

Self-Proved Affidavit

STATE OF MINNESOTA )  
COUNTY OF Stearns ) SS.

We,

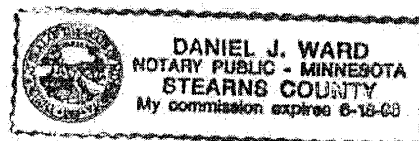
Allen Paul Tarlton,  
Nicholas Adrian Doub and  
Geoffrey Ronald Zecht, D.S.B., the

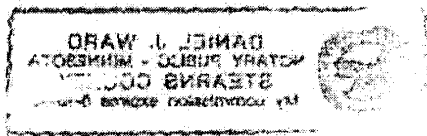
testator and the witnesses, respectively, whose names are signed to the attached or foregoing instrument, being first duly sworn, do hereby declare to the undersigned authority that the testator signed and executed the instrument as the testator's last will, that the testator signed it willingly or directed another to sign it for the testator, that it was executed as a free and voluntary act for the purposes therein expressed, and that each of the witnesses, in the presence and hearing of the testator, signed the will as witnesses, and that to the best of their knowledge the testator was at the time 18 or more years of age, of sound mind and under no constraint or undue influence.

Allen Paul Tarlton TESTATOR  
Nicholas Adrian Doub Witness  
Geoffrey Ronald Zecht, D.S.B. Witness

Subscribed, sworn to and acknowledged before me by  
Allen Paul Tarlton, the testator, and subscribed and sworn to  
before me by Nicholas Adrian Doub and  
Geoffrey Ronald Zecht, D.S.B., witnesses, this  
12 day of June, 1961.

Daniel J. Ward  
Notary Public





Self-Proved Affidavit

STATE OF MINNESOTA )  
COUNTY OF Stearns ) SS.

We,

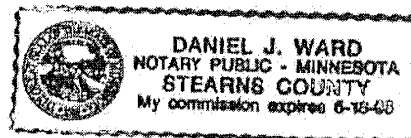
Allen Paul Tarleton  
Nicholas Adrian Doub and  
Geoffrey Ronald Zecht, D.S.B., the

testor and the witnesses, respectively, whose names are signed to the attached or foregoing instrument, being first duly sworn, do hereby declare to the undersigned authority that the testator signed and executed the instrument as the testator's last will, that the testator signed it willingly or directed another to sign it for the testator, that it was executed as a free and voluntary act for the purposes therein expressed, and that each of the witnesses, in the presence and hearing of the testator, signed the will as witnesses, and that to the best of their knowledge the testator was at the time 18 or more years of age, of sound mind and under no constraint or undue influence.

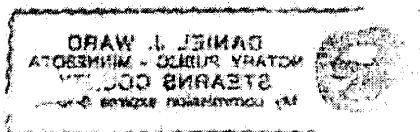
Allen Paul Tarleton TESTATOR  
Nicholas Adrian Doub Witness  
Geoffrey Ronald Zecht, D.S.B. Witness

Subscribed, sworn to and acknowledged before me by  
Allen Paul Tarleton, the testator, and subscribed and sworn to  
before me by Nicholas Adrian Doub and  
Geoffrey Ronald Zecht, D.S.B., witnesses, this  
12 day of June, 1961.

James W. Ward  
Notary Public



00203  
OSB



## Pre-Contract Data Form

Saint John's Preparatory School  
Faculty & Administrative

Academic Year: 19<sup>92</sup> - 19<sup>93</sup>Preparation Date March 20, 1992

ORDER OF ST. BENEDICT, INC.  
Personnel Services Office  
Collegeville, Minnesota

## Personnel Office Use

Contract Returned and  
Verified By [Signature]  
Date 4/10/92  
Retirement Plan Eligibility  
Date 7/5 D.I. 7/9

## Personnel Office Use

ID # \_\_\_\_\_ Dept # \_\_\_\_\_  
Monthly Salary \$ 550  
Month Start 9 Yr. 92  
Month End 8 Yr. 93

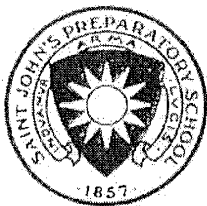
TYPE OF CONTRACT: (Circle one of each column) FI PT. Lay Other Religious St. John's Monk Special Appointment Term Tenured

Name of Faculty Member Fr. Allen Tarlton Dept. English  
Address St. John's City \_\_\_\_\_ St. \_\_\_\_\_ ZIP \_\_\_\_\_  
STATUS: English / Theology Instructor ; Drama Director  
Indicate if Tenured or Non-Tenured: N&N  
Year of Service to the School; new year inclusive twentieth  
Date of Original Employment 1973  
Total Years in Service; new year inclusive  
(Total years = Service at SJP + accepted service at other institutions.) twenty  
Lane & Step of the Faculty Scale Frozen \* BA-20 [21]  
If part-time, percentage of full-time NA

Breakdown:	Fraction	Department	Amount	Account #
	<u>100%</u>	<u>English</u>	<u>24 137</u>	<u>141005-1015</u>
		<u>Drama</u>	<u>2 259</u>	<u>145030-1015</u>

Salary Information		Contract Duration	
Base Salary:	\$ <u>24 137</u>	FROM:	<u>08, 20, 92</u>
Actual Salary:	\$ <u>26, 396</u>		Mo. Da. Year
Actual includes _____		TO:	<u>06, 01, 93</u>
			Mo. Da. Year
Paid in How Many Equal Payments:	<u>NA</u>		
Payroll Begins in the Month of:			
Special Notes: _____			

Headmaster Fr. Tom Andert Date 3/20/92 Budget Director Jack 3/24/92 00188



# SAINT JOHN'S PREPARATORY SCHOOL

Box 4000  
Collegeville, MN 56321-4000

(612) 363-3315  
Fax (612) 363-3513

August 28, 1992

TO: Abbot Jerome Theisen, OSB

FR: Fr. Tom Andert, OSB *MA*  
Headmaster

RE: Fr. Allen Tarlton's health status

Fr. Ian spoke with Dr. Rebecca Hafner yesterday regarding Fr. Allen Tarlton's health condition. It is apparent to us that he probably does not realize the seriousness of his own condition. Dr. Hafner reported that Fr. Allen would be unable to teach before the beginning of our second quarter, which would be in October. This is her earliest projection for re-employment of Fr. Allen at the Prep School in the English Department.

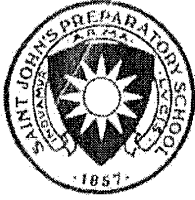
At the present time, Avery Hanna is covering classes for us in Fr. Allen's absence. This is a rather tenuous situation since Avery has not yet graduated from college. We consider him to be a fine teacher, however. Avery has taught elementary school in the Bahamas before coming to the United States. He is an articulate young prefect in our dormitory program and he is also teaching an English course of English as a Second Language for the entire year here. However, Avery begins his own college course work next week. We have been extremely grateful for his services as a substitute teacher beginning the school year.

Taking into consideration all of these circumstances, I have decided to give Fr. Allen Tarlton a medical leave from teaching responsibilities for the first semester due to his persistent diabetes condition. This means that we will not be hiring Fr. Allen to teach English before Christmas time. By that time of year, I hope we will have an accurate picture of his health and a good understanding of his future as far as a Prep School teacher is concerned. I am not following Dr. Hafner's suggestion of having Fr. Allen teach during the second quarter because I feel it interferes with the academic consistency and productivity in the English Department. In other words, Abbot Jerome, Fr. Allen would be the third teacher for our students within 6-8 weeks in the classroom. There is nothing worse than inconsistency and switching from teacher to teacher, particularly since Fr. Allen Tarlton has three sections of young freshmen. Therefore, with this memo, I am informing you that we are hiring a long-term substitute to cover Fr. Allen's classes until the first semester break at Christmas time. I am doing this in consultation with Fr. Jonathan, our Prior, who was very sympathetic and in agreement with our situation here regarding Fr. Allen Tarlton. I spoke with Jonathan on the telephone yesterday and he confirmed for me this planning for the future.

This has been a rather shaky beginning for us at the Prep School. I have some serious reservations about our financial picture for the coming year with the loss of Steve Lilly, John Kelly and Allen Tarlton. We obviously need to discuss the nature of the Abbey grants to the Prep School sometime soon again. My honest personal suspicion is that Fr. Allen will return to part-time teaching only, which thus lowers the overall Abbey grant once again. As I spoke with you last weekend, it is difficult for me as a manager to plan without resources of manpower or money from the Abbey. I hope that we will have an opportunity to discuss this matter soon again.

Thank you for your continued support in this position and for our school. I know that you cannot work miracles and manufacture monks. I also want you to know how difficult it is for me to be successful in this position, running a quality school which is financially stable while simultaneously suffering some of the losses we had at the beginning of this year. I look forward to our next discussion.

OSB712



# SAINT JOHN'S PREPARATORY SCHOOL

Box 4000  
Collegeville, MN 56321-4000

(612) 363-3315  
Fax (612) 363-3513

## Memorandum

20 October 1992

TO: Jim Borgestad  
FROM: Ian Dommer, osb, Academic Dean  
RE: Negative publicity

Fr. Tom asked me to contact you concerning a situation which has arisen here. There will be negative publicity concerning the school on the news this evening. Fr. Tom is out of town, otherwise he would have contacted you himself. You can reach me at 363-3319 until 3:00. The Abbey is having meetings at that time which will keep me occupied until 7:45. After that time you can reach me at 363-3966.

If you wish to contact Tom, he is on an ISACS evaluation team in Duluth. You might get him at the Marshal School 218-727-7266 or the Holiday Inn in Duluth 218-722 1202

00187  
OSB

Copy

October 20, 1992

TO THE FACULTY AND STAFF:

I regret to inform you that a sexual abuse complaint is being filed today against Father Allen Tarlton, OSB.

This complaint is being announced to the media by the plaintiff's attorney before the complaint has been served upon St. John's. Since we do not know the full content of the complaint, we cannot comment upon it.

There will be a meeting for all faculty and staff today at 12:05. This meeting will be in the faculty lounge. Father Jonathan Licari, OSB, Prior-Administrator of St. John's Abbey and acting Chancellor and Father Daniel Ward, OSB will be present to answer what questions they can.

Sincerely yours,

(Rev.) Ian J. Dommer, O.S.B.  
Academic Dean

00186  
OSB



## **PSYCHOLOGICAL EVALUATION**

This report contains the results of a psychological appraisal which has been made to assess the nature and extent of the personal, emotional, or behavioral problems being experienced by the individual under consideration.

NAME: Father Allen Tarlton, O.S.B.  
AGE: 64  
DATE OF BIRTH: 12/ 04/27  
DATES OF TESTING: October 27 & 30, 1992

### **TESTS ADMINISTERED**

Minnesota Multiphasic Personality Inventory-2, Strong Interest Inventory, California Psychological Inventory, Shipley Institute of Living Scale, Sentence Completion Exercise, Rorschach Ink-blot Test, Thematic Apperception Test (selected cards). In addition, Father Tarlton was interviewed by myself for approximately 4 hours. This interview covered his childhood and early development, his social history, educational history, vocational history, mental health history, chemical use history, family history, legal history, and current mental status.

### **REASON FOR REFERRAL**

Father Allen Tarlton was referred to our office by Father Jonathan Licari, O.S.B., Prior Administrator, St. John's Abbey, Collegeville, Minnesota. Father Tarlton recently has had charges of sexual misconduct filed against him by a former student who alleges that in 1982 Father Tarlton engaged in sexual activity with him on two separate occasions. Father Tarlton acknowledges sexual conduct on one occasion but does not remember a second incident.

### **PERTINENT BACKGROUND INFORMATION**

Father Allen Tarlton is the only child of his biological parents' relationship. He has a half-sister and half-brother whose biological father, , was a significant influence in Father Allen's early years. Father Allen and his two half-siblings were born out of wedlock. He indicates that he did not know his biological father after the age of four and had no contact with him after that time. He reports that, as he understands it, his father died in 1956. He speculates that his father was alcoholic.

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CONSULTING PSYCHOLOGISTS, INC.

His mother, who died in 1985 at age 77, was described as a very strong person who worked hard all of her life. He indicates that his mother worked in an airplane factory during the Second World War, and as a domestic after the war ended. She also was a housekeeper at several Catholic rectories even though she herself was Methodist.

His father-figure, , lived with another woman approximately one-half block away from Father Allen's home. He reports that as a child he had a very ambivalent relationship with who was alternately compassionate and physically aggressive with him. When Father Allen would do something wrong, his mother would send him to find who would then strip him naked and beat him with a cord.

At the same time, would take Allen on various adventures, and he introduced him to Dr. Buchanan, a dentist, who gave Father Allen his first job. Dr. Buchanan was apparently something of a positive influence on Father Allen and encouraged him to go to college and ultimately to dental school.

Father Allen denies early sexual contact with adults, though he does recall being sexually attracted to .

He attended grade school in a predominantly black neighborhood of Cincinnati. He attended one year of public grade school and then transferred to the Holy Trinity Catholic School. In the third grade, he converted to Catholicism, as all of his friends were going to communion and he wanted to do the same. In addition, with some of his friends who expressed interest in the priesthood, Father Allen would be taken out of school by a local priest who would take the boys to parks, take them on picnics, and teach them rudimentary Latin. Father Allen was an altar-boy and was also involved in Boy Scouts. He describes no incidence of sexual contact with adults at any point in his pre-adolescent years.

At the same time, he describes early on that he knew he was attracted to boys. He had numerous friends, but was somewhat socially awkward. He was not athletic and was somewhat embarrassed to always be chosen last for sporting events.

He described his first sexual encounter at the age of eight where he and another boy engaged in mutual oral sex. When he was twelve or thirteen, he had sexual contact with a man who rented a room in his mother's house.

He attended Woodward Public High School in Cincinnati and felt quite isolated his first few years there. He wrote to several religious orders inquiring about the possibility of entering the seminary. He received some encouragement from a visiting priest from Minnesota to write to St. John's, and in 1944 he transferred to St. John's Prep School for his final two years of high school. There were some other black

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monks in the monastery at that time, and he felt as though he fit in at St. John's even though he was the only black student in his group. He denies racial problems at that time. His years at St. John's Prep were described as quite positive. He reports that at one point he was caught masturbating with another student, but that that was the only incident of unusual sexual behavior during those years.

During his high school career, Father Tarlton recognized more fully his gay sexual preference and was extremely ambivalent about it. He reported a great deal of guilt and consternation regarding being sexually attracted to other males, although he knew that this was what he wanted.

Following his years at the prep school, Father Tarlton entered St. John's University, from which he graduated in 1951 with degrees in Philosophy and English. He enjoyed his first two years before his novitiate, and indicated that he had numerous friends. He described no overt sexual contact with other individuals during this time, except for grabbing a fellow student's testicles in a wrestling match in the showers.

During his pre-novitiate years, however, he did become extremely emotionally attached to another student named . They did a lot of "wrestling," and Father Tarlton reports feeling sexually aroused at such times. However, the two of them did not engage in any sexual activity. Their mutual intense liking for and attraction to each other broke off after two years when Father Allen entered the novitiate.

He described his year in the novitiate as rather difficult. He was masturbating several times per week at this time and felt a great deal of guilt and ambivalence. His guilt regarding masturbating reflected more the discrepancy between being in the monastery and behavior that was considered sinful, compared to the same sorts of behavior previously when he had not been directly involved in the Benedictine Order. He described a positive relationship with most of the other novices in his class, and particularly had a positive relationship with Father Cosmos, his Novice Master.

During his final two years in college, he indicated that an older monk went for a walk with Father Allen in the woods near St. John's and had sex with Father Allen without his permission. This made Father Allen quite angry, even though he enjoyed the sexual activity.

During this time, Father Allen developed a very close, emotionally intense relationship with a Canadian monk who was staying at St. John's. He indicated that while they never had genital sex, they engaged in a great deal of hugging and kissing over the three years of their relationship. This relationship eventually broke off at the insistence of the Canadian monk's spiritual director.

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Father Allen was ordained in 1955 and was given Prefect duties as well as English teaching responsibilities in the prep school. From 1955 to 1958 he taught in the prep school and then from 1958 to 1961 taught at the University. He described sexual contact with several students during this time, and repeated sexual contacts with one particular student in 1955. Father Tarlton indicates that two of the students complained of sexual contact with him, and the Abbot ultimately removed Father Tarlton from the prep school.

During the period 1958 to 1961, Father Tarlton reports that he began drinking, at times to excess. In 1961, he was transferred to the Bahamas where he remained for one year. He reports that he was drinking very heavily during this time, and that he had several sexual encounters with other monks while in the Bahamas.

Late in 1961, he was sent by the Abbot at St. John's to the Seton Psychiatric Institute in Maryland where he remained for 23 months. Father Allen reports that he has no recollection of his diagnosis or the reasons why he was sent to this psychiatric institute. He reports that he was involved in individual psychotherapy several times per week during his stay there. During this time, he did not drink alcohol except for one incident. He reported two sexual contacts with former patients during these 23 months.

Following his tenure at the Seton Psychiatric Institute, he returned to the Bahamas for 6 months. He became intoxicated at a party and apparently struck a woman who complained to the Prior. Father Tarlton was ordered to return to St. John's, but changed his ticket in Miami and returned to Cincinnati to be with his mother. He took a one year sabbatical from the priesthood at that point and taught in a parish school in the Cincinnati area.

After this year, he was reinstated into the priesthood and remained in the Cincinnati area for four years from approximately 1965 to 1969. He worked in a parish as an associate pastor and taught in the grade school associated with the parish. During this time, he reports that he was drinking very heavily. He also describes a great deal of promiscuous sex including going to bath houses, train stations, and bus depots to find sexual partners.

He was appointed pastor in Lincoln Heights, but his heavy drinking caused him to be replaced after a short time. He was sent to a parish in Kentucky, but his excessive alcohol use caused him to again be dismissed, and he was returned to St. John's, where, in 1970, he went into treatment for chemical dependency at the Saint Cloud Hospital. He was there for two one-month sessions, but resumed drinking soon after finishing treatment each time. Following his release from chemical dependency treatment the second time, he was re-appointed to a position in the Prep School where

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he has remained until present. He is in charge of teaching drama, English, and student plays.

Father Tarlton reports that his alcohol use continued to increase from 1970 until 1982 when he entered the Hazelden Chemical Dependency Treatment Center in Center City, Minnesota. Following this program, he re-entered chemical dependency treatment in December of 1982 and remained until June of 1983 at St. Luke's Hospital in Maryland. It was there, Father Allen reports, that he first genuinely realized that he was alcoholic, and he has remained sober since finishing that treatment program. It was at that point that he also discussed more openly his sexual preference issues in a professional context for the first time.

Over the course of the next five years, Father Allen indicates that he continued to engage in promiscuous sexual behavior, primarily through bath house encounters. He also had an intermittent ongoing relationship with another religious individual in another state. Over the last five years, he indicates that he has primarily relied on masturbation with the use of pornographic movies and magazines to fulfill his sexual needs.

He describes ongoing ambivalence about his commitment to and involvement with his monastic community. He describes internal uncertainty and self-doubt that comes and goes. He also alludes to but does not admit openly more significant mood shifts in the form of depression and anxiety.

## TEST RESULTS

The psychological test results demonstrate very dramatically the inner split in Father Allen Tarlton's psychological make-up. On the one hand, some of the measures reflect the severe undercurrent of distress, tension, and turmoil that he has experienced throughout his life. Issues related to personal uncertainty, personal ambivalence, and identity diffusion, both at a personal and a professional level, are pronounced. Ambivalent attachment to other individuals is also strongly suggested. Severe difficulty in maintaining positive interpersonal relationships, and a hostile/dependent relationship toward individuals in positions of power or authority are also noted.

Persons with similar character structures show pervasive levels of tension, anxiety, and apprehension. Periods of pronounced depression along with very poor self-esteem, lowered self-confidence, and vegetative signs such as sleep and appetite disturbance are likely. Ruminative thinking is commonly found in such individuals who show an introspective but non-productive self-analytical orientation. This introspective mode is likely to contrast with periods of impulsive, impetuous acting out, and such individuals are likely to have recurrent patterns of self-defeating, self-destructive behaviors.

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The gender identity development of such individuals is usually equally diffuse and unclear. Such persons often have a great deal of inner tension regarding sexual preference, sexuality, and sex role identity issues. This may reflect at core levels an inability to integrate self-perceptions and the perceptions of others into a cohesive self-concept, leaving such individuals at the mercy of poorly contained drives, impulses, and primary needs.

At the same time, however, there are indications that Father Tarlton has been able, at least at a superficial level, to incorporate some normative social standards into his behavior pattern. He is intellectually and socially astute enough to have learned right from wrong, and especially in structured settings is likely to rely on the expectations and constraints of his social group to contain his impulses and his desires at times. In calmer moments and in highly structured settings, he is likely to be attentive, receptive, compassionate, and understanding. These attributes, however, are more likely to be role behaviors that he uses rather than internalized attributes that reflect who he is and how he feels about himself or others.

While Father Tarlton does not show actively psychotic symptoms, his thought processes have the potential to degenerate to very primitive levels. In moments of acute distress, he has genuine difficulty distinguishing realistic from unrealistic perceptions, beliefs, and ideas. His thought patterns are likely to be idiosyncratic, odd, and blatantly distorted at times. At such moments, his capacity to rely on the ideas and perceptions of others, and to conform his behavior to normative social standards is judged to be quite poor.

#### **CORROBORATING DATA**

With Father Tarlton's permission, I was able to talk with Rebecca Hafner, M.D. at the student health service at St. John's. She reported great relief at having her impressions of Father Tarlton corroborated by this evaluation. In particular, she has seen Father Tarlton as significantly depressed and as going through serious mood cycles over the past many months. She has also been able to monitor his diabetes and his hypertension, and she reports that he is only intermittently cooperative with treatment for these physical ailments. She has speculated in the past that he has some sort of "death wish" in his reluctance to follow dietary and medication recommendations from her. He has resisted her suggestions that he obtain psychiatric help and/or consider psychotropic medications.

#### **SUMMARY AND IMPLICATIONS**

It is the clear impression of this examiner that Father Allen Tarlton has a chronic depressive or dysthymic illness superimposed on a borderline personality disorder. He

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shows a pattern of intense and unstable interpersonal relationships and serious impulse control problems in the area of his sexual acting out and his chemical abuse/dependency. Further, he shows affective instability over the course of his adult years, pervasive identity disturbance, and recurrent feelings of boredom and emptiness.

There are some clear indications that Father Tarlton has variously engaged in predatory sexual behavior and more passive-reactive sexual acting out both with students and with age-level peers. At the same time his pattern of promiscuity and relationship instability suggests that he remains a significant risk to act in self-defeating, potentially exploitative ways.

At present, Father Tarlton's depression, his advanced age, and his physical constraints make him less active in the pursuit of sexual partners and decrease somewhat the likelihood that he will be sexually exploitative as frequently as he has been in the past. In addition, having arrested his chemical dependency likely further decreases, somewhat, the risk of his acting in a predatory fashion. Nevertheless, the strongest indications are that the extremely unstable personality structure that Father Tarlton has demonstrated throughout his life leaves him, residually, an extremely high risk to act in some sort of self-destructive, harmful manner. At present, his most consistent form of self-destructive acting out appears to be non-compliance with his medical treatment. Given the right circumstances, however, it is entirely within reasonable expectations that he would again act out sexually with little or no consideration for the cultural or monastic expectations that typically constrain such behavior.

It is our clear recommendation that Father Tarlton obtain psychiatric help at this point. We have been given the name of Mary Anna Vosika, M.D. with the Saint Cloud Hospital in Saint Cloud, Minnesota. While we do not have a personal relationship with Dr. Vosika, she comes highly recommended to us and we would strongly encourage those in authority at St. John's to insist that Father Tarlton seek ongoing psychiatric treatment with Dr. Vosika. At one level, there may be some psychopharmacological interventions that could relieve some of the depression and anxiety that he feels recurrently. At another level, it would allow a mental health professional to monitor his ongoing mental status, and to work with St. John's Abbey and Dr. Rebecca Hafner in monitoring Father Tarlton's overall psychological well-being.

It is not within the scope of this report to make specific recommendations for what Father Allen Tarlton can or cannot do within the parameter of St. John's Abbey. However, we would strongly discourage him from being in positions where he might possibly come in contact with individuals, particularly vulnerable individuals, that he might exploit. We would certainly want to see substantial reduction in his inner turmoil, and some resolution of the personality disorder that he demonstrates before

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we would feel confident that he could return to direct work with young people or any type of vulnerable adult.

Unfortunately, the severity of Father Tarlton's turmoil, the pervasiveness of his inner-disquiet, and the severity of the psychiatric disorders that he demonstrates suggest an extremely poor prognosis for any type of genuine recovery. It would be within the realm of possibility, however, to decrease somewhat the subjective distress that he experiences on a regular and frequent basis which leads us to strongly recommend the psychiatric consultation with Dr. Vosika.

It should be noted that Father Tarlton denies any type of suicidal intent or plan at this point, and indicates that the only time in his life he has had suicidal thoughts was when he entered chemical dependency treatment the last time. It is well within the range of possibility, however, that Father Tarlton's depression could worsen to the point where he is more actively suicidal. We would certainly concur with Dr. Hafner's impression that his non-compliance with his medical treatment represents a very straightforward self-destructive pattern, currently, however.

Thank you very much for the opportunity to evaluate Father Tarlton. Please feel free to contact us if there is anything further we can do to be of help to you in this case.

November 4, 1992

Jay T. McNamara, Ph.D.  
Licensed Psychologist

**MARTIN-McALLISTER**  
CONSULTING PSYCHOLOGISTS, INC.

OSB379





SAINT CLOUD  
HOSPITAL

A REGIONAL MEDICAL CENTER  
1406 SIXTH AVENUE NORTH  
ST. CLOUD, MINNESOTA 56303  
(612) 251-2700

VHA, a member of Voluntary Hospitals of America, Inc.

Father Tarlton is a 64-year-old priest from St. John's Abby. He is currently admitted to a medical floor and this evaluation has been requested by Dr. Rebecca Hafner.

**HISTORY OF PRESENT AND PAST PSYCHIATRIC ILLNESS:** Father Tarlton has been depressed, withdrawn, more pessimistic, has experienced difficulties with sleep consisting of difficulty falling asleep and then interval awakenings, hopelessness, and has also experienced an increase in low self esteem. He has been evaluated in the cities approximately 2 weeks ago and from the testing and evaluation, it was recommend that he see a psychiatrist. He was seen per James McNamara. He has also experienced difficulties with foot ulcer. He had it for several months prior to seeking help and currently had to be admitted and have the wound debrided because it was affecting the bone. There was osteomyelitic process going on. He is not quite sure what happened that he sought help months after it started. He does describe himself otherwise even being somewhat hypochondriacal over some symptoms and been rather vigilant. He has been suspended from his position as a teacher at St. John's School involving investigations over allegations of sexual abuse. He has felt community to be supportive. He has denied any suicidal ideation or intent at this time. He has had longstanding problems with low self esteem. He thinks that they were motivated somewhat by racial reasons, orientation, and also because he was brought up in a dysfunctional family. He has been spending most of the time in the clinic because of his foot. Has also been suspended from work and has not been able to perform his usual duties which is another difficult feeling to get used to. He denies any previous history of mania or psychosis. There were no previous admissions to psychiatric hospital. He does have a history of alcoholism which was rather intense. He has been treated on 4 occasions, 2 times in St. Cloud Hospital, once in Hazelton, and the last time in St. Luke's in Maryland at which time he thinks he has finally admitted to himself to be an alcoholic and was able to benefit from the program.

**FAMILY HISTORY/SOCIAL HISTORY:** He was born in 1927 in Louisville, Kentucky. He was raised in Cincinnati, Ohio. He was born out of wedlock. He saw his father last when he was 4 years old. He grew up in a rather poor section in town although he did not know it at that time. He was raised by mother and stepfather for whom he felt a lot of hate and also love, because the stepfather was having another "family" in the neighborhood just a few blocks away. He had a half brother and half sister from this relationship. Both of his parents are diseased. He remembers wanting to be a priest for most of his life but did not want to work in diocese so he wrote to St. John's, was accepted, and he came to the community. He used to teach English in St. John's High School.

**MEDICAL HISTORY:** He denies any known allergies. He does have a history of insulin dependent diabetes mellitus for the past 5 years. He denies having had any surgeries in the past. He smokes 2 packs per day. Alcohol history was addressed in the history of present illness. He also has a history of high blood pressure.

**MENTAL STATUS EXAMINATION** reveals a 64-year-old Caucasian male who is rather slow and deliberate in his movements. He is cooperative with the interview. Mood is described as depressed and feeling sorry. Affect is appropriate to the content of the interview. Thought processes are logical and sequential. He is denying any suicidal ideation or

CONSULTATION RECORD

MEDICAL RECORDS DEPARTMENT  
SAINT CLOUD HOSPITAL

NAME: Tarlton, Allen P.

RECORD NO: 073727

PHYSICIAN: Dr. Hafner

CONSULTANT: Dr. Vosika

DATE: 11/18/92

ROOM: 470-01

OSB370

COPY



SAINT CLOUD  
HOSPITAL

A REGIONAL MEDICAL CENTER  
1406 SIXTH AVENUE NORTH  
ST. CLOUD, MINNESOTA 56303  
(612) 251-2700

VHA, Member of Veterans Health Administration of America, Inc.

2

intent but does have neurovegetative signs of depression and a sense of pessimism. He seems to be of at least average intelligence by the use of language. Concentration is adequate. Memory is grossly intact. Insight into his condition is fair and judgement is fair.

DIAGNOSTIC IMPRESSION:

AXIS 1: Major depression, possibly recurrent and moderate.  
Rule out dysthymia.

AXIS 2: Deferred.

AXIS 3: Hypertension.  
Insulin dependent diabetes mellitus.  
Diabetic neuropathy.  
Foot ulcer.

PLAN: Father Tarlton is suffering from major depressive illness. He will supply for me psychological evaluation that was done in the cities. I have talked to him about the use of psychopharmacological means to help with his depressive illness and we have talked about Pamelor. Side effects and benefits were discussed with him and he will decide if he would be willing to start the medication. I will also see him in my office for possible therapy and medication management and appointment will be scheduled.

Thank you very much for this consultation.

D: 11/18/92  
T: 11/18/92  
trf

Mariana Vosika, M.D.

CONSULTATION RECORD

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ROOM: 470-01

OSB371

COPY

December 12, 1992

Fr. Gilbert Tarlton, OSB  
St. John's Abbey  
Collegeville, MN 56321

Dear Fr. Gilbert:

I have noted, with not inconsiderable personal satisfaction, that you finally got nailed.

In the Fall of 1958, when I was a 17 year old SJU freshman and a student in your freshman English course, you summoned me to your room-office in St. Mary's Hall for a talk, ostensibly about an essay I had written for the course.

The "talk," however, struck me as very, very strange, involving as it did queries into my personal and sexual life. I was very alarmed and upset by this "interview," and when I told my friends about it -- also SJU students -- they were agitated as well. So agitated, in fact, that when I contacted them recently, they still remembered quite clearly how puzzled and upset I had been after that "talk" with you.

Well, Rev, I was pretty naive then, but I did not stay naive too much longer, so I have suspected for decades that something was really wacko with you in a psycho-sexual way. So I'm glad you got nailed. I only wish it had happened a lot sooner, for the sake of your victims.

You were dealing, in 1958, with an innocent farmkid who had been taught (What a mistaken education!) to trust and respect the clergy. Now, however, you are dealing with a man whose books have been translated into ten languages and who has powerful media contacts. Hell, Rev, with a couple of phone calls, I can make you more famous than even Fr. Porter. So I will be watching your case closely. If you do not get what I think you deserve, rest assured that national coverage is coming your way.

I suggest you show this immediately to whoever has the hapless task of defending a pervert, cocksucker and butt-bucker such as yourself.

Best personal regards,

cc: J. Anderson

OSB488



SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

Memo to: Fr. Alan Tarlton, O.S.B.

From: Abbot Timothy Kelly *TK*

Date: 23 June 1993

Re: Notes from the 27 April 1993 Community Discussion

The April 27 community discussion on "What Are We Looking for in Candidates" was a very worthwhile one. I will need to have your usual good quality notes before we can move further on this important area. Please give Brother Kelly a call at 2546 and let him know when we may expect them. Thank you for your help!

TK/kr

# SAINT JOHN'S ABBEY

---

8 July 1993

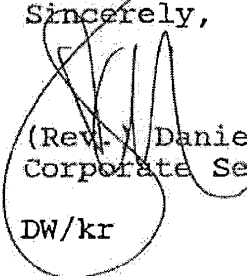
Ken Skrien  
2600 Eagan Woods Drive  
Suite 450  
Eagan, Minnesota 55121

RE: Interrogations: Allen Tarlton

Dear Ken:

Enclosed are the proposed answers for the interrogations. Also included are copies of the materials in Tarlton's file. However, I have not included psychiatric reports since these require releases and, I believe, the concurrence of Tarlton's attorney, Bob Stich. I believe that Stich has been asked for the psychiatric reports in interrogations submitted to Tarlton.

Sincerely,



(Rev.) Daniel Ward, O.S.B.  
Corporate Secretary

DW/kr

Answer to Interrogations

The Order of Saint Benedict of the Roman  
Catholic Church, a/k/a St. John's  
Abbey, and Father Allen Tarlton

- ~~1. Father Daniel Ward, O.S.B.~~
2. -
3. -
4. Prior Jonathan Licari, O.S.B.
5. -
6. -
7. No
8. No
9. No
10. No
11. No
12. No
13. Unaware of incident before or immediately after.
14. No
15. 1) Hazelden 12/7/79 - 1/7/80  
2) St. Michael's Institute 1980  
3) St. Luke's Institute 12/2/82-6/16/83  
Release forms through Father Tarlton
16. Not employed by Defendant  
Assigned to teach at Saint John's Preparatory School
  - a. Entered Saint John's Abbey
  - b. None
  - c. Teacher of English
  - d. -
  - e. Father Alan Steichen, O.S.B.  
Father Thomas Andert, O.S.B.
17. No written policies  
Custom: Report all incidents to the abbot of Saint John's  
Abbey. Psychiatric evaluation, treatment and recommendation  
of accused.
18. Beyond scope
19. Beyond Scope
20. -

OSB709

1 STATE OF MINNESOTA IN DISTRICT COURT  
2 COUNTY OF DAKOTA FIRST JUDICIAL DISTRICT  
3

4 - - - - -  
5 JOHN HHH DOE,

6 Plaintiff,

7 vs. File No. 19-C2-92-9300

8  
9 THE ORDER OF ST. BENEDICT  
10 OF THE ROMAN CATHOLIC CHURCH  
a/k/a ST. JOHNS ABBEY and  
FATHER ALLEN TARLTON,

11 Defendants.  
12 - - - - -  
13

14 Deposition of ABBOT JEROME THEISEN,  
15 taken pursuant to Notice of Taking  
16 Deposition, and taken before Gary W. Hermes,  
17 a Notary Public in and for the County of  
18 Ramsey, State of Minnesota, on the 30th day  
19 of September, 1993, at E-1400 First National  
20 Bank, St. Paul, Minnesota, commencing at  
21 approximately 4:50 o'clock p.m.  
22  
23

24 AFFILIATED COURT REPORTERS  
25 741 NORWEST BANK MIDLAND  
MINNEAPOLIS, MN 338-4348

COPY

OSB501



1        APPEARANCES:

2                    KAREN A. KUGLER, ESQ., Attorney at  
3        Law, E-1400 First National Bank, St. Paul,  
4        Minnesota 55101, appeared for Plaintiff.

5                    JOSEPH M. STOCCO, ESQ., Attorney at  
6        Law, 2600 Eagan Woods Drive, Suite 450,  
7        Eagan, Minnesota 55121, appeared for The  
8        Order of St. Benedict.

9                    SCOTT P. DRAWE, ESQ., Attorney at  
10       Law, Suite 120 The Crossings, Minneapolis,  
11       Minnesota 55401, appeared for Father Francis  
12       Hoefgen.

13                                \*                \*                \*

14

15

16                                I N D E X

17        CROSS-EXAMINATION BY MS. KUGLER.....3

18        CROSS-EXAMINATION BY MR. DRAWE.....27

19        RECROSS-EXAMINATION BY MS. KUGLER.....28

20

21

22                                \*   \*   \*

23

24

25

## 1 P R O C E E D I N G S

2 ABBOT JEROME THEISEN,

3 called as a witness, being first duly sworn,

4 was examined and testified as follows:

5 \* \* \*

## 6 CROSS-EXAMINATION

7 BY MS. KUGLER:

8 Q. Please state your full name.

9 A. Jerome Paul Theisen.

10 Q. Are you a priest of the Order of St.

11 Benedict?

12 A. Right.

13 Q. What is your current title?

14 A. Abbot Primate of the Benedictine

15 Confederation.

16 Q. Where do you currently reside?

17 A. In Rome.

18 Q. I know that you've had your deposition taken

19 before, so --

20 A. Right.

21 Q. -- I'm not going to go through all the

22 background information and preparation work,

23 and I do know that a full deposition was

24 taken in the past, so I'm not going to go

25 through the full history with you. I'm going

1 to try to keep the questions, with the  
2 exception of a few background questions,  
3 relative to the cases which we are here for.

4 Prior to becoming the Abbot  
5 Primate, what was your position?

6 A. Abbot of St. John's Abbey.

7 Q. When did you become the Abbot of St. John's  
8 Abbey?

9 A. In August of 1979.

10 Q. And did you remain the Abbot of St. John's  
11 Abbey until you became the Abbot Primate?

12 A. Right.

13 Q. When was it you became the --

14 A. September 1992, a year ago, September 19.

15 Q. For clarity, please wait until I finish my  
16 question before you begin your answer. I  
17 know it's really easy to anticipate what I'm  
18 going to say, but it makes the record a  
19 little bit clearer.

20 From August 1979 through the time  
21 that you became the Abbot Primate, did you  
22 reside at St. John's Abbey?

23 A. Right.

24 Q. Just prior to becoming the Abbot of St.  
25 John's Abbey, what position did you hold?

- 1 A. I had a sabbatical year.
- 2 Q. How about prior to your sabbatical year?
- 3 A. I was formation director; that is, the master  
4 of novices, and also a teacher of theology.
- 5 Q. At St. John's University?
- 6 A. Right.
- 7 Q. Did you reside at St. John's Abbey during  
8 that period of time?
- 9 A. Not for the sabbatical.
- 10 Q. No. I mean, excuse me, the period that you  
11 were the formation director and teacher of  
12 theology?
- 13 A. Correct.
- 14 Q. And what period of time are we talking about?
- 15 A. '75 to '78.
- 16 Q. Prior to becoming the formation director,  
17 what position did you hold?
- 18 A. I was chairman of the theology department.
- 19 Q. For St. John's University?
- 20 A. Right.
- 21 Q. And how long were you in that position?
- 22 A. From 1969 to 1975.
- 23 Q. Did you reside at St. John's Abbey during  
24 that period of time?
- 25 A. Right. I was also teaching theology during

1           those years. I was also for one year  
2           associate director of the Ecumenical  
3           Institute from '74 to '75.

4   Q.   Prior to --

5   A.   Also one year I was on exchange as a  
6           professor at Luther College in Decora, Iowa,  
7           from 1972 to 1973. So I didn't reside at St.  
8           John's all those years '69 to '75.

9   Q.   Okay. Prior to becoming the chairman of  
10          theology in 1969, what position did you hold?

11  A.   I had a sabbatical the year '68 to '69.

12  Q.   Did you reside at St. John's Abbey during  
13          your sabbatical?

14  A.   No.

15  Q.   How about during the sabbatical that you had  
16          in '78/'79?

17  A.   No, I did not reside.

18  Q.   Prior to the sabbatical in '68, what position  
19          did you have?

20  A.   I was teaching theology in the school of  
21          theology, or it was called school of divinity  
22          at that time.

23  Q.   What age students?

24  A.   They are -- they're graduate students,  
25          seminarians and others pursuing degrees in

1           theology.

2   Q.    Was this at St. John's Abbey?

3   A.    University.

4   Q.    Oh, the University, excuse me. Did you

5           reside at St. John's Abbey?

6   A.    I did.

7   Q.    And what period of time were you teaching

8           theology in the school of divinity?

9   A.    1965 to 1968.

10  Q.    Because I'm doing both cases I'm going to go

11           back a little bit further even yet. Prior to

12           teaching theology in the school of divinity,

13           what position did you hold?

14  A.    I was at the College of St. Benedict.

15                           (Discussion off the record.)

16  Q.    (By Ms. Kugler) Were you in school at the

17           College of St. Benedict?

18  A.    No. I was teaching and functioning as --

19           teaching theology and functioning as chaplain

20           to students.

21  Q.    Did you reside at St. John's Abbey?

22  A.    No.

23  Q.    Where did you reside during that period of

24           time?

25  A.    At the College of St. Benedict.

- 1 Q. And what period of time were you teaching at  
2 the College of St. Benedict?
- 3 A. 1962 to 1965.
- 4 Q. Prior to 1962, what position did you have?
- 5 A. I was teaching at St. John's University,  
6 theology, both college of theology and  
7 seminary of theology.
- 8 Q. Were you residing at St. John's Abbey?
- 9 A. I was.
- 10 Q. And what years were you teaching at St.  
11 John's University?
- 12 A. 1960 to '62.
- 13 Q. And prior to being at St. John's University  
14 in 1960?
- 15 A. I was in graduate school.
- 16 Q. Where were you in graduate school?
- 17 A. At -- in Rome.
- 18 Q. And what years were you in Rome for graduate  
19 school?
- 20 A. 1954 to 1960.
- 21 Q. What year were you ordained?
- 22 A. 1957.
- 23 Q. During the process of ordination, were you  
24 required to take vows?
- 25 A. No. Vows in this case come with monastic

- 1           profession.
- 2   Q.    And that is prior to ordination?
- 3   A.    Yes.
- 4   Q.    What vows did you take?
- 5   A.    Took the promises to live the monastic life.
- 6   Q.    And what are the promises to live the
- 7           monastic life?
- 8   A.    It means that one lives in community under an
- 9           Abbot and a Rule.
- 10   Q.   Did you also take the vow of poverty?
- 11   A.   That's included in the promise to live the
- 12           monastic life, yes, that one would not own
- 13           anything.
- 14   Q.   Is it also included within the vow of
- 15           monastic life not to marry?
- 16   A.   Right.
- 17   Q.   And not to engage in sexual contact?
- 18   A.   Right.
- 19   Q.   Do you through your experience of being
- 20           within the order know if the vows have ever
- 21           changed from the time that you were
- 22           ordained? Are they primarily the same vows
- 23           that individuals who become priests today
- 24           take?
- 25   A.   Yeah, the vows are the same.



- 1 Q. How about prior to the time that you became  
2 ordained, do you know if those vows that you  
3 took to live the monastic life remained  
4 primarily the same?
- 5 A. As far as I know they're the same, yeah.
- 6 Q. Has there ever been a distinction, as far as  
7 you know, between a vow not to get married as  
8 opposed to not engage in sexual contact?
- 9 A. I've heard some people make the distinction.
- 10 Q. And your understanding is that you took a vow  
11 to engage in neither?
- 12 A. Right.
- 13 Q. What people have you heard make the  
14 distinction?
- 15 A. It's casual conversation that I've heard over  
16 the years.
- 17 Q. What position do you take with regard to  
18 those making that distinction? Do you  
19 believe that distinction to be correct?
- 20 A. I've mentioned that I -- I believe professing  
21 monastic life means that one does not marry  
22 or engage in sexual activity with anyone.
- 23 Q. During the process of taking the vow to live  
24 the monastic life, was what is expected of  
25 those who take that vow specifically spelled

1 out so that prior to taking that vow you are  
2 informed as to, in your specific case, that  
3 you were not to get married and you were not  
4 to engage in sexual contact?

5 MR. DRAWE: Objection, vague and  
6 overly broad.

7 Q. (By Ms. Kugler) You can answer the question.

8 MR. STOCCO: If you can answer it.

9 A. I think it was made clear enough to  
10 candidates that they should not engage in  
11 sexual activity.

12 Q. (By Ms. Kugler) How was it made clear?

13 A. Through conferences, readings.

14 Q. You were assigned specific readings prior to  
15 taking the vows to assist you in  
16 understanding the purpose and the extent of  
17 those vows?

18 A. You have to read the Rule of Benedict.

19 Q. The Rule of Benedict. Do you know when the  
20 Rule of Benedict was established?

21 A. Probably written between 530 and 560.

22 Q. And the Rule of Benedict explains the extent  
23 of the vow, in your mind?

24 A. It has some fleeting references to it. It  
25 just mentions living chastely, but it doesn't

- 1           go into great detail.
- 2   Q.    Did anybody describe for you during your  
3           process what living chastely means?
- 4   A.    I think it was clear enough in the -- in  
5           conferences that sexual activity was not  
6           allowed, you know.
- 7   Q.    What type of conferences?
- 8   A.    Formation conferences for novices or for  
9           junior monks.
- 10  Q.    When did you first meet Father Tarleton?
- 11  A.    I believe 1951.
- 12  Q.    How did you first meet him?
- 13  A.    Because I joined the monastery in 1951 and he  
14           was already a monk.
- 15  Q.    Do you know if at that point in time he had  
16           taken his final vows?
- 17  A.    He was in vows, but I'm not certain whether  
18           they were temporary or final at that point.
- 19  Q.    How well did you know Father Tarleton in  
20           1951?
- 21  A.    Not very well, no. I just got to the  
22           monastery.
- 23  Q.    Was there ever a point in time that you got  
24           to know Father Tarleton on a more personal  
25           level?

- 1 A. Yes.
- 2 Q. And what point in time was that?
- 3 A. In the '73 years.
- 4 Q. How was it that you got to know Father  
5 Tarleton better in the '73 years?
- 6 A. We lived in a large study hall and he was in  
7 the study hall and I was in the study hall.
- 8 Q. How well did you get to know Father Tarleton?
- 9 A. Not too well. More formal association in the  
10 monastery. Not -- we were certainly not  
11 personal friends.
- 12 Q. Did you ever at any point in time become a  
13 personal friend with Father Tarleton?
- 14 A. No, not -- it depends on how -- what you mean  
15 by personal. But I knew who he was, he knew  
16 who I was. We -- sometimes we might have  
17 walked together for a, you know, outside or  
18 played a game of basketball or something  
19 together.
- 20 Q. How many buildings are there that monks live  
21 in at St. John's Abbey?
- 22 A. Today or in '51?
- 23 Q. Thanks for clarifying. In 1951.
- 24 A. You have to distinguish. The monastery  
25 itself was a quadrangle, is a quadrangle, and

1           most of the monks lived there, but some monks  
2           lived with -- in the -- in the college  
3           dormitories as a prefect. Those buildings  
4           are set at some distance from the monastery.

5   Q.   And it's true, isn't it, that some monks also  
6           lived in the dormitories for the students  
7           that were attending the prep school?

8   A.   At that time the prep school was at the top  
9           of this quadrangle.

10  Q.   Oh, okay. Did you ever at any point in time  
11           have a room in close proximity to Father  
12           Tarleton's room?

13  A.   No, we didn't have personal rooms.

14  Q.   You didn't, okay. Did you share rooms with  
15           another priest?

16  A.   There were dormitories.

17  Q.   Were there separate areas of where the bunks  
18           were laid out or were there bunks around the  
19           whole quadrangle with no barriers?

20  A.   The senior monks had private rooms, but the  
21           junior monks generally lived in dormitories  
22           or slept in dormitories.

23                   MR. DRAWE: Would that be barracks  
24           style?

25                   THE WITNESS: Barracks style.

1 Q. (By Ms. Kugler) Did you ever stay in the same  
2 or live in the same dormitory that Father  
3 Tarleton lived in?

4 A. No, I can't remember that.

5 Q. Prior to becoming an Abbot, had you ever  
6 heard from any source that Father Tarlton  
7 engaged in sexual contact?

8 A. No.

9 Q. How about subsequent to becoming the Abbot?

10 A. I heard about this case.

11 Q. When did you first -- and you're referring to  
12 , is that correct?

13 A. The case, I -- when did I learn of  
14 that?

15 MR. STOCCO: Well, the question was  
16 whether you learned about this case and I  
17 think you said --

18 Q. (By Ms. Kugler) Well, you said, "I learned of  
19 this case," and I'm saying, by this case  
20 you're referring to , is that  
21 correct?

22 A. The -- yes. Yes. And I'm trying to figure  
23 out when that was.

24 Q. Which would be my next question. When was it  
25 that you first learned of sexual conduct

1           alleged by                   ?

2   A.    I believe it was after I left the office of  
3           Abbot, which is -- you got the date.

4   Q.    Approximately 1992 sometime?

5   A.    September 19th.

6   Q.    Prior to learning of the                   case, was  
7           there ever a time that you heard from any  
8           source that Father Tarleton may be engaging  
9           in sexual contact?

10                   MR. STOCCO:  Before you answer that  
11           question, by any source, do you mean any  
12           source other than Father Tarleton himself?

13                   MS. KUGLER:  I mean any source from  
14           anyone, any rumor, anything that he heard,  
15           right.

16                   MR. DRAWE:  With respect to Father  
17           Tarleton?

18                   MS. KUGLER:  With respect to Father  
19           Tarleton.

20                   MR. DRAWE:  With respect to Father  
21           Tarlton and information he received from  
22           Father Tarlton I would object on the basis of  
23           the privilege, priest/penitent privilege I've  
24           asserted earlier.  With respect to other  
25           sources I obviously don't object.

1 MR. STOCCO: Do you understand  
2 there is a privilege asserted with respect to  
3 anything that Father Tarleton may have told  
4 you about this incident?

5 THE WITNESS: Right.

6 A. Yes.

7 Q. (By Ms. Kugler) When did you first learn that  
8 Father Tarleton may be engaging in sexual  
9 contact?

10 A. I believe it was 1979.

11 Q. And what did you learn at that time?

12 A. That there -- there was some contact, the  
13 nature of which I don't -- I didn't know or  
14 find out.

15 Q. Was the sexual contact with a student at the  
16 University of St. John's?

17 A. I believe it was a student at the prep  
18 school.

19 Q. And who did you learn this from?

20 A. I can't remember now, but I think it might  
21 very well have been the chaplain of the  
22 school, Otto Webber.

23 Q. Otto Webber?

24 A. Yes.

25 Q. Do you know where Otto Webber is now?



1 A. In the cemetery.

2 Q. What cemetery?

3 A. St. John's Abbey.

4 MR. DRAWE: You mean he's  
5 deceased?

6 THE WITNESS: Yes.

7 MR. STOCCO: I was wondering when  
8 you were going to pick up on that.

9 (Discussion off the record.)

10 Q. (By Ms. Kugler) Did Otto Webber come to you  
11 in 1979 and inform you that he believed  
12 Father Tarleton was engaging in sexual  
13 contact?

14 A. He said something to that effect, yes.

15 Q. Did you investigate the allegations of the  
16 sexual contact?

17 A. I did.

18 Q. And how did you investigate the allegations?

19 A. I asked Father Allen to see me.

20 Q. Did you talk with anybody else about the  
21 allegations that Father Tarleton was engaging  
22 in sexual contact in 1979?

23 A. I don't believe I did.

24 Q. When you asked Father Tarleton to see you  
25 regarding these allegations, did Father

1 Tarleton come to you seeking spiritual  
2 advice?

3 MR. DRAWE: I object, that's beyond  
4 his personal knowledge. He cannot say what  
5 Father Tarlton's frame of mind was.

6 Q. (By Ms. Kugler) Did Father Tarlton inform you  
7 when he came to you to discuss -- well, when  
8 you summoned him that he was coming to you  
9 seeking spiritual advice?

10 MR. DRAWE: I object. I think that  
11 question itself invades the privilege. I  
12 will allow him to answer that question very  
13 specifically, but not go beyond that answer.

14 Q. (By Ms. Kugler) Okay. So you can answer that  
15 question.

16 MR. STOCCO: Restate the question  
17 again, I'm not sure --

18 MS. KUGLER: Why don't you read it  
19 back, Gary.

20 (Question read back.)

21 A. I asked him to come.

22 Q. (By Ms. Kugler) Did he express to you during  
23 your meeting with him that he was seeking  
24 spiritual advice from you?

25 MR. DRAWE: Same objection. Add

1 the objection that it's been asked and  
2 answered.

3 MS. KUGLER: I don't think he did  
4 answer that. You asked him to comment.

5 Q. (By Ms. Kugler) I'm asking you if during your  
6 meeting with him he said to you, "I am  
7 seeking spiritual advice"?

8 MR. DRAWE: Same objection.

9 MR. STOCCO: Don't answer as long  
10 as there's been a privilege asserted. You  
11 are asserting?

12 MR. DRAWE: I'm asserting the  
13 privilege. I will allow him to answer this  
14 question without waiving any privilege. I  
15 object that it's privileged. I think this  
16 stands right on the border of being  
17 privileged and I will allow him to answer  
18 this question, but go no further.

19 A. He didn't use those words.

20 Q. (By Ms. Kugler) Okay. What did you do after  
21 meeting with Father Tarlton with regard to  
22 the allegations that he had engaged in sexual  
23 contact with a prep school student in 1979?

24 A. Eventually, I sent him to St. St. Luke  
25 Institute, but I'm not sure of the time line.

1 Q. Father Tarlton has previously testified that  
2 he went to St. Michael's and to another --

3 A. St. Luke.

4 Q. Well, it was another health care facility.

5 MR. DRAWE: Hazelden, St. Michael  
6 and St. Cloud Hospital.

7 Q. (By Ms. Kugler) He went to Hazelden?

8 MR. DRAWE: Hazelden,  
9 H-a-z-e-l-d-e-n.

10 MS. KUGLER: I'm aware of what it  
11 is.

12 Q. (By Ms. Kugler) I'm aware of that in  
13 approximately the 1979, '80, '81 timeframe.  
14 With that information, does that refresh your  
15 recollection as to what you might have  
16 directed Father Tarlton to do in 1979 after  
17 learning of these allegations?

18 A. Yes, I -- I -- it doesn't refresh my mind. I  
19 don't know the sequence. I know that he was  
20 in different treatment facilities, but I know  
21 I sent him to -- to St. Luke, but I'm not  
22 sure of the date.

23 Q. Apart from this 1979 incident that you  
24 learned of involving this student -- well,  
25 was this student at the prep school

1

2 A. No.

3 Q. What was the name of the student at the prep  
4 school?5 MR. STOCCO: If you don't know,  
6 that's --

7 A. I don't know.

8 Q. (By Ms. Kugler) Apart from learning of the  
9 allegations in 1979 of the prep school  
10 student and apart from learning the  
11 allegations regarding , have you  
12 learned of any other allegations regarding  
13 sexual misconduct committed by Father  
14 Tarlton?15 MR. DRAWE: Objection, I think that  
16 question is argumentative as phrased.

17 Q. (By Ms. Kugler) You can answer that.

18 MR. STOCCO: Well, okay. I guess I  
19 would interpose an objection that there's a  
20 lack of foundation with respect to  
21 relevancy.22 Q. (By Ms. Kugler) You can answer the question,  
23 unless your counsel's instructing you not  
24 to.

25 MR. STOCCO: No, I'm not.

1 THE WITNESS: You're not?

2 MR. STOCCO: I'm not instructing  
3 you. You can answer the question if you  
4 can. Do you understand, do you know what the  
5 question was?

6 A. What was the question again?

7 Q. (By Ms. Kugler) I'm asking you about any  
8 other individuals apart from and  
9 apart from this student at the prep school in  
10 1979 with respect to Father Tarlton, have you  
11 learned of any other individuals that he  
12 engaged in sexual contact with?

13 A. Is this before '79 or after?

14 Q. This is at any time.

15 A. There was one --

16 MR. STOCCO: I'm going to raise an  
17 objection as it may relate to any disclosures  
18 occurring after the incident in question,  
19 which was September or October of '82, on the  
20 grounds that it's not relevant.

21 Q. (By Ms. Kugler) I want to know information  
22 that you've learned of sexual contact that he  
23 engaged in prior to 1982, even if you learned  
24 about it after 1982, but if the alleged act  
25 or acts took place prior to 1982, that's what

1 I'm inquiring about.

2 A. I have no personal knowledge of that.

3 Q. Were there any other individuals that you  
4 learned that he engaged in any type of sexual  
5 contact with prior to 1982 from any source,  
6 that you learned of from any source?

7 MR. DRAWE: I would object to the  
8 extent that calls for privileged information  
9 with respect to anything he obtained from Mr.  
10 Tarleton or from Mr. Stocco as well.

11 Q. (By Ms. Kugler) Well, you started to say I  
12 learned of one, and what I'm asking you is,  
13 apart from the allegations of and  
14 apart from the sexual contact involving a  
15 student at the prep school, did you learn  
16 from any source of any sexual contact that  
17 Father Tarlton engaged in where the sexual  
18 contact was in 1982 or before?

19 MR. STOCCO: Before you answer  
20 that, I understand that question to mean  
21 apart from any knowledge he may have gained  
22 from Father Tarlton himself?

23 Q. (By Ms. Kugler) In accord with counsel's  
24 objection, apart from --

25 A. I don't know of any other -- other incident.

1 Q. Do you know at what point in time you  
2 referred Father Tarlton to St. Luke's  
3 Institute?

4 A. I mentioned that I -- I'm unclear of the time  
5 line, but I think that's discoverable easily  
6 enough.

7 Q. Did you receive reports from St. Luke's  
8 Institute?

9 A. Yes.

10 Q. Did St. John's Abbey pay for treatment of  
11 Father Tarleton at St. John's Institute?

12 MR. DRAWE: St. Luke.

13 Q. (By Ms. Kugler) Excuse me, St. Luke's  
14 Institute.

15 A. Yes.

16 Q. How many reports did you receive regarding  
17 Father Tarleton from St. Luke's Institute?

18 A. Again, I can't remember.

19 Q. Do you know whether or not Father Tarleton  
20 signed a release for you to review or receive  
21 reports from St. Luke's Institute?

22 A. I presume he did.

23 Q. Do you have any present recollection of that?

24 A. No, I don't.

25 Q. Did you review any reports regarding Father



1 Tarleton from any other health care  
2 facilities?

3 MR. STOCCO: At what time?

4 Q. (By Ms. Kugler) During the time that you were  
5 an Abbot.

6 A. I think I did, yes.

7 Q. What other health care facilities?

8 A. I think it was the St. Michael now that that  
9 was mentioned, but I -- again, I don't know  
10 the dates he was there.

11 Q. Do you recall reviewing any reports or  
12 records from St. Cloud Hospital?

13 A. No.

14 Q. Do you recall reviewing any reports or  
15 records from Hazelden?

16 A. No.

17 Q. I apologize, I know you testified to this,  
18 but at what point in time did you learn about  
19 the allegations of ?

20 A. Just this past year.

21 Q. Did you ever meet with Father Tarleton  
22 regarding these allegations?

23 A. No.

24 Q. Did you ever discuss the allegations that  
25 is bringing against Father

1 Tarleton with anyone, apart from your  
2 attorney?

3 A. I don't recall talking with anyone except the  
4 -- the monastery's attorney, that is Father  
5 Dan Ward, and Mr. Stocco.

6 Q. Oh, I'm sorry, were you finished?

7 A. (Nods head.)

8 Q. Apart from Chaplain Otto Webber and Father  
9 Tarlton, did you talk with anyone else about  
10 the sexual allegations or allegations of  
11 sexual contact with the student at the prep  
12 school in 1979?

13 A. I can't remember that I did. You'd asked  
14 that question before.

15 MS. KUGLER: That's all the  
16 questions I have. Thank you.

17 MR. DRAWE: Abbot, I just have a  
18 couple of questions.

19 CROSS-EXAMINATION

20 BY MR. DRAWE:

21 Q. First, did you request that Father Tarleton  
22 go to St. Luke to obtain counseling?

23 A. Yes.

24 Q. And did he comply with that request?

25 A. He did.

1 Q. Did the order of St. Benedict pay for his  
2 treatment at St. Luke?

3 A. It did.

4 Q. Did you review records or reports regarding  
5 that treatment?

6 A. Yes.

7 Q. For what purpose did you review those  
8 reports?

9 A. To get a picture of Allen Tarleton, the state  
10 of his mind, his health, soul, his ability to  
11 continue to -- to work at St. John's.

12 Q. Was part of the reason that you reviewed  
13 those reports to provide spiritual counsel to  
14 Father Tarleton?

15 A. That would be a dimension as well.

16 Q. And was one of the reasons for reviewing the  
17 reports also to determine whether further  
18 treatment was necessary, which would be paid  
19 for by the order?

20 A. Yes.

21 MR. DRAWE: Thank you. That's all  
22 I have.

23 RECROSS-EXAMINATION

24 BY MS. KUGLER:

25 Q. Was one of the reasons for reviewing those

1 records to determine whether or not you  
2 should place Father Tarleton back in a  
3 teaching position with the prep school?

4 A. That would be -- the -- the report would help  
5 in that judgment, yes.

6 Q. Would you have made that decision on whether  
7 or not to place him in a position with the  
8 prep school without seeing that report?

9 MR. STOCCO: Calls for  
10 speculation.

11 MR. DRAWE: I would join that  
12 objection.

13 Q. (By Ms. Kugler) You can answer.

14 THE WITNESS: Do you think I should  
15 answer?

16 MR. STOCCO: Well, if you know  
17 whether you would have done it without seeing  
18 a report or not.

19 A. I think not.

20 MS. KUGLER: Thank you. That's all  
21 I have.

22 MR. STOCCO: We will read and  
23 sign.

24

25

1

2

STATE OF MINNESOTA

ss

3

COUNTY OF RAMSEY

4

5

I hereby certify that I reported the deposition of ABBOT JEROME THEISEN, on the 30th day of September, 1993, in St. Paul, Minnesota, and that the witness was by me first duly sworn to tell the whole truth;

7

8

That the testimony was transcribed under my direction and is a true record of the testimony of the witness;

9

10

That the cost of the original has been charged to the party who noticed the deposition, and that all parties who ordered copies have been charged at the same rate for such copies;

12

13

That I am not a relative or employee or attorney or counsel of any of the parties, or a relative or employee of such attorney or counsel;

14

15

That I am not financially interested in the action and have no contract with the parties, attorneys, or persons with an interest in the action that affects or has a substantial tendency to affect my impartiality;

17

18

That the right to read and sign the deposition by the witness was not waived and a copy of the deposition was given to him for his review;

19

20

WITNESS MY HAND AND SEAL THIS 1st day of October, 1993.

21

22

23

---

Gary W. Hermes

24

25

1 STATE OF MINNESOTA IN DISTRICT COURT  
2 COUNTY OF DAKOTA FIRST JUDICIAL DISTRICT  
3

4 - - - - -  
5 JOHN HHH DOE,

6 Plaintiff,

7 vs. File No. 19-C2-92-9300

8  
9 THE ORDER OF ST. BENEDICT  
10 OF THE ROMAN CATHOLIC CHURCH  
a/k/a ST. JOHNS ABBEY and  
FATHER ALLEN TARLTON,

11 Defendants.  
12 - - - - -  
13

14 Deposition of ABBOT JEROME THEISEN,  
15 taken pursuant to Notice of Taking  
16 Deposition, and taken before Gary W. Hermes,  
17 a Notary Public in and for the County of  
18 Ramsey, State of Minnesota, on the 30th day  
19 of September, 1993, at E-1400 First National  
20 Bank, St. Paul, Minnesota, commencing at  
21 approximately 4:50 o'clock p.m.  
22  
23

24 AFFILIATED COURT REPORTERS  
25 741 NORWEST BANK MIDLAND  
MINNEAPOLIS, MN 338-4348

COPY

OSB531

1        APPEARANCES:

2                    KAREN A. KUGLER, ESQ., Attorney at  
3        Law, E-1400 First National Bank, St. Paul,  
4        Minnesota 55101, appeared for Plaintiff.

5                    JOSEPH M. STOCCO, ESQ., Attorney at  
6        Law, 2600 Eagan Woods Drive, Suite 450,  
7        Eagan, Minnesota 55121, appeared for The  
8        Order of St. Benedict.

9                    SCOTT P. DRAWE, ESQ., Attorney at  
10       Law, Suite 120 The Crossings, Minneapolis,  
11       Minnesota 55401, appeared for Father Francis  
12       Hoefgen.

13                                \*                \*                \*

14

15

16                                I N D E X

17        CROSS-EXAMINATION BY MS. KUGLER.....3

18        CROSS-EXAMINATION BY MR. DRAWE.....27

19        RECROSS-EXAMINATION BY MS. KUGLER.....28

20

21

22                                \*   \*   \*

23

24

25

1 P R O C E E D I N G S

2 ABBOT JEROME THEISEN,

3 called as a witness, being first duly sworn,

4 was examined and testified as follows:

5 \* \* \*

6 CROSS-EXAMINATION

7 BY MS. KUGLER:

8 Q. Please state your full name.

9 A. Jerome Paul Theisen.

10 Q. Are you a priest of the Order of St.

11 Benedict?

12 A. Right.

13 Q. What is your current title?

14 A. Abbot Primate of the Benedictine

15 Confederation.

16 Q. Where do you currently reside?

17 A. In Rome.

18 Q. I know that you've had your deposition taken

19 before, so --

20 A. Right.

21 Q. -- I'm not going to go through all the

22 background information and preparation work,

23 and I do know that a full deposition was

24 taken in the past, so I'm not going to go

25 through the full history with you. I'm going



1 to try to keep the questions, with the  
2 exception of a few background questions,  
3 relative to the cases which we are here for.

4 Prior to becoming the Abbot  
5 Primate, what was your position?

6 A. Abbot of St. John's Abbey.

7 Q. When did you become the Abbot of St. John's  
8 Abbey?

9 A. In August of 1979.

10 Q. And did you remain the Abbot of St. John's  
11 Abbey until you became the Abbot Primate?

12 A. Right.

13 Q. When was it you became the --

14 A. September 1992, a year ago, September 19.

15 Q. For clarity, please wait until I finish my  
16 question before you begin your answer. I  
17 know it's really easy to anticipate what I'm  
18 going to say, but it makes the record a  
19 little bit clearer.

20 From August 1979 through the time  
21 that you became the Abbot Primate, did you  
22 reside at St. John's Abbey?

23 A. Right.

24 Q. Just prior to becoming the Abbot of St.  
25 John's Abbey, what position did you hold?

- 1 A. I had a sabbatical year.
- 2 Q. How about prior to your sabbatical year?
- 3 A. I was formation director; that is, the master
- 4 of novices, and also a teacher of theology.
- 5 Q. At St. John's University?
- 6 A. Right.
- 7 Q. Did you reside at St. John's Abbey during
- 8 that period of time?
- 9 A. Not for the sabbatical.
- 10 Q. No. I mean, excuse me, the period that you
- 11 were the formation director and teacher of
- 12 theology?
- 13 A. Correct.
- 14 Q. And what period of time are we talking about?
- 15 A. '75 to '78.
- 16 Q. Prior to becoming the formation director,
- 17 what position did you hold?
- 18 A. I was chairman of the theology department.
- 19 Q. For St. John's University?
- 20 A. Right.
- 21 Q. And how long were you in that position?
- 22 A. From 1969 to 1975.
- 23 Q. Did you reside at St. John's Abbey during
- 24 that period of time?
- 25 A. Right. I was also teaching theology during

1           those years. I was also for one year  
2           associate director of the Ecumenical  
3           Institute from '74 to '75.

4   Q.     Prior to --

5   A.     Also one year I was on exchange as a  
6           professor at Luther College in Decora, Iowa,  
7           from 1972 to 1973. So I didn't reside at St.  
8           John's all those years '69 to '75.

9   Q.     Okay. Prior to becoming the chairman of  
10           theology in 1969, what position did you hold?

11   A.     I had a sabbatical the year '68 to '69.

12   Q.     Did you reside at St. John's Abbey during  
13           your sabbatical?

14   A.     No.

15   Q.     How about during the sabbatical that you had  
16           in '78/'79?

17   A.     No, I did not reside.

18   Q.     Prior to the sabbatical in '68, what position  
19           did you have?

20   A.     I was teaching theology in the school of  
21           theology, or it was called school of divinity  
22           at that time.

23   Q.     What age students?

24   A.     They are -- they're graduate students,  
25           seminarians and others pursuing degrees in

1           theology.

2   Q.    Was this at St. John's Abbey?

3   A.    University.

4   Q.    Oh, the University, excuse me. Did you

5           reside at St. John's Abbey?

6   A.    I did.

7   Q.    And what period of time were you teaching

8           theology in the school of divinity?

9   A.    1965 to 1968.

10  Q.    Because I'm doing both cases I'm going to go

11           back a little bit further even yet. Prior to

12           teaching theology in the school of divinity,

13           what position did you hold?

14  A.    I was at the College of St. Benedict.

15                           (Discussion off the record.)

16  Q.    (By Ms. Kugler) Were you in school at the

17           College of St. Benedict?

18  A.    No. I was teaching and functioning as --

19           teaching theology and functioning as chaplain

20           to students.

21  Q.    Did you reside at St. John's Abbey?

22  A.    No.

23  Q.    Where did you reside during that period of

24           time?

25  A.    At the College of St. Benedict.

- 1 Q. And what period of time were you teaching at  
2 the College of St. Benedict?
- 3 A. 1962 to 1965.
- 4 Q. Prior to 1962, what position did you have?
- 5 A. I was teaching at St. John's University,  
6 theology, both college of theology and  
7 seminary of theology.
- 8 Q. Were you residing at St. John's Abbey?
- 9 A. I was.
- 10 Q. And what years were you teaching at St.  
11 John's University?
- 12 A. 1960 to '62.
- 13 Q. And prior to being at St. John's University  
14 in 1960?
- 15 A. I was in graduate school.
- 16 Q. Where were you in graduate school?
- 17 A. At -- in Rome.
- 18 Q. And what years were you in Rome for graduate  
19 school?
- 20 A. 1954 to 1960.
- 21 Q. What year were you ordained?
- 22 A. 1957.
- 23 Q. During the process of ordination, were you  
24 required to take vows?
- 25 A. No. Vows in this case come with monastic

- 1           profession.
- 2   Q.    And that is prior to ordination?
- 3   A.    Yes.
- 4   Q.    What vows did you take?
- 5   A.    Took the promises to live the monastic life.
- 6   Q.    And what are the promises to live the
- 7           monastic life?
- 8   A.    It means that one lives in community under an
- 9           Abbot and a Rule.
- 10  Q.    Did you also take the vow of poverty?
- 11  A.    That's included in the promise to live the
- 12           monastic life, yes, that one would not own
- 13           anything.
- 14  Q.    Is it also included within the vow of
- 15           monastic life not to marry?
- 16  A.    Right.
- 17  Q.    And not to engage in sexual contact?
- 18  A.    Right.
- 19  Q.    Do you through your experience of being
- 20           within the order know if the vows have ever
- 21           changed from the time that you were
- 22           ordained? Are they primarily the same vows
- 23           that individuals who become priests today
- 24           take?
- 25  A.    Yeah, the vows are the same.

- 1 Q. How about prior to the time that you became  
2 ordained, do you know if those vows that you  
3 took to live the monastic life remained  
4 primarily the same?
- 5 A. As far as I know they're the same, yeah.
- 6 Q. Has there ever been a distinction, as far as  
7 you know, between a vow not to get married as  
8 opposed to not engage in sexual contact?
- 9 A. I've heard some people make the distinction.
- 10 Q. And your understanding is that you took a vow  
11 to engage in neither?
- 12 A. Right.
- 13 Q. What people have you heard make the  
14 distinction?
- 15 A. It's casual conversation that I've heard over  
16 the years.
- 17 Q. What position do you take with regard to  
18 those making that distinction? Do you  
19 believe that distinction to be correct?
- 20 A. I've mentioned that I -- I believe professing  
21 monastic life means that one does not marry  
22 or engage in sexual activity with anyone.
- 23 Q. During the process of taking the vow to live  
24 the monastic life, was what is expected of  
25 those who take that vow specifically spelled

1 out so that prior to taking that vow you are  
2 informed as to, in your specific case, that  
3 you were not to get married and you were not  
4 to engage in sexual contact?

5 MR. DRAWE: Objection, vague and  
6 overly broad.

7 Q. (By Ms. Kugler) You can answer the question.

8 MR. STOCCO: If you can answer it.

9 A. I think it was made clear enough to  
10 candidates that they should not engage in  
11 sexual activity.

12 Q. (By Ms. Kugler) How was it made clear?

13 A. Through conferences, readings.

14 Q. You were assigned specific readings prior to  
15 taking the vows to assist you in  
16 understanding the purpose and the extent of  
17 those vows?

18 A. You have to read the Rule of Benedict.

19 Q. The Rule of Benedict. Do you know when the  
20 Rule of Benedict was established?

21 A. Probably written between 530 and 560.

22 Q. And the Rule of Benedict explains the extent  
23 of the vow, in your mind?

24 A. It has some fleeting references to it. It  
25 just mentions living chastely, but it doesn't



1 go into great detail.

2 Q. Did anybody describe for you during your  
3 process what living chastely means?

4 A. I think it was clear enough in the -- in  
5 conferences that sexual activity was not  
6 allowed, you know.

7 Q. What type of conferences?

8 A. Formation conferences for novices or for  
9 junior monks.

10 Q. When did you first meet Father Tarleton?

11 A. I believe 1951.

12 Q. How did you first meet him?

13 A. Because I joined the monastery in 1951 and he  
14 was already a monk.

15 Q. Do you know if at that point in time he had  
16 taken his final vows?

17 A. He was in vows, but I'm not certain whether  
18 they were temporary or final at that point.

19 Q. How well did you know Father Tarleton in  
20 1951?

21 A. Not very well, no. I just got to the  
22 monastery.

23 Q. Was there ever a point in time that you got  
24 to know Father Tarleton on a more personal  
25 level?

- 1 A. Yes.
- 2 Q. And what point in time was that?
- 3 A. In the '73 years.
- 4 Q. How was it that you got to know Father  
5 Tarleton better in the '73 years?
- 6 A. We lived in a large study hall and he was in  
7 the study hall and I was in the study hall.
- 8 Q. How well did you get to know Father Tarleton?
- 9 A. Not too well. More formal association in the  
10 monastery. Not -- we were certainly not  
11 personal friends.
- 12 Q. Did you ever at any point in time become a  
13 personal friend with Father Tarleton?
- 14 A. No, not -- it depends on how -- what you mean  
15 by personal. But I knew who he was, he knew  
16 who I was. We -- sometimes we might have  
17 walked together for a, you know, outside or  
18 played a game of basketball or something  
19 together.
- 20 Q. How many buildings are there that monks live  
21 in at St. John's Abbey?
- 22 A. Today or in '51?
- 23 Q. Thanks for clarifying. In 1951.
- 24 A. You have to distinguish. The monastery  
25 itself was a quadrangle, is a quadrangle, and

1 most of the monks lived there, but some monks  
2 lived with -- in the -- in the college  
3 dormitories as a prefect. Those buildings  
4 are set at some distance from the monastery.

5 Q. And it's true, isn't it, that some monks also  
6 lived in the dormitories for the students  
7 that were attending the prep school?

8 A. At that time the prep school was at the top  
9 of this quadrangle.

10 Q. Oh, okay. Did you ever at any point in time  
11 have a room in close proximity to Father  
12 Tarleton's room?

13 A. No, we didn't have personal rooms.

14 Q. You didn't, okay. Did you share rooms with  
15 another priest?

16 A. There were dormitories.

17 Q. Were there separate areas of where the bunks  
18 were laid out or were there bunks around the  
19 whole quadrangle with no barriers?

20 A. The senior monks had private rooms, but the  
21 junior monks generally lived in dormitories  
22 or slept in dormitories.

23 MR. DRAWE: Would that be barracks  
24 style?

25 THE WITNESS: Barracks style.

- 1 Q. (By Ms. Kugler) Did you ever stay in the same  
2 or live in the same dormitory that Father  
3 Tarleton lived in?
- 4 A. No, I can't remember that.
- 5 Q. Prior to becoming an Abbot, had you ever  
6 heard from any source that Father Tarlton  
7 engaged in sexual contact?
- 8 A. No.
- 9 Q. How about subsequent to becoming the Abbot?
- 10 A. I heard about this case.
- 11 Q. When did you first -- and you're referring to  
12 , is that correct?
- 13 A. The case, I -- when did I learn of  
14 that?
- 15 MR. STOCCO: Well, the question was  
16 whether you learned about this case and I  
17 think you said --
- 18 Q. (By Ms. Kugler) Well, you said, "I learned of  
19 this case," and I'm saying, by this case  
20 you're referring to , is that  
21 correct?
- 22 A. The -- yes. Yes. And I'm trying to figure  
23 out when that was.
- 24 Q. Which would be my next question. When was it  
25 that you first learned of sexual conduct

1           alleged by                   ?

2   A.    I believe it was after I left the office of  
3           Abbot, which is -- you got the date.

4   Q.    Approximately 1992 sometime?

5   A.    September 19th.

6   Q.    Prior to learning of the                   case, was  
7           there ever a time that you heard from any  
8           source that Father Tarleton may be engaging  
9           in sexual contact?

10                   MR. STOCCO: Before you answer that  
11           question, by any source, do you mean any  
12           source other than Father Tarleton himself?

13                   MS. KUGLER: I mean any source from  
14           anyone, any rumor, anything that he heard,  
15           right.

16                   MR. DRAWE: With respect to Father  
17           Tarleton?

18                   MS. KUGLER: With respect to Father  
19           Tarleton.

20                   MR. DRAWE: With respect to Father  
21           Tarlton and information he received from  
22           Father Tarlton I would object on the basis of  
23           the privilege, priest/penitent privilege I've  
24           asserted earlier. With respect to other  
25           sources I obviously don't object.

1 MR. STOCCO: Do you understand  
2 there is a privilege asserted with respect to  
3 anything that Father Tarleton may have told  
4 you about this incident?

5 THE WITNESS: Right.

6 A. Yes.

7 Q. (By Ms. Kugler) When did you first learn that  
8 Father Tarleton may be engaging in sexual  
9 contact?

10 A. I believe it was 1979.

11 Q. And what did you learn at that time?

12 A. That there -- there was some contact, the  
13 nature of which I don't -- I didn't know or  
14 find out.

15 Q. Was the sexual contact with a student at the  
16 University of St. John's?

17 A. I believe it was a student at the prep  
18 school.

19 Q. And who did you learn this from?

20 A. I can't remember now, but I think it might  
21 very well have been the chaplain of the  
22 school, Otto Webber.

23 Q. Otto Webber?

24 A. Yes.

25 Q. Do you know where Otto Webber is now?

1 A. In the cemetery.

2 Q. What cemetery?

3 A. St. John's Abbey.

4 MR. DRAWE: You mean he's  
5 deceased?

6 THE WITNESS: Yes.

7 MR. STOCCO: I was wondering when  
8 you were going to pick up on that.

9 (Discussion off the record.)

10 Q. (By Ms. Kugler) Did Otto Webber come to you  
11 in 1979 and inform you that he believed  
12 Father Tarleton was engaging in sexual  
13 contact?

14 A. He said something to that effect, yes.

15 Q. Did you investigate the allegations of the  
16 sexual contact?

17 A. I did.

18 Q. And how did you investigate the allegations?

19 A. I asked Father Allen to see me.

20 Q. Did you talk with anybody else about the  
21 allegations that Father Tarleton was engaging  
22 in sexual contact in 1979?

23 A. I don't believe I did.

24 Q. When you asked Father Tarleton to see you  
25 regarding these allegations, did Father

1 Tarleton come to you seeking spiritual  
2 advice?

3 MR. DRAWE: I object, that's beyond  
4 his personal knowledge. He cannot say what  
5 Father Tarlton's frame of mind was.

6 Q. (By Ms. Kugler) Did Father Tarlton inform you  
7 when he came to you to discuss -- well, when  
8 you summoned him that he was coming to you  
9 seeking spiritual advice?

10 MR. DRAWE: I object. I think that  
11 question itself invades the privilege. I  
12 will allow him to answer that question very  
13 specifically, but not go beyond that answer.

14 Q. (By Ms. Kugler) Okay. So you can answer that  
15 question.

16 MR. STOCCO: Restate the question  
17 again, I'm not sure --

18 MS. KUGLER: Why don't you read it  
19 back, Gary.

20 (Question read back.)

21 A. I asked him to come.

22 Q. (By Ms. Kugler) Did he express to you during  
23 your meeting with him that he was seeking  
24 spiritual advice from you?

25 MR. DRAWE: Same objection. Add



1 the objection that it's been asked and  
2 answered.

3 MS. KUGLER: I don't think he did  
4 answer that. You asked him to comment.

5 Q. (By Ms. Kugler) I'm asking you if during your  
6 meeting with him he said to you, "I am  
7 seeking spiritual advice"?

8 MR. DRAWE: Same objection.

9 MR. STOCCO: Don't answer as long  
10 as there's been a privilege asserted. You  
11 are asserting?

12 MR. DRAWE: I'm asserting the  
13 privilege. I will allow him to answer this  
14 question without waiving any privilege. I  
15 object that it's privileged. I think this  
16 stands right on the border of being  
17 privileged and I will allow him to answer  
18 this question, but go no further.

19 A. He didn't use those words.

20 Q. (By Ms. Kugler) Okay. What did you do after  
21 meeting with Father Tarlton with regard to  
22 the allegations that he had engaged in sexual  
23 contact with a prep school student in 1979?

24 A. Eventually, I sent him to St. St. Luke  
25 Institute, but I'm not sure of the time line.

1 Q. Father Tarlton has previously testified that  
2 he went to St. Michael's and to another --

3 A. St. Luke.

4 Q. Well, it was another health care facility.

5 MR. DRAWE: Hazelden, St. Michael  
6 and St. Cloud Hospital.

7 Q. (By Ms. Kugler) He went to Hazelden?

8 MR. DRAWE: Hazelden,  
9 H-a-z-e-l-d-e-n.

10 MS. KUGLER: I'm aware of what it  
11 is.

12 Q. (By Ms. Kugler) I'm aware of that in  
13 approximately the 1979, '80, '81 timeframe.  
14 With that information, does that refresh your  
15 recollection as to what you might have  
16 directed Father Tarlton to do in 1979 after  
17 learning of these allegations?

18 A. Yes, I -- I -- it doesn't refresh my mind. I  
19 don't know the sequence. I know that he was  
20 in different treatment facilities, but I know  
21 I sent him to -- to St. Luke, but I'm not  
22 sure of the date.

23 Q. Apart from this 1979 incident that you  
24 learned of involving this student -- well,  
25 was this student at the prep school

1

2 A. No.

3 Q. What was the name of the student at the prep  
4 school?5 MR. STOCCO: If you don't know,  
6 that's --

7 A. I don't know.

8 Q. (By Ms. Kugler) Apart from learning of the  
9 allegations in 1979 of the prep school  
10 student and apart from learning the  
11 allegations regarding have you  
12 learned of any other allegations regarding  
13 sexual misconduct committed by Father  
14 Tarlton?15 MR. DRAWE: Objection, I think that  
16 question is argumentative as phrased.

17 Q. (By Ms. Kugler) You can answer that.

18 MR. STOCCO: Well, okay. I guess I  
19 would interpose an objection that there's a  
20 lack of foundation with respect to  
21 relevancy.22 Q. (By Ms. Kugler) You can answer the question,  
23 unless your counsel's instructing you not  
24 to.

25 MR. STOCCO: No, I'm not.

1 THE WITNESS: You're not?

2 MR. STOCCO: I'm not instructing  
3 you. You can answer the question if you  
4 can. Do you understand, do you know what the  
5 question was?

6 A. What was the question again?

7 Q. (By Ms. Kugler) I'm asking you about any  
8 other individuals apart from and  
9 apart from this student at the prep school in  
10 1979 with respect to Father Tarlton, have you  
11 learned of any other individuals that he  
12 engaged in sexual contact with?

13 A. Is this before '79 or after?

14 Q. This is at any time.

15 A. There was one --

16 MR. STOCCO: I'm going to raise an  
17 objection as it may relate to any disclosures  
18 occurring after the incident in question,  
19 which was September or October of '82, on the  
20 grounds that it's not relevant.

21 Q. (By Ms. Kugler) I want to know information  
22 that you've learned of sexual contact that he  
23 engaged in prior to 1982, even if you learned  
24 about it after 1982, but if the alleged act  
25 or acts took place prior to 1982, that's what

1 I'm inquiring about.

2 A. I have no personal knowledge of that.

3 Q. Were there any other individuals that you  
4 learned that he engaged in any type of sexual  
5 contact with prior to 1982 from any source,  
6 that you learned of from any source?

7 MR. DRAWE: I would object to the  
8 extent that calls for privileged information  
9 with respect to anything he obtained from Mr.  
10 Tarleton or from Mr. Stocco as well.

11 Q. (By Ms. Kugler) Well, you started to say I  
12 learned of one, and what I'm asking you is,  
13 apart from the allegations of and  
14 apart from the sexual contact involving a  
15 student at the prep school, did you learn  
16 from any source of any sexual contact that  
17 Father Tarlton engaged in where the sexual  
18 contact was in 1982 or before?

19 MR. STOCCO: Before you answer  
20 that, I understand that question to mean  
21 apart from any knowledge he may have gained  
22 from Father Tarlton himself?

23 Q. (By Ms. Kugler) In accord with counsel's  
24 objection, apart from --

25 A. I don't know of any other -- other incident.

1 Q. Do you know at what point in time you  
2 referred Father Tarlton to St. Luke's  
3 Institute?

4 A. I mentioned that I -- I'm unclear of the time  
5 line, but I think that's discoverable easily  
6 enough.

7 Q. Did you receive reports from St. Luke's  
8 Institute?

9 A. Yes.

10 Q. Did St. John's Abbey pay for treatment of  
11 Father Tarleton at St. John's Institute?

12 MR. DRAWE: St. Luke.

13 Q. (By Ms. Kugler) Excuse me, St. Luke's  
14 Institute.

15 A. Yes.

16 Q. How many reports did you receive regarding  
17 Father Tarleton from St. Luke's Institute?

18 A. Again, I can't remember.

19 Q. Do you know whether or not Father Tarleton  
20 signed a release for you to review or receive  
21 reports from St. Luke's Institute?

22 A. I presume he did.

23 Q. Do you have any present recollection of that?

24 A. No, I don't.

25 Q. Did you review any reports regarding Father

1 Tarleton from any other health care  
2 facilities?

3 MR. STOCCO: At what time?

4 Q. (By Ms. Kugler) During the time that you were  
5 an Abbot.

6 A. I think I did, yes.

7 Q. What other health care facilities?

8 A. I think it was the St. Michael now that that  
9 was mentioned, but I -- again, I don't know  
10 the dates he was there.

11 Q. Do you recall reviewing any reports or  
12 records from St. Cloud Hospital?

13 A. No.

14 Q. Do you recall reviewing any reports or  
15 records from Hazelden?

16 A. No.

17 Q. I apologize, I know you testified to this,  
18 but at what point in time did you learn about  
19 the allegations of ?

20 A. Just this past year.

21 Q. Did you ever meet with Father Tarleton  
22 regarding these allegations?

23 A. No.

24 Q. Did you ever discuss the allegations that  
25 is bringing against Father

1 Tarleton with anyone, apart from your  
2 attorney?

3 A. I don't recall talking with anyone except the  
4 -- the monastery's attorney, that is Father  
5 Dan Ward, and Mr. Stocco.

6 Q. Oh, I'm sorry, were you finished?

7 A. (Nods head.)

8 Q. Apart from Chaplain Otto Webber and Father  
9 Tarlton, did you talk with anyone else about  
10 the sexual allegations or allegations of  
11 sexual contact with the student at the prep  
12 school in 1979?

13 A. I can't remember that I did. You'd asked  
14 that question before.

15 MS. KUGLER: That's all the  
16 questions I have. Thank you.

17 MR. DRAWE: Abbot, I just have a  
18 couple of questions.

19 CROSS-EXAMINATION

20 BY MR. DRAWE:

21 Q. First, did you request that Father Tarleton  
22 go to St. Luke to obtain counseling?

23 A. Yes.

24 Q. And did he comply with that request?

25 A. He did.



1 Q. Did the order of St. Benedict pay for his  
2 treatment at St. Luke?

3 A. It did.

4 Q. Did you review records or reports regarding  
5 that treatment?

6 A. Yes.

7 Q. For what purpose did you review those  
8 reports?

9 A. To get a picture of Allen Tarleton, the state  
10 of his mind, his health, soul, his ability to  
11 continue to -- to work at St. John's.

12 Q. Was part of the reason that you reviewed  
13 those reports to provide spiritual counsel to  
14 Father Tarleton?

15 A. That would be a dimension as well.

16 Q. And was one of the reasons for reviewing the  
17 reports also to determine whether further  
18 treatment was necessary, which would be paid  
19 for by the order?

20 A. Yes.

21 MR. DRAWE: Thank you. That's all  
22 I have.

23 RECROSS-EXAMINATION

24 BY MS. KUGLER:

25 Q. Was one of the reasons for reviewing those

1 records to determine whether or not you  
2 should place Father Tarleton back in a  
3 teaching position with the prep school?

4 A. That would be -- the -- the report would help  
5 in that judgment, yes.

6 Q. Would you have made that decision on whether  
7 or not to place him in a position with the  
8 prep school without seeing that report?

9 MR. STOCCO: Calls for  
10 speculation.

11 MR. DRAWE: I would join that  
12 objection.

13 Q. (By Ms. Kugler) You can answer.

14 THE WITNESS: Do you think I should  
15 answer?

16 MR. STOCCO: Well, if you know  
17 whether you would have done it without seeing  
18 a report or not.

19 A. I think not.

20 MS. KUGLER: Thank you. That's all  
21 I have.

22 MR. STOCCO: We will read and  
23 sign.

24

25

STATE OF MINNESOTA

ss

COUNTY OF RAMSEY

I hereby certify that I reported the deposition of ABBOT JEROME THEISEN, on the 30th day of September, 1993, in St. Paul, Minnesota, and that the witness was by me first duly sworn to tell the whole truth;

That the testimony was transcribed under my direction and is a true record of the testimony of the witness;

That the cost of the original has been charged to the party who noticed the deposition, and that all parties who ordered copies have been charged at the same rate for such copies;

That I am not a relative or employee or attorney or counsel of any of the parties, or a relative or employee of such attorney or counsel;

That I am not financially interested in the action and have no contract with the parties, attorneys, or persons with an interest in the action that affects or has a substantial tendency to affect my impartiality;

That the right to read and sign the deposition by the witness was not waived and a copy of the deposition was given to him for his review;

WITNESS MY HAND AND SEAL THIS 1st day of October, 1993.

---

Gary W. Hermes

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Notice of Filing of Order

In Re: JOHN HHH DOE VS. ORDER OF ST. BENEDICT OF THE ROMAN CATHOLIC CHURCH et al.

Case Number: 73-C9-92-003294

You are hereby notified on this date, an order  
GRANTING PLAINTIFF'S MOTION TO COMPEL DISCOVERY [JP]  
was filed on the above-entitled matter.

Ronald A. Longtin-Jr.  
Court Administrator

BY

Ann H. Fleis  
Deputy

Dated October 29, 1993

RECEIVED NOV 3 1993

OSB490

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF STEARNS

SEVENTH JUDICIAL DISTRICT

John HHH Doe,

Plaintiff,

v.

The Order of St. Benedict of  
the Roman Catholic Church, aka  
St. John's Abbey, and Father  
Allen Tarlton,

Defendants.

ORDER

Court File No. C9-92-3294

The above entitled matter came before the Honorable  
Vicki E. Landwehr, District Court Judge, on October 1, 1993.

Karen A. Kugler appeared for Plaintiff. Joseph M.  
Stocco appeared for Defendant Order of St. Benedict. Scott P.  
Drawe appeared for Defendant Tarlton.

NOW, having considered counsels' arguments and  
memoranda, the documents and proceedings herein, and the  
applicable law, this Court ORDERS:

THAT, Plaintiff's motion to compel discovery is hereby  
GRANTED.

The attached memorandum is part of this Order.

Dated this 29<sup>th</sup> day of October, 1993.

*Vicki E. Landwehr*  
Vicki E. Landwehr,  
District Court Judge

Filed this 29 day of Oct, 1993  
Ronald A. Larson, Jr.  
Court Administrator  
Stearns County, MN  
By: *Hahn* *vs* Deputy

OSB491

## MEMORANDUM

### FACTS

Defendant Father Tarlton ("Tarlton") is a member in the Defendant Order of St. Benedict (the "Order"). During 1982, the Order owned and operated St. John's Preparatory School ("St. John's"), where Tarlton was a teacher. Plaintiff was a student at St. John's in 1982 and Tarlton was Plaintiff's English teacher. Plaintiff alleges that he came to know, trust and respect Tarlton as a friend, advisor and mentor and that Tarlton abused this trust and sexually exploited the Plaintiff, a minor, on three separate occasions. The alleged abuse took place in Tarlton's office at St. John's, and consisted of fondling, masturbation, and oral sex.

As a result of the alleged sexual misconduct, Plaintiff claims to have suffered numerous and extensive injuries, including great shame, guilt, self-blame, repression and depression. Plaintiff further alleges that due to various psychological factors, he did not discover his injuries until 1992, making his claim timely under the statute of limitations.

Tarlton admitted in his deposition that he had at least one sexual encounter with the Plaintiff. Tarlton has also admitted having sexual encounters with at least three other students at St. John's from 1955 to 1958. In addition, Abbot Thiesen (the "Abbot") stated during his deposition, that in 1979

he learned that Tarlton had sexual contact with still another student at St. John's.

During the Abbot's deposition, Plaintiff inquired about a meeting which took place between the Abbot and Tarlton shortly after the allegations were made in this case. Plaintiff believes that Tarlton discussed his sexual relationship with the Plaintiff at this meeting. Defendants objected to Plaintiff's inquiry, asserting that the meeting is protected under the priest/penitent privilege. As a result, the Abbot was not allowed to discuss what transpired with Tarlton at the meeting.

On at least three occasions, Tarlton has undergone professional treatment for alcoholism and/or homosexuality. In each instance, the treating psychologist's reports were released to the Order for its information and records. Plaintiff has attempted to discover these reports from the Order. However, Defendants believe the reports are privileged and not discoverable. Plaintiff also seeks to discover the Order's priest file, or personnel file, relating to Tarlton. However, Defendants refuse to disclose this information as well.

Plaintiff now brings this motion to compel (i) production of Tarlton's treatment reports in the Order's custody, (ii) production of Tarlton's priest file, and (iii) the Abbot's answers to a line of deposition questions inquiring about the meeting between the Abbot and Tarlton. For the reasons stated below, Plaintiff's motion is granted.

## DISCUSSION

### Broad Discovery Is Favored

Minnesota Rule of Civil Procedure 26.02(a) (1993)

provides that the parties

"may obtain discovery regarding any matter, not privileged, which is relevant to the subject matter involved in the pending action....It is not ground for objection that the information sought will be inadmissible at the trial if that information appears reasonably calculated to lead to the discovery of admissible evidence."

Rule 34.01 governs discovery requests for the production of documents, and provides that any party

"may serve on any other party a request (1) to produce and permit the party making the request...to inspect and copy any designated documents...which constitute or contain matters within the scope of Rule 26.02 and which are in the possession, custody or control of the party upon whom the request is served...."

Therefore, all non-privileged information is discoverable, even if not admissible at trial, if it is relevant to the subject matter of the action or there is a reasonable possibility that the information sought may lead to admissible evidence. Donovan v. Prestamos Presto Puerto Rico, Inc., 91 F.R.D. 223, 224 (D.C.P.R. 1981). In addition, discovery rules are to be construed liberally in favor of broad discovery, and the burden is on the objecting party to show how, if at all, the requested discovery is improper. Larson v. Indep. School Dist., 233 N.W.2d 744, 747 (Minn. 1975); State v. Martin, 197 N.W.2d 219, 225 (Minn. 1972).



## Defendants Must Produce The Documents Plaintiff Requests

Plaintiff requests production of the psychological reports released to the Order and the priest file. Defendants believe that these documents are protected by either the doctor/patient, psychiatrist/patient, priest/penitent, husband/wife, or parent/child privileges. Defendants also believe that reports relating to Tarlton's repeated treatment for alcoholism are irrelevant and therefore not discoverable.

Defendants' asserted privileges are unpersuasive. Minnesota Rule of Evidence 501 (1993) states that nothing in the rules of evidence "shall be deemed to modify, or supersede existing law relating to [privileges]." The Committee Comment to Rule 501 states that

"the legislature specifically attempted to limit the power of the Supreme Court to promulgate rules of evidence which conflicted, modified, or superseded 'Statutes which relate to the competency of witnesses to testify, found in Minn. Stats. 595.02 to 595.025';...."

Minn. R. Evid. 501, Committee Comment (1977) (emphasis added). Minnesota Statute § 595.02 (1993) contains the privileges asserted by Defendants. As the Comment to Rule 501 makes clear, the Statute is to be closely interpreted. In addition, the party claiming the privilege has the burden of proving that it exists. 2 Herr & Haydock, Minnesota Practice § 34 (1993 Supp.); see also State v. Martin, 197 N.W.2d at 225, and Brown v. Saint Paul City Ry. Co., 62 N.W.2d 688 (Minn. 1954).

The doctor/patient privilege is contained in § 595.02, subd. 1(d), and provides that

"[a] licensed physician or surgeon, dentist, or chiropractor shall not, without the consent of the patient, be allowed to disclose any information or any opinion...acquired in attending the patient in a professional capacity...."

In the case at bar, the treatment reports sought by the Plaintiff were not prepared by a licensed physician or surgeon, dentist, or chiropractor, and the records are not sought from such a person. Therefore, the privilege does not apply.

The psychiatrist/patient privilege is contained in § 595.02, subd. 1(g), and provides that

"[a]...psychologist...shall not, without the consent of the professional's client, be allowed to disclose any information or opinion based thereon which the professional has acquired in attending the client in a professional capacity...."

Defendants believe that the psychological reports in the Order's custody are protected because they were prepared by a psychologist in the course of treatment. Further, Defendants believe that Tarlton has not waived this privilege even though the reports have been released to the Order. The Court does not agree.

The psychologist/patient privilege is a testimonial privilege which can prevent certain persons from testifying or furnishing evidence in a case. Specifically, the psychologist or his agent may be prevented from testifying if the privilege applies. Minn. Stat. § 595.02, subd. 1(g); see also State v. Kunz, 457 N.W.2d 265 (Minn. App. 1990), and State v. Staat, 192 N.W.2d 192 (Minn. 1971). However, by its own terms, the privilege does not apply to prevent unrelated third persons from providing information that has been released to them.

In the case at bar, the Order, not the psychologist, is being asked to provide the information. Therefore, the privilege contained in the statute does not apply. If the psychologist were being asked to release treatment information directly to the Court, then the privilege might apply and waiver could be an issue.

In addition, the Court believes that even if the reports were being sought directly from the treating psychologist, they would not be protected because the privilege has been waived. When privileged information is voluntarily exposed to an unprivileged third person, the privilege is waived. State v. Kunz, supra. Defendants argue that Tarlton did not voluntarily release the reports and therefore the privilege was not waived. Instead, Defendants argue that the reports were automatically given to the Abbot so that he could decide whether further treatment was necessary. The Court does not accept this argument for two reasons.

First, if Tarlton knew the reports were being released to the Abbot, then the treatments were not undertaken with the expectation of confidentiality to begin with. See State v. Gullekson, 383 N.W.2d 338 (Minn. App. 1986); but see State v. Andring, 342 N.W.2d 128 (Minn. 1984) (statements made in group therapy sessions were privileged). Second, the Court is not persuaded that the Abbot was qualified to determine whether further treatments were necessary. That determination, it seems, should have been made by the psychologist.

The priest/penitent privilege is contained in § 595.02, subd. 1(c), and provides that

"[a] member of the clergy...shall not, without the consent of the party making the confession, be allowed to disclose a confession made to the member of the clergy...in a professional character...."

In the case at bar, Plaintiff seeks Tarlton's priest file from the Order. Defendants believe that the file may contain certain information in the nature of confessions by Tarlton to the Order, and therefore the file is protected from discovery under the priest/penitent privilege. Defendants also believe that the psychological treatment reports, discussed above, are similarly protected under this privilege..

The priest/penitent privilege does not protect the priest file from discovery. Nor does it protect the treatment reports released to the Order. The Court believes that the priest/penitent privilege was designed to protect laypersons who initiate confessions to their clergy. It does not protect the documents and reports at issue here, particularly where both parties to the confession are co-defendants in the subject action.

Finally, it goes without saying that the husband/wife and parent/child privileges contained in §§ 595.02, subd. 1(a) and (j) do not apply to the facts in the present case, by analogy or otherwise. As stated previously, the Court is not free to modify the statutory privileges, and it would not do so in this case even if permitted. The Defendants should not be protected by a shroud of secrecy simply because the Order and its members

have taken vows of dedication to their religion. Vows which in this case were broken. In addition, special protection appears particularly unwarranted here, where damages have been alleged against a religious organization by a member of the outside community, someone essentially lured to St. John's on the promise of an outstanding education.

The records relating to Tarlton's repeated treatment for alcoholism are also discoverable. Although these reports might not be admissible at trial for lack of relevance, they may contain relevant statements regarding alcohol's role in Tarlton's decision to act on his sexual desires, or the evaluations may lead to other discoverable information. If the reports contain strictly alcohol related information, then revelation should not be damaging. If the alcoholism is later determined to be relevant, then the reports are discoverable on that basis.

#### **Tarlton's Meeting With The Abbot Is Not Privileged**

During the Abbot's deposition, Plaintiff inquired about a meeting between the Abbot and Tarlton which took place shortly after the allegations were raised in this case. Defendants objected to this line of questioning, believing that the Abbot was offering spiritual guidance during the meeting and therefore it should be protected by the priest/penitent privilege. The Court does not agree.

As discussed above, the Court believes that this

privilege was designed to protect voluntary spiritual confessions made by a layperson to a member of the clergy. The meeting at issue here was convened at the Abbot's direction and was in the nature of a fact finding investigation not a voluntary confessional, spiritual guidance notwithstanding. Therefore, the priest/penitent privilege does not apply.

#### CONCLUSION

For the above reasons, Plaintiff's motion to compel is granted. Plaintiff is not entitled to fees and expenses as provided in Minnesota Rule of Civil Procedure 37.01 (1993).

V.E.L.

SAINT JOHN'S ABBEY

1 June 1994

Confreres,

This afternoon I received word that the civil suit pending against me had been dismissed by the court. No monetary settlement is to be made.

Although I am relieved that the case is over, nevertheless, I must apologize for the pain and embarrassment I brought on the community.

I thank all of you for your prayers and support during this difficult period.

Allen Tarlton, OSB

COLLEGEVILLE, MINNESOTA 56321-2015

00064  
OSB

Thursday, June 2, 1994

# Sex abuse lawsuit against St. John's priest thrown out

Lawsuit exceeded  
statute of limitations,  
local judge rules

By John Welsh  
TIMES STAFF WRITER

One of the lawsuits filed against St. John's Abbey alleging sexual abuse by one of its priests was thrown out Wednesday.

While most of the eight lawsuits against the monastery have resulted in private settlements, the case thrown out by Stearns County District Court Judge Vicki Landwehr is the second to be dismissed because of statute of limitations.

Two other cases filed this year in Stearns County are still pending.

The case thrown out this week was against the Rev. Allen Tarlton, who was accused of having sexual contact in 1982 with an 18-year-old man while Tarlton was a teacher and drama coach at St. John's Preparatory School.

In her ruling, Landwehr said the man brought his suit against St. John's too late. State law requires suits to "be commenced within six years of the time the plaintiff knew or had reason to know

that the injury was caused by the sexual abuse."

But in his deposition given last year, John Arendt said he felt uneasy about his contact with Tarlton soon after the incident and replayed it in his mind repeatedly over the 10 years before the suit was filed.

"Plaintiff should have known he was injured by the sexual contact with Defendant Tarlton in 1982. It has been well over six years since that time and Plaintiff's claim is time barred as a matter of law," Landwehr said in her ruling. "Therefore, it is not for this Court to pass judgment on Defendant's actions, no matter how morally reprehensible it may have been for Defendant Tarlton to take advantage of a student seeking his counsel."

Tarlton's attorney, Robert Stich, said he thought Landwehr's ruling was an appropriate one because there was no evidence of repressed memory in this case. Arendt's attorney, Jeffrey R. Anderson, could not be reached.

The other case to be dismissed because of statute of limitations problems had been filed in Dakota County District Court against the Rev. Fran Hoefgen.



# Saint John's University

Box 2000

Collegeville, Minnesota 56321-2000

CONFIDENTIAL

1 August 1994

MEMO TO: Abbot Timothy Kelly, OSB  
FROM: Dietrich Reinhart, OSB *DR*  
RE: Allen Tarlton's Request

I wish to record in writing what we have talked about in the past regarding Fr. Allen Tarlton's June 9, 1994 request that he become Moderator of the SJU Coalition for Black Cultural Awareness. This offer was made by Larry Tucker, a 1994 graduate of the University.

I appreciate Fr. Allen's sensitivities to the feelings of the undergraduates in this club. But it simply is not in the best interest of the University or the Abbey for Fr. Allen to enter into such a working relationship with undergraduate students, even if the group were to decide on its own to accept him as moderator.

It pains me to say this. But I hope you can help Fr. Allen to see the wisdom in this decision.

DTR/mjb

Office of the President

612 : 363-2247

OSB625

JEFFREY R ANDERSON  
REINHARDT & ANDERSON  
E-1400 1ST NAT'L BK 332 MN ST  
ST PAUL MN 55101

JOSEPH M STOCCO  
2600 EAGAN WOODS DRIVE  
STE 450  
EAGAN MN 55121

ROBERT T STICH  
THE CROSSINGS STE 120  
250 SECOND AVE SO  
MINNEAPOLIS MN 55401

*Filed Tarlton vs  
Stocco*

Notice of Filing of Order

In Re: JOHN HHH DOE VS. ORDER OF ST. BENEDICT OF THE ROMAN CATHOLIC CHURCH et al.

Case Number: 73-C9-92-003294

You are hereby notified on this date, an order  
PLAINTIFF'S MOTION FOR RELIEF FROM JUDGMENT IS HEREBY DENIED  
THE DISMISSAL WITH PREJUDICE OF PLAINTIFF'S CLAIMS AGAINST  
DEFENDANTS STILL STAND, AS PER COPY ATTACHED [JP]  
was filed on the above-entitled matter.

Ronald A. Longtin Jr.  
Court Administrator

BY

*James Peters*  
Deputy

Dated August 03, 1994

RECEIVED AUG 8 1994

00317  
OSB

STATE OF MINNESOTA  
COUNTY OF STEARNS

DISTRICT COURT  
SEVENTH JUDICIAL DISTRICT

John HHH Doe,

Plaintiff,

v.

The Order of St. Benedict of  
the Roman Catholic Church,  
a/k/a St. John's Abbey, and  
Father Allen Tarlton,

Defendants.

ORDER

Court File No. C9-92-003294

The above entitled matter came before the Honorable  
Vicki E. Landwehr, District Court Judge, on July 13, 1994.

Jeffrey Anderson appeared for Plaintiff. Joseph  
Stocco appeared for Defendant The Order of St. Benedict of the  
Roman Catholic Church a/k/a St. John's Abbey. Robert Stich  
appeared for Defendant Father Allen Tarlton.

NOW, having considered counsels' arguments and  
memoranda, the documents and proceedings herein, and the  
applicable law, this Court ORDERS:

THAT, Plaintiff's motion for relief from judgment is  
hereby DENIED. The dismissal with prejudice of Plaintiff's  
claims against Defendants shall stand.

The attached memorandum is part of this Order.

Dated this 3rd day of August, 1994.

*Vicki E. Landwehr*

Vicki E. Landwehr,  
District Court Judge

Filed this 3 day of Aug 1994  
Ronald A. Longtin, Jr.  
Court Administrator  
Stearns County, MN

*Janne Peters* 00318  
OSB

## MEMORANDUM

### FACTS

The facts relevant to this motion as found by this Court in its prior Findings of Fact, Conclusions of Law and Order and Memorandum are as follows:

1. Plaintiff John HHH Doe was a student at St. John's Prep from September 1981 to May 1983.
2. Plaintiff was born November 12, 1963. He was 18 years of age in the Fall of 1982 when the incidents in question occurred.
3. Defendant Father Allen Tarlton was a priest of and employed by the Order of St. Benedict of the Roman Catholic Church a/k/a St. John's Abbey and worked as an English teacher and prefect for St. John's Prep during 1981 and Fall of 1982.
4. Plaintiff turned to Defendant Tarlton for counseling and guidance for his feelings of isolation and rejection, his feelings about his sexual identity, and help with how to be better accepted by his peers. He also turned to Defendant Tarlton for counseling regarding his studying.
5. In the Fall of 1982 at least one incident of sexual contact between Defendant Tarlton and Plaintiff occurred. Said sexual contact involved sexual penetration as defined in Minn. Stat. § 609.341, Subd. 12 (1992).
6. Plaintiff continued to have feelings of isolation and rejection after this sexual contact with Defendant Tarlton. Plaintiff felt guilt after this sexual contact with Defendant Tarlton and repeatedly thought about it in the years following.

7. Plaintiff suffered no repressed memories of the sexual contact with Defendant Tarlton and was fully aware of Defendant Tarlton's position as a priest at the time of the sexual contact.

8. Plaintiff commenced this action against Defendants in October 1992.

#### DISCUSSION

Plaintiff has submitted affidavits by two psychologists in support of his motion for reconsideration of summary judgment. These affidavits will not be considered by this Court in reviewing this motion. "[T]he record does not remain open for the submission of new evidence after the trial court makes its order granting summary judgment...". Midway Nat. Bank of St. Paul v. Bollmeier, 462 N.W.2d 401, 405 (Minn.App. 1990)

In two recent cases the Minnesota Court of Appeals has addressed the question of when a plaintiff should have known his or her injuries were caused by sexual abuse. In both Roe v. Archdiocese of St. Paul, \_\_\_ N.W.2d \_\_\_ (Minn.App. 1994); July 1, 1994 Fin. & Comm. 14 and ABC v. Archdiocese of St. Paul, 513 N.W.2d 482 (Minn.App. 1994); the Court of Appeals set forth an objective standard to determine when a plaintiff knew or should have known his or her injury was caused by sexual abuse.

Plaintiff argues that this Court's prior decision was based on the fact that Plaintiff had no repression of memory regarding the incidents. This Court's decision was based on a number of factors, including the fact that Plaintiff always

remembered the encounters. It was not this Court's position, nor is it today, that repression of memory is required under Minn. Stat. § 541.073 to toll the statute of limitations. That is not to say that repression could not be relevant in determining when a plaintiff knew or should have known that an injury was caused by sexual abuse, it is a factor that can be looked at.

Plaintiff here was an adult at the time the alleged abuse occurred. He was fully aware of Father Tarlton's position as a priest and understood the vow of celibacy Father Tarlton had taken. Although Plaintiff was having emotional difficulties coping with his sexual identity, his difficulty coping with the encounters with Father Tarlton were more severe. He had a significant reaction to the encounters with Father Tarlton, feeling intense guilt over the sexual contact with Defendant. Plaintiff also continued to think about the sexual contact and have feelings of guilt and shame over it in the years following. It was and is this Court's conclusion that Plaintiff knew or had reason to know in 1982 and 1983 that his injuries were caused by or further aggravated by the sexual encounters with Defendant Father Tarlton.

#### CONCLUSION

A reasonable person in Plaintiff's circumstances should have known that his injuries were caused by the sexual abuse he suffered by Defendant Father Tarlton. Therefore, Plaintiff's Motion for Relief from Judgment is hereby DENIED.

V.E.L.

*V.E.L.*

## Associates

Continued from page 13

cernment process resulted in Lieberman's taking on the position. In 1994 her position became full time, and the four-member membership team is now created in 1995. In February 1995, Lieberman's husband died of a heart attack. For her, the CSJs had become community and church, so the day he died, she asked provincial leaders if his funeral celebration could take place in the provincial house chapel. Only once before had a male — a priest chaplain — been buried from there, but a few phone calls brought an exception to the rule.

"It was just marvelous," Lieberman said. "I was embraced by my community."



Shirley Lieberman

and my family could come. I was celebrating his life and who he was with a group of people where I was. I would continue to be part of this community, and he would move on. The sisters just enfolded us, and I felt like from that point on, I was much more part of the community."

Today she is one of 55 to 70 consecrates in the province. All but one are women, although the congregation welcomes male consecrates. Each chooses his or her level of participation in the community's life and works and goes through a process — being expanded from one year to two — similar to the Rite of Christian Initiation of Adults.

The candidate undergoes a period of

## Third order 800 years old

Some laypeople affiliated with the Franciscans are associates or cofourners, with the type of relationship described on pages 12-15. Others are tertiaries or third-order secular Franciscans, with a different, more permanent relationship.

In contrast, lay affiliation with Brothers of the Christian Schools is an honorary relationship, instigated by the brothers, often in gratitude for a layperson's years of work with them.

"The terminology is kind of ambiguous, but when people say associates nowadays, they usually mean the forms of lay association that have been created in very recent years," said Sr. Karen Koenig, a Sister of St. Joseph of Carondelet who is president of Mount St. Mary's College, Los Angeles, and founder of the History of Women Religious Conference.

Thus the Franciscan Sisters of Little Falls, Minn., have had associates for almost a decade, said Sr. Mary K. Zirbes, associate program director. They are affiliated with a local house of sisters, prepare for a year or two to become associates and generally make private commitments that they renew each year.

In contrast, Franciscans have had third-order secular members for some 800 years, since the lifetime of St. Francis of Assisi, said Sr. Thomas Schmolke, who is in charge of third-order secular members in Sauk Rapids, Minn. These tertiaries, after stages of inquiry, then candidacy, then novitiate that last an

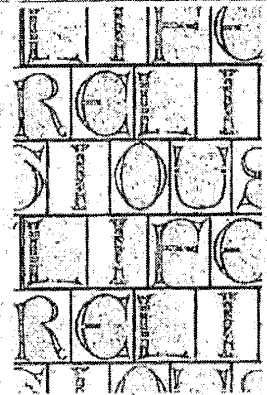
average of 18 months, make a permanent commitment.

They contribute financially to their Franciscan fraternity and meet regularly for prayer, business and continuing formation. "They have to study at home, too," said Schmolke. "They have to live the values of Francis." A third-order secular Franciscan is called that to distinguish him or her from vowed Franciscans. Vowed men are first-order Franciscans; cloistered religious women belong to the second order; and vowed religious women such as Schmolke and Zirbes, who belong to an active community, are third-order regular Franciscans.

Laymen and laywomen, who may or may not be Catholic, affiliate with Benedictine monasteries and convents. "They form a kind of spiritual alliance with that monastery or convent, and they're called Oblates," said Benedictine Fr. Allen Turlton, assistant Oblate director for St. John's Abbey, Collegeville, Minn.

As long ago as the sixth century, the term "oblate" referred to young boys whose noble fathers brought them to monasteries to be educated by the monks, Turlton said, but today it refers to laypeople who offer themselves to God and model their spiritual life on the monastic way of life, the rule of St. Benedict, insofar as it applies to their circumstances.

Oblates make what is considered a lifetime commitment, but they renew their oblation each year, he said. Additionally, many convents and monasteries have monthly meetings for their Oblates; or alternatively, Oblates who live near one another meet regularly. They are encouraged to participate in the life of their church or civic community.



"Many people think Oblates and Franciscan tertiaries are the same, but they're really different," Turlton said. Also different are the lay volunteers who offer their services to a religious community full time but for a defined term. They are, in effect, temporary missionaries or ministers, part of the expanding spectrum of laity who link themselves with the spiritual and temporal life of vowed religious.

—DG



## *Saint Luke Institute*

December 3, 1996

**CONFIDENTIAL**

Abbot Timothy Kelly, O.S.B.  
St. John's Abbey  
Collegeville, MN 56321

RE: Reverend Allen Tarlton, O.S.B.  
SLI # 13404

Dear Abbot Timothy:

Father Tarlton attended a workshop with us the week of November 18-22, 1996 as a part of a special continuing care review. The following is our perception of Father Tarlton's progress in recovery based on the collateral data you sent, his participation in the workshop, and a structured interview.

Father Tarlton was very open during the workshop and acknowledged that he has been watching pornographic videos on a regular basis. He recognizes that this is problematic behavior for him, particularly in light of some previous sexual behavior problems. He also agreed that his use of the videos is addictive. This problem is exacerbated by his isolation in the community, which has resulted from his move to the health care section of the monastery. In addition, Father Tarlton seems to be burdened by strong shameful feelings, which also increase his desire to isolate from others and to soothe himself through the use of the videos. Thus he seems to be caught in a strong addictive cycle. We believe this is a serious problem that warrants attention. We will offer specific recommendations to address this problem later in the letter.

As you are aware, Father Tarlton completed inpatient treatment June 16, 1983. He did participate in our Continuing Care program but he seemed to have difficulty in completing his program over the two year period outlined his contract. Consequently, he did not complete his contract until 1987. During those years we expressed concern regarding his lack of participation in Twelve-step fellowships. We also noticed a gradual increase in the isolation which is a serious factor today in his addictive behavior. It seems Father Tarlton has been without a recovery support system for quite sometime. This surely made it more difficult for him to work through the sexual allegation that surfaced a few years ago, as well as the loss of his teaching ministry.

As we mentioned above, Father Tarlton has been struggling with considerable shameful feelings. Some of these feelings appear to be deeply rooted and are associated with issues around sexual orientation. In addition, his self esteem has been injured by the sexual allegation and by the loss of



Abbot Timothy Kelly, O.S.B.  
RE: Reverend Allen Tarlton, O.S.B. - SLI # 13404

December 3, 1996  
Page 2

his teaching ministry. The compilation of these negative feelings has resulted in a high degree of emotional discomfort. Which again, becomes fertile soil for addiction.

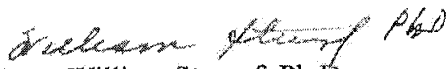
During the workshop we assessed Father Tarlton's physical health through the use of various laboratory indices. Obviously, his diabetes is not in very good control. Father Tarlton had an AC level of 8.3 representing a mean glucose of 192, which is high. He certainly needs help in getting his diabetes under control.


In light of the problems Father Tarlton is experiencing, we believe a short term inpatient treatment here at St. Luke is warranted and would like to see that begin as soon as possible. Father Tarlton's repeated use of pornographic videos is a serious addiction, which he has been trying to manage alone. We believe he needs an inpatient setting to deal effectively with this problem. In addition, we would like to see him participate in our Continuing Care program after discharge. We believe that ongoing structure will be essential for long term recovery.

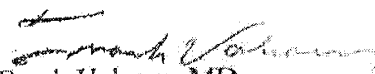
Thank you for allowing us to work with Father Tarlton. It is always a pleasure to work with such a good and caring priest. We will be contacting you and Father Tarlton about the details for inpatient treatment. A copy of this letter is being sent Father Tarlton for his reflections. If you or he have any questions regarding this report, please contact us.

We ask for your prayers in behalf of the many clergy and religious persons whom we serve and for continued blessings on the work of the Institute.

Sincerely,

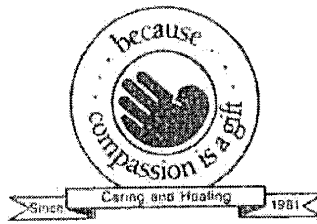
  
Rev. William Stumpf, Ph.D.  
Coordinator, Continuing Care Services

  
Stephen Montana, PhD  
Director of Clinical Services

  
Frank Valcour, MD  
Medical Director and  
Vice President for Clinical Services

WS/bs  
cc: Reverend Allen Tarlton

OSB362



# *Saint Luke Institute*

December 17, 1996

**Confidential**

Abbot Timothy Kelly, O.S.B.  
St. John's Abbey  
Collegeville, MN 56321

Re: Reverend Allen Tarlton  
SLI #13404  
Admission Date: 12-16-96

Dear Abbot Timothy,

With this letter I would like to inform you that Father Tarlton has arrived at Saint Luke Institute and is adapting to the Inpatient Program. Also, as the Director of Clinical Services I would like to welcome you as the concerned recipient of the progress reports of Father Tarlton's treatment and introduce some of the staff who will be working with him.

Frank Valcour, MD is the monitoring psychiatrist and Bradford Brodeur, MA, MDiv is Father Tarlton's individual therapist. Mr. Brodeur will coordinate Father Tarlton's treatment and will correspond with you regarding the progress he is making during his stay at the Saint Luke Institute. Please feel free to contact Mr. Brodeur if you have any questions about his treatment progress.

Please be assured of our prayers for you and for the fine work you do in the service of Christ's Church.

Sincerely,

Stephen Montana, PhD  
Director of Clinical Services

SM/rpp  
cc: Rev. Allen Tarlton



## *Saint Luke Institute*

February 10, 1997

**CONFIDENTIAL**

Abbot Timothy Kelly, OSB  
St. John's Abbey  
Collegeville, MN 56321

RE: Reverend Allen Tarlton, OSB  
SLI NO: 13404

Dear Abbot Timothy:

Father Tarlton has been a patient for six weeks. In the Saint Luke patient community, this time would be considered very early in treatment, however for Father Tarlton it is just shy of the end of a proposed 60 day treatment. On Thursday of last week (January 30, 1997) Father Tarlton had a conference with the staff responsible for his care and his progress was reviewed. We will share the important elements with you and look forward to discussing these therapeutic issues with you on your visit here February 14, 1997

Father Tarlton has made excellent progress in this brief period. He has acknowledged and has begun to accept that he is addicted sexually. We understand that four inpatient treatments were required before he came to terms with his alcoholism. By contrast then, this is remarkably fast. He seemed ready to do the work and there was/is a preponderance of evidence. In addition he has done the very important work of identifying those issues which have been eating away at him for years; e.g., the illegitimacy of his birth, his race, his orientation. He is a bright man, quite likable and his commitment to trusting us with his issues is noteworthy.

There are two foci of concern, both of which impact his recovery. The first is his spiritual life. He has for too long lived the duplicitous life that addiction forces all addicts to live, consequently his spiritual landscape is almost barren. Secondly, he is quite easily bruised in social exchanges. When bruised he isolates and nurses resentments and then is vulnerable to relying upon unhealthy

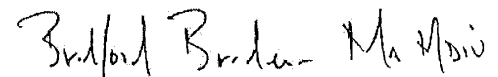
Right Reverend Timothy Kelly, OSB  
RE: Reverend Allen Tarlton, OSB - SLI NO: 13404

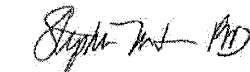
February 10, 1997  
Page 2

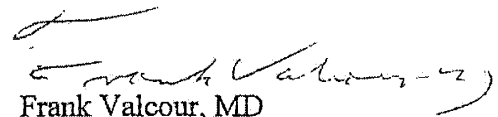
coping patterns (addictive processes) to comfort himself. We believe he must make progress in both areas for his recovery to be viable.

We look forward to your visit and discussing these matters with you.

Sincerely,

  
Bradford Brodeur, MA, MDiv  
Primary Therapist

  
Stephen Montana, PhD  
Director, Clinical Services

  
Frank Valcour, MD  
Medical Director and  
Vice President for Clinical Services

BB/mz  
cc: Reverend Allen Tarlton, OSB

OSB627



# *Saint Luke Institute*

March 18, 1997

**Confidential**

Abbot Timothy Kelly, OSB  
St. John's Abbey  
Collegeville MN 56321

Re: Reverend Allen Tarlton, OSB  
SLI #13404

Dear Abbot Timothy:

It was pleasant and profitable to have met with you on February 14, 1997. Father Tarlton has continued to work hard in treatment and recently (3-13-97) he met with some of the staff who are responsible for his care and his progress was reviewed. It is good that his stay was extended and that all parties were of one mind.

The staff believe he continues to profit from treatment. He is developing the healthy habit of regular self-disclosure, he speaks in all therapeutic forums and is always making a concentrated effort to describe his current struggle. With some regularity, his peers indicate that their recovery has been positively influenced by Father Tarlton's sharing. It is to his advantage that he can discuss his own psyche before having a level of certainty that his understanding is complete and accurate. He is struggling with sensitive and powerful material. When he experiences certain strong emotions, he many times regresses to a childlike state of functioning in which he is quiet while internally feeling hurt and angry. His anger has the flavor of abuse to it. He was physically and verbally abused as a child and it appears that perceived insults in the present cause him to revisit this old wound. He does not yet possess the skills to simultaneously feel the intense feelings and inform the other. He either flees or fantasizes about visiting harm upon the other. Negotiating this complicated dynamic is his current work.

There is an element of this learning task which bring Father Tarlton face to face with another crucial task - talking to others. His isolation for the past six years was simply an exaggeration of his long history of avoiding intimacy and conflict. We are reasonably certain that as he develops the courage to talk with others about the pain he experiences in his relationship with them, that

Abbot Timothy Kelly, OSB  
Re: Reverend Allen Tarlton SLI #13404

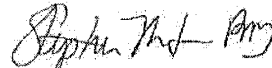
March 18, 1997  
Page 2

he, too, will develop a greater internal capacity for dealing with the pain from the past. His recovery will be severely compromised if he cannot reasonably coexist with others and his pain.

Sincerely,



Bradford Brodeur, MA, MDiv  
Primary Therapist



Stephen Montana, PhD  
Director of Clinical Services



Frank Valcour, MD  
Medical Director and  
Vice-President for Clinical Affairs

BB/bml  
cc: Rev. Allen Tarlton



## Saint Luke Institute

To: The Official Superior of Allen Tarleton

Allen will be returning to Saint Luke Institute in the near future to participate in a Continuing Care Workshop. In order to assist us in assessing his progress, we would ask that you take a short period of time to answer the questions on the reverse side and to return this form to us in the accompanying envelope. If these questions do not seem helpful, please feel free to offer your own comments regarding Allen's progress.

Please share your observations with Allen at this time, your feedback and observations are important resources for recovery

Thank you again for your help, and do not hesitate to contact if you have any concerns at (301)445-7970.

Sincerely,

*Bill Stumpf, Ph.D.*

Fr. Bill Stumpf, Ph.D.  
Coordinator, Continuing Care Services

Please identify yourself:

Name: *Abbot Timothy Kelly, OSB*  
Relationship to Client: *monastic superior*

1. How often have you been in contact with the client over the past six months?  
Have these contacts been initiated by them or by you?

Regularly and Casually - we live in the same monastery

2. How would you characterize the relationship between the client and yourself?  
To what do you attribute the character of this relationship?

The relationship is warm and friendly. We have known each other 42 years.

3. How would you characterize his progress in recovery? You may want to address some issues such as ministerial functioning, relations with those with whom they live, relationships with authorities, participation in support group or recovery oriented activities, such as Twelve Step meetings, psychotherapy, priest's/religious support groups, community activities, etc.

He appears to have regressed some. There were allegations of sexual abuse, civil cases brought and settled out of court. He is overweight, smokes heavily - both deleterious to his diabetic condition. I wonder if he cares to take care of his health. He tends to withdraw and appears moose at times.

4. What other information are you aware of that you feel would be relevant to our assessment that has not been covered by the first three questions?

I became aware that he was watching pornography videos, disturbing for many reasons - especially given the history of sexual allegations in regard to minors. When I spoke to him about this he immediately admitted he was watching the videos. I believe he will be cooperative.





## *Saint Luke Institute*

June 2, 1997

Confidential

Abbot Timothy Kelly, OSB  
St. John's Abbey  
Collegeville, MN 56321

Re: Reverend Allen Tarlton, OSB  
SLI#: 13404

Dear Abbot Timothy:

Father Tarlton was discharged from the Saint Luke Institute inpatient program on May 20, 1997. He is now in the continuing care program with which you are familiar. Enclosed with this letter is a copy of Fr. Tarlton's contract which addresses important behaviors for his continued recovery. Please feel free to call Reverend Kenneth Phillips, TOR, MS, NCC at (301) 422-5423 if you have any questions about this next phase of Fr. Tarlton's recovery.

This treatment was Fr. Tarlton's seventh treatment for his disorders. We began to treat him for his sexual compulsivity, and while we never lost sight of this, we did attend to matters central, we believe, to all his dysfunctions. Father Tarlton had considerable unresolved pain and shame regarding his illegitimate birth status, his race and his sexual orientation. Upon discussing his early life history we discovered that he was separated from his mother essentially until he was 11 or so, ( this gave rise to strong feelings of abandonment and fear with a certain predisposition to distrust the world). He was verbally and physically abused by his mother and was physically abused by her boyfriend who took the role of dad. Father Tarlton's biological father abandoned him as well. To complicate matters he was sexually abused by a neighbor boy when he was seven and later he was erotically attracted to the man who physically abused him. None of this makes for an easy life with any sense of positive self regard.

We devoted considerable time in treatment exposing and talking about these significant wounds, to his benefit. We also focused on some interpersonal dynamics which were problematic. He is a very sensitive man and often became quite upset in response to minor, and certainly major, experiences of perceived ( real or imagined) disrespect. He

Abbot Timothy Kelly, OSB  
Re: Reverend Allen Tarlton, OSB - SLI#: 13404

June 2, 1997  
Page 2

would predictably become speechless, hard to imagine, and later in response to the hurt he would be resentful. He would then act out. Much of treatment involved his first becoming increasingly familiar with this process then our encouraging him to become verbal. He made remarkable change in this regard. We consider this change so important that his recovery could almost rest alone on this change. Fortunately it does not.

He made also a remarkable transition in his spiritual life. Prior to treatment he had no personal relationship with God and probably only performed empty rituals. He worked hard at being honest with his spiritual director, following her suggestions, establishing a disciplined spiritual practice. We believe he had a conversion experience in which he felt assured of God's love for him. It is often difficult to instruct others in the art of tolerating first, then enjoying warm and tender feelings. Father Tarlton's humility and newly established integrity and his joyful heart are all indicators of his conversion.

Many of the staff and patients noted the remarkable change in Father Tarlton and many of us are quite fond of him. He is a testimony to the spirit and grace of God.

We believe he poses little to no risk to the church and we anticipate that he will bring a newfound and spiritual enthusiasm to his positions of Assistant Guest Master and Director of Oblates.

We thank you for entrusting us with his care and for the opportunity of working with him. Please be assured of our prayers for Saint John's and its ministries.

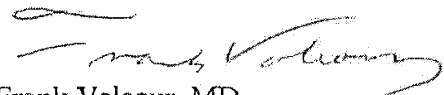
Sincerely,



Bradford Brodeur, MA, Mdiv  
Therapist



Stephen Montana, Ph.D.  
Director of Clinical Services



Frank Valcour, MD  
Medical Director and  
Vice-President for Clinical Services

BB/rpp  
cc: Reverend Allen Tarlton, OSB

OSB631

Continuing Care Contract

I, Allen Paul Tarlton, enter freely into this Continuing Care Contract with Saint Luke Institute. This contract will take effect on the day of my discharge from Saint Luke Institute and be reviewed six (6) months from this date by the Continuing Care staff of said institute. A copy of this contract will be shared with my abbot and support group.

Addiction Recovery:

1. I will attend at least three 12-step meetings each week, making an SA fellowship meeting my "home" meeting.
2. I will procure an SA sponsor and an AA sponsor within two months after my discharge. I will talk with my sponsors at least once a week.
3. I will assemble a support group of approximately six people who will share my story and this contract, my intimacy needs, and my budding signs. My abbot, or his appointed representative will be a part of this group.
4. I recognize compulsive masturbation as my primary recovery challenge and the 12-step program as a way of life in my recovery from this addiction. I will always strive to live a life congruent with my priestly and monastic vocation; remaining celibate and avoiding compulsive genital sexual activity with myself and others.
5. I will avoid sexually explicit material.

Emotional Health:

1. I will find a suitable psychotherapist and will maintain regular contact through scheduled appointments.
2. I will explore the possibility of group therapy. If I participate in group therapy, this session will be substituted for an SA-group meeting.
3. I will find a spiritual director, whom I will see at least once a month..

Social/Interpersonal Health:

1. I will talk with a member of my family, support group, sponsors, or spiritual director at least three times each week.
2. To avoid isolation, I will participate fully in the exercises of my monastic community, including attendance at daily choir and Eucharist, daily recreation, daily meals, and morning coffee.
3. I will renew and develop my interest in hobbies that will help me relax and enjoy life. These will include letter-writing, reading, listening to music, working on a commentary relating the Rule of Saint Benedict to the Twelve Steps, and becoming more adept at using the computer.

Physical Health:

1. I will regularly visit my primary physician, orthopedic surgeon, and diabetologist in order to adequately monitor existing health problems.
2. I will maintain regular exercise which will include using the stationary bike and other equipment in the Abbey health center at least 4 times a week.
3. I will maintain my weight at approximately 215 pounds.

Spiritual Health:

1. I will procure a suitable spiritual director with whom I will meet at least once a month.
2. My daily schedule will include time for meditation and journaling.
3. I will daily participate in choir and the Eucharist, and all other monastic spiritual exercises.

Vocational Health:

1. I will work as Benedictine Oblate director and as assistant abbey guest master with the understanding that I will work no more than 30 hours each week for at

least the first 6 months. This limitation will be re-evaluated with my after-care therapist during my first Continuing Care Workshop.

2. I will seek out and participate in continuing education programs that will be of benefit for me.

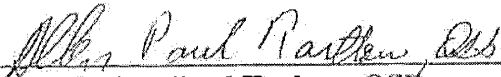
Accountability:

1. I will be accountable to my abbot with whom I will communicate on a regular basis.
2. I will call or visit with someone from my support group weekly and maintain the contracted contacts with my 12-step sponsors, spiritual director, and therapist.


Continuing Care:

1. I will host a Re-Entry Workshop within two months after departure from Saint Luke Institute. The workshop will be chaired by my Continuing Care therapist, Peggy Crowley. Present for this workshop will be my support group and a representative from the Abbey.
2. I will contact my Continuing Care therapist weekly until the Re-Entry Workshop takes place.
3. I will attend a Continuing Care Workshop at Saint Luke Institute semi-annually for the first three years following my departure, and then annually thereafter for two more years.
4. Prior to attending Continuing Care Workshops at Saint Luke Institute, I will receive from Continuing Care Services a packet which will include form letters requesting feedback regarding my progress in recovery. I will distribute these letters to my support group and abbot. I will ask that they be completed and returned to my Continuing Care therapist prior to my Continuing Care Workshops.
5. When in need or doubt, I will call Saint Luke Institute at 1-800-775-8115.

Signatures:

  
Reverend Allen Paul Tarlton, OSB

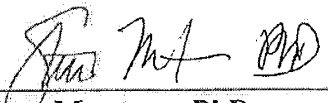
5-19-97  
Date

  
Brad Brodeur, MA, MDiv  
Primary Therapist


5-19-97  
Date

  
Peggy Crowley, SHCJ, MSW

5-19-97  
Date

  
Steve Montana, PhD  
Director of Clinical Services

5-19-97  
Date

  
Frank Valcour, MD  
Medical Director and VP for Clinical Affairs

5/16/97  
Date



# *Saint Luke Institute*

## RE-ENTRY WORKSHOP

The Re-Entry is organized to help the group of people you have chosen to support you in living your recovery. For this group, you will want to choose 6-10 people whom you can trust to support you during the difficult, as well as the easier periods of your recovery. They may include the pastor you work with; your 12-step fellowship sponsor; your spiritual director; lay or clergy friends who did not participate in your addictive behavior; members of your family with whom you have shared your story. You need to invite your bishop or provincial or his representative to attend the workshop whether or not he continues as a member of the support group.

The format of a typical workshop, lasting 2-3 hours, might be as follows: In a relaxed, "living room" type setting, we will discuss the SLI approach to the treatment of addictions and/or emotional distresses and the role the support group plays in your on-going recovery. The discussion will be facilitated by your Continuing Care therapist, with the expectation that you and members of the group will participate actively. Following this discussion, you will take 15-20 minutes to tell your story. You will want to give sufficient detail so that the group understands the behaviors you are asking the to help you avoid in the future. Following your story, there will be time for the group to ask questions or offer comments and support, after which there will be a short break. The second half of the workshop will focus on the particulars of your commitment to recovery, and relapse prevention. You will review your contract and budding signs point by point with the group. Your Continuing Care therapist will facilitate discussion of how the group can support your working your contract, and help you in recognizing behaviors that could lead to relapse. A successful workshop will have the group committed to working together to support you in your recovery, and to meeting together on a regular basis.

Prior to the workshop, you may want to provide each member of your support group with a copy of your Continuing Care contract and budding signs, or you may wait to hand these out at the second half of the workshop. In either case, it is important that group members **not** hear your story for the first time at the workshop, so that you can be confident of everyone's understanding right from the start. Keeping in touch with your Continuing Care therapist weekly before the workshop will give you the opportunity to voice your concerns and prepare yourself for the workshop so that you can look forward to the meeting with confidence.

Continuing Care Staff -

Fr. Ken Phillips, T.O.R., M.S., N.C.C.  
Catherine Turner, MSW, LCSW-C  
Peggy Crowley, M.Ed., MSW

Phone (301) 445-7970

## The Twelve Steps

1. We admitted we were powerless over alcohol - that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God *as we understood him*.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to a another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God *as we understood Him*, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these Steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

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## *Saint Luke Institute*

### **SAMPLE SUPPORT GROUP MEETING AGENDA**

1. **Client Update:** Client updates the support group members about his recovery (get current). 10 to 20 minutes should be allowed for this update.
2. **Contract Review:** A member of the Support team should review the Continuing Care contract with the client. Any problems in meeting the contract should be noted for discussion later in the meeting. 10 minutes should be allowed for this review.
3. **Review Budding Signs:** Client and support group review budding signs. If the client or group have noticed any of these signs or behaviors they should be noted for discussion in the next section of the meeting. This is also the time in which the group members should offer feedback about their perception of how the client has been doing generally and in regards to his recovery. 20 minutes should be allowed for this review.
4. **Problem Solving and Planning:** If the client or group are aware of any difficulties fulfilling the contract or the presence of any budding signs, then the group, with the client, should strategize how the client can better fulfill the contract and strengthen his recovery. If no difficulties have been noted by the client or team, then this time can be used to assist the client in planning for the next month or months until the group meet again. 15 to 20 minutes should be allowed for this problem solving and planning.
5. **Set Date for Next Meeting.**

### ENABLING BEHAVIORS

1. Denying - "He's not an alcoholic" - As a result:  
    Expect the alcoholic to be rational  
    Expect the alcoholic to control his/her drinking  
    Accept blame
2. Drinking with the alcoholic.
3. Justifying the drinking by agreeing with the rationalizations of the alcoholic. "His/her job puts him/her under so much pressure."
4. Keep feelings inside.
5. Avoiding problems - keeping the peace, believing lack of conflict makes a good marriage.
6. Minimizing: "It's not so bad." "Things will get better when ..."
7. Protecting - the image of the alcoholic  
    - the alcoholic from pain  
    - myself from pain
8. Avoiding by tranquilizing feelings with tranquilizers, food, work.
9. Blaming, criticizing, lecturing.
10. Taking over responsibilities.
11. Feeling superior - treating the alcoholic like a child.
12. Controlling - "Let's skip the office party this year."
13. Enduring - "This too shall pass."
14. Waiting - "God will take care of it."

"Enabling Behaviors" designed by Harriet Davis of Johnson Institute.

RELAPSE SYMPTOMS LIST

1. I start doubting my ability to stay sober.
2. I deny my fears.
3. I adamantly convince myself that "I'll never drink/use again".
4. I decide being abstinent is all that I need.
5. I try to force sobriety upon others.
6. I become over confident about my recovery.
7. I avoid talking about my problems and my recovery.
8. I behave compulsively (overwork/underwork, overtalk/withdraw, etc.).
9. I overreact to stressful situations.
10. I start isolating myself.
11. I become preoccupied with one area of my life.
12. I start having minor depressions.
13. I start unrealistic or haphazard planning.
14. I live in the "there and then".
15. I find my life plans beginning to fail.
16. I start idle daydreaming and wishful thinking.
17. I view my problems as unsolvable.
18. I long for happiness but don't know what it is.
19. I avoid having fun.
20. I overanalyze myself.
21. I become irritated with friends/family.
22. I experience periods of confusion.
23. I am easily angered.
24. I begin blaming people, places, things, and conditions for my problems.
25. I begin doubting my disease.
26. I eat irregularly (over/under eating, snacking, etc.).
27. I have listless periods.
28. I sleep irregularly (over/under sleeping).
29. I progressively lose my daily routine.
30. I experience periods of deep depression.
31. I sporadically attend AA/NA and Aftercare meetings.
32. I develop an "I don't care" attitude.
33. I hoard money, sex, or power.
34. I openly reject help.
35. I develop aches and pains.
36. I rationalize that drinking/using can't make my life worse than it is now.
37. I feel powerless and helpless.
38. I feel sorry for myself.
39. I have fantasies about social drinking/using.
40. I begin to lie consciously.
41. I increase my use of aspirin/non-prescription medications.
42. I completely lose confidence in myself.
43. I develop unreasonable resentments.
44. I stop attending AA/NA and Aftercare.
45. I am overwhelmed with loneliness, frustration, anger, and tension.
46. I begin visiting drinking/using "friends" and places.
47. I convince myself I'm cured.
48. I make or experience a major life change.
49. I start drinking/using a chemical that is not my drug/drink of choice.
50. I practice controlled drinking/using.
51. I lose control.

feelings events | Check-in  
find someone to  
share this with - published  
the compassion...

The Colored Bear



Rational Emotive Therapy

Allen - how is your sobriety?  
How has your life been?  
Day away - a weekend - a ton  
to town for  
How is prayer? Health/Check  
What is your feeling level?

Hold a grudge - I don't speak to that person  
but they don't even know what they did.  
Holding resentments  
emotional response to question  
than the actual event...

## Saint Luke Institute

Don't let it lose - Pat Car

### St. Luke Continuing Care Program

The program is designed to assist the patient in transitioning from treatment to post-treatment and to help them in maintaining their recovery.

Prior to the patient's discharge from treatment he/she prepares a continuing care contract with the assistance of the patient's primary therapist.

This contract outlines the patient's plan for their continued recovery. Areas covered in the plan typically address problems that have been focused on and identified during treatment - especially addictive behavior or other problematic behavior.

In addition, the patient usually prepares a list of "budding signs or bussing signs". These are behaviors that the patient has identified as precursors to relapse.

After discharge the patient is asked to form a support group to assist him/her in recovery. This group is usually composed of 6 to 8 individuals that have regular contact with the patient. This is not a therapy group, but a group of individuals who offer support and honest feedback to the patient. One of the main tasks of the group is to "observe and share" with the patient behaviors that they believe are problematic to the patient's recovery. Consequently, it is crucial that the support group members understand the patient's "budding or bussing signs"

We suggest that the group be composed of individuals who interact with the patient in a variety of relationships and roles. Thus, the group should not just be a group of the patients' close friends, but should include such individuals as a religious superior or representative, a co-worker or peer, and a 12-step sponsor. The key factor in selecting members should be the ability of an individual to offer honest feedback and support to the patient.

Within about 8 weeks after the patient has begun his new assignment or ministry a therapist from Continuing Care Services facilitates a re-entry workshop. This workshop takes place in the patient's diocese or religious community. The patient is asked to convene a meeting of his support group. This meeting (workshop) usually takes from 2 to 3 hours. the patient shares his story, the continuing care contract, and his "budding or bussing signs" with the group. The workshop also

## WHAT IS SPONSORSHIP?

\* Narcotics Anonymous adopted their program from that of Alcoholics Anonymous.

Alcoholics Anonymous began with sponsorship. When Bill W., only a few months sober, was stricken with a powerful urge to drink, this thought came to him: "You need another alcoholic to talk to. You need another alcoholic just as much as he needs you!"

He found Dr. Bob, who had been trying desperately and unsuccessfully to stop drinking, and out of their common need A.A. was born. The word "sponsor" was not used then; the Twelve Steps had not been written; but Bill carried the message to Dr. Bob, who in turn safe-guarded his own sobriety by sponsoring countless other alcoholics. Through sharing, both of our co-founders discovered, their own sober lives could be enriched beyond measure.

What does A.A. and N.A. mean by sponsorship? To join some organizations, you must have a sponsor - a person who vouches for you, presents you as being suitable for membership. This is definitely not the case with A.A. Anyone who has a desire to stop drinking is welcome to join us!

In A.A., sponsor and sponsored meet as equals, just as Bill and Dr. Bob did. Essentially, the process of sponsorship is this: An alcoholic who has made some progress in the recovery program shares that experience on a continuous, individual basis with another alcoholic who is attempting to attain or maintain sobriety through A.A. The same is for the narcotic abuser and N.A.

When we first begin to attend A.A./N.A. meetings, we may feel confused and sick and apprehensive. Although people at meetings respond to our questions willingly, that alone isn't enough. Many other questions occur to us between meetings; we find that we need constant, close support as we begin learning how to "live sober".

So we select an A.A. member with whom we can feel comfortable, someone with whom we can talk comfortably, someone with whom we can talk freely and confidentially, and we ask that person to be our sponsor.

Whether you are a newcomer who is hesitant about "bothering" anyone, or a member who has been around for some time trying to go it alone, sponsorship is yours for the asking. We urge you: Do not delay. Alcoholics and drug abusers in both fellowships want to share what they have learned with other recovering persons. We know from experience that our own sobriety is greatly strengthened when we give it away!

## LISTEN

When I ask you to listen to me  
and you start giving advice  
you have not done what I asked.

When I ask you to listen to me  
and you begin to tell me why I shouldn't feel  
that way, you are trampling on my feelings.

When I ask you to listen to me...,  
And you feel you have to do something  
to solve my problem, you have failed me,  
strange as that may seem.

Listen! All I asked, was that you listen.  
Not talk or do - - just hear me.  
Advice is cheap: 10 cents will get you both  
Dear Abby and Billy Graham in the same newspaper.  
And I can do for myself; I'm not helpless.

When you do something for me that I can and need  
to do for myself, you contribute to my fear and  
weakness.

But, when you accept as a simple fact that I do feel  
what I feel, no matter how irrational, when I can  
quit trying to convince you and can get about the  
business of understanding what's behind this  
irrational feeling. And when that's clear,  
the answers are obvious and I don't need advice.

Irrational feelings make sense when we understand  
what's behind them. Perhaps that's why prayer works,  
sometimes, for some people because God is mute, and  
he doesn't give advice or try to fix things. "They"  
just listen and let you work it out for yourself.

So, please listen and just hear me. And, if you want  
to talk, wait a minute for your turn; and I'll listen  
to you.

Anonymous

Continuing Care Contract

I, Allen Paul Tarlton, enter freely into this Continuing Care Contract with Saint Luke Institute. This contract will take effect on the day of my discharge from Saint Luke Institute and be reviewed six (6) months from this date by the Continuing Care staff of said institute. A copy of this contract will be shared with my abbot and support group.

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Accountability:

1. I will be accountable to my abbot with whom I will communicate on a regular basis. (4 times)
2. I will call or visit with someone from my support group weekly and maintain the contracted contacts with my 12-step sponsors, spiritual director, and therapist.

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**Signatures:**

---

**Reverend Allen Paul Tarlton, OSB**

---

**Date**

---

**Brad Brodeur, MA, MDiv  
Primary Therapist**

---

**Date**

---

**Peggy Crowley, SHCJ, MSW**

---

**Date**

---

**Steve Montana, PhD  
Director of Clinical Services**

---

**Date**

---

**Frank Valcour, MD  
Medical Director and VP for Clinical Affairs**

---

**Date**

## **INTIMACY NEEDS**

- 1. To have one or two intimate friends with whom I can be open, relaxed, and honest.**
- 2. To set my own boundaries and not allow them to be crossed without my permission. This is especially difficult for me because of my tendency to "melt" given the right person and the right setting.**
- 3. Be able to acknowledge when I have done a good job and accept the affirmation of others gratefully and without guilt.**
- 4. One day a week is to be "Allen's Day," the day I will set aside for myself and relax. This day will probably be Saturday, my favorite day in the monastery.**
- 5. Share my intimacy needs with my support group and my AA and SA sponsors and my superiors.**
- 6. Develop some hobbies that will allow me to be alone with myself and yet not feel isolated or feel the need to distract myself with TV, VCRs, etc.**
- 7. For about a half hour each evening allow myself to unwind before going to bed by going to my loft, sitting in my lounge chair, and listening to quiet music.**
- 8. Once or twice a month go out for dinner with a friend, go to a movie with a friend, attend a concert or play at Saint John's or Saint Ben's with a friend.**
- 9. Once a month talk to my spiritual director about my relation with God.**
- 10. As an on-going project just for fun, work on relating various parts of the Rule of Saint Benedict to the 12 Steps, beginning with Chapter 7 of the Rule, On the Twelve Degrees of Humility.**

## BUDDING SIGNS

1. Isolating in my room, in the health center; not communicating with people by telephone or by mail.
2. Beginning to indulge in sexual fantasies for a prolonged period; being casual in avoiding toxic sexual materials and occasions, e.g., crotch-watching, engaging in sexual conversations, playing the double-entendre game.
3. Skipping monastic exercises for little or no reason at all; this includes choir, meals, recreation periods, and morning coffee.
4. Skipping 12-Step meetings for little or no reason at all.
5. Not contacting my AA and SA sponsors weekly.
6. Not contacting my continuing care therapist weekly. *Not after today*
7. Allowing myself to become angry very easily and holding resentments, and making little or no effort to discover what is happening to me.
8. Becoming <sup>*casual*</sup> causal about my daily meditation and journaling.
9. Neglecting my Self-Confidence and Recovery Skills Daily Inventory.
10. Starting to smoke.
11. Skipping daily attendance to my diabetes, my diet, and care of my foot.
12. Not engaging in some form of exercise at least four times a week.
13. Not getting at least seven hours of sleep a night (although I've been averaging six hours here).

## SOME THOUGHTS ABOUT ALLEN T.

I was born on 4 December 1927 in Louisville, Kentucky. My mother was and my father was . I was born out of wedlock. I never knew my biological father because he left Cincinnati, Ohio, when I was about four years old. My only memory of him is our sitting at a piano together and his holding me. He left Cincinnati and went to New York; it was rumored that he had been invited to leave the city by the police department.

My mother and I returned to Cincinnati from Louisville, when I was about a year old. We had lived with my maternal grandparents in Louisville. I started public school in the first grade in 1933 when I was six years old. Sometime during my first year in school my grandfather became ill in Louisville, and my mother and I returned there to be with him. I continued in the first grade there.

After his death (it was rumored he had committed suicide), we returned to Cincinnati, and I was enrolled in Holy Trinity School, a Catholic school conducted by the Sisters of the Blessed Sacrament for Indians and Colored People. Although my family was not Catholic at the time, I asked my mother if I could attend this school because I was intrigued by the sisters in their religious habits as each morning they passed the public school I had formerly attended. In the third grade I was baptized a Catholic. I had asked my mother if I could become a Catholic because each morning the school day began with the entire school attending Mass, and since I wasn't a Catholic, I could not receive Holy Communion, which I wanted to do since all my classmates did. She gave permission, and I was baptized a Roman Catholic on Easter Sunday, 1935.

I first masturbated at the age of eleven or twelve. I vividly remember I was at home alone looking at a pornographic cartoon booklet I had found in a drawer in my mother's bedroom. The booklet belonged to my stepfather. I was not only surprised at the experience of my first orgasm, but I was even more surprised at its intensity. I became a compulsive masturbator at a very early age, and also a frequent confession-goer. Further, I knew very early in my life that I was homosexual; I don't recall ever a time in my life when I was attracted to girls or women. It was also very early in my life that I decided I wanted to be a priest, live in a community, and teach. This desire came when I was in the fifth or sixth grade, the nuns certainly encouraged me.

I was never "one of the guys"; I had friends, but was never a member of the "in crowd." I was a lousy athlete, one of the "YOU-choose-Tarleton" people. But I was a good student and read voraciously. I didn't have a girl friend ever. I think I was saved the ignominy of being considered a "sissy" because very early I expressed the intention of becoming a priest. In fact, I remember coming home from Saint John's in the summer and asking someone to get me a girl, and being told I shouldn't be thinking about girls since I was going to be priest. (I don't even remember why I wanted a girl, probably to go to a dance.)

In grade school and my first two years in high school (I attended a Catholic grade school, Holy Trinity, for seven years and a public high school, Woodward High School, for my first two years of high school) my primary sexual outlet was masturbation. On three occasions I entered the room of a boarder living in our house and fellated him to climax. On each occasion he pretended to be asleep, but he never approached me for sex and never told my mother. On another occasion after a scout meeting in our parish hall, an older scout caught me in a dark room and engaged in frottage; I pretended to resist, but secretly enjoyed it. It happened only once. I also recall at scout camp groping a boy sleeping in my tent; again, I think he pretended to be asleep and never mentioned it to me. At this time I remember being groped in a movie theater and experiencing orgasm. I even mentioned this to my mother later, because I thought I was a "sissy." My mom reassured me that I wasn't a "sissy." I didn't have ready access to much pornography at this time, but enjoyed it whenever I got the chance. In the public high school, I enjoyed watching the guys in the locker room and the shower, although I never made any advances to anyone.

I mentioned elsewhere, it was during these early years that I developed the love/hate relationship with my stepfather. (I never called him dad, only

I recall at his funeral, which I conducted in a funeral home, in giving the eulogy I was switching back and forth between using dad and using . Needless to say, I felt like an idiot, but I didn't feel right in calling him dad and yet my half-brother and half-sister and my mother were in the congregation, and I kept wondering what in the hell they wanted me to call him! In thinking back, I wonder what I wanted to call him, but couldn't?) But, it was during these early years that I formed a strong physical attraction for him. He was an ex-Navy fighter in WWI, with a very muscular body, and also a large penis. (I'm sure I must have seen it, but I cannot remember what the occasion was. He certainly never showed it to me deliberately, and I can't remember ever seeing him naked. He lived with another woman just about a half block from our house, but he would frequently spend the night with my mother, and I had no illusions as to what they were doing. The house was quite small. However, I never actually saw them in bed together.

was the father of my half-sister, born on and half-brother, born on . Although I call them technically my half-sister and my half-brother, I consider them both just my brother and sister. I know my mother had one abortion, assisted by because I was present the night it happened, and showed the fetus to me and commented that it was my little brother. I was too young to know how the abortion was induced, but Mom was very sick for a while. The abortion occurred sometime after was born.

For the most part, our family was supported primarily by my mother, with giving her money, but I don't think on a regular basis. The earliest job I recall my mother having was that of a domestic for the family, owners of a low-grade

shoe factory. The job required that Mom live on the premises and allowed her to be off only on Thursday and Sunday afternoons, when she would visit me. Two problems from my childhood that followed me into adulthood was bed-wetting and a speech-blockage. I wet the bed even as late as my freshman year in college, and the speech-blockage is still an occasional problem for me when I read in public, although it isn't as bad as it used to be. Reading in the monastery dining room or in the church was sheer hell for me. And even today it can be me an occasional anxiety attack.

Until shortly before my sister was born, I lived with a succession of women, including one lesbian couple. These people were always good to me, but Mom was never around. One of my favorite surrogate moms was \_\_\_\_\_, a White woman who lived in the Black community and had a succession of Black male companions. She was quite plump, outgoing, very warm, and affectionate. She enjoyed hugging and being hugged. She owned two boarding houses and was a shrewd business woman. I used to clean the rooms in both houses on Saturday and got a "salary." (As I look back on this experience, I wonder if I was just cheap labor; however, I certainly did feel this way when I was young.) She was constantly buying me clothes and gifts of all kinds. (I don't know if my mother paid her for my room and board, but I don't think so.) I did much shopping for her, and she appreciated my sense of color and fabrics. She might scold, but she never physically or emotionally abused me; nor did she permit anyone else to do so, including \_\_\_\_\_. I remember on my fourteenth birthday she made me a beautiful four-layer cake with white icing, covered with tiny red candy drops, and gave me fourteen silver dollars. I loved that woman very much.

Another one of my caretakers was \_\_\_\_\_, a woman who is still living today at the age of ninety-seven. She considered me her son, and was a very warm, loving woman. It was impossible for that woman to show violence to anyone, and certainly to me.

Shortly before the birth of my sister, my mother gave up her domestic job and moved into an apartment with me and later my sister. She found employment as a waitress. This was the first time I recall our settling into a home as a family. I was still going to Catholic school and was very much involved in the parish as a boy scout, an altar boy, and in school activities. Even though my mother was not a Catholic at the time, she was involved in the school, being secretary of the PTA.

However, when I completed grade school and was going to enter high school, my Mom insisted that I either go to a White Catholic high school or else to a public school. At that time Blacks were not accepted into the White Catholic high schools in Cincinnati. So I ended up going to Woodward High School, a public school, for two years. It was at this time that I met a Black priest who came to our parish, supposedly on a vacation. He came from Saint Paul, Minnesota. But I found out later that he had come originally from Trinidad, been ordained in Texas, and moved

from diocese to diocese, unable to find a bishop who would accept him into the diocese permanently. It was revealed that he was a paedophile after he became involved with my classmate and had to leave the diocese, going to Kentucky. But it was he who told me about the Benedictine monks at Saint John's Abbey in Collegeville, Minnesota. I had written to several religious orders prior to meeting this priest, but I had been refused admission because of my race. And my mother knew this. (My mother was not keen on my becoming a priest, and at one point she said I would never go to a seminary as long as I lived under her roof. I replied that I would go when I wasn't under her roof. This was a mistake; she slapped me so hard my nose started to bleed. My mother found the racism in the Catholic Church an issue very difficult to deal with.)

At any rate, I wrote a letter to Abbot Alcuin Deustch, then the superior at Saint John's, telling him that I was Black and asking to be admitted to the high school in Collegeville. He sent a beautiful letter in reply, a letter that caused my mother to cry. I was accepted into Saint John's Prep School in September, 1944, as a junior and a priesthood candidate for the Benedictine Order.

I had a major crisis at Christmas time regarding my vocation. The first job I ever had was working after school and on Saturdays for a dentist in Cincinnati, Dr. George Buchanan, who weighed over 350 pounds. I ran errands and did a little typing for him. (It was \_\_\_\_\_ who had gotten this job for me.) Dr. Buchanan became fond of me, and told my mother that if I would go into dentistry, he would pay for my college and dental school education. My mother found this offer appealing and told me to bring all my belongings home when I returned for Christmas vacation. I had no desire to become a dentist and mentioned my dilemma to Abbot Alcuin. He advised that I remain at Saint John's and not return home and that the abbey would support me until I actually joined the Order. In the meantime, my grandmother wrote, saying that I should come home and that my mother would not insist on my staying, but would allow me to return to Saint John's. I told the abbot this, but he was not too happy because he thought I was getting cold feet about becoming a priest. At any rate, I went home and returned to Saint John's after Christmas break.

In my two years in the Prep School, I was a good student. I masturbated regularly, but also went to confession regularly. In high school I once touched a student's genitals while he was sleeping in the dormitory. But apart from this episode, my sexual "acting out" was restricted to watching guys in the showers or in the locker room or while undressing in the dormitory. I graduated from the Prep School in May 1946, and entered Saint John's University in September 1946.

In my freshman and sophomore years in college, I was not sexually active with anyone; again, only being the voyeur in the locker room and in the dormitory. I did have a very close relationship with another college student, \_\_\_\_\_. He and I spent a lot of time together, but we never engaged in any sexual activity. We



did occasionally wrestle in the gym, and I would experience an erection on these occasions, but nothing further happened.

Prior to Vatican Council II, it was customary for priesthood candidates to join Saint John's Abbey after their sophomore year in college. So I entered as a Benedictine novice on 10 July 1948, receiving the religious name of Gilbert. I was given this name because the monk who previously had this name had died, and his mother "adopted" me as her son, i.e., she paid for my college and seminary education. So out of deference to her, I requested that I be given the name, and the abbot granted the request. During my year of novitiate, I was a compulsive masturbator and experienced intense guilt feelings, spending a lot of time going to confession. I wanted very much to be a priest, and thought that somehow I would be able to control my masturbation, but nothing worked. I certainly didn't help the situation by choosing priests for my confessors who I knew would not give me a "hard time." The guilt feelings were intensified because I received communion every day, and it's a sacrilege in Catholic moral theology to receive communion while in mortal sin, and this was precisely what I was doing. The only other acting out was watching novices changing clothes in the dormitory or going swimming in the lake during the summer. At the end of my year of novitiate, I made my vows for three years on 11 July 1949 and began my final two years of college. On the day before I made my simple vows, I received a letter from my mother. She said that she would be unable to be at Saint John's when I professed my first vows, but, as a present to me on that day, she would receive her First Communion as a Roman Catholic. Unbeknown to me, she had been taking instructions in the Catholic Church and had been baptized into the Church.

At this point I would like to make a comment. Today in American seminaries and religious orders it is my impression that more serious attempts are being made to prepare candidates for a life of celibacy. This was not true when I was in formation. During my seven years of formation (from entering the novitiate in 1948 until being ordained in 1955), the authorities made no attempt to seriously address the psychosexual issues confronting the young monks. I am convinced that the authorities themselves didn't even know what the issues were. The bane of seminary and religious life was the "pf" or particular friendship. Religious or seminarians did not have one or two special relationships or close friends. One should love the whole brotherhood equally, not single out particular people. Furthermore, emotions were, at the very least, suspect, and at the very worst, evil and should be rooted out or kept under rigid control. When I was in formation, the average age of a monk preparing for the priesthood at Saint John's was between twenty and twenty-four years of age. Also, in the years I was in the clericatus (the area of the monastery reserved for the young monks preparing for the priesthood and containing study halls, dormitories, and recreation rooms) between seventy and ninety young monks were living together, preparing for the priesthood. Young monks from other Benedictine abbeys throughout the United States and Canada studied philosophy and theology at Saint John's. Needless to say, particular

friendships were formed; and, needless to say, spiritual conferences abounded, railing against them and with little effect.

During my first year in simple vows, I developed an intense relationship with Father \_\_\_\_\_, a young monk from \_\_\_\_\_, who had been sent to Saint John's for his philosophy and theology studies. At the time I became involved with \_\_\_\_\_ I had a very low self-image, and spent a lot of time thinking about being born out of wedlock, being Black, and being gay. That \_\_\_\_\_ would be attracted to me was almost inconceivable. He was everything I was not: he was White, very handsome, blonde, possessing a swimmer's body, very athletic, highly intelligent, outgoing, well-liked, one of the luminaries of the clericate. He was in his first year of theology, and I was in my first year of philosophy, so he was two years ahead of me.

It was about a year after we were together that he revealed he had been born out of wedlock in \_\_\_\_\_, and had been \_\_\_\_\_. My reaction to this revelation was one of disbelief and wonder, but simultaneously one of feeling another link bonded us closer together.

\_\_\_\_\_ and I never had genital contact, but it wasn't because I didn't want to. He told me one night that if he and I had not been \_\_\_\_\_ in the monastery and I had been a woman, he "knew what he would do." I think \_\_\_\_\_ did not want to admit that he was gay, nor did he want to have an orgasm for fear that he would have felt that he had violated his vow of celibacy. I say this for two reasons: 1) it was he who asked me one night if I would object to his kissing me. (This was the first time we had made physical contact. Lord knows, I had wanted to kiss him before, but had not made the first move out of fear he would object. 2) One night we were both alone in a dark room wearing just our pajamas. (Up to this point, we had often kissed, often quite passionately.) At one point he removed my pajama top and then kissed me all over my body, excluding my genitals and my buttocks. He even kissed the soles of my feet. And I did the same to him, but we never touched each others genitals. (I must confess, it was one of the most frustrating nights of my life, but, at the same time, one of the most enjoyable. I think had he had an orgasm that night, it would have broken up our relationship. But had I had an orgasm, I don't think that would have been true. Maybe these two episodes are insufficient evidence for me to conclude that \_\_\_\_\_ is a latent homosexual. But to me they do suggest that. I had also said above that as long as he didn't have an orgasm, \_\_\_\_\_ did not feel he had violated his vow of celibacy. Although we never touched genitals, we came as close as we could by kissing and touching the rest of each other's body.

After about a year and a half of intimacy, we finally stopped when our immediate superior caught us one night together in a dark room, fully clothed, however, and just talking. Later, \_\_\_\_\_ spiritual director asked him to break off completely with me, since our pf was potentially destructive to both of us. We both abided by this injunction, although I sure as hell didn't want to. \_\_\_\_\_ was

ordained a year early and moved out of the clericate into another part of the monastery, and we had little contact with each other.

was the first person who really loved me the way I wanted to be loved and accepted. I was completely obsessed with him. (Each time I hear

, I recall the first letter I ever received from after he had returned to during the summer break. I was listening to that recording when I read the letter.) At one point I even wanted to transfer to his monastery in simply because he was there. At the same time I found it almost impossible to believe that he could like me, and (following my usual pattern), used all kinds of little tricks to "test him," e.g., not speaking to him for a couple of days, getting out of bed late at night and going to a deserted room to see if he would follow me (we both slept in the same small dormitory), or pretending to be upset about something and not telling him what it was just so he would follow me around.

I was obsessed with his body. We used to change each other's bed linen on Saturday afternoon, and I would enjoy seeing when he had had a nocturnal emission. He was one of the few clerics who took a bath; most used the showers. Several times I spied on him and masturbated as he bathed. I frequently masturbated while thinking about him.

Except for twice when he returned to Saint John's to study church music (he was a musician), I did not see until 1989 when he stopped off at Saint John's as he was returning to from a vacation in Florida. (Over the years, however, we had been in touch by phone and letter.) He left the monastery and the priesthood after receiving a dispensation from his vows from Rome.

During my three years of simple vows, my life was primarily devoted to study. In 1951 I graduated from college with a double major in philosophy and English. (All priesthood students had to get a major in philosophy.) I was an average student, but had a strong interest in literature, so I took as many literature courses as my schedule allowed. During these years I was sexually acting out by being the voyeur, i.e., watching monks in the showers or in the dormitory or as they were changing for swimming. I had one experience shortly after I made my first vows with a senior cleric.

He invited me for a walk one Saturday afternoon into the woods. (Saint John's is surrounded by 2400 acres, mostly woods and lakes. As we walked he would periodically swat me on my thigh on butt, saying that he was killing mosquitoes and horse flies. When we had gone a good distance into the woods, we were lying on the ground, relaxing and talking. Gradually, I closed my eyes and dozed off. I suddenly felt him pulling down my zipper; I pretended to be sleeping. He masturbated me to orgasm. As soon as I climaxed, I was filled with disgust, hating both myself and the other monk. On the way back to the monastery, I didn't say a word to him. During vespers later in the afternoon, I became so agitated in choir, that I had to leave the church. Shortly after this episode, he left for graduate studies at the University of Louvain, and was away from the abbey for some seven years doing doctoral and post-doctoral work.

On 11 July 1952, I made my vows for life (solemn vows) and began my second year of theology. (After graduating from college in May, 1951, I started my first year of theology in September, 1951.) During my second and third years of theology, in addition to my own studies, I was also assigned to teach literature to a class of seniors in our boarding school. Also during this time I continued my voyeur activity and my masturbation. (I masturbated during all of my years of formation.) On 4 June 1955 I was ordained to the priesthood, becoming the first Black priest from the state of Ohio.

I spent the summer of my ordination year assisting in a parish in Fargo, North Dakota. When I returned to the abbey at the end of August 1955, I was told that I would teach English the coming school year in our boarding school, but also be a prefect (faculty resident) in one of our college dormitories. I was the first Black monk at Saint John's to be a college prefect. (In those days all the faculty residents in the college dorms were monks; even today most of them still are.) I was in the college dorms for three years, and my sexual acting out with college students began my first year I had the job. My of it was just looking at students in various forms of undress. But one afternoon I was working with a college freshman on a paper in my room. I was attracted to him and he seemed especially vulnerable. As we worked on the paper, I began to feel his thigh, and eventually worked my hand to his genitals, which I manipulated through his trousers. He didn't resist, but neither did he assist my efforts. I finally released his penis from the trousers, and fellated and masturbated him. He acted surprised, but he never resisted. When I finished, he walked out of the room without saying anything. On several other occasions I went to his room when his roommate was gone for the weekend and fellated and masturbated him. He never indicated that he liked it, but neither did he ever resist. He did not return to Saint John's the following year. On another occasion I got into bed with a sophomore—he was wearing boxer shorts, and I was wearing pajamas. We talked and I rubbed his bare chest, but did nothing more. It was during my first year as a prefect that I, during the Christmas vacation, invited one of my high school seniors to my room in the dorm. I used some excuse that I was studying

nude art and wanted to study his body. He came to my room on several occasions and lay nude on my bed, while I pretended to be studying some art books that were lying open on my desk. On one occasion I gave him some wine, but he became sick and threw up. While he was lying on the bed, I would stroke his body. This happened about three times. At the end of the year he graduated and returned to Canada. I was not involved with any other high school student until many years later.

From 1955 until about 1964 I acted out sexually with about ten college students in the college dorms. The acting out usually involved going into a student's room while he was sleeping and fondling his genitals. However, on one occasion I gave a sleeping pill to a student and then masturbated him while he slept. On another occasion I allowed a student to take a shower in my room and then masturbated him on my bed. Three times I was reported to my superiors; once to the subprior, who asked me if I was guilty and I said yes. He thanked me for admitting it and gave me a little talk. Two of the students reported me to the abbot, with the result that I was removed from the dormitory as a prefect, but continued teaching; by this time I was teaching in the college. It was during this time that my alcoholism came to the fore.

Students were not permitted to drink on campus, and when they returned to campus from the nearby towns, they had to check in with their prefect, who noted whether or not the student had been drinking. I never knew for certain whether certain students had been drinking, so I decided to experiment. Although I didn't drink at the time, someone gave me a fifth of scotch for a Christmas present. One night during the Christmas vacation, when there were no students in the building, I sat at my desk correcting papers and very slowly drinking the scotch. Before long, I was unable to grade papers, so I went to bed. During the night I woke up violently ill, and had to crawl to my bathroom. The next morning I discovered about an inch and a half of scotch remained in the bottle; I had drunk almost a fifth a straight scotch. In spite of this very bad experience, I began drinking regularly short after this episode. In a relatively short period of time, I was consuming a large amount of alcohol. All the monks I worked with in the college drank, so no one noticed my drinking.

Between the years 1956 and 1964, I attended graduate school during the summers at the University of Minnesota, working for a master's degree in English. I even took one full year off in 1963-1964 to complete the work. But it was also during this time that my drinking grew steadily worse and my sexual acting out became even more pronounced. I discovered the baths in Minneapolis, and the bus depot restrooms. I also began to invest a lot of time and money in pornographic magazines. (I had really been introduced to pornography by another monk at the abbey who had quite a collection. He later had an 8-millimeter projector and a collection of films. And he had special guests for dinner, followed by a "film

festival." I was almost always invited. Today he has a huge collection of porno video tapes, and in recent years I borrowed many tapes from him.) Getting back to the University of Minnesota.

I never got my degree because I wasted an enormous amount of time on my obsession with sexual activities and alcohol. I lived in a rectory and would leave in the morning supposedly for the university, but would go to the baths, where I would spend the entire day, going home just in time for supper. On weekends, if I didn't have to go to a parish for weekend ministry, I would spend the day in the public restrooms at the university.

It was also during this time that I renewed acquaintance with a graduate of Saint John's University. We had both been in college at the same time, but I didn't know him that well. We met again in a class at the University of Minnesota one day and he invited me out for lunch. That was the beginning of a relationship that lasted for several years--a relationship that had many rocky moments. Physically, we could not get enough of each other, but again I played my little games of making him prove that he accepted me. Even when we were acting out, I very seldom satisfied him sexually, at least in the beginning. He would satisfy me and then I would go to sleep. He bought me expensive gifts, e.g., a portable bar for Christmas or season tickets to the theater. But I would make a date with him and then cancel at the last moment, or change where we were going at the last minute. Also, often after we had had sex, I would resent him and not speak to him for a period of time. Our relation final broke up when I returned to the abbey after my year in graduate school.

I taught in the college the year following my stint in graduate school. However, two students reported to the abbot that I had threatened to give them failing grades if they didn't have sex with me. This wasn't true, and the abbot said he believed me. However, he said he was under pressure to remove me from the faculty, and he asked me to go to the Bahama Islands and teach in our high school in Nassau. This was in 1965.

I was on the faculty at Saint Augustine's College (actually a high school) and did parish ministry. I also continued drinking heavily. On one occasion I was scheduled to preach at an evening Mass, but passed out in my room, with the superior having to take the assignment at the last moment. But somehow I was able to prepare for my classes, organized two fashion shows to raise money for the school, and I was never seriously confronted by the superior.

At the end of the school year my first year in the Bahamas, I was asked to go to Andros, one of the Family Islands in the Bahamas, to work in parish while the pastor came to the States for a vacation. I took care of five mission stations while there, but also drank heavily. Although I was not involved with anyone while I was on Andros, I did one night while drinking strip off my clothes and do into the

darkness outside the rectory and cavorted in a soft, warm rain. Mercifully, no one came to the house that night.

When I returned to Nassau at the end of the summer, a letter was waiting for me from the abbey. In it the abbot asked me to go to Seton Psychiatric Institute in Baltimore for an evaluation. It was never indicated to me why I should go there. This was in September 1966. I was to remain there for twenty months. The issue addressed at the institute was my homosexuality; my drinking was never an considered. While at Seton I became involved with an ex-seminarian,

who was thirty-two years old at the time. He had been sexually abused by a priest in the seminary. We never had any sexual contact, except the day he left when we kissed rather "heavily." Later, he returned for a visit to Seton, and I left the premises without permission, had dinner with him, and then went to a motel where we spent several hours having sex. I remember that although we had sex for hours, neither of us had an orgasm. When I returned to Seton, I was confined to a closed ward for several months. The only other sexual activity I engaged in while at Seton was with another priest-patient; I fellated him once.

When I left Seton in 1968, I returned to Nassau and resumed teaching. I might add that my stay in Seton had not effected any change in my behavior, either regarding my drinking or my sexually acting out. And I resumed both activities in the Bahamas. I became sexually active with one of the brothers in the monastery, going to his room at night. It was also at this time that I met Sister

a Bahamian Benedictine sister. I first met her when I was sent to a Family Island, Freeport, to do weekend ministry. When my tour of duty there ended, she wrote me a letter, telling me that she was attracted to me. This began a relationship that ended with her death in . . . . . On several occasions we engaged in some passionate kissing and I felt various parts of her body through her clothes, but we never went any further. We loved each other deeply, but, although I enjoyed her body and kissing her, I was never able to have an erection when we were together. And I dreaded that she might touch my genitals and find me impotent--a problem I never had with men.

She was a beautiful woman in so many ways; highly intelligent, witty, very attractive, a sense of humor, perceptive, sensitive. Although we did not see each other that often, when we were together, we enjoyed each other's company very much. I know she would have married me had I left the monastery. For some reason, I never "tested" her as I did some other close friends. I knew she loved me, and I felt secure with her. I thank God that she came into my life and stayed there for so long.

I saw her for the last time in the Bahamas when I left there in the middle of the school year in 1969. On a Sunday morning, after I had said Mass in a local parish, I went to see her at her convent. While there, I received a call from my superior, asking me to return to the monastery immediately. When I got there, he

told me that he had made reservations for me on a flight to Minnesota, and I was to leave at 1:30 that afternoon. When I asked him why, he told me that one of the women teachers accused me of striking her at a faculty gathering the night before, and her roommate had confirmed the attack. (I was the last teacher to leave the house that night.) I was flabbergasted. And asked to see the women, and was told that they were afraid of me and didn't want to see me. I had no choice but to pack a bag and go to the airport with the prior to return to Saint John's. I felt I was being railroaded and was furious. During the ninety-mile trip from Nassau to Miami where I would board a plane for Minneapolis, I decided to leave the priesthood, the monastery, and the Catholic Church. In Miami I changed my ticket to Cincinnati, Ohio, my hometown. Arriving there, I went to my sister's home and moved in. It was only years later that I concluded I must have had a blackout that night and had no recollection of the incident.

I had decided that I would just disappear, making no effort to contact the abbot or anyone else at Saint John's. I was not too keen on seeing my mother, and even less inclined to see my maternal grandmother. And true enough, neither of them was too happy to see me either. After two days, my grandmother persuaded me to contact the abbot and inform him as to my location. I did. I later received a letter from him, suggesting that I take a year's leave of absence and be dispensed from all the vows except celibacy. This I agreed to.

I lived with my sister for a while, and with the help of my stepfather,

I got a job as a case-worker with the welfare department. I moved from my sister's house, to the central YMCA, to a more classy residence hall for men, finally to my own apartment. Shortly, after I started working for the welfare department, I met a young priest, an assistant in a Black parish, who suggested I get a teaching position in the parish school, since the school was looking for Black male teachers. I jumped at the opportunity, since I hated the welfare department.

It was a dynamic Black parish and also the provincial house of the Congregation of the Precious Blood. I taught English in the grade school and lived in my apartment. During this time I was drinking and acting out sexually by visiting restrooms and becoming involved with some gay men who lived in my apartment building. I was also involved with the civil rights movement in the local Black community.

When my year was up, I decided that I wanted to remain in the priesthood and a monk of Saint John's Abbey, but I also wanted to work in the parish in Cincinnati. The abbot gave me permission to do so, and the provincial of the Precious Blood Fathers agreed to my working in their parish and living in the rectory. I enjoyed this arrangement and the work. But I was drinking and being sexually active at the same time. I was not involved with any particular persons, but was just living a very promiscuous life. The people in the rectory knew I was drinking, but I was still able to function, even when I became the first assistant in the parish.



When a small Black parish lost its pastor and since I was one of only three Black priests in the archdiocese at the time and since one was already a pastor and the other did not want to do parish work, the archbishop offered the parish with its small school to me. So in 1970 I became the parish administrator, but not its pastor. I was woefully unqualified for the job. Parish work interfered with my drinking.

I frequently was late or missed saying the morning Mass for the sisters. On Holy Saturday I eliminated all the ceremonies except the Mass itself, pleading illness; I mishandled parish funds by not keeping accurate records; I failed to record marriages in the proper registration volumes. Further, a priest-friend asked that I take into the rectory for a period of time "until he got his bearings" a young man who had been, for a time, with the Trappists at Gethsemani Abbey in Kentucky. I was very happy with the arrangement. He moved in and the very first night we acted out sexually. He lived with me for about three months. He was a talented musician and organized a youth choir. But he also became involved with a 17-year-old man in the choir. One night the three of us were involved in a kind of orgy.

The principal of the school tried to warn me about my excessive drinking; the mother of one of our students told me that she knew I had given some alcohol to her son and some of his friends, but she didn't want to make an issue of it. It was true I had given them some alcohol, but there had not been even a suggestion of any sexual activity.

Because I had allowed the finances to get out of control, the archbishop placed the finances under the control of a committee of parishioners who were responsible directly to him.

When the ex-Trappist left, I was lonely, depressed, plagued with a very low self-image, and burdened with the realization that I was extremely harmful for the parish. So one night I called the personnel director and asked for a teaching assignment in a local high school, to which he agreed. So I gave up the parish and began teaching religion and English. But my drinking landed me in the hospital for a few days. When I returned to the school, I was told that my services were no longer needed. So I left the archdiocese and went to a parish in Louisville at the invitation of a confrere who was the pastor. He asked me to take charge of the school. I left the archdiocese without informing the ordinary of my departure.

In Louisville, the drinking got worse; at one point I was drinking a quart of scotch a day. I did very little work in the school, and was in an alcoholic haze most of the day. One day I had two fire drills, one right after the other just because two little girls were talking as they walked down the stairs. The climax came one night when I walked drunk and in a blackout into the parish hall during a bingo game and caused quite a disturbance evidently, but I had no remembrance of it. This episode caused the pastor to contact the abbot and ask him to bring me back to the abbey. The abbot complied with the request. The night I returned to the abbey was

the night my maternal grandmother, \_\_\_\_\_ died of a heart attack. The year was 1973. The year \_\_\_\_\_ died also from a heart attack as he waited for a city bus on a downtown street in Cincinnati.

The day after I returned to the abbey I entered my first treatment center for alcoholism in the Saint Cloud Hospital. Between 1973 and 1982 I went into treatment four times--twice in the Saint Cloud Hospital, once at Hazeldon (which continued at Saint Michael's in Saint Louis), and once at Saint Luke. However, I was not able to achieve sobriety until I spent six months at Saint Luke, 2 December 1982 until 16 June 1983. Until I came to Saint Luke I also was engaging in sexual activities. In 1977 I spent two weeks in Chicago in the baths and in the Central YMCA drinking and sexually acting out. I failed to inform my family I would not be home (they were waiting for me at the airport), nor did I inform my monastic superiors. I decided just on the spur of the moment to go. In 1981 I was sexually involved with an eighteen-year-old senior in one of my classes. Ten years later he brought a civil suit against me, but the charge was dismissed because the statute of limitation had expired. However, this incident made all the news media in Minnesota, and even merited a small coverage in USA Today. In 1988 an employee of Saint John's Prep School brought a civil suit against me for sexual improprieties and was awarded \$100,000 out of court.

In 1991 I began experiencing difficulty with my feet because of my diabetes, my smoking, my overweight. I have had the two great toes amputated and still have an ulcer on the bottom of my right foot. I have spent much time in hospitals and in our health center at Saint John's Abbey.

My mother, \_\_\_\_\_, died \_\_\_\_\_, after suffering a stroke on the feast of Mary's Assumption 1985. In her own way she was a good woman, who worked very hard for her family, at one time even washing cars in a drive-through. She was proud of her children. She accepted me and my homosexuality. As she told me just before I came to Saint Luke the first time and after I had come out to her, "You are my son, and I love you." And I know she did.

My sister, \_\_\_\_\_ is an active alcoholic, but she is also capable of much love and she loves me deeply and I love her. But she is in a lot of pain right now; she still can't accept the death of her husband, \_\_\_\_\_, who died of lung cancer two years. He and I had some great times drinking and talking together.

My brother, \_\_\_\_\_ is divorced and has two children and four grandchildren, and he's proving to be a hell of a grandfather. He and I are very close. We have gone to Europe together three times. And he wants my foot "to do something" so we can go off together somewhere like to Egypt, Greece, or Gambia.

Well, these are a few thoughts about Allen T. It was damn hard writing these lines, and I sure as hell don't relish the thought of going through all of this in front of a group of people. But I think they'll understand. Don't you?



# *Saint Luke Institute*

January 14, 1998

**Confidential**

Right Reverend Timothy T. Kelly, OSB  
Abbot  
St. John's Abbey  
Collegeville, Minnesota 56321

Re: Rev. Allen Tarlton, OSB  
SLI#: 13404

Dear Abbot Timothy,

Father Allen Tarlton attended a workshop with us the week of December 15-19, 1997 as part of his continuing care program. The following assessment of his progress in recovery is based on a structured interview held with him on December 17, 1997, collateral letters received on his behalf, and his participation in the workshop week.

- 1. Recovery Program:** This was Father Tarlton's first Continuing Care Workshop since leaving treatment last May of 1997. He reports that he has been attending three SA Meetings on a weekly basis. Both from his self report and from collateral letters, it seems that Father Tarlton has been quite ambivalent about his commitment to AA Meetings. He has been challenged on this and has determined to begin attending AA Meetings as well. Father Tarlton has an SA sponsor with whom he meets once a month. One of the members of Father's support group is also his spiritual director and he meets with him monthly. Father Tarlton states that he has found the humanity of Jesus as described in the Gospel of Luke to be a most significant part of his spiritual journey at present. After some initial hesitation, Father Tarlton found a suitable therapist whom he finds easy to talk with and meets with him every three weeks. Support group meetings have been scheduled once a month and collateral letters indicate that a spirit of honesty, challenge, and faithfulness has been engendered among them. Father Tarlton has agreed to talk with individual members of this group

on a weekly basis in an effort to reverse his unhealthy pattern of holding on to intense feelings of anger and hurt. All members of Father Tarlton's support group indicate that he has grown in his ability to be more honest with his struggles, to overcome his tendency to procrastinate and to place his trust in this group. He states that "When asked questions, he is willing to respond more quickly." His self report and his joyful demeanor during our workshop gave evidence of the great progress he has made since returning home from Saint Luke Institute.

2. **Current Living Experience/ Vocational Functioning:** Father Tarlton reports that he feels more inserted into the life of the community and has found happiness and affirmation in his ministry as Oblate Director. However, he finds that there is one particular monk with whom he has great difficulty, almost to the point of obsessive anger. Father Tarlton was able to use the group sessions during this workshop to work on this problematic relationship and tried to gain insight into how this monk reminds him of himself in many ways. It is our hope that Father Tarlton will use his therapist and support group to discuss this further.
3. **Medical:** During the course of the workshop we monitor physical health through the use of various laboratory indices. Father Tarlton has regained the twenty pounds he lost during the five months here in treatment and his weight is now 260 pounds. His glucose is elevated at 181. His PSA is also elevated. He reports that he has achieved his first year anniversary in not smoking and this is to be commended. We recommend that he follow up on these health issues when he returns home. Father Tarlton has made this one of his goals for the next six months.
4. **Recommendations and Treatment Plan:** It was a joy to see Father Tarlton looking so peaceful and renewed upon his return to Saint Luke's. He was warmly welcomed by staff here, as well. Father Tarlton found the workshop to be very beneficial and interacted well with the other participants. By the end of the week he stated some behavioral goals for the next six months. These deal with his overall health and his intention to increase the amount of exercise during the week. Father Tarlton intends to go to AA meetings on a regular basis. He is also determined to discuss with his support network his confusion and anger regarding one of the monks in his community so as to gain greater clarity and peace within.

A copy of this letter is being sent to Father Tarlton for his reflections. If you have any questions regarding this report, please contact us. We encourage Father Tarlton to share this report with his therapist and the members of his support group.

We wish to thank Father Tarlton for his participation in this continuing care workshop. We look forward to seeing him at his next workshop which is scheduled for June 15-19, 1998. We also wish to thank you for the support you offer to Father Tarlton. His life of recovery is a blessing for him and for his community. We ask for your prayers on behalf

Right Reverend Timothy T. Kelly, OSB  
Re: Reverend Allen Tarlton, OSB - SLI #: 13404

January 14, 1998  
Page 3

of the many clergy and religious whom we serve and promise our prayers for you in your service to the monks at St. John's Abbey.

Sincerely,

*Margaret Crowley SHCJ, MSW*

Margaret Crowley, SHCJ, MSW  
Continuing Care Therapist

*Stephen Montana PhD*

Stephen Montana, PhD  
Director of Clinical Services

*Kenneth Phillips*

Reverend Kenneth Phillips, TOR, MS, NCC  
Coordinator, Continuing Care Services

*Frank Valcour MD*

Frank Valcour, MD  
Medical Director and  
Vice-President for Clinical Services

MC/mc-rpp  
cc: Reverend Allen Tarlton

OSB664



# *Saint Luke Institute*

**Confidential**

June 24, 1998

Right Reverend Timothy T. Kelly, OSB  
Abbot  
St. John's Abbey  
Collegeville, Minnesota 56321

Re: Rev. Allen Tarlton, OSB  
SLI#: 13404

Dear Abbot Timothy,

Father Allen Tarlton attended a workshop here at Saint Luke Institute the week of June 15-19, 1998 as part of his continuing care program. The following assessment of his progress in recovery is based on a structured interview held with him on June 16, 1998, collateral letters received on his behalf, and his participation in the workshop week.

1. **Recovery Program:** This was Father Tarlton's second Continuing Care Workshop. He reports some continued struggle with using the internet to view pornographic materials. He states that he has worked well with his therapist and support group to strategize ways of minimizing this compulsion and has been taking Zoloft since April, 1998. He reports that he now attends a 12 step meeting at the Abbey every Sunday. He states it is helpful for him to speak aloud in this group and bring his current issues out. Some months ago Father Tarlton called Saint Luke Institute to discuss the possibility that he not attend the SA meeting in St. Cloud because it did not model good sobriety for him nor did it follow the format for 12 step meetings. He also discussed this with his support group and sponsor. It was determined that he attend the Abbey meeting. At this time Father Tarlton would also like to search out an AA group in St. Joseph's and will call to inquire about receiving a ride there. At present, he is without a sponsor. Father's support group seems to be an excellent structure for him. Meetings are scheduled every month. There is a married couple in the group who meet nearly every week with him, as well. There were eight collateral reports received for this workshop, including your own, Abbot Timothy. All but one speak of the tremendous growth apparent in Father Tarlton during the last six months.

One report indicates a concern that perhaps Father Tarlton would not reach out if he were troubled. Father Tarlton schedules bi-weekly sessions in individual psychotherapy. His therapist writes that he is able to make good use of therapy and to address issues even when it is very painful to do so. He has met with his spiritual director twice over the past six months and will now arrange more regular sessions. In general, it is quite obvious that Father Tarlton's efforts are helping him to sustain good recovery overall and we encourage him to stay honest with his struggles.

2. **Current Living Experience/Vocational Functioning:** Father Tarlton states that he continues to find happiness in his work as Oblate Director and that there are presently 500 Oblates with 60 scheduled for a July, 1998 retreat. Over the past six months there seems to have been a positive turn with regard to some annoying and troubling interactions with a fellow monk. Father Tarlton was able to work out his anger and self-recriminating thoughts with his therapist and support network and now reports that the monk in question has been reaching out in kindness to him. He has been able to initiate three visits with you, Abbot Timothy, and that show progress since his last workshop. Father uses Saturdays as "Allen's Day" and finds this renewing. He reports that he socializes and spends leisure time mostly within the community. He is planning a trip to San Antonio immediately following this workshop.
3. **Medical:** During the course of the workshop we monitor physical health through the use of various laboratory indices. According to our registered dietitian, Father Tarlton has gained 4 pounds and his current weight is 264.8 pounds. Lipids have never been a problem for him and they are all in the normal range. His blood sugar is in excellent control with a blood glucose of 97 and an A1C of 6.4, representing a mean blood glucose of 127. Father Tarlton reports that he is doing very well health-wise. His long-standing foot ulcer is finally healed and that is good news. He continues to stay away from cigarettes. During the next six months, Father Tarlton states that he will focus his efforts on exercise which should help to lower his weight. We commend him for his efforts in maintaining good health.
4. **Recommendations and Treatment Plan:** Father Tarlton stated that he experiences himself as truly happy. He had a good workshop week and was able to state three recovery goals for the next six months. These are: 1) to call the AA contact number in St. Joseph's to inquire about receiving a ride to AA meetings there; 2) to speak with the physical therapist at the Abbey regarding exercise; and 3) to schedule some time for water aerobics. These are very practical goals and should enhance the recovery work already in place.

We wish to thank Father Tarlton for his active participation in this continuing care workshop. We look forward to seeing him at his next workshop which is scheduled for December 14-18, 1998. A copy of this report is being forwarded to Father Tarlton for his reflections. If you or Father Tarlton have any questions regarding this report, please contact us. We encourage Father Tarlton to share this report with his therapist and the

members of his support group. We thank the members of his support group for their faithfulness in meeting and in sending helpful reports in a timely fashion.

We thank you for your personal support of Father Tarlton. We ask for your prayers on behalf of the many clergy and religious in our care and we continue to keep you in our prayers as well.

Sincerely,

*Margaret Crowley SHCJ, MSW*

Margaret Crowley, SHCJ, MSW  
Continuing Care Therapist

*Stephen Montana PhD*

Stephen Montana, PhD  
Director of Clinical Services

*Kenneth Phillips*

Reverend Kenneth Phillips, TOR, MS, NCC  
Coordinator, Continuing Care Services

*Frank Valcour MD*

Frank Valcour, MD  
Medical Director and  
Vice-President for Clinical Services

cc: Reverend Allen Tarlton, OSB  
MC/mc-ar





# *Saint Luke Institute*

January 5, 1999

**Confidential**

Right Reverend Timothy T. Kelly, OSB  
Abbot  
St. John's Abbey  
Collegeville, Minnesota 56321

Re: Reverend Allen Tarlton, OSB  
SLI#: 13404

Dear Abbot Timothy,

Father Allen Tarlton attended a workshop here at Saint Luke Institute the week of December 14-18, 1998 as part of his continuing care program. The following assessment of his progress in recovery is based on a structured interview held with him on December 15, 1998 collateral letters received from his support network, and his participation in the workshop week.

- 1. Recovery Program:** This was Father Tarlton's third Continuing Care Workshop. He reports a lapse into use of pornography during his vacation in Texas following his Continuing Care Workshop last June, 1998. Father Tarlton also resumed smoking during the vacation as well. By the end of the vacation, he terminated his relationship with his friend in Texas, stating that their relationship was not a healthy one. He reported the relapse immediately to a member of his support team and destroyed the tapes. He then called a meeting of the support team upon his return to St. John's. Some shame and isolation followed and it was not until November that Father resumed meeting with his support team. At this point in time the schedule for regular support group meetings has been set for the months ahead. There were five collateral reports received for this workshop. While there were expressions of great concern that Father Tarlton had been slipping in the quality of his recovery for a while, there were also positive reports on his ability to make use of his support group for an honest accounting of his struggles and achievements. This practice of regular reporting is at the heart of one of Father's main challenges. That is, his tendency to avoid situations which would hold the possibility of rejection or criticism. To his credit, Father has

persevered in making himself accountable and seems to have grown in his trust of others as a result. Father Tarlton sees his spiritual director once a month and his therapist twice a month. For a while he had been attending the Sunday 12 step meeting at the Abbey. He discussed this during the workshop week and will strive to take the necessary steps to return to meetings.

2. **Current Living Experience/Vocational Functioning:** Father Tarlton has experienced much happiness in his ministry as Oblate Director and enjoys his ministry as Assistant Guest Master as well. He is also on a committee for the Guest House. He reports that despite some success in a more pleasant relationship with one of the monks, he has been increasingly troubled by him once again. We discussed the possibility that a prayer in the Big Book might be helpful and Father Tarlton seemed eager to use this prayer form in the future. Father was not looking forward to a visit with one of his siblings right before Christmas and had the foresight to arrange a shorter visit instead.
3. **Medical:** During the course of the workshop we monitor physical health through the use of various laboratory indices. Father Tarlton's weight, at 268.6 is about 4 pounds higher than at his last workshop. He has an A1C of 8.1%. Six months ago it was 6.4%. Blood glucose level is high at 115 (97 six months ago) His diabetic control needs some immediate attention. We recommend that he schedule an appointment with his physician at home to follow up on the lab variances in his report. His PSA level, at 4.23 is just at the high level and we recommend that he schedule a urological consultation as well.
4. **Recommendations and Treatment Plan:** Father Tarlton stated at the end of the week that he had not been that excited about attending this third workshop. However, he found that by the end of the week, he had grown in more serene determination to carry out the goals he needed for his recovery. These are: 1) to attend two Twelve Step Meetings – an SA meeting in St. Cloud on Saturday mornings and an AA meeting with the help of a driver; 2) to begin a special prayer found in the Big Book of AA (page 552) in order to deal with resentment regarding a particular monk; and 3) to take more opportunities to meet with you, Abbot Timothy. These are needful goals and we are encouraged by Father Tarlton's ability to renew his focus on practical steps for good recovery. We also recommend that he make the necessary appointments to attend to health issues as soon as possible.

We wish to thank Father Tarlton for his active participation in this continuing care workshop. We look forward to seeing him at his next workshop which is scheduled for June 21-25, 1999. A copy of this report is being forwarded to Father Tarlton for his reflections. If you have any questions regarding this report, please don't hesitate to contact us. We encourage Father Tarlton to share this report with his therapist and the members of his support group.

Right Reverend Timothy T. Kelly, OSB  
Re: Reverend Allen Tarlton, OSB - SLI#: 13404

January 5, 1999

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Thank you for your personal support of Father Tarlton. It means a great deal to him. We ask for your prayers on behalf of the many clergy and religious in our care and promise our prayers for your intentions especially during the Christmas season.

Sincerely,

*Margaret Crowley SHCJ, MSW*

Margaret Crowley, SHCJ, MSW  
Continuing Care Therapist

*Kenneth Phillips, TOR*

Reverend Kenneth Phillips, TOR, MS, NCC  
Coordinator, Continuing Care Services

*Stephen Montana PhD*

Stephen Montana, PhD  
Director of Clinical Services

*Frank Valcour MD*

Frank Valcour, MD  
Medical Director and  
Vice-President for Clinical Services

MC/mc

cc: Reverend Allen Tarlton, OSB

OSB670



# *Saint Luke Institute*

June 30, 1999

**Confidential**

Right Reverend Timothy T. Kelly, OSB  
Abbot  
St. John's Abbey  
Collegeville, Minnesota 56321

Re: Reverend Allen Tarlton, OSB  
SLI#: 13404

Dear Abbot Timothy,

Father Allen Tarlton attended a workshop here at Saint Luke Institute the week of June 21-25, 1999 as part of his continuing care program. The following assessment of his progress in recovery is based on a structured interview held with him on June 22, 1999, collateral letters received from his support network, and his participation in the workshop week.

- 1. Recovery Program:** This was Father Tarlton's fourth Continuing Care Workshop. He states that he has continued to struggle with internet pornography. He has also struggled with lack of participation in community meals and daily Mass. One of the collateral reports indicates that these latter behaviors seem even more central to good recovery than pornography. To his credit, Father Tarlton has been able to share these problems with his support group and his 12 step group. During this week's workshop we discussed Father's propensity for expecting rejection and of "reading people's minds" incorrectly and his need to check this out periodically with support group and with his therapist. Over the past six months, Father Tarlton has returned to the practice of attending 12 step meetings. He now attends 2-3 SAA meetings and is the "servant leader" of one group. The Saturday following this workshop, Father was to take the lead on "Step 8" and seemed very enthusiastic about his participation in 12 step – a marked improvement over six months ago. He schedules sessions in psychotherapy on a bi-weekly basis and spiritual direction monthly. He meets on the third Friday of every month with his support group and from collateral reports, it

appears that much good work has been accomplished, notably, a healthy sense of honesty and self-acceptance. There were four collateral reports received for this workshop and the general sense is that Father is now working his recovery program more completely now than at any time since he has been back at Saint Luke's.

2. **Current Living Experience/Vocational Functioning:** Father Tarlton continues to thrive in his ministry as Oblate Director and Assistant Guest Master. He is looking forward to attending an international meeting regarding Oblates this coming year. He reported that the all-community workshop held at the Abbey last January and his ability to share his SLI story was a major moment of healing in the history of the community. He shared some ambivalence regarding inviting his siblings to his 50<sup>th</sup> anniversary of profession in a few weeks. This appears to bring much pressure to the event because he is also coordinating the Oblate retreat that very weekend. We urged him to ask for support during this special time so as to anticipate a sense of serenity and happiness.
3. **Medical:** During the course of the workshop we monitor physical health through the use of various laboratory indices. Father Tarlton arrived at this workshop realizing that he has some serious work to do regarding diabetic control. His lab work shows quite an elevation in blood glucose over the past six months – it is now 290. Father has recently started taking a new diabetic medication, Glucophage, and it has been recommended to him that he visit the diabetic center in St. Cloud for a program there. He only gained about a pound over the past six months and he is well above his ideal body weight. There has been some concern about his irregular attendance at meals with the community related to feelings of isolation. As a result, Father has not been eating a healthy diet and this, no doubt, has added to the disruption of his diabetic control. We discussed this at length at the workshop and we encourage Father to follow through with getting himself back to community meals, even if this requires asking a member of his support group to sit with him for a while. His PSA reading is now 4.46 and above the normal range. We recommend that he have this monitored by his physician.
4. **Recommendations and Treatment Plan:** Our workshop group was small in number and Father Tarlton had the opportunity to be the focus of attention more than usual. He responded to this pressure quite well and, hopefully, benefited from the experience. By week's end he stated two recovery goals for the next six months. These are: 1) to give priority to dealing with overall health care, especially diabetic control; and 2) to share more with his support group about his propensity for "second guessing" situations and making judgments related to poor self-esteem.

We wish to thank Father Tarlton for his active participation in this continuing care workshop. We look forward to seeing him at his next workshop which is scheduled for December 13-17, 1999. A copy of this report is being forwarded to Father Tarlton for his

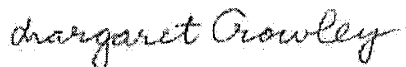
Right Reverend Timothy T. Kelly, OSB  
Re: Reverend Allen Tarlton, OSB - SLI #: 13404

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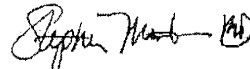
reflections. If you have any questions regarding this report, please call us. We encourage Father Tarlton to share a copy of this letter with his therapist and support group. We appreciate the helpful communication we receive from the support group. He will have a place in our thoughts and prayers as he celebrates fifty years of monastic profession this July 11, 1999.

Thank you for your personal support of Father Tarlton in his recovery. We ask for your prayers on behalf of the many clergy and religious in our care and promise our prayers for you as well.

Sincerely,



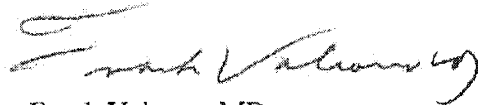
Margaret Crowley, SHCJ, LCSW-C  
Continuing Care Therapist



Stephen Montana, PhD  
Director of Clinical Services



Reverend Kenneth Phillips, TOR, MS, NCC  
Coordinator, Continuing Care Services



Frank Valcour, MD  
Medical Director and  
Vice-President for Clinical Services

PC/pc-art  
cc: Reverend Allen Tarlton, OSB

OSB369

*Bahamas Review 7-29-99*

## Priests celebrate milestones in monastic living

TWO Benedictine priests who served at St Augustine's Monastery and College, Fox Hill, have celebrated significant anniversaries of their becoming members of St John's Abbey, Collegeville, Minnesota. Fathers Allen Tarton, OSB, and Francisco Schulte, OSB, renewed the monastic vows they professed 50 and 25 years ago, respectively, on July 11, the Feast of St Benedict, in the abbey church at Collegeville.

Father Allen Tarton grew up in Cincinnati, Ohio, completed his high school education at St John's Preparatory School, Collegeville, and entered the monastic community of St John's Abbey in 1948 for a year of formation. He professed the monastic vows of stability, obedience and commitment to the Benedictine way of life 50 years ago, on July 11, 1949. He was

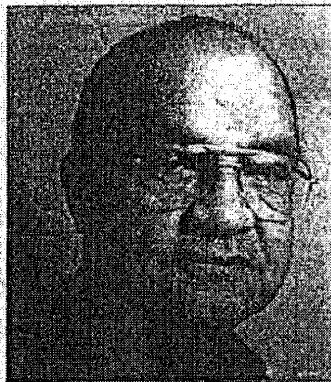
ordained to the priesthood in 1955, and taught English at St John's Preparatory School and University from 1953 to 1962.

Father Allen came to the Bahamas in 1962, and taught English at St Augustine's College for two years. He returned to the U.S. to continue teaching English and directing drama at the preparatory school.

He is presently the director of Benedictine Oblates for St John's Abbey, and also is the assistant guest master for the abbey.

Father Francisco Schulte was also born in Cincinnati, Ohio. He made his first profession of monastic vows 25 years ago, on July 11, 1974, and was ordained to the priesthood in 1979.

Father Francisco first served as chaplain, theology teacher, principal, and subprior of the School and



Father Allen Tarton

Monastery of St Anthony in Humacao, Puerto Rico, from 1973 to 1980. He then became chaplain of St Benedict's Monastery, St Joseph, Minnesota (1980-83), and chaplain of St John's Preparatory School (1986-88). In 1983 he founded the Office of Vicar for Hispanics for the Diocese of Raleigh, North Carolina, and directed this office until 1986.

Father Francisco then pursued studies in Rome for the doctorate in spirituality from the Pontifical Gregoriana University, and taught classes in Hispanic ministry at St John's



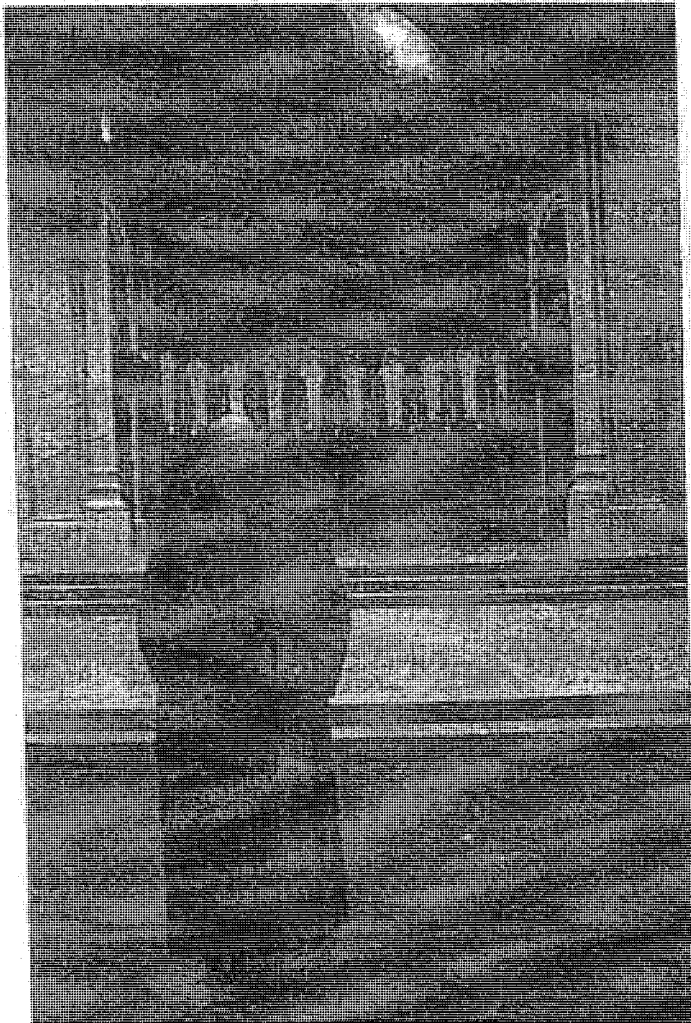
Father Francisco Schulte

School of Theology/Seminary, Collegeville.

He came to the Bahamas in 1997, and served for a year as subprior (second in command) of St Augustine's Monastery. He was also the director of Bahama Benedictine Chanters, and was involved in the preaching of parish missions for local churches, in ministry to the Spanish speaking workers, and in spiritual direction. He is presently involved in the Spiritual Life Department of St John's Abbey, directing individual and group retreats.

# Black students fight racial isolation

African Americans at CSB/SJU fight stereotypes and racial divides in a predominantly Caucasian environment



African American monk Fr. Allen Tarlton has been a member of the St. John's monastic community for more than 50 years.

By John Buethe  
jpbuethe@csbsju.edu

Fr. Alan Tarlton, 80, is the Abbey's only African American monk.

He was not always alone.

When Tarlton was ordained in 1955, there were four other African Americans priests, but, eventually, the Abbey sent them off to do missionary work in the Bahamas, Kentucky and Indianapolis — leaving Tarlton to work as a prep-school English teacher and FR in Benet Hall alone, as the University's sole African American educator for years.

Alone on campus in race, Tarlton says he tried to conform in the early years.

"For a long time I think I tried to be as white as I possibly could," Tarlton said. "I would never say I was black."

"When we had watermelon in the dining room I didn't eat it. I loved watermelon, but I didn't want to be identified with it."

The director of the CSB/SJU Intercultural Center, BernaDette Wilson, says she believes the same issues of racial identification that existed on the campuses for Tarlton more than 50 years ago are prevalent today.

"Some (African American) students feel they represent the entire race at CSB/SJU," Wilson said. "We need to work together in a way that supports exploration so that African Americans feel as though they are individuals, not just students of color."

Though the number of African Americans has increased on the campuses, Wilson says racial issues divide the campuses' populations.

"We are still feeling the effects of racial injustice," Wilson said. "We need

to learn about our culture. We need to mingle and interact no matter how uncomfortable it may be."

## The Intercultural Center and I-LEAD

The Intercultural Center offers students of color and, specifically, economically disadvantaged students, tools to be successful at CSB/SJU — colleges in which the chief demographic is Midwestern Caucasian.

"We work with all students first, but our programs focus on supporting students of color," Wilson said. "We do this with the goal that the number of (African American) students who report feeling invisible on campus will decrease."

Though the Intercultural Center does not recruit students, it does work closely with the department of Intercultural Leadership, Education and Development (I-LEAD), which recruits economically disadvantaged students chiefly from the intensity.

The leadership group enrolled its first class in 2005.

This year, the program successfully recruited 47 economically disadvantaged students, many of whom are African American.

"(I-LEAD) students are very intelligent, very engaged. They are bright students who are interested in learning about other cultures and especially their own," Wilson said. "I am really blessed to be here."

Currently, there are 36 African American students on the campuses. Last year, there were 34.

In the next five years, Wilson said she wants to see the number of African American students on campus grow.

"The generation of college stu-

"We need to work together in a way that supports exploration so that African Americans feel as though they are individuals, not just students of color."

—BernaDette Wilson,  
Intercultural Center Director

dents today is a generation of biculturalism," Wilson said. "CSB/SJU needs to cater to that transition in a way that caters to today's students, and foster racial diversity."

## Isolation

Despite the current recruitment and support programs CSB/SJU offers African Americans and other students of color, CSB sophomore Fatuma Omer, a student-worker at the Intercultural Center, says she feels CSB/SJU has a long ways to go if they hope to achieve proper intercultural diversity.

"It seems a lot of students here are not aware of diversity," Omer said. "I have not even had a class that teaches about Black history."

"How are we going to be culturally aware if they don't even teach it?"

See ISOLATION Page 12

Students experience isolation



# ISOLATION

From page 4

The lack of cultural co-education has given rise to another issue, Omer says: isolation.

"One of the toughest things (about being an African American at CSB/SJU) is going to eat at the cafeteria," Omer said. "When I walk through the front doors, everyone who turns to look at me is white. I don't even know where to sit down."

"I am not happy here."

Thilton says the cultural attitudes Omer is noticing on the campuses today are similar to those before the civil rights movement.

"Seldom do you see a minority student in the school publications," Thilton said. "Go on the Internet to the schools' Web site. You will notice the picture on the homepage changes. How often do you go online and see a student of color in those pictures? African Americans are ignored even by the school(s)."

"I am not sure if we are getting any better in race relations here at CSB/SJU."

Wilson says she agrees the predominate racial attitude at CSB/SJU is that they are Caucasian schools. This causes some African American students to feel isolated, according to her.

"Not every African American needs to go to a place where they can identify with people of their own race to succeed," Wilson said. "Many want to be part of the schools and their programs and feel as though they were any other student. Unfortunately, racial labels keep them from doing this."

The notion resonates well for Omer.

"I feel left-out of things," Omer said. "I am only recognized as the Black student, not a CSB student."

When White students do engage African American students, Omer says conversation is often kept superficial.

"The so-called culturally aware (Caucasian) students are the curious ones. They ask the questions," Omer said. "But they only want to know the answers for the moment, to prove something to themselves. They don't really care."

"They call me an international student when I am an American. They ask me when I am flying home to the Bahamas."

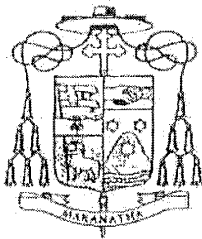
## Call for improvement

Racial awareness at CSB/SJU would require open and honest conversations between White students and students of color, Wilson says.

"Caucasian students sometimes don't know what to say to an African American student because they do not want to ask the embarrassing questions," Wilson said.

Omer believes it begins with knowing the difference between international and interracial.

"The schools seem to reach-out to international students, not interracial students," Omer said. "I don't think some students know the difference."



OFFICE OF THE BISHOP

PATERSON DIOCESAN CENTER

777 VALLEY ROAD  
CLIFTON, NEW JERSEY 07013  
973 - 777 - 8818

August 6, 1999

Rev. Father Alan, O.S.B.  
St. John's Abbey  
P.O. Box 2015  
Collegeville, Minnesota 56321-2015

Dear Father Alan:

I cannot thank you enough for your most gracious hospitality in the spirit of St. Benedict. It was a joy to be with you on this past Wednesday. Bishop Bootkoski and I, on our way back to Minneapolis, remarked on how pleasant you were to us. The monastery and campus are beautiful and it was a highlight of the week to be able to see so much of it with you as our guide.

With best wishes for the Lord's blessings, I remain

Fraternally yours in Christ,

Most Rev. Frank J. Rodimer  
Bishop of Paterson

OSB707

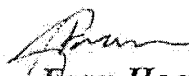
*August 10, 1999*

*Abbot Timothy,*

*I am enclosing a copy of the letter sent by  
Bishop Frank Rodimer to Father Allen  
Tarlton dated 6 August. He does not know I  
am sending a copy of this letter to you but  
he was so thrilled to receive this letter that I  
wanted to share it with you.*

*By the way, welcome back!*

*Fraternally,*

  
*Fran Hoefgen, OSB*  
*Guest Master*

COLLEGEVILLE, MINNESOTA 56321-201.



# *Saint Luke Institute*

December 21, 1999

## **Confidential**

Right Reverend Timothy T. Kelly, OSB  
Abbot  
St. John's Abbey  
Collegeville, Minnesota 56321

Re: Reverend Allen Tarlton, OSB  
SLI# 13404

Dear Abbot Timothy,

Father Allen Tarlton attended a workshop here at Saint Luke Institute the week of December 13-17, 1999 as part of his continuing care program. The following assessment of his progress in recovery is based on a structured interview held with him on December 14, 1999, five collateral reports received, and his participation in the workshop week.

- 1. Recovery Program:** This was Father Tarlton's fifth Continuing Care Workshop. He reports that he continues to spend some time looking at internet pornography but that this compulsion has lessened over the past six months. He states that he currently attends at least 2 SA meetings per week and is the "servant leader" of the Saturday meeting. He continues to be very motivated regarding these meetings. He has not been able to find a suitable sponsor. After discussion this week, he intends to make this one of his goals for the next six months. He stated that he is aware of someone he might approach regarding sponsorship. Father sees his spiritual director about once a month. His director has been on sabbatical but they have been able to keep in contact nonetheless. Up until October, 1999 Father Tarlton had scheduled sessions in psychotherapy bi-weekly. He is now seeing his therapist monthly. From reading his collateral report, it is apparent that Father has been very engaged in utilizing these sessions and has seen progress. Both from his self-report and that of the therapist, it is noted that he has made gains in his ability to remain open for feedback and consequent efforts to make changes. He sees that he has the ability to "turn things around" by facing situations more directly when irritated or bothered by something in the relationship. Father meets monthly with

his support group. They continue to have quality sessions and the general impression received from their collateral reports is that he continues to gain mastery over areas which have been troublesome in the past, particularly in the area of evenness of mood, ability to face situations and people more directly, lessening of negative self-esteem, and an overall ability to stay motivated regarding 12 step fellowship. Father reports that he is still struggling with a sense of avoidance regarding attendance at the evening meal and a pattern of eating a sandwich just before going to bed for the night. He discussed this during the workshop but was unable to come to any noticeable resolution. In general, it appears both through collateral reports and our own sense of Father Tarlton, that he continues to grow in his overall sobriety and in mastery over some underlying areas which may have fed his addiction in the past.

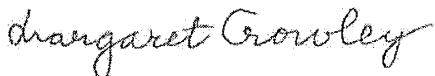
2. **Current Living Experience/Vocational Functioning:** Father Tarlton continues to thrive in his ministry as Oblate Director. He plans on visiting Saipan during summer of 2000 to do some work regarding Oblates there. He and a Benedictine sister are in the initial planning stages of gathering of Oblates in 2001. He stated that there had been some tension with this sister who had not responded to his requests for meeting with her. Apparently she has now made contact but he remarked during the workshop that this had caused him some stress. Father Tarlton reported that his celebration of his 50<sup>th</sup> anniversary of monastic profession was a wonderful experience despite his earlier misgivings. He was also able to make efforts towards reconciliation with his sister and feels that there has been healing on both sides. An area which needs more focus is his need to plan some mini-vacations and time for simple forms of leisure. We discussed this at the workshop and this will also be the focus for one of his goals for the next six months.
3. **Medical:** During the course of the workshop we monitor physical health through the use of various laboratory indices. This seems to be a challenging area for Father Tarlton. Father gained three pounds over the past six months. His blood lipids fall within the normal range. Blood glucose level had been reduced dramatically from 290 in June to 139 currently. However his blood sugar control seems compromised by the hemoglobin A1C level which is now at 9.3 (normal range is 3.7-5.9) His PSA reading, at 4.44, is just above the normal range. Since his last workshop in June, 1999 Father has been monitoring the PSA level with medication. With the help of the physician's assistant at St. John's he made contact with a diabetologist in St. Cloud. He now has an appointment with a specialist scheduled for December 22, 1999. He has reported difficulty changing eating habits, particularly with regard to absence from the evening meal. We strongly recommend that he discuss this with his support group and trust that his work with the diabetologist will prove helpful as well.
4. **Recommendations and Treatment Plan:** Father Tarlton had a good workshop week. He stated, at the end of the week, that he had a tangible feeling that he had

greater clarity on issues and that he had a renewed appreciation for his monastic life and community. He stated three recovery goals for the next six months. These are: 1) to make a decision regarding an SA sponsor; 2) to follow through on his initial work with a diabetologist; and 3) to make more efforts to schedule leisure activities through mini-vacations and sharing of meals with other monks. We would also recommend that he focus his reporting of use of the internet for pornography by stating the frequency and duration of these incidents. While he has been candid in sharing this information with his support group, this method may help him to monitor more clearly his sobriety as well as lapses in this area.

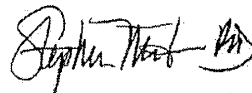
We wish to thank Father Tarlton for his active participation in this continuing care workshop. We look forward to seeing him at his next workshop which is scheduled for July 24-28, 2000. A copy of this report is being forwarded to Father Tarlton for his reflections. If you have any questions regarding this report, please call us. We encourage Father Tarlton to share a copy of this letter with his therapist and support group.

Thank you for your ongoing support of Father Tarlton in his recovery. We ask for your prayers on behalf of the many clergy and religious in our care and promise our prayers for you, especially during this Christmas season.

Sincerely,



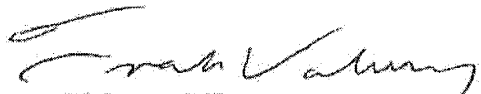
Margaret Crowley, SHCJ, LCSW-C  
Continuing Care Therapist



Stephen Montana, PhD  
Director of Clinical Services



Reverend Kenneth Phillips, TOR, MS, NCC  
Coordinator, Continuing Care Services



Frank Valcour, MD  
Medical Director and  
Vice-President for Clinical Services

MC/mc-lc  
cc: Reverend Allen Tarlton



## *Saint Luke Institute*

August 11, 2000

**Confidential**

Right Reverend Timothy T. Kelly, OSB  
Abbot  
St. John's Abbey  
Collegeville, Minnesota 56321

Re: Reverend Allen Tarlton, OSB  
SLI#: 13404

Dear Abbot Timothy,

Father Allen Tarlton attended a workshop here at Saint Luke Institute the week of July 24-28, 2000 as part of his continuing care program. The following assessment of his progress in recovery is based on a structured interview held with him on July 25, 2000, four collateral reports received on his behalf, and his participation in the workshop week.

**Recovery Program:** This was Father Tarlton's sixth Continuing Care Workshop according to his contract. He reports that the frequency of viewing internet pornography has abated over the past six months but that there are times when he has lapsed into this compulsion. Together with his support team, Father Tarlton has stratagized ways by which he may change some routines in order to change this behavior. Father reports that he currently attends 2-3 SA meetings per week and has taken on the role of "servant leader" of the group. He visits with his sponsor at least once per week because they attend the same meetings. This was one of Father's recovery goals six months ago. We are pleased that he has maintained this dramatic shift towards full engagement with the 12 step fellowship and sustained this over the past year. Father Tarlton now schedules sessions in therapy once per month. His therapist believes that Father is maintaining sobriety in several realms and working productively towards reduction of his habit of procrastination. He is pleased that Father Tarlton has been taking steps towards diabetic management. Father has been meeting monthly with his support group. There was a hiatus during the summer months when some members could not attend. Meetings have been scheduled for the third Friday of the month through the end of the year. Support group members write that they are pleased with Father's overall progress and his utilization of the group. He is able to make contact with the individual members when needed. They observe that Father has had some added stress during the summer and hope

that he will take some quality time for rest and personal growth. Father Tarlton describes some problems with anger over the past several months. One of his confreres "gets under his skin" from time to time. He still has problems in attending community meals because he feels that he is not always welcome at some tables. We have seen much progress in Father's recovery plan sustained over time. It appears that once he decides to remain faithful to a regimen, he truly finds success there. He does get discouraged from time to time and we encourage him to continue to be honest with his mentors and know that he does not have to do recovery "alone".

**Current Living Experience/Vocational Functioning:** Father Tarlton has maintained contact with his spiritual director and has visited with him three times since his last workshop. Because his director has been on sabbatical, Father will resume monthly meetings in August. He states that he values these sessions very much. Father has continued to thrive with the Benedictine Oblate Program that now numbers 600 Oblates. He now needs an administrative assistant for this work. He is currently preparing an Oblate Manual and getting ready for an International Meeting of Oblates in 2001. His leadership abilities have given rise to much affirmation from his confreres and this has helped him with his own confidence in this ministry – well beyond his own expectations. He was pleased with the Oblate retreat this summer. He also was able to conduct a special tour of the Abbey Church which extended to two hours and resulted in a standing ovation by the group of visitors. He is pleased to go to Rome with his brother in October for the canonization of Mother Katherine Drexel. Father realizes that he needs to schedule in more time for leisure and plans to take time weekly for a movie and/or dinner with a friend.

**Medical:** During the course of the workshop we monitor physical health through the use of various laboratory indices. Father Tarlton has gained four additional pounds since his last workshop and currently weighs 276 pounds. His fasting blood sugar was only mildly elevated at 134. But his A1C which measures blood sugar control over the last eight weeks was elevated at 7.0 %. His PSA level was 6.2. This has risen since his last workshop and we have asked Father to continue to monitor this level with his urologist. At age 72 it would probably be just watched rather than treated aggressively. There are slight abnormalities in BUN and blood count but the diabetes and PSA need to be followed up. Father has made his diabetic management program a top priority for the next year. He sees a diabetic nurse and doctor and had gotten out of the habit of faxing his food plan and blood glucose levels to the nurse. He knows that this is detrimental to his health and needs to continue with better food choices and the sharing of this data.

**Recommendations and Treatment Plan:** This was a good workshop week for Father Tarlton and he will now move to an annual schedule for workshops. He stated three recovery goals for the next year. These are: 1) to make better diabetic control a priority through following a nutritional food log and faxing this along with his blood glucose profile to his nutritionist on a weekly basis; 2) to continue his planning for more leisure time by way of a weekly movie and/or dinner with a confrere; and 3) to continue to work in a positive way in preparation for the July, 2001 Oblate Conference.



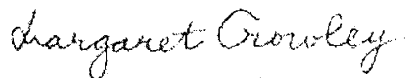
Right Reverend Timothy T. Kelly  
Re: Reverend Allen Tarlton - SLI # 13404

August 11, 2000  
Page 3

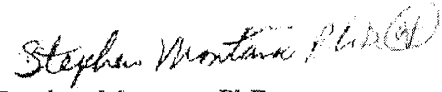
We wish to thank Father Tarlton for his active participation in this workshop week. We look forward to seeing him at his next workshop that is scheduled for August 6-10, 2001. A copy of this report is being forwarded to Father Tarlton for his reflections. If you have any question regarding this report, please contact us. We encourage Father Tarlton to share this report with his therapist and the members of his support group.

Thank you for your ongoing support of Father Tarlton in his recovery. We ask for your prayers on behalf of the many clergy and religious in our care and promise our prayers for you, Abbot Timothy.

Sincerely,



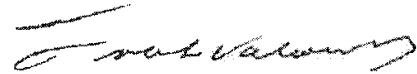
Margaret Crowley, SHCJ, LCSW-C  
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Stephen Montana, PhD  
Director of Clinical Services



Reverend Kenneth Phillips, TOR, MS, NCC  
Coordinator of Continuing Care Services



Frank Valcour, MD  
Medical Director and  
Vice-President for Clinical Services

MC/mc-lc

Cc: Reverend Allen Tarlton

OSB366



# *Saint Luke Institute*

November 12, 2001

## Confidential

Right Reverend John Klassen, O.S.B.  
Abbot  
St. John's Abbey  
Collegeville, Minnesota 56321

Re: Reverend Allen Tarlton, OSB  
SLI#: 13404

Dear Abbot John,

Father Allen Tarlton attended a workshop here at Saint Luke Institute the week of October 29-November 2, 2001 as part of his continuing care program. The following assessment of his progress in recovery is based on a structured interview held with him on October 30, 2001, five collateral reports received on his behalf, and his participation in the workshop week.

**Recovery Program:** This was Father Tarlton's seventh Continuing Care Workshop according to his contract. He reports that he continues to experience compulsive use of Internet porn sites and has been unable to accomplish his goal of placing a block on these sites. During his July meeting with his support group Father was determined to have a block placed on his computer. However, he was unable to do so for several reasons.

Father Tarlton explained that he has received much comfort in visiting the Internet sites and has relied on the practice of viewing these sites as a relief from internal discomfort. He stated two long-standing belief statements that have convinced him that there may be no other way by which he may be comforted. His beliefs are: "I have a desire to belong and yet, I don't belong." And "I can continue 'going it' alone". He believes that if he finally gives up the Internet sites he will feel bereft and have nothing else to fall back upon. Father is aware of self-esteem issues that prevent him from asserting himself and cause him to isolate. The Internet sites serve to provide comfort here, as well. We encouraged Father to replace his belief statements with additional ones that describe him in a more positive and affirming way.

Father Tarlton brought these issues forward with the group and identified additional factors which tend to reinforce his image of himself as not accepted, particularly racism. Father has a difficult time looking at himself in the mirror. We encouraged him to look upon himself as

the Lord might and to share some of these struggles with his spiritual director with whom he has a good relationship.

We encouraged Father to continue to bring these issues up in therapy and with his support group. We gave Father some information on EMDR: Eye Movement Desensitization and Reprocessing. This is a short-term behavioral form of therapy that might be useful as an adjunct to his work with his current therapist and might serve to assist him with surfacing and unblocking some traumatic experiences that may still be hindering his ability to interact with his peers in social situations. Hopefully, his ability to increase the number of successful social interactions may replace his need to receive comfort from images on the Internet.

Father Tarlton has been attending an SAA Meeting on Saturdays and has been faithful to these meetings. He experienced an angry outburst from a confrere at one of these meetings and decided to resign as servant leader of the group. This incident caused some upset within him but he decided that this was his meeting and he would not be deterred from attending. Father Tarlton has continued to attend regularly since that time. We are pleased that he asserted himself in this way.

Father Tarlton currently schedules sessions in therapy every month to five weeks. He believes that this is going well. His therapist writes that Father's greatest achievements have been: improved diabetes management, reduction of procrastination, and performance of job related tasks at a high level of competence. He believes that recovery has been good but has reached a plateau. His therapist states that Father Tarlton is able to use therapy well but when he feels he is not progressing, he pulls back rather than addressing the issue and reformulate the treatment plan. His therapist also notes that when Father stopped drinking and when he stopped smoking, he made decisions to do so and he kept his promise to himself.

Father has met four times with his support group over the past year. He will be meeting bi-monthly as agreed upon at the July meeting. Collateral reports indicate that he is impressive regarding his ability to be totally honest with his group. Members believe that Father is doing well in most areas of his recovery and await his follow-through on placing a block on his computer. They are pleased that he was able to attend the ISTI national conference on cybersex as a way to understand and gain control over his addiction.

**Current Living Experience/Vocational Functioning:** Father Tarlton reported that he had a very busy summer with Oblate activities. He has received much affirmation from the community regarding his work with the Oblate Program. The Oblate Retreat this year was recognized as the largest Oblate Retreat ever held at St. John's. He was also involved in co-hosting the national Oblate Director's Conference this summer. While this was exhausting for him, Father received many accolades and was pleased with his efforts.

Father was delighted to be invited to spend two weeks at the home of a friend and his wife in shortly before this workshop. At first, he didn't respond to the invitation but with a little encouragement he accepted the invitation and was very pleased he did. Father enjoys reading, movies and dinner occasionally.


**Medical:** During the course of the workshop we monitor physical health through the use of various laboratory indices. Father Tarlton lost 9 pounds over the past year. His lipids are in the normal range. Blood sugar control is much better this time and dropped from 134 to the current reading of 107. We commend him for his ability to monitor his diabetes well and for his improved weight and lipid profile. Blood pressure at 150/78 is good. As you are aware, Abbot John, Father has had three prostate biopsies recently which have proven to be inconclusive. His next appointment will be in January 2002. Father Tarlton is pleased with his improved regimen of self-care. We are, too.

**Recommendations and Treatment Plan:** Father Tarlton was able to raise some important recovery issues with the group. The fact that the group was small helped to provide a feeling of safety. Father stated three recovery goals for the next year: 1) to get help to place a block on his computer and to communicate with us here when this has been accomplished; 2) to go out weekly for dinner with a friend; and 3) to write three letters every morning related to his Oblate outreach.

We wish to thank Father Tarlton for his active participation in this workshop week. We look forward to seeing him at his next workshop that is scheduled for October 28-November 1, 2002. A copy of this letter is being forwarded to Father Tarlton for his reflection. If you have any question regarding this report, please contact us. We encourage Father Tarlton to share this report with his therapist and the members of his support group.

Thank you for your ongoing support of Father Tarlton in his recovery. We ask for your prayers on behalf of the many clergy and religious in our care and promise our prayers for you in your new service to the Benedictine community as Abbot.

Sincerely,



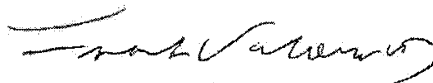
Margaret Crowley, SHCJ, LCSW-C  
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Coordinator, Continuing Care Services



Frank Valcour, MD  
Medical Director and  
Vice-President for Clinical Services

MC/mc-lc  
cc: Reverend Allen Tarlton

# REINHARDT & ANDERSON

Attorneys at Law

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*Jeffrey R. Anderson <sup>W†*</sup>	Patrick W. Noaker <sup>M</sup>
*Mark Reinhardt <sup>D</sup>	Frances E. Baillon
*Mark A. Wendorf	Michael G. Patiuk
Harvey H. Eckart	Brant D. Penney
Barbara J. Felt	Cynthia J. Waldt
Garrett D. Blanchfield	

June 6, 2002

Father Allen Tarlton  
St. John's Abbey  
P.O. Box 2015  
Collegeville, MN 56321

Re: Bill Quenroe and John Doe 43 v. The Order of St. Benedict of the Roman Catholic Church a/k/a St. John's Abbey, Father Dunstan Moorse and Father Allen Tarlton

Dear Father Tarlton:

Enclosed and served upon you please find a Summons and Complaint in the above-referenced matter.

For your information, John Doe 43 is

Very truly yours,



Jeffrey R. Anderson  
jeff.r.anderson@ralawfirm.com

JRA:tat  
encl.

A Partnership of Professional Corporations.

\*Managing Partner    <sup>W</sup> Also admitted in Wisconsin    <sup>D</sup> Also admitted in Washington, D.C.    <sup>M</sup> Also admitted in Missouri  
† Diplomate Civil Trial Specialist by National Board of Trial Advocacy    \* Certified Trial Specialist by Minnesota Bar Association  
° Diplomate Criminal Trial Specialist by National Board of Trial Advocacy

00322  
OSB

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF STEARNS

SEVENTH JUDICIAL DISTRICT

Court File No.: \_\_\_\_\_

Bill Quenroe and John Doe 43,

Plaintiffs,

vs.

SUMMONS

The Order of St. Benedict of the  
Roman Catholic Church a/k/a St.  
John's Abbey, Father Dunstan  
Moorse and Father Allen Tarlton,

Defendants.

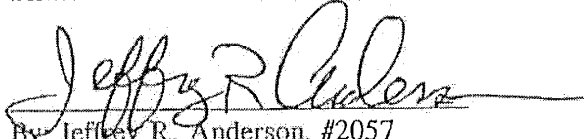
THE STATE OF MINNESOTA TO THE ABOVE-NAMED DEFENDANTS:

YOU ARE HEREBY SUMMONED and required to serve upon Plaintiff's attorneys an Answer to the Complaint which is herewith served upon you within twenty (20) days after service of this Summons upon you, exclusive of the day of service. If you fail to do so, judgment by default will be taken against you for the relief demanded in the Complaint.

This case may be subject to Alternative Dispute Resolution (ADR) process under Rule 114 of the General Rules of Practice for the District Courts. The court administrator or your attorney can provide you with information about ADR options and a list of neutrals available in your area. ADR does not affect your obligation to respond to the Summons and Complaint within twenty (20) days.

Dated: 6/6/2002

REINHARDT AND ANDERSON



By: Jeffrey R. Anderson, #2057  
Attorney for Plaintiffs  
E-1000 First National Bank Bldg.  
332 Minnesota Street  
St. Paul, Minnesota 55101  
(651) 227-9990

00323  
OSB

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF STEARNS

SEVENTH JUDICIAL DISTRICT

Court File No.: \_\_\_\_\_

Bill Quenroe and John Doe 43,

Plaintiffs,

vs.

COMPLAINT

The Order of St. Benedict of the  
Roman Catholic Church a/k/a St.  
John's Abbey, Father Dunstan  
Moorse and Father Allen Tarlton,

Defendants.

Plaintiffs, for their causes of action against Defendants, allege as follows:

**PARTIES**

1. Plaintiff Bill Quenroe is an adult male resident of the State of Minnesota. Plaintiff Quenroe was a minor during the sexual abuse alleged herein.

2. Plaintiff John Doe 43 is an adult male resident of the State of Minnesota whose identity is made known to Defendants by separate cover letter. Plaintiff John Doe 43 was a minor during the sexual abuse alleged herein.

3. At all times material, Defendant Dunstan Moorse was and continues to be a Roman Catholic priest, educated by, ordained in and remaining under the direct supervision, authority, employ and control of Defendant Order of St. Benedict of the Roman Catholic Church, a/k/a St. John's Abbey (hereinafter defendant Order).

4. At all times material, Defendant Allen Tarlton was and continues to be a Roman

Catholic priest, educated by, ordained in and remaining under the direct supervision, authority, employ and control of Defendant Order.

5. At all times material, Defendant Order, a Roman Catholic religious order of priests, was and continues to be a non-profit religious organization authorized to conduct business and conducting business in the State of Minnesota with its principal place of business at St. John's Abbey, Collegeville, Minnesota. Defendant Order owns and operates St. John's Preparatory School (hereinafter "SJP") which is a Benedictine, co-educational, day and boarding preparatory school for students in grades 7 - 12. Defendant Order represents St. John's Preparatory School to be an exceptional college preparatory school that provides its students a safe and secure environment through the use of full time staff that supervises and mentors students. Defendant Order also owns and operates St. John's University (hereinafter "SJU").

#### FACTUAL BACKGROUND

6. Since approximately 1960 through to the present, persons controlling, directing and/or participating in the operation of Defendant Order and its related entities, including SJP and SJU, conspired to intentionally, recklessly and/or negligently conceal criminal conduct of its agents, aided and abetted the concealment of criminal conduct, aided and abetted criminal sexual conduct, failed to report criminal conduct of its agents, evaded criminal and/or civil prosecution and liability, committed fraud and/or fraudulently induced its prospective and current students, alumni, parishioners and the public in furtherance of its scheme to protect predatory priests and other clergy from criminal prosecution, to maintain or increase charitable contributions and/or avoid public scandal.

7. The following evidence shows that persons controlling and/or participating in the



operation of Defendant Order, including its entities such as SJP and SJU, engaged in a pattern and practice of fraudulent conduct in order to conceal the criminal and harmful acts of its agents and employees:

Father Dunstan Moorse

8. Defendant Moorse was ordained on or about 1978.

9. — From 1979 through 1985, Defendant Moorse taught at SJP and served as Prefect. As Prefect, Defendant Moorse's duties included serving as a student monitor and ensuring the health, safety and welfare of the students.

10. From early on, Defendant Order had information and was on notice of Defendant Moorse's proclivity toward acting out sexually with minors:

- a. In 1978, a Deacon's evaluation stated "teenagers posed the most difficulties in [Moorse's] pastoral relationships."
- b. In 1981, Defendant Moorse sexually abused Plaintiff Quenroe.
- c. On information and belief, in approximately, 1982, a priest with Defendant Order warned a student at SJP to keep his distance from Defendant Moorse.
- d. In approximately 1983, Defendant Moorse sexually abused SJP student John L. Doe.
- e. On information and belief, in approximately 1983, Defendant Moorse grabbed another student's genitalia. This student reported the incident to a priest at SJP and was told or made to believe that everything would be handled.
- f. On information and belief, during this time Defendant Moorse also made a

sexual advance toward another student. On information and belief, a priest with SJP was made aware of this situation.

g. As the following examples indicate, files and documents maintained by Defendant Order and Defendant's Abbot also show direct knowledge of Defendant Moorse's conduct:

- i. Abbot's file-May 7, 1984, "Report on improper behavior toward students: some propositioning? Verbal advice in regard to sex (between men?) Chasing a student in a car. Should he be removed from the prep school, i.e., from prefecting? Linus is speaking to him about this. See him (Dunstan) if other reports come in."
- ii. Abbot's file- May 11, 1984, "He feels that the students have misinterpreted his statements and counsel. He says that he has learned from this turn of events. He wants to continue in the dorms but he realizes that the talk among students could make it difficult to remain there."
- iii. Abbot's file- June 15, 1984, "Report that parents are calling headmaster and dean of students about Dunstan's counseling, [illegible, scratched out] advice, and actions [illegible, scratched out][?]. Does he have a perspective on the seriousness of the issues? He has a car signed out much of the time. He is following the Springers (Cold Spring baseball team) because a former student is playing on the team; he is gone night after night! Should Dunstan

receive some counseling now? Should he go away for graduate studies now? It seems that he should clear up some of his personal issues before going away for studies. See Otto. Some activity a year ago spring. The student is now a Senior (will be a Senior). Some inappropriate language and suggestions. He should no longer be a prefect but he may continue to teach. It seems that he should seek some counseling. He is not very regular in monastic observance."

- iv. Abbot's file- August 27, 1984, "He has not sought counseling; I recommend it once again for the sake of clarifying the issues in his life. He seems to be taking the matter fairly well."

11. On information and belief, despite all of this evidence Defendant Order did nothing more to investigate or discover the existence of any other victims. Instead, in conformity with its pattern and practice, it concealed these acts from victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities and as a result, other students were sexually abused by Defendant Moorse.

12. In 1985, Defendant Moorse sexually abused Plaintiff John Doe 43 on SJP property. After the incidents of abuse, Defendant Moorse threatened Plaintiff John Doe 43 not to disclose the abuse to anyone.

13. In 1985, Defendant Moorse sexually abused John B. Doe on SJP property.

14. Thereafter, the Abbot's file on Defendant Moorse and other documents show Defendant Order conspired to conceal Defendant Moorse's abuse from its prospective students, current students, their families, victims, alumni, parishioners, the public, law enforcement authorities

and/or prospective schools or assignments Defendant might work at:

- a. On July 1, 1986, the Abbot's file indicates another report of sexually improper conduct by Defendant Moorse, "The report is about some words of invitation, holding hands, a touching, and a hugging. Dunstan says it is 85% correct. He did it to keep the fellow from coming around to him and to his office! What a method of keeping him at a distance! The fellow's parents are divorced: . . . This incident happened last fall. [illegible] didn't the kind come in to talk about it? What and when did he report to the counselor?" . . . "I learned more about the incident that happened two years ago. He apparently asked a student to disrobe. He also blocked a student from leaving his office, or he tried to do so . . . How many more incidents are there? Julian and Dennis question the propriety of Dunstan's going to graduate school at this time. Should he not spend more time at counseling? I hope he can do both. I should insist on regular counseling and a report."
- b. In a letter dated, July 22, 1986, a priest with Defendant Order wrote to Abbot Theisen expressing reservations about writing a letter of recommendation for Defendant Moorse in light of the accusations about him: "Linus had informed me just before he left for California that Dunstan would not be at the Prep school this year, that this had been your decision, and that before I began any work towards finding a replacement for his classes, I must wait until I heard further from either you or Linus. From this, I naturally assumed that the leave results from the allegations and/or incidents of sexual advance, of

which I have heard rumor and received student complaint as Senior Prefect. Tonight I called Linus to ask authorization to discuss the matter with you, as I have some problems with supporting Dunstan's matriculation to a graduate program under these circumstances." (Emphasis added).

- c. A little over a month later, on August 25, 1986, Abbot Theisen wrote a letter on Defendant Moorese's behalf to the bishop of Santa Fe diocese asking for a position for Defendant Moorese. In this letter, Abbot Theisen does not disclose any of the allegations of sexually improper conduct against Defendant Moorese but states, in part, "... I am unsure about just how much time he will have to devote to parochial work . . . Perhaps he might even be chaplain at a small convent." Defendant Moorese was granted faculties within the Archdiocese of Santa Fe on or about September 1986.
- d. After leaving the Abbey and moving to Santa Fe, Defendant Moorese and Abbot Theisen kept in constant contact often discussing his problems and when he could come back to the Abbey. In a letter dated, September 30, 1986, Abbot Theisen writes to Defendant Moorese about what information should be in Defendant Moorese's doctors report: "He [Moorese's counselor] wonders whether he needs to detail his finding in a letter. . . I will not require it but it would be helpful to have some short statement to the effect that you are doing well. I am glad that you have been able to look at some of the issues in your life, both with Dr. Lamb and with Dr. Quenk."
- e. In December of 1986, despite the numerous allegations, Abbot Theisen writes

in Defendant Moore's file wondering what assignment he should take, "Quenk's [Defendant Moore's physician] letter indicates that Dunstan is not homosexually oriented but that other reasons account for his behavior. . . Should he continue in the fall or take an assignment? I think take an assignment. I told him that I am [illegible] leaning toward Benilde (he sees that it is important to support [illegible])."

- f. In March of 1987, Abbot Theisen writes in Defendant Moore's file about assigning Defendant Moore to Benilde and his concerns about that assignment: "We spoke briefly about Benilde. I said that I wanted him to teach there; I know it is a risk. I asked him to ask his counselor about a statement to the effect that it would be a good assignment." (Emphasis added).
- g. On May 8, 1987, Abbot Theisen writes to Moore about working at Benilde. Abbot Theisen also mentions that he spoke with Bishop Roach and indicates that Roach told Theisen that he relies on major superiors to supply him with the proper amount of information.
- h. August 1987 (Abbot's file) ". . . We talked a bit about his moving into the archdiocese; the archbishop asked for no statements."
- i. On information and belief, in approximately 1987 Defendant Moore was assigned to Benilde St. Margaret's High School where he was a religious instructor.

Father Allen Tarlton

15. Defendant Tarlton was ordained in 1955.
16. Defendant Tarlton taught at SJP from the 1970's through the 1990's.
17. In approximately the fall of 1982, Defendant Tarlton sexually abused John HHH Doe.
18. On or about December 2, 1982, the Abbot sent Defendant Tarlton for treatment at St. Luke Institute for issues with "homosexuality." St. Luke Institute is a licensed psychiatric facility which deals exclusively with clergy and religious men and women who have psychological problems as well as chemical dependency problems.
19. In approximately the summer of 1983, after completing his treatment at St. Luke, Defendant Tarlton returned to St. John's and continued teaching, without restriction, until 1992. As a result of Defendant Order's conduct, other students were abused.
20. On or about fall of 1985, Defendant Tarlton sexually abused Plaintiff John Doe 43. After the incidents of abuse, Defendant Tarlton threatened Plaintiff John Doe 43 not to disclose the abuse to anyone.
21. On information and belief, Defendant Order did nothing more to investigate or discover the existence of any other victims of Tarlton. Instead, in conformity with its pattern and practice, it concealed these acts from victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities.

**CONCEALMENT AND DECEIT OF SEXUAL ABUSE COMMITTED  
BY OTHER BENEDICTINE CLERGY**

22. The following examples provide further evidence that persons controlling and/or participating in the operation of Defendant Order, including SJP and SJU, engaged in a pattern and practice of fraudulent conduct in order to conceal its criminal and harmful acts:

### Father Eckroth

23. Father Richard Eckroth was ordained in 1952.

24. From approximately 1971 through 1972, Father Eckroth abused John Doe 10A on two occasions. The sexual abuse occurred at a cabin located in northern Minnesota, which, on information and belief, was owned and operated by Defendant Order. Following the sexual abuse, Father Eckroth threatened and coerced John Doe 10A into secrecy by telling John Doe 10A that he would kill him if anyone ever found out about the sexual contact.

25. On information and belief, in approximately 1972 through 1976, Father Eckroth abused Jane Doe on two occasions.

26. In 1973, Father Eckroth abused John Doe 10B on two occasions. The first instance of sexual abuse occurred at a cabin located in northern Minnesota, which, on information and belief, was owned and operated by Defendant Order.

27. The second instance of sexual abuse occurred at the St. Augustine's rectory. Father Eckroth threatened and coerced John Doe 10B into secrecy by telling him words to the effect of "Don't tell. If you do, you'll be dead."

### Father Brennan Maiers

28. Father Maiers was ordained in 1963.

29. In 1966, Father Maiers sexually abused John A Doe.

30. During his tenure with Defendant Order, Father Maiers acted out sexually. In the 1970's, Father Maiers engaged in adult consensual homosexual activity. In the 1970's, Father Maiers also sought counseling regarding his sexuality. Then, in the early 1980s, Father Maiers was also cited, but not charged, for soliciting an adult male police officer.



#### Abbot John Eidenschenk

31. Father John Eidenschenk was ordained in 1941.

32. From approximately 1962 through 1963, Father Eidenschenk abused John Doe 13A during weekly counseling meetings. During these counseling sessions Father Eidenschenk would lead John Doe 13A to Father Eidenschenk's bedroom and proceed to fondle him.

33. -- Following the first incident of abuse, John Doe 13A went to the Rector of the seminary, and asked him if Father Eidenschenk should be requesting that John Doe 13A remove his clothes and then proceed to fondle him. In response, the Rector became very angry and ordered John Doe 13A to leave his office.

34. In 1971, Eidenschenk became Abbot of St. John's.

#### Father Cosmos Dahlheimer

35. Father Cosmos Dahlheimer was ordained in 1936.

36. In 1963, Father Dahlheimer received shock treatment for psychological problems he was suffering. In letters written to the Abbot, Father Dahlheimer indicated that he worried he was a man of weak faith and that he had been told that he may not be able to return to the priesthood. Nevertheless, Father Dahlheimer was sent back to serve and work in local parishes.

37. In approximately 1970, while serving at St. Augustine's parish, Father Dahlheimer abused John J. Doe.

38. In approximately 1975, while serving at St. Bernard's parish, Father Dahlheimer abused John Doe 19A.

39. In approximately 1977, while serving at St. Bernard's parish, Father Dahlheimer abused C.T.

40. In approximately 1978, while serving at St. Bernard's parish, Father Dahlheimer abused Jon Roe.

41. In approximately 1987, Defendant Order was made aware of two incidents of sexual abuse by Father Dahlheimer. Documents show that initially Defendant Order did not make Father Dahlheimer aware of the first incident and allegation of abuse.

Father Francis Hoefgen

42. Father Hoefgen was ordained in 1979.

43. Father Hoefgen served as associate pastor at St. Boniface Church, in Cold Spring, in 1983.

44. On or about 1983, John KKK Doe was staying at St. Cloud hospital. Father Hoefgen would visit John KKK Doe often. After his stay at St. Cloud hospital, John KKK Doe went to stay at St. Boniface Parish House. While staying there, Father Hoefgen abused John KKK Doe on at least two occasions.

45. In 1984, Father Hoefgen's abuse of John KKK Doe was reported to law enforcement authorities. Father Hoefgen's statement was taken and he admitted to two acts of sexual abuse with John KKK Doe.

46. In 1984, Defendant Order sent Father Hoefgen to St. Luke Institute for evaluation.

47. Thereafter, Defendant Order allowed John KKK Doe to maintain his position at St. Boniface--which later merged into St. Elisabeth in 1987--until 1992. Thereafter, he was a guest master and personnel coordinator at Defendant Order.

Father Thomas Gillespie

48. Father Thomas Gillespie was ordained in 1964.

49. During approximately 1977 through 1978, Father Thomas Gillespie abused John Doe 19A on Defendant Order's property.

Brother John Kelly

50. From approximately 1981 through 1984, Brother John Kelly abused John UU Doe. This abuse occurred on the premises of St. John's School, in Brother Kelly's office, in John UU Doe's dormitory room, and in the woods on the property owned by SJP.

51. In 1982, John UU Doe told Father Francisco, St. John's Chaplin, about the abuse.

52. Despite his report of abuse, Br. Kelly continued to abuse John UU Doe in 1983 and 1984.

Father Finian McDonald

53. Father Finian McDonald was ordained in 1962.

54. Father McDonald abused B.B. in 1975 during his senior year in college, on at least three separate occasions, while he attended St. John's University.

55. Ultimately, several of these victims brought lawsuits against Defendant Order in the early 1990's. In 1993, as a result of these allegations and in an attempt to improve public relations and placate victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities and maintain donations and contributions; Defendant Order appointed a commission to create a system in which allegations of abuse could be addressed.

56. In 1994, the commission created the Inter-Faith Sexual Trauma Institute (hereinafter "ISTI"). ISTI was presented as Defendant Order's attempt at providing a mechanism to handle and address allegations of abuse. However, on information and belief, when allegations of sexual abuse were brought to ISTI, it failed to take prompt or remedial measures to address the allegations.

57. By these acts, Defendant Order, misrepresented and/or failed to represent facts of known sexual misconduct of Defendant's priests to victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities and failed to investigate the allegations and/or make a pastoral out reach. Defendants' actions resulted in the sexual abuse of other children and the exacerbation of injury to victims, including Plaintiffs.

58. ~ Upon information and belief, Defendant Order, by and through its agents, persons controlling and/or directing Defendant Order, misrepresented and/or failed to represent the facts of known sexual misconduct to victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities for the economic purpose of maintaining or increasing charitable contributions and tuition payments.

59. Upon information and belief, after learning of Defendant Moore's, Defendant Tarlton's and other priests conduct, Defendant Order, by and through its agents, ratified the priests conduct by failing to report them to law enforcement authorities, victims, prospective students, current students, their families, alumni, parishioners and/or the public. Further, Defendants conduct communicated to Plaintiffs and other victims that Defendant Order's priests conduct was proper and that legal action was not necessary. Therefore, Defendants knew or should have known, that their actions would silence Plaintiffs and other victims, prevent them from discovering their injuries, their complaints or possible other complaints or victims, and ultimately exacerbate their emotional distress and trauma.

#### BACKGROUND FACTS APPLICABLE TO JOHN DOE 43

60. Plaintiff John Doe 43 attended SJP from 1985 to 1986. Plaintiff John Doe 43 first met and came to know Defendants Moore and Tarlton as teachers, spiritual guides and/or

counselors with Defendant Order.

61. In approximately 1985, while Defendant Tarlton was a teacher, spiritual guide and holy authority figure, to Plaintiff John doe 43, Defendant Tarlton sexually abused and exploited Plaintiff John Doe 43 by engaging in illegal sexual contact with him. After the sexual abuse and exploitation, Plaintiff, was threatened by Defendant Tarlton not to tell anyone about the abuse.

62. - In approximately 1985, while Plaintiff attended SJP and Defendant Moore was a teacher spiritual guide and holy authority figure, at SJP, Defendant Moore sexually abused and exploited Plaintiff John Doe 43 by engaging in illegal sexual contact with him. After the sexual abuse and exploitation, Plaintiff was threatened by Defendant Moore to not tell anyone about the abuse.

63. The sexual abuse and exploitation of Plaintiff John Doe 43 and the circumstances under which it occurred caused Plaintiff John Doe 43 to develop various psychological coping mechanisms which reasonably made them incapable of ascertaining the resulting damages from that conduct.

64. Furthermore, upon information and belief, after learning of Defendant Order's priests conduct, Defendant Order, by and through its agents, ratified the priests' conduct by failing to report them to law enforcement authorities, prospective students, current students, their families, victims, parishioners, alumni and the public. Further, Defendant Order's conduct communicated to Plaintiffs and other victims that Defendant Order's priests' conduct was proper and that legal action was not necessary. Therefore, Defendant Order knew or should have known, that their actions would silence Plaintiffs and other victims, prevent them from discovering their injuries, their complaints or possible other complaints or victims, and ultimately exacerbate their emotional distress and trauma.

Defendants' should therefore be estopped from asserting any defense that Plaintiff's action is not timely because Defendants individually and in concert with each other, fraudulently concealed the wrongfulness of Defendant Moore's and Tarlton's, and other priests', conduct and the causal relationship of the harm suffered by Plaintiff John Doe 43.

65. As a direct result of Defendant Order's, Defendant Moore's and Defendant Tarlton's wrongful conduct, Plaintiff has suffered and continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

#### BACKGROUND FACTS APPLICABLE TO PLAINTIFF QUENROE

66. Plaintiff Quenroe met and came to know Defendant Moore as a teacher, spiritual guide and holy authority figure while he attended SJP.

67. In approximately 1981, while Defendant Moore was a teacher at SJP, Defendant Moore sexually abused and exploited Plaintiff Quenroe by engaging in illegal sexual contact with him.

68. Upon information and belief, after learning of Defendant Order's priests' conduct, Defendant Order, by and through its agents, ratified the priests' conduct by failing to report them to law enforcement authorities, prospective students, current students, their families, victims, parishioners, alumni and the public. Further, Defendant Order's conduct communicated to Plaintiff and other victims that Defendant Order's priests' conduct was proper and that legal action was not

necessary. Therefore, Defendant Order knew or should have known, that their actions would silence Plaintiff and other victims, prevent them from discovering their injuries, their complaints or possible other complaints or victims, and ultimately exacerbate their emotional distress and trauma. Defendants' should therefore be estopped from asserting any defense that Plaintiff's action is not timely because Defendants individually and in concert with each other, fraudulently concealed the wrongfulness of Defendant Moore's and other priests', conduct and the causal relationship of the harm suffered by Plaintiff Quenroe.

69. As a direct result of Defendant Order and Defendant Moore's wrongful conduct, Plaintiff has suffered and continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

COUNT I  
DEFENDANT TARLTON - SEXUAL BATTERY

70. Plaintiff John Doe 43 incorporates all paragraphs of this Complaint as if fully set forth herein.

71. In approximately 1985, Defendant Tarlton inflicted unpermitted, harmful, and offensive sexual conduct upon the person of Plaintiff while Plaintiff was a minor.

72. As a direct result of Defendant Tarlton's wrongful conduct, Plaintiff has suffered and will continue to suffer great pain of mind and body, shock, emotional distress, physical

manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

COUNT II  
DEFENDANT MOORSE - SEXUAL BATTERY

73. Plaintiff John Doe 43 incorporates all paragraphs of this Complaint as if fully set forth herein.

74. In approximately 1985, Defendant Moorse inflicted unpermitted, harmful, and offensive sexual conduct upon the person of Plaintiff while Plaintiff was a minor.

75. As a direct result of Defendant Moorse's wrongful conduct, Plaintiff has suffered and continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

COUNT III  
DEFENDANT MOORSE - SEXUAL BATTERY

76. Plaintiff Quenroe incorporates all paragraphs of this Complaint as if fully set forth herein.



77. In approximately 1981, Defendant Moose inflicted unpermitted, harmful, and offensive sexual conduct upon the person of Plaintiff while Plaintiff was a minor.

78. As a direct result of Defendant Moose's wrongful conduct, Plaintiff has suffered and will continue to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

COUNT IV  
BREACH OF FIDUCIARY DUTY

79. Plaintiffs incorporate all paragraphs of this Complaint as if fully set forth herein.

80. By holding itself out as a residential educational institution, Defendant Order, its agents and employees, including Defendants Moose and Tarlton (hereinafter "Defendants") entered into a fiduciary relationship with the minor Plaintiffs.

81. Defendants breached their fiduciary duty to Plaintiffs by engaging in the negligent and wrongful conduct described herein.

82. As a direct result of Defendants' breach of their fiduciary duties, Plaintiffs have suffered, and continue to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; were prevented and will continue to be prevented from performing their daily activities and obtaining the full enjoyment of life; have sustained loss of earnings and earning capacity; and/or have incurred and will continue to incur expenses for medical and psychological

treatment, therapy, and counseling.

COUNT V  
FIDUCIARY FRAUD AND CONSPIRACY TO COMMIT  
FIDUCIARY FRAUD

83. Plaintiffs incorporate all paragraphs of this Complaint as if fully set forth herein.

84. By holding itself out as a residential educational institution, Defendants entered into a fiduciary relationship with the minor Plaintiffs.

85. As fiduciaries to Plaintiffs, Defendants had the duty to obtain and disclose information relating to sexual misconduct of Defendant Moorese, Defendant Tarlton and other known members of Defendant's staff.

86. Defendants misrepresented, concealed or failed to disclose information relating to sexual misconduct of Defendant Moorese, Defendant Tarlton and other known members of Defendant's staff.

87. The fact that Defendant Moorese, Defendant Tarlton and other known members of Defendant Order's staff had in the past and/or would in the future be likely to commit sexual misconduct with another student at Defendant Order was a material fact in Plaintiffs and their families' decision whether or not to allow Plaintiffs to reside and attend SJP.

88. Defendants knew that they misrepresented, concealed and/or failed to disclose information relating to sexual misconduct of Defendant Moorese, Defendant Tarlton and other known members of Defendant Order's staff and Defendants intended Plaintiffs to rely upon Defendants' misrepresentations and/or omissions.

89. Plaintiffs justifiably relied upon Defendants for information relating to sexual misconduct of Defendant Moorese, Defendant Tarlton and other known members of Defendant's

staff. Plaintiffs further relied upon Defendant to ensure their safety while they were in the Defendants care and custody.

90. Upon information and belief, Defendants, in concert with each other and with the intent to conceal and defraud, conspired and came to a meeting of the minds whereby they would misrepresent, conceal or fail to disclose information relating to the sexual misconduct of Defendant Moore, Defendant Tarlton and other known members of Defendant Order's staff. By so concealing, Defendants committed at least one act in furtherance of the conspiracy.

91. As a direct result of Defendants' fraud and conspiracy, Plaintiffs have suffered, and continue to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; were prevented and will continue to be prevented from performing their daily activities and obtaining the full enjoyment of life; have sustained loss of earnings and earning capacity; and/or have incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

**COUNT VI**  
**FRAUD AND CONSPIRACY TO COMMIT FRAUD**

92. Plaintiffs incorporate all paragraphs of this Complaint as if fully set forth herein.

93. Defendants knew of the sexual misconduct of Defendant Moore, Defendant Tarlton and other known members of Defendant Order's staff.

94. Defendants misrepresented, concealed or failed to disclose information relating to sexual misconduct of Defendant Moore, Defendant Tarlton and other known members of Defendant Order's staff as described herein.

95. Defendants knew that they misrepresented, concealed or failed to disclose information relating to sexual misconduct of Defendant Moorese, Defendant Tarlton and other known members of Defendant Order's staff.

96. The fact that Defendant Moorese, Defendant Tarlton and other known members of Defendant Order's staff had in the past and/or would in the future be likely to commit sexual misconduct with another student at Defendant Order was a material fact in Plaintiffs and their families' decision whether or not to allow Plaintiffs to reside and attend SJP

97. Plaintiffs justifiably relied upon Defendants for information relating to sexual misconduct of Defendant Moorese, Defendant Tarlton and other known members of Defendant Order's staff.

98. Upon information and belief, Defendants, in concert with each other and with the intent to conceal and defraud, conspired and came to a meeting of the minds whereby they would misrepresent, conceal or fail to disclose information relating to the sexual misconduct of Defendant Moorese, Defendant Tarlton and other known members of Defendant Order's staff. By so concealing, Defendants committed at least one act in furtherance of the conspiracy.

99. As a direct result of Defendants' fraud and conspiracy, Plaintiffs have suffered, and continue to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; were prevented and will continue to be prevented from performing their daily activities and obtaining the full enjoyment of life; have sustained loss of earnings and earning capacity; and/or have incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

COUNT VII  
NEGLIGENT RETENTION AND/OR SUPERVISION

100. Plaintiffs incorporate all paragraphs of this Complaint as if fully set forth herein.

101. Defendant Order, by and through its agents, servants and employees, knew or reasonably should have known of Defendant Moore's and/or Defendant Tarlton's dangerous and exploitive propensities and/or that Defendant Moore and/or Defendant Tarlton were unfit agents.

102. Defendant Order had a duty to not retain Defendant Moore and/or Defendant Tarlton given Defendant Moore's and/or Defendant Tarlton's dangerous and exploitive propensities, to provide reasonable supervision of Defendant Moore and/or Defendant Tarlton and to use reasonable care in investigating Defendant Moore and/or Defendant Tarlton.

103. Defendant Order negligently retained and/or failed to supervise Defendant Moore and/or Defendant Tarlton in positions of trust and authority as caretakers, teachers, Roman Catholic priests and spiritual counselors while Plaintiffs studied and resided at Defendant Order where Defendant Moore and/or Defendant Tarlton were able to commit the wrongful acts against the Plaintiffs. Defendants failed to provide reasonable supervision of Defendant Moore and/or Tarlton and failed to use reasonable care in investigating Moore and/or Defendant Tarlton.

104. As a result of the above-described conduct, Plaintiffs have suffered, and continue to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; were prevented and will continue to be prevented from performing their daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or have incurred and will continue to incur expenses for medical and psychological treatment, therapy, and

counseling.

COUNT IX  
NEGLIGENT FAILURE TO WARN AND/OR INSTRUCT

105. Plaintiffs incorporate all paragraphs of this Complaint as if fully set forth herein.

106. Defendant Order, by and through its agents, servants and employees, knew or reasonably should have known of Defendant Moore's and/or Defendant Tarlton's dangerous and exploitive propensities and/or that Defendant Moore and/or Defendant Tarlton were unfit agents.

107. Defendant Order had duty to warn Plaintiffs and their families of Defendant Moore's and/or Defendant Tarlton's dangerous and exploitive propensities.

108. Once Defendant Order became aware of the full extent of Defendant Moore's, Defendant Tarlton's and other known members of Defendant Order's staff sexual misconduct with numerous child victims, Defendant had the duty to contact Plaintiffs and instruct them to seek medical and/or psychological assistance if Plaintiffs were victims of Defendant Moore's, Defendant Tarlton's and/or other known members of Defendant Order's staff's sexual misconduct.

109. Defendant Order negligently failed to provide adequate warning to Plaintiffs and their families of Defendant Moore's, Defendant Tarlton's and/or other known members of Defendant Order's staff's dangerous propensities and unfitness.

110. Defendant Order negligently failed to properly contact Plaintiffs and instruct them to seek medical and/or psychological assistance if Plaintiffs were victims of sexual misconduct by Defendant Moore, Defendant Tarlton and/or other members of Defendant Order's staff who had direct contact with children.

111. As a result of the above-described conduct, Plaintiffs have suffered, and continue to

suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; were prevented and will continue to be prevented from performing their daily activities and obtaining the full enjoyment of life; have sustained loss of earnings and earning capacity; and/or have incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling. --

#### COUNT X-VICARIOUS LIABILITY

112. Plaintiffs incorporate all paragraphs of this Complaint as if fully set forth herein.

113. At all times material, Defendant Moore and/or Defendant Tarlton were employed by Defendant Order. Defendant Moore and/or Defendant Tarlton were under Defendant Order's direct supervision, employ and control when they committed the wrongful acts alleged herein. Defendant Moore and/or Defendant Tarlton engaged in this conduct while acting in the course and scope of their employment with Defendant Order and/or accomplished the sexual abuse alleged herein by virtue of his job-created authority. Therefore, Defendant Order is liable for the wrongful conduct of Defendant Moore and Defendant Tarlton under the law of vicarious liability, including the Doctrine of Respondeat Superior.

114. As a result of the above-described conduct, Plaintiffs have suffered, and continue to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; were prevented and will continue to be prevented from performing their daily activities and obtaining the full enjoyment of life; have sustained loss of earnings and earning capacity; and/or have incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

WHEREFORE, Plaintiffs demand judgment against Defendants individually, jointly and severally in an amount in excess of \$50,000.00, plus costs, disbursements, reasonable attorney's fees, interest, and whatever relief the court deems just and equitable.

Dated: 6/6/2002

REINHARDT AND ANDERSON



By: Jeffrey R. Anderson, #2057

Attorney for Plaintiffs

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#### ACKNOWLEDGMENT

The undersigned hereby acknowledges that sanctions, including costs, disbursements, and reasonable attorney fees may be awarded pursuant to Minn. Stat. § 549.211 to the party against whom the allegations in this pleading are asserted.

