MEMO

CONFIDENTIAL

TO: Bp. Pelotte, S.S.S. FR: Fr. O'Keefe

RE: Telephone Conversation with

DT: 04/03/02, 11:10-11:53 am (mst)

- At the request of Bp. Pelotte (transmitted orally via Deacon Timoteo), I telephoned morning and we talked for about 45 minutes. He seemed surprised and grateful for the call. He told me that I had "been on his mind" for many years, but that he just "couldn't approach me" about his experience with JB because it was too embarrassing for him to talk about. The only person he had ever talked to about his encounter with JB was a friend from Springerville, This man was a friend of and on one occasion, when he had had too much to drink, he recounted an episode in which he had been molested by JB. In response to this revelation, shared his own experience with him. As I understand it, this took place several years after both incidents. AM was emphatic in saying that this was the only time he ever mentioned his own experience, until he recently relayed it to his therapist.
- who presently resides in Columbus, Ohio, has worked as a computer programmer for (2) for all but a few months since the late 1970's. In December, 1997 he began getting psychological/psychiatric therapy in Springfield, Ohio, to treat chronic depression. This therapy continued when he was transferred to Columbus. He has been on medical sick leave from the since September, 2001, when he was hospitalized for eight days. In December, the psychiatrist prescribed two anti-depressant medications (Zolton - sp? & Serazon - sp?), which caused "decompensated liver damage" (apparently akin to sclerosis of the liver). This condition is now so serious that might need a liver transplant. He is scheduled for an appointment with a liver specialist on April 8, 2002 to undergo blood tests, and may have to have a transplant procedure done at the University of Pittsburgh in the near future. He has applied for permanent disability retirement from Bank One, and is currently engaged in some type of litigation with the bank over disability retirement & benefits. All of his medical expenses to date have been covered by bank insurance - "Cobra" - which, however, is due to expire at the end of June, 2002. Emphasized that - even though there is a history of sclerosis in his family - his liver condition has not been caused by excessive drinking, but by the prescribed medication.
- With regard to the incident with JB, states that it happened in the summer of 1974, when he was 19 years old. He had met JB at the San Juan Fiestas in June, '74, and JB asked him to meet him after work to discuss a possible job offer in his parish in "Thatcher." [In reality, at the time, JB was in some stage of transition from being pastor of Springerville to being released for chaplain work in the Arizona State Prison system. He left Springerville some time in the summer of 1974, but I'm not sure just when]. They were to go out to dinner and then to a movie. is still upset that a priest lied to him (by telling him he was stationed in Thatcher) and that the movie they went to was "disgusting." It was during the

movie that the alleged molestation (consisting of fondling seems seems seems and performing oral sex on him) took place. I believe said it was an outdoor movie, and that the molestation took place in JB's car. On the way back to St. Johns, JB attempted to pull the car over into a rest area, but informed him that he did not want to do anything more with him. When they arrived in St. Johns, JB told that he had a room at a local motel and invited him to spend the night with him.

- (4) Even though this happened almost 28 years ago, claims that he still has a "vivid memory" as to the incident. He was too shocked, intimidated and embarrassed to offer any resistence while the molestation was occurring, but definitely spurned JB's offers to continue the contact after the first incident. For many years ried to put this out of his mind, only to have the memory persist. He felt the need to speak of it in light of the many stories of alleged molestation by priests currently surfacing: "After hearing about this every day, I had to call [sic] and get it out."
- (5) Tremains a practicing Catholic (attending both Latin-rite and Byzantine-rite parishes in Columbus). He gave no indication of wishing to hurt either JB or the Church, although he was relieved when I informed him that JB no longer can function as a priest. There was no indication (at least at this time) that he was seeking any kind of financial compensation. We ended the conversation by my making a general offer to help him through prayer, and counseling (via telephone) whenever he felt the need. He thanked me once again for the call.

Met fo Jeson

October 23, 1974

Rost Reverend Francis J. Green, Bishop of Tucson, 192 S. Stone Street, Box 31 Tucson, Arisona 85702

Dear Bishop Green.

This is to inform you that while I was in Rome, Father James Burns came back to the Diocese and asked for an appointment. He was given the pastorate of Saint Mary of the Angels, Pinetop, Arizona. It was my hope that he had the courtesy to inform you that he was leaving Fort Grant.

With every best wish, I am

Sincerely yours in Christ,

Colorer

September 11, 1974

Reverend James M. Burns St. Mary of the Angels Parish P. O. Bex 819 Pinetop, AZ 85935

Dear Father Burns,

This will notify you that for the good of religion and welfare of souls, Bishop Hastrich has appointed you as Paster, St. Mary of the Angels Parish, Pinetop, Arizona, effective September 5, 1974.

Enclosed is a copy of the Profession of Faith which you are to take in the presence of Father Wilson as our delegate. Kindly return the completed copy to this office.

It would be well to arrange with Father Wilson for the exchange of books and the accounts that belong to St. Mary of the Angels Parish.

Assuring you of my best wishes as you assume this new duty on behalf of the souls of the Diocese of Gallup, I am

Sincerely yours in Christ,

Very Reverend Dunstan Schmidlin, O.F.M. Chancellor

cc: Rev. Samuel J. Wilson

September 11, 1974

Reverend James M. Burns St. Mary of the Angels Parish P. O. Box 819 Pinetop, AZ 85935

Dear Father Burns,

This will notify you that for the good of religion and welfare of souls, Bishop Hastrich has appointed you as Pastor, St. Mary of the Angels Parish, Pinetop, Arizona, effective September 5, 1974.

Enclosed is a copy of the Profession of Faith which you are to take in the presence of Father Wilson as our delegate. Kindly return the completed copy to this office.

It would be well to arrange with Father Wilson for the exchange of books and the accounts that belong to St. Mary of the Angels Parish.

Assuring you of my best wishes as you assume this new duty on behalf of the souls of the Diocese of Gallup, I am

Sincerely yours in Christ,

Very Reverend Dunstan Schmidlin, O.F.M. Chancellor

cc: Rev. Samuel J. Wilson

March 13, 1974

Reverend James M. Burns, Catholic Chaplain
Fort Grant Correctional Institution
Fort Grant Rural Station
Willcox, Arizona 85643

Dear Jim:

Hope all is well with you and that you are well into your program. You are daily in my prayers because I know that your new challenge is tough. I admire your willingness to accept such a position.

Jim, I want to truly thank you for cooperating so excellently with our Minor Seminary Program. As the Bishop mentioned at your farewell dinner, you of all the priests have always cooperated with this program. You have always sent us good boys.

Jim do you want to continue to be included in our Blue Cross Blue Shield insurance or does the institution offer you one together with your job. If you could let us know by the end of the month, I would be most grateful. Jim, wwe will be more than happy to continue your insurance but we just don't want to duplicate things.

Jim be good and God love you. You are daily in our prayers here at CRS.

In His Son.

Lo

The Most Reverend Francis J. Green, D.D. Bishop of Tucson, 192 South Stone Avenue, Box 31 Tucson, Arizona 85702

Dear Frank,

Thank you very much for your kindness to Father Burns.

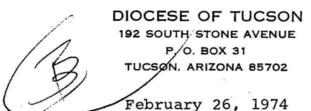
If I can possibly make the meeting with Dick Smith, you may be sure I will be there. As you know, I am very much interested in the Indians.

After Easter I am going to Rome with a pilgrimage for my"Ad Limina" visit. I hope the meeting will be before or after that.

With every best wish, I am

Sincerely yours in Christ,







Most Rev. Jerome J. Hastrich Bishop of Gallup P. O. Box 1338 Gallup, New Mexico 87301

Dear Jerry:

I thought you would like to have a copy of the letter which I have sent to Father Burns, welcoming him to the diocese. The priests in the Vicariate in which he will be living are very friendly and I am sure will welcome him as one of the members of the Vicariate.

I have just returned from an ecumenical meeting in Casa Grande in which it was suggested that you and Dick Smith might be willing to serve as a committee to evaluate the different Indian programs that have sprung up in the area. At any rate, you will be hearing from Hank Cultertson regarding this, but I thought I might alert you so that if possible you could arrange to accept.

With kindest good wishes and warm personal regards, I am

Very sincerely yours in Christ,

Most Rev. Francis & Green, D.D.

Bishop of Tucson

FJG:gb

Enc.



Diocese of Tucson

CHANCERY OFFICE 192 SOUTH STONE AVENUE P. O. BOX 31 TUCSON, ARIZONA 85702

February 26, 1974

Rev. James M. Burns
Fort Grant Correctional Institution
Foot Grant Rural Station
Willcox, Arizona 85643

Dear Father Burns:

I am happy to welcome you to the Diocese of Tucson and hereby approve of your appointment as Chaplain at Fort Grant. I officially extend to you the faculties of this Diocese, even though though you already enjoy them as a priest of the Province of Santa Fe. For canonical purposes, you are hereby appointed Associate Pastor at Sacred Heart parish, Willcox, effective February 26, 1974. Fort Grant is in the territory of the Willcox parish.

From correspondence with production, Director, Department of Corrections, I understand that you will also be Chaplain to the State Correctional Institution in the Safford area. Father John M. Fahey, Pastor of St. Rose of Lima parish, Safford, is Vicar of the Graham-Greenlee Vicariate, and is aware of the fact that you will be chaplain to both institutions.

We are placing your name in our Diocesan mailing list so that you will be kept informed of what is going on in the diocese. Be assured that we are eager to make you welcome in every way and to do all we can to make you feel at home with us. I look forward to the opportunity of visiting with you if you get a chance to come to Tucson. I want you to know that I am quite willing to come to Fort Grant for any occasion at your invitation. I am most grateful to you and to Bishop Hastrich for allowing you to come to work in our diocese.

With an assurance of my prayers for the success of your priestly ministry, and with my best personal wishes, I am

Very sincerely yours in Christ,

Most Rev. Francis J. Green, D.D. Bishop of Tucson

FJG:gb

cc: Most Rev. Jerome J. Hastrich

Rev. John M. Fahey
LA_2013_10 Revurs Round Debski

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SAINT PETER'S CHURCH



SPRINGERVILLE, ARIZONA 85938

Feb. 12, 1974

Most Rev. Jerome J. Hastrich Bishop of Gallup Gallup, New Mexico

Dear Bishop Hastrich,

As requested during our telephone conversation, I am writing this letter to request permission from you to accept an assignment in the priesthood outside the Diocese of Gallup. I wish to serve the men in the new Correctional Instution at Fort Grant as well as assume the duties of Chaplain at the adult Conservation Camp in Safford, Arizona. These positions would be within the Diocese of Tucson and has been approved by the Bishop of Tucson in a letter to Director to the Dept. of Correction for the State of Arizona.

I will say my last Mass (Sunday) the last Sunday in Februrary and should be leaving the parish by the end of the month at the latest. In my new position I would like to remain a priest of the Diocese as I have been a member of this Diocese since I was ordained.

I wish to take this opportunity to thankyou for all that you have done for me and my parishes since you have been the Bishop of Gallup. Although I have not always agreed with you on all matters I have tried my best to be adutiful priest in all matters for the good of the Diocese. Your task has indeed been a very difficult one and your love of God has been made manifest in your actions. I congratulate you for all that you have accomplished and wish you the best of everything in the Lord in the days to come. I feel priviledged to have served under you and will continue to seek your help and prayers in my new assignment.

Rev. James & Burns



February 18, 1974

Reverend James M. Burns, St. Peter Church, P. O. Box 103, Springerville, Arizona 85938

Dear Father Burns,

Thank you for your kind letter asking for permission to be away from the diocese for an indefinite period of time while working for the State Department of Correction in the Diocese of Tucson.

I have written Bishop Green as you will see by the enclosed copy informing him of your presence in his diocese.

I want you to know that you will be receiving all the communications from our diocesan offices, and are welcome at any and all diocesan functions. It is my hope that you will make the Annual Retreat with the priests of our diocese, and attend general convocations, at least.

With every best wish, I am

Sincerely yours in Christ,

Bishop of Gallup

Encl.



February 18, 1974

The Most Reverend Francis J. Green, D.D. Bishop of Tucson, 192 South Stone Avenue, Tucson, Arizona 85702

Dear Bishop Green,

This is to inform you that Father James Burns is accepting a position with the State Department of Correction, with my permission. Since he will be living in your Diocese, I would appreciate your granting him faculties, and I hope you will welcome him, and encourage your priests to do so, at various Diocesan and Vicariate Meetings. He wishes to remain a priest of the Diocese of Gallup.

Any kindness you show him will be considered a personal favor to me.

With every best wish, I am

Sincerely yours in Christ,



Rev. James Burns P. O. Box 2155 Wickenburg, AZ 85378

Saint Ioseph's Church

300 W. Hillview Winslow, AZ 86047 (602) 289-2350

28 May 1987

Most Reverend Donald Pelotte Bishop of Gallup P.O. Box 1338 Gallup, New Mexico 87301

Dear Bishop,

I cannot tell you how much I appreciate your sincere and helpful advice which I sought during this time of decision making. I am sorry if it appears that I am ignoring the advice that you gave me but that is not the case. I weighed your advice very much.

I did not choose Bloomfield because of the time element. There is no way we could leave the projects we wish to start and go to Bloomfield by July 1, 1987. I feel a strong alligence to the people of St. Joseph's and the projects that must be accomplished. We at St. Joseph's have the largest parish with a church that by all rights should structurly be condemned as unsafe. It would cost to much and would probably be impossible to make it safe. To stop the projects, today, would probably mean that the parish would not be moving toward a solution for many more years which would be a terrible serious situation. I feel it imperative that this be accomplished. I would feel freer to leave St. Joseph's if I could think of a successor who had the desire or the willingness or the ability to carry this out. I am sorry to say that anyone with these capabilities is already happily employed or out of the Diocese.

Maybe in the future. God will see fit to have a Bloomfield or a similar assignment available and we will be more prepared to ship on out of here.

Thank you once again. I value your advice very much.

Sincerely yours,

Fr. James M. Burns

PASTOR, St. JOSEPH CHURCH

JB/lg

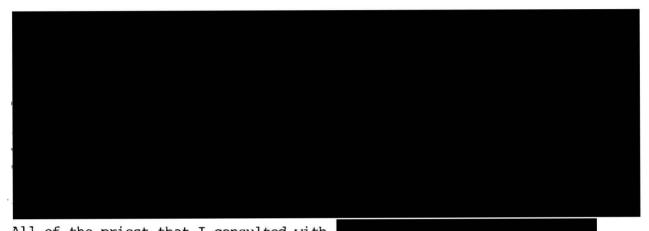
Saint Ioseph's Church

300 W. Hillview Winslow, AZ 86047 (602) 289-2350

28. May 1987

Most Reverend Jerome J. Hastrich Bishop of Gallup P.O. Box 1338 Gallup, New Mexico 87301

Dear Bishop Hastrich,



All of the priest that I consulted with adviced me to go to Bloomfield. So, I figured the solution was very simple. I do believe that the Diocese of Gallup must send a working priest to Bloomfield in order to set a good example for the Diocese and the men since it is taking over a well run parish that has been in the hands of the Franciscans since it began.

The more I prayed and considered the more confused I got. St. Joseph's parish in Winslow in the past five years has continued to grow and it appears that many of the divisions within the parish that have plaqued it in the past seem to be disappearing. We appear to be working as a single entity. Various programs, long range and short range, are moving along on schedule and need to be continued. We are at a stage, today, where it would be detrimental to change horses in the middle of the stream and thus have some of our major projects come to a shandstill.

Therefore, at least for the present, I feel that I must continue in my capacity as pastor of St. Joseph's. We have a very fine parish and we will continue to see it grow.

Sincerely yours.

Fr. James M. Burns PASTOR, ST. JOSEPH CHURCH

JB/lg LA_2013_10_09_Burns_000039

June 27, 1986

Very Reverend James M. Burns St. Joseph Church 300 West Hillview Winslow, AZ 86047

Dear Father Burns:

You are herewith appointed Vicar Forane of the Navajo Vicariate for a period of three years, effective July 1, 1986.

You are, also, by election of the priests of your vicariate, a member of the Presbyteral Council, which will hold its next meeting on Tuesday, September 2, 1986, at 11:00 a.m. MDT (10:00 a.m. MST).

May I thank you for sharing with the the responsibility for the priestly life and ministry for the mem in your vicariate. It is my hope that you will keep a close watch to see the spiritual and material needs of the priests. If you cannot fill them, kindly import me. It will also be your duty to take diocesan concerns to the priests of your vicariate for discussion and consultation, and in turn you will bring to the Presbyteral Council the concerns expressed by your priests.

May God grant you His graces in the new duties you are about to asseme.

With every best wish, I am

Sincerely yours in Christ,

86-P7-6

October 21, 1985

Reverend James M. Burns
Saint Joseph's Church
300 West Hillview
Winslow, AZ 86047

Dear Father Burns:

In reply to your leter of October 11, 1985, if you will kindly let me know when you are ready to go to Mexico to study, I will write to the sisters and the school. Since we correspond in Spanish, it would be difficult for you before you have studied Spanish to be writing the letters.

With continuing education courses, one third is borne by the priest, another third by the Diocese and another third by the parish. If this is difficult for you, kindly let me know.

Ordinarily the course is from six weeks to two months, but if you would feel that three months would give you a better opportunity to really learn the language, I would be pleased to allow you to stay for three months.

With every best wish, I am

Sincerely yours in Christ,



John Santa John Santa June 20, 1983

Very Reverend James M. Burns St. Joseph Parish 300 West Second Street Winslow, AZ 86047

Dear Father Burns:

In accord with the directives of the Revised Code of Canon Law, for the formation of the Presbyteral Council, you have been elected to represent the Navajo Vicariate in this Consultative Body. You are likewise herewith appointed Vicar of the Navajo Vicariate beginning June 30, 1983, for a period of three years.

The first meeting will be held at the Diocesan Center at 11:00 a.m. MDT (10:00 a.m. MST) on Thursday, June 30, 1983.

With every best wish, I am

Sincerely yours in Christ,

Bishop of Gallup

DOG.BURNS.00052

March 18, 1982

Reverend James M. Burns Immaculate Heart of Mary Parish P. O. Box 1387 Page, AZ 86040-1387

Dear Father Burns:

For the good of religion and the welfare of souls, you are herewith appointed Pastor of St. Joseph Parish, Winslow. You are to report for duty at your new assignment on July 1, 1982.

May God grant you His graces in the new work you are undertaking.

Sincerely yours in Christ,

Bishop of Gallup

DOG.BURNS.00057



December 10, 1981

Very Reverend James M. Burns, V.F. Immaculate Heart of Mary Church P. O. Box 1387 Page, AZ 86040-1387

Dear Father Burns:

In accord with the mishes expressed by the priests of the Navajo Vicariate, I herewith appoint you Vicar Forane of the Navajo Vicariate, effective December 15, 1981..

You may take the oath of office at your convenience. I have delegated the former Vicar, Father Valentine Young, to accept your oath.

With every best wish, I am

Sincerely yours in Christ,

Bishop of Gallup

CC: Very Reverend Valentine Young, OFM

Reverend James M. Burns Immaculate Heart of Mary Parish P. O. Box 1387 Page, AZ 86040-1387

Dear Father Burns:

In reply to your letter of September 29, 1981, permit me to say that I have no objection to your acting as a Chaplain to the National Guard. I understand it might mean part of a day each month that you spend with them, and perhaps two weeks in the Summer. This, of course, would be part of your vacation.

It is my understanding that a Reserve Chaplain in the National Guard can be called to active duty. Before you would accept active duty, you would, of course, contact the Bishop again.

With every best wish, I am

Sincerely yours in Christ,

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IMMAÇULATE HEART OF MARY CHURCH Post Office Box 1387 PACE, ARIZONA 86040

Sept. 29,1981

Most Rev. Jerome J. Hastrich Chancery Office Gallup New Mexico

Dear Bishop,

Having been asked to the the Arizona National Guard several times in the past several years, I have decided to pursue this further.

Having been in contact with the Adjutant of the Guard (a former Parishoner) and having been assured by him that this would not interfer with my pastoral office, I am hereby requesting church endorsement so that I might further pursue this endeavor.

Sincerely yours,

James M .Burns

January 21, 1981

Reverend James M. Burns
St. Mary of the Angels Church
P. O. Box 819
Pinetop, AZ 85935

Dear Father Burns:

For the good of religion and the welfare of souls, you are herewith appointed Pastor of Immaculate Heart of Mary Parish, Page, effective Monday, February 2, 1981.

May God grant you His graces in the new office you are about to assume.

Sincerely yours in Christ,

Bishop of Gallup

LA_2013_10_09_Burns_000064

SAINT MARY of the ANGELS CATHOLIC CHURCH

P.O. Box 819 Pinetop, Arizona 85935

January 14, 1981

PERSONNEL BOARD DIOCESE OF GALLUP P. O. Box 1338 Gallup, New Mexico 87301

Dear Sirs:

In reply to the Chancery Bulletin of January 12, 1981, I would like to submit my name for the available Pastorate of the Immaculate Heart of Mary Parish, Page, Arizona.

I feel that it is important because of my health and other considerations, to move to a lower climate.

Sincerely Yours In Christ,

Father James M. Burns

Pastor

January 12, 1980

Reverend James M. Burns St. Mary of the Angels Church P. O. Box 819 Pinetop, AZ 85935

Dear Father Burns:

In reply to your letter of January 4, permit me to say that I am pleased, tho, that you have decided not to study at this time. It would be a little difficult to take care of the paople at this late hour.

I shall keep in mind that you want to go later, and if there is an opportunity for someone to substitute for you, we can discuss it further.

Looking forward to seeing you at the Personnel Meeting on Tuesday, I am

Sincerely yours in Christ,

SAINT MARY of the ANGELS CATHOLIC CHURCH

P.O. Box 819 Pinetop, Arizona 85935

January 4, 1980

Most Reverend Jerome J. Hastrich, D.D. Bishop of Gallup Chancery P. O. Box 1338 Gallup, New Mexico 87301

Dear Bishop Hastrich:

Following our telephone conversation last night, and realizing that at this late date we still have been unable to find a man to fill in for me while I attend school in Mexico, and realizing the importance of our programs during the Year of the Family, and the Lenten and Holy Week and Easter Services, I do here-by withdraw my request to attend school in Mexico at this time. I feel, also, that the priest who would come down here should be in residence a week or two before, to understand the programs and running of a one man parish, and to acquaint himself with the plant and the wood stove, etc.

While I feel that I still wish to attend school, and perhaps I can be more prepared next year, I nevertheless feel that my obligation to St. Mary of the Angels over-rides my desire to go to school.

enes M Burns

Thanking you for your kind consideration for my request, and hoping that with better preparation on my part in acquiring a priest for next year, I wish you a very good pilgrimage.

Sincerely Yours In Christ,

Father James M. Burns

Pastor

December 10, 1979

Rt. 1, Box 2854A Lakeside, AZ 95829

Dear

Thank you very much for keeping me informed about some of the things are are going on. Regretfully, I had heard about some of them, but was not able to do anything about them.

As you know, there are very few priests available these days. We are just happy if we can have one in every parish to be able to fill the essential needs of the people. Would that they would be more interested in being truly pastoral as our Holy Father Pope John Paul II.

You may be sure I will be praying about the situation, and I ask you to do the same.

With every best wish, I am

Soncerely yours in Christ,

Bishop of Gallup

79-9F-10



LA_2013_10_09_Burns_000089

June 22, 1978

Reverend James M. Burns St. Mary of the Angels Church P. O. Box 819 Pinetop, AZ 85935

Dear Father Burns:

For the purpose of your signature being recognized on the checks, you are herewith named temporary Administrator of St. Anthony Parish, McNary.

With every best wish, I am

Sincerely yours in Christ,

June 6, 1978

The Reverend James M. Burns Saint Mary of the Angels Church Post Office Box 819 Pinetop, Apache County, Arizons 85935

Dear Father Burns,

This is to inform you that Father Michael Aten, your Assistant, has been transferred and will be leaving for his new assignment on July 1, 1978. Father David Wollersheim will be reporting to you on the same day as your new Assistant.

With every best wish, I am

Sincerely yours in Christ,

May 22, 1975

Reverend James M. Burns St. Mary of the Angels Church P. O. Box 819 Pinetop, Arizona 85935

Dear Father Burns:

For the good of religion and welfare of souls, you are herewith appointed Administrator Protem of St. Anthony Parish, McNary, while retaining the Pastorate of St. Mary of the Angels, Pinetop, Arizona.

Your assistant is likewise appointed to you as your assistant for both Pinetop and McNary.

This assignment will be effective as of Friday, May 30, 1975.

May God grant you His blessings in the new work you are about to undertake.

Sincerely yours in Christ.

4/9/75 4/X9/XX

MEMORANDUM TO FILE

Talked to Father Burns today and agreed that I would send a priest at least temporarily and at least for Saturday and Sunday beginning with Memorial Day, and that he would get one of the newly ordained priests eventually. He also agreed to take two seminarians.

Bishop Hastrich

Thursday, June 24, 1971

Most Reverend Jerome J. Hastrich, Bishop of Gallup

Your Excellency,

The following information was obtained from three teenaged boys of the Parish of St. Peters Catholic Church, in Springerville, yesterday morning, while I was waiting for

In summary, these Spanish boys related that the Pastor had been absent since this past Sunday and was due to return as of yesterday. The Pastor had made a trip with a teenage boy, to Albuquerque, in a truck with the two motorcycles belonging to the Pastor, to have these repaired.

The Pastor had supposedly gone off before, from his Parish,

for two weeks, and not letting anyone know where he was.

One of the boys had had a fight with the Pastor because the Pastor did not want this boy to go steady with a girl. This boy and his brother, are constantly with the Pastor, and ride motorcycles of the Pastor, with the Pastor, all the time. One of the brothers had claimed that one of the Pastor's motorcycles belonged to him, and another clash ensued and the Priest had to go in person to retrieve the vehicle.

The three teenagers who related the above information, stated that they are on a Federal work program (N.Y.C.), and they are supposed to be getting supervision from the Pastor, and they seldom see him--and as a consequence, they just hang around the grounds of the Church. These boys complained also about their time card not being up to date by the Priest and that they were concerned about being paid on time.

Your Excellency, this Pastor is the one you asked me to call on for Mass and Confessions, for the people in & Tennwood, New Mexico, after I am located in Glennwood.

Asking Your Excellency's blessing, I am,

Yours respectfully,

November 30, 1970

Very Reverend James Burns, V.F. Box 103 Springerville, Arizona 85938

Dear Father:

You are herewith appointed Vicar (Dean) of the LOWER ARIZONA VICARIATE with all the privileges and duties accompanying this office.

May God Bless you in your new undertaking.

Sincerely yours in Christ,

Jerome J. Hastrich, D.D. Bishop of Gallup

February 9, 1970

Reverend James Burns, P.O. Box 103, Springerville, Arizona 85938

Dear Father Burns,

Knowing your interest in the preservation and promotion of healthy Family Life, I promote you to the office, by this letter, of Director of the Family Life Bureau of the Diocese of Gallup.

May God assist you in your important task of promoting the sanctity of marriage and the Christian family as the basic unit of society.

Your task is a most difficult one when family life is being attacked on every side.

Assuring you of a prayer for success in your difficult office, I am

Sincerely yours in Christ,

January 16, 1970

Reverend James Burns, Springerville, Arizona 85938

Dear Father Burns,

Just a note to tell you that you are herewith relieved of your duties as Ordinary Confessor of the Franciscan Missionary Sisters of St. Johns.

I want to thank you for your faithful fulfillment of this onerous task in the past. The change, I think, will make you more free in your contact with them in parechial work.

With every best wish, I am

Sincerely yours in Christ,

LA_2013_10_09_Burns_000105

Burns, James (1989)

Dedn't want an exploses Rumas he was award

out a fembas to Page for & same reasons. Wendow in 1982.

Went to Florence for 9 ys. Leftre Pinetop. Punetop 24-75 -> 1981

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3 times - Last timo

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Larry lame to see me

Nogust 'gang to

do something

I has no idea what a "hot potato "Tris is for church. Middle exec level in Miltell Well of financially Originally, Hunking g going public "& open. L. O'Keele -> Before y go public need to Dung it to Courch author Has Lev any knowledge of I'm actually. Les followed Jum in Spanger Ville in Cery 82-83

Tuesday Aget 12, 1989

Mag Gomez - Straneery 10:30
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Sept 13. 1989

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September 4, 1989

"PERSONAL AND CONFIDENTIAL"

The Most Reverend Donald E. Pelotte P.O. Box 1338
Gallup, New Mexico 87301

Dear Bishop Pelotte:

My name is and I am 31 years of age. During the years 1970-1976, I was a member of St. Peter's parish in Springerville, Arizona. Bishop, this letter is of a most serious nature and for reasons I am sure you understand, this letter will be kept as brief as possible and will avoid specific details. We will want to talk further in person or by phone.

In the spring of 1971 (I was 12 years old) I was a victim of child molestation by Fr. James Burns, then pastor of St. Peter's parish. The reasons for wanting to inform you and discuss this matter 19 years after the abuse, are as follows:

- I had assumed the matter was properly taken care of in 1971 after briefly discussing it with my parents. It was a few months later that Burns was transferred to another parish.
- 2. During my first "SEARCH" in 1974 in Aztec, New Mexico, I again briefly discussed the matter with another priest during confession. I assumed that the matter would be further looked into by talking to this priest. At the time I did not understand the "seal of confession".
- 3. Over the years, I had a strong feeling that the matter had never been properly taken care of. I began to also feel guilty that I had not done enough to prevent this from happening to another child, and that responsibility was still on my shoulders. I know what this type of abuse can do to a person's life. The recent attention this subject has been given by the media, has also prompted new found knowledge in pedophilic behavior and the realization that the victims suffer lifelong consequences, and many times LA_2013_10_09 Burns 000113 are stripped of a "normal" life.

4. I am not after money and have not sought legal counsel. For the reasons above, I feel God is directing me to do what I can to prevent any additional abuse and for the Diocese to seek out any past victims and offer proper therapy and counseling.

Bishop, I can offer the following references as to my character and credibility:

- 1. Fr. Larry O'Keefe Fr. Larry is the priest I first discussed this matter with during the 1974 Search.
- 2. Monsignor Leo Gomez
 - 3. Served on Gallup, Gallup, Gallup

Bishop. I look for your immediate response by calling me at to set up a phone conference or face-to-face meeting. Working together we can do our best to put an end to child molestation by priests that may exist today in the Diocese of Gallup.

Sincerely vours in Christ,

Yosemite 25

THE MOST REV. DONALD E. PELOTTE

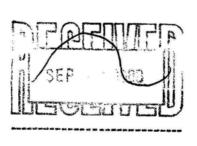
P.O. BOX 1338

87301

GALLUP, NEW MEXICO Received Lept. 11, 1989 IN POOD AND FRIEND.

DOG.BURNS.00115





Confidential Report to Bishop Pelotte - 3/18/89

In 1974 I heard the confession of a 16-year old boy. The matter was very serious, and had made a profound negative impact on him. Subsequently, the boy came to me several times for counselling relating to the same matter. I was concerned for his spiritual and psychological well-being, and especially that there be no lasting wounds in his relationship to God, to the Church or to priests. Over the years he and I have developed a close personal friendship. From time to time while he was in college he would allude to the matter of the confession, and we talked about it at length at least once while he was in college.

Upon graduating from college in 1980, he was hired by an international computer-parts manufacturer, with whom he is still employed. He has a successful career, is at the junior-executive level, and at this time is probably earning between \$50,000.00 and \$70,000.00 a year. He was married in the Church, and he and his wife are expecting their second child. Their marriage is a strong one. I last saw him about six months ago, when I stayed overnight with him and his family in the Phoenix area.

Last Wednesday night (3/15/89) he called me, and after some preliminary conversation indicated to me that there was a purpose to the call. He thereupon began to read to me a statement which he had written out shortly before the phone call. As nearly as I can recall the various points made, they were as follows:

- The matter which he had first talked to me about in 1974 was still bothering him, and, as far as he is concerned, has never really been resolved. He feels an "empty place" in an otherwise happy life, and wonders how different a person he might now be if he had not had this experience.
- The most troublesome factor to him was that a certain priest had never been brought to account over what had happened. He bears a great animosity towards this priest.
- He has reason to believe that there have been others victimized as he was, and strongly feels that something must be done to protect future potential victims.
- He has decided that something must be done in order to resolve this once and for all. He wanted to inform me of his intentions, "more as a friend than as a priest", because of the liklihood of "lawyers and the media" being involved in what he plans to do, and of my name being brought into the case as the priest he first turned to.
- He is committed to the Church, but feels that "this type of thing" is so widespread (he understands that as many as 5% of the clergy may be involved in similar activity), that it is his responsibility to do something to help clean it up. He is dismayed that no action was ever taken against the individual priest.

involved in his case.

When he had finished reading the statement, I said something to the effect that when he had something important to talk about he didn't kid around. I then reminded him that the matter he had brought to me was under the seal of confession, and that I could not inform anyone because of that seal - and in fact had never discusseed it with anyone other than him. I had only talked with him about it at those times when he had brought up the subject.

I then said that before he did anything in a public or civil forum on this that he should have recourse to the Bishop. He expressed scepticism as to whether Bishop Hastrich would do anything but try to cover it up. He finds it impossible to believe that over the years evidence has never been brought to the Bishop about that priest's involvement in similar activities.

[[I know - from the priest himself - that allegations were made against him after 1974, and that the Bishop knew of them. I also have reason to believe that there was at least one other incident which resulted in the man's abrupt transfer from one parish to another, and which presumably therefore the Bishop knew of. This second episode, however, I do not have any first-hand knowledge of. I obviously did not share this information with the man who called me.]

He asked me why I had never encouraged him to take the matter to the Bishop. I replied that it was basically a judgment call on my part: we had talked about it for the most part during his adolescence, when my concern was his healing and normal development into manhood. I did not judge it at the time to be in his best interest to so focus his attention and energy on this one matter, when there were so many other concerns for him as he approached adulthood. I had not realized that, in spite of his overall success in making the transition to adulthood, this incident (which had in fact taken place some years before he first told me about it) had so traumatized him. His response to this was, "You still have the right answer for things, don't you?" I believe that he meant that to be taken at face value, and was not being sarcastic.

I asked him to do me one favor, as a friend: not to do anything about this until we had a chance to sit down together and talk about it. He said that would be good, if it could be done soon. I told him that the very earliest I could get down to see him would be Easter Sunday night. At first he said that that was too long, but after realizing the impossibility of his being able to come to see me before then and my being unable to get down there during Holy Week, he agreed to wait until Easter.

I asked him if he had discussed this with his wife. He said that he had, and that she supported his decision. I again assured him that I had never broached the subject with the Bishop, and that I strongly believed that he should seek redress within the Church LA 2013 10 09 Burns 000126

before "going public" - for his and his family's sake, as well as for the sake of the Church.

In setting this in writing, my prime concern is for the sanctity of the seal of confession. For that reason I cannot reveal the name of the caller, or of the priest. Whatever concrete details I have disclosed in this report have come from conversations not bound by the seal. I have disclosed no details revealed to me within the sacramental forum.

I am also very concerned about the justice of this man's claims, and about his spiritual well-being and continued commitment to the Church. I strongly advise that this maiter be treated with the utmost seriousness. This man is a mature, committed Catholic. He is highly intelligent and well educated. He has the financial resources to pursue civil litigation if he judges that the Church is unwilling to do anything.

At the same time, we are talking about an alledged incident that took place a long time ago - some sixteen to twenty years (I really do not know the exact time, or how old this man was when it happened).

It is my intention to go and see him on Easter Sunday night, and spend a few days with him and his family. I would appreciate some advise and assistance in how I should approach this. It is quite clearly an extremely delicate matter, all the more so for me since it involves the seal of confession. It is my concern for the integrity of the seal that has prompted me to put this in writing; I was fearful that in an oral presentation the seal might be compromised. I have tried to be very careful in presenting the facts of the case, and feel that the above account provides the necessary information and preserves the inviolability of the sacramental forum.

THE DIOCESE OF GALLUP CHANCERY

Post Office Box 1338 Gallup, New Mexico 87301

PLEASE TYPE OR PRINT YOUR REPLIES AND RETURN TO CHANCERY TOGETHER WITH A RECENT PHOTOGRAPH OF YOURSELF THAT CAN BE USED FOR PRINT. Thank you.

| | | SSN* | 046 24 9020 | |
|------------|--|------------------------|------------------|-------------|
| 1 /- | NAME JAMES MATTHEW B | URNS | | T |
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| 2/ | DATE OF BIRTH 15 | JUNE | | 1933 |
| | Da | y Month | | Year |
| <u>3</u> / | PLACE OF BIRTH BRIDGE | EPORT, CONN. | | |
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| 4/ | PARENTS: | | | Living |
| | Mother: | | | Deceased x |
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| | Father: | | | _DeceasedX_ |
| <u>5</u> / | Name and Address of person death: P.O. Box 131 Wick | on to be notified in o | | |
| | (Notify CHANCERY whene | | | |
| | , | / | | |
| 6/ | Do you carry Accident or | Life Insurance? Comp | any's name and a | address: |
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| 10/ | Date of entrance into Diocese of Gallup 195 | 3 |
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| 11/ | Date of Incardination 1961 By whom | Bishop Espelage |
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| | Give name and address of same | |
| | Are you still a member? | |
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| 14/ | If you have not been incardinated, who is your | r present Bishop? |
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| 16/ | DEGREES: Please list and from where obtained: | |
| | B/A Philosophy | |
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| 17/ | My present major, official assignment is Pas | stor |
| | at St. Joseph since | July 1982 |
| | * | |
| 18/ | • | outside the Diocese of Gallup) |
| | Our Lady of Guadalup, Flagstaff, AZ | from_ ⁶² _to_ ⁶³ |
| | Navivity, Flagstaff AZ | from 63 to |
| | Our Lady of Guadalupe, Holbrook, AZ | |
| | St. Lawrence, Humbolt, CampVerde, Meyer, Grand | |
| | | _ |
| | St. Peter, Springerville, Quemada, Alpine | |
| LA 2013 | 10 09 Burns 000129 Ft. Grant Reform Scho | OOT |

| (Uth | er official assignments continue | u). | | |
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| | Ft. Grant Prison, Chaplain | from | 72 to | 73 |
| | St. Mary of the Angels, Pinetop | from | 73 . to | 81 |
| * | Immaculate Heart, Page AZ | from | 81 to | 82 |
| 18/ | St. Joseph, Winslow In addition to my official assignments the following Priestly activities: | ent(s), I am | 82 current | Present ly engaged in |
| | Vicar Forane - Navajo Deanery | | | |
| | Chairman, Golden Jubilee Committee | | | |
| <u>19</u> / | Do you hold any office in the Dioce | ese outside | of paroc | hial ministry? |
| 20/ | Name BUILDINGS erected under your m | management: | | |
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| 21/ | Please describe any special experience non-degree studies) and talents the your work in the Diocese: | | | |
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| 22/ | How is your health at the present | time? Good_ | Fair | X Poor |
| | Comment: | * | | |
| v | | | | |
| 23/ | My personal preference with regard assignment to: (Mark as #1 the parishes y #2 those in which #3 those in which #4 those in which | you have the n you have a n you have a | deepest moderat | <pre>interest; e interest; interest;</pre> |
| | No Special Preference Arizona Parish New Mexico Parish Mission Parish Town Parish | 2 Changin | ual Paris ng Parish nental Pa Describe) | rish |

| 24/ | I am interested in the f | ollowing SPECIALIZED fields: |
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| | #1 De #2 Mo #3 Li | ng to your order of preference: ep interest derate interest ttle Interest interest |
| | 1 Adult Education 2 CANA 2 CFM 4 Chancery 3 Catholic Charities 1 Counselling 4 Diocesan Mission Ba 3 Ecumenism 4 High School Teachin 4 Hospital Chaplain 2 Interracial Work 3 Journalism 2 Liturgy 4 Marriage Tribunal 4 Military Chaplain | 2 Vocation Work |
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July 3, 1989

Very Reverend James M. Burns St. Joseph Parish 300 West Hillview Winslow, Arizona 86047

Dear Father Burns,

In accord with the wishes of the priests of the Navajo Vicariate, I herewith reappoint you, Vicar of the Navajo Vicariate for a three year period, beginning July 1, 1989.

May God grant you His graces in leading the priests in this area.

With every best wish, I am

Sincerely yours in Christ,

Most Reverend Jerome J. Hastrich, D.D.

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DAY (BURKS

January 13, 1989

Very Reverend James M. Burns St. Joseph Parish 300 West Hillview Winslow, Arizona 86047

Dear Father Burns,

Regretfully, I have to inform you that we are taking away your Parochiel Vicar, Father William Day. Bishop Pelotte and I are both agreed that for the good of his soul and the good of the ministry, he should be moved at this time.

It is my hope that we will be able to give you a new assistant in the not too distant future. In the meantime, it is my hope that Father Forman can assist you with your various parochial tasks.

This will be effective, February 1, 1989.

May God bless you.

Sincerely yours in Christ,

Most Reverend Jerome J. Hastrich, D.D.

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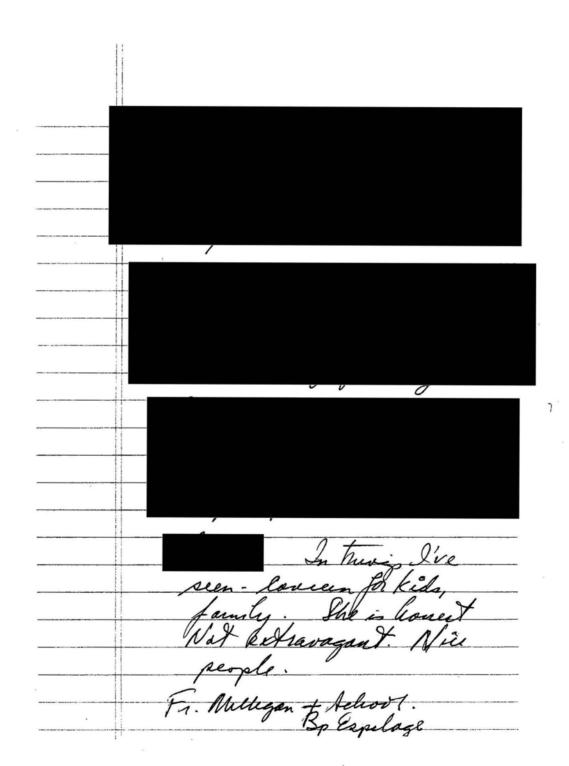
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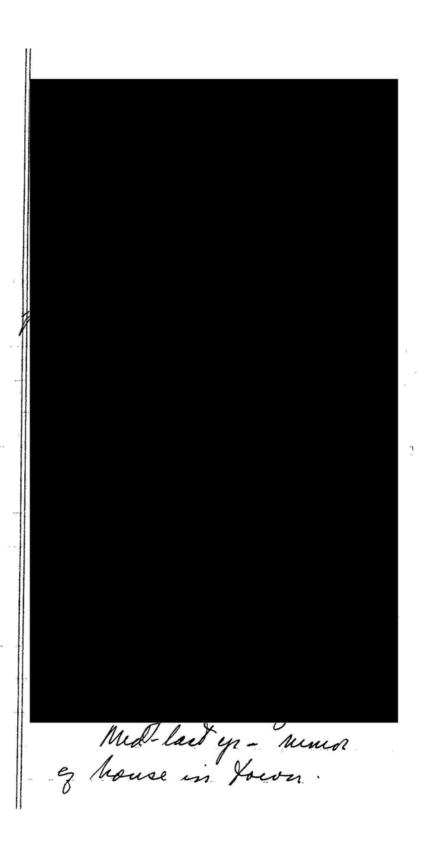
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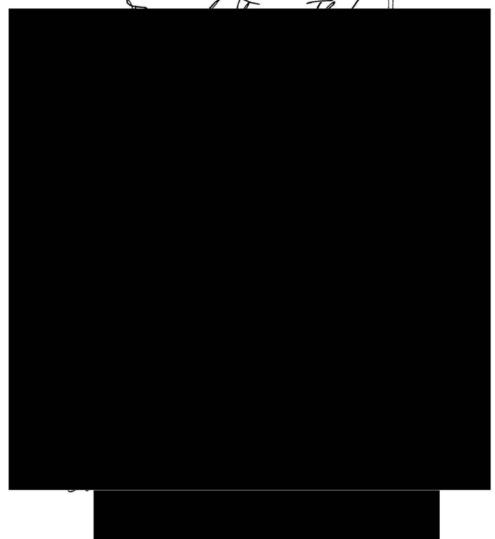
Flore Dall from Jun Burus 8:30-10:15 P.M. Feb. 2, 1990 Memo Jarke to J.B. - Keview reason for Called weeking. - loveem over his health - Hurry strokes. - Rusmanagement g funds. Bings. Assure mes everything is o'h & if investigated he awas & feels guilly about (Paunts knobile house up for sale.) Fruda very honest. Becount of wery penny Fruance Committee, Parish Connect don't know run the panch without giving an account on every hung. - Alst g blaneng on Foreman & Hastrich & aket - Would have been open to deals tark program Would be open to smething in future. - Fenally, after 1/4 brought cep issue. This is asked he was expeding all along. Always apail this & g leads envotved, in referen school, etc. would seek here out and Try to cash in for a nullen dollars, desgrace The Church's Devese. As he gets older not so mucha publica, but it is still their Should leave purthood, get out g here where he won't be known. Work LA_2013_10_09_Burns_000152 en an Aids Deorgalal in Cheange.

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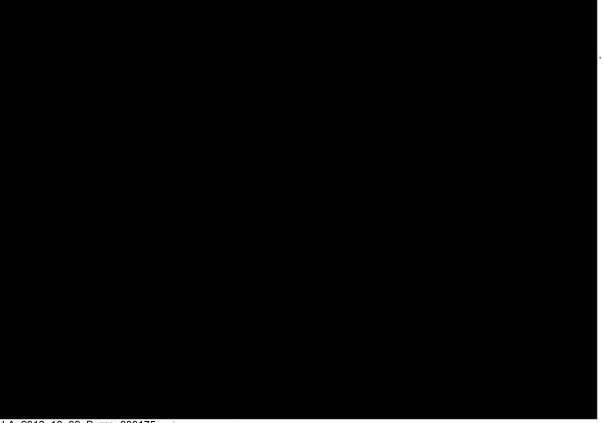


house He brought New about p. C. J.B. says everyture appropriate - Someone told them otherwise.



april 5th 1990

Dear Bishon Pelotte;



(A/V/E)[D).V/E[F]E)A(LE][N/E]T/E(U/C)[F/E]N/E))

| TO | +DEP | | | DATE _ | 7/26/90 | | |
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| , | * | | | | | 4 | |
| SUBJECT: | | Forman, | Burns, | Winsl | ow,etc. | | |

Paul will need to talk with you, perhaps as soon as Saturday, (tomorrow) about all of this.

It seems that Farrell has been "feeding" Carl D. about alot of things that happened at Winslow prior to Jim Burns' leave-taking to go to Jemez and the Forman-Fiasco that followed.

Included in these remarks are:

--"what Farrel saw at 3AM in the morning" with the parade of folks in/out of the rectory and coming in/out of Jim's suite.

-the fact that Forman had made xerox copies of financial records that he now claims could prove damaging to Burns' reputation; he has also alluded to the fact that he might publish these reports in that weekly rag they publish in Winslow.

Is this the time to put Jay Mason on alert?

Paul said he realizes that Farrell feels "used" after-the-fact right now and I suppose that Carl is easy to talk with and a good listener.

Just some background to Paul's memo attached.

dt

Aug. 31, 1990

Transpt you would appreciate of loud cese this strong letter of affirmation which marked me justerday. You should know that you are truly loved and the people are gratiful for all that you lave done for them. Thank done for them. Thank done for being so open a flexible during our acceptance for welling on welnesday your look fine and upe are mand of four. Those & love!

Most Reverend Donald E. Pelotte, SSS Bishop of Gallup Gallup, New Mexico

Your Excellency,

Although I am not a spokesman for St. Joseph's Parish Council, I want to express my deep gratitude to you for taking time from your very busy schedule to come to our parish and talk to us about the problems we have had here at St. Joseph's. It gives us a feeling of really belonging to the diocese and also gives us a chance to get to know you as our Bishop.

The main reason for this letter though, is to express some thoughts on behalf of Father Burns. From what was brought out at the meeting on Aug. 28, I believe that you have received mostly negative comments about Father Burns and I would like to tell you some positive things to balance the scales, as it were.

First, I would like to tell you that I grew up here in Winslow. After being married at St. Joseph's with Fr, Eugene Mc Carthy officiating, I was away, returning after my husband retired from the Air Force. My husband and I have been active in the parish, serving on the parish council several times. was president when Fr. Lindenmwyer was our priest. has been available for many building projects and did much of the work on the Holy Family Chapel. I have worked with CCD and presently am president of the Rosary Altar Society.

When Fr. Burns came to Winslow, parishioners were delighted to have him here. The people is St. Joseph's held Fr. Lawrence O'Keefe in the highest regard. He was leaving to study in Rome. Anyone who followed in the footsteps of this charismatic priest had a tremendous task of filling his shoes. But, Fr. Burns came with great recommendations and we were happy to have someone of such high caliber as our parish priest. He was sent here, by Bishop Hastrich, partly to rebuild the parish plant, a job for which he had an excellent reputation. With his enthusiasm and his sense of humor, he was well received.

Rebuilding and renovating the parish was not an easy task and some toes were stepped on, especially those of some people who had very strong ideas about what the priorities should be. However, Fr. Burns dug in and continued on. What he has accomplished in this parish has to be remembered and the parish must extend it, s gratitude to this man because he upgraded this parish and made it a place of which we could be proud. His ideas of insulating the buildings will be deeply appreciated in the future by those who will be paying the bills.

One of the most important matters which must be noted is the way Fr. Burns treated everyone equally. There was no favoritism of one group over the other. I watched as he brought this parish together and made everyone feel as though they had an important part in the

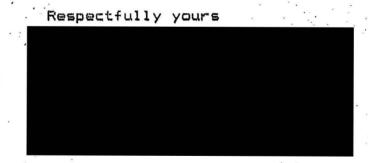
parish. When I was a child we had a priest here who was from Holland, Fr. Hootsmans. He was very dictatorial and scared most of us out of our wits. (Father Burns is mild compared to this priest but in those days you believed in obedience to the Church) Unfortunately, one of the legacies from his time here was a division between the Mexican-Americans and the "Anglos" (as we were designated). Fr. H. insisted that all the Anglos sit on the West side of the church and the Mexican-Americans on the East side where he had hung a tapestry of the Virgin of Guadalupe. Also in those days, the pews were rented. this created a lot of hostility about "my" pew and "your" pew and "our" side and "your" side. It must have been a dilemma for all the priests who followed. Fr. Burns, apparantely, decided this was intolerable. Because of his actions, the Mexicam-Americans in our parish have taken their rightful place and fully participate in all activities. He has to be given full credit for accomplishing this momumental task. People in our parish now work together side by side because this man believed that all people should be treated the same. He did this in such a way, I don't think most people even notice what has happened.

Most of the trouble in St. Joseph's Parish has been brought about by personality clashes. What an indictment against all that a priest has to struggle so hard against his detractors.

It is my humble opinion that Father Burns is a good and decent man and a holy priest. He gave himself totally to this parish. Sadly, he didn't get much back. To think that there are people who believe that he was guilty of almost criminal behavior is astounding.

Father Burns is perhaps hard-headed and strong-willed. I became aware early on that Fr. Burns was up-front in his dealings with everyone. He was not the type to play games. Sometimes he was brutally honest and probably offended a few. He may have made some inappropriate decisions for the sake of convenience but after all, he is human like the rest of us.

There are those of us in the parish who care about him and are praying for him through his difficult struggle.





711 SOUTH PUERCO DRIVE

P.O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406



November 27, 1990

Rev. James Burns St. Joseph Parish 300 West Hillview Winslow, AZ 86047

Dear Jim:

With this letter I am appointing you pastor of St. Rose Parish in Blanco, New Mexico, effective December 5, 1990 and for a period of three years. Needless to say I am very pleased that you are willing to accept this assignment. I am confident that you will provide the kind of leadership which the parish needs just now.

I am fully aware that with this job comes an unusually high debt. It is not one that either of us incurred. But I shall do all I can in supporting you in this matter, even if it means making a special trip to Blanco to dialogue with the parishioners. Obviously it is important that the debt to the bank be paid off first. What is owed to the Diocese or the Franciscans can wait awhile.

Let me use this occasion to thank you for being so cooperative during your stay at Jemez Springs. I know how painful it was for you. I am certainly proud to see how much growth was accomplished and will continue to "strengthen you" as you embark on this new commitment.

Fraternally in Christ,



711 SOUTH PUERCO DRIVE

P.O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406



November 27, 1990

Rev. James Burns St. Joseph Parish 300 West Hillview Winslow, AZ 86047

Dear Jim:

With this letter I am appointing you pastor of St. Rose Parish in Blanco, New Mexico, effective December 5, 1990 and for a period of three years. Needless to say I am very pleased that you are willing to accept this assignment. I am confident that you will provide the kind of leadership which the parish needs just now.

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711 SOUTH PUERCO DRIVE

P.O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

November 19, 1990



Rev. Peter Lechner, s.P. Director: Villa Louis Martin Jemez Springs, NM 87025

Dear Father Lechner:

Thank you for your letter of November 9, along with the material relating to Father Burns' discharge. I am returning the therapy summaries as requested.

Yesterday, I had occasion to speak to Father Vigil, the new pastor at Winslow. He indicates that Father Burns will be staying there until he is due in Blanco. This is unfortunate, as I had thought he was planning to take some time away with his family. In addition, Father Vigil said that Jim was in a rather negative frame of mind. I can see that this might be the case, since he is there to pack up and to move on but I hope this won't be his on-going attitude. We'll have to monitor this very carefully.

Thank you again for all you have done to facilitate the growth that we have seen in Jim. This is indeed, a generous gift from you to our diocese and for this I am deeply grateful.

During this time of Thanksgiving, I offer thanks to the Lord for generous and committed people like yourself, who spend their time and energy helping those who are broken and in need of strength.

Sincerely in Christ,



711 SOUTH PUERCO DRIVE

P.O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

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Sincerely in Christ,



Jemez Springs, New Mexico 87025 (505) 829-3586

November 9, 1990

Most Reverend Donald E. Pelotte, S.S.S., Ph.D. Bishop of Gallup P.O. Box 1317 Gallup, NM 87305

Dear Bishop Pelotte,

Enclosed are a final treatment summary, aftercare recommendations, and a planning/discharge summary for the Reverend James Burns, who completed his program here at Villa Louis Martin on the 9th of November. I would suggest that the aftercare recommendations and the final treatment summary be kept in a confidential file. When you have read the summary of the discharge meeting I would suggest that, as the case with therapy summaries, it be sent back to us.

On behalf of the staff I would like to express a word of gratitude to you for coming to Jemez Springs for the discharge conference and for all the support you have given to Fr. Jim during the time of his program here.

Respectfully yours,

(rev.) Peter Lechner, s.P.

Director: Villa Louis Martin

Peter Lechner S.P.











Is James Burns



DIOCESE OF GALLUP

711 SOUTH PUERCO DRIVE

P.O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

November 7, 1990



Rev. Peter Lechner, s.P. Villa Louis Martin Jemez Springs, NM 87025

Dear Father Lechner:

Find enclosed the documentation you passed me yesterday. I reviewed these carefully prior to our afternoon meeting and again this morning. I believe the report represents a good assessment of Jim's present situation with realistic advice on how to deal with his future.

While yesterday's discharge meeting was not an easy one, I believe we covered the bases and were able to express to Jim some of our serious concerns. Please thank all who participated, especially for the marvelous way in which all of you have assisted Jim in his growth over the last six months.

Needless to say, I cannot adequately thank you and your community for this generous gift of the scholarship for Jim. With the little money we have available, Jim could never have participated in such a therapeutic program. I am sure he is deeply grateful and so am I.

Fraternally in Christ,



711 SOUTH PUERCO DRIVE

P.O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406



October 16, 1990

Rev. Peter Lechner, s.P. Director: Villa Louis Martin Servants of the Paraclete Jemez Springs, NM 87025

Dear Father Peter:

Thank you for your letter of October 8, 1990 and the progress report of Father James Burns prepared by is being returned as requested.

Needless to say, I am pleased with his progress and happy to see that he is almost ready to be reassigned. I believe the challenge at Blanco would be very good for him. I have consulted with some of his priest-friends and they all feel strongly that he should look upon this assignment in a positive light.

I continue to be concerned about Jim's always reading so negatively into everything. Your report provided good examples of ways in which this occurs.

I shall continue to do all I can to affirm and support Jim. I hope he will continue to be open and willing to receive positive and negative in-put. This seems to me to be so important for his on-going growth.

Thank you, once again, for being so generous in helping us help Jim. I shall always be grateful to you and the Paracletes for this generous gift which you are giving the Diocese of Gallup.

Fraternally in Christ,



711 SOUTH PUERCO DRIVE

P.O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406



October 9, 1990

Rev. James Burns % Foundation House Jemez Springs, NM 87025

Dear Jim:

Thank you for phoning me this afternoon. I hope we'll be able to settle things by the end of the week.

Find enclosed a cheque of Three Hundred Dollars from Extension, to cover your salary for the month of October. Should you agree to become pastor in Blanco, we can continue to subsidize your salary there. The lack of communication in this case was on the part of Father Curran.

I'm pleased to see that you are doing so well. I am proud of what you have been able and willing to do.

Fraternally in Christ,

Most Rev. Donald E. Pelotte, SSS Bishop of Gallup

xc: File Encl. (2)



711 SOUTH PUERCO DRIVE

P.O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

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711 SOUTH PUERCO DRIVE

P.O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406



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Most Rev. Donald E. Pelotte, SSS Bishop of Gallup

xc: File Encl. (2)

lev. James Burns



DIOCESE OF GALLUP

711 SOUTH PUERCO DRIVE

P.O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

August 10, 1990



Rev. Peter Lechner % Foundation House Jemez Springs, NM 87025

Dear Father Lechner:

I returned here on Wednesday from Board meetings in Tucson and San Antonio. The enclosed audited report was waiting for me. It speaks for itself.

On August 28, I shall be meeting with the Parish Council and the Finance Committee of St. Joseph's Parish. The auditor will be present with me to review this report with the people concerned.

It would be good if I had the opportunity to discuss this matter with you prior to my meeting in Winslow. While there were improprieties on Jim's part it is not as serious as people were surmising. But there are other matters to be considered, and so I do not intend to reassign Jim back to St. Joseph's. I hope to be able to appoint a new pastor by September 1. This should come as no surprise to Jim. Myself and others had indicated to him that it would probably end up this way. Jim should not become overly anxious. I am sure we will be able to integrate him into a new assignment without much difficulty.

I hope he was not too devastated by BA stragic death.

Jim is uppermost in my daily prayers. Blessings!

Fraternally in Christ,

Most Rev. Donald E. Pelotte, SSS Bishop of Gallup

Encl. (1) xc: file copy



711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87301 • Telephone (505) 863-4406



16 February, 1990

Rev. James Burns St. Joseph Parish 300 West Hillview Winslow, AZ 86047

Dear Jim:

I am enclosing the material I promised you and have informed Father Peter Lechner that you have agreed to go there for evaluation during the week of March 5. You may want to call him at (505) 829-3586 and get the details on when you are to be there. I think they expect you on Sunday night, March 4.

I hope you are not worrying too much about the "financial matters" we discussed. I am satisfied with your presentation and feel certain you and exemplify the honesty and trustworthiness that is expected of us in our stewardship. Don't let the criticisms get to you and when necessary, provide the clarifications that are needed.

I respect you for your courage in dealing with the other matter. Rest assured you have my solid support and fraternal backing. Keep your chin up.

Fraternally in Christ,

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BURNS, JAMES (CONFIDENTIAL)

to be convenied to go for treatment. Archdocese & Lanto Fe-4n5 dontes Sabertical Next week = Workshop week Algors/Buggs evaluation in Julis West until after 6 Weeks Munch 5 - 5 days

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Jemez Springs, New Mexico 87025 (505) 829-3586

RELEASE OF CONFIDENTIAL INFORMATION

The Professional Staff of Foundation House Servants of the Paraclete Jemez Springs, NM 87025 505-829-3586.

I hereby authorize you to provide

with a complete report of your evaluation concerning myself; your diagnosis, prognosis and recommendations. The recipients of this material are also duly notified that once these documents have been read, THEY ARE TO BE DESTROYED OR RETURNED TO FR. LIAM HOARE, s.P. WHO WILL SEE TO THEIR DISPOSAL. This policy is mandated by present legal advisement and for the protection of the individual, Bishop/Superior, Diocese/Community, and our own Program.

(Signature of Witness)

This information has been disclosed to you from records whose confidentiality is protected by Federal Law. Federal Regulation (42 CFR, Part 2) prohibits you from making any further disclosure of it without the specific written consent of the person to whom it pertains, or as otherwise permitted by such regulations. A general authorization for the release of medical or other information is NOT sufficient for this purpose.



(Date









PSYCHOLOGICAL INTERVIEW AND EVALUATION

REVEREND JAMES BURNS D.O.B. - JUNE 15, 1933

Referred by: Very Rev. Liam Hoare, s.P., M.A.

Referral Question: Psychological Evaluation and Testing

Sources of Evaluation: Interview; Personal History Sheet;

Shipley Scales; Myers-Briggs Type Indicator; Edwards Personal Preference Schedule; Minnesota Multiphasic Personality Inventory; Incomplete Sentences Blank; and, Measures of Psychosocial Development.

Place of Evaluation: Foundation House

Servants of the Paraclete

Jemez Springs, New Mexico 87025

Date of Evaluation: MARCH 7, 1990

Father Burns was referred for psychological evaluation, following a call that came in September, about a now grown man who claims that there was some sexual contact between himself and Father Burns when he (the grown man) was a teenager.

In general, Father Burns sees very much the necessity for dealing with his sexuality. He reports that he has been plagued by concerns about his sexuality, and that this has been primarily a secret throughout his life. In fact, as Father Burns talks about his sexuality and his sexual experiences, it is clear that, in this regard, Father Burns has led a most tortured life. He is extremely hard on himself concerning any sexual acting-out that has gone on and apparently has an extremely difficult time forgiving himself. Father Burns reports that he very much believes in the concept of forgiveness and has little trouble forgiving other people. However, he has had a great deal of difficulty in applying this concept to himself.

Father Burns reported some very real hesitation about coming for the evaluation. He is building a house in the parish where he has been working and is very much afraid of the possibility of being unable to return to that parish. He also expressed some concerns about the stigma attached to coming to the Program. He further mentioned difficulties he could imagine both talking in a group about his sexuality as well as talking to a therapist about personal matters.

Father Burns was very open about his concerns about coming for the evaluation, did not seem to be saying these things in a defensive manner, and, in general, did not seem to take a defensive attitude toward the evaluation procedure. He seemed to be merely expressing his fears and concerns.

It is Father Burns' understanding that the call from the young man was made to the Bishop stating essentially that the sexual activity from the past was currently bothering the young man and that he needed something done about that. Father Burns is unclear as to exactly what that means. Father Burns reports that the young man had been sexually active prior to Father Burns' involvement with him. Father Burns seemed to be stating that he was not responsible for introducing this person into the arena of sexuality, and that, to some extent, the sexual acting-out was at the instigation of the young man. However, Father Burns was far from absolving himself of responsibility for his involvement, and in fact expressing a tremendous amount of guilt and shame concerning this.

In describing his sexual behavior, it was clear that nurturance played a certain role in the sexual acting-out. There was a sense of taking care of the boy in the sexual involvement. He saw the boy as someone who was hurting and the intimacy and closeness derived from a feeling of wanting to help out the boy and be close to him.

During the evaluation, we spent a good portion of the time talking specifically about sexual experiences. It was my distinct impression that Father Burns was being most open and honest in describing his sexual experiences. In general, he seemed to take responsibility for his actions, and expressed very real concerns about his behavior.

Father Burns described his sexuality as being "a mangled mystery to me." This seems to very well describe how Father Burns feels about his sexuality and how he has dealt with it over the years. It is very clear that he has tortured himself with guilt as well as questions and concerns about his sexuality. Father Burns reports a vague recollection of something, perhaps, going on when he was in the age range of five to seven. He feels that there was some sexual involvement perhaps with a child older than himself. This, however, is not a clear memory to him. He reports that he dated in high school and that there was some kissing and minimal petting. However, he was already seriously considering the seminary and seemed not that terribly interested in the sexual activities with women at that time.

In the seminary, he reports, "I probably was in love with some seminarians." He reports that this was not a sexual type of love and that there was no sexual acting-out. However, he can imagine that "I may not have been adverse to some sexual activity," even though that did not go on.

He reports that one seminarian did make sexual overtures toward him and that he punched that seminarian in the face. He reports that he went on to get beat up by that person so that he would not talk about it.

Father Burns reports one sexual experience with a woman many years ago. However, his sexual feelings have by and large been confusing and unclear to him. He reports feeling attracted to the notion of having a family and that at some level he would still like that kind of thing. In general, however, he has found himself to be fairly scared of women. He tends to put up a wall around himself to prevent his getting too close to women.

Father Burns tends to characterize himself as being bisexual. He is not certain whether a lack of experimentation is the reason that his sexual object choice is not clear to him. He describes some anger at the Church for not helping him deal better with sexual material, as well as their general stance of not dealing particularly well with that. At the same time, however, he does not seem to be putting off responsibility for his sexual confusion completely on the Church. He describes himself as putting women on a pedestal. He reports that he sees teenagers as being more approachable, and that this may in part explain the reason for his involvement with the teenager. He reports no sexual experiences with adult males.

What is exceptionally clear is that Father Burns has truly struggled with the issue of sexuality throughout his life. He seemed to be taking the opportunity of the evaluation to really look at his sexual thoughts, feelings, and behaviors as an opportunity to get a number of questions answered. I was most impressed by the honesty with which he both looked inside himself and expressed himself. It seems that he has been very much afraid to ask these questions of himself and even moreso of sharing these concerns with someone else. He sees the very real probability of his being referred for a program here, and sees this as a real opportunity to answer the questions that have truly tortured him over the years.

Father Burns was raised in Connecticut, and is the second oldest of seven children. There were two children born prior to his oldest brother, both of whom died in infancy. His father was a WPA worker, a factory worker, as well as a musician on the side. His mother stayed home to raise the children, until many of the children got older, at which time she began to work outside the home.

Father Burns reports having had rheumatic fever at approximately the age of seven or eight. He spent five months at home because of this disease and a certain portion of his childhood was restricted in terms of activities after that. He reports some heart problems as a result of that and some concerns about his heart as well. He describes his father as a "sweet, passive sort of man." He reports that his father taught him well about responsibility and that there was a real closeness and gentleness about his father. His mother, on the hand, was a much more determined, driven, and volatile sort of person. She tended to be "the boss" in the family and was very much the disciplinarian. He reports that her discipline could become quite physical at times. However, he does not doubt the love that his mother felt for the children and indicated no particular resentments toward her.

When Father Burns was in high school, his parents separated. His mother had met someone at work and the two of them went off together for five years. A child was born, his younger sister, of that union. After that period of separation, his parents reunited and stayed together for nearly fifty years total. While they were separated, Father Burns stayed with his father. Some of the children moved with their mother to New Mexico. Father Burns started in the seminary in the East. However, he caught pneumonia and it was recommended that he spend some time in the Southwest. At that time he went to live with his mother and ultimately entered the seminary in Santa Fe.

In general, Father Burns describes his childhood as a positive one. He reports that it was a good house to grow up in and despite some very real problems within the family, both monitary and communicative, that his parents loved each other, as well as the children. He, particularly, was close to his mother, especially in her later years. He would spend considerable time with her when she was older and alone. When she died, she left her house to him and this has been a source of very real animosity within his family. Two of his sisters fought the will and a court battle ensued. Father Burns reports this as being an extremely painful event in his life, which is still difficult for him to think about. Some of the separation between himself and one sister in particular still exists to a very real degree. "Most of my life I felt the strong obligation to my mom and dad." This seems to describe him and his sense of responsibility very well.

Father Burns reports that he thought about the priesthood from a very early age. His father was fine with that; his mother had some problems with it. His mother was a Lutheran and did not convert to Catholicism until after Father Burns' ordination. In fact, some of her family had some fairly strong anti-Catholic feelings and this was a source of a certain amount of conflict.

Father Burns reports no problems with alcohol, either among his parents or with himself. He reports some health problems some years back concerning his heart. Ten years ago, he experienced a certain amount of angina and that was a very real concern to him. He describes himself as currently having a weight problem, but in general describes himself as being in good health.

In general, he summed himself up in terms of his relationships with other people as being "a nice guy with empathy for people and a dedicated worker... That's what I am supposed to be." It is easy to see that in his relationships with other people that is likely very much how he is perceived.

TEST RESULTS:

The <u>Shipley</u> is a screening instrument which assesses cognitive abilities in both abstraction and vocabulary. On this test, Father Burns scored in the superior range. There were no indications whatsoever of any problems in dealing with abstract concepts.

The results of the <u>Myers-Briggs Type Indicator</u> were somewhat equivocal. On some of the scales, Father Burns' scores indicated a certain amount of confusion. In general, the implication of this is some very real questions for Father Burns about his own identity and, in general, who he is. The overall pattern that emerged was of an extroverted feeling type (ENFJ).

ENFJ's radiate sympathy and fellowship. They are very concerned with the people around them and place a very high value on harmonious human contacts. They are often described as friendly, tactful, sympathetic, persevering and conscientious. They tend to be people who are very much affected by the approval of others and they are very much sensitive to indifference. They derive much of their pleasure from the feelings of warmth and harmony in their relationships with others. In general, they tend to see the good qualities of other people focusing on those to the exclusion of negative qualities.

ENFJ's tend to be very good at seeing and appreciating value in other people's opinions. Even when there are conflicts, they tend to believe in harmony and the possibility of it being established as ways of resolving those conflicts. They tend to be very good at having foresight. They are able to see the possibilities in what is going on and are often able to use their intuition most effectively. They tend to be people who are very good at expressing themselves and are very comfortable in speaking to audiences.

In general, they do best in jobs that deal with other people and in situations where cooperation is called for. The ministry is a place where ENFJ's are often found.

The above description likely describes Father Burns very well in his dealings within the parish. What it tends to exclude is some of his feelings about himself. It is likely that he can be a great deal more negative when he begins the process of introspection. However, in his interpersonal relationships, it is likely that he is quite successful and well appreciated.

The <u>Edwards Personal Preference Schedule</u> is a percentile ranking of 16 areas of manifest needs, as reported by the testee. On this test, the highest need areas for Father Burns were for affiliation and succorance.

A person with a high need for affiliation tends to generally prefer to do things with other people rather than by himself. Such a person tends to form strong attachments, tends to keep up with those relationships very well and places a high value on them. Such a person is likely to try to make as many friends as possible, enjoying sharing things with other people, and in general likes to work in groups.

A person with a high need for succorance is someone who has a strong desire to seek the help of other people when things become difficult. Such a person is greatly influenced by the encouragement of other people and places a high value on being treated in a sympathetic and understanding fashion. In general, such a person has a high need for affection from other people and does much better when he is feeling that kind of support.

The lowest need area for Father Burns was for achievement. A person with a low need for achievement is someone who does not place particular value on being seen as a recognized authority. Accomplishments are not things that are generally savored by such a person, and it is not likely that he would be driven hard by any need to achieve.

In general, the above description seems to describe Father Burns relatively well. It also seems congruent with the description of the ENFJ. It seems likely that Father Burns values his relationships with other people to a very high degree and is quite dependent on the support and encouragement of other people. It is also likely that concrete achievements are not nearly as important to Father Burns.

Although the personality type described both by the <u>Myers-Briggs</u> <u>Type Indicator</u> and the <u>Edwards Personal Preference Schedule</u> would indicate a person who would likely turn to other people in times of stress, it is clear that concerning the issue of sexuality this is not something that Father Burns has done. This would further demonstrate how difficult things have been for Father Burns in trying to deal with his sexuality. He has not felt free to utilize his strongest personality characteristics in dealing with this most difficult issue.

The <u>Measures of Psychosocial Development (MPD)</u> is a self-report inventory which assesses adult personality development. It delineates particular conflict areas which are normally experienced in adult development, specifying those which are particularly well worked out as well as those which are in need of further attention.

On this test, Father Burns seemed to indicate conflict areas in virtually every possible area. It is clear that Father Burns has a very negative opinion of himself, his overall development, and sees himself in a most unfavorable light when he looks inward. In terms of internal accomplishments, he seems to possess very little pride. This does not mean to imply that he is oblivious to his adjustment to the world or any positive accomplishments. However, in evaluating himself, simply for himself, he tends to be most negative in that evaluation.

The <u>Minnesota Multiphasic Personality Inventory (MMPI)</u> is a lengthy true/false test which gives results in both validity and clinical scales. The results of the validity scales indicate that Father Burns took a relatively open and honest approach to this test. Many people coming for evaluation under Father Burns' circumstances would tend to be much more defensive in their approach to this test. It is clearly to Father Burns's credit that he did not take this attitude toward the test.

The clinical scales indicated a high degree of conflict in Father Burns' life. People with this overall pattern of responding tend, to a significant degree, to be sexually preoccupied. Many people with this pattern have very real fears concerning homosexuality. Such people tend to be strongly ambivalent with a high capacity for agitation and restlessness. Such a person can often be fairly short tempered. Depression also plays a major role in the make-up of such a person. In general, the depression is often experienced episodically, rather than at a constant level. Hypochondriacal concerns are often also present in such a personality pattern. It is also quite likely that Father Burns experiences anxiety to a very high degree and can, at times, be fairly overwhelmed by anxiety.

In general, this was a personality pattern of someone who is in a tremendous amount of turmoil with some very strong negative feelings. It is also a pattern which likely has persisted for quite a number of years at least at an internal level. It seems, as opposed to some of the other tests, that this test tended to be tapping the introspective portion of Father Burns' personality. The pattern that emerged is likely what Father Burns sees when he looks inside himself. The results on some of the other tests seemed to exemplify what other people see when looking at Father Burns from the outside.

The <u>Incomplete Sentences Test</u> tends to tap the most conscious concerns that a person is in touch with. In general, Father Burns seemed to indicate very strong feelings of unworthiness, specifically concerning his sexual acting-out. There was a very real sense of both fear and depression concerning his sexuality. Father Burns expressed on this test some concerns about the effect of his sexual behavior on his soul.

Summary and Recommendations

Father Burns has engaged in some behavior which has been a source of tremendous shame and guilt for him. He has likely struggled with sexual feelings since adolescence, sexual feelings that were both unacceptable to him as well as difficult to make sense out of. Those sexual feelings did lead to some behavior, on a limited basis, that has turned the questions and concerns into some fairly tortuous periods in Father Burns' life. By and large, he has not shared these concerns with other people, has not sought answers to the myriad of questions which have plagued him over the years, and as a result, has seen very negative things when he has looked inward. He has been unable to forgive himself or believe in higher forgiveness, and this has been a very real source of pain as well.

Father Burns' approach to the evaluation seemed most encouraging. He came in with a very open attitude, expressed his fears about the evaluation very frankly and, despite them, sought answers to the questions that he has been struggling with for years. I would see him as an excellent candidate for one of the programs at Jemez Springs. He is more than ripe to benefit from the opportunities to receive answers to some of these questions and to share some of these feelings with people who understand, empathize, identify, and share. He expressed a very real concern about being able to talk about some of these things in groups. However, I have no doubt that, despite his fears in this regard, he will force himself to do it and benefit greatly from it.

I would see the programs at Jemez Springs as offering the very real opportunity for Father Burns to attain a very real sense of peace, considerable clarity about the general issue of sexuality, and the ability to look within himself without experiencing the tremendous pain that has, in the past, accompanied that experience.

If I can be of any assistance in reference to the above evaluation, please do not hesitate to call on me.

Clinical Psychologist



ADULT HEALTH CARE SPECIALISTS

8312 Kaseman Court, N.E., Albuquerque, New Mexico 87110, (505) 296-5411

COMPREHENSIVE EXAM

NAME:

Burns, James Matthew

DATE:

03-06-90

PSR:

51612

This is a 56-year-old male, Paraclete.

PROBLEMS:

Overweight. He has gained a little bit of weight every year over the last several years. He is having some problems adhering to a strict diet.

PAST HISTORY:

Surgery: None. Injuries: None.

Allergies:

Penicillin.

Immunizations: None.

Hospitalizations: None.

Childhood Illnesses:

Rheumatic fever at age 7.

HABITS:

Diet:

Fairly good, but eats a little bit too much at night. Smoking: Quit smoking in 1979. Was a one-and-a-half pack per day

smoker.

Drinking: Averages one drink per day.

Exercise: Very little to nothing. Mcdications: None regularly.

S CIAL HISTORY:

H. is a Catholic priest from Winslow, Arizona.

FAMILY HISTORY:

Mother: Deceased in her 70s from CVA.

Father: Deceased in his 70s. Had rheumatoid arthritis.

Siblings: Four sisters and two brothers. One sister with kidney

problems and rheumatoid arthritis. One brother is an

alcoholic.

SYSTEMS REVIEW:

General:

Weight is up at least five pounds in the last year. He has occasional dizziness after standing

up fast.

HEENT:

Wears glasses. He has had keratotomy for nearsightedness. Has noticed a slight decrease in his hearing. He gets spring hay fever and takes overthe-counter medications.

NAME: Burns, James Matthew

DATE: 03-06-90

Respiratory: He thinks he might have sleep apnea, since he wakes

up tired and he has pretty bad snoring, but that is

the only evidence thereof.

Cardiac: Used to take Digitalis. He had a treadmill about

ten years ago, and that probably was normal.

GI: He has a history of a possible hiatal hernia. He

gets indigestion if he eats too late at night.

<u>GU</u>: Nocturia times one or two.

Orthopedics: Has had a little bit of problems with his knees and

elbows.

Skin: He has many skin tags.
Sexual: Denies sexual difficulties.

NP: Denies emotional problems or difficulties.

PHYSICAL EXAMINATION:

WT: 259 BP: 140/90 HT: 68"

General: He is overweight, but in no distress.

Head: No deformity of the head.

Eyes are round and equal, react to light. EOM

normal. Fundi are benign.

Ears: Tympanic membranes clear, hearing grossly

normal.

Nose: Nasal septum is clear and intact.

Mouth: Pharynx is clear, tongue protruded in the

midline. Palate normal.

<u>Neck</u>: Neck is supple, thyroid is not enlarged.

Carotid pulses full and equal, no bruits.

<u>Chest</u>: Lungs are clear.

Heart: Regular rhythm. There are no murmurs or

gallop.

Abdomen: No masses or viscera palpable, nontender,

positive bowel sounds.

Extremities: No edema, adequate peripheral pulses, no calf

tenderness.

Orthopedics: No significant abnormality of bones or joints.

Skin: He has probably more than forty skin tags located around his neck, both axillae, and a

large one in the left groin.

large one in the left groin.

Neurologic Exam: Normal strength and coordination. Reflexes

are active and symmetrical.

S.O.B.: Negative for occult blood.

Rectal Exam: Negative. Prostate smooth, nontender.

Lab Tests: Cholesterol is elevated 266; triglycerides

189; blood sugar borderline at 119. One of the liver enzymes, SGPT, is mildly elevated at 68, probably with no clinical significance. Drug screen is negative. EKG and x-ray are

unremarkable.

Burns, James Matthew NAME:

03-06-90 DATE:

ASSESSMENT/PLAN:

The patient has a weight problem with a recent weight gain and elevation of cholesterol and triglycerides. With diet and exercise, this should all improve. No other significant findings.

Numerous skin tags. 2.

ADULT HEALTH CARE SPECIALISTS

8312 Kaseman Court, N.E., Albuquerque, New Mexico 87110, (505) 296-5411

CHEST X-RAY REPORT

NAME: BURNS, James (Paraclete)

AGE: 56

DATE: 03-05-90

NUMBER: 32367

Heart is normal in size and shape. Lung fields are probably clear. There is a diffuse interstitial prominence, probably due to significant obesity, but this could not be distinguished specifically from intrinsic lung disease. Bony structures are intact.

IMPRESSION:

Diffuse interstitial prominence, probably related to obesity rather than primary lung disease. No other significant findings or previous films for comparison.





MAIN LABORATORY 7127 SOUTH ALTON WAY ENGLEWOOD, COLORADO 80112 (303) 773-1222 1-800-444-3699

LABORATORY REPORT

INCORPORATED DATE RECEIVED ACCESSION NO. DATE REPORTED PATIENT NAME/ID 884040-3 07-Mar-90 BURNS, JAMES 08-Man-90 AGE CLIENT NO. TEST REQUESTED ACULT RETHLICARY SPEC 10 09397-111 DRUG SCREEN I 8312 KASEMAN CE NE ALBUQUERQUE, NM 87110 07-6 SEX (Y) PHYSICIAN SOLUTION SO

| GLUCOSE 65-115 mg/dL | BUN 7-25 mg/dL | CREATININE 0.6-1.5 mg/dL | BUN/CREAT. RATIO 6.0-20 | URIC ACID M 3.0-9.0 F 2.2-7.7 mg/dL | SODIUM 135-147 meq/L | POTASSIUM 3.5-5.3 meq/L | CHLORIDE 96-109 meq/L | CO, 22-32 meq/L | ELECTROLYTE BALANCE 11-21 meq/L | CALCIUM 8.5-10.8 mg/dL | PHOSPHORU 2.5-4.5 mg/dL |
|-----------------------------|--|---|-------------------------------|--|--|---------------------------------------|---|-----------------------------|--|---|---|
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| ALK. PHOS. 25-140 U/L | AST (SGOT) Up to 40 U/L | ALT (SGPT) Up to 45 U/L | LDH Up to 240 U/L | GGTP M up to 65 F up to 45 U/L | TOTAL BILIRUBIN Up to 1.2 mg/dL | TOTAL PROTEIN 6.0-8.5 g/dL | ALBUMIN 3.5-5.5 g/dL | GLOBULIN 2.0-3.5 g/dL | A/G RATIO 1.0-2.8 | CHOLESTEROL <200 mg/dL See Reverse | TRIGLYCERIDE 30-150 mg/dL |
| , | , | 1 Anno 18 ti | 20 1 726 | MANAGE WAS | 46 45 75 | 33 W | \$ 2. 4 | 3 Mesighian | 1880 55 | AND A | Marine . |
| IRON 35-180 "g/dL | CPK M 30-250 F 30-170 U/L | MAGNESIUM 1.3-2.1 meq/L | DIGOXIN 0.8-2.0 ng/mL | DILANTIN 10-20 "g/mL | HB Ag (HAA) neg | THY T3 UPTAKE 25-35 % | ROID T4 (RIA) 5-12 "g/dL | 17 (FTI) . 1.2-4.2 | TSH .4-6.1 "U/mL | T3(RIA) 52-171 ng/dL | HOL CHOLESTEROL M 30-75 F 40-80 mg/dL |
| OOD CE | LL PROFILE | | | | £ . ±. | #:W### | | SEE | COLOGY | -1:47:43 | |
| WBC 4.0-11.0 x10'/mm' | RBC M 3.9-6.1 F 3.9-5.5 x10 /mm | HGB M 12,0-19.0 F 11.5-17.0 g/dL | HCT M 38-56 F 35-51 | MCV 82-102 | MCH 28-32 pg | MCHC 30-35 % | ABO BLOOD GROUP | Rh TYPE | ANTIBODY SCREEN neg | RUBELLA >1.2 immune | SYPHILIS SEROLOGY (RPR) non-reactive |
| Ø. | | V. J | 14 T | 1. 8 5 5 () | 录 张 寒 | . 10 TO 10 U | 海原系统 | 30. 28. 18. | Tankaban . | , e An | 1 |
| NEUT. 45-75 % | LYMPH 18-46 % | MONO 0-11 | EOS 0-6 % | BASO 0-2 % | PLATELET COUNT 140-450 x10'/mm' | SED RATE M 0-12 F 0-15 mm/hr | PREGNANCY | ANA neg | RHEUMATOID FACTOR neg | ASO <200 units | CRP neg |
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| COLOR YELLOW | APPEARANCE CLEAR | SP GRAVITY 1.003-1.030 | pH 5.0-8.0 | PROTEIN neg | GLUCOSE neg | KETONES neg | BLOOD neg | UROBIUNOGEN | BILIRUBIN . | NITRITE neg | LEUKOCYTE ESTERASE neg |
| | | | | | | | | | | | |

*** DRUG SCREEN I ***

RESULT NAME

RESULT

UNITS

NORMALS

DRUG SCREEN I

NONE DETECTED

NEG

URINE SPECIMENS ARE TESTED FOR THE FOLLOWING:

DRUGS

SENSITIVITIES

DRUGS

SENSITIVITIES

AMPHETAMINE

1.0 MCG/ML

PROPOXYPHENE

O. 3 MCG/ML

BENZODIAZERAM

BARBITURATE

0.3 MCG/ML

COCAINE

Q.3 MCG/ML

O. 3 MCG/ML

METHADONE

O. 3 MCG/ML

PHENCYCLIDINE

75 NG/ML

METHAQUALONE

0.3 MCG/ML

OPIATE

Q. 3 MCG/ML





09-Mar-90

MAIN LABORATORY 7127 SOUTH ALTON WAY ENGLEWOOD, COLORADO 80112 (303) 773-1222 1-800-444-3699

LABORATORY REPORT

Laboratories INCORPORATE()

DATE RECEIVE 1 2 07-Mar-90

PATIENT NAME JID 33 JACCESSION NO. 2 BURNS, JAMES

THE POLICE THE STREMARKS SEE

884130-4

ADULT HLTH. CF 8312 KASEMAN ALBUQUERQUE. .

DATE REPORTED

SPEC NE

87110

09397-111

09-2

CLIENT NO. TEST REQUESTED HEALTH SURVEY PROF. I, HYPERTHYROID PROFILE

AGE 56

PHYSICIAN

SEX 141

200

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| | 119 | 7 | | | | | AND COMMENT | State winds | No. 15 | No. | 1.7.30 | 7. | ¥ 61 |
| | | | W | 1243 | | | | 对 统。2016年 | ROTEIN | Same Assess | 100 (CA, B) | LIPID | Supplement |
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| | 97 | 39 | | GH | 175 | 42 | 0.9 | 6.9 | . 4.2 | 2.7 | 1.6 | HIGH | HIGH |
| | %/ \$C/4. | 44.8 | 7 | 68 | ys. 3 | 194 | * | | 外心物物 | 10000 | SEK PRO | 266 | 183 |
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*** HEALTH SURVEY PROF, I ***

RESULT NAME

RESULT

UNITS

NORMALS

LDL

185 HIGH

MG/DL

0 - 130

CHOL/HDL

6. 2

NG/ML

FERRITIN

393

MALES=20-450 NG/ML

FERRITIN REFERENCE RANGE:

FEMALES (45 YRS=7-200 NG/ML

FEMALES > 45 YRS=10-350 NG/ML



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Adult Health Care Specialists, P.C. Urinalysis Report

| | C.C |
|-----------------|-----------|
| Patient Burns | James |
| Sugar Protein_ | 1++ PH 6 |
| Micro copic: | |
| WBC | BIL! |
| RBC | KET |
| EPITH | Blood |
| Crystals | Sp. Gr |
| Leukocytes | Bacteria |
| Culture Pending | Casts |
| 3-6-90 | 90 |
| Date | Signature |

| ΙΑ | 2013 | 10 | 09 | Burns | 000228 |
|----|------|----|----|-------|--------|

| Sa | Adult Health Care Specialists, P.C |
|-----------|------------------------------------|
| (1mcs) | HEMATOLOGY REPORT |
| Name: Jan | es Burns |

| TEST | RESULT | NORMAL VALUES |
|-------|--------|--------------------------|
| WBC | 7.0 | M F 7.8 ± 3 |
| HGB | 14.7 | M 16.0 ± 2 F 14.0 ± 2 |
| нст | 463 | M 47. ± 5 F 42 ± 5 |
| PLT | 210 | M F 130 - 400 |
| Segs | 61 | M F 45 - 75 |
| Lymph | 39 | M F 28 ± 13 |

Rev. James Burns Diocese of Gallup Referred by Most Rev. Donald Pelotte, SSS, Coadjutor Bishop of Gallup Director's Interview Villa Louis Martin March 6, 1990

Father Burns indicated he had come to Jemez Springs for evaluation because of involvement, about 20 years ago, with youth in an inappropriate way and because of ministerial stress. Father Burns was honest in speaking about his involvement with youth. His lack of defensiveness, sense of responsibility for what he had done, and cautiousness regarding a repetition of such behavior lend credence to his affirmation that this has not happened in the recent past. He does, however, have questions and unresolved feelings about his previous behavior. This plus the concerns that have been raised recently by one of the youth who was formerly involved with him make it advisable for him to enter a therapy/renewal program. He also appears to be moderately "burned out" by his years of work in ministry, and this alone would be good reason for coming to a program such as the one at VLM. He is well motivated for such a program and undoubtedly he himself and his future ministry would benefit from such an experience.

I had suggested to Father Burns the possibility of entering the program after April first. He asked if it would be possible to come after Confirmation is conferred on the youth of his parish later in April. Provided there are no complications due to the report that was given by the young man to the chancery recently, there would be no difficulty, on the part of VLM, to his entrance into the program on the first of May.

I would like to thank the Diocese of Gallup for this opportunity to be of some assistance to Father Burns, and likewise thank Fr. Burns for his openness and cooperation with the evaluation process.

Peter Lechner, s.P., Ph.D.

Director: Villa Louis Martin

SPIRITUALITY INTERVIEW FOR:

REV. JAMES BURNS

INTERVIEWER:

DATE:

MARCH 8, 1990

Jim was very cordial, open, and articulate. His comments showed a high degree of self-awareness and objectivity. The week here has been very emotionally charged for him, much of what he shared brought him to tears.

Jim is a very talented and dedicated priest. He is not only a creative, compassionate, and effective pastor, but also a leader among his fellow priests in many different official capacities. Jim is a man of deep faith and courage who is being haunted by sins of his past, which he has tried to bury, but which he now knows he must face. He is haunted by a sort of Calvinistic sense that, no matter what he does, he is going to go to hell, and by the fact, while he can effectively mediate God's forgiving embrace for others, he cannot experience it himself. For as long as he has been a priest, Jim has experienced his parish as his family, and has drawn his primary personal and spiritual support from that relationship. This disposition intensifies Jim's remorse, since he feels that, through his past actions, he has betrayed his family and broken some important personal relationships with boys whom he looked on as his sons. He is also concerned about how his past actions may adversely affect the Diocese.

Jim's reaction to his problems of well over ten years ago was to throw all his energy into his work. This reenforced his workaholism and impacted negatively on his spiritual life by reducing any formal prayer to a bare minimum. He has, however, continued to pray informally and to meet now and then with a priest with whom he can speak heart to heart. The on-going tension between his inner conflict and his outer workaholism has been further compounded for Jim by the fact that his Bishop does not consider him to be "one of his priests" and has been unable to affirm and support Jim in a personal and pastoral way. The net result is that Jim is clearly burned out and has been for several years.

Jim was drawn to the priesthood as a very young man by the example of a good priest who had a special gift of making people feel good about themselves. That struck him as a more meaningful lifework than any other occupations he had seen. He wanted to enter a minor seminary, but his mother, who was not a Catholic at the time, forbade that. His experience of dating in his high school years only reenforced his vocation. He was attracted to the priesthood, not as a career, but as a religious lifestyle. Jim was prepared for priesthood by the Benedictines and enjoyed the choral office as a form of prayer in the seminary, but has never found the solitary reading of the breviary to be spiritually nourishing or meaningful.

Jim is at a time in his life when the psychological and spiritual resources of our programs in Jemez Springs can be of great help to him. Despite the stigma which is still associated with coming here in his Diocese, Jim wants to come. Based on his experience this week, he is drawn more to Foundation House than he is to Villa Louis Martin. Unless it is judged to be imperative that he come before July or stay beyond a five month period, I think his personal preference for the Foundation House program should be Spiritually, Jim's time with us will give him the opportunity to reestablish a meaningful practice of personal prayer; move toward an integration of the sexual and spiritual dimensions of his life; meditatively explore the mystery of God's love and healing forgiveness; and get him the rest and distance which will allow him to see his life, ministry, and relationship with authority in prayerful perspective. The timing seems, not only to be right, but also to be providential.

SPIRITUALITY PROFILE/

By: Very Rev. Wm. (Liam) Hoare, s.P., M.A.

On the Spirituality Profile, Father James Burns scored moderately high in the category of Searching.

People who score high on this scale seem to be seeking a more personal contact with God, one which is based on experience and is more emotionally satisfying than what they currently have. High scorers are groping for an appropriate context within which their personal encounter with the Divine can occur. Traditional ways do not seem to be working for them. They express dissatisfaction with formal worship, scripture and meditation as a means whereby God makes His presence known to them. Nor do they seem to find Him in the less formally religious context of people, daily events or nature.

Although they value emotions and experience in a spiritual context, their appreciation of them appears rather vague and unspecific. At this stage it is probably more notional than real, based more on a dissatisfaction with their current spiritual practices than on actual experience with a new orientation. They nevertheless display an awareness of and openness to a richer dimension of religious experience than they currently possess.

Their spiritual challenge appears to be to open themselves more fully to the realities of their own emotional life and to move away from a merely intellectual to a real appreciation of the value of feelings and experience in their spirituality. To accomplish this they may have to develop an openness with other people (on a horizontal plane) before they can achieve it with God (on a vertical plane).

SPIRITUALITY PROFILE/

By: Very Rev. Wm. (Liam) Hoare, s.P., M.A.

On the Spirituality Profile, Father James Burns, scored <u>high</u> in the category of <u>Relational Aridity</u>.

People who place high on this scale express considerable personal unhappiness. They are concerned about their level of self-esteem and do not seem to be receiving the kind of affirmation they need either from friends and associates or from their work. Their mistrust of others makes it difficult to get close enough to people to receive validation and, as a result, they probably often feel depressed and lonely. They may doubt their own judgment and be fearful of both mental and physical illness. They also doubt their ability to have an impact on others, which reinforces their loneliness.

They do not feel properly trained for the work they are performing and therefore do not enjoy what they do, nor do they receive the kind of feedback from others that would make them feel competent and effective.

High scorers would benefit from a supportive environment provided by friends and associates rather than living and working in isolation. Steps should also be taken to provide them with proper training and to match them with rewarding work. They would probably also benefit greatly from the opportunity to discuss some of the above-mentioned issues with someone versed in the helping skills. Their spiritual task is to break their isolation and take the risk of sharing with others their hopes as well as their fears and resentments. Psychiatric Interview For:

Rev. James Burns

Interviewer:

Date:

March 8, 1990

Father Burns is a fifty-six year old priest from the Diocese of Gallup, N.M. He says there are three major problems.

- 1) He had been involved sexually for approximately ten years with adolescent males. He claims that the last such involvement was ten years ago.
- 2) He said there are allegations in the parish that he misused parish funds to remodel his own house. He claims he has been exonerated of that charge.
- 3) People have complained that he was withdrawing from the parish. He talked a bit about being somewhat burned out and over-compensating for his sexual misadventures with workaholism.

Father Burns said that sexually he would be involved approximately three or four times with each of the ten adolescent males. It almost always involved masturbation or mutual masturbation. There was no kissing and there were no appendages which went into orifices.

He claimed to have had one sexual experience with a same-age woman about fifteen years ago. He claimed that she seduced him and that she is still in his life, and that he doesn't know how to politely get rid of her. He described the experience as "very frightening." "I performed the act." He claimed that he did it to "stop her aggression."

In terms of sexual development, he developed an awareness of sexuality sometime around ten to thirteen years of age. He claims that he thought he was in love with some girls in school. He said that he dated in high school, but there was not anything overtly sexual. He remembers once fondling a girl. He claims that was exciting but he was afraid that he would get slapped in the face. He claimed that one time he went out with "the school mattress" (a promiscuous female). He said that they had parked the car and were hugging and kissing. He said a policeman came over to the car "and that ended that. It was enough of a scare."

In the college seminary, he remembered having some romantic feelings for some of the other seminarians. He said there were good and bad elements in the seminary. The bad elements were involved with homosexual relationships with one another. He considered himself one of the good elements. He remembers during the seminary that "a kid in the movie" started feeling his leg. He claims that he slugged him. He said, "He was bigger than me."

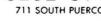
He said the sexual involvement with the adolescent males started about four years after ordination. He remembered in his first parish that two kids told him that they had been sexually involved with the last priest. He became sexually involved with them. He talked about getting in trouble in a reform school with another boy and described the boy as fifteen or sixteen years old. "No peach fuzz or anything else."

Five years later, he was threatened with being arrested for this. He claimed the Bishop knew, but not a lot was done. About ten years ago, he was in bed with a kid in a motel room and the kid objected to him touching his penis. He said the Bishop also knew about this and transferred him to another parish, but he had no real treatment.

He claims he masturbates now with fantasies of both males and females. He is not attracted to effeminate boys or very masculine boys. At the end of the session, he started crying saying that he is here for himself, because he needs it. He said he owes it to the Diocese and the Church also. He said, with tears in his eyes, "I have worked like a slave, but I will probably go to Hell anyway."

I do not see any diagnosable psychiatric disorder in him, with the exception of "Androphilic Ephebophilia" (sexual attraction to adolescent males). He definitely would be a very good candidate for one of the programs in Jemez Springs. I found him to be easy to work with.

DIOCESE OF GALLUP



P. O. Box 1338 • Gallup, New Mexico 87301 • Telephone (505) 863-4406



March 27, 1990

Very Rev. Liam J. Hoare, s.P. Servants of the Paraclete Jemez Springs, NM 87025

Dear Father Hoare:

Thank you for your letter of March 16, and the detailed report of Fr. Jim Burns holistic evaluation. On March 23, Fr. Burns and I met in Gallup and we both felt positive about the reports and our meeting.

Following phone conversations this morning with Fr. Burns and Fr. Peter Lechner, s.P. I can report that Jim will be arriving at Jemez Springs on Sunday, May 6, to begin the Villa Louis Martin Program on May 7.

On May 1, all the priests of the Diocese of Gallup will be gathering for a Convocation at our Retreat House. Since Jim is the moderator of our Presbyteral Council and plays a significant role in the life of the diocese I wanted him to be a part of this historic meeting. It will be followed by a Presbyteral Council meeting on May 2. Fr. Lechner explained that waiting for another week for him to arrive at Jemez Spring would not present a problem. I am happy about that and I know Jim is overjoyed as he really wanted to be a part of this priest-assembly. Additionally, the fraternal support he will receive there from his brother-priests will be extremely important.

In conclusion, how can I really thank you enough for this second scholarship you are willing to give to the Diocese. In assuming leadership of the Diocese of Gallup just a week ago, I became acutely aware of how difficult the financial situation is at present. This will help us tremendously. We will be happy to provide Fr. Burns' personal spending money and health insurance.

I have told you how determined I am to get the best possible care for all our priests. I am grateful to you and to the entire staff for helping me make this possible. I look forward to meeting you all.

Fraternally in Christ,

Most Rev. Donald E. Pelotte, SSS Bishop of Gallup

cc: Rev. Peter Lechner, s.P. Rev. James Burns



Jemez Springs, New Mexico 87025 (505) 829-3586

March 16, 1990

The Most Reverend Donald Pelotte, S.S.S., D.D. Coadjutor Bishop of Gallup Post Office Box 1338 Gallup, New Mexico 87301

Your Excellency,

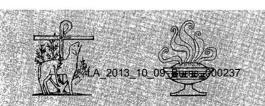
Enclosed please find the reports from a holistic evaluation which The Reverend James M. Burns experienced at Foundation House, Servants of the Paraclete, Jemez Springs, New Mexico from March 5th through the 9th, 1990. We are still awaiting the medical reports from the Clinic and will forward them as soon as they arrive. Otherwise, the enclosed reports are complete.

In my judgement as Executive Director of Therapeutic Programs, the enclosed reports accurately reflect Father Burns' personality style and present psychological status.

From my own interview with him, and from my review of the enclosed documents, I assess Father Burns to be struggling with the following therapeutic issues.

Psychosexual Issues: (identify confusion and need for integration of his sexuality with the rest of his person).

Guilt/shame based issues.
Adult Developmental Issues.
Priestly renewal issues.
Potential (remote) for legal issues.
A weight issue.
A strong, negative self-image.
In general, significant inner turmoil.











Most Rev. Donald Pelotte, SSS,DD March 16, 1990 Page Two

I would note that Father Burns was quite cooperative and open in the evaluation process. While he has understandably mixed feelings about coming to a residential therapeutic program in Jemez Springs, he nonetheless is disposed to seek and make use of the resources and help available here. It was the consensus the Evaluation Team, based on their experience of him during the week he was with us, that Father Burns is capable of doing good therapeutic work in this milieu.

Our unanimous recommendation is that Father Burns enter one of the residential therapeutic programs offered by the Servants of the Paraclete in Jemez Springs. Two options present themselves.

- 1. Father Burns could enter the Villa Louis Martin Program relatively soon, either on April 2nd or May 1st, depending on which date would work best for the Diocese and Father Burns himself. If you and Father Burns determine that he should enter the Villa Louis Martin Program, please contact Father Peter Lechner, s.P., as Director of that Program as soon as possible.
- 2. Toward the end of his evaluation week, Father Burns expressed to Father (spiritual director) that he was inclined toward the Foundation House Module which begins July 16, 1990 and ends December 7, 1990. If you and Father Burns choose the Foundation House Module, please contact my Administrative Assistant, Fr. s.P., at your earliest convenience to make those arrangements.

We do not assess Father Burns to be at high risk of acting out sexually in the coming months. Accordingly, while definitely recommending one of the Jemez Springs Programs, we would leave the decision as to which program and the time table up to yourself, Your Excellency, and Father Burns.

As is reflected in the reports, Father Burns has led a tortuous existence due to the inner conflict he experienced regarding his sexuality, and has dealt with this largely in isolation. At the sametime, he appears to be a dedicated priest who has been effective despite the energy drained off by his inner turmoil. This clearly bespeaks significant personal, inner strength. We are optimistic about Father Burns' prognosis. Accordingly, as his

Most Rev. Donald Pelotte, SSS,DD March 16, 1990 Page Three

inner turmoil, confusion and conflict are addressed and find resolve, his potential for a more satisfying personal life and more effective ministry is great.

As in the situation of another priest from the Diocese who is currently at Foundation House, we are aware of the scarce financial resources of the Diocese. Accordingly, the Servants of the Paraclete would offer a scholarship to cover the costs of board, room and the therapeutic program for Father Burns, while asking the Diocese to provide for Father Burns' personal spending money and health insurance.

If any of the above, or anything in the enclosed reports, raises questions or concerns for either yourself or for Father Burns, please feel most welcome to contact me. I will be in Rome from March 24th through April 1st. Otherwise, I will be available in Jemez Springs.

The Servants of the Paraclete are grateful once again to you, Your Excellency, for your confidence and support of our ministry to fellow priests and Brothers in personal difficulty.

Sincerely in Christ for His priests and Brothers,

(Very Rev.) Liam J. Hoare, s.P., M.A., C.A.C.

Servant General

Executive Director of Therapeutic Programs.

cc: The Reverend James M. Burns

Encs. 6.



DIOCESE OF GALLUP

711 SOUTH PUERCO DRIVE

P.O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

July 27, 1990

Rev. Peter Lechner, S.P. Director: Villa Louis Martin Servants of the Paraclete Jemez Springs, NM 87025

Dear Father Lechner:

This is simply to acknowledge receipt of your letter of July 18, along with the therapy summary for Fr. Jim Burns, up to the break and the recent return to the program.

Needless to say I am pleased to hear Jim is cooperating in everyway and growing through the program. I know how difficult and painful this must be for him.

The situation relating to has quieted down. While he is still living in the Winslow area, he seems to have backed off in his instigation of the parishioners and I am experiencing less harassment from him and the parishioners.



Fraternally in Christ,

Most Rev. Donald E. Pelotte, SSS Bishop of Gallup

Encl. (2) xc: File Copy



Jemez Springs, New Mexico 87025 (505) 829-3586

Most Reverend Donald E. Pelotte, S.S.S., Ph.D. Bishop of Gallup P.O. Box 1317 Gallup, NM 87305

July 18, 1990

Dear Bishop Pelotte,

Enclosed is a therapy summary for the Reverend James Burns for the month of May. During June Father Burns was on break and later attended a journaling work shop here at VLM. The therapy summary, then, does not reflect his experience of the break and recent return to the program.

The therapy summary evidences Father Burns' motivation and cooperation with the program. He has been honest in sharing his past history. Although the events that were the immediate reasons for his coming here happened years ago, they have had profound effects upon him. He has welcomed the opportunity to work on these issues. At the same time, he is feeling stress because of the situation involving like the likelihood that he will not be returning to Winslow, and

The thought of not returning to Winslow, where he has been pastor for a number of years and where he has renovated a house for his eventual retirement, has raised painful questions and feelings related to the future and his sense of belonging. While these are real and difficult issues for Fr. Burns, it remains true that he is seen by the staff, as also by yourself, as a capable and dedicated priest. After he finishes the program here he will be, I believe, even more effective as a priest.

The question of whether he will be working with another priest in the future is one that usually arises in circumstances such as Fr. Burns'. It is rather early to give definite indications in this regard. Companionship and support among fellow priests is always desireable, whether this be in terms of priests living together or living in neighboring parishes. The staff see this as desireable for Fr. Burns. At the same time it is important that Fr. Burns and any priest(s) he be associated with have a genuine compatibility toward each other. In the program here he is liked by others, has developed good relationships with several priests, and is contributing to the growth of other residents.

Father Burns has signed the necessary release form for the enclosed summary to be sent











DOG.BURNS.00270

Rev. James Burns, page 2

to you, on condition that it is not given to another person without his express permission. When you have finished reading the summary please send it back to us. This procedure has been recommended by our legal counsel and also reflects our concern for the priests who come to us and their dioceses

Respectfully yours,

(rev.) Peter Lechner, s.P. Director: Villa Louis Martin

Peter Lechner

PROGRESS REPORT: REV. JAMES BURNS

MAY 1990

SUBMITTED BY:

Please find below summaries of James' participation in the various program components from May 7 through May 31, 1990.

Jim has made a good beginning during his first few weeks in the program. Staff perceives him as being open, well-motivated, and having a good capacity for introspection and insight.

In therapy groups, he has been a positive presence and appeared at ease with group process. The other residents in the program have responded well to him. In individual therapy, Jim has also been making good efforts to get in touch with his issues, at least at the cognitive level. Sharing his emotions is much more difficult for Jim. He explained that he considered it part of his role as priest to keep his feelings to himself. He realizes that, at this point, he would like to let out his feelings but is all too often unable to do so. He also realizes that unacknowledged emotions may emerge in physical symptoms. Jim's recent attack of shingles may be a case in point.

In art therapy, it was also noted that Jim overidentifies with his role as priest. His art therapist feels that he has an overly idealistic image of priest as superhuman. As a consequence, Jim may have difficulties accepting and dealing with his human needs for relationship, recreation and leisure time. He feels that it is part of his vocation to be constantly available to others, to have all the answers, and to be in-charge. His interpretation of the priesthood also coincides with his childhood training in a very strong work ethic.

While it will take time to modify a lifelong pattern, Jim seems to have the motivation to make changes as he sees the need for them. Claiming his human limitations, without interpreting his doing so a failure, will be a major therapeutic goal for Jim. This was also observed in group psychotherapy, where Jim struggled with his difficulties in seeking and accepting help from his peers. He also became aware of his pattern of self-condemnation and that his efforts to atone through good deeds never seem to be enough.

PAGE TWO

He

had planned to retire in Winslow primarily because he felt appreciated and at home there. At this point, Jim feels that he has nowhere to go and that he has lost not only his house but also his community. Over the coming weeks, Jim will need support and an opportunity to share with the group.

This information has been disclosed to you from records whose confidentiality is protected by Federal Law. Federal Regulation (42 CFR, Part 2) prohibits you from making any further disclosure of it without the specific written consent of the person to whom it pertains, or as otherwise permitted by such regulations. A general authorization for the release of medical or other information is NOT sufficient for this purpose.



DIOCESE OF GALLUP

711 SOUTH PUERCO DRIVE

P.O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406



August 10, 1990

Rev. Peter Lechner % Foundation House Jemez Springs, NM 87025

Dear Father Lechner:



I do not intend to reassign Jim back to St. Joseph's. I hope to be able to appoint a new pastor by September 1. This should come as no surprise to Jim. Myself and others had indicated to him that it would probably end up this way. Jim should not become overly anxious. I am sure we will be able to integrate him into a new assignment without much difficulty.



Fraternally in Christ,

Most Rev. Donald E. Pelotte, SSS Bishop of Gallup

Encl. (1) xc: file copy



Jemez Springs, New Mexico 87025 (505) 829-3586

August 21, 1990

Most Reverend Donald E. Pelotte, S.S.S., Ph.D. Bishop of Gallup P.O. Box 1317 Gallup, NM 87305

Dear Bishop Pelotte,

Enclosed is a therapy summary for the Reverend James Burns for the months of June and July. The program and the circumstances of the present time are not easy for Father Burns. Several critical issues have come up during the course of his therapy: deep-seated feelings about the past, issues related to authority - both his and others', his position in ministry, his future, and his sense of security. It is important that these issues have come up in the context of therapy; Father Burns is facing them in his direct, honest, "nononsense" way.

Father Burns has signed the necessary release form for the enclosed summary to be sent to you, on condition that it is not given to another person without his express permission. When you have finished reading the summary please send it back to us. This procedure has been recommended by our legal counsel and also reflects our concern for the priests who come to us and their dioceses

Respectfully yours,

(rev.) Peter Lechner, s.P.

Director: Villa Louis Martin











PROGRESS REPORT: REV. JAMES BURNS

JUNE / JULY / AUGUST 1990

SUBMITTED BY:

Please find below summaries of James' participation in the various program components from June 4 through August 2, 1990.

Jim has settled into the program with increasing trust in recent weeks. His Art Therapist noted that he interacts well in group processing; his peers perceive him as reflective, honest, and sensitive to others. She also noted the sense of comfort Jim seems to derive from being in a community setting. His interaction with them has been reflecting his need for and his enjoyment of community sharing.

It is difficult, however, for Jim to be the focus of the group. The therapist in his Sexuality Group saw him as more at ease with facilitating the work of others than ask for help with his own issues.

Jim's difficulty to get in touch with his human needs and emotions has also been observed in individual therapy, spiritual direction, and group therapy settings.

Jim's interpretation of his priestly role is part of his difficulty. This has been addressed since his arrival and was discussed in the previous report. Jim has acknowledged many times that he was trained in the old school, where it was always clear who was in charge. He also feels often under such great pressure to accomplish his goals and complete tasks, that he may not be open to negotiation or taking into account the feeling reactions of others. Even though he is a caring and compassionate person, he may be perceived by associates as dogmatic and rigid in his attitudes. It would also appear form his discussions that he has carried pastoral responsibilities in isolation and without the support and feedback from peers for most of his ministry.

Another major factor contributing to his emotional isolation are unresolved sexual issues dating to his seminary days and early years of his ministry. Several incidents of homosexual acting out in his distant past have left him with extreme shame not only with regard to the specific incidents, but also his sexual orientation. His self-punitive attitude and guilt have not diminished over the years. His **Spiritual Director** noted, for instance, that even though Jim has "a sense that God is merciful and compassionate to him, he has not been able to be merciful and compassionate for himself."

PAGE TWO

He has attempted to deal with these painful feelings through isolation from all close relationships and through a pattern of overwork and self-sacrifice. His therapist in **Sexuality Group** reported that, only since his arrival in the program, is he beginning to understand his sexuality as part of his humanness. This may allow him, with time, to find appropriate and rewarding channels for his needs for relationship and community.

Since the time of the vacation break in June, Jim has been much preoccupied with the situation in his parish in Winslow.

In individual therapy, spiritual direction but also in his group work, Jim shared his grief over the perhaps permanent loss of the community he called home, where he hoped to retire because he felt appreciated. He is also much concerned over losing the house he hoped to ready for his retirement. This has reactivated early fears of reaching old age without a home or adequate funds. Jim has also expressed on a number of occasions his longing for permanence and being allowed to settle in a parish which is relatively functioning. He continues to experience anxiety over the results of the audit of his parish. He hopes that his name can be cleared publicly, so that he will not have to live with suspicion following him into future ministries.

At present, much of Jim's emotional energy is bound up in these concerns. It is hoped that as soon as the situation in his parish can be clarified, Jim will be able to focus primarily on his personal growth and healing, as well as the discernment of his future in the priesthood.

This information has been disclosed to you from records whose confidentiality is protected by Federal Law. Federal Regulation (42 CFR, Part 2) prohibits you from making any further disclosure of it without the specific written consent of the person to whom it pertains, or as otherwise permitted by such regulations. A general authorization for the release of medical or other information is NOT sufficient for this purpose.

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Jemez Springs, New Mexico 87025 (505) 829-3586

October 8, 1990

Most Reverend Donald E. Pelotte, S.S.S., Ph.D. Bishop of Gallup P.O. Box 1317 Gallup, NM 87305

Dear Bishop Pelotte,

Enclosed is a therapy summary for the Reverend James Burns for the period from August 6 to September 6. The staff see Father Burns as doing very well at this time. The only issue, from a psychological perspective, that perhaps needs further work here is his tendency to read the worst in future possible situations. This is something that will probably, of course, take time to alter, even after he has left VLM. In the meantime he is showing an awareness of this tendency and is working on modifying thought patterns.

I spoke with Father Jim today about the possibility of the parish in Blanco. He would like time to consider this. He does appreciate the affirmation and trust you have in him.

Father Burns has signed the necessary release form for the enclosed summary to be sent to you, on condition that it is not given to another person without his express permission. When you have finished reading the summary please send it back to us. This procedure has been recommended by our legal counsel and also reflects our concern for the priests who come to us and their dioceses

Respectfully yours,

(rev.) Peter Lechner, s.P.

Director: Villa Louis Martin











PROGRESS REPORT: REV. JAMES BURNS

AUGUST / SEPTEMBER 1990

| SUBMITTED BY: |
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|---------------|

Please find below summaries of Rev. James Burn's participation in the various program components from August 6 to September 6, 1990.

This month has been very productive though painful for Father Jim. Some of the major issues which brought him into the program have moved towards a resolution.

However, these events also became the occasion for therapeutic work in his self-image and response style.

It was very difficult for Jim to come to terms with his Bishop's decision not to continue him in his parish.

His Bishop's decision brought Jim face-to-face with his low self-esteem, lack of trust, and tendency to interpret the motivations and actions of others in the most negative light. Many times, Jim does not check out the accuracy of his perceptions, and he is left feeling unsupported, rejected, or victimized. On this occasion, however, Jim was able to process his feelings and perceptions with staff and group members sufficiently to make modifications.

In Group Psychotherapy, Jim was helped to become more aware of the extent to which he becomes caught up in resentments. His group therapist noted that these feelings may serve to defend him against the underlying issue of chronic self-devaluation. It was a healing experience for Jim to realize that he can share of himself with others and still be appreciated and cared for rather than rejected. The issues of self-devaluation was also addressed in individual psychotherapy and spiritual direction. His Spiritual Director commented that although Jim "has a deep conviction of God's mercy for others, he is not experiencing that same mercy directed towards himself." It was explored in Individual Therapy that Jim's perceptions of others as unappreciative may be related to his tendency to minimize his accomplishments, and focus on his imperfections. This leads him to look for these reactions in others.

PAGE TWO

The meeting with his Bishop and staff was a case in point. Even though it was clear to attending staff that his Bishop responded with personal affirmation and provided much positive feedback, Jim had difficulty retaining this. By the following day, in individual psychotherapy, he was already in the midst of negative ruminations. He focused on the suggestion made during the meeting that he consider assignment in the Archdiocese of Santa Fe. He interpreted this as meaning that his Bishop did not trust him and wanted him out of the Gallup Diocese. He was genuinely surprised to hear that the suggestion had come from the staff. The intent had been to ensure a less isolated and stressful ministry. In group psychotherapy, it was also observed that "Jim tends to look at the worst possibility" and "attempts to prepare himself for every disaster that could happen."

Jim also gained insight into his tendency to have highly idealized expectations of persons in authority. The inevitable disillusionments then lead to an equally unrealistic devaluing of the person as untrustworthy or uncaring. However, his spiritual director saw him as making progress in being able to have a more balanced perspective. His Art Therapist also commented that Jim is becoming more aware that he "tends to misread situations, to his detriment." She felt that it was essential for Jim to "check out his assumptions" and to continue working on "communicating what he is experiencing."

This month, Jim also worked on coming to terms more with his sexuality. It was noted in Sexuality Group that he has been struggling to achieve more clarity with regard to his sexual orientation. Becoming more aware and accepting of his sexuality will also allow him to safeguard against acting out by finding appropriate and rewarding sources of emotional support. Jim is beginning to see that his habit of isolation and denial is not a healthy long-term solution. This realization has contributed to his continuing reevaluation of his lifestyle. His art therapist saw him as better able to allow himself "to be a person, separate from his role as priest." This was also explored in individual therapy. Jim feels much less compelled these days to be totally available and responsible for everything and totally in charge, with little thought for proper self-care and leisure time. In Psychodrama, he was able to look at specific recreational options, such as going fishing.

Overall, Jim has taken many of the appropriate steps this month to prepare himself for return to parish duties and a more balanced lifestyle.

This information has been disclosed to you from records whose confidentiality is protected by Federal Law. Federal Regulation (42 CFR, Part 2) prohibits you from making any further disclosure of it without the specific written consent of the person to whom it pertains, or as otherwise permitted by such regulations. A general authorization for the release of medical or other information is NOT sufficient for this purpose.

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V. concerned about parish

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DIOCESE OF GALLUP

711 SOUTH PUERCO DRIVE

P.O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406



October 16, 1990

Rev. Peter Lechner, s.P. Director: Villa Louis Martin Servants of the Paraclete Jemez Springs, NM 87025

Dear Father Peter:

Thank you for your letter of October 8, 1990 and the progress report of Father James Burns prepared by The report is being returned as requested.

Needless to say, I am pleased with his progress and happy to see that he is almost ready to be reassigned. I believe the challenge at Blanco would be very good for him. I have consulted with some of his priest-friends and they all feel strongly that he should look upon this assignment in a positive light.

I continue to be concerned about Jim's always reading so negatively into everything. Your report provided good examples of ways in which this occurs.

I shall continue to do all I can to affirm and support Jim. I hope he will continue to be open and willing to receive positive and negative in-put. This seems to me to be so important for his on-going growth.

Thank you, once again, for being so generous in helping us help Jim. I shall always be grateful to you and the Paracletes for this generous gift which you are giving the Diocese of Gallup.

Fraternally in Christ,

Most Rev. Donald E. Pelotte, SSS Bishop of Gallup



Jemez Springs, New Mexico 87025 (505) 829-3586

October 8, 1990

Most Reverend Donald E. Pelotte, S.S.S., Ph.D. Bishop of Gallup P.O. Box 1317 Gallup, NM 87305

Dear Bishop Pelotte,

Enclosed is a therapy summary for the Reverend James Burns for the period from August 6 to September 6. The staff see Father Burns as doing very well at this time. The only issue, from a psychological perspective, that perhaps needs further work here is his tendency to read the worst in future possible situations. This is something that will probably, of course, take time to alter, even after he has left VLM. In the meantime he is showing an awareness of this tendency and is working on modifying thought patterns.

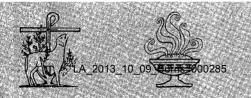
I spoke with Father Jim today about the possibility of the parish in Blanco. He would like time to consider this. He does appreciate the affirmation and trust you have in him.

Father Burns has signed the necessary release form for the enclosed summary to be sent to you, on condition that it is not given to another person without his express permission. When you have finished reading the summary please send it back to us. This procedure has been recommended by our legal counsel and also reflects our concern for the priests who come to us and their dioceses

Respectfully yours,

(rev.) Peter Lechner, s.P.

Director: Villa Louis Martin











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Jemez Springs, New Mexico 87025 (505) 829-3586

August 21, 1990

Most Reverend Donald E. Pelotte, S.S.S., Ph.D. Bishop of Gallup P.O. Box 1317 Gallup, NM 87305

Dear Bishop Pelotte,

Enclosed is a therapy summary for the Reverend James Burns for the months of June and July. The program and the circumstances of the present time are not easy for Father Burns. Several critical issues have come up during the course of his therapy: deep-seated feelings about the past, issues related to authority - both his and others', his position in ministry, his future, and his sense of security. It is important that these issues have come up in the context of therapy; Father Burns is facing them in his direct, honest, "nononsense" way.

Father Burns has signed the necessary release form for the enclosed summary to be sent to you, on condition that it is not given to another person without his express permission. When you have finished reading the summary please send it back to us. This procedure has been recommended by our legal counsel and also reflects our concern for the priests who come to us and their dioceses

Respectfully yours,

(rev.) Peter Lechner, s.P.

Director: Villa Louis Martin











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Jemez Springs, New Mexico 87025 (505) 829-3586

Most Reverend Donald E. Pelotte, S.S.S., Ph.D. Bishop of Gallup P.O. Box 1317 Gallup, NM 87305

November 5, 1990

Dear Bishop Pelotte,

Enclosed is a therapy summary for the Reverend James Burns for the period from September 10 to October 4. The staff see Father Burns as having made much progress here and recommend his return to active ministry, provided he continue in therapy, spiritual direction, and his own program of taking balanced care of his needs as a person.

After the time period covered by the enclosed summary, Father Burns was offered the pastorship at Bianco and has accepted this assignment. In view of his past history as a pastor, as well as the gains he has made in therapy, it seems likely he will do well as pastor in Bianco. The staff at VLM feel that two things will be important in Fr. Burns' maintaining the positive, productive attitude he is evidencing at this time. First of all, he should not take "personal" responsibility for the indebtedness of the parish at Bianco. This does not mean to imply that he will not work with his parishioners to reduce the debt, but rather, this is meant as an encouragement to him to avoid the anxiety and resentment that is likely to oppress him if feels the debt is now totally his responsibility. The second thing that will be helpful to him is the realization that at six and twelve months there will be an evaluation of the situation and his general well-being, with the possibility of resigning the parish, without in any way impugning his capabilities and good will.

Father Burns has signed the necessary release form for the enclosed summary to be sent to you, on condition that it is not given to another person without his express permission. When you have finished reading the summary please send it back to us. This procedure has been recommended by our legal counsel and also reflects our concern for the priests who come to us and their dioceses

Respectfully yours,

(rev.) Peter Lechner, s.P.

Director: Villa Louis Martin











PROGRESS REPORT: REV. JAMES BURNS

SEPTEMBER \ OCTOBER 1990

SUBMITTED BY:

Please find below summaries of Rev. James Burn's participation in the various program components from September 10 through October 4, 1990.

This has been a decisive month for Jim. He was able to work through much of his anger and disappointment over not being able to return to his parish. This allowed him to explore alternative possibilities in a much more open and flexible manner. He also worked on integrating an appropriate regard for his health and emotional well-being.

Jim's Spiritual Director observed a "greater peace, less anxiety and an openness to whatever direction will unfold." His Art Therapist noted "a considerable change in Jim's attitude." He appeared "positive, optimistic and enthusiastic about his future options, even though they are not entirely settled." She also noted that his artwork "conveyed an inner peace." In Individual Therapy, Jim showed a greater willingness to accept things more at face value without looking constantly for the negative side. Jim is becoming increasingly aware of his tendency to ruminate over the worst-case scenario. Jim refers to this habit as "crepe hanging," and acknowledges that it is very entrenched and tends to spoil whatever enjoyment and sense of peace he might have. He is particularly vulnerable to this attitude when dealing with authority. His group therapist observed that Jim takes a rather extreme position towards persons in authority. On the one hand, they are idealized and placed on a pedestal; when they fail to live up to his unrealistic standards of perfection, Jim feels betrayed and very angry. Jim would benefit from continued work in this area.

Nevertheless, his gains have been substantial enough to allow him to consider, in an open-minded fashion, the possibility of accepting an assignment. Staff had been concerned that a future appointment would coincide with Jim's needs for continued therapeutic support, spiritual direction, and a more health-conscious lifestyle. (Note: this paragraph was written before Jim was assigned to and accepted pastorship at Blanco.) Jim may be tempted to accept whatever is offered, even though he may see a given assignment as involving him in a physically and emotionally detrimental lifestyle. Jim has become more aware of his tendency to discount his needs, wishes, or aspirations by fantasizing a negative response from authority. Nevertheless, he will need therapeutic support in this area, otherwise he is at risk to sabotage himself and find himself once again in a situation where he feels overworked or unappreciated.

PAGE TWO

Jim appears ready and eager to return to active ministry. Maintaining the gains he has made will depend, on a large measure, on his compliance with aftercare planning. Jim has expressed his sincere desire to cooperate with staff recommendations. Jim has asked to be discharged as soon as a suitable assignment can be found either in the Gallup Diocese, or temporarily in the Archdiocese of Santa Fe.

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711 SOUTH PUERCO DRIVE

P.O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406



November 7, 1990

Rev. Peter Lechner, s.P. Villa Louis Martin Jemez Springs, NM 87025

Dear Father Lechner:

Find enclosed the documentation you passed me yesterday. I reviewed these carefully prior to our afternoon meeting and again this morning. I believe the report represents a good assessment of Jim's present situation with realistic advice on how to deal with his future.

While yesterday's discharge meeting was not an easy one, I believe we covered the bases and were able to express to Jim some of our serious concerns. Please thank all who participated, especially for the marvelous way in which all of you have assisted Jim in his growth over the last six months.

Needless to say, I cannot adequately thank you and your community for this generous gift of the scholarship for Jim. With the little money we have available, Jim could never have participated in such a therapeutic program. I am sure he is deeply grateful and so am I.

Fraternally in Christ,

Most Rev. Donald E. Pelotte, SSS Bishop of Gallup



Jemez Springs, New Mexico 87025 (505) 829-3586

FINAL THERAPY SUMMARY

Reverend James Burns Villa Louis Martin November 9, 1990

The Reverend James Burns began his therapy/renewal program at Villa Louis Martin on May 6 of this year and completed it on the 9th of November. Father Burns came to VLM to work on issues related to stress, celibacy and rumors regarding management of funds in the parish at Winslow. A parish audit subsequently cleared Fr. Burns of any suspicion.

During the course of his program Father Burns underwent significant changes in terms of his understanding of God's forgiveness, his own self worth, his sexuality and the integrated nature of his humanness and priesthood. He worked well with others in the program and developed deep friendships of a nature that will be helpful and sustaining toward future ministry, both his own and that of others. He also developed a better understanding of how stress affects him, i.e., moving him toward isolation and resentment, and he has been able to develop more efficient ways of coping with stress: taking time for himself and activities that help to restore his energy, and avoiding the assumption of excessive responsibility. At the same time, the staff at VLM feel that Father Burns would be helpfed by further therapeutic work in the area of authority, both his and that of others. Because of this concern and the importance of integrating what he has done at VLM with his life as pastor, the staff at VLM recommend that he continue in individual therapy and spiritual direction.

The staff recommend at this time that Father Burns return to active ministry in the Diocese and believe that he will function well in his work as pastor. It has been a pleasure to have Father Burns in the program and to witness the commitment he has shown both to his own personal growth and to ministry.

Peter Lechner, s.P., Ph.D. Director: Villa Louis Martin

Peter Lecline









AFTERCARE RECOMMENDATIONS

Reverend James Burns Villa Louis Martin November 9, 1990

- 1. Father Burns continue in individual therapy and spiritual direction. During the initial phase of his return to diocesan life he should be in weekly contact with his therapist and/or spiritual director.
- 2. The privilege of confidentiality should be maintained during the course of therapy. The therapist should, however, let the Bishop know that Fr. Burns is initially in therapy and should inform the Bishop of any changes in the frequency of therapy. If a question of serious concern to Fr. Burns' or the Church's welfare should arise, the therapist should contact either the Bishop or the Aftercare Director of VLM, after prior consultation with Father Burns.
- 3. Father Burns is encouraged to join a priests' support group, and to maintain regular contact with fellow clergy.
- 4. After six and twelve months as pastor at Blanco, it will be possible for Fr. Burns to leave the parish is the situation is not favorable to his ongoing growth and renewal.
- 5. Fr. Burns and the Aftercare Director at VLM will keep in monthly contact, or as often as seems helpful. Sometime after Fr. Burns has entered the parish in Blanco, the Aftercare Director will pay him a visit.

6. In six months Father Burns will return for an aftercare workshop week at VLM.

Peter Lechner, s.P.

Director: Villa Louis Martin

Peter Lechnes 3.P.

PLANNING/DISCHARGE MEETING

Reverend Jim Burns Villa Louis Martin November 06, 1990

PRESENT:

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Most Reverend Donald Pelotte, S.S.S., D.D. Reverend James Burns Reverend Peter Lechner, s.P., Director

Reverend Richard Drabik, M.I.C., Spiritual Director Reverend Clyde Landry, Co-Director of Aftercare Reverend Neil Saller, T.O.R., Director of Aftercare

Father Burns began the meeting by giving a general summary of his background and the reasons why he came to Villa Louis Martin, as well as a summary of what he has accomplished in the program. He stated that there was a twofold reason for entering the program. First, he was accused of acting out, many years ago, with a young man.

He then went on to say that he had felt for a long time that he was beyond hope as far as forgiveness and salvation were concerned. He felt that he had violated his priestly commitment to celibacy, and because of that he was unable to be forgiven. Therefore, he turned all his attention to his work and became a workaholic. He said that he worked hard for his people but ended up being an empty shell. He finally realized that he had little or nothing to give to his people because internally he was an empty shell and had no spiritual resources. He also mentioned that, because of his early seminary training in the era in which he was brought up, he had built a wall against relationships with women. He mentioned that the training at the seminary concerning sexuality was absent.

During his time in the program, he began to learn about the unconditional forgiveness of God. He began to develop a strong spiritual life. He worked on his sexuality and has come to terms with his sexuality; however, he still is unsure of his sexual orientation. While here, he learned how to handle intimacy and develop good, solid, adult relationships. He also found out that he is a person and his identification is not only with priesthood, as Father Burns, but he has also found that he needs time for Jim Burns. As a consequence of that, he has begun to develop outside interests and hobbies, and is determined to continue taking time for himself in the future.

He then discussed the assignment to the parish of St. Rose of Lima in Blanco, New Mexico. At first, he felt that there were a number of problems connected with this assignment, specifically the remote area in which it is located, and the large debt which the parish is saddled with. However, upon reflection and consultation with staff, he has

Rev. James Burns, Planning/Discharge Conference, page 2

come to realize that the remote area would offer him time for other activities such as hobbies, fishing, etc.

Concerning the debt of the parish, it originally frightened him, but he came to realize that he cannot own that debt--it is not his. He intends to work with priests in the area and to join an organization for priests who are in one-man parishes. He also plans to work on exercise and diet, which he has not done so far because of the amount of work done in other problem areas. He mentioned the fact that because of the remoteness of the locality, he would need a TV dish in order to receive television broadcasts.

He mentioned then that his plans concerning aftercare included seeing Father Richard Drabik, his spiritual director, at least once a month, and continuing in individual therapy with a therapist in Farmington. He feels that he has gained a great deal of help through the VLM program, and is determined to follow through with the gains already made.

Father Burns' focal therapist, commented on his summary and said that it was a good summary of what has happened to him here. main concern is that Father Burns continue in a balanced lifestyle. She is afraid that there is a temptation for him to isolate himself and then to work too much. She feels that he has done very good work here, and she suggests that he set up a therapy recommendation as quickly as possible.

Father Richard Drabik commented that Father Burns has worked very hard, especially in the area of spiritual development. Father Richard addressed the problem of Father Burns living in a parish alone, since the recommendation of the staff had been that he live with others. However, after Father Burns consulted with the staff and reflected upon this assignment, it then became Father Burns decision to accept the assignment. Father Richard also warned against the temptation not to follow through on therapy and spiritual direction, and urged a strong commitment to the above-stated therapeutic program. Father Richard also mentioned that Father Burns is a man of deep convictions and sense of responsibility, and that he has accomplished much spiritual gain.

then commented that Father Burns has done very well in the therapeutic process of psychodrama. She feels that he was an asset to the group and was very intuitive with the role-playing. She did say that in certain family dynamics there were some intense scenes, and Father Burns became somewhat frightened and uncomfortable and she feels that this would need further exploration in therapy. that there is underlying anger toward authority and she feels this also should be addressed further. She feels that Father Burns will be able to realize any danger signals concerning workaholism or taking the parish debt personally upon his own shoulders, so that he would be able to avoid those danger areas. She was struck by his complete change from having been told to take the assignment, to owning the decision to accept it himself. She made one other comment that he did extremely good work in the sexuality group because of his honesty and directness. LA_2013_10_09_Burns_000302

Father Neil Saller commented that Father Burns seems to be a community person, from observations in his interactions with the men in the program. He also commented that he is well-liked and appreciated by the men, and stated that he found Father Burns to be a very pleasant and friendly asset to the community at VLM.

Father Clyde Landry also commented that Father Burns is well-respected by the men in the community here. Father Landry mentioned that he is touched by Father Burns' commitment to ministry and to the diocese. He sees a deep love for the people to whom Father Burns ministers. Father Landry said his task in the next two years would be to help, to question, and to guide Father Burns in the aftercare program.

At this point, Bishop Pelotte offered his observations, the first of which was his unawareness of the staff's concern about the assignment to Blanco. The Bishop's purpose in assigning Father Burns to the parish in Blanco was in order to give Father Burns a good parish and a respectable assignment. The Bishop agrees that the parish debt is not Father Burns' personal responsibility, and the Bishop is willing to tell the people of the parish that the debt is theirs and that it is their responsibility. In giving this assignment to Father Burns, the Bishop bypassed the normal procedures of the diocese, which call for an announcement and application for those who wish to apply. The Bishop said that this upset some of the priests in the diocese, who assumed that Father Burns would be an associate, after having been in the treatment program. Bishop Pelotte shares the concerns which were brought forth by the staff. First of the all, the debt is not personal, and therefore should not be seen as a burden by Father Burns. Secondly, the concern about isolation was addressed by the Bishop, in that, there are more priests in that particular county and area than in any other area of the diocese, so that Father Burns can reach out to these priests for companionship and support. Thirdly, in the concern about spirituality, the Bishop mentioned that, in the former parish, the some people remarked that Father Burns had been spiritually bankrupt, and so it is vitally important that he be able to nourish the people of Blanco spiritually. The Bishop said that the people of Blanco need to be loved nurtured and fed, and this will be Father Burns' responsibility. The Bishop also commented that the church needs a new style of management, a more collaborative one, rather than the practice of the past, where the pastor merely laid down the law. And the Bishop hopes that Father Burns will be able to develop a more collaborative style of leadership in dealing with the people of the parish. The Bishop also agreed to a trial period of six month or so, at which time the assignment will be reevaluated, and if all is not going well for Father Burns or the parish, then another assignment will be considered. Bishop Pelotte suggested a particular therapist in Farmington, a has a great deal of confidence, and hopes that an initial appointment with this therapist will be in place before Father Burns leaves Jemez Springs. will contact and cooperate with

Father Peter Lechner strongly urged that a definite appointment be set up with the therapist before Father Burns leaves the program. Father Peter's reason is that Father Burns will need someone with whom to confer immediately, in the event that other LA_2013_10_09_Burns_000303

Rev. James Burns, Planning/Discharge Conference, page 4

accusations should surface, or that the criticism of this assignment by other priests should present a problem. It will always be of vital importance for Father Burns to be able to speak with and to have confidence in a support person as soon as any difficulty should present itself. Father Peter's reasons for immediate contact with a therapist center around possible legal problems in the future, as well as handling any criticism that might be a problem from the clergy. Father Peter also feels that to be in touch every week with a therapist will help to continue to integrate all the work accomplished here. The transition period will pose its own problems, and this also will call for the help and support of a therapist.

mentioned two areas which Father Burns will continue to work with chronic self-devaluation and negative ruminations, which feels can very well improve in future therapy.

Father Peter mentioned that, after Father Burns leaves here, he should have two weeks of real vacation separate from the time needed to move his belongings from one place to the other.

The meeting ended with Father Burns thanking Bishop Pelotte and the staff for all that has been done for him.

Reverend Neil R. Saller, T.O.R., J.U.L. Director of Aftercare Villa Louis Martin

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1991

Memo

From

BROTHER DUANE, O.F.M.

To +DEP

January 10, 1991

SUBJECT: Visitation of Fr. Jim Burns

Fr. Clyde Landry called to let you know that he will be leaving for Blanco and a visit with Jim Burns on Tues., 1/15/91. He wanted to know if there is any information he should keep in mind prior to his visit with Jim.

You can call his home number, Friday evening and over the weekend, if you wish to talk with Landry. The number is:

I told Fr. Landry that you would be home sometime on Friday afternoon and would probably give him a jingle.

dt



Jemez Springs, New Mexico 87025 (505) 829-3586

Report of Aftercare Visit for

Rev. Jim Burns

January 15-16, 1991

As part of the Aftercare Recommendations for Rev. Jim Burns of the Diocese of Gallup, following the therapeutic program of Villa Louis Martin, a personal visit was arranged with Fr. Jim on January 15-16, 1991. Jim was most welcoming for the visit and I appreciated his hospitality. Jim arrived at his new assignment early in December and has spent the last month adjusting to the parish and parishioners. After being in his former assignment for a number of years, I can understand how this would be a difficult time for Jim.

I arrived at St. Rose near noon time and Jim was just completing a funeral service in the Church. Jim invited me to join him at lunch with the family of the deceased and I was happy to do so. afforded me the opportunity to interact with some of parishioners and thus get a better feeling for the parish and how Jim is adjusting to his assignment. I found the parishioners to be most friendly and welcoming. I also was happy to observe that most of the people present were very appreciative to have Jim as their pastor and many took the trouble to tell me so. I was only introduced as a priest-friend of Jim's and yet they all felt it was important that I know how much they like their new pastor. Also, in speaking with Jim about the funeral and the dinner I could not help but notice his sensitivity to the people of the parish. Jim told me of a few people who felt very alienated from the church as a result of events in the past and how he has managed to approach some of them on an informal basis. He has also begun to get out a little and have dinner with a few families in the parish. All this seems to be happening in a well-balanced and healthy manner.











I think it would be very important to note here that Jim is still "moving into" the parish. Much of his possessions are still in boxes; he is learning the physical needs of the plant; he is getting to know parishioners; he is catching up on administrative work that has been put off for a while; he is getting his offices in order. It doesn't take one very long to see that much has been done and much needs to be done. Jim assures me that he is working at his own pace knowing full well that much work will be there even after he is gone. Also, I think it is important to note that for a new pastor it takes several months for relationships to develop and to get a handle on how things have been done in the past. Jim mentioned that the Parish Council has been most supportive. He has also been able to organize a finance board to watch over and manage the parish monies.

Personally, Jim has been doing well so far. When we discussed the aftercare directives from Villa Louis Martin, Jim said that because of the holidays, his moving, and taking care of some immediate needs on the parish he has not been able to meet with the therapist in Farmington as yet. Jim said he called him once prior to Christmas, but he (the therapist) was not in at the time and didn't return the call. Jim also explained that Richard Drabik, spiritual director, had scheduled two trips to Blanco but had to cancel both times because of the weather. Also the group of priests in the area had a get-together planned but again the weather forced cancellation. I do not doubt Jim's good intentions but I urged him strongly to take care of these recommendations as soon as possible since the staff of VLM believes they are the minimum for Jim's good health and well-being.

Jim and I spoke at great length about this important recommendations and how necessary it was for him to take some action. While he has been busy and much has happened in his life over the past month, I pointed out that it was now time for action. Jim is very quick to take care of the needs of the parish and parishioners and he is also aware that he could easily fall again into the pattern of working without time for himself or neglect to take up any interests outside of the church parish.

We spoke of what a typical day in his ministry might look like and again Jim spoke of numerous parish activities. Much to his credit, he also stated that he really likes to set his own pace and take time to relax in the evenings, watch TV, and cook dinner. I told Jim I didn't think anyone would have any problem with that but there is still no one to honestly talk to and check out his feelings with. Jim agreed with the observation and I think he understood the need to have this kind of person in his life. I must add here that Jim was certainly not afraid to address these issues with me and admit that something needed to happen. There was certainly no hesitation and a wonderful attitude of honesty on Jim's part. Jim seems to be very willing to take the necessary steps to meet the requirements of the aftercare recommendations.

To my knowledge, Jim is planning to return to Villa Louis Martin for his follow-up workshop in April of this year. At that time it is our hope that Jim will have implemented the aftercare recommendations of the staff. I must note here that the staff of VLM takes these recommendations very seriously and would have concern about Jim's continued well-being if they are not implemented by the time of his followup-week.

Bishop Pelotte, should you have any questions concerning my visit, please feel free to contact me. When you have finished reading this report, please send it back to us. This procedure has been recommended by our legal counsel and also reflects our concern for the men who come to us, and their dioceses.

Rev. Clyde B. Landry Aftercare - Villa Louis Martin Jemez Springs, NM 87025

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Jemez Springs, New Mexico 87025 (505) 829-3586

Aftercare - Villa Louis Martin

March 26, 1991

Most Reverend Donald Pelotte, S.S.S., D.D. Diocese of Gallup PO Box 1338 Gallup, NM 87301

Dear Bishop Pelotte,

Greetings during this Easter Season and I hope this note finds you well. The reason I am writing, Bishop Pelotte, is to let you know that it is time for Fr. Jim Burns to return to Villa Louis Martin for the six-month Followup Workshop.

Jim is scheduled to come to VLM on April 22-26 for the workshop week and we are looking forward to his return. For each man that returns, we ask that a summary be sent by the man himself expressing the highlights of his time away from VLM. Also we ask that each man's therapist and spiritual director send in reports of their progress whenever possible. This information helps us to provide the best possible followup for the former resident.

In addition to the above information, I would like to ask you, bishop, to give any input you would like at this time. If you have noticed anything that we should address with Jim or if you have any other observations that would be helpful to the staff we would appreciate hearing from you.

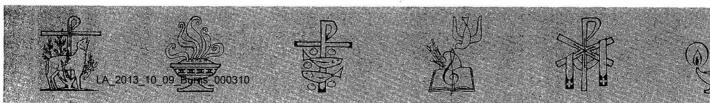
Following the workshop week, we will be sending a report on to you containing our observations of how Jim is doing. Please be assured of our prayers and support during this holy season.

Sincerely in the Lord,

de lander

(Rev.) Clyde B. Landry

Aftercare - Villa Louis Martin





Jemez Springs, New Mexico 87025 (505) 829-3586

Aftercare - Villa Louis Martin

May 1, 1991

Most Rev. Donald E. Pelotte, S.S.S., Ph.D. Bishop of Gallup PO Box 1317 Gallup, NM 87305

Dear Bishop Pelotte:

Enclosed you will find the Therapeutic Reports for Rev. Jim Burns during the Followup Week of April 22, 1991. We were very happy to see Jim again and to be updated on his progress. Happily Jim has been doing very well in Blanco and the attached reports certainly give evidence to this. Bishop, I think you can be proud of Jim and what he has been able to accomplish since his departure from VLM. He is truly dedicated to the process whereby he will stay healthy and serve the diocese as a good priest.

During the followup week, I interviewed Jim and spent some time discussing his aftercare program. Jim has seen a therapist in Farmington several times and is resolved to do so on a more regular basis during the summer months. He also keeps in touch with VLM and former residents. I can only encourage Jim to continue in his aftercare program. The VLM Staff concurs in this assessment and would recommend continued therapy as well as spiritual direction with someone whom he can be honest and open with. We would also recommend Jim continue to be faithful in taking the time off he needs for relaxation and recreation. We consider these recommendations to be very important for Jim and caution him to make every effort to fulfill them.

While here, Jim spoke of his present assignment as pastor in Blanco and how very life giving that assignment has been for him. He speaks of the people with great love and admiration and I have a feeling they do the same about Jim. He reflected peace and joy in his priesthood and what has been happening to him in terms of his feelings. Jim is truly a gift to the diocese and the











priesthood. If I had to offer any personal suggestions to Jim, I would only encourage him to stay on that road that leads to health and happiness with people in his life that he can talk to and can give him some objective feedback.

Bishop Pelotte, once again I want to thank you for the opportunity to work with Fr. Jim Burns and the Diocese of Gallup. We wish you God's Blessings in your ministry and if we can be of service to you and the diocese in the future, please do not hesitate to call on us. Should you have any questions concerning this report, please feel free to contact me or any member of the VLM Staff. When you have finished reading this report, please send it back to us. This procedure has been recommended by our legal counsel and also reflects our concern for the men who come to us, and their diocese.

Sincerely in the Lord,

(Rev.) Clyde B. Landry

Aftercare - Villa Louis Martin

Most Rev. Donald E. Pelotte, S.S.S., Ph.D. Bishop of Gallup P.O. Box 1317 Gallup, New Mexico 87305

Dear Bishop Pelotte:

The following is the Aftercare Report for Father Jim Burns for the period of April 22-26, 1991, at Villa Louis Martin.

PSYCHODRAMA 04/23/91 The Aftercare Psychodrama session was designed to assist the men in honing in on their particular challenges since leaving VLM. Each man proposed a question to a fantasy panel of experts. The men appeared to have fun with the exercise and they brought up a lot of humor into the work.

Jim was the most dominant energy in this particular group. His humor seemed to be enjoyed by the other men. He was particularly entertaining in his character portrayals today. While assisting his peers with their challenges by sharing his thoughts and opinions, he did it with humor and in the characterization of the different people of his historical significance. Jim has obviously made an excellent adjustment to his parish assignment, and now feels that what has transpired has been very good for him. He speaks of being grateful for his experience at VLM. His life seems rich and it appears that Jim has done much to follow the suggestions and practice the things he learned at VLM. It also seems that Jim is making a special effort to take time for himself and to do things to meet his needs, other than work.

ART THERAPY 04/24/91 Aftercare

Jim appears to be happy and content with his assignment and living conditions. He seems to be able to relate to the people of his parish and he seems to have presented himself and his style of leadership in a manner that was palatable to the parishioners.

My previous concern that Jim would quickly return to a workaholic mode is dispelled. He seems to be taking time for himself in a healthy manner. He has interests and hobbies and he seems to be socializing with fellow priests and finding it enjoyable.

Jim is cautious about his assignment and would prefer to keep the six-month contract open, but at the present time he seems to be looking forward to remaining in the parish and taking a day at a time.

I did not hear one negative comment from Jim nor did I hear him allude to possible problems, and for Jim this is growth, for he had a tendency to dwell on the negative, to the detriment of his own happiness.

GROUP PSYCHOTHERAPY 04/25/91 This last group session for the aftercare men focused mostly on one other person. Jim's dealing with that person was to give him a lot of advice and tell him fairly directly what Jim thought would be the best thing for him to do. This is someone whom Jim knows well because they were in the same group while they were in the program before. I was a little surprised about the clarity with which Jim gave his advice and made his suggestions, and the firm conviction he has that this was really the right thing for this man to do. I had not worked with Jim before, so I don't know if this is something pretty typical of his communication style or if he was doing it more for the benefit of this other person, who has been vacillating for many years now on this same question for himself.

For himself, Jim seems happy and content. He is obviously a man with a strong and fairly dominant personality, which was evident just in the brief time that I saw him today. He was sincerely trying to be helpful, and that came through in the suggestions that he was making.

SPIRITUAL DIRECTION 04/25/91 (Rev. Richard J. Drabik, MIC): Jim has continued his life of prayer, particularly getting involved with the parishioners on the rosary, having time for his own adoration, reading of Scripture and preparing for Scripture sessions. He is finding a bit of a struggle with the divine office, and we talked about praying for the grace and really letting the Holy Spirit move him in this regard. All in all, I see a continued development of positive attitude towards his priesthood, towards hearing the people of God and really being in touch with that old principle . . . the voice of the people is the voice of God. He has had a few struggling moments with responding to the needs of the greater church in the diocese, and has some strong sense of feelings of things that appear to be taking the church for granted or taking advantage of the greater church, but he has come to a determination that he will lift this more in prayer than the tendency of making observations or getting frustrated. There are resolutions to share with the Bishop and to really let the Bishop know his continuing care and support. I am very encouraged by the positive and down-to-earth and committed attitude of Jim. He is a priests' priest and a very definite grace for the church and the priesthood.

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FOLLOWUP SCHEDULE FOR APRIL 22-26/1991

REV. JIM BURNS

FH ROOM B-2

22 MONDAY:

6:45

PM INTRODUCTORY SESSION-REV. CLYDE LANDRY -

(VLM GROUP ROOM)

23 TUESDAY:

1:00-3:00 PM

PSYCHODRAMA SESSION-

(VLM GROUP ROOM)

7:15-8:15 PM

GROUP DISCUSSION ON REENTRY WITH AFTERCARE

- PETER & CLYDE & VLM MEN (GROUP ROOM)

8:15

PM

GET-TOGETHER PARTY WITH AFTERCARE

24 WEDNESDAY:

9:00-11:00 AM

AM ART THERAPY -

(FH GROUP ROOM)

25 THURSDAY:

8:00-9:00

AM

PSYCHOTHERAPY SESSION-

(VLM ROOM 005 IN HALLWAY BY CHAPEL)

26 FRIDAY:

9:30

AM

PRCOSESSING THE WEEK & CLOSING LITURGY -

CLYDE LANDRY

(VLM CONFERENCE ROOM OFF THE KITCHEN)

INDIVIDUAL APPOINTMENTS:

REV. JIM BURNS:

23 TUES:

6:30- 7:15 P.M. -

- HILLHOUSE NW RM

24 WEDS:

0.50- /.15 T.M. -

1:00- 1:30 P.M. - PETER LECHNER, S.P. - VLM OFFICE 400

24 WEDS:

2:00- 2:30 P.M. - CLYDE LANDRY - HILLHOUSE NORTHEAST RM

- HILLHOUSE SOUTH RM

25 THUR:

3:00- 3:45 P.M. -

FOLLOWUP SCHEDULE FOR APRIL 22-26/1991

REV. JIM BURNS

FH ROOM B-2

22 MONDAY:

6:45

PM

INTRODUCTORY SESSION-REV. CLYDE LANDRY -

(VLM GROUP ROOM)

23 TUESDAY:

1:00-3:00 PM PSYCHODRAMA SESSION-

(VLM GROUP ROOM)

7:15-8:15

PM

GROUP DISCUSSION ON REENTRY WITH AFTERCARE

- PETER & CLYDE & VLM MEN (GROUP ROOM)

8:15

PM

GET-TOGETHER PARTY WITH AFTERCARE

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9:00-11:00 AM

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(FH GROUP ROOM)

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- HILLHOUSE SOUTH RM

Burns, James (1991)

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General Purpose File Folders

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Reorder No. 2211/3



711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

COPY

June 21, 1991

Rev. Clyde B. Landry Aftercare-Villa Louis Martin Jemez Springs, NM 87025

Dear Father Landry:

What a treat it is to receive some good news once in awhile! As you are well aware this is not always the case. Only to say how pleased I am to receive such a positive report about Jim Burns. It has become obvious to me also from seeing him here and there how well he is doing. Your reports help to affirm that.

As required I am returning the confidential document to you. Please thank the rest of the staff for all they have done to help this priest work through some difficult issues that had been burdening him for years. May the Lord continue to bless you and the others in the important and critical ministry that is yours.

Fraternally in Christ,

Most Rev. Donald E. Pelotte, SSS Bishop of Gallup



711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

March 30, 1991

Rev. Clyde B. Landry Servants of the Paraclete Jemez Springs, NM 87025

Dear Clyde:

Just a brief note to thank you for your March 26, letter informing me about Father Jim Burns' upcoming after-care workshop. Since this is Holy Week and on Monday I leave for a bishop's meeting in San Diego I hasten to answer your letter, even if only briefly.

As you remember I installed Fr. Burns as pastor not long after he assumed leadership of the parish. I have found him in good form and back to his old self while there. He certainly has been able to get things moving already inspite of the many obstacles they face. But the people were without doubt very excited and positive about him and his leadership. I think our placement of him there was the best possible approach. He is challenged but does not allow it to appear overwhelming.

A few days after the installation we had a priests in-service day here in Gallup. Jim did not come as he reported he was ill. I was concerned that perhaps he didn't appear as he was finding it difficult to face his brother-priests as a group for the first time. I'm not sure what was involved here and I didn't have the opportunity to follow up on it. Nonetheless, he did come to the Chrism Mass dinner and Eucharist on Monday and was in his normally good and enjoyable form. I see alot of growth in him and I hope what one sees from the outside truly reflects how he feels within. I hope to have more time in the future to sit and chat with him so that I can be sure things are moving along in a postive way. He is a good man and I will do anything I can to affirm and support him. And thank you for all that you have done. A blessed Easter to you!

Fraternally in Christ,

Most Rev. Donald E. Pelotte, SSS Bishop of Gallup



711 SOUTH PUERCO DRIVE

P.O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

COPY

January 31, 1991

Rev. Peter Lechner, s.P. Director: Villa Louis Martin Servants of the Paraclete Jemez Springs, NM 87025

Dear Father Peter:

I have reviewed Father Clyde Landry's report of his aftercare visit with Jim Burns in Blanco. Earlier today I called Clyde to thank him for this fine summary.

On Sunday I shall be going to Blanco to install Jim as Pastor. I shall spend time reviewing this report with him and will share our concern about his immediate need to see as soon as possible.

The priests in the area are saying very positive things about him. He has settled in, is in a positive frame of mind and already has the love and admiration of the parishioners. I shall affirm all of this on Sunday.

Thank you and all for your on-going support of Father Burns. I very much appreciate his priesthood and am most grateful to you for the ways in which you have helped to strengthen it.

Fraternally in Christ

Most Rev. Donald E. Pelotte, SSS

Bishop of Gallup



711 SOUTH PUERCO DRIVE

P.O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406



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Fraternally in Chris

Most Rev. Donald E. Pelotte, SSS

Bishop of Gallup

Burns, James (1992)

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Reorder No. 2211/3



711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406



October 26, 1992

Rev. Peter Lechner, s.P., Ph.D. Program Director Servants of the Paraclete Jemez Springs, NM 87025

Dear Fr. Lechner:

Your letter of October 17, and the provisional draft of the summary of the meeting on October 13, reached me on the 21st. Thank you for this. I have read the report very carefully and am extremely pleased at the fine job Fr. Drabik did in recording our meeting. I think it is clear and accurately covers our discussion. There is only one minor emission on Pg. 4. Apparently one word has been omitted. I have indicated this in my draft.

During this past week I was on retreat with Jim Burns. I think he's still very pleased with the arrangement we have proposed. This doesn't make the matter any easier for him but I believe he is willing to cope with it. I have not heard from since our meeting. All things being equal they should be in process in implementing our recommendation.

Before you left on the 13th, you made mention of the billing for evaluation. Since then I have received notification that this evaluation was paid for by the Servants of the Paraclete. Needless to say I am extremely grateful for this. I'm not certain who was behind this but please extend to everyone my heartfelt gratitude. Thank you for all that you do for us and for all the priests of our country.

Fraternally in Christ,

Most Rev. Donald E. Pelotte, SSS Bishop of Gallup



Jemez Springs, New Mexico 87025 (505) 829-3586

Most Reverend Donald E. Pelotte, S.S.S., Ph.D. Bishop of Gallup P.O. Box 1317 Gallup, NM 87305

October 17, 1992

Dear Bishop Pelotte,

Enclosed is a provisional draft of the summary of the meeting held with Fr. on the 13th of October. After you have read this, please let me know whether there are any changes or corrections you feel need to be made. I am sending copies to the therapists and Frs. Burns and and asking them likewise for any corrections they feel need to be made.

When you have read this, and made appropriate notes, please return the enclosed to me. I ask this because much of the material in the summary is related to therapy and should, I believe, be treated with the same confidentiality as notes from therapy sessions. If you think it would be a good idea for a statement to be made regarding the essential recommendations and structure of the "supportive relationship" please let me know.

As always I would ask that the contents of the summary not be disclosed to a third party without the express permission of the priests concerned, in this case, Fathers Burns and Mahlmann.

I would like to acknowledge the good spirit and cooperation that prevailed at the meeting. It was, I feel, a very constructive and worthwhile meeting.

Sincerely yours,

Peter Lechner, s.P.

copies \Rev. James Burns













711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406



January 30, 1992

Rev. James Burns St. Rose Parish P.O. Box 417 Blanco, NM 87412

Dear Father Burns:

Father Larry O'Keefe has informed me about your recent election by your brother-priests as dean of the San Juan Valley Vicariate. Congratulations! With this letter I wish to confirm that election and appoint you Vicar-Forane for a period of three (3) years effective February 1, 1992.

During the last two years the presbyteral council has continued to do very effective work for the life of the Diocese and especially for their brothers in this presbyerate. Jim, I look forward to your collaboration with us on their behalf. Our next meeting is at 10:00 AM on February 11, 1992. See you then.

Fraternally in Christ,

Most Rev. Donald E. Pelotte, SSS Bishop of Gallup

XC: Fr. Lawrence O'Keefe

File Copy

Burns, James (1993)

Globe-Wels

General Purpose File Folders

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Reorder No. 2211/3

March 30, 1993

| To: +DEP |
|--|
| Re: // Parishioner at Fr. Tim Farrell's Parish |
| ******* |
| Don |
| I received a phone call from Fr. Farrell this morning at approximately 8:20 AM regarding You may recall that picked us up at the airport at Saint John's last year for the Fiesta Mass. She drove a large station wagon, has two sons—one 14 and another 16. She has been the choir director for a number of years for the parish. |
| has been in counseling with a more (Mormon Counselor) who is reputed to be very good in her field. It has been dealing with a series of suppressed memories dating back to when she was four years of age and her father, then a much younger man (is now 41) involed in Santanic Rituals/Practices beginning with her indoctrination at age four. She developed a compulsive masturbation habit at the encouragement of her father who used this as a "preamble" to get her "into" the cult practices. |
| Gradually, as she grew older, began to seek counsel and advice, both in the Confessional and out. Enter Fr. He gradually took advantage of her youth and confusion and began to ask her to masturbate in the confessional. Sometimes, he would invite her into the Sacristy and have her strip and perform oral sex or masturbate there. He "anointed her with oil" and placed a candle in her rectum and a crucifix in her vagina as part of the "cure." |
| Later on, Fr. Burns was brought in as a "consultant." The ritual abuse heightened and some of it took place in the living room of the rectory, at other times in Church. Burns or would sit in the President's Chair. They would encourage to "get ready" by masturbating herself. Then the twins would be brought intwo boys also abused by and (and Burns?) The boys would wrestle one another until one pinned the other on the floor. Then Burns or would masturbate one of the boys to "get him ready" and they would ritually take turns raping and sodomizing |
| Tim said that about six weeks ago, was in the rectory living room and had to leave the house because she suffered a flash-back and said she |

could "see, hear, feel and even smell" the acts that had occurred there so

many years previously.

Fr. Farrell's Call/ 30 March, 1993 Page 2 of Two.

has been undergoing therapy for the past ten years off and on. At first she went to seek counsel and help for depression. Gradually, she began to sense the seat of her deep feelings and under gradual guidance and support from her therapist, began to deal with the flash-backs more aggressively and allowed herself to re-experience parts of her ritual abuse as the beginning of a healing of memories process.

Just now, her husband and children know she is dealing with emotional difficulties but they don't know the extent of the ritualistic sex nor the involvement of the two priest's--Burns and

has given Fr. Tim permission to speak "outside the Internal Forum" in this matter.

Tim would like to bring and perhaps her counselor to at least one meeting with you, and this prior to Holy Week if possible. He was hoping for sometime tomorrow (Wednesday). Tim and feel it is very important to sieze the moment and let get a lot of this out into the open. Fr. Tim will be busy during Holy Week of course, as will in her capacity as choir director. Fr. Tim leaves for two weeks in Rome on April 12, the day after Easter and feels that cannot wait that long to speak with you on the entire matter.

Tim knows you are going to Santa Fe on Thursday for the Chrism Mass there but would hope you might make the time to see himself, and and the counselor sometime on Wednesday. If the same is unable to make the appmt., then Fr. Tim and would come without the counselor.

As a footnote, Msgr. Lindenmeyer was down to St. John's to assist Tim with a communal penance service in the past weeks and sat and listened to re-count some of the details to him. Jim thinks that her recall is unemotional and genuine. You might wish to call Jim and get some of his feedback.

Finally, Tim would like to know as late as 10:00 PM this evening, if you can see your way clear to talk with he and sometime tomorrow/Wednesday, so that he can plan his day and the trip up here and back with

Music

LITTLE COLORADO



BEHAVIORAL HEALTH CENTERS

P.O. Box 579, St. Johns, AZ 85936

الالحاكي Stylebns 337-4301

Springerville 333-2683

May 6, 1993

Bishop Donald E. Pelotte P.O. Box 1338 Gallup, New Mexico 87305

Dear Bishop Pelotte:

has asked that I correspond with you regarding the believability of memories brought forward by persons who have had to resort to dissociative measures for preservation of sanity.

I am an Arizona Board Licensed Psychologist with license # . I have been in the practice of mental health counseling for 22 years. I have known since 1980. I was the clinical supervisor for her counselors and for the entire duration of the therapy. She had one of the most severe histories of incestual and ritual abuse I have ever known. Her dissociative states were so well defined that most of them had names. Her therapy was successfully completed nearly three years ago in that all her dissociative states were successfully integrated into one fully functioning whole. It was the most successful case of it's kind I have ever seen.

Since began her therapy in 1980, I have encountered numerous other cases of dissociative ego states. What I learned from case I have used as a yardstick in the other cases.

There is much current literature that demeans the validity of the memories of the dissociative states. Needless to say, the content is very sordid and easier to discount than deal with. The greater the trauma, the more complicated the dissociative system. A complication arises in the definition of the borderline personality. This type of person never seems to get better in therapy. They copy or multiply problems until they are insolvable. Because they are so good at what they do, they can copy the symptoms of people the see on television or read about in books. Multiple personality disorders are a favorite target. This then discounts the believability of the true Multiple Personality Disorder.

Page Two Pelotte Letter

Another complicating factor is that one of the dissociative states (or personalities) in the true multiple personality disorder may present as borderline.

The comforting fact in state of states as a state of states and is cannot be called a borderline personality because she successfully integrated her dissociative states (personalities) and is currently functioning as a whole person with no borderline tendencies.

This then leaves us with her word (memory) against whoever she may be indicting. From there forward, it becomes a legal and not a psychological matter.

If I can be of further assistance, please feel free to ask.

Sincerely,

Licensed Psychologist



OFFICE OF THE CHANCELLOR P.O. BOX 1338 GALLUP, NM 87305-1338 (505) 863-4406/4407 (505) 722-9131 FAX

| | (505) 722-9131 FAX | | |
|--------------------|--|--|--|
| $\sum X$ | DATE: 19 May, 1993 | TIME: 9:45AM | |
| | Servants of the Paraclete (505) 829-3706 | FROM: Bishop Pelotte's Office Gallup, NM | |
| MESSAGE: | Attached is the information to resides in the Saint Johns, | | |
| Total Number of Pa | ages Transmitted Including This Page | Three (3) (Let us know if you do not receive all pages.) | |

PHONE FAX

MAIL

Please Confirm Receipt of FAX By: LA_2013_10_09_Burns_000339



711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406



May 20, 1993

PO Box 579

St. Johns, AZ 85936-0579

Dear :

This is simply to acknowledge your letter of May 6th. I do very much appreciate the important input you shared regarding She was here to see me some weeks ago and her story is indeed a tragic one.

Once again I appreciate your help and may need to get back to you sometime in the future.

Sincerely,

Most Rev. Donald E. Pelotte, SSS, Ph.D. Bishop of Gallup



LITTLE COLORADO

BEHAVIORAL HEALTH CENTERS

P.O. Box 579, St. Johns, AZ 85936

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If I can be of further assistance, please feel free to ask.

Sincerely,

Licensed Psychologist



711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

COPY

May 20, 1993

Mental Health Counselor 1700 Barlow, 98 Bartlesville, OK 74006

Dear

Just a brief note to acknowledge your letter of May 17th, which arrived today in reference to I do appreciate your taking time to send this information onto me. I have met with for a long session a few weeks ago. Her story is certainly a tragic one and I shall do all I can to help her in her healing process. Once again thank you for your input and your concern.

Sincerely,

Most Rev. Donald E. Pelotte, SSS, Ph.D. Bishop of Gallup

DATE; May 17, 1993 TO; Bishop Donald E. Pelotte Bishop of Gallup Box 1338 Gallup, New Mexico 87305

Re:

I have been requested by and by the state of the state of

I was co-counselor for for nearly four years. During that time period worked long and hard to put her life together and be able to live without the fear and pain that she brought with her into counselling. Ego State Therapy was the main therapy used. She responded well and many unresolved issues were resolved.

The incidents of sexual abuse that she painfully remembered were consistant throughout her therapy. They came about slowly and over a long period of time. Never, at any time, were suggestions given to her that would lead her to make up these memories. Her memories are her own. It is my professional opinion, that she was brutally abused sexually by persons that she trusted and loved.

is an outstanding person in her own right. Through the years she has grown into a loving and caring person. She is a dovout Catholic and in the years that I have known her has been faithful in living according to those beliefs. To accuse anyone of doing wrong would be a difficult decision for her, and would only be made if it were the truth.

It is my belief that whatever the accusations are, you can believe them. None of us will ever know the extent of fear and pain that she has suffered. Not only physically, but emotionally. She is an honest young woman, filled with compassion and love for others. A good wife and outstanding mother, with nothing to gain by telling a lie, but everything to gain by telling the truth.

Mental Health Counselor 1700 Barlow, 98 Bartlesville, Ok. 74006 DATE; May 17, 1993 TO; Bishop Donald E. Pelotte Bishop of Gallup Box 1338 Gallup, New Mexico 87305

Rei

I have been requested by and and by long time counselor of to please write to you and tell you my professional opinion regarding the counselling and reality of therapy.

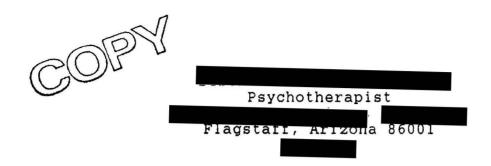
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Mental Health Counselor 1700 Barlow, 98 Bartlesville, Ok. 74006



May 20, 1993

Bishop Donald E. Pelotte Bishop of Gallup P.O. Box 1338 Gallup, New Mexico 87305

Dear Bishop Pelotte:

I have been requested to submit a general clinical summary of my contact with This letter will include a brief history of my clinical experience followed by a general summary of my work with This letter is being written with her consent.

My professional training includes a Masters Degree in Clinical Social Work from the University of Minnesota in 1979. Since that time I have worked in a variety of mental health clinics in Minnesota, South Carolina, and Arizona. These positions included outpatient therapy, outpatient adult/children program director supervising other therapists, and program coordinator for a family incest treatment center. I have received on-going training in the field with emphasis on issues of sexual abuse including diagnosis and treatment of dissociative disorders, diagnosis and treatment of sexual perpetrators, assessment and treatment of sexual abuse victims, and intervention with incest families. I am currently in private practice in Flagstaff, Arizona and work closely with child protective services and the court system.

My clinical contact with was initiated by her individual therapist while I was employed at the Guidance Center. The purpose for referral was to assess for participation in a woman's therapy group which I co-led for victims of sexual abuse. had at that time done extensive individual work and participation in group was seen as adjunct to this. The following assessment was obtained from my initial interview, her subsequent participation in group, and periodic contact I have had with her since group ended.

presented with a clinical diagnosis of a severe dissociative disorder which had over the course of long term intensive treatment responded with the following significant changes ie., documented integration of memory, affect and behavior resulting in elimination of disabling symptoms, reduced reliance on a dissociative process which resulted in increased connections, continuity and consistency in functioning. These changes directly followed her accessing repressed memories, feelings and perceptions.

Authenticity of repressed memories for this patient can be assessed from two separate directions. Those patients which presenting which the which with the present of the p

following categories ie., suffering from an underlying thought disorder or psychotic process and suffering from a borderline personality disorder. A simple mental status exam rules out a psychotic process. She is oriented to person, place and time. There is no evidence of tangential thinking, hallucinations or delusions. No part of her remembered history or functioning supports a presence of a psychotic state. Also does not fit the criteria for borderline personality disorder. There is no evidence of marked, intensive identity disturbance, no evidence of a pervasive pattern of instability of mood, interpersonal relationships, or self image. All of the symptoms have over the course of treatment been eliminated as repressed memories are accessed. This in no way follows the pattern research shows with borderline individuals. Rather they seem to get worse with memory work.

The second direction in establishing credibility involves examining common indicators used in assessing clinical authenticity. Showed evidence of the presence of repressed memory syndrome by the following 1) fears and avoidances unexplained by her known history and eliminated when memory was accessed, 2) specific indicators of emerging memories, 3) clinical evidence of dissociation, 4) brief periods of time loss or memory Another indicator which suggests authenticity involves blanks. 's spontaneous offering of inconsequential details during memory access. In relationship to memories of family abuse there is corroborating data from a sibling. Through her extensive course in treatment has shown significant discomfort when sympathy or support for repressed memories is offered. This feature is uncommon for individuals who are creating memories for secondary gains. Throughout my experience with I have noted a profound presence of crippling disbelief as memories surface. Until allows herself to believe she is left with disabling affective experiences. At the point of memory access and belief her symptoms disappear. This too is unheard of for those patients creating memory for secondary gain. has no history of pathological lying or delusional functioning. There is no evidence of her experiencing an internal awareness of lying which is present when individuals create symptoms.

Though certainly not exhaustive the above is a general summary which I believe clinically supports the authenticity of repressed memories. If I can be of further assistance please feel free to contact me.

Sincerely,

Comidential

May 25, 1993

Your Excellency Bishop Donald E. Pelotte Bishop of Gallup P.O. Box 1338 Gallup, New Mexico 87305

Dear Bishop Pelotte:

I am writing this letter in regards to our meeting in your office on March 31, 1993. During this meeting, with Rev. Timothy Farrell and Mr. also present, we discussed my allegations concerning Rev. James Burns. These allegations, including sexual abuse and rape by Father Burns, require action be taken.

I understand that it will take some time to continue the investigation and to come to a conclusion and some resolution in this matter. I respectfully, but strongly, request that Father Burns be removed from a parish situation or any other situation where he has access to children and young adults. I believe that children and young adults are at risk and I find it very uncomfortable to leave them at risk while the investigation continues. Further action can be considered at the conclusion of the investigation.

Respectfully,







May 25, 1993

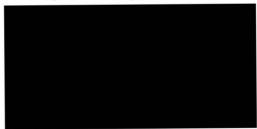
Your Excellency Bishop Donald E. Pelotte Bishop of Gallup P.O. Box 1338 Gallup, New Mexico 87305

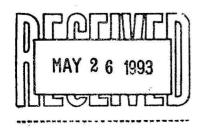
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Respectfully,







711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

COPY

May 26, 1993

Psychotherapist

Flagstaff, AZ 86001

Just a brief note to acknowledge your letter of May 20, which arrived today in reference to I do appreciate your taking time to send this information on to me. I have met with for a long session a few weeks ago. Her story is certainly a tragic one and I shall do all I can to help her in her healing process.

Once again thank you for your input and your concern.

Sincerely,

Most Rev. Donald E. Pelotte, SSS, Ph.D. Bishop of Gallup

Psychotherapist

Flagstaff, Arizona 86001

May 20, 1993

Bishop Donald E. Pelotte Bishop of Gallup P.O. Box 1338 Gallup, New Mexico 87305

Dear Bishop Pelotte:

I have been requested to submit a general clinical summary of my contact with This letter will include a brief history of my clinical experience followed by a general summary of my work with This letter is being written with her consent.

My professional training includes a Masters Degree in Clinical Social Work from the University of Minnesota in 1979. Since that time I have worked in a variety of mental health clinics in Minnesota, South Carolina, and Arizona. These positions included outpatient therapy, outpatient adult/children program director supervising other therapists, and program coordinator for a family incest treatment center. I have received on-going training in the field with emphasis on issues of sexual abuse including diagnosis and treatment of dissociative disorders, diagnosis and treatment of sexual perpetrators, assessment and treatment of sexual abuse victims, and intervention with incest families. I am currently in private practice in Flagstaff, Arizona and work closely with child protective services and the court system.

My clinical contact with was initiated by her individual therapist while I was employed at the Guidance Center. The purpose for referral was to assess for participation in a woman's therapy group which I co-led for victims of sexual abuse. had at that time done extensive individual work and participation in group was seen as adjunct to this. The following assessment was obtained from my initial interview, her subsequent participation in group, and periodic contact I have had with her since group ended.

presented with a clinical diagnosis of a severe dissociative disorder which had over the course of long term intensive treatment responded with the following significant changes ie., documented integration of memory, affect and behavior resulting in elimination of disabling symptoms, reduced reliance on a dissociative process which resulted in increased connections, continuity and consistency in functioning. These changes directly followed her accessing repressed memories, feelings and perceptions.

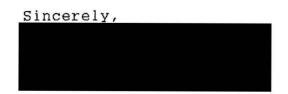
Authenticity of repressed memories for this patient can be assessed from two separate directions. Those patients which present with questionable credibility generally fall into the

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following categories ie., suffering from an underlying thought disorder or psychotic process and suffering from a borderline personality disorder. A simple mental status exam rules out a psychotic process. She is oriented to person, place and time. There is no evidence of tangential thinking, hallucinations or No part of her remembered history or functioning supports a presence of a psychotic state. also does not fit the criteria for borderline personality disorder. There is no evidence of marked, intensive identity disturbance, no evidence of pervasive pattern of instability of mood, interpersonal relationships, or self image. All of symptoms have over the course of treatment been eliminated as repressed memories are accessed. This in no way follows the pattern research shows with borderline individuals. Rather they seem to get worse with memory work.

The second direction in establishing credibility involves common indicators examining used in assessing authenticity. showed evidence of the presence of repressed syndrome by the following 1) fears and unexplained by her known history and eliminated when memory was accessed, 2) specific indicators of emerging memories, 3) clinical evidence of dissociation, 4) brief periods of time loss or memory blanks. Another indicator which suggests authenticity involves 's spontaneous offering of inconsequential details during memory access. In relationship to memories of family abuse there is corroborating data from a sibling. Through her extensive course in treatment has shown significant discomfort when sympathy or support for repressed memories is offered. This feature is uncommon for individuals who are creating memories for secondary Throughout my experience with I have noted a profound presence of crippling disbelief as memories surface. Until allows herself to believe she is left with disabling affective experiences. At the point of memory access and belief her symptoms This too is unheard of for those patients creating memory for secondary gain. has no history of pathological lying or delusional functioning. There is no evidence of her experiencing an internal awareness of lying which is present when individuals create symptoms.

Though certainly not exhaustive the above is a general summary which I believe clinically supports the authenticity of repressed memories. If I can be of further assistance please feel free to contact me.



May 25, 1993



Bishop Donald E. Pelotte Bishop of Gallup P.O. Box 1338 Gallup, NM 87305

Dear Bishop Pelotte:

| I am writing this letter on behalf of a member of the St. Johns Catholic Church parish, and a client of mine for the past 13 years. It is my understanding that she has talked with you concerning her alleged sexual abuse by both former Father and Father Burns, currently a pastor in New Mexico. It is also my understanding that such allegations against priests take time to ferret out the truth and to make decisions/judgments concerning the charges brought against them. |
|--|
| I would suggest that you give your full attention to these allegations. They warrant your concern. |
| I am a Nationally Certified Counselor, a licensed Arizona Certified Professional Counselor, and a K-12 Certified School Counselor. I have been in the area of counseling in the mental health profession for seven years and in school counseling for nine years. During the time I counseled with I was under the clinical supervision of Director of the Little Colorado Behavioral Health Center. |
| has attested to the dissociative states experienced by and to the integration of these states into a solid personality as memories were dealt with through the years of therapy. Fracturing of the personality or dissociative states are the result of extreme sexual/physical and/or ritualistic abuse. These dissociative states hold the memories of the abuse leaving the original personality to function on a daily basis. In therapy, each ego state releases the memories in order to heal and push toward integration. |
| As therapist for over 13 years, I can attest to her honesty and integrity in what she remembers to be true and to the lack of malice behind her allegations. During the course of her therapy, we have explored the notion that she was lying and making up the memories which came to her. However, several factors negate this idea: |

1. had intense body memories prior to having visual/auditory memories. The body, as far as I know, does not lie.

- 2. Her memories were consistent over the years. Nothing was ever added other than to clarify details.
- 3. healed as a result of remembering suppressed information and dealing with memories on several different levels.
- 4. In testing whether or not the power of suggestion could be used by her therapist. to "put ideas in her head," we found that she wouldn't accept what we suggested but would accept only her inner reality.
- 5. Her therapists could have never made up the insane reality of her memories.
- 6. The dissociative parts of her personality integrated after they dealt sufficiently with the memories they held.
- 7. The therapy could not be pushed any faster than she was ready to deal with the trauma she remembered.
- 8. Memories came when the time was right to remember them and when she had healed or stretched her frame of reference enough to deal with them.
- 9. She didn't read books that were pornographic or satanic. However, her memories are clearly those of one who has been victimized by pornography and ritual abuse.
- 10. She had no reason to make up the memories.
- 11. People cannot heal from trauma based on lies.
- 12. During a good portion of her therapy she never read books such as "The Courage to Heal," that would have suggested other people's experiences. Later in therapy when she could tolerate this type of reading material, the experiences of others validated her own experiences.

Currently, is remembering the abuse from these aforementioned priests because the support and the time is right to remember this suppressed information. Such information could not have been dealt with when it happened because of where she was in her therapy and her dissociative state at that time. That's one of the reasons the abuse could take place at that particular time and she wouldn't have remembered it.

This information is extremely confidential. Please treat it as such. I share it with you with permission so that you may make the best choice concerning Father Burns.

Thank you for your cooperation in this matter and your patience in reading this long letter. If I can be of further assistance to you, please feel free to call or write to me.

Sincerely,

Counselor



711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406



May 26, 1993

Counselor

St. Johns, AZ 85936

Dear

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May 25, 1993

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- 8. Memories came when the time was right to remember them and when she had healed or stretched her frame of reference enough to deal with them.
- 9. Single life was associated with the Catholic Church, her family and her career. She didn't read books that were pornographic or satanic. However, her memories are clearly those of one who has been victimized by pornography and ritual abuse.
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711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

COPY

May 26, 1993

Albq., NM 87106

Just a brief note to send along these letters which arrived today. As you can see is determined to prove herself truthful. I'm not sure how many other counselors she intends to have write to me.

Her letter to me was delivered to my attorney who in turn, gave it to me this afternoon. He intends to respond once we can definitely indicate what has happened with Father Burns. I'm still waiting for the formal letter from Father Peter Lechner in this regard. I hope this can be taken care of prior to my departure to Rome on Thursday, June 3, 1993. I look forward to being in contact with you.

Sincerely,

Most Rev. Donald E. Pelotte, SSS, Ph.D. Bishop of Gallup



711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

COPY

November 1, 1993

Rev. James Burns PO Box 2155 Wickenburg, AZ 85378-2155

Dear Jim:

Just a brief note to accompany a copy of this letter which sent to Jay Mason. It speaks for itself and I thank you for being so cooperative in accomplishing its results. I'm sure you'll be happy about it.

I know you don't have a phone as yet, but I would appreciate hearing from you occasionally, just to know that you are OK. Should you need anything don't hesitate to call. Know that I keep you in prayer very often.

Fraternally in Christ,

Most Rev. Donald E. Pelotte, SSS Bishop of Gallup

Encl. (1) XC: File Copy

CERTIFIED POLYGRAPH EXAMINER 110 2nd Street SW, Suite 608 Albuquerque, New Mexico 87102

(505) 247-9914

October 24, 1993

James J. Mason, Attorney at Law 101 West Aztec Avenue, Suite B P.O. Box 1772 Gallup, New Mexico 87305

Re: James Burns

Dear Mr. Mason:

On October 16, 1993, your client, James Burns, voluntarily came to this polygraph suite for a polygraph examination.

The main issue under investigation is whether or not Mr. Burns was tellthe truth when he denied ever witnessing, or participating, in any type of sexual activity at St. John's, in Arizona.

A control question polygraph examination was conducted. The examination consisted of three polygraph charts. The questions were reviewed in advance with Mr. Burns, and he approved of each question. The following relevant questions were included and evaluated:

- 1. Did you ever see, or observe, or any female engaging in any type of sexual activity at St. John's in Arizona?

 Answer: "NO"
- 2. Did you ever witness or participate in any type of sexual activity at St. John's? Answer: "NO"

The polygraph charts were subjected to a detailed numerical evaluation. On a scale where scores of +6 or higher indicate truthfulness, scores of -6 or lower indicate deception, and scores of less than 6 in either direction are inconclusive; Mr. Burns received a score of +11. That score is highly consistent with truthfulness toward the relevant questions.

Therefore, it is my opinion that Mr. Burns was telling the truth when he answered "NO" to the above listed relevant questions.

Sincerely.

Certified Polygraph Examiner (Polygraph License #



711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

June 29, 1993



Dear ::

This is to inform you that Fr. Jim Burns has resigned as pastor of Saint Rose of Lima Parish, in Blanco, New Mexico and has asked for early retirement effective <u>June 15</u>, 1993. This was primarily prompted by his present health situation. But most surely the allegations you directed towards him provided an additional factor for his decision.

His resignation is not to be interpreted as an admission of guilt. In fact, Father Burns refuses to admit to the accusations you have made against him and his therapists concur. Nonetheless, rather than put everyone through a painful investigation of all the facts, I think we should be content with his withdrawal from the ministry where he will no longer be placed in a situation of trust. I hope this will meet the expectations you expressed to me and my attorney.

For the future, I offer once again to do anything I can to assist you in your recovery including the payment for your counseling. You should know that not a day passes without my remembering you in prayer. Your entire story is extremely painful and I ask that the Lord will continue to bless you with renewed life and strength.

Fraternally in Christ,

Most Rev. Donald E. Pelotte, SSS Bishop of Gallup



711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gailup, New Mexico 87305 • Telephone (505) 863-4406



March 27, 1993



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CONFIDENTIAL

P.O. Box 10 Jemez Springs, New Mexico 87025-0010 (505) 829-3586 FAX (505) 829-3706 Most Reverend Donald E. Pelotte, S.S.S., Ph.D. Bishop of Gallup P.O. Box 1338

Dear Bishop Pelotte,

Gallup, NM 87305

FAX 722 9135

May 27, 1993

The Rev. James Burns completed treatment at Villa Louis Martin in November of 1990. At that time the program was favorable towards Father Jim's assuming the role of pastor of the parish in Blanco. In view of standards that have since become established with regards to the care and reassignment of priests, who have been accused of sexual molestation of minors, I feel that I must now alter that recommendation.

On Father Burns behalf it needs to be said that there have been no indications that he has done anything inappropriate since he left the Jemez Program, that he has returned to therapy recently (because it is our standard policy to recommend continuing therapy, not because there have been any problems), that he has been cooperative with the same, and that he has had an assistant, who has been fully apprised of Father Burn's issues, serving with him in the parish.

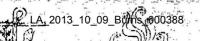
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While I know that this alteration in recommendation will come as a disappointment to Father Jim, I would not want this to be understood as a lack of confidence in his sincerity and commitment to priesthood and its responsibilities.

Sincerely yours,

Peter Lechner, s.P. Director: Jemez Program

copy /Rev. James Burns















Servants of the Paraclete

P.O. Box 10

Jemez Springs, New Mexico 87025-0010 (505) 829-3586 FAX: (505) 829-3706

Facsimile Transmittal

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| | Most Reverend Donald E. Pelotte, S.S.S., | Ph.D. |
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CONFIDENTIAL

P.O. Box 10 Jemez Springs, New Mexico 87025-0010 (505) 829-3586 FAX (505) 829-3706

Most Reverend Donald E. Pelotte, S.S.S., Ph.D.

Bishop of Gallup

P.O. Box 1338

Gallup, NM 87305

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Sincerely yours,

Peter Lechner, s.P.

Director: Jemez Program

copy /Rev. James Burns











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June 2, 1993

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from

Br. Duane, O.F.M.

To___+DEP

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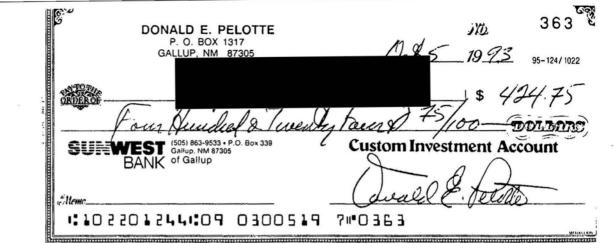
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Jemez Springs, New Mexico 87025 (505) 829-3586

Most Rev. Donald Pelotte, S.S.S., D.D. Bishop of Gallup P. O. Box 1338 Gallup, NM 87301 November 1, 1993

For the care of Rev. James Burns at Albuquerque Villa September 15 - October 20, 1993

| PSYCHIATRIST PSYCHOLOGIST BASIC RESIDENTIAL PROGRAM /\$80.00 / DAY TRAVEL/TRANSPORTATION MERCHANDISE / CASH ADVANCES TELEPHONE BOOKS/CLASS MATERIALS OTHER: MASSAGE THERAPY | 0.00 201.04 2,880.00 0.00 0.00 16.41 0.00 |
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| TOTAL: | 3,097.45 |
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BASIC RESIDENTIAL PROGRAM INCLUDES:

SACRED SCRIPTURE CLASS
SPIRITUALITY CLASS
SPIRITUAL DIRECTION
RELIGIOUS & LITURGICAL PRACTICE & DIRECTION
CARDIO-VASCULAR MAINTENANCE PROGRAM
ACTIVITIES AND RECREATION

Thank you for prompt payment.

Administrative Assistant

To ensure proper credit to your account please return enclosed copy with your payment.

| Insurance Copy - attach this statement to your insuran | | | | | | | | |
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Jemez Springs, New Mexico 87025 (505) 829-3586

Most Rev. Donald Pelotte, S.S.S., D.D. Bishop of Gallup P. O. Box 1338 Gallup, NM 87301 December 1, 1993

For the care of Rev. James Burns at Albuquerque Villa September 15 - October 20, 1993 UNBILLED EXPENSES

| PSYCHIATRIST PSYCHOLOGIST BASIC RESIDENTIAL PROGRAM /\$80.00 / DAY TRAVEL/TRANSPORTATION MERCHANDISE / CASH ADVANCES TELEPHONE | | 0.00 269.84 0.00 0.00 0.00 11.31 |
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BASIC RESIDENTIAL PROGRAM INCLUDES:

SACRED SCRIPTURE CLASS
SPIRITUALITY CLASS
SPIRITUAL DIRECTION
RELIGIOUS & LITURGICAL PRACTICE & DIRECTION
CARDIO-VASCULAR MAINTENANCE PROGRAM
ACTIVITIES AND RECREATION

Thank you for prompt payment.

, Administrative Assistant

To ensure proper credit to your account please return enclosed copy with your payment.

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Jemez Springs, New Mexico 87025 (505) 829-3586

Most Rev. Donald Pelotte, S.S.S., D.D.
Bishop of Gallup
P. O. Box 1338
Gallup, NM 87301

December 1, 1993

For the care of Rev. James Burns at Albuquerque Villa September 15 - October 20, 1993 UNBILLED EXPENSES

| PSYCHIATRIST PSYCHOLOGIST | 0.00 269.84 |
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| BASIC RESIDENTIAL PROGRAM /\$80.00 / DAY TRAVEL/TRANSPORTATION | 0.00 |
| MERCHANDISE / CASH ADVANCES TELEPHONE | 0.00 11.31 |
| BOOKS/CLASS MATERIALS OTHER: MASSAGE THERAPY | 0.00 |
| TOTAL: | 281.15 |
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| TOTAL DUE: | 0.00 |

BASIC RESIDENTIAL PROGRAM INCLUDES:

SACRED SCRIPTURE CLASS
SPIRITUALITY CLASS
SPIRITUAL DIRECTION
RELIGIOUS & LITURGICAL PRACTICE & DIRECTION
CARDIO-VASCULAR MAINTENANCE PROGRAM
ACTIVITIES AND RECREATION

Thank you for prompt payment.

, Administrative Assistant

To ensure proper credit to your account please return enclosed copy with your payment.

--- Burns, James 1994-1999

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General Purpose File Folders

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Reorder No. 2211/3



DIOCESE OF GALLUP

711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406



June 4, 1997

Rev. James Burns PO Box 2155 Wickenburg, AZ 85378-2155 (997)

Dear Jim:

I trust you are well and surviving the now very hot weather of Wickenburg.

I'm sorry about having to write this letter. However, on May 23, 1997 Brother Duane received a phone call and a faxed letter from Father Michael Diskin, assistant chancellor of the Diocese of Phoenix. He was informing us that he had been in contact with Father Faustina and that Father John had admitted that you had been helping with the ministry in his two missions over the past year. In a later conversation with Father Diskin, Father Faustina said it happened only "four or five times." At the urging of Bishop O'Brien Father Diskin was contacting us to inquire, once again about your current status as a priest in the Diocese of Gallup.

Needless to say, I was very disappointed to learn that you have been deliberately acting contrary to the decision we had to make about your priestly faculties, following the very strong recommendation from Father Peter Lechner and the Servants of the Paracletes. You are personally and fully aware of what prompted this recommendation. And so, for you to act contrary to that decision is to put yourself, the Diocese of Phoenix and the Diocese of Callup at a very great risk. I am very disappointed.

I believe I need to remind you once again that one of the individuals who accused you of sexual abuse and who is himself an attorney has continued to warn us that should he hear that you are ministering as a priest anywhere in the State of Arizona he would turn you in to the state officials. You have been aware of this over the years and yet you deliberately act contrary to what we agreed.

Over the last few days, I have had occasion to discuss this matter with with Bishop O'Brien. He too is very unhappy about this and insists that you

Rev. Jim Burns/4 June, 1997/Page 2 of Two.

cannot do priestly ministry in his diocese. I have also discussed this matter with our personnel board and they too concur.

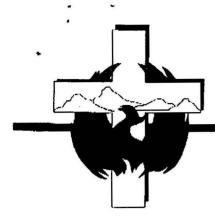
I plead with you to abide by the decision we had to make when you left Blanco, New Mexico. Should you continue to disregard our decision this will have serious implications for you and probably Father Faustina.

Jim, I am sorry that I have had to write this difficult letter. You served many, many years as a good, hard-working priest of the Diocese and we are grateful for that. You know how I admired you and your ministry from the moment of my arrival in Gallup in 1986. Unfortunately, some very sad and tragic things occurred in the early years of your ministry and now you are being held accountable for these actions. I wish it was otherwise. But because of the very serious implications involved I have to insist once again that you live up to the agreement we made when you left Blanco.

I know how painful this will be for you and so I sincerely assure you of a regular remembrance in my prayer and at my Eucharist.

Fraternally in Christ,

Most Rev. Donald E. Pelotte, SSS, Ph.D. Bishop of Gallup



church of phoenix

ROMAN CATHOLIC→

400 EAST MONROE, PHOENIX, ARIZONA 85004-2376 TELEPI IONE (602) 257-0030 • FAX (602) 257-5645

May 23, 1997

Bro. Duane A Torisky, O.F.M. Diocese of Gallup P. O. Box 1338 Gallup, NM 87305

Dear Bro. Duane:

After speaking with you this morning about Msgr. James Burns, a retired priest of the Diocese of Gallup who resides in Wickenburg, Arizona, I had a follow-up conversation with Rev. John "Ted" Faustina, who is the administrator of the mission of St. Mary's in Yarnell with responsibility for Good Shepherd of the Desert in Congress Junction.

In my first conversation with Fr. Faustina he had indicated that Msgr. Burns had been helping him over the past year. He now tells me that it was only four, or five times. I didn't press the accuracy of that report.

As I mentioned to you, what brought this to light was the desire of Fr. Faustina to have Msgr. Burns cover the two missions while Fr. Faustina is away for the summer. Fr. Faustina does not do well in the heat and cannot be in Yarnell from early June into September. We had recently sent a letter to Msgr. Burns, along with other priests who we know are living in the Diocese of Phoenix, asking them to fill out personnel forms and provide a letter from their diocese, or religious superior to clarify their status here. I believe that it was this letter that led to a conversation between Msgr. Burns and Fr. Faustina which resulted in Fr. Faustina calling me to get permission for Msgr. Burns to provide coverage during the summer.

While I have no proof, and don't want to jump to a false conclusion, I suspect that if Msgr. Burns had not received the letter from us, he and Fr. Faustina would have gone ahead with their informal arrangement.

Yours in Christ,

Rev. Michael L. Diskin Assistant Chancellor

MLD/slr

Building † Blessing † Becoming the Body of Christ



711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

May 29, 1997

Rev. Michael L. Diskin Asst. Chancellor Diocese of Phoenix 400 East Monroe Phoenix, AZ 85004-2376

Dear Father Michael:

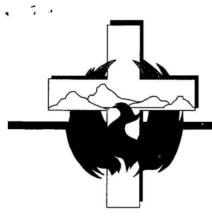
Just a brief response to your fax of last week and the follow up letter which arrived in today's mail. Following the presbyteral council meeting several days ago, the personnel committee had a short meeting afterwards at which time Bishop Pelotte shared your letter and his concerns regarding Father Burns. At some point the bishop will write or call Father Burns and reiterate the agreement they came to several years ago when Father Burns moved back to Arizona.

Let me use the opportunity to thank you for your picking up on the matter. Otherwise we would not have known of the arrangements Father Burns had hoped to secure.

If there is any way that we can be of further assistance to you or if you should happen upon any other pertinent facts in this regard, don't hesitate to call, write or fax our office.

Sincerely,

Bro. Duane, O.F.M. for the Diocese of Gallup



church of phoenix

400 EAST MONROE, PHOENIX, ARIZONA 85004-2376 TELEPHONE (602) 257-0030 • FAX (602) 257-5645

May 23, 1997

Bro. Duane A Torisky, O.F.M. Diocese of Gallup P. O. Box 1338 Gallup, NM 87305

Dear Bro. Duane:

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Yours in Christ.

Rev. Michael L. Diskin Assistant Chancellor

MLD/slr

LA_2013_10_09_Burn Building † Blessing † Becoming the Body of Christ



THE ROMAN CATHOLIC

hurch of phoenix

400 EAST MONROE, PHOENIX, ARIZONA 85004-2376

TELEPHONE (602) 257-0030 FAX (602) 258-3425

FAX COVER SHEET

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| Date: 5/23/9/ |
|---|
| To: Bro. Duane Torisky, OFM Fax #: |
| Company: Diocese of Gallup |
| NOTE: Letter will follow in the Mail. |
| |
| From: Rev. Michael L. Diskin Fax #: |
| Catholic Diocese of Phoenix |
| Phone: (93 |
| ****** |
| Number of pages including cover sheet: 2. |



fromBROTHER DUANE
O.F.M.

To: File

Called to clarify the status of Fr. James Burns.

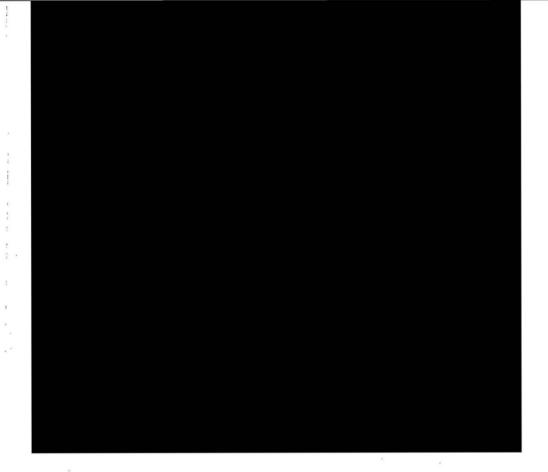
It seems that Burns' sister who also lives in Wickenburg is periodically on Vogt's case about not letting her brother say Mass.

I explained to Fr. Vogt that Fr. Burns has not been in active priestly ministry for the past several years and that if he wishes to celebrate a public liturgy, he must seek permission each and every instance.

This is all the info that Vogtrwanted or needed. Said he didn't need any of the details and that he would now be able to deal with Burns' sister more readily.

bdt 02.06.97 8:10 AM

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1999

Russell H. Burdick, Jr.

Apache County Attorney

P. O. Box 637, St. Johns, AZ 85936 (928)337-7560 Fax (928)337-2427



May 30, 2002

Most Reverend Donald E. Pelotte Diocese of Gallup P.O. Box 1317 Michael P. Roca
Deputy

Nancy E. Dean
Deputy

Robert F. Edwards
Deputy

James D. DeVaney
Deputy

John P. Bene
Deputy

Stephen D. Alfrey
Deputy

Henry R. Thompson
Victim Assistance Coordinator

Dear Bishop Pelotte:

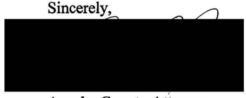
Gallup, NM 87305

I have enclosed materials forwarded to our Office from the Arizona Attorney General's Office concerning possibly criminally charging a priest who allegedly committed a sexual offense in the summer of 1974.

We are forwarding this to you because the victim has attempted to contact the diocese where he believed the priest was assigned. It appears to our office that he may have been assigned to your diocese.

I have also reviewed the materials and determined that the alleged crime occurred in Navajo County, Arizona and therefore the materials have been forwarded to Melvin Bowers, Navajo County Attorney for his consideration.

If you have any questions, please contact me at your convenience.



Apache County Attorney

RHB/rmm Encl.



RECEIVED 1:NY 0 1 2002 APACHE COUNTY ATTORNEY

STATE OF ARIZONA

OFFICE OF THE ATTORNEY GENERAL

JANET NAPOLITANO ATTORNEY GENERAL

1275 WEST WASHINGTON, PHOENIX, AZ. 85007-2926

MAIN PHONE: (602) 542-5025

FACSIMILE: (602) 542-4085

April 26, 2002

Apache County Attorney Honorable Stephen Udall P.O. Box 637 St. Johns, AZ 85936

To Whom it May Concern:

Please find enclosed a letter that our office received from help with filing procedures on a Priest.

requesting

The issues presented are not under the jurisdiction of our office, therefore, I am referring this letter to you for your review and any action you deem necessary.

Very truly yours,

Constituency Services Coordinator

Office of the Attorney General, State of Arizona

Enclosures

March 16th, 2002

AG/ADM HECEIVED 367 MAR 2 7 2002

Az State Attorney General Office Attorney General 1275 W. Washington Street Phoenix, AZ 85007

Dear Attorney General:

I am serving this in writing on a past experience involving a Priest who at that time did say his assignment was in Thatcher, Arizong of an incident involving him in the summer of 1974.

I have contacted the Diocese of Tucson and have received a response back from the office of the Diocese Chancellor.

I have since responded back and would like to pursue a lawsuit in this individual, known as Father Barns who was also previously assigned to the parish of St. Peters Catholic Church located in Springerille, Arizona.

Please find enclosed correspondences in regards to this matter,

I would like receive more information, forms, etc., on filing and proceeding with these charges,

Sincerely Yours,



CC: Mrs. June Kellen, Chancellor Diocese of Tucson P.O. Box 31 Tucson, AZ 85702-0031 Personel F.le



DIOCESE OF TUCSON

192 SOUTH STONE AVENUE

P.O. Box 31 • Tucson, Arizona 85702-0031 520-792-3410 FAX 520-792-0291

MRS. JUNE KELLEN CHANCELLOR March 8, 2002



Dear

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During our telephone conversation, I assured you that we would make every attempt to find out who this Father Burns could be.

I had asked you to document your experiences with this Father Burns and what had occurred in the summer of 1974. I await your documentation.

I want you to know how truly sorry we are for what you have gone through and pray that our Lord will be with you and help you in your healing and recovery process.

Please be assured that we are looking into this matter.

Sincerely yours in Christ,

Mrs. June Kellen

Chancellor

cc: Rev. Van A. Wagner, Vicar General

Deacon Tim Lujan, Chancellor, Diocese of Gallup

Mr. Thomas Murphy, Esq.

March 16, 2002

Mrs. June Kellen, Chancellor Diocese of Tucson P.O. Box 31 Tucson, Az. 85702-0031

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LA_2013_10_09_Burns_000442

The movie was some what of a PG movie COBOGENTANS. 60450

of some foul language and at times showing breasts of women. He did make remarks as to such I would never expect from a priest, I being an alter boy under Father Alfred Tachias and Father Lawrence O'teefe for many years till about June, 1974 when we celebrated our annual fiests under Father O'teefe, serving as MC as a special honor for the many years I served as an alter boy and for the invited priests and bishop from the Diocese of Gallup for a special mass for our fiests celebrateon, having so much respect for priests,

During the movie, he began fondling me causing me to have an erection and at that time began giving me gral sex after unzipping my pants.

I felt VERY NERVOUS, which went on for about 5 to 10 minutes and zipped my pants back up.

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I am still a pradicing devout Catholic attending St. Johns Chrysostom Byzantine Catholic Church and St. Patrick's Catholic Church in Columbus

Sincerely yours,

Apache County Attorney's Office P.O. Box 637 St. Johns, AZ 85936





Most Reverend Donald E. Pelotte P.O. Box 1317 Gallup, NM 87305

BURNS, JAMES (Current:2002)

Smead.



| Timoteo Lujan. |
|--|
| phoned the Chancery today at 9:14am mst. Requesting to speak with me. I immediately took the call. He introduced himself to me, I let him know that I was aware of who he was and that I was aware of the circumstances regarding his recent communication with Mrs. June Kellen, Chancellor of the Diocese of Tucson. Seemed surprised that Fr. Burns was a priest of the Diocese of Gallup. He indicated that he had received information about this from Mrs. Kellen above. He also commented about the letter he sent to the attorney general of Arizona and how he had written a letter rescinding that. This was somewhat confusing and I am not sure what he was trying to say. I did not want to push the issue and turn the conversation into a discussion about litigation. |
| was very cordial and friendly, the entire conversation was this way. He did not ask for anything nor did he make any threats about what he was or was not planning to do. |
| He expressed great surprise and concern that Fr. Burns had been in and around Thatcher without the knowledge or permission of either the Diocese of Gallup or Tucson. He went on to say the whole story told him by Fr. Burns about his assignment in Thatcher, Arizona was a lie to keep him (Fr. Burns) legitimately near him He asked where Fr. Burns was now, I answered truthfully, that Fr. Burns is retired in Wikenburg, AZ. |
| then went into great detail regarding his current condition, he is seeing therapists and counselors. He has been unemployed since last September due to health problems. He is waiting for a liver transplant, he recounted again how deeply hurt he was and remains over what was done to him by Fr. Burns. I listened sympathetically assuring him of our prayers and willingness to help in some way. [September due to health problems. He is waiting for a liver transplant, he recounted again how deeply hurt he was and remains over what was done to him by Fr. Burns. I listened sympathetically assuring him of our prayers and willingness to help in some way. [September due to health problems.] |
| commented frequently his high admiration and trust of Fr. O'Keefe who had been Pastor in St. Johns while he was a youth and also while Fr. Burns was abusing him. He lamented that he should have gone to Fr. O'Keefe in the beginning. He asked about Fr. O'Keefe. I asked him if he would be willing to hear from him (Fr. O'Keefe) he responded enthusiastically that he would very much like to hear from Fr. O'Keefe at any time and went on to give me his phone number and reasons why he would or would not be at home. In closing, I reassured again that we deeply regretted the injury done to him by Fr. Burns and that we would keep him in our prayers. |



DIOCESE OF TUCSON

192 SOUTH STONE AVENUE

P.O. Box 31 • Tucson, Arizona 85702-0031 520-792-3410 FAX 520-792-0291

MRS. JUNE KELLEN CHANCELLOR March 8, 2002



Dear

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During our telephone conversation, I assured you that we would make every attempt to find out who this Father Burns could be.

I had asked you to document your experiences with this Father Burns and what had occurred in the summer of 1974. I await your documentation.

I want you to know how truly sorry we are for what you have gone through and pray that our Lord will be with you and help you in your healing and recovery process.

Please be assured that we are looking into this matter.

Sincerely yours in Christ,

Mrs. June Kellen

Chancellor

cc: Rev. Van A. Wagner, Vicar General

Deacon Tim Lujan, Chancellor, Diocese of Gallup

Mr. Thomas Murphy, Esq.



Timotes @ DIOCESE OF GALLUP

OFFICE OF THE CHANCELLOR

P.O. BOX 1338 GALLUP, NM 87305-1338

(505) 863-4406/4407

(505) 722-9131 FAX

| DATE: March 22, 2002 TIME: |
|---|
| TO: COMPANY NAME: Chancellor- Diorese of Justin ATTENTION: Mps June Kellen FAX NO: ADDRESS: |
| MESSAGE: attached is CONFIDENTIAL for Mrs. June Keelen. |
| Alah you. Oken Joseph Super |
| otal Number of Pages Transmitted Including This Page (Let us know if you do not receive all pages.) Please Confirm Receipt of FAX By: PHONE FAX MAIL |

Dear June:

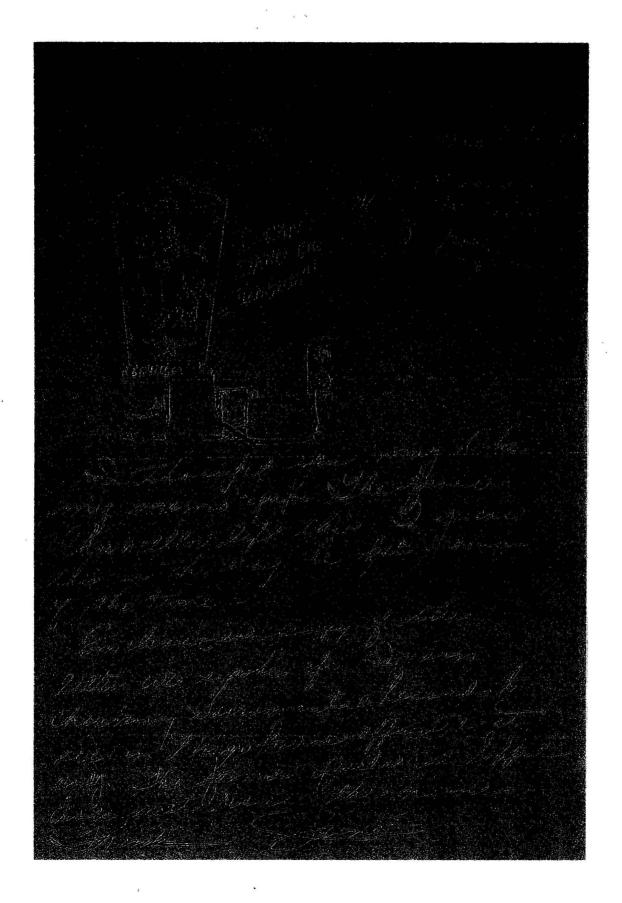
Since he addresses this last letter to you, as a reply to your letter to him, could you please answer him and include the following:

Father. James Burns is a priest of the Diocese of Gallup. The Diocese of Gallup expresses deep regret that this was done to you by one of their priests. They offer their prayers and ask your forgiveness. While Fr. Burns was assigned to the Arizona portion of the Diocese of Gallup, St. Peter's Church in Springerville, they have no record that he was officially assigned in any capacity to any parish or agency in or around Thatcher, Arizona which is in the Diocese of Tucson. Fr. Burns was removed as an active priest, by Bishop Pelotte, in the early 1990s. He has been denied the right to practice as a priest anywhere for any reason at any time.

We will then wait to see if seemed contacts us, if/when he does, we will deal with those issues as they arise.

Thanks.

Timo



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Timo







Diocese of Tucson.
192 South Stone Avenue
P.O.Box 31
Tucson, Az. BS702-0031
Ath: Mrs. June Kellen, Chancellor
B5702/0031 Habildullhundllhu



March 16, 2002

Mrs. June Kellen, Chancellor Diocese of Tucson P.O. Box 31 Tucson, Az. 85702-0031

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LA_2016_0_01-00_01-00-055 was some what of a PG movie consisting



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You do have my permission to contact and and and and and phase my phone number and address if you do need to contact me for any more information.

I am still a practicing devout Catholic attending St. John Chrysastom Byzantine Catholic Church and St. Patrick's Catholic Church in Columbus.

Sincerely yours,



DIOCESE OF TUCSON

192 SOUTH STONE AVENUE

P.O. Box 31 • Tucson, Arizona 85702-0031 520-792-3410 FAX 520-792-0291

MRS. JUNE KELLEN CHANCELLOR

March 26, 2002



Easter greetings to you.

as I promised to you, I was able to find out the name of the priest that is believed to be the person whom you had spoken and written about who had caused you great emotional pain for his unwanted sexual advances toward you in the summer of 1974.

Since the Diocese of Tucson had no record of a Father or Monsignor Burns in the Safford/Thatcher, Arizona area, I had solicited the help of Deacon Timothy Lujan, Chancellor of the Diocese of Gallup.

The Diocese of Gallup has shared the following message and information with me to pass along to you. "Father James Burns is a priest of the Diocese of Gallup. The Diocese of Gallup expresses deep regret that this was done to you by one of their priests. They offer their prayers and ask your forgiveness. While Father Burns was assigned to the Arizona portion of the Diocese of Gallup, St. Peter's Church in Springerville, they have no record that he was officially assigned in any capacity to any parish or agency in or around Thatcher, Arizona, which is in the Diocese of Tucson. Father Burns was removed as an active priest by Bishop Pelotte, in the early 1990's. He has been denied the right to practice as a priest anywhere for any reason at any time." You may also want to contact the Diocese of Gallup on this issue.

On behalf of the Diocese of Tucson, again I express to you our deep sadness and regret of what had happened to you. Please be assured of our prayers for you that God will help to wipe this experience from your heart and mind and that the Holy Spirit may come into your heart to allow you to feel his love and grant you the peace that only he can give.

Sincerely yours in Christ,

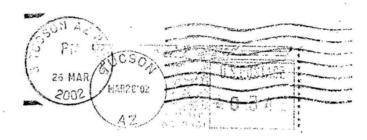
Mrs. June Kellen

Chancellor

cc: Deacon Timothy Lujan, Chancellor, Diocese of Gallup Rev. Van A. Wagner, Vicar General, Diocese of Tucson

Office of the Chancellor

P.O. Box 31 Tucson, Arizona 85702-0031



CONFIDENTIAL

Deacon Timothy Lujan Chancellor Diocese of Gallup P. O. Box 1338 Gallup, NM 87305-1338

87305+1338 12

Haldadalldhaildadhdhalldaladhdhdadh

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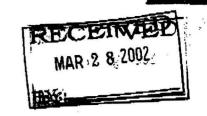
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Thanks.

Timo

MEMORANDUM

To: From: Date: March 5, 2002 While you were away, 2/28/02-3/11/02 Subject: do Mrs June Kellen, Chancellor for Tucson, called. It seems a certain a graduate of St. Johns High School, St. Johns Arizona has indicated that he was a victim of sexual misconduct by Fr. Burns at St. Peters in Springerville in 1974. However, He is currently in Columbus, Ohio. I advised who is in contact with our attorneys. has not contacted us yet regarding this. The reason June called is that also said Fr. Burns was in Thatcher, AZ. We have no record or knowledge of this as Thatcher is in the Diocese of Tucson. If he calls we will take a message until the attorney advises us what to say.



March 16th, 2002

Az State Attorney General Office

Janet Napolitano, Attorney General

1275 W. Washington Street

Phoenix, AZ 85007

Dear Attorney General:



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Diacese of Tucson
P.O. Box 31
Tucson, AZ 85702-0031

Personel File

March 16, 2002

Mrs. June Kellen, Chancellor Diocese of Tucson P.O. Box 31 Tucson, Az. 85702-0031

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Sincerely yours,

THE DIOCESE OF GALLUP CHANCERY

Post Office Box 1338 Gallup, New Mexico 87301

PLEASE TYPE OR PRINT YOUR REPLIES AND RETURN TO CHANCERY TOGETHER WITH A RECENT PHOTOGRAPH OF YOURSELF THAT CAN BE USED FOR PRINT. Thank you.

| | , | SSN* | 046 24 9020 | | | |
|-------------------------|---|------------|------------------|-------------|--|--|
| 17 | NAME JAMES MATTHEW BURNS | | | | | |
| | First | Middle | | Last | | |
| 21 | DATE OF BIRTH 15 | JUNE | | 1933 | | |
| | Day | Month | | Year | | |
| <u>3</u> / | PLACE OF BIRTH BRIDGEPORT, CONN. | | | | | |
| | | | | | | |
| 4/ | PARENTS: | | | Living | | |
| | Mother: | | | Deceased_x_ | | |
| | (Maiden Name | ?) | - | Living | | |
| | Father: | | | Deceased_x | | |
| <u>5</u> / | Name and Address of person to be notion death: P.O. Box 131 Wickenburg, AZ 8 | | | | | |
| | (Notify CHANCERY whenever a change | | | | | |
| <u>6</u> / | Do you carry Accident or Life Insurar | nce? Comp | | address: | | |
| 7/ | Have you made a WILL recently? Is it in Chancery or where? | | | | | |
| _ | NOT RECENTLY | NO | | | | |
| | | | | | | |
| ECC | LESIASTICAL STATUS | | | | | |
| | Date and Place of Baptism 1933, St. | . James Ch | urch, Stratford, | , Conn. | | |
| | | | | | | |
| 9/ | Date and Place of ORDINATION May 2 | 0, 1902 - | Briageport, Cor | nn. | | |
| | By Whom Bishop Walter W. Curtis | | | | | |
| | For What Diocese <u>Gallup</u> | | | | | |
| | Parish at time of Ordination Our | Lady of G | uadalupe, Flagst | aff, AZ | | |
| *Social Security Number | | | | | | |

| 10/ | Date of entrance into Diocese of Gallup 1953 | | | | | |
|--------|---|--|--|--|--|--|
| 11/ | Date of Incardination 1961 By whom Bishop Espelage | | | | | |
| 12/ | Have you been a member of a Religious Order or Community?NO | | | | | |
| v | Give name and address of same | | | | | |
| | Are you still a member? | | | | | |
| 13/ | Have you been secularized? NO Date of Rescript | | | | | |
| 14/ | | | | | | |
| | | | | | | |
| | | | | | | |
| EDUCAT | IONAL RECORD | | | | | |
| 15/ | Grade School Garden School Stratford, Conn 1948 Name Place Graduation Date | | | | | |
| | | | | | | |
| | High School Stratford High Startford, Conn 1952 Name Place Graduation Date | | | | | |
| | Name Place Graduation Date | | | | | |
| | College Immaculate Conception Seminary, Conception, MO 1957 | | | | | |
| | Name Place Graduation Date | | | | | |
| | Philosophical Studies Imm. Conception Seminary 1957 | | | | | |
| | Where Dates | | | | | |
| | Theological Studies Immaculate Conception Seminary 1958-1962 | | | | | |
| | Where Dates | | | | | |
| 167 | DEGREES: Please list and from where obtained: | | | | | |
| 16/ | T . | | | | | |
| | B/A Philosophy | | | | | |
| | | | | | | |
| | | | | | | |
| 17/ | My present major, official assignment is Pastor | | | | | |
| | at St. Joseph since July 1982 Month Year | | | | | |
| | Month Year | | | | | |
| 18/ | My other official assignments were (inside & outside the Diocese of Gallup) | | | | | |
| | Our Lady of Guadalup, Flagstaff, AZ from 62 to 63 | | | | | |
| | | | | | | |
| | Navivity, Flagstaff AZ from 63 to | | | | | |
| | Our Lady of Guadalupe, Holbrook, AZ from 63 to 64 | | | | | |
| | St. Lawrence, Humbolt, CampVerde, Meyer, Grand to 65 | | | | | |
| | | | | | | |
| | St. Peter, Springerville, Quemada, Alpine from 65 to 72 | | | | | |

| (Oth | er official assignments | continued): | | | | |
|-------------|--|-----------------------------|-------------------------------|----------------------|---------------------------|---|
| | Ft. Grant Prison, Chapla | in | from | 72 | to_ | 73 |
| | St. Mary of the Angels, | Pinetop | from | 73 | to_ | 81 |
| | Immaculate Heart, Page A | Z | from | 81 | to | 82 |
| 18/ | St. Joseph, Winslow In addition to my officia the following Priestly act | l assignment tivities: | (s), I a | 82 m cu | rrentl | Present y engaged in |
| | Vicar Forane - Navajo Dean | ery | | | | |
| | Chairman, Golden Jubilee C | Committee | 10.00 | | | |
| <u>19</u> / | Do you hold any office in | the Diocese | outside | of _l | paroch | ial ministry? |
| 20/ | Name BUILDINGS erected und | der your man | agement: | | | |
| | NAME | PLACE | | TE | | COST |
| | St. Philip Benizi St. Mary of the Angels | Black Canyo Pinetop (fi | - | | | 1000000 250,000 |
| | , * | * | | | | |
| 21/ | Please describe any speci- non-degree studies) and to your work in the Diocese: | al experienc alents that | e, train should b | ing e co | (e.g., nsider | degrees or ed in assignin |
| | NONE | | | | | |
| 22/ | How is your health at the | present tim | e? Good | | _Fair_ | X Poor |
| | Comment: | , | | | | |
| × | 6 | | | | | |
| 23/ | #3 thos | | have th ou have ou have | e de a mo a li | epest derate ttle i | <pre>interest; interest; nterest;</pre> |
| | 2 No Special Preferenc 1 Arizona Parish 1 New Mexico Parish 2 Mission Parish 2 Town Parish | e3 2 2 | Biling Changi Experi Other(| ng P ment | arish al Par | |

| 24/ | I am interested in the follow | ving SPECIALIZED fields: | |
|------|---|---|--------------------|
| | Please mark according to #1 Deep in #2 Moderat #3 Little #4 No inte | te interest Interest | |
| | 1 Adult Education 2 CANA 2 CFM 4 Chancery 3 Catholic Charities 1 Counselling 4 Diocesan Mission Band 3 Ecumenism 4 High School Teaching 4 Hospital Chaplain 2 Interracial Work 3 Journalism 2 Liturgy 4 Marriage Tribunal 4 Military Chaplain | 2 Newman Apostolate 3 Radio and TV 2 Religious Education(CCD) 2 Retreats and Days of Renew 2 Seminary 3 Sacred Music 3 Urban Affairs 2 Vocation Work 2 Youth Work 3 Migrant Workers 2 Mexican-American Apostolate 3 Further graduate work What field Other (Specify): | |
| 25/ | I am familiar with the follow (Please indicate degree of f | | |
| | LANGUAGE | HIGH MODERATE LO | 4 |
| | English | Х | |
| | Spanish | X | |
| | | | |
| 26/ | | ne the responsibility of the office : Yes <u>n/a</u> No | òf |
| | | ne the responsibility of the office ned: YesNo | |
| ADDI | TIONAL REMARKS | | |
| DATE | so that you may have a you have provided in the , / | ference, an extra form has been enc copy of the more important informants data form | losed tion) |
| | | I UILU / | |

Burns (Lursent April 2002)

MEMO

CONFIDENTIAL

TO: Bp. Pelotte, S.S.S. FR: Fr. O'Keefe

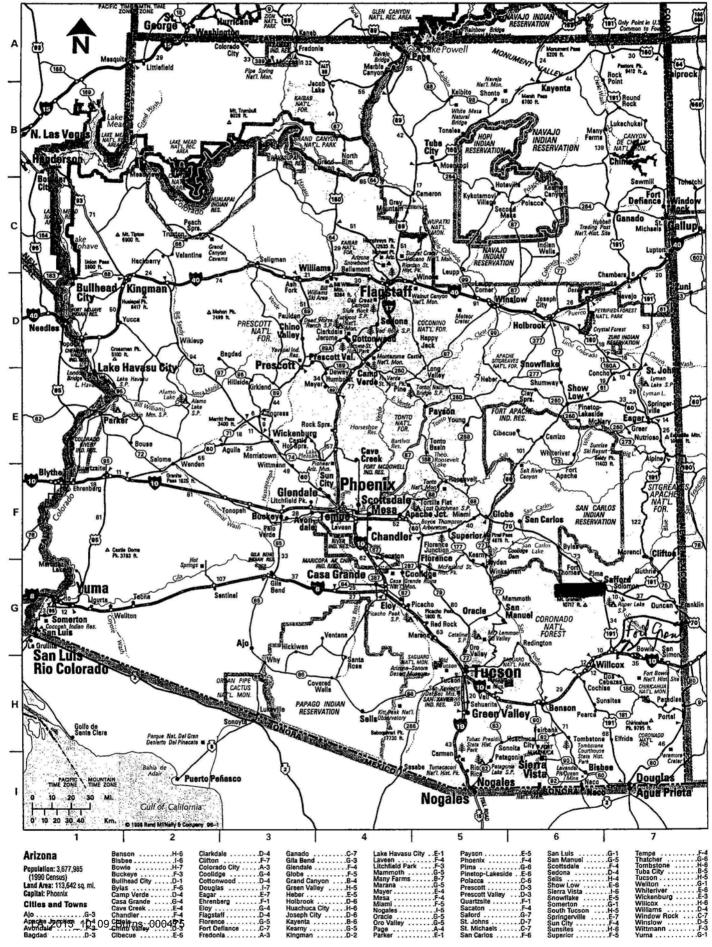
RE: Telephone Conversation with Mr.

DT: 04/03/02, 11:10-11:53 am (mst)

- At the request of Bp. Pelotte (transmitted orally via Deacon Timoteo), I telephoned morning and we talked for about 45 minutes. He seemed surprised and grateful for the call. He told me that I had "been on his mind" for many years, but that he just "couldn't approach me" about his experience with JB because it was too embarrassing for him to talk about. The only person he had ever talked to about his encounter with JB was a friend from Springerville, This man was a friend of and on one occasion, when he had had too much to drink, he recounted an episode in which he had been molested by JB. In response to this revelation, shared his own experience with him. As I understand it, this took place several years after both incidents. was emphatic in saying that this was the only time he ever mentioned his own experience, until he recently relayed it to his therapist.
- (2)who presently resides in Columbus, Ohio, has worked as a computer programmer for for all but a few months since the late 1970's. In December, 1997 he began getting psychological/psychiatric therapy in Springfield, Ohio, to treat chronic depression. This therapy continued when he was transferred to Columbus. He has been on medical sick leave from the since September. 2001, when he was hospitalized for eight days. In December, the psychiatrist prescribed two anti-depressant medications (Zolton - sp? & Serazon - sp?), which caused "decompensated liver damage" (apparently akin to sclerosis of the liver). This condition is now so serious that AM might need a liver transplant. He is scheduled for an appointment with a liver specialist on April 8, 2002 to undergo blood tests, and may have to have a transplant procedure done at the University of Pittsburgh in the near future. He has applied for permanent disability retirement from Bank One, and is currently engaged in some type of litigation with the bank over disability retirement & benefits. All of his medical expenses to date have been covered by bank insurance - "Cobra" - which, however, is due to expire at the end of June, 2002. emphasized that - even though there is a history of sclerosis in his family - his liver condition has not been caused by excessive drinking, but by the prescribed medication.
- With regard to the incident with JB, states that it happened in the summer of 1974, when he was 19 years old. He had met JB at the San Juan Fiestas in June, '74, and JB asked him to meet him after work to discuss a possible job offer in his parish in "Thatcher." [In reality, at the time, JB was in some stage of transition from being pastor of Springerville to being released for chaplain work in the Arizona State Prison system. He left Springerville some time in the summer of 1974, but I'm not sure just when]. They were to go out to dinner and then to a movie. AM is still upset that a priest lied to him (by telling him he was stationed in Thatcher) and that the movie they went to was "disgusting." It was during the

movie that the alleged molestation (consisting of fondling genitals, unzipping his pants and performing oral sex on him) took place. I believe said it was an outdoor movie, and that the molestation took place in JB's car. On the way back to St. Johns, JB attempted to pull the car over into a rest area, but informed him that he did not want to do anything more with him. When they arrived in St. Johns, JB told that he had a room at a local motel and invited him to spend the night with him. declined. This was the first and only encounter with JB.

- (4) Even though this happened almost 28 years ago, claims that he still has a "vivid memory" as to the incident. He was too shocked, intimidated and embarrassed to offer any resistence while the molestation was occurring, but definitely spurned JB's offers to continue the contact after the first incident. For many years tried to put this out of his mind, only to have the memory persist. He felt the need to speak of it in light of the many stories of alleged molestation by priests currently surfacing: "After hearing about this every day, I had to call [sic] and get it out."
- (5) remains a practicing Catholic (attending both Latin-rite and Byzantine-rite parishes in Columbus). He gave no indication of wishing to hurt either JB or the Church, although he was relieved when I informed him that JB no longer can function as a priest. There was no indication (at least at this time) that he was seeking any kind of financial compensation. We ended the conversation by my making a general offer to help him through prayer, and counseling (via telephone) whenever he felt the need. He thanked me once again for the call.



SAINT PETER'S CHURCH



SPRINGERVILLE, ARIZONA 85938

Feb. 12, 1974

Most Rev. Jerome J. Hastrich Bishop of Gallup Gallup, New Mexico

Dear Bishop Hastrich,

As requested during our telephone conversation, I am writing this letter to request permission from you to accept an assignment in the priesthood outside the Diocese of Gallup. I wish to serve the men in the new Correctional Instution at Fort Grant as well as assume the duties of Chaplain at the adult Conservation Camp in Safford, Arizona. These positions would be within the Diocese of Tucson and has been approved by the Bishop of Tucson in a letter to Director to the Dept. of Correction for the State of Arizona.

I will say my last Mass (Sunday) the last Sunday in Februrary and should be leaving the parish by the end of the month at the latest. In my new position I would like to remain a priest of the Diocese as I have been a member of this Diocese since I was ordained.

I wish to take this opportunity to thankyou for all that you have done for me and my parishes since you have been the Bishop of Gallup. Although I have not always agreed with you on all matters I have tried my best to be adutiful priest in all matters for the good of the Diocese. Your task has indeed been a very difficult one and your love of God has been made manifest in your actions. I congratulate you for all that you have accomplished and wish you the best of everything in the Lord in the days to come. I feel priviledged to have served under you and will continue to seek your help and prayers in my new assignment.

Rev. James & Burns



February 18, 1974

The Most Reverend Francis J. Green, D.D. Bishop of Tucson, 192 South Stone Avenue, Tucson, Arizona 85702

Dear Bishop Green,

This is to inform you that Father James Burns is accepting a position with the State Department of Correction, with my permission. Since he will be living in your Diocese, I would appreciate your granting him faculties, and I hope you will welcome him, and encourage your priests to do so, at various Diocesan and Vicariate Meetings. He wishes to remain a priest of the Diocese of Gallup.

Any kindness you show him will be considered a personal favor to me.

With every best wish, I am

Sincerely yours in Christ,

Bishop of Gallup



February 18, 1974

Reverend James M. Burns, St. Peter Church, P. O. Box 103, Springerville, Arizona 85938

Dear Father Burns,

Thank you for your kind letter asking for permission to be away from the diocese for an indefinite period of time while working for the State Department of Correction in the Diocese of Tucson.

I have written Bishop Green as you will see by the enclosed copy informing him of your presence in his diocese.

I want you to know that you will be receiving all the communications from our diocesan offices, and are welcome at any and all diocesan functions. It is my hope that you will make the Annual Retreat with the priests of our diocese, and attend general convocations, at least.

With every best wish, I am

Sincerely yours in Christ,

Bishop of Gallup

Encl.



Diocese of Tucson

CHANCERY OFFICE
192 SOUTH STONE AVENUE
P. O. BOX 31
TUCSON, ARIZONA 85702

February 26, 1974

Rev. James M. Burns Fort Grant Correctional Institution Foot Grant Rural Station Willcox, Arizona 85643

Dear Father Burns:

I am happy to welcome you to the Diocese of Tucson and hereby approve of your appointment as Chaplain at Fort Grant. I officially extend to you the faculties of this Diocese, even though though you already enjoy them as a priest of the Province of Santa Fe. For canonical purposes, you are hereby appointed Associate Pastor at Sacred Heart parish, Willcox, effective February 26, 1974. Fort Grant is in the territory of the Willcox parish.

From correspondence with Mr. Director, Department of Corrections, I understand that you will also be Chaplain to the State Correctional Institution in the Safford area. Father John M. Fahey, Pastor of St. Rose of Lima parish, Safford, is Vicar of the Graham-Greenlee Vicariate, and is aware of the fact that you will be chaplain to both institutions.

We are placing your name in our Diocesan mailing list so that you will be kept informed of what is going on in the diocese. Be assured that we are eager to make you welcome in every way and to do all we can to make you feel at home with us. I look forward to the opportunity of visiting with you if you get a chance to come to Tucson. I want you to know that I am quite willing to come to Fort Grant for any occasion at your invitation. I am most grateful to you and to Bishop Hastrich for allowing you to come to work in our diocese.

With an assurance of my prayers for the success of your priestly ministry, and with my best personal wishes, I am

Very sincerely yours in Christ,

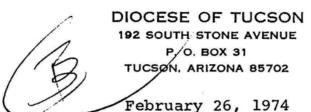
Most Rev. Francis J. Green, D.D. Bishop of Tucson

FJG:qb

cc: Most Rev. Jerome J. Hastrich

Rev. John M. Fahey
LA_2013_10_00 Burns 1000470 Debski





WAR 4 REC'D

OFFICE OF THE BISHOP

Most Rev. Jerome J. Hastrich Bishop of Gallup P. O. Box 1338 Gallup, New Mexico 87301

Dear Jerry:

I thought you would like to have a copy of the letter which I have sent to Father Burns, welcoming him to the diocese. The priests in the Vicariate in which he will be living are very friendly and I am sure will welcome him as one of the members of the Vicariate.

I have just returned from an ecumenical meeting in Casa Grande in which it was suggested that you and might be willing to serve as a committee to evaluate the different Indian programs that have sprung up in the area. At any rate, you will be hearing from regarding this, but I thought I might alert you so that if possible you could arrange to accept.

With kindest good wishes and warm personal regards, I am

Very sincerely yours in Christ,

Most Rev. Francis & Green, D.D.

Bishop of Tucson

FJG:gb

Enc.

The Most Reverend Francis J. Green, D.D. Bishop of Tueson, 192 South Stone Avenue, Box 31 Tueson, Arizona 85702

Dear Frank,

Thank you very much for your kindness to Father Burns.

If I can possibly make the meeting with you may be sure I will be there. As you know, I am very much interested in the Indians.

After E_a ster I am going to Rome with a pilgrimage for my"Ad Limina" visit. I hope the meeting will be before or after that.

With every best wish, I am

Sincerely yours in Christ,

Bishop of Gallup



March 13, 1974

Reverend James M. Burns, Catholic Chaplain
Fort Grant Correctional Institution
Fort Grant Rural Station
Willcox, Arizona 85643

Dear Jim:

Hope all is well with you and that you are well into your program. You are daily in my prayers because I know that your new challenge is tough. I admire your willingness to accept such a position.

Jim, I want to truly thank you for cooperating so excellently with our Minor Seminary Program. As the Bishop mentioned at your farewell dinner, you of all the priests have all seps cooperated with this program. You have always sent us good boys.



in His Son,

Lo

coloredo

September 11, 1974

Reverend James M. Burns St. Mary of the Angels Parish P. O. Box 819 Pinetop, AZ 85935

Dear Father Burns,

This will notify you that for the good of religion and welfare of souls, Bishop Hastrich has appointed you as Pastor, St. Mary of the Angels Parish, Pinetop, Arizona, effective September 5, 1974.

Enclosed is a copy of the Profession of Faith which you are to take in the presence of Father Wilson as our delegate. Kindly return the completed copy to this office.

It would be well to arrange with Father Wilson for the exchange of books and the accounts that belong to St. Mary of the Angels Parish.

Assuring you of my best wishes as you assume this new duty on behalf of the souls of the Diocese of Gallup. I am

Sincerely yours in Christ,

Very Reverend Dunstan Schmidlin, O.F.M. Changellor

cc: Rev. Samuel J. Wilson

Rost Reverend Francis J. Green, Bishop of Tueson, 192 S. Stone Street, Box 31 Tueson, Arizons 85702

Dear Bishop Green,

This is to inform you that while I was in Rome, Father James Burns came back to the Diocese and asked for an appointment. He was given the pastorate of Saint Mary of the Angels, Pinetop, Arizona. It was my hope that he had the courtesy to inform you that he was leaving Fort Grant.

With every best wish, I am

Sincerely yours in Christ,

Bishop of Gallup

Immaculate Heart of Mary Seminary Mount Carmel Road Santa Fe. New Mexico

April 20, 1954

His Excellency
The Most Rev. Bernard T. Espelage, O.F.M., D.D.
Bishop of Gallup
Gallup, New Mexico

Your Excellency:

James Burns arrived Tuesday, or was it Monday evening, of Holy Week. He realizes the necessity of studying hard to catch up. He has not had an opportunity to speak with Father Hill, our Dean of Studies, about his chances to make up work before next September - Father Hill has been at Los Alamos during Holy Week and left Sunday for the Educational Convention in Chicago. As soon as he returns, he will see James and will map out his studies for him.

He is taking advantage of this week of vacation to do a great deal of reading and to review, as well as to go ahead in his school work, so James is not wasting his time.

I am truly sorry that Your Excellency cannot be with us Sunday evening, May 2nd. I called Father Pax on the 11th to find out whether Your Excellency would be free on that day, and heard about Your Excellency's plan to be in California then. Regards to Father Pax and a very happy and blessed Easter—tide to Your Excellency!

Respectfully in Christ,

Rt. Rev Msgr. Sigmund Charewi

Rector

Broke Sty Light

Compa Burne, Compa Language, Company, Controvale,

Dear Stewyte

Jose two months age Pather Pax told me that you had permission from the Seminary attahentales to so be California to do what you could be fix up some fearily difficultions Since that we have not heard anything from your I had several letter from Magos California inquising whether or not you would reston. He said that approximally you had intended to return since you left your bests and clothing at the seminary. He also inquired if we had your address. This morting from the Sisterain school here. I am writing immdels toly to you find out just what happened, if you are sick or had as accidents.

I would very much appreciate hearing from you to find out if you wish to return to seminary, as I know you would want, if you can.

So write as soon as possible and let us know.

you. I am With all good wishes and proying God to bless

Sincerely yours in Christ,

Dishop of Callup.

Immaculate Heart of Mary Seminary Mount Carmel Road Santa Fe, New Mexico

March 18, 1954

His Excellency Most Rev. Bernard T. Espelage, O.F.M., D.D. Bishop of Gallup Gallup, New Mexico

Your Excellency:

Since Your Excellency's last letter, and before then, we have had no word at all from James Burns. And we cannot find any California address either. He left none, when he left the Seminary. I wonder if Your Excellency has had any word from him since your last letter.

He certainly gave me the impression that he was coming back, and he left some of his clothes here, his books, etc.

I am amazed that he has not written, at least some word to let us know whether he was successful in his trip or not. I wonder if there was a forwarding address left at the last place of the family residence. Has anyone checked that possibility. Your Excellency?

James was an excellent student and a solid character. I cannot understand this state of affairs, unless he has become very ill or met with an accident. I trust that all will be shortly explained to Your Excellency's satisfaction.

Begging Your Excellency's blessing, I remain

Respectfully in Christ,

ignund Charwig Ret. Msgr. Sigmund Charewicz

March 23, 1954*

Rt. Rev. Magr. Signand Charewicz, Rector, functured to Heart of Mary Seminary, Mt. Carmel Road, Santa Fe. New Mexico.

Pear Monsignorie

When I returned home from Confirmations I found your letter of the 18th on my deak.

have the address of James Burns. I am just as amazed as you at his conduct. When he passed through here I did not see him but he did call on Father Fax at the Catholic Indian Center and he left the impression that he would return to the Seminary after he concluded his work in California. I doubt very much if there would be a forwarding address at the last place that the family lived when here or in Gameros.

He gave a very fine impression during the summer vasation when he stayed at the Center and di some indexing of records for the Chancery. I cannot understand at all what has happened unless he may have become ill. Let us hope that all will explained shortly. Should you hear anything from him I would appreciate hearing from you. If we hear I will also let you know.

With all good wishes and praying God to bless you and your work, I am

Sincerely yours in Christ.

Bishop of Gallup.

Immaculate Heart of Mary Seminary Mount Carmel Road Santa Fe, New Mexico

January 25, 1954

His Excellency
The Most Rev. Bernard T. Espelage, O.F.M., D.D.
Bishop of Gallup
Gallup, New Mexico

Your Excellency:

This is to acknowledge receipt of your letter of January 14, and to thank you for the information contained therein.

The seminarians are now on retreat. Father Edward O'Byrne, our former spiritual director is conducting the Retreat.

James Burns has not yet returned from home. I thought that he would surely be back before this. He has been away through the semester examinations and now is missing the retreat.

May God reward Your Excellency for all!

Respectfully in Christ,

Msgr. Sigmund H.

LA_2013_10_09_Burns_000507

Petertary 26, 1954.

Rt. Rov. Magr. Sigmand H. Charevion, Hector, Immediate Hears of Mary Seminary, Mount Carmel Road, Sante Fe. New Moxies.

Dear Monetgner !-

I returned home from the East last Resider.

I found your letter of Jamuery 25th on my desks by long absence from home will explain the delay in writing to your

I was surprised to learn that James Burns had not returned to Seminary at that time. Has he returned since you wrote to me? I am wondering what has happened since neither Father Fax nor myself have received any word from him. Do you have any address in California where we might communicate with him? We have none here.

He seemed such a good and sincere seminarian and very much interested in going shead with his his studies for the priesthood. Any further information that you can give me will be appreciated.

With all good wishes and praying God to bless you and your work, I am

Sincerely yours in Christ.

Bishop of Gallupi

IMMACULATE HEART OF MARY SEMINARY SANTA FE, NEW MEXICO

Most Rev. B.T. Espelage O.F.M. D.D. Bishop of the Diocese of Gallup Chancery Office Gallup, New Mexico

1953

Dear Bishop:

Today I was very lucky to see three of the Seminarians from our diocese invested in the Roman cassock, collar and surplice by His Excellency, Archébishop Byrne. It was a beautiful ceremony and all three of the boys told me that they were very happy and thrilled. They are as you know.

Yesterday we finished our six-weeks tests so we are all in a pretty good humor. Not because we all recieved A's ????, but because we are through tests again for a little while. As usual we

all made stupid mistakes which we kicked ourselves for afterwards.

We have permission to leave the Seminary on the twenty-third of December. I have a chance to fly home if I wish but if I do, I will not be in Gallup for Mid-night Mass at the Cathedral. I would like to have your permission to do so before I make any definite plans. I would rather, if possible, so straight home because I will not be able to go hame for Easter, and because this will be the first time in a few years that my family has really been together.

Wishing you and the diocese a very Merry and Holy Christmas, I am,

Your obedient seminarian.

ames Burns

James Burns

Immaculate Heart of Mary Seminary Mount Carmel Road Santa Fe, New Mex co September 27, 1953

Reverend Pax R. Schicker O.F.M. Catholic Indian Center Gallup, New Mexico

Dear Father Pax:

This is just a little note to let you and the Bishop know that we are still alive here at Santa Fe. I have asked the new boys and they all said that they like the Seminary life very well. They are having a little trouble getting used to the rules and the subjects but otherwise are having a swell time.

second year of college, but that they can't wait until they get to the Major Seminary. They're not the only ones.

The Seminary has been very lucky so far this year. It has lost only one boy in almost two weeks, which is some kind of a record according to the boys who have been here for any amount of time.

I hope you and the Bishop had a good time when you went to Tuscon to see Bishop Greene consecrated. If the weather here in Santa Fe was any indication of the type down in Tuscon then it must have been really nice.

I wish to take this time to thank you and the Bishop for giving me the job this summer and also for helping me with my vocation at various times throughout the summer.

Remembering you and the Bishop in my prayers, I am

Sincerely yours;

ames M. Burns

James M. Burns

Immaculate Heart of Mary Seminary Mount Carmel Road Santa Fe, New Mexico

January 29, 1953

Very Rev. Fr. Pax R. Schicker, O.F.M., Chancellor The Diocese of Gallup P.O. Box 110 Gallup, New Mexico

Dear Father Pax:

Since Bishop Espelage accepted James Matthew Burns for the Diocese of Gallup, we shall be only too happy to do all that we can to form this young man into a fit candidate for the holy priesthood. Our second semester begins on Monday, February 2, so the sooner the young man can report, the better.

I am enclosing an application form and a physical examination form, in order to have this information in our files.

The seminarians are on Retreat now and the peace is heavenly.

are exemplary seminarians.

nara and shows a good spirit.

from Winslow is a little fellow, and seems to be doing his best, but I shall write more at length about him to the Bishop.

May God bless you, dear Father Pax, and may He assist you in your work! Do not fail to come to the Seminary when you come to Santa Fe - we always have a spare bed. Please remember the Fathers and me to His Excellency.

Sincerely yours in Christ,

Rectory Chancery

January 26, 1953

Right Rev. Magr. Sigmund Charewicz Rector Immaculate Heart of Mary Seminary Mt. Carmel Road Santa Fe. New Mexico

Dear Monsignor:

Justrecently the Bishop accepted a young man, James Matthew Burns, as a candidate for the priesthood for the Diocese of Gallup. He is from Connecticut but because of heal th he now resides in Gallup. He had attended St. Thomas Seminary at Hartford until his health forced him to discontinue. He was taking a special of latin etc. as you see from the enclosed transcript from there.

Would it be possible for you to accept this young man for this semester and permit him to complete his special latin and other branches. Then next next year it may be possible to enroll him in your college. Look over the enclosed transcripts and let me know. I have the boy's Baptismal record, his parents' marriage record and I will obtain from him the other records needed.

Best wishes to you, Monsignor, an thank you in advance for any consideration you are able to give this young man.

Sincerely yours in Christ,

Immaculate Heart of Mary Seminary Mount Carmel Road Santa Fe, New Mexico

Re: James M. Burns

June 7, 1954

y 17 . 18

His Excellency Most Rev. Bernard T. Espelage, O.F.M., D.D. Bishop of Gallup Gallup, New Mexico

Your Excellency:

James Burns and I had a talk about his situation before he left and I came to the conclusion that, if it be possible, it would be a good thing for him to enter a major seminary such as St. Thomas' in Denver next fall. If he were to return to Santa Fe, Father Hill, the Dean of Studies, would insist that James repeat First College. This would set him back two years.

My thoughtin this matter is that Father Kenneally may arrange for him to take an entrance examination which would enable James to go on to Second College. Father Kenneally might have the Dean of Studies at St. Thomas' give James an idea of the subjects that he would have to pass for entrance and James could prepare for them during the summer.

James has a very good mind, as Your Excellency knows. He seems to have made up his mind to carry on, no matter what may happen - i.e. in the family - and to leave these things in God's good hands. I feel that he is worthy of the chance that Your Excellency would give him and I feel that there is no reason why he should lose more time in his studies for the Holy Priesthood.

Begging Your Excellency's blessing upon the Seminary and its faculty, I remain

Respectfully yours in Christ,

igmund H. Charling

Ame 24. 1954.

Rev. Conred Falk, O.S.B., Rector, Conception Seminary, Conception, No.

Dear Rev. Pather !-

When I returned home from the East I found your letter of the lith with the reports of our students on my deals. Wy absence from home will explain the delay in writing to you.

I wish to thank you very much for the reports on our students. They seem to be doing faily well.

I am now writing you with the request that you enter a new student for the diocese of Gallup. His name is James Burns. He will enter either first of second college. The last year he was at the masculate "eart of Many Seminary anta Pe but lost some time the to family difficulties. The Rector advises a change of seminaries, so I do hope that you will be able to accept him this year. The Rector gives him a very good recommendation both as to studies and character.

Foping to hear from you and that you will favorably consider entering Mr. Burns into your seminary.

Sincerely yours in Christ,

Bishop of Gallup.

Mount Carmel Road Santa Fe, New Mexico June 3/953 Dear Father Pax James Burns gave me you name, when I requested names of Paston from the seminarians. So I am forwarding to you his vacation letter. His behavior and his general demeanor have been exemplary. I am sure he will have little difficulty in entering 1st College Latin because his background is good and he worked hard this half year. He also assisted in teaching Latin to / st gen students. I shall send a report on all of the Sally students to Dishop Espelage. Reg well and may Our Lady fratest your Cordically your in Christ,

Moneigned Aig. Cherewig

Ch. S. Stold James to seport to lyon regularly and to serve

LA_2013_10_09_Burns_00051gn ass laif, if possible,

Immaculate Heart of Mary Seminary

Light Roy, Megr. Raymond to Postaine Destor St. Thomas Seminary 167 Bloomfield system Esytport, Cons.

Deez Monaignor La Fontaine

A few weeks ago, a young men, dames Marking Surms, applied to Bishop Repolage to study for the prise hood for the Discouse of Oalker. He had southed one year at your Sentnery and because of this health was forced to some twentered and has made his home in Oalker. The Dootsra claim that he will be much better off in this high dry climate. In the wor the opinion, he has made known his costra to Bishop Layerage to continue his studies for the pricebbook.

Bishop Mapelage is very willing to give this young must a chares. He he saked him to write you and hisparcoul for his necessary papers. Mr. Burms bells me than all crimis papers - baptismal septificate, nontireation cartificate, although continions of his parents and leavers of recommendation on with you, would you kindly send on to us index versus many bostom with with your latter of evaluation of this young many bostom the short time that he was under your direction, you may have been able to form a judgment about this young man as to his orpabilities and necessary qualifications for a student for the priesbhood.

The Bishop would like to enroll this boy in the Seminary for the next semester, so we would appreciate your hearing from you as soon as possible.

Thank you for your sensideration and ecoperation in this matter and with every good wish to you, I am

Bacerely yours in Curten.

Ruy, fax (). Schaces, b. 7. je Change 188

SAINT THOMAS SEMINARY 467 BLOOMFIELD AVENUE BLOOMFIELD, CONNECTICUT

January 20, 1953

The Rev. Pax Schicker Box 110 Gallup, New Mexico

Dear Father Schicker:

James M. Burns of 277 Edmond Street, Stratford, Connecticut, was a post-graduate student at Saint Thomas Seminary from September 6, 1951 to April 19, 1952. He left for reasons of health.

At present, I gather, he is living in Gallup, New Mexico and is desirous in continuing his studies for the priesthood as a member of this Diocese.

I am enclosing a copy of the high school grades he obtained at Stratford High School and also the credits he received from St. Thomas Seminary.

While with us, Mr. Burns was a good seminarian, a fair student only, probably because of his illness. I know of no reason as regards character and the like why you could not accept him.

With all good wishes, I am

Sincerely yours,

(Rt. Rev. Msgr.)

Raymond G. LaFontaine

Rector

RGL/dmr Enc.

DIOCESE OF GALLUP

| LATIT | TA KROOKD |
|------------|---|
| 1. | Full Name Rev. James Matthew Burns |
| 2. | DATE and PLACE of birth June 15, 19343 BRIDGEPORT CONN. |
| 3. | Name of parents or two closest relatives (living). |
| | |
| | |
| 4. | Name and address of person to be notified in case of accident, sickness or death. |
| | (Notify Chancery, whenever a change of address or name is made.) |
| 5 | Do you carry Accident or Life Insurance? Company's name & address. |
|) • | Home Insurance Co. care of McCullough Ins. Flagstaff, Arizona |
| | |
| 6. | Have you made a WILL recently? Is it in Chancery Office or where? |
| | AM IN THE PROCESS OF HAVING ONE MADE BY MY ATTORNEY |
| | |
| ECCL | ESTIASTICAL STATUS |
| 7. | Date and place of Baptism |
| 8. | Date and place of ORDINATION May 27, 1962 BRIDGEPORT, CONN. |
| | By Whom Bishop Curtis, Bishop of Bridgeport Conn. |
| | For What Diocese GALLUP, New MEXICO |
| 9. | Date of entrance into Diocese of Gallup ? |
| 10. | Date of Incardination ? By Whom ? |
| 3 | Have you been a member of a Religious Order or Community? No |
| | Give name and address of same |
| | Are you still a member? |
| 12. | Have you been secularized? Date of Rescript |
| | If you have not been incardinated, who is your present BISHOP? |
| | |

| | | | | | | | æ w | |
|------|-------------------|-------------|---|---------------------------------------|--------------------------|---------|---------------------------------------|--|
| EDUC | ÁTIONAL RECORD | | | * | | * | | |
| 14. | WHERE AND WHEN d | lid you mal | ke your | PHILOSOF | HICAL S | TUDIES? | | |
| | IMMACULATE | CONCEPTION | SEMINA | RYC | ONCEPTI | ON Mo. | 1956-7 | |
| | | | | | | | | |
| 15. | WHERE and WHEN d | | | | | | | |
| ٠ | IMMACULATE | CONCEPTION | SEMIAN | ₹Υ | | 19 | 58 - 62 | . Ge Sondari (najmet v |
| | | ··· | | · | | | | |
| 16. | Have you any deg | rees? | В, | A. IN P | HILOSOP | нү | | |
| 3 | | | ¥ | 8 | | | | |
| APPO | INTMENTS IN DIOCE | SE OF GALI | WP | × *** × | | | 100 | |
| 17. | DATE | PLACE | | | | (| CAPACITY | Ī |
| | JULY 10,1962 | FLAGSTAF | F, ARIZON | ia Gua | DALUPE | Сниксн | Ass | . PASTOR |
| | JULY 10, 19626 | Assit V | OCATIONA | L DIREC | TOR FOR | THE DI | CESE OF | ALLUP |
| | | | | | | | 5 | |
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| | | | , , , , , , , , , , , , , , , , , , , | er jerek era | o i zo des o. | <u></u> | | |
| 18. | Do you hold any | office in | the Dio | ese out | side of | paroch | ial minist | ry? |
| | Ass'T VOCATIO | NAL DIREC | TOR . | | | | | |
| 19. | Name BUILDINGS e | rected und | ler your | managem | ent. | | al al | |
| | Name | 6 | Place | | | Date | | Cost |
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REMARKS

| INFORMATION | THAT IS | NOT LISTED | ABOVE IS TO | BE FOUND IN | MV RECORDS IN |
|------------------|---------|-------------|---------------------------------------|-------------|---------------|
| | 0 | | | | - |
| THE CHANCERY | UFFICE | | · · · · · · · · · · · · · · · · · · · | | |

Fill in plainly and return to Chancery together with a recent Photo of yourself that can be used for print.

Date

Signed Fr. James Burn

THE DIOCESE OF GALLUP Chancery Office Box 110 Gallup, New Mexico

APPLICATION FOR ADMISSION OF STUDENTS FOR THE PRIESTHOOD

| Full Name Tomes Matthew Burns |
|---|
| Address 401 Summit St. Gamerco New Mexico |
| Name of Parish Socred Heart Cathedral City Gallup New Mexico |
| Date and Place of Birth June 15, 1938 Bridgeport Connecticut |
| Date and Place of Baptism July 9, 1933 St. James Church Strotford Conn. |
| Father's Name Mr |
| Mother's Name (maiden) |
| Religion of Father Roman Catholic Of Mother Swedish Lutheran |
| Date and Place of Parents' Marriage June 1/ 1928 Our Lady of Rossy N. Y. C. |
| Are Parents Living together? No Father's Occupation Factory Worke |
| Name in order the Schools attended and the length of time in each: |
| Elementary Garden School Tyrs High School Stratford High School Tyr |
| College Seminary St. Thomas Seminary 145. |
| What was the last grade successfully completed? 1956 - 1951 |
| Has your course of studies been interrupted? Ves For how long? Almost > yes |
| Are you in good health? Yes Have you any physical defects? Nearsighted |
| If so, state in a private letter their nature, etc. |
| Is there or has there been any form of Insanity, Epilepsy, or Tuberculosis in |
| your family? No |
| Has your Confessor advised you to study for the Priesthood? |
| Have you ever been a member of a Religious Community? |
| Are you able to defray the expenses of your education? |
| If not, are you able to help and to what extent? None - Perhoos next year, |
| Date of Application Feb. 1 1953 |
| |
| Name signed in ink. |
| When returning this Questionnaire fully answered, also enclose the following |
| papers and documents: |
| 1. Certificate of Parents' Marriage; 2. Certificate of Baptism; |
| 3. Certificate of Confirmation; 4. Testimonial Letter from Pastor; |

5. Certificate of Medical Examination (recent); 6. Transcript of last year's

school work; 7. A recent Photo of yourself.

LA_2013_10_09_Burns_000522

| 7. No proposososososososos de la composição de la composi |
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| continue of Baptism |
| Church of Single Consideration of Strayford Considerations |
| This is to Certify & Consider that Burn long |
| Co Child of Concord and Concord horn in Concord (CIFF) (STATE) |
| on the 15 day of 19 33 con the 19 33 con the 15 day of 19 33 con the 19 33 |
| According to the Rite of the Roman Catholic Church by the Rev. Un 3 aldur |
| the Sponsors being |
| Pated any. 20 - 57 Janker Z Pustor |
| (46) PODDE DE |

Notations

| | (Date May 25-41 |
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| FIRST COMMUNION | Church 31. Janes |
| | Place Stratfard |
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| | Va |
| | Date 20.42 y |
| CONFIRMATION | Church Church |
| | (Place Dunyay. |
| | The state of the s |
| | ∕ Date |
| MARRIAGE(S) | Church |
| 73 | Place |
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| the contract of the parties of the contract of | Date |
| SUBDIACONATE | Church |
| | (Place |
| | |
| | (Date |
| RELIGIOUS | Order |
| PROFESSION (| |
| | (Place |
| *, * · | |
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| V . | |
| | |

Certificate of Marriage Church of This is to Certify That. Married were lawfully 11th day of June According to the Rite of the Roman Catholic Church and in conformity with the laws of the State of officiating, in the presence of Christine Sullevan Witnesses, as appears from the Marriage Register of this Church. Dated Ungust 15th 1951

Conception Seminary

Conception, Missouri

June 26, 1954

Most Reverend Bishop Bernard T. Espelage, O.F.M. Bishop of Gallup Bex IIO Gallup, New Mexico

Mest Reverend Dear Bishop Espelage:

Thanks so much for your recent communication and the request to accept James Burns. We are sending the nexessary blanks to James to fill out and return. When his transcript of credits arrives, we will be able to figure out whether he should register in first, or second college.

James will be registered in the Minor Seminary Division. That's why Father Conrad referred your kind letter to me.

Thanking you for your continued interest in Conception and trusting that James Burns will prove successful here, I am

Very sincerely yours,

Rector Minor Seminary



CONCEPTION MISSOURI

QUARTERLY REPORT

| Student's name: Burns, James Matthew COLLEGIATE DEPAR | RTMENT | Nov .26 | , 1954 |
|--|-----------------------------------|---|---------------------|
| QUARTER: First CLASS: 1 College | SUBJECTS | GRADES | PERIODS per week |
| System of grading: A—93-100 | Conduct | B+ | |
| B—85-92 C—77-84 | Application | B+ | |
| D—70-76 Inc.—Incomplete | Liturgy | A – | . 2 |
| F—Failure | Intro. to Philosophy | As a forest section of the second section of the section of the second section of the section of | |
| Comments by the Director of Studies: | Logic | . • | |
| James Methew is having considerable defficulty with thistory and Physics I hope he snapsnof this during the second Quarter be has Enough talent to do so, 152. | Metaphysics | | |
| hope he snapsnof this during the | Ethics | : | |
| Decond Quarter te has mough | History of Philosophy | . | 1 |
| talent to do so, 112. | Cosmology | | |
| | Psychology | e | |
| | Latin Liturgical | | |
| | Latin 1 Coll. | С | 5 |
| | Greek | A+ | 3 |
| Recommendations: | English History Eur. French | A D | 3 |
| | German | | |
| | Education | 4 | : |
| | Social Science Phys. | D- | . 3 |
| | Biology | ¢ | 1 |
| | Sacred Chant Chorus | D- | 2 |
| | Harmony | | |
| Signed: Fr. Indrew G. S. B. | Music | - * | |
| Minor C. 1 Pate | Orchestra | | |



CONCEPTION MISSOURI

QUARTERLY REPORT

| Student's name: | | | |
|---|---------------------------|--|---------------------------------------|
| urns, James COLLEGIATE DEPARTMENT | | | 6th,1955 |
| QUARTER: Second CLASS: College 1 | SUBJECTS | GRADES | PERIODS per week |
| System of grading: A-93-100 | Conduct | Β / | that is a such a such |
| B—85-92 C—77-84 D—70-76 | Application | A- | |
| Inc.—Incomplete F—Failure | Liturgy | B- | 2 |
| THE REPORT OF THE PROPERTY OF | Intro. to Philosophy | en ann an ann an ann an ann ann | |
| Comments by the Director of Studies: | Logic | | |
| | Metaphysics | | · · · · · · · · · · · · · · · · · · · |
| | Ethics | 0 | |
| | History of Philosophy | Ż. | ; ; ; ; ; ; ; ; ; ; ; ; ; ; ; ; ; ; ; |
| | Cosmology | | |
| | Psychology | | |
| | Latin Liturgical | | 1 |
| | Latin | c/ | 5 |
| | Greek | | 7 |
| Recommendations: | English | A- | 3 |
| | French | | |
| | German | | |
| | History Eur. Education | В | 3 |
| | Social Science Phys | · c- | 4 |
| | Biology | | 4 |
| | Sacred Chant Choru | s B≠ | 2 |
| | Harmony Glee Clu | р В | 2 . |
| Signed: | Music | | |
| LA-2013 10 09 Burns 000528 | Orchestra | Property and the second | to the same a consideration of the |
| Minor Serminare Pents | 4 | | DOG.BURNS. |



CONCEPTION MISSOURI

QUARTERLY REPORT

Student's name: Burns, James

| QUARTER: | 3rd CLASS: College I | SUBJECTS | GRADES | PERIODS per week |
|---|----------------------------|----------------------------|--|---------------------------------------|
| System of grading: A—93-100 B—85-92 | | Conduct | B + | |
| | C-77-84 | Application | A - | china) than |
| | D—70-76 Inc.—Incomplete | Liturgy | В | 2 |
| | F—Failure | Intro. to Philosophy | والمراجع والمعاودة والمعاو | |
| Comments by t | he Director of Studies: | Logic | | The supplied |
| | | Metaphysics | | |
| | | Ethics | | |
| | | History of Philosophy | | 4 |
| * | | Cosmology | | 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 |
| | | Psychology | | |
| | | Latin Liturgical | | |
| | | Latin | C+ | 5 |
| | | Greek | C+ | 3 |
| Recommendation | ons: | English | A - | В |
| | | French History Eur. German | B + | 3 |
| | | Education | | |
| | 5 | Social Science Physic | al C | 3 |
| | | Biology | | |
| | | Sacred Chant Chorus | A- | 3 |
| | | HarmonyGlee Cl b | A- | 3 |
| Signed: | | Music | | |
| LA_2013 | _10_09_Burns_000529 | Orchestra | | : |
| | | | | |



CONCEPTION MISSOURI

QUARTERLY REPORT

Student's name:

Burns, James M.

| QUARTER: Fourth CLASS: College 1 | SUBJECTS | GRADES | PERIODS per week |
|--|---|--------------|---------------------------------------|
| System of grading: A—93-100 | Conduct | A- | |
| B—85-92 C—77-84 | Application | A- | (|
| D—70-76 Inc.—Incomplete | Liturgy | В | 2 |
| F—Failure | Intro. to Philosophy | 1× × × × × × | to aske as a second-relative |
| Comments by the Director of Studies: James is doing good work! | Logic | | |
| | Metaphysics | | 1 |
| | Ethics | 4 | · · · · · · · · · · · · · · · · · · · |
| | History of Philosophy | 7 | |
| | Cosmology | | |
| | Psychology | | . ! |
| | Latin Liturgical | ž. | |
| | Latin 1 | B- | 5 |
| MATE TRANSPORTER PROGRAMMENT RECORDER SECURIOS DE MINOS DE LA SECURIO IDA DEL SECURIO DE LA SECURIO DELIGIO | Greek 1 | C+ | 3 |
| Recommendations: | English 1 | A- | 3 |
| | French Science Physical 1 German | C+ | 4 |
| and the second s | Education History Eur. 1 Social Science | B+ | 3 |
| | Biology | | 1 |
| | Sacred Chant Chorus | B+ | 2 |
| | Harmony Glee Club | A- | 2 |
| Signed: Fr. andrew 6,5.B. | Music | | |
| 200530 Barks 000530 | Orchestra | e 200 e 3254 | · · · · · · · · · · · · · · · · · · · |
| Jemmary color | | | DOG BLIDNS (|



CONCEPTION MISSOURI

QUARTERLY REPORT

Student's name: Burns, James

| QUARTER: 1st CLASS: Coll. II | SUBJECTS | GRADES | PERIODS per week |
|--|---|--|---------------------|
| System of grading: A—93-100 | Conduct | A | |
| B—85-92 C—77-84 | Application | A | |
| D—70-76 Inc.—Incomplete | Liturgy | B + | 2 |
| F—Failure | Intro. to Philosophy | | 4 |
| Comments by the Director of Studies: | Logic | E | |
| Litergical Latin seems a bit difficult for James, but he is trying to de his | Metaphysics | , | 2 4 |
| best. | Ethics | | |
| * . * | History of Philosoph | y | |
| | Cosmology | | |
| | Psychology | | |
| | Latin Liturgical | D+ | 4 |
| | Latin Grammer College A l gebra Gree k | C+ C B+ | 3 |
| Recommendations: | English | B⊷ | 3 |
| | French | | 1 |
| | German | | |
| , | Education Amer | | |
| | Social Science Hist. | | 3 |
| | Biology | | |
| | Sacred Chant | B + | 2 |
| , | Harmony | | × |
| Signed: | Music | | L , |
| LA_2013_10_09_Burns_000531 | Orchestra | i Nagarana ara ara ara ara ara ara ara ara ar | |



CONCEPTION MISSOURI

QUARTERLY REPORT

Student's name: Burns, James

| QUARTER: 1st CLASS: Coll. II | SUBJECTS | GRADES | PERIODS per week | |
|--|---|--|--|-----|
| System of grading: A—93-100 | Conduct | A | The same of the sa | |
| B—85-92 C—77-84 | Application | A | - | |
| D—70-76 Inc.—Incomplete | Liturgy | B+ | 2 | |
| F—Failure | Intro. to Philosophy | (• | | |
| Comments by the Director of Studies: | Logic | | | , |
| Comments by the Director of Studies: James is doing good work. He is a fine boy. | Metaphysics | | | |
| | Ethics | | | - 1 |
| | History of Philosoph | y | | |
| | Cosmology | | | |
| , i | Psychology | | | |
| and the state of t | Latin Liturgical | C- | . 4 | |
| Fr. andrew O.S.B. | Latin Grammer College Algebra Greek | C+ C B+ | 3 | |
| Recommendations: | English | B• | 3 | |
| e e | French | | | |
| | German | | | |
| | Education | | | |
| · | Social Science Hist | The state of the s | 3 | |
| | Biology | | | |
| | Sacred Chant | B+ | 2 | |
| | Harmony | | i | |
| Signed: | Music | | 1 | |
| LA_2013_10_09_Burns_000532 | Orchestra | Egyptus — in constituting the co. 1 to be seen and | <u> </u> | |



CONCEPTION MISSOURI

QUARTERLY REPORT

Student's name: Burns, James M.

| QUARTER: 2nd CLASS: Coll. II | SUBJECTS | GRADES | PERIODS per week |
|---|------------------------------|--|---------------------------------------|
| System of grading: A—93-100 | Conduct | A | |
| B—85-92 C—77-84 | Application | A | |
| D—70-76 Inc.—Incomplete F—Failure | Liturgy Intro. to Philosophy | B+ | |
| Comments by the Director of Studies: | Logic | entre de la companya del companya de la companya de | |
| | Metaphysics | : | |
| | Ethics | | |
| X. | History of Philosoph | y | Transfer Section 1 |
| | Cosmology | | |
| | Psychology | | |
| | Latin Liturgical | C | 3 |
| | Latin Grammer | C+ | 1 |
| | Greek | E | 3 |
| Recommendations: | English | B+ | 3 |
| | Evench Algebra | С | 3 |
| | German | | |
| | Education | | , |
| | Social Science | | • • • • • • • • • • • • • • • • • • • |
| a a. Louds B. | Biology Amer.Hist. | В | 3 |
| 37. amarica on | Sacred Chant | | |
| The America O. S. B. Minsi Sammary Rector | Harmony | | |
| Signed: | Music | | |
| LA_2013_10_09_Burns_000533 | Orchestra | ratives the results of 1800 a 2000 to 1800. | |



CONCEPTION MISSOURI

QUARTERLY REPORT

Student's name:

Burns, James M.

| QUARTER: 3rd CLASS: Coll. II | SUBJECTS | GRADES | PERIODS per week |
|---|-----------------------|----------------------|--|
| System of grading: A—93-100 | Conduct | A | A Second transport to the second to the second to the second transport |
| B—85-92 C—77-84 | Application | A | į. |
| D-70-76 Inc.—Incomplete | Liturgy | A- | 2 |
| F—Failure | Intro. to Philosophy | | |
| Comments by the Director of Studies: | Logic | bretaring a topology | |
| | Metaphysics | | |
| ** · · · · · · · · · · · · · · · · · · | Ethics | | |
| | History of Philosophy | C- | 3 |
| Minor Sammary Rector | Cosmology | | |
| a answer of | Psychology | | |
| 200 or Sammary (Edo | Latin Liturgical | C+ | 3 |
| Minist on | Latin | B- | 1 |
| | Greek | A- | 3 |
| Recommendations: | English | B+ | 3 |
| | French Trigometr | C+ | 3 |
| | German | | , |
| | Education | | |
| w ² · | Social Science | | 1 2 |
| | Biology | | |
| | Sacred Chant | . * | |
| * | Harmony | | |
| Signed: | Music | | |
| LA_2013_10_09_Burns_000534 | Orchestra | | 8 |



QUARTERLY REPORT

Student's name: Burns, James

| QUARTER: 4th CLASS: Coll. II | SUBJECTS | GRADES | PERIODS per week |
|--------------------------------------|-----------------------|--|--|
| System of grading: A—93-100 | Conduct | B+ | The state of the s |
| B—85-92 C—77-84 | Application | A_ | |
| D70-76 IncIncomplete | Liturgy | B- | 2 |
| F—Failure | Intro. to Philosophy | £ | 0 |
| Comments by the Director of Studies: | Logic | • | |
| | Metaphysics | | |
| | Ethics | : | |
| | History of Philosophy | y C | 3 |
| | Cosmology | | |
| * | Psychology | | |
| • | Latin Liturgical | C · | 3 |
| | Latin Grammar | B- | . 1 |
| · | Greek | B+ | 3 |
| Recommendations: | English | В | 3 |
| | French | | |
| | German | | |
| | Education | | |
| | Social Science | | |
| | Miology Trig. | B- | 3 |
| | Sacred Chant | | |
| | Harmony | | |
| Signed: | Music | v | |
| LA_2013_10_09_Burns_000535 | Orchestra | nakatan un tradicionale selle talangan penaleur (se c. e. e. e e e e | Marketin n. n. et en maar een skroppe die de deer werde een |



CONCEPTION MISSOURI

I SEMESTER QUARTERLY REPORT

Student's name: BURNS, James

| QUARTER: | CLASS: III | SUBJECTS | GRADES | PERIODS per week | | | |
|----------------------|-------------------------|-----------------------|--|--|--|--|--|
| System of grading: | 93-100 | Conduct | 1966-1964 - 1966-1964 - 1966-1966 - 1966-1966 - 1966-1966 - 1966-1966 - 1966-1966 - 1966-1966 - 1966-1966 - 19 | the state of the s | | | |
| C | 3—85-92 3—77-84 | Application | | | | | |
| Inc |)—70-76 ,—Incomplete | Liturgy | C+ | 2 | | | |
| F | '—Failure | Intro. to Philosophy | | | | | |
| Comments by the Dire | ctor of Studies: | Logic | C- | 3 | | | |
| | | Metaphysics | | | | | |
| 3 | | Ethics | | · . | | | |
| | | History of Philosophy | С | 3 | | | |
| | | Cosmology | C | 3 | | | |
| * | | Psychology | | 1 | | | |
| | | Latin Liturgical | | * | | | |
| | | Latin | | # 1 | | | |
| | | Greek Literature | В | 3 | | | |
| Recommendations: | | English | | | | | |
| | | French | | | | | |
| | | German | D+ | 3 | | | |
| | | Education | | | | | |
| | | Social Science Phs.31 | C+ | . 2 | | | |
| | | Binkogy Health | | #. | | | |
| | | Sacred Chant | A- | 1 | | | |
| | | Harmony | | 1 | | | |
| Signed: | , | Music | | 9 0 1 | | | |
| LA 2013 10 00 R | urns_000536 | Orchestra | | Ĭ | | | |

IMMACULATE CONCEPTION SEMINARY Conception, Missouri

Office of the Rector

| Report for: | | |
|--------------------------|--------------|---|
| Burns, James | | May 1957 |
| Name | | Date |
| 28 Melba Ave. | | 3rd_College |
| Address | | Class |
| Milford, Conn. | | |
| City | State | Last Order R'cd. |
| St. Mary's Paris | h | Gallup |
| Parish | <i>y</i> | Diocese |
| I. Character Development | | |
| A. Judgment and Emotion | nal Reaction | |
| 1. Mature | (X) | Mr. Burns is a satisfactory candidate for |
| 2. Immature | () | the priesthood. He has little taste for |
| B. Ability | ` , | studies, but is conscientious in pursuit |
| 1. Leader | (Y) | of same, nevertheless, and obtains satis- |
| | (X) | factory results. He has tremendous potentia |
| 2. Follower | () | as a leader, which we hope we can develop |
| 3. Special Talents | () | and direct. |
| II. Religious Duties | | |
| A. Conscientious | (X) | |
| B. Lax | () | ν |
| C. Pietistic | () | |
| III. Intellectual Life | | 4 |
| A. Ability | | |
| 1. I. Q. | | |
| 2. General Average | <u>C+</u> | |
| B. Application | | |
| 1. Superior | () | * |
| 2. Average | (x) | |
| 3. Inferior | () | |
| or interior | () | |
| IV. Discipline | | |
| A. Generous | () | · · |
| B. Cooperative | (X) | |
| C. Unsatisfactory | () | |
| V. Decorum | | |
| A. Refined | (X) | |
| B. Average | 0.00 | |
| C. Ungentlemanly | () | |
| o. Ongendemanly | () | |

VI. Other Comments



CONCEPTION MISSOURI

QUARTERLY REPORT

Student's name: Burns, James

| QUARTER: II Sem CLASS: III | SUBJECTS | GRADES | PERIODS per week |
|--|------------------------|----------------------------------|---------------------|
| System of grading: A—93-100 | Conduct | The second section of the second | |
| B—85-92 C—77-84 | Application | | 1 |
| D—70-76 Inc.—Incomplete | Liturgy | C+ | 3 |
| F—Failure | 42 Intro/to Philosophy | C | ·3 |
| Comments by the Director of Studies: | Logic | | |
| | Metaphysics | * | |
| | Ethics | | : |
| | History of Philosoph | y. | 3 2 2 |
| | Cosmology | : | : |
| | Psychology | | |
| | Latin Liturgical 31 | D | 3 |
| | Latin | ! | |
| The state of the s | Greek | 1 | |
| Recommendations: | English | | į |
| | French | | |
| | German | С | 3 |
| | Education 32 | С | 3 |
| | Social Science | | |
| | Bio/987 Education 41 | B+ | 3 |
| | Sacred Chant | В | 1 |
| | Harmony Education | 2 B | 2 |
| Signed: | Music | | |
| LA 2013 10 09 Burns 000538 | Orchestra | | |

Office of the Registrar

SEMESTER GRADE REPORT

Student's Name:

Burns, James

Diocese:

Gallup

Class:

II Philosophy

Date:

1-27-58

| Course No. | Descriptive Title | Grade | Semester Hours | | |
|-----------------|--|---------|-------------------|--|--|
| Ph. 33 | Metaphysics | C- | 3 | | |
| Ph. 47 | . 47 (Ed. 31) History of Philosophy- Contemporary & Educational | | | | |
| Ph. 34 | Ethics | С | 3 | | |
| Hs. 45 | Bible History | D | 2 | | |
| En. 27 | Shakespearian Drama | В- | 3 | | |
| Gr. 21 | Intermediate German | D | 3 | | |
| Art. 32 | Art. 32 Art Appreciation | | 2 | | |
| Ms. 41 | Gregorian Chant-Modes | B+ | 1 | | |
| | • | | | | |
| Grading System: | A—Outstanding Achievement D—Inferior Achie B—Superior Achievement F—Failure C—Average Achievement I—Incomplete | evement | | | |

Office of the Registrar

SEMESTER GRADE REPORT

Student's Name: Burns, James

Diocese:

Gallup

Class:

II Philosophy

Date:

5-24-58

| Course No. | Descriptive Title | | Grade | Semester Hours |
|-----------------|---|---|-------|-------------------|
| Ph.46 | Theodicy | | С | 3 |
| Hs•46 | Bible History | | C≠ | 2 |
| Soc.11 | General Sociology | | B | 3 |
| Gr•22 | Intermediate German | | D+ | 3 |
| Art.32 | Art Appreciation | | C+ | 2 |
| Ms.42 | Modes | | B., | 1 |
| Ed.51 | Methods of Teaching, Special | | В | 2 |
| | | | | |
| | | | | |
| Grading System: | AOutstanding Achievement BSuperior Achievement CAverage Achievement | D—Inferior Achieveme F—Failure I—Incomplete | nţ | |

IMMACULATE CONCEPTION SEMINARY Conception, Missouri

Office of the Rector

| Rej | port for: | | |
|------|------------------------|---|--|
| F | BURNS, James M. | | May 26, 1958 |
| Na | me | | Date |
| | 10 Baker Street | | II Philosophy |
| | dress Devon, Conn. | | Class |
| Cit | | Sta | ate Last Order R'cd. Gallup |
| Par | rish | 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1 | Diocese |
| I. | Character Development | | |
| | A. Judgment and Emotio | nal Reaction | |
| | 1. Mature | (X) | |
| | 2. Immature | () | |
| | B. Ability | | |
| | 1. Leader | (X) | |
| | 2. Follower | $\dot{}$ | |
| | 3. Special Talents | $\dot{}$ | |
| II. | Religious Duties | | |
| | A. Conscientious | (X) | |
| | B. Lax | () | |
| | C. Pietistic | () | |
| III. | . Intellectual Life | | |
| | A. Ability | | |
| | 1. I. Q. | | |
| | 2. General Average | - | |
| | B. Application | | |
| | 1. Superior | () | |
| | 2. Average | (X) | · · |
| | 3. Inferior | () | |
| IV. | Discipline | | The coming scholastic year of 1958-*59 will be |
| | A. Generous | () | a crucial one for Mr. Burns. During this present year |
| | B. Cooperative | (X) | he has voluntarily brought many character defects to |
| | C. Unsatisfactory | () | the attention of his superiorscharacter defects |
| | o. Onsanstactory | () | involving unwholesome relations with certain students |
| v. | Decorum | | and unwholesome attitudes towards authority. His own humble manifestations of these faults and his eagerness |
| | A. Refined | () | to seek and abide by advice seem to indicate a change |
| | B. Average | (v) | of hours however We recommend that he be allowed to |

return to the Seminary. He has been told that this coming year will be the year of trial for him.

C. Ungentlemanly

VI. Other Comments

Office of the Registrar

SEMESTER GRADE REPORT

Student's Name:

BURNS, JAMES

Diocese:

Gallup

Class:

I Theology

Date:

January 28, 1959

| Course No. | Course No. Descriptive Title | | | | |
|-----------------|---|--|------|---|--|
| Ss. 50 | Introduction to Sacred Scri | pture | C | 1 | |
| Ss. 61 | Sacred Scripture | | В | 4 | |
| Th. 51 | Dogmatic Theology | | С | 5 | |
| Sp. 61 | Homiletics I | Homiletics I | | | |
| Th. 60 | Moral Theology | C+ | 2 | | |
| Hs. 31 | Church History | | C+ | 2 | |
| Th. 70 | Liturgy | | C+ | 2 | |
| Hs. 51 | Archeology | | С | 1 | |
| | | | | | |
| Grading System: | A.—Outstanding Achievement B.—Superior Achievement C.—Average Achievement | D—Inferior Achievemer F—Failure I—Incomplete | nt . | | |



Office of the Rector

February 4, 1959

His Excellency
Most Rev. Bernard T. Espelage, O.F.M.,D.D.
Bishop of Gallup
406 West Aztec Street
P.O. Box 110
Gallup, New Mexico

Most Rev. and dear Bishop Espelage:

Enclosed are the first semester grade reports for Your Excellency's seminarians.

In general we are very well pleased with the progress of these young men, and I do hope that Rev. Mr. Florez and Rev. Mr. Tachias will make fine priests for your Diocese.

I should, however, at this time like to repeat my concern with regard to Mr. James Burns. Whereas there is nothing precisely to which I can refer as a character defect, everyone through the years who has been in authority over him has the impression that something in his character does not ring true. He seems to lack high ideals and deep motivation. On the other hand he is rather generally well accepted by the student body, which is almost infallibly a very good sign. I do hope to be able to make a definite recommendation at the end of the school year.

Please keep all the seminarians in your good prayers.

With sentiments of esteem and best wishes, I beg to remain,

Yours devotedly in Christ,

Very Rev. Maur Burbach, O.S.B.

man Bulant, or B.

Rector

Pebruary 14, 1959.

Very Rev. Maur Burbacj, O.S.B., Recton, Conception Seminary, Conception, No.

Very Rev. ad dear Pathers-

Your letter of the 4th with the reports on our seminarians has been received. I wish to thank you very much for them.

In your letter you express some concern with regard to Mr. James Burns. After reading what what you say about him may I suggest that perhaps it may be a good idea for you yourslelf or some one else in aitherity, who knows about this commern, speak to Mr. Burns. Perhaps in this way, if he knows about the watter he will make some effort to correct what is wrong. Of course, it is true, what you say, that he generally gets along very well with the student body. This is very much in his favor.

Thanking you again for all and with every good wish and praying God to bless you and your work, I am

Sincerely yours in Christ,

Bishop of Gallup.

| Rep | ort for: | | | | | | JUN 3 59 |
|------|-------------------------|------------------|----------|----------|-----------|------------|--------------------------------------|
| Nar | URNS, James | | | - | | | Date Theology I |
| | | | | | | | Class |
| Add | lress | Sta | nto. | - | | | Last Order R'cd. Gallup |
| 0103 | | Du. | *100 | | | | Diocese |
| Par | ish | | | | | | |
| 1. | Character Development | | | | | | |
| | A. Judgment and Emotion | al Reaction | n . | | | | |
| | 1. Mature | () | | | | | |
| | 2. Immature | (x) E | But this | sign of | immaturi | ty is slig | ghtly corrected. |
| | B. Ability | | v | | | | |
| | 1. Leader | (x) | | | | | |
| | 2. Follower | () | | | | | |
| | 3. Special Talents | () | | | | | |
| II. | Religious Duties | | | | OMITTAIN | 000000000 | |
| | A. Conscientious | (x) | | | OTHER | COMMENTS | |
| | B. Lax | () | | | | | |
| | C. Pietistic | () | | | | | lation to fellow |
| III. | Intellectual Life | | table) | and to | authority | | ghtful and chari- lly more humble |
| | A. Ability | | and on | edient). | | | |
| | 1. I.Q. | | He is | recommen | ded for a | eturn but | he could be more |
| | 2. General Average | | | | | still more | e generous in his |
| | B. Application | | reader | ship abi | illey. | | |
| | 1. Superior | () | | | | | ¥ |
| | 2. Average | (_x) | | | | | |
| | 3. Inferior | () | | | | | |
| IV. | Discipline | | | ٠. | | | |
| | A. Generous | () | | | | | |
| | B. Cooperative | (x) | | | | | |
| | C. Unsatisfactory | () | | | | | |
| ₹. | Decorum | | | | | | |
| | A. Refined | () | | | | | |
| | B. Average | (x) | | | | | |
| | C. Ungentlemanly | () | | | | | |
| VI. | Other Comments | | | | | | |

LA_2013_10_09_Burns_000545

SEMESTER GRADE REPORT

Student's Name:

BURNS, JAMES

Diocese:

Gallup

Class:

I Theology

Date:

June 3, 1959

| Course No. | Descriptive Title | Grade | Semester Hours | | | | |
|-----------------|--|--|-------------------|---|--|--|--|
| Cn. 51 | Canon Law | Canon Law | | | | | |
| Ss. 62 | Sacred Scripture | | С | 4 | | | |
| Th. 52 | Dogmatic Theology | | C+ | 5 | | | |
| Sp. 62 | Homiletics | Homiletics | | | | | |
| Th. 61 | Moral Theology | Moral Theology | | | | | |
| Hs. 32 | Church History | Church History | | | | | |
| Th. 71 | Liturgical Theology | Liturgical Theology | | | | | |
| Hs. 52 | Patrology | | C | 2 | | | |
| | | | | | | | |
| Grading System: | A—Outstanding Achievement B—Superior Achievement C—Average Achievement | D—Inferior Achievemer F—Failure I—Incomplete | nţ | | | | |



SEMESTER GRADE REPORT

Student's Name: BURNS, JAMES

Diocese:

Gallup

Class:

II Theology

Date:

February 1, 1960

| Course No. | Descriptive Title | Grade | Semester Hours |
|------------|---------------------|-------|-------------------|
| Th. 53 | Dogmatic Theology | С | 5 |
| Th. 64 | Moral Theology | - с | 2 |
| Th. 72 | Liturgy & Scripture | С | 2 |
| Ss. 63 | Sacred Scripture | C* | 4 |
| Cn. 54 | Canon Law | С | 2 |
| Sp. 63 | Homiletics | C* | 1 |
| Th. 73 | Liturgy & Faith | С | 2 |
| | | | |
| | | | |

Grading System: A—Outstanding Achievement B—Superior Achievement C—Average Achievement

—Inferior Achievement —Failure —Incomplete



SEMESTER GRADE REPORT

Student's Name:

BURNS, JAMES

Diocese: Gallup

Class:

II Theology

Date:

June 2, 1960

| Course No. | Descriptive Title | Grade | Semester Hours |
|-----------------------|--|-------|-------------------|
| Th. 54 | Dogmatic Theology | C+ | 5 |
| Th. 65 | Moral Theology | С | 2: |
| San. 64 | Sacred Scripture | С | 4 |
| Cn. 55 | Canon Law | C - | 2 |
| Hs.33-34 | Church History | D- | 4 |
| Sp. 65 | Homiletics | B | 2 |
| | | | |
| | | | |
| | | | |
| Grading System: A B C | —Outstanding Achievement D—Inferior Achievemen —Superior Achievement F—Failure —Average Achievement I—Incomplete | : | |

| Repor | | | | | | | | May | 30, | 1960 | |
|-----------------|-----------------------|-------------|-------|--------|--------|-------------------|--------|-----------------|-------|--------|------------|
| Name | BURNS, JAMES | | | | | | , | Date TT | The | ology | |
| 40 Baker Street | | | | | | | | Class | | | |
| Addre | ss Devon, Connecti | cuit | | | | | | Acc Last Ord | olyte | | |
| City | ocvoii, connecei | Sta | ıte | | | | | Gal: | | 1. | |
| | | | | | | | : | Diocese | | | |
| Parish | 1 | | | | | | | | | | |
| I. Ch | naracter Development | | | | | | | | | | |
| A. | Judgment and Emotions | al Reaction | 1 | | | | | | | | |
| | 1. Mature | (X) | | | | | | | | | |
| | 2. Immature | () | | | | | | | | | |
| B. | Ability | | progr | ess th | is yea | r. He | gets | alon | g qu | ite we | ell |
| | 1. Leader | (X) | | | | ts, and | | | | | |
| | 2. Follower | () | | | | popula tanding | | | | | acher |
| | 3. Special Talents | () | | | | but thi | | | | | y his |
| II. R | teligious Duties | | | | | the sa | | | | | 3 |
| A | A. Conscientious | (X) | | | | s which | | | | | |
| I | 3. Lax | () | | | | herwise | | | | | _ |
| C | C. Pietistic | () | | | | with th | | | | | |
| III. | Intellectual Life | | | could | | degree | e or i | .111.61 | SCTA | e, alt | mougn |
| 1 | A. Ability | | We re | commen | d that | he be | allow | red to | 0 (0) | ntinue | e his |
| | 1. I.Q. | | | es in | | | OLLO, | | | | |
| , | 2. General Average | | | | | | | | | | |
| 1 | B. Application | | | | | | | | | | |
| | 1. Superior | () | | | | | | | | | |
| | 2. Average | (X) | | | | | | | | | |
| | 3. Inferior | () | | | | | | | | | |
| IV. | Discipline | | | | | | • | | | | |
| A | A. Generous | () | | | | | | | | | |
| I | B. Cooperative | (X) | | | | | | | | | |
| (| C. Unsatisfactory | () | | | | | | | | | |
| v. 1 | Decorum | | | | | ¥ | | | | | |
| A | A. Refined | () | | | | | | | | | |
| I | 3. Average | (X) | | | | | | | | | |
| | C. Ungentlemanly | () | | | | | | | | | |

VI. Other Comments

LA_2013_10_09_Burns_000549

Office of the Registrar

SEMESTER GRADE REPORT

Student's Name:

BURNS, JAMES

Diocese:

Gallup

Class:

III Theology

Date:

February 4, 1961

| Course No. | Descriptive Title | Grade | Semester Hours |
|----------------|--|-------|-------------------|
| T h. 55 | Dogmatic Theology | C- | 5 |
| Th. 62 | Moral Theology | C- | 2 |
| Th. 68 | Ascetical Theology | В | 2 |
| Ss. 65 | Sacred Scripture | С | 4 |
| Hs. 35 | Church History | c- | 2 |
| Cn. 52 | Canon Law | В- | 2 |
| Sp. 65 | Homiletics | В | 1 |
| | | | |
| | | | |
| | Grading System: A—Outstanding Achievement B—Superior Achievement C—Average Achievement D—Inferior Achievement F—Failure I—Incomplete Cr.—Credit | ŀ | |

Office of the Registrar

SEMESTER GRADE REPORT

Student's Name:

BURNS, REV. MR. JAMES

Diocese:

Gallup.

Class:

III Theology

Date:

May 30, 1961

| Course No. | Descriptive Title | Grade | Semester Hours |
|------------|---|-------|-------------------|
| Th. 56 | Dogmatic Theology | C* | 5 |
| Th. 63 | Moral Theology | С | 2 |
| Th. 69 | Mystical Theology | В | 2 |
| Ss. 66 | Sacred Scripture | С | 4 |
| Hs. 36 | Church History | D* | 2 |
| Cn. 53 | Canon Law | С | 2 |
| Sp. 66 | Homiletics | В | 1 |
| Hs. 81 | Church History Seminar | С | |
| | | | |
| | Grading System: A—Outstanding Achievement B—Superior Achievement C—Average Achievement C—Credit D—Inferior Achievement F—Failure F—Failure Gr.—Credit | i | |

| Report for | : BURNS, JAMES | 5 |
|------------|--------------------|------------|
| Name | 40 Baker St | |
| Address | Devon, Conne | |
| City | | State |
| Parish | | |
| I. Charac | ter Development | |
| A. Jud | gment and Emotiona | l Reaction |
| | Mature | (X) |
| 2. | Immature | () |
| B. Abi | lity | |
| 1. | Leader | (X) |
| 2. | Follower | () |
| 3. | Special Talents | () |
| II. Religi | ous Duties | |
| A. Co | onscientious | (X) |
| B. La | x | () |
| C. Pie | etis t ic | () |
| III. Intel | lectual Life | |
| A. A | bility | |
| 1 | . I.Q. | |
| 2 | . General Average | |
| В. А | pplication | |
| 1 | . Superior | () |
| 2 | . Average | (X) |
| 3 | . Inferior | () |
| IV. Disci | pline | |
| A. G | enerous | () |
| B. Co | ooperative | (X) |
| C. U | nsatisfactory | () |
| V. Decor | rum | |
| A. R | efined | () |
| B. A | verage | (X) |
| C. Ui | ngentlemanly | () |
| T/T 041 | | |

VI. Other Comments

LA_2013_10_09_Burns_000552

May 30, 1961
Date
III Theology
Class
Subdeacon
Last Order R'cd.
Gallup
Diocese

This year Mr. Burns was one of two students assigned to aid congregational participation in one of the near-by parishes. He seems to have demonstrated a considerable ability in dealing with the people, in getting them to cooperate and organize, and in establishing a rather commendable set-up all around. His conduct and deportment deserve commendation for the most part. His health, never excellent, seems nevertheless to have improved this year, during which two short bouts with the effects of former rheumatic fever have briefly put him to bed.

Office of the Registrar

SEMESTER GRADE REPORT

Student's Name:

BURNS, REV. MR. JAMES

Diocese:

Gallup

Class:

IV Theology

Date:

February 5, 1962

| Course No. | Descriptive Title | Grade | Semester Hours |
|------------|---|-------|-------------------|
| Th. 57 | Dogmatic Theology | С | 5 |
| Th. 66 | Moral Theology | В- | 2 |
| Cn. 56 | Canon Law | В- | 2 |
| Hs. 37 | U.S. Church History | A- | 1 |
| Sp. 67 | Homiletics | В* | 2 |
| Ru. 72 | Rubrics | C* | 2 |
| Pt. 76 | Pastoral Administration | В- | 1 |
| Pt. 78 | Sacred Art | В | 2 |
| | | | |
| | Grading System: A—Outstanding Achievement B—Superior Achievement C—Average Achievement D—Inferior Achievemen F—Failure I—Incomplete Cr.—Credit | t | v |

SEMESTER GRADE REPORT

Student's Name:

BURNS, REV. JAMES

Diocese:

Gallup

Class:

IV Theology

Date:

June 1, 1962

| Course No. | Descriptive Title | Grade | Semester Hours |
|------------|------------------------|-------|-------------------|
| Th. 58 | Dogmatic Theology | C- | 4 |
| Th. 59 | Oriental Theology | C- | 1 |
| Th. 67 | Moral Theology | В- | 2 |
| Th. 74 | Liturgical Methodology | С | 2 |
| Cn. 57 | Canon Law | В- | 2 |
| Pt. 77 | Pastoral Medicine | В | 1 |
| Sp. 68 | Homiletics | В | 2 |
| Hs. 37 | U.S. Church History | D | 3 |
| Ru. 72 | Rubrics | C | 2 |
| Pt. 78 | Sacred Art | В | 1 |

Grading System: A—Outstanding Achievement B—Superior Achievement C—Average Achievement

D-Inferior Achievement F-Failure I-Incomplete

Comments by Dean of Studies:

Comprehensive Examination:

Written: C-

Oral: C

| BURNS, JAMES | | | | | | |
|--------------|---------------------|------------|---------|--|--|--|
| Name | 40 Baker Str | | t | | | |
| Address | Devon, Conn. | | | | | |
| City | , | | State | | | |
| Parish | | | | | | |
| I. Chara | cter Development | | | | | |
| A. Ju | dgment and Emotiona | l R | eaction | | | |
| 1. | Mature | (x |) | | | |
| 2. | Immature | (|) | | | |
| B. Ab | oility | | | | | |
| 1. | Leader | (x |) | | | |
| 2. | Follower | (|) | | | |
| 3. | Special Talents | (|) | | | |
| II. Relig | ious Duties | | | | | |
| A. C | onscientious | (X |) | | | |
| B. L | ax | (| | | | |
| C. P | ietistic | (|) | | | |
| III. Inte | llectual Life | | | | | |
| A. A | Ability | | | | | |
| | 1. I.Q. | - | | | | |
| : | 2. General Average | _ | | | | |
| В. А | Application | | | | | |
| : | 1. Superior | (|) | | | |
| ; | 2. Average | (X |) | | | |
| ; | 3. Inferior | (|) | | | |
| IV. Disc | ipline | | | | | |
| A. G | enerous | (|) | | | |
| B. C | ooperative | (X |) | | | |
| c. u | Insatisfactory | (|) | | | |
| V. Deco | orum | | | | | |
| A. R | Refined | (|) | | | |
| В. А | verage | (X |) | | | |
| c. u | Ingentlemanly | (|) | | | |

VI. Other Comments

LA_2013_10_09_Burns_000555

Although not given to external manifestations of zeal and enthusiasm, Fr. Burns seems to have a truly sincere and deep sense of dedication to the work of the priesthood. Many times in the past mention has been made of the fact that his health is not of the strongest. But, if his physical limitations are given a certain amount of consideration, a good deal can be asked and demanded of Fr. Burns. His special desire is to work with the people, and his talents seem specially directed to that type of work. Working in that area, he should be a real asset to the diocese.