET BY RETURN MAIL

SAINT MARK 333 W 4TH ST

SHAKOPE	E MN 55379-1221	Premium Medica			
Code	Name	Pension	& Dental	Total	
242	REV ROBERT L HAZEL	.==	007.04		
	Current Premium	475.00	807.24 0.00		
	Plus Adjustment	0.00		1 202 24	
	Adjusted Premium	475.00	807.24	1,282.24	
1063	REV WILLIAM F. STOLZMAN				
	Current Premium	475.00	807.24		
	Plus Adjustment	950.00	269.08		
	Adjusted Premium/	1,425.00	1,076.32	2,501.32	

*** THIRD QUARTER ***
JAN FEB MAR 1993

DUE FOR THE QUARTER:

3,783.56

Pension Premium for 6 mos: 92) D(guly-Dec: 92)

> Health Premium for (Dec. 192)

Their Check No.	13562
Dated:	3-10
Amount:	3783,56
To Gool Jero	3-12
By:	

If past-due amount has already been paid, please ignore. If you have questions, please call Mercedes at 612/291-4416. Please give Mail To: ARCHDIOCESE OF ST PAUL & MINNEAPOLIS

PRIEST BENEFIT PLAN 226 SUMMIT AVE SAINT PAUL MN 55102-2197 February 16, 1993

MEMO TO

Sister Dominica

FROM:

Archbishop Roach

The report on Father William Stolzman is very good. I also have heard some very good things about him.

If Father Bob Hazel is going to move it may be possible to appoint Stolzman as a temporary administrator even without his incardination. We have done that in the past with a few cases.

I merely want to let you know that. I'm not encouraging that, but I would be open to it.

cc- Fr. McDonough Fr. Jaroszeski

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APPLICATION FOR MINISTRY

Name	William Francis Stolzman	Year of Ordination 1971
POSITIO	N APPLYING FOR (parish, institution, ministry)	Date of Application 3/30/93
	Pastor at St. Mark Church in Shakopee	Telephone # 445-1229
I. Ple	ease rate the strength of your interest in the assessons for your interest. CIRCLE ONE	ssignment and give the two main
	Very strongly interested Strong	ly interested
	Interested Indiff	erent
The	e reasons for my interest are:	
.1.	As I told Fr. Hazel about six months ago, I l	believe that God is calling me to
	be a pastor again.	
2.	Becoming a pastor at St. Mark's, where I have	e been the associate pastor for $3\frac{1}{2}$
	years will be an easy transition for both the	e parish and me.
II. Ple	ease rate your overall qualification for this po	osition. CIRCLE ONE
	Highly qualified Moderately qual	lified Qualified
Gi	ve the two main qualifications you would bring t	to this assignment.
1.	The ability to listen to the people in this	
	at and invite them and stimilate them to fur	•
2.	c turbing 1 and managaria	
	of people and programs at St. Mark's and the	
III.Be	sides these qualifications, what ministry experive you had that would be important in this positions.	iences and/or continuing_education
1.	My interest and abilities in liturgy and mus	ic have allowed me the opportunity
	to make a number of contributions to the qua	
2.	My interest in teaching (I have a teacher's	certificate) helps me bridge Scripture
	and theology with everyday life in my homili	
. 3 .	A high percentage of the "core" people in th	•
	accepted their invitation to make a cursillo	

RETURN TO: Presbyteral Personnel Resources, 226 Summit Av., St. Paul MN 55102

April 9, 1993

Most Reverend John R. Roach, D.D. Archbishop of Saint Paul and Minneapolis 226 Summit Avenue Saint Paul, MN 55102-2197

Dear Archbishop Roach:

We are members of Saint Mark's Parish here in Shakopee, and we understand that Father Robert Hazel is leaving. This letter is written to let you know that we respectfully submit and support your appointing Father Bill Stoltzman, our present Associate Pastor, as Pastor of our Parish.

Since coming to our Parish, Father Bill has been well received and has done wonderful works. He has introduced many new "projects" that have intensified the interest of the parishioners of all ages. Father Bill's ability to communicate to all groups and especially to the young of the Shakopee Area Catholic School (SACS) is the reason for this earnest request. We also know that Father Bill has been a totally cooperative and supportive Associate Pastor.

We all love Father Bill, so you may think that this proposal and request is simply borne of selfishness. In part that may be so, but we think that Father Bill should continue his good works in our Parish for at least a few years until these works become a solid part of our Parish life. As you well know, Parishes can revert to their old ways if those ways have not been erased from rote and memory.

Since coming to Saint Mark's, Father Bill has opened the whole parish to a new sense of WARMTH that has long been lacking, here in Shakopee. We feel that that intensity of CARE FOR OTHERS has "rubbed off" on others in the total Shakopee community. Without question, this is a result of Father Bill's "good example". Having begun this work, we believe that he should have an opportunity to continue and expand on the LOVING programs he has initiated at least until they become a solid part of the Parish and Community.

Isn't that what our faith and religious teaching are all about?

In support of your decision, whatever it may be, with love and blessings on you and your appointment, we remain,

Yours Truly

CONFIDENTIAL

AUTHORIZATION REQUIRED TO VIEW OR COPY

CONFIDENTIAL

1 Date 4-14-93

L By & & C

April 13, 1993

Dear Mr. and Mrs.

Thank you very much for your letter.

Father Stoltzman is a good candidate for that parish. He has done excellent work and I appreciate your writing about him.

I assure you we will make the best appointment we possibly can.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D. Archbishop of Saint Paul and Minneapolis

bcc- Fr. Jaroszeski

emh

May 10, 1993

Rev. William Stolzman Church of St. Mark 333 4th Av. W. Shakopee, MN 55379-1296

Dear Bill:

By now you are aware of the fact that the Personnel Board has been brainstorming about the future and how best we can distribute the personnel we have available for ministry.

While our recent proposal to Jack Gilbert would directly affect your life, let me assure you that it was just a proposal, not fact.

The board considers you an excellent candidate for pastor at St. Mark's, but likewise see you as very viable for Jordan where we are in the midst of a transition from many years of a religious order's ministry to diocesan coverage. We were also concerned with finding a good first assignment for a newly ordained, which also means an assignment with an experienced pastor who would supervise that person's initiation to priesthood, parish, and ministry, therefore our proposal to Jack Gilbert. Were we to move even further with such an idea, we would consult with the parishes first.

At this point, because Jack offered some very valuable insights we had not considered, I believe we will leave things relatively the same in your area--and while I can give you no guarantees of how the Archbishop will finally decide, I trust the board will recommend you for the pastorate.

It would be important that you not mention that to others at this point, however, because we have not made that recommendation yet. I simply believe that is the way we will move ahead.

You are doing a good job in Shakopee, and as we move to the future and face more changes there, it may well be best to offer stability at this time.

Please call if you have further concerns.

Sincerely,

Rev. Paul A. Jaroszeski Director Presbyteral Personnel Resources

TRANSFER OF PENSION FUNDS for WILLIAM STOLZMAN

I entered the Society of Jesus in 1961 and was ordained in 1971. During that time money has been paid into and has been accruing in the Wisconsin Province Pension Fund on my behalf. As I leave the Society of Jesus for incardination into the Archdiocese of St. Paul & Minneapolis I ask the Society of Jesus to transfer from the Province Pension Fund on my behalf sufficient moneys to be able to retire at full pension according to the Archdiocese Pension Plan.

Fr. Austin Ward (Archdiocesan Chancery; 226 Summit Ave., St Paul, MN 55102; tel. 1-612/291-4400) is director of the Archdiocesan Pension Fund, and he has given me data from which an approximate figure can be determined, the transfer of which would enable me to receive full pension when I reach full retirement age. (Final figures would have to be negotiated directly between the directors of the Wisconsion Province and the Archdiocesan Pension Funds.)

In the Archdiocese of St. Paul & Minneapolis a priest may retire with full pension at the age of 70 -- after 25 years of contribution to the archdiocesan pension fund. I will be 70 on 4/19/2008. To have put in 25 annual payments into the pension fund by that date, contributions would have to have begun effectively on 1/1/84. In the Archdiocese, payments to the pension fund would have been:

Before 1/1/87 - \$1,265.00 annually. From 1/1/87 up to 1/1/90 - \$1,365.00 annually. From 1/1/90 to present -\$1,700.00 annually.

Fr. Ward said that investment income varies from year to year, but it averages around 5%. He said that that figure was negotiable. I have used 5% in the chart below to indicate the minimum amount the Province Pension Fund would need to transfered in order that be able to receive full pension when I am 70 years.

Payment Date	Pension Payment	Investment Income (5%)	Balance
1/1/84	\$1,265.00		\$1,265.00
1/1/85	1,265.00	\$ 63.25	2,593.25
1/1/86	1,265.00	129.66	3,987.91
1/1/87	1,365.00	199.39	5,552.30
1/1/88	1,365.00	277.61	7,194.91
1/1/89	1,365.00	359.74	8,919.65
1/1/90	1,700.00	445.98	11,065.63

Therefore, if the Wisconsin Province will transfer \$11,065.63 (or that amount negotiated between the Archdiocesan Pension Fund and the Province Pension Fund), then the Archdiocese should give me full retirement when I am 70.

 ${\rm I}$ would appreciate greatly your assistance and cooperation in the transfer of the pension funds which the Province have been accumulating and reserving on my behalf over the years.

William Stolzman

Sincerely yours.

ARCHDIOCESE OF SAINT PUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

INVOICE

May 13, 1993

237

TERMS: NET BY RETURN MAIL

SAINT MARK 333 W 4TH ST

SHAKOP	EE	MN 55379-1221	Pre	e m i u m Medical	Due	
Code	Name		Pension	& Dental	Total	
242	REV ROBERT	L HAZEL Current Premium	475.00	807.24		
		Plus Adjustment Adjusted Premium	0.00 475.00	0.00 807.24	1,282.24	
1063	REV WILLIAM	M F. STOLZMAN Current Premium	475.00 0.00	807.24 0.00		
		Plus Adjustment Adjusted Premium	475.00	807.24	1,282.24	

*** FOURTH QUARTER ***
APR MAY JUN 1993

DUE FOR THE QUARTER:

2,564.48

Their Check
No.

Detod: 6-1/

Amount: 2564.48

To Cashier: 6-15

By:

If past-due amount has already been paid, please ignore. If you have questions, please call Mercedes at 612/291-4416. Please give Mail To: ARCHDIOCESE OF ST PAUL & MINNEAPOLIS

PRIEST BENEFIT PLAN

226 SUMMIT AVE SAINT PAUL MN 55102-2197

ARCHDIOCESE OF SAINT POUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

INVOICE

May 13, 1993

237 TERMS: NET BY RETURN MAIL

SAINT MARK 333 W 4TH ST

SHAKOPI	EE MN 55379-1221	Pre	e m i u m Medical	Due	
Code	Name	Pension	& Dental	Total	
242	REV ROBERT L HAZEL		227 24		
	Current Premium Plus Adjustment Adjusted Premium	475.00 0.00	807.24		
1063	Adjusted Premium REV WILLIAM F. STOLZMAN	475.00	807.24	1,282.24	
1003	Current Premium	475.00 0.00	807.24		
	Plus Adjustment Adjusted Premium	475.00	807.24	1,282.24	

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PRIEST BENEFIT PLAN
226 SUMMIT AVE
SAINT PAUL MN 55102-2197

226 Summit Avenue

Office of the Archbishop

Saint Paul, Minnesota 55102-2197

June 4, 1993

Reverend William Stolzman Church of Saint Mark 333 Fourth Avenue West Shakopee, Minnesota 55379-1296

Dear Father Stolzman,

With this letter I am pleased to appoint you Parochial Administrator of the Church of Saint Mark, Shakopee, Minnesota, effective at noon on Wednesday, June 16, 1993.

You will have in your hands the full spiritual and material administration of the Church of Saint Mark. You will also carry the responsibility of the Mass for the People.

Notice of your appointment will be published in the Catholic Bulletin of June 10.

Bill, I am very pleased that you are willing to take on the responsibility of pastoral leadership for Saint Mark's. Your knowledge of and love for the community will serve you well. Once you have completed the incardination process, we will address the issue of naming you pastor. You are in my prayers.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D. Archbishop of Saint Paul and Minneapolis

226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

OFFICIAL

Archbishop John R. Roach has made the following appointments in the Archdiocese of Saint Paul and Minneapolis.

Reverend Hugo Montero, Parochial Vicar, Church of the Guardian Angels, Lake Elmo, Minnesota, effective June 14, 1993.

Reverend William Stolzman, Parochial Administrator, Church of Saint Mark, Shakopee, Minnesota, effective June 16, 1993.

Reverend Brian Fier, Parochial Vicar, Church of Saint Raphael, Crystal, Minnesota, effective June 16, 1993.

Reverend Timothy Corbley, Parochial Vicar, Church of Saint Edward, Bloomington, Minnesota, effective June 16, 1993.

William S. Fallon

Chancellor

To be published in the Catholic Bulletin of June 10, 1993.

BEXUAL MISCONDUCT POLICY THE ARCEDIOCESE OF SAINT PAUL AND NIMNEAPOLIS

QUESTIONNAIRE

Name: To zman Willym Cancis Last First Middle
Address: 333 W Fourth Ave
Street Sh. L. a. M. 55329
Shakepee MN 55329 City State Zip
Business Phone: $445-1229$ Home Phone: $445-1229$
 Employment Record (list current and previous employers for the last seven (7) years).
Employed by: Holy Rosary Mission
Address: Red Cloud Indian School
city & state: Pine Ridge 5D 52770
Position or Job Title: Paster
Your Supervisor: Fr Peter Klink, Sad Phone No. 685/867-549
Employed from (Mo./Yr.) 7/82 To (Mo./Yr.) 7/87
Why did you leave?
Exhausted after 20 gears Work in Mission
Employed by: 5+, Man K Church
Address: 333 W Fourth Ave
city & State: Sha Kopee MN 35379
Position or Job Title: #55t, Pastor
Your Supervisor: Fr Robert Hazel Phone No. 445-1229
Employed from (Mo./Yr.) 7/88 To (Mo./Yr.)
Why did you leave? This here

Emplo	yed	by:	
Addre	ss:		
City	& St	ate:	
Posit	ion	or Job	Title:
Your	Supe	rvisor	Phone No
Emplo	yed	from	(Mo./Yr.) to (Mo./Yr.)
Why d	id y	ou lea	ve?
	2.		NDUCT QUESTIONS (mark your answers to the wing questions).
		a.	Have you ever been convicted of a crime of sexual abuse, physical abuse, sexual harassment or exploitation?
			YesNo
·		b.	Has any civil or criminal complaint or investigation been made about you or to your present or former employer which alleges that you committed sexual abuse sexual harassment or exploitation, or physical abuse?
			Yes No If yes, how was the complaint resolved?
		c.	Have you ever terminated your employment or had your employment terminated for reasons relating to allegations of sexual abuse or physical abuse or sexual harassment or exploitation by you, or relating to civil or criminal complaints against you for sexual or physical abuse or sexual harassment or exploitation against you?
		d.	Have you ever received any medical treatment, physical or psychological, because you committed physical or sexual abuse or sexual harassment or exploitation of other people?
			Walliam Isto Eman

ACRNOWLEDGMENT, CERTIFICATION AND AUTHORIZATION

I, Will am Francis Stolam understand and acknowledge that applications for employment in certain positions require that applicants authorize the Employer to conduct a criminal conviction records investigation, and I agree to execute any forms required by the Minnesota Department of Public Safety for such purposes.

I state and certify that I have not been convicted of a crime involving criminal sexual conduct, obscenity, or criminal assault nor have I been convicted of any such offenses in any other state or against the laws of the United States.

I further state and certify that I have not been terminated from a former position nor have I been the subject of any disciplinary action or investigation because of sexual exploitation, sexual abuse, sexual harassment, or physical abuse by me with anyone, and I hereby authorize the Employer to make specific written requests of my employer or former employers or associates concerning the occurrence of such matters or the existence or nature thereof.

___, 19<u>43</u>

Dated.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

Phone:612-291-4400

Fax: 612-290-1629

INVOICE

August 2, 1993

237- 237

TERMS: NET BY RETURN MAIL

SAINT MARK 333 W 4TH ST

The Chancery

SHAKOPEE		MN 55379-1221	Pre	e m i u m Medical	Due	
Code	Name		Pension	& Dental	Total	
242	REV ROBERT					
		Current Premium Plus Adjustment	208.34	0.00 273.73	402.07	
1063	REV WILLIA		208.34	273.73	482.07	
		Current Premium Plus Adjustment Adjusted Premium	625.00 0.00	821.20		
		Adjusted Premium	625.00	821.20	1,446.20	

*** FIRST QUARTER ***
JULY AUG SEPT 1993

DUE FOR THE QUARTER:

1,928.27

a chech for 3671.08
from Wm. Stolyman was
deposited 9/16/93. Entire
amount would be a
ledet to the Briesto
Benseon Fund in his
name. More funds will
come in the fluture in
his name. (See attached.)

Their Check
No.

Dated: 8-/7

Amount: / 928.27

To Cashier: 8-/9

By:

If past-due amount has already been paid, please ignore. If you have questions, please call Mercedes at 612/291-4416. Please give us a separate check for just this bill. Pay to ARCHDIOCESE of ST PAUL & MINNEAPOLIS. Mail to the following address: ARCHDIOCESE OF ST PAUL & MINNEAPOLIS, PRIEST BENEFIT PLAN 226 SUMMIT AVE, SAINT PAUL MN 55102-2197

ARCHDIOCESE OF SAINT AUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

Phone:612-291-4400

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INVOICE

August 2, 1993

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•	Current Premium	0.00	0.00	
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	Adjusted Premium	208.34	273.73	482.07
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Their Check
No.

Dated: 8-17

Amount: 1928.27

To Cashier: 8-19

By:

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STATE OF MINNESOTA

BUREAU OF CRIMINAL APPREHENSION - CJIS SECTION
RECORD AND IDENTIFICATION SERVICES
1246 UNIVERSITY AVE, ST PAUL, MN 55104 - 4197
(612) 642-0670
TDD (612) 297-2100

Date: 011094

Name: STOLZMAN, WILLIAM FRANCIS

DOB: 041939

This letter certifies that a search has been made of the criminal history files maintained in Minnesota by the Department of Public Safety, Bureau of Criminal Apprehension.

The search was performed by Name and Date of Birth.

The result of this search indicates that no record was found based on the above search criteria.

This does not preclude the possible existence of additional information located at county or city levels.

If you have questions about this record please contact the telephone number above.

AUTHORIZATION FOR RELEASE OF CRIMINAL HISTORY RECORD INFORMATION

TO: Minnesota Department of Public Safety Office of Information Systems Management 1246 University Avenue St. Paul, MN 55104	
Subject of Data Stolzman, W. Illiam Francis Person's Full NameLast, First, Middle 1/9/39 Date of Birth	
This is a full and sufficient authorization, pursuant to Minn. Stat. §13.05, Subd. 4, to release to: Archdiocese of St. Paul & Minneapolis Name of Agency to Whom Information is to be Disclosed 226 Sammit Ave Street Address of Agency Street Address of Agency City, State, and Zip Code	
all Criminal History Record Information maintained by your agency, without exception.	,
This information is being released for the purpose of employment and includes records prepared prior to the date of this authorization. I do not authorize a subsequent release of this information by the agency to whom information is to be disclosed for purposes not related to my employment.	5 5
This authorization shall be deemed to be effective for one (1) year from the date hereof, at which time it shall automatically expire.) ?
Dated this 3 Aday of August 1993. William Hospital Signature of Subject of Data	-
Subscribed and sworn to before me this 3-lay of Hugust, 1993. Notary Public LOUANNE KRUEGER	
NOTAKY PUBLIC — MINNESOTA SCOTT COUNTY My commission expires 2-9-96	

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS EMPLOYMENT BACKGROUND CHECK

(name and address of previous employer)
(name and address of previous employer)
Holy Rosary Mission
Pine Ridge 5D 5 7770
Re: William Stolzman
(Social Security_number) (date of birth)
(date of birth)
Dear Employer:
Your former employee, Fr. William Stolyman
identified above, has applied to be employed by us of continue to
be employed by us. We have developed procedures which require that we request a background check with you as a previous
employer to determine whether your former employee was ever the
subject of a disciplinary action or investigation arising from
the occurrence of misconduct including sexual abuse, physical
abuse, sexual exploitation or sexual harassment. This would include occurrences of sexual misconduct involving a child or
children involving persons who sought counseling or therapy,
a management of impairment of
involving persons who were vulnerable because of impairment of
mental or physical function or emotional status, or involving other past or present employees.

Set forth below is an Authorization for Release of Information by your former employee and a Response By Employer form to be completed. Your cooperation is appreciated. An addressed, stamped envelope is provided for your response.

Thank you.

I, William Stolaman, hereby authorize the above-named employer to release information for the purpose of evaluation of my application for or continuing employment. I agree not to hold my previous employer liable for release of any information in connection herewith.

Dated:

711

Signature

	RESPON	SE BY EMPLOYER
We, as respond that	a previous employ while employed b	yer of the above-named employee, by us, the former employee
	was	(please check one)
	was n	not
from the occ	urrence of sexual	y action or investigation arising labuse, sexual exploitation, or
from the occ	urrence of sexual	y action or investigation arising labuse, sexual exploitation, or
from the occ	urrence of sexual sment.	l abuse, sexual exploitation, or
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from the occ sexual haras	urrence of sexual sment.	

ARCH-006339

Priest Benefit Plan 226 Summit Avenue St. Paul, MN 55102

Re: Priests' Pension Account of William Stolzman

Dear Pension Plan Officer:

In the not too distant past, I received notice that the Archdiocese had changed its policy to allow priests who are in the incardination process to enter the Archdiocesan Pension Fund. Since then, payment due notices in my name have been sent to the treasurer of my parish, and she sent in payments as instructed. Since no questions were raised on either side in this exchange, I assume that an Archdiocesan pension account is now functioning in my name.

Since this account was not allowed at the beginning of my incardination process, the treasurer of my Jesuit Province directed me to start a Passbook account and put all moneys earmarked for my retirement into it -- money which previously had been put into the Jesuit Retirement Fund. After the Archdiocese opened pension accounts for priests in the incardination process, Fr. Austin Ward directed me to close the afore mentioned Passbook account and place those moneys into my pension account where they would earn more interest. I have now closed this account and send the enclosed check for \$3,671.08 to be placed into my pension account.

When I began my incardination process, the Provincial of the Wisconsin Province of the Society of Jesus promised that the Wisconsin Jesuit Province would pay to my archdiocesan pension fund sufficient moneys at the completion of the incardination process such that I would be able to retire with full pension benefits when I reach my 70th birthday on April 19, 2008. My three year probationary period will be over on November 7, 1993, and incardinational approval and paper work should be completed by January, 1994. Rev. Ward told me that he would direct someone proficient in actuary tables to calculate how much the Society of Jesus should pay the Archdiocese in order to achieve the goal desired, namely, my receiving full pension from the archdiocesan pension fund when I reach 70 years of age. I have received no further communications on this matter.

In conclusion, I ask that you send me a letter containing the following:

1) Confirmation that there is in fact an account in my name in the Archdiocesan Pension Fund.

2) Confirmation that the enclosed check for \$3,671.08 has been placed into this account.

3) A statement giving the amount of money the Wisconsin Province of the Society of Jesus must pay the Archdiocese of St. Paul and Minneapolis in January, 1994 in order to upgrade my pension account so that I will be able to receive full pension benefits at the age of 70.

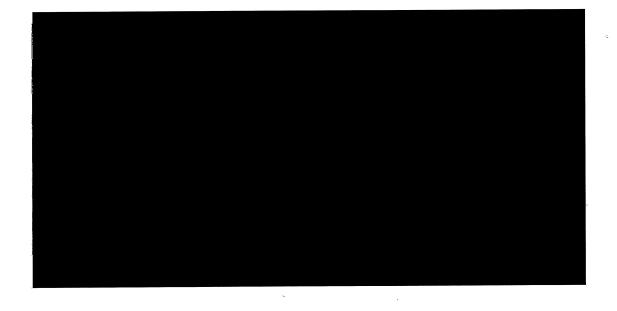
Sincerely yours,

Rev. William Stolzman Church of St. Mark

Church of St. Mark

333 West Fourth Avenue

Shakopee, MN 55379



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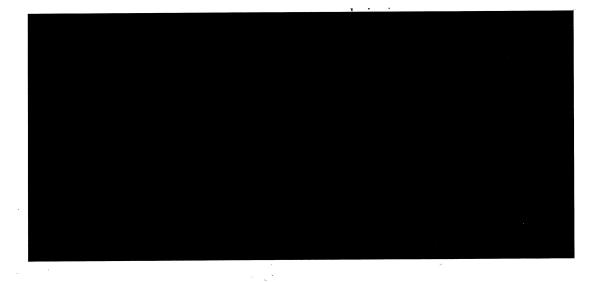
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Church of St. Mark

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Sincerely yours,

Rev. William Stolzman Church of St. Mark

333 West Fourth Avenue

Shakopee, MN 55379



Retirement Program

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO

DATE:

September 20, 1993

TO:

Bob Nordin

William M. Mercer, Inc.

FROM:

Mary Lynn Vasquez

SUBJECT:

PENSION PLAN FOR PRIESTS OF THE

ARCHDIOCESE OF SAINT PAUL AND

MINNEAPOLIS

Rev. William Stolzman

Enclosed is a copy of a letter from Father Stolzman regarding his participation in the Priests' Pension Plan.

In his final paragraph, he asks a number of questions including an actuarial determination of the funds necessary to afford him full benefits at age 70.

At the request of Father Ward, I am forwarding this letter and ask you to respond to Father Ward directly so that he may prepare a letter to Father Stolzman as quickly as possible.

I would appreciate receiving a copy of your response.

Thank you.

cc: Rev. Austin Ward

Department of Human Resources 291-4499

328 West Kellogg Boulevard Saint Paul, Minnesota 55102-2197 Sr. Dominica Brennan, OP Vice Chancellor Archdiocese of St. Paul and Minneapolis 226 Summit Avenue St. Paul, Minnesota 55102 September 23, 1993

Dear Sr. Dominica,

Here are referrals, as you requested, for my third, annual incardinational evaluation:

PRIESTS:

Fr. Robert Hazel, Ascension Church, 1723 Bryant Avenue N., Minneapolis, MN55411. (Former pastor at St. Mark's.)

Fr. A. Michael Sauber, St. Mary Church, 535 Lewis Street S., Shakopee, MN 55379. (Professional associate on consolidated Catholic School and Religious Education

Roards)

Fr. Jack Gilbert, St. Mary of the Purification Church, 15826 Marystown Road, Shakopee, MN 55379.(Professional associate on consolidated Catholic School and Religious Education Boards.)

Fr. Peter Wittman, St. John the Baptist, 4625 W. 125th St., Savage, MN 55378. (Member of Priest Personnel Board, which recommended me to be parochial administrator of St. Mark's.)

STAFF

PARISHIONERS:

I hope this is a sufficient list. If not, let me know.

Sincerely.

Rev. William Stolzman



October 8, 1993

Fr. Austin Ward Archdiocese of St Paul & Mpls. 328 West Kellogg Boulevard St. Paul MN 55102-1900

Re: Rev. William Stolzman

Dear Austin:

We have reviewed the data on Rev. William Stolzman to determine a lump sum payable by the Wisconsin Province of the Society of Jesus to cover his past service under the Archdiocese Priests' Pension Plan. This lump sum would allow the Archdiocese Priests' Pension Plan to provide a full benefit at retirement that includes the service prior to his incardination with the Archdiocese. The determination was based on the following information as of January 1, 1994:

Nearest Age

Expected Service until Retirement (Age 70)

We have analyzed the cost of covering the past service in two ways: the first assumes no future inflation in benefits, while the second assumes an annual inflation rate of 3%.

Since the Wisconsin Province of the Society of Jesus is responsible for 11 years of service, all calculations are based on a prorata approach (i.e., 11/25th represents the portion of the total benefit attributable to prior service with the Society of Jesus). The table below

summarizes the calculations we performed.

	Monthly Benefit Attributable to Past Service*	Lump Sum Based on Current Benefit Levels	Lump Sum Assuming 3% Growth in Benefit Levels	
1. Pension	\$352	\$9,892	\$18,102	
2. Medical	/75	2,114	3,869	
3. Dental	8	235	430	
A. Total Lump Sum	N/A	\$12.24 <u>1</u>	\$22,401	
B. Account Balance	N/A	\$3,671	\$3,671	
C. Lump Sum Due (A - B)	N/A	\$8,570	\$18,730	

* This represents 11/25th of the Full Archdiocesan Priests' Benefits (i.e., Pension - \$800, Medical - \$171, and Dental - \$19).

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CONFIDENTIAL-Filed Under Seal



Fr. Austin Ward Archdiocese of St Paul & Mpls. October 8, 1993 Page 2

The lump sum due represents the amount of money the Wisconsin Province of the Society of Jesus must pay to the Archdiocese of St. Paul and Minneapolis in order to provide full pension benefits to Reverend Stolzman at age 70. In order to be consistent with the January 1, 1993 actuarial valuation report, the lump sum values were based on the 1971 Group Annuity Mortality Table at 6-3/4% interest.

If you need additional information, please call.

Sincerely,

Bonita Jo Wurst

Actuarial Analyst

BJW:ceb/sms

cc:

Mary Lynn Vasquez - Archdiocese

Bob Nordin - Mercer

Bonnes Winst

ascbjwlt.106



October 8, 1993

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Nearest Age 56
Expected Service until Retirement (Age 70) 14

We have analyzed the cost of covering the past service in two ways: the first assumes no future inflation in benefits, while the second assumes an annual inflation rate of 3%.

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2. Medical	75	2,114	3,869
3. Dental	8	235	430
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B. Account Balance	N/A	\$3,671	\$3,671
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^{*} This represents 11/25th of the Full Archdiocesan Priests' Benefits (i.e., Pension - \$800, Medical - \$171, and Dental - \$19).

1800 Piper Jaffray Tower Minneapous MN 55400

612 338 8440

A Massa & District Committee



Fr. Austin Ward Archdiocese of St Paul & Mpls. October 8, 1993 Page 2

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1800 Piper Jaffray Tower Minneapolis MN 55402

612 338 5440

A Marsh & McLennan Company



Fr. Austin Ward Archdiocese of St Paul & Mpls. October 8, 1993 Page 2

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Actuarial Analyst

BJW:ceb/sms

cc: Mary Lynn Vasquez - Archdiocese

Bob Nordin - Mercer

Bonnie Wurst

ascbjwlt.106

October 19, 1993

Rev. William Stolzman Church of Saint Mark 333 West Fourth Avenue Shakopee, Minnesota 55379

Dear Father Bill,

As we agreed in our telephone conversation a couple of weeks ago, the time has arrived to begin work on your third annual incardination evaluation. I did receive the list of names you submitted. Thanks very much.

For a few months now, Father Paul Jaroszeski and I have been working toward a revised version of the incardination process. Our plan is to use a different instrument during the third year, one that will provide in-depth data and will offer you an opportunity for both affirmation and growth. The instrument we have chosen is the "Review of Ministry" prepared by the Priests' Continuing Education Commission, slightly adapted for this purpose.

In general, this is how it will work:

- -- You will be asked to complete a self-review.
- -- You and seven persons who know you well will be asked to complete a review instrument. The sections cover your life and ministry as priest, with items that focus on liturgy, preaching, education, community building, administration, etc.
- -- A facilitator will compile the data gathered from these instruments, and will then meet for a feedback session with the above persons, Father Paul Jaroszeski and myself.
- -- A summary will be prepared for you, and then presented to the Archbishop, in order to give him background for his decision about accepting you for incardination.

We believe the seven persons should include the following:

two priests

one staff person

two persons who belong to parish organizations/ministries

two "ordinary" parishioners (persons "from the pews")

We would encourage you to select persons who know you well, persons who will acknowledge your many strengths but also challenge you to grow. The list of names you have already submitted contains several priests; two can easily be chosen from among those. It may be a good idea to suggest other names for some of the categories, however. For example, the list of parishioners you submitted may or may not "fit" the description given above. Also, we would ask that the staff person be someone other than those connected with the school or religious education programs.

With the above information in mind, will you kindly review the list of names you sent in, and make adjustments accordingly? Thanks so much.

Sincerely yours in Christ,

Sister M. Dominica Brennan, O.P. Vice Chancellor

Sr. Dominica Brennan, OP Vice Chancellor Archdiocese of St. Paul and Minneapolis 226 Summit Avenue St. Paul, Minnesota 55120 October 21, 1993

Dear Sr. Dominica,

Here are referrals for my third-year, incardinational evaluation, as you requested in your letter of October 19, 1993:

Two priests:

Fr. A Michael Sauber, St. Mary Church, 535 Lewis Street S., Shakopee, MN 55379. Tel: 445-1319.

Fr. Jack Gilbert, St. Mary of the Purification Church, 15826 Marystown Road, Shakopee, MN 55379. Tel: 445-3469.

One staff person:

Two person who belong to parish organizations/ministries:

Two "ordinary" paristioners (persons "from the pews"):

All of the above do not have regular daytime work commitments. Therefore they should be able to more easily make arrangements to meet during the daytime with the facilitator you choose. Fr. Jaroszeski and yourself for a feedback session.

Sincerely,

Rev. William Stolzman

St. Mark Church] 350 S. Atwood St. Shakopee, MN 55379

October 28, 1993

Rev. Jack Gilbert St. Mary of the Purification Church 15826 Marystown Road Shakopee, MN 55379

Dear Father Gilbert,

Father William Stolzman has been actively engaged in priestly ministry in our local church for some time now. However, since he is not yet officially incardinated within this Archdiocese, he is presently seeking to complete that process.

As he moves towards this canonical affiliation, Father Bill has asked that you participate in a formal review of his ministry. The data generated in this way will be of great assistance to Father in his efforts to renew, listen, develop and grow; both he and the Archdiocese value your willingness to help in this way. What you are being asked to do is of vital importance, and we are grateful for the time and effort it will take.

The process involves you and several others like you completing the enclosed questionnaire. It uses the seven elements of a parish published by the Planning Office, combined with statements about Father's performance which relate to those elements. There is a five point scale for you to use in rating each statement. It is estimated to take from forty-five minutes to an hour and a half to complete. Father will fill out an identical form.

Please do <u>not</u> put your name on the questionnaire. You will notice, however, that there is a code on the form. This is to ensure that the right questionnaires go with the right priest (several other priests are engaged in a similar review), but the personal identities of participants' responses will be kept strictly confidential. When you have completed the task, hopefully within two weeks, please return the forms to Gene Burke, in the envelope which we have provided. (Gene is the outside facilitator who will score the materials.)

Soon after the materials have been submitted, the facilitator will call a meeting during which you and the others, along with Father Bill, and two Archdiocesan staff persons (Father Paul Jaroszeski and Sister M. Dominica Brennan) will see exveryone's

a composite of

responses and be able to discuss their meaning. At that time Father Bill hopes to arrive at a shared meaning about the review of his ministry and any directions for growth. A separate time for setting formal goals for the next year will follow. A summary of key themes will also be shared with Archbishop John Roach.

Although your responses do not need to be labored, we will appreciate your taking the kind of time you would want someone else to spend if you were the subject, and to be as candid as you can.

Please bear in mind that this is not a test, where one "passes" or "fails." There are many more items than one would reasonably expect an individual priest to accomplish. These things are there because the object is to draw a pattern of individual characteristics, strengths as well as areas for development, and to arrive at a plan of action.

Thank you in advance for your willingness to help Father Bill in this way. May God bless you abundantly.

Sincerely yours in Christ,

Father Paul Jaroszeski Director, Office of Priest Personnel Resources

Sister M. Dominica Brennan, O.P. Vice Chancellor

CODE OF CONDUCT

October 28, 1993

Mr. Gene Burke 2550 University Avenue West Suite 335-N St. Paul, MN 55114-1096

Dear Gene,

I believe we are now ready to begin the Review of Ministry process for Father William Stolzman. You will recall that Father Bill is the former Jesuit who is now at the end of a three-year period in preparation for incardination within this Archdiocese. His address and telephone number are:

Rev. William Stolzman St. Mark Church 350 S. Atwood Street Shakopee, MN 55379 445-1229

I have enclosed here copies of the various materials which are being sent to Father Bill and to the seven persons whom he has designated to participate in the review. I also want to summarize the points of adaptation upon which we agreed during our recent telephone conversation:

- -- You and Father Bill have each been given the other's name and telephone number. One of you will make a contact, so that you can arrange to meet.
- -- The review materials are being distributed from this office, rather than from Father's parish. The participants have been provided with envelopes addressed to you, so that they can send the materials directly.
- -- As per your suggestion, the cover letter attempts to sketch out all the details, in order to avoid taking the participants by surprise. (I'm thinking in particular about the presence of Father Paul and myself at the feedback session, and the fact that a report will be shared with the Archbishop.)

- -- Because of the nature of this review, the Goal Setting portion is not to be considered optional.
- -- Your bill for this review should be sent to the Archdiocese.

I look forward to working with you, Gene. Please feel free to call me, if there is anything I am forgetting, or if there is any way in which I can be of further help.

Sincerely yours in Christ,

Sister M. Dominica Brennan, O.P. Vice Chancellor

Enclosures

October 28, 1993

Rev. William Stolzman St. Mark Church 350 S. Atwood Street Shakopee, MN 55379

Dear Father Bill,

Thank you for your letter of October 21, 1993, in which you sent the names of the persons whom you have chosen to participate in this third-year review process, prior to your incardination. With this letter, I want to let you know the sequence of events, and indicate the things you will be asked to do in the process.

- 1. In the packet of materials you have now received, there is:
 - A. A Self-Review form and attached guide for Goal Setting;
 - B. A copy of the Review of Ministry for your use. For confidentiality reasons, names are not used on any of the copies. You will notice that a code number has been placed on the copy you have received. This is because other Archdiocesan priests are engaged in the same review process, so we want to be sure that questionnaires pertaining to you are kept together.
 - C. A copy of the Goal Attainment Follow-up Guide.
- 2. Gene Burke has agreed to serve as facilitator for this review process. His address and telephone number are as follows:

Gene Burke 2550 University Avenue West Suite 335-N St. Paul, MN 55114-1096 647-1900

Gene has also been given your name and telephone number. One of you should make an initial contact, so that you can arrange to meet as soon as possible. This initial meeting is to acquaint the two of you.

3. The persons whom you designated as participants have been sent the materials they will need to complete. They have also been instructed to return those materials directly to Gene Burke within two weeks. I would ask that your own forms be completed within that time as well.

- 4. After the materials have been scored, you will receive a copy of the results. A two hour meeting involving yourself, the other participants, Gene Burke, Father Paul and I will then be scheduled where all concerned can discuss the results. For this an overhead projector will be necessary.
- 5. A second meeting between you and Gene will then be arranged in order to discuss what it all means and what concrete plans seem to suggest themselves for you.
- 6. Gene will prepare a written report to send to the Archbishop following your review.

If any of this does not seem clear, or if I can be of any further assistance during this first part of the process, please feel free to give me a call.

Sincerely yours in Christ,

Sister M. Dominica Brennan, O.P. Vice Chancellor

The Most Reverend Archbishop requests that you fill out this blank as correctly as possible and return it to the Chancery.

NAME IN FULL	William Francis Stolzman
DATE OF BIRTH	April 19, 1938
PLACE OF BIRTH	Marshfield, Wisconsin
DATE AND PLACE BAPTISM	OF May 1, 1938 Sacred Heart Church; Marshfield, WI
NAME OF FATHER_	
MAIDEN NAME OF	MOTHER
ADDRESS OF PARI	ENTS
THEIR TELEPHONE	E NUMBER
CLASSICS STUDII	ED AT Jesuit Seminary; St. Bonifacius, MN
PHILOSOPHY STUI	OIED AT St. Louis University; St. Louis, MO
THEOLOGY STUDII	ED AT St. Louis University; St. Louis, MN
DATE OF ORDINAT	FION (month, day, year) May 29, 1971
ORDAINED AT	Holy Rosary Mission; Pine Ridge, SDBy Harold Dimmerling
FOR THE	DIOCESE OFRapid City
ENTERED THIS A	RCHDIOCESE March 7, 1994
	ORDINATION and DATE OF DEPARTURE FROM EACH:
•	St. Bridget Church, Rosebud, SD 6/30/75
	St. Ignatius Church; White River, SD 6/30/80
	Our Lady of the Sioux Church; Oglala, SD 6/30/86

REVIEW OF MINISTRY SELF REVIEW

Name	William Stolzman	Date	November 11, 1993
Church	St. Mark Church; 350 S. Atwo	ood St.; Shakopee, MN 553	379; 445-1229
Date of Origin	nal Appointment July 1, 1	988	
Years in prese	ent assignment 5		
were assigned	cribe, but be specific, the origin associate I was assigned the following		ommunity when you first

- 1- Share in all normal priestly duties with pastor: celebrate daily and weekend Masses, give homilies, prepare baptisms, marriages, do funerals, make hospital calls, etc.
- 2- Establish the RCIA program.
- 3- Oversee the religious education program for St. Mark's public school students.
- 4- Oversee the liturgy coordinator, the liturgy committee, and the liturgy.
- 2. Which of those has now been realized? All.
- 3. What goals do you now set for the next term (e.g. for the next six years) for this community?
 - 1- To provide meaningful, spiritually significant liturgies for the people, especially good homilies.
 - 2- To provide meaningful, spiritually significant sacramental preparations and ceremonies for adults and children in their respective contexts and needs.
 - 3- To define and oversee all religious education programs for all ages and groups, making sure that they are meaningful and spiritually significant.
 - 4- To support and oversee the parish council and all other lay activities in the parish.
 - 5- To maintain and develop a sound parish fiscal policy and stewardship program in conjunction with the parish finance committee.
 - 6- To promote and develop a staff and staff policy that is consistent with the needs of the parish.
 - 7- To work with other parishes, denominations, and civil organizations for the benefit of our community, especially the poor.

- 4. What were your personal goals at the start of your present assignment? Be specific.
 - 1- Maintain good health through proper eating, exercise, and rest habits.
 - 2- Maintain a good prayer life through daily spiritual exercises, spiritual direction, retreats.
 - 3- Continue updating my theological knowledge through regular reading and classes.
 - 4- Continue updating my pastoral abilities through regular workshops and consultations.
 - 5- Develop a good personal support network among relatives, priests, and laity.
- 5. Which of those personal goals have now been realized?

All.

6. What personal goals are you setting for yourself for the next term (whatever you choose as "term", e.g. the next six years, the next two years)?

The same as #4.

7. How will you know when you have realized those goals?

At the end of each day I assess whether I have:

- eaten properly, according to regimen specified by doctor.
- done my established daily and weekly exercise regimen of aerobic and anaerobic exercise.
- gotten the number of hours of sleep I need to function alertly in my work.
- said at least my daily regimen of prayers.
- continued to read professional books in preparation for classes.
- Etc., etc. I have different check lists which I check in on at different intervals concerning the above goals.
- 8. What are you chief characteristics which help you in your present assignment? Be specific.

I am thoughtful, sensitive, energetic, organized, challenging, peaceful, a peace-maker, collegial, devout, friendly, balanced, comprehensive, approachable, open, pliable, principled, faithful, hopeful, loving, prudent, persevering, delegating, appreciative, quickly apologetic if I make a mistake, humble -- recognizing and accepting my own spiritual, intellectual, and physical limitations.

9. What are the characteristics which hinder My poor memory for names.	you in your present assignment? Be specific.
10. What are the major sources of stress for	you?
My anger when people do not per	form as they said they would or I expected them to.
Occasionally work piles us so high l	lose my "center" and things feel ragged.
11. What are the major resources you regul	arly make us of for yourself for "refueling"?
Quiet time every morning, meditation	on, contemplation.
Exercise.	
Priest support groups.	
Phone calls to friends.	
12. Are you concerned about your: use of alcohol <u>no</u> physical health <u>no</u> stress level? <u>no</u> other	depression <u>no</u> loneliness <u>once in a while</u> lack of support <u>once in a while</u>
13. What do you use of spiritual direction? Liz Kurwin, director of Loyola or	
14. Do you belong to a support group? I formed one.	Attend regularly? Yes.

15. What is you need to make your own life more satisfactory?

A larger staff so that I can have more free time.

16. What is it you need to make your assignment more satisfactory?

A larger staff so that I can spend more time preparing and organizing my pastoral activities.

17. What is it you need to make your ministry more satisfactory?

A larger staff so that I have more time to build this program more carefully and professionally.

18. What support from outside would you like to see for yourself; for your ministry? (two questions)

A: I wish my priest friends and my personal friends and myself had the time to simply be together more.

B: I wish for your (Gene Burke's) support so that this evaluation can be quickly completed -- so that my incardination process can be quickly completed -- so that I can be named pastor and receive a six-year term of office from the archdiocese -- so I can hire under a three year contract a full-time deacon who will be my right hand man in this parish.

19. What changes do you need to make?

None. As of November 5, 1993 I have completed by three year probationary period imposed upon me by archdiocesan regulations. I have continued to prudently but regularly be in contact with Sr. Brennan to keep the process going.

20. What is in your way?

Sr. Dominica Brennan and Fr. Paul Jaroszeski decided to change the incardinational evaluation process in the "eleventh hour". But knowing bureaucrats, I have decided simply to jump through their new hoops rather oppose them. I have found that accomodating bureaucrates is usually the most efficient way of getting through them.

21. What particular skills do you need to acquire or improve?

To continue working on remembering names each day in a variety of ways.

Work to be more concise and articulate in verbal discourse.

Work on my listening skills by decreasing internal distractions and increasing concentration.

22. What steps are you going to take to acquire them?

Continue to refer to the books I have in these areas.

Continue to relax and let go, for self-consciousness in these areas compound the problem.

Continue to periodically review my past performances for clues toward improvement.

Be humbly patient with myself, recognizing that lack of skills in these areas of characteristic of my family.

23. What continuing education opportunities have you taken during the past two years? Be specific, name the number of hours.

Workshops on Scripture -- 8 hours.

Three day Preaching Workshop -- 15 hours.

Archdiocesan Priests' Days Talks/Workshop -- 8 hours.

Reading of several books on scripture and ministry as resources in my teaching and administration.

24. Do you think you are ready for another assignment, i.e. is this the right time?

No. I am waiting to really start this one.

25. Any special needs, wants, wishes?

I want to be assigned pastor soon so I can get a staff proper to and needed by this 1300 family parish. They deserve -- I deserve -- more than we've got right now.

Use the space remaining to make any comments you want.

Signature

Shared With

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

Phone:612-291-4400

Fax: 612-290-1629

INVOICE

November 12, 1993

237- 237

TERMS: NET BY RETURN MAIL

SAINT MARK 333 W 4TH ST

Premium Due MN 55379-1221 SHAKOPEE Medical Pension & Dental Total Code Name 1063 REV WILLIAM F. STOLZMAN Current Premium 821.20 625.00 0.00 Plus Adjustment 0.00 625.00 1,446.20 Adjusted Premium 821.20

*** SECOND QUARTER ***
OCT NOV DEC 1993

DUE FOR THE QUARTER:

1,446.20

Their Check
No.

Dated: 12-13

Amount: 1446.20

To Cashier: 12-15

By:

If past-due amount has already been paid, please ignore. If you have questions, please call Mercedes at 612/291-4416. Please give us a separate check for just this bill. Pay to ARCHDIOCESE of ST PAUL & MINNEAPOLIS. Mail to the following address: ARCHDIOCESE OF ST PAUL & MINNEAPOLIS, PRIEST BENEFIT PLAN 226 SUMMIT AVE, SAINT PAUL MN 55102-2197

ARCHDIOCESE OF SAIN PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

Phone:612-291-4400

Fax: 612-290-1629

INVOICE

November 12, 1993

237- 237

TERMS: NET BY RETURN MAIL

SAINT MARK 333 W 4TH ST

SHAKOPEE

Code

MN 55379-1221

Premium Due

Pension & Dental Total

1063 REV WILLIAM F. STOLZMAN

Name

Current Premium Plus Adjustment Adjusted Premium 625.00 821.20 0.00 0.00 625.00 821.20

1,446.20

*** SECOND QUARTER ***
OCT NOV DEC 1993

DUE FOR THE QUARTER:

1,446.20

Their Check
No.

Detect: 12-13

Amount: 1446.2 C

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By:

If past-due amount has already been paid, please ignore. If you have questions, please call Mercedes at 612/291-4416. Please give us a separate check for just this bill. Pay to ARCHDIOCESE of ST PAUL & MINNEAPOLIS. Mail to the following address: ARCHDIOCESE OF ST PAUL & MINNEAPOLIS, PRIEST BENEFIT PLAN 226 SUMMIT AVE, SAINT PAUL MN 55102-2197

MEMO

DATE:

December 12, 1993

TO:

Rev. Austin Ward

FROM:

Mary Lynn Vasquez

Personnel Administrator

SUBJECT:

REV. WILLIAM STOLZMAN

Have you prepared a response to Father Stolzman's request of August 30, 1993 regarding his pension?

I received a copy of the letter from Bob Nordin addressed to you dated October 8, 1993; but I don't think I've seen a copy of your response.

If you have already responded, would you please send me a copy.

THANKS!!!

cc: Mercedes O'Donnell

REVIEW OF MINISTRY SUMMARY SHEET Archdiocese of St. Paul-Minneapolis Commission on Continuing Formation and Education of Priests

	Dec 36 1993
2. Name of Facilitator: Cygun Burke	
SECTION AVERAGE SCORES	SELF / OTHERS
1. The Priest as Liturgist and Preacher	211.4
2. The Priest and Spirituality	211.784
3. The Priest and Pastoral Involvement	2.36/1.67
4. The Priest As Evangelizer	2.33 / 1.43
5. The Priest and Education	2.331 1.55
6. The Priest and Community Leadership	2.23/1.40
7. The Priest and Administration	2-11/2/20
8. The Priest and Other Priests	2.25; 1.39
9. The Priest and the Broader Community	2.461 1.44
10. The Priest and Professional Growth	2.501 1.33
11. The Priest As Person	2.02;
	SELF / OTHERS
OVERALL AVERAGE SCORES:	2,25: 1.49

April, 1992

REVIEW OF N. JSTRY SCORING SHEET ARCHDIOCESE OF ST. PAUL-MINNEAPOLIS

ITEM	SCORES	7	6	5	4	3	2	1	AVERAGE SELF/OTHERS
PRIEST AS LITURGIST 1. Appears to be comfortable in presiding at the Eucharistic Liturgy.	SELF OTHERS						,		21/16
2. Presides at liturgies with reverence, dignity and prayerfulness.	SELF OTHERS							3/1/2	7 1
3. Presides at liturgies in a way which encourages participation.	SELF OTHERS						1	1111	<u>2,1.33</u>
4. Plans liturgies with creative use of appropriate options.	SELF OTHERS						1	11	211.4
5. Effectively involves lectors, Eucharistic ministers, musicians, men and women.	SELF OTHERS						/	11	2 , 1.33
6. Presides at Baptism by inviting the prayerful participation of parents, sponsors and the congregation.	SELF OTHERS		11						2,2
7. Presides at individual Reconciliation attentively.	SELF OTHERS								2-11.5
8. Presides at Anointing of the Sick with sensitivity to individuals and families.	SELF OTHERS		1				/		<u> 2 1 1.33</u>
9. Presides at Marriage with understanding and care.	SELF OTHERS	2	10						7-11.5
10. Presides at funerals compassionately	SELF OTHERS		+				1		· 3 , 1.2

THE P. ST AS PREACHER	SCORES	6	5	4	3	2	1 -	AVERAGE SELF/OTHERS	
11. Preaches well.	SELF					-			
	OTHERS				<u></u>	11/	111	<u>211.5</u>	
12. Shows obvious signs of preparation.	SELF			T					
	OTHERS					11	1/1	<u> 7 11.33</u>	
13. Preaches the Gospel message itself, makes a connection	SELF		<u> </u>		T				
with Scripture readings, not just offer own advice, while avoiding concentration on himself.	OTHER		1				111	211.5	
14. Does not hesitate to share own personal involvement	SELF			T				2	
and struggle with the Gospel message.	OTHERS							<u> 7 11.66</u>	
15. Utilizes good illustrations, stories and examples.	SELF		T	T					
	OTHERS					1		<u> 7 1 1.33</u>	
16. Appears to have preaching as one of his priorities.	SELF		T	Т		1		2 (3)	
	OTHERS					1/		<u> </u>	
								SELF OTHERS	
				S	ECTIO	'A NC	VERAGE	211.4	
	м,								
THE PRIEST AND SPIRITUALITY					•			, , , ,	
17. Is willing to provide opportunities for communal	SELF							ə , 1.8	
prayer other than the Eucharist, mindful of the rich variety of cultural & individual differences in the parish.	OTHERS					- 1 - 2]	
18. Participates personally (for his own benefit as well as	SELF							2 18	
for others) in parish spiritual growth programs.	OTHERS							<u> </u>	
19. Appears to be one who spends time in personal	SELF								
prayer.	OTHERS							2 1 1.73	
20. Is comfortable in praying spontaneously with others.	SELF)	•
CONFIDENTIAL-Filed Under Seal	OTHERS] .∂ , /. % ARCH-0064	119 .

	SCORES	7 6 5 4 3 2 1 <u>AYERAGE</u> <u>SELF/OTHERS</u>
21. Enables others to actively pursue their own spiritual growth and development.	SELF	
•	OTHERS	1 1 1 1 2 1 3
22. Appears to be involved in a process of personal, on-going conversion of his own life.	SELF	
	OTHERS	2 1/1/
23. Does not talk down to others, but appears to have the same problems others do.	SELF	
tane problems outers to.	OTHERS	1 11/2 3 11.6
		SELF OTHERS
		SECTION AVERAGE 211.74
THE PRIEST AND PASTORAL INVOLVEMENT	-	
24. Integrates justice concerns into his ministerial activities	SELF	
	OTHERS	3,1.8
25. Ministers with care to the sick, dying, bereaved.	SELF	
	OTHERS	7 11.5
26. Demonstrates care for the poor through his personal activities.	SELF	
divities.	OTHERS	7 1.66
27. Is prudent in the advice he gives others.	SELF	
a, a, a magaintely	OTHERS	8,1.25
28. Makes an effort to minister to minority groups.	SELF	
,	OTHERS	312
29. Invites others to participate in ministry.	SELF	7 / //
	OTHERS	- 11.44
30. Actively supports parishioners in their ministry.	SELF	2.15
CONFIDENTIAL-Filed Under Seal	OTHERS	ARCH-006420

	SCORES		6	5	4	3	2	1	AVERAGE SELF/OTHERS	
1	SELF OTHERS					/	مسدد	(LI)	211.33	
•	SELF OTHERS	7				1	10		3,2.25	
lay and religious professional staff.	SELF OTHERS					/	1	//	7 11.83	_
Vicar.	SELF OTHERS	1111	11						7,7	
educational programs.	SELF OTHERS	7	11				-	/	3 1 1.46	
		•							SELF/OTHERS	
THE PRIEST AS EVANGELIZER		~ 4 ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~		SECT	rion	AVER	AGE		2.34, 1.47	
36. Reaches out to visitors and irregular attendees at weekend liturgies.	SELF OTHERS							11/2	3,1.5	
37. Is personally involved in parish hospitality events.	SELF OTHERS			·			/		2 1 1.5	.*
38. At Baptism, is sensitive to and responds to the needs of parents & others who may not be active in practice of faith.	SELF OTHERS	-							211	*
39. At Christian Marriage, is considerate of & responds to needs of parents, friends & others who may not be active in the practice of their faith.	SELF OTHERS		11.	Ì					<u> </u>	•
40. At funerals, is sensitive to & responds to the needs of family members & other mourners who may not be active	SELF							7 -	7 1 1.8	٠

CONFIDENTIAL-Filed Under Seal

	SCORES 7 6 5 4 3 2 1 AVERAGE SELF/OTHERS
41. Works with and supports the RCIA program in the parish.	SELF
parisi.	OTHERS 7 11.1L
42. Promotes small faith sharing groups in the parish.	SELF 7 1/1/
	OTHERS 1/1/
43. Reaches out to inactive Catholics & others at special times of the year, e.g. Christmas, Ash Wednesday,	SELF 2.15
Easter.	OTHERS - 7 1 1.5
4. Promotes outreach efforts to alienated Catholics in the parish.	SELF
•	OTHERS 412
··	SELF OTHERS
THE PRIEST AND EDUCATION	SECTION AVERAGE $\frac{2.33}{1.43}$
45. Is effectively involved with religious education in the	SELF
parish day school where there is one.	OTHERS
46. Is effectively involved with religious education outside	
of the parish day school.	OTHERS 317
47. Is effectively involved with both children and parents	SELF
in sacramental preparation programs	OTHERS 7 1/14
48. Actively participates in the adult religious education	SELF
programs.	OTHERS 2 11.16
49. Is effective in marriage preparation.	SELF
	OTHERS 3 1115
50. Effectively leads or initiates programs of spiritual growth and enrichment.	SELF
CONFIDENTIAL-Filed Under Seal	OTHERS

SECTION AVERAGE 2.33/ 1.55

THE PRIEST AND COMMUNITY LEADERSHIP	SCORES	7	6	5	4	3	2	1	AVERAGE SELF/OTHERS	
51. Encourages a sense of community	SELF OTHERS						/	1110	2, 1.16	
52. Enables staff members to minister effectively.	SELF OTHERS					/	/	(m	7,1.5	
53. Works effectively and respectfully with priests	SELF OTHERS		1				/		2,1.44	
54. Works effectively and respectfully with Deacons.	SELF OTHERS	111	//					/	211	
55. Works effectively and respectfully with men religious.	SELF OTHERS	111					/		7,7	
56. Works effectively and respectfully with women religious.	SELF OTHERS	/	1			-			3,2	
57. Works effectively with parish council & committees.	SELF OTHERS						1		7 11.5	
58. Works effectively and respectfully with adult lay women.	SELF OTHERS						1	1	7,1.4	es est, se
59. Works effectively and respectfully with adult lay men.	SELF OTHERS			ŕ			10		2 1 1.5	,
60. Works effectively and respectfully with young adults (18-25).	SELF OTHERS								3 , 1, 33	RCH-00642
CONFIDENTIAL-Filed Under Seal									Al	(O) 1-000 1 2

	SCORES 7 6 5 4 3 2 1 AYERAGE	
	SELF/OTHERS	
61. Works effectively and respectfully with adolescents.	SELF 3 / 1 33	
	OTHERS 5 17.35	
62. Works effectively and respectfully with children.	SELF	
	OTHERS - 311	
63. Follows through on projects for which he is	SELF	
responsible.	OTHERS 11.5	
4. Leads others effectively and harmoniously.	SELF	
	OTHERS 2 1 1 3 3	
65. Has good attitude toward his superiors and their use of authority.	SELF 2 115	
	OTHERS 71.3	
66. Is concerned with overall needs.	SELF	
	OTHERS 2 11.16	
67. Is concerned with the total needs of the area served	SELF	
by the parish.	OTHERS 2 1.1L	
Cooperates on team projects.	SELF	
	OTHERS 2 11.33	
. . 	SELF OTHERS	, ,
	section average 2.231 1.40	
THE PRIEST AND ADMINISTRATION	• •	
69. Promotes harmony among the staff.	SELF	
	OTHERS 7 11.4	
70. Demonstrates a collaborative style in leadership.	SELF 2	
CONFIDENTIAL-Filed Under Seal	OTHERS 7 1.4	ARCH-00

	SCORES	7	6	5	4	3	2	1	AVERAGE SELF/OTHERS
71. In financial matters, works with the Parish Council &	SELF			1			1/		
Finance Committee, listens to their ideas and respects their recommendations.	OTHERS			工		//		11/	211.83
72. Provides adequate supervision of and for the staff.	SELF		T				/		2
	OTHERS					/	- ///		2 11.8
73. Uses delegation well.	SELF					1	/		2 10
	OTHERS						11		7,1.8
74. Provides leadership in visioning a direction for the parish.	SELF						/		2
parisii.	OTHERS		<u> </u>	<u> </u>			1111	1//	211.5
75. Is prudent in decision making.	SELF								2 162
	OTHERS	<u> </u>	<u> </u>					11	2 1 1.83
76. Works effectively with others in setting goals.	SELF ,								2 167
	OTHERS			<u> </u>		111		1/	7 1 1.83
77. Is able to recognize and identify problems.	SELF						/	7.	\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\
	OTHERS						1	111	· 2 1 /.33
78. Is a good organizer.	SELF						1/		2
المحاجمة ا والمحاجمة المحاجمة ا	OTHERS					1	11	1-1	2 1 1.LL
79. Is effective at team building.	SELF						1		2 / 1.5
	OTHERS			<u> </u>			1/1/		J <u>+ / / / 3</u>
80. Manages conflict well.	SELF								7,2
	OTHERS		1-			1=			212
81. Provides for staff development opportunities.	SELF							-	3,2
	OTHERS					1		1	1

	SCORES		6	5	4	3	2	t	AVERAGE SELF/OTHERS
CE. IIVIEW IV. C.	SELF/ OTHERS		11			/			3,1.46
for members of the parish.	SELF OTHERS				-		; [1]		7 11.5°
84. Encourages others to participate in administrative decisions.	SELF OTHERS		1		/		1		7,7
85. Is dependable and prompt for scheduled appointments, meetings, liturgies.	SELF OTHERS						/	-///	<u> 2 , 1.33</u>
THE PRIEST AND OTHER PRIESTS					SEC	TION	AVER	AGE	self others 2.11, 1.70
86. Contributes to creating a positive & fraternal atmosphere in the rectory or his living situation.	SELF OTHERS	11	11						7 1 1,5
87. Participates in a priest support group.	SELF OTHERS							111	7,1.25
88. Responds to the personal needs of other priests in the Archdiocese.	SELF OTHERS		111					7/	<u>3 1 1.3</u> 3
89. Is involved in the activities of the Presbytery.	SELF OTHERS		111	1				/	211.5
•					SEC	TION	I AVER	RAGE	SELF OTHERS 2.25, 1.39

	SCORES	6	5	4	3	2	1	AYERAGE SELF/OTHERS
90. Encourages and participates in ecumenical activities.	SELF						1	
	OTHERS				<u></u>	1//		211.5
91. Participates in projects and organizations of the neighborhood and wider civic community.	SELF			T -	1	1		. ,
neignoornood and wider civic community.	OTHERS					-		3,1,5
92. Integrates justice concerns in his involvement in	SELF				/	. "		, , , , , ,
the wider community.	OTHERS				<u> </u>	1_		$\begin{array}{cccccccccccccccccccccccccccccccccccc$
				SEC	TION	AVE	RAGE	2.46, 1.44
THE PRIEST AND PROFESSIONAL GROWTH								
93. Participates in continuing education opportunities.	SELF			T	T-	†		
	OTHERS							3 1 1.33
94. Engages in regular professional reading.	SELF							_
	OTHERS		1_					7 11.33
								SELF/OTHERS
				SEC	CTION	AVE	RAGE	2.5, 1.33
THE PRIEST AS PERSON								
95. Accepts advice and guidance.	SELF							7 11.83
	OTHERS				1-17		1.7] + 11.83
96. Sets realistic goals for himself.	SELF			- T	- -	T	7	7
	OTHERS			1			111	7 11.4
97. Is a good listener.	SELF						3	7,1.5
	OTHERS	1 1		l	-		1/1	7,1.5

	SCORES	•	6	5	4	3	2	1	AYERAGE SELF/OTHERS
98. In dealing with women, men and children, is aware	SELF		1				4		
personal boundaries and is respectful of others.	OTHERS		/				15	14	3. 1.1.4
99. Reflects joy and happiness in his life as a priest.	SELF	ſ							7
	OTHERS						1	1/1/	2 11.53
100. Encourages priestly and religious vocations.	SELF		1						
	OTHERS		_				1	11	7,1.4
101. Witnesses the Gospel message by his life style.	SELF								
	OTHERS			<u> </u>	<u> </u>		1//	1//	2,1.5
102. Likes to meet people and enjoys interacting with them	SELF				T	<u> </u>			
	OTHERS						11	14	J 11.33
103. Works conscientiously in priestly ministry.	SELF								_
	OTHERS								7,1.14
104. Takes seriously his need for time off & recreation.	SELF								_
	OTHERS						//	1/1	2 1 1.33
105. Appears sensitive to his personal appearance	SELF					<u> </u>			
and hygiene.	OTHERS						1	1/10	- 2 11.33
106. Takes care of his health.	SELF	Γ	T			T			
	OTHERS						/	1/1	7,1.5
									SELF OTHERS
					SECT	NOI	AVER	AGE	211.41
•						тот	AL SC	ORE	/
CONFIDENTIAL-Filed Under Seal				TOT	AL A	/ERA	GE SC	ORE	/ ARCH-006428

FATHER'S GREATES STRENGTHS

- * Hard working.
- * Very good mind.
- * Competent.
- * Even tempered.
- * Experienced.
- * Healthy.
- * Respectful of others.
- * Person of faith.
- * Prayerful.
- * Able to work with others.
- * His knowledge of Scripture and his ability to teach it through his Scripture classes and through his homilies. He has put the Bible messages in down-to-earth terms for me and I am sure a lot of other people.
- * I have admired his involvement and dedication in the RCIA program. He is very proud of the people in that program (that is evident when he presents them to the congregation and as he works with them). They glow and he glows, too.
- * Father is a good listener. He is patient to listen to me as I explain something and does not act like he had to be somewhere else 5 minutes ago.
- *Father is a very holy person. I feel that he presents himself very humbly as he offers Mass. He strives to keep the sacraments holy not a quick, let's get it over approach. He once related to me that on a few occasions he got so wrapped up in the Eucharist that he had to stop and regain his composure. I since have noticed this he appears to be in complete "awe" that he must stop for a minute. He would clear his throat, wipe his eyes and then proceed. I would describe this as a "close moment to God." Perhaps this would best be described as one of the gifts of the Holy Spirit.
- * Father does an excellent job in delivering his homilies. He relates real life stories and puts the message into simple terms. He once said that these are not his words, but they are God's words delivered through him. The messages or themes are carried throughout the Mass (concluding with one last closing thought before you leave church).
- * No comments made.
- * No comments made.
- * Father Bill is very knowledgeable.
- * He has the ability to deal with people.
- * In assessing from the work place, I see him as a well rounded individual in dealing with all kinds of people and situations.
- * He is most patient in times of frustration, at least visible signs.
- * He is fun and challenging to work with, and does accomplish an enormous amount of tasks.

FATHER'S RESPONSE TO HIS GREATEST STRENGTHS

- * Communication: meaningful homilies, prayerful leadership of worship, writing
- meaningful communiques in a variety of forms.
- * Leading adult enrichment programs, organizing parish programs.
- * Listening to and responding to parishioners and council planning.
- * Warm, respectful, caring way of dealing with people.

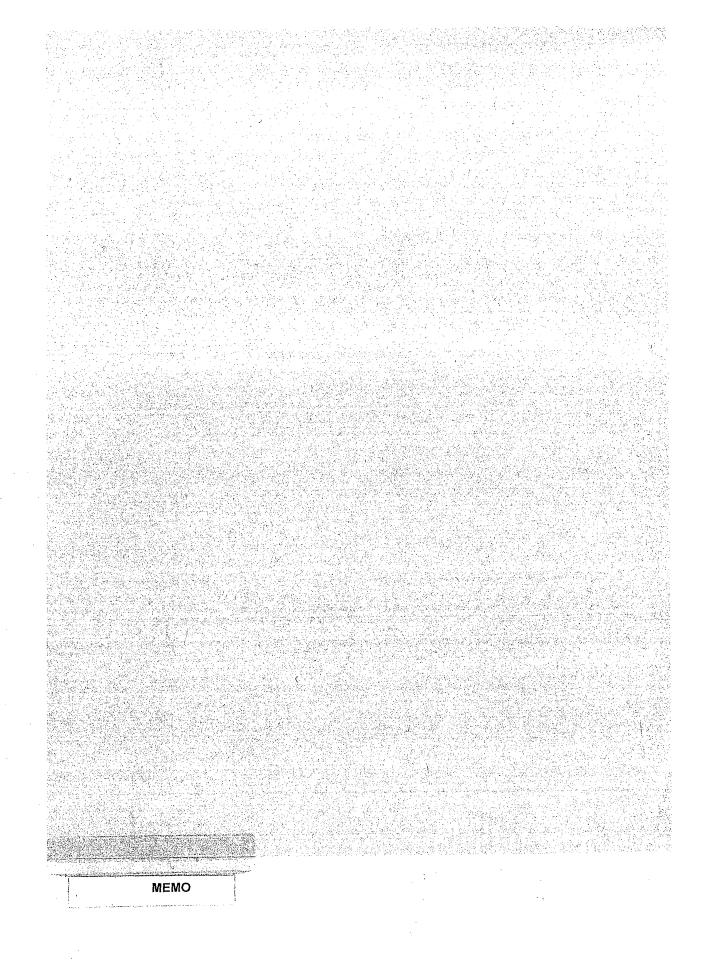
WHAT ARE THE AREAS FOR FURTHER GROWTH

- * No comments made.
- * No comments made.

- * No comments made.
- * No comments made.
- * Socially Father Bill could probably grow in this area. He could get out and mingle with the people more. He usually circulates and greets them, "Hi. How are you?" But perhaps he could strike up more conversation with them as he goes along. I could best compare this with my (mate) and myself. In a large group setting (like a wedding), I would perhaps be like Father Bill and just greet people and my (mate) can go around and think of things to talk about with almost anyone. I, like father Bill, probably feel more comfortable in smaller group situations.
- * Bill is a very mature and able person and will want to continue to grow in areas of growth that he sets for himself.
- * I do not see him as lacking seriously in any area.

FATHER'S RESPONSE TO THE ITEM

- * After the Archdiocese finally makes me pastor, to build an effective staff at St. Mark's.
- * To continue working on remembering names of parishioners.
- * To continue working on parish and religious education policy.
- * To work with parish council and parish for establishing long term parish goals and programs.
- * To apply the parish's 1994 theme "A Year of Return" to a large variety of contexts.



January 17, 1994

Dear Sr. Dominica Brennan and Fr. Paul Jaroszeski,

Last Thursday afternoon you participated in a meeting with members of St. Mark parish and Fr. A. Michael Sauber led by Mr. Gene Burke evaluating my priestly work here in Shakopee. I wish to personally express the dissatisfaction I and my parishioners felt over the way Mr. Burke conducted that meeting. I lodge this formal protest in hopes that you will reflect upon the methodology that Mr. Burke used at that meeting and that you change this aspect of the priestly evaluations both for those priests in the incardination as well as for other archdiocesan priests.

You were at that meeting. You can judge whether my observations and those of my parishioners are accurate. Mr. Burke made the meeting a "pleasant" one, but I and my parishioners feel that he conducted the meeting in a biased, negative, and manipulative way. After the meeting some of the remarks that my parishioners said were: "He was knit-picking." "All he was doing was looking for faults. I gave a few 'satisfactory' marks, and he made it look as if it was "unsatisfactory, that you were bad for doing satisfactory work." "He really didn't have anything to talk about, and he was grasping for straws. It's clear he's making a job for himself." "What they made you go through here was totally unnecessary. Having ten people picking you apart like that! The Archdiocese should be happy that we got priests like you and not make you go through a horrible experience like that!" These are remarks my parishioners said to me after the meeting. They were not happy with what happened in that meeting, and neither was I.

Before I speak of that meeting I want to speak of the evaluation instrument that was used. I found the first evaluation form to be a comprehensive and fair instrument. I also felt affirmed and even flattered by the final results of that written survey. I appreciate greatly the support and the affirmations that the parishioners gave to me through that questionnaire.

My objections are not to the results of that evaluation but rather the way that Mr. Burke conducted that meeting:

- 1. At the very outset Mr. Burke denigrated the value of the parishioners' written evaluations by saying those written evaluations were only preparatory and that the "real" evaluation was going to take place at that meeting. Those people filled those questionnaires out carefully and thoughtfully. From the start Mr. Burke indicated that their written evaluations were to be treated as "secondary" data and not to be taken with full, objective seriousness in the form they were written.
- 2. Mr. Burke began his presentation by looking at the pattern of answers given by each respondent. It was an <u>assumption</u> of Mr. Burke that because the respondents gave me consistently high grades that they are necessarily biased high graders. Using this methodological principle, he denigrated every one of their high score. Mr. Burke refused to appreciate the possibility that I received high scores because I was giving a high performance.

- 3. There was one person who had a broader spread of scores. That pleased Mr. Burke, and he commented favorably about this. It came across very strongly that the person who had a wider scoring range was more true and accurate, and the people who consistently gave me high marks were not true and were inaccurate.
- 4. From the very beginning Mr. Burke used his laser pointer to focus on the "3's", the rating of "Satisfactory". He was very specific in saying that it was the few low scores that "we" were going to focus in on. Even though the results were most highly weighted toward the highest grades, these marks was summarily dismissed as irrelevant to the discussion. A few people pointed out particularly high scores in the area of liturgy. These affirmations were never recognized by Mr. Burke. (It is worth noting that in my initial interview with him, he talked about how such instruments as these are commonly used in a therapeutic setting. He presents himself as a psychologist, and I find him prejudicially looking for problems to expose and provoke towards psychological improvement.)
- 5. When a "3" or "Satisfactory" score was registered by any one of the respondents, Mr. Burke immediately pointed that out. Through all kinds of verbal invitations he then tried to get the person who had put down a "3" to say why. The overall response from the respondents was silence. I found such cajoling to be stupid. In a gathering were everyone else has only positive things to say about the evaluatee, few people would ever stick their neck out and say anything negative. Most Catholics, especially for those who are active and supporting of their parish, will not say negative things against their priest in such a public setting. A priest's work has to be pretty bad in an area before a parishioner or a fellow staff person will bring out the dirty laundry.
- 6. During the meeting Mr. Burke pointed out that there would be a subsequent meeting on goals. (In my initial interview with him I indicated serious questions about the appropriateness of this group establishing pastoral goals -- since that activity primarily lay within the jurisdiction of the Parish Council.) During the discussions on the various graphs, he from time to time pointed to a "3" and told the people to write that down as one of the areas for establishing a "goal". Again, his therapeutic bias comes through, for it would seem that a pastoral "goal" to Mr. Burke is the determination and rectification of a personal failing. (I doubt very much that Mr. Burke will accept as my # 1 goal this coming year: the maintenance of spiritually meaningful weekend liturgies and homilies.)
- 7. Mr. Burke before the meeting described himself as a "facilitator". In my mind he certainly was not that, for a facilitator makes things <u>facile</u> for the group to bring out their own concerns. I found him to be very autocratic in the way he led that meeting, giving out all kinds of subliminal messages of displeasure when people did not respond or answer the way he expected them to.
- 8. After Mr. Burke finished presenting his fancy graphs he reminded everyone that at the end of the questionnaire there was a blank page on which the respondents could write an evaluation in their own words. He then put those statements on the screen and told us we could read them ourselves. With his laser pointer the only thing he pointed out was that there were two people who

did not write anything. He did not summarize and comment on the many good things that were said. If there had been but one negative comment, however, I am sure he would have pounced upon it. But there was nothing negative and diminutive in the peoples' comments, so he had nothing to say.

9. Finally he asked the respondents what they wanted to do with the results of this evaluation. From the way he expressed his question it was clear the answer he wanted from them: namely, make a report of the results of this evaluation meeting to the parish council and/or to the parish. But the people would not bite. They rather expressed their real concerns: that this evaluation process to be finished soon, that they wanted me to be made pastor soon, that they wanted help for me soon, that they wanted me in a position so that I could hire the staff I needed soon. Rather than facilitating them to find the words and the mode of expressing their ideas to the archbishop or to whomever in a formal way as they desired, their wants were sidetracked and labeled as unnecessary and not appropriate. Finally one pointed out how her husband's evaluations were given to her husband alone and then simply put into his personnel file and that we should handle my evaluation the same way. With that the whole matter was dropped.

As I reflect on the content of the meeting, I find that there was not one new piece of information that came out in that meeting beyond what was in the written report. As one parishioner told me, "That meeting was totally unnecessary. It was a complete waste of both your time and mine. But I suppose he's getting good buck for it." Nothing new came out of that meeting, and because of its format, nothing really could. You were there! Was there anything said that really went beyond the objective, written, summary report? --- And you don't need a Mr. Burke to make such a written summary report.

In conclusion, I find Mr. Burke to be highly biased toward a therapeutic model and toward sustaining and furthering his own career. In my judgment he is incapable of giving a truly objective evaluation. The gathering of respondents for a discussion of responses is not a good format for gathering either new or negative pieces of information. While I find the evaluation instrument to be a good one, I believe that it must be used in a much more objective and unbiased way. I made this very clear to Bishop Welsh as he sat in with our deanery (#10) at the last Presbyterial Gathering. If you are interested in my ideas on how to use that instrument more fairly and objectively, I would be happy to share my ideas with you.

Sincerely yours,

Rev. William Stolzman

cc: Bishop Lawrence Welsh.

January 25, 1994

Dear Sr. Dominica & Fr. Paul,

criticism examining why it did not work.

"I was so angry after that (second) meeting that I couldn't even pray my rosary," said to me that night when I met her at a wake. had been the for many years here at St Mark's and had dealt with a lot of priests' junk "but that took the cake." The next day asked me whether I was able to get any rest after that meeting. After I hemmed and hawed and lied, saying "a little", she said that the meeting had really upset her. "I kept going over and over in my mind all last night what happened in that meeting, wondering what could have been different." I could quote a lot more, but I don't want to waste your time with multiple, emotional complaints. Rather I want to give positive

At my initial interview with Gene Burke I told him of the difficulties I had with the goals part of my questionnaire as well as the plan to have the group establish my goals for the coming year. I said that a pastor's goals must be a matter of discern with one's parish council. It was clear that he was not listening or responding to my professional, pastoral experience. He had his program set up, and he would not change. This was, he said, a standard tool used nationally in the mental health field and elsewhere. Therefore, he said, my apprehensions were groundless. But after this last meeting erupt in his face I wonder if he has given my words a second thought.

vocalized my thoughts when she said that our group was too diverse to take on such a task. Consider this example from business: Target's regional director orders a local Target manager to form a committee consisting of: two faithful Target customers, a cashier, a floor clerk, the chief bookkeeper, a part-time secretary, and two managers from nearby Target stores. These people would first be asked to fill out a questionnaire on their general impressions of the work performance of the Target manager. (That's fine, for it would show his ability to work with many different kinds of people.) But then his boss asks this heterogeneous group to sit down and determine what are to be the Target manager's goals for the next year??? That's crazy! Customers don't determine goals for managers. Repeatedly the parishioners in the meeting said that felt they did not feel competent to determine my goals. They kept on saying that it was really I who should set my own goals. But Mr. Burke would not hear them. His method of establishing goals ran sharply counter to the way these people see goals being established in their community and in their work places. Around here goals are established by individuals in consultation with one's immediate superior or with a professional advisory group well aware of the total responsibilities of the manager. There is a big difference between data gathering and goal setting. Goals are always established within organizations by people who have responsibility for overseeing the entire context of that organization. Input from below is always welcome. Consultation with all groups is imperative. But final decision-making and the establishment for an organization's (parish's) top leader must be done by the leadership [in this case, the parish council] of this organization [in this case, the parish].

2. Mr. Burke talked and talked and talked and really did very little listening. He kept on say, "What we are doing here is very simple." If that were the case, why did he have to spend so much time explaining what we were to do. The truth is: he was asking for

one thing and expecting something else. He was asking the group to come us with goals —but the only goals that were acceptable to him were goals which he himself had drawn from the questionnaire which we had discussed in the previous week. He really did not want the group to come with their own goals from their own experiences in the parish. He didn't do any visioning. He didn't do any brainstorming. He didn't do any spiritual discernment. Rather he expected this group of parishioners simply to say what he was telling them to say — and they refused to do that. This group was sufficiently in possession of themselves to know their own mind and not be lead through the discussion like cattle on a ring.

What Mr. Burke expected was the following: Remember the evaluations of last week, and remember the lowest marks? Those lowest marks indicated to him my greatest personal deficiencies. Therefore, therefore it made perfect sense to him that doing actions that are opposite these personal deficiencies would correct them. Therefore the doing of these corrective actions should be Fr. Bill's goals for the coming year. Figuring out actions that exceeded these corrective action or were less than this goal, wallah! filled out our "Goal Attainment Follow Up Guide." Then next year we all can come back and measure the extent that Fr. Bill has improved upon his lowest scores. A good therapeutic method for people with severe deficiencies, but this is not a valid method for achieving excellence!

He told all the parishioners to get out the list of goals "they" had discerned from the evaluation summaries of the previous weeks (which really he had told them to write down the previous week). He kept repeating this is list over and over again. He kept goading them to pick out one of them as a goal that I should work on this coming year. These were not unsatisfactory or problem areas in my ministry but areas judged satisfactory by the participants. But because these items registered my lowest scores, Mr. Burke assumed that the parishioners would see them as areas I should work on as my goals for the coming year.

The parishioners did not buy that process. As they had clearly specified after the previous meeting, they did not view the lowest "Satisfactory" ratings as unsatisfactory or as personal deficiencies. They also have enough maturity to live with imperfection in many areas. Just because someone points out a crayon mark on a wall and a dirty ashtray on a table doesn't mean that cleaning these things up should become one's goal. There are a lot more important things that need to be established as goal than what came out of that limited first instrument. That instrument was meant to provide data. But there is a lot more data that needs to be taken into consideration before one can assign "personal goals" to someone whose life is as full and as complicated as a priest's.

Counteracting Mr. Burke's attempt to goad them into saying what he wanted them to say, the parishioners went into a state of passive aggression. Attempting to break the silence, I suggested a thought that cut through a multitude of comments made by many panelists the previous week. Namely, the goal that I get more staff this coming year so that I would have more time to work in those areas where my work was only satisfactory. But Mr. Burke would have nothing to do with that. He would not accept that as a goal because this goal did not come from directly from his instrument or from his list. He said that this was not a proper goal for this group but one that a parish council might suggest but not them. The people would not buy that distinction. He kept on talking and talking and continually refused to accept that as a goal, even though one person after the other said that they saw that as an essential goal for my personal ministry within the parish. Faced with Mr. Burke's obstinacy and his refusal to listen to anyone I became so angry I was about to

walk out. After the meeting two of the lay people said that they were going to suggest to the group that they leave -- but they were over the eight ball because they knew this meeting had been judged by you essential to my incardination. And because they dearly want me as their pastor, they and I screwed ourselves to our seats and simply endured Fr. Burke's prejudicial non-responsiveness.

Finally, after a good twenty-five minutes on this matter Mr. Burke finally relented to the group's obstinacy that obtaining additional staff should be a major goals for me this next year. Formal variations from that goal were quickly defined and written down on his paper. Then I conceded a goal that Mr. Burke had been trying to imposed upon the group from his list before that discussion began, and the meeting ended abruptly with only three goals, rather than four, specified according to his second instrument.

He couldn't understand why we had such difficulty with that instrument. As he pointed out, this instrument was made by a national mental health council using our tax money. It is used all over the country in the psychological field as well as by him in business consultations. That's it! This goal-setting instrument is for sick people and not for healthy ones. This instrument is too primitive and narrow-minded to be imposed upon as complex and comprehensive a ministry as I must face in this parish.

In summary, we resent greatly that you forced upon us an outsider who comes into our parish with simplistic therapeutic instruments to use a small, heterogeneous group of parishioners, apart from the duly recognized leadership of this parish, to determine what my goals as pastor are to be for the coming year. These meetings of Mr. Burke with this parish group has been a waste of our time and energies and your money.

Fr. Bill Stolzman

Villean TAufo

ARCHDIOCESE OF SAIN PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

Phone:612-291-4400

Fax: 612-290-1629

INVOICE

February

4, 1994

237-237

TERMS: NET BY RETURN MAIL

SAINT MARK 333 W 4TH ST

SHAKOPEE		MN 55379-1221	Premium Medical		Due		
Code		a	m e		Pension	& Dental	Total
1063	REV	WII	LLIA	M F. STOLZMAN	•		
				Current Premium	625.00	821.20	
			•	Plus Adjustment	0.00	0.00	
				Adjusted Premium	625.00	821.20	1,446.20

** THIRD QUARTER *** JAN FEB MAR 1994

DUE FOR THE QUARTER:

1,446.20

Their Check No.	
Dated:	2-24
Amount:	1446.20
To Cashier:	2-25
Ву:	

If past-due amount has already been paid, please ignore. If you have questions, please call Mercedes at 612/291-4416. Please give us a separate check for just this bill. Pay to ARCHDIOCESE of ST PAUL & MINNEAPOLIS. Mail to the following address: ARCHDIOCESE OF ST PAUL & MINNEAPOLIS, PRIEST BENEFIT PLAN 226 SUMMIT AVE, SAINT PAUL MN 55102-2197

ARCHDIOCESE OF SAIN PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

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Phone:612-291-4400

Fax: 612-290-1629

INVOICE

February

4, 1994

237- 237

TERMS: NET BY RETURN MAIL

SAINT MARK

333 W 4TH ST

SHAKOPEE		MN 55379-1221	Pr	e m i u m Medical	Due
Code	Name		Pension		Total
1063 RI	EV WILLIAN	I F. STOLZMAN			
		Current Premium	625.00	821.20	
	,	Plus Adjustment	0.00	0.00	
		Adiucted Dromium	625 00	921 20	1 446 20

*** THIRD QUARTER ***
JAN FEB MAR 1994

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St. Mark's Catholic Community

February 15, 1994 Sr. Dominica Brennan, OP & Fr. Paul Jaroszeski Chancery 226 Summit Avenue St. Paul, Minnesota 55102



Dear Sr. Dominica Brennan and Fr. Paul Jaroszeski,

On Wednesday, March 2, 1994 I will be meeting with Archbishop Roach concerning my incardination into the archdiocese, my being made pastor at St. Mark's, and my obtaining a full-time deacon here at St. Mark's. Sr. Dominica, would you send the archbishop an update on the current state of my incardination process? Fr. Jaroszeski, would you send the archbishop an update on the question of my being upgraded from a parochial administrator to the pastor at St. Mark's?

In a recent phone call, Mr. Gene Burke admitted that he has not yet finished his final reports to me or to the archbishop. You were present at my first evaluation meeting on January 13th when parishioners asked when this whole process would be finished. For his part, Gene said that he would have his final report in the mail within one week of our second meeting, which took place on January 20th. That was almost four weeks ago. He now will not say when he will have his final report finished......

Enclosed is a copy of the results of the evaluation totals and remarks which he sent to me and which you saw in graphic form at the follow-up meeting of 1/13/94. You also heard the supplementary comments given by those present. I am sending also a copy of my "Review of Ministry: Self Review" which Mr. Burke asked me to fill out at the beginning of November. Sr. Brennan, would not these be sufficient for you to evaluate my third year of incardination so that the incardination process can proceed despite Fr. Burke's procrastination?

Fr. Sauber, my dean, was present at both of those meetings and did not look upon them favorably. Characteristic of his British way of expressing things he said, "I personally found those meetings a royal bore." "I was glad I had an appointment, so I could leave half way through (the second meeting)." Regarding Mr. Burke personally, Fr. Sauber called him "a twit." My own judgment on the way that he handled the responses of my parishioners on their surveys and in the meeting is more critical. I enclose my own three-page evaluation of the meeting of 1/13/94 and a two-page evaluation of the meeting of 1/20/94. I give them to you in the hopes that you will not subject other incardinational and diocesan priests to an evaluational process I find fundamentally flawed in its presentation.

Both I and the parishioners at St. Mark's are very frustrated at such delays. Tens of thousands of dollars from the Jesuits for my archdiocesan pension fund are at risk because of such continued procrastinations. You're playing with my future security! In addition, because I am not incardinated I cannot be made pastor, and I cannot ask the deacon who wants to work full time with me and who will be a foundation stone of my future staff to make an extended commitment here -- until the archdiocese is willing to make an extended commitment to me. If you knew the history of this parish, you would know why the parishioners are angry at you for prolonging the period in which I have to do the work of three men here. My own prime concern is that these delays are depriving them of the pastoral care they need and deserve. I could say a lot more, but prudence tells me not to.

Sincerely,

Rev. William F. Stolzman

<u>MEMO</u>

DATE:

February 18, 1994

TO:

Rev. Austin Ward

FROM:

Mary Lynn Vasquez

SUBJECT:

REV. WILLIAM STOLZMAN

Have you written to Father Stolzman explaining the information which was contained in Bob Nordin's letter of October 8, 1993.

Reminder:

Father Stolzman asked for

"confirmation that there is in fact an account in my (his) name in the Archdiocesan Pension Fund"_ A lare

my Dark

"confirmation that the enclosed check for \$3,671.08 has been placed into this account" -

and "a statement giving the amount of money the Wisconsin Province of the Society of Jesus must pay the Archdiocese of St. Paul and Minneapolis in January, 1994 in order to upgrade my (his) pension account so that I will be able to receive full pension benefits at the age of 70."

If you have already responded, would you please send a copy to me for his file.

Thanks!

Jen to Lymn Mary 7-94

See attachmento

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MEMO TO:

The File of Father William Stolzman

FROM:

Archbishop Roach

I met with Father William Stolzman on March 2, 1994.

He has completed his period of preparation for incardination and he is now ready to be incardinated. I will ask you to prepare a letter for me formally incardinating him, and I will also ask you to incorporate in that same letter, with the help of Father Jaroszeski, his assignment as pastor of the Church of St. Mark in Shakopee. If there is any problem with this please let me know.

cc- Sister Dominica - see me if anything else needs to be done

Father Ward - Father Stolzman assures me that the Jesuits have told him that they will make up for whatever deficit is needed in his pension fund. Please call Father Stolzman about that and work out the concrete arrangements with him and with the Jesuits.

Father Jaroszeski Father William Stolzman

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Father Jaroszeski Father William Stolzman

port of Mary 194

March 7, 1994

Fr. William F. Stolzman Church of St. Mark 350 S. Atwood Street Shakopee, MN 55379-1238

Dear Fr. Stolzman:

Enclosed you will find a copy of the Decree of Incardination signed by Archbishop Roach as well as the Oath of Allegiance which needs your own signature. Please return the latter to me after you have signed it. After receiving this document from you, notification of your definitive incardination will be given to the following offices:

Financial Presbyteral Personnel Resources Human Resources

Will you please ask one of your brother priests to witness your signing of the oath, and to sign and seal the document accordingly.

May God's blessings be yours in your continued priestly service within this Archdiocese.

Sincerely yours in Christ,

Sr. M. Dominica Brennan, O.P., J.C.L. Vice Chancellor

Enclosure

DECREE OF INCARDINATION

JOHN

BY THE GRACE OF GOD

AND THE AUTHORITY OF THE APOSTOLIC SEE ARCHBISHOP OF SAINT PAUL AND MINNEAPOLIS

To my beloved brother, William F. Stolzman,

You were ordained a priest for the Wisconsin Province Society of Jesus. On September 17, 1990 the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life granted you an indult of Secularization by way of trial in order that you might participate in a three year incardination process within the Archdiocese of Saint Paul and Minneapolis. In a decree given on November 12, 1990, I accepted you into this Archdiocese "ad experimentum.

From the testimony of Father Bert Thelen, S.J., Provincial of the Wisconsin Province of the Society of Jesus, and from public documents, we know all requirements of ecclesiastical law needed for lawful exercise of priestly ministry and for incardination in the Archdiocese of Saint Paul and Minneapolis have been met.

You have expressed a willingness to take an oath to remain permanently in this Archdiocese, and since your ministry will be useful and helpful to the people of this Church, I accept you absolutely and permanently as a member of the presbytery of the Archdiocese of Saint Paul and Minneapolis and declare you to be incardinated in this local Church according to the norms of Canons 267, 687 and 693 of the Revised Code of Canon Law. I entrust to your zealous ministry the people of God who will be placed in your care.

Given at th	he Chancery	v in	in St. in the	Paul, Minnesota, year of Our Lord	this		
		_ in				 _•	
						*	
+ JOHN R.	ROA	CH, D.D	•		·		
ARCHBISHOP	OF	SAINT	PAUL		MINNEAPOLIS		
Notary							

226 Summit Avenue

Office of the Archbishop

Saint Paul, Minnesota 55102-2197

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Given at the Chancery in St. Paul, Minnesota, this 7th day of March in the year of Our Lord 1994.

+ JOHN R. ROACH, D.D. ARCHBISHOP OF SAINT PAUL AND MINNEAPOLIS

S. M. Dominica Brancan, DJCX.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Office of the Archbishop

Saint Paul, Minnesota 55102-2197

March 8, 1994

Reverend William F. Stolzman Church of Saint Mark 350 South Atwood Street Shakopee, Minnesota 55379-1238

Dear Father Stolzman,

With this letter I am happy to appoint you pastor of the Church of Saint Mark, Shakopee, Minnesota. This appointment will become effective at noon on Thursday, March 10, 1994, and will not extend beyond twelve years from that date. Notice of this appointment will be published in the Catholic Bulletin of March 17.

In accordance with Canon Law 833, s 6, you understand you are required to make your Profession of Faith as you assume your duties as pastor. The Congregation for the Doctrine of the Faith has also mandated the use of the Oath of Fidelity (AAS, January 9, 1989). Any priest of the Archdiocese may witness them as my delegate. These documents should be returned to the Presbyteral Personnel Resources Office as soon as possible.

There are some specific canon laws regarding the definition of the office of pastor and your pastoral responsibilities, namely Canon 519 and Canons 528 through 530, which I suggest you read and reflect on as you become pastor at Saint Mark's.

Bill, I am grateful for your service to the Archdiocese and to the people of Saint Mark's. My prayers that God will continue to bless your ministry as a priest of the Archdiocese.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.

Archbishop of Saint Paul and Minneapolis

.. Roach

OATH OF FIDELITY

I, William Stoleman in assuming the office of
Pastor of St. Mark Church in Shakeper, MN
promise that both in my words and in my conduct I shall always preserve communion with the Catholic Church.
I shall carry out with greatest care and fidelity the duties incumbent on me toward both the universal Church and the particular Church in which, according to the provisions of the law, I have been called to exercise my service.
In fulfilling the charge entrusted to me in the name of the Church, I shall hold fast to the deposit of faith in its entirety, I shall faithfully hand it on and explain it, and I shall avoid any teachings opposed to that faith.
I shall follow and foster the common discipline of the whole Church and I shall observe all ecclesiastical laws, especially those which are contained in the Code of Canon Law.
In Christian obedience I shall unite myself with what is declared by the bishops as authentic doctors and teachers of the faith or established by them as those responsible for the governance of the Church; I shall also faithfully assist the diocesan bishops, in order that the apostolic activity exercised in the name and by mandate of the Church may be carried out in the communion of the same Church.
So help me God, and God's holy Gospels, on which I place my hand.
William Itsman Signature
Signature
Signature of Witness
Given at Shawnee on this, the 10 day
of MArch 1994.

St. Mark's Catholic Community

March 10, 1994

Fr. Austin T. Ward, director Division of Administration and Financial Services 226 Summit Avenue St. Paul, Minnesota 55102

Dear Fr. Ward,

On March 7, 1994 Archbishop John R. Roach issued me a Decree of Incardination making me a permanent member of the Archdiocese of St. Paul and Minneapolis.

When I visited with Fr. Albert Thelen, Provincial of the Wisconsin Province of the Society of Jesus on February 28, 1994 he reaffirmed the Province's willingness to transfer sufficient moneys from the Wisconsin Province Retirement Fund to the Archdiocesan Pension Fund in my name so that I will be able to receive full archdiocesan pension benefits when I retire in this archdiocese. Today I am sending a copy of the above incardination decree to Fr. Thelen.

You already have some moneys in my pension account -- namely, parish pension payments held in escrow during the first part of my incardinational probation (according to a directive given me by Fr. Eugene Dutkiewicz) [plus interest] and surrendered to the Archdiocesan Pension fund mid-term (according to a directive sent to me by you, Austin Ward) as well as all parish pension payments made directly to your office after that communique.

- 1. Would you have the person responsible for pension actuary tables in your office calculate how much money needs to be added to my pension account at this time so that I will receive full, standard archdiocesan pension benefits when I retire in this archdiocese.
- 2. Would you write a letter indicating that you have received all moneys held in escrow for my pension fund and what is the amount of money that the Wisconsin Jesuit Province must be transferred to insure that I receive full, standard benefits when I retire, and mail it to:

Fr. Albert Thelen, Provincial
Wisconsin Province of the Society of Jesus
PO Box 08277

Milwaukee, Wisconsin 53208-0277

- 3. Please send me a copy of this letter.
- 4. When you receive this amount of money from the Wisconsin Province of the Society of Jesus, please send me a letter informing me that you have received said money and that I am thus officially eligible to receive full, standard archdiocesan pension benefits when I retire in this archdiocese.

Sincerely,

Fr. William F. Stolzman

sent to Mary 218.94

350 South Atwood Street. Shakopee, MN 55379-1238 Tel. (612) 445-1229

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Sincerely,

Fr. William F. Stolzman

c: Menor

226 Summit Avenue

Office of the Archbishop

Saint Paul, Minnesota 55102-2197

OATH OF ALLEGIANCE

I, William F. Stolzman, having been incardinated into the Archdiocese of Saint Paul and Minneapolis by Decree of the Archbishop voluntarily swear before God my intention to dedicate myself permanently to the service of the Church of Saint Paul and Minneapolis according to the norm of Canon 269. I swear to serve the Church to the best of my ability according to the norm of law.

May God be my witness, and may God and this Holy Gospel help me to be faithful to this oath.

William F. Stolzman

date 10

Witness

PROFESSION OF FAITH

I, William Stolaman profess everything that is contained in the sy	, with firm faith believe and ymbol of faith: namely,
I believe in one God, the Father, heaven and earth, of all that is seen in one Lord, Jesus Christ, the only begotten of the Father, God from God God from true God, begotten, not made	n and unseen. I believe / Son of God, eternally , Light from Light, true

Father. Through him all things were made. For us men and for our salvation he came down from heaven: By the power of the Holy Spirit, he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the With the Father and the Son he is worshiped and He has spoken through the Prophets. I believe in the one holy catholic and apostolic church. I acknowledge one I look for the baptism for the forgiveness of sins. resurrection of the dead, and the life of the world to come. Amen.

With firm faith I believe as well everything contained in God's word, written or handed down in tradition and proposed by the church--whether in solemn judgment or in the ordinary and universal magisterium--as divinely revealed and calling for faith.

I also firmly accept and hold each and everything that is proposed by that same church definitively with regard to teaching concerning faith or morals.

What is more, I adhere with religious submission of will and intellect to the teachings which either the Roman pontiff or the college of bishops enunciate when they exercise the authentic magisterium even if they proclaim those teachings in an act that is not definitive.

William Itolman Signature

Signature of Witness

Given at SANGE on this, the O day of MANN 1994

4/91

Abouting is look was on other gay

DATE:

March 14, 1994

MEMO TO:

Father Jaroszeski Father Ward Human Resources

FROM:

Sister Dominica

RE:

William Stolzman

For your information, Father William Stolzman has now been officially incardinated within the Archdiocese. The effective date was March 7, 1994.

DATE: March 14, 1994

MEMO TO: Father Jaroszeski

Father Ward Human Resources

FROM: Sister Dominica

RE: William Stolzman

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226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

OFFICIAL

Archbishop John R. Roach has made the following appointment in the Archdiocese of Saint Paul and Minneapolis, effective Thursday, March 10, 1994.

Reverend William F. Stolzman, Pastor, Church of Saint Mark, Shakopee, Minnesota.

Sr. Dominica Brennan, O.P.

Vice Chancellor

To be published in the Catholic Bulletin of March 17, 1994.

MEMO

DATE:

March 23, 1994

TO:

Rev. Austin Ward

FROM:

Mary Lynn Vasquez

SUBJECT:

REV. WILLIAM STOLZMAN

BENEFIT CALCULATION/CONTRIBUTION DUE

Thank you for the copy of your recent letter from Father Stolzman.

I am unable to respond to Father Stolzman's request to calculate the amount of money due so that he will receive full pension at retirement because this involves a choice in formulas by either you and/or the Archbishop.

Attached is a copy of a letter addressed to you from Bob Nordin, dated October 8, 1993. You will note that I've highlighted two numbers under the "Total Lump Sum" column. The choice to be made is whether or not to assume no change in monthly benefit (\$800 per month), no change in health premium, no change in dental premium or a 3% growth in benefit levels for each of the above.

After a decision is made, please respond to Father Stolzman and send a copy to me for my files.

Thank you.

ARCH-006156

March 29, 1994

Rev. Bert Thelen, S.J. Provincial, Wisconsin Province of the Society of Jesus 1434 West State Street Milwaukee, Wisconsin 53233-1200

Dear Father Thelen,

I wish to inform you that all the formal documentation pertaining to Father William Stolzman's incardination into this Archdiocese has now been completed. Enclosed please find a copy of the Decree of Incardination for your files. It is my understanding that you will also forward a copy of this decree to the Generalate offices.

Thank you very much for your help throughout this process, Father.

May your celebration of Easter be rich in joy and in blessings! Sincerely yours in Christ,

Sister M. Dominica Brennan, O.P. Vice Chancellor

William Stok man - Gension

St Mark's Paid:

How! 1, 1992 then Mar. 1993:

apr. - June 1993: July - Sept. 1993: Oct - Dec. 1993:

Jan. - Mar. 1994:

Jesuit Frend (Stolyman check): (deposited by arch 9-16-93

1425.00

475.00

625,00

625.00

6 25,00

3775.00

3671.08

7446.08

April 14, 1994

Reverend William F. Stolzman Church of Saint Mark 350 South Atwood Street Shakopee, MN 55379-1238

Dear Father Stolzman,

Now that you have been incardinated within this Archdiocese, we are asking that you fill out the forms enclosed and return them to the Chancery as soon as possible.

The information will become part of your personnel file here.

Thank you very much for your cooperation.

Sincerely yours in Christ,

Zulma I. Arroyo Secretary

RECOMMENDED FUNERAL LITURGY for William Stolzman

ENTRANCE SONG: Sing to the Mountain (Bob Dufford, SJ)

FIRST READING: I Sam 16:4-13b. (The Lord choosing David)

RESPONSORIAL SONG: Be Not Afraid (Bob Dufford, SJ)

SECOND READING: Col 1:15-20 He (Jesus) is the image of the invisible God.

ALLELUIA: Celtic.

GOSPEL: Mt 11:25-30 (I give praise to you, Father)

HOMILIST: Fr. Robert Hazel.

OFFERTORY SONG: Here I am, Lord. (Dan Shutte)

SUNG COMMONS: Mass of Creation (Marty Haugen)

COMMUNION SONG: I am the Bread of Life (Suzanne Toolan, SM)

RECESSIONAL: Joyful, Joyful, We Adore Thee (Ode to Joy)

Willeam Hotofan Dated: 4/28/94

PERSONAL PROPERTIES -- William F. Stolzman

St. Mark Rectory -- Updated 6/1/92 -- Page 1

40/93 4/29/4 GAS

New Contholic Encyclopedia (18vol) \$930,00

Computer: Executive 486SX 102 Megabyte Packard Bell & Color Monitor; S/N:91024081;

purchased 1/22/92; \$2198.78

Handscanner; Rip-off artist program; Optical Reader; and Guide: \$138.90 + \$59.00 + \$24.95

External Sony ROM with CDs \$723.00

Software: PC Bible Atlas (38.00) Certificate Maker (65.42) Gem Artline (36.80) Nave Topical Bible (32.00) UF Virucide Plus (42.00) AS Artwork (33.90) Greek Tools (34.50) Hebrew Tools (34.50) Quickverse NIV Bible (69.00) Upgrade (19.00) QV Greek/Hebrew Bible (39.00) Bible Illustrator (49.00) Diet Analyst (36.00) It's Legal (36.00) Archdiocesan Quiz: (19.00) = \$584.12

LaserJet II Printer: Packard Bell S/N: 10156439; \$1087.98

Computer: IBM PCjr & Color Monitor; S/N:4860267-0572759; Purchased 4/15/82; \$1534.89

Software: (5) Lotus 1,2,3; WordStar; etc. \$500.00 Printer: Fortis DX-15SL; S/N:H12925535; \$320.00

Joystick: \$20.00

Computer: 80MegByte Notebook & Ballpoint mouse; purchased 5/21/92; \$2,035.07

Magnavox VCR; S/N:81978051; \$350.00 HO XR-1000; S/N:12925535; VCR: \$320.00

File Cabinet: \$60.00

Books: Kittel's Theological Dictionary (10 vol - \$660.00)

Poehl & Preuss: Dogmatic Theology (12 vol - \$240.00)

Homily Outlines 8 @ \$28.00=\$224.00

190 hardbound volumes @\$20.00 aver = \$3800.00 200 paperback volumes @\$8.00 aver = \$1600.00

Upright Piano (Cable brand): \$600.00

Metronome: \$20.00

Piano Music: 41 bound volumes @ 19.95 = \$807.95

25 volumes of Musicals @ \$12.95 = \$323.75

50 Music Magazines @ \$3.50 = \$175.00

Guitar: Alvarez by Kazuo-Yairi; S/N:7459, M/N:CY120: \$350.00 Bicycle: Maruishi. 2x6 speed. Road bike MCA8204: \$330.00 Bicycle: Mr Ranger 3x5speed Mt. Bike GBHC903111: \$200.00

Biking Equipment: (helmet, kits, pumps, etc.) \$100.00

Stationary Bike: \$150.00

Indoor Cross-country Exerciser: \$75.00

Cross Country skis, boots, poles, clothing: \$200.00 Downhill skis, boots, poles, clothing: \$800.00

Weight lifting benches (2): \$150.00 Weight lifting equipment: \$260.00

Roller skates: \$60.00 Ice skates: \$70.00 Tennis racket: \$75.00 Racquetball racket: \$45.00

Cassette Players (5): Sony (language); Sanyo (double); slow speed; regular; reversible: \$360.00 Cassettes: Languages \$500.00; Commercial 120x8.00=\$960.00; Personal 90x\$6.00=\$540.00

Collection of miniature cars: 85x\$1.50 = \$127.50

2 Indian handmade quilts: \$500.00 Luggage, packs, briefcase, etc.: \$350.00 Clothing: 4 heavy coats & hats: \$350.00

4 light coats: \$160.00

PERSONAL PROPERTIES -- William F. Stolzman

St. Mark Rectory -- Updated 6/11/92 -- Page 2

5 suits: \$850.00 6 pants: \$150.00

18 sweaters @\$40.00=\$720.00

44 shirts: \$660.00

Athletic clothes (sweats, etc.): \$250.00

8 pairs of shoes: \$500.00 Miscellaneous clothes: \$300.00

Toilet articles, medicines, etc. for home and travel: \$200.00

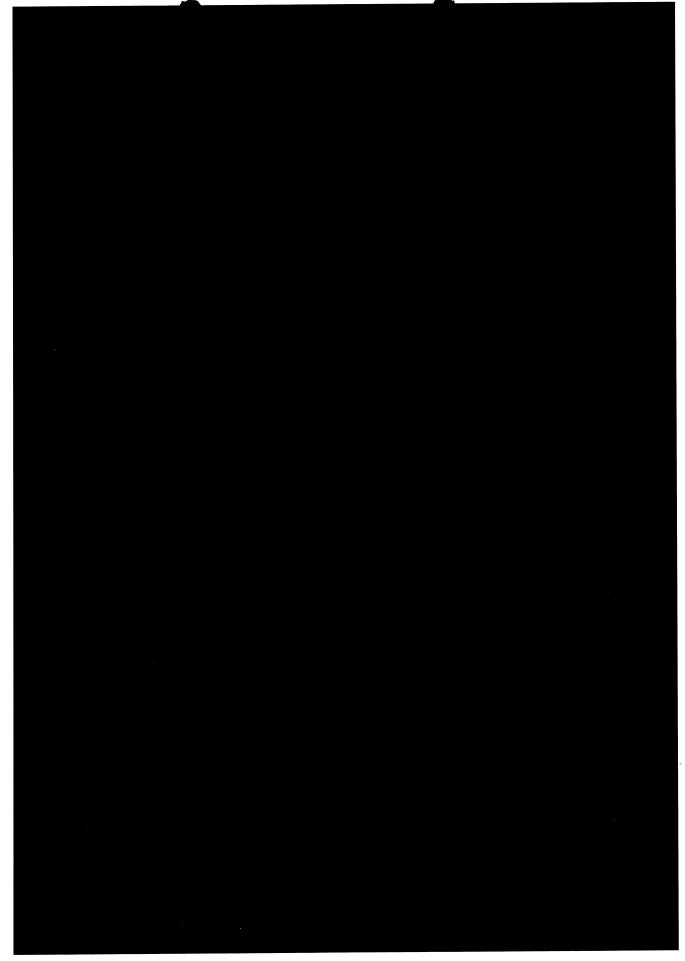
Christmas crib and decorations: \$55.00 Paintings and Pictures for walls: \$180.00 Indian Ceramic Chalice Set: \$150.00

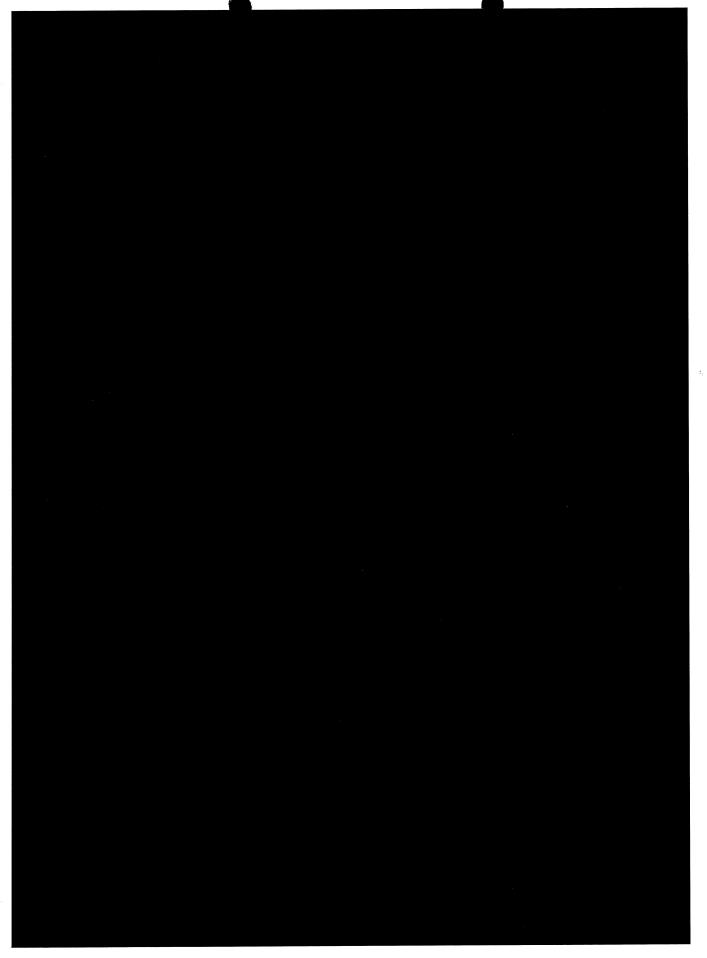
Plant Rack: \$365.00 Plants (orchids) \$300.00

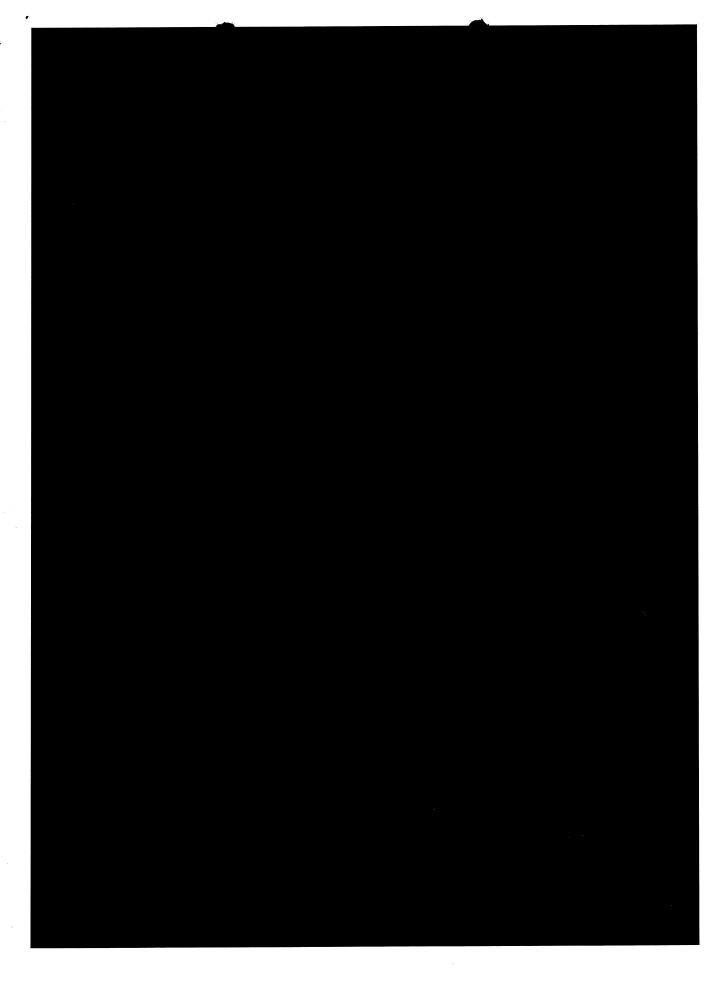
'88 Ford Festiva: \$7,245.00 new Universal Weight Gym

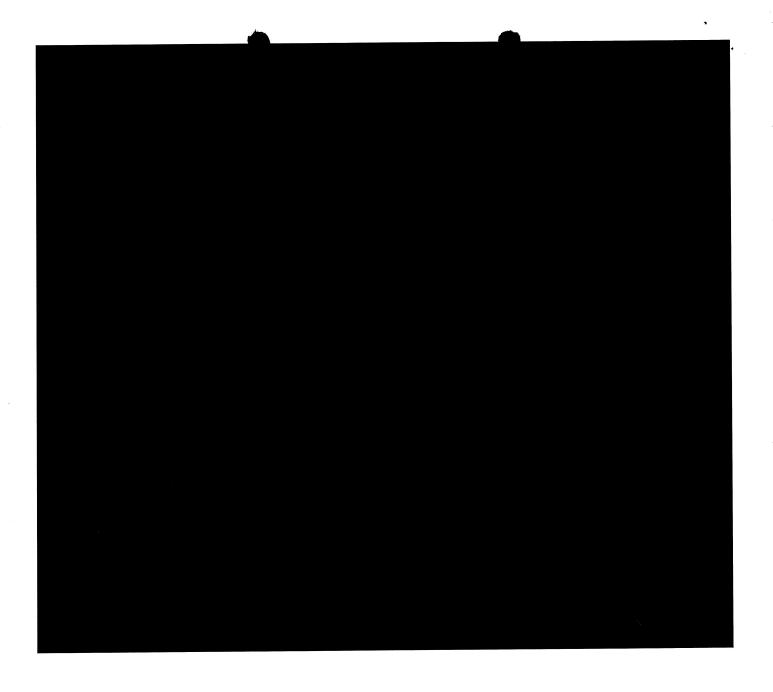
TREADMILL - \$ 799.00 SET OF "CATHOLIC ENCYCLOPEDIA". ROLLER BLADES

95 VIDEO CASSETTES









St. Mark's Catholic Community



William G. Umphress
Director of Human Resources
328 W. Kellogg Blvd.
St. Paul, MN 55102

May 1, 1994

Dear Mr. Umphress,

Recently you sent the priests of the archdioceses "UPDATE - PRIESTS' SOCIAL SECURITY STUDY".

I have two questions:

- 1) There are no slots labeled "Earned Income" on Forms 1040 or 1040SE. How does one get one's "Living Maintenance" included into one's Social Security Tax -- without it being included in one's "Total Income" or "Total Adjusted Income" or one's Income Tax?
- 2) If I showed a jump of \$9,000 in "Earned Income" in my next year's tax report, wouldn't that set off bells in the IRS computer system, and wouldn't that get me into trouble concerning unreported "income," fines for "falsifying" reports, and back-interest charges beside?

Sincerely yours,

Rev. William Stolzman

St. Mark's Catholic Community



ARCH-006331

William G. Umphress Director of Human Resources 328 W. Kellogg Blvd. St. Paul, MN 55102

May 1, 1994

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- 2) If I showed a jump of \$9,000 in "Earned Income" in my next year's tax report, wouldn't that set off bells in the IRS computer system, and wouldn't that get me into trouble concerning unreported "income," fines for "falsifying" reports, and back-interest charges beside?

Sincerely yours,

Rev. William Stolzman

May 4, 1994

Rev. William Stolzman St. Mark's Catholic Community 350 South Atwood Street Shakopee, MN 55379-1238

Dear Father Stolzman,

Your letter of May 1, 1994 has been referred to Father Austin Ward for a response. You should be hearing from him or Tom Baker as to the questions raised in your letter.

Sincerely,

W. G. Umphress Director of Human Resources

5 16 94 for an amount

ARCHDIOCESE OF SAIN PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

Phone:612-291-4400

Fax: 612-290-1629

INVOICE

May 9, 1994

237- 237

TERMS: NET BY RETURN MAIL

SAINT MARK

350 SOUTH ATWOOD ST

SHAKOPEE	MN 55379-1238	Premium Medical			
Code Name		Pension	& Dental	Total	
1063 REV WILLIA		625.00 0.00 625.00	821.20 0.00 821.20	1,446.20	

*** FOURTH QUARTER ***
APR MAY JUN 1994

DUE FOR THE QUARTER:

1,446.20

No payment received as of 5/18/94
MOD

If past-due amount has already been paid, please ignore. If you have questions, please call Mercedes at 612/291-4416. Please give us a separate check for just this bill. Pay to ARCHDIOCESE of ST PAUL & MINNEAPOLIS. Mail to the following address: ARCHDIOCESE OF ST PAUL & MINNEAPOLIS, PRIEST BENEFIT PLAN 226 SUMMIT AVE, SAINT PAUL MN 55102-2197

REV. WILLIAM F. STOLZMAN PRIESTS' BENEFITS PROGRAMS CONTRIBUTIONS AS OF 5/18/94

DATE <u>REC'D</u>	<u>PENSION</u>	MED/DEN	PERIOD CO	OVERED	
3/12/93	1,425.00		7/1/92 THRU	J 3/31/93	
3/12/93		1,076.32	12/1/92 THE	RU 3/31/93	-
6/15/93	475.00		4/1/93 THRU	J 6/30/93	
6/15/93		807.24	11	**	
8/19/93	625.00		7/1/93 THRU	J 9/30/93	
8/19/93		821.20	n	11	
9/16/93	3,671.08*		TRANSFER/JI	ESUIT PENSION I	FUND
12/15/93	625.00		10/1/93 TH I	RU 12/31/93	
12/15/93		821.20	11	11	
2/25/94	625.00 1/1/94 TH			J 3/31/94	
2/25/94		821.20	11	11	
PAID BY ST MARK'S: PENSION		PENSION	3,775.00		
		MED/DEN	4,347.16		
		TOTAL	8,122.16		
PENSION CONTRIBUTION FROM JESUIT FUND:			3,671.08		
TOTAL PENS	SION CONTRIBUTIO	ON:		7,446.08	

*Wm. Stolzman check #1565 dated 6/30/93, covering letter dated 8/30/93

May 24, 1994

Rev. Albert Thelen, Provincial Wisconsin Province of the Society of Jesus PO Box 08277 Milwaukee, WI 53208-0277

Dear Father Thelen:

Father William Stolzman was incardinated in The Archdiocese of Saint Paul and Minneapolis on March 7, 1994. He completed his probationary period and has been assigned to St. Mark's parish in Shakopee, where he has been both prior to his incardination probation and since.

Father Stolzman has raised the question of an equivalent retirement with those diocesan priests with the same years of service in priesthood. Our Archdiocesan retirement plan does require 25 years of service and age 70 for full retirement. Our actuary, William M. Mercer, Inc., has calculated the amount that would place him in an equivalent status with those diocesan priests who anticipate retiring at age 70 with 25 years of service.

Father Stolzman is currently age 56 and will have 14 years of credited service at retirement (i.e., age 70). In order for Father Stolzman to obtain full pension benefits from the Archdiocese, we will need funding for 11 past service years (i.e., 25 years of service is needed for full benefits). The amount needed to bring Fr. Stolzman to this equivalent basis with other priests with 11 years of past service is \$14,955. This amount is based on a projected 3% growth in the benefit levels over the last 11 years. This calculation takes into account the amount paid from the Jesuit Wisconsin Providence of \$3,671 which was credited to the plan on 9/16/93. Also it takes into account the amounts that have been paid directly to the plan from St. Mark's parish from July 1, 1992 to the present time.

Fr. Thelen, this amount of \$14,955 would give Fr. Stolzman full retirement benefits at age 70 with 25 years of credited service and place him on an equivalent basis with other priests currently with 11 years of credited service. We believe this is a fair and just amount for Fr. Stolzman for his retirement years.

Sincerely,

Reverend Austin T. Ward, Director Administration and Financial Services

cc: Fr. William Stolzman

May 31, 1994

Rev. William Stolzman St. Mark's Catholic Community 350 South Atwood Street Shakopee, MN 55379-1238

Dear Father Stolzman:

I have recently received the needed information from William M. Mercer, Inc., our actuary. I believe your date of birth is 4/19/38 and your date of incardination in this Archdiocese is 3/7/94, with an expected service until age 70 of 14 years. The calculation is based on the 11 years of past service and the future 14 years which together is the 25 years needed for full retirement benefits.

A portion of your contribution has already been credited to the Archdiocesan Priests' Pension Plan in your name. This includes: 1) the contribution made to the Society of Jesus before your incardination, which in turn has been sent to the Archdiocesan Priests' Plan (\$3,671.08); 2) the contributions made directly to the Plan from your parish (St. Mark's) during your incardination probation (\$3,775.00). This contribution directly to the plan began on July 1, 1992 and has been continued through our latest billing.

You have inquired as to what amount from the Wisconsin Jesuit Providence would be due to the Archdiocesan Priests Pension Plan to put you an equivalent basis with other priests who have served the past 11 years in the Archdiocese. According to the data I have noted above, our actuary has calculated that \$14,955 would bring you to an equivalent basis. This is based on a lump sum contribution assuming a 3% growth in future benefit levels (very conservative) and based on past history of the plan. This takes into account the payments of \$3,671 from the Jesuits and the \$3,775 from St. Mark's. Bill, it would be important for you to know that the Archdiocesan plan requires 25 years of service and reaching age 70 for full retirement. Priests who have 25 years of service and choose to retire between ages 65 - 70 may retire with an actuarially reduced amount of 6% per year.

Sincerely,

Reverend Austin T. Ward, Director Administration and Financial Services

cc: Mary Lynn Vasquez/Human Resource Office Mercedes O'Donnell/Accounting

WISCONSIN PROVINCE OF THE SOCIETY OF JESUS

PROVINCIAL OFFICES • P.O. BOX 08277 • MILWAUKEE, WISCONSIN 53208-0277 • 414/937-6949

June 20, 1994

Rev. Austin Ward Administration and Financial Services Archdiocese of Saint Paul and Minneapolis 226 Summit Avenue Saint Paul, MN 55102

Dear Father Ward:

Enclosed is a check in the amount of \$14,955 to be transfered to the Archdiocesan Retirement Fund for Rev. William Stoltzman. This is to bring his retirement funding up to date with those priests who are age 56 and will retire at age 70. This is in accordance with the letter you sent to Fr. Bert Thelen, dated May 24, 1994, and which he shared with me.

Thank you for taking care of this matter for us. We are happy that Father Bill and the Archdiocese have found mutual satisfaction in his work as a diocesan priest. We are pleased to be able to assist him in planning for his retirement.

Best wishes to you. I hope you will be able to find some rest and relaxation this summer from the toils of financial management for the Archdiocese.

In our Lord,

E.M. Dutkiewicz,

Treasurer

WISCONSIN PROVINCE OF THE SOCIETY OF JESUS COMMUNITY SUPPORT FUND FOR THE ELDERLY AND SICK

MILWAUKEE, WISCONSIN 53208

M&I MARSHALL & ILSLEY BANK MILWAUKEE, WISCONSIN 53202 12-5-750 - 301 CHECK NUMBER

4166

PAV

DATE 06-20-94

14.955.00

THE SUM Fourteen Thousand Nine Hundred Fifty Five and 00/100 DOLLARS

TO THE ORDER OF

Archdiocese of St Faul-Minn

D. Worken

VENDOR M

MISC99

DOCUMENT DESCRIPTION

ACCOUNT #

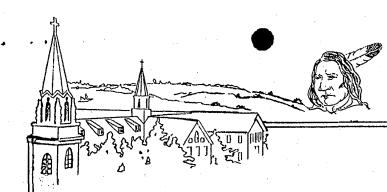
AMOUNT

ARCHDIOC W Stoltsman Arch Ret Flan

14955.00

PENSION TRUST - NW (STOLZMAN)





Jesuit Community

July 12, 1994

William S. Fallon Chancellor Archdiocese of St. Paul and Minneapolis 226 Summit Avenue St. Paul MN 55102-2197

Dear Mr. Fallon,

I regret that we are unable to complete the form for information on Fr. William Stolzman. He was working here on hhe Pine Ridge Reservation, but left this area almost ten years ago. Although I am familiar with Fr. Stolzman, I was not in a position then to be privy to his personal life and the issues he was dealing with, and those who would be privy to this information are no longer working here in the Pine Ridge area.

I suggest that our Assistant Provincial, Fr. John Mace, S.J., at P.O. Box 08277, Milwaukee, WI 53208 might be a better candidate to give you the information you need.

Fr. David L. Smith, S.J.

Superior of the Jesuit Community at Holy Rosary

MEMO

DATE:

August 11, 1994

TO:

Rev. Austin Ward

FROM:

Mary Lynn Vasquez

SUBJECT:

REV. WILLIAM STOLZMAN

I had a phone call today from Father Stolzman asking if we were in receipt of a check from the Wisconsin Province of the Society of Jesus to be deposited into the Priests' Pension. I responded that I had a photocopy of the letter and check in the amount of \$14,955. He expressed disappointment that he was not informed of our receipt of this check and also indicated that he would be writing a letter of thanks to the Society of Jesus.

He asked me to remind you to write him regarding his status in the Priests' Pension now that the Archdiocese received full payment to fund his participation.

Therefore, this is a reminder to write Father and also provide him with a copy of the letter and check.

Is there a letter to the Society confirming receipt of the check? If so, may I have a copy for our files.

Thank you.

August 16, 1994

Rev. William Stolzman St. Mark's Catholic Community 350 South Atwood Street Shakopee MN 55379-1238

Dear Father Stolzman:

Sorry for the delay in informing you that the Wisconsin Province of the Society of Jesus did forward a check to the Archdiocese in the amount of \$14,955 giving you credit in the Archdiocesan Priests' Pension Fund. This calculation was based on your current age of 56 with an expected retirement at age 70. This means that you would be placed in an equivalent status with Archdiocesan priests who will retire at age 70 with 25 years of service. I must again remind you that this amount is based on your remaining in active ministry until age 70 having 25 years of credited service. As I mentioned in the earlier letter, your benefit amount in the plan is currently \$800/month with the hospital and dental premiums paid by the retirement fund.

This is the current status of your benefits from the retirement program. Bill, if you have any questions regarding this, please let me know.

Sincerely,

Reverend Austin T. Ward, Director Administration and Financial Services

ATW:ab

cc: Mary Lynn Vasquez/Human Resources

St. Mark's Catholic Community



Fr. Paul Jaroszeski, director Presbyteral Personnel Resources Office 226 Summit Avenue St. Paul, Minnesota 55102 September 7, 1994

Dear Paul,

On March 2, 1994 I met with Archbishop John Roach to discuss several matters concerning my incardination into the Archdiocese of St. Paul & Minneapolis. One of the matters that we discussed was the time of my first Sabbatical in this archdiocese.

On June 20, 1988 Archbishop Roach appointed me Parochial Vicar of the Church of Saint Mark, Shakope, Minnesota, effective Friday, July 1, 1988. Since that date, I have been working continually in St. Mark's parish. I asked the archbishop whether I could start counting my years of service toward a Sabbatical from the beginning of my service to the archdiocese (7/1/88) rather than from the date of my incardination (3/7/94). Archbishop Roach said that he was willing to start counting years from the beginning of my service in the archdiocese, namely, from 7/1/88. He also reminded me that the "7th year" was not an iron-clad number but that it was the custom for priests in the archdiocese to have their Sabbatical after seven or eight years of service. He told me that I should apply for this benefit through proper channels when all things concerning my incardination were finished.

With this letter, then, I ask that my name be recorded and considered for a Sabbatical from mid-May through mid-September of 1996. I realize that the limitation of funds and priestly personnel in the archdiocese necessitate advanced planning. Scheduling my Sabbatical during summer time, perhaps someone in the educational field will be willing to do the minimum priestly work required in this parish while enjoying the quiet and luxury of St. Mark's magnificent, old rectory. At this time, I favor either studying scripture in Jerusalem, experiencing church history in Rome and Europe, or writing at Fordham University in New York City.

As soon as you are able to, please let me know if Summer, '96 is a possible for my Sabbatical.

The celebration of my installation as pastor with Archbishop Flynn and with the St. Mark's community was just wonderful. Thank you for your assistance in my incardination process.

Sincerely yours,

Fr. William F. Stolzman

September 12, 1994

SABBATI	CALS	
AUGUST	1994	

*Estimate

1005-06							
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		ч	•	~	-	ч	n

Bauman, Rodger	2,000.00 1,400.00	3,400.00*	Jerusalem
Dolan, Timoothy	2,000.00 1,400.00	3,400.00*	Chicago; WTU; Jerusalem; Berkeley
Grieman, Gerald	2,000.00 1,400.00	3,400.00*	Self-planned (8/29/94)
Huber, Leo	2,000.00 1,400.00	3,400.00*	Chicago; Berkeley
Murtaugh, William	800.00 300.00	1,100.00	San Francisco Theol. Sem., San Anselmo, CA (3 consecutive Januarys - 1994, 1995, 1996)
Schwartz, Robert	2,000.00 1,400.00	3,400.00*	Social justice work (1 mo.); study in Jerusalem (2 mos.)
Siebenaler, Martin	2,000.00 1,400.00	3,400.00*	- Notre Dame - Rome
Stolzman, William	2,000.00 1,400.00	3,400.00*	Scripture study, JerusalemChurch history, RomeWriting, Fordham Univ.

\$24,900.00*

\$ 25,000.00 -24,900.00 \$ 100.00

<u> 1996-97</u>

Jaroszeski, Paul	2,000.00 1,400.00	3,400.00*	Self-planned
Tiffany, Eugene W.	2,500.00 1,300.00	3,800.00*	- Rome - Jerusalem

Stolyman

Weekends - Skant - 2, 200.
Frant - 2, 200.
Fire ise dates

piecise dates

- \$2500

other \$5\$ - parish

- celebrit - St. Dominica

September 15, 1994

Rev. William Stolzman Church of St. Mark 350 S. Atwood St. Shakopee, MN 55379-1238

Dear Father Stolzman:

We received your request for a sabbatical from May through mid September, 1996, and officially registered you for a sabbatical during that time.

When your plans are complete, please complete and return the enclosed form(s). (If you do not plan your own sabbatical there is no need to complete that form.) A month or two before you leave, we will need to know specific dates and who will be at the parish during your absence.

Your sabbatical grant will be at least \$1,800. We will need to know the exact dates of your absence in order to calculate the amount of the check to the parish for weekend help (\$75 per weekend, \$37.50 per holyday). If you are able to find someone to act as temporary administrator, any extra compensation to him is the responsibility of your parish.

I hope your plans for a challenging and rewarding sabbatical go well. If you have questions or need further information, please let me know.

Sincerely,

Joann Kenney Presbyteral Personnel Resources

Enclosures

Archdiocese of St. Paul and Minneapolis

CONFIDENTIAL STATISTICAL INFORMATION FOR CHANCERY USE (Please print or type.)

Name William Stolz	Man Date of Birt	h 4 1141 38
	Ordination Dat	e <u>5 12816/</u>
In case of emergency, please contact:	Name	
	Address	
	Phone	
My next of kin are:		
Name	Address	Phone
Name	Address	Phone
Name	Address	Phone
Location of my last will a		<i>1</i>
Special funeral instruction		inp
Homilist Fr Robert	Hazel	
Funeral Home/Director	-	W.F. (T) TO (W.)
Other Directions	ee My Personal	File

This information will make it easier for us to carry out your wishes. You may make changes at any time by sending us updated information.

Please return this form to Presbyteral Personnel Resources at the Chancery, 226 Summit Avenue, St. Paul, Minnesota 55102.

10/94

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

328 West Kellogg Boulevard

Saint Paul, Minnesota 55102-1997

612-291-4466

February 7, 1995

Fax: 612-291-4467

Cage:

Pr. Num.: 94/539 (MY)

Reverend Kevin McDonough Vicar General Chancery 226 Summit Avenue St. Paul, MN 55102

Dear Father McDonough:

On November 21, 1994, the Tribunal received the petition of for an annulment of his marriage to . The Interested Priest in presenting the petition is Father William F. Stolzman, the pastor of the Church of St. Mark in Shakopee Minnesota. In the normal processing of the case, Mrs. Marilies Young, J.U.D., obtained the initial, formal deposition of the petitioner on January 27, 1995. This means that the case is at a beginning stage.

On February 2, 1995, Mrs. Young received a telephone call from an angry and perturbed respondent, She indicated that on January 27, 1995, the same day as his initial interview, contracted a second marriage at the Church of St. Mark in Shakopee. Their son was a witness. Wedding invitations had been sent out a few months ago.

I asked Mrs. Young to verify all of this in a telephone conversation with the petitioner. She did so on February 3, 1995. In that conversation, indicated that "Father Bill witnessed the marriage," that there was a mass, and that Father Stolzman had simply told to send him the Official Notification of an annulment when he eventually received it.

Father Stolzman's actions have led the respondent to question why she should even involve herself in these proceedings, since they mean nothing. The Tribunal is also dismayed by his lack of regard for the Law of the Church. The mere presentation of the Petition does not mean that an annulment will be granted. Even if it is eventually granted, a marriage is not permitted until the dissolution of the prior marriage has legitimately and certainly established. (Canon 1085.2).

By our agreement, I am bringing this case to your attention. Thank you for giving your attention to this matter. I remain,

Yours sincerely,

Reverend Ronald J. Bowers, JCD

Officialis

cc: files

St. Mark's Catholic Community

Fr. Paul Jaroszeski Presbyteral Personnel Resources Office 226 Summit Avenue St. Paul, MN 55102

April 5, 1995

Dear Paul,

Please convey the following information to the archbishop.

On Friday, March 24th, I developed burning pains down my left arm and up my left neck and had mild bouts of perspiration. When these symptoms persisted I went to the clinic to check them out. A doctor gave me a preliminary examination and ordered me into the intensive care unit at St. Francis Medical Center here in Shakopee. I also began experiencing the need for additional oxygen. After a day nitro-drip and other medication was able to relieve the symptoms. Blood tests showed that my overall enzyme level was rising, indicating some occurring muscle damage, however the specific enzymes associated with the heart muscle were ambiguous. There was some kind of problem, but they were not sure what. By Monday there still was not enough evidence to officially label what had happened as a heart attack. With my conditioned stabilized, they released me Monday.

I rested the rest of the week and on Friday I reported back to the Medical Center where a cardiologist performed a stress test on me. The findings were very good. The heart specialist said there was no evidence of heart damage or blockage. That was a real relief.

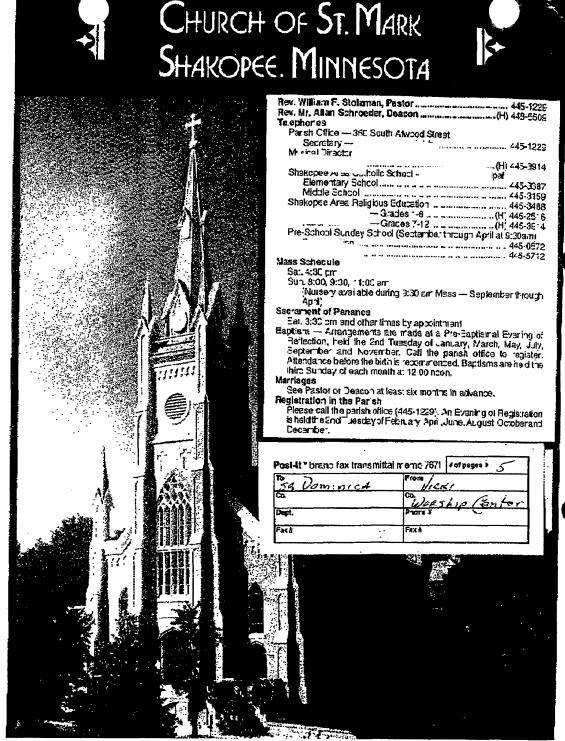
I have been placed on a very strict diet. My physician is one of my parish trustees, and knowing my workload, he has directed me to delegate more and get more rest. This has been a real wake-up call for me. This last Sunday I told my congregation what needed to be done, and they have been very supportive of me and solicitous for my good health. Today I sat down with my deacon, and together we came up with ways that he and others in our parish will be able to lighten my work-load.

One other thing:

When I started helping out in the archdiocese, I never received a full Clergy Bulletin Notebook. I didn't receive one when I became an associate at St. Mark's. Neither did I receive one when I became incardinated into the archdiocese. Over the years I have received replacement sheets, but I never received a full Clergy Bulletin Notebook. Would you please send me one?

Sincerely yours,

Rev. William Stolzman



PAUL

Many peristioners have excressed a desire to receive Holy Communion under both species of bread and wina. Catholic theology teaches that since Jesus is not currently ceac with pody & pleod separated as on the cross - but now alive - with body and blood reunited in his glorified and resurrected body, when we receive the consecrated host -we receive not

just the Body of Christ but rather the full and total real by of Christ. However, the sign value of line separation of the consecuted body and blood of Christ, for the Paschel Mystery holds in tension both sucyojein & rissofil in riegatir - eusel ionoliosnuser en 6 riesosnus new ife. As Jesus gave h meell to his disciples at the Last Supper talt that or their ew oot or a niw bas beard to emic's aft recau

myslery ir as a similar a way as we can,

Though we are very limited by space in front we have been slowly I'ving to find ways to make Communion under both species more evailable to our parshiorers. At first, Communica under both species was offered only or Holy Thursday and Christmas Eve Then we expanded Communion under both species to our morning weekday Messes and to all Masses on the second Sunday of each month. Some people, nowever expressed concern about germs and asked to receive the precious Brook by intraction iby dipping). After instructions on how to do this properly, more members of our congregation started receiving Communion under both forms. But some people still healated for hygienic reasons, and not without cause. Recently tourd the tollowing article cuplished in 'The Church" megazine.

'Can gams be passed through the common Communion cup? In a letter to the editor of Annais of Internal Medicine (Vcl. 138, No. 71, Terrance 3 Fullow, M.D. says yes. One study examining a communion cur used by 250 communicants showed the cup, tested following eight services over a four-month period contained viable, pathogenic bacteria. Dr. Furow writes: The study snows that pathogenic bacteris may be sproad emong communicants during a Eucharistic service. Frey our studies have shown similar pathogens or the common cup when passed among 'healthy' volunteers in a simulated service. Studies have also shown that rotating the cup and wiping with a 'purificular' are not elective in eliminating becteria from the common cup. Our purrent understanding of communicable diseases suggest that the selest method for communicants is to use clean, incividual cuas."

After discussion on this matter, the Pansh Pastoral Council approved changing the method of offering the Precious Blood to the congregation from the common cup to small, new, incividua, plast ccups. In other words the wine will be divided into small at ps before Mass, just as the bread is cut into small hosts before the Mass. And the many cups of wine will be consecrated at the same time as the wine in the chaftes of the or est is consecrated, just as all the small hosts in the cibona are consecrated at the same time as the host in the hands of the priest is consecrated.

Next Sunday before Communion the pastor will briefly review how this will occur. Rather than offering the common cup, the Minister of the Cup will after a ray of small cups, partially-filled with the Precious Blood The minister will say, "The Blood of Christ," You believing respond, "Amen". Then you take one of the small cups step to the side, receiving the Precious Electron piously; then you turn and set the used cup on a small table beside the side aids a front of the first new. After Mass the Eucharist o Ministers will ringe these cups in water. The purilying water will be poured down the sacraitum (not down the regular drain but into the ground under the church) and the used cups will be disposed of in our recyclebles. In this way members of the congregation are able to receive the Precious Blood of Jesus in both a very nyglenic and reverential way. We hope that this way of receiving hoy Communion under both species will bring more members of our congregation closer to the Lord and to his holy Table.

Mass Servers Mon. (9:00am) Tues.-Fri. 6:30am. Mat. Hentges.

Ryan Strunk Servers Analitacior Gifts Eucharist Sat September 9 4:33pm

Sun. September 10 B:00am

S:30am

11:3Cam

Wedding Banns

READINGS FOR THE WEEK Monday: * Thes 4:13-18; Lk 4:16-30 Tuesday: 1 Tives 5:1-3, 3-1" Lk 4:31-37 Wedrescay: Col 1:1-8. Lk 4:38-44 Thursday: Co 1:9-14; _k 5 1-11 Friday: Mi 5:1-4 or Fich 8:28-30; Mt 1:1-16 18-23 Saturday. Cci 1:21-23; J. 6:-5 Sunday: Wis 9:13-18; Phim 9-10, 12-17 Lk 14:25-33

Fall Festiva at Our Lady of the Prairie Church, Beite Paina Gunday, September 10 Chicken & Ham Cinner served from 11 am to 2:30pm. Country Stora, Eingo, Grafts, Drawings, Auction and Ferreshments. Come early!

Steak Fry at the Shakepee KC Hall on Friday September 3. Continuous serving from 5:00 to 8:30cm. Child's meiru - not bog, chips, plodes, dessert and milk for \$2.00. Open to the public-

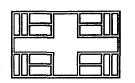
Help The Girl Scouts in Your Community - he pithe girls of today become the competent, continent and caring women of omorow! The Girl Scouts in Shakopaa welcome all who want to invest in the future of girls. Opportunities vary from direct work with girls and troops to administrative positions. For more information now you can share your skills and talents with Girl Scouts, call Amy Lane at 445-0094 or Lori Bullock at 445-8120.

Effective Living for the 21st Century is the little of a retreat workshop at the Cenacle Refreat House in Wayzata Sept. 29-Cet. 1. This program will be offered as a 7-weak series beginning Tuesday, Oct. 10. Call 473-7308 for more information and reservations.

Baptism Preparation Class is scheduled for Coming Tuesday, September 2, at 7:00pm in the Parish Center. Please call the parish office (445-1229) to .egister.

Church Cleaning - September 16, 8am to 2pm.





ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

244 Dayton Avenue

FAX 612-290-1638

Saint Paul, Minnesota 55102-1892

The Worship Center

612-290-1625

DATE:

September 13, 1995

TO:

Sr. Dominica Brennen

FROM:

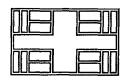
Vicki Klima

RE:

St. Mark's, Shakopee

Sr. Dominica, please find enclosed a copy of the letter and the information that was sent to Reverend William Stolzman at the Church of Saint Mark in Shakopee. I wanted you to know what I wrote and what I sent.

If you want to discuss this further, give me a call.



ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

244 Dayton Avenue

Saint Paul, Minnesota 55102-1892

612-290-1625

FAX 612-290-1638

The Worship Center

September 13, 1995

Reverend William Stolzman Church of Saint Mark 350 S. Atwood Shakopee, MN 55379-1238

Dear Father Stolzman,

A copy of your parish bulletin from September 3, 1995, has just come to my attention. I recognize the concerns people are expressing today over reception of the Precious Blood from a common cup. The study that you quoted has been brought to the attention of the Bishops' Committee on the Liturgy. Father Ron Krisman, Executive Director of the BCL Secretariat at the time of the study, has written that he has questions about the findings of the study. I am including with this letter an article from the Catholic Bulletin about the issue which gives Fr. Krisman's response.

I need to let you know that the action described in your September 3rd bulletin, while on the surface a good solution to the problem of fear of germs, is not allowed by liturgical law. The practice of using individual cups, used by many of our Protestant brothers and sisters, is not part of the Catholic tradition. The General Instruction of the Roman Missal is quite clear about the acceptable methods for distributing communion under both forms. There are four methods listed. The first two, using a common cup or intinction are the methods most often used in the United States. The other two methods, the use of a tube or the use of a spoon, are not usually used in this country. I am enclosing a copy of the paragraphs which describe the four methods.

I would be happy to talk with you about this matter or to try to help figure out how to overcome people's fears. The ending of the Krisman article does include several good suggestions. Making certain that Eucharistic Ministers know how to wipe the cup and asking those with illnesses to refrain from drinking from the cup seem like prudent suggestions. I would also be willing to talk with your Pastoral Council if need be since they are the ones who voted to use the individual cups.

Please let me know your resolution of the matter.

Sincerely yours,

Vicki Klima Director The Worship Center Archdiocese of Saint Paul and Minneapolis

Despite study, liturgist says risk of disease from Communion cup slight

Catholic News Service

The risk of disease from a shared Communion cup is just slight with proper hygienic measures, the U.S. bishops' top liturgy official said.

Father Ronald F. Krisman, executive director of the U.S. bishops' Secretariat for Liturgy, made the comments April 1 in response to a letter in a national medical journal that reported bacteria on half of the cups tested in an Episcopal parish.

Two Lexington, KY, doctors sent the letter to the Philadelphia-based Annals of Internal Medicine.

Father Krisman said the doctors' letter about their study — which involved 16 Communion

cups — left serious questions unanswered. The U.S. bishops' 1985 advice that parishes should not stop making the common Communion cup available because of concerns about AIDS or other communicable diseases remains in effect, he said.

He said his office contacts the Centers for Disease Control about once a year — most recently in March 1992 — and has been assured each time that no case has been demonstrated in which the AIDS virus was transmitted via a communion cup.

The study detailed in the letter involved cups from eight Eucharistic services between December 1990 and April 1991 at St. Michael Episcopal Church in Lexington.

"This study shows that patho-

genic (disease-causing) bacteria may be spread among communicants during a Eucharistic service' the letter said. "This and previous studies show that the silver cup has no significant antibacterial properties in the setting of a Eucharistic service'

Father Krisman said the most serious bacteria that Drs. Terrance G. Furlow and Mark J. Dougherty found was the one that causes influenza, and the study did not make clear whether it was present in large enough amounts to cause it to be transmitted to another person.

The letter also said the study showed "that rotating the cup and wiping with a 'purificator' are not effective in eliminating bacteria from the common cup."

But Father Krisman said meth-

ods used to purify the Communion cup vary, and the bishops recommend that priests "do a good job of wiping the inside and the outside of the cup in a forceful way" to assure good hygiene.

The 1985 document said "pastors should advise those who are fearful (about sharing the common cup) that they have the option of receiving Christ under the species of bread alone"

It also said pastors should advise people with communicable illnesses not to drink from the chalice. They should receive an intinction or receive the consecrated bread only, it said.

Intinction is the method in which the Communion host is dipped into the consecrated wine before being given to the communicant.

Catholi

ARCH-006434

Within such limits, Ordinaries may designate the particular instances, but on condition that they grant permission not indiscriminately but for clearly defined celebrations and that they point out matters for caution. They are also to exclude occasions when there will be a larger number of communicants. The groups receiving this permission must also be specific, well ordered, and homogeneous. [See Glapp, no. 242.]

- 243. Preparation for giving communion under both kinds:
- a. If communion is received from the chalice with a tube, silver tubes are needed for the celebrant and each communicant. There should also be a container of water for purifying the tubes and a paten on which to put them afterward.
 - b. If communion is given with a spoon, only one spoon is necessary.
- c. If communion is given by intinction, care is to be taken that the eucharistic bread is not too thin or too small, but a little thicker than usual so that after being partly dipped into the precious blood it can still easily be given to the communicant.
 - 1. Rite of Communion under Both Kinds Directly from the Chalice
- 244. If there is a deacon or another assisting priest or an acolyte:
- a. The celebrant receives the Lord's body and blood as usual, making sure enough remains in the chalice for the other communicants. He wipes the outside of the chalice with a purificator.
- b. The priest gives the chalice with purificator to the minister and himself takes the paten or ciborium with the hosts; then both station themselves conveniently for the communion of the people.
- c. The communicants approach, make the proper reverence, and stand in front of the priest. Showing the host he says: *The body of Christ*. The communicant answers: *Amen* and receives the body of Christ from the priest.
- d. The communicant then moves to the minister of the chalice and stands before him. The minister says: *The blood of Christ,* the communicant answers: Amen, and the minister holds out the chalice with purificator. For the sake of convenience, communicants may raise the chalice to their mouths themselves. Holding the purificator under the mouth with one hand, they drink a little from the chalice, taking care not to spill it, and then return to their places. The minister wipes the outside of the chalice with the purificator.
- e. The minister places the chalice on the altar after all who are receiving under both kinds have drunk from it. If there are others who are not receiving communion under both kinds, the priest gives these communion, then returns to the altar. The priest or minister drinks whatever remains in the chalice and carries out the usual purifications.

- c. It is also permitted to place a small table covered with a cloth and corporal at a suitable place. The priest places the chalice or ciborium on the table in order to make the distribution of communion easier.
- d. The communion of those who do not receive under both kinds, the consumption of the blood remaining in the chalice, and the purifications take place as already described.
 - 3. Rire of Communion under Both Kinds Using a Tube
- 248. In this case the priest celebrant also uses a tube when receiving the blood of the Lord.
- 249. If there is a deacon, another assisting priest, or an acolyte present:
- a. For the communion of the body of the Lord, everything is done as described in nos. 224 b and c.
- b. The communicant goes to the minister of the chalice and stands in front of him. The minister says: The blood of Christ and the communicant responds: Amen. The communicant receives the tube from the minister, places it in the chalice, and drinks a little. The communicant then removes the tube, careful not to spill any drops, and places it in a container of water held by the minister. The communicant sips a little water to purify the tube, then puts it into another container presented by the minister.
- 250. If there is no deacon, other assisting priest, or acolyte present, the priest celebrant offers the chalice to each communicant in a way described already for communion from the chalice (no. 245). The minister standing next to him holds the container of water for purifying the tube.
 - 4. Rite of Communion under Both Kinds Using a Spoon
- 251. If a deacon, another assisting priest, or an acolyte is present, he holds the chalice and, saying: The blood of Christ, ministers the blood of the Lord with a spoon to the individual communicants, who hold the plate beneath their chins. He is to take care that the spoon does not touch the lips or tongues of the communicants.
- 252. If there is no deacon, other assisting priest, or acolyte present, the priest celebrant himself gives them the Lord's blood, after all receiving communion under both kinds have received the Lord's body.

CHAPTER V ARRANGEMENT AND FURNISHING OF CHURCHES FOR THE EUCHARISTIC CELEBRATION

I. GENERAL PRINCIPLES

253. For the celebration of the eucharist, the people of God normally assemble in a church or, if there is none, in some other fitting place worthy of so great a mystery. Churches and other places of worship should therefore be suited to celebrating the liturgy and to ensuring the active participation of the faithful.

88 General Instruction of the Roman Missai

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- 245. If there is no deacon, other priest or acolyte:
- a. The priest receives the Lord's body and blood as usual, making sure enough remains in the chalice for the other communicants. He wipes the outside of the chalice with the purificator.
- b. The priest then stations himself conveniently for communion and distributes the body of Christ in the usual way to all who are receiving under both kinds. The communicants approach, make the proper reverence, and stand in front of the priest. After receiving the body of Christ, they step back a little.
- c. After all have received, the celebrant places the ciborium on the altar and takes the chalice with the purificator. All those receiving from the chalice come forward again and stand in front of the priest. He says: The blood of Christ, the communicant answers: Amen. and the priest presents the chalice with purificator. The communicants hold the purificator under their mouths with one hand, taking care that none of the precious blood is spilled, drink a little from the chalice, and then return to their places. The priest wipes the outside of the chalice with the purificator.
- d. After the communion from the chalice, the priest places it on the altar and if there are others receiving under one kind only, he gives them communion in the usual way, then returns to the altar. He drinks whatever remains in the chalice and carries out the usual purifications.
 - 2. Rite of Communion under Both Kinds by Intinction
- 246. If there is a deacon, another priest assisting, or an acolyte present:
- a. The priest hands this minister the chalice with purificator and he himself takes the paten or ciborium with the hosts. The priest and the minister of the chalice station themselves conveniently for distributing communion.
- b. The communicants approach, make the proper reverence, stand in front of the priest, and hold the communion plate below their chins. The celebrant dips a particle into the chalice and, showing it, says: *The body and blood of Christ*. The communicants respond: *Amen*, receive communion from the priest, and return to their places.
- c. The communion of those who do not receive under both kinds and the rest of the rite take place as already described.
- 247. If there is no deacon, assisting priest, or acolyte present:
- a. After drinking the blood of the Lord, the priest takes the ciborium or paten with the hosts, between the index and middle fingers of one hand and holds the chalice between the thumb and index finger of the same hand. Then he stations himself conveniently for communion.
- b. The communicants approach, make the proper reverence, stand in front of the priest, and hold a plate beneath their chins. The priest takes a particle, dips it into the chalice, and, showing it, says: The body and blood of Christ. The communicants respond: Amen. receive communion from the priest, and return to their places.

General Instruction of the Roman Missal

(Call

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DATE:

November 29, 1995

MEMO TO:

Father McDonough

FROM:

Sister Dominica

RE:

Complaint about Father Bill Stolzman

445-1229

Earlier today, I had a telephone call from Chaplain Kathy McDonald, at the Minnesota Correctional Facility in Shakopee (496-4482). She is a good friend of Margo Maris, who had encouraged her to call here. Chaplain McDonald supervises Father Bill Stolzman, who spends three hours a week in pastoral ministry at that facility.

An incident had been reported to her, in which Father Stolzman, when asking to see one of the inmates, described her as "the black one with large breasts." Chaplain McDonald, with her supervisor, were planning to meet with Father this afternoon; they are seriously considering telling him not to return.

Chaplain McDonald asked that this incident be reported to Father's "boss" here, as well. Although Shakopee is in the Southern Vicariate, I thought you might be the most appropriate person to tell. (Sorry.)

January 3, 1996

MEMO TO:

Archbishop Flynn

FROM:

Father Kevin McDonough

SUBJECT:

FATHER BILL STOLZMAN

Archbishop, some weeks ago we received word that Father Stolzman, pastor at the Church of St. Mark in Shakopee and outside chaplain to the Women's Correctional facility in that town, was under investigation for having made an inappropriate remark about a prisoner to one of the staff members. You asked that I would follow up and make sure that the appropriate steps were being taken.

I have spoken with Father Stolzman. He said that, in response to the complaint, he was interviewed by the chief chaplain and one of the administrators of the prison. They accepted his explanation that his comment, while unfortunate, was for identification purposes only and not intended to single out the particular prisoner for damaging attention. He said that the two interviewers accepted the explanation and passed on to the warden a recommendation that the matter be dropped. It was his belief that the warden had accepted their recommendation. He understood that the matter was closed.

I then checked with the chief chaplain. We exchanged messages and did not speak directly. She assured me by message, however, that she understood that the matter had been successfully resolved and that no further steps would be taken. As I understand it, Father Stolzman is continuing to provide some pastoral care help at the correctional facility.

I believe that the matter should now be considered closed. If you would prefer that we take some further step, please let me know. Otherwise, this memo will be the last file entry about this matter.

KMM: md

cc: Bishop Welsh

Sister Dominica Brennan

Bill Fallon

BSTLZMAN

St. Mark's Catholic Community



Fr. Paul Jaroszeski, director Presbyteral Personnel Resources Office Chancery 226 Summit Avenue St. Paul, Minnesota 55102-2197

February 29, 1996

Dear Paul,

As I indicated in our short meeting in the hallway of the chancery earlier today, I have a few questions about the details of my Sabbatical.

My plans have simplified a bit. I decided that I wanted to maximize my time in research and writing, so I have decided to take a trip to Rome another summer. Currently I am scheduled to leave St. Mark's on May 6th for a trip with a number of priests to the Holy Land. After that I will reside at the Marist Brothers' Provincial Residence in Pelham, NY. till near the end of August. While I was a Jesuit, Fordham University was a good environment for the writing of my first book — but now I am incardinated, and living with no one I know in a university dorms did not appeal to me. I worked on the Indian reservation with several Marist brothers who are currently in New York, so we will be able to exchange cultural memories as I write and reside there. This house is only 10 minutes away from Fordham University by train, and I will be able to get easy access to that library where I did research before, as well as get consultative help from some Jesuit theologians and philosophers friends I still know there. I just hope the Spirit is with me and that my theological writing in New York will be as fruitful now as it was in earlier years.

The trip to the Holy Land, the per diem for staying over three months at the Marist house, rental of a computer and travel expenses should exceed the usual Sabbatical grant of \$2,200.00. How am I to receive the **Sabbatical grant?** Do I need to submit a budget to get the money before I go on Sabbatical, or do I submit a financial report at the end of the Sabbatical and ask for a reimbursement?

During the Sabbatical there will be times when I will be invited to say Mass in a variety of places. Does the archdiocese give its priests some kind of **legitimate-priest document** that shows them in good standing and worthy to say Mass in other dioceses? In the Jesuit Order the Minister of the House took care of that automatically when we moved from state to state. How do diocesan priests handle this?

etaj taj turu ili orio okaj turaj liberaj taj kaj kaj kraj kraj kraj tri orio okaj kraj tri orio okaj kraj kra

Deacon Al Schroeder has worked hard to find priests who will cover the weekend Masses during the four months that I will be gone on Sabbatical. Weekday Masses will be replaced by Communion Services led by the deacon or a trained parish minister. Ritual Masses will be covered by priests of the area. Archdiocesan Priests' Sabbatical Policy states, "On the occasion where a replacement is needed (i.e. weekends, holydays, Holy Week), the stipend will be paid from the Archdiocese sabbatical fund." Normally I have private reconciliations and one Mass on Saturday and three Masses in a row on Sunday. While one retire priest, Fr. Richard Larkin, said he would be willing and able to handle that load when he is here, there are some dates that he will not be here. The deacon needs to find others to cover those times. However, most of the "retired" priests refuse to say three Masses on a Sunday. So we then will have to get two retired priests to cover for me when I am gone. In addition, how do you handle mileage in this context? It's a 80 mile round trip here from the Byrne Residence. (Preferring to sleep in their own beds, most priests prefer to make two round trips -- on Saturday and on Sunday.) So what can St. Mark's expect from the archdiocese for financing priestly replacements when a couple priests will be coming from a distance to cover for me on weekends during my Sabbatical? And how and when is St. Mark's to apply for these funds?

I am really **looking forward** to this Sabbatical. This will be the first time that I will leave the North American continent, and I am looking with eagerness to walk in the footsteps of the Lord. A compulsion to write has been bubbling on the back burner of my life for a long time, and I am eager to get it on the table for others to enjoy.

Thanks for your help with and support of this Sabbatical.

Sincerely yours in Christ,

Rev. William F. Stolzman



CONFIDENTIAL

JO BE OPENED ONLY

BY ARCHBISHOD

VICAR GENERAL

CHANCELLORS

March 7, 1996

Rev. William Stolzman Church of St. Mark 350 S. Atwood St. Shakopee, MN 55379-1238

Dear Father Stolzman:

Fr. Jaroszeski asked me to let you know the details of your sabbatical grant and funds for weekend assistance at your parish during your absence.

Your sabbatical grant from the Archdiocese will be \$2,500. The increase from the \$1,800 grant mentioned in my September 15, 1994, letter to you is due to an increase in sabbatical funding by the Archdiocese in the last two years. (A copy of that letter is enclosed.)

The parish weekend assistance funds will remain the same (\$75 per weekend, \$37.50 per holyday) until July 1 when the amounts will be raised to \$100 and \$50, respectively. Any costs above those amounts will be the responsibility of your parish. For instance, if you are away from the parish from May 6 through August 25, the amount paid to the parish will be \$1,487.50.

Also enclosed are the forms on which you can indicate the precise dates you will be on sabbatical, an address where you can be reached during your absence unless your parish office will have that information, and the name of your replacement.

Call if you have questions or if I can assist you in any way (291-4430).

Sincerely,

Joann Kenney Presbyteral Personnel Resources

Enclosures

ARCH-006037



March 13, 1996

Rev. William Stolzman Church of St. Mark 350 S. Atwood St. Shakopee, MN 55379-1238

Dear Father Stolzman:

In my March 7 letter to you, I failed to answer your question about presiding at Mass, etc., when you are away from the Archdiocese.

Please call or write Sr. Dominica Brennan in the Chancellor's Office. That office will take care of your request for a celebret.

Sincerely,

Joann Kenney Presbyteral Personnel Resources **DATE:** March 14, 1996

MEMO TO: Archbishop Flynn

FROM: Sister Dominica

RE: Liturgical Practices, Southern Vicariate

Archbishop, I had a call from a young woman (
) yesterday, who said her pastor had advised her to let us know about two liturgical practices which she had witnessed recently:

-- She attended the baptism of her nephews at Pax Christi last Spring. The formula used by Father Tim was ". . . Creator, Redeemer, Sanctifier. . ."

(The parish has been advised, strongly and more than once, I believe, that this formula is not to be used. There is a real concern here about the validity of the sacrament.)

-- The caller attended a week-day Mass at St. Mark's in Shakopee, during which plastic cups were used for the reception of the sacred Blood. The cups were then to be placed on a serving tray, and disposed of.

The caller was not comfortable with that process, so she took the cup she had used into the restroom, added water to it, and then drank the water, before placing it on the tray. One of the parishioners told her they poured out any remains of the wine on the ground: "holy ground, you know."

(This happened during the summer, according to the caller. The situation may or may not have been resolved in the meantime.

called me about a bulletin announcement she had received, indicating that the parish would begin utilizing this type of procedure. After some discussion, I encouraged her to write to Father Stolzman, informing him that this was not acceptable liturgical practice. She did so, and sent me a copy of her letter. I do not know whether the practice has occurred since that time or not.)

St. Mark's Catholic Community



Marfila

March 14, 1996

Dear St. Dominica,

I will be going on a four month Sabbatical starting May 6, 1996. Would you please send me a celebret.

Sincerely,

Rev. William F, Stolzman

USE OF SMALL INDIVIDUAL CUPS AT MASS

by William Stolzman

The following article explores the question whether distributing Holy Communion using trays of small, individual cups at a Catholic Eucharist is an option that is legitimate under current liturgical regulations and guidelines. This matter has many aspects. Consequently, this paper is divided into several sections: 1) canonical legitimacy of this practice, 2) symbolic oneness of the bread and the cup in the Eucharistic, 3) the question of medical hygiene, 4) cultural and ecumenical appropriateness, and 5) practical concerns surrounding the use of small, individual cups at Mass.

1. Canonical Legitimacy

The primary argument for the use of individual cups in Eucharistic celebrations is not medical but liturgical. In this section I will show that the use of small individual cups is legitimate within existing liturgical regulations. Therefore, their use in Eucharistic celebrations is a valid liturgical option, usable by a celebrant where pastorally appropriate.

As the Order of Mass With a Congregation states: "The sign of communion is more complete when given under both kinds, since the sign of the Eucharistic meal appears more clearly. The intention of Christ that the new and eternal covenant be ratified in his blood is better expressed, as is the relation of the eucharistic banquet to the heavenly banquet."

In describing Communion under both species, four methods of reception are listed:

- a) Drinking from a cup. (no. 244 & 245)
- b) Intinction of the host into the Precious Blood. (no. 246 & 247)
- c) Sipping through a tube. (no. 248 & 249)
- d) Receiving from a spoon. (no. 250 & 251)

Of these options liturgical preference is for the first method² since this was the way the Eucharist was originally received. Nonetheless the other modes of reception have long historic precedence. They were introduced and approved for various pastoral reasons even though they are visually very different from the first.

The action of consuming any liquid from a cup by pouring the contents of the cup into the mouth is considered "drinking," regardless the size of the cup. E.g., Consuming

¹General Instruction of the Roman Missal (=GIRM), no. 240.

² SC Divine Worship, Instruction Sacramentali Communione (29 June 1970): AAS 62 (1970 664-666; Not 6 (1970) 322-324 [DOL, 2115].

alcohol from a shot glass is called "having a drink." Consequently, consumption of the sacred species from a small Eucharistic cup fits within the first method of receiving Communion under both species as specified in GIRM no. 244 & 245 – provided the small cups used in Communion trays fit the liturgical definition of a "cup."

The Latin text uses the term calix, which comes from the Greek κυλιξ. A "kylix" was a shallow, ceremonial-drinking bowl, 10" to 14" across, on a pedestal, with handles on either side. At the Council of Trent a larger cup (one with handles) from the Wilten monastery at Innsbruck (c. 1160-70) was presented as evidence for the medieval custom of the communion of the faithful from a chalice – which practice the Council ultimately suppressed as a Counter Reformational response to the Protestant contention that Communion must be given under both species to be sacramentally integral. The New Testament, however, does not use the term κυλιξ. Rather the Greek term used in the Septuagint and the New Testament is $\pi \sigma \tau \eta \rho \iota \sigma v$, which term is never used to describe the vessels in the temple. In Mk 9:41 par. Mt. 10:42 and Mk 7:4, etc. poterion refers to a "cup of everyday use." In respect to official Church documents, the Dictionary of Liturgical Latin by Wilfrid Diamond lists the definition of calix as "a chalice, goblet, cup." Stemmed-ware raises the cup up -- a fitting, symbolic way of distinguishing a ceremonial cup, but the knobbed stem of gold-lined, "classical" chalices is of medieval origin and not an essential part of its calix-character. Today the cups that people use everyday are made in various sizes and shapes from double-sized coffee mugs to the dainty, handless teacups used in Oriental restaurants. Thus from a Greek Scriptural point of view, from a Latin canonical point of view and from a modern English point of view, the terms $\pi o \tau \eta \rho \iota o v$, calix and cup can be legitimately applied to the small, individual shotglasses used in Communion trays, and to drink (or sip) from these small, individual, stemless, handleless cups fits within GIRM (no. 244-245).

In the "Instruction Concerning Worship of the Eucharistic Mystery" and in other documents, there are no specifications on the number of chalices that are to be used in Communion Under Both Species. The main concern is that "enough bread and wine are made ready for the communication of the faithful in a particular Eucharistic liturgy." The directives say only: "The form of the vessels must be appropriate for the liturgical use for which they are meant. A common guideline is given: "When Communion is to be given from the cup, generally there should be two ministers of the consecrated wine for each minister of the consecrated bread. In this way, the Rite of Holy Communion will not be unduly prolonged." It is clear that this is not a regulation but a recommendation when common cups, rather than individual cups, are used. Thus, while the official liturgical regulations indicate that there can be more than one chalice when communion is given to a large congregation under both species and that the number of cup ministers might be

³Kittle's Theological Dictionary or the New Testament (vol VI, p. 148).

⁴Inaestimabile Donum (ID), 1980.

⁵This Holy and Living Sacrifice: Directory for the Celebration and Reception of Communion under Both Kinds (= Directory), (1980), Sec. 39.

⁶ID, Sec. 16.

¹Directory, Sec 33.

twice the host distributors when a common cup is used, the exact number of chalices is neither canonically specified or limited.

In addition, in the section on the "Ministration of the Cup" the Directory states: "The chalice is always offered to the communicant with the words: The Blood of Christ,...'* And "After each communicant has receive the Blood of Christ, the minister shall carefully wipe..." Please note that these regulations are in the singular. They imply but not specify that more than one person receives from a common cup. If only one person received from a given chalice, that person's reception of the Precious Blood is not contrary to the above regulations. Thus it is wrong to say that more than one person must receive from a chalice when Communion is given under both species. In fact, for centuries only the celebrant drank from the Eucharistic cup at Mass, so it can be said that individual consumption of the entire contents of a Eucharistic cup is very traditional. If a single person can legitimately drink from a Eucharistic cup and there can be more than one Eucharistic cup, then one of the legitimate possibilities is that individual persons can drink from individual cups.

Thus there is nothing in canonical or liturgical legislation that appears to prohibit it... except nearly nineteen centuries of practice. The proposed liturgical option is indeed new, but that newness of itself does not prohibit it -- just as the second, communal form of the sacrament of reconciliation is new but was permitted because it was judged pastorally beneficial. Throughout the history of the Church, every age has made their unique contributions to the liturgy. In our day, the Second Vatican Council emphasized the theme of the People of God, and the contemporary involvement of the laity in the operation of the Church is unprecedented. The unique apostolic role and responsibilities of each individual Christian has been emphasized, all the while calling all Catholics into intimately union with Christ and the Church through the Eucharist. The individuality of many small cups filled with the one Blood of Christ is indicative of the recognized individuality and special uniqueness of every faithful Catholic in our contemporary world. Excessive individuality is rampant throughout our modern society, leading many away from Christ and the Church. The excesses of individuality need to be curtailed while the virtues of individual lay initiatives in the world need to be fostered. As the Church has wisely done in ages past, she corrects wrongful tendencies within contemporary society through the liturgy. The Church takes what is profane and worldly and sanctifies it by placing those wayward tendencies under the aegis and lordship of Christ through liturgical adaptations that are in full union with the sacramental theology of her ancient liturgical traditions. Early Church Fathers spoke of the members of the Church as many grains of wheat that were crushed to make one bread, and as many grapes that were crushed to make the one wine for the Eucharist. Similarly, the pre-cut breads and pre-portioned cups of wine are symbolic of human individuals as they grow up in our world today - which Christ sanctifies and makes One through his one saving action of his one Person through his body and blood upon the cross.

⁸Directory, Sec. 45.

⁹Directory, Sec. 47.

The liturgical argument then may be summarized: The shape, size and number of cups or chalices at a Mass where there is Communion under both kinds are not specified by liturgical regulations; thus trays of many small Eucharistic cups may be legitimately used. Also the number of persons who receive from a chalice may be one or more. Thus the consumption of the Precious Blood by a number of individuals from individual cups is legitimate under current legislation.

II. Symbols of Unity

The expression "one cup" is found only implicitly in Scripture, and reference to "one loaf" is found explicitly only once, in I Cor 10:16-17.

Is not the cup of blessing we bless a sharing in the blood of Christ? And is not the bread we break a sharing in the body of Christ? Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf.

Paul emphasizes the oneness of bread not as a sign of the essential oneness of the physical body of Christ but as injunction to the people to realize their corporate oneness in the Mystical Body of Christ. While it may be inferred from the passage above that there was physically one cup and one bread at each Corinthian Eucharist, the primary emphasis is upon the blood and body of the one Christ in whose sacrifice we share.

Ignatius of Antioch in his Letter to the Philadelphians, (4) utilized the same symbolism as he exhorted this congregation to turn from the divisiveness of separate Eucharists and Church leadership.

Be eager to celebrate one eucharist, for there is one flesh of our Lord Jesus Christ and one cup of unity in his blood, one altar as there is one bishop together with the presbyters and deacons.

Again the oneness of the Eucharist is anchored in the oneness of the flesh and blood of Christ in his sacrifice. The above passage does speak of one bread but of one flesh; the unity associated with the cup is not grounded in the cup but in the singularity of the blood of Christ found in the cup. Thus the true foundation of sacramental unity is found in the person of Christ crucified. The oneness of the bread and the cup are only symbols of the sacramental presence of the one Christ in the Eucharist.

At the first Eucharist, Jesus teaches and shares his redemptive life with all who were present through the consumption of his body and blood. The one loaf and the cup of wine are the instruments that Jesus uses and transforms into the divine reality through which salvation is achieved and all are made one with the Father in Christ. Thus the one loaf of bread and the one cup of wine are material symbols of the spiritual reality achieved in the one Christ. Receiving of the "one bread" and drinking of the "one wine" points toward receiving and partaking in the saving and uniting sacrifice of the one Lord, Jesus Christ.

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The Church today wishes to maintain the same symbolism. The GIRM¹⁰ indicates that the use of a single unleavened loaf would show more clearly the Eucharist as a sign of unity and charity since the one bread is broken and distributed among the members of one family. Thus a preference is given in the documents to the use of one bread rather than to many breads in order that the material might fulfill its purpose as sign. Nonetheless, the same paragraph suggests that when pastoral circumstances require it, small hosts may be used. In a subsequent document that addresses the material of the bread to be used at the Eucharistic celebration, reference is made to the use of larger hosts that can be broken into parts.¹¹

Liturgical documents regularly start by stating the ideal as the norm. For example, the norm for baptism is by immersion, yet pastoral limitations and local traditions may necessitate alternate ways of receiving this sacrament. A great desire within the Church is to imitate the way Christ received baptism and the way he celebrated the Eucharist. Nonetheless, the Church in its wisdom realizes that alternative external ways do exist for celebrating sacraments with the same internal integrity and sacramental efficacy.

People are well aware that many loaves of bread are made from one batch of dough, and most loaves of commercial bread are pre-cut into many pieces. At most Eucharists today the celebrant has one large host that he fractures over a plate of many pre-cut hosts. The people have no difficulty understanding what is meant when the priest points to a platter of many small pre-cut hosts and says, "This is one bread." Only a literalistic adolescent would argue that it is not.

I have been amazed at the number of people I have talked with, including professional liturgists, who are inclined toward applying the concept of "one bread and one cup" literally. While not saying so explicitly, their comments and reflections regularly betrayed a preference for interpreting the above texts concerning one bread and one cup literally. Paul and Ignatius use the contemporary reality of one loaf and one cup in their liturgies to promote an awareness of unity within their congregations. Today, however, some would wish to reverse the direction of that symbolism and say: Since our congregation is one is Christ, we must symbolize that unity by using only one bread and one cup. In this way, literalists seek to turn symbols into equivalences. As in logic, inverses are not necessarily true.

In a similar manner, people are well aware that wine is made in huge barrels, and this wine is divided into many bottles, and those of the same vintage are publicly recognized as being the same wine. Cups filled from the same bottle are seen to be the same wine. When wine is brought to the altar in a flagon and part of it is poured into a chalice, the wine in the flagon and in the chalice are seen to be the same. Because of the physical association of the wine content in the flagon and in the chalice, the consecration of both upon the altar is easily recognized. The real Eucharistic unity of the cup, however, is not found in the cup itself but in the sharing of the blood of Christ. Ignatius of Antioch

¹⁰ GIRM, 283.

¹¹ SC Divine Worship, Instruction *Liturgicae instaurationes* (2 September 1970): AAS 62 (1970) 694-704; Not 7 (1971) 10-26. [DOL, 523].

speaks of "one cup of unity in his blood." The unity is not found in the singularity of the cup but in the oneness of Christ's life and sacrificial blood. That is why the contents of the flagon may be poured into many cups. And if there are many individual cups, it is the unity of the one blood of Christ, which all Communicants share and which actualizes the spiritual unity of the congregation. The people in our congregations have culturally been raised to recognize the same bread in a plate of pieces of bread and recognize the same wine in many cups and/or flagons of wine. Thus sharing the same consecrated bread and wine is easily seen by the people as partaking in the one sacrifice of Christ through which all are saved and come to share in the one life of Christ.

Looking at this matter not from another perspective, the consecration is a re-actualization of the Last Supper in which Christ expresses his singular sacrifice on behalf of all. The use of one large host at the consecration visually expresses Christ's consecration at the first Mass. In this context the use of one large cup likewise expresses not the unity of people but the singleness of Christ's sacrifice and new covenant at the Last Supper. The use of a large host and a one large cup by the celebrant does not point to the unity of the congregation in Christ but the singular action of the celebrant as Christ.

In summary, the liturgical ideal and norm is to literally use one host and one cup, each one shared with all. But that mode of distribution practically works only for Eucharists where there are only a few Communicants. The use of one large host and one large chalice clearly points to the Christ's action at the first Eucharist — even in the presence of trays of small hosts and other flagons or trays of small cups on the altar. The unitive character of "one bread" is understood by the people today as they look at a platter of pre-cut hosts. The loaf does not have to be uncut for people today to understand the unitive character of "one bread." Similarly, the unitive character of "one cup" is understood by people today, even when they choose from several chalices or many trays of pre-portioned cups blessed through the one Eucharistic Prayer of Christ.

III. Medical Concerns

It is important to keep the medical question separate from the liturgical one. The legitimacy or use of small, individual cups does not depend upon the latest findings or professional opinions about the health risks associated with the "common cup." As seen above, the common cup and individual cups are both legitimate liturgical options — and each has its own health risks. There is a history of medical concern about the use of a common cup by many people. Contrariwise, there are no professional voices expressing concern about the use of individual cups at this time. This is why a number of people have expressed a personal preference for using individual cups when Communion is distributed under both kinds.

When the common cup was first offered to the American laity there was popular concern about its health risks. In response to inquiries by the National Council of Catholic Bishops (NCCB), the American Medical Association, through its Department of Medicine and Religion in 1979 stated: "It is the position of the AMA that, as far as we know, there have been no cases of transmission of germs to communicants using a

common cup. The alcoholic content of the wine, plus the hygienic practice of wiping the cup and turning it to a new position for each communicant seems to remove any danger." However, there must have been some concern by some parties, for after quoting the AMA, the Bishops' Newsletter added: "It must always be remembered that the practice remains an option so that no one is under obligation to receive from the cup.¹²

On November 10, 1985 the Bishops' Committee on the Liturgy, under the chairmanship of Archbishop Daniel E. Pilarczk of Cincinnati, adopted the following statement, entitled "Communion Under Both Kinds and Certain Health Concerns." The statement was subsequently approved for publication by the Executive Committee of the National Conference of Catholic Bishops.¹³

In the church's long history, there have been times when anxiety and worry and even fear have attended upon the reception of the Lord's eucharistic Body and Blood. There are times when sickness prevented a communicant from receiving one or both species. There have been times when epidemics have prevented large numbers of Christians from approaching the Lord's table for fear of becoming infected with disease. In the last several months a similar concern has come into being among some Catholics with regard to the transmission of acquired immunodeficiency syndrome (AIDS) and other communicable diseases when receiving the sacred Blood of Christ from a common chalice...

Subsequent scientific studies, however, have revealed the presence of bacteria and viruses in the common cup. Consequently, since 1985 the NCCB Liturgy Secretariat has been in contact with the Centers for Disease Control (CDC) in Atlanta, which in an official letter wrote:

Since laboratory studies have shown that bacteria and viruses can contaminate a silver chalice and survive despite the alcohol content of the wine and wiping or rotating the cup, the potential exists for an ill parishioner or asymptomatic carrier to expose other members of the congregation by contaminating a common cup. If any diseases are transmitted by this practice, they most likely would be common viral illnesses such as the common cold, but transmission of other illnesses cannot be entirely excluded. During the past four years since AIDS has been studied, there has been no suggestion of transmission of the virus that causes AIDS by sharing utensils, including the common cup, or through any other means involving saliva.¹⁴

In light of that report the Bishops' Committee on the Liturgy at that time stated that they did not believe that parishes needed to suspend Communion under both species. They encouraged pastors to exhibit common sense and pastoral solicitude both for the concerns of the people and for the practice of receiving Communion under both species through which the faithful experiences the fullness of the Lord's presence under both signs. They advised that those who felt compelled to change their practice regarding the common cup either receive it by intinction or exercise the option of receiving under the species of bread only.

¹²Bishops' Committee on the Liturgy (=BCL) Newsletter (Jan. 1979)

¹³BCL Newsletter (Dec. 1985)

¹⁴Letter from Donald R. Hopkins, MD, Assistant Surgeon General and Acting Director of the Centers for Disease Control (Atlanta), Sept. 4, 1985.

In the Annals of Internal Medicine¹⁵ Terrance G. Furlow and Mark J. Dougherty reported on a study which examined a communion cup used by 250 communicants at eight services over a four-month period between December 1990 and April 1991. Furlow wrote, "The study shows that pathogenic bacteria may be spread among communicants during a Eucharistic service. Previous studies have shown similar pathogens on the common cup when passed among 'healthy' volunteers in a simulated service. Studies have also shown that rotating the cup and wiping with a 'purificator' are not effective in eliminating bacteria from the common cup... Our current understanding of communicable diseases suggest that the safest method for communicants is to use clean, individual cups."

In response to this study, Father Ronald F. Krisman, executive director of the U.S. bishops' Secretariat for Liturgy, noted that the most serious bacteria that Drs. Terrance G. Furlow and Mark J. Dougherty found were those that cause influenza. He pointed out that the study did not make clear whether these bacteria were present in large enough amounts to cause them to actually cause sickness.

While influenza is common, it can at times be quite deadly, even in our own time. The Centers for Disease Control reported that U.S. life expectancy fell slightly in 1993, the first dip in 13 years. The CDC blamed the decline on two nationwide epidemics in which 82,820 people died from flu or pneumonia. ¹⁶ Especially during winter months flus and colds can produce mild to severe sickness. Consequently, the presence of the influenza virus in the common cup is not to be dismissed lightly.

In February, 1996, Kay Louis published some relevant statistics: ¹⁷ "Americans spend about \$5 billion a year on their colds — about \$3 billion on doctors' visits and \$2 billion on treatment. An estimated 60 million days of school and 50 million days of work are lost each year. Colds also cost us some \$4 billion in lost wages and productivity."

The Minnesota Christian Chronicle reported: "Anne LaGrange Loving, assistant professor of microbiology at Felican College, a Roman Catholic school in Lodi, N.J., discovered two years ago that microorganisms survive on communion wafers, but that study didn't necessarily show that the existence of microorganism led to illness... But at the annual convention of American Society for Microbiology, researchers said there is no evidence of risk. A study of nearly 700 people found that even those who received communion daily have no higher rate of illness than unchurched people." The article was not clear whether this limited statistical study involved daily communicants who received only the host or whether they received both the host and drank from a common cup.

All the above studies are statistical, and they wipe out individual differences. Individual susceptibility must be taken into account, for studies have shown that in the deliberate introduction of a measured amount of cold virus into the noses of a group of people, each

¹⁵⁽Vol. 188, No.7)

¹⁶Star Tribune (3/1/96)

¹⁷Minnesota Extension Service News Letter, University of Minnesota, Scott County.

¹⁸(5/15/97)

having the same measured immuniological response, some individuals got colds and others no cold symptoms at all. Thus some people are more susceptible to viruses than others -- an observation popularly known. It is thus reasonable that people whose personal history indicates a great susceptibility to viruses would be more wary to consuming a medium that is known to contain viral pathogens. For such people receiving communion by intinction is usually not a viable option, because the wine in the cup in which the consecrated bread is intincted probably has been drunk from and been contaminated by someone earlier in line. The greatest period of concern is when there is only a little consecrated wine in the chalice, for then reflux of the fluid from the mouths of the Communicants is often obvious.

So medical research continues in a seesaw fashion about this question. At least it can now be said scientifically that not AIDS but viral pathogens are found in the consecrated wine of a common cup. Only a limited number of scientific studies have dealt with the question whether the concentration of those viral pathogens is sufficient for a significant number of communicants to actually pass on flu or other respiratory disease through the use of the common cup. More research needs to be done to see whether anecdotal evidence and popular concerns regarding the use of the common cup are justified.

Regarding small individual cups, however, there is no current debate over the possibility of communication of diseases through their use. Medically and culturally that is the accepted norm in American society today.

IV. Cultural & Liturgical Values

In American culture, good hygienic practices are taught to children at home and in school from the youngest age. Expressing contemporary hygienic wisdom, the Soap and Detergent Association (SDA) wrote: "Good hygiene is the first line of defense in staying healthy. The best way to reduce the spread of infectious diseases is through frequent hand washing and regular cleaning of household surfaces." So it is understandable and reasonable that in some parishes Communion distributors are asked to wash their hands with water or with disinfectant wipes right before distributing Communion. The article goes on to give several, widely recognized tips for staying healthy this winter, one of which is: Avoid sharing drinking glasses and eating utensils. In the United States, at any restaurant or banquet, requesting or expecting several people to use the same glass would be found very repugnant.

In other cultures the use of common cups and the dipping of food from a common bowl is the norm. The Catholic Church has always been responsive to cultural variations in non-essential things. At no other public gatherings in the United States do Americans drink from the same cup. Since there is a number of recognized methods of receiving the Precious Blood, and since using small, individual cups is a legitimate option within existing liturgical regulations, then culturally it would be very easy and comfortable for American Catholics to receive the Precious Blood in individual cups.

Among the Jews at the time of Christ, it was the custom to pass a common cup at the Passover Seder. This was a Hellenistic practice related to the κυλιξ ceremonial cup. Today, far from that Hellenistic culture, Jews use individual cups at their Seders, all filled from a single decanter. The spiritual unity is not found in a "common cup" but in the singular prayer by the leader of the Seder -- said while everyone around the table holds up their individual glasses. By that single prayer, the wine within each glass becomes a single blessing to God as well as to the participants.

In the history of the Church, after the turn of the first millennium, very few laity were receiving Communion. Devotion focused upon the reservation of the Eucharist Bread, which was seen to be an awesome object to be worshipped at a distance. Martin Luther insisted upon the necessity to receive Communion under both forms. The Council of Trent responded in Counter-Reformational fashion by stating not only that the total Christ was found under each form, but they then ordered that the only way that Communion could be distributed at Roman Catholic Masses was under the form of bread. In many other areas, the Protestants and Catholics deliberately took paths opposed to each other in their Reformation and Counter-Reformation reforms.

With the Second Vatican Council, however, came the promotion of ecumenism. No compromise was to be made in the essentials of the faith, but much could be learned and shared between Christian denominations who have basically the same scriptures, creed and hope for salvation through Jesus Christ. In the last fifty years the Catholic Church has emphasized anew the Liturgy of the Word in all sacraments, the use of the language of the local culture, and the practice of receiving Communion under both species. The spirit of Council of Trent emphasized the things that separated Catholics from Protestants. In contrast, the spirit of the Second Vatican Council promotes the unity of Christian Churches, seeking to fulfill the prayer of Christ that all may be One. While Churches have struggled to resolve fundamental differences in sacramental theology, the Churches have been able to share amiably in the domain of liturgical practices. Many Protestant congregations use trays of individual cups at their Communion Services. Catholic use of this practice would be a further expressionn of unity in areas where unity is currently possible.

Recent ecumenical reports have highlighted the sharing of one bread and a common cup as demonstrating and effecting the oneness of the Body of Christ. However, such ecumenical statements are not to be taken literally but symbolically. In no way do such documents enjoin all Protestant Churches to stop using the pre-cut wafers and individual cups used in many of their Communion Services. While Protestant Churches at time use a common cup, in most American congregations trays of individual cups are also used at the Communion Services. Since the use of individual cups in the Eucharist violates no tenant of the Catholic Faith, the spirit of ecumenism and the spirit of the Second Vatican Council would encourage us to pastorally adopt similar modes of reception of Communion, as we search for commonality in our sacramental theologies.

¹⁹ World Council of Churches, *Baptism, Eucharist and Ministry* (Faith and Order Paper No. 111) 1982, #19, p.14.

V. PRACTICAL MATTERS

Is it liturgically appropriate to use small cups for Communion? In Inaestimabile Donum we read: "Particular respect and care are due to the sacred vessels, both the chalice and paten for the celebration of the eucharist, and the ciboria for the Communion of the faithful. The form of the vessels must be appropriate for the liturgical use for which they are meant." Miniature (two-inch tall), stemmed, gold-lined chalices are currently commercially available, but the most popular shape is that of a handle-less, stem-less shot-glass. Protestants have found such small, individual Communion cups appropriate for liturgical use for decades, and they are available for purchase from Catholic liturgical goods stores. I have never heard anyone say that such small cups found in Communion trays are not liturgically appropriate. Their contents being consecrated on the altar through the words of Christ by the priest, these cups are individualized means of sharing in the One Cup, just as pre-cut hosts are valid, individualized means of sharing in the One Bread.

How should the congregation be instructed concerning these matters? As indicated in the General Instruction of the Roman Missal:²¹

Priests should use the occasion to teach the faithful the Catholic doctrine on the form of communion, as affirmed by the Council of Trent. They should first be reminded that, according to Catholic faith, they receive the whole Christ and the genuine sacrament when they participate in the sacrament even under one kind and that they are not thus deprived of any grace necessary for salvation.

They should also be taught that the Church may change the manner of celebrating and receiving the sacraments, provided their substance is safeguarded. In doing so, the Church judges when such changes will better meet the devotion or needs of different time and places. At the same time the faithful should be urged to take part in the rite which brings out the sign of the eucharistic meal more fully.

The logistics of receiving Communion using a small cup should be explained devotionally. When one is offered the host, the Eucharistic minister says: "The Body of Christ," and the communicant with faith responds: "Amen." If a person receives the consecrated host on the hand, it is not appropriate to put the host in one's mouth while walking away. Rather, it is devotionally appropriate to step to the side and pause for the few moments it takes to place the host in one's mouth. This pause aids the mind to focus on what great Gift is being received, rather than on how to get back to one's pew.

Similarly, when the Eucharistic minister offers the chalice or the tray of small cups of the Precious Blood, the minister says: "The Blood of Christ," and the communicant with faith responds: "Amen." If one takes a small cup, it is not appropriate to drink the consecrated wine while walking away. Rather it is devotionally appropriate to step to the side and pause for the few moments it takes to drink the contents of the small cup. This pause aids the mind to focus on what great Gift is being received, rather than on getting back to one's pew.

²⁰ID. sec. 16.

²¹GIRM. Sec. 241.

Near the spot where the person turns to return to his/her pew after receiving the Precious Blood in an individual cup, there should be a small table with a tray or large paten for placing the used cups. To avoid or reduce misuse of the sacred species, the people are to be instructed to not take consecrated hosts or used cups to their pews. And if they see someone who does not consume a host or keeps a small cup, they are to take the initiative to direct that person to consume the host or return the cup to the communion station.

What materials can the individual cups be made of? In Inaestimabile Donum again one finds: "The material must be noble, durable, and in every case adapted to sacred use." It was later specified for the United States that: "The vessels should be sturdy, made of materials which are solid and nonabsorbent. Preference is always to be given to materials that do not break easily or become unusable." In pre-Vatican II days, chalices had to be lined with gold or silver. Today the material need only be non-porous and appropriate for liturgical use. Any material is appropriate: gold, brass, glass, plastic or pottery, provided it is non-porous and appears noble and worthy of the sacred action. The word "noble" is a translation of nobilis = well-known, notable, or possessing outstanding qualities. Gold and brass vessels can become so tarnished and worn they would be considered ignoble for the sacred action, while plastic and pottery vessels may be of sufficiently noble appearance to be deemed quite beautiful and appropriate for the sacred action.

Do small, individual cups need to be blessed before use? Not all containers that hold the sacred species need to be formally blessed, e.g. the *luna* of a monstrance and the flagons which hold the wine as it is consecrated on the altar. Liturgical directives, however, indicate that chalices, patens and ciboria must be blessed. "Before being used, vessels for the celebration must be blessed by the bishop or priest according to the Rite of Blessing of a Chalice and Paten." It is the position of this paper that individual cups are small chalices, so this regulation specifies that the small cups are to be blessed. The trays do not need to be so blessed, but, like a monstrance, they should be dedicated and reserved for sacred use.

How many ministers of the cup should there be? When common cups are used for a large congregation, experience shows²⁵ that it is best to have two cup-bearers for each host distributor -- which at times can result in confusing flow patterns. When trays of individual cups are used, only one cup minister is needed for each host distributor -- the distributor of the consecrated Bread only has to slow down just a fraction in offering the host to avoid congestion.

When and how are the individual cups filled? The Eucharistic ministers or another person may prepare trays of individual cups before the Mass in the sacristy or another work area. "From experience careful judgments should be made before the celebration of

²²Sec. 16.

²³Directory no. 40; GIRM 288-298.

²⁴Directory no. 40; Cf. The Roman Pontifical: Dedication of a Church and an Altar, Chapter 7; Rituale Romanum: De benedictionibus, 1068-1084.

²⁵Directory no. 33.

each Mass that enough bread and wine are made ready for the communication of the faithful in a particular eucharistic liturgy."²⁶ Experience teaches how many people will be receiving the Precious Blood at a particular liturgy.

The cups are of a standard size and usually there is a mark indicating how far to fill each cup. Modern plastic squeeze bottles with narrow, pointed spouts make the filling of many cups very fast with very little spillage. A short workshop should be given Eucharistic ministers to cover all the practical points associated with this manner of offering the Cup of Christ.

Is the act of pouring the wine into the chalice a significant liturgical act? Scripture speaks of Christ's blood being "poured out" for us as a libation. This statement finds its origin in the sacrificial oblations performed by the priest at the temple where the blood of a slaughtered animal was poured from a bowl over the horns of the altar. As deeply meaningful as this idea is, it was never incorporated into Mass texts. And there is a very simply reason for this omission: it is not the blood of Christ but only unconsecrated wine that is poured out of a cruet into a chalice. Consequently, just as flagons of wine are to be placed upon the altar without their contents being poured out, so too trays of wine holding cups may be simply placed on the altar from a side table or from the offertory procession.

Does water need to be placed in each individual cup of wine? "According to ancient rule some water must be mingled with the wine. This was not, indeed, a native Palestinian custom, but a Greek practice that was observed in Palestine in Christ's time. As early as the second century this admixture for the Eucharist is expressly mentioned."27 The Order of Mass states "The deacon (or the priest) pours wine and a little water into the chalice, saying quietly: 'By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity." This action does not need to be done at the altar but can be done at a side table prior to the filled chalice being placed on the altar. A legal question may be asked: Since this admixture can be done by a deacon or a priest apart from the altar prior to the beginning of the offertory and the Liturgy of the Eucharist, can this ritual be legitimately done in preparation for the Liturgy of the Eucharist in the sacristy prior to the Liturgy of the Word? That could be done very easily by the priest or deacon prior to the distribution of the admixture into the individual cups. However, if the answer to that question is "No," then keeping within the letter of the law, the deacon (or priest) could easily and quickly put some water into each individual cup at the time of the offertory by means of a few pumps from a spray bottle of water over each tray of cups before they are brought to the altar from a side table after at the presentation of the gifts.

Is a communicant's taking of an individual cup from a tray "self-communication"? The regulation forbidding self-communication states: "The chalice may never be left on the altar or another place to be picked up by the communicant for self-communication

²⁶Directory no. 39; GIRM 56h; EM 31.

²¹The Mass of the Roman Rite: Its Origins and Development, Joseph A Jungmann, Christian Classics, Inc. Maryland, 1986, pp. 38-40.

(except in the case of concelebrating bishops or priest), nor may the chalice be passed from one communicant to another. There shall always be a minister of the cup."²⁸ In the distribution of small, individual cups there is always a minister of the cup who offers a tray of cups to the communicant with the words: The Blood of Christ. The communicant must respond, "Amen," before taking the cup from the Eucharistic minister. It is not the taking of the chalice from the tray that constitutes self-communication. The "Amen" of faith by the communicant to the Eucharistic minister affirms that Communion is received from another who is an authorized minister of Christ and his altar.

Does each cup need to be wiped with a purificator? When Communion under both kinds was introduced, the liturgical regulation was: "The communicant answers: Amen, and the deacon holds out the chalice and purificator. The communicant may raise the chalice to his mouth with his own hands, taking care not to spill it. He holds the purificator under his mouth with his left hand, drinks a little from the chalice, and then returns to his place. The deacon wipes the outside of the chalice with the purificator." This directive states that the communicant is to take the purificator with the left hand and places it under his/her mouth when he/she drinks from the chalice. This regulation was in imitation of the action of the priest at the altar, and was never activated in the United States.

Rather this regulation was superseded in the U.S. by the following regulation: "After each communicant has received the Blood of Christ, the minister shall carefully wipe both sides of the rim of the cup with a purificator. This action is both a matter of courtesy and hygiene. It is also customary for the minister to move the chalice a quarter turn after each communicant for the same reason." This regulation specifies the use of a purificator according to purpose, namely, as a "matter of courtesy and hygiene." Since it is common courtesy in the United States to set a used cup on a tray for washing, and since there are no hygienic questions concerning the singular use of an individual cup, the purpose for using a purificator is absent and the need for wiping by a purificator at that point is without reason and unwarranted. Thus it is not legally necessary according to the approved directive for the American Church.

Because full-sized chalices have broad rims, it is a common experience that when only a sip is taken, there is often a line of liquid left where the lower lip has been. However, because of the narrow rim of small cups and because each individual consumes the entire content of that cup, the amount of fluid left on the outside by the lower lip is minimal, and the strength of the meniscus of that fluid will hold it in place until the cup is purified.

What happens to the remaining cups holding the Precious Blood? "It is strictly prohibited to pour the precious blood into the ground or into the sacrarium." The Eucharistic ministers are to consume the Precious Blood from all remaining small cups at a side table. "When there remains more consecrated wine than was necessary, the

²⁸Directory no. 46; GIRM 244c, 246b; ID 11.

²⁹Order of the Mass #244.d.)

³⁰Directory no. 47; GIRM 244-252; Sacramentali Communione 6,

³¹Directory no.38.

ministers shall consume it immediately at a side table before the Prayer After Communion, while the vessels themselves may be purified after Mass."³² If there are many such small cups, they may wish to pour their contents into a large chalice (hygienically, one large chalice of each Eucharistic minister) and consume their contents from the larger vessel. Similarly, after a member of the congregation consumes the Precious Blood from a small cup, that individual turns and leaves that cup on a tray on a small side-table nearby. As indicated above, when the Precious Blood has been consumed from a chalice or a small cup, it may be left on a side table until it is purified by a Eucharistic Minister after Mass.

May the remaining Precious Blood be reserved? Normally "Wine may not be consecrated at one Mass and reserved for use at another." However, there is an exception made for someone who is ill. 34

Sick people who are unable to receive communion under the form of bread may receive it under the form of wine alone. If the wine is consecrated at a Mass not celebrated in the presence of the sick person, the blood of the Lord is kept in a properly covered vessel and is place in the tabernacle after communion. The precious blood should be carried to the sick in a vessel which is closed in such a way as to eliminate all danger of spilling. If some of the precious blood remains, it should be consumed by the minister, who should also see to it that the vessel is properly purified.

How can many individual used cups be easily purified? In "Preparation for giving communion under both kinds" in the Roman Missal, we find that when communion is received from the chalice with a tube, there should also be a container of water for purifying the tubes and a paten on which to put them afterward. In a similar fashion, used cups may be rinsed in a container of water. This container of water may be placed near each communion stations for purifying the cups. However, another alternative is more practicable. Unlike used tubes, used individual cups leave little or no traces of the precious blood on the tray, so they may be placed on trays before rather than after purification. After Mass Eucharistic Ministers can take the trays of used cups to a side table or to the sacristy where they are rinsed in "a container of water for purifying." The water from that container then needs to be poured down the sacrarium.

Once liturgically purified, subsequent sterilization, handling and use of these small Eucharistic cups may be done according to the facilities available at and the method desired by the local parish. These cups should be handled and stored separately from other dishes, remembering that these cups have been blessed and dedicated to sacred use.

What of the disposal of small cups? All sacred vessels that are used eventually reach a stage where they are no longer fit for use at the altar. What does one do with old chalices? It is not fitting to bury a sacred vessel. That would be relegating that vessel to a state of corruption, and a buried vessel easily can be dug up and misused by a disrespectful individual. Consequently, the most fitting way to dispose of used sacred

³²Directory no.36; ID.14; GIRM 120, 237-239.

³³Directory no. 39.

³⁴Directory no. 37. Pastoral Care of the Sick: Rites of Anointing and Viaticum 74.

³⁵GIRM Sec. 243.a.

vessels is to melt them down in a crucible. This method is symbolically very fitting, for smelting is considered a purifying process. Once smelted the metal from that vessel becomes profane and may be joined to other metals to produce any object desired.

Individual cups used in Communion trays may be of a variety of materials. They may be miniature, stemmed chalices lined with gold. They may be made of stainless steel, chromed metal, aluminum, etc. Rather than using crystal glass, heavier Pyrex "shot-glasses" are most frequently used. Thirty years ago plastic would not have been deemed a "noble" material; however, scientific advances have increased their shine and durability.

Regardless of the material used, all vessels eventually reach a state where they need to be replaced by new ones. It is not appropriate to bury obsolete vessels or dispose of them in the garbage, for that would be relegating them to an unfitting state of corruption. Rather like gold, metal, glass and plastic vessels should be recycled through a smelting process, which allows these materials to be used again to produce any object desired. If the cups are made of pottery, however, they cannot be smelted but need to be thoroughly smashed so that they are no long recognized as sacred vessels and buried.

SUMMARY

The chalice of the Septuagint, the New Testament, the Last Supper, and of today's liturgical regulations is a "cup of ordinary use." The small individual cups found in Communion trays fit the history and liturgical definition of a chalice. *Inaestimabile Donum* states that "the form of the vessels must be appropriate for the liturgical use for which they are meant," and their shape, size and number are not quantitatively specified. Thus small, individual cups fit within existing liturgical regulations. Consequently, using small, individual cups is a valid option for receiving Communion under both species in the first mode specified in the General Instruction of the Roman Missal.

There are a variety of reasons why persons would want to use this option: medical, cultural, ecumenical, symbolic. The strength of each depends upon one's historic and pastoral situation. As times change, there may be more or less reasons for choosing this option. Regardless, the legitimacy of the option still stands despite the vicissitudes of medical research and contemporary mores. The use of this option depends primarily on the pastoral judgment of the national bishops' conference and local pastors for the maximum benefit to their flocks.

Rev. William Stolzman, pastor Church of St. Mark 350 Atwood Street South Shakopee, MN 55379 (W) (612) 445-1229 (F) (612) 445-9639 (E) wfstolzman@juno.com

St. Mark's Catholic Community



Prebyleral Personnel Resonnes Chancery 226 Summit Ave St. Paul, MN 55102

Please place the enclosed two documents on my personal file. 7. William Flogman

		,
Date	3/24/96	
Date	3//4/30	
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SABBATICAL INFORMATION

Name	William Stolzman
Address	St. Mark Church
	350 S. Atwood Street
	Shakopee MN 55379 Phone 445-1229
Dates of Dates of From Arch	
	* * *
Replaceme	nt <u>Fr. Richard Larkin</u> (Weekends)
Address	2099 Silver Bell Rd. #44
,	Eagan MN 55122
	Care Free Rest Home Phone 454-7560
	* * *
Sabbatica	l Program Trip to Holy Land and research and writing in
comparative	theology and philosophy
Address	Marist Brothers Provincialate
	26 - 1st Avenue
•	Pelham, NY 10803
Emergency	: Name/Phone Br. Dermot Heally Tel: 914-738-1218
	* * *
Please re	turn to: Joann Kenney Presbyteral Personnel Resources

St. Paul, MN 55102-2197

Planning your own sabbatical allows you to identify and plan for specific needs in your life and in your ministry. Please outline below (1) specific growth goals; (2) activities designed to attain these goals; and (3) expected benefits to you and your ministry. (You may duplicate this form or use the back, if necessary.)

Name William Stolzman Date 3/29/96

<u>Goal 1:</u> Deepen Spiritual experience of Jesus and deependmy knowledge of Scripture.

Activities (description, dates, location):

Study trip to the Holy Land with other priests May 7 - 17, 1996.

Benefits:

See and experience first hand the places Jesus walked and the devotional traditions associated with the Holy Land.

Goal 2: To write a rough draft of Love's Fourfold Way, a reflective sequel of my previous book, The Pipe & Christ, using multiple philosophics and theological insights from Medicine Men and Pastors' dialogue.

Activities (description, dates, location):

Research and writing at Fordham University and Marist Brothers Provincialate (May 18 - August 18, 1996) in New York.

Benefits:

To enunciate and share multiple spiritual insights, obtained from Lakota Four-fold cosmology into a American Christian perspective.

Goal 3:

Activities (description, dates, location):

Benefits:

Assets My TCF My TCF My investments are made through and my broker is Joe Theis 2235 Hobmes & Shapeper, N. N. 55329 496-2025

St. Mark's Catholic Community



March 29, 1996

Joann Kenny Prebyteral Personnel Resources 226 Summit Avenue St. Paul, MN 55102-2197

Dear Ms. Kenny,

Thank you for your letter of March 7, 1996 answering the questions I raised in my recent letter concerning my Sabbatical.

Enclosed you will find completed the forms you sent me.

My Sabbatical begins May 6, 1996. You may send me the standard sabbatical grant of \$2,500 when approved.

Since I will be gone from the parish from May 6 through August 25, please send to St. Mark's Church the \$1,487.50 you calculated this parish is eligible for to help cover the expenses of weekend priestly assistance during that time.

Sr. Dominica sent me a libret. So at this time all of questions and concerns have been answered.

I am eagerly looking forward to this sabbatical. Thank you for your assistance.

Sincerely,

Fr. William F. Stolzman,

Pastor

ARCHDIOCESE OF ST. PAUL AND MINNY

VOUCHER GF 30607

Document # Document Date

Description

Amount

8361

Apr 16 96

WEEKEND ASSISTANCE/SABBATICAL

1,487.50

5089 ST MARK'S CHURCH 350 S ATWOOD STREET SHAKOPEE MN

Total:

1,487.50

55379

ARCHDIOCESE OF ST. PAUL AND MINNE

Document Date

Apr 16 96

Document #

8362

Amount 2,500.00 SABBBATICAL GRANT 5-6/8-30-96

5090 WILLIAM STOLZMAN ST MARKS CHURCH 350 S ATWOOD STREET SHAKOPEE MN

55379

Total:

Description

2,500.00

MEMORANDUM

DATE: April 19, 1996

TO: Archbishop Flynn

FROM: Joann Kenney, Presbyteral Personnel Resources

RE: Sabbatical - Father William Stolzman

Attached are a letter for your signature granting a sabbatical leave to Father Stolzman from May 6 through August 30 and a letter appointing a temporary administrator during his absence.

Information about his sabbatical is also attached.

c: Bishop Welsh

Father McDonough

Mr. Fallon

Sr. Dominica Brennan

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Office of the Archbishop

Saint Paul, Minnesota 55102-2197

April 19, 1996

Reverend William Stolzman Church of Saint Mark 350 South Atwood Street Shakopee, Minnesota 55379-1238

Dear Father Stolzman,

With this letter I am pleased to assign you to a sabbatical from May 6 until August 30, 1996, in accordance with Archdiocesan policy.

During your absence, Reverend Mister Al Schroeder will be appointed Temporary Administrator to provide for the spiritual needs of the people of the Church of Saint Mark, Shakopee, Minnesota. The material administration of parish matters is to be handled in accordance with your agreement with him. Deacon Schroeder's appointment will coincide with the dates of your sabbatical.

Bill, I am grateful for your dedicated service at Saint Mark's and to this Archdiocese. May this time of reflection, travel, and study be both personally rewarding and enriching for your ministry.

Sincerely yours in Christ,

Harry J. Flynn

Most Reverend Harry J. Flynn, D.D. Archbishop of Saint Paul and Minneapolis

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Office of the Archbishop

Saint Paul, Minnesota 55102-2197

April 19, 1996

Rev. Mr. Al Schroeder Church of Saint Mark 350 South Atwood Street Shakopee, Minnesota 55379-1238

Dear Deacon Schroeder,

In accordance with the Archdiocesan sabbatical policy, I have appointed Father William Stolzman to a sabbatical from May 6 through August 30, 1996.

I hereby appoint you Temporary Administrator to provide for the spiritual needs of the people of Saint Mark's in the absence of the pastor. The material administration of parish affairs is to be handled in accordance with your agreement with Father Stolzman.

I am grateful to you for this service to the Church and for your willingness to assume this responsibility.

Sincerely yours in Christ,

Harry g. Flynn

Most Reverend Harry J. Flynn, D.D. Archbishop of Saint Paul and Minneapolis

ment Due By 4-22-96

CHECK REQUISITION ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

DATE 4-16-96	
PAY TO St. Mark's Church	
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Shakapee, MI 553	29 CHECK NUMBER
•	y from Accounting Department, please show mailing address)
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PURPOSE:	
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	REQUESTED BY Joann Kenney
ACCOUNT NO.	REQUESTED BY
FUNDS AVAILABLE	DEPOSIT CREDIT
Controller	

ment Due By 4 - 22 - 96

CHECK REQUISITION ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

DATE 4-16-96	
PAY TO Rev. William Stolymen	MAIL CHECK DIRECTLY
St Marke Church 350 S. atwood St.	DELIVER CHECK TO
350 S - Clared St. 379 (If check is to be mailed directly from Account	
(If check is to be mailed directly from Accoun	nung Department, please snow mailing accress)
AMOUNT Jeventy - five hundred box	DOLLARS \$ 2 500 -
Written Amount	Numerical Amount
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Aldy Las	nt - 5/6 - 8/30/96 d; Must Bus Phonicialete,
1.	Felhan Hy
(For Stipends and Professional Services payments only: Please enter Social S	Security Number and Address for Accounting Department records — Thank You.)
ACCOUNT NO.	REQUESTED BY John Kenney
ACCOUNT NO.	
FUNDS AVAILABLE	DEPOSIT CREDIT
Controller	

April 23, 1996

Reverend William Stolzman Church of Saint Mark 350 South Atwood Street Shakopee, Minnesota 55379-1238

Dear Father Stolzman,

Enclosed is a check for \$2,500 in payment of your sabbatical grant; a check for \$1,487.50 for weekend assistance at Saint Mark's is also enclosed.

My best wishes and prayers for a challenging and rewarding sabbatical.

Sincerely,

Joann Kenney Presbyteral Personnel Resources

Enclosures

May 15, 1996

Reverend William Stolzman Church of St. Mark 350 S Atwood Street Shakopee, Minnesota 55379

Dear Father Stolzman,

I am sorry that you were unable to join us for the Jubilarian celebration the other day at my residence. There were 16 of us present including Bishop Welsh and myself, and we had a grand time. It's marvelous to have a gathering of priests with so much experience. There were nearly 500 years of priestly experience in that group. It is amazing when you think of it.

Enclosed is a Papal Blessing which I had ordered for you for presentation the other day, and I want you to have that as a memento and as a sign of my appreciation for your priesthood. A priest for whom I have great respect, Monsignor Mulcahey, who was my predecessor at Mount Saint Mary's Seminary used to say, and he said it frequently: "It is no small thing to be a priest. It is no small thing to be a priest for one year. It is worthy of jubilee to be a priest for 25 years."

I send you my blessings and good wishes on this wonderful occasion in my life.

With every good wish, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D. Archbishop of Saint Paul and Minneapolis

St. Mark's Catholic Community



September 4, 1996

Archbishop Harry J. Flynn Archdiocese of St. Paul and Minneapolis 226 Summit Avenue Saint Paul, MN 55102-2197

Dear Archbishop Flynn,

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Thank you for send me a Papal Blessing on the celebration of my 25th anniversary as a priest. It means very much to me. It will be a treasured memento and a sign of your appreciation of my work as a priest in this archdiocese.

I am sorry I did not make the Jubilarian celebration at your residence. I am sure you all had a great time. I was in the Holy Land at the time, having already started my Sabbatical. It was a marvelous and inspiring trip.

After that I resided at the Marist Provincialate in Pelham, New York, where I wrote a book that I had been thinking about for a good number of years. The title of the book is Love's Fourfold Way. The premise of the book is: Since God is Love, then the pattern of that Love should be found in everything in this world. Establishing a fourfold love paradigm, I show that this Love paradigm is found in physics, mathematics, biology, psychology and human development in many, many ways -- thus demonstrating the presence of God's loving design in all things. The manuscript is currently being professionally read by the members of the departments of theology, philosophy and physics at the University of St. Thomas.

So it was a very busy and productive Sabbatical. Many thanks to you, your predecessor and the archdiocese for your support during my Sabbatical.

Sincerely yours in Christ

Fr. William F. Stolzman

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September 11, 1996

Reverend William Stolzman Church of St. Mark 350 South Atwood Street Shakopee, MN 55379

Dear Father Stolzman,

Many, many thanks for your kindness in writing to me on September 4, 1996. Since that time I have had an opportunity of visiting with you at the dedication of the St. Francis Medical Facility in Shakopee. Thanks for being there.

I am so glad that you had a very fine sabbatical. It sounds as though you engaged yourself fully and I will look forward to seeing the book <u>Love's</u> Fourfold Way.

Thank you for writing to me and I am so glad that you had a productive sabbatical.

With every good wish, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D. Archbishop of Saint Paul and Minneapolis



ARCHDIOCESE OF SAINT PAGE AND MINNEAPOLIS

244 Dayton Avenue Saint Paul, Minnesota 55102-1892 612-290-1625

FAX 612-290-1638

October, 1996

Dear Colleague,

It was almost 20 years ago that the United States bishops voted to expand the use of communion under both kinds to the faithful at all masses on Sundays and Holy Days of Obligation. Yet many of our parishes still do not offer the cup at every mass, and even more of our people do not partake from the cup when it is offered for fear of germs. The following was printed in the July/August, 1996 edition of the Bishops' Committee on the Liturgy Newsletter (Volume XXXII).

Health Concerns and Communion Under Both Kinds

The Secretariat for the Liturgy continues to receive inquiries regarding potential health hazards associated with the practice of communion under both kinds. On November 10, 1985, the Bishops' Committee on the Liturgy, under the chairmanship of Archbishop Daniel E. Pilarczyk, issued a statement entitled "Communion Under Both Kinds and Certain Health Concerns" (see BCL Newsletter, December, 1985, Vol. XXI). Approved for publication by the Executive Committee of the National Conference of Catholic Bishops, the statement provides basic theological and liturgical principles which need to be taken into consideration when the issue of communion under both kinds and health concerns is raised. These principles remain as important today as they were in 1985.

Since 1985 the NCCB Liturgy Secretariat has contacted the Centers for Disease Control (CDC) in Atlanta on a regular basis to request their latest advisories concerning the possible health risks associated with drinking from a common communion cup. In a June, 1996, letter to the Secretariat, the CDC stated that "there is a theoretical risk of transmission of some agents that are present in oral secretions, particularly the respiratory viruses, such as those that cause the common cold. In contrast, the theoretical risk of transmitting hepatitis B, tuberculosis, or human immunodeficiency virus [HIV] by this means is exceedingly low." The CDC is "not aware of any specific episodes or outbreaks of illness that have been associated with the use of a common communion cup" though "such an occurrence would be difficult to detect and to distinguish from respiratory or other forms of person-to-person contact." In summary, the CDC has not recommended to the Catholic Church that it abandon the practice of drinking from the cup because of potential health risks.

The 1985 statement of the Bishops' Committee on the Liturgy notes that the restoration of the fuller sign of holy communion under both forms, in obedience to the command of the Lord to "take, and eat" and "take, and drink," outweighs the risk posed by drinking from the same communion cup. Nevertheless, it counsels that communicants should use common sense and not drink from the communion cup when they are more susceptible to being infected or to infect others with the common cold, etc. In addition, ministers of the eucharist should take proper precautions, such as wiping both sides of the rim of the communion cup and turning the communion cup after each communicant has received the Precious Blood.

The Archdiocese has received permission from the BCL Secretariat for parishes to reprint this article in parish bulletins or newsletters.

Other sources which may help parishes wishing to encourage greater participation in receiving from the cup are the following:

The Communion Rite at Sunday Mass by Gabe Huck, copyright 1989, Archdiocese of Chicago, Liturgy Training Publications 1800 North Hermitage Avenue, Chicago 60622-1101. (ISBN 0-930467-91-4; \$8.95)

This Saving Cup by Andrew D. Ciferni, copyright 1991, Federation of Diocesan Liturgical Commissions, P. O. Box 29039, Washington, DC 20017. (a bulletin insert available in English or Spanish in 8 1/2" by 11" photo ready copy for reprinting locally at the flat rate of \$25)

"Aids and the Cup," by Gordon Lathrop, Worship, Volume 62, Number 2, March 1988, pages 161 - 165, The Liturgical Press, Collegeville, MN.

"The Cup: Every Sunday, Every Mass - How To Do It Well," by Mary Ann Simcoe, *Liturgy 80*, May/June 1985, pages 5 - 8, Liturgy Training Publications, Chicago.

Please let me know if the Worship Center can be of assistance to your parish on this issue.

Sincerely,

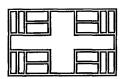
Vicki Klima,

Director

The Worship Center

Vicki Flima

MISC. ITEMS



ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

244 Dayton Avenue

Saint Paul, Minnesota 55102-1892

612-290-1625

FAX 612-290-1638

The Worship Center

DATE:

December 11, 1996

TO:

Sr. Dominica

FROM:

Barbara

Sister Dominica, I am sending you a copy of the letter that our office sent out in October along with some articles that the letter refers to. I hope this will help.

I did check with Vicki and we have not sent anything out specifically concerning intinction in quite some time.

Let me know if we can do anything else to help.

January 24, 1997

MEMO TO:

Archbishop Flynn and Bill Fallon

FROM:

Father Kevin McDonough

SUBJECT:

FATHER WILLIAM STOLZMAN

After meeting with Archbishop Flynn on Tuesday, January 21, and with Bill Fallon on Thursday, January 23, I attempted to call Father Bill Stolzman on Friday, January 24. My intention was to get him in for a conversation as soon as Friday afternoon. I discovered, however, that he is on vacation. He will be away until February 8. I have made a note in my calendar to call him early the following week.

I am sorry for the delay that this causes, but will follow up just as soon as possible on his return.

KMM:md

STOLZMAN

March 31, 1997

Fr. Stolzman Fele, please

Dear Kevin,

I have been racking my brain trying to figure out where the charge came from that says I brought child pornography into my house at least three times in the last six months, which materials caused my accusers to fear that by looking at said materials I would start acting out, that is, start committing pornographic acts with children in this area.

What are they referring to? I have *never* in my entire life ever had *any* child pornography in my possession -- whether in magazines, videos, novels, etc. The closest times I ever came to any child pornography were when I watched highly censured, prime-time TV news reports involving crimes and arrests involving child pornography. and professional articles and legal directives describing child pornography as a federal crime. I have *never* bought, or sold, or obtained, even unsolicited in the mail, or held, or looked at any child pornography in my life!

What are my accusers referring to? The only thing I can think of is that I have a subscription to "Men's Workout" magazine, which comes in the mail to me every other month. This magazine can be purchased at almost any public magazine stand. I have enclosed a few samples for you to inspect. In my house I have built a small weight room in the basement, and weight-lifting is part of my regular exercise regime. This magazine motivates me and gives the latest information on effective weightlifting routines.

In addition, in these magazines there are some pictures of young men posing, usually in briefs but sometimes in the nude. However, their genitalia are *never* shown. These picture shows the beauty of the human form. These pictures are sensual and sexual, but they are never pornographic. They are always aesthetically presented at, what is called, an "aesthetical distance." For me these pictures provide a means for experiencing my sexuality and sensuality *without acting out*. In some people's minds the sight of a nude is a preamble to sexual activity, but for me it is a means of satisfying and sublimating my sexual desires.

In terms of "acting out", I swear before Almighty God that since having settled in the Twin Cities area ten years ago, I never once have had any sexual relations with any person anywhere. Neither have I sexually touched or made sexual advances on any person anywhere during that time.

I have *never* brought even one pornographic *magazine*, which depicts adults engaged in pornographic activity, into the place where I live—not once. But I will admit that over the last 8 years I have on 5 occasions, as best as I can recall, brought pornographic videos into the place where I live. These were twice obtained as a "sampler" through the mail and three times from a downtown video store. I was always most discrete in obtaining them

and bringing them here. No one, not even my house keepers, would have seen them. Even if they saw the video cartridges, their contents could not have been discerned by either title or cover. They had to be viewed through a VCR attached to a TV set for a person to determine their content. These videos never involved minors but always adults, as was clearly stated at the beginning of each video. Why did I get them? The best reason I can give is a post-middle-aged desire to affirm my waning sexuality. But in watching each videos I always experienced great repugnance toward their pornographic displays. Consequently, I usually turned them off long before their completion. After each time I reaffirmed in myself that I find pornography very repugnant and that my preference is for what I call "blue" material -- which is sensual and sexual but not pornographic. In what I call "blue" video material, men may display full frontal nudity but they are never shown sexually aroused (i.e. never with an erection) and if sexual intercourse is indicated it is never openly or graphically displayed but only obliquely indicated.

Through the use of such material I have been able to avoid suppression of my sexuality but rather experience it in a way that is in full conformity to both divine and civil law. Viewing this "blue" material is not a violation of my vow of celibacy. While I humbly admit that I have in the past sometimes failed in the area of chastity because of this "blue" material, I have always confessed each sin and asked for and been given absolution. Currently, however, after years of spiritual purification in this area, I can honestly say that I have been able to find the fine line where I can experience in an uplifting way my sexuality and also live totally chaste. This "blue" material is for me a means of experiencing and sublimating my sexual feelings rather than simply suppressing all sexual sensations and feelings absolutely. That balance has been achieved by God's grace, following the lead of the Holy Spirit in my life, and receiving help and guidance through regular visits to my spiritual counselor at Loyola. Many ordinary people may not understand how this can be done, but I hope you do.

As best as I can understand the situation, my accusers apparently view the presence of all nude figures in my house, even nude figures that do not expose genitalia, as a threat to my "acting out" with minors. Therefore I will remove from any public display, especially from the view of my house keepers, all such materials in my house, even photographs of the art found in the Sistine Chapel and the Vatican Museum. But because of my personal, spiritual needs, I will not removed these materials from my locked, personal files. I do not feel I should have to destroy or discard such materials of mine until the Vatican destroys like materials of its own.

Bill

St. Mark's Catholic Community



Rev. Kevin McDonough Chancery 226 Summit Avenue St. Paul, MN 55102

April 11, 1997

Dear Kevin,

Enclosed is a copy of invoice for round-trip ticket to Philadelphia, 5/11-5/15 for \$930.00. It's quite spendy, but the ticket agent could not find anything cheaper for those dates. You said that the archdiocese would reimburse me for this cost.

Would you also send me the institution's name, address, phone, contact person and any other pertinent information about the program I am going to?

Sincerely yours,

Rev. William F. Stolzman

OK FOR

Neimbursement

MMD

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RECONFIRM RETURNING AND CONTINUING RESERVATIONS 72 HOURS IN ADVANCE FOR INTERNATIONAL FLIGHTS AND SUGGEST 48 HOURS IN ADVANCE FOR DOMESTIC FLIGHTS. CAUTION: TICKETS HAVE VALUE. IF UNUSED, PLEASE RETURN FOR CREDIT OR REFUND.

STOLZMAN/WILLIAM

WILLIAM STOLZMAN 350 S ATWOOD SHAKOPEE MN 55379

DATE: APR 11 1997

INVOICE

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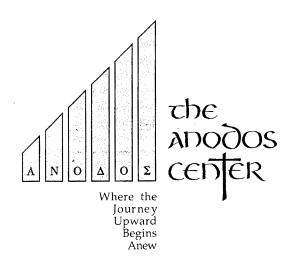


RUSH!!!

Payment Due By ASA

CHECK REQUISITION ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

DATE 4-24-97	
PAY TO REV. WILLIAM STOLZMAN	MAIL CHECK DIRECTLY
ST. MARK S 350 SO, ATWOOD ST.	DELIVER CHECK TO
SHAKOPEE MN 55379-123	CHECK NUMBER
(If check is to be mailed directly from Account	nting Department, please show mailing address)
AMOUNT	DOLLARS \$23000
Written Amount	Numerical Amount
ACCOUNT OR CUSTOMER NO.	INVOICE NO.
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(For Stipends and Professional Services payments only: Please enter Social S	Security Number and Address for Accounting Department records. — Thank You.)
CCOUNT NO. 14-15- 170	REQUESTED BY MALE BOOK
FUNDS AVAILABLE	DEPOSIT CREDIT



Reverend Kevin McDonough 226 Summit Avenue St. Paul, MN 55102

Dear Father McDonough,

Thank you for referring Father William Stolzman to the Anodos Center for psychodiagnostic assessment. We look forward to beginning the four-day process on May 12, 1997. A conference will be held on Thursday, May 15, 1997 at 11:00 a.m. to discuss assessment results and recommendations.

We invite you or an appropriate representative to attend the conference and we will provide you with a follow-up written report upon receipt of the client's consent. We encourage you to discuss the issue of confidentiality with the client prior to the initiation of the assessment process.

April 25, 1997

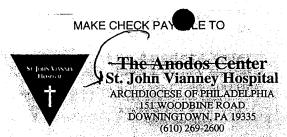
Please complete the enclosed form to provide us with detailed background on issues important for our consideration in assessing Father Stolzman. If deemed necessary, this information may be shared in an appropriate fashion with the client during the assessment process. We would appreciate receiving it by May 9, 1997 so that we may begin our preparation.

We look forward to working with you in the support of Father Stolzman. Her sent, rather

Carmel Kropp

Administrative Assistant

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BILL TO:

REV HARRY FLYNN ARCHDIOCESE ST PAUL7 226 SUMMIT AVE ST PAUL MN 55102

NOTE: One unit of service = a 15 minute session. FEDERAL TAX I.D. #23-1396815

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SERVICES RENDERED TO

RV WILLIAM F STOLZMAN

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OF HEALTH CARE ORGANIZATIONS

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May 9, 1997

Carmel Kropp
The Anodos Center
Saint John Vianney Hospital
151 Woodbine Road
Downingtown, PA 19335-3080

STRICTLY CONFIDENTIAL

Dear Ms. Kropp,

I am writing this letter to provide background information on the referral for assessment of Father William Stolzman. I am sorry about the delay in communicating this to you, but I had to confirm a key piece of information.

Father Stolzman is in his mid-fifties and has been ordained since 1971. He was until recently a member of the Society of Jesus, but has been incardinated into the Archdiocese of Saint Paul and Minneapolis in recent years. He has served well in his parish work with us and he is very positively regarded in the community he now serves.

I received information some months ago from a reliable source indicating that Father Stolzman had received child pornography at his residence. Almost immediately after receiving the information, I attempted to call Father Stolzman to arrange for a confrontation, but discovered that he had just left on vacation. It is my general practice not to leave messages for priests about these kinds of matters, in order not to cause them excessive distress, so I had some difficulty reaching Father Stolzman. Unfortunately, when I finally did reach him it was only by leaving a message and then having to delay our confrontation by some days. I am sorry that this may have induced unnecessary stress for him.

When I confronted Father Stolzman, I found him to be straightforward and, at least to my perception, quite honest in his response. He indicated that he had had some occasions to see adult pornography, including purchasing some and bringing it into his residence. He very strongly denied, however, having any interest in anything that could be characterized as child pornography and also denied ever having taken it into his home. When I had left the message and spoken to him several days before our meeting, Father Stolzman had wanted to know what I wanted to see him for. I told him simply that it was about material that he had received in the mail. When I told him at our confrontation what he

Carmel Kropp Page 2 May 9, 1997

was accused of having received, Father Stolzman was somewhat surprised, but seemed in fact to be relieved at the accusation, in a way consistent with the reactions of people I have seen accused of something they felt to be impossible and even ridiculous. This gave me the sense that Father Stolzman was responding quite straightforwardly.

Even so, he agreed to undergo an assessment at the Anodos Center. I was grateful for this cooperation, since it may permit us to resolve this matter at this point. Before sending him to you, however, I wanted to double check the information that I received.

Once again, there was delay in doing so. My contact is through a civilian who has a relationship with a law enforcement official. I had some difficulty contacting the civilian source, but finally was able to get through to the law enforcement official. When I pressed him, he told me that he had not ever seen the materials which resulted in the allegation. Furthermore, he told me that he understood that the investigators had not opened the materials, but had received that characterization from someone involved in their production or delivery. This being so, he said that he was not at all certain that any child pornography was involved.

When I received this information, I considered canceling the assessment for Father Stolzman. I decided to ask him to go through with it, however, from this point of view. While I found his denial credible, the assurance I received from that interview is difficult for me to communicate to other people. As you know, there are still those who believe that Catholic Church officials are willing to "cover up" for their priests. I would prefer to put this accusation to rest on the basis of an impartial, professional third-party assessment. When I spoke to the law enforcement official, he was very much relieved to know that Father Stolzman had readily agreed to a professional assessment. Given today's climate, I fear that the law enforcement official and his civilian contact might be in a position to raise doubts about Father Stolzman's reliability unless I am able to convince them that both Father Stolzman and the Church have taken these questions seriously and have followed up on them.

Father Stolzman is currently pastor of a parish with a large school. If there is no substance to this allegation, we would like to leave him in that assignment and be supportive of the good work that he appears to be doing. It may be that he has some issues involving adult pornography, which I would urge him to address with his spiritual director and/or counselor. These are not of direct interest to the Archdiocese, however, and I would ask that your report to me would focus only on the issue of possible sexual attraction or other boundary disorders with young people. Is there reason to believe, based on the kind of assessment that you would do, that Father Stolzman might have sexual attractions or other problems that would make him a danger in serving young people.

Carmel Kropp Page 3 May 9, 1997

In the process of assessment, you will probably find with Father Stolzman, as with any other human being, that there are other issues which he ought to address in his life. If this is so, I would ask that you would communicate them directly to Father Stolzman. He has recently returned from a sabbatical, and he seems to be the kind of individual who is strongly self-motivated to address issues of spiritual, moral, and intellectual integrity for himself. Please do not provide us with information about any other dimension of his life unless it relates to something which constitutes a danger either to Father Stolzman himself or to the people that he serves.

I hope that this information is helpful to you. Please do not hesitate to contact me if you need further information. I am grateful for this assistance, and I look forward to participating in his closing interview on Thursday, May 15.

Sincerely yours in Christ,

Reverend Kevin M. McDonough Vicar General Moderator of the Curia

KMM:jd

cc: Archbishop Flynn Father Stolzman

CONFIDENTIAL-Filed Under Seal

May 9, 1997

Carmel Kropp
The Anodos Center
Saint John Vianney Hospital
151 Woodbine Road
Downingtown, PA 19335-3080

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Carmel Kropp Page 2 May 9, 1997

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Carmel Kropp Page 3 May 9, 1997

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I hope that this information is helpful to you. Please do not hesitate to contact me if you need further information. I am grateful for this assistance, and I look forward to participating in his closing interview on Thursday, May 15.

Sincerely yours in Christ,

Reverend Kevin M. McDonough Vicar General Moderator of the Curia

KMM:jd

cc:

Archbishop Flynn Father Stolzman

this was faxed

May 9, 1997

PERSONAL AND CONFIDENTIAL

Reverend William Stolzman Church of Saint Mark 350 S. Atwood Street Shakopee, MN 55379-1238

Dear Father Stolzman,

I am enclosing a copy of a letter I have sent to the folks at the Center in Pennsylvania. It lays out in great detail my thinking in regard to your situation. I am writing this cover note to you to express my gratitude for your willingness to cooperate with what you plainly consider to be a spurious allegation. Out of respect for you and your privacy, I am asking the Assessment Center only to provide us feedback about the particular question that motivates this assessment. They may detect other issues, but I respect your willingness to address matters of your own integrity, and have asked them not to provide us with information which is unnecessary to us and might invade your privacy.

I want to ask you to read carefully the paragraph in that letter in which I lay out why I decided not to invite you to cancel the assessment. I consider doing so, both because your denial was credible and the source from which I had the information, while himself very credible, admitted to me that the information he had was less convincing that he had originally let on. I am sorry that I permitted myself to operate under an impression in your regard rather than to check out the allegation as thoroughly as I might have right away. Given the fact the at least two people know about this, however, and that they are people with standing in the broader community, it seemed to me to make sense to let some credible professionals affirm what you already believe and I suspect. I think that the testimony of that kind of group will put these concerns to rest.

Bill, I am afraid that I have not handled this all that well from the very beginning. You have been generous in your cooperation. I hope that your visit next week goes well and I look forward to sitting down with you on Thursday morning in Downingtown.

Please don't hesitate to call if you have any questions.

Sincerely yours in Christ,

Reverend Kevin M. McDonough Vicar General Moderator of the Curia

KMM:jd

cc: Archbishop Flynn

May 16, 1997

STRICTLY CONFIDENTIAL

MEMO TO:

Archbishop Flynn

FROM:

Father Kevin McDonough

SUBJECT:

FATHER WILLIAM STOLZMAN

Archbishop, on May 15, I attended the report session at the Anodos Center for Father Stolzman. As you may recall, Father Stolzman agreed to go to Anodos in spite of his claim that the allegation made against him was false.

A simple summary of the meeting would be to say that the clinical staff do not believe that the purchase or use of child pornography is consistent with who Father Stolzman seems to be. While not absolutely able to rule that out, they said that all of the indicators they used make it highly unlikely that Father Stolzman would find such materials attractive.

Considering both the clinical information and the very tenuous nature of the evidence in the allegation against him, I recommend that the matter now be closed. I have drafted a letter for you saying the same thing to Father Stolzman. Unless you disagree with my assessment of the information that we have, I would suggest that you send the letter to him.

Father Stolzman, by the way, seems to be doing just fine. He found the process of going through an assessment to be somewhat invasive and even humiliating. On the other hand, he told us at the closing that it was a useful process for him, confirming for him the things that he already knew about himself.

Because the only question we really had was whether there was any likelihood that the child pornography concerns were real, I did not remain for the rest of the wrap-up session. This was so that Father Stolzman could hear that information in privacy and make whatever use he wanted to make of it. I apologized to him for putting him through these difficulties, but emphasized that the tremendous sensitivity we must have about the safety of children overrides other concerns. He told me that he understood all of this and expressed his gratitude.

KMM:md

STLZMAN

PERSONAL AND CONFIDENTIAL

May 16, 1997

Reverend William F. Stolzman Church of St. Mark 350 South Atwood Street Shakopee, Minnesota 55379-1238

Dear Father Stolzman,

Father Kevin McDonough has reviewed with me the results of your participation in the assessment at the Anodos Center in Downingtown, Pennsylvania. He tells me that the results of the assessment, combined with the fact that the information behind the accusation was quite incomplete, indicates that this matter should now be closed. I heartily agree with him.

I want you to know that I consider the matter not even a doubtful one. You may consider yourself "cleared".

I want to thank you for your cooperation with this assessment. You know how sensitive we have to be about these kinds of matters. The Church has been accused of not responding sufficiently strongly in the past to concerns about children's safety. It may be that in this situation we overresponded, but I would prefer to err on that side. Father McDonough tells me that you understand this.

I also want to take this opportunity to thank you for your generous work at St. Mark's. You enjoy my full support. I am grateful that you are a priest of the Archdiocese of Saint Paul and Minneapolis, and I look forward to our continued cooperation for the good of the people we serve.

With every good wish, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D. Archbishop of Saint Paul and Minneapolis

cc Father Kevin McDonough

KMM:md

St. Mark's Catholic Community



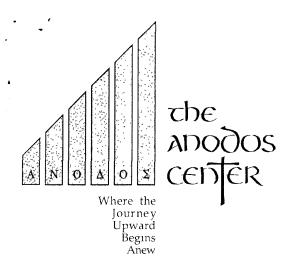
May 20, 1997

Dear Fr. McDonough,

I received a letter from Archbishop Flynn officially closing this matter. I appreciate the definitive and clear character of his declaration. Thank you for expediting this matter.

During my trip to Philadelphia I incurred a number of necessary expenses. I ask the archdiocese to reimburse me for them. Attached are receipts for the same.

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June 12, 1997

Reverend Kevin McDonough 226 Summit Avenue St. Paul, MN 55102

Dear Father McDonough,

As a follow-up to your request for a summary only, and in order to assist you in your decision-making process regarding Father William Stolzman, enclosed are the diagnostic impressions and recommendations which resulted from the assessment conducted at The Anodos Center from May 12, 1997 to May 15, 1997. A complete report will be on file. If you have any questions or concerns regarding Father Stolzman's assessment, please feel free to call the number listed below.

We look forward to serving you in our mutual ministry to support Father Stolzman.

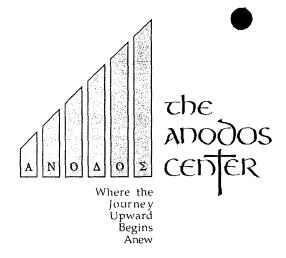
Sincerely,

Monald & Karney Yhl. -ch

Ronald J. Karney, Ph.D.

Clinical Director

RJK:mck enclosure



June 12, 1997

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Sincerely,
Rosald J. Karrey Al. O. - ch

Ronald J. Karney, Ph.D.

Clinical Director

RJK:mck enclosure

STRICTLY CONFIDENTIAL

June 19, 1997

MEMO TO:

Archbishop Flynn

FROM:

Father Kevin McDonough

SUBJECT:

FATHER STOLZMAN

Archbishop, I received the attached letter from the Anodos Center. This is the written follow-up to the verbal report I received in May. The good news of the report, and it is very important good news, is the clear statement that he does not appear to present any risk to his people. The less than good news is contained in two indications. First, he is described as having a personality disorder not otherwise specified. Second, there is an indication of occupational conflicts. Taken together, would seem to me that these indicate that Father Stolzman is struggling some in parish ministry and that he has some underlying personality issues that are contributing to those struggles. Because my intervention with him was very specific and oriented toward discipline, it does not seem to me to be a good idea that I would continue to work with him. On the other hand, our contact was generally quite positive, and I probably could speak with him further. It may be that Bishop Welsh or Father Jaroszeski could also follow up simply to see how he is doing.

Perhaps this is something we can talk about at a Council meeting in the next month or two.

KMM:md

STRICTLY CONFIDENTIAL

June 19, 1997

MEMO TO:

Archbishop Flynn

FROM:

Father Kevin McDonough

SUBJECT:

FATHER STOLZMAN

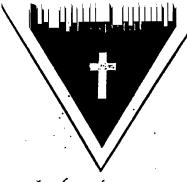
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KMM:md

Encl.

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151 Woodbine Road • Downingtown, PA 19335-3080 • 610/269-2600 • Fax: 610/873-8028 Sponsored by the Archdiocese of Philadelphia since 1946



STATEMENT O. STITUTIONAL CLAIMS PAID

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DOWNINGTOWN PA 19335-0219

PAGE 001 DATE PAID DATE PAID 07/21/97 FOR PERIOD ENDING 07/18/97

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P.O. Box 64338 St. Paul, Minnesota 55164-0338 PROVIDER NO. 2101HVI

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BlueCross BlueShield of Minnesota An independent House of the Blue Cross and Blue Shield Association

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P.O. Box 64560
St. Paul, Minnesota 65164-0860

PAY TO THE ORDER OF

VILLA ST JOHN VIANNEY HOSPITA EAST LINCOLN HWY & WOODBINE ROAD BOX 219 DOWNINGTOWN PA 19335-0219

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First Bank Minneapolis First Bank National Association First Bank Place Minneapolis, MN 55480





October 28, 1997

Rev. Harry Flynn Archdiocese of St. Paul 226 Summit Avenue St. Paul, MN 55102

RE: Rev. William F. Stoltzman #50420

Dear Father Flynn:

We recently received a payment from Blue Cross/Blue Shield of Minnesota for \$350.00 applying to Father Stoltzman's assessment stay of 05/12/97 – 05/15/97. Since the diocese paid for the entire bill, we are processing a refund check for \$350.00 which will be forwarded to you.

This will take a number of weeks, but we wanted to alert you that it was on its way.

If you have any questions, please do not hesitate to contact us.

Sincerely yours,

Blair C. Stonier Billing Consultant

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Last Will & Testament

of

William Francis Stolzman

I, William F. Stolzman, currently of Shakopee, Minnesota hereby revoke my former wills and declare this to be my Last Will.

Article I.

, as personal representative hereafter known as executor I appoint my sister, of this Will, to serve without bond. If she shall fail to qualify or cease to act as executor, I , as executor, without bond, instead. appoint my brother

Article II.

I hereby grant to my executor all power and authority which in his or her best judgment may be necessary for the advantageous management, investment and distribution of my estate and that power may be exercised as often as is deemed necessary or advisable, without application to or approval by any court in any jurisdiction.

Article III.

My estate consists of two parts, which shall be called "my personal part" and "my family's part." "My family's part" consists of a joint checking account with the name of my mother, , and my own name as signatories, and all investments made with the moneys transferred, with my mother's approval for the purposes of future distribution

Date $\frac{0/3}{47}$ Initials $\frac{0}{4}$

among family members, from my her accounts into accounts under my name using the power of attorney over financial affairs given to me by my mother. "My personal part" includes all remaining checking and investment accounts as well as all property bearing my name in ownership as well as personal property purchased and held by me. Before distribution of the moneys and properties from "my family's part" of my estate, sufficient moneys should be drawn from "my family's part" and placed into "my personal part" to cover the income tax that will need to be paid in the calendar year of my demise on the income and profit generated from "my family's part" of my estate.

Article IV.

"My family's part" of my estate shall be distributed according to the dictates of the Last December 19, 1990 as here below Will and Testament c specified.

"I direct the payment of my funeral expenses, administration expenses and legal debts as provided by law.

All the rest, residue and remainder of my property which I own at my death I give as follows:

- a. An undivided Thirty Percent (30%) to my daughter,
- b. An undivided Thirty Percent (30%) to my son,
- c. An undivided Thirty Percent (30%) to my son, FATHER WILLIAM FRANCIS STOLZMAN.
- d. An undivided Ten Percent (10%) in equal shares to my grandchildren. In the event any grandchild should predecease me, the share which would have passed to any deceased grandchild had he/she survived me, I give to his/her issue who survive me by right of representation."

Date 10/31/47 Initials TAP
Page 2 of 4

predecease me, the share In the event my daughter, which would have passed to them had they survived me I give to their respective issue who survive me by right of representation. In the event my son, FATHER WILLIAM FRANCIS STOLZMAN, should predecease me, the share which would have passed to him had he survived me, I give in equal shares to my surviving daughter and surviving son,

Article V.

After all provisions of the law have been fulfilled, I instruct my executor to first pay my just debts and expenses necessarily incurred after my death from my residuary estate. For the administration of this will and this estate, the executor shall be paid a legally valid, economically appropriate fee for the timely administration and prompt disillusionment of this estate.

Article VI.

I make the following bequest of the money and personal property of "my personal part" of my estate. I give ALL MY WORLDLY POSSESSIONS, INCLUDING MY ARCHDIOCESAN INSURANCE BENEFITS, to my sister, However, if the beneficiary named in this section fails to survive me by 45 days, all personal property is to be sold or appropriately distributed by the executor and all sales proceeds and all moneys in the estate are to be donated to the CHURCH OF SAINT MARK, SHAKOPEE, MINNESOTA.

Article VII.

I also make the following bequest of money and personal property of "my personal part" of my estate. I give ALL MY LOVE AND ETERNAL PRAYERS AND INTERCESSIONS BEFORE THE LORD to ALL MY REMAINING RELATIVES.

Date 10/31/17 Initials 27/

Article VIII.

If any beneficiary under this Will in any manner, directly or indirectly, contests this Will or any of its provisions, any share or interest in my estate given to the contesting beneficiary under this Will is revoked and shall be disposed of in the manner provided herein as if that contesting beneficiary had predeceased me without issue.

Being of sound mind and acting voluntarily, I sign and authorize this document on this 31 day of Ostober, 1997 at Shakopee, Minnesota WILLIAM FRANCIS STOLZMA This typewritten instrument, was on the above date and in our presence, signed by WILLIAM FRANCIS STOLZMAN, as testatrix, who is personally known to us. The testatrix, declared this to be his will and we at his request and in his presence and in the presence of each other, have signed our names as attesting witnesses. At the time this will was executed, the testatrix was of sound mind, acting voluntarily and over eighteen years of age. of Shakopee, Minnesota Initials Wiff

DATE:

NOVEMBER 7, 1997

MEMO TO:

FATHER AUSTIN WARD

11.00

FROM:

ARCHBISHOP FLYNN

I am enclosing a check for \$350.00 which came in from St. John Vianney
Hospital. I don't know the reason for it unless they had over charged us and
are simple returning this. I know that you will take care of it. Thank you.

BOUNDARIES TRAINING

Minnesota Durable Power of Attorney For Health Care

I. Fr. William	Francis Stolzman;	333 West	Fourth Ave.;	Shakopee,	MN 55379.	Tel 612/
		Jame and Addi	ress of Principle)			445÷1229

appoint as my attorney-in-fact (hereafter referred to as "Agent")

Fr. James Perkl; 313 E. 2nd St., P.O.Box 97; Jordan, MN 55352. Tel 612/4922640

(Name and Address of Agent)

to make any health care decision for me when, in the judgement of my attending physician, I am unable to make or communicate the decision myself and my agent consents to make or communicate the decision on my behalf.

My agent has the power to make any health care decision for me. This power includes the power to give consent, to refuse consent, or to withdraw consent to any care, treatment, service, or procedure to maintain, diagnose, or treat my physical or mental condition, including giving me food or water by artificial means. My agent has the power, where consistent with the laws of Minnesota, to make a health care decision to withhold or stop health carenecessary to keep me alive. It is my intention that my agent or any alternative agent has a personal obligation to me to make health care decision for me consistent with my expressed wishes. I understand, however, that my agent or any alternative agent has no legal duty to act.

My agent and any alternative agents have consented to act as my agent. My agent and any alternative agents have been notified that they will be nominated as a guardian or conservator for me.

My agent must act consistently with my desires as stated in this document or as otherwise made known by me to my agent.

My agent has the same right as I would have to receive, review, and obtain copies of my medical records and to consent to disclosure of those records.

Designation of Alternate Agent (Optional)

(You are not required to designate one or more alternate agents, but you may do so. An alternate agent may make the same health care decisions as your designated agent, if the designated agent is unable or unwilling to act as your agent.)

If my agent named by me shall die, become legally disabled, incapacitated or incompetent, or resign, refuse to act, or be unavailable, I name the following (each to act successively in the order named) as my alternate agent.

	Chilishop of Be. 1441	d Millicopolity,	226 Summit Ave. St. Paul, MN 55102; Tel 612/291-4408
Address:			
Second Ali	te rnate Agent: signate of Archbisho	p of St. Paul &	Minneapolis

(OPTIONAL) I hereby give the following specific instructions to the agent or any alternative agents:

I WISH TO RECIVE MEDICAL TREATMENT TO MAINTAIN MY LIFE UNLESS I AM IN A TERMINAL CONDITION OR IRREVESIBLY UNCONSCIOUS, PERMANENTLY COMATOSE OR VEGETATIVE, THEN I DO NOT WANT EXTRAORDINARY MEDICAL TREATMENT OR PROCEDURES TO PROLONG MY LIFE. THE FOLLOWING ARE SPECIFIC DIRECTIONS REGARDING MY CARE IF I AM IN A TERMINAL OR INCURABLE CONDITION AS STATED ABOVE:

- I DO NOT FEEL THAT QUALITY OF LIFE IS A HUMAN RIGHT. RATHER I BELIEVE THERE ARE TIMES THAT UNION WITH THE CROSS OF CHRIST IS SALVIFIC FOR OTHERS.
- AS CHRIST TOOK OF THE PAIN RELIEF OFFERED TO HIM ON THE CROSS, I WILL ACCEPT COMFORT CARE AND ENOUGH PAIN MEDICATION TO KEEP ME FREE FROM PAIN EVEN IF THIS SHOULD HASTEN MY DEATH.
- IF I AM VEGETATIVE, THAT IS, BRAIN DEAD, I DO NOT WANT TUBE FEEDING OR INTRAVENOUS FEEDING OF EITHER FOOD OR FLUIDS.
- IF I AM BRAIN ALIVE, HOWEVER, I WANT PROVIDED TUBE FEEDING AND INTRAVENOUS FEEDING, FOR IF I AM CAPABLE OF AND DESIRE TO RECEIVE PAIN MEDICATION, I AM CAPABLE OF AND DESIRE TO RECEIVE WATER AND FOOD. I DO NOT CONSIDER THIS EXTRAORDINARY CARE.
- I DO NOT WANT TO BE KEPT ON A VENTILATOR/RESUSCITATOR
- NO CPR (CARDIOPULMONARY RESUSCITATION). I DIRECT MY DOCTOR TO WRITE "DNR" (DO NOT RESUSCITATE) OR "NO CPR" IN MY MEDICAL RECORD.
- I DO NOT WANT ANTIBIOTICS.
- I GIVE FULL AUTHORITY TO MY AGENT(S) TO DECIDE ANY ISSUES NOT CLARIFIED IN THIS DOCUMENT.

(OPTIONAL) I hereby place the following limitations on the right of the agent or any alternative agents to receive, review, obtain copies of, and consent to the disclosure of the Principal's medical records No limitations.

OPTIONAL) I hereby place the following limitations on the nomination of the agent as guardian or conservator for purposes of Minnesota Statutes Section 525.544:

Organ Donation After Death

(If you wish, you may indicate whether you want to be an organ donor upon your death.) Initial the statement which expresses your wish:

In the event of my death, I would like to donate my organs. I understand that to become an organ done
I must be declared brain dead. My organ function may be maintained artificially on a breathing machine, (i.e.,
artificial ventilation), so that my organs can be removed.
Limitations or special wishes: (If any)
I understand that, upon my death, my Agent(s) named in this document may be asked permission for
donation. Therefore, it is in my best interest to inform my Agent(s) about my decision ahead of time and ask

him/her to honor my request.

I (have) (have not) agreed in another document or on another form to donate some or all of my organs when die. Recorded on driver's license.

And not wish to become an organ donor upon my death.

Other Provisions

I revoke any prior Durable Power of Attorney for Health Care.

I understand that I may revoke this Durable Power of Attorney for Health Care at any time.

This Durable Power of Attorney for Health Care is intended to be valid in any jurisdiction in which it is presented.

This Durable Power of Attorney for Health Care shall become effective upon my disability or incapacity. Photocopies of this Durable Power of Attorney for Health Care may be relied upon as original.

Signature of Principal

I am fully informed as to the contents of this Durable Power of Attorney for Health Care and understand the full import of this grant of power to my agent(s). I further declare that I am emotionally and mentally competent to make this Durable Power of Attorney for Health Care.

Witness Statement

I declare under penalty of perjury under the laws of the State of Minnesota that the person who signed this document is personally known to me to be the Principal; that the Principal signed this document in my resence; or directed me another person to sign this document on his/her behalf in my presence; that I have signed this document in the presence of the Principal and also in the presence of the other witness; that the Principal appears to be of sound mind and under no duress, fraud, or undue influence; that I am 18 years of age or older; and I am not the person appointed as agent or alternate agent in this document.

(First Witness, Signature)	(Address)	f t	unativanantivatuariviarius.
(Second Witness Signature)	(Address)	/	

Additional Witness Statement

(At least one of the witnesses must sign this additional statement.)

I declare under penalty of perjury under the laws of the State of Minnesota that I am not a health care provider providing direct care to the Principal, or an employee of a health care provider providing direct care to the Principal on the document.

-/-		
(Witness Signature)	(Address)	

3

St. Mark's Catholic Community



Vicki Klima, director Worship Center 244 Dayton Avenue St. Paul, MN 55102

December 6, 1997

Dear Vicki,

On September 13, 1995 you wrote me a letter concerning an article I wrote in our parish bulletin of September 3, 1995 concerning the use of individual cups at our parish liturgies at which Communion is distributed under both species.

I presented your letter to our Parish Pastoral Council at their next meeting and informed you of their response in a letter sent to you on October 4, 1995. In it I reported to you that the Pastoral Council was perplexed by your judgment. We had just struggled through the issue of putting an American flag in the lobby of our church but not in the sanctuary. You had assisted us with information concerning this matter. Our greatest difficulty came from Legionnaires who argued that even though it is contrary to liturgical regulations to put an American flag in the sanctuary, the archdiocese has never officially opposed that practice. This demonstrated to these veterans that putting the flag in the sanctuary should be permitted at St. Mark's Church also. Nevertheless, I held my ground in favor of following the liturgical guidelines as they were officially specified and approved, not as they are poorly enforced.

In light of the Worship Center's lack of opposition to a clear violation of liturgical regulations in regard to the placement of flags in the sanctuaries of archdiocesan churches, the Pastoral Council could not understand your opposition to the use of small individual cups, which practice is *not* explicitly prohibited and which fits, as best as we could tell, within the regulations governing the reception of Communion under both species. Nonetheless, St. Mark's Parish Pastoral Council then moved to send the matter back to our Liturgy Committee for further study and consideration. In my letter I indicated that since it took two years to resolve the very emotional matter of placing the American flag not in the sanctuary but in the vestibule of our church -- which matter is clearly contrary to official liturgical regulations -- it probably would take longer for resolving the matter of the small cups, which is *not* explicitly prohibited but involves *interpretation* of liturgical regulations.

We appreciated your subsequent response of October 17, 1995 in which you sent us addresses and contacts we could use to pursue this matter – as we sought to fully conform ourselves to official liturgical regulations, while at the same time seeking to respond to the interest and desires of a number of parishioners.

After researching the matter quite extensively, the first completed draft of our position paper was sent to several professionals, including Fr. Paul Feela, Director of Worship at the Saint Paul Seminary, the School of Divinity, University of St. Thomas. His five-page, documented response showed that he took our position paper seriously.

The responses of the professional readers of our first draft may be summarized as follows:

1. They were impressed by the thoroughness of our research and presentation.

2. They were not able to point out how our position was explicitly contrary to any liturgical regulation.

They pointed out that the original position paper lacked an adequate consideration of the principle of "one bread and one cup." (The final draft has an entire section directed toward this aspect of the question.)

At the end of his letter Fr. Feela wrote, "I don't think you're going to find a lot of support for arguing your position from the official sources." This statement points out realistically that while there is nothing explicitly illegitimate about our position, we need to face the political side of liturgical interpretation — which regularly opposes liturgical initiatives "from below" and favors the status quo as specified "from above." Or as the old saying goes: It's not what you know but who you know that counts.

Consequently, in order to generate wider support for this position, our next step is to present this matter for professional review. Consequently, I am now in the process of sending our revised position paper to international, professional liturgical journals seeking its publication.

As the director of our archdiocesan Worship Center, you need to know what is happening in the area of liturgical innovation in our archdiocese. I enclose a copy of the article I am now sending to liturgical journals seeking broad professional review of this matter. We hope that our careful, meticulous approach toward this matter meets with your approval.

Sincerely yours,

Rev. William F. Stolzman, pastor

St. Mark's Catholic Community



Archbishop Harry J. Flynn Chancery 226 Summit Avenue St. Paul, Minnesota 55102-2197

January 29, 1998

Dear Archbishop Flynn,

The Worship Center, with Vicki Klima as director, has been very helpful as a liturgical resource and has guided me well in several liturgical matters over the years. Lately I have been in correspondence with her concerning an issue raised by members of our parish: the possibility of receiving the Precious Blood in small, individual cups. Fr. Paul Feela, Director of Worship at the St. Paul Seminary, was also helpful for his detailed examination and advice on the position paper developed concerning this topic.

The enclosed article is now completed and has been sent to a recognized liturgical journal asking that it be published for broad, professional review. Following Ms. Klima recommendation, I am sending you a copy of the article for your information, inspection and censorship, if you deem that necessary.

In a similar vein, by the end of summer I should have completed the final draft of the manuscript of my third book. After professors from the University of St. Thomas and a group of lay people read my preliminary manuscript, it was clear that the subject matter required that I realign the audience and upgrade academic presentation of the material, and that is what I am doing now. (None of the readers found any major problem concerning its substance.) The title of the book is *Cosmic Love: Its Fourfold Way*. It is a cross-disciplinary philosophic work. I have included a synopsis of it for your information. If you would like to read a copy of it before I send it to publishers, please let me know.

May God continue to bless and guide you in your many administrative and pastoral responsibilities.

Sincerely yours,

Rev. William F Stolzman, Pastor

Cc: Vicki Klima

February 2, 1998

Reverend William Stolzman
St. Marks Catholic Community
350 S. Atwood Street
Shakopee, MN 55379

Dear Father Stolzman,

I thank you for your kind letter of January 29, 1998 and the enclosed article which accompanied it. I shall read that with great interest and I am sure it is well done.

Thank you also for sending me the synopsis of the book <u>Cosmic Love</u>: <u>Its Fourfold Way</u>. I shall read that with great interest also.

Father Stolzman, I thank you for including me to share in your research. I greatly appreciate that as, I am sure, will others who might read such a professional review of a matter which interests a great number of our Catholic people – the drinking from the cup.

With blessings and good wishes, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D. Archbishop of Saint Paul and Minneapolis

10/99

Archdiocese of St. Paul and Minneapolis

CONFIDENTIAL INFORMATION FOR CHANCERY USE (Please print or type.)

Name William 5	to/zman	Date of Birth	4 1 191 38
		Ordination Date	<u> 5128171</u>
In case of emergency, please contact:	Name		
	Address		·
	Phone '		
My next of kin are:			
			- ,
Name	Address		Phone
Name	Address		Phone
Name	Address		Phone
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	Al Schrae	der	
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updated form in the las Personnel Resources, 22	t five vears. Ple	ase return this f	orm to Presbyteral
10/99		Date: <u>10/</u>	22/99

Date: July 25, 2000

Vital Packet of William F. Stolzman

- 1. Living Will Deacon Bill Beckfeld, Agent.
- 2. Funeral Arrangements Deacon Bill Beckfeld, Homilist
- 3. Will & Testament Deacon Bill Beckfeld, Administrator
- 4. Personal Properties
- 5. Financial Accounts

Minnesota Durable Power of Attorney For Health Care

I, Fr. William Francis Stolzman; 333 Fourth Avenue W; Shakopee, MN; (952) 403-0231. appoint as my attorney-in-fact (hereafter referred to as "Agent"):

Deacon William F. Beckfeld; 2353 Eastway Avenue; Shakopee, MN; (952) 445-0628

to make any health care decision for me when, in the judgment of my attending physician, I am unable to make or communicate such a decision myself. And my agent consents to make or communicate such a decision on my behalf.

My agent has the power to make any health care decision for me. This power includes the power to give consent, to refuse consent, or to withdraw consent to any care, treatment, service, or procedure to maintain diagnose, or treat my physical or mental condition, including giving me food by artificial means. My agent has the power, where consistent with the laws of Minnesota, to make a health care decision to withhold or stop health care necessary to keep me alive. It is my intention that my agent or any alternative agent has a personal obligation to me to make health care decision for me consistent with my expressed wishes, as listed below. I understand, however, that my agent or my alternative agent has no legal duty to act.

My agent and any alternative agents have consented to act as my agent. My agent and my alternative agents have been notified that they will be nominated as a guardian or conservator for me.

My agent must act consistently with my desires as stated in this document or as otherwise made known by me to my agent.

My agent has the same right as I would have to receive, review, and obtain copies of my medical records and to consent to disclosure of those records.

Designation of Alternate Agents

If my agent named by me shall die, become legally disabled, incapacitated or incompetent, or resign, refuse to act, or be unavailable, I name the following (each to act successively in the order named) as my alternate agent.

First Alternate Agent: Vicar General of the Archdiocese of St. Paul & Minneapolis; 226 Summit Ave.; St. Paul, MN 55102; 651/291-4400.

Second Alternate Agent: Archbishop of St. Paul & Minneapolis; 226 Summit Ave.; St. Paul, MN 55102; 651/291-4404.

I hereby give the following specific instructions to the agent or alternate agents:

I wish to receive medical treatment to maintain my life – unless I am in a terminal condition or irreversibly unconscious, permanently comatose or vegetative. Then I do not want extraordinary medical treatment or procedures to prolong my life. The following are specific directions regarding my care if I am in a terminal or incurable condition as stated above.

- I do not feel that quality of life is a human right. Rather I believe there are times that union with the sufferings and cross of Christ is salvific for others.
- As Christ took a small amount of the pain relief offered him on the cross, I will
 accept comfort care and enough intravenous pain medication to keep me
 free from pain, even if this should hasten my death.
- I consider intravenous medications and nutrients "ordinary care," and all I-Vs should continue until death.
- I consider all surgery "extraordinary care," and if I am in the above condition I want **no surgery** to take place.
- I consider the placement and use of a feeding tube "extraordinary care," so discontinuing a feeding tube under the above conditions is permissible.
- In such a condition, no ventilator or resuscitator is to be used.
- Under said conditions, there is to be no CPR (cardiopulmonary resuscitation).
- I direct my doctor to write "DNR" (Do not resuscitate) or "No CPR" in my medical record.

Organ Donation After Death

In the event of my death, I would like to donate whatever of my organs possible. I understand that to become an organ donor, I must be declared brain dead. Then my organ function may be maintained artificially on a breathing machine, (i.e. artificial ventilation), so that my organs can be removed.

Notation that I agreed to the donation of organs is also found my Minnesota Driver's License.

Other Provisions

I hereby revoke any prior Durable Power of Attorney for Health Care.

I understand that I may revoke this Durable Power of Attorney for Health Care at any time. This Durable Power of Attorney for Health Care is intended to be valid in any jurisdiction in which it is presented.

This Durable Power of Attorney for health Care shall become effective upon my disability or incapacity.

Photocopies of this Durable Power of Attorney for Health Care may be relied upon as original.

Signature of Principal

I am fully informed as to the contents of this Durable Power of Attounderstand the full import of this grant of power to my agent(s). I fue motionally and mentally competent to make this Durable Power of (Signature of Principal)	irther declare that I am			
Witness Statement				
I declare under penalty of perjury under the laws of the State of who signed this document is personally known to me to be the Principal signed this document in my presence; that I have sig presence of the Principal and also in the presence of the other appears to be of sound mid and under no duress, fraud, or und years of age or older; and I am not the person appointed as ago document.	e Principal; that the ned this document in the witness; that the Principal ue influence; that I am 18			
((First Witness Signature)	(Address)			
(Second Witness Signature)	(Address)			
Additional Witness Statement (At least one of the witnesses must sign this additional statement.) I declare under penalty of perjury under the laws of the State of Minnesota that I am not a health care provider providing direct care to the Principal, or an employee of a health care provider providing direct care to the principal on the date of execution of this document.				
- witness signature)	(Address)			

Funeral Arrangements

Transportation and Preparation of body – McNearney Funeral Home; 1220 Third Ave. E.; Shakopee, MN 55379; (952) 445-2755.

Funeral Arrangements and Wake - McNearney Funeral Home;

Funeral Mass – St. Mark's Church; 350 Atwood St. S.; Shakopee, MN 55379 (952) 445-1229.

Homilist - Deacon William F. Beckfeld.

Burial - MarkMary Cemetery on 10th Ave; Shakopee, MN (Beside other priests)

Luncheon - Elementary School Cafeteria.

RECOMMENDED FUNERAL LITURGY

ENTRANCE SONG: Sing to the Mountain (Bob Dufford, SJ)

FIRST READING: I Sam 16:4-13b. (The Lord chose David)

RESPONSORIAL SONG: On Eagle's Wings (Michael Joncas)

SECOND READING: Col 2:9-15 (In Christ and his baptism we are save.)

ALLELUIA: Celtic

GOSPEL: Mt 11:25-30 (I give praise to you, Father)

HOMILIST: Deacon Bill Beckfeld

OFFORTORY SONG: Here I am, Lord (Dan Schutte)

SUNG COMMONS: Mass of Creation (Marty Haugen)

COMMUNION SONG: I am the Bread of Life (Suzanne Toolan, SM)

RECESSIONAL: Holy God, We Praise Thy Name.

Dated: 7/24/2000

Last Will & Testament of William Francis Stolzman

I, William F. Stolzman, of the city of Shakopee, the county of Scott in the State of Minnesota, being of sound mind, and not acting under duress, menace, fraud, or undue influence of any person do hereby make, publish and declare this instrument my last Will and Testament and do hereby revoke any and all other Wills and Codicils heretofore made by me.

FIRST: I appoint WILLIAM BECKFELD as personal representative hereafter known as executor of this will, to serve without bond. If he shall fail to qualify or cease to act as executor, I appoint my brother as executor, without bond, instead.

SECOND: I order and direct that my just debts and funeral expenses, expenses for administration of my estate and any inheritance, State or Federal taxes upon said estate shall be paid as soon after my death as may be practical.

THIRD: I hereby bequeath all remaining monetary assets from my estate to my sister,

However, if the beneficiary named in this section fails to survive me by 45 days, all said monetary assets shall be donated to the ENDOWMENT FUND OF THE CHURCH OF ST. MARK, SHAKOPEE. (See attachment for current list of all monetary accounts.)

FOURTH: My brother, shall have first pick of all my personal property. (See attachment for current list of all personal property.) Then my sister, shall have second pick of all my personal property. Finally, the executor of this will shall distribute, sell or dispose of all remaining personal property, as he judges appropriate; any and all financial gain obtained from the selling of any said personal property shall go to the executor of this will, WILLIAM BECKFELD

FINALLY: I give all my love and eternal prayers and intercession before God to ALL MY REMAINING RELATIVES.

This typewritten instrument, was on the above date and in our presence, signed by WILLIAM FRANCIS STOLZMAN, as testatrix, who is personally known to us. The testatrix, declared this to be his will and we at his request and in his presence and in the presence of each other, have signed our names as attesting witnesses. At the time this will was executed, the testatrix was of sound mind, acting voluntarily and over eighteen years of age.

PERSONAL PROPERTY

William F. Stolzman St. Mark's Rectory

Updated: 7/24/2000

1991 Buick Century: in 1996 \$7,000.

Hewlett Packard Pavilion (Pentium II) Computor. \$1200

HP Pavilion Color Monitor \$250 HP DeskJet 722C Printer: \$200 AIWA Hi-Fi System: \$500

100 Tapes & CDs @ \$12 = \$1200

Magnavox 100 tuner & speakers = \$400

HQ Video Recorder: \$150

Panasonic Video Recorder: \$150

(5) Cassette Players: \$350

Language tape sets: \$400

Self-improvement tape sets \$600

Software Programs: \$600 Upright Piano (Cable): \$600

Metronome: \$20

Piano Music: 41 volumes @ \$9.95 = \$800

25 volumes of Musicals @ \$12.95 = \$325

50 Music Magazines @ \$3.50 = \$175

Classical Guitar (Alvarez by Kazuo-Yairi; S/N 7459, M/N:CY120): \$350

Bicycle: Maruishi. (2x6 Road bilde MCA8204: \$330.00 Bicycle: Mr Ranger 3x5speed Mt. Bike GBHC903111: \$200

Biking Equipment: (helmet, pumps, kets, etc.) \$50

Stationary Bike: \$150 Treadmill: \$250 Universal gym: \$700

Weightlifting benches: \$100

Cross Country skis, boots, poles, clothing: \$200 Downhill skis, boots, poles, clothing: \$800

Roller skates: \$60 Ice skates: \$70. Tennis racket: \$75. Racquetball racket: \$45

Indian handmade quilts (3): \$750 Luggage, brief cases, etc.: \$400

Clothing: \$1500

Toilet articles, medicines, etc. \$200 Antique Christmas decorations: \$100 Paintings and Pictures for walls \$350 Indian Ceramic Chalice Set: \$150

Upright Plant Rack: \$365.

Plants (Orchids & Bird of Paradise) \$300

Books:

Kittel's Theological Dictionary (10 vol) \$660 New Encyclopedia (20 vol) \$900 Church Fathers (30 vol) \$1200 T/L History Series (25 vol.) \$500 T/L Mythology Series (20 vol) \$450 Coffee table (illustrated) books (30 vol) \$800 150 hardbound books @ \$20.00 aver. = \$3000 225 paperback volumes @ \$8.00 aver = \$1800

8 bookcases: \$400 4 file cabinets: \$200

FINANCIAL ASSETS

William Francis Stolzman; DOB 4/19/38; Social Security Number:
Checking Account:
Savings Account
My Investment Portfolio is at
Archdiocesan Life Insurance = Mutual of Omaha, Grou

Income:

Monthly salary from the Church of St. Mark; Shakopee, MN

Monthly salary from Minnesota Correctional Facility – Shakopee (MCF-SHK) Rf. Kathy McDonald, head chaplain

Quarterly royalty checks: Tipi Press; Chamberlain, SD.

Past Tax Statements in the back of the file drawer in the desk in center of office by side rectory entrance.

Archdiocese of St. Paul and Minneapolis

$\frac{\texttt{CONFIDENTIAL INFORMATION FOR CHANCERY USE}}{(\texttt{Please print or type.})}$

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Name William 9+01	IZMZM	Date of Birth	4 1 19 1 38
		Ordination Date	05/30/71
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	Phone		
My next of kin are:			
Name	Address		L
Name	Address		
Name	Address		Phone
Location of my last will	and testament	In archdoces a	n tile & rectory sa
Funeral Instructions			
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Funeral Home/Director Cemetery MarkMa	Cavanaugh-M	a Nearney tuner	al Home; McNearney
Cemetery <u>Mar K Ma</u>	ry Cemeter	y in Shakol	nee
Other (Vestments, Reading	gs, Music, etc.)		
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Having this information make changes at any time updated form in the last Personnel Resources, 226	. You are urged	ease return this in St. Paul, Minneso	form to Presbyteral
10/00			

Ganley, Ann

From: Wfstolzman@aol.com

Sent: Friday, May 18, 2001 9:09 PM

To: archbishop@archspm.org

Subject: Terminating Priest Chaplain Contracts in Minnesota Correctional Facilities

Dear Archbishop,

I know that you spoke to Commissioner Sheryl Ramstad Hvass about her decision to terminate many of the contracts that the Department of Corrections has with priest chaplains.

While the time I spend as chaplain at the women's correctional facility here in Shakopee is quite small, I feel this is a real loss to the women there.

Attached is a copy of a letter I wrote to the Commissioner.

Sincerely, Fr. Bill Stolzman

Sheryl Ramstad Hvass Commissioner of Corrections 1450 Energy Park Drive #200 St. Paul, MN 55108-5219

May 18, 2001

Dear Commissioner,

I am a Catholic priest and have been a part-time chaplain at the Minnesota Correctional Facility in Shakopee for women for the last four years. I succeeded Fr. James Schoenberger, my predecessor of 23 years of MCF-SHK service, who willing travels from his home in St. Paul to be my back-up when I cannot be there. I have been informed that the State of Minnesota will not be renewing my or his contract, as well as the contracts of several Catholic priest chaplains in other state correctional facilities. I ask that you reconsider your decision in this matter for the following reasons.

Before moving to Minnesota, I lived as a missionary on an Indian reservation in South Dakota. From there I helped provide Lakota religious services for the very large Indian population in the men's state penitentiary in Sioux Falls, S.D. There the warden made a special point of affirming my work, for he found that of all the programs in that prison – AA, GED, college classes, vocational training, group counseling, etc. – he consistently found that religion-based programs had the greatest impact in rehabilitating prisoners. Faith-based activities went deeper and transformed the hearts of the inmates.

You yourself have touched this theme by making reference to the words of Ezekiel "I will remove the stony hearts from their bodies and replace it with a natural heart, so that they will live according to my statutes and observe and carry out my ordinances" (11:19-20). Recently at the Shakopee women's correctional facility, you approved a second Kairos Weekend for this year — because it has been found that inmates who participate in this program have significantly lower recidivism — saving money for the State in the long run. In addition, as our correction facilities become increasingly crowded, it is well recognized that faith-based programs do much to reduce interpersonal tensions and promote mutual respect as well as cooperation with authority.

Because of the many benefits coming to the State through faith-based programs for inmates, I am amazed that you are reducing their effectiveness by moving from professional to volunteer managed programs. Would you ever think of managing group therapy, vocational training or college educational programs through well-meaning, non-professional, uncertified, amateur volunteers? Because of their professional training, ordained clergy are able to gain the confidence of inmates more quickly and to penetrate and resolve deep-seated problems more easily.

At MCF-SHK I regularly find myself dealing with women struggling with the unforgiveness they feel toward themselves for killing one of their children or hurting an unborn child through alcohol or drug abuse. Conventional psychological therapy often cannot get deep enough to heal the deep problems associated with profound self-condemnation and guilt. An inmate's anger and rage associated with unforgiveness arising from early sexual abuse can stew inside at the deepest levels of shame and secrecy for years until it explodes – randomly. But spiritual and religious counseling is able to expose and dissipate such hatred more easily and permanently.

Deep inner problems that tear a person's soul apart, however, cannot be handled and dealt with in ordinary religious services – especially those led by volunteers with little spiritual-psychological training. To be deeply and lastingly effective, a religious professional needs to have one-on-one sessions with inmates. But these take time, skill and much effort. You cannot melt a hardened heart by putting a Band-Aid on the chest.

Catholic priests have many commitments and their time is highly valued. It is unreasonable to expect priests to stretch themselves in this area without adequate compensation. If you wish priests to be effective in your correctional facilities, you must give them enough time to do their job and support them financially for their efforts. It is wrong to expect them to work that hard for nothing. As Jesus said, "The laborer deserves his hire." (Luke 10:7)

I sincerely hope you will reconsider giving priests contracts for the professional service they render the correctional facilities in our state.

Sincerely,

Rev. William F. Stolzman

Cc: Claire A. Robling, Sen. (35)
Mark Buesgens, Rep. (35A)
Lynn Dingle, Warden (MCF-SHK)
Cathy McDonald, Chaplain (MCF-SHK)
Archbishop Harry J. Flynn

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PSYCHOLOGICAL



able habits formed at dining room and kitchen tables give us a sense of who we are as individuals, as family, and as community.

Ingrained within us at an early age, patterns of eating and drinking with others give us a feeling of security and confirm our sense of belonging. We know who we are as well as who we are not by what and how we eat and drink, by when and where and with whom we share our food and lift our glass.

Our ways of preparing, serving and sharing food and drink unite us with past and present communities of family (our menu for Thanksgiving dinner), of region (Philadelphia "cheese steaks" or Cincinnati chili) and of nationality ("seven fishes" for an Italian Christmas Eve dinner or Christmas tamales in the Southwest). It is not surprising, therefore, to find that most people are rather resistant to changes in their eating and drinking habits. Trying to convince Americans to put mayonnaise on their fried potatoes as the Belgians do is usually a futile effort. That may be acceptable on the other side of the Atlantic but here it seems very un-American.

Since the Second Vatican Council, Catholics have experienced more changes in *sacramental* table habits than in the previous thirteen centuries! Our fasting is less rigorous. We receive the Body of Christ more frequently, usually standing, sometimes from a lay minister, and with the option of receiving the host in our hands. We also have the option of receiving from a common cup the Blood of Christ.

Given what behavioral scientists tell us about a deep resistance to changing patterns of eating and drinking formed in early years, we should not be surprised to learn we are equally reluctant to change sacramental table habits. Despite the fact that communion under both forms has been the norm for eucharistic celebration in this country since 1978, many Catholics still do not receive communion from the cup when it is made available.

Why? What are our reservations? And can our hesitation become an opportunity to investigate anew the Mystery of Christ among us?

Some reservations regarding communion from the cup stem from a fear of disease

and the possible spread of germs. Professional medical research on this topic has concluded that there is no known outbreak of disease directly related to this liturgical practice. Individuals with colds, of course, are encouraged to refrain from reception of the cup, and proper administration of the cup by the one offering it serves to eliminate the passing of germs.

Perhaps a deeper issue is reflected in the remark of one communicant who, in opposition to the practice of communion from the cup, said: "That was fine for the

Last Supper where only a small group of good friends were gathered together." The impli-

cation in this honest statement is that the Sunday Eucharist is a gathering of strangers, and we do not share drinking vessels with strangers.

Perceiving ourselves as a gathering of strangers may be the biggest and most consistent obstacle to all Church renewal. At the same moment the gospel invites us to see one another with a new vision: we are, in fact, the family of God and never more so than when we assemble to hear the word, break the bread, and take up this saving cup. The Sunday celebration of the eucharist calls us to practice in our bodies then what we profess on our lips. By responding to the Lord's invitation to "take and drink" from the eucharistic cup we are challenged to turn from a vision of Church where we gather with strangers to a vision where we assemble with friends — not so much because we perceive one another to be friends but because each of us has been called friend by Christ whose Blood was shed to make us one.

Another obstacle to a more widespread acceptance of the eucharistic cup may well be a lack of appreciation for the full reality of Christ's sacramental presence under the form of wine. Our theology has always expressed our belief that Christ is as fully and truly present in the consecrated wine as in the consecrated bread but our liturgical practice has not always reflected that theology. It is not simply a matter that Roman Catholic laypeople have received only the eucharistic bread for centuries. For

all practical purposes they have only adored the Bread. Eucharistic devotional practice, e.g., adoration and benediction, has centered almost exclusively upon the reserved eucharistic bread.

The centuries long absence of the consecrated wine in our eucharistic devotional life may

have led to our less than full appreciation of the significance of taking up the cup of salvation. We are thus presented with an opportunity to regain that fuller sense of sacrament which occurs when communion is received under the two forms given to us by Jesus at the Last Supper. The Church in her introduction to the rites of the eucharist in the Roman Missal states clearly:

The sign of communion is more complete when given under both kinds, since in that form the sign of the eucharistic meal

appears more clearly. The intention of Christ that the new and eternal covenant be ratified in his blood is better expressed, as is the relation of the eucharistic banquet to the heavenly banquet (GIRM #240).

As we strive to enter more fully into the eucharist, it is good to remember that the liturgical renewal of our Sunday assemblies is a journey. We never arrive until we come at last to that gathering of God's children where there will be no blinding of our vision to prevent us from seeing one another as brothers, sisters, friends. Until that final and lasting feast of the Lamb we are given the Bread of Life as strength for the journey. We are also given this saving cup that we might here have a taste of the banquet which is awaiting us in the Father's kingdom.

Author: Andrew D. Ciferni, O. Praem. Artist: Francis M. George Copyright © 1991 FDLC, P.O. Box 29039, Washington, D.C. 20017.

PRESBYTERATE

May 23, 2001

Reverend Bill Stolzman Church of St. Mark 350 S Atwood St Shakopee, MN 55379

Dear Father Bill,

Thank you very much for your kindness in writing to me on May 18, 2001, and sending me a copy of the letter that you had sent to Commissioner Sheryl Ramstad Hvass concerning her decision to terminate many of the contracts that the Department of Corrections has with priest chaplains.

I have also written to her concerning this very same subject. Thanks for sending me a copy and keeping me informed, and thanks for all the you do at the women's correctional facility in Shakopee. Your presence and your ministry is a great gift to those women.

With every good wish, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D. Archbishop of Saint Paul and Minneapolis

Sheryl Ramstad Hvass Commissioner of Corrections 1450 Energy Park Drive, Suite 200 St. Paul, Minnesota 55108-5219

June 8, 2001

Dear Commissioner,

Thank you for your prompt response to my previous letter and your kind recognition of the work that Fr. Schoenburger and I have done at MCF-SHK over many years. I appreciate also your sharing of some of the reasons for your decision for cutting the budget for chaplains in our State's correctional system. Many different responses come to mind, but I will focus on two major points.

It is true, as you pointed out, that prisoners are entering our penal institutions with an increased number of diverse religious affiliations. It is wrong, however, to postulate that the State would have to pay for as many chaplains as there are religious affiliations in a given institution. Like chaplains in the military and in our community hospitals, prison chaplains are expected to have CPE training, or the equivalent, and be able to minister in an effective and meaning way with clients from multiple denominations. Chaplain Cathy McDonald is an ordained Episcopalian minister, but her ministry as chaplain requires her to support every religious affiliation in MCF-SHK. In assisting her, she rightly expected me to do the same. For example, last week I had to talk at length to a Fundamentalist Catholic who had very negative, disparaging attitudes toward fellow inmates who practice Wicca. In my counseling session with her I helped her to understand and be more tolerant and accepting of them. I did this by communicating to her my own understanding and appreciation of Wicca. This week I supervised an Indian smudging ceremony, spiritually supporting and assisting them in an authentic, Lakota way. I could do that because of my prior active work in the Lakota religion. This last week a woman came in who professed to be both Catholic and Pentecostal; she stated good reasons for affiliating herself with both, and she needs to be respectfully approached from both directions.

Most prisoners come into our correctional institutions with very poor and eclectic religious histories. Unprofessional volunteers usually only know and promote their own denomination's tradition and regularly are very narrow-minded and negative toward prisoner eclecticism. Many eager volunteers are strongly fundamentalist – fundamentalist Catholic, fundamentalist Protestant, fundamentalist Moslem, and the like — and these are regularly more hurtful than helpful to the spiritual and personal development of prisoners. Professional chaplains, on the other hand, are able to take the inmate wherever she/he is at and work with every element that helps make that prisoner grow spiritually stronger and into a better person. Your letter assumes that any sincere, religious person can work effectively in a prison. Like many others, you need to recognize and appreciate more

fully that it takes a specially trained, very open, and cross-denominational sensitive person to be a chaplain in a hospital, in the military, or in any of our penal institutions today.

The bottom line, however, is the bottom line. You say that you recognize that faith-based programs are important. They play an important roll in the rehabilitation of many inmates both in their daily behavior within the prison as well as after they leave the institution. Various evidence indicates that through deep, inner, spiritual conversions and alignment of their lives with the will of God — whatever that means for them — will help inmates be more successful when they re-enter society — thus reducing recidivism and saving money for the State in the long run. Unfortunately, most executives today are more interested in their quarterly financial reports than in long term results. You have done that by *reducing* the chaplaincy budget in a period when prison populations are *increasing*. On the national level, recognition of the value of faith-based programs has been coupled with attempts to direct increased funding that direction. Here in the State of Minnesota, however, your budget goes in the opposite direction.

By cutting the chaplaincy budget and pushing for more faith-oriented volunteers to carry the religious programs in our correctional institutions, a major transformation is taking place. The remaining chaplains within the system are being transformed into Volunteer Coordinators – concerned more with training religious outsiders on how to behave in prison, rather than professionally helping prisoners to become spiritual stronger for returning to the world. As a result, current chaplains are increasingly being forced to do administratively what they have not been ministerially trained for; while insufficiently trained volunteers are being expected to produce deep, significant effects with only very limited and insufficient contact. This does not make sense! You say that you recognize the value of faith-based programs, but then you cut the funding of the professions who undergird those programs. What you are building will not fly!

A very crass but truthful saying is: Put your money where your mouth is! If you really believe in the value of faith-based programs in our State's correctional system, then you should increase – rather than decrease – the budget line for the chaplaincy component of our State's correctional system.

Sincerely yours,

Rev. William F. Stolzman

Ganley, Ann

From: Wfstolzman@aol.com

Sent: Saturday, June 09, 2001 12:14 AM

To: archbishop@archspm.org

Subject: Reply to Hvass's Letter concerning State Chaplaincy Budget

Dear Archbishop Flynn,

Thank you for your prompt and kind reply to the first letter I sent to Commissioner Hvass.

She likewise sent me a prompt reply that I found unsatisfactory on several accounts. Consequently, I have written her a second letter, which is more pointed than the first.

I send you a copy of it. It points out how her budgetary policy is severely altering the whole chaplaincy program in all correctional facilities, not only for Catholic priests for for all chaplains in state correctional institutions.

I wanted to keep you informed.

May God bless you through the summer months.

Sincerely yours,

Fr. Bill Stolzman

June 11, 2001

Reverend Bill Stolzman Church of St. Mark 350 S Atwood St Shakopee, MN 55379

Dear Father Stolzman,

Thank you so very much for your kindness in sending me a copy of your reply to Commissioner Hvass' letter concerning State Chaplaincy Budget. I can only say that you have said it all, and said it splendidly.

It is my hope and prayer that Commissioner Hvass will be able to have her consciousness raised concerning the important areas which you have mentioned, and that consciousness raising should come about through your fine letter.

Thank you again for sharing it with me.

With every good wish, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D. Archbishop of Saint Paul and Minneapolis

Minnesota Durable Power of Attorney For Health Care

I, Fr. William Francis Stolzman, residing at 333 Fourth Avenue W; Shakopee, MN; Tel: (952) 403-0231.

appoint as my attorney-in-fact with respect to health care, hereafter referred to as Agent,

Deacon Allan Schroeder, working at the Church of St. Mark; 350 Atwood Street South; Shakopee, MN; 55379; Telephone: (952) 445-1229

to make any and all health care decision for me when, in the judgment of my attending physician, I am unable to make or communicate such a decision myself. And my agent consents to make or communicate such a decision on my behalf.

My agent has the power to make any health care decision for me. This power includes the power to give consent, to refuse consent, or to withdraw consent to any care, treatment, service, or procedure to maintain diagnose, or treat my physical or mental condition, including giving me food by artificial means. My agent has the power, where consistent with the laws of Minnesota, to make a health care decision to withhold or stop health care necessary to keep me alive. It is my intention that my agent or any alternative agent has a personal obligation to me to make health care decisions for me consistent with my expressed wishes, as listed below. I understand, however, that my agent or my alternative agent has no legal duty to so act.

My agent and any alternative agents have consented to act as my agent. My agent and my alternative agents have been notified that they will be nominated as a guardian or conservator for me.

My agent must act consistently with my desires as stated in this document or as otherwise made known by me to my agent.

My agent has the same right as I would have to receive, review, and obtain copies of my medical records and to consent to disclosure of those records.

Designation of Alternate Agents

If my agent named by me shall die, become legally disabled, incapacitated or incompetent, or resign, refuse to act, or be unavailable, I name the following (each to act successively in the order named) as my alternate agent.

First Alternate Agent: Vicar General of the Archdiocese of St. Paul & Minneapolis; 226 Summit Ave.; St. Paul, MN 55102; 651/291-4400.

Second Alternate Agent: Archbishop of St. Paul & Minneapolis; 226 Summit Ave.; St. Paul, MN 55102; 651/291-4404.

I hereby give the following specific instructions to the agent or alternate agents:

I wish to receive medical treatment to maintain my life – unless I am in a terminal condition or irreversibly unconscious, permanently comatose or vegetative. Then I do not want extraordinary medical treatment or procedures to prolong my life. The following are specific directions regarding my care if I am in a terminal or incurable condition as stated above.

- I do not feel that quality of life is a human right. Rather I believe there are times that union with the sufferings and cross of Christ is salvific for others.
- As Christ took a small amount of pain relief offered him on the cross, I will
 accept comfort care and enough intravenous pain medication to keep me
 free from pain, even if this should hasten my death.
- I consider intravenous medications and hydrations "ordinary care," and all I-Vs should continue until death.
- Following the instruction of Pope John Paul II, I consider the placement and which use of feeding tube to be ordinary care by which Christians feed the hungry.
- I consider all other surgery "extraordinary care," and if I am in the above condition I want no surgery to take place other than the placing of a feeding tube.
- In such a condition, **no ventilator or resuscitator** is to be used.
- Under said conditions, there is to be no CPR (cardiopulmonary resuscitation).
- I direct my doctor to write "DNR" (Do not resuscitate) or "No CPR" in my medical record.

Organ Donation After Death

In the event of my death I would like to donate whatever of my organs are possible. I understand that to be an organ donor, I must be declared brain dead. Then my organ function may be maintained artificially on a breathing machine (i.e. artificial ventilation), so that my organs may remain healthy until they are removed.

Notation that I agree to the donation of organs is also found on my Minnesota Driver's License.

Other Provisions

I hereby revoke any prior Durable power of Attorney for Health Care.

I understand that I may revoke this Durable Power of Attorney for Health Care at any time.

This Durable Power of Attorney for Health Care is intended to be valid in any jurisdiction in which it is presented.

This Durable Power of Attorney for Health Care shall become effective upon my disability or incapacity.

Photocopies of this Durable Power of Attorney for Health Care may be relied upon as original.

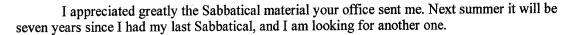
Signature of Principal

I am fully informed as to the contents of this Durable is understand the full import of this grant of power to my	agent(s). I further declare that I am
emotionally and mentally competent to make this Dura	ible Power of Attorney for Health Care.
The allem I Stolman	19/8/01
(Signature of Principal)	(Date)
u	
Witness State	ement
I declare under penalty of perjury under the laws of who signed this document is personally known to Principal signed this document in my presence; the presence of the Principal and also in the presence appears to be of sound mid and under no duress, five years of age or older; and I am not the person appeal document.	me to be the Principal; that the at I have signed this document in the of the other witness; that the Principal raud, or undue influence; that I am 18
(First Witness Signature)	(Address)
	,
(Second Witness Signature)	(Address) /
i j	
Additional Witness (At least one of the witnesses must sign	
I declare under penalty of perjury under the laws of health care provider providing direct care to the Proprovider providing direct care to the principal on t	rincipal, or an employee of a health care
	•
(Witness Signature)	(Address)
	. ,

St. Mark's Catholic Community

Presbyteral Personnel Resources Office Fr. Paul Jaroszeski, director Chancery - 226 Summit Avenue St. Paul MN 55102-2197 September 15, 2002

Dear Paul,



The recent delayed in the groundbreaking for our new Shakopee Area Catholic Education Center beginning has enabled me to extend my Sabbatical period to almost four full months—from the beginning of May to the end of August, 2003. During that time Fr. Marty Siebenaler will cover my priestly duties, Deacon Al Schroeder will cover my other pastoral responsibilities, and Diane Mareck will cover administration.

Your office sent me a copy of "2001-2002 Sabbatical Programs" from The National Organization for Continuing Education of Roman Catholic Clergy. From that book I have chosen the program at The Centre for Christian Spirituality in Sydney, Australia. I have contacted them—their current e-mail address is: centreac@bigpond.com—and they do have an opening for me at this time for their next summer's program. I would like to spend 13 weeks there. The cost of their programme is \$900 Aus per week for tuition, room and board + \$90 Aus per week tax. The current exchange rate is \$0.5468 US = \$1.00 Aus. The current roundtrip airfare there is \$1,600US. This comes to a total of \$8,600 US. Consequently, I ask you for as much Continuing Ed. subsidy for my Sabbatical as you are able to give.

As to my educational goal during this Sabbatical: A long avocation of mine has been the bridge between theology and science. As you know, my professional degree is in physics. I have a great interest and talent in cross-disciplinary matters, as manifested by the two books I wrote on Lakota-Christian theology. The gap between theology and science is a great concern of Pope John Paul II; he has written a recent encyclical on this matter. In professional circles, there has been much written about this matter recently. One of the most prolific authors on this topic lives in Sydney, and hopefully I will be able to make contact with him there. The Centre for Christian Spirituality is closely associated with the Catholic University in Sydney, and hopefully from my reading and research I will be able to reinforce a number of ideas I currently have on this subject into a professional article. In summary, my educational and spiritual goal during this Sabbatical will be to do research, spiritual reflection and writing (in the beautiful country of Australia) on a unitive understanding of the presence and action of God in our material world -- as specified by the paradigms of modern science and understood by modern Christian/Catholic theology.

Because I need to reserve a place at the Centre *now* for next summer, please let me know as soon as possible if the above Sabbatical Program is acceptable and what amount of Continuing Education subsidy I can expect from the Archdiocese for it.

Sincerely yours

Willam F. Stolzman

Jack Trelour SJ 414 937 6949 8224

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CONFIDENTIAL INFORMATION FOR CHANCERY USE (Please print or type.)

Name William Stolz	man Date of Birth 4 /19/1938
•	Ordination Date 5/30/71
In case of emergency, please contact:	Nai
-	Address
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My next of kin are:	Phone
Name Address	Phone
Name address	Phone
Name Address	Phone
Location of my last will and testamen	t In parish gate
Funeral Instructions Homilist Fr. Jam	res PerkL
Funeral Home/Director Mc	Nearney Funeral Home Cemetery Shakupee, MN 55379
Cemetery Mark Mary	Cemetery Shakupee, MN 55379
Other (Vestments, Readings, Music, e	etc.)
time. Von are urged to recoond it VOI	us to carry out your wishes. You may make changes at any have not sent an updated form in the last five years. Please nel Resources, 226 Summit Avenue, St. Paul, MN 55102.
Jan. 2003	Date:

St. Mark's Catholic Community



Archbishop Harry J. Flynn Chancery 226 Summit Avenue St. Paul, MN 55102-2197

March 23, 2003

Dear Archbishop Flynn,

I will soon be headed to Australia for my sabbatical at The Centre for Christian Spirituality: The Sydney Experience. I am eagerly looking for an extended period to immerse and refresh myself in my favorite pastime: religious research, reflection and writing.

While I am away the building of our new Catholic Education Center will proceed. It is now one-third completed, and we are looking forward to your coming to bless it on the last Sunday of October. I believe all major decisions concerning its construction have already been made. However, something may come up while I am away. Of greater concern, I have recently resolved two SACS public relations complaints against our SACS Principal – both of which were found to be highly exaggerated and for the most part peacefully resolved. However, as canonical administrator, one never knows if such matters are completely resolved or if some other public relations matter may surface.

Deacon Jack is Vice-Chair of the SACS Board of Directors, and he will sit in as Chair while I am gone, taking care of whatever legal matters may arise. Nonetheless, during this very sensitive transition time I think it is prudent to have Deacon Jack formally assigned by you as pro tem canonical administrator to deal with any sensitive public relations matters that may arise while I am gone.

Therefore, I request that you assign Deacon Jack Weiland as Pro Tem Canonical Administrator of the Shakopee Area Catholic Schools (SACS) while I am away – from May 9 through August 29, 2003.

Sincerely

Fr. William F. Stolzman

April 7, 2003

Reverend William F. Stolzman St. Mark's Catholic Community 350 S. Atwood Street Shakopee, MN 55379-1238

Dear Father Stolzman,

I agree with you that it is wise to have someone formally assigned as pro tem canonical administrator, so that he can more effectively deal with any sensitive public relations matters that may arise while you are in Australia. Upon your recommendation, therefore, I am happy to appoint Deacon John Weiland as Pro Tem Canonical Administrator of the Shakopee Area Catholic Schools (SACS) from May 9, 2003 through August 29, 2003.

I am most grateful to you, to the members of the Board of Directors, and to the many, many other persons who are working so hard to bring to successful completion the building of your new Catholic Education Center. What a wonderful long-term benefit this will be for the people in your area! I look forward with eagerness to being with you in late October, for its blessing.

Best wishes to you as you make final preparations for your sabbatical at The Centre for Christian Spirituality. It does sound wonderful, and I am delighted that you will have the opportunity!

May God's blessings be with you and the people of St. Mark's as this Lenten season draws to a conclusion.

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D. Archbishop of Saint Paul and Minneapolis

Enclosure

DB/ZA

St. Mark's Catholic Community



Fr. Paul Jaroszeski, director Presbyteral Personnel Resources Office 226 Summit Ave. St. Paul, MN 55102-2197

September 11, 2003

Re: Report after sabbatical.

Dear Paul,

My priestly sabbatical from May through August was a very good one. I stayed at the Centre of Christian Spirituality just outside of Sidney, Australia. In conjunction with the Catholic Institute of Sidney I did a considerable amount of reading in the area of Science & Theology. I wrote a two-part article titled, "God and Creation," which I am now sending out for professional review before submitting it to a journal.

I was able to enjoy both Australia and New Zealand as well.

Please extend my thanks to the archdiocese for their support of this sabbatical. It was a very enriching experience, and its renewal will have a positive impact upon my ministry.

Sincerely yours,

Fr, William Stolzman

Expression of the control of the

7.le

"Jesus Christ is the sane yesterday, today and forever." Heb. 13:8

Archdiocese of Saint Paul and Minneapolis November 13, 2003

Catholic Education and Formation Ministries

Fr. William F. Stolzman

St. Mark

350 Atwood ST S

Shakopee, MN 55379-1238

Dear Father,

Thank you for all of the courtesies you extended recently while I was investigating the incidents involving the son of the amily and his being mistreated by other children at your school in Shakopee. Although the events took place almost a year ago, the process was extended until now because chose to exhaust all of her appeals to your decision she thought she had. In fact, your decision on the matter was the final decision. The Archdiocese in fact had no decision to make in this matter.

I find that your treatment of all parties in this matter was fair and appropriate. You discharged your role of canonical administrator quite appropriately.

If you find it appropriate at some later time to try to get at any of the underlying causes of the bullying, the Archdiocese will help provide resources for your community, but that is a separate matter and entirely your call. Thank you for your very good work.

I consider this matter now closed.

Sincerely,

Thomas McCarver Director of Education

Archdiocese of Saint Paul & Minneapolis

CC: Father Joe Fink Ms. Diane Lee

Archbishop Harry Flynn /

Archololop Harry Pry

Dr. Lori Glynn

Archdiocese of St. Paul and Minneapolis

CONFIDENTIAL INFORMATION FOR CHANCERY USE (Please print or type.)

Name Will	12m Stolz	Date of Bird	h 4//9/38
		Ordination	Date <u>5/30/147</u> /
In case of emerg please contact:	ency,	Name	6.
		Address	
My next of kin a	re:	Phone	
Name	Address	Phone	
Name	/ Address	Phone	_
Name	Address	Phone	
Location of my l	ast will and testame	ent In rectory	safe
Funeral Instructi	<u>ons</u>		
Homilist Fr-	James Pe	rkl	
Funeral Home/D	virector <u>Mc</u>	Nearney Fur	end Hore I Shukespel
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time. You are up	rged to respond if y	ou have not sent an updated	form in the last five years. Please it Avenue, St. Paul, MN 55102.
Signature: <u> </u>	Altogon	Da	te: <u>// 25/03</u>

For Braid mty.
5/28/04



May 21, 2004

Reverend William F. Stolzman St. Mark's Catholic Community 350 S Atwood Street Shakopee, MN 55379

Dear Father Stolzman,

I have received your kind letter of May 5, 2004. In that letter you reminded me that your assignment at the Church of St. Mark in Shakopee will officially come to an end on March 10, 2006. You respectfully request that this assignment be extended to the summer of 2008 at which time you will have reached the age of 70 years of age.

I am happy to send you a positive response to your request and you may remain at St. Mark's for the two years between the end of your current assignment and your retirement which, as I read your letter, will be the summer of 2008.

I take this opportunity to thank you for all that you have done as pastor of St. Mark's.

With every good wish, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D. Archbishop of Saint Paul and Minneapolis

cc: Fr. Paul Jaroszeski

Last Will & Testament Of William Francis Stolzman

I, William Fr. Stolzman, of the city of Shakopee, the county of Scott in the State of Minnesota, being of sound mind, and not acting under duress, menace, fraud, or undue influence of any person do hereby make, publish and declare this instrument my last Will and Testament and do hereby revoke any and all other Wills and Codicils heretofore made by me.

____ of Shakopee, Minnesota as personal representative FIRST: I appoint hereafter known as executor of this will, to serve without bond. If he shall fail to qualify or cease to act as executor, I appoint my brother, executor, without bond, instead. The executor shall liquidate all non-personal properties and accounts to establish the total monetary value of this estate. (See attachment for current list of all monetary accounts and non-personal properties.)

SECOND: I order and direct that my just debts and funeral expenses, expenses for administration of my estate and my inheritance, State and Federal taxes upon said estate shall be paid as soon after my death as may be practicable. The executor of this estate may draw up to 10% of the total monetary value of this estate for executive services rendered.

Third: Subsequent to my death, all copyrights and royalty payments for The Pipe & Christ and How to Take Part in Lakota Ceremonies shall be given to its publisher: Tipi Press; Chamberlain, SD.

FOURTH: I hereby bequeath all remaining non-personal, monetary-valued assets from However, if the my estate to my sister, beneficiary named in this section fails to survive me by 45 days, all said monetary-valued assets shall be donated in four equal parts to: 1) HOLY ROSARY MISSION of Pine Ridge, South Dakota; 2) the ENDOWMENT FUND OF THE CHURCH OF ST. MARK of Shakopee, Minnesota; 3) SACS ENDOWMENT FUND of Shakopee, Minnesota; 4) CATHOLIC CHARITIES of the Archdiocese of St. Paul & Minneapolis, Minnesota.

shall have first pick of all my FIFTH: My brother, personal, non-monetary-valued properties (See attachment for current list of all personal non-monetary-valued, property.) Then my sister, shall have second pick of all my personal properties. Finally, the executor of this will shall distribute or dispose of all remaining personal properties as he judges appropriate.

FINALLY: I give all my love and eternal prayers and intercession before God to ALL MY REMAINING RELATIVES.

Being of sound mind and acting voluntarily, I sign and authorize this document on

this 14th day of October ,2004 at Shakopee, Minnesota)

WILLIAM FRANCIS STOLMAN

NON-PERSONAL PROPERTIES

William Francis Stolzman: DOB 4/19/1938; Social Security Number
Bank Accounts:
Checking

My Investment Portfolio is at

Time Shares:
Dallas
Regist

Archdiocesan Life Insurance = 1 x current salary.

Mutual of Omaha,

Quarterly royalty checks: Tipi Press; Chamberlain, SD

1991 Buick Century: in 1996 \$7,000.

PERSONAL PROPERTIES

William F. Stolzman
St. Mark's Rectory
Updated: 12/10/2000

Hewlett Packard Pavilion (Pentium II) Computor. \$1200

HP Pavilion Color Monitor \$250 HP DeskJet 722C Printer: \$200 AIWA Hi-Fi System: \$500

100 Tapes & CDs @ \$12 = \$1200

Magnavox 100 tuner & speakers = \$400

HQ Video Recorder: \$150

Panasonic Video Recorder: \$150

(5) Cassette Players: \$350

Language tape sets: \$400

Self-improvement tape sets \$600

Software Programs: \$600 Upright Piano (Cable): \$600

Metronome: \$20

Piano Music: 41 volumes @ \$9.95 = \$800

25 volumes of Musicals @ \$12.95 = \$325

50 Music Magazines @ \$3.50 = \$175

Wednesday, December 10, 2003

This typewritten instrument was on the above date and in our presence, signed by WILLIAM FRANCIS STOLZMAN, AS TESTATRIX, WHO IS PERSONALLY KNOWN TO US. The testatrix, declared this to be his will and we at his request and in his presence and in the presence of each other, have signed our names as attesting witnesses. At the time this will was executed, the testatrix was of sound mind, acting voluntarily and over eighteen years of age.

of 10-14-04



SEMINARY



Archdiocese of Saint Paul and Minneapolis

Office of the Archbishop

February 8, 2006

Rev William R. Stolzman St Mark 350 Atwood St S Shakopee MN 55379-1238

SUBJECT: PENSION PLAN FOR INTERNATIONAL PRIESTS ASSIGNED TO

MINISTER FULL-TIME IN THE ARCHDIOCESE OF SAINT PAUL AND

MINNEAPOLIS

Dear Father Stolzman,

Over the past several years, we have been blessed with an increase in the number of international priests who are willing to be assigned in the Archdiocese of Saint Paul and Minneapolis. Their interest in serving this local Church provides us with much needed assistance at the parish level and an opportunity for the Church to grow in knowledge and acceptance of cultural diversity.

While serving in the Archdiocese of Saint Paul and Minneapolis, we, as the employer, are responsible for providing certain benefits. These include adequate compensation, health & dental coverage and retirement protection. In the past, we have suggested that health & dental coverage be provided under the Archdiocesan Medical/Benefits Plan (AMBP) and the retirement contributions be sent back to the individual priest's home diocese. Although we believe that the health & dental benefits are best provided by the AMBP, we have experienced a growth in the number of priests who incardinate after many years of service in this Archdiocese. Without contributions to the Archdiocesan Priests' Pension Plan, there is no credit for years served prior to beginning the incardination process. Additionally, there often is no real "pension plan" in many of the dioceses who are receiving pension payments from our parishes; in fact, due to the poverty level in some of these countries, the pension payments are being used for other, more urgent purposes.

As a result of these issues, we have been asked to research a more effective means of providing pension benefits to our international brother priests. This task was assigned to a sub-committee of the Pension Board, who in turn presented their recommendation to the Corporate Board for its approval. That approval has been received; and the design of the plan is as follows:

- All parishes and organizations to which an international priest has been assigned will be required to provide the same annual contribution as is required for other priests (\$8500, effective 7/01/06) to the Archdiocese for investment in a special account for the funding of international priests' benefits.
- Participation will depend on whether or not the international priest is benefitseligible (regularly scheduled to work at least 25 or more hours per week).
- Upon the incardination of an international priest, the Pension Plan for Priests will be amended to provide past service for each year contributions were made on his behalf, dependent upon the transfer of appropriate funding from the special International account to the Priests' Pension Plan.
- If an international priest returns to his home Diocese, a lump sum severance benefit would be payable from the special account to the home Diocese.
- The lump sum severance benefit would be based on a formula (i.e., \$2000-\$3000 per year of service/contribution). The balance of the contribution would be applied to the unfunded liability of the Priests' Pension Plan.

As with any other new program, full implementation will take some time; and there are specific details to be worked out. To that end, we are collecting additional information from those international priests on an individual basis (please refer to the enclosed letter from Mrs. Mary Lynn Vasquez, Director of Benefits).

As I mentioned above, the details are being finalized through the Benefits Office. Therefore, if you have any questions or need additional clarification, you may contact Mary Lynn Vasquez, Director of Benefits, at (651) 291-4426.

Sincerely yours in Christ,

Most Rev. Harry J. Flynn, D.D.

Archbishop of Saint Paul and Minneapolis

Archdiocese of St. Paul and Minneapolis

EMERGENCY & FUNERAL INFORMATION (Please print or type.)

Name William	9to pmar	Date of l	Birth 4/19/38	
			on Date <u>5 / 30 / 7</u>	1
In case of emergency, please contact:		Name Address		
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My next of kin are:		Phone	1 CE	Ò
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Name	Address	Phone		
Location of my last w	ill and testament			\
Funeral Instructions		•		
Homilist				
Funeral Home/Director				
Cemetery				
Other (Vestments, Readings, Music, etc.)				
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Having this information time. You are urged return this form to Cl Signature:	ton will enable us to to respond if you ha ergy rersonnel & R	ve not sent an upda esources, 226 Sum	shes. You may make ated form in the last five mit Avenue, St. Paul, Date:	changes at any re years. Please MN 55102.



Archdiocese of Saint Paul and Minineapolis

Office of the Archbishop

December 20, 2006

 ✓ Reverend William Stolzman Church of Saint Mark
 350 Atwood St. S.
 Shakopee, MN 55379

Dear Father Stolzman,

With this letter I appoint you as Canonical Moderator, that is, juridic pastor, of the Church of Saint Mary, Shakopee, Minnesota. This appointment will be effective January 10, 2007.

As juridic pastor, you will oversee the ministry of Father Mark Wehmann whom I am naming Parochial Administrator. In this capacity, I ask you to serve as his supervisor. I have also asked Father Michael Tix, pastor of Saint John the Baptist, Savage, to serve as Father Wehmann's mentor.

Thank you once again for your service and generosity to this Archdiocese in accepting this responsibility. With every good wish, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.

+ Harry g. Flyn

Archbishop of Saint Paul and Minneapolis

Code of Pastoral Conduct For Church Employees Within The Archdiocese of Saint Paul and Minneapolis

As a church employee within the Archdiocese of Saint Paul and Minneapolis, I promise to observe the norms in this *Code of Pastoral Conduct* as a condition of my providing service to those to whom I minister, especially children, youth and vulnerable adults.

I understand that I am subject to a thorough background check including criminal history.

My signature confirms that I have read this *Code of Pastoral Conduct* and that I agree to follow these standards. I understand that any action inconsistent with this *Code of Pastoral Conduct* or failure to take action mandated by this Code may result in remedial action as recommended by my immediate supervisors or by the Committee on Pastoral Responsibility.

W [] [] A

1 ...

Signature

4/4/07

SIGNED ACKNOWLEDGMENTS

Fle

July 13, 2007

Reverend William Stolzman Church of St. Mark 350 S. Atwood Street Shakopee, MN 55379

Dear Father Stolzman,

I have received your letter of July 3, 2007. Thank you so very much for your kindness in speaking so positively about the Presbyteral Assembly in Rochester and about the Welcome Liturgy for Coadjutor Archbishop Nienstedt.

In your letter you asked to retire at the age of 70 next spring the date of which would be June 30, 2008. You sighted several reasons for this and most importantly is the fact that you had a heart attack two years ago and that you find your health and administrational skills waning.

I do respond positively to your request that you may retire on June 30, 2008.

Father Stolzman, you have been a great priest for the Archdiocese of Saint Paul and Minneapolis and I have appreciated all that you have done especially your responding to the challenge of the fire which your parish experienced. The Church is now in magnificent shape and I was very proud and happy to have participated in such a beautiful liturgy just weeks ago. I thank you again and I send to you my blessings and good wishes.

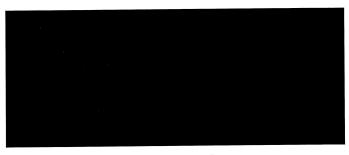
With every good wish, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D. Archbishop of Saint Paul and Minneapolis

P.S. You mention that you wanted to reside at the Byrne Residence. It would be very important for you to get your name in immediately.

cc: Bishop Pates
Deacon Riordan



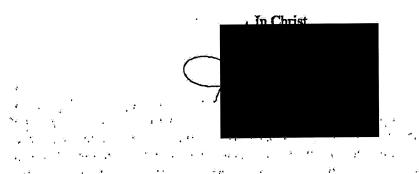
March 15, 2008

Dear Bishop,

An inmate in the visited me this week about abuse he says took place in the Apparently as a result of therapeutic treatment for addiction this inmate spoke about these issues for the first time and was advised to visit with the priest chaplain at the prison. When I visited with him the immate agreed to disclose his name and said he would be open to being contacted by the Rapid City Diocese. Please be advised that any communication with any immate is opened and inspected prior to its delivery to the immate.

The inmate's name is and he will be in prison at least for the next couple months. He says a Fr. Stolzman (spelling may be incorrect) used to take youngsters on camping outings and other youth events. It was during one of these events that Fr. Stolzman fondled him. The timing of these events would be somewhere in the early or mid 1970s. Says he believes there are other victims and mentioned witnessing something involving another child. A main concern of was whether or not Fr. Stolzman was still in a position where he was able to abuse other children.

Inmates have made accusations of this nature before and I have been able to facilitate communication between the inmate and the diocese through prison officials. Please feel free to contact me if there is any assistance I can offer asked to see me again and I will be checking back with him and informing him of this letter.



Rev Gary J Ternes PO Box 5911 Sioux Falls, SD 57117-5911

605-367-5113 office

March 15, 2008

Dear Bishop,

risited me this week about abuse he says An inmate in the took place in the Rapid City Diocese by a member of the clergy who was assigned to the Rosebud parish. Apparently as a result of therapeutic treatment for addiction this inmate spoke about these issues for the first time and was advised to visit with the priest chaplain at the prison. When I visited with him the inmate agreed to disclose his name and said he would be open to being contacted by the Rapid City Diocese. Please be advised that any communication with any immate is opened and inspected prior to its delivery to the inmate. and he will be in prison at least for the next couple The inmate's name is months. He says a Fr. Stolzman (spelling may be incorrect) used to take youngsters on camping outings and other youth events. It was during one of these events that Fr. Stolzman fondled him. The timing of these events would be somewhere in the early or mid 1970s. Mr. says he believes there are other victims and mentioned witnessing something involving another child. A main concern of Mr. was whether or not Fr. Stolzman was still in a position where he was able to abuse other children.

Inmates have made accusations of this nature before and I have been able to facilitate communication between the inmate and the diocese through prison officials. Please feel free to contact me if there is any assistance I can offer. Mr. ______asked to see me again and I will be checking back with him and informing him of this letter.

In Christ,

Rev. Gary J. Ternes



DIOCESE OF RAPID CITY

OFFICE OF BISHOP

March 19, 2008

PERSONAL AND CONFIDENTIAL

Rev. Kevin McDonough Vicar General Archdiocese of St. Paul and Minneapolis 226 Summit Avenue Saint Paul, Minnesota 55102

Dear Father McDonough,

Following my conversation yesterday with Bishop Pates, I am writing to provide you a copy of the letter that we received from accusing Father William Stoltzman, a former Jesuit now incardinated in the Archdiocese of Saint Paul and Minneapolis, TO THE OWNER WAS A SECOND OF THE SECOND of sexual abuse in the 1970s.

In accord with out procedures, we have informed the Provincial of the Society of Jesus, the Very Reverend Thomas Krettek SJ, given the fact that Father Stoltzman was a Jesuit at the time that he was working We have also informed the local superior, Father John Hatcher, SJ.

As the Archdiocese pursues this matter in accord with established norms, I would be grateful for the courtesy of receiving advanced notification of any actions that may become will be available to assist with appropriate pastoral outreach to public. I know that and the second of the first of the second of the second

Sincerely yours in Christ, to a protection of the protection of the contraction of the contractio

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The state of the second of the Most Rev. Blase J. Cupich Bishop of Rapid City

Enclosure

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P.O. BOX 678 • RAPID CITY, SOUTH DAKOTA • 57709-0678 • (605) 343-3541 PARCEL: 606 CATHEDRAL DRIVE • RAPID CITY, SOUTH DAKOTA • 57701-5498

McDonough, Kevin

From:

McDonough, Kevin

Sent:

Tuesday, March 25, 2008 11:13 AM

To:

'gary.ternes@state.sd.us'

Cc:

Pates, Bishop

Gary: Happy Easter. I hope you are well. Your ministry must be a challenging one -- God bless you for taking it on.

Gary, I received a letter from Bishop Cupich with a copy of your March 15 note to him. Thank you for following up on such a heavy issue. I am writing to you to give you some contact information for me. Currently, I am the only one clearing messages at either of the two phone numbers below (we are going through some downsizing and changing our staffing at the Archdiocese). I also check this e-mail regularly.

I am particularly concerned to get your assessment of the reliability of the report you passed on to Bishop Cupich. This is the first such concern we have received about this priest. The Jesuits also tell me that there was nothing in his file like the report you received. Of course, the absence of a similar report in the past does not mean that report is not true. Given the terrific seriousness of this sort of matter, however, I want to proceed as fairly and quickly as possible.

I hope we can be in touch soon. Meanwhile, I wish you some relaxed time in Easter week.

Reverend Kevin M. McDonough, Vicar General Archdiocese of Saint Paul and Minneapolis 651-291-4434 Pastor, Church of Saint Peter Claver 651-646-1797, extension 103

Eisenzimmer, Andrew

From:

McDonough, Kevin

Sent:

Thursday, March 27, 2008 1:12 PM

To:

Gary.Ternes@state.sd.us

Cc:

Flynn, Archbishop; Pates, Bishop; Brennan, Dominica; Eisenzimmer, Andrew

Subject:

Gary: Thank you for the response. Let me bring you up to date a little.

Because you were able to tell me that this is not a spurious complaint, I immediately called the priest in question in order to set up a meeting with him. By the way, I try to minimize the time between a phone call from me and the subsequent meeting, so as to reduce the anxiety that calls from this office can produce. Unfortunately in this case, that did not work out. The priest is away all this week on vacation. I have left him a message to get back to me as soon as he returns.

The next step is to confront him, which I expect to do next Monday or Tuesday. Where we go from there depends on his response. If he is vehement in denying the accusation, then we will initiate a more formal investigation. That would include our sending someone to interview, contact person, from the point of view of establishing the truth of the matter.

If the priest either confesses the crime or simply remains silent, then we will be removing him that would follow would be a pastoral one rather than permanently from ministry. The visit to an investigatory one.

Gary, one final question -- can you tell me about how old was at the time that the abuse took place? I actually do not need an exact age -- just some indication about whether he was a minor or not. Sometimes the word "abuse" is used concerning adult-adult violations.

I will get back to you as soon as I have a picture of which next step is called for.

Thanks for your help, Gary. A blessed Easter season to you.

Reverend Kevin M. McDonough, Vicar General Archdiocese of Saint Paul and Minneapolis 651-291-4434 Pastor, Church of Saint Peter Claver 651-646-1797, extension 103

----Original Message----

From: Gary.Ternes@state.sd.us [mailto:Gary.Ternes@state.sd.us]

Sent: Thursday, March 27, 2008 7:51 AM

To: McDonough, Kevin

Subject: RE:

Kevin,

His At this point I have no overt reason to question the reliability of counselors at the prison are treating this as real and I believe DCI is making arrangements to visit with him and may have done so by this time.

is quite willing to visit with someone from the Church. He is also willing to write out his statement but his present circumstances afford him no privacy and he gets emotional when considering the issue and is cautious about exposing himself to the scrutiny of the other inmates.

Will you be the one who will be visiting with him? If so I can help arrange that. There are some hoops to jump through. I can be reached via this e-mail or phone: office = 605-367-5113; home =

GT

----Original Message----

From: McDonough, Kevin [mailto:mcdonoughk@archspm.org]

Sent: Tue 3/25/2008 11:12 AM

To: Ternes, Gary Cc: Pates, Bishop

Subject:

Gary: Happy Easter. I hope you are well. Your ministry must be a challenging one -- God bless you for taking it on.

Gary, I received a letter from Bishop Cupich with a copy of your March 15 note to him. Thank you for following up on such a heavy issue. I am writing to you to give you some contact information for me. Currently, I am the only one clearing messages at either of the two phone numbers below (we are going through some downsizing and changing our staffing at the Archdiocese). I also check this e-mail regularly.

I am particularly concerned to get your assessment of the reliability of the report you passed on to Bishop Cupich. This is the first such concern we have received about this priest. The Jesuits also tell me that there was nothing in his file like the report you received. Of course, the absence of a similar report in the past does not mean that report is not true. Given the terrific seriousness of this sort of matter, however, I want to proceed as fairly and quickly as possible.

I hope we can be in touch soon. Meanwhile, I wish you some relaxed time in Easter week.

Reverend Kevin M. McDonough, Vicar General Archdiocese of Saint Paul and Minneapolis 651-291-4434
Pastor, Church of Saint Peter Claver 651-646-1797, extension 103

McDonough, Kevin

From:

Gary.Temes@state.sd.us

Sent:

Thursday, March 27, 2008 1:31 PM

To: Subject: McDonough, Kevin

Kevin,

I believe Mr. ____was about 10 years old. He was born in 1962.

I am in the office now (1:30 pm) for the next couple hours. Please phone. I will be visiting with Mr. on Friday and would appreciate a personal update. I am unable to call out on the State's I spoke with Fr.
Ternes on 3/27
at about 1:45 PM. dime and can't have a phone in the prison: 605-367-5113.

GT

----Original Message----

From: McDonough, Kevin [mailto:mcdonoughk@archspm.org]

Sent: Thursday, March 27, 2008 1:12 PM

To: Ternes, Gary

Cc: Flynn, Archbishop; Pates, Bishop; Brennan, Dominica; Eisenzimmer, Andrew

Subject: RE:

Gary: Thank you for the response. Let me bring you up to date a little.

Because you were able to tell me that this is not a spurious complaint, I immediately called the priest in question in order to set up a meeting with him. By the way, I try to minimize the time between a phone call from me and the subsequent meeting, so as to reduce the anxiety that calls from this office can produce. Unfortunately in this case, that did not work out. The priest is away all this week on vacation. I have left him a message to get back to me as soon as he returns.

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your contact person, from the point of view of establishing the truth of the matter.

If the priest either confesses the crime or simply remains silent, then we will be removing him permanently from ministry. The visit to that would follow would be a pastoral one rather than an investigatory one.

From: McDonough, Kevin Sent: Friday, March 28, 2008 4:20 PM To: 'Gary.Ternes@state.sd.us' Cc: jtreloar@jesuitswisprov.org Subject: RE: b
Thank you, Gary, for your care for and for your good communication with church leaders. I will keep you informed as we move ahead.
Reverend Kevin M. McDonough, Vicar General Archdiocese of Saint Paul and Minneapolis 651-291-4434 Pastor, Church of Saint Peter Claver 651-646-1797, extension 103
Original Message From: Gary.Ternes@state.sd.us [mailto:Gary.Ternes@state.sd.us] Sent: Friday, March 28, 2008 4:15 PM To: McDonough, Kevin Cc: jtreloar@jesuitswisprov.org Subject: b
Kevin,
I visited again with today. No change in his story. I informed him of our conversations and that the priest would be contacted this coming week.
At this point no one from DCI (police) has visited with Mr. His only outlet has been his counselor whom he is seeing rather liberally. He has written down some of his memories. I gave him your address and he stated he intended to have his counselor help him send you his writings regarding this matter. The address I gave him was the Chancery and I told him to mark it confidential. He did not have his written material with him when I talked with him but he stated he remembered with some detail at least 4 things he wished to report. He affirmed again that the probable dates for these instances was somewhere between 1971 and 1975 when he would have been 9-13 years old. He again stated he wanted to be sure that there were no more opportunities for this situation to occur.
Mr. would appreciate some written communication from the Church in this matter; someone other than me. His address should be in the letters I sent to Rapid City.
I also visited with the warden at and he said he would assist us as necessary regarding anyone from the Church wishing to interview Mr.
I will probably see Mr. again next Friday. Let me know if there is anything further I can do.

McDonough, Kevin



Archdiocese of Saint Paul and Minneapolis Office of the Auxiliary Bishop

MEMO

To: Reverend Kevin McDonough

From: Most Reverend Richard E. Pates

Date: March 28, 2008

Re: Report of alleged Misconduct of Father William Stolzman

Bishop Blasé Cupich (605) 343-2037, called on Tuesday, March 18, and reported that an inmate in a prison, had testified to a prison priest chaplain, Father Ternes of Sioux Falls that he had been sexually fondled by Reverend William Stolzman, then a Jesuit at an Indian Reservation in South Dakota.

Bishop Cupich communicated this information in accord with the U.S. Bishop's Charter on these matters and will be forwarding to you immediately the full report of the matter for appropriate action.

cc: Archbishop Harry J. Flynn Archbishop John C. Nienstedt Andy Eisenzimmer Here is the Documentation

Here is the Documentation

who is an Inm

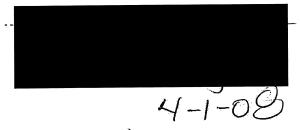
who is an Inm

for Rev. Kevin Mc Donough.

WHAT HELPED ME FINALLY HAVE THE COURAGE TO COME FORWARD WITH THIS WAS THE COUNSELING I PROMERECEIVED DURING MY ALCOHOL TREATMENT. I PEAUSED THAT IF I DON'T CONFRONT THIS NOW I'LL NEVER BE ABLE TO GET OVER MY LODICTION. I'VE KEPT THIS BOTTLEID UP ALL THESE YEARS. I ALSO CAME TO REALIZE THAT THE PERSON THAT DID THIS TO ME MIGHT STILL BE DOING THIS TO SOME OTHER KID. NOW I WIGHT THAT I WOULD HAVE REPORTED THIS EARLIER. IF HE IS MOLESTING OTHER CHILDREN I COULD HAVE STOPPED LANDTHER CHILDREN I COULD HAVE STOPPED LANDTHER CHILDREN I COULD HAVE STOPPED LANDTHER

I've been blocking out WHAT HAPPENED FOR OVER 30 yes so I'm not subje of the exact years but what I am supe of is that it happened between 1974 to 1972 passibly 1971.

I AT FIRST REALLY LIKED FATHER STOLZMAN,
HE WOULD ALMAYS BUY A DODA, CHIPS OR
CAMDY FOR ME. MY FAMILY WAS REALLY ROOR
AND WAS ALMAYS STRUGGLING TO MAKE ENDS
MEET SO I HARDLY EVER HAD MONEY TO BUY
THINGS LIKE THAT FOR MYSELF. HE EVEN WENT AS
FAR AS BUYING ME SOME TENNIS SHOES AND
A FISHING POLE BUT THAT WAS AFTEK HE



STARTED DOING WHAT HE DIO.

LITTLE WAS THE

BUTH ORGANIZATION. THERE WAS POOL TABLES, BUMPER POOL, PIN BALL MACHINES, PING PONG, AND BASKETBALL WHICH WE PLAYED OUTSIDE.

WE STARTED GOING ON CAMPING TRIPS WITH FATHER STOLZMAN. IT WAS DURING ONE OF THESE TRIPS WHEN HE FIRST TRIED TO FONDLE ME.

WE WENT TO THE

WHEN WE FIRST GOT THERE WE MADE CAMP IN A DRAW THAT HAD CEDAR TREES IN IT. WE DIDN'T HAVE TENTS SO WE KIND OF USED THESE FOR THEM. IT REMEMBER BEING SCARED OF COGOTES SO IT PUT MY BLANKETS BY FATHER STOLEMAN, THAT NIGHT WHILE WE WERE DIEEPING I FELT SOMEONE TOUCHING MY PENIS. I GRABBED HIS HAND AND LOOKED AT HIM. HE SAID HE THOUGHT THAT SOMETHING, CRAWLED IN MY BUNKETS WITH ME AND HE DIDN'T WANT ME TO GET BIT BY AMITTHING

I BELIEVED HIM SOI DIDNIT THINK ANYTHING OF IT. I FOUND OUT JUST HOW MRONG I WAS ABOUT THAT THOUGH.

HE ACKED ME ONE DAY IF I WOLLD HELP HIM CLEAN THE HE SAID IF I DID IT BY MYSELF I WOULD MAKE MORE MONEY SO DONT TELL ANY OF THE OTHER BOYS OTHERWISE THEY WOULD WANT TO HELP. WHEN YOU FIRST WALKED INTO THE THERE WAS A DOOR ON THE LEFT

THAT WENT TO AN OFFICE AND ONCE you walked into that ANOTHER DOOR WHERE THERE WAS A BEDROOM.

I WAS CLEANING THE OFFICE AND HE AGKED ME IF I WAS CIRCUMSIZED. I DIONT KNOW WHAT THE HELL THAT WAS, HE TOUD ME THAT A DOCTOR CUT OFF THE SKIN ON MY FENIS TO KEED IT CLEAN. HE KEPT TELLING ME NOT TO BE EMBARRASED ABOUT IT, THAT I COULD END UP GETTING SORES IF I DIDNT KEED IT CLEAN. HE JUST WANTED TO LOOK TO MAKE SURE. I LETHIM LOOK BUT HE STARTED TO JACK ME OFF Swary. HE KEPT TELLING ME THAT HE CONFIDENTIAL-FILED Under Seal

WANTED TO GET IT HARD SO HE COULD SEE EVERYTHING, NOT TO WORKEY HE THEN STAISTED KISSING AND SUCKING ON IT. I PULLED AWAY BUT HE TIZLED TO KEEP ME FROM PULLING AWAY. I WAS SCARED THAT HE WASN'T GOING TO LET ME GO, BUT HE DID. HE DAID THAT I DIDN'T HAVE TO WORKY BECAUSE I DIDN'T HAVE THAT X-TIZA SKIN DOWN THERE. HE TOUD ME THAT IF I TOUD ANYONE THAT NO ONE WOULD BELIEVE ME AND THAT IT WOULD EMBARRASE MY DAD AND MY UNCLE

My DAD WAS NOT ONLY

WAYS

HE ASKED TO SEE ME AFTER THAT
IN WHICH HE SAID HE WAS SORRY
AND THAT HE WAS ONLY TRYING
TO MAKE SURE I WAS DIDN'T HAVE
SORES DOWN THERE SO I WOULDN'T
GET SICK. THAT HE DIDN'T MEAN TO

I BELIEVED HIM IS WHAT PISSES ME OFF THE MOST ABOUT THIS, HOW COULD I BE 50 DUMB.

I ENDED UP CLEANING HIS OFFICE AGAIN
BUT THIS TIME HE STARTED FLAYING WITH
HIMSELF IN FRONT OF ME. HE TIZIED TO HAVE
IME DO IT BUT I DIPNT KNOW HOW, KIHILE
HE WAS PLAYING WITH HIMSELF THE SISTER
THAT WAS WORKING THERE WALKED IN. SHE
DEEN WHAT HAPPENED BUT TURNED AND
LEFT LIKE THE DIDNITSEE WHAT WAS GOING
ION, HE TOUD ME THAT HE WAS SHOWING NIE
WHAT WAS GOING TO HAPPEN WHEN I
BECAME A MAN, HE JACKED HIMSELF OFF
LINTILL HE CAME, HE MADE ME TOUCH HIS
SPERM SO I'D KNOW HOW IT FEUT LIKE
WHEN I WAS ABLE TO DO THIS
WE WENT TO

THE WENT TO WE CAME BACK LATE
THAT NIGHT. HE DRUPPED OFF EVERYONE
BUT I ENDED UP BEING LAST. WHILE I WAS
HELPING HIM TAKE THINGS INTO THE
BEFORE I WENT HOME HE STARTED TRYING
TO PLAY WITH MY PENIS. HE SAID HE KNEW
THAT I UKED HOW IT FELT AND THAT HE WOULD

CONFIDENTIAL-FILED Under Seal FOR ME. I FORMER 11 ARCH-00626

HIM DO IT HE MIGHT QUIT BUT I WAS WRONG.

AFTER THAT HE WOULD BITHER TRY TO SUCK MY PENIS OK PLAY WITH IT.

SINCE THAT TIME HE WOULD ALWAYS

SEEM TO GET ME BY MYSELF SOMEHOW.

I USB TO THINK THAT IT WAS MAY

FRUILT SOMEHOW AND I WAS TO BLAME.

THIS WOLLD HAPPEN OFF E ON DURING

THE YEARS THAT HE WAS THERE. I THINK

I GOT TO OLD AND HE MIGHT HAVE GOTTEN

SCARED THAT THEY'D FIND OUT ABOUT

HIM!

CH HEAH & DUIZING A CAMP OUT

I SEEN HIM DOING THE SAME THING

TO AND I

REMEMBER AMOTHER TIME THAT

CAME OUT OF HIS OFFICE IN

A HURRY WITH A LOOK ON HIS TAKE.

THAT I'll NEVER FOIZEFT BECAUSE

I KNOW IN MY HEART THAT HE

WAS BEING NIDLESTED ALSO.



Rev Kevin Mc Donough 226 Summit Ave St. Pauli MN 55102

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SACRAMENTAL CERTIFICATES

CONFIDENTIAL-Filed Under Seal ARCH-006264

4 April 2008

Memo To: Archbishops Flynn + Nienstedtt, Bishop Pates, Chancollors

From: Father McDonough

Re: Father Bill Stolzman

Please pardon a handwritten memo. In order to speed this sensitive communication, I am taking advantage of a long and only modinately-wherefung meeting in order to produce these notes.

Attached you will find the limited documentation which so far we have about the complaint against Fr. Stolzman. Our ability to communicate with the complainant is doubly limited: I he is in prison, and 2) we must respect the priority of access that the aril authorities in should have in regard to a criminal complaint.

I had a chance to confront Fr Stolzman two days ago. Although we received the written information about this complaint as week earlier, Fr. Stolzman was away on vacation throughout Easter Week. Fr. Stolzman and I wet at St Peter's panish in Mendota. He was unaccompanied. I was instally alone with him, and then was able to bring Andy Essenzimmer into the meeting.

Here are some key learnings from the meeting:

1. For Stolzman firmly devised having abused or any other young person. He remembers the extended family of the and said that he recalled that several had children. He thought It likely that would have come from that extended tamily, but he had no specific memory of him.

2. I left the meeting with the belief that Fr. Stolzman's devial has a good deal of credibility. Here is the reason: he described his life as pastor at the Rosebud parish as being constantly surrounded by young people. His predecessor had recently built to thew youth community center. The prest's office and quarters were attached to the least ten trips with a group's of young people in the four

years he spent at Rosebud. My own analysis of this (not an argument made by Farker Stolzman) is that, were Farker Stolzman at all inclined to abose young people, he would have had constant opportunity to do so. But if that had happened, we should have heard at least a few other complaints in the intervening 32 years since he left Rosebud. Neither the browns nor the browse of Rapid City nor this Archdiocese has ever received such a complaint. This does not prove that complaint is fake. Rather, it means that this first stage of preliminam investigation must proceed with extra altertion to the rights of the accused.

3. Father Stolzman lives as a rather solutary person. As I do when confronting clergy, I asked Father with whom he could speak in order to process his own reactions to the accusation and to check out his possible responses. He said he could not think of anyone. Andy Essuzimmer and I, therefore, urged him to contact a pident counselor and a knowledgeble attorner. We gave him some names. It appears that he followed through on the recommendation.

4. Fr. Stolzman has been planning for some time to begin his retrement on July 1, 2008. As a result, he has been trying to wrap up the planning work in which he has been involved as well as to complete his other projects. When I told him that we are obliged to respond promptly to such complaints, his only work was about the effects that any interruption of the transitional work might have on the parish. He expressed no concern about humself.

As a result, I would like to recommend, the following:

Soon and as aggressively as possible.

2. We should not remove Father Stolzman from his paint, now impose any of the other limitations described in the Charter for the Protection of Children and rong People, until we have more corroborating evidence than is currently available.

3. We should build a relatively small

"circle of disclosure" around Fether Stotzman. I suggest that the circle should include at least the following: paush trustees, school principal, director of religious education, and the president of the paush council.

I have not moved ahead on these three points until I have Archbishop Ftyan's endorsement. Perhaps he will believe that a more forceful response is called for. I have spoken with the other four people to whom this memo is directed, and they have fold me that the proposed steps seem prudent and just. If, after Firther thought, your opinion has changed, please let me Could Archbishop Flynn know.

From:

McDonough, Kevin </O=ARCHDIOCESE OF ST PAUL &

MPLS/OU=SUMMIT/CN=RECIPIENTS/CN=MCDONOUGHK>

Sent:

Tuesday, April 8, 2008 10:19 AM

To:

Gary.Ternes@state.sd.us

Cc:

Eisenzimmer, Andrew </O=ARCHDIOCESE OF ST PAUL & MPLS/OU=SUMMIT/CN=RECIPIENTS/CN=Eisenzimmera>; Brennan, Dominica </O=ARCHDIOCESE OF ST PAUL & MPLS/OU=SUMMIT/CN=RECIPIENTS/CN=Brennand>; Pates,

Bishop </O=ARCHDIOCESE OF ST PAUL &

MPLS/OU=SUMMIT/CN=RECIPIENTS/CN=Patesr>

Subject:

RE: investigation

Gary: Thank you for the follow up information about the investigation of the complaint involving Bill Stolzman.

Gary, My dad died suddenly yesterday, and I will be out of circulation for a little while. If there is a quick development in the situation (which I understand from your message to be unlikely) please contact the other three people I have copied on this reply: our auxiliary, Bishop Pates, and our chancellors, Sister Dominica Brennan and Andy Eisenzimmer.

Thanks for your work. Get well!

Kevin

From: Gary.Ternes@state.sd.us [mailto:Gary.Ternes@state.sd.us]

Sent: Mon 4/7/2008 12:25 PM

To: McDonough, Kevin Subject: investigation

Kevin,

I have written to the Associate Warden at status of the possible criminal investigation regarding heard back yet.

to try to get some more information on the accusations but have not

Last Friday I was ill and did not make it to It will be April 18 before I am in to see prison officials down there or

again.

I will forward any information I receive from the A.W.

GT

	9/9/08
	Fr. John (Jack) Treloar, SJ.
	Fr. John (Jack) Treloar, SJ. Wriconain Province (414) 937 6949 x224
	\$224
	Fr. Bill Stoltzman - former ST Ancardinated into SPM
:	Incardinated into SPM
i Agentina de la Compania de la Comp La compania de la Compania de	
	Spring 2008 - allegation from man
	Spring 2008 - Allegation from man in prison released in June - Thru cheplain
	(While SJ) - sexual abuse. Brown
	(While SI) - sexual abuse. Don't Know Know Mame Reported to Fr. LAM - name "Archd taking it very seriously."
	"Archd taking it very seriously."
	Kalled Bill S. in, Bill denied.
	meeto w/ his Conduct Board.
*	
, g' - 3	ARCH-006190
CONFIDENTIAL-Fil	ed Under Seal

Piche, Lee

From:

Eisenzimmer, Andrew

Sent:

Tuesday, September 09, 2008 2:23 PM

To:

Piche, Lee; McDonough, Kevin; Shupe, Deacon Russ

Subject: RE: Ghosts from the past

I know only about item number 1. Let me somewhat amend what Father McDonough said. The matter who was a chaplain came to us from a priest of the where the complainant was incarcerated. It was also reported to aw enforcement authorities. At some point, we received a written statement from the complainant, but it was lacking in any details to corroborate the allegations. authorities are going to investigate. There were We have been trying to determine if jurisdictional questions as the alleged incidents occurred I just learned a few authorities have not opened an investigation. I am trying to determine days ago that the if the FBI is doing something. We do not want to conduct our own investigation if the police or FBI is doing so. In the meantime, I was able to confirm that the complainant was released from prison. We have not had any contact by him since his release. We do not have any current contact information on him.

In the meantime, I was able to confirm that the complainant was released from prison. We have not had any contact by him since his release. We do not have any current contact information on him. Father McDonough and I did talk with Father Stoltzman. He has denied the abuse. Given the above, we have been unable to complete any preliminary investigation under the Charter. I will continue to try and find out if the FBI is investigating. As we became aware of all of this, Father Stoltzman retired, as had been planned, so his current ministry is less than it had been. But, I want to emphasize, we do not have enough information at this point to restrict or suspend his ministry, at least in my opinion. As noted, I know nothing about the other two matters.

Andrew J. Eisenzimmer Chancellor for Civil Affairs Telephone: 651.291.4405

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From:

Piche, Lee

Sent:

Tuesday, September 09, 2008 12:19 PM

To:

Eisenzimmer, Andrew; McDonough, Kevin; Shupe, Deacon Russ

Subject:

Ghosts from the past

Hi Fr. Kevin and Andy and Don. Russ:

Three items -- asking for your memory and/or any documentation:

1) Allegations of abuse by Fr. William Stoltzman, coming from a man who at the time was incarcerated, now is release (whereabouts unknown), alleged to have taken place during the time Fr. Stoltzman was still in the Society of Jesus and working

Reason for asking: The Wisconsin province office called; their priest in charge of these matters is scheduled to make a report to the Conduct Board of SJ province later this month; he wanted to know if there is any updated information on our end.

2) Allegation from approx. one year ago concerning purported incident of liturgical abuse at St. Thomas the Apostle in Minneapolis. Call was from the Apostle in He claims that he reported it to Fr. McDonough.

1

3) Any info at all on released before ordination.

currently working for Cabrini Partnership and formerly a candidate for the diaconate, but

Sorry to trouble you with what might turn out to be trivialities. (Fr.) Lee

Piche, Lee

From:

Eisenzimmer, Andrew

Sent:

Wednesday, September 17, 2008 11:44 AM

To:

McDonough, Kevin Piche, Lee

Cc: Subject:

Father William Stolzman

I have now confirmed with both the allegations. The FBI agent, Bob Perry, especially appreciated the fact that we checked with them before undertaking any action. He had reviewed the matter with the U.S. Attorney's office and determined that it was beyond any criminal statute of limitations.

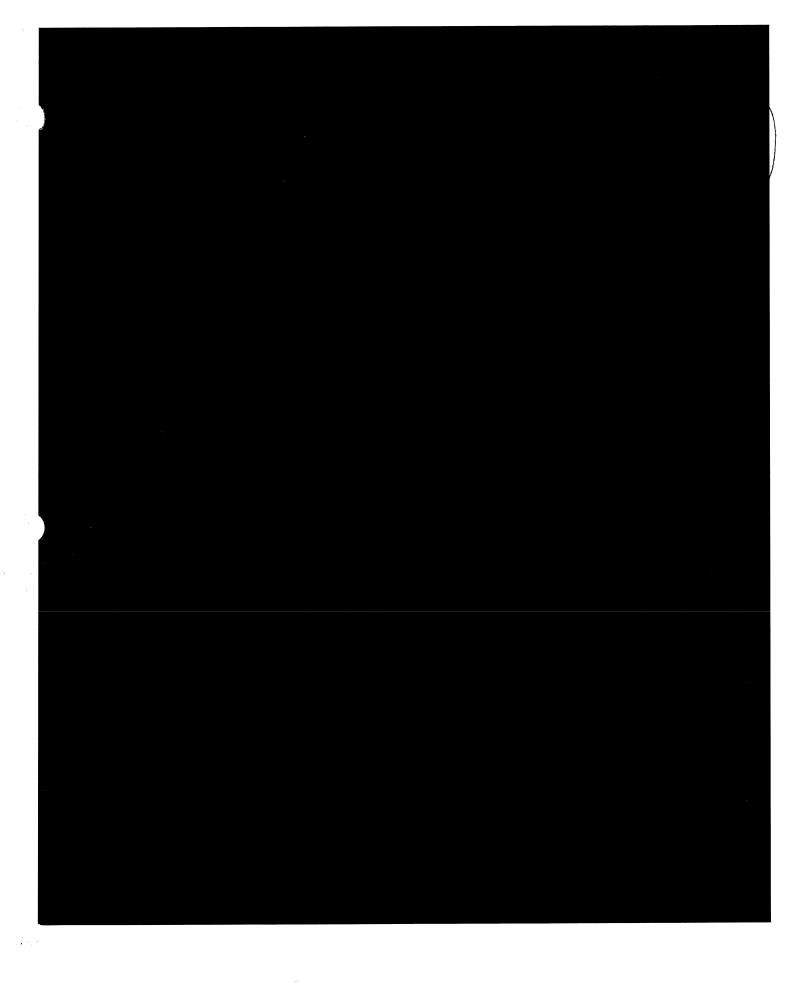
As I indicated earlier, has been released from prison. We do not have a current address on him. I would assume we could get an address on him from his parole officer or we could write to at his prison address and see that it is forwarded.

I talked with Dick Setter about the matter. He can assist us in any investigation. It would be my recommendation that we have Mr. Setter do so. We need that to satisfy ourselves that we have conducted the preliminary investigation and to determine if we need to take any action with regard to Father Stolzman.

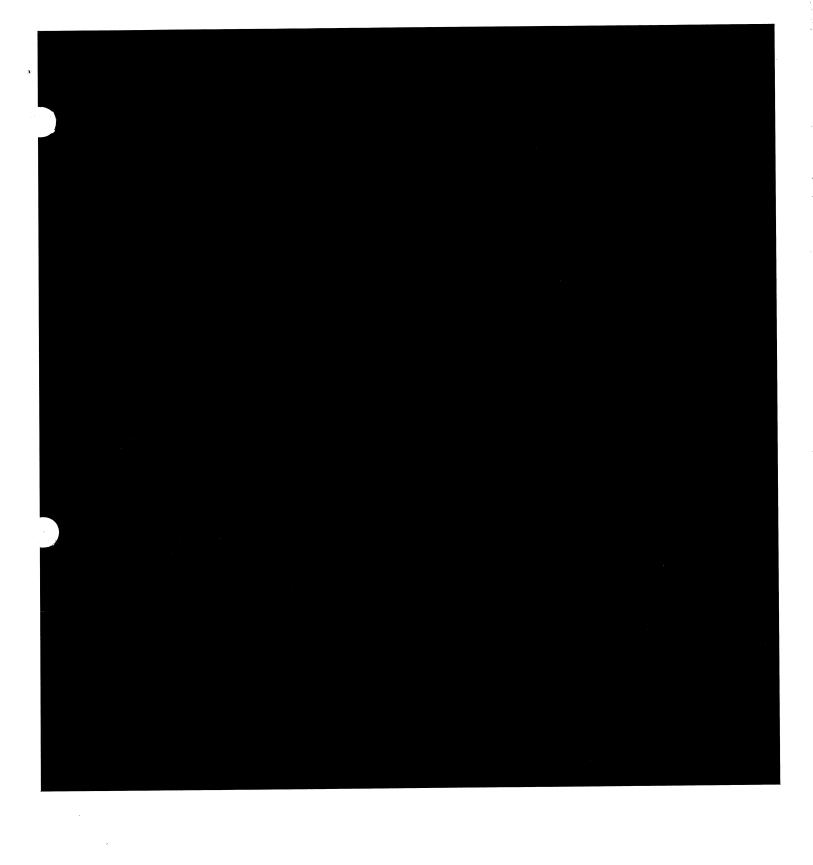
Let me know what you'd like to do.

Andrew J. Eisenzimmer Chancellor for Civil Affairs Telephone: 651.291.4405

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Code of Pastoral Conduct For Church Employees Within The Archdiocese of Saint Paul and Minneapolis

As a church employee within the Archdiocese of Saint Paul and Minneapolis, I promise to observe the norms in this *Code of Pastoral Conduct* as a condition of my providing service to those to whom I minister, especially children, youth and vulnerable adults.

I understand that I am subject to a thorough background check including criminal history.

My signature confirms that I have read this *Code of Pastoral Conduct* and that I agree to follow these standards. I understand that any action inconsistent with this *Code of Pastoral Conduct* or failure to take action mandated by this Code may result in remedial action as recommended by my immediate supervisors or by the Committee on Pastoral Responsibility.

Fr. William F. Stolzman Printed Name

7 William & Styling

11/20/08 Date

ം കുടെ അവരെ വേത്ത് പ്രവിധാന വേത്ത്വെന്ന് സ്വാഹ്യവുന്ന വ്യൂളില്ല് സ്വന്ധ്യങ്ങളെ വേത്യ പ്രധാനമുള്ള ആക്ഷേഡ്യൂട്ട് അടുക്കാന് പുത്യം പാത്രങ്ങള് കാരുട്ട് പ്രശേഷ്ട്രം ഉമ്മിക്കുള്ള ത്രാവുടെ അമിത്രാം ത്രാവ് അതുത്ത്വ

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From: MPLS/OU=EXCHANGE ADMINISTRATIVE GROUP

(FYDIBOHF23SPDLT)/CN=RECIPIENTS/CN=HASSELBERGERJ>

Sent: Thursday, June 25, 2009 4:35 PM

To: McDonough, Fr. Kevin <mcdonoughk@archspm.org>

Cc: Eisenzimmer, Andrew <eisenzimmera@archspm.org>

Subject: RE:

This email is going to brief- not because I am trying to be rude, but because I am swamped with the funeral, ordination, and return of the priests from Rochester.

SST has changed the rules regarding PIs when the allegation is sexual abuse of a minor or another grave delict. It is a very formal process, beginning with a decree. This is necessary when an allegation is received, as long as it has even the 'semblance of truth'. The purpose of the PI is also to determine whether there is a 'semblance of truth' to the accusations, not whether the accusation can be proven, sustained, etc. Unless the PI determines that the accusation is frivolous (i.e. the priest was dead before the alleged abuse was said to have occurred), the acts of the PI (including the decree opening and closing) must be submitted to the CDF, who will review the matter and then instruct the ordinary as to how he should proceed.

I consider the 'left field' comment to be a dig given that I was denied admission to the soft ball league. I wish I was out in left field!

Jennifer Haselberger, JCL, PhD
Chancellor for Canonical Affairs
Director of the Office of Conciliation
Archdiocese of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, MN 55102
(651) 291- 4437
(651) 290- 1629
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From: McDonough, Fr. Kevin

Sent: Thursday, June 25, 2009 3:44 PM

To: Haselberger, Jennifer **Cc:** Eisenzimmer, Andrew

I would like to get this thing moving, so I am writing for some clarifications.

Permit me to explain what I meant when I used the term "preliminary investigation" in my draft memo. I was using the term in what I understood to be the canonical sense (I believe it is in canon 1721, but I am doing that from memory). As I understand it, a preliminary investigation is made up of the steps a superior takes in order to determine whether there is sufficient credible information available even to open a formal process.

In regard to Father Stolzman, the result of the preliminary investigation was that we had not received such information. No formal process was initiated.

Furthermore, my understanding is that we do not notify the Holy See until after our preliminary investigation determines whether there is a legitimate question that a priest may have committed abuse. If the preliminary investigation suggests that there is reason to proceed further against the priest, we then approach the Holy See for competency and guidance to undertake the requisite process.

Do I have that right, or am I still out in left field on this business?

Thanks for your help!

From:

Haselberger, Jennifer

Sent:

Thursday, June 25, 2009 4:35 PM

To:

McDonough, Fr. Kevin <mcdonoughk@archspm.org>

Cc:

Eisenzimmer, Andrew <eisenzimmera@archspm.org>

Subject:

RE:

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From: McDonough, Fr. Kevin

Sent: Thursday, June 25, 2009 3:44 PM

To: Haselberger, Jennifer **Cc:** Eisenzimmer, Andrew

Subject:

Jennifer: I think I may have missed out on one e-mail that you exchanged with Andy concerning my draft message to the Archbishop about Father William Stolzman. What I received was a

message with a somewhat obscure reference to my use of the term "preliminary investigation". Unsure of what you and Andy were getting at, I have held my original draft memo and not sent it to the Archbishop.

I would like to get this thing moving, so I am writing for some clarifications.

Permit me to explain what I meant when I used the term "preliminary investigation" in my draft memo. I was using the term in what I understood to be the canonical sense (I believe it is in canon 1721, but I am doing that from memory). As I understand it, a preliminary investigation is made up of the steps a superior takes in order to determine whether there is sufficient credible information available even to open a formal process.

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Thanks for your help!

From: MPLS/OU=EXCHANGE ADMINISTRATIVE GROUP

(FYDIBOHF23SPDLT)/CN=RECIPIENTS/CN=HASSELBERGERJ>

Sent: Thursday, June 25, 2009 4:35 PM

To: McDonough, Fr. Kevin <mcdonoughk@archspm.org>

Cc: Eisenzimmer, Andrew <eisenzimmera@archspm.org>

Subject: RE:

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Jennifer Haselberger, JCL, PhD
Chancellor for Canonical Affairs
Director of the Office of Conciliation
Archdiocese of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, MN 55102
(651) 291- 4437
(651) 290- 1629
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Saint Peter Claver Catholic Church

375 North Oxford Street Saint Paul, MN 55104

651-646-1797 (fax) 651-647-5394

7 Rossonne

30 June 2009

Memo To:

Archbishop Nienstedt

From:

Father Kevin McDonough

Re:

A Complaint against Father William Stolzman

Archbishop, over a year ago we received a complaint against Father William Stolzman. At the direction of Archbishop Flynn, we have been in the "preliminary investigation" phase of our dealing with that complaint all this time. Please find attached a timeline of the steps in that preliminary investigation.

The purpose of this memo to you is to bring the preliminary investigation to a conclusion. I recommend to you that there is insufficient evidence to consider the complaint against Father Stolzman to be credible, and that the preliminary investigation should be considered closed. No limitations should be put on Father Stolzman's ministry (other than those that arise from his being retired). Of course, we could and would reopen the investigation if new evidence were to find its way to us, but I recommend further that we no longer employ active investigative tools to seek further evidence.

In favor of this recommendation, I offer the following:

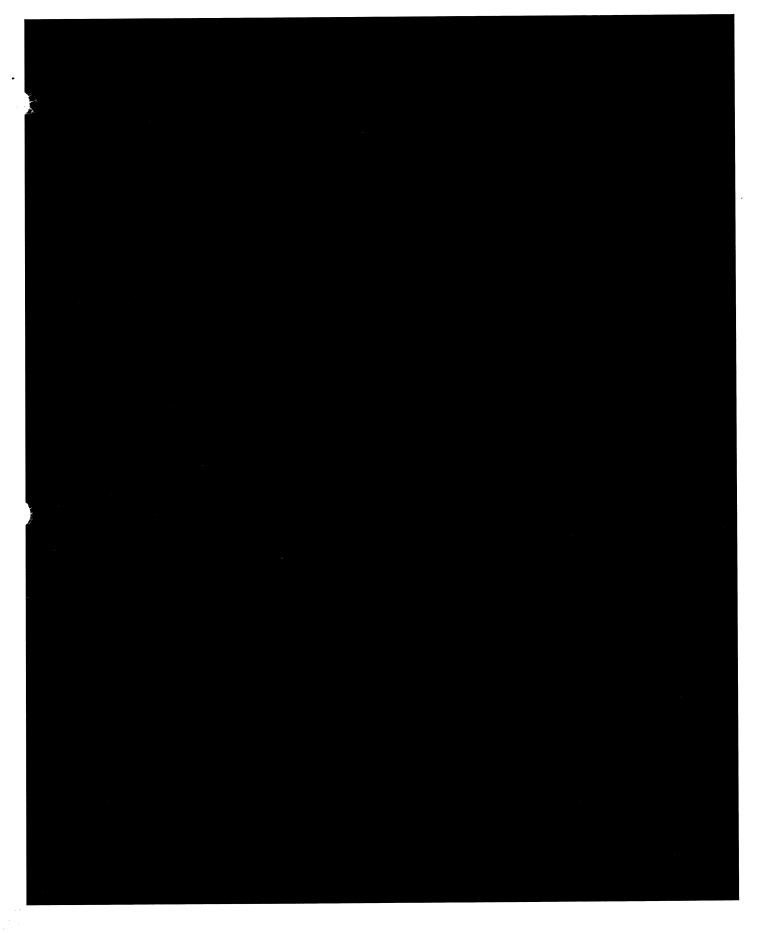
- 1. The complainant was in prison at the time he made the complaint, which raises some concern about his reliability. Further, he has not followed up with the Archdiocese either while in prison or thereafter, in spite of various direct and indirect appeals from us that he do so.
- 2. The complainant has been represented by two different attorneys, so it is reasonably likely that he has good sources of advice, were he interested in following up on this matter.
- 3. Most importantly, control of criminal officials nor the FBI chose to investigate further or to open a criminal file on the matter.

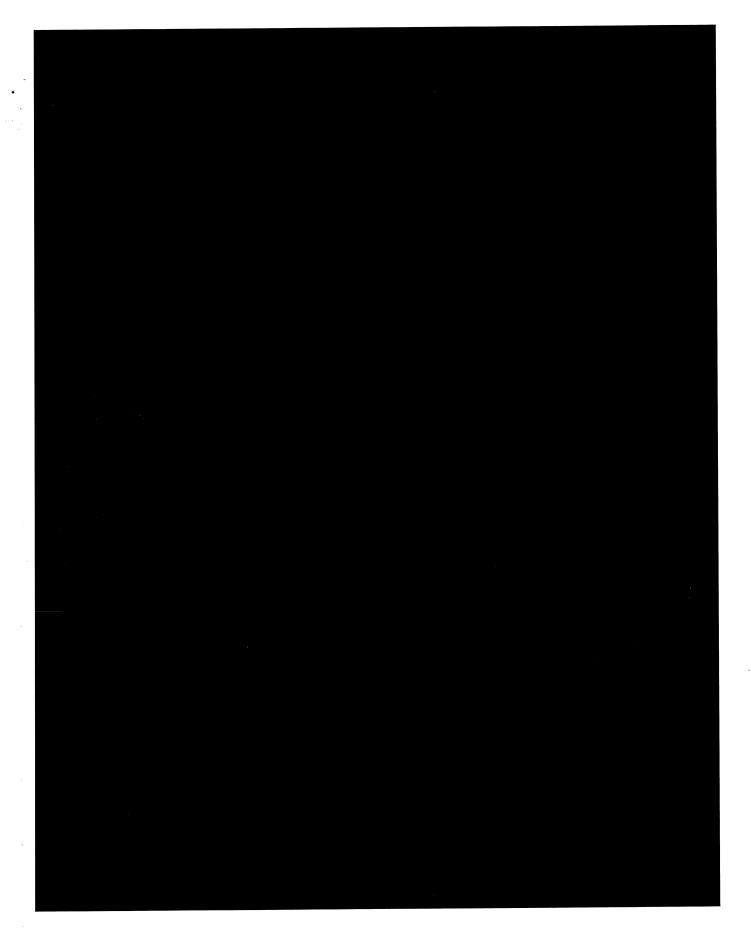
Please note that the prison chaplain who dealt with the complainant thought he was making a good faith complaint. That chaplain, is a priest whom I have known for over thirty years and whom I respect. Despite his belief in the complainant's good faith, competent civil investigators decided not to open the case.

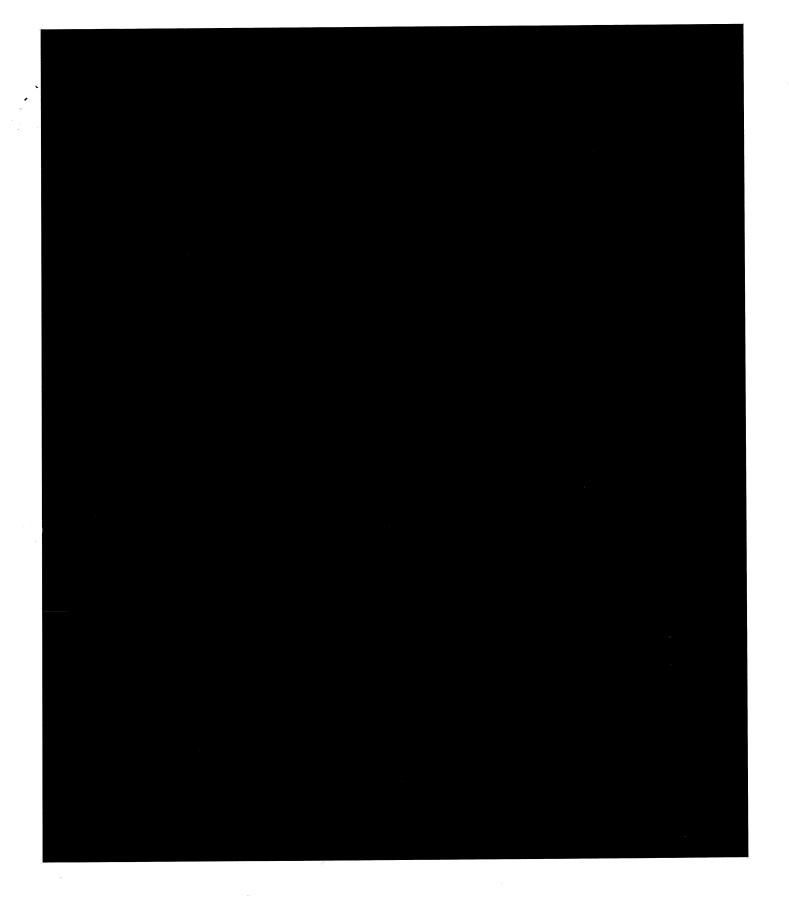
Archbishop, I make this recommendation to you with great confidence. Even so, I also recommend that you not accept it on the basis of my word and the attached information alone. May I suggest that you forward all of this to the Clergy Review Board for its "second-guessing"? I think that is important both to promote due process in this case and also to reinforce the restoration of Father Stolzman's good name.

Since 1892, an African-American Catholic Community of Faith in Jesus Christ









From: Eisenzimmer, Andrew

Sent: Monday, March 15, 2010 1:27 PM

To: McDonough, Fr. Kevin **Subject:** Father Stolzman Matter

As you know, we had the Clergy Review Board review the actions we took in response to the concerns raised by regarding Father William Stolzman. The only suggestion made by the CRB was to make one last effort to see if wanted to give us further information. So I had Mr. Setter make one final effort. A copy of his letter is attached. Unless we hear from in response to this letter, I view this matter as concluded.

As you and I discussed, I sending this to you so you can close the loop on the matter.

Thank you.

Andrew J. Eisenzimmer Chancellor for Civil Affairs Telephone: 651.291.4405

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McDonough, Fr. Kevin </O=ARCHDIOCESE OF ST PAUL &

MPLS/OU=SUMMIT/CN=RECIPIENTS/CN=MCDONOUGHK>

Sent:

Tuesday, March 23, 2010 11:42 AM

To:

Eisenzimmer, Andrew <eisenzimmera@archspm.org>

Subject:

RE: Father Stolzman Matter

Thanks, Andy. That format worked.

Father Kevin McDonough
Pastor, Saint Peter Claver
Capellan, Sagrado Corazon de Jesus
Coordinator of Safe Environment, Archdiocese of Saint Paul and Minneapolis
651-646-1797 x103

From: Eisenzimmer, Andrew

Sent: Tuesday, March 23, 2010 9:00 AM

To: McDonough, Fr. Kevin

Subject: RE: Father Stolzman Matter

Try this version.

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651-646-1797 (fax) 651-647-5394

12 April 2010

Archbishop Nienstedt, Bishop Piche, Father Laird Memo To:

Father Kevin McDonough From:

Recommended Closure of the Investigation of Father William Stolzman Re:

Archbishop, over two years ago we received an allegation that Father Stolzman, a retired priest of the Archdiocese, had abused a young man about forty years ago. In spite of various attempts to gather the information necessary to establish whether there was any appearance of truth to the allegation, we were unsuccessful in ever establishing satisfactory communication In fact no formal canonical proceeding was ever with the complainant, opened in regard to Father Stolzman, since the preliminary investigation was fruitless.

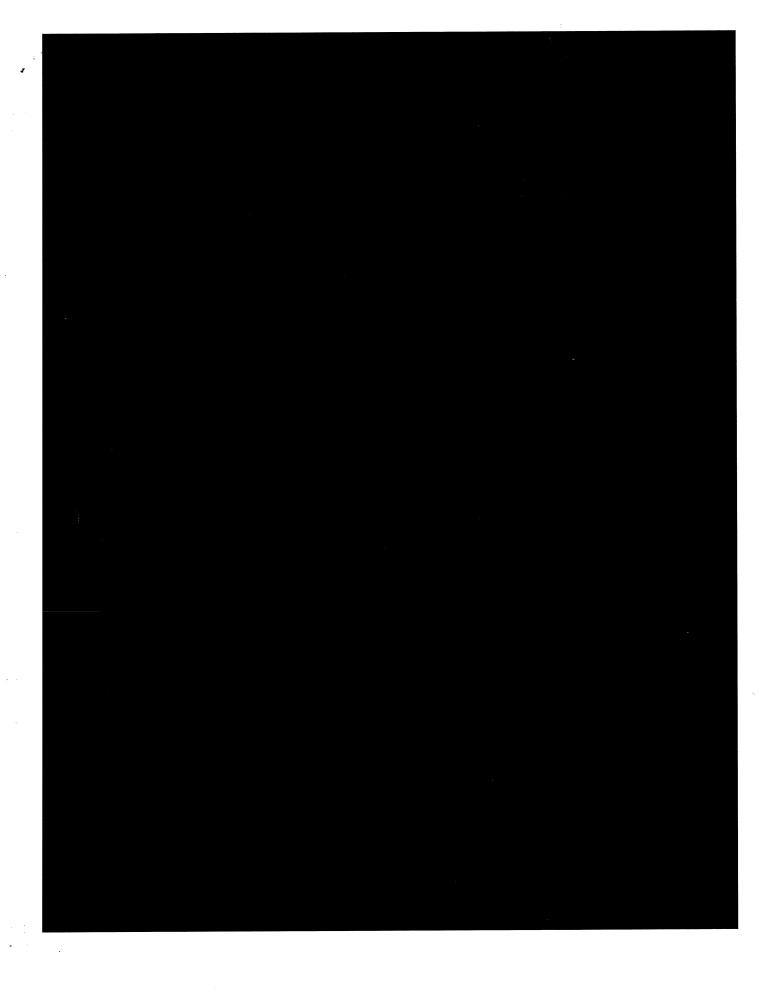
Several months ago I recommended to you that this matter be considered closed, and Father Stolzman absolved of any suspicion of this crime. You, Archbishop, wisely referred my recommendation to the Clergy Review Board. That Board recommended that we make one further attempt to contact the complainant.

We engaged an independent investigator, Mr. Richard Setter, to assist with this but was again unable communication. He was able to contact the complainant, to obtain any useful information. Please find attached a copy of a letter from Mr. Setter to

I have waited one month since Mr. Setter's letter was sent to and now want to bring this to your attention. I renew my recommendation that the matter be considered closed. Mr. Eisenzimmer is likely to be able to provide any information you may need about Richard setter, his investigatory methods. Please let me know if you have any questions about this case.

cc: Andrew Eisenzimmer

Since 1892, an African-American Catholic Community of Faith in Jesus Christ



MEMORANDUM

APRIL 21, 2010

MEMO TO: REVEREND KEVIN MCDONOUGH

FROM:

THE MOST REVEREND JOHN C. NIENSTEDT

I am grateful to you for your memorandum of April 20, 2010, regarding the allegation against Father Stolzman. Tappreciate your contacting an independent investigator, Mr. Richard Setter who in turn made contact with

From the materials that you have provided, I am satisfied that this case should now be considered closed. I presume that we do not have to do anything further to formalize that decision.

Again, thank you for your attention to this matter.

cc: The Most Reverend Lee Piché
The Very Rev. Peter Laird
Mr. Andrew Eisenzimmer

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cc: The Most Reverend Lee Piché /
The Very Rev. Peter Laird
Mr. Andrew Eisenzimmer

RE: Father Stolzman



McDonough, Fr. Kevin

Sent: Thursday, April 29, 2010 4:02 PM

To: Piche, Most Reverend Lee A.; Laird, Fr Peter; Eisenzimmer, Andrew

Pursuant to Archbishop Nienstedt's recent memorandum concerning Father Stolzman (a memo of April 21, 2010, directed to me and copied to the three of you), I spoke with Father Stolzman this afternoon. I read the Archbishop's memo to him and told him that the matter was closed, and had been resolved in his favor. He indicated that he was very relieved and pleased with the outcome.

Lle, please

Andy and I agree that, since this matter was never made public, nothing further is required of the Archdiocese in restoring Father Stolzman's good name.

Please let me know if you have any questions or observations about this matter.

Father Kevin McDonough
Pastor, Saint Peter Claver
Capellan, Sagrado Corazon de Jesus
Coordinator of Safe Environment, Archdiocese of Saint Paul and Minneapolis
651-646-1797 x103

From: McDonough, Fr. Kevin

Sent: Thursday, April 29, 2010 3:57 PM

To: Eisenzimmer, Andrew Subject: RE: Father Stolzman

Good response. I will call him!

Father Kevin McDonough Pastor, Saint Peter Claver Capellan, Sagrado Corazon de Jesus Coordinator of Safe Environment, Archdiocese of Saint Paul and Minneapolis 651-646-1797 x103

From: Elsenzimmer, Andrew

Sent: Thursday, April 29, 2010 3:56 PM

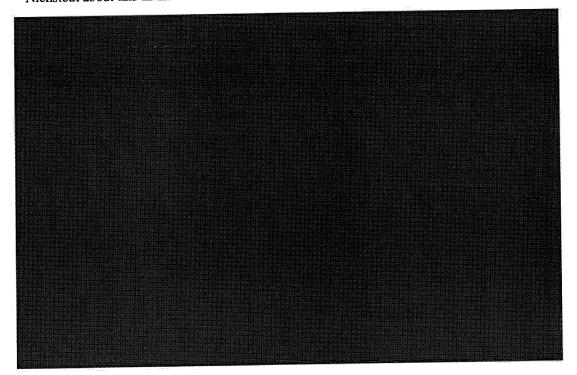
To: McDonough, Fr. Kevin Subject: RE: Father Stolzman

I don't think so. The Charter would dictate that we restore his good name, but since the matter was not made public, I do not believe any further action would be necessary in that regard.

Andrew J. Eisenzimmer Chancellor for Civil Affairs Telephone: 651.291.4405

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reconsider the absolute prohibition placed on him. He will be writing to Archbishop Nienstedt about this in the next week or so.



5. Father Stolzman: Three months ago, we learned that a prisoner in a South Dakota prison was claiming that Father Stolzman had abused him almost four decades ago. We asked the South Dakota officials to investigate the complaint, but my understanding is that the complainant was released from prison late last month without having responded further to officials. Meanwhile, Father Stolzman has retired, as he was already planning to do. I have not imposed any restrictions on him, pending our receiving some assessment of the likelihood that the allegations are true. Andy Eisenzimmer and I have discussed some ways to track down further information. It is likely that we will wait for a time and see if the complainant, now released from prison, will make contact with us again. I spoke with Father Stolzman last week – he has moved into the Byrne Residence.

There are other individual matters on which I am working, but these are the most pressing and current ones. If you have questions about these or any other matters, please let me know (651-646-1797, extension 103, is the best place to leave word for me, day or night).

cc: Father Tiffany Mr. Eisenzimmer



Wisconsin Province Society of Jesus 3400 West Wisconsin Avenue Milwaukee, WI 53208-3841 414.937-6949 v / 414.937-6950 f www.jesuitswisprov.org

CONFIDENTIAL

September 4, 2012

Doctor Jennifer Hasselberger, JCD Chancellor Archdiocese of Saint Paul and Minneapolis 226 Summit Avenue Saint Paul, MN 55102

Dear Dr. Hasselberger:

In March 2008, then bishop of Rapid City, Most Reverend Blaise Cupich notified both your office and the Wisconsin Province of the Society of Jesus of an allegation of sexual abuse of a minor in the 1970ies by Father William Stolzman, who was a Jesuit at the time specified in the allegation but had been incardinated into the Archdiocese of St. Paul and Minneapolis since 1994. Our file shows that the accusation was reported by the Province's attorney to both the FBI (which has jurisdiction on the Native American reservations) and the South Dakota Child Protective Services (which has jurisdiction elsewhere in the state.) There is no record, in our files, of an investigation or follow-up with Fr. Stolzman.

In a recent audit of our personnel files by an outside professional investigator, we have been advised to try to bring closure to this file along with some others. I note that Father Stolzman is listed in the Official Catholic Directory (2012) as "retired." Without violating CIC 220, can you provide me any information regarding the Archdiocese's handling of this allegation?

Thank you for your attention to this matter and for whatever assistance your office can provide.

Sincerely, in the Lord,

David Haschka, S.J.

Provincial Delegate for Safety in Ministry

Haschlan 5

Last Will & Testament Of

William Francis Stolzman

(updated – November, 2013)

I, William Francis Stolzman, of the city of St. Paul, Minnesota, being of sound mind, and not acting under duress, menace, fraud, or undue influence of any person, do hereby make, publish and declare this instrument my Last Will and Testament and do hereby revoke any and all other Wills and Testaments heretofore made by me.

FIRST: I appoint

executor of this will, to serve without bond. If he shall fail to qualify or cease to act as executor, I appoint Fr. James Perkl of the Archdiocese of St. Paul & Minneapolis as executor, without bond, instead. The executor shall establish the total monetary value of the estate of all non-personal properties as listed and directed below. Furthermore, the executor show direct and authorize the Manager of the Leo C. Byrne Residence to dispose of all personal properties as directed below.

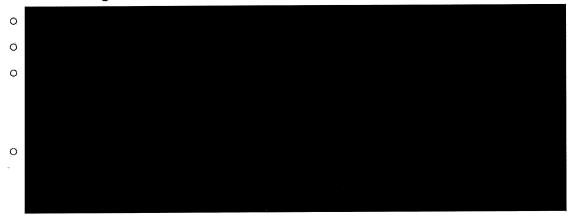
SECOND: I order and direct that my just debts, all remaining medical bills, all expenses for the funeral, and all State and Federal taxes upon said estate to be paid as soon after my death as may be practicable. The executor of this estate *may* draw up to 10% of the total monetary value of this estate for executive services rendered.

THIRD: I order and direct the executor to distribute remaining financial assets from the estate in the following way.

- To my sister 1 1f she survives 45 days after my demise, I bequeath \$50,000.00.
- Currently I am receiving royalty checks from Tipi Press; Chamberlain, MN for my book:
 The Pipe and Christ. I bequeath ownership of the copyright and all revenue to St.
 Joseph's Indian School; Chamberlain, MN 57326.
- Currently I hold title to a 1991 Buick Century. This automobile is to be donated to a charitable organized for the purpose of transferring its title to a needy family for their

transportation needs. Current State Farm Insurance policy is ; Brad Billings Ins. Agency, Inc. Shakopee, MN 92C-AC). Tel: (952) 445-3362.

- Archdiocesan Life Insurance Policy. If not already so directed, its income should be directed toward the Seminary Tuition Fund.
- The Manager of the Byrne Residence may incur some expense is sending away and disposing some of my personal property, and he should be reimbursed for that.
- I have the following financial accounts:



- All remaining funds in my estate are to be divided equally between the following:
 - o Cathedral of St. Paul Building Fund; 239 Selby Ave.; St. Paul, MN 55102
 - Archdiocese for the Military Services, USA; 1025 Michigan Ave, NE; PO Box 4469; Washington, DC, 20017.
 - o Catholic Relief Services; PO Box 17090; Baltimore, MD 21297-0303
 - o Caring and Sharing Hands; 525 North 7th St.; Minneapolis, MN 55405
 - o The Salvation Army: 2445 Prior Ave. N.; Roseville, MN 55113

FOURTH, the manager of the Byrne Residence shall be responsible for disposing all my personal property in the following ways.

• Because I believe that God, Evolution & Science: How our World Evolved from God will have a major impact upon intellectual history. I believe my preparatory drafts and notes will be of historic value. I have collected all relevant materials in the tall file cabinet in my office. Consequently, I request that the Manager of the Byrne Resident offer these research materials to a university library for further research – starting with Marquette University Library in Milwaukee, WI where the preparatory materials for The Pipe and

Christ are archived. If they are not interested, perhaps the libraries at St. Thomas University or University of Minnesota here in the Twin Cities may be interested.

All other personal materials may be sold, given away, or thrown out as the Manager sees
 fit.

FINALLY: I give all my love and eternal prayers and intercession before God to all my remaining relatives and friends.

SIGN	\TU	RE:
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Being of	sound min	d and acting volun	tarily, I sign ar	nd authorize thi	s document on this
28h	day of _	November	_ in the year _	2013	_ in St. Paul, Minnesota
,			Wyl	(William F. Sto	Stofm
				William F. Sto	olzman)

WITNESSES:

This typewritten instrument was on the above date and in our presence, signed by WILLIAM FRANCIS STOLZMAN, AS TESTATRIX, WHO IS PERSONALLY KNOWN TO US. The testatrix, declared this to be his will and we at his request and in his presence and in the presence of each other, have signed our names as attesting witnesses. At the time this will was executed, the testatrix was of sound mind, acting voluntarily and over eighteen years of age.

signed -		on <u>11/28/13</u>
(print name)_ `		
signed		on //- 28-13
(print name)	r -	

To: Laurie Wohler, Administrative Assistant

Clergy Services

226 Summit Avenue

St. Paul, MN 55102

From: Fr. William Stolzman

Byrne Residence

60 Mississippi River Blvd. S.

St. Paul, MN 55105

On: November 29, 2013

Enclosed are updates of my Advanced Medical Directive, Funeral Liturgy Planning Sheet, and Last Will & Testament. Please place them in my personal Chancery file for future reference.

Originals may be found in the top drawer of the file cabinet beside by desk in the front folder, which is titled "Last Things."

Thank you.

William F. Stolzman

(612) 859-6158

wfstolzman@gmail.com

Confidential Information for Chancery Use

(Updated 11/15/2013)

William Francis Stolzman Leo C. Byrne Residence

60 Mississippi River Blvd. S.

St. Paul, MN 55105

Telephone: (612) 859-6158

Date of Birth: 4/19/1938

Ordination Date:

5/30/1971

In case of emergency call:

Dn. Phil Stewart, Director of Leo C. Byrne Residence (651) 292-1396; (651) 271-7138

Fr. Rinaldo Custodio, Leo C. Byrne Residence 651-699-1233

Next of kin:

Location of Advanced Medical Directive and Last Will and Testament:

Top drawer of office filing cabinet.

Funeral Home: McNearney Funeral Home; Shakopee, MN (952) 445-2755; (612) 599-3305

Funeral Mass: St. Mark Church; Shakopee of Sts. Joachim & Ann Parish (952) 445-1319

Burial: Catholic Cemetery; Shakopee, MN

Homilist: Fr. James Perkl; Church of St. Elizabeth Ann Seton; Hastings, MN;

(651) 319-4088; (651) 214-7319

Songs: 1) Here I Am, Lord. 2) Psalm 23. 3) On Eagle's Wings. 4) I Am the Bread of Life.

5) Holy God, We Praise Thy Name.

Readings: Eccls. 3:9-15; Rev. 4:1-11; John 10:7-18

(Key line: I came that they may have life and have it to the full).

Johnson Date 11/29/13

Sent to: Presbyteral Personnel Resources; 226 Summit Ave.; St. Paul, MN 55102

Health Care Directive - 2013 Of William Francis Stolzman

I, William F. Stolzman, understand that:

- In Part I, this document names another person (called the health care agent) to make health care decisions for me if I am able to decide or speak for myself. That is, my health care agent can make health care decisions for me if I am unable to make and communicate decisions for myself, make decisions based on any directives in Part II of this document or in other documents, make decisions based on what he or she knows about my wishes, and act in my best interest if instructions are not available.
- In Part II, this document gives health care instructions to guide others in making health
 care decisions for me. These instructions are to be used by the agent. These instructions
 may also be used by my health care providers. others assisting with my health care, and
 my family in the event I cannot make decisions for myself.
- In Part III, this document is signed, dated, and notarized.

Part 1: APPOINTMENT OF HEALTH CARE AGENT

I want this health care agent to make health care decisions for me if I am unable to decide or speak for myself. (I know I can change my agent or alternate agent at any time, and I know I do not have to appoint an agent or an alternate agent.)

When I am unable to decide or speak for myself, I trust and appoint **Fr. James Perkl** to make health care decisions for me. This person is called my health care agent. My health care agent is a **personal friend and fellow priest in the Archdiocese of St. Paul & Minneapolis.** His telephone number is: (651) 437-4254. His address is: Church of St. Elizabeth Ann Seton: 2045 W. 15th Street: Hastings, MN. If he has moved from this address, contact the Chancery of the Archdiocese of St. Paul & Minneapolis (651) 291-4400 for his current telephone number and address.

If – for any reason whatever – the above person is unable to make decisions when I am unable to decide or speak for myself, I trust and appoint as his second **the Archdiocesan Director of Retire Clergy or his designee** to make health decisions for me. Contact the Chancery (651) 291-4400 for referral to current Director of Retired Clergy.

This is what I want my health care agent to do if I am unable to decide or speak for myself:

- 1. Make any health care decisions for me. This includes the power to give, refuse, or withdraw consent to any care, treatment, service, or procedures. This includes deciding whether to stop or start health care that is keeping me or might keep me alive. My agent also has the power to make decisions relating to intrusive mental health treatment.
- 2. Choose my health care providers.
- 3. Choose where I live and receive care and support when those choices relate to my health care needs.
- 4. Review my medical records and have the same right that I would have to give my medical records to other people.

Part II. HEALTH CARE INSTRUCTIONS

These are the instruction for my health care when I am unable to decide or speak for myself. These instructions shall be followed – as long as they address my needs.

Personal Belief

Death is a natural stage in our human condition, and it is meant to occur naturally. Therefore there is no need to use extraordinary means (as specified below) to sustain my life artificially – unless there is clear evidence of the possibility of my loving, productive interactions with others in the future.

Family Members & Concerns

Both my brother and my sister are strong Catholics, and they have confidence in eternal life hereafter. Therefore they should have no problems with this Health Care Directive. They are to be informed if I become disabled and should be consulted, but the health care agent listed above will have the final say regarding all my medical treatment. They are:

Personal Physician

My current primary physician is **Dr. John Scanlon**. If he is not available, any authorized physician will do.

Preferred Hospital

I prefer St. Joseph's Hospital in St. Paul, MN. If this is not readily at hand, any authorized hospital will do.

General Health Care Treatment

In general, any medical treatments may be used to try to improve my medical condition or to prolong my life. Examples include artificial breathing by machine connected to a tube to the lungs, artificial hydration, artificial feeding, attempts to start a stopped heart, surgeries, dialysis, antibiotics, and blood transfusions.

If I have a reasonable chance of recovery and temporarily am unable to decide or speak for myself, I want full medical treatment to bring me to a level of recovery in which I can have meaningful communications with others – **Resuscitate.**

However, if medical treatments have been tried and do not help my recovery, they may be stopped. If the likelihood that a medical treatment will not help my recovery, they are not to be tried. In these situations, do not resuscitate – **DNR**.

Ordinary vs. Extraordinary Intervention

"Ordinary intervention can be understood as those medications, operations and treatments that offer a reasonable hope of benefit for the patient and that can be obtained and used without excessive pain, expense, or other significant burden." (Fr. Tad Pacholczyk, Director of Education; National Catholic Bioethics Center, Philadelphia)

Hydration & Feeding Tube

"As a general rule, we ought to die from a disease or an ailment that claims our life, not from an action (or inaction) by someone that causes our death (for example, withholding hydration), Our death, in other words, should result from the progress of a pathological condition, not from a lack of food or water, if it could have been readily offered to provide comfort and support to a patient.

In general, there should be a presumption in favor on providing nutrition and hydration to all patients, including those who require the assistance of a reeding tube. (1010.) Thus a reeding tube can be considered "extraordinary intervention" when it does not offer reasonable hope of benefit for a patient and does not cause excessive pain, expense, or other significant burden.

Palliative Care

When medical treatment no longer helps my recovery, I wish to be put into palliative care to meet the part of life. Through pain, especially near death, I wish to share in the sufferings of Christ for the reparation of sins and the salvation of the world. Therefore giving me such a level of pain relief that my life will be artificially shortened is NOT appropriate from me as a Christian.

Organ Donation

As indicated on my driver's license, it is my decision to donate my organs, when possible atter death, for medical and research purposes.

Burial Arrangements

My remains should be taken to McNearney Funeral Home in Shakopee, MN (952) 445-2755.

My Funeral Mass should be at St. Mark's Church in Shakopee and burial in the Catholic Cemetery in Shakopee, MN

Liturgy Planning Sheets have been put in my personal file in the Chancery and in the top drawer of my office filing cabinet under the title: "Last Things."

Last Will & Testament

My Last	Will &	Testament is also to be found in the top drawer of my office	e filing c	abinet u	nder
ше шие.	man I	، معددة المعدد			

The administrator of my Last Will and Testament is:

PART III. MAKING THIS DOCUMENT LEGAL

I, William F. Stolzman, am thinking clearly. I agree with everything that is written in this document, and I have signed this document willingly. (William F. Stolzman) Date of birth: April 19, 1938 Social Security Number: Leo C. Byrne Residence Address: 60 Mississippi River Blvd. S. St. Paul, MN 55105 Telephone: (612) 859-6158 **VERIFICATION: Notary.** In my presence on 11-15-13 (date), I acknowledged his signature on this document. I am not named as a health care agent or alternate health care agent in this document. Elena Huzzle (name)

(Notary seal)