

COLLEGEVILLE, MINNESOTA 56321

NAME HOEFGEN, Francis Frederick

BIRTH 8/29/50 PLACE Menominee, Mich.

PARENT OR GUARDIAN Yes

OFFICE OF THE REGISTRAR

PERMANENT RECORD

H SCHOOL Salvatorian Seminary  
St. Nazianz, Wisc.

ENTERED Sept. 4, 1968

DEGREE \_\_\_\_\_

ADVANCED STANDING \_\_\_\_\_

DATE \_\_\_\_\_

ACCEPTED FOR UPPER DIVISION \_\_\_\_\_

MAJOR \_\_\_\_\_

GRADUATED 6/2/68

MINOR \_\_\_\_\_

ALL 68	PHIL 398466		
R J111A	ELEM FRENCH	4	B
H B221A	LOGIC / LANG	4	B
HY B111	PHYSICAL SCI	4	B
H B115	MORAL ISSUES	4	B
SEM 16	48 3.00	62/427	
CUM 16	48 3.00	62/427	

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CREDIT AND MARKING SYSTEM: A—superior; B—above average; C—average; D—below average, but passing; H—honors; P—Passing; I—incomplete; F—failure; N—request for leave; W—withdrawal; WK—disqualified; AU—audit; honor points per course or less.

Courses numbered 100-399 are undergraduate level; 400-599 are graduate level.

Four courses (seventeen semester hours) are considered the normal student load in the 4-1-1 calendar. A semester credit represents one hour of lecture and recitation per week, or two or three hours of laboratory work per week for the Fall and Spring terms. January Term is a four-month, non-credit program. Fall and Spring terms—16 weeks. One hundred and twenty semester credits with C average required for graduation. Student in good standing unless otherwise noted on the record.

This transcript is not official unless it bears the name of the Registrar and the impress of the seal of Saint John's University.

Date

Registrar

OSB HOEFGEN\_00001

DATE December 17, 1968

NAME H O E F G E N F R A N C I S F R E D E R I C K  
(Last) (First) (Middle)

Date of entrance at St. John's (Prep school or college): SEPT. 1968

I am presently enrolled at St. John's as: \_\_\_\_\_  
(Senior) (Junior) (Sophomore) (Freshman) X

HOME ADDRESS: STAR RTE. Box 137 MENOMINEE MICHIGAN 906-863-364  
(Street) (City) (Zone) (State) (Phone)

Age in Years: 18 Date of birth August 29, 1950 Birthplace MENOMINEE  
(Month) (Day) (Year)

Place of Baptism: HOLY TRINITY BIRCH CREEK MICHIGAN 1950  
(Church) (Town) (State) (Year)

Confirmation HOLY TRINITY BIRCH CREEK MICHIGAN 1964  
(Church) (Town) (State) (Year)

Parish (Presently enrolled) HOLY TRINITY Pastor: Rev. MILTON VANITVEL

Catholic Education: EIGHT FOUR NONE  
(Years in Grade School) (High School) (College)

Public School Education: NONE NONE NONE  
(Years in Grade School) (High School) (College)

When did you decide to study for the Priesthood? 1964

Plan: Diocesan: MARQUETTE Benedictine: NO NO  
(Which Diocese?) (Priesthood) (Brother)

Veteran NO War Experience: NONE  
(Branch of Service) (Rank)

General Health: X \_\_\_\_\_  
(Excellent) (Good) (Fair) (Poor)

Under Doctor's Care: NO Reason: \_\_\_\_\_

FAMILY INFORMATION:

Father (or Guardian): MRS. Religion CATHOLIC  
(Last Name) (First) (Middle)

Address: \_\_\_\_\_ Occupation: Nurse Aide  
(Street) (City) (State)

Years of Education: 13? 4 1 \_\_\_\_\_  
(Grades) (High School) (College) (Professional)

Mother: Mrs. Still living? yes  
(last name) (First) (Middle) (Maiden name)

Religion Catholic Education: 2 4 1  
(Grades) (High School) (College) (Professional)

Does your mother work outside of the Home? Yes Occupation: Nurse Aide

Number of Brothers: 8 Age of each ? Number of Sisters 3 age of each ?  
21 30.5 22  
28 30.5 27  
35 28.5 38  
40.5 30.5

SCHOLASTIC INFORMATION

Names of High Schools and Colleges attended:	Kind of School	Course	years	Date of Graduation
Salvatorian Sem	Catholic		64-68	1968

What was your approximate average your last year in school? B+ Favorite subjects: Languages  
 Subjects disliked: Math  
 In which subjects did you get your highest marks? French  
 Lowest? Math (Physics) Literary or scholastic awards in high school or college: NONE  
 Offices held in school or other organizations: Sec. Student Council  
President of C.S.M.C.

FINANCIAL STATUS:

If wholly or partly dependent upon your own efforts, how much have you saved to pay for your own way through college? 2590  
 Did you work during the summer? Yes  
 Kind of work: On Farm & in woods Place: Upper Mich.  
 Hours per week: 40 Are you receiving outside assistance to attend college this year? Yes Amount? \$1500.00 From whom? Dixie of Marquette  
 If the help is from St. John's, what kind of a scholarship are you receiving? NONE

OCCUPATIONAL EXPERIENCE:

Kind of work	Length of time	Salary

Which type of work did you like best? On Farm  
 Apart from the priesthood or religious life, what professions have you considered? Social Worker, Doctor, Teacher

EXTRA-CURRICULAR INTERESTS:

List activities in which you have participated: athletics, dramatics, clubs, debating, music, school paper or year book: Worked on yearbook, in Class Plays, in C.S.M.C. on S.C. had piano lessons

One final question: What major are you pursuing in college at the present time? PHILOSOPHY



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA  
56321

OFFICE OF THE ABBOT

27 April 1970

My dear Confreres,

Very Reverend Berthold Ricker, O.S.B. became our Prior in June, 1964. At that time he was willing to accept a six year term of office. I would now like to have your advice on the choice of a prior for the next six years.

If there is any doubt in the mind of anyone, I would like to state at this time that Prior Berthold could not have given me greater assistance, cooperation and encouragement than he did during these six difficult years.

In 1965 I became the president of the Congregation and almost immediately had to leave for the fourth session of the II Vatican Council. This meant an absence of more than three months. A series of Visitations of the abbeys of the Congregation, the election and installation of eleven abbots and priors and numerous other occasions that took me away on official business placed the burden of directing the community on Prior Berthold's shoulders. I was often asked how I could manage at home with the frequent absences because of outside involvements; I invariably answered, "I have an excellent prior."

In as far as I know, you, the members of the community, feel very much as I do about Prior Berthold. He deserves our most sincere gratitude as a community for leaving St. Augustine's Parish to serve in an assignment which is always difficult, as I can vouch from my own experience as prior.

There has been scant recognition and appreciation of the office of prior, and, for that matter, of the offices of assistant prior, procurator, master of novices, master of the juniorate and the other offices that are needed to serve the best interests of the community members. If we have failed in this respect, we should at least not fail to pray daily for those willing to serve us in these capacities. A growing lack of respect and appreciation of the men who are willing to serve the community in these difficult positions has made it very difficult to find a willingness of their part to continue in office for a reasonable length of time. Personally I admit that I am in great debt to all who have served in the past and are now serving in these difficult community offices.

I would appreciate it very much if you would return the enclosed ballot within a week. Thank you!

Devotedly yours,

*Baldwin Dworschak, O.S.B.*  
Baldwin Dworschak, O.S.B.

Francis Hoefgen,

I am writing to you as the Director of Vocations for the Abbey, having taken over from Father Paschal Botz.

By February 9th I must know what students will be applying for this year's novitiate. From the information which has been handed on to me, mostly from Father Paschal, I have been given to understand that you have given serious thought to the priesthood and the religious life. If this is still true, I hope you will give consideration to entering the novitiate here in July with other members of the senior class who will be applying.

Whatever your decision may be, I pray that the Holy Spirit will be your guide in making the all-important step that will have so much to do with your future and that of others. By all means avail yourself of the guidance and counseling so available to you while you are at St. John's.

Baldwin Dworschak, O.S.B.

Tel. 257

February 15, 1972

Rev. Baldwin Dworschak, O.S.B.

With regards to my academic record, here are the point averages for each year.

Freshman 1968-1969	2.75
Sophomore 1969-1970	3.31
Junior 1970-1971	2.62
Senior 1971 fall	3.50

I hope this is sufficient for now and I will take care of the application procedure as soon as possible.

*Francis Hoefgen*  
Francis Hoefgen

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OSB HOEFGEN\_00005

PHILOSOPHY DEPARTMENT SAINT JOHN'S UNIVERSITY COLLEGEVILLE, MINNESOTA 56321

18 February 1972

Dear Father Abbot Baldwin:

This is a recommendation concerning the application of Francis Hoefgen for the monastic community. Fran is a senior philosophy and psychology major. I have known him for several years, both as a student and in informal situations in student society.

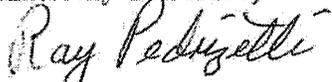
I would give my unqualified approval to Fran's application for the novitiate. His academic record demonstrates that he is an intelligent and hard working student. Fran is an exceptionally well balanced person. He is friendly with everyone, easy-going and popular on campus, well liked and enjoys a good reputation.

My observation is that Fran handles himself well in a variety of social situations and that his knowledge of himself and of others -- perhaps partially through his study of psychology -- helps him to be effective in dealing with other people. He has the talent and ability to be a good influence on other people.

His moral and spiritual character are good, as far as I can tell. There is no reason to suspect that there is anything in this area which would raise questions about his qualifications as a candidate.

If I had not learned caution about praising the qualifications of candidates when I was cleric-master and presenting candidates for vows to chapter in that capacity, I would be inclined to praise Fran. My current impression is that, given the knowledge and opportunity that we have had to observe him so far, he appears to be an excellent candidate.

Sincerely in Christ,



(Rev) Raymond Peduzetti, OSB  
St. John's Abbey  
Collegeville, Minnesota

OSB HOEFGEN\_00007

# Certificate of Baptism



*g* - This Is To Certify -

That *Thomas Rudwick*

Child of,

and \_\_\_\_\_

born *8/29/1950* place *Winnipeg*

was **Baptized**

on the *10th* day of *September* 19*50*

According to the Rite of the Roman Catholic Church

by the Rev. *Frank Bonatz*

the Sponsors being *[Signature]*

as appears from the Baptismal Register of this Church.

Dated *Nov 23, 1972*

*[Signature]*  
Pastor

*[Signature]*  
*7/16/1967*

*[Signature]*  
*[Signature]*

TO:

Rev. Baldwin Dworschak, OSB  
(Name of Religious Superior)

St. John's Abbey  
(Address)

I examined Francis F. Hoefgen on March 13, 1972  
(Date)

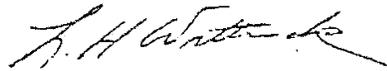
and indicate the following  
important findings:

Good health with no exceptions except slight 1st to 2nd degree flat feet.  
(Asymptomatic)

Suggestions: None

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\_\_\_\_\_  
(signed) M. D.

(To the Physician: This transmittal form should be discussed with the examinee before mailing to the proper religious superior.)

OSB HOEFGEN\_00009

Mount St. Benedict  
Crookston, Minn.  
March 26, 1972

Father Baldwin Dworschak  
St. John's Abbey  
Collegeville, Minn.

Father Baldwin:

This letter comes to you in answer to a request from Francis Hoefgen, for a recommendation to you as a possible candidate for your monastic community.

It is with a joyful spirit that I recommend him to you and the monks of St. John's Abbey.

Francis is a young man with a universal vision in the church, sincere and personable in his approach to God, to his fellow man and to the monastic way of life.

As for his intellectual ability, you have access to his scholastic achievement at St. John's University, and personally, I think that he is very capable of undertaking the studies involved with preparation for the priesthood.

He is, I feel, sincere in wanting to develop a personal spirituality within the monastic way of life, and has a deep sense of prayer and what monasticism can do to help continue this development. He is concerned about, and interested in the community aspect and the approach to that way of life, as lived at St. John's Abbey.

I see his acceptance in the community at St. John's as your gain, spiritually, intellectually, and communally, as well as beneficial to him for developing into a more complete person living in a brotherly, monastic community.

Sincerely,

  
Sister Judith Selander, O.S.B.

April 6, 1972

A Letter of Recommendation to the Monastic Community Concerning Francis Hoefgen

It is not easy for me to try and put down on paper what Fran Hoefgen is and what he means to me. In organizing my thoughts for this recommendation, I began writing down his various traits. He is indeed responsible, loyal, sincere, honest, humble, etc., but this list could go on for a long time and never give a true picture of this warm human being. I can best describe Fran to you by telling you he is a Christian and he lives his faith.

He is my friend and I've known him for four years. In that time I've seen Fran grow from an individual who needed love as a means to security and happiness and forced friendships to obtain this, to an individual who stands self-confident and independent and constantly offers love, but not for self-gratification. Fran has learned the fantastic art of giving and he will surely make a life of it.

I probably am Fran's greatest obstacle to the priesthood for I often challenge his vocation and tell him of my plans for marriage and a family. I'm sure that though Fran has long wanted to become a priest, some of my comments have "hit home" with him and made him consider alternate vocations. I believe his dedication to the priesthood in his uncloistered and almost anticlerical environment points to his obvious determination and strength of character.

My only hesitation in my recommendation of Fran would be a problem that is somewhat out of his hands. Though I am convinced that Fran is dedicated to St. John's and the priesthood, I am uncomfortable about Fran's strong religious family ties and his somewhat domineering mother. I would feel more comfortable if Fran's decision for the priesthood had been made later without such overbearing influence. However, I am confident that Fran has considered his vocation extensively and made his own decision.

In conclusion, I can only say that I am grateful for being able to call him my friend. I know he loves St. John's and the priesthood and will fit naturally into a community life. Therefore, I feel that there is no better place than St. John's for Fran to serve God.

Sincerely,

To be made out by every postulant or candidate in accordance with Canon 643.

### Declaration Concerning Remuneration

KNOW ALL MEN BY THESE PRESENTS, that I,

FRANCIS FREDERICK HOEFGEN

otherwise known as FRANCIS FREDERICK HOEFGEN

of Menominee, in the County of Menominee, and State of Michigan

IN CONSIDERATION of the law of the Roman Catholic Church concerning the remuneration of candidates, postulants, novices, and members of a religious community acknowledged by said Roman Catholic Church (*Codex Juris Can.* 643), which law I fully know and deliberately acknowledge and to which I voluntarily and fully submit myself, and

FOR AND IN CONSIDERATION of the benefits accruing to me as candidate, postulant, novice, or member of the approved religious community, incorporated as

Order of Saint Benedict Incorporated at Saint John's Abbey and University  
existing under and by virtue of the laws of the State of Minnesota

DO SOLEMNLY STATE AND DECLARE, that I shall never claim or demand, directly or indirectly, any wages, compensation, remuneration, or reward, either in specie or by way of annuity or pension, for the time or for the services or work that I devote for or with said

Order of Saint Benedict Incorporated at Saint John's Abbey and University  
during the time I may remain there or elsewhere in the name of or upon commission from said

Order of Saint Benedict Incorporated at Saint John's Abbey and University

IN WITNESS WHEREOF I have hereunto subscribed my name this 26<sup>th</sup> day  
of August, in the year of our Lord, 19 72

(Signature) Francis Frederick Hoefgen

This instrument was signed, published, and declared by the above named

Francis Frederick Hoefgen otherwise known as

Francis Frederick Hoefgen, in the presence of us, who in HIS

presence and at HIS request, and in the presence of each other, have hereunto subscribed our names as witnesses the day and year above written.

(Witnesses) Ray Jacobs  
Justin J. ...

SJU PRE-DIVINITY STUDENT QUESTIONNAIRE

1. FRANCIS FREDERICK HOEFGEN  
(first name) (middle) (last)
2. Date of birth 8/29/50
3. Name and address of parents/guardians  
MRS.
4. Religion of Father CATHOLIC Of Mother CATHOLIC
5. Is Father living NO Is Mother living IS
6. No. of older Brothers 8 No. of older Sisters 3  
No. of younger Brothers 0 No. of younger Sisters 0
7. Has your Father remarried - Has your Mother remarried NO
8. High School graduated from SALVATORIAN SEMINARY, ST. NAZARIUS, WIS
9. Other colleges attended NONE
10. My present hope is to become  
 a Brother Order \_\_\_\_\_  
 a Priest (~~no specific group or place as of yet~~)  
 a Diocesan priest Diocese \_\_\_\_\_  
 a Benedictine priest Abbey ST. JOHN'S  
 a Religious priest Order \_\_\_\_\_
11. Are you receiving scholarship aid as a pre-divinity student  
from SJU \_\_\_\_\_ Amount per year \_\_\_\_\_  
from another source  Amount per year \$2200.00
12. What selective service classification are you seeking F 1 A
13. For how long have you thought about becoming  
a priest or religious APPROXIMATELY 5 YEARS
14. Was another person a major influence on your vocation  
decision YES If so, who F.R. ZACHARY OSB.
15. How would you rate your present vocational decisiveness?  
very strong strong fairly strong wavering rather weak

\*\*\*\*\*

HSR \_\_\_\_\_ CBV \_\_\_\_\_ CBM \_\_\_\_\_ ACT \_\_\_\_\_

APPLICATION FOR THE NOVITIATE

Full name Hoefgen Francis Frederick  
family name first name middle name

Address Star Route, Box 137 Menominee, Michigan 49858 863-3649  
street city, state zip, telephone

Date of birth August 29, 1950 Place of birth Menominee, Michigan

Name of father \_\_\_\_\_ Living? no

Name of mother \_\_\_\_\_ Living? yes

Religion of father Roman Catholic mother Roman Catholic

Number of brothers (8) 24, 32, 34, 36, 38, 40, 42, 39 sisters (3) 27, 28, 38  
(give approximate age)

Were you always a practicing Catholic? yes  
(if not, explain)

Have you ever sought admission to another religious order? no  
(if so, state where, when, whether professed)

Were you ever married? no

Have you any debts or business involvements? yes student loan for 71-72; \$1300.00

Is anyone (relative) in need of your support? no

Are you liable, or have you been liable, to any civil court charges? no

How do your parents feel about your choice of religious life? She accepts my choice.

Have you decided to be a priest yes or brother \_\_\_\_\_ at St. John's?

State briefly your reason (motive) for entering religious life Briefly my reason

for entering religious life is a desire to serve and attempt to lead whom I serve  
in a christian way; the religious life permits me to devote my entire self to  
this goal and the deversified apostalate of the Benedictines would also allow  
me to utilize my talents to the limit I am able. Also I feel I would be happy as  
a religious.

Are you aware of any influences or factors which make your decision and choice of religious life unfree? Possibly at one time but no longer.

How did you first learn of St. John's and Benedictine life? I learned of St. John's  
from a student in 1968 and learned of Benedictine life in the past three and half  
years as a student.

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Reflections On Formation  
Fran Hoefgen O.S.B.

To begin with, formation at St. John's Abbey is much more structured than one will find at any of the seminaries. For any member of the monastic community their daily life involves prayer with the community four times daily, one of those being daily Eucharist. From the day one enters the monastery to the day of his death the most difficult vow continues to be the vow of conversion. By that I mean that our dedication to Christ as Christians involves a constant on-going process, as it does in all our lives. Thus this vow of conversion involves a great deal of self-discipline if our life in Christ is to be the focal point of our lives, self-discipline in prayer, study, contemplation, reading of scripture, times for silence and private prayer.

Thus it is very crucial what our goals are in our lives: Do we desire to attain a closer union with our Risen Lord? Are we serious about our life of prayer? Our goals and ideals will exercise an extraordinary imperative in our lives. In this way we can become more than merely a secular humanist with some expertise in the academic study of religion. Both the Catholic and Lutheran traditions, as we know, are plagued by superficial people whose value systems seem to be thoroughly secularized. This brings me to the point I mentioned at the meeting with regards to my discussion with one of my confreres at a parish in St. Paul, what is our ministerial role in the parish? All I mean is that in order to be able to lead our people of God in prayer we must be individuals of prayer ourselves. We must first of all pray ourselves before we can help others; Christ must be the focal point in our lives before we can hope to make Christ the focal point in our parish or congregation.

Just as we are expected to assist others in their search, or to lead others in prayer we must gain assistance now at this early stage in our lives. If we never find out what it means to pray we will not be able to teach or lead others on the road of prayer. This is where I contend we need some spiritual direction on a personal level, whether that be from a Monk, a Pastor, Minister, or simply a friend who is more comfortable than prayer than we are. All this is a support and helps to add direction to our lives as Christians. How can we expect to develop a personal relationship with our God if we do not know how to approach God, or know where to find God? Many individuals are blessed with such a relationship and have no need of 'directors' in the spiritual life. But even in our relationships with friends we realize that such relationships take time and require an effort on our part. This discipline for us with regards to God also takes time and an effort for such a relationship to grow deeper. Then at least we will be able to say for ourselves: "This is how I pray, let me share that with you."

What does all this mean for us with regards to spiritual formation at Luther Seminary? Basically what I am getting at is the fact that structures, whether that be a class or formulation of faith groups, do help but they can become "almost detrimental". What is crucial is our attitude toward prayer or the Word. If there is no carry-over past the seminary years then something is wrong. Also success is not in numbers, if whatever program is established is influential in the lives of ten or fifteen individuals every year, that must not be undermined. What I feel is we are attempting to accomplish is to secure a nucleus which hopefully will blossom in the future as well as in our own lives. May we support each other in this venture.

# PERSONAL ACCOUNT

From 10/03 1972 to 12/29 197

EXPENDITURES:			
	Salary to Substitute		
	Wages for hired help		
	Food and Beverage	1	2
	Tobacco		
	Clothing and Laundry	9	0
	Room, Board, Tuition		
	Books, Newspapers, Magazines	14	7
	Stationery and Postage		
	Dues and Subscriptions		
	Barber and Toilet	11	8
	Telephone and Telegraph		
	Auto Maintenance		
	Medical Attendance and Medicine		
	Travel (other than Vacation) (bus, air, rail, taxi)		20 0
	Entertainment and Recreation	16	0
	Alms and Donations	4	9
	Vacation		
	Other Expenses		
	Duplication	4	0
	Film	5	8
	Wedding Gift	17	2
	Surplus Income to Abbey		
	Cash on hand	19	
	<b>Total</b>	<b>104</b>	<b>9</b>

Mass Stipends to Abbey \$ \_\_\_\_\_

Mass Stipends to Others \_\_\_\_\_

Total \$ \_\_\_\_\_

Mass Intentions on Hand \_\_\_\_\_

Dollar value of Stipends on Hand \$ \_\_\_\_\_

To those residing outside the Monastery, to avoid any difficulty at time of transfer or death:

Please list items of value which are in your possession and belong to the Monastery, such as cameras, tape recorders, radios, stereos, television sets, chairs, and valuable objects of Art. (Do not list things which belong to the rectory or parish.)

PLEASE GIVE NAMES AND ADDRESSES OF YOUR NEAREST RELATIVES.

(Even If you filled this out last year, this might require updating.)

NAME: *MRS*

STREET:

CITY AND STATE:

NAME:

STREET:

CITY AND STATE:

NAME:

STREET:

CITY AND STATE:

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# PERSONAL ACCOUNT

ENJ From 1/1 1973 to 4/30 1972

EXPENDITURES:			
	Salary to Substitute		
1	Wages for hired help		
	Food and Beverage		
	Tobacco		
	Clothing and Laundry	14	7
	Room, Board, Tuition		
	Books, Newspapers, Magazines	39	8
	Stationery and Postage		
	Dues and Subscriptions	10	0
	Barber and Toilet	14	3
	Telephone and Telegraph	8	0
	Auto Maintenance		
	Medical Attendance and Medicine	93	0
	Travel (other than Vacation) (bus, air, rail, taxi)		
	Entertainment and Recreation	15	0
	Alms and Donations	10	0
	Vacation		
	Other Expenses		
	LDAN REPAYMENT	60	1
	PSYCHOLOGY	12	6
	Surplus Income to Abbey		
	Cash-on-hand	19	
	<b>Total</b>	<b>282</b>	<b>5</b>

Mass Stipends to Abbey

\$ \_\_\_\_\_

PLEASE  
OF  
(Even  
th

Mass Stipends to Others

\$ \_\_\_\_\_

Total

\$ \_\_\_\_\_

NAME:

Mass Intentions on Hand

STREET:

Dollar value of Stipends on Hand \$ \_\_\_\_\_

CITY AND

To those residing outside the Monastery to  
avoid any difficulty at time of transfer or death:

NAME:

Please list items of value which are in your  
possession and belong to the Monastery,  
such as cameras, tape recorders, radios,  
stereos, television sets, chairs, and valuable  
objects of Art. (Do not list things which  
belong to the rectory or parish.)

STREET:

CITY AND

NAME:

STREET:

CITY AND

Jean Hoefgen

Got a nasty crack across the nose (playing poolball?)

St. Cloud Hospital statement 04/02/73

1729	Hand Bone	Went X-Ray - 5	16.85	16.85
2182	Emergency Room	Emergency ? Went on/Case - 6	11.00	<u>11.00</u>
				27.85

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OSB HOEFGEN\_00020

4 9 0000 HDEFGN FRANCIS OSB 398466

Please detach this stub and mail with your remittance. Your cancelled check serves as your receipt.

		BALANCE PREVIOUS STATEMENT \$ 209.17	
1/09 CASH	12.59	1/08 BK	2.67
1/09 BK	18.64	1/13 DUPL	1.93
1/29 CASH	10.00	1/23 BK	5.74
1/31 TLR	1.00	2/05 CASH	10.00
2/09 CASH	20.00	2/23 CASH	15.00
2/28 TLR	1.15	3/01 CASH	7.64
3/02 CASH	10.00	3/05 BK	3.95
3/07 BK	3.57	3/10 DUPL	3.57
3/33 CASH	30.05	3/15 BK	4.15
3/27 CASH	70.00	3/22 DUPL	.67
3/21 TLR	2.15	4/02 BK	3.24
3/21 TELE	2.85	4/13 CASH	15.00
4/33 CASH	30.05	4/30 CASH	1.00
04/30/73			BALANCE DUE 491.76

PLEASE MAKE PAYABLE TO ST. JOHN'S UNIVERSITY

OSB HOFFGEN\_00021

+

In The Name of Our Lord Jesus Christ

I, Brother Francis Frederick Hoefgen,  
of Menominee, Michigan, Diocese of Marquette,

promise for one year before God and His saints,  
in the presence of our Father in Christ,

Abbot John Eiderschink,  
and the monks of this monastery,  
stability in this community, pursuit of  
perfect charity through a monastic manner  
of life, and obedience according to the Rule  
of our Holy Father Benedict and the laws  
of our Federation.

In witness whereof I have prepared this document  
and signed it here at Saint John's Abbey,  
Collegeville, Minnesota, in the year of our holy  
Father Benedict, 1973, on the 11th day of July, a first of our  
Fr. Hoefgen

**ST. MICHAEL'S CHURCH**

*Perronville, Michigan 49873*

Phone  
Bark River Exchange  
468-7456

January 8, 1974.

Dear Abbot John,

First I certainly extend to you the warmest wishes for a blessed and Happy New Year! Also send my prayers for your health now and in the year to come. My year started out rather cooly---every night I've been here it has been below zero with last night it getting to minus 22. That was when I checked the temperature at 9:00. This evening it is snowing thus it is a bit warmer. This past Sunday when I went with my brother to the mission at Northland the furnace was out of gas. We certainly had a quick and cold eucharist that day.

All is well with me here and am very appreciative of the opportunity to be here and to have a glimpse of parish life. I help with the Sunday masses by doing the readings, picking the hymns and leading the music. Only one of the three parishes has an organist so that makes leading more difficult. I might get up enough courage to try my hand at their electric organ and play for mass if I can find the music for the hymns. Am also helping with CCD classes during my stay and am giving a talk to the Legion of Mary here at Perronville this coming Tuesday. After having taken Kilian's class on the Holy Spirit this past fall I decided to talk to them on the Holy Spirit in relation of Baptism. Hope I don't say anything heretical. Will also be helping with the parish census and taking a sort of survey of parish attitudes concerning a lot of topics that should help

Today had a doctor's appointment in Escanaba so I went with him and practiced the organ at St. Joseph's Church where they have a very nice pipe organ. Afterwards and I had a very enjoyable meal and conversation with the Franciscans there. Have also met the priests at two of the other parishes in Escanaba. Sometime before I leave we will be going to visit

asked to give greetings and I certainly will. does know her since he was an assistant at St. Patrick's for some time and some how got to know her. Sometime in the next few weeks we will be going to visit some interesting places in Northern Michigan as well as visiting a few of my old pastors. It will be enjoyable to visit them again.

There is no housekeeper here and as a result I have grown to appreciate good cooking very much though we have been doing rather well. really appreciates just having someone to sit down with him to eat with---it doesn't really matter what we are having; the companionship is very important.

The solitude is very relaxing for me and my time is often spent reading scripture and church history. Part of that is in preparation for Godfrey's course this coming semester on Patristics. Also appreciate the psalter a great deal as I read it on my own, prayer helps me very much.

Days are short now with the change of time---it is odd not seeing the sun rise till 9:30 in the midmorning. But there is really nothing at all I have to complain about---God is good. I wish to thank you for the strength you give me from afar, as well as the love you show to all of us. Christmas will always be a very happy memory for me because I could share the Christmas meal with you. just brought me some popcorn and beer and it is time to close anyway. I hope Peter is having as good a month as I am. Good by for now and God Bless.

with prayers,

*P.S. Greetings to Frances!*

*Francis*



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

56321

OFFICE OF THE ABBOT

January 11, 1974

Dear Brother Fran,

Thank you for your good letter of the 8th, which arrived this morning, and for your greetings and prayers for the new year and for my health. We, too, have been having very cold weather and apparently it is going to last a few more days. I rejoice with you in that all is going well and that, despite the help you are giving your brother, you are finding time for reading scripture and church history as well as for prayer. I had a letter from Peter a few days ago; he, too, is enjoying his stay at the Monastery in the Desert. When you do visit the Smiths in Escanaba, please give them my greetings and good wishes.

I might have waited until tomorrow with replying, when I could have written a longer letter. But I want to let you know that Father Conrad has become very weak. This morning for the first time in months he was too weak to concelebrate with Fr. Fabian and even to dress himself. The doctor saw him yesterday and, because of weakness, judged that the end may be near. I will anoint him at 4:30, and it is now 4:15. I am sure you will keep him in your prayers.

With greetings also to your brother, and with every good wish,  
Devotedly yours,

Abbot

OSB HOEFGEN\_00024

Missions at St. Joseph Church  
Foster City, Mich. 48834

Missions at St. Joseph Church  
Northland, Mich. 49869

*From  
Abbot*

**ST. MICHAEL'S CHURCH**

*Perronville, Michigan 49873*

Phone  
Bark River Exchange  
466-7456

January 26, 1974

Dear Abbot John,

I was filled with joy at receiving your letter of the 11th and have waited till I could spend some time with the reply. It is nearing eleven o'clock so this will be short. The evening liturgy went very well and that pleases me. Maybe I was especially in the mood to celebrate the eucharist since I felt in communion with my junior confreres who had a day of reflection.

This past Wednesday noon and I had lunch with the Smiths and that was certainly enjoyable and I am very glad that I had the chance to meet them. Stack told us some interesting points concerning your visit this past fall or was it the summer. He really enjoyed the time when you put on the red shirt and maroon tie and he did admit that you looked really sharp.

This past month has made me very proud to be a Benedictine and also proud to the fact that you are my abbot. All who know you are very impressed by you. Could you please give my warm greetings to Frances Pond and to Daniel Durken. Soon I'll be back on the mail run and back in some sort of routine.

I pray that Fr. Conrad is better and I thank you for sharing your concern with me. He is surly in my prayers daily. We certainly can be thankful for the health we have. I have nearly gotten over a cold that took control early this past week. Unfortunately seems to be coming down with it now. Many schools are closed in this area because of the flu so we can be thankful that all we have is the common cold.

January has been very good for me and I have felt the support that I have at St. Johns and am grateful for that. It seems as if the Spirit has worked hard also since has opened up to me a great deal and I feel as if we are much closer now and that I have helped him in the best way that I know how and that is by showing my care and concern for him in my daily actions. I daily pray that he grow stronger in the priesthood since there are some points that he finds difficult now and he seems to be a very lonely man. Please pray for him.

About an hour ago I took some cold medicine and it is making me feel very sleepy now so I'll close. Thank you very much for the support you have given me and for your prayers; you know that you have my support and constant prayers. Will probably return to the Abbey on the 3rd--hope to see you then.

with warm love & prayers,

*Stam OSB.*

SAINT JOHN'S UNIVERSITY

THE GRADUATE SCHOOL

COLLEGEVILLE, MINNESOTA 56321

NAME HOEFGEN, FRANCIS FREDERICK, OSB ID. [REDACTED] SEX M

ADDRESS ST. JOHN'S ABBEY, COLLEGEVILLE, MN

BIRTH 29 AUGUST 1950 PLACE MENOMINEE, MICHIGAN

OFFICE OF THE REGISTRAR

PERMANENT RECORD

COLLEGE/UNIVERSITY	MAJOR DEGREE	DATE GRANTED	ENTERED	DEGREE
JOHN'S UNIV	PH/PSY BA	1972	5 FEBRUARY 1974	
			LANGUAGE EXAM PASSED	DATE
			COMPREHENSIVES PASSED	

PR 74 GS 398466								
U 113C ORGAN/NONMAJORS	1S							
HY J452 PATRISTIC THEOL	3A							
H 8338 SACRAMENTAL CON	4A							
HY J441 PRBLM ECUM THEO 3)	0W							
S 74 GS 398466								
HY J435 CHRISTOLOGY	3B							
HY J498 MUSIC/LITURGY	0AU							
HY J419 SYNOPTIC GOSPEL	3B							
ALL 74 GS 398466								
ER J111C EL GER I (READ)	4B							
IV J400 MINISTRY SEM	12S							
U J113H ORGAN NONMAJORS	1B							
AN 75 GS 398466								
HY J446 PRAYR SPIR MYST	3B							
SPR 75 GS 398466								
000 LUTHER THEO EX	12*							

This transcript is not official unless it bears the name of the Registrar and the impress of the seal of Saint John's University. 49-2003-7-72

Date

Registrar

OSB HOEFGEN\_00026

+

IN THE NAME OF OUR LORD JESUS CHRIST

I, Brother FRANCIS FREDERICK HOEFGEN,  
of Menominee, Michigan,  
Diocese of Marquette,

PROMISE WITH VOWS VALID FOR TWO YEARS,  
BEFORE GOD AND HIS SAINTS, IN THE PRESENCE OF OUR  
FATHER IN CHRIST ABBOT JOHN EIDENSCHINK, AND  
THE MONKS OF THIS MONASTERY,

STABILITY IN THIS COMMUNITY,  
PURSUIT OF PERFECT CHARITY THROUGH A  
MONASTIC MANNER OF LIFE, AND  
OBEDIENCE ACCORDING TO THE  
RULE OF OUR HOLY FATHER BENEDICT  
AND THE LAWS OF OUR FEDERATION.

---

IN WITNESS WHEREOF I HAVE PREPARED THIS  
DOCUMENT AND SIGNED IT HERE AT ST. JOHN'S ABBEY,  
COLLEGEVILLE, MINNESOTA, IN THE YEAR OF OUR LORD  
1974 on THE 11<sup>TH</sup> DAY OF JULY,

A FEAST OF OUR HOLY FATHER BENEDICT!

Francis F. Hoefgen

Bro. Peter M. Stanger, O.S.B.

Bro. Eric M. Hollar, O.S.B.

John Eidschink, O.S.B.

13

August 2, 1974

Father Alfred Deutsch, O.S.B.  
Dean, School of Divinity

Dear Father Alfred,

Brother Francis Hoefgen has asked me to write a letter of recommendation to you in support of his application for admission to the School of Divinity.

Brother Francis has informed me that he has now definitely decided to study for the priesthood and that he has completed his college work.

I believe he is sincere in his desires and that he has shown evidence, during his two years in the community as a novice and as a junior, of being serious about his monastic life. I believe that he will conform to the program of the School of Divinity and therefore I do recommend him for admission to the School.

Thank you for your consideration of his application.

Sincerely yours in Christ,

John Eidenschink, O.S.B.  
Abbot

JE:fp



SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

The Right Reverend John Eidenschink OSB  
Abbot of Saint John's Abbey  
Collegeville, Minnesota 56321

Abbot John,

I, Francis Frederick Hoefgen, candidate for orders of  
diaconate and priesthood of the Diocese of Saint Cloud,  
Saint Cloud, Minnesota, petition that I may be installed  
in the ministry of lector. I make this request freely,  
motivated by no consideration other than the glory of God,  
the service of the Church, and the salvation of my soul.  
I am aware of the obligations attached to this ministry.

Francis Frederick Hoefgen OSB

Collegeville, the 16<sup>th</sup> day of September 1974.

Witnessed by: *Rauner J. Burke, OSB*



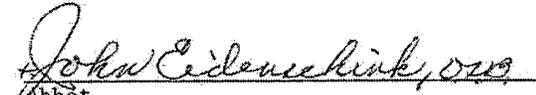
SAINTE JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA  
OFFICE OF THE ABBOT

This is to certify that

Brother Francis Hoefgen, O.S.B.

was instituted into the Ministry of READER on September 24, 1974, the feast of St. Matthew, Apostle and Evangelist, by Abbot John Eidenschink, O.S.B., of St. John's Abbey.

Signed this 21st day of September, at St. John's Abbey, Collegeville, Minnesota.

  
Abbot

DEPARTMENT OF THEOLOGY / SAINT JOHN'S UNIVERSITY

COLLEGEVILLE, MINNESOTA 56321

(612) 363-2443

18 December 1974

Dear Abbot John,

I would like to give you my personal reflections and a professional evaluation of three members of St. John's Abbey who were enrolled in the Divinity 400 Ministry Seminar this past semester. Mine is only an additional evaluation and supplementary to that of Father Charron.

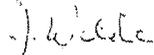
Francis Hoefgen tended to miss the point of assignments relatively consistently (the only one out of eighteen who did so in my part of the seminar); he was openly hostile to me in class on two occasions (the only person who expressed hostility sarcastically and publicly); he was absent about one fourth of the time without excusing himself); and he received a C- from me, having done unsatisfactory work on one paper and average work on the final exam. I think that Francis has significant unconscious and conscious emotional conflicts, and I recommend that he be encouraged to receive some professional personal academic or psychological counseling. I think he is unhappy with himself.

Dunstan Moore surprised me favorably. His participation in class discussion was minimal, and the few contributions he made to class discussion were poorly received and unbalanced. However, one of his papers was exceptionally well thought out, carefully written and coherent--although wordy. He received a B- on his final exam and a B in my part of the course. He was generally respected by the students, regular in attendance, and, though he was over-worked often with outside activities, I think his academic progress is satisfactory to good.

---

In all three of the above Benedictines I observe a general lack of economy in goals and direction (as opposed to several other Benedictines and non-Benedictines in the Div 400 seminar). All three are dissipating energies in a significantly counterproductive way. Personal identity problems are evident in all three--as well as professional identity problems. All three seriously need personal attention from trustworthy adults.

Sincerely,



James Wilde, O.S.B.

CONFIDENTIAL

Copy to: Father John Kulas

FOR MEDIATION USE ONLY

OSB HOEFGEN\_00031

SCHOOL OF DIVINITY OF SAINT JOHN'S UNIVERSITY, COLLEGEVILLE, MINNESOTA

GRADE REPORT

STUDENT: Francis Hoefgen, O.S.B.

TERM: Fall, 1974

COURSE(S): Divinity 400

GRADE: P

Fr. Joseph Charron  
Fr. Joseph Charron, C.P.P.S., Director

Marking System: H (Honors) indicates excellent performance.  
P (Passing) reflects average, satisfactory work.  
F (Failure) manifests unacceptable performance.

OSB HOEFGEN\_00032

SCHOOL OF DIVINITY SAINT JOHN'S UNIVERSITY COLLEGEVILLE MINNESOTA 56321 TEL. 612-363-2444

December 20, 1974

TO: Abbot John Eidenschink, Abbot of St. John's Abbey  
Father John Kulas, Junior Master  
Father Alfred Deutsch, Dean of Divinity

RE: FRANCIS HOEFGEN, O.S.B.

As director and coordinator of the Divinity 400 Seminar, I submit the following preliminary evaluation of FRANCIS HOEFGEN, O.S.B.

Fran did average to good work in the Divinity 400 Seminar. He kept up with a rather heavy load of assignments and completed the written reports in an acceptable manner. However, it was evident at times that he was not satisfied with the program.

One of the aims of the Divinity 400 Seminar is to encourage the interchange and discussion of ideas in regard to theology, priestly ministry and spirituality. Fran took part in this exchange. He was willing to challenge ideas that were being expressed and to give his own opinion.

Finally, the two Benedictine members of the Divinity 400 staff, Fathers Daniel Ward and James Wilde, both had reservations about the quality of Fran's participation in this program.

*Fr. Joseph Charron*

Fr. Joseph Charron, C.P.P.S.  
Director, First-year Program

OSB HOEFGEN\_00033

SCHOOL OF DIVINITY SAINT JOHN'S UNIVERSITY COLLEGEVILLE MINNESOTA 56321 TEL. 612-363-2444

EVALUATION FOR: BROTHER FRANCIS HOEFGEN, O.S.B.

Francis is spending the current semester at Luther Seminary in St. Paul in order to broaden his ecumenical sense of theology and ministry. Apparently Fran is considered solid enough by his religious superiors that they would have encouraged him to embark on this somewhat unusual program.

Fran presents a placid appearance and a soft-spoken manner and generally is most pleasant to visit with. Yet I believe that he has to wrestle interiorly with feelings of anger and hostility, which occasionally emerge to the surface.

As Dean of Divinity my relations with Fran have been quite easy: I sense for the most part his concern to prepare himself well for the order of priesthood. From my vantage point I have no hesitation in recommending that he continue on the path toward Holy Orders.

Respectfully,

(Rev.) Alfred Deutsch, O.S.B.  
Dean-Rector

OSB HOEFGEN\_00072

EVALUATION FOR: BROTHER FRANCIS HOEFGEN, O.S.B.

Francis is spending the current semester at Luther Seminary in St. Paul in order to broaden his ecumenical sense of theology and ministry. Apparently Fran is considered solid enough by his religious superiors that they would have encouraged him to embark on this somewhat unusual program.

Fran presents a placid appearance and a soft-spoken manner and generally is most pleasant to visit with. Yet I believe that he has to wrestle interiorly with feelings of anger and hostility, which occasionally emerge to the surface.

As Dean of Divinity my relations with Fran have been quite easy: I sense for the most part his concern to prepare himself well for the order of priesthood. From my vantage point I have no hesitation in recommending that he continue on the path toward Holy Orders.

Respectfully,

(Rev.) Alfred Deutsch, O.S.B.  
Dean-Rector



*Francis Hoefgen*  
1974

**NON-MONETARY GIFTS RECEIVED**

If you have received any gifts in kind worth more than ten dollars, please list them below.

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**SUMMARY FOR THE YEAR**

	Vacation Expenses	Other Expenses	Total Expenses
JAN-APR:	\$	\$	\$
MAY-AUG:	\$ 70.00	\$	\$
SEPT-DEC:	\$	\$	\$
<b>TOTAL FOR YEAR:</b>	\$	\$	\$

\* Your breakdown of vacation charges should be recorded in the proper categories in Column II on the reverse side.

- KEY TO ABBREVIATIONS USED**
- A/P - Accounts Payable. If this entry appears on your personal print out, a bill was paid by the Business Office, e.g., for a purchase made outside the Abbey, such as repair, air line tickets, dues and subscriptions, etc.
  - AUTO - Car expense for personal use at 10¢/mile.
  - BK - These are Bookstore charges made for purchases at the University Bookstore.
  - CARP - Carpenter Shop charges.
  - DUPL - These are charges made at the Duplicating Center for such services as xeroxing, photolithing, or for postage, paper supplies, etc.
  - ELEC - Electric Shop charges.
  - FOOD - Food service charges which could include special events for friends or relatives, refreshments for personal use, snack bar charges, etc.
  - LIBR - Library charges for xeroxing, etc.
  - LIQ - These are charges for liquor obtained from the Abbey supply.
  - LP - Liturgical Press charges would include any publication of the Press that may have been purchased and charged to your personal account. Also included would be wrapping and mailing charges for parcels sent by United Parcel Service (UPS), etc.
  - PAINT - Paint Shop charges.
  - PRNT - These are printing charges incurred at the Print Shop and would cover printing jobs done, charges for paper, envelopes, and other supplies.
  - PUR - These are charges for merchandise purchased through Mr. Gordon Millatte, Purchasing Agent.
  - TLR - Tailor Shop charges would include clothing obtained, dry cleaning, pressing, shoe repair, sewing of habits, etc.
  - TELE - Long distance telephone charges would be included in this category.
- If you have any questions concerning the print out of your account, please see Fr. James Reichert.*

**NAMES AND ADDRESSES OF RELATIVES**

Please record the name and address of your nearest relatives below. We would like you to provide this information only on the JAN-ARR report. Should updating be required at other times, please inform Fr. Pfeiffer.

*Mrs.*

Name \_\_\_\_\_ U.S. Telephone \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

---

Name \_\_\_\_\_ Telephone \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

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Name \_\_\_\_\_ Telephone \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

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Name \_\_\_\_\_ Telephone \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

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Name \_\_\_\_\_ Telephone \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

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PLEASE GIVE NAMES AND ADDRESSES  
OF YOUR NEAREST RELATIVES.

(Even if you filled this out last year,  
this might require updating.)

NAME: Mrs.

STREET:

CITY AND STATE:

NAME: Mr. & Mrs.

STREET:

CITY AND STATE:

NAME: Mr. &

STREET:

CITY AND STATE:

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**CONFIDENTIAL**

**FOR MEDIATION USE ONLY**

**OSB HOEFGEN\_00037**

April 15, 1975

Evaluation of Brother Francis Hoefgen, O.S.B.

Brother Francis seems to fit in well with the activities and program of the Juniorate. Somewhat quiet and reserved, he nevertheless seems to get along with all his confreres well, and he occasionally displays a quiet sense of humor.

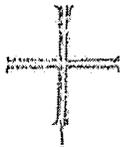
I find Brother Fran observant in all aspects of the Juniorate and monastic way of life; his attendance at monastic exercises is very good; he gives regular attention to prayer and spiritual reading.

Brother Fran is cooperative and sincere, and I believe he is honestly striving to develop in the spirit of the monastic life. I look for him to continue to progress.

Brother Fran is spending the spring semester attending Luther Seminary in St. Paul.

John Kulas, O.S.B.  
Master of Juniors

C  
O  
P  
Y



## SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

April 15, 1975

### A SUMMARY of FRANCIS HOEFGEN's Progress as a First Year Theologian

Fran began theological studies in the summer of 1974. That summer he studied "Christology" and "Synoptics." He enjoyed the summer very much and both Fr. Peters and Fr. Dillon were pleased to have him for a student. In the fall of 1974 Fran fulfilled the first year Div. 400 requirement and also took a German Reading course and organ lessons. The first semester he excelled in teaching an all-girl 9th grade CCD course at St. Augustine's in St. Cloud. His rather soft and mild manner won over the group and the course went very well. The assistant priest at St. Augustine's mentioned that Fran was more effective with his class than the assistant was with the class he had.

During January Fran took Fr. Don Talafous' course in "Prayer, Spirituality and Mysticism." This also was a good experience for Fran.

In March of 1975, Fran moved to the Luther Theological Seminary in Minneapolis. His courses there include "Wisdom Literature," "Later Middle Ages and Reformation," "Contemplative Living and Listening" and "Kierkegaard." His stay there is for one semester.

This summer Fran would like to audit a course in "John" and take two courses for credit. One would be "Eucharistic Liturgies." I think Fran intends to go on the "Jerusalem Program" in 1976.

Since Fran was away from the Abbey during the month of January in 1974, at Luther Seminary for the second semester of 1974-75, and if he is gone to Jerusalem second semester of 1975-76, it means he has been away from the Abbey for a good part of his juniorate formation. This may be a weakness in his "over-all" formation.

I am happy the way Fran has progressed this year. His spiritual life appears to be sound. He has a "duo-trait" about his personality. He can be warm, friendly, and very sensitive and then again he can be moody and unapproachable. But I can honestly say the good and positive traits are taking precedence more and more. I am confident that he is going to be a truly fine priest, a credit to St. John's and the entire Church.

---

Cletus Connors, O.S.B.  
Assistant Prior  
Director of Abbey Education

May 2, 1975

Dear John

Thank you very much for your letter, it was good to hear from you. First of all I can happily tell you that the experience is living up to expectations in many ways. Classes are very interesting, especially my history class on 'Later Middle Ages and Reformation' which helps to be in an environment where one can see where all these changes have led us. Also I enjoy the discussions in that class as well as outside of class. My class on 'Contemplative Living and Listening' is very rewarding too, enclosed is an article in relation to that class. As you know I am on retreat this week-end at Winona with my section of the class, should be very fruitful and I hope to put together some of my thoughts regarding my paper on silence and solitude. When I do finish the paper I will send a copy to you because I want to share my ideas with you in order to help you understand where I am at regards prayer. Right now I intend to write on what one's attitude should be with regards to silence and what our 'expectations' should or should not be.

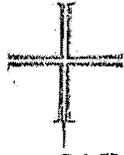
Also have been helping out on a self-study group here at Luther with regards to spiritual formation. They are attempting to set up some sort of a program here for next year. First of all the group divided up and tried to find out what is being done at the other seminaries of the consortium; so myself and two other friends of mine set out to find out what is being done at St. John's seminary. Obviously the only places where there was any program was at St. John's and St. Paul Seminary. Anyway, our group reported on St. John's and I gave some reflections on formation as I have seen it at St. John's Abbey. And that is the other sheet enclosed, also wanted to share that with you.

Dietrich called last Tuesday evening so I have heard the news of the chapter vote, there seems to be so many changes taking place at the Abbey these days. Will be a very different place when I return in several weeks. Things certainly do seem to be rather busy there these days.

Yes I have been over to St. Bernard's a few times. About two weeks ago I was over there on a Friday evening and had an interesting discussion with Fr. Mel and his relation to the Abbey after having been in the parish for so long. Also was over there for Palm Sunday and had dinner there with two students from here. Also saw Bob Wieber at St. Olaf once when I went to mass there. All of this helps me to put the Monastery in a different light and I do think it has helped very much to evaluate my monastic life and my prayer life in relation to being away from the Abbey. One thing that helps is that seven of us get together to pray every morning at 7:30 for about fifteen minutes or so. Sometimes we use Abbey prayer but it varies a lot, we each take our turn at leading prayer. There are a lot of other aspects of monastic life that look different to me now and we can talk about that much more when I return. Plus being here has helped very much to understand the Lutheran tradition and I can see now how much emphasis is still placed on justification by grace through faith as well as works-righteousness. Also how they manage to relate almost everything to Law and Gospel somehow. But it is truly and interesting experience.

Well it is time to go to chapel (10:00 AM) so I'll close for now and may the peace of our Lord be with you always! By the way I'll be at the Abbey for Ascension Thursday so I'll at least be able to see you then. Am coming up with the class on Western Monasticism. God Bless!

*Frank*



SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

The Right Reverend John Eidlenschink, O.S.B.  
Abbot of St. John's Abbey  
Collegeville, Minnesota, 56321

Your Excellency:

I, Brother Francis Hoefgen, O.S.B., candidate for the  
orders of diaconate and priesthood of St. John's Abbey  
petition that I may be installed in the ministry of  
Acolyte. I make this request freely, motivated by  
no consideration other than the glory of God, the  
service of the Church, and the salvation of my soul.  
I am aware of the obligations attached to this  
ministry.

Brother Francis Hoefgen, O.S.B.

Collegeville, the 21<sup>st</sup> day of December: 1975

Witnessed by:

Brother Isaac S. Connolly, O.S.B.



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA  
56321  
OFFICE OF THE ABBOT

This is to certify that

Brother Francis Hoefgen, O.S.B.,  
was instituted into the ministry of ACOLYTE on December 22, 1975,  
by Abbot John Eidenschink, O.S.B., of St. John's Abbey.

Signed this 25th day of February, 1976

*John Eidenschink, OSB*  
Abbot

April 6, 1976

Francis Hoefgen

I believe Brother Fran has come a long way in his years in the Juniorate. In my opinion he has developed into a serious and sincere monk, a generous and sensitive confrere. He has a clear perception of the monastic life as a commitment to Christ, and he is ready now to make that commitment here at St. John's.

Brother Fran is a quiet and thoughtful, thoroughly convinced of the importance of prayer and solitude in the life of the monk, and he devotes himself to this with great perseverance. At the same time he is an eager and generous community member. Though quiet, he possesses a fine sense of humor, and he seems to get along well with all his confreres. He is sensitive to the needs of others, and eager to be of service. He is particularly concerned about the welfare of guests and visitors, and he has devoted a lot of time to making candidates feel welcome and at home.

Though in the past he may have been tense and even moody, he seems much more relaxed now and at peace. He is deeply concerned to be a good monk and ultimately a good priest. By his own admission he has no particular attachments in terms of future assignments. He feels that he is open to any assignment. He would, I believe, be very interested in the parochial apostolate.

Brother Fran has made very commendable progress, and I have no hesitation in recommending his acceptance for solemn vows.



SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

ANNUAL EVALUATION FROM THE SCHOOL OF DIVINITY

Date: 29 June 1976

RE: Francis Hoefgen, O.S.B.

FROM: Director of Benedictine Priestly Formation

Fran was a second-year student in the School of Divinity this past year. It is apparent that he is a serious and conscientious student. He is one of the most conscientious monks in the entire community when it comes to helping individuals or at monastic functions. In his own quiet way he does more good than most people realize.

During the second semester Fran's courses included: "New Testament Greek," "Ecclesiology," "Eucharistic Liturgies," and "Liturgical Preaching and Presidency." His January project was an independent study of "Monastic Spirituality" under the supervision of Fr. Alexander, O.S.B.

Fran's priestly formation seems to be developing well. He has struggled with several of the questions common to priesthood students. I am confident that the coming year will be a profitable one for him. He is planning to spend the second semester in Israel.

Rev. Cletus Connors, O.S.B.  
(Rev. Cletus Connors, O.S.B.)

LAST WILL AND TESTAMENT

IN THE NAME OF GOD. AMEN.

I, Brother Francis Hoefgen O.S.B.  
otherwise known as Francis Hoefgen, being of legal age,  
of sound mind and memory, do hereby make, publish, and declare this to be my last will and testament.

FIRST: I give, devise, and bequeath to

Order of Saint Benedict, INC., Colleyville, Minnesota

all property, real, personal, and mixed, which I now possess or which I may hereafter acquire;

SECOND: I hereby nominate and appoint

Abbot John Eidenschink and his successors in the office  
of Abbot of St. John's Abbey, Colleyville, MN.

as the executor of this will, without bond or inventory.

IN WITNESS WHEREOF I have hereunto set my hand this 29<sup>th</sup> day of June 1976

(Signature) Brother Francis Hoefgen, O.S.B.

Signed, published, and declared by the above named Brother Francis Hoefgen, O.S.B.  
otherwise known as Francis F. Hoefgen, as his

last will and testament, in the presence of us, who in his presence and at his request, and in the  
presence of each other, have hereunto subscribed our names as witnesses the day and year above written.

(Witnesses) Bro. Justin Lombard, O.S.B.  
Bro. Peter M. Stanger, O.S.B.

+

In the name of our Lord Jesus Christ

I, Brother Francis Frederick Hoefgen  
of Menominee, Michigan, Diocese of Marquette,

promise with solemn vows, before God and his saints,

in the presence of our Father in Christ, Abbot John Eidensochink  
and the Monks of this Monastery,

Stability in this Community,

Pursuit of perfect charity through a monastic manner of life  
and Obedience according to the Rule of our holy Father Benedict  
and the laws of our Federation.

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In witness whereof I have prepared this document and signed it  
here at St. John's Abbey, Collegeville, Minnesota, in the year  
of our Lord 1976, on the 11<sup>th</sup> day of July,  
a Feast of our holy Father Benedict  
+ John Eidensochink, OSB Brother Francis Hoefgen OSB

OSB HOEFGEN\_00046

In joyful remembrance of our  
Solemn Profession

11 July 1976

Peter Stanger  
Francis Hoefgen  
Adam Kochlin  
Michael Kwatera  
Justin Lombardo  
Jason Griffith

monks of Saint John's Abbey

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**OSB HOEFGEN\_00047**

13 July 1976

Reverend and dear Father,

To fulfill the obligation of Canon 576, par. 2, I wish to inform you, so that you may make the proper notation in the baptismal records as prescribed by Canon 470, par. 2, that BROTHER FRANCIS HOFGEN, O.S.B., professed SOLEMN VOWS for Saint John's Abbey on 11 July 1976.

Brother Francis Hofgen was born on 29 August 1950, in Holy Trinity Parish, Menominee, Michigan, and was baptized in Holy Trinity Parish (now known as Holy Redeemer Parish) in Menominee shortly after birth.

With all good wishes and the prayer that God bless you and your work, I am

Sincerely yours in Christ,

John Eidenschink, O.S.B.  
Abbot

JE/ev

OSB HOEFGEN\_00050

---

Dear Abbot John,



For myself and my family  
take this opportunity to express  
our gratitude for your cordial  
hospitality on our recent visit  
on the occasion of my son Fra  
nce's Profession. We had the  
life and I hope and pray  
the Mass and ceremony  
beautiful and impressive  
most enjoyable. Everything  
beautiful banquet tables,  
comfortable rooms and

Again may I express  
thanks for everything  
and continue to bless you  
in good health.

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EVALUATION FOR: BROTHER FRANCIS HOEFGEN, O.S.B.

Brother Francis seems to fit in well with the activities and program of the Juniorate. Somewhat quiet and reserved, he nevertheless seems to get along with all his confreres well, and he occasionally displays a quiet sense of humor.

I find Brother Fran observant in all aspects of the Juniorate and monastic way of life; his attendance at monastic exercises is very good; he gives regular attention to prayer and spiritual reading.

Brother Fran is cooperative and sincere, and I believe he is honestly striving to develop in the spirit of the monastic life. I look for him to continue to progress.

Brother Fran is spending the spring semester attending Luther Seminary in St. Paul.

Respectfully,

(Rev.) John Kulas, O.S.B.  
Master of Juniors

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OSB HOEFGEN\_00049



SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

ANNUAL EVALUATION FROM THE SCHOOL OF DIVINITY

DATE: 29 November 1976

RE: Francis Hoefgen, O.S.B.

FROM: Director of Benedictine Priestly Formation

Fran is a third-year student in the School of Divinity. He plans to take part in the Jerusalem program this coming semester. He is in solemn vows and requests to be a deacon this coming spring. I am pleased with the progress Fran has made in recent months. In his quiet manner, he has served the community realistically and in many ways. He seems to be "spiritually healthy and sound."

This semester his classes included: "Liturgical History Seminar," "Pauline Corpus," "Hebrew" and "Clinical Pastoral Education."

Cletus Connors, O.S.B.  
(Rev.) Cletus Connors, O.S.B.

CC/ev

December, 1976

EVALUATION FOR: FRANCIS HOEFGEN, O.S.B.

I haven't seen much of Fran this year, but from what I have seen, I would say that he seems more settled. The only real interchange I had with him was briefly in connection with the hospital chaplaincy course. During this time he asked good questions and was willing to participate.

If it is his wish to continue his career as a priest, I recommend his ordination to the diaconate.

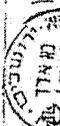
Respectfully,

(Rev.) Michael Naughton, O.S.B.  
Director, Pastoral Program



March 11, 1977

Dear Albert John,  
 Good Morning! Today is the first Sunday of the new year in the old city. Some are going to Malibu. Yesterday we had a very interesting service with the priest at the Greek Catholic Melkite Church in Jerusalem, he spoke to us of the role of the Christian in the Holy Land. They are going well and all the monks are doing well and are healthy. Am learning a lot about Israel as well as myself. Tom is doing a very good job with the program, last Wednesday he received a medal for no-idea but very few of us knew until after they do it. Actually about 20% of it. I will tell you to have a safe trip of the Exodus and Justice Flight, Part of the Byzantine Mosaic Floor. I hope you will be to the Multiplication of the Bread of the Disciples. No sign of you. I know you. Thank you for your prayer.



Albert John OSB  
 St. John's Abbey  
 Collegeville, Minnesota



576 321

15 A.

21 March 1977

Brother Francis Hoefgen, O.S.B.  
Terra Sancta Youth Lodge  
Post Office Box 17030  
Ein Karim  
Jerusalem, Israel

Dear Brother Fran:

On this Feast of Saint Benedict I not only wish to thank you for your card, written on the 11th, but also to send you and the other members of the Community my best wishes for the Feast. I hope you have had the opportunity to celebrate the Feast properly.

I am happy to know that everything is going well -- I met Father Kieran briefly last evening and he was very happy about his opportunity to visit Jerusalem and to see the program in action. He is thoroughly enthused. I hope some day to be able to visit Jerusalem also, but now I must get ready for a trip to Tokyo as I leave tomorrow morning.

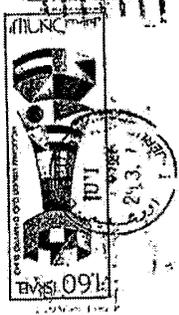
In the hope that others are keeping you abreast of the news, and with renewed greetings to all, I am

Devotedly yours, -----

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Abbot

JE/ev



Abbot John OSB  
 St. John Abbey  
 Collegeville  
 Minnesota 56321  
 115A

Abbot John OSB  
 Thank you for your letter. I hope your trip was safe & pleasant. You all is going it well & we are looking forward for all the services in Jerusalem & then walk to Emmaus don't worry about answering the card, I just wanted to tell you that you find all the community are in our prayers during the Easter Season.

COVERED BY AIRPHOT. PRINTED IN THE HOLY LAND

SAINT PIERRE EN GALICANTE  
 Church with Jewish Stairway  
 Eglise et la Voie Juive  
 Kirche mit der Juedischen StraÙe

HAPPY EASTER!  
 from OSB

SPRING 1977 JERUSALEM PROGRAM  
August 9, 1977  
SELF EVALUATION: FRAN HOEFGEN, OSB

Regarding a self-evaluation of one's spiritual progress it seems important to look at expectations and present realities. First of all I had great expectations for this semester in Jerusalem though I did not quite know what I was expecting. My basic approach was one of openness to the Spirit and an attempt to accept what the Lord would show me in Israel. Because there are less obligations living here than at St. John's, I actually found it somewhat easier to set aside time daily for meditation and spiritual reading which focused around Cassian's Conferences and Institutes.

Also around February I started attending the prayer meetings at Ecce Homo on Tuesday nights and in that context I received spiritual direction from Francis Martin and that for me was a turning point. After that I found my days centered more on Christ in terms of my relations in the group. Also I feel I've made great progress regarding a few spiritual problem areas that I dealt with during my stay here. I am confident that with my return to the abbey and my spiritual director I will be able, God willing, to continue in a more disciplined spiritual life that I know is essential.

I do believe that the Lord is working powerfully in my life as well as seeing the Lord working through me and being willing to accept that reality. As well as being able to accept that responsibility upon returning to St. John's. Overall this Jerusalem experience has made me much more comfortable with myself as well as a deeper feeling of the Spirit in prayer and the peace that is within our reach if we turn to the Lord with all our heart. As this time is drawing to a close I have been preparing myself in prayer and discussion for being prayed over by the charismatic community in Jerusalem for a fuller manifestation of the Spirit in my life. I began this time in a powerful way by a week's trip to the Sinai, which for me was the most beautiful week in Israel in many ways. This is the first time that I've sought out such a prayer experience in a charismatic community and I do believe that the Lord will send his Spirit in a deeper way if we but ask and pray for such a manifestation. I am happy, too, that this will aid me in my commitment of solemn vows of last summer.

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SPRING 1977 JERUSALEM PROGRAM

Francis Hoefgen, O.S.B.

Fran Hoefgen is a quiet, reflective person, but is also ready to join in fun. Constitutionally incapable of inflicting pain on another, he seems sometimes puzzled to see that others do not have the same sensitivity. His gentleness also makes it easy for others to confide in him.

Respectfully submitted,  
Thomas Wahl, O.S.B.  
Jerusalem Program Director

August 25, 1977

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ST. JOHN'S ABBEY  
COLLEGEVILLE, MINNESOTA 56321

October 8, 1977

Dear Abbot John,

On behalf of my Mom I am giving you this gift for the Abbey. She was with us from Saturday through Wednesday and I know the stay will help her very much through the long winter. She will continue to keep you in her prayers and I know she would appreciate your prayers very much.

God Bless,

*Fran*

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OSB HOEFGEN\_00059

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10 October 1977

Dear Brother Fran:

Thank you for your note of Saturday and with which you enclosed a check of \$25 from your Mother. I have written her a note to thank her. I am happy that she was able to spend a few days with you and the community.

With a prayer that God bless you, I am

Devotedly yours,

Abbot

JE/ev

---

10 October 1977

Mrs.

Dear Mrs.

Yesterday Brother Fran gave me your check of \$25 which you had left with him as a gift to the Abbey. I am grateful to you for this gift and I am happy that you were able to spend a few days here. I hope that you enjoyed your stay.

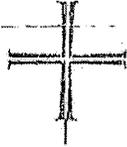
I am grateful, also, for your prayers and I assure you of a remembrance in mine.

With every good wish, and a prayer that God bless you, I am

Sincerely yours,

John Eidenschink, O.S.B.  
Abbot

JE/ev



SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

ANNUAL EVALUATION FROM THE SCHOOL OF DIVINITY

DATE: 18 November 1977

RE: Francis Hoefgen, O.S.B.

FROM: Director of Benedictine Priestly Formation

Fran is a third-year student in the School of Divinity. He is in solemn vows and is applying to receive the diaconate in the spring of 1978.

Although his academic course "load" is rather light in the School of Divinity -- "Rites of Initiation" and "Rites of Reconciliation" -- Fran also serves the monastic community as socius to the novices. Wearing "two hats" has been a source of some pain for Fran but he seems to be dealing with it realistically and using it as an opportunity to grow personally and as a minister.

Fran's participation in monastic exercises is good.

*Andre Brissett, O.S.B.*  
(Rev.) Andre Brissett, O.S.B.

AB/ev

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THIRD YEAR THEOLOGIAN EVALUATION  
Francis Hoefgen, O.S.B.  
Fall Semester, 1977  
January 9, 1978

I think Fran underrated himself. It seemed to me last year in the hospital program he began to discover some of the positive qualities that he has--compassion, an ability to feel with others, an ability to identify constructively with others' weakness, etc. I hope this growth continues, but I have not been in close enough association with him to know.

I think he relates pretty well with his classmates, both diocesan and Benedictine, but I don't know if he ever gets into discussing "things that matter" with them. In other words, I'm not sure how much he uses his own peers to further his own education. But I do experience him as pleasant to be around, though sometimes quite anxious.

From what I know of him, I believe I can recommend him positively for diaconate, with the proviso that the reception of diaconate or even priesthood does not signal a halt in his growth. Frankly, I believe it would do him well to spend his deacon internship away from the Abbey, so that he can learn to deal and cope with problems other than internicene struggles.

Respectfully submitted,

*Michael Naughton*

(Rev.) Michael Naughton, O.S.B.  
Director of Pastoral Formation

Aug. 28, 1978

Fr. Abbot John,

On behalf of myself and family we wish to extend our most sincere thanks for your kind hospitality on the occasion of my son, Francis' Ordination to the diaconate. The ceremony was so beautiful. It was good to be there. The comfortable rooms and good meals was truly appreciated.

May God bless you and your community.

Sincerely,  
11



Nov. 21, 1978

Dear Abbot John,

At this time I want to offer my most sincere thanks for your kind hospitality during my recent visit with my son, Ben Francis. It's always a great privilege to be able to spend a few days at the abbey. It is like a retreat for me. The abbey is such a beautiful and prayerful place. May God bless you and keep you in good health.

Sincerely,  
Mrs.

DEACON EVALUATION  
Spring Semester 1978-79

FRANCIS HOEFGEN, O.S.B.

This final evaluation from the School of Theology ought to be read in conjunction with previous evaluations. The scope of this present evaluation is a) a summary of both my own perceptions and the evaluations of others of Br. Fran during the deacon internship and b) other perceptions, directions, etc., that I might note.

Fran found preaching a "powerful experience" and did quite well at it. One of the two lay evaluators which filled out the School form said that Fran's sermons were "obviously well researched, good facts, very 'listenable' and just a touch of humor. Not too long." The other person noted that Fran's homilies are "meaningful, timely, sincere and show evidence of conscientious preparation." This particular evaluator also noted, "His delivery is direct with the finesse which is characteristic of the Benedictines." During his stay in Hastings, Fran noted that the feedback he got from people was "for the most part realistic, largely positive in nature. The people in the community are very receptive and attentive which helped a great deal."

Fr. Florian commented that Fran would begin his preparation for a homily early in the week. He described Fran's preparation as "thorough." Fr. Stephen said Fran's sermon delivery was "excellent." His reading was described as "understandable with good presence." Fran felt that he did well in teaching, also. He felt that he was "effective without being authoritarian." The pastor received "many good reports," and the associate noted that Fran "is able to start where the students are and brings them to an understanding of the subject matter."

Fran was able to relate, as one evaluator noted, "splendidly" with everyone. He was perceived as having a charm and an outgoing personality which was able to delight teenagers and children. The other lay evaluator noted that Fran related well with her family - eight children and "a seventy year old grandmother who has had several strokes."

Evaluators described Fran as a "very sincere person who conducts himself in a manner well suited to an individual of his status." Fr. Florian said, "He is very well liked and highly respected. He would be regarded as a community-builder in the best sense of that term. He is cheerful, hard-working, gives good example."

FRANCIS HOEFGEN, O.S.B.

Page 2

Fr. Stephen noted that Fran is a "pleasant and sensitive personality, (his) conduct withal is good, (his) attitude gives direction to all that he does for the good of all."

Fran also gave convert instruction, and one of the converts filled out an evaluation. She described Fran as, "warm, personable, very easy to talk to." She notes, "I worked with Deacon Eran on a one-to-one basis receiving my instruction in Catholicism through him. He was very helpful and cooperative in answering my questions and teaching me Catholic doctrine. I feel he would do well in the instructional field."

Fran's strengths are described by Fr. Florian as the ability to impart a "real sense of community...to others." Fr. Florian notes that Fran's leadership is such that he can "exert without dominating." Both Frs. Florian and Stephen noted Fran's active life of faith and his dependence on God.

In reference to the question of skills that may need improvement, Fr. Florian says, "Possibly a better willingness to accept people who do not follow his leadership or suggestions. He would accept the people but could become less enthusiastic. Possibly a better or more comfortable feeling when visiting the sick. I believe that all his skills and assets will improve further with experience." Fran notes that he would like his initial contacts with high school students to be "smoother" and feels he needs to improve in helping families that have experienced a death.

It seemed evident to me, and is corroborated by the evaluations, that Fran grew in self-confidence during his stay in Hastings. One of Fran's goals seemed to be to explore how community could be developed in a parish staff, and that exploration paid off in Hastings. The staff there worked well together, and gathered each morning for prayer along with non-Benedictine staff members. As an individual, Fran is committed to prayer and sees its relationship to ministry: "Faithfulness to prayer will be my number one concern (this semester at St. John's) and I honestly feel that will be my biggest help in improving my qualifications for ministry because that will allow the Lord to more easily work through me, wherever I will be."

Relationships among staff members at Hastings were such that they facilitated the growth of the deacon. There were weekly staff meetings at which Fran felt comfortable with the exchange of ideas regarding "liturgy preparations as well as different ways to handle situations."

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FRANCIS HOEFGEN, O.S.B.

Page 3

It's my impression that Fran has, during his years of theological study, matured considerable. My impression is that he is better able to speak his mind to those in authority, that he has grown in confidence of himself and his work, and that his relationships are personally and professionally productive.

I, with Frs. Florian and Stephen and the parishioners of St. Boniface Church in Hastings, can positively recommend Fran for ordination.

Respectfully submitted,



(Rev.) Michael Naughton, O.S.B.  
Director of Pastoral Education

15 March 1979

The Reverend Francis Hoefgen, O.S.B.  
Saint John's Abbey  
Collegeville, Minnesota 56321

Dear Father Fran:

Father Aloysius, Vicar for Abbey Parishes and Chaplaincies, has spoken to you about an assignment for the coming year. He, Father Prior and I have met several times both near the end of last year and in the first two months of this year. About a week ago I judged that the time had come to write each of the bishops involved, asking each to approve the recommended changes among our men working in their respective dioceses. I have now heard from each of the bishops and so I am herewith asking you to accept the appointment, to be effective on July 17 of this year: as associate pastor at Saint Boniface parish in Gold Spring. I sincerely hope that the assignment will be agreeable to you, and I pray that God will continue to bless you and your work.

In the letter to the expositi I mentioned that all in the community here are well. I am sure you know this and I presume that you are aware that Father Cornelius, who returned from the Bahamas about two weeks ago after suffering from heart attacks there, is not making the progress he had hoped to make.

With every good wish for the remainder of this Lenten season, I am

Devotedly yours,

Abbot

JE/ev

April 11, 1979

My name: Francis F. Hoefgen

ADDRESSES OF MY CLOSEST RELATIVES

1) Name: Mrs.  
Address: \_\_\_\_\_  
City & State: \_\_\_\_\_, Zip Code: \_\_\_\_\_  
Telephone Number: \_\_\_\_\_

2) Name: Mr.  
Address: \_\_\_\_\_  
City & State: \_\_\_\_\_, Zip Code: \_\_\_\_\_  
Telephone Number: \_\_\_\_\_

3) Name: Mrs. l  
Address: \_\_\_\_\_  
City & State: \_\_\_\_\_, Zip Code: \_\_\_\_\_  
Telephone Number: \_\_\_\_\_

4) Name: Mrs.  
Address: \_\_\_\_\_  
City & State: \_\_\_\_\_, Zip Code: \_\_\_\_\_  
Telephone Number: \_\_\_\_\_

5) Name: Fr.  
Address: \_\_\_\_\_  
City & State: \_\_\_\_\_, Zip Code: \_\_\_\_\_  
Telephone Number: \_\_\_\_\_

6) Name: Mr.  
Address: \_\_\_\_\_  
City & State: \_\_\_\_\_, Zip Code: \_\_\_\_\_  
Telephone Number: \_\_\_\_\_

7) Name: Mrs.  
Address: \_\_\_\_\_  
City & State: \_\_\_\_\_, Zip Code: \_\_\_\_\_  
Telephone Number: \_\_\_\_\_

LENTEN INVENTORY FOR 1979

Please list below the more valuable items which have been committed to you for your use. In addition, those serving in parishes and chaplaincies are asked to mark these items so that they may be clearly distinguished from items that are the property of the parish or the institution.

The list is to be returned to the Abbot at the end of Lent. ON THE REVERSE, please give the names, addresses, and phone numbers of your closest relatives. Thank you.

Those living and working in our mission in Puerto Rico or in Japan should give their Inventory and their list of closest relatives to their respective Priors, though each Prior should send me his own Inventory and list of relatives.

Two-Piece Set of Luggage  
Electric Olympia Typewriter  
Guitar  
Paddle-ball racquet  
Tennis racquet  
12 Volume Interpreter's Bible  
Small AM-FM Radio  
Lots of Books

# Visuris Salutem in Domino!

Cum dilecti Nobis in Christo Filii

FRAN CIS HOEFGEN

IAN DOMMER

MARK THAMERT

DALE LAUNDERVILLE

Nobis vi professionis sollemnis subditi, in rite suscepto ..... DIACONATUS .....  
ordine laudabiliter sint versati, necnon, habita quoque ratione de eorundem jurata testificatione intuitu  
ipsius ordinationis in sacris data deque subsecuti scrutini felici exitu, dignum se exhibuerint qui ad sa-  
crum ..... PRESBYTERATUS ..... ordinem promoveantur: Nos, tenore praesentium, eis faculta-  
tem conferimus, ut ab Excmo et Revmo Ordinario Nostro vel, eo annuente, ab alio quocumque Episcopo,  
communione cum Sede Apostolica habente, ad ..... SACRUM PRESBYTERATUM .....  
ordinari valeant: attestantes insimul praefatos Promovendos voluntatem suam dicti ordinis suscipi-  
endi sponte ac palam nobis manifestasse, studia ac pericula legitime peregissee, praescriptis exercitiis  
spiritualibus vacasse, nec ulla irregularitate aut alio, quod sciamus, impedimento juris sive communis  
sive religionis nostrae particularis irretitos existere.

In quorum fidem has Dimissoriales Litteras manu Nostra subscriptas sigilloque Nostro munitas  
expediri jussimus.

Datum ex Abbatia S. Joannis Bapt., Collegeville, Minn.,

Die 21 IUNII ..... A.D. 1979 .....

*+ Joannes Eidenmich, OSB*  
Abbas



GEORGE HENRY SPELTZ

By the Providence of God and Favor of the Apostolic See

BISHOP OF SAINT CLOUD

By this letter we announce and testify that our beloved in Christ

FRANCIS HOEFGEN

was ordained to the order of

PRESBYTER

on the 22 of June, 1979

at St. John's Abbey Church, Collegeville  
Minnesota

Given at St. Cloud, Minnesota on this 22 day of June

in the year of Our Lord 1979

*George H. Speltz*  
Bishop of Saint Cloud

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Francis F. Hoefgen, O.S.B.  
Monk of St. John's Abbey

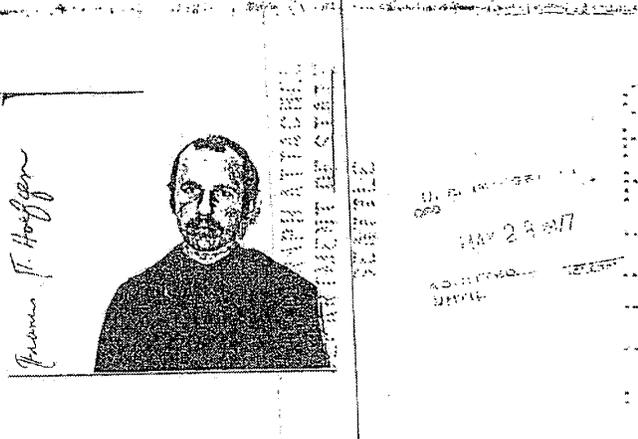
Ordained a Priest  
June 22, 1979

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ANY UNOFFICIAL CHANGE WILL RENDER THIS PASSPORT INVALID.

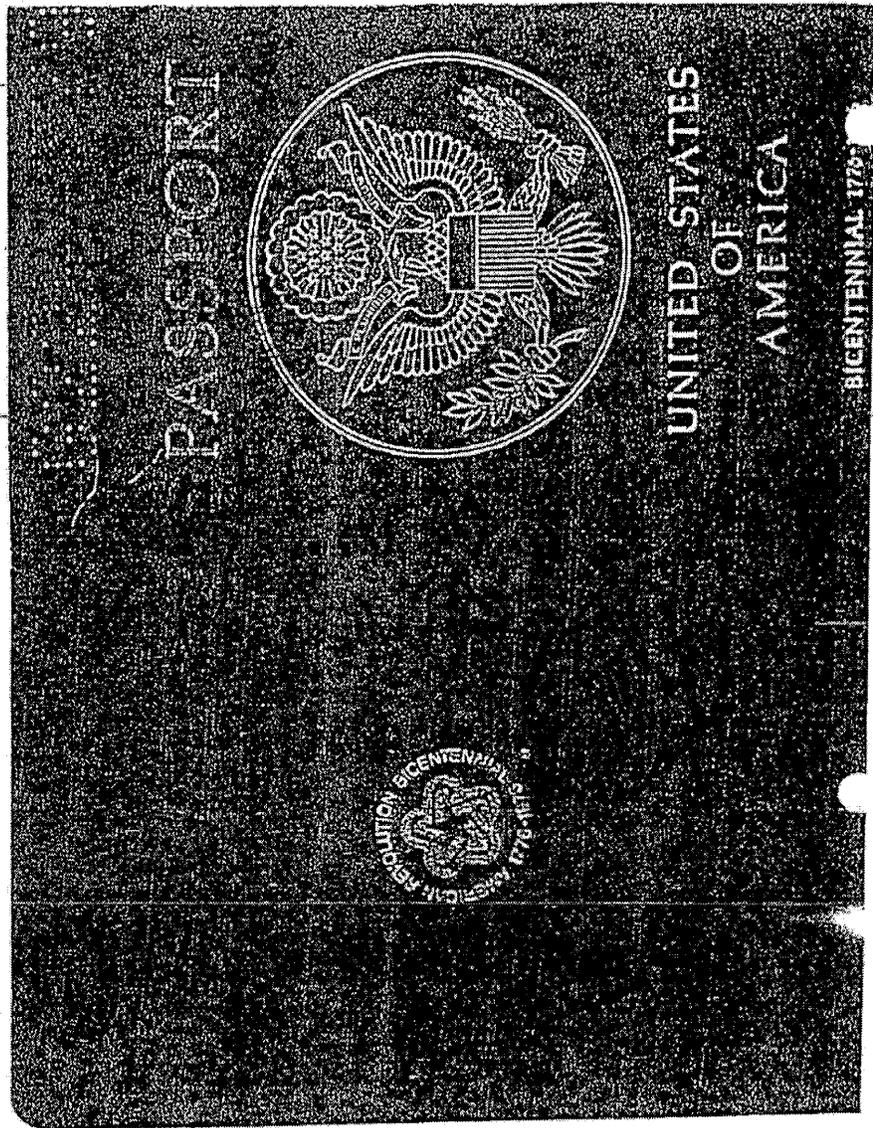
NAME - NOM <b>FRANCIS FREDERICK HOFEGEN</b>		
BIRTH DATE - DATE DE NAISSANCE <b>AUG. 29, 1950</b>	BIRTHPLACE - LIEU DE NAISSANCE <b>MICHIGAN, U.S.A.</b>	
HEIGHT - TAILLE 5 FEET 8 INCHES PES FECS POUCES	HAIR - CHEVEUX <b>BROWN</b>	EYES - YEUX <b>BLUE</b>
WIFE/HUSBAND - EPOUSE/EPOUX <b>X X X</b>	ISSUE DATE - DATE DE DELIVRANCE <b>SEPT. 21, 1976</b>	
CHILDREN - ENFANTS ENFANTS <b>X X X</b>	EXPIRATION DATE - DATE D'EXPIRATION <b>SEPT. 20, 1981</b>	
SIGNATURE OF BEARER SIGNATURE DU TITULAIRE <i>Francis F. Hoefgen</i>		

→ IMPORTANT: THIS PASSPORT IS NOT VALID UNTIL SIGNED BY THE BEARER. PERSONS INCLUDED HEREIN MAY NOT USE THIS PASSPORT FOR TRAVEL UNLESS ACCOMPANIED BY THE BEARER



OSB HOFEGEN 00452

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to 25 July 25, 1979

Dear Abbot John,

On behalf of myself and family  
I wish to extend to you sincere thanks  
for your kind hospitality, the nice rooms  
and good meals, during our stay at the  
Abbey for son, Fran's, Ordination, which  
was so beautiful and soul-stirring.

Enclosed is a small donation in  
Thanksgiving to God for His many  
blessing.

May God bless you and keep  
you in good health.

Sincerely,

Mrs.

---

27 July 1979

Mrs.

Dear Mrs.

Thank you for your letter of the 25th and for the donation which you enclosed in thanksgiving.

It was good to see you and members of the family when Father Fran was ordained.

I hope that your health continues to be good and that the Lord will give you many years to enjoy all of your children but especially the two priests.

Father Fran has gone to his new assignment and I am sure he will do good there.

With every good wish, and the prayer that God bless you and yours,  
I am

Sincerely yours,

John Eidenschink, O.S.B.  
Abbot

---

JE/ev

# DateLine: COLLEGEVILLE

News release from St. John's University 612-363-2594

Thom. Wm. Woodward, public information director

FR. FRANCIS HOEFGEN, OSB  
TO CELEBRATE FIRST MASS

168-79

6-27-79

FOR RELEASE: Immediate

tw

COLLEGEVILLE, Minn. -- The Rev. Francis Hoefgen, OSB, a native of Menominee, Mich., will celebrate his first Mass at Holy Redeemer Church in Menominee on Sunday, July 1. Fr. Hoefgen was ordained to the priesthood on Friday, June 22, by the Most Rev. George Speltz, bishop of the Diocese of St. Cloud.

Fr. Hoefgen, the youngest of 12 children of Mrs. \_\_\_\_\_ and the late \_\_\_\_\_, attended St. John's Catholic Grade School in Menominee and Salvatorian Seminary in St. Nazianz, Wis. He graduated from St. John's University here with a bachelor of arts degree in 1972 and entered St. John's Abbey that summer. Fr. Hoefgen professed simple vows in 1973 and professed solemn vows in 1976; he was ordained deacon in 1978. Fr. Hoefgen received his master of arts degree in scripture from St. John's School of Theology here this year.

In 1975, Fr. Hoefgen spent a semester at Lutheran<sup>a</sup> Theological Seminary in St. Paul; he spent Spring 1977 in Jerusalem through St. John's program there; in 1977-78 he assisted the novice master at St. John's Abbey.

Fr. Hoefgen's oldest brother \_\_\_\_\_ is a Salvatorian brother at St. Nazianz; his brother \_\_\_\_\_ is a diocesan priest for the Diocese of Marquette, Mich., stationed at Newberry. The entire Hoefgen family attended his ordination here.

Fr. Hoefgen will now serve as associate pastor at St. Boniface Parish in Cold Spring, Minn.

**CERTIFICATE OF FILING**  
OF  
**COPY OF CREDENTIALS OF ORDINATION**

**STATE OF WISCONSIN**  
**Office of Clerk of Circuit Court** } **SS.**  
**Waukesha County, Wisconsin**

I, Virginia E. Hunkins Clerk of the Circuit Court, within and for the County of Waukesha, in said state, do hereby certify that Rev. Francis Hoefgen O.S.P. has this day filed in my office a copy of his Credentials of Ordination in compliance with the requirements of Section 245.17 Statutes of 1975 of the State of Wisconsin.

In testimony whereof, I have hereto set my hand and official seal at Waukesha this 30th day of November, 1979.

*Virginia E. Hunkins*  
Virginia E. Hunkins  
Clerk of Circuit Court  
Waukesha County, Wisconsin

## Join Order of St. Benedict

# Grandmothers find peace in convent

Two widows, who between them have 21 children, have entered St. Benedict's Convent in St. Joseph, Minn., and have been inducted as novices in the Benedictine Order.

They are Sister Elva Hoefgen, 74, mother of 12 children, and Sister Arlene Hynes, 64, mother of nine children. Both are grandmothers.

Before his death in 1971, Hynes' husband, Emerson, was an aide to former Sen. Eugene McCarthy. He taught from 1940 to 1959 at St. John's University, Collegeville. Hoefgen's husband, Henry, was

an auto mechanic in Menominee, Mich., and died in 1950 when their 12th child was only a month old. She worked for 17 years as a nurse's aide after her husband's death. The dozen Hoefgen children include two priests and a religious brother.

In a telephone interview with The Minneapolis Star, Arlene Hynes, who has spent a month as a novice, said she was happy about her decision to enter the Benedictine Order.

Asked why she had decided to become a nun, she said she "had spent a lifetime trying to listen to

the Word of God for me," and she felt she was doing God's will—a feeling she also had when she was married.

She described her routine as a novice as "a very well-balanced life of prayer and work."

"We aren't given a lot of directives, but we [Hoefgen and she] live with four very fine nuns and observe them," she said.

The community has permitted Hynes to continue preparing a book on bibliotherapy, which she started while working as a librarian at St. Elizabeth's Hospital in Washington, D.C., after her husband's death.

The daily schedule for novices at St. Benedict's includes morning and evening prayers, Mass and classes on the liturgy, on the rule of St. Benedict and on what the vowed life means.

The novitiate is a year's trial period after which the novices make their first promises. Their final vows will come any time from one to three years after that.

Hynes said she does not wear the habit of a nun. She and Hoefgen will be permitted to wear a veil, if they choose, after they have made their first promises. Each of the



Sister Hynes

Sister Hoefgen

five new novices wears a Benedictine medal on a cord that was presented at the reception ceremony in September.

The five were welcomed into the Benedictine community at St. Joseph—the world's largest—with the singing of prayers by several hundred sisters.

"It was a very wonderful experience," Hynes recalled.

Hoefgen's youngest son, Francis, a Benedictine priest at Cold Spring, Minn., regularly visits his mother at St. Joseph and has found her "very pleased and happy to be there."

He likes to see the puzzled reaction of people when he introduces her, saying, "This is Sister Elva, my mother, and I am her son, Father Francis."

Hoefgen and Hynes are by no means the first widows to enter the Benedictine Order.

Another widow, Sister Lucille Schramel, 60, formerly of Richmond, Minn., took her final vows at St. Benedict's July 11. She has two children and 12 grandchildren. She is now at St. Mary's Convent in Melrose, Minn., where she is helping teach the retarded in Confraternity of Christian Doctrine classes. She also will do some home nursing.

Mpls Star

Oct. 17, 1980

p. 14A



Times photo by Steve Wolt

Cold Spring Rocori students needed a place to go after games, so a few of them teamed up with their priest and turned a church into a pizza parlor. From left are John Theis, Ann Svihel, the Rev. Fran Hoefgren, Kathy Dingmann, Gary Fischbach and Alex Jerde.

# Cold Spring kids find a new hangout



**Along the way**  
By MARY LAHR  
Times Regional Editor

**COLD SPRING** — Hanging out after the 'big game' is an American tradition. Mickey Rooney went to the soda shop. The Fonz goes to Arnold's.

In Cold Spring, they go to church. It's not that Cold Spring youth are any more holy or upright than others. But the only gathering place that's open to them after games is in the old St. Boniface Church building.

Called the Other Side, the church-turned-pizza-parlor has attracted crowds of up to 400 Cold Spring Rocori High School students after some school events. It's been so successful, students expect to continue operating it next year.

The Other Side is the creation of several Rocori students and St. Boniface assistant pastor, the Rev. Fran Hoefgren.

Traditionally, Cold Spring teenagers crammed into the Side Cafe for their post-game conversations.

"But none of the kids would buy much food, just a glass of pop and they'd sit in the booths taking up room," explained Cold Spring Rocori senior John Theis. Frequently, the crowds flowed out to the street.

So this fall the owners of the Side ruled that no one under 19 would be allowed in the restaurant

after games unless they were with an adult.

That left Rocori students without a hangout. That's when Theis and a few of his friends called Hoefgren about using the old church for a gathering place. They called it the Other Side because it was an alternative to the restaurant.

"We had just moved into the new church and the old church wasn't being used for anything, so we did it," Hoefgren said. "The response was incredible."

The first time the Other Side opened about 400 people showed up. Since then, crowds have averaged 200 to 300.

With only a few modifications, the students turned the church into a pizza parlor. Pizza ovens were brought in and Hoefgren ordered about 20 cases of pop and other food. Students sandwiched tables between the old church pews, making what Hoefgren called "intimate booths for 20."

Kids brought records for playing over the church sound system, set up ping-pong and foosball tables and made the food. Hoefgren was the only adult involved in the hangout's creation.

Through the football season and the first part of the basketball season, the Other Side opened after each of the games.

It closed recently for remodeling but probably

will be open in another month, Hoefgren said. The building will have a new kitchen, new windows, a new floor, and a permanent spot for the Other Side in the church balcony.

Besides giving Cold Spring kids a place to go, Cold Spring Police Chief Vince Konz credits the Other Side with eliminating some rowdiness in town.

"I had reservations about this thing myself when I first heard about it," Konz said today. "But since I've seen it I'm really impressed."

On Halloween, for example, the Other Side had a costume party that broke up at midnight. Konz admits he and his men were braced for the worst.

"But you know what," the chief said. "Those kids went out of there and went right home."

The Other Side hasn't eliminated all of the carousing in Cold Spring, Hoefgren said. "But if the kids come to the Other Side, at least for three hours they aren't drinking."

The Other Side also has made the church more of a center of the community, Hoefgren said.

"It's not every town where you can say you're going to church after a game," he said.

## Parable of the talents comes to life in Cold Spring

**COLD SPRING** — When the people of St. Boniface parish here agreed to help Father Fran Hoefgen OSB with one of his homilies they may not have realized they would be working on it for six months.

Father Fran, inspired by the challenge an eastern United States priest presented to his congregation, handed an envelope to 41 parishioners as they entered church for 10:30 a.m. Mass last November 15.

"Would you be willing to help me with the sermon this Sunday?" he asked.

The envelopes, containing varying amounts of money from \$5 to \$20 were used to illustrate the Gospel parable of the talents. Father Fran encouraged the participants to use the money and their talents to make more money for the parish.

"One of the people said it was the first time he ever left church with more money than when he came," Father Fran recalled.

But this month they returned to church with considerably more than the \$400 with which they left last November — \$2,978 more.

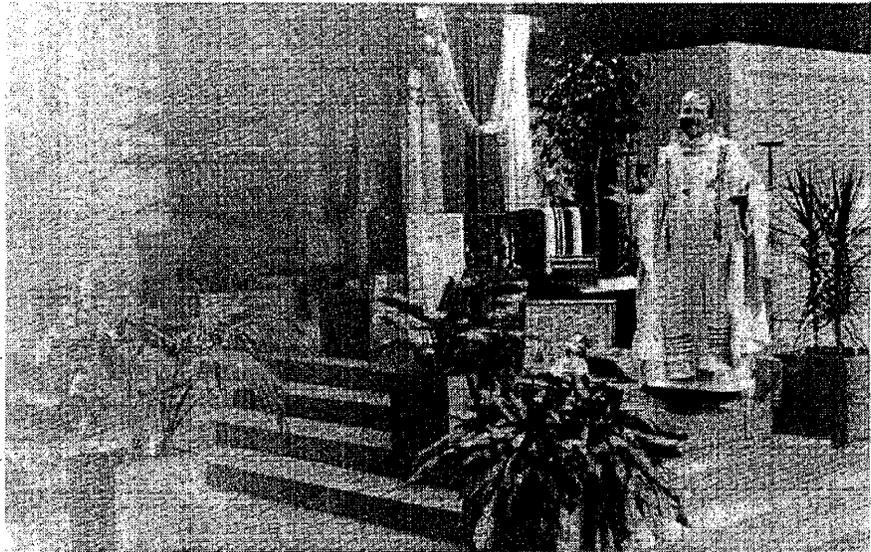
A variety of talents were engaged in the meantime.

Three parishioners went to Las Vegas and returned with a "slight increase in funds." Several other parishioners successfully used the money in card games.

One person entered a bowling tournament and won the \$85 prize.

Another bowler used the money in his league. For every pin his score went up during the six months, he tossed a dollar into the fund. His average grew by 40 pins.

A nine-year-old girl bought a latch-hook rug, made it and sold it to



At the conclusion of the parable of the talents venture, Father Fran Hoefgen describes the creative methods his parishioners used to increase church funds. He also shows off the plants and oak plant holders that were purchased from the investment. He described them as "living reminders" of the talents that people used to help him with his sermon last November. (Photo courtesy of St. Boniface parish, Cold Spring)

her father. He keeps it in his office as a reminder to use his talents.

Making craft items and selling chances on them was popular. Two parishioners combined efforts and money to buy a radio/cassette player and made \$250 on chances.

One fellow bought a case of beer and threw a party selling the beer for 50 cents a bottle. Seventy-five cents interest was earned on a five dollar

bank account, over the six-month period.

A gas station owner invested the money in his business and returned a percentage on every load of gas that came in.

One woman made \$225 through a series of projects. She first bought tickets on football boards and won. She took the winnings and played cards and won again. Finally she

bought rubic cubes and sold them for Christmas gifts.

But one man decided to give of himself. He took pledges for each pound of weight he could lose in a two-week period. Eighteen pounds later the parish was \$1,044 richer.

Only four people did nothing.

"It was a very interesting community project," Father Fran learned. "People enjoyed it."

**OSB HOEFGEN 00082**

**CONFIDENTIAL**

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March 23, 1984

Mr. Vincent Konz  
Chief of Police  
418 Main Street  
Cold Spring, Minnesota 56320

Re: Francis F. Hoefgen

Dear Chief Konz:

I am writing to you in reference to the above named patient of the Saint Luke Institute, Father Francis Hoefgen. As you may be aware, Father Hoefgen was admitted to the Saint Luke Institute on March 22, 1984 and will be undergoing a medical and psychiatric evaluation March 23-30, 1984.

I apologize first if I did not consult you prior to my strong recommendation to Father Hoefgen and his religious superior, Father Jerome Theisen, of St. John's Abbey that he leave the State of Minnesota for the psychiatric evaluation immediately. After our consultation together, I felt that it would be in the best interest of Father Hoefgen if the evaluation began immediately so that a proper treatment disposition could be considered in the immediate future.

The Saint Luke Institute is a properly licensed psychiatric facility which deals exclusively with clergy and religious men and women who have chemical dependency problems as well as other psychological problems. Prior to a suggestion concerning the proper treatment plan, we always evaluate rather thoroughly the person over a two week period. The results of that evaluation are shared with the patient and the religious community and a treatment plan then fashioned which would meet the individual needs of that patient and community. I have enclosed information concerning our different programs for your reference.

If I may be of further help to you or Stearns County with reference to Father Hoefgen, please do not hesitate to contact me. I thank you personally for your help to Father Hoefgen during the rather difficult time he experienced

OSB HOEFGEN\_00083

Chief Vincent Konz

-2-

March 22, 1984

this past week in confronting this complex social problem. If I may be of particular help to the Cold Spring Community in the future, I hope you will not hesitate to contact me.

I would also appreciate it if you could inform me as to the status of formal charges against Father Hoefgen subsequent to the formal statement he made to you and the County Police Officer.

Sincerely yours,



(Rev) Michael R. Peterson, M.D.  
Executive Medical Director  
and  
Clinical Assistant Professor  
Department of Psychiatry  
Georgetown University Medical School

cc: (1) Reverend Francis Hoefgen  
(2) Rt. Reverend Jerome Theisen, O.S.B.  
Abbot, St. John's Abbey  
(3) Reverend Daniel Ward, O.S.B.  
Attorney at Law

April 5, 1987

Dear Jerome,

Good Morning! Having been here for two weeks now has given me a lot of time to think and pray. Just want to share some of my feelings. Through this whole experience, especially at first, my feelings for you has changed. I have never felt so thankful to my God for being a Benedictine at St. John's and I've told people here that you were so gentle with me that I felt you were more like a Dad to me. Thank you for your support & your care, that has been helping me get through this. I never had a Dad, but now I have a hint of what it's like. This has all helped to heal me of the greatest terror & pain I've ever felt in my life. Thanks.

Gratefully  
In His Love,  
Alan

[HOEFGEN]

No other news yet.

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## SAINT LUKE INSTITUTE

CONFIDENTIAL

April 5, 1984

Right Reverend Jerome Theisen, OSB  
Abbot  
Saint John's Abbey  
Collegeville, Minnesota 56321

Re: Psychiatric Evaluation of  
Reverend Francis Hoefgen, OSB

Dear Abbot Jerome:

I thank you for referring Father Francis Hoefgen to me for a psychiatric evaluation here at the Saint Luke Institute. As you are aware, Father Hoefgen arrived on March 21, 1984 for the rather lengthy evaluation following the allegations against him being made public through the Chief of Police of ColdSpring, Minnesota, Mr. Vince Konz.

As we discussed, the reason for Father Hoefgen coming to the Saint Luke Institute for this evaluation is our considerable experience with these kinds of human problems in clergy. Because there are so many complex factors which are involved in any such allegations, it is my opinion that a thorough medical, psychiatric and neurologic evaluation should be completed on each person prior to rendering a psychiatric opinion for the use of the authorities.

Our process of evaluation here is a rather complete one and includes the following parts:

- (1) Structured interview by a mental health professional for evaluation of drug and alcohol abuse potential
- (2) Psychiatric examinations by Dr. Frank Valcour and Dr. Michael Peterson
- (3) Physical Examination and Neurologic Examination
- (4) Electrocardiogram (ECG)
- (5) Chest X-ray
- (6) Electroencephalogram (EEG)
- (7) Computerized Tomographic Brain Scan Study (CT Brain Scan)
- (8) Blood and urine laboratory tests including endocrine studies
- (9) Neuropsychological testing including Wechsler Adult Intelligence Scale, Wechsler Memory Scale, Halstead-Reitan Neuropsychological Battery, and Minnesota Multiphasic Personality Inventory.

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A non-profit organization

OSB HOEFGEN\_00086

April 5, 1984

At the end of the evaluation period, I personally spent time with Father Hoefgen discussing the different results of the various tests and interviews. Any abnormal laboratory or physical findings were discussed and appropriate referrals to various specialists were made. This letter is a brief summary of the findings of the evaluation and my recommendations for his future psychiatric care.

First, it is important to put in perspective the actual allegations against Father Hoefgen. From my interview and that of our other psychiatrist, Dr. Frank Valcour, we were both quite convinced that Father Hoefgen has struggled with celibacy rather successfully since his ordination to the priesthood and his assignment to the parish church in Cold Spring, Minnesota five years ago. The two incidents with the 17-year-old disturbed youngster were isolated events which occurred over a two day period. The young man was not a minor according to Minnesota law. More importantly, Father Hoefgen realized immediately the inappropriateness of his actions and discussed it with the young man immediately. He further arranged for the young man to leave the rectory situation the following day and be placed in a more appropriate social setting. Finally, he discussed it at the time with a support group of clergy in the area and struggled to put into perspective the two incidents with his important vow of celibacy as a Roman Catholic priest. There were no other sexual acting out incidents to my understanding either before or after the two incidents with this young man in the five years since ordination.

Second, we attempt to place such an isolated incident in a context and to make sure that either psychiatric problems or drug/alcohol problems did not aggravate the acting out behaviors. In the course of our evaluation and extensive testing, there was no evidence of drug or alcohol abuse prior to the incident or during the incident. Further, there is no evidence of psychosis or other major psychiatric disorder in Father Hoefgen and no history of significant emotional disturbance in his family. The extensive neurological and neuropsychological testing demonstrated no abnormalities such as brain tumor, epilepsy or other disorders which would contribute to a pattern of disturbed acting out behaviors.

Third, the lifestyle and contributions of Father Hoefgen to the Cold Spring Community over the years have been exemplary. There is no evidence of heterosexual or homosexual acting out or participation in any subculture activities. There is further no evidence, in my professional opinion, of any history or desire for pedophilic activities (e.g., desire for sexual contact with minors).

In view of these findings, I would make the following recommendations to you with reference to Father Hoefgen and future treatment for him:

- (1) Father Hoefgen should be allowed to return to the State of Minnesota in the next two week period for dealing with the legal charges pending against him; if my appearing in Court would be helpful to the Court, I would accompany him at your request or that of his legal counsel.

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OSB HOEFGEN\_00087

April 5, 1984

- (2) If the Court is in agreement, I would recommend that Father Hoefgen return to the State of Maryland following the legal proceedings and begin a six month outpatient psychotherapy program here at the Saint Luke Institute.
- (3) During that six month period of rehabilitation and outpatient psychotherapy, I would send to you on a regular basis and to the Court, if requested, progress reports until the six months elapse.
- (4) While in the outpatient psychiatric program, I would suggest that Father Hoefgen reside at Saint Anselm's Abbey in Washington, D.C. where he can continue with his discernment and spiritual growth program in parallel with his psychological program.
- (5) I would further suggest that Father Hoefgen be allowed to continue in some part-time ministry in the Archdiocese of Washington while residing at the Abbey as arranged by you, Prior Leonard Vickers of Saint Anselm's Abbey and myself.
- (6) At the end of the six month period, it is my suggestion that Father Hoefgen return to Saint John's Abbey with me for concrete planning of his active ministry future in conjunction with the plans you might have for him as his religious superior.
- (7) For the general benefit of the Abbey and for Father Hoefgen himself plus the family involved in the incident, I would suggest that Father Hoefgen not be assigned at anytime in the future to the Cold Spring area if he returns to any type of parish ministry.

I hope that this psychiatric evaluation will be helpful to you, Abbot Jerome, in your care of this very fine young monk. A copy of this report has been sent to Mr. Daniel Eller, attorney for Father Hoefgen. If you or Mr. Eller feel that my personal presence at the time of the hearing would be helpful at all, I hope you will not hesitate to telephone me.

I thank you again for referring Father Hoefgen to the Saint Luke Institute for psychiatric evaluation. If I may be of further assistance to you, please do not hesitate to contact me.

Your brother in Christ,

  
(Rev) Michael R. Peterson, M.D.  
Executive Medical Director  
and  
Clinical Assistant Professor  
Department of Psychiatry  
Georgetown University Medical School

cc: Mr. Daniel Eller  
Attorney at Law  
925 First Street South  
St. Cloud, MN 56301

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OSB HOEFGEN\_00088

## SAINT LUKE INSTITUTE

CONFIDENTIAL

July 27, 1984

Right Rev. Jerome Theisen, OSB  
Abbot  
Saint John's Abbey  
Collegeville, Minnesota 56321

Re: Rev. Francis Hoefgen, OSB

Dear Abbot Jerome:

This is a very brief note concerning the progress of Father Fran Hoefgen. I saw Fran today and he is indeed beginning to experience the painfulness of the psychotherapeutic and growth process. I see nothing but good coming from this experience for him.

The living arrangement at St. Anselm's Abbey is quite poor. The Abbey suffers from a lack of warmth among the monks, little concern for each other and Fran experiences this acutely in his loneliness and in his introspection. I find his spiritual progress good and he is turning to the Lord in a way that is most important for growth in all spheres of his life.

I told him today that I would like him to consider writing you and his spiritual director on a regular basis. It is important that you have a glimpse of the pattern of growth that he is experiencing so that you will be better prepared to help him with the decisions concerning his vocation and his vocational/ministry placement in the future. I hope this is acceptable to you. His spiritual director is not a member of Saint John's Abbey, or I would have simply asked him to correspond with him.

I look forward to seeing you in mid-August. I hope that this brief letter finds you in excellent health and spirits. I think of you and the Abbey everyday and pray for your continued good work in Christ's Church.

Your brother in Christ,



(Rev) Michael R. Peterson, M.D.  
President

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The Reverend Francis F. Hoefgen, O.S.B.  
Saint Anselm's Abbey  
4501 South Dakota Avenue, Northeast  
Washington, D. C. 20017

6 August 1984

Dear Father Fran:

It is apparent that you are dealing with some basic issues in your life. I am happy that you have this opportunity to delve into your psychic life and come up with some resolutions. I am sure it will take a good deal of time to sort out the various dynamics in your life. Thank you for your letter and the frankness with which you spoke about the issues!

Sorry we did not get to talk on the feast of Saint Benedict. It was a busy day and I know that you were constrained to spend a good deal of time with your Mother. I surely enjoyed the liturgy of the day! The Liturgy Committee and the ministers have developed an excellent rite of profession, one that moves along easily and is surely striking for all of us.

Our summer session ended last Friday and now I am reading term papers and making out grades. It was an enjoyable seminar on the Rule of Saint Benedict. The eight students were quite different in background and as a result brought to the class a good deal of different experience. I learned much from their comments and observations.

Last week our Chapter voted to postpone the revamping of the plaza between the Great Hall and the abbey church. Only now are we beginning to develop plans for the hiring of an architect. It will take months and maybe a year or so to develop a master plan for the buildings and grounds of our campus. We hope to delay the plaza renovation until it is clear that what we have planned is suitable for the site.

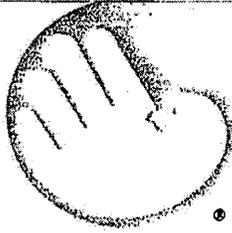
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It is good to visit with Father Michael Peterson from time to time. He enjoys his stays at the abbey and I enjoy talking to him about monastic life and about his work at Saint Luke's Institute.

We have not arranged for an assistant at Saint Boniface Parish in Cold Spring. It seems that Father Mel can handle most of the work and when he needs help he calls the Prior for assistance. Father Michael Naughton is working at the Liturgical Press and is also teaching in the university. I suspect that he will help Father Mel on occasion.

I wish you well in your work! Blessings and peace in the Lord!

Fraternally,



## ST. BERNARDINE CLINIC

CONFIDENTIAL

August 27, 1984

Mr. Daniel Eller  
Attorney at Law  
925 First Street, South  
St. Cloud, Minnesota 56301

Re: Rev. Francis Hoefgen, OSB

Dear Mr. Eller:

I am writing to you in reference to the above-named patient of the St. Bernardine Clinic, Rev. Francis Hoefgen. As you are aware, Father Hoefgen is a monk of St. John's Abbey in Collegeville, Minnesota. His abbot and religious superior is Abbot Jerome Theisen, OSB. I have taken the liberty to send a copy of this letter to his superior for his own personnel records.

Father Hoefgen arrived on March 21, 1984 to begin a six month treatment program here, at the St. Bernardine Clinic. The treatment program basically consisted of weekly outpatient individual psychotherapy with me, personally.

Prior to beginning individual psychotherapy, Father Hoefgen participated in a five day Evaluation Program here at the St. Bernardine Clinic. The evaluation includes the following:

1. Structured interview by three members of the professional staff including a psychiatrist;
2. Physical examination and neurological examination;
3. Electrocardiogram (EKG);
4. Chest x-ray and sinus/skull x-rays;
5. Electroencephalogram (EEG);
6. Computerized tomographic brain scan study (CT brain scan);
7. Neuropsychological testing including a Wechsler Adult Intelligence Scale, Wechsler Memory Scale, Halstead-Reitan Neuropsychological Battery and Minnesota Multiphasic Personality Inventory;
8. ~~Informal meetings with the current residents of the Saint Luke Institute Program;~~
9. Formal psychological interview with mental status examination by a psychiatrist.

Father Hoefgen has done extremely well in this six month rehabilitation format. I have watched him begin to deal with his feelings and his psychosexual development in a very mature and straightforward way. In the beginning, he found it difficult to reconcile the human emotions and feelings which he has been always experiencing with both his religious background as well as his previous instance of poor

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OSB HOEFGEN\_00091

Mr. Daniel Eller

-2-

August 27, 1984

judgement or prudence.

It is absolutely clear to me, in my professional opinion, that Father Hoefgen has never had a pattern of sexual abuse with young people and would therefore not be considered in any instance in the psychiatric diagnosis of pedophilia. The two sexual instances which are documented with the same person could best be described as two very needy people who reached out to each other and with some mutuality on both sides. However, Father Hoefgen has been able to see what part he played and to deal with the guilt and shame involved with that particular situation. He has demonstrated in a rather straightforward living situation here in Washington, DC that he is, indeed, capable of handling and dealing with his own emotional impulses and feelings.

Father Hoefgen also has experienced a one week Human Sexuality Workshop with other priests and sisters. This workshop is helpful in giving people guidelines in terms of psychosexual development and a great deal of education in this area.

It is my decision that Father Hoefgen can return safely to St. John's Abbey in Collegeville, Minnesota at the end of September, 1984. I will be coming to Minnesota with Father Hoefgen to meet with his superiors and other important persons in his life. He will not be in the Cold Spring, Minnesota area in the immediate future and will not be dealing in the St. John's Prep School with any of the teenagers who are from the Cold Spring area. Further, his work will be dealing with young adults and adults in the context of monastic life at St. John's Abbey for the indeterminate future. I have discussed these goals and possible future assignment for Father Hoefgen with his superior, Abbot Jerome Theisen. He is in agreement with his return and his remaining in St. John's Abbey over the next period of time.

I hope this letter is helpful to you and that it contains the information necessary to have the legal implications of his behavior in the past be concluded once and for all. I would appreciate any feedback you have from the District Attorney or from his office in the near future with reference to this letter and the completion of the six month program as described previously to you. I appreciate your continued support and help for Father Hoefgen over this time period and over this most difficult situation. If I ever may be of further assistance to you or any of your clients, please do not hesitate to contact me.

---

Your brother in Christ,

*Michael R. Peterson, M.D.*

(Rev.) Michael R. Peterson, M.D.  
Executive Medical Director  
and  
Clinical Assistant Professor  
Department of Psychiatry  
Georgetown University Medical School

MRP/mz

cc: Abbot Jerome Theisen, OSB  
Rev. Francis Hoefgen, OSB

OSB HOEFGEN\_00092

ST. ANSELM'S ABBEY

4501 South Dakota Avenue, N.E.  
Washington, D.C. 20017  
(202) 526-1414

Sept. 10, 1984

Dear Abbot Jerome,

Good Morning! Please. Thank you for the response to my letter. I hope you enjoyed your trip for the Blessing in Puerto Rico. Our prayers are with you for a safe and enjoyable trip to Rome for the Congress. Prior Leonard is looking forward to the experience. He's a fine chap, we've had quite delightful times golfing. We hope to get out once before he leaves.

All is going very well for me here. My sessions with Michael have been most enlightening. Have discovered a great deal about why I do what I do as well as what my needs are and how to meet them in an appropriate way. Next week is the Sex Workshop and that should be a good wrap-up of my time here.

Had surgery on my nose last week, an Ear, Nose, & Throat Specialist cut out the bone & cartilage that had been pushed to one side as a result of a racquetball injury in the nostril. He felt this allowing free flow of air would help the cyst in my sinus to heal properly & would prevent problems in the future. It wasn't too painful, stayed in the hospital one night because of bleeding but feel good now.

Next week-end I'll be going to St. Mary's Abbey to visit friends there and Danill McMullin will come from Rochester, so I'm looking forward to the visit.

Michael suggested a session with you, Julian & Kieran and Michael upon my return. Also Gordy & Brennan to be there. To share what I've learned, in general, and to allow me to hear whatever rumors or thoughts the group has heard about me. Discussing this openly would help me know better the feeling of the house. I'm greatly looking forward to being at the abbey to renew relationships & strengthen prayer.

Following the workshop I have 2 week-end commitments at St. Georges in Southern Maryland & then stopping to see family in return.

I'll see you when you return from Rome. May your trip be peaceful & enjoyable. Be assured that I feel great! Unfortunately, still no resolution in Minnesota.

With prayers,  
W. Fran.

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# UNIVERSITY OF MINNESOTA

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*Twin Cities Campus*

*Program in Human Sexuality  
Department of Family Practice and  
Community Health  
Medical School*

*Suite 180  
1300 South Second Street  
Minneapolis, MN 55454  
612-625-1500  
Fax: 612-626-8311*

## GOALS FOR SEXUAL PERPETRATOR

### Criteria for Completion and Graduation:

Completion and graduation from the Offender Program at PHS are viewed as a process in which the participant, their family, therapy group, probation officer or county social worker and the staff of PHS participate. Below are the criteria for graduation.

Patient must complete the following goals:

1. Stop the offending behavior, have total control, and be able to define "at risk" situations.
2. Be able to admit to and take responsibility for their role in the inappropriate and appropriate sexual behaviors.
3. Arrange for and attend appointments for all parts of the treatment; i.e. family therapy, therapy with P.O., group, SAR, spouse's group, etc.
4. Participate in the group to the extent that (s)he shares thoughts, feelings and new learning with the group and responds to other group members' comments and feelings openly.
5. Learn new problem-solving strategies which are not self-defeating, and be able to appropriately apply these strategies.
6. Thoroughly examine any sexual behavior that has caused problems, identify the origins and meanings of the problem, and share this insight with the group and family.
7. ~~Develop a plan to prevent further offending behavior by:~~
  - A. ~~Identifying the patterns which contribute to the offending behavior~~
  - B. ~~Changing the patterns~~
  - C. ~~implementing a program to maintain these changes~~
8. Experiences empathy and understands how sexual behaviors affect others.
9. Define his/her family roles in present family, family of origin and effects of sex offending behavior on his/her various roles.
10. Improve communication with their family by sharing feelings, discussing conflicts, improving listening skills, and understanding the origins of conflict.

- 
11. Acknowledge and accept their fantasies without fear, be able to describe fantasies, to increase enjoyable fantasies, and to learn that fantasy does not cause behavior, but that behavior is based on choice.
  12. Demonstrates an understanding of body messages and is able to share the meaning of these with others. (This means patient is aware of feeling pain, psychological needs, sexual needs, non-verbal and verbal communications (s)he gives to others - to name a few.)
  13. Define his/her sexual needs and be comfortable expressing these needs appropriately.
  14. Move from passive, helpless, and dependent behavior to more assertiveness in his/her relationships.
  15. Demonstrate a more positive attitude and an ability to enjoy all areas of life--work, friendships, family relationships, and leisure activities.
  16. Understand and integrate his/her sexuality into his/her intellectual, social, and spiritual self.

Note that a participant will be choosing to leave the program prior to graduation by these actions:

- (a) Not complying with program requirements and goals;
- (b) Fees for treatment are not kept current;
- (c) Demonstrates a more appropriate treatment is indicated.

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Department of Family Practice and Community Health  
Program in Human Sexuality  
Medical School  
University of Minnesota

SOGGoals:md

---

My name: Francis Frederick Hoefgen

Date: February 8, 1985

- 1) Name: Sr. [REDACTED]  
Woman's First Name: [REDACTED]  
How Related: Mother  
Address: [REDACTED]  
City & State: [REDACTED], Zip Code: [REDACTED]  
Telephone Number: [REDACTED]
- 2) Name: Mr. & Mrs. [REDACTED]  
Woman's First Name: [REDACTED]  
How Related: Sister  
Address: [REDACTED]  
City & State: [REDACTED], Zip Code: [REDACTED]  
Telephone Number: [REDACTED]
- 3) Name: Mr. & Mrs. [REDACTED]  
Woman's First Name: [REDACTED]  
How Related: Sister  
Address: [REDACTED]  
City & State: [REDACTED], Zip Code: [REDACTED]  
Telephone Number: [REDACTED]
- 4) Name: Mr. & Mrs. [REDACTED]  
Woman's First Name: [REDACTED]  
How Related: Brother  
Address: [REDACTED]  
City & State: [REDACTED], Zip Code: [REDACTED]  
Telephone Number: [REDACTED]

Please use the other side of this sheet if you have need of space for the listing of additional relatives.

5) Name: Mr. [REDACTED]  
Woman's First Name: \_\_\_\_\_  
How Related: Brother  
Address: [REDACTED]  
City & State: [REDACTED], Zip Code: [REDACTED]  
Telephone Number: [REDACTED]

6) Name: Mr. & Mrs. [REDACTED]  
Woman's First Name: [REDACTED]  
How Related: Brother  
Address: [REDACTED]  
City & State: [REDACTED], Zip Code: [REDACTED]  
Telephone Number: [REDACTED]

7) Name: Mr. & Mrs. [REDACTED]  
Woman's First Name: [REDACTED]  
How Related: Brother  
Address: [REDACTED]  
City & State: [REDACTED], Zip Code: [REDACTED]  
Telephone Number: [REDACTED]

8) Name: [REDACTED]  
Woman's First Name: \_\_\_\_\_  
How Related: Brother  
Address: [REDACTED]  
City & State: [REDACTED], Zip Code: [REDACTED]  
Telephone Number: [REDACTED]

My name: Francis Frederick Hoefgen PAGE 2

Date: February 8, 1985

- 1) Name: Mr. & Mrs. [REDACTED]  
Woman's First Name: [REDACTED]  
How Related: Brother  
Address: [REDACTED]  
City & State: [REDACTED], Zip Code: [REDACTED]  
Telephone Number: [REDACTED]
- 2) Name: Mrs. [REDACTED]  
Woman's First Name: [REDACTED]  
How Related: Sister  
Address: [REDACTED]  
City & State: [REDACTED], Zip Code: [REDACTED]  
Telephone Number: [REDACTED]
- 3) Name: Mr. & Mrs. [REDACTED]  
Woman's First Name: [REDACTED]  
How Related: Brother  
Address: [REDACTED]  
City & State: [REDACTED], Zip Code: [REDACTED]  
Telephone Number: [REDACTED]
- 4) Name: [REDACTED]  
Woman's First Name: [REDACTED]  
How Related: Brother  
Address: [REDACTED]  
City & State: [REDACTED], Zip Code: [REDACTED]  
Telephone Number: [REDACTED]

Please use the other side of this sheet if you have need of space for the listing of additional relatives.



## SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

April 15, 1985

Dear Abbot Jerome,

It has been two weeks since our meeting on April 1st and I have spent considerable time in reflection and discussion about my future assignment. You asked that I think about the various possibilities and at this time I would like to let you know what I think and how I feel about the suggestions presented.

My reflections focus on two basic areas regarding St. Augustine's and St. Boniface in Hastings, these two are a professional ministerial area and secondly the personal and psychological area of my life. I really want you to be clear about how I feel about this important assignment for me.

First: The professional ministerial aspect of the assignment. As you know, I have spent a short time at Hastings as a deacon with Fr. Florian and Fr. Steve in the fall of 1978. In honesty, I admit it was a good experience due in a large part to the ongoing dialogue with Fr. Steve and our personal sharing on our experiences. His constant concern and suggestions were very helpful and it brought about a close relationship between us that continues to this day. He helped me with pre-marriage counseling as well as convert instructions and other experiences. We talked at length also about other struggles in monastic and parish life. His presence was a great help and consolation to me in my first experience in parish ministry. We also prayed together each morning with two of our coordinators and Fr. Florian, as well as our music director. The only one left there is Fr. Florian and to be equally honest, I do not recall him communicating on a personal feeling level that brought about personal growth. I did not experience a team approach with him and his approach to some problems there was not direct and interpersonal. He supported me in my ministry of preaching and gave me encouragement, though he never suggested I assist at funerals or weddings. Fr. Steve arranged a wedding for me and set up the instruction for me as well and it was a good experience. I also dealt with one death experience of a child, through Fr. Steve's help. Fr. Florian's approach to ministry simply is not as exciting and innovative as Fr. Bob Wieber's. At this point in my parish education I feel that my professional approach is that of an internship in preparation for being a pastor in the future. I greatly desire to experience a working team ministry with a pastor who is eager to share in decision making processes and who can teach me new and creative approaches to many situations. For several years both Fr. Bob and myself have expressed interest in working together and how exciting such an experience would be for us to work on a team. It certainly is the policy of the abbey when someone goes away to get a doctorate that they go to the best possible school for that education. I feel that when one desires to be a pastor that I too would like the best possible learning situation, one that is both stimulating and encouraging as well as challenging. If we would like to have more young monks in parish ministry it seems to make sense to set up situations that are inviting as well as exciting. This could only encourage the future prospects. I would also like to experience a parish that has a lay administrator; this too shows that Fr. Bob's approach is focused on ministry that attempts to separate it from the headaches of administration. This is exciting for me on a professional level and I want to learn more about this aspect of parish life, how to focus on ministry and not get bogged down in administration.

## SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

My second point of personal and psychological growth is crucial to me; this is an area of my life that I fully realize now cannot be ignored in any way, shape or form. I have made a great deal of progress personally in the past difficult year, a year that has helped me to be in touch with my feelings and to understand how they affect my life. This integration of my feelings has helped to make me feel more whole as well as much more understanding of myself and others. This is also a life long struggle, because there are not too many who communicate on a feeling level and where our feelings can be up front in our life. When this does happen it makes for very healthy relationships of growth and depth. This can only help one's spiritual approach and monastic growth as a constructive community member. The support and encouragement of this past year has helped a great deal to make me a confident individual who can stand on my own feet while realizing and accepting my limitations. Primarily what this means for me is that I know I need to be in a situation where I can openly and honestly communicate on a daily basis and where this is a mutual experience. I need this! If I do not have it in my living situation it is only natural that I look for it outside the community in which I live. I don't want to do this and I don't feel this would be healthy. I am grateful to have left Cold Spring; as you know Fr. Mel does not communicate on a feeling level at all, at least not with me. That also was not my experience while living with Fr. Florian. I have had more personal discussions with Fr. Bob just from the times I've been with him than I did in the five months I lived with Fr. Florian. I have nothing against Fr. Florian; that's just the way he is and I don't want to be sent to Hastings with the attitude that I could change that way of interacting. So in terms of my continuing personal growth and psychological health I desire to be in a strong and healthy situation which St. Augustine's would provide and in which I could be a strong contributing member. As you know, one's psychological health is an ongoing process and after this past year I feel I need a good sound situation to continue being the best monk and priest I can be in parish ministry.

We have also talked previously that I desire to maintain my strong relationship to the community at home; this too is important to me. There is also the factor that my mother, having professed her solemn vows last summer, is also in need of my encouragement. I do feel my responsibility on behalf of the family and I know this is important for her. As mentioned above, whether one is 34 or 79, their psychological health must be considered. She is becoming more accustomed to community life and I encourage her whenever possible, but my proximity is important at this time.

Be assured that these feelings and thoughts have not come about in a vacuum but after consultation with my spiritual director and a number of important people in my life. This is also after considerable prayer and reflection. As mentioned at the beginning of this letter, I wanted you to know how I feel and what I think. I trust you will consider this in your decisions and reflections.

Thank you for taking the time to read this and for your support and help during this past year and before.

Sincerely in the Spirit of Benedict,



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Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

13 March 1988

Dear Father Fran,

Has there been a change  
in plans in your trip  
to Europe?

Abbot Jerome

---

Phone 612 363-2544

OSB HOEFGEN\_00104

May 30, 1988

Abbot Jerome,

On May 24th you raised some important issues regarding my request to go to Yugoslavia. I would like to take some time to respond to the issues raised. I also desire to let you know how the decision came about for me.

First of all, regarding your concern that priests are not permitted to go on pilgrimage by the local Bishop. On September 16th, 1987 the Yugoslav Bishops' Conference issued a Directive on Medjugorje, a copy of the directive is attached. Regarding the role of priests, it states in paragraph #2 that rather than "abandoning the faithful to themselves... it is necessary for priests to assist those pilgrims spiritually, so as to be at their service for confessions...and providing Holy Mass in their own languages." It also states in paragraph #5 it "is not proper to speak about the messages of Medjugorje from the altar, nor is it proper to attack those events, in the name of God and of the Church; as...diabolical." In paragraph #6 it states that "Accordingly, I maintain that the faithful may freely make pilgrimages...individually or in privately organized pilgrimages, which are not officially organized by the Church, i.e., by Bishops, pastors or similar Church institutions." It goes on in paragraph #7 that "Priests may make pilgrimages to Medjugorje if they go there not as organisers of pilgrimages, but rather for the sake of spiritual assistance to the faithful, again with the firm decision that they will obey the final judgement of the Church."

I do have this "firm decision" not to speak about the messages of Medjugorje from the altar, and I will not speak about it to other groups or in any public forum. I will also obey the final judgement of the Church.

Secondly, I spoke at length with my spiritual director Sister Jeremy Hall about this matter and we prayed about it for a month's time. She has not discouraged me and in fact supports my decision to make this request. My confessor, Father Richard Rice, S.J. of the Loyola Spirituality Center also supports my decision. Father Kevin Seasoltz & I have also discussed this possibility and he believes I should go as well. Father Kilian McDonnell sees no reason theologically or personally for not going, in fact he intended to go at one point but did not have enough time on a particular trip. He also pointed out that in terms of the "official investigations" that no statements are ever made until the "so-called" apparitions are at least said to have ceased. He also pointed out that some conservative theologians of Fatima & Lourdes feels these have some validity. Lastly, I also talked about this possibility with Father Florian and he feels that if I want to go that he has no objections and feels I should go if I have the opportunity. I mentioned these people for the sole purpose of letting you know that this is not a whimsical decision or a request made in haste. I wanted to check it out with people who are very significant to me and who have known me for a long time. I also wanted to discuss this with them before coming to you with this request.

---

It is easy to take a vacation from the parish without having to publicize where I am going. Vacations are a personal matter in the parish. I also have no intent to spread it around the monastery. I sincerely desire to make this pilgrimage for my own spiritual benefit and to deepen my relationship with my God. I trust you will believe me and trust that I will abide by the directives stated above in this letter and given by the Yugoslav Bishops' Conference.

Obviously this is important to me and I hope and pray you will seriously re-consider my request in light of what I have written in this letter.

Thank You for listening to me today.  
with prayers,



June 1, 1988

Dear Abbot Jerome,

I read the article you placed in my box on Medjugorje. You know as well as anyone else that there are many articles on both sides of the issue. But for me, the validity is not the issue and I wish to make that clear. Let me try to be more precise.

As you know, that past nine years of my priesthood has been no picnic. There have been good times but a great number of painful experiences. I accept responsibility for the areas where I have failed and brought hardship to you personally and I too thank God for the outcome that has resulted. As you recall I did accept your decision to go to Hastings three years ago. The first two years were good, I never felt Nathan would work out but no one asked my opinion. I tried to make the most of it, to no avail. Now I try to reconcile two parishes in an extremely painful situation that will not be resolved for years to come. I strive to hand this over to the Lord daily and try to live in peace myself. There is much more about Nathan that I have kept to myself and have tried to resolve with disconcerted parishioners who "have never meet a priest like him." I mention this because his behavior has caused me a lot of pain and anger this past year. Nathan might as well have been living somewhere else for that matter.

Also this past year I have never felt so unappreciated as a priest. The reason for this was that many Guardian Angels Parishioners felt "the Benedictines" took over their parish. It has been difficult to "celebrate" the Eucharist in this setting. Yes things are getting better but it is a slow process. Geoffrey will help greatly.

As for me, I would like to get away to be rejuvenated with an extended time of prayer to ask for healing and conversion and letting go of this past year. Florian takes two weeks in the summer and then another 8 days with family in Arizona during the winter. If that's what he needs, fine. This June I am spending five days with family as I will preach 3 weekend Masses for my brother's 25 anniversary of ordination. For me that will not be a vacation. I will be taking my Mother there and driving her back here as well.

I desire to go the Medjugorje because I feel it is a good way to spend 12 days of my vacation for myself and to get away from it all and be with the Lord in prayer and scripture. I don't feel it is too much to ask after 9 years of priesthood and service to this community. I know it has not been roses for you but I also strived to do my best in my ministry and to be a person of prayer. How often do individuals ask to spend their entire vacation on retreat and prayer? I wish you would forego "the validity" of Medjugorje and simply let me go to a place of prayer and peace. I know you are very skeptical of this place but I hope you will allow me to go as a quiet pilgrim who wants to spend 12 days focusing on my relationship with God in prayer and lexio. I feel I need to get away and others have recognized that need and support my request. As the retreat Master stated, "Even our Lord changed his mind." I know you originally granted permission for me to go and I only ask that you re-instate that permission. I obviously still want to go and I pray that you will grant this request.

peace,



THURSDAY

SEPTEMBER 1, 1988

# ST PAUL PIONEER PRESS DISPATCH

25c

MINNESOTA'S FIRST NEWSPAPER

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## Twins, Minnesota fans enjoying season-long love affair

By Thomas B. Koetting  
Staff Writer

When the Rev. Evan Hoeffgen steps up to the pulpit to give a sermon, he frequently makes references to the paths we encounter in life.

The base paths, that is.

"We need to stick with our faith just as we need to stick with our team," Hoeffgen said Wednesday, moments after buying tickets to see his beloved Minnesota Twins. "And just as we support our team, we need to support each other."

Baseball analogies help the Benedictine priest from Hastings bring high moral lessons down to everyday

### OUT FRONT

#### BASEBALL HOTBED

life. They help him spread his message to people of all ages.

And, oh yes, they help him get free tickets from parishioners.

"I got them for performing wedding, baptisms, you name it," he said with a broad grin. "Even got World Series tickets last year."

That kind of story brings smiles to the faces of Twins officials — 2,365,477 smiles and counting, to be

### The Twins have drawn more fans than any other club in the league.

exact. This year, more than any other in the club's history, the Minnesota Twins and their fans have enjoyed a season-long love affair, and that passion has translated into huge crowds at the Metrodome.

Tonight, as the Twins begin the final month of the year and their longest remaining homestand of the

season, they are averaging 36,961 fans per game. They have drawn more than any other club in the American League, and need to average only 25,594 fans for each of the 17 remaining home games to break the league record of 2,807,386, set by the California Angels in 1982.

Despite dwindling hopes for a divisional title, advance ticket sales already have virtually guaranteed breaking that mark.

In addition, if the Twins average 37,325 fans for each remaining home game, they will become only the

Please see Twins/4A

OSB HOEFGEN 00107

# Twins/ 72 of 81 home games have included promotions

Continued from Page 1A

fourth club in major league baseball to break the 3 million mark for season attendance.

The Los Angeles Dodgers have accomplished the feat six times since 1960, and the St. Louis Cardinals and New York Mets both made it last year. Although those accomplishments should not be downplayed, the Angels, Dodgers and Mets all play in huge markets and the fervent loyalty of Cardinals fans is legendary.

Which leaves one question: Why the Twins? Some of the answers are obvious, some more subtle. But all point to the convergence of three factors that — whether planned or coincidental — have created a baseball hotbed.

■ The World Series victory last year. It is virtually impossible to underestimate the importance of the Twins' improvement on the field, simply because any effort to create community excitement would fall apart if the team's performance didn't back it up.

And that performance translates into free advertising and revenue. According to Matt Hoy, Twins director of novelty operations, the club has been averaging almost a dollar per person on novelties sold at the Metrodome, up 25 cents from poorer years. Counting all products sold anywhere with the club's label, the Twins ranked behind only the New York Mets and New York Yankees last year, and are on the same pace this year.

"I don't see the numbers falling off," Hoy said. "If we make one significant move — one good pitcher or

one lefty out of the bullpen, people will see it as a sign that we are committed to keeping a good product. Even though we're second this year, they realize we're playing better baseball."

■ The business and marketing tools instituted by owner Carl Pohlad.

Under the ownership of Calvin Griffith, the Twins essentially just fielded a team and expected people to watch them. But under Pohlad, the club uses sophisticated marketing techniques more common to banks than ball clubs.

The Twins took surveys on everything from what food was favored to what music was popular between innings. They opened a new toll-free number for ticket orders from anywhere in the country, and doubled the size of their ticket office staff.

— Of the club's 81 home dates, 72 have included a promotion to lure some segment of the population. The previous high was 50 games.

The strategy for the first weekend of the season was a classic example. The club held opening-day festivities on a Friday night, saved the championship ring distribution ceremony for the following day and rounded out the weekend with "glove day" for children. Over 140,000 people attended, creating a sense that the Metrodome was the place to be this summer.

Some observers, such as legislative aide and well-known baseball aficionado Julian Empson, would prefer smaller crowds to trendy crowds. Empson said he's heard too many stories that echo the experience of a friend, who left his seat in disgust after hearing

fans singing the Hardware Hank theme song instead of paying attention to the game.

But for Pohlad's team, success is measured in numbers.

"A good analogy is going into a bar," said Twins director of promotions Mark Weber. "If you and I are the only people there, the beer probably doesn't taste that good. But if we go across the street and it's packed, suddenly the beer seems to taste better too."

■ The re-emergence of baseball as the national pastime.

Listen to radio personality Tom Barnard on the sports segment of his KQRS-FM morning show, and you'll hear about the improvement in the Twins fans' understanding of the game. Listen to Twins officials talk about their competition, and you'll hear that the Vikings are drabby, the North Stars are dying and soccer is dead. And listen to J.G. Preston, sports commentator on KTCA-TV's "Almanac," and you'll hear about baseball still being the best family entertainment value.

But all three sources are basically saying the same thing — baseball is hot. Eighteen of the top 25 major league single-season attendance records have been set in the 1980s, and Preston sees it as a direct link to the baby-boomer phenomenon.

"It's nostalgia, the greening of a generation," said Preston, who edits the Twins "Rally" magazine for Mona Meyer and McGrath, the Twins public relations firm. "Baseball was the game of our youth, before

football really caught on and pro basketball was a factor. We're taking our kids to see what we grew up with."

Mixed in with the quality of the club, the marketing and the game itself, are a few other influences. The Metrodome, for all its faults, is larger than the old Met Stadium and is minutes away from thousands of downtown workers. In addition, neither the club nor its long-distance fans have to worry about rainouts.

Which leads to the question of whether the baseball fever can last.

Twins officials are confident it will. "People are making this a routine stop for trips," said Twins ticket manager Paul Froelich. "They're coming from Iowa, Wisconsin and the Dakotas, and the advance sales are much bigger than the walk-ups."

Others are not so sure. "The fans were always there, but they were not given a reason to believe the product would be better," said Barnard. "... I don't think Pohlad has the interest in keeping the team competitive, not when his goal is saving money. And pretty soon, the fans are going to feel he's been taking them deep."

And in the end, it might come down to the small efforts of the likes of Hoy, who sees the lessons of life in the game regardless of whether the Twins win or lose.

"It's about trust, about faith," he said. "You just have to believe they're always going to come through."

March 14, 1989

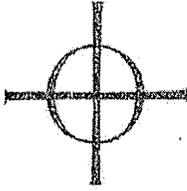
Dear Abbot Jerome,

Yes there has been a change of plans. Here is what has happened. Last Monday (March 6) I heard from MAGI TRAVEL that not enough people had signed up for Rome, hence that portion of the trip had to be cancelled. They never told me there was a minimum number that was needed for this. In fact, all their trips (4) to Rome have been cancelled. They said they had an option to Medjugorje Only that flew in & out of Zagreb with Yugoslavian Airlines out of Chicago. They also told me it would be slightly shortened. The price would be the same (\$1414.00). I told them I wanted to look at the best option for my parishioners & would have to talk with them. They were not willing or able to discuss possible changes or extensions. I then pursued Christian Heritage Tours with Nancy to see if she had room since she was leaving about the same time. I again called Magi Travel and told them I was considering a tour that spent 3½ days in Northern Yugoslavia. All they did was cut down her tour and said this was the best option available. In the meantime I called the group together and told them we had 3 options: 1)cancel alltogether 2)go with shortened trip 3)go with Christian Heritage with slightly different dates and at least see Yugoslavia & Drovnik. Surprisingly the cost differential was only \$85.00. Since some were borrowing money and others taking loans I wanted to offer them the best option at the best price. MAGI offered full refund because of their changes. Not surprisingly the group wanted to go with Christian Heritage & I felt it was the best offer. Nancy had room and was willing to take us on her tour. This was fine with Florian & Geoffrey and Florian felt I should go with it. We had only a few days to decide & that is what has happened. As you know, Nicholas Doub is going with Nancy & we'll be roommates. My two sisters are also going on the new dates of April 14 to April 26. These are the exact length of the original dates set with Magi. I hope I have not offended you but as you can see, our group had only a few days to decide & hence the quickness of the decision. I had not planned this out in advance or anything like that, I honestly wanted what was best and most cost-effective for those who had committed. I felt I was acting responsibly for them and they are very happy with what has resulted, i.e. 12 days for \$1499 rather than 8 days for \$1414. If you have any questions or concerns please let me know. I hope this answers your questions.

PAX, Fran



HOEFGEN



SAINT ELIZABETH ANN SETON PARISH

520 RAMSEY STREET  
HASTINGS, MINNESOTA 55033

August 26, 1989

Abbot Jerome Theisen, OSB  
Saint John's Abbey  
Collegeville, Minnesota 56321

Dear Abbot Jerome,

Peace Be with you! I am writing to you on behalf of our Twin Cities Deanery. We would like to invite you to our Deanery Meeting at Saint Boniface Parish in Northeast Minneapolis with Father Mathias & Father Ryan. This will take place on October 22, 1989 beginning at 3:00 PM with a social, meeting at 3:30 - 5:00 followed by prayer and dinner.

Our Deanery met in August and initially requested to meet with you and Father Timothy Backous to voice our concerns about candidacy and what our expectations are of our young men desiring to enter our community. I realize that there has already been a change in the position of Timo but I am sure that I speak for our deanery that we would still wish to meet with you and have an "evening with the Abbot."

I realize that you were unable to attend any of our meetings this past year so I hope this will be possible for you.

We are planning on having Father Cyprian speak to us at Medina on November 26th regarding his trip to China and on April 29th we hope to have Father Colman speak to us regarding his excellent paper on "The History of Ministry" that he presented to the community earlier this year. This meeting will take place at Saint Bernard's.

Please let me know as soon as possible regarding this date for you because I want to let the other members know so they can plan their schedules as well for our meeting.

Thank you for your attention on this matter.

Fraternally,

  
Fr. Francis F. Hoefgen, O.S.B.

(612) 437-4254

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Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

11 September 1989

The Reverend Francis F. Hoefgen, O.S.B.  
Saint Elizabeth Ann Seton Parish  
520 Ramsey Street  
Hastings, Minnesota 55033

Dear Father Fran:

I am finally responding to your letter of 26 August 1989. I consulted with Father Thomas Andert about my presence at an initial meeting with the team that is examining the prep school this fall. He thought it important for my being there since I need to leave for Saint Louis the next day and will not have an opportunity to visit with the team during the actual process of visiting the high school. Thus, I need to decline your invitation to be present at the October 22 deanery meeting.

I would be glad to come at some other time during the year to talk about vocations or anything else. It occurred to me that you might wish to speak with Brother Kelly Ryan about your concerns with regard to candidacy and vocations.

Thank you for arranging these deanery meetings and making them attractive to the members of the deanery.

Blessings and peace in the Lord!

Fraternally yours,

---

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB HOEFGEN\_00111

# The School of Theology

Saint John's University  
Collegeville, Minnesota

Congratulates You and offers Prayers of Thanksgiving  
During the Anniversary of  
Your Tenth Year  
Of Ordination to the Priesthood

Presented to

**Reverend Francis Hoefgen, O.S.B.**

in this Year of Our Lord, nineteen hundred and eighty-nine

by

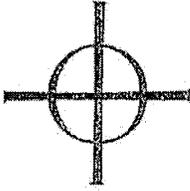


*Rev. Kevin Seasoltz, O.S.B.*  
Rev. Kevin Seasoltz, O.S.B.  
Rector

*Daniel R. Finn*  
Dr. Daniel Rush Finn  
Dean

*Jerome Theisen*  
Rt. Rev. Jerome Theisen, O.S.B.  
Abbot

OSB\_HOEFGEN\_00112



SAINT ELIZABETH ANN SETON PARISH

520 RAMSEY STREET  
HASTINGS, MINNESOTA 55033

May 18, 1990

Dear Abbot Jerome,

Peace be with you! First of all, I want to let you know that things are going well here at Saint Elizabeth. We are busy with weddings and end of the year celebrations but those are fun. This coming Wednesday the Archbishop is coming for Confirmation for 117 of our students. It will be nice to have him for dinner as well. You might have heard that Florian was appointed as one of the Archbishops Counselors for a 5 year term. I think Florian was pleased to be appointed.

I have been elected President to the Hastings Ministerial Association for the coming year and I am looking forward to that as well. Actually they are always looking for someone to take the position but it will be enjoyable since I was secretary/treasurer a year ago.

Each month I have an opportunity to visit with Sister Jeremy and that continues to be a blessing for me. I have also signed for the Monastic Institute at the Abbey in July and am greatly looking forward to that time at home as well. It is a slow week here so it works out well. I am also looking forward to having Thomas here to work with us. I trust it will work out as well as it has for Geoffrey. He certainly was well liked here and will be missed as well. That is quite a challenge ahead of him at Freeport but he certainly will do well.

There is another matter I am requesting permission for at this time. I have discussed this with Florian and he feels it is certainly fine with him and if it is meaningful and powerful for me then he has no problem with it. There are a number of parishioners who want to go on retreat with me to Medjugorje in October of 1990. It is a very powerful experience of inner conversion and deep healing. For those who have gone from the parish, it has deepened their relationship with the Lord and their awareness of His Loving presence in their lives. It has been a quiet and loving renewal for them and for me. I have complied with your previous requests not to preach about it directly but rather about the message of conversion, peace, prayer, and fasting. I would like to use my vacation time for this trip from October 2 to October 14th. It is a good time here at the parish and a parishioner has said they will cover the \$300.00 cost of the trip. Also as you probably know, Nancy Wenner no longer takes the groups there. Her sister Coleen Rawlings is now in charge and it is much better. Again I will not make a big event out of this, but a quiet pilgrimage for those who wish to more deeply surrender their life to the Lord. I hope you will find it in your heart to grant this permission. It is a wonderful faith-experience and a very powerful one for me. I look forward to hearing from you on this matter. If you have questions, let me know.

with faith & love,

(612) 437-4254

Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

21 May 1990

The Reverend Francis Hoefgen, O.S.B.  
Saint Elizabeth Ann Seton Parish  
520 Ramsey Street  
Hastings, Minnesota 55033

Dear Father Francis:

Yes, you may accompany a group of parishioners to Medjugorje next October. I realize that this trip is more like a pilgrimage for you and that you gain much from it spiritually. Father Kilian McDonnell was there within the last six months and indicates that people find the experience very prayerful and moving. He did not make any judgment about whether the visions were true or not. I am sure that you feel somewhat the same about the situation.

In due time you may approach Prior Jonathan about a replacement. I doubt that two priests could cover all of the Eucharistic celebrations that you have in Hastings on a weekend.

Thank you for your words about the work of Father Geoffrey. I know that he will be missed in Hastings but he has much work to accomplish in Freeport!

May you receive the Lord's blessings in your life and ministry!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB HOEFGEN\_00114

May 24, 1990 ASCENSION THURSDAY

"May the God of peace  
make you perfect in holiness.  
May he preserve you whole and entire,  
spirit, soul, and body."

1 Thessalonians 5:23

Dear Abbot Jerome,

Last evening Archbishop John Roach was here for dinner and Confirmation and we had a very enjoyable evening. The topic turned to Medjugorje and I asked him what he felt and he said that he "felt very good about it." He also said he could not imagine the Church making a statement against what is taking place there. He also stated that everyone he has talked to about it has had a very positive experience and that each time individuals have a deeper experience of peace and conversion. I do feel a desire to return and take some parishioners with me and I do believe that it will be a deeper experience of conversion and a closer relationship with the Lord. Many do not feel a need or a desire to go there, that is fine. It has been very good for me and I do feel a desire to more completely surrender my life to the Lord in this pilgrimage. I know I did this with my vows but I do feel it is becoming a more real experience for me and I deeply appreciate the opportunities I have had. If it helps me and others here, I don't see how it could be wrong. I was at the Villa Maria last Tuesday for a day of prayer in the hermitage they have there, a cabin in the woods. It was very good. That's why I was not at the Abbey this past Tuesday. I will be there for Memorial Day and the Tuesday following. I look forward to being at the abbey then and learning of your response. If you allow me to go, I will commit Mondays and Fridays of each week to a complete fast and prayer in preparation for the trip. In a sense then the pilgrimage could begin immediately. I know I have been a burden to the abbey in the past and I regret that very much. I hope and pray that this will help me be a stronger member of the community and give you some relief and not pain.

PEACE, *Agran*

OSB HOEFGEN\_00115

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One point I would like to ask you.  
Do you know if Cyprian is coming back soon?  
He is scheduled to teach this coming semester  
and I could stay in my room in the basement  
till he moves to the seminary. I would  
like to be moved out before Cyprian returns.  
Do you know some dates about this?

I will talk to you later about my trip  
to Michigan and taking up the jobs requested.

With prayers and gratitude,

A handwritten signature in cursive script, appearing to read "Alan".

WILL OF

FRANCIS FREDERICK HOEFGEN

I, Francis Frederick Hoefgen of  
STEARNS County, Minnesota, revoke any prior  
wills and codicils, and make this my will.

ARTICLE ONE  
PAYMENT OF EXPENSES AND TAXES

1. My personal representative shall pay from the residue of my estate:
  - 1.1 the expenses of my last illness and funeral, valid debts, expenses of administering my estate, including non-probate assets;
  - 1.2 any estate taxes except to the extent paid from other sources, provided that the estate taxes paid by my personal representative shall be apportioned in accordance with the directions set forth in the General Governing Provisions.

ARTICLE TWO  
SPECIAL GIFTS

2. I make the following special gifts:
  - 2.1 I give all my tangible personal property to Saint John's Abbey, Collegeville, Minnesota (Order of Saint Benedict).
  - 2.2 I give to Saint John's Abbey, Collegeville, Minnesota, all interests in property used by me for residential purposes and in all real estate contiguous to or used in connection with such property, other than tangible personal property.

ARTICLE THREE  
RESIDUE

3. I give the residue of my estate, consisting of all the property I can distribute by will and not effectively distributed by the preceding provisions of this will, except any property over which I then have a testamentary power of appointment, to Saint John's Abbey, Collegeville, Minnesota.

ARTICLE FOUR  
FIDUCIARY SELECTION

4. The following provisions shall apply to the selection of fiduciaries:

4.1 My personal representative shall be selected as follows:

4.1.1 I nominate the abbot or administrator of Saint John's Abbey as my personal representative.

4.1.2 He shall have the power to nominate an additional or a successor personal representative.

ARTICLE FIVE  
FIDUCIARY PROVISIONS

5. The following shall apply to my fiduciaries:

5.1 Administrative Powers. My personal representative, in addition to all other powers conferred by law that are not inconsistent with those contained in this will, shall have the power, exercisable without authorization of any court:

5.1.1 To sell at private or public sale; to retain, to lease, and to mortgage or pledge any or all of the real or personal property of my estate;

5.1.2 To make partial distributions from my estate from time to time and to distribute the residue of my estate in cash or in kind or partly in each, and for this purpose to determine the value of property distributed in kind;

5.1.3 To settle, contest, compromise, submit to arbitration or litigate claims in favor of or against my estate;

5.1.4 To make any tax election without reimbursement or adjustment between principal and income or in favor of any beneficiary, even if the election directly affects the value of any beneficiary's share;

5.1.5 To continue in the same form any unincorporated business or venture in which I was engaged at the time of my death, for such period as my personal representative deems advisable, or to incorporate such business and continue its operation in corporate form whether or not any probable distributee of such business objects to such retention, continuation or incorporation in my estate; and

5.2 Administrative Provisions.

5.2.1 Informal Administration. I request that my estate be administered in as informal a manner as my personal representative deems advisable.

5.2.2 Waiver of Bonds. No bond or other indemnity shall be required of any personal representative nominated or appointed by the abbot of Saint John's Abbey or by me.

ARTICLE SIX  
GENERAL GOVERNING PROVISIONS

6. In applying the provisions of this document, the following shall govern:

6.1 Definitions.

- 6.1.1 The abbot of Saint John's Abbey is the person duly elected by the monk of Saint John's Abbey and duly holding the office of abbot at the time of my death according to the norms of the canon law of the Roman Catholic Church.
- 6.1.2 The administrator of Saint John's Abbey is the person duly appointed if the office of abbot is vacant to govern Saint John's Abbey at the time of my death.
- 6.1.3 "Tangible personal property" means tangible personal property including money having value in excess of the face value but excluding evidences of indebtedness, documents of title, securities and any property used in a trade or business.
- 6.1.4 "Estate taxes" means any estate or other death taxes that become due because of my death, including any interest and penalties but excluding generation-skipping taxes.

6.2 Rules of Construction.

- 6.2.1 Governing Law. Except as altered by this will, the law of Minnesota shall govern the meaning and legal effect of this will and the administration of my estate. Except as otherwise provided, all references to applicable law and Minnesota Statutes are to those in force on the date of my death and shall incorporate any amendments and successor provisions. References to the Internal Revenue Code are to the Internal Revenue Code of 1986, as amended. References to a particular section of the Internal Revenue Code shall incorporate any amendments and successor provisions.
- 6.2.2 Captions. Captions are for convenience only and are not intended to alter any of the provisions of this instrument.
- 6.2.3 Gender. Where appropriate, the masculine includes the feminine, the singular includes the plural, and vice versa.
- 6.2.4 Writing. The requirement that a person act in "writing" requires a dated written document signed by such person.

6.3 Intentional Omission. I have intentionally limited gifts to Saint John's Abbey, Collegeville, Minnesota.

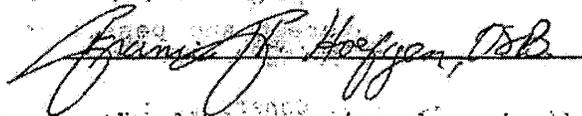
6.4 Estate Taxes.

6.4.1 Except as provided below there shall be no apportionment of any estate taxes and I waive on behalf of my estate any right to recover any estate taxes from any recipient, including any recipient of property passing apart from this will.

6.4.2 If my personal representative pays any estate taxes on qualified terminable interest property included in my estate under Section 2044 of the Internal Revenue Code or any comparable state statute, or expenses incurred in determining such taxes, then my personal representative shall seek reimbursement from the owners or recipients of the property.

6.4.3 If my personal representative pays any taxes on excess retirement accumulations, then my personal representative shall seek reimbursement from the recipient of such accumulations.

I have signed this will consisting of four pages, this page included, on 12 June, 1991.

  
Francis F. Hoefgen, OSB

We certify that in our presence on the date appearing above in the State of Minnesota Francis F. Hoefgen, OSB signed the foregoing instrument and acknowledged it to be his will, that at his request and in his presence and in the presence of each other, we have signed our names below as witnesses, and that we believe him to be of sound mind and memory.

David Ostrowski residing at Collegeville

James A. Phillips residing at Collegeville



# REINHARDT & ANDERSON

Attorneys at Law

E-1400 First National Bank Building  
332 Minnesota Street, Saint Paul, Minnesota 55101  
Office: 612/227-9990 Fax: 612/297-6543

Jeffrey R. Anderson\*†  
Mark Reinhardt\*\*  
Mark A. Wendorf  
Thomas C. Racette  
Joanne Jirik Mullen  
Karen Kugler  
Teresa K. Fett††  
Sara Madsen  
Harvey H. Eckart  
David S. Burlison  
Barbara J. Felt  
Gavin S. Wilkinson

October 28, 1992

Father Fran Hoefgen  
520 Ramsey Street  
Hastings, Minnesota 55033

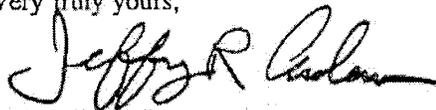
Re: John KKK Doe v. Father Francis Hoefgen, The Diocese of St. Cloud, and the Order  
of St. Benedict of the Roman Catholic Church a/k/a St. Johns Abbey

Dear Father Hoefgen:

Enclosed and personally served upon you find the Summons and Complaint regarding the  
above-stated matter.

For your information, plaintiff identified as John KKK Doe is

Very truly yours,



Jeffrey R. Anderson

JRA:lrb

Enc.

cc: Client

†Certified as Civil Trial Specialist

\*Also admitted in Wisconsin

\*\*Also admitted in Washington, D.C.

††Also admitted in California and Colorado

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF DAKOTA

SEVENTH JUDICIAL DISTRICT

Case Type: 11

John KKK Doe,

SUMMONS

Plaintiff,

vs.

Father Francis Hoefgen, The  
Diocese of St. Cloud, and  
The Order of St. Benedict  
of the Roman Catholic Church  
a/k/a St. Johns Abbey,

Defendants.

Court File No.: \_\_\_\_\_

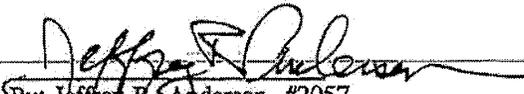
THE STATE OF MINNESOTA TO THE ABOVE-NAMED DEFENDANT:

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

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

Dated: 10/28/92

REINHARDT AND ANDERSON

By:   
Jeffrey R. Anderson, #2057

Karen A. Kugler, #220462

Attorneys for Plaintiff

E-1400 First National Bank Bldg.

332 Minnesota Street

St. Paul, Minnesota 55101

(612) 227-9990

16899

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF DAKOTA

SEVENTH JUDICIAL DISTRICT

Case Type: 11

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John KKK Doe,

COMPLAINT

Plaintiff,

vs.

Father Francis Hoefgen, The  
Diocese of St. Cloud, and  
The Order of St. Benedict  
of the Roman Catholic Church  
a/k/a St. Johns Abbey,

Defendants.

Court File No.: \_\_\_\_\_

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Plaintiff, for his cause of action against defendants alleges that:

**PARTIES**

1. Plaintiff John KKK Doe is an adult male resident of the State of Minnesota whose identity is made known to defendants by separate cover letter. Plaintiff John KKK Doe was a minor at the time of all sexual abuse and sexual exploitation alleged herein.

2. At all times material, defendant Diocese of St. Cloud was and continues to be a Minnesota non-profit religious corporation under the Diocese of the Roman Catholic Church, whose principal place of business is located at 214 South Third Avenue, St. Cloud, Minnesota.

3. At all times material, defendant The Order of St. Benedict of the Roman Catholic Church (hereinafter "Order"), a Roman Catholic religious order of priests, was and continues to be a non-profit religious organization authorized to conduct business and conducting business in the State of Minnesota with its principle place of business at St. John's Abbey, Collegeville,

16899

Minnesota.

4. At all times material, defendant Father Francis Hoefgen was a Roman Catholic priest, educated by, ordained in and under the direct supervision, authority, employ and control of defendant Order. Defendant Father Francis Hoefgen, at all times material, was contemporaneously under the employ and control of defendant Diocese of St. Cloud serving as pastor at St. Boniface Church, Cold Spring, Minnesota. On information and belief, defendant Father Francis Hoefgen is currently serving within the Archdiocese of St. Paul and Minneapolis at the Church of St. Elizabeth Ann Seton, Hastings, Dakota County, Minnesota.

#### FACTS

3. Plaintiff John KKK Doe was raised in a devout Roman Catholic family, was baptized and confirmed in the Roman Catholic church, and regularly attended mass and received the sacraments through the Roman Catholic Church. Plaintiff therefore came to know, trust, revere, obey and admire Catholic priests.

4. In approximately 1982, plaintiff John KKK Doe was hospitalized at St. Cloud Hospital as a result of a suicide attempt. At this time, defendant Father Francis Hoefgen, as a part of his employment duties, visited patients at St. Cloud Hospital. During the period of the plaintiff's hospitalization, defendant Father Francis Hoefgen visited the plaintiff approximately three times a week to provide him spiritual and emotional counseling. During the visits, defendant Father Francis Hoefgen wore his vestments. Subsequently, plaintiff was transferred to North Memorial Hospital, Minneapolis, Minnesota. Defendant Father Francis Hoefgen continued to visit and counsel the plaintiff at North Memorial Hospital.

5. Following the plaintiff's release from the hospital, plaintiff returned home to live with his family. Due to an unworkable living situation, defendant Father Francis Hoefgen

---

arranged with the plaintiff's parents to have the plaintiff live with defendant Father Hoefgen. Plaintiff's parents agreed to this living arrangement because they believed Father Hoefgen was a priest worthy of trust and respect.

6. In approximately 1982, when plaintiff was sixteen years old, he moved in with Father Francis Hoefgen at the rectory of St. Boniface Church, Cold Spring, Minnesota. During this time, Father Hoefgen continued to counsel plaintiff on emotional, spiritual, and sexuality issues. In the course of providing this counseling, defendant Hoefgen sexually abused and exploited the minor plaintiff, John KKK Doe, on at least four occasions. This sexual abuse, which consisted of fondling and oral sex, occurred at defendant Hoefgen's residence located at the rectory of St. Boniface Church.

7. As a direct result of the sexual abuse and sexual exploitation, plaintiff John KKK Doe has suffered and continues to suffer severe emotional distress, embarrassment, loss of self-esteem, humiliation and psychological injuries, was prevented and will continue to be prevented from performing his normal daily activities and obtaining the full enjoyment of life, has sustained loss of earning capacity and has incurred and will continue to incur expenses for medical and psychological treatment, therapy and counseling.

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

---

Because of this psychological distress and the coping mechanisms which resulted, plaintiff John KKK Doe did not know, nor did he have reason to know that his psychological injuries were caused by the sexual abuse until the summer of 1992. Plaintiff's action is therefore timely pursuant to Minn. Stat. §541.073.

**COUNT I: DEFENDANT FATHER FRANCIS HOEFGEN - BATTERY**

Plaintiff, for his first cause of action against defendant Father Francis Hoefgen, alleges as follows:

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

9. In approximately 1982, defendant Father Francis Hoefgen, inflicted unpermitted, harmful and offensive sexual contact upon the person of the plaintiff John KKK Doe.

10. During this time, defendant Father Francis Hoefgen further enticed, encouraged and instructed the minor plaintiff to perform sexual acts upon the person of defendant Father Francis Hoefgen.

11. As a direct result of defendant's wrongful and unlawful conduct, plaintiff has suffered the injuries and damages described herein.

**COUNT II: DEFENDANT FATHER FRANCIS HOEFGEN -  
BREACH OF FIDUCIARY DUTY**

Plaintiff, for his second cause of action against defendant Father Francis Hoefgen, alleges as follows:

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

12. By holding himself out as a qualified, licensed Roman Catholic priest and by ~~undertaking the religious instruction and spiritual and emotional counseling of the plaintiff John~~ KKK Doe, defendant Father Francis Hoefgen entered into a fiduciary relationship with the plaintiff John KKK Doe. Defendant Father Francis Hoefgen breached his fiduciary duty to the plaintiff by engaging in the negligent and wrongful conduct described herein.

13. As a direct result of defendant's breach of his fiduciary duties, plaintiff has

suffered the injuries and damages described herein.

**COUNT III: DEFENDANT FATHER FRANCIS HOEFGEN -  
NEGLIGENT COUNSELING**

Plaintiff, for his third cause of action against defendant Father Francis Hoefgen, alleges as follows:

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

14. By holding himself out and allowing himself to be held out as a competent, qualified, moral and safe priest and counselor of parishioners with emotional problems and by undertaking to provide the plaintiff with spiritual counseling, defendant Father Francis Hoefgen assumed a duty to use reasonable care in his conduct to avoid causing harm to the plaintiff. This duty included, but was not limited to, acting as a competent, moral and safe counselor, identifying and properly responding to the transference and/or counter-transference phenomena as it may occur in the counseling relationship and refraining from engaging any counselee entrusted to his care in sexual contact.

15. Defendant Father Francis Hoefgen, while acting within the scope of his authority as a Roman Catholic priest, negligently breached this duty to the plaintiff by entering into this spiritual and emotional counseling relationship with the plaintiff whom defendant Father Francis Hoefgen knew or should have known was a potential victim of defendant's sexual exploitation.

~~Defendant Father Francis Hoefgen further breached this duty to the plaintiff by failing to identify and/or properly respond to the transference and/or counter-transference phenomena which developed within the counseling relationship, by continuing the spiritual and emotional counseling relationship with the plaintiff after the first instance of sexual exploitation and by failing to advise and direct the plaintiff to seek appropriate therapy and counseling.~~

16. As a direct result of defendant Father Francis Hoefgen's negligent conduct, plaintiff has suffered the injuries and damages described herein.

**COUNT IV: DEFENDANT DIOCESE OF ST. CLOUD - VICARIOUS LIABILITY**

Plaintiff, for his first cause of action against defendant Diocese of St. Cloud, alleges as follows:

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

17. At all times material, Father Francis Hoefgen was employed by defendant Diocese of St. Cloud. Father Francis Hoefgen was under defendant's direct supervision and control when he committed the wrongful and negligent acts described herein. Father Francis Hoefgen engaged in this conduct while in the course and scope of his employment with defendant Diocese of St. Cloud and/or accomplished the sexual abuse by virtue of his job-created authority and therefore, this defendant is liable for the negligent and wrongful conduct of Father Francis Hoefgen under the law of vicarious liability, including the doctrine of respondeat superior.

**COUNT V: DEFENDANT ORDER - VICARIOUS LIABILITY**

Plaintiff, for his first cause of action against defendant Order, alleges as follows:

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

18. At all times material, Father Francis Hoefgen was employed by defendant Order.

Father Francis Hoefgen was under defendant's direct supervision and control when he committed the wrongful and negligent acts described herein. Father Francis Hoefgen engaged in this conduct while in the course and scope of his employment with defendant Order and/or accomplished the sexual abuse by virtue of his job-created authority and therefore, this defendant

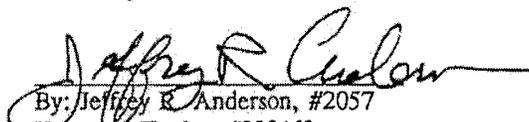
is liable for the negligent and wrongful conduct of Father Francis Hoefgen under the law of vicarious liability, including the doctrine of respondeat superior.

WHEREFORE, Plaintiff demands judgement against Defendants individually, jointly and severally in an amount in excess of \$50,000 plus costs, disbursements, reasonable attorneys fees, interest, and whatever other relief the Court deems just and equitable.

Dated:

10/28/92

REINHARDT AND ANDERSON



By: Jeffrey R. Anderson, #2057

Karen A. Kugler, #220462

Attorneys for Plaintiff

E-1400 First Natl Bank Bldg.

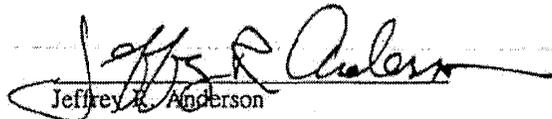
332 Minnesota Street

St. Paul, Minnesota 55101

(612) 227-9990

#### ACKNOWLEDGEMENT

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



Jeffrey R. Anderson

Office of the Prior  
SAINT JOHN'S ABBEY  
COLLEGEVILLE, MINNESOTA 56321 U.S.A.

**A Statement by Saint John's Abbey, Collegeville, Minnesota**

A civil lawsuit of sexual abuse has been brought against Father Fran Hoefgen, Saint John's Abbey and the Diocese of St. Cloud. Father Hoefgen, assistant pastor at Elizabeth Ann Seton Parish in Hastings, Minnesota, since 1985, has returned to Saint John's Abbey in Collegeville.

The lawsuit concerns sexual abuse of an adolescent boy in 1983 in Cold Spring, Minnesota, when Father Hoefgen was associate pastor of St. Boniface parish there. When the abbot of Saint John's Abbey learned of the abuse in March, 1984, he immediately removed Father Hoefgen from the parish assignment. Father Hoefgen was sent to St. Luke's Institute in Suitland, Maryland, for evaluation and inpatient treatment for a period of six months. After receiving a positive recommendation from the psychological staff at St. Luke's, Father Hoefgen returned to Saint John's Abbey in October, 1984, where he remained until his assignment in July, 1985, in Hastings.

Saint John's Abbey has no knowledge of sexual impropriety by Father Hoefgen prior to or following the 1983 charges in Cold Spring.

**NOTE** Enclosed is a statement by Saint John's Abbey concerning sexual abuse and exploitation which was issued October 22, 1992.

STATEMENT TO BE READ AT ALL THE MASSES  
AT SAINT BONIFACE PARISH, COLD SPRING, MINNESOTA  
ON SATURDAY, OCTOBER 31, AND SUNDAY, NOVEMBER 1, 1992

During this past week a civil lawsuit of sexual abuse was brought against Father Fran Hoefgen, St. John's Abbey and the Diocese of Saint Cloud. Father Fran was associate pastor here at St. Boniface from July, 1979 through March 1984.

The lawsuit concerns sexual abuse against a teenager in 1983 while Father Fran lived here. When the abuse was made known to the abbot of St. John's by authorities in March, 1984, the abbot immediately removed Father Fran from the parish and had him undergo inpatient treatment for over six months at St. Luke's Institute in Suitland, Maryland. After receiving a positive recommendation from the psychological staff of St. Luke's, Father Fran returned to St. John's Abbey in October, 1984, where he resided until his assignment at Elizabeth Ann Seton Parish in Hastings in July, 1985. He has now returned to St. John's Abbey.

St. John's has no knowledge of sexual impropriety by Father Fran prior to or following this 1983 report here in Cold Spring.

St. John's and the Diocese of St. Cloud wish the parishioners of St. Boniface to know that we may be feeling deeply saddened over the pain which this abuse has caused the victim and also the people of Cold Spring. St. John's, the Diocese and all of us view sexual abuse and exploitation as unquestionably deplorable. Over the past several years, both St. John's Abbey and the Diocese have undertaken a number of initiatives to prevent sexual abuse, to respond to victims, and to intervene immediately when sexual abuse becomes known. Just as St. John's responded immediately when the sexual abuse in this case was made known to the abbot, St. John's and the Diocese continue to pledge the same response whenever we become aware of abuse by a priest, religious or church employee.

In an effort to deal with the anger, pain and loss which people may feel in our parish, there will be a meeting for parishioners only on this Monday evening, November 2, at 7:30 p.m. in the grade school. Prior Jonathan Licari and Father Daniel Ward of St. John's Abbey, along with Father Daniel Taufen of the Diocese and Maxine Barnett-Cermele, advocate for victims of sexual abuse, will be present to answer questions, respond to concerns, and to pray with the parish for all those involved in this matter.

Please support one another and pray for God's blessing and peace.

DJW/ 10-29-92

STATEMENT TO BE READ AT ALL THE MASSES  
AT ELIZABETH ANN SETON PARISH  
ON SATURDAY, OCTOBER 31, AND SUNDAY, NOVEMBER 1, 1992

During this past week a civil lawsuit of sexual abuse was brought against Father Fran Hoefgen, St. John's Abbey and the Diocese of Saint Cloud. Father Fran has returned to St. John's Abbey in Colledgeville.

The lawsuit concerns sexual abuse against a teenager in 1983 when Father Fran was associate pastor of St. Boniface Parish in Cold Spring, Minnesota. When the abuse was made known to the abbot of St. John's by authorities in March, 1984, the abbot immediately removed Father Fran from the parish and had him undergo inpatient treatment for over six months at St. Luke's Institute in Suitland, Maryland. After receiving a positive recommendation from the psychological staff of St. Luke's, Father Fran returned to St. John's in October, 1984 where he resided until his assignment here at Elizabeth Ann Seton Parish.

St. John's has no knowledge of sexual impropriety by Father Fran prior to or following the 1983 report in Cold Spring.

St. John's wishes the parishioners of Elizabeth Ann Seton Parish to know that we feel deeply saddened over the pain which this abuse has caused the victim and also the people of Cold Spring and the people here in Hastings. St. John's and all of us view sexual abuse and exploitation as unquestionably deplorable. Over the past several years, St. John's Abbey has undertaken a number of initiatives to prevent sexual abuse, to respond to victims, and to intervene immediately when sexual abuse becomes known. Just as St. John's responded immediately in 1984 when the sexual abuse in this case was made known to the abbot, St. John's continues to pledge the same response whenever we become aware of abuse by one of the monks.

In an effort to deal with the anger, pain, and loss which people may be feeling in our parish, there will be a meeting for parishioners only on this Tuesday evening, November 3, at 7:00 p.m. in the parish hall. Prior Jonathan Licari and Father Daniel Ward of St. John's Abbey, along with Father Kevin McDonagh of the Archdiocese, will be present to answer questions, respond to concerns, and to pray with the parish for all those involved in this matter.

Please support one another and pray for God's blessing and peace.

DJW/10-29-92

**CONFIDENTIAL**

**FOR MEDIATION USE ONLY**

**OSB HOEFGEN\_00134**

## Suit alleges priest's abuse of boy in Cold Spring

By Martha Sawyer Allen  
Staff Writer

A lawsuit alleging sexual abuse has been filed against another Roman Catholic priest. The Rev. Francis Hoefgen, assistant pastor of St. Elizabeth Ann Seton Church in Hastings, has been accused of molesting a young man while he was a pastor in Cold Spring, Minn.

The man, who was 16 at the time of the alleged incidents, is not identified by name. His suit accuses Hoefgen of molesting him in 1982, while Hoefgen was pastor at St. Boniface Catholic Church in Cold Spring.

The suit said that the abuse occurred

while the boy, who couldn't live with his family at the time, lived with Hoefgen for a while. He and Hoefgen met while the boy was being treated for attempted suicide.

The suit, filed by St. Paul attorney Jeff Anderson, a specialist in clergy sexual abuse, contends that on at least four occasions Hoefgen fondled and had oral sex with the boy at the parish center at the church.

Also named in the suit is the Abbey of St. John, Collegeville, Minn., because Hoefgen is a Benedictine priest, and the Diocese of St. Cloud.

The suit contends that because of the abuse the young man has suffered

considerable emotional damage, including shame, guilt, self-blame, repression and depression.

It asks for the typical compensatory damages of at least \$50,000.

Jerry Klein, spokesman for the Archdiocese of St. Paul and Minneapolis, said that Hoefgen has been removed from the staff of the Hastings church. He has returned to Collegeville, according to information from St. John's Abbey.

Klein also said, "Prior to yesterday we were unaware of any allegations against him."

St. John's Abbey released a statement

saying that when the abbot learned of the abuse in 1984, he sent Hoefgen to a treatment center in Maryland for six months. "After receiving a positive recommendation from the psychological staff at St. Luke's, Father Hoefgen returned to St. John's Abbey in October 1984," the statement said. He was assigned to Hastings in 1985.

However, attorney Anderson said that the young man didn't tell anyone of the abuse until this summer.

"If they had known about the abuse in 1984 why didn't they come forward and help the victim?" he said.



---

NOVEMBER 3, 1992

*I would like to begin by reading our Parish Mission Statement....*

We, of Saint Elizabeth Ann Seton Parish,  
are striving to respond to the Lord's Call of Discipleship  
by nurturing a sense of belonging among parishioners,  
and providing opportunities for living out the Gospel.

We are a community rooted in our celebration of  
WORD AND SACRAMENT  
within the Catholic Tradition.  
We accept our share in Christ's mission of reconciliation  
and compassionate service  
to bring about the kingdom in our time.

We are grounded in our baptismal covenant  
with the Lord Jesus Christ.  
This commitment is manifest in  
WORSHIP, EDUCATION, STEWARDSHIP and SERVICE  
as we desire to do God's will under  
the guidance of the Holy Spirit and our patroness,  
Elizabeth Ann Seton.

*My name is \_\_\_\_\_ and I am here tonight as a parishioner, not as a staff member. Since we've received this news concerning Father Fran, I feel that everything I stand for, we stand for, all of our moral principles and Christian beliefs, especially the fibers weaving our Catholic Christian values, are being publicly challenged; the Catholic Church is being scrutinized and we have to be very careful how we respond to this challenge. We cannot let the press or the hierarchy of the Catholic Church react to every accusation in the same manner. Father Fran is residing at St. John's now, for his protection, for the good of the Parish, and the Catholic Church, until this matter is resolved, but I don't believe we can quietly sit by and let this offense that occurred 10 years ago, remove him from our parish or our lives forever.*

*This is not only an emotional and moral issue, it is a justice issue and he is a leader who has raised our awareness and enabled us to respond to many areas of Social Injustice. What has happened to him; after so long, is not fair. He and St. John's believed that the matter was handled completely and appropriately in 1984 when it was brought to light. Suddenly, Scripture passages, my celebration of the Eucharist, and prayer after prayer have come to life with new urgency to guide me in what I feel Jesus would do if these past accusations were presented before Him; if He were physically sitting in church with us tonight.*

*Jesus taught us how to pray; "Thy Kingdom come, Thy will be done, on earth as it is in Heaven." The Cross of Christ is signed on our heads at our Baptism, and the intended effect of Baptism is the growing sign of the reign of God in our lives. Father Fran, by his example, his preaching, his celebration of the Eucharist, and his courage to enter our pain with compassion, forgiveness, and gentleness, has done nothing but nourish the Kingdom of God within us and show us how we must spread God's reign by reaching out to others. Someone said that he may not have*

the same effectiveness in his ministry; that there may be some who won't be able to relate to him in the same way because of this new information, but we can't make him responsible for all of the souls in our parish. No Priest can carry that weight. We have two other wonderful priests here, as well.

*"Forgive us our trespasses as we forgive those who trespass against us."* To me this says that we are asking God to be only as forgiving to us as we are to each other - to Father Fran. Can we expect more than we give? How could we ever feel we are forgiven and loved unconditionally in the Sacrament of Reconciliation, if this grace isn't open to everyone? God's Love is perfect, and it is perfect for all of His children - including His Priest's. If not, in my heart, the Sacrament becomes invalid. Our commitment of faith in the Sacrament of Reconciliation is at stake. *"Deliver us from evil."* We must believe that God can deliver us, and Father Fran, from the evil that has taken him from our parish. *We must believe in prayer!* If we don't, what do we have to nourish Hope? We end the Our Father with *"AMEN"* which means *"I Believe!"* Do we really believe what we recite in our daily prayers and at Mass each week? If we profess our Faith, we must, also, act our Faith.

Recall the parable of the Prodigal Son. This is a well-loved, powerful lesson of *God's Perfect Forgiveness and Love* for us that I have remembered since childhood. Do you think this parable would have a holy place in Scripture if the Father would have said, *"Son, I do forgive you and I love you, but I'm sorry, you can't come home. It isn't possible."*? Yes, we can forgive Father Fran for the mistake he made 10 years ago, and as his parish family we do still love him, but now we must also show him that *"he can come home again"*. If we can't do this for him, how can we have confidence that we can ever come home to the Heart of God after we have sinned and entered into the Sacrament of Reconciliation, steeped in repentance? The Word was made Flesh so that we could understand. What would Jesus do? He would, and does, welcome us back with *"open and out-stretched arms"*, not only to forgive, but to forget our sinfulness. Again, the strength of the Sacraments, and our example of living out the Gospel, are being challenged. We must imitate Jesus by loving each other with *His Heart*. How can we teach our children the Truth of the Bible and to love unconditionally if these basic convictions are not upheld by the just morals of a *"Living Faith"* in the Catholic Church? Why should they believe in the Sacraments if we parents, as sacrament, can't or won't stand up to public criticism for the sake of Justice. We must show the public, the other Christian religions, and ourselves that we do have a strong foundation built on the Rock and Ministry of Jesus Christ.

Our Sunday Liturgy has been described as *"the school where we learn to model our lives after Christ"*. We listen to the Word, we commemorate the sacrifice on Calvary and we unite as *"Family"* when we come forth to the Table to receive Jesus in the Eucharist, but what if there had never been a Resurrection? What Joy would our celebration hold if the miracle was never completed? I can only guess that Father Fran must feel like he is deeply united with Christ in re-living the Pascal Mystery during this time. It is ironic that we had decided weeks ago to use the Pascal candle in our environment during this month. Father Fran's faith and inner peace will sustain him through his passover from this feeling of death - which we all feel - to the resurrection and restoration of his life and our life as a parish family.

As we receive the Eucharist we have the power to say "Yes or No" to the miracle of the resurrection within us. This is comparable to no other power. When we leave Mass, we are the Body of Christ walking the earth. We can either say, "Yes" to God and let Him Love, Forgive, and Heal through us, or we can say "No" and stop the growth of His Kingdom. He has given us this choice. Remember, also, that before we come forward, we proclaim: "Lord, I am not worthy to receive You, but only say the word and I will be healed." Do we really believe this? There isn't one of us who is worthy, but God is Pure Love, and it is this Perfect Love that allows Him to do no less than to forgive, heal and welcome us home to His Heart.

I also recall the story of Lazarus. Jesus could have intervened in time to prevent his death, but He knew that it would have to be a miracle of the first magnitude before they would believe. If He had cured Lazarus before he died and not let him become putrefied, they may have doubted the entity of the miracle. Jesus wanted to show His Absolute Power and the heights to which God is Glorified. Perhaps this is why He allowed this action to be taken against Father Fran now, after so long a time. In this type of situation we acknowledge our complete vulnerability. We know that the outcome is totally in God's hands but, also, we can not lose heart. Grace is obtained through grief, which we deeply feel, mixed with unfaltering faith, and it is just that faith, in ourselves as true Christians, in the leaders of St. John's Abbey, and of our Archdiocese, that the miracle of Father Fran being given back the choice of returning to our parish could be accomplished. The power to do justice is not human; it comes from God, and His Spirit dwelling in us can lead us to do the impossible!

As a friend and co-worker, I feel like Christ is, again, hanging on the Cross in the person of Father Fran. He is suffering isolation, pain, and humiliation not only for his own past sin, but also for the sins of injustice and lack of compassion on the part of the lawyer who appears to be exploiting this case for money and notoriety. We are the disciples standing at the foot of His Cross. We have the choice to be silent, walk away, and accept to let church procedure take its course, or we can raise our voices against the injustice of treating this case as a stereotype of all of the other cases against Catholic priests. It is clearly not the same. Luke 7:43,45 states, "A good tree does not bear rotten fruit, nor does a rotten tree bear good fruit. A good person out of the store of goodness in his heart produces good; for from the fullness of the heart the mouth speaks." For all of you who have been touched by Father Fran's homilies or celebration of the Sacraments it is impossible to count the number of good fruits and blessings he has produced in our parish over the last 8 years. We can ignore what has happened and blindly go on with our busy lives, or we can stop this hypocrisy that is challenging the core of our Faith. We must enter into the passion and take Father Fran down from His Cross - that there may be a resurrection, that God may be glorified in him and bring him home!

Jesus defied the Law when he healed on the Sabbath allowing an act of Love to win out over the Law. We do need laws, policies, and procedures to facilitate and maintain the orderly structure of our justice system and our Church, but there are those extenuating circumstances, those exceptions to the rule, especially in the life of a Christian, when Love must outweigh the law, Church procedure, or whatever it is that stands between God and Justice for His Children. We were not put here to judge each other. We have been created for Love, alone.

*Father Fran has always been great for using visual props in his homilies. Holding this large stone in plain sight, I want to close with a verse from St. John; "Jesus straightened up and said to them, 'Let the one among you who is without sin be the first to cast a stone at him'." Which one of you could cast this stone?*

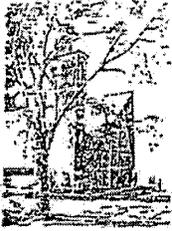
*Thank You.*

*POEM OF THE MAN-GOD*

*Volume Five Page 62*

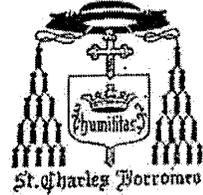
*Jesus says:*

*"I loved and still love little and weak people -- you are an example -- providing they are willing to love and follow Me, and I turn such "non-entities" into My favourites, My friends, My ministers. I still make use of them, and they are a continuous miracle that I work to lead others to believe in Me, and not to kill the possibility of miracles."*



ST. CHARLES BORROMEO PARISH

TELEPHONE



December 21, 1992

St John's Abbey  
Collegville Minn.

Dear Abbot Timothy Kelly,

Would you be so kind as to permit my brother,  
Fr Francis Hoefgen, to spend a week or ten  
ten days here at St Charles Church in  
Mich, where I am the pastor?

February 7<sup>th</sup> 1993, I will be returning to St  
Michael's, Parochial Vicar, in St Louis <sup>MO</sup> for my  
Continuing Care Recovery Program and plan  
to return <sup>here</sup> Feb. 18<sup>th</sup> or 19<sup>th</sup>. We had scheduled  
a Lay Ministers of the Parish for Scripture and  
Communion Service the weekend of Feb 13-14,  
since all available known priests in the area  
are all booked at that time.  
I would be honored to have him spend some  
time here and I am sure the Parishioners will  
be very good to him too. I love him and would  
appreciate this opportunity for Forum here.

In case you did not notice ---  
 The Diocese of Marquette has a new  
 Bishop James Garland  
 Diocesan Pastoral Office  
 444 <sup>South</sup> S. 4<sup>th</sup> P.O. Box 550  
 Marquette, Mich. 49855

Our previous Bishop, Mark Schmitt,  
 an alumnus of St. Johns University, and  
 a personal friend of mine is now  
 retired and living in his home, North  
 of Marquette, in Big Bay, Mich.

New beginnings are often somewhat of a  
 challenge, and opportunities to grow in  
 Faith and Trust in God's Providence. I  
 ask His blessing for you with His constant  
 Kindness and Support.

---

your service is appreciated  
 more than I can say.

Have a Christmas,  
 In your heart -  
 Peace.  
 Fr.

CONFIDENTIAL

December 31, 1992

The Most Reverend James Garland  
Diocesan Pastoral Office  
444 South 4th, P.O. Box 550  
Marquette, Michigan 49855

Dear Bishop Garland:

Father \_\_\_\_\_ of St Charles Borromeo Church at Michigan, recently wrote to me asking if I would allow his brother, Father Fran Hoefgen, to take his place from about February 7 to 19, 1993, while he goes to St Louis, Missouri, for his continuing care recovery program.

Father Fran recently returned to the abbey from a parochial assignment in Hastings, Minnesota, where he was much appreciated for his effective and sensitive pastoral work. About nine years ago he was involved in an incident of sexual abuse in a parish he was assigned to near the abbey. Immediately upon discovering this the abbot sent him to St Luke's Institute where he spent many months. On his return it was advised that he could return to parochial work with no danger to others. This proved to be wise advice and his time at the Hastings' parish was a good experience for him and for the parishioners. Unfortunately, the victim of nine years ago decided to bring suit several months ago and the publicity forced us to bring Father Fran back to the abbey.

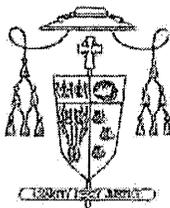
Since the incident nine years ago there have been no new incidents and I am quite convinced that Father Fran is no danger to anyone. Furthermore, he has been faithful to spiritual direction and regularly sees his confessor. He takes most seriously his spiritual life and I have every reason to believe that he would be no danger and even an asset if you were to allow him to minister as a substitute for his brother at \_\_\_\_\_

Before giving my approval for him to go to Michigan in February I will await your response and approval. Thank you for considering this request.

Sincerely in Christ,

Abbot Timothy Kelly, O.S.B.

OSB HOEFGEN\_00141



DIOCESE OF MARQUETTE  
444 SOUTH FOURTH STREET  
POST OFFICE BOX 550  
MARQUETTE, MICHIGAN 49855

January 7, 1993

OFFICE OF THE BISHOP  
(906) 225-1141  
FAX (906) 225-0437

Abbot Timothy Kelly, O.S.B.  
Saint John's Abbey  
Collegeville, Minnesota 56321

Dear Abbot Timothy:

Thank you for sharing the background and experience of Father Fran Hoefgen, O.S.B. You have given me clear assurance of his ability for parish ministry and the appropriateness of his substituting for his priest brother at Michigan.

I am grateful for your assistance and approve his serving in the Diocese of Marquette. By this letter, I hereby grant to Father Fran Hoefgen, O.S.B., the faculties of the diocese.

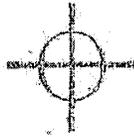
With kindest regards,

Sincerely yours in Christ,

A handwritten signature in cursive script, reading "James H. Garland".

Most Reverend James H. Garland  
Bishop of Marquette

JHG:pp



January 13, 1993

Dear Abbot Timothy,

You had asked me to get back to you within a week regarding the job possibilities that we talked about last Wednesday. I worked in the shop this morning and am visiting my Mom this afternoon so I decided to write you annote.

I spoke with Sister Jeremy yesterday afternoon and she was equally excited about the possibilities you offered to me. I feel honored to be asked to take up the position of Guest Master as well as working with personnel. I thank you for offerin them to me. It is with gratitude and joy that I would serve the community in this way. Since I will be helping my brother in February perhaps March 1st would be a good date to begin. Whatever you feel would be best in that regard.

Also a word of gratitude for the letter you wrote to Bishop Garland. My brother said you had written a 'glowing letter' about me. Thank you very much. I look forward to that opportunity as well as the time with family in Menominee.

A word about Sunday's Blessing ceremony. As it turned out, I sat behind Abbot John and Bishop Speltz. Bishop George was very kind at the sign of peace. Also during the homily when Bishop Jerome was addressing the role of the Abbot as the Good Shepherd and what that implies, I must admit it was very moving for me. In fact, I had tears coming down my cheeks in gratitude for already having had that experience with you. I will always remember the compassion you have given to me on my return to the abbey, it is good to be home. Thanks again!

Sean shared with me the job description that he had drawn up while in the position of Guest Master. Do you have a copy of it? If not I'll get you one.

*"Commit to the Lord your way,  
trust in Him and He will act."*  
Psalm 37:5

February 13, 1993

Dear Abbot Kelly,

I read with interest, but also with a very heavy heart the articles in the St. Cloud Times on Sunday, February 7, 1993, concerning the lawsuits of sexual abuse. The case that hurts me the most is the one filed against Sr. Fran Hoefgen.

My interest in this particular case...

Back in 1982 and 1983, my junior and senior years of high school, I attended mass regularly at St. Boniface Church in Cold Spring. I went to two COR (Christ and Others Retreat) weekends which Fran led. Fran was admitted and looked up to by many teenagers and young adults, including me. After attending my second COR weekend, we all gathered together one evening for a follow-up called ENCORE. It was during that evening of sharing with the group that Fran thanked one classmate for understanding his hurt. It was also an evening where I shared some of the troubles of my family, namely my brother's problems of dealing with family members and classmates. It is this same brother who has now filed the lawsuit alleging the sexual abuse by Sr. Fran.

I haven't just read about the troubled teenager and the sexual abuse by Sr. Fran. I'VE LIVED THROUGH THE PROBLEMS... THE NIGHTMARES... THE HURT

It wasn't easy back then and it's even tougher to deal with right now. I cannot deny that what my brother is stating in his lawsuit is anything short of the truth. At the same time, I am still having a love/hate battle in dealing with Fran.

In ~~the~~ <sup>the</sup> article you were quoted as saying, "We are all sinners. If there is no forgiveness for some sinners, there is no forgiveness for any sinners." I can agree with you on that statement. I realize that by admitting Fran did what he is accused of, would mean the loss of the lawsuit on St. John's side. But there can be no healing for myself and many family members without at least hearing Fran's story.

I did not find out about this sexual abuse until September of 1992. When I heard about it, so many things in my life made sense. Why Fran disappeared from Cold Spring overnight. Why my parents always became upset when his name was mentioned. Why Fran avoided me at a wedding reception in Hastings in 1991.

There will be no winners in this lawsuit. We can only pray for healing. There will

be no healing for me until I hear St. Johns story or more important to me... Frans story.

When the news of the lawsuit became public I doubted the very faith I was raised in. It was the same faith that carried me through the tough times in 1983. I realize now that it wasn't God's actions that caused the pain and hurt but a man who abused what God has given him.

I shall never forget what has happened in the past 10 years... I shall try to forgive.

P.S. One of my sisters explained the hurt the best. "Perhaps this is how Jesus felt with his "friend" Judas too."

P.S.S. I ask for a response to this letter. You can call me Monday - Friday 8:00 am to 5:00 pm at work - or evenings at or you can write to me:

Institute of Ecumenical and Cultural Research  
P.O. Box 6222, Collegeville, MN, USA 56321  
T. 612/363-3356 FAX: 612/363-3313  
Easter 1993

Dear Abbot Timothy,

Happy Easter! Would you please thank the community on behalf of the Ecumenical Institute for the privilege and joy of being invited to join you for Holy Thursday dinner in your refectory? Please thank them as well for all the Triduum services that were so carefully prepared and so reverently prayed. I teach spirituality with a theological faculty of Jesuits in Toronto and it did my soul good to pray with a monastic community of Benedictines this Holy Week. I welcomed the energy with which the choir and the choir director led us in songs of praise. I loved your washing the feet of the oldest and youngest monks. And I appreciated Father Dunstan's sensitivity in asking two of us at the Institute to be ministers of the cup.

In particular, I was impressed by Father Fran Hoefgen's graciousness. In mid-March when he wrote us a letter inviting each of us to Holy Thursday dinner, I phoned him to accept and asked if I could sit with Godfrey Dieckmann. Sure enough, who turned up that night to connect with me but Godfrey! Later on that week, I phoned Father Fran back to say that I prefer not to eat sugar and alcohol, and if this was a problem, I would decline. He phoned me back to tell me exactly what on the menu I could avoid without any difficulty. I was touched that he had taken the trouble to talk with the cook about my concerns!

Tuesday night of Holy Week I got a phone message that Virginia Barsch, one of our nuns who lives alone in Minnesota, was driving down for the Triduum. Not knowing her plans, I phoned Father Fran again to ask if she was on the guest list and if so, could I sit with her at the dinner. Wednesday morning he phoned me back to say she was not on the guest list. But then Wednesday afternoon he phoned me again to ask if I had found out her plans and to let me know he had room in the guest wing for her. Wasn't that something that he would go out of his way that day when he probably had a million other details on his mind? Since I only played back his phone message Wednesday night, I was so moved that I phoned Virginia back to invite her to stay on campus and to assure her a room instead of the motel reservation she had made. He even included her in the dinner. And there he was at the reception to meet both her and me! By the way, Kathleen Norris, who sat with us at our table, said spontaneously that the atmosphere which Father Fran has created in the guest wing is simply wonderful! I learned something about the genuineness and generosity of Benedictine hospitality in these simple exchanges with your guest master.

As you can see, this was a holy week for me, filled with all these tangible signs of God's personal love. Alleluia!

The peace of the risen Christ,  
*Annic Callahan R.S.C.J.*  
Annic Callahan, R.S.C.J.

Cc: Fran Hoefgen, O.S.B.

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

6 April 1993

Ms.

Dear Ms.

First, I must apologize for the long delay in responding to your letter of February 13, 1993. When it arrived I was out of the country and in the meantime have had to travel to Asia. I have not forgotten you and do hope that you will forgive this delay.

Rather than put in writing any responses to your serious concerns I would like to offer to meet with you if you so wish. Initially I cannot offer to meet with you and Father Fran together, but that could be a possibility in the future. I am deeply sorry that you are suffering at this time and I will do what I am able to do to facilitate healing.

The quickest way of making an appointment to talk these matters over is to call my secretary at 363-2546. He will be able to arrange a time suitable for you and for me.

Again, I am sorry this response has taken so long but I am sincere in hoping that I can be of some help to you in this situation.

Sincerely in Christ,

Abbot Timothy Kelly, O.S.B.

TK/kr

PHONE 612 363-2544  FAX 612 363-3082

OSB HOEFGEN\_00149

April 23, 1993

The parish of Saint Elizabeth Ann Seton has been a tremendous part of my healing process, literally flooding me with over 700 cards & letters during my first few months after returning to the Abbey. After over 7 years of ministry in Hastings, I feel very thankful for the friends who have entered my life as a result of that experience. I would like to celebrate a Eucharist of gratitude, very deeply felt, on Sunday May 23rd at 2:00 PM. A simple celebration where I can say Thank You and also to bring to closure my time there. It would be helpful for them and for me to enable us both to move on with our lives. Yes, it would be difficult for me but I feel I am ready to celebrate the presence of God in our lives together. Having learned what compassion really means through this entire experience the pain has begun to heal. Having spoken with my Spiritual Director, my Confessor, my therapy group and friends, as well as the pastor, all are supportive and feel this is a good time to return after 7 months since leaving the parish. This would be very helpful for me personally, especially since after nearly 14 years in parish ministry I have never had the opportunity to say Good Bye and that feels very incomplete for me. I deeply hope this will be possible since to wait longer does not seem to make sense for me. I would be very grateful if this request would be honored.

Fran Hoefgen, OSB

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OSB HOEFGEN\_00148

INFORMATION FOR THE ARCHIVES OF SAINT JOHN'S ABBEY

NAME: FRANCIS HOEFGEN  
(Religious) (Baptismal) (Family)

BIRTH: MENOMINEE MENOMINEE MICHIGAN 8 29 50  
(City) (County) (State) (Month) (Day) (Year)

YOUR PATRON SAINT: Francis of Assisi NAMEDAY: October 4th

PROMISES  
TRINITARIAN VOWS: St. John's Abbey 7/11/73 Abbot John Eidenschink  
(Place) (Date) (Before Whom)

FINAL VOWS OBLATION: St. John's Abbey 7/11/76 Abbot John Eidenschink  
(Place) (Date) (Before Whom)

ORDINATION: ST. JOHN'S ABBEY JUNE 22, 1979 George Speltz  
(Place) (Date) (Bishop)

FATHER'S FULL NAME: \_\_\_\_\_

FATHER'S BIRTHPLACE: \_\_\_\_\_

FATHER'S NATIONAL DESCENT: German

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FATHER'S RELIGION: Roman Catholic DATE OF BIRTH: 2/1/01

HIGHEST LEVEL OF FATHER'S EDUCATION: High School

FATHER'S OCCUPATION: Deceased -- 9/26/50  
(When You Entered Monastery) (Now)

MOTHER'S MAIDEN NAME: \_\_\_\_\_

MOTHER'S BIRTHPLACE: Menominee, Michigan

MOTHER'S NATIONAL DESCENT: French Canadian

MOTHER'S RELIGION: Roman Catholic DATE OF BIRTH: 5/20/06

HIGHEST LEVEL OF MOTHER'S EDUCATION: some college

LIST CHRONOLOGICALLY ALL THE MAJOR ASSIGNMENTS (lasting six months or more) YOU HAVE RECEIVED SINCE PROFESSION AND ORDINATION. Give (a) the *type* or *nature* of the work, e.g., assistant pastor or plumber or math teacher in Prep School, (b) the *location*, (c) the *duration*, (d) any *special achievement*, or items of note, e.g., built parish hall in 1948, or Danforth grant in 1960.

Moderator St. John's University Bowling Team -- School year 1974-1975

Entered School of Divinity -- Fall 1975

Entered Graduate School - St. John's University -- Fall 1975

St. John's Fire Department - 1973 to present

Abbey Schola - 1973 to present

Semester of Study at Luther Theological Seminary-St. Paul -- Spring 1975

Prior's Secretary - January 1976 - December 1976 Gordan Tavis -- Prior

In Charge of Sunday Eucharist Broadcasters - Fall 1976 to present

Semester of Study in Jerusalem -- Spring 1977

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Abbey Mailman - 1973 to present

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Socius to Novices - 1977-78 \*Jerome Theisen Novice Master

Ministry of Reader -- September 21, 1974 -- Ministry of Acolyte -- December 22, 1975

ASSOC PASTOR, ST. BENEFRAE, 1974-84, March

at St. John's Abbey, 1984 (March) - July, 1985

ASSOC PASTOR, ST. ELIZABETH ANN SETON, HASTINGS,  
(1985-92) M1

GUEST MASTER, ST. JOHN'S ABBEY, 1993 -

YOUR CAREER BEFORE ENTERING THE MONASTERY:

College Student

EDUCATION	SCHOOL	FROM	TO	MAJOR	DEGREE	DATE
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ELEMENTARY:	St. John The Baptist					1964
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SECONDARY:	Salvatorian Seminary	-64	-68			1968
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UNDERGRADUATE:	St. John's University	68	-72	Phil-Psy	B.A.	1972
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THEOLOGY:	ST. JOHN'S SEMINARY, 1974-79, M.A.					
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SCRIPTURE, 1974. (?)

GRADUATE:						
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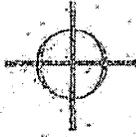
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POST-DOCTORAL:						
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OTHER:						
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ABBOT TIMOTHY,

MAY 28, 1993

THANK YOU FOR THE OPPORTUNITY TO  
TAKE ANOTHER RETREAT SINCE THE ONE  
HERE WILL BE QUITE BUSY FOR ME.

I WILL TAKE A DIRECTED RETREAT  
WITH SISTER JEREMY HALL, OSB  
FROM JULY 5TH (BEGINNING IN THE  
EVENING) TILL JULY 9TH (RETURN TO  
THE ABBEY IN THE MORNING).

I WILL STAY WITH FATHER GEOFFREY  
AT FREEPORT DURING THAT TIME  
AND I WILL DRIVE TO SEE JEREMY.

I AM REALLY LOOKING FORWARD TO  
IT AND AGAIN I THANK YOU FOR  
ALLOWING ME TO DO THIS.

FRAN HOEFGEN, OSB

GUEST MASTER

---

PS. I SPOKE WITH BROTHER LUKE ABOUT FINIAN

BEING ASSISTANT SACRISTAN AND LUKE WOULD  
BE PLEASED. I WHENEVER YOU HAVE TIME YOU  
CAN WRITE THE LETTER OF APPOINTMENT.

*"Commit to the Lord your way,  
trust in Him and He will act."  
Psalm 37:5*

**ATTORNEY-CLIENT/WORK PRODUCT**

**OSB HOEFGEN\_00151**

ATTORNEY-CLIENT/WORK PRODUCT

OSB HOEFGEN\_00152

ATTORNEY-CLIENT/WORK PRODUCT

OSB HOEFGEN\_00153



VILLA  
MARIA

October 2, 1993

Archbishop John R. Roach  
226 Summit Avenue  
St. Paul, Minnesota  
55102

Dear Archbishop Roach;

I am writing to ask an additional permission with regard to our confessor for the sisters at Villa Maria in Frontenac, Father Fran Hoefgen, OSB.

Each year in June, Villa Maria sponsors two eight day retreats for sisters. Some lay women have also begun to choose this experience at the recommendation of their spiritual directors. We employ a staff of from four to five excellent men and women directors, a liturgist, and one priest who gives a conference retreat simultaneously. These six or seven persons work together as a team during the retreat, providing conferences, opportunities for Sacramental Reconciliation, quality liturgy, and day to day spiritual direction. Those making the retreat choose the style of retreat they wish to make and the director or directress they wish to walk with them through the eight days.

Father Fran has served as confessor since 1985. We have recognized in him wonderful gifts of discernment, listening, and knowledge of Scripture. Now that he has returned to the abbey, he is also doing some coursework to enhance this background. His celebration of Eucharistic Liturgy is prayerful and renewing. He would be a real asset to our retreat program, and I have asked him to serve on one of our June retreat teams as director for four or five persons who would have the opportunity to choose him for directed retreats. He would also celebrate one or two liturgies and serve as general team member for planning and coordinating the eight days. The sisters of the Villa community, who know him very well and who also make these June retreats, recommended him and are pleased to know that he might be among the directors they could select for the coming summer.

Father has discussed this with his prior, with Abbot Timothy, and with Father Don Tauscher, OSB, who has participated in our program in the past. With your permission for him to serve in this manner, he would like to accept our invitation to join our retreat team from June 16 through June 24, 1994.

Abbot Timothy has also agreed to write a letter of recommendation for Father Fran should you require it. Since you have already given Father permission to serve the Villa in a similar capacity, however, he felt that it might not be necessary. He prefers to await your request.

I would be grateful to hear from you as soon as possible as to

- 1) Whether Father Fran Hoefgen may join us as staff member for the June retreat.
- 2) ~~Whether you will need a letter of recommendation from Abbot Timothy before confirming this permission.~~

We need to have our staff for the retreats confirmed by mid October. If Father Fran would not be able to serve on a team, I will need to move very quickly to find another quality director before calendars are filled for those dates.

Thank you very much for giving consideration to our request.

Copies to: Abbot Timothy Kelly, OSB  
Sister Miriam Patricia Faricy, OSU,  
Villa Maria Prioress  
Father Fran Hoefgen, OSB

Sincerely in Christ,

*Sister Chabanel Mathison, OSU*

Sister Chabanel Mathison, OSU  
Administrative Directress

*Sister Chabanel Mathison, OSU*

"Into the Second Century"  
Villa Maria Center, Frontenac, Minnesota 55026 (612) 436-4550  
*Thanks for encouraging Fran to consider this.*

October 12, 1993

STRICTLY CONFIDENTIAL

Sister Chabanel Mathison, OSU  
Villa Maria Center  
Frontenac, MN 55026-9998

Dear Sister Chabanel,

I am responding to your October 2 letter to Archbishop Roach in his name and at his request. I am happy to extend to Father Fran Hoefgen, OSB, permission to participate in the retreat next June.

Sister, I want to raise one issue of sensitivity. I do so in the context of real respect for Father Hoefgen's gifts in contribution in ministry, and it is not my wish to perpetuate a "shame-based" approach to him. During the current sensitivities in our Archdiocese, however, I want to ask you to be sensitive in your promoting of the retreat. Your October 2 letter indicates that a number of lay people will participate in the gathering. General promotional material that would be widely distributed, for example, in parishes of the Archdiocese (including Hastings) and which would announce Father Hoefgen's participation might prompt more of the press and public attention that nobody wants to bring back down on him. I am deliberately being vague in this regard, but I simply ask you to exercise good judgment in your promotional materials.

As to the particular setting, we already have assurances from the Abbey in regard to Father Hoefgen's suitability for this sort of ministry. No other recommendation will be necessary. I hope that it is a rich experience for all involved.

Sincerely yours in Christ,

Reverend Kevin M. McDonough  
Vicar General  
Moderator of the Curia

KMM:jd

cc: Archbishop Roach  
Abbot Timothy Kelly, OSB  
Sr. Mariam Patricia Paricy, OSU  
Fr. Fran Hoefgen, OSB

OSB HOEFGEN\_00155



October 16, 1993

Rev. Kevin McDonough  
226 Summit Avenue  
St. Paul, Minnesota  
55102-2197

Dear Father McDonough;

Thank you very much both for responding to us so promptly and for your caring and prayerful positive response with regard to Father Fran Hoefgen's participation on one of our summer retreat teams. We appreciate the point of sensitivity you raise, and I think that the way we promote this retreat will respect that issue.

In our general diocesan and state wide advertising, we simply list the dates and describe the style of the retreat, encouraging interested people to call or write to us for registration materials. They then receive a brochure listing staff members for both retreats so that they may select a director or directress for those retreat days. We serve religious in nine states with these retreats, and those who have been here previously also receive a brochure automatically in January. We do not do any advertising in newspapers, diocesan bulletins, parish bulletins, etc. nor do we list staff with general publicity. The reputation of these retreats is sufficient, and those who come know we have a good staff.

The lay people who have begun to participate are women who are recommended to us by their spiritual directors, therapists, parish ministers who also know our program and our reputation. They do not normally come to us through general advertising or announcements. We screen carefully not only staff but participants, and I saw this opportunity as a wonderful way that Father Fran might extend the sharing of his gifts with us. We are grateful that you and Father's community agree.

Thank you for your time and concern. Enclosed please find samples of our general publicity and a copy of the type of specific brochure sent to those requesting registration materials.

Copies: Archbishop Roach  
Abbot Timothy Kelly, OSB  
Sister Miriam Patricia  
Father Fran Hoefgen, OSB

Sincerely in Christ,  
*Chabanel Mathison*  
Sr. Chabanel Mathison, OSU

"Into the Sacramental Community"

Villa Maria Center, Frontonac, Minnesota 55026 (612) 345-4582

*We are very grateful Fran will be with us.*

OSB HOEFGEN\_00156

15054  
NOV 20 1993

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF DAKOTA

FIRST JUDICIAL DISTRICT  
Civil Division

John KKK Does,

File No. C2-92-9300

Plaintiff,

v.

Father Francis Hoefgen, The  
Diocese of St. Cloud, and  
The Order of St. Benedict  
of the Roman Catholic Church  
a/k/a St. Johns Abbey,

FINDINGS OF FACT  
CONCLUSIONS OF LAW  
ORDER FOR JUDGMENT  
AND JUDGMENT

Defendants.

The above-entitled matter came before the undersigned on November 15, 1993 at the Dakota County Judicial Center, Hastings, Minnesota upon Defendants motion for summary judgment and plaintiff's motion to impose sanctions.

Jeffrey R. Anderson, Esq., Thomas C. Racette, Esq. and Karen Kugler, Esq. appeared for and on behalf of the Plaintiff. Scott P. Drawe, Esq. appeared for and on behalf of Defendant Father Francis Hoefgen. John Quinlivan, Esq. appeared for and on behalf of Defendant The Diocese of St. Cloud. Joseph M. Stocco, Esq. appeared for and on behalf of the Defendant The Order of St. Benedict.

Based upon the court files, submissions and arguments of counsel, and the proceedings herein, THE COURT MAKES THE FOLLOWING:

FINDINGS OF FACT

1. The Plaintiff John KKK Doe is an adult male resident of the State of Minnesota. That at the time of the sexual abuse and

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Filed this 23rd day  
of Nov 1993  
ROGER W. SAMES, Court Administrator  
by S. Hallock

sexual exploitation, the plaintiff was a minor seventeen years of age.

2. The Defendant Diocese of St. Cloud is a Minnesota non-profit religious corporation under the Diocese of the Roman Catholic Church.

3. The Defendant The Order of St. Benedict of the Roman Catholic Church (hereinafter Order), a Roman Catholic religious order of priests, is a non-profit religious organization authorized to conduct business and conducting business in the State of Minnesota with its principle place of business at St. John's Abbey, Collegeville, Minnesota.

4. That Defendant Father Francis Hoefgen (hereinafter Father Fran) is a Roman Catholic priest, educated by, ordained in and under the supervision, authority, employ and control of the defendant Order.

5. This action was commenced by Summons and Complaint dated October 28, 1992.

6. In the spring of 1983, the Plaintiff was hospitalized at St. Cloud Hospital as a result of a suicide-attempt and troubles with his family situation.

~~7. Prior to the plaintiff's hospitalization, he had numerous~~ confrontations with his parents. The plaintiff had thoughts of suicide on a weekly basis when he was seventeen years old. At one point he took a bunch of aspirin and on another occasion he stood in the middle of a highway.

8. Prior to the plaintiff's hospitalization, the plaintiff

and his father engaged in several physical confrontations resulting in pushing and some hitting.

9. Father Fran, as part of his employment duties, visited patients at St. Cloud Hospital. During the period of Plaintiff's hospitalization, Father Fran visited the Plaintiff approximately three times a week to provide him with spiritual and emotional counseling.

10. During the time Father Fran visited the plaintiff, the plaintiff indicated to Father Fran that he thought he might be gay.

11. In a report dated January 6, 1983 by Dr. O'Regan regarding the plaintiff, the record states, "The client did acknowledge some sexual concerns. For instance, he stated that only recently did he determine that his sexual orientation is toward males."

12. Upon Plaintiff's release from the St. Cloud Hospital, the Plaintiff returned home to his parents. However, that situation did not work and the plaintiff's parents arranged for the plaintiff to live with Father Fran at the rectory of St. Boniface Church, Cold Spring, Minnesota in June and July of 1983.

13. During the time the plaintiff resided at the rectory ~~house with Father Fran, Father Fran approached the plaintiff one~~ evening and performed oral sex on the plaintiff. This sexual encounter occurred in the living room of the parish house.

14. According to the plaintiff, approximately two weeks after the above encounter, while in the rectory house, Father Fran and the plaintiff engaged in kissing and heavy petting. The plaintiff

did not resist and participated in the activity.

15. It has been acknowledged by Father Fran that two separate incidents took place, however, according to Father Fran's statement, the second incident took place the following evening after the first incident and that oral sex was also involved in the second encounter.

16. Shortly following these incidents, the plaintiff left the rectory house and went to live in a foster home.

17. That between October 6, 1983 through November 2, 1984, the plaintiff was seeing a counselor, Dr. John T. O'Regan, at the Central Minnesota Mental Health Clinic for sexuality issues, among other problems.

18. That during a counseling session with Dr. O'Regan on March 12, 1984, the plaintiff told Dr. O'Regan that he had a sexual relationship with a priest, that being Father Fran.

19. Dr. O'Regan concluded that the plaintiff was in emotional pain as he told him about the encounter. The plaintiff also indicated to the Doctor that he felt cheapened by the encounter and felt anger towards the Catholic Church.

20. Dr. O'Regan told the plaintiff that he had to report this to the authorities.

21. In the plaintiff's next counseling session with Dr. O'Regan on March 15, 1984, the plaintiff described in detail the sexual relationship that he had with Father Fran.

22. That on March 3, 1984 Vincent Konz, Chief of Police in Cold Spring, Minnesota, received a report from Sergeant Joe Dvorak,

that he had received a call from Michael Chatt, a Stearns County social service worker about an alleged sexual abuse that had occurred between the plaintiff and Father Fran.

23. That the Stearns County Sheriff's Department took statements from the plaintiff on March 14, 1984 and March 19, 1984 regarding the incident.

24. Vincent Konz took Father Fran's statement on March 19, 1984 regarding the alleged sexual abuse incident whereby Father Fran acknowledged that the sexual incidents had taken place.

25. Vincent Konz's office conducted an investigation and then brought the information to Roger Van Heel of the County Attorney's Office. The County Attorney's Office did not charge the case out and thus this ended the investigation for Vincent Konz's office.

26. That Dr. John T. O'Regan, Ph. D. opined in a letter to Thomas Kritzeck of the Minnesota Department of Corrections dated September 20, 1985 that the plaintiff was moderately depressed and apathetic and was struggling with sexuality issues.

27. That subsequent to the sexual encounters with Father Fran, the plaintiff had various other sexual encounters from 1984 through 1988 or 1989 with men and women.

28. Approximately in September of 1992, the plaintiff began counseling with Dan Keefe at Family and Childrens Service for depression.

29. It was during the counseling sessions with Dan Keefe that the plaintiff became fully aware that some of his problems may be linked to the sexual encounters with Father Fran.

30. The plaintiff began using alcohol and drugs at the age of 19. The plaintiff presently drinks alcohol on a daily basis and smokes marijuana approximately 3 times a week.

31. The plaintiff has had approximately 20 - 25 different jobs since his graduation from high school. Most of these job positions he was terminated from.

32. The plaintiff continues to have concerns and confusion about his sexual identity.

Based on the foregoing, the Court makes the following:

CONCLUSIONS OF LAW

1. That the plaintiff from the time period of 1983 through 1992 remembered the sexual encounters that took place with Father Fran.

2. That the plaintiff has suffered emotional problems and sexuality problems from 1983 through 1992.

3. That the plaintiff knew or had reason to know in 1983 and 1984 that his injuries may have been caused by the sexual encounters with Father Fran.

4. That pursuant to Minn. Stat. section 541.074, the plaintiff's claims are barred by the statute of limitations.

ORDER

1. That the plaintiff's complaint against Father Francis Hoefgen is hereby dismissed with prejudice.

2. That the plaintiff's complaint against the Diocese of St. Cloud is hereby dismissed with prejudice.

3. That the plaintiff's complaint against The Order of St.

benedict of the Roman Catholic Church a/k/a St. Johns Abbey is hereby dismissed with prejudice.

4. That the plaintiff's motion for sanctions is hereby denied based upon the Court's summary judgment ruling.

5. This order disposes of all claims and the plaintiff's complaint is hereby dismissed in it's entirety.

6. Memorandum attached hereto is made a part hereof.

LET JUDGMENT BE ENTERED ACCORDINGLY.

Dated: November 23, 1993

BY THE COURT

*Michael V. Sovis*  
MICHAEL V. SOVIS  
JUDGE OF DISTRICT COURT

JUDGMENT

I HEREBY CERTIFY THAT THE ABOVE CONCLUSIONS OF LAW CONSTITUTES THE JUDGMENT OF THE COURT.

DATE: NOVEMBER 23RD 1993

ROGER W. SAMES  
COURT ADMINISTRATOR

(SEAL)

BY *Sheila Tahler*  
DEPUTY CLERK

MEMORANDUM

## SUMMARY JUDGMENT STANDARD

The rules governing summary judgment are well known. Its use is available to all parties in a civil action. (A defending party has the right to move for summary judgment, Minn. R. Civ. P. 56.02). Summary judgment "should be employed only where it is perfectly clear that no issue of fact is involved." Donnay v. Boulware, 273 Minn. 37, \_\_\_, 144 N.W.2d 711,716 (1965). The rules provide:

Judgement shall be rendered forthwith if the pleadings, depositions, answer to interrogatories, and admissions on file, together with the affidavits, if any, show that there is no genuine issue as to any material fact and that either party is entitled to judgment as a matter of law.

Minn. R. Civ. P. 56.03. The court will determine if there is an issue of material fact to be tried, but it will not resolve any issues of fact. Illinois Farmers Ins. Co. v. Tapemark Co., 273 N.W.2d 630 (Minn. 1978). The party moving for summary judgment has the burden of showing there is no genuine issue as to any material fact, and the non-moving party has the right to have all the doubts and inferences resolved in his favor. Vieths v. Thorp Finance Co., 305 Minn. 522, 232 N.W.2d 776 (1975). If the movant's papers show that no genuine issue of material fact exist, then the burden shifts to the opposing party to introduce outside evidence to rebut this conclusion. Minn. R. Civ. P. 56.05.

In the case before this Court, the plaintiff's have the burden to introduce outside evidence to rebut the defendant's position that no issue of material fact exists. "When a motion for summary

judgment is made and supported as provided in Rule 56, an adverse party may not rest upon the mere averments or denial of the adverse party's pleading but must present specific facts showing that there is a genuine issue for trial." Minn. R. Civ. P. 56.05. "Supporting and opposing affidavits shall be made on personal knowledge, shall set forth such facts as would be admissible in evidence, and shall show affirmatively that the affiant is competent to testify to the matters stated therein." Minn. R. Civ. P. 56.05.

THE PLAINTIFF KNEW OR HAD REASON TO KNOW THAT THE INJURY WAS CAUSED BY THE SEXUAL ABUSE

In opposition to defendants summary judgment, the plaintiff has submitted an affidavit by Joel Peskay, Ph.D. Dr. Peskay was retained by the attorneys for the plaintiff to evaluate and render a report regarding the nature, extent and cause of plaintiff's injuries, if any, resulting from the sexual encounter with Father Fran. Dr. Peskay reviewed the plaintiff's deposition transcript, treatment and therapy records, school and employment records and further conducted a psychological interview and evaluation of the plaintiff, therefore Dr. Peskay does have personal knowledge of the plaintiff. "In order to successfully oppose a summary judgment motion, a party cannot rely upon mere denial or general assertions but must demonstrate that specific facts exist which create a genuine issue for trial." Johnson v. Van Blaricom 480 NW2d 138, 140 (Minn. App. 1992). "Conclusionary allegations to a right to trial are insufficient to deny summary judgment." Phillips-Klein

v. Tiffany Partnership, 474 NW2d 370, 373 (Minn. App. 1991).

The plaintiff has failed to assert with specific facts that the plaintiff did not know or have reason to know that his injuries may have been caused from the sexual abuse. Dr. Peskay states in his affidavit, "Prior to the summer of 1992, it is my opinion that much of the emotional turmoil suffered by the Plaintiff was the result of self-blame and guilt for engaging in sexual contact with another male." Based upon the fact that the plaintiff admitted he was depressed, had feelings of guilt and confusion about his sexual orientation and further sought out counseling with Dr. O'Regan gives rise to the notion that the plaintiff knew or should have known that this was a result of sexual abuse.

Even though the plaintiff may not have been fully aware of his injuries until 1992, he had reason to know in 1983 and 1984 that the injuries may have stemmed from the sexual encounter with Father Fran. In Klempka v. G.D. Searle and Co. 963 F2d 168 (8th Cir. 1992), the court applied a "discovery rule" not unlike the one this court has before it. This court in interpreting Minn. Stat. §541.073 has given credence to other courts who have interpreted similar language regarding the discovery of an injury. Klempka involved an IUD products liability claim. ~~The plaintiff was~~ hospitalized in 1977 with chronic pelvic inflammatory disease (PID) and was at that time informed by her physician that her injuries were caused by the Cu-7. The plaintiff argued that she was not aware of the full extent of her injuries until 1982 after she was unable to conceive and was diagnosed as infertile. The court

declined her interpretation and stated "A plaintiff who is aware of both her injury and the likely cause of her injury is not permitted to circumvent the statute of limitations by waiting for a more serious injury to develop from the same cause." Klempka at 170. "(Under Minnesota law, "[i]t is not necessary for the final or ultimate damages to be known or predictable, however, the statute begins to run when some damage occurs which would entitle the victim to maintain a cause of action.")". Klempka at 170, see also Continental Grain Co. v. Fegles Constr. Co., 480 F. 2d 793, 797 (8th Cir. 1973).

The court in Klempka found that the plaintiff's infertility was not a separate and distinct injury that would start the statute of limitations to run in 1982, but instead, it was a consequential damage resulting from the PID. Id. at 171. See also Adkison v. G.D. Searle & Co. 971 F2d 132 (8th Cir. 1992). "A plaintiff is not permitted to split one's initial and consequential injuries in order to meet the statute of limitations' deadlines." Id. at 171.

In DeRose v. Carswell 196 Cal. App. 3d 1011, 242 Cal. Rptr. 368 (1987), the plaintiff was sexually abused by her step-grandfather as a minor and denied, repressed and dissociated herself from the events until she sought counseling just prior to the commencement of the complaint. The plaintiff argued that she could invoke the delayed discovery doctrine because she did not appreciate until recently the casual relationship between the alleged assault and her emotional injuries, even though she was aware of the assaults. "The delayed discovery doctrine applies

only when a plaintiff has not discovered all of the facts essential to a cause of action." 196 Cal. App. 3d at 1017. The plaintiff was aware of the repeated sexual molestation that occurred, but argued that she was unaware of the later serious and ongoing injuries that plagued her adult life until one year prior to the filing of the complaint.

There are times when a tort initially causes injuries so insubstantial that it is not reasonable to expect the victim to file a lawsuit, even though she would be entitled to at least nominal damages. When such a person does not sue, and later suffers substantial injuries that do justify a lawsuit, the statute of limitations may already have run. This is because the limitations period begins to run, under the traditional view, as soon as the plaintiff is aware of any harm, however slight. (citation omitted). . . More recently, courts have modified the traditional rule in order to avoid punishing the plaintiff, who, having acted reasonably in not prosecuting a lawsuit for insignificant damages, later suffers more substantial harm. . . Rather we generally now subscribe to the view that the period cannot run before plaintiff possesses a true cause of action, by which we mean that events have developed to a point where plaintiff is entitled to a legal remedy, not merely a symbolic judgment such as an award of nominal damages. . . the infliction of appreciable and actual harm, however uncertain in amount, will commence the statutory period.

DeRose at 196 Cal. App. 3d at 1021-1022.

The Court however, rejected DeRose's argument of delayed discovery and affirmed the dismissal of her complaint. The Court reasoned that it did not matter that DeRose had not discovered the causal connection to all her injuries, but that when she reached the age of majority she knew that she had substantial damages associated with the sexual abuse and failed to commence the action within the statute of limitations. DeRose 196 Cal. App. 3d at 1020. Under Minnesota's delayed discovery rule, the statute of limitations begins to run when the plaintiff knew or had reason to

know that the injury was caused by the sexual abuse.

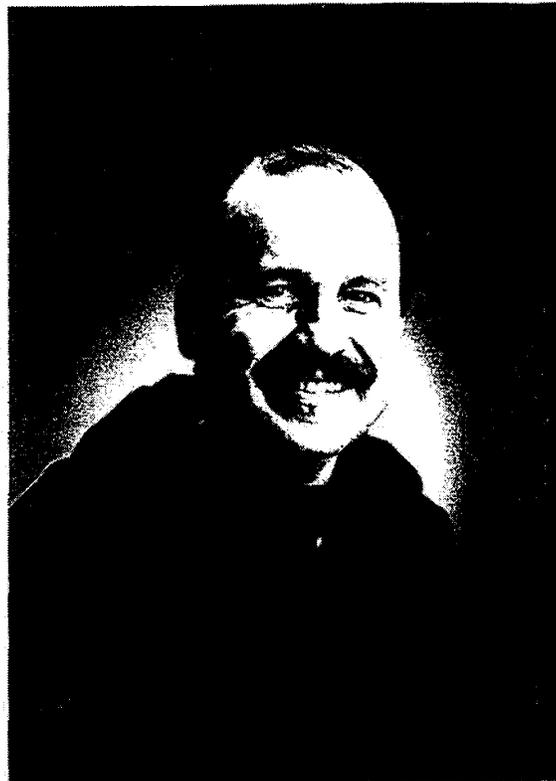
As a matter of law, this court has determined that the plaintiff knew or had reason to know of his injuries based upon the undisputed facts in this case. Subsequent to the sexual encounter with Father Fran, the plaintiff continued with counseling regarding his depression. In Dr. O'Regan's letter of September 20, 1985 he opined that the plaintiff was depressed and struggling with sexuality issues. Based upon the plaintiff's alcohol and drug use and his numerous jobs, the facts are undisputed that the plaintiff had reason to know the injury may have been caused by the sexual abuse. The plaintiff was on notice of the elements of his injury and that the incidents may have had a negative impact on his emotional well-being. He felt guilt and felt alienated from his parents and didn't have many friends at school. Vincent Konz of the Cold Springs Police Department took the plaintiff's statement regarding the incident and even at that time the plaintiff was on notice that a possible criminal investigation may be undertaken and that he was a victim. The fact that his counselor reported the ~~incident to the authorities gave him notice that he may have~~ suffered harm from the incident and that through counseling the ~~plaintiff had reason to know that his pain may have been casually~~ connected to the sexual relationship with Father Fran. Further, the plaintiff had reason to know by the fact that Dr. O'Regan reported the incident to the authorities that the doctor saw this as a sexual abuse and that a priest should not be having sex with males. Therefore it is undisputed that the plaintiff suffered

appreciable and actual harm that commenced the statutory period in 1983 or 1984.

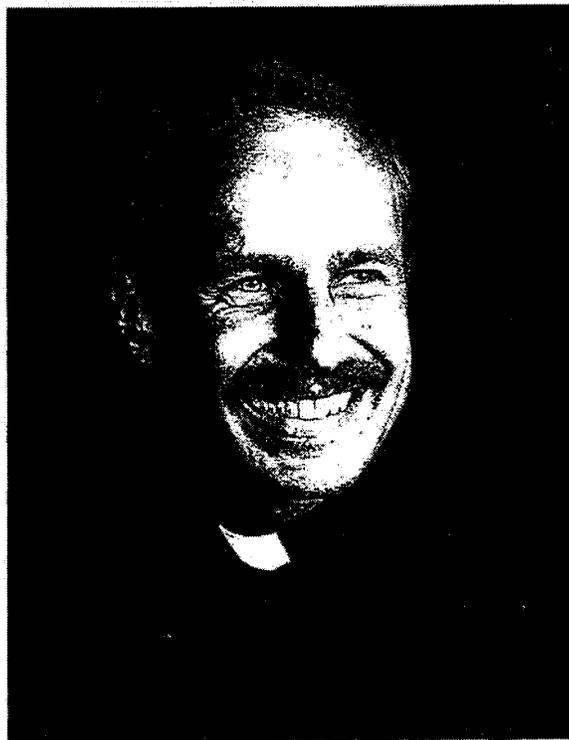
In view of the 6-year statute of limitations, the plaintiff failed to timely commence this action and his complaint against Father Francis Hoefgen is dismissed. Since the plaintiff has based his claim against The Diocese of St. Cloud and The Order of St. Benedict on the theory of vicarious liability, those claims must also be dismissed.

MVS

REV. FRANCIS HOEFGEN, O.S.B.  
Return to: Fr. Daniel Durken, OSB  
St. John's Abbey  
Collegeville, MN 56321



1993



OSB HOEFGEN\_00171

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March 8, 1994

Fran Hoefgen, OSB, Guest Master  
St. John's Abbey  
St. John's University  
Collegeville, Minnesota 56321

Dear Brother Fran:

Enclosed please find a copy of the magazine in which the piece on my pilgrimage appears. The editors cut the piece substantially but it still captured the spirit of what I was trying to do.

Thank you so much for your kind hospitality. My visit at St. John's was wonderful. There is something about the Abbey and its environment has become a permanent part of me. Its a bit like having visited the pristine wilderness of the BWCA - just knowing its there, somehow gives me strength and assurance. At seven in the morning, my thoughts often drift to the quiet shuffling into the choir loft and I am encouraged as my day begins.

Your personal kindness and gentle guidance made me feel welcomed and refreshed. In John Bunyan's Pilgrim's Progress there is a wonderful passage where a battered and travel weary Christian stops at a guest house and is refreshed and ministered too. As a boy, I often tried to imagine the master of that wayside stop. I know longer need to imagine, I've met him.

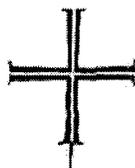
I am exploring the possibility of doing an article on your fire department for a national magazine. Would this be possible? It would require another visit, preferably on a day when you are having a drill, as well a chance to talk more to you and some of the other firefighters.

Thank you again for your hospitality. The bread was wonderful and my sons and I have been savoring the maple syrup on our special Sunday morning waffles. Thank you. All God's best to you, Abbot Timothy, and your community.

Sincerely Yours,

ATTORNEY-CLIENT/WORK PRODUCT

OSB HOEFGEN\_00173



NAME: Hoefgen, Wood, Franko  
TITLE: Supervisor  
DEPT.: Information Center

**ORDER OF ST. BENEDICT, INC.**

Conducting St. John's Abbey, University, Preparatory School, Liturgical Press  
Box 5000  
COLLEGEVILLE, MINNESOTA 56321-5000

*Human Resources*

POSITION DESCRIPTION

(612) 363-2508  
FAX (612) 363-2115

**JOB TITLE:** Supervisor

**DEPARTMENT:** Saint John's University Information Center

**FUNCTION OF THE JOB:**

Under the supervision of the Director of Financial Systems, this position is responsible for the day-to-day operation and staffing of the Information Center.

**Characteristic Duties and Responsibilities:**

1. Assures that the Information Center is staffed during the operating hours of 7:30 a.m. - 12:00 a.m. Monday to Friday and 8:00 a.m. - 11:00 p.m. Saturday and Sunday.
2. Interview, employ, train and evaluate student employees, and maintain current job descriptions.
3. Supervise the distribution of mail to faculty and administrative employees.
4. Supervise and maintain appropriate records for the sale of Saint John's Bread and Greyhound Bus Tickets.
5. Provide information and direction regarding programs and activities occurring on campus.
6. Supervise the FAX service.
- ~~7. Attend and participate in the monthly staff meetings.~~
8. Performs other duties as assigned.

**MINIMUM DESIRABLE QUALIFICATIONS:**

1. Excellent communication skills.
2. Confidentiality.

*An Equal Opportunity Employer*

**OSB HOEFGEN\_00174**

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Position Description  
Supervisor - Saint John's University Information Center  
Page Two

- 3. PC experience.
- 4. Working knowledge of AT&T Definity, G-2, AUDIX, Manager III, Monitor I, UNIX, helpful.
- 5. Supervisory experience preferred.

ADDITIONAL REQUISITES:

- 1. Ability to interact with the community of St. John's as an integral part of the staff and faculty.
- 2. Project a positive image of service which represents the unit to which assigned.
- 3. Ability to acquire an understanding of the character and mission of St. John's.
- 4. A willingness to maintain a high level of competence. Discreet judgment and confidentiality are expected at this level of responsibility.

APPOINTMENT: Part-time, Support Staff. Grade V.

\* A preferred Benedictine candidate has been identified for this position.

03/24/94  
Reviewed and Accepted  
by Human Resources

April 21 ,1994

Fran,

Over a year has passed since I sent you my last letter. While I do not know the present state of lawsuit, I do know there is one thing I need to do. And that is meet with you face to face. There have been many trying times for me in the past year. With the help of a therapist, I've been able to work through most of them.

At the present time, I still carry a lot of anger with me each day, aimed at you and St. John's Abbey. I was brought up believing the Catholic faith taught people to be caring and loving towards one another. I can recall many of your own sermons that dealt with these subjects. Not a Sunday has gone by, since this lawsuit became public, that I have not struggled to get through Mass. Why?? Maybe, because the very people that are doing the preaching cannot even attempt to acknowledge the pain I deal with. Not because they do not know about it, but because they are too busy protecting their money. Abbot Kelly told me last April (1993) that I could not speak to you face to face until this lawsuit was settled. That statement alone told me what was more important in the eyes and hearts of St. John's Abbey. And it definitely isn't the people ..... it's the money!! Is that the message God was trying to deliver to all of us?? I have a hard time believing that is true.

I want nothing but to have some of my questions answered. I wrote about them in my first letter to you.

Why??

Were you just using me to get to

Was any of your love real??

Again, I need to meet with you face to face to talk about these questions. My healing process cannot be complete until this has happened. You can continue to keep yourself protected behind the ~~Abbey walls or you can meet with me as I ask. I only seek answers.~~ I have been robbed of so much from this whole incident ..... but if you rob me of my Catholic Faith as your actions and those of St. John's Abbey have so far, then in the end, you have robbed me of the most precious thing I will ever have in my life.

You make the call .....

..... I will await your answer.

# processus

600 South 25th Avenue  
Suite 211  
St. Cloud, MN 56301  
(612) 252-2976

TO: Fr. Fran Hoefgen  
FROM: Sondra Lawrence, M.S., L.P. *SKL (KA)*  
DATE: April 25, 1994  
RE:

I am writing to request that you participate in a meeting with \_\_\_\_\_, aimed at resolving conflicting feelings she has regarding your role in her life as a female adolescent.

\_\_\_\_\_ has been working quite hard to understand and integrate her life experiences. Your willingness to meet with her would provide her with the opportunity to put closure on some difficult memories and further complete her healing process.

\_\_\_\_\_ is willing to meet with you at an office of your choosing at a time that is convenient for you. She wants to meet individually with you, but has stated that she would be open to having the Abbot attend if this would be helpful to you.

It is my hope that you will be able to meet with her and assist in this important part of this healing process. To reduce the amount of anxiety \_\_\_\_\_ may experience in waiting for your response, I ask that you reply to this request by May 4th. You can reach me by phone at \_\_\_\_\_ or mail and I will inform of your reply.

cc: Abbot Tim Kelly ✓

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Enclosure

OSB HOEFGEN\_00177

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SAINT JOHN'S ABBEY

BOX 2035

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

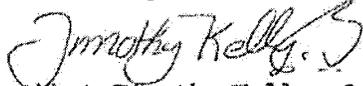
April 27, 1994

Father Fran Hoefgen, O.S.B.  
Saint John's Abbey  
Collegeville, Minnesota 56321

Dear Father Fran:

I received a copy of the letter sent to you concerning meeting with . I want to assure you that I will not approve of this meeting unless you have with you a counsellor who can serve to protect you in this encounter. I have no particular need to be a part of that meeting since I have no particular desire to be battered either. If you want to talk to me about this feel free to come in.

Sincerely in Christ,



Abbot Timothy Kelly, O.S.B.

TK/kr

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PHONE 612 363-2544  FAX 612 363-3082

OSB HOEFGEN\_00178

JUNE 14, 1994

ABBOT TIMOTHY,

A PERSONAL THANK YOU FOR ALLOWING ME  
TO TAKE A RETREAT OTHER THAN THE  
COMMUNITY RETREAT. IT WAS EXTREMELY  
PEACEFUL AND FRUITFUL FOR ME.

I WENT TO LUTSEN MAY 1-5 AND LISTENED  
TO TAPES BY STENDL RAST & DEMELLO.  
IN THE AFTERNOONS I HIKE ON THE  
HIKING TRAILS NEAR BY.

IT WAS VERY MEANINGFUL FOR ME.

GOD BLESS,

SINCERELY,



FRAN HOEFGEN, OSB



June 24, 1994

Abbot Timothy Kelly, OSB  
St. John's Abbey  
P.O. Box 2015  
Collegeville, Minnesota  
56321

Dear Abbot Timothy;

For the past eight days we have been gifted with the presence of one of your community members on our eight day summer retreat staff, Father Fran Hoefgen. Some years ago, when he was still in parish ministry, I sensed that Father Fran had gifts for retreat work and spiritual direction, but his schedule did not allow him to test that on one of our summer teams. He also hesitated because he felt he lacked training for spiritual direction and did not have enough experience in this area.

This summer, Fran agreed to come to the Villa to be part of this ministry, and it has obviously been gift for everyone. His experience with his three retreatants, as is clear on the enclosed sheet of comments from his evaluations, was clearly positive and fruitful. He has also been a wonderful collaborator on the retreat team, sensitive to issues, concerns, and needs; and as you know, he has a gentle but clear sense of liturgy and appropriate ways to enhance the celebrations. We would have a place for him on any future retreat teams here, and he would be welcomed by staff and retreatants as well.

We have encouraged Fran to consider spiritual direction/retreat ministry as a possible direction for the future, and if he would want to pursue some programs in this area, we can certainly recommend him. We have many good staff members at our center over the year, and he already has what seems necessary to be among the most requested and exceptional of them.

Thank you so much for sharing in his discernment to be with us this summer and for your support of his work with us not only for this retreat but in sacramental ministry during the year.

Sincerely,

Sr. Chabanel Mathison, OSU  
Administrative Directress

Copy to Father Fran Hoefgen, OSB

OSB HOEFGEN\_00180



June 24, 1994

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

Dear Archbishop Roach;

Last winter, we asked your permission for Father Fran Hoefgen, OSB, to serve on one of our summer retreat teams for sisters' retreats, and after referring the matter to Father Kevin McDonough for review, you both agreed that this would be possible. I would just like to take the opportunity now, at the close of these retreats, to thank you and to tell you what a gift his presence has been on this team of direction staff.

As you can see in the comments of the retreatants with whom he walked these eight days, the gifts we sensed in him for direction/retreat work have been validated universally. He has also been a wonderfully sensitive collaborator on the team, and his sense of liturgy brings much to our daily celebrations during retreat. We would welcome him back for any future retreat team on which he would agree to serve, and this welcome would include our out of state team members and our retreatants, all of whom have recommended his return.

Again, we thank you for the prayerful decision that was part of Father Fran's decision to be with us this summer. Perhaps this is a new ministry direction to which he can continue to bring his gifts.

Blessings from all of us at the Villa on a fruitful and renewing summer for you.

Sincerely in Christ,

Sr. Chabanel Mathison, OSU  
Administrative Directress

Copies to: Abbott Timothy Kelly, OSB  
Sister Miriam Patricia Faricy, OSU  
Reverend Kevin McDonough  
Father Fran Hoefgen, OSB

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Evaluation Comments for Father Fran Hoefgen, OSB

--from his retreatants

This was an exceptional retreat. Father is perceptive, an excellent listener, not bound to a preplanned program, gifted with a delightful sense of humor, obviously a man of deep prayer.

He is God's gift to me at this time of my life, and I am most grateful to you for having him and assigning me to walk with him this retreat.

Fran has been very good: a good listener, has a heart that can "cue in" to important issues,

He is gentle and asks the right questions; he's respectful of the individual's ability or inability to share something.

He helped me through prayer to pull together my life's issues.

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SAINT JOHN'S ABBEY

BOX 2015  
COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

June 27, 1994

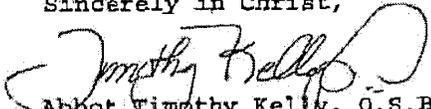
Sister Chabanel Mathison, O.S.U.  
Administrative Directress  
Villa Maria Center  
29847 County 2 Blvd.  
Frontenac, MN 55026

Dear Sister Chabanel:

Thank you for your letter concerning Father Fran Hoefgen and the contribution he has made to your program. It is good to hear words of praise for the work he does so well and to know that he is appreciated for his use of a talent God has blessed him with.

May your program continue as well to be blessed and the efforts you and others make be a source of growth for the many who come to you.

Sincerely in Christ,

  
Abbot Timothy Kelly, O.S.B.

TK/kr

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PHONE 612 363-2544  FAX 612 363-3082

OSB HOEFGEN\_00183

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ST. CLOUD  
**Times**

People - Integrity - Information - Profit

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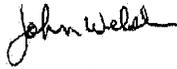
July 29, 1994

The Rev. Daniel Durken  
St. John's Abbey  
Collegeville, MN 56321

Dear Father Durken,

This is to confirm our conversation about an interview with a priest accused of sexual abuse and the use of his name. As we discussed, the priest has given his consent for the newspaper to publish all the information disclosed during the interview and the newspaper has agreed that this priest's name will not be used in the article resulting from that interview.

Sincerely,

  
John Welsh



OSB HOEFGEN\_00184

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SAINT JOHN'S ABBEY

Saturday: July 30, 1994

Dear Abbot Timothy and Fathers Rene and Fran,

I hope we will be able to meet Sunday evening, July 31, after Evening Prayer in the abbot's office to discuss the interview of Fr. Fran by John Welsh of the St. Cloud Times.

I am attaching a copy of the letter John Welsh sent to me with the agreement not to use Fr. Fran's name in the article resulting from this interview.

When I asked John to give me an idea of the questions he might ask and the information he is looking for, he stated the following:

He would like to have enough biographical information to make the person being interviewed a real person so that he is not writing about a number or a statistic.

He would like to know the person's thoughts about the allegations that were made, about the lawsuit itself, about the larger issues involved in this matter, and about the overall reactions to the case from the viewpoint of the person being prosecuted. I reminded John that there may be aspects of legal confidentiality involved in some of these areas, and I think John appreciates that.

See you Sunday evening.

Faternally,



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COLLEGEVILLE, MINNESOTA 56321-2015

OSB HOEFGEN\_00185

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Aug 14, 1994

MOST REV. Abbot,

Just want to express a few thoughts  
many of us parishioners here in Hastings feel

we hope + pray that Father Fran, who  
was a very good priest here for many years  
can be returned to full parish duties.

We all know, we must forgive + forget  
in these trials + tribulations of life. In  
many of us feel he is at the "prime time"  
of his life for serving others.

So please give him a second chance  
as everyone here speaks of him well.  
Thanks,

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SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

August 23, 1994

Mr.

Dear Mr.

Thank you for your letter of August 14 and your kind words about Father Fran. He is indeed a good priest with a wonderful pastoral sense and greatly appreciated by so many who have received from his effective ministry. Although he is no longer at the parish in Hastings, let me assure you that his pastoral talents are not going to waste. He is the guest master at Saint John's and is very effective in welcoming all guests as Christ. Also he is quite active in giving retreats and people have responded so well to his gentle approach.

Your care and concern for Father Fran speaks well of you and I am sure you will continue to pray for him and for his community. May God bless you and give you much peace in your life as well.

Sincerely in Christ,

Abbot Timothy Kelly, O.S.B.

TK/kr

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PHONE 612 363-2544  FAX 612 363-3082

OSB HOEFGEN\_00187

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October 13, 1994

*Dear Abbot Timothy,*

*As we at St. Elizabeth Ann Seton begin this week of dedication of our new church to God and His service, a majority of us do so with joy, but mixed with deep sorrow. While we love and respect Fr. Florian as the head of our parish family, our hearts and souls were traumatized when Fr. Fran was taken from our lives. It is hard to try and begin a new era in this worship space without him by our sides. It is a loss that has not faded over the last two years, but has endured. There has been no one with his spirit and compassionate heart to minister to and guide so many of us on this arduous journey to God since he left. The lingering moral sin is that because of the actions of a few and the lack of courage and moral conscience of a small group of church leaders, about 90% of our parish feels betrayed and abandoned by the Catholic Church as a Christ-like, forgiving, compassionate support system. In one quick accusation of the past, and the hasty response made by St. John's and the Archdiocese of St. Paul in tearing Fr. Fran away from the people who love him as a "Good Shepherd", we saw our solid rock foundation crumble into sand.*

*I don't know what position you held at St. John's back then, but I know that Abbot Jerome was in Italy at the time. I wanted, so much, to write to him and thank him for sending Fr. Fran to us eight years prior. The "presence" of God that Fr. Fran brought to our parish is absolutely immeasurable. I'm sure Our Lord inspired the Abbot to make that decision. One has to experience someone of great value before feeling the excruciating pain of his loss. If he could see the fruits of Fr. Fran's labor, he would have no doubt of the wisdom exercised in assigning him to us.*

---

*The dedication ceremony will be beautiful and festive, but it is in no way an indication of the health of this parish. There are many varieties of deep, festering wounds hidden by superficial smiles that have never been properly acknowledged or tended to, and are eating away at our Spirits. I know, Abbot Timothy, that we are in a transition period, and this will include a change in the priests who will be serving St. Elizabeth Ann Seton during the coming years. We have such*

wonderful, generous people in our parish, but we are wandering around like scattered sheep. I love Fr. Florian and he does the best he can, but with the tremendous responsibilities he has with a parish this size, there is no time or way he can, also, be present to minister to all of the people. We are a "Body of Christ" with a head for administration, but inadequate representation of the heart, and how healthy can that be? We need to have a balance of personalities. We need to have a priest assigned here that truly loves, understands, and journeys with the people of God in our joy and our sorrow like Fr. Fran did. We may have a "New House" to worship in, but we have moved into it with the same spiritually starving family members. We need a spiritual Father to bring us together, so it's not only the church building that is being consecrated, but the souls within who give it life. Please consider our faith family very carefully when you choose a new priest to shepherd us.

I am a wife, mother of four children, and a very shy, quiet person who worked as a liturgical assistant when Fr. Fran was with us. At the very hour he was taken from us, back to St. John's, on October 28, 1992, unbeknown to me, I was ironing his vestments, preparing for his next Mass. The following days caused pain and darkness in my soul that can not be described. My mind would not shut off and I began writing. When a parish meeting was called to begin processing what had taken place, I knew that along with prayers and letters of support to Fr. Fran, I had to stand up and publicly defend him and challenge our Catholic leaders to act justly.

As I said before, I have never been able to speak in front of a group, but even with so many present ~ Prior Jonathan, a lawyer from St. John's, Bishop Welsh, our other priests, the pastoral council, and about 500 parishioners ~ I stood at the ambo and expressed my most intimate feelings as though I were alone with God. As I stood there speaking, I realized that it wasn't me, but the Holy Spirit giving me strength, courage, and working through me to give a message. I felt great peace at the gift of love and support I was able to give Fr. Fran when I had no idea how the others would react to the accusation against him. The measure of love for him was clearly visible and audible when I often had to stop momentarily because of their applauding an idea or principle. When Fr. Florian felt it was getting too long and interrupted, the people said, "Let her finish".

*Their show of forgiveness and support was overwhelming, but to see the church officials roll over and lay down in the face of public persecution was, and is, devastating. A few had a negative perspective, but the "vast majority" would have done anything to bring him back. We had no say, though, and as a result, we are all victimized with Fr. Fran. We still love him, and need someone to help us understand why the Catholic magisterium is such a weak example of living the sacred sacraments.*

*I have enclosed a copy of my talk. I realize you are an extremely busy man, Abbot Timothy, but please read it at your convenience. I just want you to have some idea of what a special "gift from God" Fr. Fran is as a priest, a friend, a confessor, and an extension of God's Love among us, how much we still love him, and how needy our parish is to have him or someone like him to be our priest and shepherd. May God bless you and guide you.*

*Your sister in Christ,*

---

*P.S. I had great joy and hope for St. John's when I heard you had become Abbot. I'm Irish, too!!*

*I know you will put a "sparkle" in their eyes and hearts! Peace.*

~~SAINT JOHN'S ABBEY~~

BOX 2015  
COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

December 6, 1994

Mrs.

Dear Mrs.

By now you will have thought that I have not taken seriously your letter of October 13, 1994, but I can assure you that it has been on my desk and in my mind and heart all this time. When I was at St Elizabeth Ann Seton parish for the dedication of the new church I had hoped that perhaps I would meet you then, but such was not to be the case.

Yours is the kind of letter that I simply do not want to make a quick response to, for it speaks out of a depth of feeling and compassion that I believe requires more than a so-so response. I could give you all the external and surface reasons why the action that was taken was in fact taken and then leave it at that.

There are reasons for doing what was done and, I believe, these must be respected. If we could separate the Church from all institutional forms I suppose another way of responding might be possible. We live in a highly litigious society where doctors have to pay outrageous amounts for insurance coverage, and anyone who might be a frequent target of law suits can be brought to bankruptcy in no time even because of litigation where they win! When the law suits come in everyone who might be able to contribute to the settlement is included, and in this case that would be the abbey, the diocese, the local parish. This of course means that it is not institutions that get hit so hard but the individuals in those institutions who are served by them.

~~But there is a more important aspect that I would like to concentrate on here. I always wonder why there is pain in our lives and whether or not there is anything salvific about it. My experience would tell me that there is, whether that pain is caused by others or by our own failures. One thing that does come clearer is that there is no such thing as a totally isolated act that doesn't have bearing on the lives of others. This helps me understand the concept of original sin. Because I am not a better follower of Christ there are others in this world who have not come to know him as he would be known. And because as a follower of Christ I have betrayed others in some way, the only way some would have known him has in some way be vitiated by my own carelessness.~~

PHONE 612 363-2544 [REDACTED] FAX 612 363-3082

OSB HOEFGEN\_00191

Mrs.  
December 6, 1994  
Page Two

This is why in cases of sexual abuse and exploitation we insist on putting first the victim. The obligation of the Christian is to be hospitable and receive Christ in the other. Abuse and exploitation is an inhospitable act, and the primary duty then is to repair the damage of inhospitality. Each person must be aware that sinning against another has dimensions of hurt that spread far beyond the individual sinned against and touch with inhospitality even people unknown. If there is pain for you and for others in the parish because of what has happened and the actions taken by the abbey and the archdiocese, know that this is a pain that can teach us something about the real problem of sin in this world.

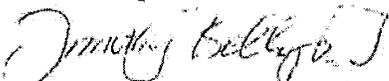
One other thing that strikes me is what this pain has done to the accused person. At first it is clearly not pleasant. But it does have its positive side as well. One of the reasons that you found him to be so kind and compassionate is that he has grown through the years as a result of his own journeying through this trauma in years past. He is a good man and he has grown greatly as a result of what he has had to go through.

Finally, I would have you be assured that in his current position here he is doing an outstanding job. Again, I believe he is who he is today because he has endured this pain and has chosen to allow it to mature him and bring him to a deeper understanding of others' pain. Many are still touched by his ministry and will continue to be blessed as he continues to let God bring forth the fruit of the Spirit in him.

When these events occurred that took him from Hastings back to St John's I was rector of the seminary and not in administration in the abbey. However, I would be dishonest if I told you other than that I would likely have handled the situation in the same way. I believe there was no other choice. You may not agree with this, but I hope you can at least see the honesty of another viewpoint.

My prayer is that for all who have suffered through these events and continue to do so will see their opportunity to grow in love, compassion and mercy. May the Advent season build in all of us the hope and trust that is ours in God's sending of the Son.

Sincerely in Christ,



Abbot Timothy Kelly, O.S.B.

TK/kr

FATHER FRAN HOEFGEN, O.S.B.

October 2, 1995

Fran came in to see me voluntarily at about 8:30 A.M. and told me of an encounter he had with a student the evening before. The student's name is [redacted]. He had been with him at the Palaestra in the weight room, went with him to his room in [redacted] to massage out some aches he had. When they arrived at his room, [redacted] closed and locked the door. He stripped down to his briefs and Fran gave him a massage. In the course of the massage [redacted] became aroused, not by Fran's touch Fran says, but then Fran masturbated him. Fran did not undress and there was no touch by [redacted] of Fran. When it was over they remained together talking for about an hour, talking about how [redacted] father has withdrawn from contact with [redacted]. They did not talk about any similar encounters [redacted] may have had with others or anything about his past sexual history. Fran did not reveal anything of his own past history. The only thing I can gather Fran did tell [redacted] at one time (not necessarily last night) was that when Fran "came out" to his mother it was a healthy and relieving thing to do. Fran gave no sign to [redacted] at the time of his remorse, nor did they particularly dwell on what had happened.

When Fran did come to see me, which was as soon as he was able to, he demonstrated a sincere remorse for what had happened. I asked him to arrange for counselling as soon as possible and that I would like to have a written report on the results. Fran has already been through St Luke's (about 11 years ago) and this is the first slip since then, according to him. He said he was in no way in a counselling relationship as monk/priest to student. They have been friends for about a year and frequently ran into each other in the Palaestra, including in the sauna.

At about 11:00 A.M. I arranged a meeting between Bro. Dietrich, Fr. Rene, and me in my office. I had earlier told Fran that I would have to talk to these two about the incident. We met for more than a half hour. Both of them are acquainted with [redacted]. Rene has been in the sauna with him and noted that the way he sits in the sauna seems to invite notice, and in the shower room seems to like to display himself. Rene referred to him as "flirtatious", perhaps even inviting by his introduction of topics that would seem to want to lead to sexual talk. They both seconded my intent to talk with [redacted] and express my pastoral concern for him and for what happened.

At 2:30 P.M. I again talked with Fran and went over some clarifications with him as to what had happened. I told him that he is not to use the Palaestra weight room or pool or sauna or showers anymore. He asked if playing racket ball there with a confrere would be all right and I agreed. But even then he is to return to the monastery for his shower. He readily agreed. I also told him I thought that the encounter with [redacted] probably came after he had gotten well acquainted with him and that it would seem

OSB HOEFGEN\_00193

that the real danger is in getting too close to any one attractive person over a period of time, that it was probably unlikely that he would do such a thing whimsically on early acquaintance. Nonetheless, I told him that as guest master he should keep his distance from the young and attractive, leave directed retreats to such to others, and avoid chumminess with attractive guests. As I had asked him to in the morning, he has chosen a monk in whom to confide this, one he will keep in contact with: Eric Hollas.

My schedule today has not allowed me to call                    yet but I will do so tomorrow.

TK

October 4, 1995 8:05 P.M.

I met with \_\_\_\_\_ with Father Fran Hoefgen in my office for approximately 10 to 15 minutes. I tried calling \_\_\_\_\_ on Tuesday, October 3, twice in the morning, twice in the afternoon, and once in the evening. Finally, I left a voice mail message asking him to call me on Wednesday morning if possible. Fran asked me in the afternoon whether \_\_\_\_\_ had called or not and I said no and suggested he call \_\_\_\_\_ and ask him to see me this evening with Fran. \_\_\_\_\_ told Fran he had tried to call me but got no answer. I can think of about a ten minute period during the whole day when I was not within earshot of my phone, so I would be surprised if he did in fact call or if he did perhaps he had the wrong number (though I gave him the correct office phone number of his voice mail).

Fran met \_\_\_\_\_ in the Great Hall and brought him to my office. I told \_\_\_\_\_ I was making no judgment whatsoever on his part in what had happened on Sunday evening, but that from the standpoint of the monastery and our commitment to celibacy what happened was clearly not acceptable and that Fran has acknowledged this as wrong-doing. On behalf of the monastic community I apologized and noted that Fran had already done this as well. I offered help in the form of counselling if \_\_\_\_\_ should ever decide that what happened has caused him any stress. When I asked him how the meeting we were having struck him he said he felt it was somewhat weird, and I understand him to mean that he saw no big deal in what happened and he really does not understand why we are making a big deal of it. He said he hasn't much thought about it and that it has not had a bad effect on him and does not anticipate that it will. I reiterated that if in the future he should find that it causes problems that he should feel free to contact me and we will certainly provide whatever is appropriate to pay for counselling. He was not very verbal, mostly because he did not seem to perceive why we were making any big thing of this.

Following this meeting I talked with Fran about going for evaluation to St Luke's Institute where he had been in out-patient treatment in 1983. I will try to make such arrangements tomorrow.

October 5, 1995

~~I called St Luke's this morning but they are having a staff retreat day and will get back to me later.~~

---

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

MEMORANDUM <sup>OFFICE OF THE ABBOT</sup>

TO: Father Fran Hoefgen, O.S.B.  
FROM: Abbot Timothy Kelly, O.S.B.  
RE: Evaluation  
DATE: October 9, 1995

I talked with Bonnie at St Luke's this morning. You are scheduled to go there on Saturday, November 11, begin the evaluation on Monday, November 13. On Friday, November 17, I will be with you for the report on the evaluation at 9:30 A.M. I will probably arrive on the 16th and stay overnight. We should be able to get out of Washington National on the flight to Mpls. at about noon or thereabouts. So make your reservations now and get the best fare available.

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PHONE 612 363-2544 FAX 612 363-3082

OSB HOEFGEN\_00196

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15 April 1996

Steve Montana, PhD  
Director of Clinical Services  
2420 Brooks Drive  
Suitland, Maryland 20746-5294

Dear Steve,

I am writing to you at the request of Abbot Timothy to report what steps have been taken as a result of my evaluation at Saint Luke's in November 1995.

In early February I spoke with Margretta Dwyer, R.S.M., M.A. at the University of Minnesota Program of Human Sexuality. With the approval of Abbot Timothy and the staff in the Program of Human Sexuality, I had my intake interview 12 February and began the Sex Offender Treatment Program on 14 February 1996.

The aspects of the program that I have already participated in include the following:

- Diagnostic Interview
- Individual/Family Psychotherapy Sessions with Primary Therapist Margretta
- Phallometric Assessment
- Six-Member Support Team Established
- Attended Large Group Presentation with Support Person
- Weekly Phone contact with Group Members
- Meeting with Group Member apart from Group
- Read list of major secrets in Group and received feedback
- Began writing history
- Role-played offending in Group
- Weekly Group Psychotherapy with Therapists Margretta & Simon
- Delivered Physical Report from St Luke's
- Discussed Offending Cycle in Group
- Have plans to attend Sexual Reassessment Seminar
- Attached a list of Goals for Sex Offender Program
- Completed weekly group assignments

---

An important aspect of the program is to develop a maintenance plan as a preventative measure to any future behavior. There are also quarterly reviews.

If you need any further information please let me know. I apologize for not getting back to you sooner, I was not aware that there had not been further contact with you from the University of Minnesota. A copy of the letter has been given to Abbot Timothy.

Sincerely,

Francis Hoefgen, OSB

SAINT JOHN'S ABBEY

December 12, 1996

Dear Abbot Timothy,

Happy Feast Day! I know you have been very busy so I decided to take this opportunity to update you on a few things and to share some reflections as well.

At this point in my journey I have completed the first phase of my work at the University of Minnesota and now meet monthly with a follow-up group. The experience has been very helpful for me personally and I appreciate all they did for me. But I also admit that I worked very hard as well and have come to a deeper understanding of myself and for that I am very thankful. I also want to Thank You for your support and prayers.

This has been an exciting autumn for me professionally as well, I greatly enjoyed giving a preached retreat to the Franciscan Sisters of Perpetual Adoration in LaCrosse in October. In fact it went so well that last week they invited me back in March of 1998. For the third time I will also be on the retreat team doing directed retreats at the Villa Maria in Frontenac this Spring. I always enjoyed by visits there as confessor and it has blossomed as well. A few years ago I gave their Advent retreat to their community. They have been a marvelous support for my venturing in retreat work as well.

Sister Ephrem called me last week to give the preached retreat at Saint Raphael's Convent in September of '97, she requested that I give the similar retreat that I gave at Saint Scholastica Convent in October of '94. I feel honored to have been asked. Lastly the School Sisters of Notre Dame asked that I give one of their preached retreats at King's House in Buffalo the first week of July '97. This has been a marvelous blessing for me and have talked at length with Sister Jeremy about this as well and she has been very supportive and encouraging for me.

The difficult point in my life at this time is the slowly weakening condition of my Mom. She is no longer able to walk while at the same time I see her walking to her heavenly home in anticipation of Dad meeting her. Our time is extremely blessed and am grateful for all the support I have on the journey as well. This will be the first Christmas in 16 years that she will not be going home to visit family. Hence the coming holidays are bittersweet for me.

Will close for now and I offer my prayers of support for you as well. Thanks for your long hours of service to our community, may God Bless you with strength for the journey.

PAX,

*Brian Hoefgen OSB*

COLLEGEVILLE, MINNESOTA 56321-2015

Kelly, Timothy

**From:** Hoefgen, Francis  
**Sent:** Wednesday, April 30, 1997 10:20 AM  
**To:** Kelly, Timothy  
**Subject:** FW: Deep thanks

Abbot Timothy,  
May I share this with you? Besides her kind note she has written and pledged \$1200 to our guest house fund.  
This is unsolicited by me.  
Fran

**From:**  
**Sent:** Thursday, April 24, 1997 4:37 PM  
**To:** Hoefgen, Francis  
**Cc:**  
**Subject:** Deep thanks

Father: Greetings in the Name of our Lord Jesus! I am writing this brief note to express my gratitude but another note is headed your way by regular mail with a gift enclosed. I was with the sister of, and was your guest from Monday to Wednesday this week. I have NEVER EVER been treated so graciously (full emphasis on "grace" in that word) anywhere, including the most expensive hotels or even in the home of a relative. From the first minute to the last, the greatest detail to the smallest, I was made to feel that I was as welcome as the Lord Himself would have been to you. I was a stranger and you truly welcomed me. I was unknown to you and you treated me as if you knew me. What a lesson in faith to be on the receiving end of such hospitality -- that you would have the faith to bless me with generosity and kindness and to take it on faith that I matter enough to be cared for-- without having ever seen me. I feel that I have truly been with Christ- Him present in you - and that He has loved me, with your hands.

I do a lot of volunteer work in my church and community and I don't often take time to "take." Or maybe I mean to "receive". It is certainly true that it is more blessed to give than to receive but how like our Lord to use His blessed irony to give a lesson in "receiving", the lesser blessing, to teach us how much more meaningful is "giving" making that greater blessing even greater! I will now be able to carry the holy experience of being "given to" with me every time I give, and I will be indescribably strengthened in my commitment to the grace-sharing potential of giving, when it is done as unto Christ -- the way you gave to me this week. Also how like our Lord to take your gift and make a hundred gifts of it through impressing His truth so much more deeply on my mind by your example, so that I can take that gift to others. Your hospitality is a parable about love. No book could have taught me what I experienced this week. If I say that I have seen Christ in dairy creamer, it is more than humor, but a delightful truth -- I saw Him in the guest parlor, the juices, the cookies, the CHOICES of tea and coffee, the EXPENSIVE apples and fruits, the cleanliness, the books and chairs -- I have seen Him in the Abbey dining room where an invisible presence had a full banquet spread at each meal, the Host never appearing but felt everywhere; I have seen Him in crisp sheets and Amish quilts; I have even seen Him in the mirror cabinet in the bathroom where my every possible need had been foreseen and met, along with a loving note signed "Guest Master." How beautiful that my name, "Guest" and His name, "Master" come together in that term that I will now always remember with such love,

"Guest Master," You have truly been the Lord to this guest and I pray that my deep appreciation will be understood by you, for what you have done to my self, and through that, to my soul. May God laugh with Holy Joy forever when He sees all the beauty you have brought by your quiet and perfect Benedictine hospitality to His children who have come to you in the guise of "strangers". Thank you with all of my heart.

## Fr. Ray Hoefgen to minister at area churches

Father Raymond Hoefgen has begun his ministry as pastor at Precious Blood Parish in Stephenson and as canonical pastor and sacramental minister to St. Bruno Parish, Nadeau.

Father Hoefgen, a native of the Birch Creek area, has served parishes in several communities including Rapid River, Perronville,

Munising, Kingsford, Sault Ste. Marie, Escanaba, Rockland, Greenland, Newberry, Vulcan, St. Ignace, Mackinac Island and Moran. A priest for 34 years, he also served eight years as a chaplain at the state hospital in Newberry, two years as a prison chaplain and did missionary work in Panama.

Three others in his family are involved in the religious life of the church, he said. His oldest brother, Brother William, is a Salvatorian in California and his youngest

brother, Father Fran, is a Benedictine at St. John's Abbey, Collegeville, Mn. His mother, widowed early, raised her 12 children and then entered a convent when she was 71 years old. She is now 91 years old and lives in St. Cloud Mn. "I call her Sister Elva," Father Hoefgen said, "and she calls me Father Ray!"

Father Hoefgen, who came to Stephenson from St. Charles Borromeo Parish in Rapid River, said that he is "very happy and honored to be here."



FATHER RAYMOND  
HOEFGEN

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Published Sunday, October 19, 1997

## In full retreat at St. John's Abbey

Chris Welsch / Star Tribune

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Nearly 1,500 years ago near Rome, a Christian ascetic named Benedict founded an order of monks.

He wrote a simple, well-thought-out set of rules about how the monks should live together and conduct themselves in the **abbey**.

Among the rules is this one: "All guests who present themselves are to be welcomed as Christ, for he himself will say: I was a stranger and you welcomed me."

About 1,500 years later, I presented myself at a Benedictine monastery 75 miles northwest of my home in St. Paul on a cold, gray November Monday. The 95-book called "The Rule of Benedict" is still in force; the welcome was as he wrote it.

The Rev. Francis Hoefgen, the soft-spoken, smiling guest master of St. John's Abbey, shook my hand, escorted me to my room, and said: "Get settled in. I'll bring you to noon prayer."



Rev. Francis Hoefgen

### Seekers

In coming to St. John's, I was doing as pilgrims have done for hundreds of years: seeking to balance the tumult of the secular world with the solace of a monastery, a place with the solitude and silence one needs to think, pray or simply rest.

It's an old tradition that's gaining new followers; Kathleen Norris' popular books about her experiences in monasteries ("Dakota" and "The Cloister Walk") have been followed by the publication of guidebooks, telling travelers about monasteries, **abbey**s and retreat centers open to visitors.

Most of them -- St. John's included -- charge a nominal fee for room and board that is well below what a chain motel costs. But unlike a motel, St. John's **Abbey** is on 2,500 acres of forested land that embraces a college campus, the world's largest collection of medieval manuscripts on microfilm, a publishing house and a bakery, among other things.

As close as St. John's is to the Twin Cities, it was foreign territory. I'm not Catholic, and while I've visited dozens of Buddhist and Hindu

monasteries in Asia, I had never been in a Christian one in America.

But what brought me to St. John's was the same thing that piqued my interest about the monasteries in Asia: an interest in people who have time and silence in their lives, who have forsworn material goods and sexual relationships to dedicate themselves to thinking about the world, the divine and their relationships with both.

I am not naive; I didn't expect that I'd cure all my disassociations or perfect my relationship with the divine in four days. But I did want to learn about St. John's, and, in the process, see what I'd find.

#### Prayer

Hoefgen knocked lightly on my door a half-hour later. We turned down two hallways and entered the cathedral -- a masterpiece of modern architecture designed by Marcel Breuer and completed in 1961.

We sat in the guest area in the pews, which are arrayed in a semicircle facing a massive, honeycombed wall of stained glass. It acts as a sieve of light, filtering rays of color into the cavernous, gray interior.

A few monks were already seated. Others came down the center aisle. Some young, some old. Some wore robes, others wore jeans and sweaters or suits and ties. The monks were mostly white, but there were black and Asian monks, too. Also in our number were women, children and farmers in seed caps -- the daily prayers are open to all.

The muted sounds of shuffling feet and books being opened filled the air. Then, silence as the service began. The three daily prayers are centered on the Psalms, which are read at each service.

There was no sermon, just our voices in call and response, punctuated by long silences between each hymn or Psalm.

I found myself reading aloud -- with feeling -- words written and spoken thousands of years ago. Open the Bible to the Psalms and you find human voices speaking of heart-rending losses or glorious victories with passionate anger and overflowing joy.

"By the rivers of Babylon we sat and wept/when we remembered Zion./ There on the poplars/we hung our harps,/for there our captors asked us for songs,/our tormentors demanded songs of joy./ . . . How can we sing the songs of the Lord/while in a foreign land?"

The space of the unadorned, concrete cathedral -- which seemed so stark in the silence before the reading -- drew the words out of our mouths; the space grew baroque with the music of language. It was a sweet, longing sound, our voices resurrecting the miseries and hopes of a people on another continent in a different age.

#### Soul tourists

After the prayer, Hoefgen joined me in the guest dining room for lunch.

An unimposing man of 46 years, he wore a thick brown sweater adorned with a silver crucifix. He had thinning hair, a broad black mustache and an easy, sincere smile. When he spoke, he chose his words carefully. When he listened, he focused intently.

I asked if he had any suggestions about how I should spend my time: What does one do on retreat?

He said he usually tells people not to set up a lot of expectations or demands. The shock of going from a daily life of constant input and interruption into one of quiet solitude and prayerful ritual can be enough to deal with.

"Sometimes people don't realize how tired they are until they get here," he said. "Then they sleep for the first day or two.

"I tell them to give themselves the gift of solitude. Take a walk in the woods. Sit down by the lake. See what happens. Inevitably, something does."

I asked him if going on retreat had become more popular. He said it had -- the **abbey's** guest rooms are often booked weeks in advance -- and he mentioned that Kathleen Norris' books "Dakota" and "The Cloister Walk" have created an awareness and curiosity about monastic life. "Cloister Walk" is largely Norris' experiences at St. John's **Abbey** during two extended residencies there.

"I always ask people who call how they found out about us," he said, "but I never know what they're going to say.

"One woman called from Green Bay wanting to stay, and I asked her where she heard about us. 'I'm embarrassed to say,' she said, 'but I read about it in Glamour magazine.'

"I saw the article later," Hoefgen said. "It was an article about places where women could get away from it all. They described the **abbey** as a 'spiritual spa.' "

We both laughed. Fifteen hundred years after Benedict set down his rule, he's trendy.

The narrow path

True to Hoefgen's words, I was more tired than I thought. Without a TV or radio, I ended up falling asleep by 8 p.m. and not waking up until 12 hours later.

My ground-level room was simple -- concrete brick walls painted off-white, hardwood floors, a modern wooden desk, two single, unadorned beds. It was the size of a dorm or small motel room. Granite bookends propped up a few religious books on the desk. The north wall of the room was glass, which made me feel disconcertingly exposed at first.

When I imagined going on retreat at a monastery, I envisioned a dark, grotto-like room in the woods with a candle and a Bible for diversion. Maybe one small window through which I could contemplate the

mysteries.

This wall of glass let the whole community into my room. One side of the view was dominated by the entrance to the Great Hall -- St. John's old cathedral. On the other rose the massive concrete banner that fronts the new cathedral. Students and monks walked by on their way to classes or work.

In the guest dining room, I ate Grape Nuts and a banana by myself while eavesdropping on a priest at a different table as he told a story about falling asleep at the wheel and skidding into a ditch.

I went back to my room, put on some boots and headed into the woods that surround the **abbey**. Light fog had descended.

I walked along the original St. John's entrance road to the Stone Gate, which once marked the entrance to the **abbey**. I passed through it onto an empty, quiet footpath.

The thick forest is made up of many varieties of hardwoods -- oaks, basswood, ash, maple -- along with several stands of pine planted by the monks, who first came here in 1856. The tangle of trees was reduced to simpler terms by the fog, which rendered everything into shades of gray, except for the ground, freshly covered with fallen leaves in various shades of brown and gold.

It was cool but not cold. The trees without leaves became other things entirely. Hands, legs, twisted bodies. A knot in a birch tree stared back at me like a wise eye.

It was an aimless walk, and I didn't see another soul, but my conversations with myself followed the steady falling of my feet, one after another.

I couldn't escape the metaphors in what I was seeing. When the trail disappeared into the fog, it recalled Buddhist and Christian warnings about the difficulties of "the narrow path." It seemed a fitting symbol for a soul searching; we're lucky if we get to see that much -- a trail in the fog -- to provide direction.

#### Work and pray

As I got to know St. John's better, I began to feel the familiarity that makes a place seem like home. I didn't want to hide in my room; the big window seemed less and less like an invasion of privacy and more and more like a connection to a comfortable community where I was welcome.

On the first day at St. John's, I found myself daunted by the silence: I hear people's voices, the noise of cars, music, advertisements all day, every day. From the moment the clock radio wakes me up until I turn off the news before bed, there are constant diversions.

It took a couple of days until all those voices -- and the need for them -- dissipated, and then I found the silence peaceful and interesting. It made room around each interaction -- be it the prayer services, a conversation, something I'd read -- to think about it, to appreciate it,

to be grateful for it.

My days fit neatly into the rhythm of life in the **abbey**. I got up in time for morning prayer at 7 a.m., and with a good dose of the anger, passion and joy of the Psalms, was wide awake by the time I sat down for breakfast. I went for walks, I read, I worked, taking photos and interviewing people at the monastery. I learned about St. Benedict, whose presence is strong at St. John's.

As much as is possible, the monks live according to "[The Rule of St. Benedict](#)." He set down his ideas on communal living during a tumultuous time and place: Rome in the Sixth Century. The crumbling empire was besieged by enemies on many sides. Little is known of Benedict's life. He lived for a time as a hermit in a cave outside Rome; he had a religious epiphany, and he founded this order of Christian monks. He left behind a few writings, most importantly "The Rule."

While some of the harsher dictates have been modified (monks can have some personal possessions, for example, and they no longer sleep all in one place -- they have their own rooms), other rules stand. For example, most of the monks still take a turn at helping to serve meals.

During meals, the monks eat in silence while one brother reads aloud, as Benedict instructed. But nowadays the reading isn't always from the Bible. Hoefgen invited me to dine in the cloister twice, and during the time I was there, a monk was reading from Norris' "Cloister Walk."

The silence was broken by laughter more than once during the chapter headlined "Monks and Women," which begins: "It is, of course, a tangled history."

Scribes

In 1,500 years, some traditions have transmogrified in interesting ways. One can be witnessed at the [Hill Monastic Manuscript Library](#).

The director of the library, the Rev. Eric Hollas, said that in the early days of the **abbeys**, before the invention of movable type, religious writings had to be copied by hand. Many brothers worked as scribes, copying sacred texts into calfskin books and illustrating them with intricate, colorful paintings (hence the term "illuminated manuscripts").

Hollas and the library staff are continuing that work in a sense, by microfilming illuminated manuscripts stored in European monasteries and archives. When I was at St. John's, the library had teams at work microfilming manuscripts in Malta and Switzerland. Since its inception in 1965, library staff members have filmed more than 85,000 volumes; they are working on making them available online.

It's part of the continuity that Benedictines seek, Hollas said, working to save the labor of their brothers in antiquity. What those brothers did in the past, copying texts by hand, Hollas and his crew do now with modern techniques, copying manuscripts onto microfilm and

#### CD-ROMs.

"Our goal was to make sure that if there's another cataclysm like World War II, there'd be a place these writings could survive," Hollas said.

#### Pottery

Another place to see the ethic of St. John's at work is in the pottery studio, where Richard Bresnahan -- who is not a monk, but a sort of artist-in-residence -- crafts museum-quality ceramics.

He sees his studio, tucked into a ground-level brick building on the edge of campus, as a place to educate people. If you want to buy one of his teapots, cups or vases, you'll hear him or one of his apprentices talk about how it was made and the ideas behind it.

While working on a bowl at a potter's wheel, Bresnahan explained how his work is connected to the patterns of nature. His students harvest clay, clean and process it themselves. They make glazes out of plant ash -- sunflower, flax straw, navy bean straw. The cells that gave the plants their color are still there, and the elements reemerge through the heat of the kiln.

"Ninety-five percent of the work is preparation, and having respect for the materials provided," Bresnahan said. The work at the potter's wheel and in the kiln are just the finishing touches.

He doesn't hide his contempt for industrially processed clay and chemical glazes. He describes them as wasteful products of a soulless system. "They have no relationship to the food that will go in the pot."

By making all the ingredients of the pot, and being familiar with the whole process, from digging clay to cutting wood to fire the giant kiln across the road, Bresnahan and his students connect with a broader cycle, he said. "If you don't have a deep regard for the environment, how can you have any regard for yourself or anyone else?"

Bresnahan, a graduate of St. John's, described how Benedictines value stewardship of resources, self-sufficiency and a view toward future generations; those qualities have made his studio a good fit at the **abbey**.

When he asked the monastery to fund the harvest of a 300-year supply of good-quality clay from an abandoned roadway, it agreed.

"The Benedictines have been here for 1,500 years -- they don't get all panicked every time there's a crisis," he said. "So to them, acquiring 300 years' worth of clay doesn't seem all that odd."

#### Souvenir of solitude

On my last day at the **abbey**, I visited Father Fran Hoefgen one last time, in his small basement office. The room was covered with framed photographs that he'd taken in places as close as the woods near the **abbey** and as far away as the Holy Land.

I told him how nervous I'd been on the first day about silence and solitude, and how relaxed and clear-minded I felt four days later. I said I'd probably be back.

He again talked about the shock of going from the frenzy of secular life to the relative solitude of the monastery.

"People are forced to rely on their own resources. That's often hard.

"As monks, we realize that if we're not comfortable with ourselves in solitude, then it's no wonder that other people are not comfortable with us, either."

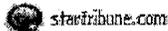
I asked him what kind of responses he normally gets from people on retreat for the first time.

"Gratitude," he said, and paused. "The gift they take away with them is some peace. And all we do is provide a place where they can open themselves up and find it."

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## Priest & Religious Jubilees



FATHER NORDICK



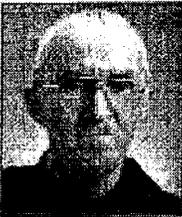
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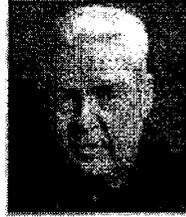
BROTHER MICHAEL



FATHER THIMMESH



BROTHER GEORGE



BROTHER PATRICK



FATHER HOEFGEN



FATHER KWATERA

## Eight St. John's monks will note anniversaries of profession

**COLLEGEVILLE** — Eight Benedictine monks of St. John's Abbey will celebrate profession anniversaries on Saturday, July 11. Two monks professed first monastic vows 60 years ago, in 1938; four professed first vows 50 years ago, in 1948; and two professed first vows 25 years ago, in 1973.

### 60-year jubilarians

#### Father Benedict Nordick

**Birthplace:** Kent

**Assignments:**

- St. John's print shop, 1938-46
- Abbey beekeeper, 1946-47
- Maintenance, carpentry and care of the goat herd, St. Augustine's Monastery, Nassau, Bahamas, 1947-51 and 1952-57
- Gardener and mechanics teacher, monastery and school of San Antonio Abad, Humacao, Puerto Rico, 1951-52
- St. John's carpenter shop, 1957-59
- St. John's blacksmith shop, 1959-61
- Farm, tailor shop and kitchen, St. Maur's Priory, South Union, Ky., 1961-71
- Studied for priesthood, 1974-78; ordained in 1978
- Subprior of the Kentucky monastery and pastoral work in Kentucky parishes, 1978-88
- Currently lives at St. John's Abbey where he makes crucifixes and canes for golden jubilarians

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#### Father George Wolf

**Birthplace:** Rockville

**Assignments:**

- Seminary studies; ordained a priest in 1944
- Assigned to St. Augustine's Monastery, Nassau, Bahamas shortly after ordination and has remained in Bahamas ever since. He has served as associate pastor and pastor of several parishes, including St. Francis Xavier Cathedral, Nassau; Sacred Heart Church, Nassau; and parishes on the Bahama Family Islands of Exuma, Bimini, North Eleuthra and Harbour Island. He has also served as bursar and consultant for the Diocese of Nassau, supervising the building of a dozen schools, churches, convents and rectories
- Business and plant manager, St. Augustine's Monastery and College, Nassau, 1972-91; subprior of the monastery until 1997
- Currently takes a Bahamasair flight each weekend to the island of Exuma where he is pastor of St. Teresa Church

\*\*\*

### 50-year jubilarians

#### Brother Michael Laux

**Birthplace:** Menasha, Wis.

**Assignments:**

- St. John's paint shop, gardens, greenhouse and grounds, 1948-54
- St. Mary's Mission, Redlake, 1954-72; 1974-75
- San Antonio Abad Monastery and School, Humacao, Puerto Rico, 1972-74
- Security officer, St. John's University, 1976-80
- Director, Life Safety Services, St.

John's, 1980-92

- Since retirement in 1992, he serves as a driver for residents of the abbey's health and retirement center

\*\*\*

#### Father Hilary Thimmesh

**Birthplace:** Osakis

**Assignments:**

- Seminary studies; ordained a priest in 1954
- Graduate studies in English, Cornell University, Ithaca, N.Y., earning a doctoral degree in 1963
- Professor of English since 1956
- Director of pre-seminary students, St. John's, 1966-61
- Director of Benedictine oblates, 1954-61
- Assistant academic dean, St. John's University, 1965-67
- Academic dean, St. John's University, 1967-69
- Chair of English department, St. John's University, 1976-78
- Apostolic administrator, St. Martin's Abbey, Lacey, Wash., 1978-80
- Prior, St. John's Abbey, 1980-82
- President, St. John's University, 1982-91

\*\*\*

#### Brother George Primus

**Birthplace:** Melrose

**Assignments:**

- Bookbinder for The Liturgical Press of Collegeville, 1948-50

• St. John's business office, 1948-50

- Tailoring and care of dairy herd, St. Maur's Priory, South Union, Kentucky, 1950-55

- Tailor, St. John's Abbey, since 1956; and part-time work in the abbey garden and apple orchard

\*\*\*

#### Brother Patrick Sullivan

**Birthplace:** Ivanhoe, Minn.

**Assignments:**

- St. John's butcher shop, blacksmith shop, plumbing shop, dairy herd, 1948-52
- Machine shop, laundry, bookstore at San Antonio Abad Monastery and School, Humacao, Puerto Rico, 1952-64
- Returning to St. John's in 1964, he alternated assignments in the electrical department and on the maintenance crew of Benilde-St. Margaret High School, St. Louis Park

\*\*\*

### 25-year jubilarians

#### Father Francis Hoefgen

**Birthplace:** Menominee, Mich.

**Assignments:**

- Theology and seminary studies at St. John's School of Theology and Seminary; ordained to the priesthood in 1979
- Associate pastor, St. Boniface Church, Cold Spring, 1979-84
- Associate pastor, St. Boniface Church and then St. Elizabeth Ann Seton Church, Hastings, Minn., 1984-92

OSB monks, cont. on page 23

IN JOYFUL REMEMBRANCE  
OF MONASTIC PROFESSION  
July 11, 1998

Jubilarians

1938

Benedict Nordick, OSB  
George Wolf, OSB

1948

Michael Laux, OSB  
Hilary Thimmesh, OSB  
George Primus, OSB  
Patrick Sullivan, OSB

1973

Francis Hoefgen, OSB  
Michael Kwatera, OSB

Solemn Profession

John Brudney, OSB  
Edward Vebelun, OSB  
Paul-Vincent Niebauer, OSB

*"Let them prefer nothing whatever to Christ,  
and may he bring us all to everlasting life."  
Rule of Benedict 72:11-12*

REV. FRANCIS HOEFGEN, O.S.B.  
Return to: Fr. Daniel Durken, OSB  
St. John's Abbey  
Collegeville, MN 56321

In joyful remembrance of our  
Solemn Profession

11 July 1976

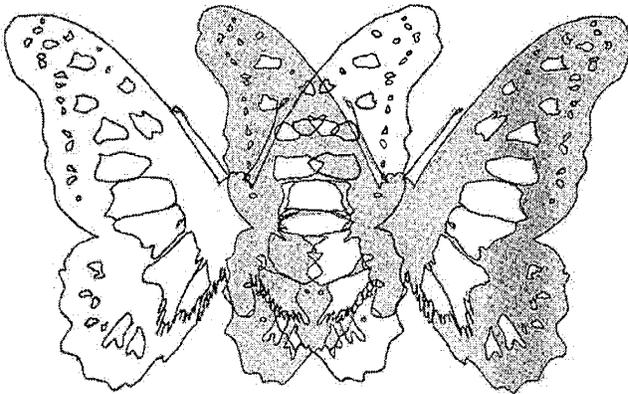
Peter Stanger  
Francis Hoefgen  
Adam Kochlin  
Michael Kwatera  
Justin Lombardo  
Jason Griffith

monks of Saint John's Abbey

Francis F. Hoefgen, O.S.B.  
Monk of St. John's Abbey

Ordained a Priest

June 22, 1979



*commit your life to the Lord, trust in Him and He will act. Ps.37*



## Titanic sounds its voice for first time in 8 decades

Crowd of more than 80,000 gathers for historic moment

ST. PAUL (AP) — The voice of the Titanic, silenced for almost 87 years, boomed deep and steady as one of the ship's bronze whistles recovered from the ocean floor was sounded twice Saturday.

Thousands of people standing in city streets responded with cheers, applause and whistles after the 10-second blasts, which occurred about two minutes apart shortly after 4 p.m.

The free whistle-sounding ceremony was held outside the old

Union Depot where other artifacts from the Titanic are on display.

"That's great, that's great, that's great," enthused Thomas Goulding of Maplewood, who said he has been intrigued by the Titanic since he heard stories about the sunken ocean liner as a boy in Ireland.

"I love it. I've always been fascinated with the sea," Goulding said.

Police estimated the crowd on the cold but sunny afternoon to be between 80,000 and 100,000 — much higher than the 2,000 to 3,000 organizers had predicted.

Songs like "Mon Coeur S'Ouvre A Ta Voix" (*My Heart At Thy*

*Sweet Voice*) and others that were played by The White Star Orchestra as the ship sank were piped into the crowd while it waited for the three-bell whistle to sound.

"Let the memory of the Titanic be not about the failure of technology but about the enduring greatness of the human spirit," Mayor Norm Coleman said.

The Rev. Francis Heofgen of St. John's University blessed the three-bell whistle and led a moment of prayer before it was sounded.

Heofgen's presence was fitting because one of the Titanic victims was a Benedictine monk, Joseph Peruschitz, who was bound for St. John's Abbey where

he was going to teach at the preparatory school in Collegeville. Peruschitz was said to be one of two priests who, at the very end, gathered passengers around them on deck as the ship began to sink.

After the whistle sounded, three bursts of fireworks were set off from the roof of the depot to replicate the distress flares that were sent from the ship.

For Jan Johnson, a 45-year-old English teacher from Estelline, S.D., the sound of the whistle was a fitting cap to a day of touring the exhibit, which includes such artifacts as letters and jewelry, as well as quotations from passengers.

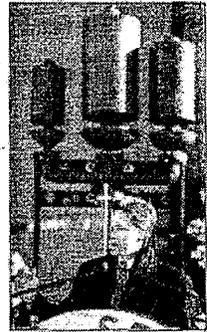
"The quotations and the arti-

facts gave me the chills," she said. "And hearing the whistles gave us a chance to be part of history. They'll probably never sound again."

To avoid damage, workers sent compressed air rather than steam through the 750-pound whistle and used less pressure than it was designed to withstand.

Air was blown through the whistle during tests last week to make sure it wouldn't crack from age and decades submerged in saltwater.

Local promoter Erich Mische said his research shows the last time one of the Titanic's whistles was heard was 12:15 a.m., April 15, 1912, after the liner's collision with the iceberg.



AP PHOTO

St. Paul Mayor Norm Coleman delivered a speech at Saturday's ceremony.

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**Kelly, Timothy**

**To:** Hoefgen, Francis  
**Subject:** RE: June Guest Master

Father Fran:

The prayers and blessings of me and the community go with you. This will be a great time of growth for you and through you for so many others. Keep in touch and know that you will be missed. Thanks for making the summer arrangements. I look forward to your return.

Abbot Timothy

-----Original Message-----

**From:** Hoefgen, Francis  
**Sent:** Saturday, May 22, 1999 10:08 AM  
**To:** Kelly, Timothy  
**Subject:** June Guest Master

Abbot Timothy,

A little update on plans. As we talked last December, I talked with Francisco after the 1st of the year for him to cover the Guest Master office while I am studying at Creighton this June. Because of his recent diagnosis Michael Blk is also helping him with this task. I believe they are well prepared, at least Cisco is. This Spring I wrote up a Guest Master Handbook with the instructions for all that is done here. Thankfully a number of monks are helping with the bus tours, currently 27 are scheduled for the summer. Father Wilfred, Brennan, Allen Tarlton, Michael Blk, and Jason are helping.

My program begins next week with an 8-day directed retreat at the Creighton Retreat Center outside of Omaha. It's a wonderful way to prepare for the program and to unwind. There are so many details to get covered before I leave and I believe all is set.

I wanted to again thank you for your support and permission to take part in this program for giving retreats and spiritual direction. I hope and believe it will be a blessing for me and for the community in terms of future guests who will come to our new guest house. The program is for 3 or 4 summers but since I am only going for June it will probably be four Junes. If you have any questions please let me know and I'll get right back to you. It's an exciting time for me and also feel like it is the right time for me. I'm really glad I waited until Mom "went home" before beginning this program. Now she can help me from her place of glory.

Shalom,  
Fran

Francis Hoefgen, OSB  
Saint John's Abbey  
Box 2015 Guest Master  
Collegeville, MN 56321  
Tel (320) 363-2573 Fax (320) 363-2504

5-25-02

the weekend!  
EXPRESS, PAGE 1E. Get news in  
and more last-minute things to do



ROCKIN' ROLLIN' ROLLIN' 93X Fest, Float-Rite Park, Somerset, Wis.  
LET FREEDOM RING: Metallica Freedom Celebration, Harriet Island, St. Paul

# PIONEER PRESS

ST. PAUL

MINNESOTA'S FIRST NEWSPAPER WWW.TWINCITIES.COM WASHINGTON COUNTY EDITION ■ 25 C

FRIDAY  
25, 2002  
62 high  
47 low  
CAST, 68  
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Friday's  
er Press

Treatment, but  
no charges,  
came after a  
St. Cloud-area  
priest admitted  
to sex with  
a teen-ager.  
And then he  
returned to  
ministry.

## Priest never prosecuted

BY AMY SHERMAN  
Pioneer Press

Although the Rev. Francis Hoefgen admitted to police in 1984 that he had sexual encounters with a teen-ager in the St. Cloud area, the Stearns County Attorney's Office did not prosecute the Catholic priest.

Hoefgen, 51, is one of 13 monks

or priests living under restrictions at St. John's Abbey in Collegeville because of allegations or admissions of sexual abuse. Hoefgen is guest master at the abbey and leads spiritual retreats at Villa Maria Retreat and Conference Center near Frontenac. He declined to comment for this article.

A central question as the nationwide story of the Catholic Church's

handling of abuse allegations unfolds is why more priests weren't prosecuted. In many cases, the answer is that the abuse allegations were never reported to police or were reported after the statute of limitations had expired. But in Hoefgen's case, authorities knew about the allegations — and had a confes-

NEVER PROSECUTED, 8A

### RELATED STORIES

- The current scandal is prompting victims from many faiths to come forward. Faith, Page 10E
- Milwaukee Archbishop Rembert Weakland plans a public apology. Page 10A

Klassen, John

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From:  
Sent: Sunday, February 17, 2002 1:00 PM  
To: Klassen, John  
Subject: new horizons...

Dear Abbot John,

I'm able to see a bit more clearly after my visit and would like to share to core insights with you in order to find some peace. I recognize her willing participation in what happened to her here, yet I'm also aware of how *vulnerable* she was. However, it is the point where this impinges on me that I want to address here. I've been touching her pain in order to get in touch with my own. I need to separate out my own pain in order to be able to let it go. This has been a problem, though, since her pain is *directly* linked to mine since I believe that she 'ran for help' at a moment when my problems with the SOT were particularly acute. But now, with so much time passed, and with her own life on the mend, I feel I can move forward with my own as well.

The way to do this, though, is to note that both of us have experienced a similar kind of wound... that is of going to someone who represents the Church and asking for help and getting stuck in a situation where the opposite happens, where the person in power does the wrong thing and makes the situation worse rather than better. This is a really painful experience that goes to the core of one's being. It becomes really hard to trust the Church after that, and this makes it very difficult to find a reason for life itself, since the Church is our way to God. I'm being direct here because I want to touch this wound at its deepest point. I am trying to learn from my pain what it is that I need to face in my own case, and I want to direct my attention to the SOT without having to speak of it in relation to her. I had previously tried to tell you all the details of what went wrong with my program, and why I have so little trust in the SOT at this point. I have no idea what you did with that information, or even if I was able to explain the situation well enough for you to understand what it was that I actually experienced.

At this point, though, things are improving. I've been able to read and write some of what I came here looking for. In the process I've come to understand some of the divisions within the SOT that I was caught in. My theology is one that explicitly offers reconciliation to these people, and it points to a path beyond the argument that is life giving. Because I am now better able to take up this new vision in my own life I am no longer so dependent on the SOT to "give me this vision". I've been able to find my own way into theology and am now trying to *work around* those who had originally tried to stop me from walking down this path. In fact, I doubt now if they understood enough of where I was going to even know what it was they were rejecting. However, this unwillingness to accompany me was not ever made very clear. That has been the source of my pain, since I was continually giving of myself and getting only silence and negative grades. Instead of academic dialogue, I experienced only a stream of negative criticism about my emotional state, which, of course, produced what they were expecting of me. Then when I fell, I lost all hope. I knew that she had been reacting to this academic double speak by refusing to work on her own research project... then it got so much worse. I really felt betrayed by her, and this came on top of everything else...

Can you see more clearly now what it was that was pulling me down? It was a matter of being *vulnerable*, first of all. But now I'm not so vulnerable. I'm not sure how I got back on the path, but I'm traveling down it again and with a most wonderful vision. Maybe now I can work on reestablishing some positive relationships with the SOT. I don't need much, just the freedom to continue my studies *and to complete them*. Thanks to my job in the retirement center I can pay for the extras classes...and I give of my labor there most gladly. I guess I just wanted to write you so that I can challenge myself to keep going down this path... and to face the pain that had stopped me previously.

I would hope, though, that the SOT could recognize what they did to me, and in general learn how to be more sensitive to the needs of individual students and to try not make their own particular theologies "live" in the words of their students by presenting them in class as unrivaled "truth". Such victories are cheap and go nowhere. *They are like hungry hugs in a dark hall*. These poor students don't know enough to take on the whole of the argument, so they end up saying violent things without realizing what they are doing. Yes, there is a kind of rape here, to use some very strong words. It is indeed the *Truth* that we are studying, but more so, it is our path to the future. It is what we are going to put our hope in. It's not too hard to figure out after awhile if it really doesn't lead to a healthy space. To teach theology to such students is a huge responsibility.

I hope that things are getting better in the last year or so since I first experienced getting caught up in these 'theology wars'. One cannot be so naive as to deny that such divisions exist in the Church, but it is an entirely different matter to further them, and especially by such dubious means. If there is any hope for me now in the Church, it is in this opportunity to find a way for theologians to come together and help build a common, healing 'school of the Lord's service'... a place where we can really learn from each other about God. That's real love. There has just got to be some Good News here someplace, and some way to respect what each person brings to the table. In my experience it really helps to listen to people like Bro. Julius, and to the poor direct. This need not lead to Marxist thinking, or anything that would automatically be 'anti-rich'. God knows the heart; so there is nothing automatic here. It's just that everyone needs to be at the table in order for the fullness of the truth to become visible. My theology reaches for this fullness with the

help of some really good new theologians who happen to be Hispanic. And I want to thank you, Cisco and God for helping me find this path. That's enough for one letter.  
Peace and continued prayer,

-----Original Message-----

**From:** Klassen, John

**Sent:** Tuesday, August 21, 2001 3:16 PM

**To:**

**Subject:** Some questions...

Hello

over the past weeks you have written a number of e-mail messages to me and I have not been able to respond promptly. Coming back from vacation I was immediately confronted with the backlog of work, Father Athanase's death and funeral, and you know the list goes on.

I do think we should meet to talk about our plans for the future. Tomorrow is pretty well gone, I am gone all day Thursday, but there is room on Friday. Let me know if something here works for you. Abbot John

## Klassen, John

---

**From:**  
**Sent:** Wednesday, February 20, 2002 10:58 AM  
**To:** Klassen, John  
**Subject:** update

Dear Abbot John,

Things have shifted substantially since I wrote you Sunday. I'm back in a seriously vulnerable position, or potentially so. Informed me that either or and (or both) were planning on insisting that one of them be on my comps board. This is after a clear, but merely verbal message was given to me through early last fall that they had five people that would qualify to be on my board to fill the two required systematics positions... and that I wouldn't have to have either or on my board. This last minute insistence that either or be on the board goes against what they had promised. I understand their desire to have a "non-moral theologian" on the board, but the problem rests on the prior record of both and in relation to my particular case.

I have taken the matter to the President's office, asking only that the previous promise made to me be honored. I have absolutely no desire to confront either or with any formal charges, despite her having breeched confidence speaking to an outsider about me without my permission and in a manner that slandered my character, and his inaction on this matter which was associated with an aggressive counter threat against me whereupon he informed me that my theology was "idolatrous". I wish only to quietly complete my degree with faculty who are more neutral and collaborative. At this point, if I am forced to have either or on my board, I would want to have a lawyer present, or at least someone independent of their administrative sphere and knowledgeable of the theological details who could protect me from further abuse.

I understand that these sorts of problems ought to be brought to the President's attention. So that is what I have done. However, I told the secretary that Bro. Dietrich might want to consult with you as well. As always, I trust you to know what is best, and don't wish to mention to anyone else under you any of the details that I have shared with you over the last year if it is not absolutely necessary.

I just thought you'd like to know how I am addressing this latest problem so that you and Bro. Dietrich can deal with it in an orderly manner.

Peace and lots of prayer,

-----Original Message-----

**From:** Klassen, John  
**Sent:** Tuesday, August 21, 2001 3:16 PM  
**To:**  
**Subject:** Some questions...

Hello

over the past weeks you have written a number of e-mail messages to me and I have not been able to respond promptly. Coming back from vacation I was immediately confronted with the backlog of work, Father Athanase's death and funeral, and you know the list goes on.

I do think we should meet to talk about our plans for the future. Tomorrow is pretty well gone, I am gone all day Thursday, but there is room on Friday. Let me know if something here works for you. Abbot John

FROM PAGE 1A

Never prosecuted

(continued)

sion in hand — less than a year after the sexual incidents took place. A county prosecutor simply decided not to file charges in the case.

The case helps shed light on how allegations of abuse by a priest were handled in at least one case, in a small, close-knit Catholic community where the police chief had to interrogate his own priest, and admitted later that he worried about the effect of negative publicity on the church.

Two criminal law professors interviewed for this story said Hoefgen would have been

charged today. But in the 1980s, they agree, authorities would have been reluctant to prosecute a priest.

It's unclear how long it took the county attorney's office to drop the case, but Prosecutor Patrick Strom wrote a memo in 1986 — more than two years after his office received the case — listing reasons for not prosecuting Hoefgen. Strom argued that the allegations did not fit the statutes and that the priest had completed treatment. Strom was not available for comment regarding the memo and it's unclear why there is a two-year gap between the date his office received the case and when the memo was written.

The victim, now a 35-year-old Minneapolis resident who did not want to be named, said in an interview this week that he later wondered why no action

was taken against Hoefgen. But at the time he reported the incidents, he didn't understand that the priest was under investigation. When he was called into the principal's office and quizzed by police about his relationship with the priest, the victim said he thought authorities were investigating him.

"I thought it was all me, that I was the one who was a bad person," he said.

Hoefgen was an associate pastor at St. Boniface church in Cold Spring near St. Cloud in 1984 when police learned about the allegations of sexual abuse, according to court records. He was sent to St. Luke institute in Maryland for treatment for several months and in 1985 took a sabbatical at St. Boniface church. Hoefgen returned to the church with St. Elizabeth Ann Seton. Hoefgen left that post in 1992 when the victim filed a civil suit in Dakota County District Court. A judge dismissed the suit against Hoefgen and the church in 1993 because the statute of limitations had expired.

"A REALLY GREAT GUY"

The victim first recalled meeting Hoefgen when the priest visited him in a hospital in St. Cloud after he attempted suicide in 1983, court records show. The teen-ager told the priest that he worried that he was gay.

"He said that that was OK because God couldn't hate

someone for loving someone," the victim recounted in a 1993 deposition.

Today, the victim feels the priest preyed on his uncertainty over his sexual identity.

"I thought he was a really great guy, someone who understood me and wasn't putting any pressure on me, someone very supportive," he said.

After leaving the hospital, the teen-ager returned home briefly. But after fighting with his parents, he moved in with Hoefgen for a few weeks, the victim told lawyers during his deposition. Several months later the teen-ager told a psychologist what had happened. Following the state's mandatory reporting law, the psychologist reported the allegation to a social worker who contacted Cold Spring police in March 1984.

The 17-year-old told then police chief Vincent Konz and a sheriff's deputy that Hoefgen "forced" him and "performed oral sex on him in 1983," according to the court record. When Hoefgen gave him absolution after the first incident, he said he got the impression that it was his fault. Asked by authorities why he did not report, he said, "I just did not know what to do," according to court records.

Hoefgen gave the police chief a similar account. He said he performed oral sex on the teen-ager and touched his genitals twice, court records show. When Konz asked the priest

what had come over him, he said he was trying to reach out to the troubled teen, according to court records.

In an interview earlier this week, Konz said Hoefgen was his priest. Asked whether it was awkward to interrogate his own priest, Konz said: "It was one of the hardest things I ever had to do. I always liked him."

Konz turned over the case to County Attorney Roger Van Heel and discussed it with him in March 1984, according to the court record, which Konz confirmed in an interview this week. Konz said he never heard about it from the county attorney again.

Konz wanted to get the pastor out of town, and asked church officials if "there" was something they could do. Court records show when abbey officials said they could send Hoefgen to St. Luke's for treatment, Konz asked for assurances that the priest would be made available to answer any charges. Those charges never came.

When he was deposed in the civil suit, Konz said at the time of his investigation he was concerned about the impact on the community.

"There's so many small people in a small town like this, they could—eruelly—(Hoefgen). And maybe he had it coming, but that wasn't the way things were handled in those days. ... My concern was what it would do to the faith community. I knew that I had a job to do and I

took my statements and my paperwork and turned it over to the county attorney and I'm going to bring the charges against the guy, but I would rather not blow it up. You know how the news media is."

"COVER YOUR BUTT MEMO"

When Van Heel, who is still the county attorney, was contacted this week, he said he didn't recall the investigation. He said documents had been destroyed because the case is more than 10 years old. When faxed a copy of the memo that explains why the case was dropped, Van Heel said his assistant Patrick Strom had written it.

Van Heel's office did charge another priest with sexual abuse in a separate case in 1979. Father Radul Gaultier was charged with fourth-degree criminal sexual conduct after he fondled a retarded male adult, according to the Stearns County criminal complaint, signed by the same prosecutor who declined to charge Hoefgen.

In the Hoefgen memo, which doesn't name him but is in his court file, Strom wrote that the case did not fit the requirements for criminal sexual conduct because the 17-year-old victim wasn't mentally defective or physically helpless — one of the circumstances under which

NEVER PROSECUTED, 3A

# Never prosecuted

(Continued from Page 3A)

a suspect could be charged with criminal sexual conduct. The memo did not address whether Hoefgen could have been charged under other sections of the statute.

The prosecutor added that he had received a report regarding Hoefgen that "reveals to me that appropriate treatment was voluntarily entered into and completed. Further, I am reliably informed that ... concerns for his further contact with young persons has been identified and dealt with in an appropriate manner."

By the time the memo was written, Hoefgen was back at work at St. Charles in Hastings.

The memo is what John Sonsteng, a former prosecutor who is now a William Mitchell law professor, calls a "cover your butt memo."

Both Sonsteng and Joseph Daly, a Hamline University law professor who has defended priests, said Hoefgen could have been charged with third- or fourth-degree criminal sexual conduct.

Sections of both statutes pertain to perpetrators who are in a position of authority or have a significant relationship with 17-year-old victims. Defense attorneys could have challenged whether the relationship between Hoefgen and the teenager fit those categories, Daly and Sonsteng said.

The law professors agreed that prosecutors would charge

## FROM PAGE 8A

such a case today, but that might not have been the case in the 1980s. It would have been a tough decision even six months ago, Sonsteng said, before the nationwide publicity about sexual abuse by priests and other clergy.

Abbey spokesman William Skudlarek said church officials and prosecutors did not discuss dropping the case against Hoefgen.

Hoefgen was given another parish post after receiving treatment because St. Luke's determined that he had no serious chronic problems.

Franc's ministry at Hastings was very much appreciated by the people there as it was in Cold Spring, Skudlarek said. This was one isolated incident. He went into treatment. He received an excellent evaluation from St. Luke's. He has done very well.

"SILENCE MAKES IT HAPPEN AGAIN"

Since Hoefgen wasn't charged, the victim had one option remaining: a civil suit.

The victim had been troubled before he met Hoefgen: He had attempted suicide and fought with his parents. However, because of the priest's abuse, the plaintiff said in court records he had suffered from alcoholism, drug use and depression.

"I never had a self-worth at all after this happened," the vic-

tim told lawyers when he was deposed in 1993. "I just figured that I was disposable, basically. No one really cared about me."

Through counseling, he linked his struggles to the abuse and filed a civil suit.

The victim said in an interview this week that he filed the suit because "I need to have some control back, find a way to say, 'No, it wasn't my fault.'" While the suit proceeded, the abbey paid for his counseling, he said. Skudlarek confirmed the abbey's arrangement.

When the suit was dismissed, the victim said he cried for two days and felt like he was being told that the abuse was his fault.

Today, the victim said his life has improved. He has held the same job as a waiter at a Minneapolis restaurant for four years. He has friends and says he is gay with confidence.

He said he tries to think of Hoefgen as something to let go of from the past, but that's a struggle given the current publicity about priests. The victim said he agreed to an interview after a co-worker told him "silence makes it happen again."

The victim said he still suffers from depression every summer — the time of year the abuse took place. He has completely cut himself off from the Catholic Church; if he sees a priest on the television, he has to turn the channel. And the question lingers in his mind:

Could I have prevented the abuse?

"I'm definitely on the right track," he said. "That was 20 years ago and it still affects me. It's one of those things where every day I get up and realize this thing happened to you. How will you get over it today?"

Amy Sherman, who covers Dakota County public safety and government, can be reached at [ashernan@pioneerpress.com](mailto:ashernan@pioneerpress.com) or (651) 228-2174.

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

June 12, 2002

Father Fran Hoefgen, OSB  
Saint John's Abbey

Dear Father Fran:

I know that this has been a very difficult and challenging time for you and for the whole community.

Because Saint John's is a very beautiful place with great facilities, we attract and have developed outstanding programming for young people each summer. Thus, thousands of kids and teenagers come to our campus each summer. Because of all the negative publicity that we have received this spring, leaders of these various programs contacted me and asked me to speak directly to the issue of safety for the young people involved in these programs, specifically the Leadership Camps at Prep School, Youth in Theology and Ministry (YTM), National Catholic Youth Choir (NCYC), and AmericaFest 2002. So I made some promises to these groups, such as the following:

*It is the policy and commitment of Saint John's Abbey to protect all children and vulnerable adults from abuse by members of the monastic community. When it does occur, our primary concern is that victims of abuse are taken seriously and receive support and healing. In addition, steps are taken to insure that those who have abused receive psychological treatment, face their issues, change their way of living, and respect the restrictions placed on them. If they are given work assignments, their contact with others who are vulnerable is restricted and their supervisors and colleagues are informed of the allegations that were made against them.*

~~All monks who have restrictions on them because of past allegations of sexual abuse, sexual harassment, or inappropriate behavior, will have the following restrictions placed on them during the time that the National Catholic Youth Choir (or AmericaFest or YTM or Leadership Camps) is on campus. They will not be allowed at practices or performances by the choir. They will not be allowed in the dining spaces, classroom spaces, or the living areas that the choristers use. As a community we are looking forward to this third year of the National Catholic Youth Choir, (or AmericaFest...) to the wonderful growth and positive energy that is already part of its tradition.~~

PHONE 320 363-2544 FAX 320 363-3082

OSB HOEFGEN\_00221

I am sorry to have to write this to you and make this request. However, no matter how I have tried to communicate how abuse occurs, that it is not random, that you are not a sexual predator, that you are in recovery and acting with the highest integrity, this does not fit the media's template and goes right out the window.

Furthermore, travel has been a huge concern on the part of the media in relationship to those on restriction. **So apart from your routine assignments, I ask that you obtain permission from your immediate superior for all travel off campus.** This is a real change from our present situation and, no doubt, it will pinch. However, we do need to attend to those issues that are most alarming to the public.

We will get through this together and in a way that is consistent with the Gospel and the Rule.

Blessings and peace,



Abbot John Klassen, OSB

July 2 2002

Right Reverend Abbot John Klassen  
Saint John's Abbey  
Box 2000  
Collegeville, MN 56321-2000

Dear Right Reverend Abbot:

I am sure you are pained as we, the laity, are pained by the scandals rocking the Catholic Church at this time. I appreciate your forthright manner in acknowledging that St. John's Abbey is providing home and shelter to acknowledged sexual abusers.

As the recipient of Br. Dietrich Reinhart's statement letter of May 13, 2002, whereby he references your proactive role in reviewing past allegations and instances of sexual abuse and your desire to work to achieve resolution and healing, I feel compelled to respond because of the newspaper article, "Priest Never Prosecuted," in the May 25, 2002 *Pioneer Press* concerning the Rev. Francis Hoefgen. I have enclosed the article.

I would like to quote the following from the article. It states ...

The 17-year-old told then police chief Vincent Konz and a sheriff's deputy that Hoefgen twice fondled him and performed oral sex on him in 1983, according to the court record. When Hoefgen gave him absolution after the first incident, he said he got the impression that it was his fault. Asked by authorities why he did not resist, he said, "I just did not know what to do," according to court records.

The article continues stating that...

Hoefgen was given another parish post after receiving treatment because St. Luke's determined that he had no serious chronic problems.

"Fran's ministry at Hastings was very much appreciated by the people there as it was in Cold Spring," Skudlarek said. "This was one isolated incident. He went into treatment. He received an excellent evaluation from St. Luke's. He has done very well."

What shocks me is the glaring fact that it appears that Rev. Hoefgen was the confessor for the victim, giving him the Sacrament of Reconciliation. However, it is my understanding that according to Church Law, a priest who is complicit in the sin, is automatically excommunicated if he hears the confession of and absolves the sinner with whom he has sinned. Furthermore, only the Vatican can restore him to his priesthood.

If, in fact, all is as has been stated above, in charity and for the salvation of this priest's soul, Rev. Francis Hoefgen should be immediately removed from his priestly office. If he is saying mass and involved in performing other sacraments, he continues to blaspheme the Lord Jesus Christ and woe to all who have perpetrated this nightmare. It also would seem, given William Skudlarek's statements as official spokesperson for the Abbey, that

---

Skudlarek is not at all aware or concerned about this serious, gravely serious issue. If he is aware, then it would appear he is not being truthful in his statements to the media.

The tragedy and horror of this young man, who it appears has now embraced a life of mortal sin and cut himself off from the very Church and sacraments that could restore him to a grace-filled life, must pierce the very heart of heaven. No wonder there is no peace for this child of God. Justice has not been served. God in his mercy has chosen to allow this offense to be exposed so the work of justice can begin—hopefully in the life of the priest and in this young man.

May God bless you with wisdom in your painful task of resolution and as God's instrument of justice.

Sincerely,

## Skudlarek, William

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**From:**  
**Sent:** Saturday, August 03, 2002 9:34 AM  
**To:** Klassen, John  
**Subject:** more stuff is happening

Dear Abbot John,

I'm struggling with some serious problems. [redacted] has agreed that the President needs to hear my case, so I'm putting it in writing, in a single long letter. This has been a painful process for me, but I'm getting it down. The case with is so intertwined with the SOT issues, though. It is so clear to me that they go together. For example, the timing of my trip to Notre Dame cut into the spring term because of her being in a serious life-threatening depression all of January... That Spring term was when [redacted] first cut into me (illegally) for not making adequate progress. The message was not sent to me, but to a SCS sister (not the vocation director) who had been nosing around looking for something negative about me to keep me from establishing myself in her community. [redacted] actions in discussing my case with her were illegal, besides she didn't have any idea what was going on. I returned to St. John's a very alienated person.

But there's so much more than this... [redacted] attacked me for even suggesting that [redacted] had done this and in the same hour-and-a-half conversation accused me of clinging to an "idolatrous" theology (US Hispanic theology) and of lying to him that I had come with peaceful intent. I left his office a broken person. [redacted] is urging me now not to set foot in either person's office. But there's more... and more... and more. The pattern is that the SOT promises me things (in writing or orally) then back out. Just this summer I had a professor who agreed to work with me on one of my two final "grad papers" that I need to graduate. [redacted] told me that it was in his contract to do so even if I didn't take a class from him, but I signed up for his class anyway. I told him the first day of class that paper was the only reason I was taking his class. He knew how important it was to me. Then the second to last day of class he announced that he didn't have to read that paper because the Dean said it was no longer going to be part of the responsibilities of summer faculty. I switched the credit to audit and left class. Then when I asked for clarification, both [redacted] and the professor said they hadn't read a "contract" in years and didn't know for sure if he was bound by it to help me. I just left the whole mess behind. I have no one to read that paper now. The whole summer's efforts were wasted. I had been trying to 'work with the system' one more time.

How can I make any progress towards graduation with such opposition? [redacted] wrote me a letter (May 30) saying again that I wasn't making adequate progress and that I would be asked to leave in a year if I didn't pass my comps by then. There's another story there, but I don't have room here for it. My point is that this all just doesn't fit together. Then on July 30<sup>th</sup> I received a letter from [redacted] saying that I could turn that paper in that I was working on this summer and that it would be automatically counted as "done" without any further reading. This is a tempting offer, but I can't accept it in good conscious since the paper was initially read by [redacted] and deemed at the time to be totally inadequate for a grad paper. I have sense realized the logic error I made in the paper and had made great strides towards correcting it. The paper is now totally different from the one I turned in to [redacted] but [redacted] wants me to turn in *the older, horribly inadequate version of it*. That would only give him more opportunity to discredit my writing ability. I had turned that first draft in during a busy semester and never-ever thought it was good enough as is.

[redacted] recent letter to me really does sound good, though. It sounds like he's trying to help me, but it cuts like a knife. He is out of touch with where I am and doesn't know how much support I have from certain professors. In fact, he seems to push the notion that I don't have this support and to hold it over me, when it seems to be mostly his desire to see me in such straights. Under such conditions I hesitate to tell him what is working out and with whom I am working, since he has in the past taken actions that have caused professors to withdraw their support from me. Again and again, he has not acted in a way that would allow me to trust him. That is why I'm writing everything down now.

All I want is some protection from him and from [redacted]. Outside of their attempts to discredit me things have actually been working out well. [redacted] crisis is most over now (as of May, I think). I have changed my major to History and am reading a complete set of new books for comps. This promises to be just the right thing for me. I'm encouraged to continue and feel that I will do well. [redacted] has identified me as a "first rate mind" and a gentle soul willing to help my classmates and everything. (I have this in writing). This totally contradicts [redacted] evaluation of me. Something is deeply wrong here.

I have asked Fr. William Sk. to help me to negotiate with [redacted]. I did that because I'm still hesitant to turn in my "story" to Fr. Dietrich since he has to work so closely with [redacted]. But there's so little room for secrets. Fr. Joseph has warned me that my vocational discernment would be in jeopardy if I didn't finish this degree. I told him I couldn't even imagine not finishing it. Given the extra variables in this case, he thought that I should talk with you again. So here, I have now written you another long letter. Sorry. I've been trying to work through all this by myself, but it's not working. Fr. William seemed so very reluctant to meet with me, especially after returning my call at a moment when I was really panicked. He doesn't know me from Adam. I'm rather afraid of him actually.

I need to go at this slowly. What was upsetting me the most yesterday was my realization (after re-reading two years of long emails) that I have given up hope of writing a thesis after so much struggle. [redacted] never did give me a straight-honest answer as to why I am not being allowed to write one. In his July 30<sup>th</sup> letter he claims that everyone has been

willing to work with me and was hinting again that something was wrong with me. At this point he has a lot to cover up. He just doesn't seem to want me to succeed, perhaps because it makes him look bad. During that last long talk I had with him in his office (a year ago) he actually said to my face that if I succeeded in writing a thesis on my own that was viable, "it would make the SOT look bad." Fr. Luke had encouraged me to write it under those conditions the previous May, but said he had no right to tell me that (another example of an official promise and subsequent rejection of me).

Well, it goes on and on and on. It's true I don't want to mess with a thesis at this point. I'm a lot more private now. It's not worth the hassle. But even the basic requirements of the degree would seem to be problematic now. Justice is not being served here. Maybe there is something you could do? Know that I remain loyal to the Abbey in all this.

Peace,

-----Original Message-----

**From:** Klassen, John  
**Sent:** Sunday, July 22, 2001 8:41 PM  
**To:**  
**Subject:** RE: request for clarification

Dear

I did want to respond to this e-mail because you sent to me, but when I read it, it seems oriented to someone else. I have never commented about the thesis, either pro or con. My previous message was aimed at helping to sort out internal, spiritual issues from basic academic ones. As you suggest in the e-mail right below these words, at some level these are not separate and distinct. But I want to write this to you to confirm that I don't have an agenda driving anything in these e-mails. Abbot John

-----Original Message-----

**From:**  
**Sent:** Monday, July 16, 2001 9:43 AM  
**To:** Klassen, John  
**Subject:** RE: request for clarification

Dear Abbot John,

I am hearing and responding to the communal prayers for healing, trust, hope... even if they were not especially targeted at me. I'm worried, though, that the "problem" might get defined merely as my need for healing. I certainly don't want to leave this part out, but the source of the wound is an important component, and especially since this source shows no signs of stopping. I'm getting closer these days to calling it a prejudice against my person/cultural background that needs to be identified as such. One can say and do hurtful things to another without meaning or intending it. I know there is good will here, but it is not working out that way.

To pinpoint one of the most painful (death dealing) aspects of this deeper, hidden problem I would point to the faculty's repeated declarations that "I don't need to write a thesis". I do. And I said so to them many times. What is in this thesis is vital to my being. It contains the very essence of my knowledge of theology. And as long as it remains misunderstood and devalued, I too remain so...and to a very deep and serious degree. The success of my grad papers, comps, my search for a place in the Church...these all hinge on my ability to express what I'm learning. The thesis is not a side trip, but deals with the way I access the core of the curriculum... It is about my ethnic, cultural makeup, how I think through the faith of the Church. If I'm not allowed to enter into the discourse of the Church as myself, from my own parish experience, from my own baptism, how can I participate???

I have much more to say about this, but need to stop for class now. Cisco continues to be my main contact in these matters and Fr. Gene Donahue S.J. is helping a lot too, so I do have hope. But please don't reduce this thing to some personal resistance to the good will of others. I've tried again and again to go that route...to be repentant... to fix what others see as wrong with me. This is not working. My thesis helps me to understand why... it is essential.

Gratefully,

-----Original Message-----

**From:** Klassen, John  
**Sent:** Thursday, July 12, 2001 3:15 PM  
**To:**  
**Subject:** RE: request for clarification

Hello

Just wanted to respond to you quickly to let you know that there is no hidden message by my lack of response

-- I have been overwhelmed -- June was the month where my former commitments, such as the retreat in Yankton, converged with my new responsibilities as abbot and there was no give. So I will be back to you in a few days to say more -- Abbot John

-----Original Message-----

**From:**  
**Sent:** Thursday, July 17, 2001 12:06 PM  
**To:** Klassen, John  
**Subject:** request for clarification

Dear Abbot John,

Greetings after a fine feast day. I continue to ponder over this year's developments and your current silence, trying to understand and to find some peace so that I can move forward. But I don't understand. It worries me that your silence might mean that you don't believe what I'm sharing with you. It was because Fr. Luke doubted me that I have felt it necessary to talk with you. Thinking more deeply on this dilemma of having so few witnesses, I have begun to wonder if you might also be doubting the veracity of my words (both about the SOT and about the situation last winter with

Again, my current unrest comes only from not knowing how you are perceiving of all this (whether or not you are taking me at my word). In January, when you said that F's account contradicted mine, I began to doubt : account, taking your words seriously. This is what led to my confrontation of . and to her silence and denial. All I had to hold onto was a lot of contradictory information, with the more detailed information being repeated the most often and the denials of these being later and less detailed.

My accounts of the SOT are also detailed and confirm the same basic problems over and over again. But they are also scattered through time and mostly unwitnessed by others (except perhaps what Fr. Johnathan knows). I'm aware that the SOT has passed on "information" about me between themselves and even to others outside. I would assume that these bear a certain inner consistency, but they also seem to be linked with a certain defensiveness and to be related to certain self interests (such as when I negatively evaluated Dr. Connell's teaching performance and he later refused to continue to advise me). Constructively, at root here is a general distaste for my research methods along with an unfamiliarity with certain people who use them---e.g. with Lonergan and certain Latin American philosophers. That's tough to deal with, but it is impossible if (and when) people insist on dealing with these tensions indirectly by trying to discredit me on personal matters.

I continue to feel powerless, but minimally, my concern at this point is only to know how you are "reading" me. I have consistently tried to communicate as accurately as I can. The issue of what might be "done" is not mine, but I do have a need to know in what manner you are taking my accounts. If this is something that is difficult to communicate formally given the gravity of some of these topics, I would be open to some indirect news from you. It's just that I'm finding the current situation a bit too ambiguous to live with. I will try to do my part to work through the tensions to a mutually acceptable end, but need to know what it is that I'm working with.

I hope this makes some sense to you. I'm late for class now, so need to run.  
With continued prayers,

-----Original Message-----

**From:** Klassen, John  
**Sent:** Tuesday, April 24, 2001 6:54 PM  
**To:**  
**Subject:** RE: conversation

Hello

A brief time here before prayer and chapter meeting this evening. Is there any faculty member that you know who you have good working relations with, that can help you sort through the issues that you are dealing with? They are academic, structural, and conceptual. Is there a way to narrow the topic down to an area that someone will be able to feel comfortable as a director? What you are describing to me sounds like an academic issue or issues, not an emotional or spiritual one. You need help getting your mind around the objections that are being raised, at least that is what I am taking from what you say below. I need to get to prayer but thought this might be helpful.

-----Original Message-----

**From:**  
**Sent:** Thursday, April 19, 2001 9:15 PM  
**To:** Klassen, John  
**Subject:** RE: conversation

Dear Abbot John,

April 19, 2001

I'm still having some major difficulties in the wake of \_\_\_\_\_ problems. It is fast becoming impossible to talk through them as Fr. Johnathan is so preoccupied with his new assignment (I pray for him and admire him on that one). I'm not sure what to do. I first learned of \_\_\_\_\_ problems the night that I was trying to face serious difficulties of my own related to my degree...She preempted my own needs and even caused Fr. J. to become preoccupied with them... My life has not been the same since then. Now that I've returned from \_\_\_\_\_ has been taunting me with hints of what had been our friendship yet never returning to it.

I had came back from \_\_\_\_\_ with a most beautiful theological discovery that I had wanted to put into thesis form, but Cisco is unable to commit to helping me turn it into a thesis due to his illness...and the others at the SOT seem to be very much against my cultural approach to theology and have totally rejected my request to be allowed to write this thesis (claiming that they don't have expertise in that particular field).

I am shut down. I had a good talk with Fr. Luke before asking the others about my thesis proposal and he said that the topic (U.S. Hispanic theology, Wyoming and the Catholic Worker) was not too political. The book (published in 2000) that it emerges from was indeed filled with scholars that he seemed to actually be attracted to. I can sense how the world is changing and want so much to write about my little part in this. Yet, the SOT has been resistant to it. I started talking with Fr. J. about these problems a year and a half ago...as they were seriously affecting me emotionally...I didn't understand what I was doing wrong...and still don't.

But all this seems so difficult to deal with now...I'm all alone with it...except for Cisco who carried me through a very sad Holy Week. However, he is so ill and has so much else to pray about. I know that he would love to mentor me on these matters if he were well, but the problems are larger than him... and with him out of the picture, things seem so much more difficult. Some of this is not new. \_\_\_\_\_ and I used to analyze the SOT for hours...hold all the politics and give each other hope. I have made lots of progress towards a viable (less provocative) theology since then and had thought that it would be acceptable to the SOT. But it seems that nothing has changed. I am left voiceless and alone.

I need someone to talk to about it...all of it. It's not just an academic game for me. My faith in the Church is caught up in it... My life here and my future in the Church seem to be less and less livable the longer these problems go addressed. I found out just this week that I have been accepted to continue discernment with the Ferdinand Ben's in Indiana...they could use my ministry skills and my love of things Hispanic and rural. They are also open to me continuing to study here through next winter...

I could see myself working through all these problems here if only I could get my feet on the ground again. I'm was doing OK as long as I had Fr. J. to talk things through with...but not sure who would be willing to help me at this point. I don't want to force change on the SOT, but am confused by their behavior. It seems as if there should be a place there for what I study, who I am. At this point all I'm asking for is someone to help me hold onto the enthusiasm of the new. I've accepted that it may be impossible to turn it into a thesis, but it still needs to find a home---some place, someone who could help it to grow, or at least help me to survive with it in me. Maybe you would know what would work, what would be best. I'm half tempted to ask Fr. Fran to help me survive the daily challenges at least...since he had offered his help last fall just before things got crazy. But maybe you have a better idea??? \_\_\_\_\_ friendship helps some, but she can't follow me on the theological-political stuff at the core of the problem the way that Fr. J did. Fr. Larry the Maryknoller had been the most insightful company (we even have mutual friends overseas)...but who is here now that could help? I'm expecting to get through this eventually, but all these extra issues have gotten in the way. I've lost the path and am getting rather beat up....please help me if you can.

Peace,

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Sisters of the   
Order of Saint Benedict

August 8, 2002

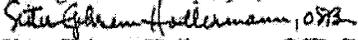
Dear Father Fran,

It has been a little over a month since Abbot John informed our community that you would no longer be a Eucharistic presider for our community. On behalf of the community, I wish to acknowledge the pain and agony you have suffered as a result of this decision, and to thank you for your service to us in the past.

We thank you particularly for your commitment and faithfulness, your sensitivity to the needs of a women's community, and your flexibility in responding to our unexpected needs. Thank you also for the many times you responded in service to us for the sacraments of reconciliation and anointing.

We pledge our continued prayer for you individually and for your community, as you move forward in the healing process, wherein God provides the grace, strength and courage that will lead to deep and lasting peace.

With gratitude and prayer,

  
Sister Ephrem Hollermann, OSB, Prioress

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cc. Abbot John Klassen, OSB  
Sister Elaine Schroeder, OSB

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Saint Benedict's Monastery  
104 Chapel Lane, St. Joseph, MN 56374-0220  
Phone (320) 363-7100, Fax (320) 363-7130, [www.sbm.osb.org](http://www.sbm.osb.org)

**OSB HOEFGEN\_00229**

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SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

August 26, 2002

Ms.

Dear Ms.

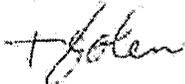
This is a very belated response to your letter of July 2. I have been overwhelmed with correspondence and other tasks related to the sexual abuse crisis in our Church and the situation of our abbey. Let me respond to your concerns as best as I am able.

Your intuitions regarding the appropriateness of Father Fran Hoefgen being the confessor to the victim of his abusive action are correct. Canon 977 says that the absolution of a partner in a sin against the sixth commandment of the Decalogue is invalid, except in danger of death. A priest who acts against the prescription of Canon 977 incurs excommunication reserved to the Apostolic See

Father Fran Hoefgen has been removed from all priestly ministry. I am sure that at the time of the interview Father William Skudlarek was speaking of Father Fran's ministry, he was speaking in a context without taking direct cognizance of the serious issue you raise. As an abbey we would never be dismissive of such serious issues. In his response to the media, Father William was not aware of the rest of the story.

As a monastery we will continue to work with all those who have been victims of abuse by our monks. We hope that over many years justice can be served, that faith in Jesus Christ can be restored.

Sincerely,



Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB HOEFGEN\_00230

# Monk regrets sexual abuse

Hoefgen apologizes for actions against Cold Spring teen

By Michelle Tan  
mtan@stcloudtimes.com

COLLEGEVILLE — One of the monks living under restrictions at St. John's Abbey has issued a written apology for his actions.

The Rev. Francis Hoefgen, 52, wrote the apology Friday and it appeared in the Sunday edition of the Star Tribune.

"One of the challenges some of these men face is the desire to express their apology publicly, but not really having a forum to do that," said the Rev. Columba Stewart, abbey spokesman. "This was a chance for one of the men to speak in the first person and that was very important."

Hoefgen, who was put under restriction in 1992, is accused of sexually abusing a troubled teenager in the early 1980s in Cold Spring.

When the allegations against Hoefgen were brought forward in the 1980s, Hoefgen completed a treatment and rehabilitation program, Stewart said. After completing the program, Hoefgen was reassigned to lead a parish in Hastings.

Hoefgen returned to the abbey when the allegation became public.

Eleven monks at the abbey are on restriction and two are on leave of absence, Stewart said. These men are limited to where they can go, what they can do and whom they might encounter.

Each of the men has worked hard on his own repentance and his own therapy, he said.

"Almost all these guys have acknowledged what they did and have had counseling and work on this," Stewart said. "What was new with this (Hoefgen's apology) was the more public character of it."

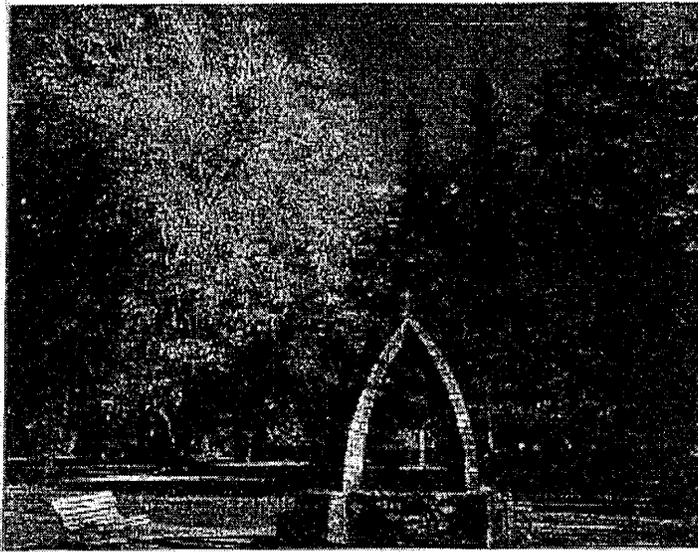
## Hoefgen's apology

St. John's Abbey released a written apology from one of the monks on restriction. This is the entire apology:

I express my personal apology for the incredible pain I have caused so many by my actions in the past. I apologize both to my victim and all in the Church whose faith I have shaken. Absolutely every day I feel profound anguish and sorrow and it weighs heavily on me. I can only turn to my God for healing and forgiveness for me

and for those I have harmed in any way as a minister in the Church and as a friend. Every day I bring this to prayer as I grow in my awareness of the damage this has caused. I humbly ask for forgiveness and prayers from my victim, from all connected with St. John's, from those I served in parish ministry, my fellow monks, and personal friends.

— The Rev. Francis Hoefgen



In these autumn days the birch and maple trees in the monastery garden radiate with splendor.

photos by Fran Hoefgen, OSB

## “Then the LORD God planted a garden...”

(Genesis 2:8)

by Fran Hoefgen, OSB

“In a way, nobody sees a flower, really. It is so small, we haven’t time, and to see takes time, like to have a friend takes time,” writes Georgia O’Keeffe.

Gardens provide peaceful moments for the monks of Saint John’s Abbey who take care of flower plots on the monastery grounds. We grow gardens in our backyards, on balconies, rooftops and windowsills. We continue the tradition that God began with the Garden of Eden (Genesis 2). Gardens help to nourish our senses and deepen our connection to the earth, provided we take time to see the flowers all around us.

David Rothstein, who tends three gardens around Greg House, a student residence, comments, “I was surprised this year at the joy I felt in planting these gardens, helping these little sprouts take root to delight us all through the summer. A few plants were raised from seed in my room. Seeing those tiny heads break through the soil was a joy that I hadn’t experienced since working in our family garden as a child.”

Finian McDonald adds that his garden “gives me great pleasure, both to watch it grow, taking care of it and to know that other people enjoy its changing beauty.” Jerome Collier also contributes a bit of color to the backyard with his perennial garden by the back door of the monastery. Alberic Culhane diligently attends an array of geraniums in the raised garden at the entrance to Mary Hall.

For many monks their gardens provide a respite from teaching classes or other work. Columba Stewart has one of those quiet places where he tends his alpine garden on the hillside that overlooks Lake Sagatagan.

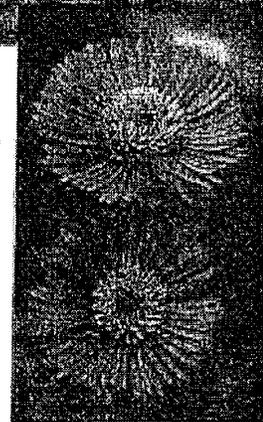
Aelred Tegels nurtures his “candle shop garden” that brings color and delight near the plumbing department and woodworking shop. Years ago Edward Zwak used to harvest strawberries and horseradish in that very spot before he passed this garden on to other monks. Gardens do get handed on from one gen-



Finian’s puppies remind us of one of Georgia O’Keeffe’s paintings.

eration of caretakers to the next.

For example, the Grotto Garden has been handed on through its over ninety-year history. Currently I tend this choice property that over-



These delicate fall asters are a welcome flash of color in September.

These prairie cone flowers are a beautiful addition to the garden at the abbey beach.

looks Lake Sagatagan. I also enjoy photographing individual flowers in various gardens so others can enjoy these "sacraments of nature."

Gregory Eibensteiner grows gourds that become purple martin birdhouse clusters on the shore of our lake near the cemetery. Simon-Hoa Phan and Roman Paur have nurtured herb gardens in various locations.



This brave tulip in Hilary's garden is ready to proclaim the glory of God.

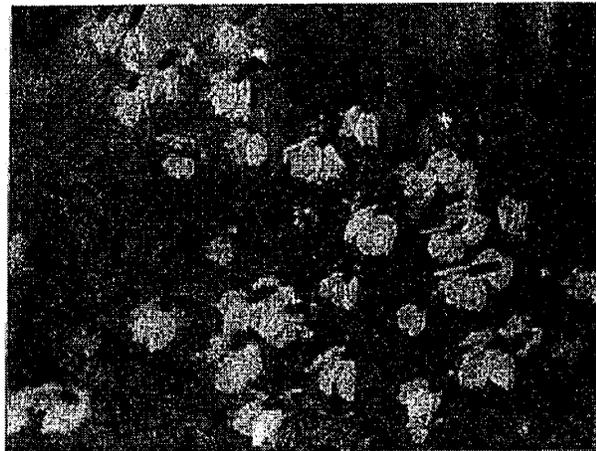
Hilary Thimmesh regularly contends with rabbits and deer in his gardens on the east end of the monastery and the "Prairie Plant Border Garden" along the lakeshore below the monastery bathhouse. Because his garden is just above underground heating pipes it is often the first one to bloom.

Francis Peters has helped to beautify our monastery grounds with quiet and tender care. His special domain is the monastery garden south of the quadrangle. Geoffrey Fecht began working in the "Scary Mary/Fish Pond/Rock/Sunken Garden" twenty years ago. Abbot John

Klassen enjoys a respite from his work as he tends the garden across from the entrance of Emmaus Hall.

Young men spending time at Saint John's and who are considering joining the monastery have enjoyed planting and weeding gardens, for example, the "Quadrangle Inner Court Garden" tended by Joseph Feders with help from Zachary Wilberding, Doug Mullin and Thomas Thole. Urban Pieper grows beautiful lilies among the vegetables he produces. David Manahan maintains a rose garden at The Liturgical Press.

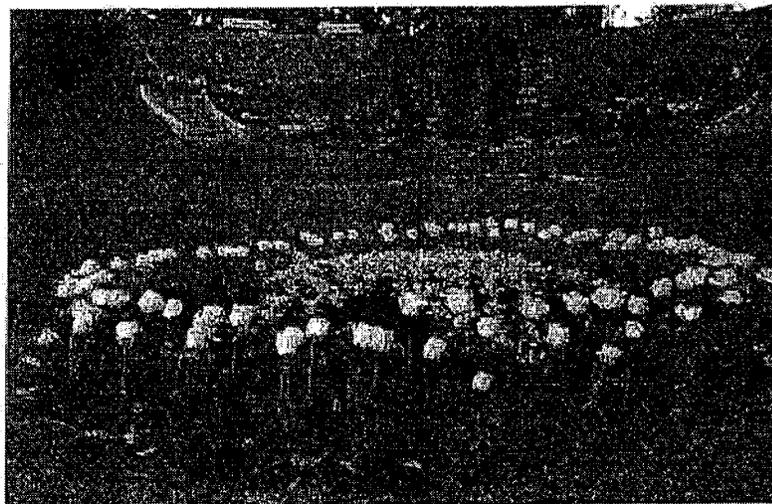
Many monks are involved in gardening because of Paul Schwietz, our land manager of happy memory who was responsible for restoring our wetlands and creating an arboretum along the entrance road to the campus. He always encouraged monks to get involved in garden plots to help beautify our home.



Yes, gardens are a part of our family history. They are sacred places that we speak kindly about, walk softly through, prune and weed gently, and tell more stories.

Wherever your garden is, nurture it and enjoy it as you do your friendships and "your life shall become like a watered garden, and you shall never languish again" (Jeremiah 31:12). +

*Fran Hoefgen, OSB, is an abbey photographer who has put together awesome albums of pictures of colorful flowers, trees, butterflies and other wonders of God's world.*



This corona in the Grotto Garden is an early sign of hope in spring.

**Skudlarek, William**

---

**From:**  
**Sent:** Wednesday, October 02, 2002 6:54 PM  
**To:** Klassen, John  
**Subject:** first response

Dear Abbot John,

I just want to make a quick reply to today's news that I received about Cisco. Please know that I accept your authority and will follow your recommendation that I not ask him to help me finish my paper. The emotion I'm feeling is not over the continued difficulty that I'm experiencing in getting someone to study with me who is qualified in anything remotely related to the field of Hispanic theology. Rather, I am remembering with tears what happened two Easter's ago... when I came back from [redacted] crushed by a combination of events (those associated with [redacted] problems, and with [redacted] breach of confidentiality, and with [redacted] refusal to help me write a thesis). It was during these exceedingly dark days that Cisco literally saved my life. He didn't turn the other way when he saw my pain... but lifted me up in prayer and continued to keep me in touch with God. There is no way I can deny that he gently and confidently returned back to me the gift of life itself... It is next to impossible for me to think of him as the cause of another's pain. If this was done, I would ask you to consider carefully what he has done for me and how well he did it. I would be willing to stand before any court of law and testify on his behalf. I just wanted you to know this part of my story for his sake.

Peace,

## Skudlarek, William

---

**From:** William Skudlarek  
**Sent:** Sunday, October 06, 2002 3:39 PM  
**To:** Klassen, John  
**Subject:** as concerns my motives

Dear Abbot John,

I'm told that you will be meeting with the Provost and some others about my case on Oct 17<sup>th</sup>. While talking with Sherry Smolik-Day who set up this meeting, I realized that she didn't understand the whole of the situation well enough and was misinterpreting my motives for wanting to talk with you. I fear that her fear is that I am wanting to push my case forward on her behalf (and without her consent). This is simply not so. I've been maintaining a seriously debilitating silence for years now and need to reevaluate *my role* in her case in order to move beyond the lingering sense of responsibility that I have towards her. This entails many things, the first being a clarification of what my role has been, paying attention to what parts of it continue to linger... keeping my life tied to hers. The main worry that continues to haunt me is that she tends to pull in people like myself when she crashes. I feel that she might crash this same way again and reopen all these same wounds, repeating past behavior when she loaded on my shoulders the whole of her initial encounters with F. At that time I walked her through some major suicidal depressions, sought out legal advice for her, found her housing and connected her with a support network in [redacted]. Since then, I have kept in touch with her, sending her news from her and bringing her the books I stored for her. Even now I continue to listen to her story as it unfolds, not convinced at all that she is beyond the trauma.

But I cannot keep doing this! Recently I went to [redacted] in order to leave a final testament of how I saw her case at this point. My main concern here was that she was far from free to seek out help from you all and that she still may not be emotionally free of what seems to be a false sense of guilt (for having "seduced a priest"). What I gained from talking with [redacted] was the realization that things might have been different if [redacted] and I had known earlier that F already had a record of abuse. This realization cuts into my soul rather deep. I know for a fact it would have helped me to deal with the case more effectively and to come more quickly to an understanding of what was going on. This lingering ambiguity with regard to F's state of mind/heart kept me emotionally torn up since I didn't know what my role needed to be. If she had been engaging in consensual acts, that would have been her problem and her responsibility, but in situations where abuse is occurring and the victim is emotionally or psychologically impaired, the role of the victim's close friends changes considerably.

To make matters worse, though, the very context of the situation has been gradually shifting as the whole topic of sexual abuse has suddenly come under such a fierce public scrutiny. Even the public standards defining responsibility (and the way that vocabulary is used) have become moving targets for me... Every day the news would build. I saw the monks I care for in the infirmary being sensationalized as monsters on the news moments after tending to their ordinary daily needs... I heard you make repeated claims that there were no new cases since 1992... and that many of the abusers were probably "cured" and "safe". I felt a sense of relief when victims became free to speak out, then I found myself all the more in fear of doing so myself since [redacted] case seemed to contradict everything. I feared for her continued recovery if I even began to inquire about her case.

All this took a severe toll on my mental health. I'm already in the midst of a very difficult situation in the SOT where my most basic rights had been violated and the Dean's office was continuing to lay the full blame on me rather than to investigate my charges. The biggest threat against me now is that I will be forced to leave school in May. However, for years now I had even worse fears-worried almost daily that they had the power to expel me on a moment's notice (and that there was no one to take my side). The President's Office had completely ignored my cries for help since early last spring when I first went to them. Most recently I have been denied access even to on-campus counseling as they complained somewhat vaguely of being unable to provide me protection from certain "powers" that might crash in from above".

I've been feeling really vulnerable... and continue to fear that you would also want to have me gone "as soon as possible"... so as to not have to deal with the rest of what I know about her case. But again, my questions come out of this lingering sense of responsibility, which continues to build the more I hear you all talking about your new policies and about the nature of sexual abuse in general. The more these developments move forward, the more I realize that I didn't totally open up [redacted] situation to you. The whole of her story is much larger and my role in it much more precarious than you might have understood at first. She is a very complex person with a long history of problems which she is good at hiding. She also plays one person off another, which makes it hard to help her. But nonetheless, she has been abused, this I'm sure of and the effects of it could easily be festering inside her still.

I gave [redacted] a new accounting of her story and asked her to make it available to you, so I don't wish to spell out the details again here. Rather, what I am seeking is merely to tighten up and to "give away" as much of my part in it as I can. I've learned a lot from trying to help her, but recognize certain limits on my part and ways in which she took advantage of me. What I want now (**my motive for talking with you all**) is to find a way to definitively define the situation so that I can detach myself from it. This motive is far from one which would wish to press charges. When I say that I wish I had known about F's former abuse case, I don't wish to hold that against him or you, but rather to show just how much turmoil I had been experiencing back then... Not knowing who he was made things much harder to figure out.

The whole problem cut a deep hole in my life (due to my previous vulnerability in relation to the harassment coming from the SOT which intensified at this same time). I'm hurting tremendously still from having to keep this all so secret, and I need some help to recover my balance. Since problems began I've felt it necessary to withdraw from life in the little community that I live in to ensure that my ongoing support of not come into the view of the others. People here don't know who I am and this has made me feel very strange. I want to reenter life here and find that it is necessary to tell people here some of the story of where I have been... This is especially true now that I am under threat of expulsion. People just don't know what all I've been dealing with and make wild guesses as to "what's wrong with me". I've been living a monster's life... an outcast who must be weird simply because I spend so much time alone. They see me as a person who can't live normally and are simply not motivated to break the silence. My desire to enter religious life compounds this social isolation in a number of ways. My lingering anger and frustration with the SOT also isolates me because people know that this kind of retribution could happen to them if they associated too much with me.

People of all sorts have been steering wide around my life for a while now. My experience with professionals echoes this. I was denied access to confession by two monk-priests who didn't want to hear about one of their own; I lost my spiritual director who was a monk, and now I've even been turned away from counseling for fear of the secrets I'm holding. There is a sense that I'm being buried along with what I know. And now that the main abuse cases have been publicly settled *and* now that I have begun a formal grievance with the Provost over problems in the SOT, I fear that the goal is turning out simply to extract me from the scene entirely with the logic that I am not coping (not going along with the plan). I don't see any attention is being paid to how others have dropped me cold. It is for this reason that I've mentioned that I feel powerless. I'm feeling really abandoned, actually, and understand this to be a serious injustice. Rather than be taken seriously, my speaking out and trying to get to the roots of the problem (both in the SOT and in the Abbey's policies for dealing with abuse victims) seems to have caused people to make further claims that I am emotionally unstable (and need to leave). The whole problem is being placed on my shoulders... which of course makes me rather emotional since I'm still trying to figure out *why* all this is happening to me and why people aren't able to address the issues I'm bringing up. The silence surrounding sexual abuse is like a cancer. I have this cancer and am slowly being choked to death, so please help me recover from this. I'm asking for the truth to come out, at least in some quiet place where the right people can start to deal with it.

I think this would entail some simple *talking* about the situation, about what we have all learned. And then what I need is some compensation for the time lost. I need to be able to stay here till next September hassle free. I need to be vindicated and given enough freedom from recrimination to study my way through the remainder of my remaining projects. I am now asking the Provost to be granted a blanket allowance for this so that I not be required to fight for each part of what I need. The issue is compensation for wrongs done to me rather than me needing to plead for each little "favor". I realize that the SOT doesn't know the full story and may be thinking they are acting in my best interest by asking me to "hurry" and to "kick butt" in order to finish. But the real story is different from this... I feel the need to pause briefly and to heal first and to be enabled to pull the whole of my story back together again so that I might finally have a brief time of peaceful study before moving on. I've been feeling really trapped by so many surprising tangles and need to have these untangled so that I can move forward. Does this make more sense now? Please feel free to ask me questions about this if you wish anything to be further clarified.

I will be leaving for a trip on this Tuesday mid-morning returning on Saturday the 12<sup>th</sup>. I'd be open to talking with you before or after that if that would help. I'm a bit nervous about you all having a meeting about me and me not being invited. Is this proper??? Please let me know what you're thinking. I really do want to get on with my life. Thank you for listening.

Peace,

p.s. as for the nature of the troubles in the SOT, I have had eight years of experience teaching college at a State school in Wyoming. I never experienced this much foul play. Any and all written contracts with students needed to be accounted for and were upheld on a routine basis. Even after an administrator left office his/her signature was honored and his/her promised kept. There was a general attitude of trust and collaboration. Policies were never applied retroactively and there were clearly visible channels for dealing with problems such as favoritism. Our friend (who is certainly qualified to evaluate the situation here in the SOT and who spent a lot of time actually doing so) would concur with me that the standards of accountability in the SOT are shockingly low.

I recently shared with you (via Br. Doug) a copy of the 11 page complaint that I turned in to the President and Provost earlier this fall. You heard some of these complaints over a year ago but in fragmented form. Now that I am going through the proper channels and am more organized, you might wish to review my case. This report leaves out a great number of smaller happenings which were less easy to document, and it intentionally shelters those professors that I still need to work with. But those items mentioned in it ought to be enough, especially since I can provide the documents needed to prove that they really did happen.

Again, though, I am asking simply for *more time* as compensation and would hope that my efforts would somehow indirectly pressure the SOT into considering a reform of the way they are actually implementing their

policy (i.e., that what's on paper really happens). I'm certainly not the only one having such troubles, so I would hope that some gradual, gentle changes are indeed made. The SOT does have a lot of potential-so it's worth the effort.

p.s.s. Please note that I'm not upset with the Provost's generosity in helping me work these issues out, but it would seem that the SOT continues to feed him biased and incomplete information. It simply would take too much of his time to be able to evaluate/investigate every little detail of my case... and it takes no time at all for the SOT to make a fresh attack on me. It's been over a month now and we continue to go in circles. The loss of Cisco's help was also a serious set back. But let's go on from here, OK?

*Wishing you peace once more,*

**Skudlarek, William**

---

**From:** Smolik-Day, Sherry  
**Sent:** Monday, October 07, 2002 4:21 PM  
**To:**  
**Subject:** RE: as concerns my motives

I received and read your latest email to the Abbot. It restates what you've told me your reasons are for connecting the alleged sexual abuse of your friend to your current situation with the SOT. I see your reasons here for connecting the two situations, but I don't see that the Abbot needs to be involved in finding a resolution. You have provided Henry this information, and he is the one to consider it as he strives to find a suitable resolution for both you and the SOT.

I am unsure as to what you mean when you ask me to "be careful" in how I deal with the "complexities" of your case. Could you explain that a bit?

I must also tell you that I am uncomfortable with your asking me not to share this information with the Provost. It feels like we're keeping some information hidden from him --- and he's the one in charge of handling your case. I hope you will provide him with all the necessary information he may need to understand your situation and arrive at a resolution.

At the end of your letter to the Abbot, you ask him if he thinks it is "proper" for those working on your situation to be meeting without you present. My response would be yes, it is proper, but if it feels uncomfortable to you, maybe I can clarify the reasons I asked for this meeting. Since you had contacted a number of different people about your situation, it was my hope to bring these folks together, so we could approach your situation in a holistic manner. I felt it may help us to work together to find a satisfactory resolution. I wanted to let you know I had scheduled such a meeting, so that you wouldn't think that nothing was being done.

One last important point:

earlier I thought I understood you to report that the Abbot was aware of the situation involving and the monastic member, and that he was dealing with it. In reading your latest email, I am not sure that that is the case. I would like to follow up with and contact her myself, to ask her if she has experienced a violation of our Human Rights policy, and to make sure she is aware of resources and recourse available to her.

**Would you be willing to provide me with her name and contact information at this point?**

I will wait to hear from you. Meanwhile, please contact me with further comments and thoughts.

Respectfully,  
*Sherry*

Sherry Smolik Day  
Joint Director of Student Human Rights and Diversity  
College of Saint Benedict/Saint John's University  
37 So. College Ave.  
St. Joseph, MN 56377  
Phone: (320)363-5485  
Fax: (320)363-5006  
Email:

-----Original Message-----

**From:**  
**Sent:** Sunday, October 06, 2002 3:49 PM  
**To:** Smolik-Day, Sherry  
**Subject:** FW: as concerns my motives

Dear Sherry,

**Skudlarek, William**

---

**From:** Smolik-Day, Sherry  
**Sent:** Tuesday, October 08, 2002 3:24 PM  
**To:** Klassen, John; Smorynski, Henry; Schnettler, Nadine  
**Subject:** CONFIDENTIAL

I wanted to keep you all in the loop as to the direction of my conversations with [redacted] since you are both referred to often by [redacted] in her correspondence with me. (see below)

From my part, I needed to be assured that the alleged victim had received some follow up. [redacted] has indicated that Abbot John asked her to provide information to [redacted] about recourse and resources available to her, such as Maxine. According to [redacted] refused to contact Maxine, and refused to come forward and make a complaint. If this is accurate, I see no further role for me to play in this situation and will, once again, try to extricate myself.

*Abbot, can you let me know if [redacted] presented me with an accurate understanding of the way that you responded to the sexual abuse that she alleges happened to her friend.*

I will come to the meeting on the 17th, to offer what I can in terms of arriving at some resolution that [redacted] and SOT are amenable to.

Respectfully,

*Sherry*

Sherry Smolik Day  
Joint Director of Student Human Rights and Diversity  
College of Saint Benedict/Saint John's University  
37 So. College Ave.  
St. Joseph, MN 56377  
Phone: (320)363-5485  
Fax: (320)363-5006  
Email:

-----Original Message-----

**From:** Smolik-Day, Sherry  
**Sent:** Tuesday, October 08, 2002 3:05 PM  
**To:**  
**Subject:** RE: as concerns my motives

Dear

Thanks for your feedback to my email. I would like to make a few comments in response to your message, and then suggest a way to move forward that I hope would be most beneficial to you.

I have no intention of re-traumatizing either you or [redacted] by wishing to follow up with [redacted] and by asking questions about what happened. I acknowledge though, that for victims, the process of investigation and follow-up may truly feel like re-traumatization, no matter how careful and sensitive one attempts to be. It goes without saying, that you understand state of mind better than I do, and I respect your decision to not provide me with identifying information. My reasons for asking these questions have to do with my responsibility to follow up on allegations of sexual abuse and/or exploitation. Early on, I understood you to say that the Abbot was aware of and following up on this situation. As we discussed things more recently, I became confused as to what the Abbot knew in regard to [redacted] situation, and as to how he responded to [redacted]. My intent in asking about [redacted] identity was to make sure that [redacted] was informed about her rights and about any resources and recourse available to her as per our human rights policy. You have assured me that this has happened.

I agree with you that the Abbot should decide how and if he will be involved in any resolution regarding your situation with SOT. It is not my position to tell him how to be involved.

In response to your comments in the last paragraph regarding a decision by a victim to not report sexual abuse, yes, I understand that a decision to NOT report doesn't indicate that sexual abuse did not occur. Indeed, very few people actually ever do report, probably for many of the same reasons that you state that [redacted] is choosing to not report. As part of our

responsibility to and others, we must try to offer them the information they may need to begin the healing process.

At this point, being satisfied that we have tried to address the sexual abuse allegation as best we can without a complaint or any identifying information about the alleged victim, I will move back from involvement in your situation, and allow you to work with those best able to provide resolution to your situation --- the Provost, and perhaps the Abbot and/or Maxine.

Please contact me if you have any questions, or if I can be of further assistance,

Respectfully,

*Sherry*

Sherry Smolik Day  
Joint Director of Student Human Rights and Diversity  
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St. Joseph, MN 56377  
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Fax: (320)363-5006  
Email: ju

-----Original Message-----

**From:**  
**Sent:** Tuesday, October 08, 2002 9:12 AM  
**To:** Smolik-Day, Sherry  
**Subject:** RE: as concerns my motives

Dear Sherry,

I'm on break at work.. and will address a bit more of your concerns. The Provost clearly stated to me at our last meeting that he DOES NOT WANT TO KNOW ABOUT the non-academic parts of this. I'm very surprised that you would think otherwise and especially that you seem to be thinking that I'm trying to hide stuff from him for any other reason than to protect my friend. He's on board with this. You seem to be the one who doesn't understand that the whole of the story can't come out (even in a high-level meeting such as you propose). The SOT and the highest level college administrators in particular are the people who could hurt her the most if they knew who she was (that's her view of things anyway). The fact that the Provost would (probably) do no such thing is irrelevant here. No one can convince her or me that no risk exists. Even the Abbot was too much of a risk for her. But with the SOT proper there's no telling what they would be willing and motivated to do to her.

The twist here (from the perspective of my own case) is that the whole story down to the most intimate details needed to be known before my own case could become understandable (to the SOT)... *and I refrained from doing so for all this time...and I'm still constrained for the sake of* case. But things have changed some, and it has changed in several ways. With the passage of time I've been able to piece together parts of the story that had made no sense before and to learn more about abuse in general so I have gradually become "enabled" to abbreviate parts of the story and to separate out what is important for my case and still keep the rest under wraps. All I want to do now is to make the connections that would help me with my own situation (and I would like to make these connections before the smallest number of people possible). The challenge for me is simply to explain *that which has impacted me over the years and caused a delay in my program and a worsening of my relationships with the SOT*-that which I have not been able to (not been free to) speak about due to this intense problem of confidentiality.

You and the Provost are simply not going to hear everything. There is another layer underneath what you are getting... I need this to tell the last few details of case which explain why the whole of it traumatized me so much. Maxine alone holds this piece and will tell the Abbot only what is necessary and only what the Abbot is willing to hear. You seem to want to retraumatize (and me) all over again in order to have it proven to your satisfaction that there was trauma here. Or maybe you're thinking it's your responsibility to defend too. Even the official court proceedings don't operate that way. The Provost seems to understand this full well. Again, be careful. Defer to Maxine. If you're "uncomfortable," know that you're not the only one. That's the nature of sexual abuse cases... that's part of what pulled me in and trapped me inside world. But you're not being invited in. What you are calling "holistic" sounds to me more like gang rape. Let the Abbot decide if he needs to get involved AND HOW. What kind of expectations is he placing on you anyway? The more you seem to "clarify the reasons" for getting this group of high-level people together, the more I begin to doubt your whole approach. Again, let the Abbot do what he thinks is necessary. I trust him more than you at this point.

As for contacting , the Abbot already tried that promptly and tastefully by having me send her the information about Maxine and giving her the option to contact her. She got very angry at him and at me for interfering. He knows this. The key issue that remains is this-that she is far from free to make such a complaint... and will not do so for fear of recrimination. Her entire career lies in the balance. That is very clear to her. But it in no way implies that no sexual abuse occurred, (i.e., that the relationship was "consensual") or that she would not seek out help if she was free to do so. If she said no to Maxine, she will certainly say no to you. Please back off. gotta get back to work,

p.s. I proof read this one more time this am. I'm on my way out of town now. Hold tight. I'll be back on Saturday.

-----Original Message-----

**From:** Smolik-Day, Sherry  
**Sent:** Monday, October 07, 2002 4:21 PM  
**To:**  
**Subject:** RE: as concerns my motives

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Respectfully,  
*Sherry*

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Email:

-----Original Message-----

**From:**  
**Sent:** Sunday, October 06, 2002 3:49 PM  
**To:** Smolik-Day, Sherry  
**Subject:** FW: as concerns my motives

Dear Sherry,

This is my last communication with the Abbot. It addresses some of your concerns about why I'm even bothering to talk with him at this point. I would ask you to be careful in how you deal with the "complexities" of my case. The parts that are underlined are the most relevant for you too. Thanks for your goodwill and energy. Only you and the Abbot have this email... I may send it to Maxine, but it says a lot of negative stuff about my friend so I really don't want it in anyone else's hands, especially not the Provost... He will probably need to deal with later on since they are colleagues working in the same field.

Peace,

-----Original Message-----

**From:**  
**Sent:** Sunday, October 06, 2002 3:39 PM  
**To:** Klassen, John  
**Subject:** as concerns my motives

Dear Abbot John,

I'm told that you will be meeting with the Provost and some others about my case on Oct 17<sup>th</sup>. While talking with Sherry Smolik-Day who set up this meeting, I realized that she didn't understand the whole of the situation well enough and was misinterpreting my motives for wanting to talk with you. I fear that her fear is that I am wanting to push case forward on her behalf (and without her consent). This is simply not so. I've been maintaining a seriously debilitating silence for years now and need to reevaluate *my role* in her case in order to move beyond the lingering sense of responsibility that I have towards her. This entails many things, the first being a clarification of what my role has been, paying attention to what parts of it continue to linger... keeping my life tied to hers. The main worry that continues to haunt me is that she tends to pull in people like myself when she crashes. I feel that she might crash this same way again and reopen all these same wounds, repeating past behavior when she loaded on my shoulders the whole of her initial encounters with F. At that time I walked her through some major suicidal depressions, sought out legal advice for her, found her housing and connected her with a support network in Since then, I have kept in touch with her, sending her news from her and bringing her the books I stored for her. Even now I continue to listen to her story as it unfolds, not convinced at all that she is beyond the trauma.

But I cannot keep doing this! Recently I went to Maxine in order to leave a final testament of how I saw her case at this point. My main concern here was that she was far from free to seek out help from you all and that she still may not be emotionally free of what seems to be a false sense of guilt (for having "seduced a priest"). What I gained from talking with Maxine was the realization that things might have been different if and I had known earlier that F already had a record of abuse. This realization cuts into my soul rather deep. I know for a fact it would have helped me to deal with the case more effectively and to come more quickly to an understanding of what was going on. This lingering ambiguity with regard to F's state of mind/heart kept me emotionally torn up since I didn't know what my role needed to be. If she had been engaging in consensual acts, that would have been her problem and her responsibility, but in situations where abuse is occurring and the victim is emotionally or psychologically impaired, the role of the victim's close friends changes considerably.

To make matters worse, though, the very context of the situation has been gradually shifting as the whole topic of sexual abuse has suddenly come under such a fierce public scrutiny. Even the public standards defining responsibility (and the way that vocabulary is used) have become moving targets for me... Every day the news would build. I saw the monks I care for in the infirmary being sensationalized as monsters on the news moments after tending to their ordinary daily needs... I heard you make repeated claims that there were no new cases since 1992... and that many of the abusers were probably "cured" and "safe". I felt a sense of relief when victims became free to speak out, then I found myself all the more in fear of doing so myself since case seemed to contradict everything. I feared for her continued recovery if I even began to inquire about her case.

All this took a severe toll on my mental health. I'm already in the midst of a very difficult situation in the SOT where my most basic rights had been violated and the Dean's office was continuing to lay the full blame on me rather than to investigate my charges. The biggest threat against me now is that I will be forced to leave school in May. However, for years now I had even worse fears-worried almost daily that they had the power to expel me on a moment's notice (and that there was no one to take my side). The President's Office

had completely ignored my cries for help since early last spring when I first went to them. Most recently I have been denied access even to on-campus counseling as they complained somewhat vaguely of being unable to provide me protection from certain "powers" that might crash in from above".

I've been feeling really vulnerable... and continue to fear that you would also want to have me gone "as soon as possible"... so as to not have to deal with the rest of what I know about her case. But again, my questions come out of this lingering sense of responsibility, which continues to build the more I hear you all talking about your new policies and about the nature of sexual abuse in general. The more these developments move forward, the more I realize that I didn't totally open up... situation to you. The whole of her story is much larger and my role in it much more precarious than you might have understood at first. She is a very complex person with a long history of problems which she is good at hiding. She also plays one person off another, which makes it hard to help her. But nonetheless, she has been abused, this I'm sure of and the effects of it could easily be festering inside her still.

I gave Maxine a new accounting of her story and asked her to make it available to you, so I don't wish to spell out the details again here. Rather, what I am seeking is merely to tighten up and to "give away" as much of my part in it as I can. I've learned a lot from trying to help her, but recognize certain limits on my part and ways in which she took advantage of me. What I want now (**my motive for talking with you all**) is to find a way to definitively define the situation so that I can detach myself from it. This motive is far from one which would wish to press charges. When I say that I wish I had known about F's former abuse case, I don't wish to hold that against him or you, but rather to show just how much turmoil I had been experiencing back then... Not knowing who he was made things much harder to figure out.

The whole problem cut a deep hole in my life (due to my previous vulnerability in relation to the harassment coming from the SOT which intensified at this same time). I'm hurting tremendously still from having to keep this all so secret, and I need some help to recover my balance. Since... problems began I've felt it necessary to withdraw from life in the little... community that I live in to ensure that my ongoing support of... not come into the view of the others. People here don't know who I am and this has made me feel very strange. I want to reenter life here and find that it is necessary to tell people here some of the story of where I have been... This is especially true now that I am under threat of expulsion. People just don't know what all I've been dealing with and make wild guesses as to "what's wrong with me". I've been living a monster's life... an outcast who must be weird simply because I spend so much time alone. They see me as a person who can't live normally and are simply not motivated to break the silence. My desire to enter religious life compounds this social isolation in a number of ways. My lingering anger and frustration with the SOT also isolates me because people know that this kind of retribution could happen to them if they associated too much with me.

People of all sorts have been steering wide around my life for a while now. My experience with professionals echoes this. I was denied access to confession by two monk-priests who didn't want to hear about one of their own; I lost my spiritual director who was a monk, and now I've even been turned away from counseling for fear of the secrets I'm holding. There is a sense that I'm being buried along with what I know. And now that the main abuse cases have been publicly settled *and* now that I have begun a formal grievance with the Provost over problems in the SOT, I fear that the goal is turning out simply to extract me from the scene entirely with the logic that I am not coping (not going along with the plan). I don't see any attention being paid to how others have dropped me cold. It is for this reason that I've mentioned that I feel powerless. I'm feeling really abandoned, actually, and understand this to be a serious injustice. Rather than be taken seriously, my speaking out and trying to get to the roots of the problem (both in the SOT and in the Abbey's policies for dealing with abuse victims) seems to have caused people to make further claims that I am emotionally unstable (and need to leave). The whole problem is being placed on my shoulders... which of course makes me rather emotional since I'm still trying to figure out *why* all this is happening to me and why people aren't able to address the issues I'm bringing up. The silence surrounding sexual abuse is like a cancer. I have this cancer and am slowly being choked to death, so please help me recover from this. I'm asking for the truth to come out, at least in some quiet place where the right people can start to deal with it.

I think this would entail some simple *talking* about the situation, about what we have all learned. And then what I need is some compensation for the time lost. I need to be able to stay here till next September hassle free. I need to be vindicated and given enough freedom from recrimination to study my way through the remainder of my remaining projects. I am now asking the Provost to be granted a blanket allowance for this so that I not be required to fight for each part of what I need. The issue is compensation for wrongs done to me rather than me needing to plead for each little "favor". I realize that the SOT doesn't know the full story and may be thinking they are acting in my best interest by asking me to "hurry" and to "kick butt" in order to finish. But the real story is different from this... I feel the need to pause briefly and to heal first and to be enabled to pull the whole of my story back together again so that I might finally have a brief time of peaceful study before moving on. I've been feeling really trapped by so many surprising tangles and need to have these untangled so that I can move forward. Does this make more sense now? Please feel free to ask me questions about this if you wish anything to be further clarified.

I will be leaving for a trip on this Tuesday mid-morning returning on Saturday the 12<sup>th</sup>. I'd be open to talking with you before or after that if that would help. I'm a bit nervous about you all having a meeting about me and me not being invited. Is this proper??? Please let me know what you're thinking. I really do want to

get on with my life. Thank you for listening.  
Peace,

p.s. as for the nature of the troubles in the SOT, I have had eight years of experience teaching college at a State school in Wyoming. I never experienced this much foul play. Any and all written contracts with students needed to be accounted for and were upheld on a routine basis. Even after an administrator left office his/her signature was honored and his/her promised kept. There was a general attitude of trust and collaboration. Policies were never applied retroactively and there were clearly visible channels for dealing with problems such as favoritism. Our friend (who is certainly qualified to evaluate the situation here in the SOT and who spent a lot of time actually doing so) would concur with me that the standards of accountability in the SOT are shockingly low.

I recently shared with you (via Br. Doug) a copy of the 11 page complaint that I turned in to the President and Provost earlier this fall. You heard some of these complaints over a year ago but in fragmented form. Now that I am going through the proper channels and am more organized, you might wish to review my case. This report leaves out a great number of smaller happenings which were less easy to document, and it intentionally shelters those professors that I still need to work with. But those items mentioned in it ought to be enough, especially since I can provide the documents needed to prove that they really did happen.

Again, though, I am asking simply for more time as compensation and would hope that my efforts would somehow indirectly pressure the SOT into considering a reform of the way they are actually implementing their policy (i.e., that what's on paper really happens). I'm certainly not the only one having such troubles, so I would hope that some gradual, gentle changes are indeed made. The SOT does have a lot of potential-so it's worth the effort.

p.s.s. Please note that I'm not upset with the Provost's generosity in helping me work these issues out, but it would seem that the SOT continues to feed him biased and incomplete information. It simply would take too much of his time to be able to evaluate/investigate every little detail of my case... and it takes no time at all for the SOT to make a fresh attack on me. It's been over a month now and we continue to go in circles. The loss of Cisco's help was also a serious set back. But let's go on from here, OK?

*Wishing you peace once more,*

**Skudlarek, William**

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**From:** Smolik-Day, Sherry  
**Sent:** Tuesday, October 08, 2002 5:07 PM  
**To:** Reinhart, Dietrich  
**Cc:** Klassen, John; Smorynski, Henry; Hoye, Gregory; Schnettler, Nadine  
**Subject:** CONFIDENTIAL

President Reinhart,  
I wanted to inform you that we are addressing a very complicated situation involving a student at the SOT, which involves an allegation by this student of past sexual abuse by a monastic member against a different SOT student.

The student we are working with states that she has been unable to complete her SOT coursework in a timely manner, due to her contention that she had to minister to a close friend who she alleges was sexually abused by a monk at SJU, while she was a student at the SOT.

This alleged abuse occurred some years ago, and Abbot John is more aware of the circumstances involved in this situation than I, and has responded to this allegation. As I understand the situation, the alleged victim has refused to file a complaint and denies that the abuse occurred. However, the student alleging this incident, states that she was traumatized by this incident, and therefore could not complete her coursework in a timely manner. In the process of trying to get this time extension, she is talking to certain staff about this alleged sexual abuse.

This student has also gone to Maxine Barnett, an advocate for victims of clergy abuse working with the monastery, about this issue. Ms. Barnett doesn't feel that this issue fits her role as an advocate for those abused by clergy.

We are working on finding a resolution to this situation, and we will keep you informed if new information becomes available.

Please do not hesitate to contact me if you have questions, comments or concerns.

Respectfully,

*Sherry Smolik Day*

Sherry Smolik Day  
Joint Director of Student Human Rights and Diversity  
College of Saint Benedict/Saint John's University  
37 So. College Ave.  
St. Joseph, MN 56377  
Phone: (320)363-5485  
Fax: (320)363-5006  
Email:

**Skudlarek, William**

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**From:**  
**Sent:** Monday, October 14, 2002 6:16 PM  
**To:** Klassen, John  
**Subject:** developments

Dear Abbot John,

I just returned from a visit with . . . She was hospitalized last week; she is exhausted and withdrawn within herself. I fear for her life, but can do nothing. I feel that this tangle of lives has also drawn me to the edge as my own situation continues to get torn apart by all this. I feel that it is not my responsibility to prove that sexual misconduct happened, I'm not trying to play games here, but only need to find a way to deal with the lingering effects of the past, both in . . . life and in my own. The pain continues so I am asking again for your help and prayers. . . . is making serious plans to leave the Church, and I find myself encouraging her in her efforts to seek out help out there beyond this mess we have here. Maybe this will help her to heal, but the condemnation rests on us... I too need a way through all this, but feel that all this pain is calling me closer to the sacrifice on the altar... to stand at the center of everything with Christ. It's a painful place to be. I continue to pray for reconciliation, but find myself repeatedly torn apart by the silence that is covering our lives.

I ask for one thing today. That the paper I was working on with Cisco (the one you asked him to disconnect from) now be guided by Dr. David Fagerberg who was my first teacher here that first summer. He is willing to mentor me, even though he is busy with his new job at Mundelein as head of the Liturgical Institute. I am honored by this but unsure if Dean Cahoy is going to accept his offer. I will not have an answer for another week since Dr. Cahoy is out of the country. But this gives me time to let you know about the situation. I need a way to continue what I was working on with Cisco. It's just something that I'm not willing or able to let go of. I think that it would also help Cisco to live with the restrictions placed upon him and with his fading health if I could continue.

I'm in the midst of emailing the Provost about Dr. Fagerberg's generous offer, but wanted to make contact with you first. Please help in whatever way that you can. I need some way to move forward now; some way to do something positive in the midst of all this negativity. Cisco's vision is truly life-giving and I don't want to run from it. Dr. Fagerberg's vision is similar, and it also turns out that he has an amazingly positive view of monasticism as well (which is where I had wanted to take Cisco's ideas too)... His next book focuses directly on the importance of asceticism in prayer which gives me plenty of common ground to share my work with him. He sent me a draft copy of the first chapter. Please don't let Dr. Cahoy destroy this one small path that I have.

In search of God's peace,

p.s. I'm talking with Maxine again this Wednesday and continue to keep you and all the monks in my prayers.

**Skudlarek, William**

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**From:** Weanesday, October 16, 2002 4:51 PM  
**Sent:** Klassen, John  
**To:** after talking with Maxine  
**Subject:**

Dear Abbot John,

I left Maxine this morning knowing that she was going to contact you. I assume that you are at least a little aware that I've been dealing with some intense feelings this week. Know that taking communion from your hands last Monday calmed my soul considerably. I chose to stay with the Church at that moment... all the while feeling crucified by it. After trying to "pastor" \_\_\_\_\_ on the streets of \_\_\_\_\_ trying to see if I could get her to go and talk with Maxine, I found myself moving along with her further from the Church. Her frailty is strangely attractive. I can understand Fran's emotions, perhaps, as being like this too.

This morning, what I had asked Maxine to ask you was if I could talk with you briefly with her as a guide. Somehow I need to let go of \_\_\_\_\_ pain... Oddly, it feels like a return to the faith to so do... a confession of having been too angry about her being abused (and me silenced and reduced to a secondary victim). I have been closed in on myself, on this pain, on the memories that don't fit... But at the same time I have a strong desire to forgive Fran, to forgive your monks who have hidden his guilt, who have pushed me away along with what I hold in my memory. This is hard for me to do. The pain is fresh and it has gone deep within me. I'm not trying to put anyone on trial for these abuses... but to move beyond the tangle of hurtful secrets by letting God wash them clean with his own sacrifice of love... the cross.

That's what made me so emotional during prayers on Monday. It was almost a mystical experience for me... In talking with you, if you would like to do this for me, I would ask only that I be allowed to forgive the Abbey for the pain I have experienced here while helping \_\_\_\_\_ to survive. This desire to forgive is not a cheap thing... It involves putting myself on the cross and accepting what I am asked to bear ... It amazes me that my one short talk with you over a year ago had this same core theme of touching what is inside me... I had not planned to "cry for the poor" in front of you. It just happened that the core of me broke open in front of you.

Know that I am aware that the connections in all this sound a bit serious, and that I am also planning to talk them out with a professional counselor. But the core of my faith is also held within these experiences. I need to "be" with them and get to know them better... It is there at this core that I experience God very, very close beside me... a God who suffers with love for us.

But I don't want to think this all out... only to act on it in faith... and to seek to forgive as I am forgiven. If you are too busy for this or too worried about how it might go... I would ask if maybe you know a monk-priest who could walk through this with me... someone who could take Cisco's place for a while. I'm hoping to stay here until next September if the Provost lets me... and I want to work gently on my papers and exams and to seek out the help of both a spiritual director and a counselor during this time. Yes, I want to seek out and get to know this suffering God who is calling me to the altar to be near him... the one who is with \_\_\_\_\_ now... the one who continues to seek her out after the rest of us have abandoned her to her pain.

Does this help you understand ... and perhaps to trust me at this point???

Prayerfully,

Dear All,

I would like to suggest a meeting of many of those involved in the situation involving SOT student [redacted] has been in contact with most of you and I know you are working hard to resolve the concerns she raises. However, she has been calling me almost daily and continues to be very distressed about her situation, and feels that she is not getting any resolution that is agreeable to her. She has mentioned twice in the last two days that she is considering going to go an attorney about some of the concerns she feels aren't being addressed as she believes they should be, and therefore, she believes she is being prevented from having the amount of time she needs to finish her studies at SOT.

I would see the purpose of this meeting as allowing us to approach her situation in a less fragmented manner and to discuss the many issues involved here, to discuss what all has been done to address her concerns to date, and determine how we can best meet this student's needs and put some closure on this situation for now.

One additional note: [redacted] has been speaking with Maxine Barnett, the Director of the local battered women's shelter, who is also an advocate for victim's abused by the clergy. The clergy abuse issue that [redacted] alleges happened to her friend, is a large part of this problem (in mind).

Maxine would be willing to meet with us. ***If you decide we should meet, would you like me to invite her to this meeting, or would you prefer to keep this an internal group at this time? Is there anyone else that should be at this meeting?***

Thank you,  
*Sherry Smolik Day*

Sherry Smolik Day  
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St. Joseph, MN 56377  
Phone: (320)363-5485  
Fax: (320)363-5006  
Email:

**Skudlarek, William**

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**From:**

**Sent:** Wednesday, October 23, 2002 7:31 PM

**To:** Klassen, John

**Cc:**

Dear Abbot John,

My name is \_\_\_\_\_ and I am a grad student here at Saint John's. You spoke with my father a couple of weeks ago concerning my difficulties with the Abbey monks that I have seen on campus and in the newspaper. My father can be quite sensitive to this issue and so he responded. This time it is coming from me. At the time you spoke with my father, you said you would take care of it. On Monday of this week I ended up in the same (public) elevator, alone, with Fran Hoefgen. I am not sure of the level of his restriction, but I am sure about the right I have to attend the school that I pay for without being forced back into my own trauma.

Normally I would wait this out as I am leaving (because of this) in December to finish my degree from home. However, at this point I am the only person standing between my father and the Star Tribune. Above and beyond that, it makes me angry that I generally feel unsafe on campus. I have gotten rid of my meal plan at the refectory because I don't want to face even the possibility of seeing any of the restricted monks, and, as much as possible, I study off campus so that I can concentrate. I don't suppose you know how far I have come in the past 2.5 years since I have told my family about the abuse I endured starting at age six. I have worked very, very hard to get where I am. I am twenty three, finishing my graduate degree and living of fairly social and productive life--I am a survivor. Your monks are threatening this--I cannot afford to go back to that time--I wouldn't make it through again. Every time I deal with this issue, especially when it is thrown in my face, I begin to relive what happened to me. They call this re-victimization. I did not come here to let this happen to me again. I am already leaving in December and have pretty much isolated myself from the community--I don't even go to Mass. That is all I can do, and frankly it is way too much and I ought not have to be put in this situation. I am becoming increasingly mentally and emotionally distressed and that is effecting me intellectually. I becoming less able to do what I came here to do.

In this situation, I am dealing with you--not Susan Wood, Patty Weishaar, or Bill Cahoy. They are wonderful people, but they can't solve this problem--only you can. That being said, I would prefer that you deal directly with me and no one else. If the time comes where I feel it necessary to speak with any of the above, I will.

10/23/02

**OSB HOEFGEN\_00249**

**Skudlarek, William**

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**From:** McGraw, Rene  
**Sent:** Thursday, October 24, 2002 4:23 PM  
**To:** Skudlarek, William  
**Subject:** RE:

Hello William,

My instinct is to say that in this case, we cannot do any more than what we have done. I think that we need to say that we are surely committed to helping her in any way that we can, but that we feel that our first responsibility is simply to make things safe. The Abbot may feel it necessary to alert Fran to this concern and to ask him not to ride an elevator with just one other person, but I think that beyond that, what we can offer her is only sympathy and concern. The re-victimization, though surely an aspect of her experience, would not be seen as re-victimization since, though she may not be personally ready for such contact, riding the elevator does not seem to me to put anyone in jeopardy, nor eating in the refectory when monks on restriction are eating there with their guests. It is sad for her to feel the necessity to withdraw because of that feeling of being re-victimized, but I think that it will be a necessary part of her growth to health to be able eventually to do that. That she can not yet feel comfortable does not seem to me to necessitate that the world should be changed for her sake.

I am also sorry that her father plans to go to the *Star Tribune*, but if such be the case, then such is the case.

Rene

-----Original Message-----

**From:** Skudlarek, William  
**Sent:** Thursday, October 24, 2002 4:10 PM  
**To:** Mullin, Doug; Stewart, Columba; McGraw, Rene  
**Subject:** FW:

Folks,

Abbot John would like your advice on this one.  
William

-----Original Message-----

**From:**  
**Sent:** Wednesday, October 23, 2002 7:31 PM  
**To:** Klassen, John  
**Cc:**  
**Subject:**

Dear Abbot John,

My name is \_\_\_\_\_ and I am a grad student here at Saint John's. You spoke with my father a couple of weeks ago concerning my difficulties with the Abbey monks that I have seen on campus and in the newspaper. My father can be quite sensitive to this issue and so he responded. This time it is coming from me. At the time you spoke with my father, you said you would take care of it. On Monday of this week I ended up in the same (public) elevator, alone, with Fran Hoefgen. I am not sure of the level of his restriction, but I am sure about the right I have to attend the school that I pay for without being forced back into my own trauma.

10/24/02

**Skudlarek, William**

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**From:** McGraw, Rene  
**Sent:** Thursday, October 24, 2002 4:43 PM  
**To:** Skudlarek, William

William,

I had an additional thought. Probably the best person to ask would be Susan Wood. I gather from the letter of that she must have talked to Susan already, so it would not be breaking any confidences. But I think that we have to be careful not to try to respond to every suggestion that people have, especially when they seem irrational. My own understanding, drawn from alcoholism, is that the alcoholic needs to be able to be around people who are drinking alcohol. I would gather that the same thing might be true here. Sometimes I think that the sense of anger and frustration often comes out in wanting to control others. I don't think that is healthy for her nor for Fran or others.

Rene

**Skudlarek, William**

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**From:** Mullin, Doug  
**Sent:** Friday, October 25, 2002 8:36 AM  
**To:** Skudlarek, William; Stewart, Columba; McGraw, Rene  
**Subject:** RE:

I get the sense from the letter that Abbot John has talked with her father, but has not communicated with her. I'm wondering what is behind about her stated preference that SOT leadership not be involved—especially since she has already made the decision to leave. It doesn't seem that she would be concerned that their involvement would jeopardize her status. On the other hand, she may just want to contain information about her past experiences with abuse.

It sounds like her goal is to "feel safe." While it seems unlikely she will ever feel safe in her present state of mind, she seems to believe she will feel safer if she can avoid seeing any monk who has been publicly identified as "on restriction." I recommend that we cooperate with any reasonable accommodations she might suggest. I suggest that the abbot (or you, William) listen to her to find out what it is that she really wants. I also recommend that she be invited to propose some sort of a plan (i.e., times she might be in particular places relevant to her life as a student so that we might be able to determine if it would be reasonable to accommodate her. For example, if she typically studies in the Alcuin during the evenings, or has class on 2<sup>nd</sup> Quad Monday mornings and uses the elevator to get there, I would think we could accommodate her until she leaves in December. Listening to her would be the first step. If what she requests seems reasonable, we should go with it. Otherwise, I think SOT leadership needs to be brought in to propose reasonable accommodations.

d

-----Original Message-----

**From:** Skudlarek, William  
**Sent:** Thursday, October 24, 2002 4:10 PM  
**To:** Mullin, Doug; Stewart, Columba; McGraw, Rene  
**Subject:** FW:

Folks,

Abbot John would like your advice on this one.  
William

-----Original Message-----

**From:**  
**Sent:** Wednesday, October 23, 2002 7:31 PM  
**To:** Klassen, John  
**Cc:**

10/25/02

**Skudlarek, William**

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**From:** Stewart, Columba  
**Sent:** Friday, October 25, 2002 9:34 AM  
**To:** Mullin, Doug; Skudlarek, William; McGraw, Rene  
**Subject:** RE:

**Folks:**

I am less optimistic than Doug that stated needs can be readily accommodated. We have been clear about what our policy on restriction means and doesn't mean. It does not mean incarceration or that offenders will never be seen on campus. I think we have been responsible on this matter and I don't know what more we can or should do. I am sensitive to her comments about revictimization but I don't see what we can do for her at this stage of her recovery: I would think that any place in the Church could present similar challenges to her at this time.

Columba

10/25/02

11/29/02 3:20 -> 4:00 pm.

Meeting with:

I met with [redacted] to ask me specific questions:  
Why have even an inappropriate action on the part of  
Fran Hoefgen in their relationship, especially  
during spiritual direction?

The conversation focused at first on the  
work of her dissertation, the administration  
of the School of Theology, since its inception. After  
a bunch of chit-chat I brought the question  
that I came with.

[redacted] stated her feelings of deep offense for  
Fran and indicated also the depth of her  
relationship with him. She said that nothing  
inappropriate had ever occurred between her & Fran,  
that Fran had always acted like a gentleman,  
that he had taken extra care to be sensitive to  
boundaries.

[redacted] also said that [redacted] is jealous and  
possessive of her relationship with Fran and therefore  
will blow any piece of a conversation into a major  
deal. So there I can see where if [redacted] ignored  
anything of the familial dimension of her  
work with Fran, she could easily have  
put it into the worst possible light.

I wonder if Fran has found the fact that he is gay  
with           . I wonder if he shared with her the  
guilt of his own abuse.

I suppose like so many gay men, there is  
a reluctance to share this type of information because  
one never knows when the confidence will be  
betrayed.

          recognizes the problem with            but there  
are no easy answers/solutions. On the one hand,  
          was pushed to go & is desperately afraid  
of what will happen when she completes her degree -  
On the other hand, she has picked fight with  
many people here that            has made any  
effusion virtually impossible.

This conversation confirmed my earlier judgment that  
the real issue is            and her need  
for friendship & intimacy. I truly believe  
           has all this stuff swirling in  
her head & that it has made it            difficult  
to get work done - but not because  
Fran has done anything inappropriate.

Conversation with  
regarding Fran Hoefgen and.

called me to see if we could meet, that she a  
woman concerned regarding a friend of hers and a woman from  
the community.

She quickly went into details of the spiritual  
direction relationship that had shared with her  
in extended conversations.

- That Fran had given extended hugs to (sometimes  
lasting 10 minutes)
- That Fran had gone down to her Apt. and  
had lain down on the couch and had laid next to  
him for a significant amount of time
- That Fran had looked at spiritual journal in which  
confessed, in an indirect way, her infatuation  
with Fran.
- That was a "mother" figure to Fran. had  
gone to comfort Fran in the Gathering Place on the day  
of his non-funeral - Thanks that there is serious  
Tourette's gang on here - she could also be transferred  
from side.

This conversation was wide-ranging -

also noted that Fran has very redemptive eyes - which  
I have never noted before - what has always been striking about  
Fran is the accessibility of his emotional life.  
Because he connects to other's feelings, he can easily  
manipulate them when they are vulnerable.



**JBK**

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**From:** Epsy, Patti  
**Sent:** Tuesday, December 10, 2002 3:36 PM  
**To:** Cahoy, Bill; Wood, Susan; JBK  
**Cc:** Reinhart, Dietrich  
**Subject:** SOT Student

**Importance:** High

Dear Bill and Susan,

... came to my office today asking to see Br. Dietrich to discuss her situation. We had a fairly lengthy conversation about the situation, and I shared with her my own summary of conversations I have had with her father, Sr. Susan, Abbot John (brief), Br. Dietrich, and Sherry Smolik Day.

Toward the end of the meeting I asked her what it was she hoped that the President would be able to do for her. She said she would like to have the same resources as she would if she were here and she outlined the following:

1. Library - to be able to work with a librarian who could forward articles and books to her as needed (on a weekly or bi-weekly basis as necessary), and to be able to use the books she currently has checked out until the end of the year.
2. Accommodations - to have a place to stay with a computer when she needs to come here to be on campus, the cost to be borne by the SOT -- either Emmaus or the Seminary (not the computer in Emmaus, which she states is quite old). This would for sure be during the last two weeks of the semester while she is taking written and oral comps and some other times as necessary. (It is my sense that she could schedule this out for the semester.)
3. A desk which she would be able to use at home.
4. For the President to call her father.

I told her I would do what I could to find out if these accommodations could be made. I stated that I would be in contact with her tomorrow afternoon (Wednesday) as to the status of the requests.

I have already talked with Mike Kathman and he doesn't see any problem with accommodating # 1. With Internet access, a proxy service can be set up whereby ... can have everything available electronically in her home. Books in the Saint John's collection and periodicals will not be a problem - though inner library loans have a very short time allotment and she will need to be attentive to that.

**Bill and Susan, can you please respond with your thoughts about whether you are willing to accommodate #s 2 and 3?**

I will ask Br. Dietrich about #4.

Thank you.

Patti

**JBK**

**From:** Cahoy, Bill  
**Sent:** Wednesday, December 11, 2002 12:57 AM  
**To:** Epsky, Patti; Wood, Susan; JBK  
**Cc:** Reinhart, Dietrich  
**Subject:** RE: SOT Student

This is fine with me--though I'm not sure what the rationale is for subsidizing her campus housing in the spring when we are not doing so now. But that is not an out of pocket expense and I see no reason to make an issue of it. Practically, how do we get her a desk?

Bill

-----Original Message-----

**From:** Epsky, Patti  
**Sent:** Tue 12/10/2002 3:36 PM  
**To:** Cahoy, Bill; Wood, Susan; JBK  
**Cc:** Reinhart, Dietrich  
**Subject:** SOT Student

Dear Bill and Susan,

She came to my office today asking to see Br. Dietrich to discuss her situation. We had a fairly lengthy conversation about the situation, and I shared with her my own summary of conversations I have had with her father, Sr. Susan, Abbot John (brief), Br. Dietrich, and Sherry Smolik Day.

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**Bill and Susan, can you please respond with your thoughts about whether you are willing to accommodate #s 2 and 3?**

12/11/2002

SOT Student

Page 2 of 2

I will ask Br. Dietrich about #4.

Thank you.

Patti

12/11/2002

**OSB HOEFGEN\_00260**

**Skudlarek, William**

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**From:** Hoefgen, Francis  
**Sent:** Thursday, December 26, 2002 9:30 AM  
**To:** Klassen, John  
**Subject:** Personal

December 26, 2002



December 26.doc

Abbot John,

Sister Rachel Crotti in San Francisco is helping me with placement for the three month volunteer time in Africa. Her phone number is 415-433-1588.

She has requested a curriculum vitae from me (which I will FAX) and a recommendation from you. I have sent you an email version so you could make changes that you feel necessary. Some have suggested that I write one I would like you to send and you can adjust it as you feel necessary.

A hard copy is enclosed for you as well. Could you give me a copy of what you send as well?

Sister Rachel has requested that you FAX it to her at this number: 415-421-6049.

The reason I am doing this now is that I am going to visit family on Friday December 27<sup>th</sup> and will return January 5<sup>th</sup>.

I hope you can find it in your heart to send this in the next few days or so. If you have any questions while I am in Michigan please feel free to call at my sister in laws. Her name is \_\_\_\_\_ and her phone number is \_\_\_\_\_  
I will be here beginning Saturday the 28<sup>th</sup>.

Peace,

Fran

December 26, 2002

Dear Sister Rachel,

First let me extend to you greetings for a blessed Christmas Season and a New Year nurtured in God's grace!

Several weeks ago Francis Hoefgen and I spoke about the possibility of taking some time to do volunteer work in Africa and we had a good conversation. Just recently I learned that you requested a recommendation from me to support his desire at this time. It is for this reason that I am writing to you today. I do believe it would be important for our community to have a connection with Africa and I feel very positive about his request.

Fran has been a faithful monk of this monastery since his graduation from Saint John's University in 1972 with a degree in philosophy and psychology. Following his profession of final vows in 1976 he pursued ordination to serve in the local Church and in our monastery. He was ordained in 1979 and served in two parishes for a period of 13 years, during which time he has done wonderful work and has many friends in both parishes he served in during that time period. He has manifested a deep love of the people of God and been very creative in his service in these parishes.

In 1983 Fran did have a sexual incident with a 17 year old boy while in parish ministry. Following the incident Fran did receive professional help to understand his actions and to make the necessary changes in his life. He completed an extensive time of therapy at Saint Luke's Institute and received a positive evaluation to return to ministry. Following treatment he served in positions of trust without incident and then returned to the abbey after seven years where he has served with great care as Guest Master for the past nine years. During both periods of

service he did extraordinary work and I do not have any concerns about giving him a positive recommendation for a period of volunteer work in Africa.

Over the past three years Fran also completed a program of study at Creighton University in Omaha in their Christian Spirituality Program to be Spiritual Director and to give directed retreats. He has also given community retreats to Ursuline Nuns, Franciscan Woman's Communities, Benedictine Sisters, School Sisters of Notre Dame, and Sisters of the Sacred Heart; all of which have given very positive feedback following the retreats.

I also want to say that Fran has a solid prayer life and is seeking to deepen his awareness of the presence of God in the poor and with those who suffer pain. Over the past ten years Fran has also grown to become quite a good photographer and his photographs are used for many publications here on campus. His sensitivity is manifest in his capturing nature and wild life which manifests his eye for beauty.

I believe that Fran's experience in Africa will enhance our own community upon his return as he desires to open his mind and heart through this experience with the poor. At this time in his life he simply desires <sup>a</sup> ~~a new and~~ radically new experience and is open to new directions this may lead him in his life. I could write more but I believe you perceive my positive support for this new experience for Fran that will certainly have a profound effect on him and those who come in contact with him. Also those who work with him will certainly enjoy his gentle presence and his willingness to work will be obvious in whatever capacity he is needed. If you have any questions please feel free to call me directly at 320-363-2544. Peace be with you!

Dec 28<sup>th</sup>, 2002

Dear Abbot John,

I've been talking with Maxine since August and have been able to disentangle much of what was previously tangled. I've also talked through an informal grievance process with the Provost that has brought some much needed order to my MA program. I came close to complete closure on all this in about mid-November actually. I want to be settled inside and to have what I know match with what is now being proclaimed as well as with what is now happening. But this is not happening. I am struggling to retain a belief that the Church (the one we live in day-to-day) rests upon the Truth. I need to reestablish trust in *this* Church so as to rest in this Truth... otherwise I will need to find another path towards it. This trust has been broken and remains so, most especially in my case. To be enabled to contribute to the Church in any positive way at this point, I need your help.

Things still don't match up between what I experienced these last few years and what is being said and done at this point. Although much progress has been made, there have been a few sizeable gaps in the logic that I'm hearing. I have no desire to confront anyone publicly... absolutely no desire for this. But I'm finding it impossible to proceed without asking for some sort of process that would help me to work through that which remains.

The problem for me is this. My friend's case is hung up with her not wanting to push it forward. In order to cope with it, she has thrust the incongruent parts of it onto me. I fully understand how her behavior effects you, and I have no desire to push the case forward for her. She is incapable of it and this reality must be honored. Yet the rub comes when I think through the reasons for *why* she cannot move forward at this point. I realize that you cannot do anything more for her until she does, but the issue for me is that she is still very much caught in a vulnerable spot due to her unfinished dissertation and the way this project renders her dependent on the good will of the Abbey and school. She will not be free of this complication until she is done with her degree. So we all must sit in the void and wait.

I do trust that you will act appropriately when and if the time comes to do so. But in the meantime, my life is being put on hold in a way that is intolerable for me. My situation has been greatly effected by all the constraints and secrecy surrounding her case. I lost my spiritual director, I've been denied access to a confessor for over two years now... and when I talk through what has happened to me with anyone, the topic immediately shifts to questions that relate to my friend's situation. I've lost the support of friends, of the SOT, and of the monks. Frankly, I've lost my identity, except for my own inner ability to remember what it was before all this happened.

I've even been denied access to counseling on campus due to the possibility that it would be interfered with "from above". Even this logic that was so clearly stated to me in secret has been denied by the very people who voiced it ... such that it has been replaced with a weak and unsubstantiated defensive claim that I "might" need more specialized help than they could provide. This claim further cuts into my being, accusing me of being the source of certain imagined problems that could cover up for what is really happening here. Gradually I've been asked to take on the full brunt of what is *not* happening. I hold information that goes contrary to what is being presented to the public. I cannot keep this knowledge inside without sharing it with at least those closest to me... It is too essential... and too seriously shattered to ignore. It is most basically a matter of sharing my struggles

*time* to spend on such things. The Provost and the SOT are asking me to finish my degree by May and I have my doubts as to this happening so fast after having had to switch majors. The deal I cut with the Provost leaves no room for any emotional or legal struggles. Thus, in reality, I cannot follow through with any of this. Even writing this letter is taking precious time away from my studies. A solution worked out in the abstract is no solution at all.

*I need more time at the very least.* I have no one who is willing to grant me this time. I've asked to be able to stay on campus until the end of the fall term in order to have the time needed to do all that needs doing, but this has been denied. No one is willing to acknowledge the whole of the problem. I need your help here. I'm caught within a lot of partial solutions that I cannot follow through on in the time remaining without failing at something that would be vital to the success of the whole. I am willing to pay for and follow through with counseling if it is done within a more supportive environment (and its limitations are acknowledged). But at this point, such an environment does not exist. The second problem here is that my job in the retirement center is ending in May as well (I was told by a friend that they have another candidate in mind for it).

I don't want to stay any longer than I need to, but it seems that I need a little more time than what has been allotted to me. I am asking only that all of these deadlines be extended until Dec 2003. It would be a serious injustice if I was to be pushed through this mess too quickly and without the support that is due to me. I really don't feel that I'm asking for much here.... just to be treated with the same fairness that others are treated. Even if this would extend my stay longer than what others are allowed, it is a matter of giving back to me the time that was lost due to these years spent in limbo... Because what I know of my friend does not fit with official established truth, the support I needed had been withdrawn (and withdrawn in an irrational way piece by piece, painfully)...

Over and over again, I've been abandoned after an initial offer of assistance. At first I look normal (or at least I did) but then as I share myself with others, I find that I cannot truly participate in anything due to what I know about my friend... I hold a poison cup in my hand and cannot rid myself of it. I need your protection here. I'm asking for the very basics of support... merely to be allowed to continue to work towards a reasonable solution. Please, can we talk this over before things get worse? I think it would help a lot just to speak openly together about what is happening... that way we can let God help us to heal what is wrong. We cannot solve my friend's problems, but these more hidden (smaller) problems with my own situation are a separate case. I would hope that my case could be resolved, at least now that so many of the details have already been worked through by Maxine and by the Provost. I just need the time to take both of these partial solutions seriously... and I need to be respected for what it is that I have done well in the midst of all this chaos. I'm not the thorn here... please don't let them thrust me out as if I was. That would not serve the truth, but only bury it further.

Sincerely in Christ,

**Skudlarek, William**

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**From:**  
**Sent:** Friday, January 03, 2003 9:33 PM  
**To:** 'Klassen, John'  
**Subject:** please....

Dear Abbot John,

I'm not sure that you got the letter I sent to you on Dec. 28<sup>th</sup>. I was expecting to get a reply of some kind. I'm not sure that you are understanding my intentions... or the grave importance of my need to talk with you. I'm not even sure that you are receiving the correspondence that I sent to you, given all the others who are helping you with the crisis. I am rather surprised at the total silence on your part. It scares me tremendously, in fact. I feel bound by it to continue in my own silence and isolation. I'm not sure how much longer I can live this way. I know that it is tearing into my life blood, this whole thing about my friend's situation needs to be set behind me.

I don't think you realize that I need you to tell me that it is OK to do so. I don't want to accuse you of wrong doing here, but your silence is keeping me bound in the past... Every time I reach out to start over, the old story of my previous silence and lack of silence shouts out to me and I back off again. I need to talk with Fr. Landelin or someone about where I'm going next, about what I feel called to do with my life, what is bringing me joy today that I would like to move toward... but I fear the curse of knowing too much negative stuff and having that so visible in my heart... The whole weight of the first line of that conversation stops me cold. I just don't feel free to BE with anyone. The scar on my soul is too large... I can't explain who I am without talking about it... But then, the problem repeats, as each time that I try to touch it and move beyond, I'm rejected again for it.

I need for you, at least, to say that it's OK of have this scar... and that life can go on with it being there... Otherwise I'm not going to move passed this. Even though I am willing to be free of it, I end up having to hide it again... After awhile, I end up doing nothing at all to reach out. Potential new friends become walking strangers to me... That's because I really can't hide it. I have long since grown tired of trying to explain the whole of it to anyone... It defies explanation. So I'm really not into breaching anyone's confidentiality in search of "full understanding" of the problem. I really do want to let it pass into the past.

But the fact remains that I'm stuck where I am. I would like to tell Fr. Landelin so that I can move passed it, but I'm afraid this will start the whole rejection process all over again. I'm not even sure that he can hear the rest of my story or know how to respond to it... but I haven't been able to even start the effort (again with him or anyone else). Life has really gotten so very tangled. This spring I'm going to be facing a few very difficult tasks with comps especially. I need to be able to start over or these tasks will crumble before me...

I need to feel free to lean into the future that is coming. But when I don't hear from you, I wonder what my status really is around here. If you're not willing to speak with me, I can't imagine that anyone else would be willing to do so. As long as you are silent, I remain condemned by mere association with things unspeakable. If you're not willing to take in my story, how can I imagine that it is OK to move beyond it? --- I think for the most part that the core of this story is that I was betrayed by the SOT (slandering my character to start with) and that this happened at the very moment that I was the most engaged in extracting my friend from her mess. I feel that the lack of resolution on the SOT problem (the Provost's inability to gain justice for me after three months of negotiating) is linked with this lingering curse... I'm feeling that the whole of this place (Abbey and SOT) wishes that I would simply disappear, period... To be wished into a retroactive non-personhood is to BE dead. And when I get no further reply either from the Provost or from you, my fear is confirmed.

The facts here are that I was hurt twice in rapid succession and that I have taken these two simultaneous events on as one event since they are now reinforcing each other in very real ways... This double silence has proven impossible to break through in reality, thus it must indeed be a real constraint placed on me. I would like to push both events into the past together now... but I can't since they linger in the eyes of each of you as you look at me and remember to not say anything to me. Could you please help me to break this silence???? I pray to God that you can understand this.

I hope this makes more sense to you.

Sincerely in Christ,

-----Original Message-----

**From:** Klassen, John

**Sent:** Tuesday, August 21, 2001 3:16 PM

**To:**

**Subject:** Some questions...

Hello

over the past weeks you have written a number of e-mail messages to me and I have not been able to respond promptly. Coming back from vacation I was immediately confronted with the backlog of work, Father Athanase's death and funeral, and you know the list goes on.

I do think we should meet to talk about our plans for the future. Tomorrow is pretty well gone, I am gone all day Thursday, but there is room on Friday. Let me know if something here works for you. Abbot John

**Skudlarek, William**

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**From:**  
**Sent:** Tuesday, January 07, 2003 11:08 AM  
**To:** Klassen, John  
**Subject:** new developments...

Jan. 7<sup>th</sup>, 2003

Dear Abbot John,

I need to continue my one-sided dialogue with you. I pray that this further information will help you. There are several new events which you should know about. At this point I found out through informal channels that my work contract with the Abbey is not going to be renewed for another year... and that this complies with a request made by the school of theology (who ought not to have any say in the matter). This situation is paralleled by harassment on the job by [redacted]. I understand that my [redacted] met with you to witness to my good conduct at work and to the problem of on-going harassment. She and I both fear that her coming to my aid will also put her own job at risk. This is yet one more example of the hidden effects that [redacted] abuse case has had on me, though the SOT is the more direct cause of this problem. It is very trying on my nerves to be singled out in this way.

These employment problems are paralleled by a refusal on the part of my third committee member on my MA comps board to grant me access to her class this spring even though this is not an unreasonable request (and it is one that other students are allowed). The fact that this access is being denied me is a serious indication that this professor is not willing to work with me. I am currently making plans to have her removed from my comps board at all costs. I will be meeting with the Provost on this matter next week.

This is a continuation of a larger problem with the school's inability to protect student's rights. In this regard, the part of this latest problem which the Provost does not yet know is that I have circumstantial evidence that she also breeched confidential information about me to persons outside the school (in a similar manner to the way that [redacted] did). I have not gotten any compensation for the damages caused by [redacted] actions even though my case against her is fairly well documented. There seems to be no effective means for guaranteeing to students that they do indeed have a right to confidentiality. I have kept this second incident secret (not reporting it to the Provost) since I feared that her retaliation could endanger my success of comps. I feel strongly that this recent refusal on her part to let me sit in on her class is a defensive move on her part or at least a continuation of the same maltreat of me and that this warrants her removal from the board.

As I laid open to you in my last letter, the problem seems to be snow-balling. Thus far I have taken quiet measures to solve it since it is connected my [redacted] more sensitive case, but my protection of her is turning out to be my undoing. I'm feeling more and more that I need a lawyer. Still I dream of resolving things minimally so that I don't have to. I still feel that you are committed to a fair resolution to all this, but expect that you are having difficulty figuring out what is really going on. I too have had a lot of trouble sorting through all the tangled pieces of evidence. However, after so many attempts to explain the whole of the mess, I'm more inclined to just focus on what would allow me to move beyond it. I think that I have indeed become a secondary victim here and that I have very few means available for

extracting myself. Meeting with you to workout a minimum arrangement would bring me great peace.

I feel that your help is essential here given that both the interests of your representative, Fr. Bill S., and those of the SOT have been well served by ignoring my case and playing it off against itself. I have thus far been willing to try to keep my story out of print in order case not be exposed. But it is also true that the SOT has taken advantage of my silence, justifying inaction due to my case being so closely linked with the Abbey's need for secrecy. This even interfered with my search for counseling support as I reported to you previously, and the same happened when I sought out a confessor. ... Now I'm losing my good reputation at work over this. Can't anything be done? I am more than willing to forgive anyone for past events once some order can be reestablished, but need some rather tangible help first.

I would need just this minimum:

1. that a new third member be appointed to my comps board. (I would be willing to change my minor to systematics in order to do this)... and I would ask that this person be Dr. Evans (and that he not evade the politics involved by refusing the request). I will work with the Provost on this.
2. that I be given the assurance of residency on campus until September to finish comps if this arrangement doesn't bear fruit this spring. (I remain committed to trying to complete the MA this spring, but need the assurance that prior improprieties of certain faculty not be allowed to interfere with this process). I don't feel that it should be necessary to take these people to court before being granted this protection, either, since this effectively nullifies the promise that students do have a right to confidentiality. What is not proactively protected cannot be assured. Thus far the Provost has not been able to protect me on this count.
3. I would also ask that my job situation be reviewed by neutral persons and that its continuance not be linked with the school's politics since I am most clearly an employee of the Abbey and not merely a student worker.

I look forward to your reply as soon as you get the chance,  
Sincerely in Christ,

**Skudlarek, William**

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**From:**

**Sent:** Wednesday, January 15, 2003 10:51 AM

**To:** Klassen, John

**Subject:** RE: Some questions...

Dear Abbot John,

I wish to clarify one point. I've been trying to be brief in hopes of being heard, but that might be making me sound a bit threatening. I'm in a dialogue this week with Patty Epski that is helping. She recognizes the need to address certain legal issues in the SOT. What I want to make clear is that I have an absolute minimum in mind when I speak of "compensation" for the damages caused, and that this refer solely to the situation in the SOT. This means simply and specifically that I need to be given back the time lost. I'm not talking about any monetary settlements or even of any need to bring out the whole of the story in public in order to "punish" anyone. I fully plan to leave both my job and my apartment when I've finished with school. I would hope that would be as early as the end of the summer term, but if things continue to take more time than they should due to interference coming from fallout related to these legal issues, I will need more time (it might even be that too much time has been lost already in order to finish the MA by May, but I will try to do so).

I feel that this is a focused, minimal and reasonable request. The talks I have had with the Provost also seemed to concur that this is reasonable. The vulnerable point seems to be with his not having a strong power base from which to speak and act. So far I'm willing to go with the process. I'm not looking for an easy way out, but only a fair one. If the process cannot come up with a fair resolution we will need to do something more.

I hope this helps you. At this point I am focused solely on the complications caused by slanderous breech of my right to privacy and how this seriously compromised my future at a time when the case with A required that I remain absolutely silent. I trust you far, far more than I do the SOT. Let us pray that all these problems will slip into history with no more trouble. My friend is on her own now. I doubt if I will ever talk with her again... though I am praying for all involved.  
Peace,

1/15/03

**OSB HOEFGEN\_00270**

**JBK**

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**From:** Reinhart, Dietrich  
**Sent:** Tuesday, January 21, 2003 11:57 PM  
**To:** JBK  
**Subject:**

John, Patti has been working on this.

-----Original Message-----

**From:** Reinhart, Dietrich  
**Sent:** Tuesday, January 21, 2003 11:55 PM  
**To:** Epsky, Patti  
**Subject:** FW: disturbing memories

Welcome back, Patti. There is a human rights procedure. It is the only one which we follow.

D

-----Original Message-----

**From:**  
**Sent:** Tuesday, January 21, 2003 11:40 AM  
**To:** Reinhart, Dietrich  
**Subject:** disturbing memories

Dear Br. Dietrich,

I'm making headway on my MA. Things look good for me now (I like the theology that is going into my final paper-it's a truly beautiful view of God). At this point I feel that I have been given a fair deal for taking comps, and that I will be able to finish my degree relatively free of the tangles that had previously blocked progress.

But there are a few lingering memories that I feel I need to share with someone really high up. They are making me feel rather ugly inside. I'm aware of a second sexual impropriety case that is further within the SOT than the other. I was only told about it from a distance and don't have any desire to have it probed into. The worry I have is that my friend who told me about it might use it against the school in order to direct the way her own case is dealt with (the one I reported to the Abbott).... It is also possible that the SOT would be more likely to keep her case secret (and not cooperate with an investigation of it) for fear that she would uncover this second case.

I didn't really comprehend all these possible interconnections until now. My only concern thus far (from my perspective) has been that I should never try to make too much of what I know. All I know is what my friend told me (all I can do is repeat her words). She reported this second case to me in the midst of some rather foggy days when she was feeling really guilty about her own case... Perhaps she was using the existence of this other case to help her feel less socially deviant, in the sense that it's OK to engage in deviant behavior if it's something that other (respectable) people are doing too. But even here, I don't think that she understood her own tangled motives enough to compare the two cases. Her case seemed to me to be much more tangled in emotions that were linked to childhood traumas. I get the feeling that this second case was not so tangled (perhaps not abusive). I have not ever had a reason to report this second case, not just because it is so buried, but because I have no information that would make me think it was abusive. So, I really have nothing to give you that would help you investigate it.....although, I do know who she would name if she wanted to expose them.

I wanted to talk with Patti E. about this but she is gone for a while. The whole thing is distracting me now, though, so I wanted to email you. I wouldn't ever wish to talk about this with anyone lower than Patti.... never ever. The only reason that I'm doing this much is that I'm realizing that one secret has the power to keep another tied down. It is power that should be in the hands of the highest authority. My friend's case is much more serious... and she needs to have control over it (I don't wish to talk with anyone about any aspect of her case now and regret having been even indirectly talking to people about it). As my own vulnerable condition improves, I am able to stand clear of the whole of these issues. For awhile I needed to communicate how my own case was being hurt by the need to keep hers secret, but I feel that need is passing since my case is now being dealt with. But I worry that the SOT is still a bit tangled in some of these deeper problems. I would hope that the truth of what has happened would not ever be suppressed for any less worthy reason. Still I acknowledge fully that it must not emerge in a manner that would cause further pain to the victims.

To be clear about the way I see my own case, I would summarize that what happened to me was that (starting two years ago) the SOT couldn't understand why I was so disturbed and unable to focus on my studies. They used their observations of me in ways that profoundly damaged me emotionally and professionally. And included in their treatment of my case, there were multiple breeches of my right to privacy (including retribution and a clear failure to investigate in the part of the Dean). I wish only to be given a fair chance to heal and emerge from this situation. I have no desire to punish anyone, especially since my case is tangled with another that is far more serious. But I wouldn't wish to have such a thing happen to anyone else in the future. Towards insuring that the SOT acts appropriately in the future (in my case and in any future case), I would hope that you are taking some action, but that is up to you. I deeply appreciate the actions that you have taken with regard to my case. Knowing what you have done thus far is helping me to heal.

Enough said,

I'd be willing to talk with you, or Patti, or the Provost about this other case. Let me know what you would prefer and I will comply.  
Sincerely and with a desire that a gentle spirit prevail,

-----Original Message-----

**From:** Reinhart, Dietrich  
**Sent:** Friday, November 01, 2002 8:29 PM  
**To:** .  
**Cc:** Smorynski, Henry; Smolik-Day, Sherry  
**Subject:** Response to your e-mail of Oct 29

Dear

Today I had an opportunity to discuss with Patti Epsyk your e-mail from earlier in the week. I was encouraged to hear that you are continuing to work with the Provost to come to a resolution about your masters program in the SOT. I am very grateful to Dr. Smorynski for his efforts to facilitate the agreement between you and Dr. Cahoy. The agreement is a positive step and I urge you to follow its provisions.

You indicate that you are bringing various concerns to our Human Rights Office. I have full confidence in Sherry Smolik-Day's abilities to interpret the applicability of our Human Rights policies to complaints which are brought to her. At the same time, I urge you to take advantage of Dr. Smorynski's assistance in resolving whatever aspects of your academic program still need to be worked out, so that you can simply work to complete your degree. Being able to focus on specific tasks is often a powerful way to find some peace of mind, however provisional, a peace of mind that no one can take from you.

Dr. Smorynski has worked hard to facilitate that capacity to focus on a trusted path. He speaks with the ultimate decision-making authority in academic matters and has my full support. He is an eminently fair and wise man and will ensure that your rights are protected in completing your studies at Saint John's.

Sincerely,  
Br. Dietrich

**Dietrich Reinhart, OSB**  
**President**  
**Saint John's University**  
**Collegeville, MN 56321**  
**e-mail:**  
**phone: 320-363-2247**  
**fax: 320-363-2984**

JBK

**From:** |  
**Sent:** Tuesday, January 21, 2003 8:13 PM  
**To:** JBK  
**Subject:** RE: a response...

Dear Abbot John,

I am not emotionally prepared to respond to all of your letter at this time, but I have a few worries that I need to lay out on the table tonight. The first is that I've been wondering if you are receiving my letters and are the author of this one or if someone else is. I'm left these days with such worries, due to there being so little response from you and to the curtness of it. I cannot retract what I have said about ... It was what I experienced. I cannot remake the truth for you. But I can choose to not formally challenge the discrepancies you point out. I have already said that I am most fully willing to do this and that I understand the need to let lead the process. I pray for her healing. It does not surprise me at all that she would deny what she told me if asked to confirm it. That's not bothering me at this point.

What is bothering me is the way all this tangled mess has come very near to destroying my life... all of my life. When I ask for help it is centered in this as one might be expected to focus on not falling off a high cliff. Yet I have not felt free to expose my own danger to you explicitly for fear that I will be pushed off the cliff rather than be listened to. There are no rights that would protect me, and I continue to be fearful of this. So, I'd better stop here. I'm not at all sure that you understand my situation with regard to ... or the complex way that it relates to my troubles in the SOT. I would like very much to finish my degree in peace and not have to worry any more if I've done the right thing with respect to this other stuff. Again, I hold parts of the truth that you have not been told, that you will never be told. This has been a deeply disturbing experience for me... one which has burned deep scars into my soul.

My best response at this point (to the discrepancy you have brought up) is to totally extract myself from life. I've done that. That does not (cannot) in any way reverse all the many, many ways that she convinced me of things that she now denies. The only thing I can do is to put the whole of the situation behind me permanently. I have only to deal with some sour memories now... The only problem these are giving me is that they tend to keep me from focusing on my studies whenever I have to work with someone who was a part of these last year's tangles (the list of people who destroy my focus in this way is short, but these people cut into my soul in terrible ways and I need to separate myself from them if I am to make progress). I now have a comps committee that will work, so I'm thinking that all most all of this problem is now resolved.

**About the retirement center job... You imply below that it is a student work award... it is not. I am an Abbey employee. I think that makes a huge difference here, and a difference that I continue to be very, very grateful to you monks for. I continue to desire deeply that I not make the situation any worse. One of the greatest pains that I feel these days is the fear that I have hurt you all during all the confusion. It's hard for me to express this pain to you. I'm feeling that I'm being rejected by you for this very reason. The cliff is very close to me sometimes when I feel this way. It seems that there is no way for me to escape failure. I've been carrying a heavy burden by knowing what it is that I know... and then you try to tell me that it isn't so. I have no place to go with such a suggestion. I had thought that the job helping your elderly could bring me back into some sort of "good-person" status again... kind of like my part of the penance that so many of your monks are doing (in paying out money to the victims)... I want to do good not evil... I want to be transformed by the truth... but I'm stuck here with the facts in my head... As long as you condemn those facts, you are condemning me too. I cannot be other than this person whom you have heard and seen.**

But that's all I have the emotional energy for now. I really want to put this all behind us, but you **must** realize that ... still has plenty of secrets even though I trust that you don't. She is indeed the only one who can clear this up... You are indeed correct here, but the problem I have is that I carry the whole of the load as long as she insists on denying it... By myself I am not strong enough to do this. I really do need your help... somehow.

Peace to all how can hear it and to those who can't...too,

-----Original Message-----

**From:** JBK  
**Sent:** Tue 1/21/2003 11:11 AM  
**To:**  
**Cc:**  
**Subject:** a response...

January 21, 2003

2/5/2003

School of Theology

Dear

I have received several letters from you over the past month regarding your situation in the School of Theology. I have not been eager to insert myself into this situation, which centers around your completing requirements for a degree in the spring of 2003. As you can imagine, if I did interfere in issues such as these, no one would ever take the job of leadership in the SOT.

I met with [redacted] at Thanksgiving time when she was here for a visit. I asked her directly if there had ever been any inappropriate behavior on the part of a monk spiritual director. She said absolutely not, that the monk in question observed boundaries carefully. Somehow in your conversations with [redacted] you have moved to conclusions that [redacted] does not support. No further emotional or other investment in this issue will be helpful to you. Nothing more can be done or said that will change this situation. I cannot assume that [redacted], who is an adult woman, is lying to me and that somehow I need to extract a "confession" from her. There is no need for secrecy on the part of the abbey. There is only one person who can make a relevant comment on this issue [redacted].

[redacted] I may not insert myself into the issue of who the third member of your board for comprehensives will be. To do so is to violate normal academic procedures. I believe that Provost Henry Smorynski is the person who needs to weigh in on this because he is the chief academic officer for the University. I am confident that the University will facilitate this to ensure that your progress is not hindered.

I did meet with Ms. Theresa Berg who is your nursing supervisor in Raphael Hall. As part of a larger conversation, she spoke highly of your work and mentioned the dilemma you face with respect to student work award from the School of Theology. I think that it is important that your work be evaluated fairly and that its continuance through the summer is a matter for the staff of Raphael Hall to decide.

I do hope that this is helpful to you and that you are able to focus on your studies and your future. I pray that the Holy Spirit will guide your study and work this spring.

Sincerely in Christ,

Abbot John Klassen, OSB

2/5/2003

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

CONFIDENTIAL

January 23, 2003

Sister Rachel Crotti (415 433-1588 phone)  
(415421-6049 fax)

Dear Sister Rachel,

First let me extend to you greetings for a blessed Christmas Season and a New Year nurtured in God's grace!

Several weeks ago Francis Hoefgen and I spoke about the possibility of taking some time to do volunteer work in Africa and we had a *good conversation*. Just recently I learned that you requested a recommendation from me to support his desire at this time. It is for this reason that I am writing to you today. I do believe it would be important for our community to have a connection with Africa and I feel very positive about his request.

Fran has been a faithful monk of this monastery since his graduation from Saint John's University in 1972 with a degree in philosophy and psychology. Following his profession of final vows in 1976 he pursued ordination to serve in the local Church and in our monastery. He was ordained in 1979 and served in two parishes for a period of 13 years, during which time he has done wonderful work and has many friends in both parishes he served in during that time period. He has manifested a deep love of the people of God and been very creative in his service in these parishes.

In 1983 Fran did have a sexual incident with a 17 year old boy while in parish ministry. Following the incident Fran received professional help to understand his actions and to make the necessary changes in his life. He completed an extensive time of therapy at Saint Luke's Institute and received a positive evaluation to return to ministry. Following treatment he served in positions of trust without incident and then returned to the abbey after seven years where he has served with great care as Guest Master for the past nine years. During both periods of service he did extraordinary work and I do not have any concerns about giving him a positive recommendation for a period of volunteer work in Africa.

Over the past three years Fran also completed a program of study at Creighton University in Omaha in their Christian Spirituality Program to be Spiritual Director and to give directed retreats. He has also given community retreats to Ursuline Nuns, Franciscan Woman's Communities, Benedictine Sisters, School Sisters of Notre Dame, and Sisters of the Sacred Heart; all of which have given very positive feedback following the retreats.

PHONE 320 363-2544 FAX 320 363-3082

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I also want to say that Fran has a solid prayer life and is seeking to deepen his awareness of the presence of God in the poor and with those who suffer pain. Over the past ten years Fran has also grown to become quite a good photographer and his photographs are used for many publications here on campus. His sensitivity is manifest in his capturing nature and wild life which manifests his eye for beauty.

I believe that Fran's *experience in Africa* will enhance our own community upon his return as he desires to open his mind and heart through this experience with the poor. At this time in his life he simply desires a new and radically new experience and is open to new directions this may lead him in his life. I could write more but I believe you perceive my positive support for this new experience for Fran that will certainly have a profound effect on him and those who come in contact with him. Also those who work with him will certainly enjoy his gentle presence and his willingness to work will be obvious in whatever capacity he is needed. If you have any questions please *feel free to call me directly at 320-363-2544*. Peace be with you!

Blessings and peace,



Abbot John Klassen, OSB

**Skudlarek, William**

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**From:** Hoefgen, Francis  
**Sent:** Saturday, January 25, 2003 8:17 AM  
**To:** Klassen, John  
**Subject:** Information/Personal

**Abbot John,**

**Thank you for sending the recommendation before you left for the Bahamas. The pieces are coming together well and I hope to have final dates next week for my departure with more information as well. Since it looks like it will be around the week of February 16<sup>th</sup> perhaps you could wait on the information in your letter? A note could be put up before my departure or whatever you feel is best. I am away from Saint John's until February 2<sup>nd</sup> and will get back to you as soon as I have information for you. Are there specific things you would like to know? I may not know myself just yet but will do my best.**

**Again, I thank you from the bottom of my heart; I am so excited and energized about this possibility of grace. I spoke with Timo, chair of the Peace and Justice Committee, about the committee supporting me from their discretionary alms and donations. He was very excited and felt this would not be a problem. I am planning on meeting with them after February 2<sup>nd</sup>. This should take care of the financial concerns that I have and will be all set. I hope this helps Benedict knowing that he does not have to find funds from somewhere. I look forward to talking to you soon.**

**Peace,  
Fran**

**JBK**

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**From:** Feders, Joseph  
**Sent:** Saturday, January 25, 2003 3:51 PM  
**To:** JBK  
**Subject:** Abuse related

Dear Abbot John,

Sorry to bother you with this, but I received this email and I thought you might want to see it since she makes certain accusations about you. Plus, she suggests toward the end that I send it to you.

I don't want to meet with her. I met with her twice last year to talk about vocational discernment, and it ended up being a lot of babble. She needs professional help.

Peace,

Joseph

-----Original Message-----

**From:**  
**Sent:** Saturday, January 25, 2003 3:25 PM  
**To:** Feders, Joseph  
**Subject:** can we meet?

Dear Fr. Joseph,

I am wondering if I could have another talk with you. It's been a while and a lot has happened to deescalate the crises that overwhelmed our last talk. Some of my emotional tangles have been unwound; I still need some help with others. My time here at St. John's has had both positive and negative aspects that I need to begin to integrate if I'm going to be able to attain the freedom I need to move on. I'm still keeping up correspondence with a few communities of sisters, but it is more obvious than ever that I need to let go of "here" first before making any definite plans for the future. There are three good choices on the horizon at this point, but I really do need to focus first on the lessons I'm learning here.

I keep hoping that a resolution can be reached on a few lingering misunderstandings. This is rather serious business that needs to be done quietly and with a solemn focus that would allow me to respect everyone involved, and allow them to respect me. I need to build a solid wall around the "abuse" case that I have been involved with so I don't have to keep bringing it up. There are some rather large (life-threatening) ethical questions still dangling. If I don't address this in some sort of formal way, I'm going to carry it with me and most probably continue to expose it in the presence of others in ways that are not healthy or respectful (despite my desire to table it). There are just too many sharp edges and open wounds that need to be healed. Still, I remain optimistic here and committed to some deep, serious honest talk. However, it seems as if I tend to be perceived of as trying to "reopen the case" for merely selfish, short term gain... like to gossip or with intent to extort favors that would help me to win power over the SOT. It hurts to even think of the situation in such terms.

Still, that's what I'm having to live with since certain people seem to not be able to attribute any better motives to me. This view of who I am and what I'm looking for has

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devastated my self-esteem and left me no place to live out and explore who I really am. Every time this part of my experience at St. John's comes up in a high-level conversation, my needs get entirely covered over by those of the primary victim. I have been described by an expert on trauma as a "secondary victim" having been so close to the case as to even take on "primary victim characteristics". This kind of language scares me, most especially since the very existence of the whole case has been officially denied. My life has been very much distorted and discredited in the process and no one seems to notice or to care. I was asked to report the case to the Abbot and was initially very, very hesitant to do so. I did so only to help my friend. Now I'm slowly turning into a villain in some people's eyes since I know things that are now officially declared to NOT EVER HAVE HAPPENED.

I have no "official" way to make sense of my time here except to go along with this negative label and try to return back into silence. There is so little left of me to go forward with, though, since so much of my problems with the SOT really are interwoven with these secrets. I continue to hold rather serious information that just doesn't fit with the surface of things and feel that this has caused me a lot of real damage that may even cause me to fail to finish my MA. Even if I focus solely on the abuse case, though, there are some real problems. What I know contradicts the Abbot's claims to the point that it sounds like he's trying to cover things up.

I have asked to talk with him about the lingering ethnical issues so that I can come to terms with the situation somehow and go on with my life. But I'm guessing that there are some hard legal issues involved with doing this face-to-face. I'm thinking that maybe you could help by hearing my side of things and helping me to explore them in a safe context? Maybe that would be enough for me. I keep hoping that there is a way for me to tell the whole of the story to someone on the "inside" of the Abbey and have this be heard quietly (and have me hear a real human person respond to me). The idea would be to explore the rough edges and put them into a context where some common ground could be found... some way to say the same thing so more completely so that it makes sense and respects the goodness that all of us bring. I don't doubt this goodness. The problem is with the continued need for secrecy and the way that this cuts into the truth. Know that I have no desire to speak this truth in any other setting. The primary victim is currently totally unable to deal with the case at this point. Still, this doesn't negate the fact that she fully and freely consented to sharing it with me for days and months on end. What I have heard is real. At its core it is most certainly not mere gossip. In fact, my listening to her and taking away the shock of the events was what helped her to choose life over suicide that first spring. It's no mere coincidence that I have taken on some serious emotions related to her situation. They were given to me by her and with her consent. I just need to find a way to settle (fully talk through) the lingering ethical questions this insider knowledge has left me with. If the case is covered over too soon, it may never come to a peaceful space later on. We're talking deep truth here. I don't want to be the one to obstruct it (and then have to meet up with God). It comes to that, really.

Thus, I have no desire to do violence here, but just the opposite. I do believe that we can all be found to be acting in genuine ways that can be respected.... so that no one needs to stand convicted by the truth claims of the other. This needs to be done fact-to-face with someone on the inside, though. I keep trying to make sense of things by talking with other

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people and that's not good. It's hurting me as much as anyone. Still, I can't just stop without some sort of closure. The whole thing has been coming open like a smelly old wound. I don't want to live with this wound.

I can trust you to be honest and not evade the issues (since I already know you well enough at this point to trust you)... Also, you all on the inside can trust that, if it is you that I talk with, I will need to be deeply honest (since I need to be this way with you on my vocation discernment too). I don't ever want to separate my life here from what I'm sharing with the sisters. It would never work to run from these problems in that way. I need to settle things, period. That's the only way I'll be free enough to move on. Can you understand what I'm asking here? I expect that you would need to talk with the Abbot first (perhaps) before responding to what I have put down on paper here. You can share this email with him if you like. However, the point of talking with you on this stuff would be to avoid the kind of legal tangles that seem to be obstructing healthy conversation. With I'm suggesting here feels a lot like the sacrament of reconciliation to me, but a bit more mutual. We tend to be more informal with such matters out in Wyoming, so I have great confidence in the process. There's lots of room for the Spirit in this. It's just that I just need to be able to close things off and can think of no other way to do it that would work. But enough said. I hope this makes sense to you.

Peace,

2/5/2003

**Skudlarek, William**

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**From:** Hoefgen, Francis  
**Sent:** Friday, February 14, 2003 12:03 PM  
**To:** Klassen, John  
**Cc:** Pedrizetti, Raymond; Backous, Timothy  
**Subject:** Africa Update

Abbot John,

*Prior Ray called me this morning at your request about an Africa update. This is what I have learned thus far. I just spoke with Sister Rachel this morning in California and probably the biggest thing I am realizing that something like this does not happen quickly. African people simply work on a much longer time frame and at a slower pace and that preparation take a longer time. I have come to realize that my expectation that I could go to Africa to do volunteer work for three months this spring is logistically not possible. What has happened is that there have been volunteers in the pipe line for several months and a number of the places are full at this time. It was not possible in insert me on a short notice.*

*Sister Rachel has been calling places in Ethiopia, Tanzania, & Kenya and the situation is the same. I need to plan ahead to take advantage of this opportunity. Sister Rachel suggested that I attend the three week training session in Texas in June and then I would be more prepared to do volunteer work in Africa. I've also come to realize that a three month time frame for volunteering is too short. She felt that a six month time frame is more realistic to be an effective volunteer. I would also be in the 'pipe line' to work in Ethiopia, which is my original desire. The greatest need is in Ethiopia and that is still my desire.*

*Quite honestly, your support of me has been very uplifting and sustaining during this time of transition. With that support I would be more than happy to continue my work with Landelin while holding on to my desire to do this volunteer work when the door is opened for me. To have that opportunity on the horizon is very life giving for me and I hope and pray you find it in your heart to continue your support of this request of mine to do this volunteer work. I do not want to let go of this chance of a life time and the additional time can only help me in my preparations.*

*I do believe this will be an important connection for our monastery in the future and will be both healing and life giving for me personally. I spoke with Timo about this possibility since he is the chair of the Peace and Justice Committee and he felt strongly that the committee would support my request financially to do this important work. I also spoke with Benedict about the support of the Peace and Justice Committee and he felt comfortable with that situation as well.*

*At this time I still feel strongly about my request and I pray that it can move forward with the changes suggested above to make it a reality. Perhaps we can talk about this more upon your return at the end of February.*

Peace,  
Fran

**Skudlarek, William**

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**From:**

**Sent:** Sunday, February 23, 2003 2:03 PM

**To:** Klassen, John

**Subject:** reflections and prayer for peace

Dear Abbot John,

Your last email arrived only hours after I voiced a fear that certain links between [redacted] case and the other case (that she named--in the SOT) might be interfering with my current efforts to find a fair settlement of my own problems with the SOT. I get the feeling that you continue to look too narrowly at [redacted] situation. I fully acknowledge the appropriateness of abstaining from any public statements, but I was referring to what [redacted] had freely divulged to me and trying to address only that part of it which seems related to my own defense. I continue to suffer from all this silence... and I'm shocked at depth at your distancing yourself from me. It seems punitive and self-seeking. I came to you over two years ago under pressure to tell you about a case that was confirmed by others as having a reasonable amount of certainty that it was a real case of abuse. I gave you information whenever it seemed to shed some light on the situation and was thanked by Licari for doing so. I consistently obtained from divulging extra, peripheral information that [redacted] had given me (such as this other case in the SOT) because it didn't pertain to the issue at hand. I only add it now because it seems reasonable that the person involved might know that I know of that case. The fear that this might be yet one more cause that could explain why the SOT has been so unresponsive to me and so aggressive in treating my own case... in pushing me out of the school without a fair hearing.

The tangle here is immense even if this "other case" turns out to not be a part of it. I have been severely damaged emotionally and have consistently asked for your help as well as for the help of others and have had these requests entirely ignored for months if not forever. I keep slipping further away from belief in the church; there is no tangible evidence that you all are capable of an organized loving response to such problems... and it would seem increasingly evident that both school and Abbey are intent on ignoring, covering up my case and pushing me beyond this place without doing anything to compensate for wrongs done against me. I have been cut out of the circle of life, and I'm becoming weary of trying to return to it since I continue to be ignored and even more painfully I continue to be blamed for the whole mess. Such an aggressive defense would seem to be a deliberate attempt to mask the reality here. Recently, Fr. Luke asked me to believe that your word came direct from God, even when your word consisted only of silence. I refused. I cannot interpret your silence as the will of God for me. I continue to fear that [redacted] case did not follow the public policy which you now have in place for dealing with potential abuse cases. I wake up with this fear repeatedly... What you say to me in secret and how things really happened do not match what you say in public about "policy now in place"... and then you go on to say that even previous Abbots had been following this. I'm confused deeply... very deeply.

The public complaints that you monks are "above the law" seems to be true... *but even more so in my own case than in [redacted]* I'm trying to live with this reality and find it demoralizing. I don't wish to seek out justice here for [redacted] with her not willing to do so, but I do need to find some inner peace. This can only come from hearing you speak to me (both of her case and of mine, but at least for hers)... It would help to see the words emerge from your face. The silence just makes me more worried. Words are sacred utterances... they don't exist in reality without consequences. I need some way of trusting you and the Church. Dialogue is essential. I see no way to do this with the SOT, but maybe we can start with [redacted] case?

What lies the deepest in my heart about this case is that it (the inappropriate touching) was for her only the tip of a larger problem. The confusing thing for me, experiencing her case from the inside as

2/24/03

OSB HOEFGEN\_00282

I have done, is that the sexual part of it is/was related *in an inverse way* to the deeper issues she had. She became sexually vulnerable at the very point at which she was experiencing the lifelessness of the school's administrative and theological stance. She was looking for life, spiritual life, and kept striving to clean up her relationship with F at every turn... I fear that she was unable to do so because of F not being willing to do so (which is related to his position of power that allowed him to set the tone). I fear that she was not free to back out of the physical commitment since she feared that she would be abandoned entirely for doing so. I'm also disturbed by your withholding information about F's past record which would have helped to judge the situation more realistically. I also worry that her ongoing visits with him for a year and a half beyond this point gave F ample time to convince her of whatever he might have wished to do, leaving her with a false consciousness of being a seducer and eventually of being the cause of his defrocking. Even I felt some sorrow for this and continue to believe that he could still function as a priest. We are a broken people. I do not stand in judgment here (as one wishing to punish anyone), but only in amazement that an abuse policy so well worded could not penetrate this case any further than this... It hurts me deeply to hear that has now been so humiliated as to need to lie to you in order to ensure that she is included within the circle of favored friends of the Abbey. I know that you would *never* require this, *ever*. But she is trapped in this logic and unable to speak for herself. This is degrading for her, despite your best intentions, I'm sure.

However, what I can see that is potentially growthful here is some sort of commitment to reforming the school. I don't see this happening. Your conversations on Benedictine values are a bit thin, most especially when placed next to all the silence that I am experiencing. I do not place the blame on you monks, but rather on the people directly involved in running the school. For example, long ago you suggested that I should be given a reason for why I was not allowed to write a thesis. None was given, my theology was crudely labeled as "idolatrous" in the midst of a harsh conversation with the Dean that also covered up the breach of confidentiality case that I wished to bring forward. This case was confirmed much later by teh Provost as serious one, yet still not acted upon in any way that would return to me the time that I lost. My writing continues to be rejected (even before it is read), and I continue to be blamed for my failure to progress towards the completion of my degree (with absolutely no mention of any of these other matters--even the illegal ones). There has been no justice despite your claim that they were capable of this. I continue to hesitate to take legal action due to case being linked to this one and now also due to my emotional state. I'm not able to endure so much hostility without encuring more damage to my person. I'm feeling very, very trapped by all this.

I too am a victim here. I stand naked before power stripped of my right to speak--deformed by the willful contortions of my voice. Like a doll, I am dressed up to appear as someone undeserving of serious attention. This is a childish response, yet the more I protest, the more it is inflicted on me. I continue wounded, but I must strive, for the love of God, to bring this deeper darkness to light. I am not trying to expose here, but to speak for her at this deepest level. If sex appears as a dim glimmer of light here (though also a trap), it is because of the harsh, eternal darkness that surrounds it... because of the pride and ego involvement that has so distorted the theological vision of St. John's and so thoroughly compromised the public voices of those representing its school. You must remember that is a specialist in evaluating such things. She and I found plenty to talk about that year she was here, and it is this deeper, dark tension which drove her to seek a more spiritually meaningful relationship with F.

I carry these things in my heart, Abbot John. They are at the center of my experience here, an experience that continues to work its way into the core of my being. I could never hope to move beyond it merely by leaving this place. This has not been possible for either. I saw last fall in a shell of herself. She continues to wobble. I am doing no better. I wish only to walk beyond this by attaining some assurance that justice is possible, at least for those who are able to pursue it. I continue to ask for this justice with the hope that it will also give hope. We need to start someplace, OK?

2/24/03

This is where my case stands. I will need to extend my time here until December due to difficulties and delays experienced in transferring the authority for reading my paper to a professor outside the circle of those who have black-listed me (a professor from                   ). It took four months of hard, traumatic negotiating with the Provost to make this alternative happen... Now I'm struggling with ongoing abuse while I write it and a severe shortage of time. I will be seeking a "psychological" release from the time limits that I was forced into agreeing to so that I can continue to make progress on this paper and move on to the comps next fall. I have been accused of not wishing to make progress (of stalling out intentionally for God knows what reason). *This is not true.* I want like hell to get out of here, but need to do it with my dignity intact. There is no one to take my side here. I can contest their judgments of my motives and ability, but there is no one listening to me. The conversation simply does not happen. I am guilty without a trial here. Pushed into the garbage by people who have plenty of their own sins to hide. Where is that justice here? Where is the hope of a better future? What is left to cling to besides someone's fleshy body? Do you see where the sexual temptations come in? Not that I am tempted, but that this can sometimes be the only source of light for people. Please, could you turn on the lights?

Sincerely,

2/24/03

**OSB HOEFGEN\_00284**

**JBK**

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**From:** Klassen, John  
**Sent:** Monday, March 10, 2003 8:30 AM  
**To:** JBK  
**Subject:** FW: Personal/Africa Blessing Update

-----Original Message-----

**From:** Hoefgen, Francis  
**Sent:** Sat 3/8/2003 7:49 PM  
**To:** Klassen, John  
**Cc:** Pedrizetti, Raymond; Backous, Timothy  
**Subject:** Personal/Africa Blessing Update

**Abbot John,**

**An update at this time, at the suggestion of Sister Rachel Cotti, Father Killian McDonnell, and Father Kevin Seasoltz I had mentioned to you my offer of six months of service to Africa to enable my request to come to life. I am thrilled to let you know that I have been invited to six months of service in Tanzania beginning in November of 2003. The good news about this offer is that the three week training in Texas is no longer needed; hence I can be here for the community retreat in June. It's a long story how this all evolved through phone calls and emails over three months but it has given me an injection of life. More later,**

**Fran**

3/10/2003

**JBK**

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**From:**  
**Sent:** Wednesday, March 12, 2003 11:10 AM  
**To:** JBK  
**Subject:** Fr Fran

Good morning Abba:

With many things on your plate, this is small potatoes, but because we have discussed it before, I want to check in with you again:

I spoke with Fr. Fran yesterday, and he told me about his plans for Africa and his new timeline. He is very excited—and I am very happy for him.

Because he is going to be here through this Spring (and Summer), he asked if I wanted to go ahead and schedule a Muffin Morning/Card Sale. I would like to do this. But I want to check with you.

We had talked about this before because of our concern about some students' concerns; those students are not on campus this term. **I have also had a large number of students ask for the card sale.** It is a welcomed tradition and enjoyable (but low maintenance) event.

Fr. Fran and I looked at Wednesday morning, March 26, and Wednesday morning, July 16, as the two dates for a card sale (one for Spring, one for Summer).

I'd like to do this, with your permission. My plan is to not advertise these very much—since the March one is soon, I will simply put a note in our students' mailboxes a couple days before and it will be a pleasant surprise and nice event—we do not have classes that day, so I think a number of students will enjoy the refreshments and time to shop. The summer event will just be part of our traditional line up (the summer card sale was the beginning of this tradition).

I hope to hear from you soon. Thanks for your time with this. (And so many things...)

Peace to you,

**Skudlarek, William**

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**From:** .....  
**Sent:** Thursday, March 13, 2003 7:55 PM  
**To:** Klassen, John  
**Subject:** searching

Dear Abbot John,

I'm searching for a path back into life. I'm writing to you to clarify my thinking, but also because I want to reconcile and start over. I'm not sure how to do this or what exactly needs doing. I feel much more peaceful now after sending you that last email with all the lingering details in it. I didn't want to write all that down and would have been happier to tell you all that verbally so that no lasting record of it would remain. But you resisted my attempts to do so, so I wrote it. What seems good about it is that I haven't been worrying about any of that stuff after I wrote it down and sent it to you. I think that the urge to talk it over is passing and that my need (to act responsibly on what I know) is indeed ending. I could not end this on my own, because it wouldn't end, period. I believe that God himself was stirring in me so that I would try again and again to organize and distill the truth from all the talking and listening I did with . She is a very complex woman and very much able to get me hooked on trying to help her. That has ended. I do feel free of her even though it might not have had to come to this.

But there is a lot in my own life that is still very, very tangled. I'm facing a lot of it now by seeking professional counseling help. However, I still doubt that this will "settle" matters. My inner map is just so different culturally. Well meaning advice can cause me a lot of damage. I need to test everything thoroughly and there is no guarantee that a counselor will be willing to let me keep so much power over my life. I've met some recently that just aren't helpful. I've spent a lot of money on these attempts and will be doing more of this. The financial bind alone is destabilizing in a big way. I am asking very seriously (with a strong, strong need) to be allowed to stay on campus until December. The Dean has been strongly resisting my request and is requiring that I get a "psychological release" in order to justify staying on. I will not be able to take comps this spring due to the stress and anxiety that I'm struggling with (and to my reading disability and the lingering trauma of writing a paper that is not well understood by the professors here). It would be really easy for me to lose my balance now. I have so very, very few supports. Mike Ewing is going to help me to ask the Provost for an extension on my housing till December. continues to be a great source of anxiety for me after all that he has done to block my progress. I don't have the capacity anymore to face him, period. Too much has happened. I'm really wounded now.

I need this degree to be able to have any confidence at all in myself. I know that it is not too hard, but just the opposite. I needed more of a challenge, and a fair one. The professor I'm writing my paper for (David Fagerberg) will be starting tenure-track at Notre Dame next fall. He and I have had some edifying emails over the topic. I continue to be grateful for the insights that we are working out. It's turning into a modern theology of the Cross as it appears in the lives of the traumatized poor. I'm following Dorothy Day into the forest of modern Russian thought. It binds together a lot of what I've been trying to say on my own. It is essential for my future to pound my way through all the doubt that my life has presented me with. The hypocrisy of the rich Christian haunts me. I don't wish to point it out directly, but to look at all the unconscious twists and rationalizations that have developed over the centuries. Compassion digs deep into compulsion, gradually and feebly exposing its false logic from below. Yet the results are no less sturdy... but really much more so. The principalities of this world exude strong temptations which hide and confound the Truth. The Russian literary critics are powerful friends to have and I rejoice that they are now somewhat free from the terror which imprisoned them these long years. I also just picked up a book

3/14/03

**OSB HOEFGEN\_00287**

(2003) on the Pakistani Bishop who committed suicide/martyrdom recently to bring attention to his people's suffering at the hands of a new fanatical Muslim government. The story was covered over and swamped soon after by the explosion of Pakistan's first atomic bomb. I'm studying the dreadful political silences that today's prophet/martyrs live in and how their lives don't translate into English very well (similar to the way that mine doesn't).

I have been willing to let this project take over my life... and I continue to be totally serious about it. Few native English-speaking Americans can travel this path. I just barely have the courage to do so... and the current resistance from the SOT makes this all the harder... then with / case added, I have had too much happen to me. But I still want nothing more than to finish this paper (responsibly to the end as always). The topic lends itself to an emotionally exhausting conclusion. It is "extreme" Christianity to say the least and it demands my all just to be able to grasp it even on an elemental level. I'm no longer trying to write a "thesis" here, but to just be able to say the minimum that would reveal the pattern that I'm experiencing so vividly. I can't let go of this pattern. It's the work of God that I'm getting a glimpse of. But then, when it is finally on paper, I do want to rest and gain back some strength. I think God has this in his plan for me too... and that I can do all this before December (paper, rest and then comps).

I'm telling you all this so that you will hear what's at the center of my heart and not just hear "about" me from others. I am also very much searching for any kind of gesture or action that might help me to unburden myself from the secrecy that I've had to carry for the Abbey. I want to ask you to consider two things. One is still to provide me with some small way to reconcile with you directly (or perhaps indirectly somehow)—Either way, maybe Mike Ewing even, or Maxine could help me do this)... or maybe this could take the form of a new challenge to replace the old (unrelated to it). If you remember, I was compelled to come to Abbot Timothy by Fr. Jonathon and then pushed my hard to come to you—then later accused me of terrible things. During these early days I had claimed I was willing to do so, and I will own this claim. But the event as a whole still cut a hole in my heart... I need to deal with this hole... but I'm not sure how. Is there some opposite (healthy) challenge that I could be called at this point that would reverse all these bitter tangles? Like Br. Julian, I wish to be a loyal person... but lately I've been forced to contradict myself with no way out. At this point, maybe there is a way out?

The second request I have is to have my job in the retirement center extended for the fall term since I will still be a student and will need to finance all this extra stuff. I could time share the job with someone or cut some of the hours and still get by. Even more than the money, though, I will need a place to feel positive about myself and to have some sort of supportive community around me. After June my current contract ends and I will have very little to structure my life around. I don't want to stay after I graduate in December but it would really be an affirmative action to give me that much of an extension. My needs some support at this time too. We work well together, and I really depend on the depth of her compassion for your elder monks. She has been sunshine for me as well as for many other people.

But this is enough said. I will continue to pray for the sunshine that I need now to recover. I cannot give much to others till I work through some of this pain. My entire future is riding on what I do with all this in the next few months in particular. Please, do what you can do. I'm feeling really vulnerable, but I'm not entirely without hope. Please, if you can, send me something, some sign that will increase my capacity to hope. I feel that I've been doing what I can do to move beyond the tangles and rebuild.... That's all I can do.

Praying for Peace,

3/14/03

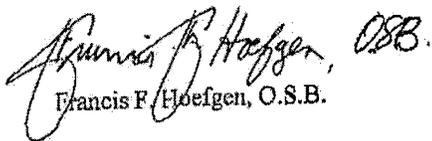
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October 4, 2003

Abbot John,

I am requesting one year of exclaustation for the purpose of vocational discernment.

Sincerely,

  
Francis F. Hoefgen, O.S.B.

October 8, 2003

Abbot John,

As I depart for Africa I want you to know that I'll hold on to your words of January 9<sup>th</sup>, "I've decided to support your request, because not only do I want you to be a monk but I want you to be a monk fully alive." That is the blessing I carry with me on this journey.

I have no idea what anguish and pain you carry but I want you to know that I will pray for you and the community each and every day. Anything you need to give to me, just put in my mail box and I'll get it eventually. Even though it was wrapped quite poorly, I trust that you gave me a gift this past Thursday. As a friend of mine said, "for all the blessings that will come, I thank God ahead of time."

Peace,

A handwritten signature in cursive script, appearing to be the name 'John'.

OSB HOEFGEN\_00293

JAN 15 '07 09:13 ABBOT/ST JOHN'S ABBEY

P. 1/1

**INDULT OF EXCLAURATION**  
For Father Francis Hoefgen, O.S.B.  
Monk and Priest of Saint John's Abbey,  
Collegeville, Minnesota 56321

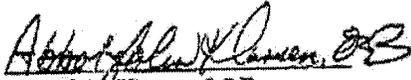
In accord with the Code of Canon Law and the request of Father Francis Hoefgen, O.S.B., an indult of exclauration is granted for a period of one year from the date of acceptance of the indult for this reason: To complete a one-year probationary period for the purpose of discerning his monastic vocation.

During the period of exclauration, the monk is considered as dispensed from those obligations incompatible with his new condition of life except that the monk shall remain bound to celibacy. He shall not exercise his priesthood unless he is being incardinated into a diocese, in which case he will be subject to the ordinary of that diocese. He shall keep the Abbot of Saint John's Abbey informed of his residence and telephone number. He may not wear the monastic habit. His right to active and passive voice in the monastic chapter is suspended.

During the period of exclauration, the monk shall be responsible for all his financial obligations and Saint John's Abbey shall not be responsible for any of his financial obligations whatsoever. Saint John's Abbey will not be responsible should any lawsuits emerge.

At the expiration of this indult, the monk shall be obligated to return to Saint John's Abbey or formally seek dispensation from monastic vows. Failure to return shall be automatic cause for the declaration of non-liability provided for in the Constitutions of the American-Cassinese Congregation (C 92). This indult shall serve as the requisite notice for the declaration (D 92.2.2).

Granted at Saint John's Abbey, Collegeville, Minnesota, U.S.A., on 8 October 2003

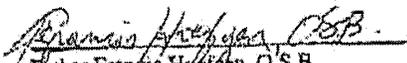
  
Abbot John Klassen, O.S.B.

Consent of the Council of Seniors given at Saint John's Abbey, Collegeville, Minnesota, on 7 October 2003

  
Secretary of the Council

I, Father Francis Hoefgen, O.S.B., hereby accept this Indult of Exclauration and its terms.

10/8/03  
Date

  
Father Francis Hoefgen, O.S.B.  
Monk of Saint John's Abbey

**Update**

3 November 2003

<b>Last Name</b>	<b>First Name (Religious Name)</b>
Hoefgen	Francis

**Date of Birth**  
29 August 1950

<b>Date of First Profession</b>	<b>Date of Final Profession</b>	<b>Date of Ordination</b>
11 July 1973	11 July 1976	22 June 1979

**EDUCATION**

B.A. 1972 St. John's University (Theology)

M.A. 1978 St. John's University (Scripture)

2001 Certificate in Spiritual Direction and Directed Retreats (Creighton University)

**ASSIGNMENTS**

Socius of Novices  
St. John's Abbey 1977 – 1978

Transitional Deacon  
St. Boniface Parish  
Hastings, Minnesota 1978 – 1979

Associate Pastor  
St. Boniface Church  
Cold Spring, Minnesota 1979 – 1984

Associate Pastor  
St. Elizabeth Ann Seton  
Hastings, Minnesota 1984 – 1992

Guestmaster  
St. John's Abbey 1995 – 2002

Chaplain  
St. Benedict Monastery 1995 – 2002

Guest Program Supportive Role July 1, 2002 – 2003

**CURRENT NON-PAYROLL JOB**

Coordinator of monastic gardening projects May, 1, 2003-2003

**INTERESTS OR HOBBIES**

Photography

Greeting Cards and Postcards from his Photos

Flower Gardens by BVM shrine

Icons

Twins Baseball

Retreats and Preaching

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**Abbot John Klassen's private account**


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**From:** Hoefgen, Francis  
**Sent:** Friday, March 12, 2004 10:18 AM  
**To:** Abbot John Klassen's private account  
**Cc:** Pedrizetti, Raymond; Richards, Paul; Leuthner, Benedict; Kulas, John  
**Subject:** RE: Fran Hoefgen letter 2-11-04.doc

March 12, 2004

Dear Abbot John,

Peace be with you! I'm writing first of all, to acknowledge receipt of your letter of February 11, 2004, which I only accessed this month. I do have a number of concerns that I want to share with you now. First of all, you wrote in your letter that you were "sure that (your) letter angers and frustrates" me. Let me say that your letter saddened me and disappointed me greatly. Why? I am saddened primarily because of how I am treated in this relationship. For some reason you could not find it in your heart, as my abbot, to even ask how I'm doing in this time of renewal here in Africa. There were no hopes expressed about my personal relationship with my Lord and God or how I have lived out my monastic life here in Africa; basically no written concern about how I'm doing personally: either physically, emotionally, mentally, or spiritually... this saddened me the most. Since you did not ask, I will not burden you with that right now since that is not uppermost in your mind or heart.

I do have some questions after praying about how to respond to your request. I need to ask you: "What is in your heart regards me and my monastic life?" In early January 2003 when you supported my request to go to Africa I said to you: "This tells me that you want me to be a monk." I distinctly remember your reply which touched me deeply and I'll never forget what you said: "Fran, not only do I want you to be a monk, I want you to be a monk *fully alive*." Those words helped to give me hope and sustained me in the painful weeks and months that followed while I was planning my time here, especially the words *fully alive*.

We both know a lot happened since our meeting that January until that memorable day in October 2003 when you said to me: "I don't know what I was thinking." A comment, which left me speechless and deeply grieved at the time, but perhaps it was for the better since it led me to follow my heart and to make my request for a year of exclaustation in order to go to Africa as planned. At our final meeting you also said "Since you are on leave you do not need to release your file." Needless to say, I was surprised, saddened, and disappointed with your letter of February 11, 2004.

My question to you now is, "Do you still want me to be 'a monk *fully alive*'?" I welcome your response since I don't know what is in your heart in this regard and it is important to me as my abbot. Also in response to your request, I am asking you to honor my desire to be faithful to my practice of the past thirty two years as a monk, namely that I need to pray about your request and I need to talk about it personally with my spiritual director since I do not take your request lightly.

Secondly I trust you understand that I have the right to see what is in my file before signing a release and I certainly want to see what is in my file. Regardless of what is in the file, I want you to know that, in principle, I feel that I would be sacrificing the personal and confidential relationship that has existed between past abbots and myself the many years that I have been a monk. It also seems that my relationship with my abbot would no longer be private and confidential, in effect the core relationship of monastic life for me would be dramatically changed. I also still wonder what has happened to forgiveness, reconciliation and conversion in monastic life? Are they to be only personal matters between myself, my confessor and my God and no longer part of the public community life or the life of the Church?

I look forward to talking to you in person about these matters, perhaps with another person

11/4/2004

present, since the relationship is no longer confidential anyway. Since my file covers thirty-two years, as I mentioned, I trust you will understand if I ask that we wait a few more months and I ask you to support me in that request. I am asking that we meet sometime in June after I have had a chance to speak with my director as well. I will call to set up the appointment upon my return.

I also have two other requests. First, when I come to the abbey in June I trust that I can pick up some things in my room for the remainder of my exelaustration period. Secondly, I have lived a very simple life here in Africa, especially since I had \$1,000.00 (half my money) stolen on my journey here. Brother Benedict told me in October that if I did not plan on returning to the abbey immediately upon returning to America that he "would supplement the payment at that time and he would send you an email to that effect." I don't know if he did that, but those were his words to me last October. Thus I am making my request now since I did not request anything additional support beyond the \$2,000.00 to cover minimal African expenses which you agreed to. Hence, now I am asking you to support my request for \$4,000.00 for the remaining six months of my year on leave until my return to the Abbey in October, this amounts to about \$22.00 per day for room and meals. I hope you will support me so I do not have to 'beg' from my family for support.

Most importantly, if I am to be a monk "*fully alive*" I need to know what is in your heart in regards to me. Is there a part of you that is able to be my abbot and not just a CEO? Do you want me to be a monk of Saint John's Abbey for years to come? Now that fifteen months have passed since you initially supported my request, I need to know where I stand in this primary relationship. I also request that you do not put a copy of this letter in my file.

Thank you for prayerfully considering this letter and I await your response. May the remainder of your Lenten days be blessed and the up-coming Easter season a time of renewal for all of us in the risen Lord.

In the peace of Christ,

Fran

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**From:** Abbot John Klassen's private account  
**Sent:** Fri 2/13/2004 2:38 PM  
**To:** Hoefgen, Francis  
**Subject:** Fran Hoefgen letter 2-11-04.doc

<<Fran Hoefgen letter 2-11-04.doc>>

11/4/2004

**Leuthner, Benedict**

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**From:** Hoefgen, Francis  
**Sent:** Friday, May 07, 2004 12:29 PM  
**To:** Leuthner, Benedict  
**Subject:** RE: October conversation

Benedict,

Thank you for your kind and prompt response. In response, it would be very helpful if the check could be for \$5,000, thank you for your awareness of the needs "in the outside world". Also would it be possible for me to go to Styles and Cotton Dentist in St. Joe to replace a filling which fell out here? Thank you so much.

The address requested is as follows: 1044 13th St., Menominee, MI 49858

Lastly, should I come to the business office to pick up the check on the 28th?

peace,  
Fran

---

**From:** Leuthner, Benedict  
**Sent:** Wed 5/5/2004 11:38 AM  
**To:** Hoefgen, Francis  
**Subject:** RE: October conversation

I spoke to the abbot this morning - OK to fund \$4,000.

If you need more than that, please make request.

I will have the check ready on May 28<sup>th</sup> for your pick up. I need an address to write check to you. Can you please give me an address where you will be staying during your extended leave?

Thanks  
Benedict

-----Original Message-----

**From:** Hoefgen, Francis  
**Sent:** Wednesday, May 05, 2004 8:32 AM  
**To:** Leuthner, Benedict  
**Subject:** October conversation

Benedict,

~~I hope this note finds you well and enjoying the springtime and also that your trees survived the winter and the deer. With graduation here I'm sure this is a busy time for you, though you are always busy I know.~~

I trust you remember the letter I sent to the Abbot in March, I sent a copy to you. I write to you know in regards to the 'supplement' that you spoke to me about last October. Since then a lot of things have happened, many of them awful I realize and as I wrote to the abbot around easter, this past lent was a time of deep conviction and contrition for the pain and anguish I have caused the abbey over the years. I'm personally sorry for the sadness and anguish I have caused you and I hope you accept my apology in that regard. There is nothing more that I can do in that regard. Know that I keep you and the monks of the abbey in my prayers.

I'm planning on seeing my spiritual director on May 28th before going to visit family in Michigan. I am writing now to request that I could pick up a check on that Friday. I also fully realize whatever you feel is fair and just is what I will accept. I thank you in advance for your thoughtfulness in this regard and I would

5/7/2004

appreciate a reply to know if this is possible. Of course you may share this note with the abbot. I have not written to him and at this point don't plan on seeing him in May since he will be in Rome, I believe. Also I have not written since he said he would respond so I am just waiting.

Thanks for your consideration of this important matter for my future before returning to the abbey in October. I did write to Prior Ray about budget for next year upon my return.  
peace,  
Fran

5/7/2004

# Check Request

Submit OSB requests to the Accounts Payable Office Wimm 201  
Submit CSB requests to the CSB Business Office Main 230

College of St Benedict  
Business Office, Main 230  
St Joseph MN 56374  
320/363/5187  
[www.csbsju.edu/csbbusinessoffice](http://www.csbsju.edu/csbbusinessoffice)

Order of St Benedict  
Accounts Payable Wimm 201  
Collegeville MN 56321  
320/363/2995  
[www.csbsju.edu/ojabusinessoffice](http://www.csbsju.edu/ojabusinessoffice)

Pay to: <b>NAME</b> <u>Frans Hoefgen</u> First Middle Initial Last <u>1044 13th St.</u> Legal TAX Residence not CSB/SJU <b>Menominee, MI 49858</b> City State Zip Code  CSB - if mailing is requested, include a stamped, addressed envelope with request. OSB - if mail to address is different than above, please attach an addressed envelope.	Does payment include personal service (1099)? YES <input type="checkbox"/> NO <input checked="" type="checkbox"/>  IF YES, MUST include Social Security or Federal Tax I.D. Number and supply the middle initial and legal address: A W-9 must be attached if one is not already on file with the Business Office. W-9 forms are available in the Business Office and on the Business Office web page.  _____ Social Security or Tax I.D. Number
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\$ AMOUNT	ACCOUNT NUMBER (9-99999-9999)	ACCOUNT DESCRIPTION
\$5,000.00		Abbot's Donations
\$5,000	<b>CHECK TOTAL</b>	

Reason for expenditure(s)  
 Gift - To cover expenses while on leave per Abbot John.      date(s) of service, event, expense, etc.

• ATTACH ALL ORIGINAL RECEIPTS FOR PAYMENT REQUESTED TO THIS FORM

_____ Authorized Signature      Date <u>5-7-04</u> Individuals are not to approve their own requests. Requests cannot be processed without the appropriate signatures.	Mail or Pickup Check - check/air/others Mail <input type="checkbox"/> Pickup <input checked="" type="checkbox"/> OSB - DATE CHECK IS NEEDED WED: <u>May 12</u> FRI:
--	--

CSB check request -- Check requests in the business office by 1:00 pm. will be available the next working day.

OSB check request -- For reimbursements to individuals and 1099 payments, allow five (5) working days for processing. The deadlines for other requests are:  
 10:00 a.m. Tuesday for checks needed Wednesday  
 10:00 a.m. Thursday for checks needed Friday

ORDER OF ST. BENEDICT

456444

CHECK DATE

CHECK NO.

05/11/2004

ST. JOHN'S ABBEY ST. JOHN'S UNIVERSITY  
ST. JOHN'S PREPARATORY THE LITURGICAL PRESS  
COLLEGEVILLE, MN 56321

PAY FIVE THOUSAND DOLLARS AND NO CENTS \*\*\*\*\*

AMOUNT

TO THE ORDER OF

FRANCIS HOEFGEN  
1044 13TH ST  
MINDOINEE WI 49858

FIRST AMERICAN BANK, N.A.  
ST. CLOUD, MINNESOTA  
75-28/919

\*\*\*5,000.00

VOID AFTER 90 DAYS

*Benedict Johnson OSB*

AUTHORIZED SIGNATURE

REMITTANCE VOUCHER

ORDER OF ST. BENEDICT  
ST. JOHN'S ABBEY ST. JOHN'S UNIVERSITY  
ST. JOHN'S PREPARATORY THE LITURGICAL PRESS  
COLLEGEVILLE, MN 56321

456444

DETACH BEFORE DEPOSITING

DATE INVOICE # ACCOUNT #

05/11/04 LEAVE EXPENSES

5,000.00

5,000.00

5,000.00

5,000.00

05/11/2004

Meg Funk (Thoughts Matter; Practices Matter) gave the community retreat and focused on the eight thoughts of John Cassian. She did a fine job. One only has to sit down with the Institutes and Conferences to realize how much material she had to synthesize in order to give the conferences. And each evening about 15-20 people got together with her for an hour and discussed the material for the day. It was good to get confreres engaged in this material.

I hope that your summer is good and that you have some time for relaxation and renewal. If you are on campus please stop in and see me – I will do whatever it takes to get some face time.

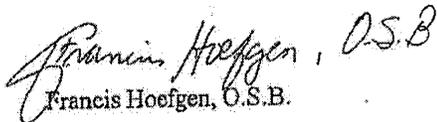
Blessings and peace, Abbot John Klassen, OSB

November 29, 2004

Dear Abbot John,

I am writing to request a three year exclaustation to discern my monastic vocation, beginning December 14, 2004. In my mind and heart, my time in Africa was my sabbatical time; this was the only sabbatical that I have taken during my 32 years as a monk.

Sincerely,

  
Francis Hoefgen, O.S.B.

November 30, 2004

I am requesting the following for transition support for exclaustation.

Lodging	\$900 per month x 12 months	\$10,800.00
Food	\$100 per week x 6 monthis	\$2400.00
Car/Gas/insurance		\$6000.00
Clothing		\$1900.00
Furniture/Domestic expenses		\$3500.00
Utilities		\$1000.00
Counseling		\$1000.00
	TOTAL	\$26,600.00

\*Health insurance for one year or until covered by employer  
and I'm asking to remain on abbey health care during exclaustation.

\*Legal expenses, none anticipated

\*If I do not return, I would like to discuss the retirement funds from my 13 years  
in parish ministry at the end of my exclaustation.

Fran Hoefgen, O.S.B.

To: Fran Hoefgen  
From: Bradley Jenniges  
Date: December 9, 2004

Re: Exclustration -- transitional support

1. Health Care

- a. Saint John's will cover your general health care expenses excluding prescriptions for six months or until you get a job which ever comes first. Please use the Select Care/Sheffield, Olson & McQueen card for doctor's visits.
- b. Saint John's expects you to transition to an employer health insurance program if at all possible.
- c. Saint John's will cover your major medical expenses (cancer, heart attack, etc) for the two-year period of your exclustration if the above options have been exhausted. Saint John's expects you to cover ordinary health expenses (doctor visits, check ups, colds & flu, etc) from your own resources.

2. Transitional Money.- Saint John's will provide money to cover transitional costs as follows:

a. Lodging	\$10,800
b. Food	\$ 2,400
c. Clothes	\$ 1,900
d. Car/Transportation	\$ 8,000
e. Furniture/Domestic	\$ 3,500
f. Utilities	\$ 1,000
g. Counseling	\$ 1,000
Total	\$ 28,600

Payment - A check will be issued to you for the amount of the transitional money.

3. Computer and printer. You may keep the computer and printer you currently have. The computer will have to be re-configured by IT Services to allow you to use it off of the Saint John's network.

4. Social Security -- Saint John's will pay social security tax for you through December 2004.

As of the end of 2004, our payment of Social Security tax will have earned you 32 quarter credits in the Social Security program. Under current regulations, you need 40 quarter credits in order to be eligible for Medicare at age 65 and Social Security retirement checks.

For a person born in the years 1943 to 1954, full retirement age in Social Security is 66.

Electing to take retirement payments earlier would result in a reduction in the amount of the monthly check. In 2005, \$920 of earnings subject to Social Security Tax is required to earn a quarter credit, and you may earn up to four credits each year. You probably also have a few credits from work prior to entering the monastery. You can request an official statement of your Social Security record online by following the link below. (The statement would not show quarters earned during the current year.) Please note that the amount of your Social



INDULT OF EXCLAURATION  
For Father Francis Hoefgen, O.S.B.  
Monk and Priest of Saint John's Abbey,  
Collegeville, Minnesota 56321

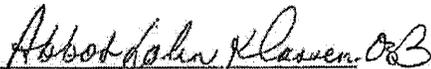
In accord with the Code of Canon Law, and the request of Father Francis Hoefgen, O.S.B., an indult of exclauration is granted for a period of two years from the date of acceptance of the indult for this reason: To complete a probationary period for the purpose of discerning his monastic vocation.

During the period of exclauration, the monk is considered as dispensed from those obligations incompatible with his new condition of life except that the monk shall remain bound to celibacy. He shall not exercise his priesthood unless he is being incardinated into a diocese, in which case he will be subject to the ordinary of that diocese. He shall keep the Abbot of Saint John's Abbey informed of his address of residence and telephone number. He may not wear the monastic habit. His right to active and passive voice in the monastic chapter is suspended.

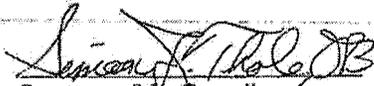
During the period of exclauration, the monk shall be responsible for all his financial obligations and Saint John's Abbey shall not be responsible for any of his financial obligations whatsoever. Saint John's Abbey will not be responsible should any lawsuits emerge.

At the expiration of this indult, the monk shall be obligated to return to Saint John's Abbey or formally seek dispensation from monastic vows. Failure to return shall be automatic cause for the declaration of non-liability provided for in the Constitutions of the American-Cassinense Congregation (C 92). This indult shall serve as the requisite notice for the declaration (D 92.2.2).

Granted at Saint John's Abbey, Collegeville, Minnesota, U.S.A., on 10 December 2004

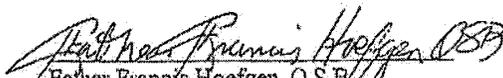
  
Abbot John Klassen, O.S.B.

Consent of the Council of Seniors given at Saint John's Abbey, Collegeville, Minnesota, on 17  
December 2004

  
Secretary of the Council

I, Father Francis Hoefgen, O.S.B., hereby accept this Indult of Exclauration and its terms.

12/14/04  
Date

  
Father Francis Hoefgen, O.S.B.  
Monk of Saint John's Abbey

**Abbot John Klassen's private account**

**From:** Abbot John Klassen's private account  
**Sent:** Friday, February 04, 2005 11:51 AM  
**To:**  
**Subject:** words from the north...

Hello Fran –

I was just in touch with \_\_\_\_\_ to get this address from her. I was sure that you might check the Saint John's address but perhaps less frequently than this one. We are having a heat wave here in Minnesota. I think every day has been in the 40s and 50s – so much of our snow is melting and running off. And it took so long to get the snow in the first place. I just returned from the abbots meeting at Oceanside, San Diego. It was very fine, with presentations by Archbishop Fitzgerald, an expert on Islamic spirituality and dialogue between Christians and Muslims. He was able to lay it out very clearly.

We are just getting ready to approve funding to get detailed design schematics for the Guest House. We are continuing to work to attract funding for the addition to the Breuer church, the restrooms, elevator, and access to the chapter house. But it is quite costly, about 2 million. So even though we will save 250,000 – 300,000 dollars if we bid it at the same time, we aren't sure we will have the funding pledged at the time.

I just met with Kathy Matthew, the chair of the Prep Board of Regents. We are just setting out the parameters for the search for Gordon's successor, who will leave as Head of School in June 2006. The board has really advanced in its taking ownership for the governance of the school.

In early January we had two deaths – Father Burkard Arnheiter and Brother Patrick Sullivan. We had many people come to both funerals, despite the cold and for Burkard, the nearly twenty years out of parish ministry. But each was dearly loved.

I heard from \_\_\_\_\_ that you might be coming back to the States because the work with AIDS victims did not work out. I hope that this is not the case because I am sure that it would be a great disappointment to you. If you are coming back to the States, please do let me know when you arrive back and where you are planning to live.

All the best, peace, +John

2/4/2005

**Ryan, Kelly**

**From:** Hoefgen, Francis  
**Sent:** Monday, March 07, 2005 8:14 AM  
**To:** Ryan, Kelly  
**Subject:** New Address

Kelly,  
Here is my current address and phone:

Francis Hoefgen

3/7/2005

**OSB HOEFGEN\_00342**

2005-03-31 Hoefgen

1:42 PM

is Facilities Director at Saint Mary's Basilica in the Cities. He is also Employment Minister. Father \_\_\_\_\_ asked him to talk with the Abbot about a situation with Fran Hoefgen.

Tom's telephone: 612/317-3475

Returned call & left message @ 1:46 pm  
called again at

Whitcomb - counsel on assisting Fran - did not tell.

A Shively - heard about Fran's allegation - concerns  
lead out to people who are in transition.

Improvement

job coach - took a class - endangering  
based on background - re

I recommended 2 things -

Fran needs to have a risk assessment & a safety plan,  
no matter what he does but especially if he is going  
to work with people in a church environment.

Would a criminal background check reveal Fran's past?

I doubt it. I also worry about Fran getting in  
Jeff Anderson's crosshairs. If Anderson found out  
Fran was working in a church environment Anderson  
would dump the whole thing on the

front pages of newspaper.  
(over)

called.

- conversation told him about frank abuse of a nursing boy in Cold Spring in 1979-1980.
- Treatment outpatient at St. Lukes —
- Re-arrangement to Elizabeth Amy Simon until 1991  
Sheen removed in Philadelphia news of 1991 fall.
- Over Martin 1991-2002 Sheen removed because of media firestorm —
- Also mentioned inappropriate letter to inmate in 2002 that he touched base with ~~Frank Anderson~~ Jeff Anderson — but a lot lies about previous behavior of Fran. But Jeff Anderson has Fran in his sights and considers him to be on the make. So if Anderson found out that Fran was working with young or vulnerable people he would go ballistic.  
Also talked to Michael about Project Pathfinders & that we would fund it —

---

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

April 8, 2005

Most Reverend Harry J. Flynn, D.D.  
Archbishop of Saint Paul and Minneapolis  
226 Summit Avenue  
Saint Paul, MN 55102-2197

Dear Archbishop Flynn:

Greetings in these 50 days of Easter! And as we grieve the loss of and rejoice in the ministry and life of John Paul II. May he rest in peace.

I write this letter to inform you that one of our priest-monks, Francis Hoefgen, has taken a two-year exclaustation and is living in the Archdiocese. Fran is also one of our monk offenders though I have no reason to believe that Fran will harm anyone. Fran had inappropriate sexual contact with a teenage boy in the late 1970s. He went through out-patient treatment at Saint Luke's Maryland.

By the terms of his exclaustation from Saint John's Abbey and by the terms of the Norms and Charter, Fran may not exercise his priestly ministry in any shape or form.

Sincerely in Christ,



---

Abbot John Klassen, OSB

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PHONE 320 363-2544 FAX 320 363-3082 E-MAIL abbot@osb.org

OSB HOEFGEN\_00345

**Abbot John Klassen's private account**

**From:** Fran Hoefgen  
**Sent:** Saturday, April 09, 2005 3:39 PM  
**To:**  
**Subject:** Fran's City Hermitage & Phone Number

Hello from Minneapolis!  
I have '**My Own Place**' now!  
My little hermitage in the city!  
You are welcome to visit when you can or call.  
Know that you are always welcome!  
It's in "the Kenwood Area" near the Walker Art Center.

**Fran Hoefgen**

Phone:

In a week or so I'll have internet access in my apartment...but until then I'm using a friend's computer so if I don't respond right away please forgive me...Thanks!

Lastly, on May 15th, I doing the **MINNESOTA AIDS WALK**, and have joined a friend's team to walk. If you wish to sponsor me that would be great...if you are already sponsoring someone, that's great too. If you wish to do so, just make the check out to: **Minneosta AIDS Project** and send it to me. You'll be going a good thing and I'll get something in the mail in my new apartment. Plus your donation is tax deductible. I look forward to hearing from you and know you are always welcome in Minneapolis!

With gratitude & affection,  
Fran

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Do You Yahoo!?  
Tired of spam? Yahoo! Mail has the best spam protection around  
<http://mail.yahoo.com>

8/27/2005

**OSB HOEFGEN\_00347**



"Jesus Christ is the same yesterday, today and forever." Heb. 13:8

Archdiocese of  
Saint Paul and Minneapolis

Office of the Archbishop

April 15, 2005

Abbot John Klassen, O.S.B.  
Saint John's Abbey  
Box 2015  
Collegeville, Minnesota 56321-2015

Dear Abbot John,

I have received your letter of April 8, 2005, in which you inform me that **Francis Hoefgen**, one of your priest-monks, has taken a two-year exclaustation and is living in the Archdiocese. Fran is one of your monk offenders, but one whom you have no reason to believe will harm anyone. You also indicate that this man is restricted from any exercise of priestly ministry, both under the terms of his exclaustation and by the terms of the Norms and Charter.

I am grateful to you for this information.

May God's rich blessings be with you, and all the monks at Saint John's Abbey.

Sincerely yours in Christ,

+ Harry J. Flynn

Most Reverend Harry J. Flynn, D.D.  
Archbishop of Saint Paul and Minneapolis

**Abbot John Klassen's private account**

**From:**  
**Sent:** Sunday, April 17, 2005 9:10 PM  
**To:** Abbot John Klassen's private account  
**Subject:** two things

Hello Abba John:

Two things...always communicating....or trying to....

- 1) Thanks so much for coming to our birthday dessert party last night. It was good to celebrate Y-O-U! And to celebrate with you. I'm glad you could be with us.
- 2) I know you will be in the Bahamas soon, but wanted to let you know that Fran Hoefgen will be up to campus this Friday—he is coming to bring me cards to sell at another of our muffin /card sale events, and I'm guessing he may see other folks when he's here.

I'm not sure how ex-claustration things are supposed to work, but I didn't want you to get word of his being here for something at the SOT through the back door, if there is any problem with this. He'll be here about an hour, and I'm taking care of the sale. As far as I know we do not have any students who are adverse to his being with us for this short event. But I didn't want you to not know and find out through the grapevine that he was here, especially if there is any problem (do let me know if there is a problem? Thanks.).

Thanks, Abba John. I'll see you soon, I hope!

4/20/2005

## **Abbot John Klassen's private account**

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**From:**  
**Sent:** Friday, April 29, 2005 10:21 AM  
**To:** Abbot John Klassen's private account  
**Subject:** Observations of a layman

Abbot John,

I am one of St. John's oblates, and recently Fran Hoefgen was living at my home as he transitioned out of the monastery. The experience of living with Fran was interesting in that it gave my wife and I a glimpse of modern monastic/clerical life. Admittedly, a very narrow glimpse from one individual's perspectives and behaviors.

These observations do me very little good as they have very little to do with the course of my own life. I wonder if they might be of some use to you? I've been struggling to decide if I should even approach you about what I have seen and heard as I must respect Fran's privacy, and some part of that will surely be sacrificed if I speak with you. But, there is a larger community to consider and your own right, as abbot, to know the challenges you face in your stewardship of that community.

In discussions with Fran, he does not believe speaking to you would serve any purpose as you would already be most familiar with your own community. This should be true except that I've noticed a tendency amongst the monks I've met that suggests your discussions with some of them are guarded and evasive. I fear there is an assumption that you have some special knowledge or understanding concerning your community and I know that cannot be the case.

So, I leave this up to you. If you would like to speak to me, I will make an appointment with your administrative assistant. If not, I certainly understand as you have had an incredible amount to deal with in your tenure as Abbot and one more thing is not necessarily helpful.

Sincerely yours in Christ,

June 19, 2005

Dear Abbot John,

I think that this email address will get to you in a safe manner. Today I would like to untangle an old situation that is not going to resolve itself. Lately, I've been discussing my history at St. John's with an outside Church official who is helping me to move beyond it. I keep returning to a need to talk with you to set things straight. As I reflect on this need I see that it touches on a rather unfortunate misunderstanding related to matters that had not gotten investigated properly at the time. You are the only one to even broach this topic (with me) that keeps coming up in my heart. It might seem peripheral and unimportant to you, but it is tied to a lot of what hurts me the most... It seems that you were accusing me of "stealing". I know that I ate a lot of food that was ear-marked to be fed to the pigs, so I thought you were getting at me for this. But it seems that you had been told (I think) that I had stolen some clothes. No one ever talked to me openly about this, which really hurts me. Consequently, there is an explanation for this which was never uncovered. I took a pile of clothes that were placed in the hall (I thought) by a woman who had promised to bring me a second load of clothing for me to take to the Catholic Worker in St. Paul. She had brought me a load of her own clothes and said that she would be bringing her husband's clothes too (he had recently died, so I was expecting a pile of nice things)... It took me years to figure out that these clothes may have belonged to someone else because no one asked me about it... Most sadly, I feel that this failure to ask is wrapped up in a strong desire to affix on me some sort of unredeemable quality. That's what makes this all so painful. I think that a lot of bad things were laid on me from all sorts of sources to make me look unworthy of a degree. This sort of character assassination is intensely degrading. Whether it is tied to a simple "unbearable" difference in theological opinion, or if it is linked to some sort of cover up of sex offenders, is not the point I wish to investigate. Either way, it's hard for me to trust any of you now. I feel that I risk further retribution for bringing these matters up even at this point (as if there was anything left of my personhood that you could destroy).

My friend from Wyoming is coming back to St. John's this week for a summer SOT class. So, maybe you would consent to meet with me in her presence (or without her) to discuss what might be done at this point to patch up my soul. The damage done to me at St. John's is not going to disappear on its own. I'd like to enter the future with the dignity that I first brought with me from Wyoming. I had been trying to help you all at first, and I continue to reflect on and defend the heroic actions taken by certain of the abusers who I came to know whose character seems to me now to be far more upright than that of certain administrators who have been so bent on keeping the truth from emerging. Polite silence is sometimes not the best way to deal with things.

Tearfully,

Delivery to the following recipients failed.

**OSB HOEFGEN\_00351**

**Skudlarek, William**

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**From:**  
**Sent:** Tuesday, June 21, 2005 12:55 PM  
**To:** Klassen, John  
**Subject:** second attempt  
**Attachments:** Letter to Abbot John-June 19-2005.doc

Dear Abbot John,

I'm trying hard to get this message to you. It's important for me to make sure that you get it and that I have a chance to talk to you about it. Please let me know that you received this.

Sincerely,

6/21/2005

**OSB HOEFGEN\_00352**

**Skudlarek, William**

**From:** Backous, Timothy  
**Sent:** Thursday, December 08, 2005 9:31 PM  
**To:** Skudlarek, William  
**Subject:** RE: priest

I'm sure you have an easier time finding him than I do! I note from reading this again that she didn't necessarily say he presided.

Timo

**From:** Skudlarek, William  
**Sent:** Thursday, December 08, 2005 9:29 PM  
**To:** Backous, Timothy  
**Subject:** RE: priest

I think so. Should I pass it on to him or will you?

**From:** Backous, Timothy  
**Sent:** Thursday, December 08, 2005 8:55 PM  
**To:** Skudlarek, William  
**Subject:** FW: priest

Do you suppose the Abbot needs to see this? This is a note from the Administrator at Ascension Parish.

Timo

**From:**  
**Sent:** Thursday, December 08, 2005 4:00 PM  
**To:** Backous, Timothy  
**Subject:** priest

I forgot to add something. I was having a hard time finding someone to do a vigil service tonight at Washburn McGreavy Funeral Home so I called and left a message for someone to call me. I received a call from Fr. Francis Hoefgen, a Benedictine from St. John's, who said he works for Washburn McGreavy. What's the story? Does he live down here? Who is he? Louise and I are very curious.....  
Peace,

Parish Administrator  
Church of the Ascension

12/9/2005

**OSB HOEFGEN\_00353**

**Abbot John Klassen's private account**

**From:**

**Sent:** Wednesday, December 14, 2005 10:26 AM

**To:** Abbot John Klassen's private account

**Subject:** RE: priest...

Hello Abbot John,

Here is what transpired:

•We were working at Ascension with the funeral for

•The timing of the wake and funeral were rather quick and we were struggling to find a presider for the wake service which was occurring at the Washburn McGreavy Swanson Chapel on Thursday, December 8<sup>th</sup>. To complicate matters our various priests had masses for the holyday and a Guadalupe celebration in one of the prisons. I was not available either due to a prior commitment. It is highly unusual that we cannot find someone to preside at a wake service, so I called Washburn McGreavy and told the woman working there, Arlene, our situation, and asked to have someone call me.

•We received a call back from Arlene saying they had someone who could help, that he worked at Washburn McGreavy and was either a Dominican or a Benedictine – our staff member answering the phone couldn't remember.

•In the meantime Fran called and spoke with me and said he could lead a wake service since we couldn't find a priest. I wasn't sure how he was connected, so I simply asked if he worked for Washburn McGreavy and he said yes. I thanked him for being willing to help. I was in a pastoral appointment at the time, and stepped out to take the call so it wasn't lengthy. He personally didn't represent himself as a Benedictine to either myself or our staff person answering the phone. He did however, volunteer to lead the wake service.

•Thinking this entire situation was unusual, and that something wasn't adding up, I asked our staff person to call Arlene back and clarify. She gave us the name of Fran Hoefgen and said he was a Benedictine. I looked in the Minnesota Catholic Directory, St. Cloud Diocese, and saw that he was listed as Fr. Fran Hoefgen, with an address at St. John's.

•In the meantime, (this was all happening within about a 15 minute time period), Fr. Joe Gillespie called and said he was at Washburn McGreavy and he could preside at a wake service.

•The entire situation continued to be confusing for me, and I was curious that there was a Benedictine monk living and working in Minneapolis that I hadn't heard about, so I emailed Timo.

•Fran did not represent himself as a Benedictine to any member of the Ascension staff or to Fr. Gillespie. He did volunteer to lead the wake service.

I hope this information is helpful. If there is anything else I can do in terms of clarifying with Washburn McGreavy, etc. I would be happy to assist.

Peace.

Parish Administrator  
Church of the Ascension

12/14/2005

**OSB HOEFGEN\_00354**

Minneapolis, MN 55411

-----Original Message-----

**From:** Abbot John Klassen's private account

**Sent:** Tuesday, December 13, 2005 3:22 PM

**To:**

**Subject:** priest...

Hello

I received a forwarded e-mail from you to Timo that a Father Fran Hoefgen gave you a call, apparently responding to your call for someone to lead a wake service. Fran is one of our offender monks who is on canonical excommunication from the abbey. He does not have faculties and should not be functioning in any ministerial sense. I hope that this did not occur. He has undergone a risk assessment and is working a Safety Plan. Can you let me know more? Thanks +John

12/14/2005

OSB\_HOEFGEN\_00355

**Skudlarek, William**

**From:** Ryan, Kelly  
**Sent:** Thursday, September 28, 2006 10:43 AM  
**To:** Klassen, John; Pedrizetti, Raymond; Richards, Paul; Leuthner, Benedict; Jenniges, Brad  
**Cc:** Jackson, Ruth  
**Subject:** FW: Address Change

FYI

Br. Kelly Ryan, OSB  
Secretary, Office of the Abbot  
Saint John's Abbey  
Collegeville MN 56321-2015  
Tel. 320 363-2546 | Fax -3082 | 20060917  
Retreats at Saint John's  
<http://www.saintjohnsabbey.org/slp/index.html>

A nation of sheep will beget a government  
of wolves.

Edward R. Murrow (1908-1965)

**From:** Hoefgen, Francis  
**Sent:** Wednesday, September 27, 2006 11:36 PM  
**To:** Ryan, Kelly  
**Subject:** Address Change

Hello Kelly,  
Here is my new address and phone number...  
Autumn Blessings,

Fran Hoefgen

9/28/2006

**OSB HOEFGEN\_00356**

**New Addresses**  
**Fran Hoefgen**

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**Abbot John Klassen's private account**

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**From:** Leuthner, Benedict  
**Sent:** Monday, December 11, 2006 9:13 AM  
**To:** Hoefgen, Francis  
**Cc:** Abbot John Klassen's private account; Jenniges, Brad  
**Subject:** Extended Health Care

Fran,

Abbot John Klassen, OSB has agreed to your request to extend Saint John's Abbey health care to you during your additional exclaustation period of 3 years for which you are petitioning to Rome.

We will follow the same arrangements. In you have any questions, please see Brad.

Peace  
Benedict Leuthner, OSB

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12/13/2006

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**OSB HOEFGEN\_00358**

December 13, 2006

Abbot John Klassen, O.S.B.  
Saint John's Abbey  
Collegeville, MN 56321

Dear Abbot John,

At this time I am writing to request a three year extension of my indult of exclaustation to discern my monastic vocation.

When I went to Africa in October of 2003 it was my desire to enter into a sabbatical to renew my monastic vocation. Since other circumstances came into play and it became clear that I needed to request a leave to enter into this renewal time. It was my intention to return to the abbey after Africa, which I did in October of 2004.

At the abbey I continued to feel the need to discern my monastic vocation and began a two year period of exclaustation on December 14<sup>th</sup> of 2004. I am not feeling at peace about leaving the abbey after being a monk for 30 years and that is my reason for requesting the extension of my indult.

If you wish to discuss this with me please have Brother Kelly let me know and I would be willing to come to the abbey to answer any questions you may have.

Advent peace,

  
Francis Hoefgen

December 13, 2006

Abbot John Klassen, O.S.B.  
Saint John's Abbey  
Collegeville, MN 56321

Dear Abbot John,

I hope this letter finds you able to enjoy some of the wonderful offerings of this Advent Season of waiting. It goes by all too quickly.

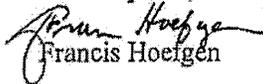
On December 8<sup>th</sup> I was able to have a very good conversation with Brother Benedict regarding my two year time of exclaustation. We talked about my work experience and how I have been fairing on different levels. I also want to thank you for allowing me to undergo evaluation with Pathfinders in the spring of 2005. Currently I am also working with a job coach at the Basilica of Saint Mary to achieve my goal of meaningful full-time employment during this time of discernment.

Brother Benedict suggested that I write you two letters: one requesting my extension of the indult of exclaustation, which is included; and this second letter to discuss my other problems around employment. In April of 2005 I became working in a greenhouse part-time until June of that year. Then while pursuing other avenues of employment I began working part-time with Washburn McReavy Funeral Chapels in Minneapolis. Gradually the hours increased to 40 hours per week but they still have not changed my status to reflect my increase in hours and to allow for benefits. I have written a letter to the President of the company requesting an official change of my status to be brought under health care coverage but that has not yet happened. It seems I may need to look for employment elsewhere to achieve that goal.

Because I have not been able to secure meaningful full-time employment with benefits I am writing to request an extension of health care coverage from the Abbey while on exclaustation. I am working hard with my current employer while attempting to remedy this situation. I am also working with my job coach to look at all solutions. I am asking for your support in this important matter of health care coverage.

If you would like to talk to me about this situation as well as my request for a three year extension of the indult of exclaustation please let me know and I will set up an appointment through Brother Kelly.

Advent peace,

  
Francis Hoefgen

**Leuthner, Benedict**

---

**From:** Hoefgen, Francis  
**Sent:** Thursday, December 14, 2006 10:58 AM  
**To:** Leuthner, Benedict  
**Subject:** RE: Extended Health Care

Benedict,  
Thank you for all that you have done to assist me. You have given me the gift of peace as we journey these Advent days. My time with you on December 8th was a gift to me, you are a big part of the healing of my soul. Thank you so much,  
Fran

---

**From:** Leuthner, Benedict  
**Sent:** Mon 12/11/2006 9:12 AM  
**To:** Hoefgen, Francis  
**Cc:** Abbot John Klassen's private account; Jenniges, Brad  
**Subject:** Extended Health Care

Fran,

Abbot John Klassen, OSB has agreed to your request to extend Saint John's Abbey health care to you during your additional excommunication period of 3 years for which you are petitioning to Rome.

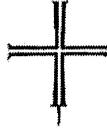
We will follow the same arrangements. In you have any questions, please see Brad.

Peace  
Benedict Leuthner, OSB

---

12/14/2006

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SAINT JOHN'S ABBEY

Office of the Abbot

December 19, 2006

Francis Hoefgen

Dear Fran:

I received your two letters last week, the first giving a summary of your work situation and the second a request for a three year extension of the indult of exclauration. Thank you for the information about your present work situation and the dilemmas regarding health care. I am full agreement with Brother Benedict Leuthner in keeping you covered for health care by the abbey for three years or until you able to be insured at your place of employment.

I also will support your request for an additional three years of exclauration. However, the Senior Council and I cannot grant the request, which needs to be addressed to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICLSAL). So you write the letter addressed the cardinal, send it to me. I take the request to the Senior Council. We approve it. I then send a formal letter to Abbot Timothy Kelly as President of the Congregation and he forwards it to the Congregation. The turn-around time for this is not all that bad, given the steps.

I think that the letter to the Congregation has to include a little more detail than you have included in your letter. Would you mind having your letter reviewed by Dan Ward (I spoke to him about this and he is willing to give counsel)? His e-mail is In addition, he will have the right  
address for the Cardinal at the Congregation.

We are in the last week of Advent, shockingly short this year, and toward the remembrance of that great day of our salvation, the birth of Jesus, our Savior. Be sure that I hold you in thought and prayer, always hoping for good things in your life. May grace and peace be yours!!

Blessings,

Abbot John Klassen, OSB

Enclosure: Example of letter of request

 We forgot to  
enclose this.

January 19, 2007

Abbot John Klassen, OSB  
Saint John's Abbey  
Collegeville, MN 56321

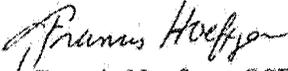
Dear Abbot John,

Enclosed is my request for an extension of my indult. I am writing to ask you at this time to forward this request to Rome with your support.

My work is going well though it's been a difficult week with three painful funerals, one from an overdose, one from hanging, and the third a young man who <sup>was</sup> shot in his car in North Minneapolis. So much pain and anguish in our society.

I'm glad to see that things are going well at Saint John's, I was happy to see that the basketball team defeated St. Thomas this past week. They must be very good.

Peace,

  
Francis Hoefgen, OSB

January 19, 2007

His Eminence Franc Cardinal Rode

Congregation for Institutes of Consecrated Life

And Societies of Apostolic Life

Piazza Pio XII, 3

00193 Rome, Italy

Your Eminence:

I request that the three year indulgence of excommunication granted by my abbot, Abbot John Klassen, OSB, be extended by your Congregation for an additional three years.

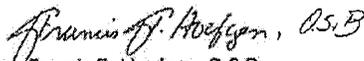
I made monastic profession on July 11, 1973 and was ordained a priest on June 22, 1979. I served in a number of parishes and then returned to the monastery to be part of the spiritual life program. In 2001 I received a certificate in spiritual direction.

In 2003 I requested an indulgence of excommunication for the purpose of serving in the African missions. I did this because I felt called to religious life and the priesthood but not necessarily within the monastic context. I felt that perhaps I should serve the disadvantaged as a missionary. However, I came to realize that this was not the place I could best serve as a religious and a priest. I returned to the United States but continued on excommunication. Presently, I am working for a funeral home corporation. In this position, I have been able to provide persons with spiritual comfort, although I am not doing this in the capacity of a priest. However, this position is only part-time.

The reason for requesting an extension is that I still feel called to religious life and the priesthood but not necessarily within monastic life or at least at St. John's Abbey. After my return from Africa, I had to adjust back to U.S. culture and also establish myself in a living situation. I have been able to find employment but not full time. However, I have learned from my work at the funeral home that I want to continue in some way to provide spiritual comfort to people.

I am now settled and believe that within the next three years I will be able to make a decision about my future and how I can best serve society and the Church. Therefore, I ask that you grant the requested three year extension of the indulgence of excommunication.

Sincerely,

  
Francis F. Hoefgen, O.S.B.

---

January 31, 2007

Francis Hoefgen

Dear Fran:

I received your letter of petition to Cardinal Rode and your letter last week. I brought your petition to the Senior Council yesterday (January 30) and it readily approved it. I have written the follow-up letter to Abbot Timothy as President of the Congregation and he will forward it to CICLSAL.

As in pastoral situations you have been part of in the past, I am sure that your work in a funeral home brings you into direct contact with the impact of trauma and enormous pain. And for you it is not simply a news report on WCCO or KARE-11, but real flesh and blood human beings who are trying to deal with the consequences of the pain, anguish, and random violence in our society. Do take care of yourself – emotionally and spiritually. You cannot take this pain into yourself – it will overwhelm you. I know, easier said than done. Pray, do lectio, read good fiction, listen to good music, and enjoy the renewing power of friendships.

Be sure that I hold you in thought and prayer, always hoping for good things in your life.  
May grace and peace be yours!!

Blessings,

---

Abbot John Klassen, OSB

January 31, 2007

The Right Reverend Timothy Kelly, O.S.B.  
Abbot President  
American-Cassinense Congregation  
Saint John's Abbey  
Collegeville, MN 56321

Dear Abbot Timothy:

**Father Francis F. Hoefgen, O.S.B.**, a perpetually professed member of Saint John's Abbey, requests an extension of his Indult of Exclaustration for a period of three years. On October 8, 2003, Father Francis requested an Indult of Exclaustration for one year, which the Senior Council and I approved. Father Francis returned to the abbey in September of 2004 but then requested a two-year Indult of Exclaustration, which the Senior Council and I granted. Since the Code of Canon Law requires that the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life grant indults of exclaustration beyond three (3) years (canon 686.1), it is necessary to request the extension from the Congregation.

Both my council and I support this request. We believe that Father Francis is correct in saying that he has not been able to establish himself in a living situation with full time employment. Furthermore, he still feels called to religious life and priesthood but not necessarily within monastic life or at least not at Saint John's Abbey. We support his decision to do careful discernment of these issues.

Enclosed is the petition for extension.

Sincerely,

Abbot John Klassen, O.S.B.



CONGREGAZIONE  
PER GLI ISTITUTI DI VITA CONSACRATA,  
E LE SOCIETÀ DI VITA APOSTOLICA

Prot. n. 39913/2007

**MOST HOLY FATHER,**

*Father Francis Hoefgen*, a solemnly professed monk and priest of Saint John's Abbey, of the American Cassinese Congregation of the Order of Saint Benedict, diocese of Cloud, requests of Your Holiness an extension for three years of the indult of exclaustation granted to him by the Abbot President, for the reason set forth.

---

The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, after careful consideration of the reasons submitted, grants an extension of the exclaustation in conformity with the petition. All other provisions of the law are to be observed.

All things to the contrary notwithstanding.

Vatican, March 3, 2007.

---

+ *Jianfranc A. Jodan, ofm conv.*  
*Secr.*

*Luca Pomarici*  
*S. Secr.*

---

# AMERICAN-CASSINESE CONGREGATION

OF THE ORDER OF SAINT BENEDICT  
SAINT JOHN'S ABBEY  
BOX 2015  
COLLEGEVILLE, MINNESOTA 56321-2015

Office of the President

March 30, 2007

Right Reverend John Klassen, O.S.B.  
Saint John's Abbey  
Collegeville, Minnesota 56321-2015

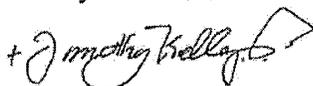
Dear Abbot John:

Enclosed is the rescript from the Vatican granting Father Francis Hoefgen a three year extension of exclauration as requested by him.

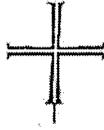
The original of the document is to be kept on file at Saint John's Abbey and a copy sent to Father Fran.

Peace.

Sincerely in Christ,



Abbot Timothy Kelly, O.S.B.  
President



SAINT JOHN'S ABBEY

Office of the Abbot

March 31, 2007

Fran Hoefgen

Dear Fran:

I am sending you good news. The Congregation for Institutes of Consecrated Life and Societies of Apostolic life has granted you an extension of your exclaustation in conformity with the petition you submitted, and in conformity with the initial conditions of the exclaustation. I am including a photocopy of the rescript because the original of the document must stay in our files. For the sake of mutual understanding, I believe that the clock on this starts with the date of the rescript, March 3, 2007.

I hope that you have had a good Lent, with fruitful prayer and meditation. My March zoomed by, probably because of a couple of short but intense business trips. I am looking forward to a good Holy Week – so powerful because of the monastic liturgies and the overall rich scriptural and human context for the Triduum.

Be sure that I hold you in thought and prayer, always hoping for good things in your life. May grace and peace be yours!!

Blessings on your Triduum and Easter!

Abbot John Klassen, OSB

Enclosure: Photocopy of rescript from CICLSAL dated March 3, 2007

P.O. BOX 2015, COLLEGEVILLE, MINNESOTA 56321-2015  
Phone: (320) 363-2546 • Fax: (320) 363-3082 • E-mail: abbot@osb.org • Web: saintjohnsabbey.org

OSB HOEFGEN\_00369

June 3, 2010

Abbot John Klassen, O.S.B.  
Saint John's Abbey  
Collegeville, MN 56321

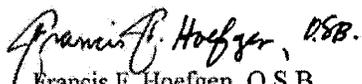
Dear Abbot John,

First of all I thank you for the discussion that took place on March 30<sup>th</sup>. It was good to share more of my faith journey as well as my current life situation. I also thank you for your expressed support for the extension of my indult.

I have been in contact with Dan Ward who as reviewed the enclosed letter to Cardinal Rode. I believe it expresses my current situation accurately. I also thank you for presenting my request to the Senior Council. Following this, I understand a formal letter would be sent to Abbot Timothy Kelly as President of the Congregation and that he would forward the letter to the Congregation.

I pray that the retreat went well for the community and provided some strength and peace for the community. As for me, I continue to strive to live in simplicity and truth as I trust the guidance of the Holy Spirit on my journey of faith.

Blessings,

  
Francis F. Hoefgen, O.S.B.

Enclosure: Letter to Cardinal Rode

June 3, 2010

His Eminence Franc Cardinal Rode  
Congregation for Institutes of Consecrated Life  
And Societies of Apostolic Life  
Piazza Pio XII, 3  
00193 Rome, Italy

Your Eminence:

I request that an extension of my indult of exlaustration be granted for a period of three years.

In 2004, I received an indult of exlaustration for three years from my abbot, Abbot John Klassen. At the end of that period, I requested an extension of the indult by your Congregation. The extension ceased in March of 2010.

The reason for seeking an extension is that I do not believe that at the present time I am able to return to the monastery and live in peace. Through these last years, I have felt tension when I live within the monastery because of the sexual abuse and also the changing nature of the community.

In my present life, I work at simple employment to support myself in a very simple manner of life in keeping with the life of a monk. Shortly before receiving my first indult of exlaustration, I became certified as a spiritual director. This three year process has helped me continue with a deep and reverent prayer life in this discernment process. It is clear to me that I wish to continue to serve the Lord in some manner of life.

I do know that I must make a decision within the next three years how to continue to live the simple life of prayer and work that I now live. Can I live with the tensions that I feel when I live at the monastery or can I live without the blessings of monastic profession as a lay person. It is becoming clearer that perhaps I will have to live without the blessings of monastic profession, but I do not want to set aside monastic life and priesthood without peace in my heart that this is the right decision.

I hope that you can understand the gravity of my decision and also the pain that I experience in making a decision. I truly believe in the deep and abiding way of spirituality taught by the monastic fathers and want to continue to integrate this into my life.

In conclusion, I request that I be granted an extension of the indult of exlaustration for a period of three years.

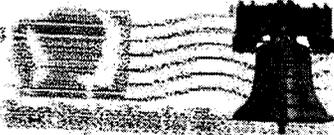
Sincerely,

  
Francis F. Hoefgen, O.S.B.

Francis Hoefgen

NEWNAPOLIS MN 554

04 JUN 2013 PM 7



USA FIRST CLASS FOREVER

ABBT JHN KLASSEN OSA  
SAINT JOHN'S ABBEY  
COLLEGEVILLE, MN 56321

REVISION

56321+9999



OSB HOEFGEN\_00373

Received  
JUN 6 7 2010  
Office of the Abbot

June 4, 2010

Abbot John Klassen, O.S.B.  
Saint John's Abbey  
Collegeville, MN 56321

Dear Abbot John,

First of all I thank you for the discussion that took place on March 30<sup>th</sup>. It was good to share more of my faith journey as well as my current life situation. I also thank you for your expressed support for the extension of my indult for two years.

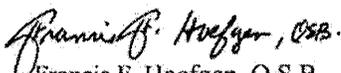
I have been in contact with Dan Ward who as reviewed the enclosed letter to Cardinal Rode. I believe it expresses my current situation accurately. I also thank you for presenting my request to the Senior Council. Following this, I understand a formal letter would be sent to Abbot Timothy Kelly as President of the Congregation and that he would forward the letter to the Congregation.

I pray that the retreat went well for the community and provided some strength and peace for the community. As for me, I continue to strive to live in simplicity and truth as I trust the guidance of the Holy Spirit on my journey of faith.

Enclosed is the corrected version of my letter to Cardinal Rode for a request for a two year extension as we agreed upon and not a three year request.

Thank you for your kindness to me and be assured of my prayers.

Blessings,

  
Francis F. Hoefgen, O.S.B.

Enclosure: Letter to Cardinal Rode

OSB\_HOEFGEN\_00374

June 4, 2010

His Eminence Franc Cardinal Rode  
Congregation for Institutes of Consecrated Life  
And Societies of Apostolic Life  
Piazza Pio XII, 3  
00193 Rome, Italy

Your Eminence:

I request that an extension of my indult of exclauration be granted for a period of two years.

In 2004, I received an indult of exclauration for three years from my abbot, Abbot John Klassen. At the end of that period, I requested an extension of the indult by your Congregation. The extension ceased in March of 2010.

The reason for seeking an extension is that I do not believe that at the present time I am able to return to the monastery and live in peace. Through these last years, I have felt tension when I live within the monastery because of the sexual abuse and also the changing nature of the community.

In my present life, I work at simple employment to support myself in a very simple manner of life in keeping with the life of a monk. Shortly before receiving my first indult of exclauration, I became certified as a spiritual director. This three year process has helped me continue with a deep and reverent prayer life in this discernment process. It is clear to me that I wish to continue to serve the Lord in some manner of life.

I do know that I must make a decision within the next three years how to continue to live the simple life of prayer and work that I now live. Can I live with the tensions that I feel when I live at the monastery or can I live without the blessings of monastic profession as a lay person. It is becoming clearer that perhaps I will have to live without the blessings of monastic profession, but I do not want to set aside monastic life and priesthood without peace in my heart that this is the right decision.

I hope that you can understand the gravity of my decision and also the pain that I experience in making a decision. I truly believe in the deep and abiding way of spirituality taught by the monastic fathers and want to continue to integrate this into my life.

In conclusion, I request that I be granted an extension of the indult of exclauration for a period of two years.

Sincerely,

  
Francis P. Hoefgen, O.S.B.

COPY

CONFIDENTIAL

1  
2  
3 IN THE MATTER OF THE CLAIM OF  
4 AGAINST  
5 THE ORDER OF ST. BENEDICT  
6  
7 TELEPHONIC UNSWORN INTERVIEW OF  
8  
9  
10 Taken at the law firm of  
11  
12 QUINLIVAN & HUGHES, PA  
13 WELLS FARGO BUILDING  
14 400 SOUTH FIRST STREET, SUITE 600  
15 ST. CLOUD, MN 56301  
16  
17 and taken on  
18 January 13, 2011  
19  
20 commencing at approximately  
21 1:00 p.m.  
22  
23 LISA M. STAEDINGER  
24 8091 HUNTER LAKE DRIVE  
25 CLEAR LAKE, MINNESOTA 55319  
(320) 743-5589

1

1 APPEARANCES  
2  
3 PATRICK NOMER, Attorney at Law, JEFF ANDERSON  
4 & ASSOCIATES, P.A., 366 Jackson Street, Suite 100,  
5 St. Paul, Minnesota 55101, appeared telephonically on  
6 behalf of the Plaintiff.  
7  
8 MICHAEL FORD, Attorney at Law, QUINLIVAN &  
9 HUGHES, P.A., 400 South First Street, Suite 600,  
10 P.O. Box 1008, St. Cloud, Minnesota 56302, appeared on  
11 behalf of the Order of St. Benedict.  
12  
13 ROBERT STICH, Attorney at Law, 250 Second  
14 Avenue South, Suite 120, Minneapolis, Minnesota  
15 55401-2122, appeared telephonically on behalf of Father  
16 Francis Hoeffgen.  
17  
18 \* \* \*  
19  
20  
21 WHEREUPON, the following proceedings were duly  
22 had, to-wit:  
23  
24  
25

3

1 INDEX

2

3 INTERVIEW OF Page

4

5 By Mr. Ford ..... 4

6 By Mr. Stich ..... 24

7 By Mr. Ford ..... 40

8 By Mr. Stich ..... 45

9

10 EXHIBITS

11

12 Exhibit 1 marked ..... 4

13

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1 (Exhibit No. 1 marked for identification.)

2 EXAMINATION

3 By Mr. Ford:

4 Q My name is Mike Ford. I'm an attorney in St. Cloud.

5 I'm here today representing the Order of

6 St. Benedict. Bob Stich is also on the line and is

7 here today representing Fran Hoeffgen. We're going to

8 take a recorded interview. And I've got a court

9 reporter here with me in my office, Lisa Staudinger;

10 and she'll type up my questions and your answers when

11 we get done. Do you understand that?

12 A Yes, I do.

13 Q Okay. I've got before me a document that I've asked

14 Ms. Staudinger to mark as Exhibit 1. And what it is

15 is a Confidential For Mediation Use Only statement

16 that your attorneys have furnished to me and

17 Mr. Stich that kind of outlines your situation, the

18 abuse, the injury that you have, and so on. Have you

19 seen that document yet?

20 A I have not.

21 Q That's been generally true for the other folks whose

22 statements we've taken, so what I'd like to do at

23 this point is kind of go through it with you just to

24 make sure that we got it all right. Do you

25 understand that?

4

1 A Yes, I do.  
 2 Q Okay. It tells us that your age is 48 years of age;  
 3 is that right?  
 4 A I am now 49.  
 5 Q Okay. What is your date of birth, please?  
 6 A  
 7 Q Okay. And it tells us that you're married and have  
 8 children; is that right?  
 9 A That is correct.  
 10 Q It says currently you're unemployed. Is that still  
 11 the case?  
 12 A That is not correct.  
 13 Q What are you currently doing for income?  
 14 A I'm currently working for a company by the name of  
 15  
 16 Q And what do you do for them?  
 17 A They  
 18 and I am their manager of logistics planning.  
 19 Q Okay. When did you take up that job?  
 20 A In June of 2010.  
 21 Q Prior to June of 2010, when had you last worked?  
 22 A My last date of employment would have been in March  
 23 of 2010. I was unemployed from March until June.  
 24 Q Was there anything about that period of employment  
 25 that you think is related to what happened between

1 the abuse, and this is what it tells us: was  
 2 placed in foster care and was seeing Fr. Hoefgen for  
 3 therapy in 1978 after a suicide attempt. During  
 4 these counseling sessions, Fr. Hoefgen would  
 5 masturbate and have masturbate him. This  
 6 happened numerous times until was able to go  
 7 back home, at which point the sexual abuse stopped."  
 8 Does that sound roughly correct?  
 9 A That does sound roughly correct, with the exception  
 10 of the time line again. I'm sure it could not have  
 11 occurred in 1978 because my suicide attempt was in  
 12 November of 1978.  
 13 Q Okay. Later on, it talks about having additional  
 14 suicide attempts, so I'll get to that in a minute.  
 15 Let's come back. When was the first time you  
 16 attempted suicide? Is that November of '78?  
 17 A It would have been in August of 1978.  
 18 Q Okay. When was the second time -- well, did you  
 19 attempt suicide after that?  
 20 A I did attempt suicide on three separate occasions.  
 21 Q Okay. So August of '78 is the first one; correct?  
 22 A That is correct.  
 23 Q When was the second one?  
 24 A Would have been in November of 1978.  
 25 Q And then the third one?

5

7

1 you and Fran Hoefgen?  
 2 A I guess I can't answer that at this point. I don't  
 3 know.  
 4 Q Fair enough. The document goes on to say that the  
 5 person that you believe acted inappropriately with  
 6 you was Fr. Francis Hoefgen; is that right?  
 7 A That is correct.  
 8 Q Okay. And the period of abuse where this took place  
 9 was in 1978; is that correct?  
 10 A I don't know the exact time period. It would have  
 11 been between 1978, 1979, 1980. I don't remember the  
 12 exact year that it started.  
 13 Q It said that it happened at the parish residence at  
 14 St. Boniface; is that right?  
 15 A That's right.  
 16 Q And St. Boniface, just so we can have it recorded,  
 17 what diocese is that St. Boniface in?  
 18 A It's in the diocese of St. Cloud, and it's located in  
 19 Cold Spring, Minnesota.  
 20 Q The summary of the abuse says that "Fr. Hoefgen  
 21 sexually abused on several occasions under the  
 22 guise of counseling him after a suicide attempt."  
 23 Does that sound roughly right?  
 24 A That's correct.  
 25 Q Then the document goes on to describe in more detail

1 A Was also in November of 1978.  
 2 Q All right. Now, it says here that you were placed in  
 3 foster care and began seeing Fr. Hoefgen. Would that  
 4 have been sometime after August of '78 that you were  
 5 placed in the foster care?  
 6 A It would have been in the late winter of December,  
 7 January time frame of 1979.  
 8 Q Well, let me go on to this injury/damages section so  
 9 we can clarify something. In the injury/damages  
 10 section of this exhibit -- this Confidential for  
 11 Mediation Use Only statement -- it says,  
 12 suffers from depression, and he attempted suicide on  
 13 two more occasions after the sexual abuse by  
 14 Fr. Hoefgen. has taken antidepressants on and  
 15 off for the past 30 years. is an alcoholic and  
 16 has been for the past 30 years. He was sober for a  
 17 number of years before relapsing in 2008. has  
 18 remained sober since that time."  
 19 Anything about what I just said that  
 20 strikes you as needing to be clarified?  
 21 A What does need to be clarified is that there was not  
 22 any additional suicide attempts after November 1978.  
 23 Q All right. So if it says here that suffers from  
 24 depression and attempted suicide on two more  
 25 occasions after the sexual abuse by Fr. Hoefgen, that

6

8

1 would be incorrect?  
 2 A I would to have to agree with that statement.  
 3 Q Okay. So all the suicide attempts occurred before  
 4 the sexual abuse by Fr. Hoefgen; is that right?  
 5 A That is correct.  
 6 Q So let's come back to it. So you get put into foster  
 7 care sometime in the late winter, possibly January,  
 8 of 1979. Does that sound right?  
 9 A It does. Sometime in that time frame, that is  
 10 correct.  
 11 Q How long were you in foster care?  
 12 A I was in foster care for approximately six months,  
 13 possibly seven months.  
 14 Q So that would take us to June or July of '79?  
 15 A That is correct.  
 16 Q Then when did you first see Fr. Hoefgen for therapy?  
 17 A It would have been sometime in that time frame as  
 18 well. I don't know the exact time frame.  
 19 Q So you went to Fr. Hoefgen for therapy after you were  
 20 placed in foster care; is that right?  
 21 A That is correct.  
 22 Q Now, who suggested that you go see Fr. Hoefgen for  
 23 therapy?  
 24 A I don't recall if anybody specifically suggested I  
 25 see him. The foster home that I was living in at the

1 Q And that would be a different --  
 2 A I don't know if it was the same therapist that I saw  
 3 after I had left the hospital or not. I don't recall  
 4 that.  
 5 Q Okay. Now, how was it that you were sent into foster  
 6 care? Why was that, if you know?  
 7 A I don't understand your question.  
 8 Q Okay. When you had this first -- well, the three  
 9 suicide attempts, were you living at home with your  
 10 parents?  
 11 A I was.  
 12 Q So do you know why you went into foster care?  
 13 A I don't recall. I don't remember what the  
 14 circumstances were surrounding my removal from the  
 15 home and put into foster care.  
 16 Q All right. So now you start counseling with  
 17 Fr. Hoefgen. How did this -- this mutual  
 18 masturbation come up? I mean, just describe that for  
 19 us, the first time. What happened?  
 20 A I guess I would go to the residence or the rectory  
 21 for St. Boniface. And it didn't initially start from  
 22 the get-go from our meetings. Fr. Fran was just  
 23 counseling me in terms of who I was as an individual  
 24 and a person. And I don't recall if it occurred  
 25 within the first six months or within the first year.

1 time was located in Cold Spring, approximately two  
 2 blocks from St. Boniface church. And I believe  
 3 that's how I first became to know of or become -- not  
 4 involved with -- but come to know of Fr. Fran in  
 5 St. Boniface Church.  
 6 Q Now, are you a Catholic?  
 7 A Yes, I am.  
 8 Q Was St. Boniface -- did you attend St. Boniface while  
 9 you were living in the foster home?  
 10 A I did.  
 11 Q In addition to Fr. Hoefgen, did you see anybody else  
 12 for counseling about your suicide attempts back at  
 13 the time you were at the foster home?  
 14 A I did. To be honest with you, I don't recall who it  
 15 was. It was a therapist located in the City of  
 16 St. Cloud. That's dating back 30, 31, 32 years ago.  
 17 Q Yep. Do you recall where you saw this therapist?  
 18 Was it like at the hospital, or was it at an office  
 19 or what?  
 20 A It was at a office building or office facility.  
 21 After I had first attempted suicide -- not first, but  
 22 on the third attempt after the attempt of suicide, I  
 23 spent approximately six or seven weeks in in-patient  
 24 therapy at the St. Cloud Hospital, saw a therapist at  
 25 the hospital at that time as well.

1 I don't remember that time frame. And honestly, I  
 2 don't remember if it occurred or started in 1979, in  
 3 that summer, or if it was after that time frame. It  
 4 was sometime in the 1979, 1980 time frame.  
 5 Q Okay. Well, in January of 1979, looking at your date  
 6 of birth, you would have been 17 years of age, I  
 7 think.  
 8 A That is correct.  
 9 Q Okay. And then your birth date being  
 10 you would have become 18 years of age in of  
 11 correct?  
 12 A That is correct.  
 13 Q Okay. And from what you've already told us, I take  
 14 it you're not entirely sure whether the first  
 15 instance of this mutual masturbation with Fr. Fran  
 16 occurred while you were going through treatment with  
 17 him or whether it occurred after the treatment with  
 18 him. Is that fair to say?  
 19 A It was during the time I was meeting with him, but I  
 20 think that, to answer your question further, I don't  
 21 recall if it was prior to me turning 18 or not.  
 22 Q Okay. When did the counseling with Fr. Fran end? I  
 23 think we've -- I've already asked you that question,  
 24 but now I'd like to clarify that, if I can.  
 25 A You mean when did it end in terms of my continuing to

1 meet with him?  
 2 Q Yes.  
 3 A When did I answer that question?  
 4 Q Well, I thought awhile back you told me it lasted  
 5 about six or seven months, so I was assuming that by  
 6 June, July, August of '79, you had stopped counseling  
 7 with him; but maybe I'm wrong.  
 8 A No. That's not how I answered that question. I had  
 9 indicated that I didn't know if the abuse occurred  
 10 within the first six months or first year after I  
 11 started counseling with Fr. Fran. My sessions with  
 12 Fr. Fran ended when he was removed from the parish  
 13 and sent out to -- I believe it was a sexual  
 14 treatment hospital out in the State of Maryland  
 15 sometime in 1983, 1982. I don't remember the date  
 16 exactly.  
 17 Q Okay. So you actually continued to treat with  
 18 Fr. Fran into '82, '83?  
 19 A I continued to meet with him and to work with him and  
 20 talk with him. He was counseling me as well into  
 21 joining the Order of the Benedictine Monks at  
 22 St. John's.  
 23 Q Okay. And so during that entire time until he was  
 24 sent off for treatment, there would be these  
 25 incidents of (mutual masturbation) is that correct?

13

1 A I would have to say yes to that statement.  
 2 Q Okay. Do you have any way of estimating how often  
 3 this occurred?  
 4 A In my estimate, it would have been no less than a  
 5 dozen times and no more than two dozen times.  
 6 Q So 12 to 24 occasions?  
 7 A I would say yes.  
 8 Q Now, at any time during this -- during these  
 9 occasions or during this time period, did you object  
 10 or protest or say anything to Fr. Fran about it?  
 11 A You know, I don't recall if I objected or protested.  
 12 I felt as if I wasn't in a position to say no.  
 13 Q Okay. Did you ever discuss it with anybody other  
 14 than Fr. Fran?  
 15 A In the years subsequent to the occasions occurring,  
 16 I've discussed it with the attorney that is  
 17 representing me, as well as my wife.  
 18 Q Okay. When was the first time you talked to anybody  
 19 about what happened between you and Fr. Fran?  
 20 A It would have been probably dating back to the early  
 21 1990s when I had discussed it with my wife.  
 22 Q Okay.  
 23 MR. NEWMER: And just for the record, Mike  
 24 and Bob, we're not waiving spousal communication  
 25 privileges or any of those privileges by him making

14

1 statements in this confidential mediation statement.  
 2 Okay?  
 3 MR. FORD: That's understood.  
 4 Q All right. Other than your wife and your attorney,  
 5 have you talked about what happened between you and  
 6 Fr. Fran with anybody other than that?  
 7 A To my recollection, no.  
 8 Q Okay. Have you ever sought treatment for what you  
 9 think resulted from you getting involved with  
 10 Fr. Fran?  
 11 A Not specifically, no.  
 12 Q Well, you seem to have qualified that statement. Did  
 13 you have some outcome, like alcoholism or something  
 14 else that caused you to seek treatment that you think  
 15 might be therefore related to what happened with  
 16 Fr. Fran?  
 17 A I would agree with that statement as well as some  
 18 counseling that I had in the spring and summer of  
 19 2009.  
 20 Q Okay. When did you -- have you ever had counseling  
 21 for alcoholism?  
 22 A I have, yes.  
 23 Q When was the first such effort at counseling?  
 24 A Would have been sometime in the early 1980s I put  
 25 myself into treatment at the St. Cloud Hospital.

15

1 Q Was that an inpatient or outpatient process?  
 2 A Would have been inpatient process.  
 3 Q Is that, like, a 30-day program or something else?  
 4 A You know, I don't recall. I remember being in the  
 5 program for approximately a week, maybe a little  
 6 less, and actually took myself out of the program and  
 7 did not complete the program at that time.  
 8 Q Okay. Now, have you ever forgotten about what  
 9 happened between you and Fr. Fran, or has it always  
 10 weighed on you?  
 11 A I have thought about it every day. I have not  
 12 forgotten about it.  
 13 Q How would you say that what happened between you and  
 14 Fran has affected you, affected your life in what  
 15 way?  
 16 A How do I quantify that statement? You know, it's  
 17 something being born and raised a Catholic, growing  
 18 up in the Catholic faith, thinking at one point I  
 19 wanted to become a Catholic priest and join the  
 20 Benedictine Order at St. John's, I just feel that  
 21 what occurred to me -- I'm not a homosexual man. I'm  
 22 a heterosexual male, and if just -- in a nutshell, I  
 23 believe has really devastated me in terms of an  
 24 individual in my self-esteem in terms of what  
 25 occurred. I believe it was an inappropriate thing to

16

1 happen to me, and it disgusts me to this day.  
 2 Q Has it affected your relationship with your wife?  
 3 A I believe it has affected my relationship with my  
 4 wife in regards to our intimacy.  
 5 Q Okay. Has it affected your relationship with your  
 6 children?  
 7 A I also believe it has affected my relationship with  
 8 my children, and I will quantify that a little bit  
 9 further along with my wife. In terms of how I come  
 10 across at times in terms of being angry or having  
 11 little things bother me, blowing up at times, those  
 12 type of events.  
 13 Q Do you feel you have anger-management issues that you  
 14 relate to what happened between you and Fr. Fran?  
 15 A I don't any longer, no.  
 16 Q But at some point in time, did you feel that you had  
 17 such anger-management issues related to what happened  
 18 between you and Fr. Fran?  
 19 A I believe so, yes.  
 20 Q When was it that you believe you were able to resolve  
 21 those anger-management issues?  
 22 A After I went through treatment for alcoholism back in  
 23 1990.  
 24 Q Okay. That sounds like a second treatment for  
 25 alcoholism; is that correct?

17

1 A That is correct.  
 2 Q So the first one that I've got noted is approximately  
 3 a week in the 1980s; is that right?  
 4 A That is correct.  
 5 Q And then you had another one in 1990; is that right?  
 6 A That is correct.  
 7 Q Was that also at the St. Cloud Hospital?  
 8 A That was not. That was located at the New Ulm  
 9 Hospital down in New Ulm, Minnesota.  
 10 Q How long a period -- was there any inpatient on that?  
 11 A That was an outpatient treatment program, and I  
 12 believe, if I remember correctly, it was a seven-week  
 13 or nine-week program.  
 14 Q All right. Did you have -- have you had any other  
 15 counseling treatments since 1990?  
 16 A I have not.  
 17 Q Okay. Was the 1990 treatment in New Ulm effective?  
 18 A Absolutely. Yes, it was.  
 19 Q Okay. I think it says in the -- and I already read  
 20 this -- you feel that you had a relapse in 2008 but  
 21 have remained sober since that time; is that correct?  
 22 A That is correct.  
 23 Q How long a period of relapse did you suffer?  
 24 A From approximately February or March of 2008 until  
 25 February or March of 2009.

18

1 Q And what caused you to recover from this relapse?  
 2 A Self-perseverance and my own will.  
 3 Q So it was pretty much self-directed. You did it  
 4 yourself?  
 5 A That, along with counseling at that point in time  
 6 that I met with a counselor in the late winter, early  
 7 spring, early summer of 2009.  
 8 Q This counseling that you just described, would you  
 9 consider that to be alcohol counseling or more  
 10 generalized counseling?  
 11 A I would consider that to be more generalized  
 12 counseling.  
 13 Q Did any of this counseling have anything to do with  
 14 what happened between you and Fr. Fran Hoefgen?  
 15 A I did discuss the abuse with a counselor at that  
 16 point in time, yes.  
 17 Q So that would be a third person in addition to your  
 18 wife and your attorney that you've discussed what  
 19 happened between you and Fr. Fran; right?  
 20 A That is correct, yes.  
 21 Q Do you know if in the 1980s counseling the subject of  
 22 what happened between you and Fr. Fran came up?  
 23 A I do not believe it did, no.  
 24 Q Then in 1990, that counseling in New Ulm, do you  
 25 think what happened between you and Fr. Fran came up?

19

1 A I do not believe so. I don't believe I brought it up  
 2 at that point.  
 3 Q Do you know, as you sit here today, why you would not  
 4 have brought that up in 1980 or 1990?  
 5 A I can't answer that question. I don't know.  
 6 Q Okay. The Confidential for Mediation Use Only  
 7 statement that your attorneys have provided us  
 8 concludes with a paragraph called "Noteworthy," and  
 9 it says this: states that he has a Bible from  
 10 Fr. Hoefgen with an inscription to him. Fr. Hoefgen  
 11 admits to having sexual contact with another troubled  
 12 male in the John K.K.K. Doe versus Fr. Hoefgen  
 13 matter." Is that roughly accurate?  
 14 A That inscription is not in The Bible. There's an  
 15 inscription in The Bible in terms of that it's from  
 16 Fr. Fran and it has a date in it, but I don't recall  
 17 what the date of it is at this point.  
 18 Q So there is an inscription. It's got a date, but  
 19 it's not directed to you. Is that what you're  
 20 saying?  
 21 A No. It is directed -- it's a -- I believe it says,  
 22 "Merry Christmas" or something. And I don't  
 23 specifically recall what the inscription says, but  
 24 it's from Fr. Fran, signed by him; and it has the  
 25 date inside the cover.

20

1 Q Okay. Recognizing that we don't have The Bible here,  
 2 do you know roughly when it was you would have gotten  
 3 that Bible?  
 4 A I believe it was in 1980.  
 5 Q I'm going to go back. There's another point I wanted  
 6 to clarify in the statement that your attorneys have  
 7 furnished to us. The last sentence in the section  
 8 titled "Abuse" reads as follows -- and I think we've  
 9 already covered this, but I want to make sure I  
 10 understand it. It says, "This happened numerous  
 11 times until was able to go back home, at which  
 12 point time the sexual abuse stopped."  
 13 In point of fact, it sounds like the sexual  
 14 abuse actually continued after you went home and only  
 15 stopped when Fr. Hoefgen was sent off for treatment;  
 16 is that right?  
 17 A I would agree with that, yes.  
 18 Q Okay. Now, has what happened between you and  
 19 Fr. Hoefgen interfered with your ability to work over  
 20 the years?  
 21 A I don't know specifically how to answer that. I  
 22 would say it has had some affect on my ability to  
 23 hold a job.  
 24 Q Have you had difficulty holding jobs over the years?  
 25 A Yes.

21

1 Q Okay. Do you have any estimate that wouldn't be a  
 2 guess as to what sort of income loss you may have  
 3 suffered over the years because of your inability to  
 4 hold a job that you attribute to what happened  
 5 between you and Fr. Fran?  
 6 A I wouldn't be able to answer that at this point. I  
 7 don't know.  
 8 Q Do you have any idea as to what cost you may have  
 9 incurred over the years for counseling of one sort or  
 10 the other that you think is related to what happened  
 11 between you and Fr. Fran?  
 12 A I would have to answer that the same way, Mr. Ford.  
 13 I don't know.  
 14 Q Okay. Did you ever keep a diary or a journal that  
 15 would relate to what happened between you and  
 16 Fr. Fran?  
 17 A I did not.  
 18 Q Do you currently attend church?  
 19 A I do.  
 20 Q Was there ever a period when because of what happened  
 21 between you and Fr. Fran you stopped attending church  
 22 on a regular basis?  
 23 A I did not. I've always attended mass.  
 24 MR. FORD: Okay. Well, I think that covers  
 25 it. The way this process works is Mr. Stich will ask

22

1 you some questions. I may have some follow-up and,  
 2 of course, if Mr. Hoeker wants to ask you some  
 3 questions, he can, although he can't talk to you any  
 4 time he wants; so oftentimes, he'll just do that in  
 5 private.  
 6 I thank you for what you've told me  
 7 already. Is there any question you wanted to ask me  
 8 or even more importantly, is there any question that  
 9 you think I should have asked and you're wondering  
 10 why I didn't that you think would give us a fair  
 11 understanding of your situation as it relates to what  
 12 happened between you and Fr. Fran? Any areas I  
 13 missed?  
 14 THE WITNESS: You know I appreciate you  
 15 bringing that up and asking that, Mr. Ford, but at  
 16 this point, I don't think there's anything additional  
 17 that I could provide in terms of what you've already  
 18 asked.  
 19 MR. FORD: Okay. And I've told this to  
 20 other people in your situation: "Sometimes after an  
 21 event like this you do think of something, and you  
 22 wonder what can you do about it. Well, it's  
 23 perfectly appropriate to talk to your attorney about  
 24 it, of course, and between the two of you decide  
 25 whether you want to have him send us something that

23

1 points out an additional point we didn't cover, so  
 2 just so you -- do you understand that?  
 3 THE WITNESS: I do, yes.  
 4 MR. FORD: Okay. Thank you. That's all I  
 5 have.  
 6 THE WITNESS: Thank you.  
 7 MR. STICH: This is Bob  
 8 Stich. I've got a couple of questions. Some of it  
 9 is sort of follow-up.  
 10 EXAMINATION

11 By Mr. Stich:  
 12 Q Now, the reference here is being placed in foster  
 13 care. Where did you live before you were placed in  
 14 foster care?  
 15 A I lived with my parents.  
 16 Q Where did they live?  
 17 A They lived in -- at the time, they lived in Richmond,  
 18 Minnesota.  
 19 Q And did you belong to a parish in Richmond?  
 20 A Yes, I did.  
 21 Q Okay. And did you and your family go to church at  
 22 that parish in Richmond?  
 23 A We did, yes.  
 24 Q Now, according to the dates that I have here, you  
 25 were about 17, it looks like, when you were placed in

24

1 foster care.  
 2 A That is correct.  
 3 Q What were the circumstances? What do you recall of  
 4 that?  
 5 A The circumstances were specifically centered and  
 6 circled around my suicide attempt in November of  
 7 1978.  
 8 Q Okay. Do I have this right: You said that there was  
 9 one suicide attempt in August?  
 10 A That is correct.  
 11 Q And then another -- and then two in November of '78?  
 12 A That is correct.  
 13 Q And was it after one of the ones in November that you  
 14 went in to foster care?  
 15 A That is correct.  
 16 Q After which one?  
 17 A It would have been after the third suicide attempt.  
 18 Q After the third. Okay.  
 19 A My family and parents and friends, no one was aware  
 20 of the previous two suicide attempts.  
 21 Q Okay. But they became aware of the third attempt.  
 22 A They would have been because  
 23  
 24 Q Okay. What was the reason for the suicide attempt?  
 25 A You know, looking back was because -- centered around

25

1 depression and drug use.  
 2 Q Do you recall what you were depressed about?  
 3 A Probably the drug use at that point.  
 4 Q Okay.  
 5 A You know, I don't mean to sound cavalier and laugh  
 6 about it, but that's really I'm sure what it was  
 7 mostly centered around.  
 8 Q Yeah. They sort of go hand in hand often. When did  
 9 you start using drugs?  
 10 A I would assume when I was in -- I started drinking  
 11 alcohol when I was 15 and started utilizing or using  
 12 drugs probably when I was sixteen-and-a-half.  
 13 Q Okay. And at that time where were you attending  
 14 school?  
 15 A I was attending school at  
 16  
 17 Q Okay. Were you using alcohol and drugs with other  
 18 people? I mean, were there a group of you or friends  
 19 who used alcohol and drugs, also?  
 20 A It was, yes.  
 21 Q And were they other students at  
 22 A They were, yes.  
 23 Q And so after the third suicide attempt -- what year  
 24 were you in high school in  
 25 A I was

26

1 Q So you were when you were placed into foster  
 2 care. Where was the foster care? Where were you put  
 3 into foster care?  
 4 A In Cold Spring, Minnesota.  
 5 Q With whom?  
 6 A The individual's name was  
 7 I believe.  
 8 Q What was the first name?  
 9 A  
 10 Q  
 11 A That is correct.  
 12 Q Okay. And is in  
 13 right?  
 14 A That is correct.  
 15 Q So when you were living in Richmond, you were  
 16 attending school in  
 17 A That is correct.  
 18 Q Then you moved in -- what was your first contact,  
 19 then, with Fran Hoeffgen?  
 20 A I don't recall. It would have been at the parish at  
 21 St. Boniface parish, but I don't recall the initial  
 22 first meeting.  
 23 Q What were you doing at the parish at St. Boniface?  
 24 A Attending church and I was also a member of the youth  
 25 choir.

27

1 Q Okay. And you attended church. Did you attend youth  
 2 group there?  
 3 A It was not a youth group. It was the youth choir.  
 4 Q Okay. And it was in that context that you came into  
 5 contact with Fr. Hoeffgen?  
 6 A That is correct.  
 7 Q Okay.  
 8 A I want to clarify, Mc. Stich. I don't recall if it  
 9 was in the summer or fall or spring or summer of 1979  
 10 or 1980. It was sometime in that time frame.  
 11 Q That you first came in contact with him?  
 12 A That is correct.  
 13 Q Spring or summer or fall of '79. Now, by the fall of  
 14 '79 -- well, when did you go back home?  
 15 A During the summer of 1979.  
 16 Q Okay. So if your first contact was in the summer or  
 17 fall of '79, were you living back at home; or were  
 18 you still living in Cold Spring?  
 19 A I can't answer that question specifically. I don't  
 20 recall if it was before I moved home or not.  
 21 Q After you moved home, did you remain in the youth  
 22 choir?  
 23 A I did.  
 24 Q Okay. Can you tell us anything about the first  
 25 incident of this masturbation with Fran Hoeffgen? You

28

1 know, how it came about or anything you recall about  
 2 it, the first incident?  
 3 A It would have been -- I don't specifically recall the  
 4 first instance, other than it occurred at the rectory  
 5 or the residence where both Fr. Fran and Fr. Brennan  
 6 were living. You know, it would have occurred after  
 7 I had met and had known him for a period of time. It  
 8 didn't occur or didn't happen in a relatively short  
 9 period of time after we had met.  
 10 Q Okay. Now, Brennan was -- he was the pastor at that  
 11 time, right?  
 12 A Fr. Brennan was the pastor and I believe Fr. Fran was  
 13 the associate pastor.  
 14 Q Okay. At that time where was the -- where were they  
 15 living?  
 16 A At the residence or the rectory for St. Boniface  
 17 Church in Cold Spring.  
 18 Q Where was that located?  
 19 A It was right across the street from the church.  
 20 Q Okay. Is that the building that formerly had been  
 21 the convent?  
 22 A I don't know that or not. It's a huge granite  
 23 building kitty corner to St. Boniface Church, but I  
 24 don't know if it was formerly a convent or not.  
 25 Q Okay. The big granite building. Lot of rooms?

1 A Lot of rooms.  
 2 Q And you -- it says something here about counseling.  
 3 What sort of counseling were you having with Hoefgen?  
 4 A I believe the counseling centered around me being  
 5 watched in terms of my depressive state because I had  
 6 attempted suicide. And the counseling basically  
 7 centered around getting together and meeting and  
 8 talking. I don't specifically recall how to answer  
 9 your question in more detail, but that's what it was  
 10 centered around.  
 11 Q Okay. Well, was it more psychological counseling or  
 12 counseling about church matters or --  
 13 A No. It wasn't about -- I don't believe it was about  
 14 either psychologically or church matters. It was  
 15 more of a meeting one on one, get to know you,  
 16 friendship-type counseling, just to keep a barometer  
 17 on who I was in terms of where I was in my life  
 18 because I had attempted suicide.  
 19 Q Okay. Now, this suicide, were you hospitalized?  
 20 A I was.  
 21 Q Where?  
 22 A At the St. Cloud Hospital.  
 23 Q How long were you in the hospital?  
 24 A I believe for a period of six to seven weeks.  
 25 Q Obviously, you survived. We know that much. But do

1 you have any permanent injury or problem from that  
 2 suicide attempt?  
 3 A I have no permanent effects from that event in  
 4 regards.  
 5 Q Okay.  
 6 A Other than the scarring, the scar tissue.  
 7 Q You've got a scar. Now, the -- do you recall when  
 8 Fr. Hoefgen gave you The Bible? Would it be  
 9 contemporaneous with the date in The Bible?  
 10 A I guess I don't understand what you mean by  
 11 "contemporaneous."  
 12 Q You said there's a date in The Bible.  
 13 A There is.  
 14 Q My question is: Would that have been a date -- a  
 15 date in or around the time that he actually gave it  
 16 to you?  
 17 A Yes.  
 18 Q Or on the day that he gave it to you or the week that  
 19 he gave it to you?  
 20 A Yes.  
 21 Q Okay. Do you recall any circumstances leading to him  
 22 giving you a Bible?  
 23 A On a friendship basis, I'm assuming, because I was  
 24 part of the youth choir, something along those lines.  
 25 Q Do you recall him giving Bibles to other persons?

1 A That I do not recall.  
 2 Q Were you still counseling when -- or still seeing  
 3 Fr. Hoefgen when Mal Taylor became the pastor?  
 4 A I don't recall that.  
 5 Q Okay. Now, these incidents that are described here  
 6 of the masturbation, did all of those instances take  
 7 place in the residence -- in the priest's residences?  
 8 A That is correct.  
 9 Q The one that you described --  
 10 A That's correct.  
 11 Q -- the big granite building?  
 12 A That is correct.  
 13 Q And this went on over a period of how many years?  
 14 A It went on for a period of a couple of years.  
 15 Q Now, I take it that you graduated from high school  
 16 what? Probably the  
 17 A That is correct.  
 18 Q What did you do after you graduated from high school?  
 19 A Actually, went to work for a gentleman in Cold Spring  
 20 by the name of  
 21  
 22  
 23 Q And I take it that the meetings with Fran Hoefgen  
 24 continued --  
 25 A It did.

1 Q -- while you were employed and also going to school  
 2 at the  
 3 A The meetings continued; but again, I need to clarify.  
 4 I don't recall if it was that fall or spring or  
 5 summer of 1980. It was sometime in that time frame.  
 6 Q You mean the first one --  
 7 A That is correct.  
 8 Q -- the first incident.  
 9 A Or the first -- even the first meetings with  
 10 Fr. Fran. That is correct.  
 11 Q Might have been the spring or fall of 1980; is that  
 12 correct?  
 13 A It could have been. I believe the inscription in The  
 14 Bible was from 1980, but I can look that up tonight  
 15 and clarify that with my attorney.  
 16 Q Yeah. Why don't you do that and give that  
 17 information to your attorney, and he would probably  
 18 pass that on to us.  
 19 Did you ever meet with Hoefgen when there  
 20 were any other people at the meeting?  
 21 A No, just myself.  
 22 Q Just the two of you?  
 23 A That I recall, yes.  
 24 Q Did he have some involvement with youth choir?  
 25 A I don't know if he had specific involvement other

1 than the fact that he was the associate pastor and  
 2 was part of the congregation for the parish in terms  
 3 of the leadership position that he held.  
 4 Q Okay. Do you recall attending a retreat at  
 5 St. Boniface?  
 6 A I do.  
 7 Q And you gave one of the talks at the retreat; do you  
 8 recall that?  
 9 A I do.  
 10 Q Do you recall what year that was?  
 11 A I don't. I want to say -- I want to say the spring  
 12 of -- late winter or early spring of 1979, but I  
 13 don't specifically recall. I do recall the retreat,  
 14 but I don't recall the date.  
 15 Q Okay. It was either that -- either '79 or '80?  
 16 A I'm thinking somewhere in that time frame, yes.  
 17 Q This was a retreat for young people?  
 18 A It was, yes.  
 19 Q Do you recall how it came about that you gave one of  
 20 the talks at the retreat?  
 21 A I think it centered around my survival from my  
 22 suicide attempt.  
 23 Q Okay. And you were -- it was some -- you were  
 24 talking to them about how you survived or trying to  
 25 inspire people or what? Do you recall what that was

1 about?  
 2 A I would agree with what you said in terms of the  
 3 inspiration piece, and that I had survived my  
 4 attempt.  
 5 Q You had survived. You were able to move on, and sort  
 6 of encouraging other people to do the same?  
 7 A That is correct.  
 8 Q Did you attend more than one of these retreats?  
 9 A That I do not recall.  
 10 Q Okay. In the priest's residence, do you recall where  
 11 these incidents took place?  
 12 A In Fr. Fran's study or his office.  
 13 Q There's mention here on this sheet of paper that was  
 14 given to us that Fr. Hoefgen admits to having sexual  
 15 contact with another troubled male. Are you aware of  
 16 Fr. Hoefgen having sexual contact with anyone other  
 17 than you?  
 18 A I have no personal knowledge of that, no.  
 19 Q Okay. You know that now because someone has said  
 20 that.  
 21 A I know that now because -- that is correct, yes.  
 22 Q But you didn't have any knowledge of that at the  
 23 time?  
 24 A I did not.  
 25 Q Or did you ever -- prior to contacting your attorney,

1 did you ever learn -- do you know of anybody else who  
 2 ever had any complaints about Fr. Hoefgen?  
 3 A The only knowledge that I had at that point in time  
 4 was what I had stated earlier that he was removed  
 5 from the parish and sent out to -- I believe it was  
 6 someplace out in Maryland.  
 7 Q Do you recall when that was?  
 8 A I'm wanting to recall. I'm thinking it was in 1982,  
 9 1983.  
 10 Q And were your meetings with him and these sessions  
 11 with him, did that continue up until the time that he  
 12 left?  
 13 A I don't recall that. I don't know.  
 14 Q Do you recall how you learned that he left or was  
 15 leaving the parish?  
 16 A He had been removed from the parish. And I don't  
 17 want to say it was a rumor, but that he had been sent  
 18 out to this facility out in Maryland, and that's  
 19 really as much as I recall. You know, I recall  
 20 actually calling him and contacting -- trying to  
 21 contact him at that facility.  
 22 Q Okay. Did you ever get a hold of him?  
 23 A I did not.  
 24 Q What was your purpose for trying to contact him?  
 25 A I believe at that point in time was because he had

1 been my mentor, and I considered him a friend.  
 2 Q Did you ever consider what you were doing with  
 3 Roefgen as something that was wrong?  
 4 A I did, yes, that it was wrong and inappropriate.  
 5 Q But you continued doing it?  
 6 A It continued to happen. I don't think I can say I  
 7 continued doing it. It continued to occur.  
 8 Q All right. Did you ever talk to him about it, about  
 9 your feelings about what you were doing?  
 10 A Not specifically, no. Never -- if you're asking me,  
 11 did I ever confront him about it? No, I did not.  
 12 Q Or did he ever ask you about it?  
 13 A I don't believe he did.  
 14 Q All right. It says here -- I think it said that you  
 15 basically continued until he left to go out east or  
 16 was sent out there. Do I have that right?  
 17 A Yes. Yes.  
 18 Q I'm just checking my notes here.  
 19 A You know, I considered him the parish priest and my  
 20 spiritual advisor.  
 21 Q Okay. And then I take it that after the -- I think  
 22 you said seven months, you moved back home with your  
 23 parents?  
 24 A Yeah. I don't know the specific time frame. It was  
 25 a six- to eight-month time frame when I was in foster

1 care and when I had moved back home to live with my  
 2 folks.  
 3 Q Okay. And I take it that by that time had you  
 4 discontinued the use of alcohol and drugs, or were  
 5 you still using?  
 6 A I was still using.  
 7 Q Did that have -- were you using alcohol and drugs  
 8 with Fran?  
 9 A I was not.  
 10 Q Did he ever provide any alcohol to you?  
 11 A He did not.  
 12 Q Or any drugs?  
 13 A He did not.  
 14 Q Were there occasions where you had used alcohol or  
 15 drugs before meeting with him?  
 16 A No.  
 17 Q Since the time that he left, he was sent out east,  
 18 have you had any contact with Fran Roefgen?  
 19 A On one occasion, yes.  
 20 Q And when was that? What was that all about?  
 21 A That would have been in -- my family and I were  
 22 living in Minnesota, when we moved to our  
 23 current residence in Minnesota. I -- and  
 24 I don't recall how I learned this, but I learned that  
 25 he was the priest or the pastor at St. Ann --

1 Elizabeth Ann Seton Parish in Hastings, Minnesota.  
 2 And in I believe the summer of 1992, my  
 3 wife and I and our children at that time drove  
 4 over to Hastings and met Fr. Fran there after one of  
 5 the masses.  
 6 Q Okay. This was a social visit?  
 7 A It was a social visit, but it was also a visit to  
 8 show him that I was a normal man, and I had a wife  
 9 and kids.  
 10 Q Okay. You wanted him to meet your family, your wife  
 11 and family?  
 12 A That is correct.  
 13 Q This was a cordial meeting, was it?  
 14 A It was a cordial meeting up to where I really felt as  
 15 if -- I'll leave it at that. It was a cordial  
 16 meeting, yes.  
 17 Q All right. Was this before or after you had told  
 18 your wife about your incidents with Fran?  
 19 A It would have been right around the same time period.  
 20 Q Okay. Have you -- did you continue any contact with  
 21 him by phone, e-mail, cards, letters?  
 22 A I have some e-mail correspondence with him as well  
 23 when he was the guest pastor at St. John's, and I  
 24 believe the e-mail correspondence actually -- it was  
 25 extremely intermittent, but I believe the last time

1 it occurred was in 2005 after the birth of our  
 2 child.  
 3 Q Okay. Where do you live now?  
 4 A In Minnesota.  
 5 Q Okay. And you work in  
 6 A I do.  
 7 Q That's quite a haul, isn't it?  
 8 A  
 9 Q Roughly.  
 10 A Yes.  
 11 Q Okay. That's working out for you, is it?  
 12 A Very much so. Yes.  
 13 MR. STICH: Okay. Good. All right. I  
 14 think that's all the questions I have right now. I  
 15 appreciate you taking the time to talk to us about  
 16 this. It's helpful for all of us, for us and for  
 17 your attorney. Thank you.  
 18 THE WITNESS: Thank you.  
 19 MR. FORD: Mr. this is Mike Ford  
 20 again. I just have one.  
 21 FURTHER EXAMINATION  
 22 By Mr. Ford:  
 23 Q I don't know if this is a follow-up question or a  
 24 question I forgot to ask, but have you thought about  
 25 and do you know what you want to accomplish with this

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3 mediation?  
2 A No, I guess I haven't. I haven't really much thought  
3 about what the outcome is. I thought I would be  
4 nervous today and that I wouldn't sleep last night.  
5 That didn't occur. That didn't happen. And I don't  
6 have any hopes or expectations in terms of the  
7 mediation at this point.

8 Q Okay. Usually going into a mediation like this  
9 people in your position may have -- and you'll  
10 probably talk to your attorneys more about this --  
11 but have a combination of either monetary and  
12 nonmonetary things or one or the other.

13 When I say "monetary," money, that means  
14 money. And nonmonetary means sometimes people want  
15 to get a chance to get some validation for their  
16 feelings or what happened to them. So anyway, that's  
17 what I'm talking about -- take the mystery out of  
18 it -- is just trying to find out if you've given that  
19 any thought. Sounds like you and your attorneys will  
20 be talking about that further.

21 A And I do want to answer one of your questions a  
22 little bit farther in clarity. You had asked if  
23 there were any additional things I'd like to add. I  
24 did indicate I went through a process of writing some  
25 notes. Fr. Brennan did walk in on us once --

41

1 then talked to Fr. Fran about it?

2 A No, he did not.

3 Q Okay. So it's just a situation where Fr. Brennan  
4 walked in, saw what the two of you were doing. Was  
5 it clear from what you were doing and his vantage  
6 point that he had to know that you were engaged in  
7 mutual masturbation at that point?

8 A Yes.

9 Q And then Fr. Kieran Nolan, you made a report to him  
10 while you were going through this process with  
11 St. John's to determine whether you could join the  
12 Abbey?

13 A That is correct.

14 Q Do you know when that process was that you were  
15 considering joining the Abbey? What years that was?

16 A I want to say it was in the 1982 to 1984 time frame.

17 Q Okay. And how long a process was that? Was it a  
18 case of one meeting or did it go on for weeks or  
19 months?

20 A It went on for months. I had numerous meetings at  
21 that point with Fr. Kieran Nolan. And, also, on at  
22 least one and I believe two occasions, spent a night  
23 or a weekend at the monastery at St. John's.

24 Q Obviously you didn't join the Abbey. Can you share  
25 with us why that is?

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1 MR. STICH: Okay.

2 A -- when this was occurring. Also, when I was being  
3 vetted, for lack of a better word, to join the  
4 monastery at St. John's, the spiritual director or  
5 the director of vocations there was a priest by the  
6 name of Fr. Kieran Nolan, and I did report the  
7 contact to him as well.

8 MR. STICH: Okay.

9 By Mr. Ford:

10 Q Okay. Let's go back over that a little bit. When  
11 Fr. Brennan walked in on you, was that -- how far  
12 into the -- to the relationship with Fr. Fran was  
13 that? Was that in the beginning, the middle, the  
14 end?

15 A That I do not recall.

16 Q Okay. What, if anything, did Fr. Brennan say when he  
17 walked in on the two of you?

18 A I'm assuming at the point it was complete  
19 embarrassment and turned around and walked out.

20 Q I take it, then, from what you're telling us that

21 Fr. Brennan never came to you and talked to you about  
22 it?

23 A He did not.

24 Q And you don't have -- I'm assuming, then, that

25 Fr. Fran never mentioned to you that Fr. Brennan had

42

1 A Because I met the most wonderful, beautiful woman in  
2 the world.

3 Q Okay. So your interest in the joining the Abbey  
4 changed because of the relationship with your wife?

5 A That is correct.

6 Q Okay. It wasn't a case where the Abbey turned you  
7 down?

8 A No, not at all.

9 Q Okay. And then when you discussed this with  
10 Fr. Kieran Nolan, how long of a conversation was  
11 that?

12 A I don't recall specifically. I'm sure it was  
13 extremely brief, but I don't recall off the top of my  
14 head.

15 Q Do you have any recollection what response, if any,  
16 you got from Fr. Kieran on that?

17 A I don't recall that either.

18 Q Did Fr. Kieran ever come back to you to discuss it,  
19 or did it just occur that one time?

20 A It was just on that one occasion.

21 Q Okay. Do you recall what it was you told Fr. Kieran?

22 A That there had been sexual contact between Fr. Fran  
23 and myself. And I do recall in joining the Order,  
24 you join the Order and are to become what's called a  
25 novitiate. And somewhere in that time frame, I was

44

1 close to becoming to join the Order and Fr. Kieran  
 2 had asked me to wait a year.  
 3 Q And was it during that one-year wait that you  
 4 developed a relationship with the woman that became  
 5 your wife?  
 6 A No. That would have occurred after that.  
 7 Q Okay. So Fr. Kieran asked you to wait a year. And  
 8 at the end of that year, what happened?  
 9 A I had at that point moved on and had already changed  
 10 my mind in terms of joining the Order.  
 11 Q Okay. So even before meeting your wife, you decided  
 12 that joining the Order was not something that you  
 13 were interested in doing?  
 14 A It was in that same time frame.  
 15 Q Okay. Do you have a recollection of getting back to  
 16 Fr. Kieran after the year and telling him that you  
 17 were no longer interested in joining the Order?  
 18 A That I do not recall.  
 19 MR. FORD: Okay. That's all the questions  
 20 I've got on that. Thank you very much. Mr. Stich may  
 21 or may not have a few.  
 22 MR. STICH: Let's see.  
 23 FURTHER EXAMINATION  
 24 By Mr. Stich:  
 25 Q Do you have any recollection of what year that might

1 both.  
 2 MR. FORD: That's all I've got as well.  
 3 Pat, is there anything you want to add?  
 4 MR. SWAGER: No. I appreciate it. If you  
 5 don't mind, and I would like to stay on the line  
 6 and talk just for a minute after you guys get off.  
 7 MR. FORD: Okay.  
 8 MR. STICH: We'll hang up. Thanks.  
 9 THE WITNESS: Thank you, gentlemen.  
 10 MR. FORD: Yep. Thank you.  
 11  
 12 (WHEREUPON, the interview was concluded at  
 13 2:07 p.m.)  
 14  
 15  
 16  
 17  
 18  
 19  
 20  
 21  
 22  
 23  
 24  
 25

1 have been when you say Brennan walked in on you?  
 2 A I don't. It would have been between 1981 and 1983.  
 3 Q Okay. But nothing was ever said by you to Brennan or  
 4 Brennan to you about that?  
 5 A That is correct.  
 6 MR. STICH: Okay. I think that's all the  
 7 questions I have.  
 8 Q Oh, I was going to ask you — sometimes in some  
 9 situations persons in your position want to —  
 10 actually want to confront the person that they're  
 11 accusing or receive an apology, you know, is there  
 12 anything like that in your mind of something that  
 13 might be helpful to you in resolving these issues?  
 14 A You know, certainly do not anticipate nor do I want  
 15 to have a confrontation with Fr. Fran; but certainly  
 16 an apology I believe would be in order. Yes.  
 17 Q Okay. Since you don't want to have a confrontation,  
 18 how would you like to have an apology? By letter?  
 19 By e-mail or just conveyed from Fran through somebody  
 20 else such as me?  
 21 A I believe a written apology would be appropriate.  
 22 MR. STICH: Okay. All right. I'll make a  
 23 note of that. I think that's all I have right now.  
 24 Again, thanks for your time.  
 25 THE WITNESS: You're welcome. Thank you

1 STATE OF MINNESOTA  
 2 COUNTY OF STEARNS  
 3  
 4 BE IT REMEMBERED THAT, I took the foregoing  
 5 interview of \_\_\_\_\_ pursuant to Notice and  
 6 Agreement;  
 7  
 8 THAT, I was then and there a notary public  
 9 in and for the County of Stearns, State of Minnesota;  
 10  
 11 THAT, I exercised the power of that office  
 12 in taking said interview;  
 13  
 14 THAT, I am neither attorney or counsel for,  
 15 nor related to or employed by any of the parties to  
 16 the action in which this interview is taken and,  
 17 further, that I am not a relative or employee of any  
 18 attorney or counsel employed by the parties hereto or  
 19 financially interested in this action;  
 20  
 21 THAT the testimony was taken down in  
 22 stenotype by me, then was reduced to typewriting  
 23 under my direction, and is a true and correct  
 24 transcript of my stenotype notes.  
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1.

Age:

Marital Status: Married

Occupation: Unemployed

Children:

Perp: Fr. Francis Hoefgen

Period of Abuse: 1978

Location of Abuse: Parish residence at St. Boniface's

Summary: Fr. Hoefgen sexually abused on several occasions under the guise of counseling him after a suicide attempt.

2. ABUSE:

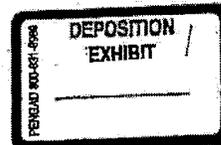
was placed in foster care and was seeing Fr. Hoefgen for therapy in 1978 after a suicide attempt. During these counseling sessions, Fr. Hoefgen would masturbate and have masturbate him. This happened numerous times until was able to go back home at which point the sexual abuse stopped.

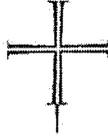
3. INJURY/DAMAGES:

suffers from depression and he attempted suicide on 2 more occasions after the sexual abuse by Fr. Hoefgen. has taken anti-depressants on and off for the past 30 years. is an alcoholic and has been for the past 30 years. He was sober for a number of years before relapsing in 2008. has remained sober since that time.

4. NOTEWORTHY:

states that he has a bible from Fr. Hoefgen with an inscription to him. Fr. Hoefgen admits to having sexual contact with another troubled male in John KKK Doe v. Fr. Hoefgen et al.





SAINT JOHN'S  
ABBEY

April 7, 2011

Mr.  
c/o Mr. Jeffrey Anderson  
Jeff Anderson & Associates, P.A.  
366 Jackson Street, Suite 100  
Saint Paul, MN 55101

Dear

I am writing you to formally apologize to you for any harm that came to you as a young man in Saint Boniface Parish in Cold Spring, especially in your relationship with Father Fran Hoefgen, OSB, who was associate pastor.

Representing Saint John's Abbey, I apologize for his wrongdoing at a very vulnerable time in your life, and pledge my determination to assure that appropriate boundaries between members of this monastic community and other persons are never violated again.

I hope that now that you have named the pain, recognized it, and confronted it, and gone through the settlement process that you will begin to know the healing you long for, though the process will surely continue for many years.

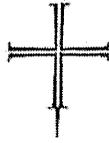
Sincerely,

Abbot John Klassen, OSB

Office of the Abbot

Box 2015 • Collegeville MN 56321-2015 • 320-363-2546 • [www.saintjohnsabbey.org](http://www.saintjohnsabbey.org)

OSB HOEFGEN\_00399



SAINT JOHN'S  
ABBEY

May 11, 2011

Fran Hoefgen

Dear Fran:

Greetings and Easter blessings! I know that the recent publicity regarding sexual abuse must be difficult for you as it is for all of us. I saw the awful WCCO report and I cannot imagine how dreadful this has been for you. I want you to know that I hold you in prayer.

You have forwarded to me a petition for a continuation of exclaustation. Per our conversation last spring, I was ready to move in that direction. However, after much prayerful consideration, I cannot recommend this to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. I have not forwarded your petition. However, if you wish me to do so, I will convey it as is my obligation. But I will have to write a letter opposing that it be granted. Because of my recommendation and the issue of sexual abuse, it is my understanding that it will not be granted.

If you do not wish to return to the monastery, you may make a simple petition for dispensation from your obligations as a priest and your monastic profession. The petition is simple and the process does not require a lengthy process since it is granted by the Congregation for the Doctrine of the Faith which has competence in cases of sexual abuse of minors.

I understand that one of your concerns is health coverage. If you are dispensed and no longer a member of the monastery, then you will not be eligible for health coverage under the Abbey's policy. Therefore, if you receive a dispensation, the Abbey will give you a gift (therefore not taxable) of \$30,000 to assist you with payments for health coverage.

---

~~If you do not wish to petition for dispensation but wish to petition for an extension of exclaustation, I will forward your petition but with a negative recommendation. If your petition is denied, I will then begin the process of dismissal from the monastery. This will result in your dispensation from your monastic profession and the continuing suspension of your exercise of priesthood. If you are dismissed you will no longer be eligible for health insurance from the Abbey and the above offer of assistance will not apply~~

I ask that you let me know by June 1 of your decision. If I have not heard from you by this date, I will begin the process of dismissal.

Office of the Abbot

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**OSB HOEFGEN\_00400**

---

Fran, this has been a difficult letter for me to write. However, I write it with your interest in mind. It is necessary for you to move into the future. I want to do this positively, not negatively with a dismissal. I am concerned about your health care needs.

Sincerely in the Risen Christ,



Abbot John Klassen, OSB

Enclosure: Petition for Reduction to the Lay State

May 27, 2011

His Holiness Pope Benedict XVI  
Vatican City, Europe

Your Holiness,

May I respectfully submit herewith my formal request to be dispensed from all the obligations attached to the Sacred Orders and religious profession and to return definitively to lay status.

1. Curriculum Vitae:

Francis Frederick Hoefgen.

Phone:

Birth: 08/29/1950 in Menominee Michigan to Hoefgen

Siblings: 8 Brothers, 3 Sisters

Salvatorian Seminary 1964-1968

Saint John's University Collegeville, Minnesota 1968-1972 BA

Novitiate Saint John's Abbey 1972-1973

First profession July 11, 1973

Final profession July 11, 1976

Saint John's School of Theology 1976-1979 M.Div.

Ordination to priesthood; June 22, 1979

Parochial vicar St. Boniface Parish, Cold Spring, MN 1979-1984

Parochial vicar St. Boniface Parish, Hastings, MN 1985-1992

Guestmaster Saint John's Abbey 1992-2002

Exclaustation 2003-present

Africa Service Trip 2003-2005

Receptionist at Washburn McReavy Funeral Home 2005-present

2. Motivation

I began my exclaustation October 2003 until present. Since I have been away from monastery for eight years I have made the decision that I cannot return to live religious life at the monastery. I believe that it is in the best interest of the Church, the Abbey and myself that I am no longer a priest and monk and identified as such.

3. Doctrine

I have no problem with the deposit of faith as taught by the Roman Catholic Church.

4. Authority

I respect the authority of the church.

5. Precautions

I have taken the past eight years discerning my decision with prayer and a Spiritual Director. It has become clear that I need to move in a different direction in my life. My initial time in Africa made me realize that this was the path I needed to pursue in terms of my discernment process. In my time away from the monastery and on return visits it has become clear that I can no longer live religious life.

6. Definitiveness

I have no doubt that this is what I want to do and that my decision is final. I have made this decision freely and without reservation.

7. Health

My physical health is good.  
My emotional health is stable and sound.  
My spiritual health is grounded in faith and is good.

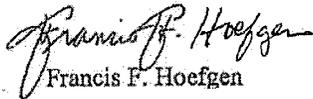
8. Summary

Since I have taken eight years of exclaustation, I have come to realize that I can no longer live the monastic life at Saint John's Abbey and am formally requesting to be dispensed from all the obligations attached to the Sacred Orders and religious profession and to return definitively to lay status.

9. Oath

I solemnly swear to the truth of all my statements.

Humbly submitted,

  
Francis F. Hoefgen

June 2, 2011

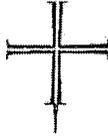
Abbot John,

A personal note to Thank You for the good visit on May 27<sup>th</sup>. It felt very cordial and your assurances were very helpful on this journey. Thank you again for the gift to assist me with health care as well as counseling. I pray I never need the legal assistance or representation we spoke of... may we all take a step forward.

Thank you also for the abbey health care until the dispensation is granted; as I mentioned in your office... I am deeply grateful. Also your willingness to consider the retirement benefits from parish ministry. I was especially touched by your words of gratitude regarding my years of ministry. It was also good to have it all in the context of your prayer as we began. I

specifically selected this photo of the wetlands that we can find beauty even as we live the mystery of our faith. May the community retreat be a blessing.

Peace,  
From



SAINT JOHN'S  
ABBAY

July 15, 2011

Amy Strickland, J.C.L.  
Associate Director for Canon Law  
The Resource Center for Religious Institutes  
8824 Cameron Street  
Silver Spring, MD 20910

Dear Amy:

These materials include a copy of all Father Fran Hoefgen's "biographical" materials, starting with his acceptance into formation, as well a copy of all the materials you have from his treatment at SLI, as well as any other indications of problems over the years. You will note that there was an evaluation at Saint Luke Institute in the mid-1990s, but there is no report in the file from that evaluation. Abbot Timothy must have had the report sent Fran's legal counsel, Mr. Bob Stich. Do you need this for the file? If so, we will need Father Fran's release so that it can be sent to you by Mr. Stich.

I have included everything related to the allegations of misconduct, for the incident in 1983, for the most recent allegation, for inappropriate contact with Mr. [redacted] in the spring of 2002, and for an incident with an undergraduate student in the fall of 1995. I have also included the documentation for the exclaustrations, including Father Hoefgen's letter requesting release from vows and priesthood. I have tried to put the materials in more or less chronological order.

Thank you for your work on this important matter.

Sincerely,

---

Abbot John Klassen, OSB

---

**Abbot John Klassen's private account**

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**From:** Licari, Jonathan  
**Sent:** Monday, July 25, 2011 6:13 PM  
**To:** Abbot John Klassen's private account  
**Subject:** FW: Fran

Jonathan, osb

---

**From:** Robert T. Stich [mailto:rstich@stichlaw.com]  
**Sent:** Monday, July 25, 2011 1:19 PM  
**To:** Michael J. Ford (MFord@quinlivan.com); Licari, Jonathan  
**Subject:** Fran

Fran Hoefgen has given permission for the Abbot to use the documents referenced in your e-mail of Friday July 22 for preparation of a votum to support an application to Rome to grant Fran a full dispensation from monastic life and priesthood.

Bob  
*Robert T. Stich*

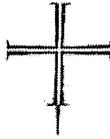
STICH, ANGELI,  
KREIDLER, DODGE & UNKE, P.A.

The Crossings, Suite 120  
250 Second Avenue South  
Minneapolis, MN 55401-2190  
(612) 333-6251 (phone)  
(612) 305-4559 (direct dial)  
(612) 333-1940 (fax)

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SAINT JOHN'S  
ABBAY

The Reverend Francis Hoefgen  
Formal Dispensation

MANDATE TO CONDUCT THE DISPENSATION PROCESS

I, the Right Reverend John Klassen, OSB, Abbot of Saint John's Abbey in Collegeville, Minnesota, hereby appoint the Reverend Daniel Ward, OSB as Instructor and the Reverend Charles Benoit, OSB as Ecclesiastical Notary, in the request of the Reverend Francis Hoefgen for dispensation from the obligations of the clerical state, including celibacy, as well as a dispensation from his monastic vows.

Abbot

Given at Saint John's Abbey in Collegeville, Minnesota on July 26, 2011. *7-26-11*

---

August 1, 2011

His Holiness Pope Benedict XVI  
Vatican City, Europe

Your Holiness,

I have been perpetually professed as a Benedictine monk at Saint John's Abbey in  
Collegeville, Minnesota since 1976, and I have served the Church as a priest since 1979.

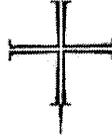
However, I have struggled with the obligations of celibate chastity, and some of my more  
serious lapses regrettably have caused scandal, due to media attention and civil lawsuits.

I do not wish to cause further harm to the Abbey and, after having lived apart from the  
monastery since 2003, it has become obvious to me in my discernment process that it is  
in the best interest of the Church, the Abbey and my own soul that I am no longer a monk  
or a cleric.

Therefore, I humbly request to be dispensed from my monastic vows and from all  
obligations of the clerical state, including celibacy.

Respectfully yours in Christ,

  
Francis F. Hoefgen



SAINT JOHN'S  
ABBAY

August 2, 2011

Amy Strickland, J.C.L.  
Associate Director for Canon Law  
The Resource Center for Religious Institutes  
8824 Cameron Street  
Silver Spring, Maryland 20910

Dear Amy:

I am including the three items that I believe you will need to advance this case to the Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life. Thank you for your expert and patient work on this case.

Sincerely,

Abbot John Klassen, OSB

Enclosures: Votum for Father Francis F. Hoefgen, O.S.B.  
Mandate to Conduct the Dispensation Process  
Petition of Father Francis F. Hoefgen, O.S.B.

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**Abbot John Klassen's private account**

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**From:** Luft, Matthew  
**Sent:** Saturday, August 13, 2011 10:08 AM  
**To:** Abbot John Klassen's private account  
**Subject:** Fwd: Letter to St. John's  
**Attachments:** Hands.pdf; ATT00001.htm

Dear Abbot John,  
I hope this finds you well. I have set up a meeting through Br. Kelly with you on August 22. One of the major items I would like to discuss with you is the attached letter that Mrs. sent you. I wanted to give you a heads up so that we can discuss a pastoral possibilities.

Peace,  
Matthew

---

Fr. Matthew Luft, OSB  
Monk of Saint John's Abbey

In omnibus glorificetur Deus.

Begin forwarded message:

**From:**  
**Date:** July 28, 2011 9:50:53 PM CDT  
**To:** "Fr. Matthew Luft" <  
**Subject:** Fw: Letter to St. John's  
**Reply-To:**

Here's the e-mail...know I'm forwarding it to you and deleting it. Whether there's a response at this point or not a part of me will always wonder why.

----- Forwarded Message

**From:**  
**To:** Fr. Matthew Luft <  
**Sent:** Wednesday, February 4, 2009 8:11 PM  
**Subject:** Letter to St. John's

February 4, 2009

Abbot John,  
Fr. Matthew,  
St. John's Abbey,

I've tried many times to put my thoughts, my feelings down on paper since the early 1990's when the news of the sexual abuse of my brother by Fr. Fran became public. I wanted to let you know about the hurt, about the anger, about the tears about how one bad choice after another nearly destroyed me. Every time I got started....the words got blocked behind I wall I built around my heart.

One hug.  
One simple hug.

That was the key. That truly was the starting point to letting go of the hurt. The deep down hurt that I've carried with me so many years. I don't believe it will ever go away completely. For so many years, I longed for someone to really understand. That one simple hug told me things will be ok. It was the one that I knew was wrapped in the welcoming arms of Christ.

For many years, I carried a hatred in my heart. I have learned hate is a very powerful word and if one lets it, it can destroy many good things. I almost let it destroy the one thing that will always be the most precious gift I will ever receive, my faith in Christ. But that one simple hug.....truly saved me.

I no longer hate.....I continue to work on the part of forgiveness. That is no easy task but yet I know it is what Christ came to do. So I continue to work on it.

I no longer feel the need to tell you about the hurt, the anger, the tears. I think the community at St. John's Abbey know and pray that I will never again have to listen to news of such abuse. But I also know that God gave us all a free will and that no matter who we are, we don't always use it in the way He intended. I write this now because I do want you to know about the peace I now carry within me from that one simple hug that came from someone in your community. That one simple sign - that I longed for, for so many years. For me, it made the difference between anger and peace.

"Look into my eyes  
and you will hold my heart  
for they speak the words my voice cannot."  
-w (2008)

Fr. Matthew, you know about my statement written above. For you took the time when I was struggling, you listened and you did just that....you looked into my eyes and you held my heart. You held the pain. You held the hurt. You helped bring Christ's peace back to me....I don't think you realize it though....it didn't start the day I walked into your office and asked for your help.....it started with that one simple hug. The one simple hug that you asked if you could give me. The one simple hug that was wrapped in the arms of Christ.

If there is one thing that I pray St. John's Abbey carries away from this letter, no matter where you are or who you do..... **NEVER, EVER**, forget about the people whom your actions may touch..... There's a spirit of a "little girl" that was crushed many years ago that was set free by this one simple gesture. A "little girl" now grown who is learning to again trust in others. A woman who is again finding the peace of Christ because of one simple hug.

Peace be with you,

P.S.

Fr. Matthew,

I was going to mail this letter to you but thought I'd e-mail it to you first before I mail the copy off to St. John's. It took a so many years to let the words come out. For so many years my attempts came out as anger and I just knew that wasn't right. The more I thought and prayed about it - the feeling of peace was more and more present. Over the past few days, I was able to put the words above on paper and for once they felt right. So tonight, I let go of some of the pain, some of the anger and allow the peace of Christ to fill its place.

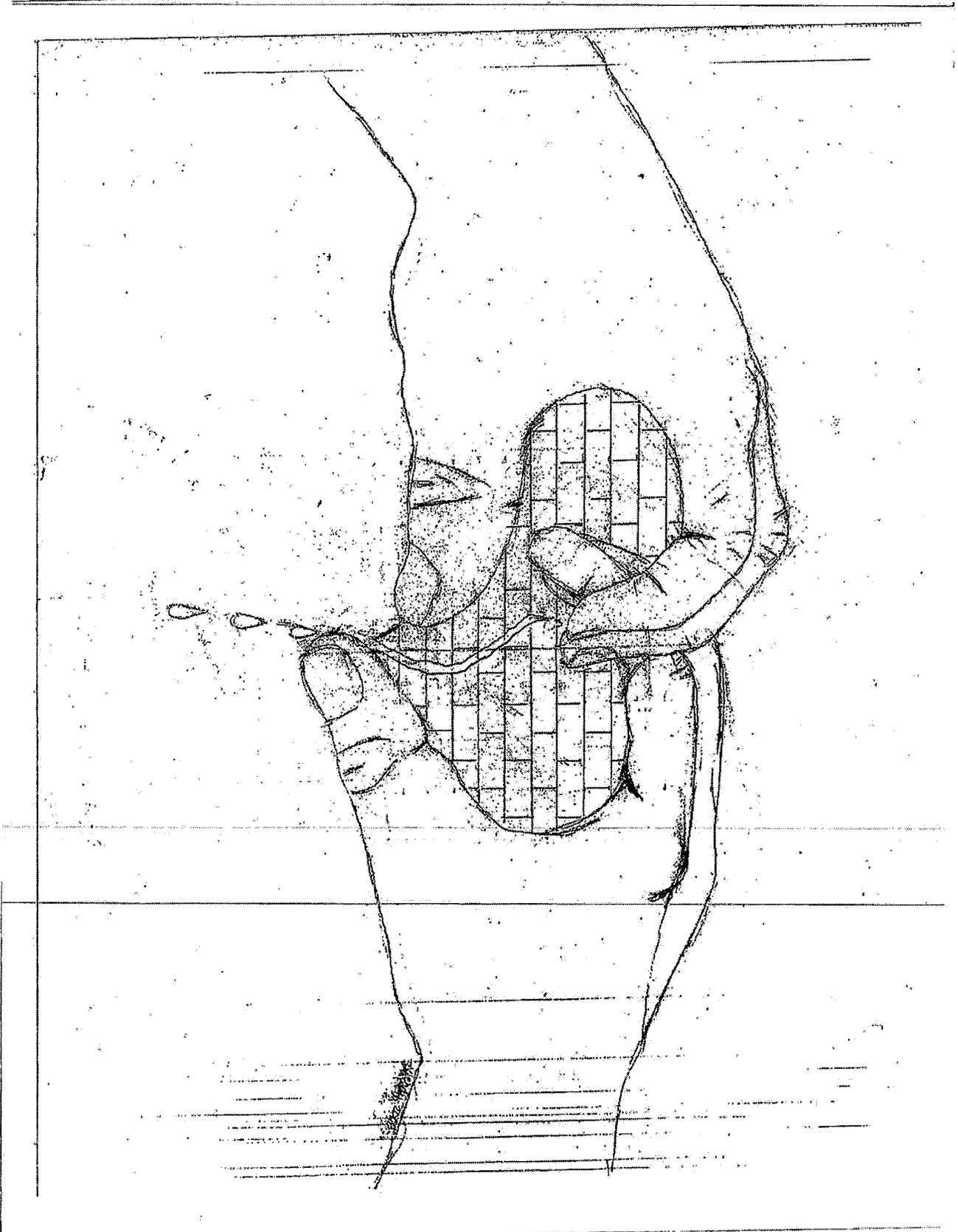
Know that I am forever grateful for your help. In the past year, I have discovered many things about myself. There are many things to work on and I will continue to do this one small step at a time - sometimes walking

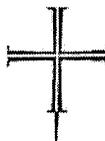
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side by side with the Lord and sometimes allowing Him to carry me. But I know and truly believe without G  
in my life, I am nothing. Thank you for helping to restore my faith in so many things.

I am forever grateful and will continue to keep you in my prayers.

Peace,





SAINT JOHN'S  
ABBNEY

August 15, 2011

His Eminence, William Cardinal Levada  
Cardinal Prefect  
Congregation for the Doctrine of the Faith  
Piazza del S. Uffizio, 11  
00193 Roma  
ITALY

Your Eminence:

As Abbot of Saint John's Abbey in Collegeville, Minnesota, I am writing to submit the petition of the Reverend Francis F. Hoefgen, OSB for dispensation from his religious vows, as well as dispensation from all the obligations of the clerical state, including celibacy ( *see* petition at Tab A)

Fran was born on August 29, 1950. His formation with the Benedictines was unremarkable, with the exception of the concerns raised by one instructor in 1974. This Benedictine wrote:

Francis Hoefgen tended to miss the point of assignments relatively consistently (the only one of eighteen who did so in my part of the seminary); he was openly hostile to me in class on two occasions (the only person who expressed hostility sarcastically and publicly); he was absent about one-fourth of the time without excusing himself; and he received a C- from me, having done unsatisfactory work on one paper and average work on the final exam. I think Francis has significant unconscious and conscious emotional conflicts, and I recommend that he be encouraged to receive some professional personal academic or psychological counseling. I think he is unhappy with himself.

However, all other assessments during Fran's formation were favorable, and he was perpetually professed on July 11, 1976 at Saint John's Abbey in Collegeville (*see* formation records at Tab B).

As Fran prepared for ordination, some concern was raised by the Dean-Rector of the School of Divinity about Fran's temperament: "Fran presents a placid appearance and a soft-spoken manner and generally is most pleasant to visit with. Yet I believe that he has to wrestle interiorly with feelings of anger and hostility, which occasionally emerge to the surface (*see* Tab C). Nonetheless, the Dean-Rector recommended that Fran continue on the path to Orders, and he was ordained to the presbyterate on June 22, 1979 (*see* Tab D).

Office of the Abbot

Box 2015 • Collegeville MN 56321-2015 • 320-363-2546 • [www.saintjohnsabbey.org](http://www.saintjohnsabbey.org)

OSB HOEFGEN\_00414

Fran's first assignment was as an associate pastor at Saint Boniface Church in Cold Spring, Minnesota. Five years into that assignment, he was sent to the Saint Luke Institute for an evaluation. This was precipitated by two incidents of a sexual nature with a troubled seventeen-year-old boy, in June-July 1983. Mr. had come to live in the rectory with Fran after being released from the hospital following a suicide attempt.

Fran admitted to sexual involvement with Mr. which resulted in six months of outpatient psychotherapy at the Saint Luke Institute, during which Fran lived in a nearby Benedictine monastery. Fran returned to Saint John's Abbey at the end of September 1984 (see Tab E). In July 1985, Fran was assigned to Saint Elizabeth Ann Seton Parish in Hastings, Minnesota. He was removed from that parish in 1992, when the 1983 incidents with Mr. became public as the result of a civil lawsuit. This suit was settled in 1993 (see Tab F).

In 1995, Fran self-reported that he had masturbated a male college student, (age 18 or 19), in the student's bedroom. This was preceded by Fran giving Mr. a massage while the latter was wearing only briefs. As a result, Fran went back to the Saint Luke Institute (see Tab G).

In 2002, a layperson brought to my attention that Fran had incurred excommunication, based upon a newspaper report which mentioned that Fran had absolved Mr. after their first sexual encounter. However, no canonical action was taken by me, as Fran had already been removed from ministry (see Tab H). Now, I would ask that this censure be lifted, *ad cautelam*.

In 2003, Fran requested and was given a year's excommunication for vocational discernment (see Tab I).

Later the same year, Fran asked for a three-year excommunication for vocational discernment. He was given two years, and the Archbishop of Saint Paul and Minneapolis was informed in writing of Fran's domicile in that Archdiocese (see Tab K).

Next, Fran requested and was granted an extension of his excommunication for an additional three years. He also asked for, and was granted, an extension of health care (paid for by the Abbey) for the duration of his excommunication (see Tab L).

In 2010, ) alleged that he had been molested repeatedly by Fran in approximately 1979. This abuse extended over a number of years, during which time Fran reportedly was counseling Mr. after a series of suicide attempts. While a financial settlement was paid to Mr. (see Tab M), Fran denies any abuse occurred.

In 2011, Fran requested another extension of his excommunication, but I was unwilling to support the request. Instead, I encouraged Fran to petition for dispensation from his religious vows and from the obligations of the clerical state. Transitional assistance was offered, and Fran concurred that the time had come for him to formally separate himself from the Abbey and the priesthood (see Tab N).

---

I see no potential scandal occurring if Fran's petition is granted, whereas such may be the case if other accusations of misconduct surface while he is still a monk and priest of the Abbey. Therefore, I respectfully request that you grant his petition for dispensation from his monastic vows and from all the obligations of the clerical state, including celibacy.

Should you have any questions, please do not hesitate to contact me.

Fraternally yours, in Christ,

*Abbot John Klassen, OSB*  
Abbot John Klassen, OSB

Received  
AUG 29 2011  
Office of the Abbot

August 24, 2011

Abbott John Klassen, OSB  
St. John's Abbey  
P.O. Box 2015  
Collegeville, MN 56321

Dear Abbott Klassen,

An invoice for spiritual direction services for Fran Hoefgen during August 2011 is attached. Henceforth, I will bill monthly for services. Please contact me if you have any questions about this invoice.

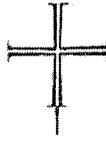
Sincerely,

OSB HOEFGEN\_00417

Date: August 25, 2011

Spiritual Direction services provided in July 2011

Spiritual Direction	1.00
Total hours of spiritual direction during July 2011	<u>1.00</u>
Rate per Hour	\$ <u>65.00</u>
	<u>\$ 65.00</u>



SAINT JOHN'S  
ABBAY

August 25, 2011

Ms

Dear

I'm responding to your letter, albeit belatedly. Initially, I was not sure how or what I could say that would add to your thoughts and feelings, but Father Matthew and I (with your awareness) had a conversation that has helped me with the general context.

I'm so grateful to you for the steady and persistent inner work that you have done to move toward forgiveness. There is a lot of confusion about this important action for families and communities. Many individuals who have been harmed say that they will never forgive because in doing so they believe that somehow they are condoning the harmful action. Such is not the case at all. Still others believe that forgiveness is an implicit denial of the harm done – this is not the case either.

Today many practitioners/therapists/researchers are defining forgiveness as "letting go of the anger or resentment that one feels because of harm done and that one is entitled to, so as to be free to have one's life again". In this frame of reference, forgiveness is a personal decision, a choice. From reading your letter, it seems that you are living and working with this understanding of forgiveness. The goal of this act of forgiveness is to have peace in one's mind and heart, to no longer give rent-free space to the one who has done harm.

I'm assured that neither St. John's Abbey nor I [at least to the best of my ability] will ever forget how much is required of us in the ministry we do, how careful we need to be in making sure that our ministry is authentically loving, caring, and within the best understanding of good boundaries. Recently I reviewed the file that describes the sequence of events that you reference in your letter. What struck me again was a high level of effectiveness of Father Frans's ministry and the enormous trust that you and other members of the community placed in him, the genuine affection and regard that existed. It was precisely this high level of trust and regard that was betrayed by his action in relationship to your brother.

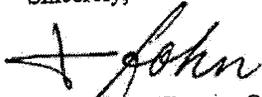
I'm grateful to you for writing this letter as a testimony to the healing that can occur in these situations. I'm grateful for the graced moment of the "one simple hug" that somehow began the pathway you describe so well. It is obvious that you were ready in some profound spiritual manner for this free, simple gesture.

Office of the Abbot  
Box 2015 • Collegeville MN 56321-2015 • 320-363-2546 • [www.saintjohnsabbey.org](http://www.saintjohnsabbey.org)

OSB HOEFGEN\_00419

If you ever wish to meet, I'm willing to do so, and at a place of your choosing. Grace and blessing to you as you continue on this path of healing.

Sincerely,



Abbot John Klassen, OSB

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**Abbot John Klassen's private account**

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**From:** Fran Hoefgen <  
**Sent:** Thursday, September 01, 2011 3:23 PM  
**To:** Abbot John Klassen's private account  
**Subject:** Re: Hello and spiritual direction

Abbot John,  
Thank you for letting me know the status of my petition. Also thanks for your words about Patricia Jones and spiritual direction.  
I wish you peace,  
Fran

Fran Hoefgen

**From:** Abbot John Klassen's private account  
**To:** "Fran Hoefgen  
**Sent:** Wednesday, August 31, 2011 5:44 PM  
**Subject:** Hello and spiritual direction

Hello Fran -

Greetings from Collegeville as we approach Labor Day! I received word from Dan Ward's office that your petition has been sent to CDF and it will be at least December before we hear from them. But I wanted you to know that the petition has been prepared and sent.

I just received a bill from Ms. Patricia Jones for a session of spiritual direction. I think it is important that you have a professional forum for speaking and reflecting about your direction and the abbey is willing to pay for this, through the time when the dispensation comes through. I hope that this is agreeable to you.

We are gearing up for next Tuesday when we will have the final vote on creating a new corporation for the university. On the one hand, confreres are realizing that this is a big deal. On the other hand, the provisions and agreements are so well written and thought out that the university and abbey will have to continue to work together in a cooperative manner. I am hoping that my confreres will come to see that there will never be a better time to do this than right now.

All best to you - be assured of my prayers for you in all things! Abbot John



CONGREGAZIONE  
PER LA DOTTRINA  
DELLA FEDE

00120 Città del Vaticano,  
Palazzo del S. Uffizio 6<sup>th</sup> September 2011

558/2011-36332

Prot. N.

CONFIDENTIAL

Dear Father Abbot,

The Congregation for the Doctrine of the Faith acknowledges receipt of your letter of 15<sup>th</sup> August 2011 and the documentation you forwarded concerning the case of the Reverend **Francis F. Hoefgen, OSB**.

You are kindly advised that the case has been assigned the Protocol Number 558/2011. It would be appreciated if all future correspondence could bear this indication.

With every good wish, I remain,

Yours devotedly in the Lord,

Mons. Charles J. SCICLUNA  
*Promoter of Justice*

---

The Right Reverend Father  
Abbot **John KLASSEN, OSB**  
Saint John's Abbey  
Box 2015  
Collegeville, MN 56321-2015  
UNITED STATES OF AMERICA

OSB HOEFGEN\_00422



## CONGREGATIO PRO DOCTRINA FIDEI

Prot. N. 558/2011

*Congregatio Americana Casinensis O.S.B.*  
(St. John's Abbey - Collegeville)

D.nus **Francis F. HOEFGEN** humiliter petit dispensationem ab omnibus  
oneribus sacrae Ordinationi conexis

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**Summus Pontifex Benedictus, Papa XVI**

Die 16 m. Decembris a. 2011

habita relatione de casu a Congregatione pro Doctrina Fidei,  
precibus praedicti supplicantis annuit iuxta sequentes rationes:

1. Dispensationis Rescriptum a competenti Ordinario oratori quamprimum notificandum est:
  - a) Eius effectum sortitur a momento notificationis;
  - b) Idemque insuper secumfert, quatenus opus sit, absolutionem a censuris.
2. Notificatio dispensationis fieri potest vel personaliter ab ipso Ordinario eiusve delegato aut per ecclesiasticum actuarium vel per "epistulas praescriptas" (*registered*). Ordinarius unum exemplar restituere debet rite ab oratore subsignatum ad fidem receptionis Rescripti dispensationis ac simul acceptationis eiusdem praeceptorum.
3. Notitia concessae dispensationis adnotetur in Libris baptizatorum paroeciae oratoris.
4. Quod attinet, si casus ferat, ad celebrationem canonici matrimonii, applicandae sunt normae quae in Codice Iuris Canonici statuuntur. Ordinarius vero curet ut res caute peragantur sine exteriore apparatu.
5. Auctoritas ecclesiastica, cui spectat Rescriptum oratori rite notificare, hunc enixe hortetur, ut vitam Populi Dei, ratione congruendi cum nova eius vivendi condicione, participet, aedificationem praestet et ita probum Ecclesiae filium se exhibeat. Simul autem eidem notum faciat ea quae sequuntur:

- a) *Sacerdos dispensatus eo ipso amittit iura statui clericali propria, dignitates et officia ecclesiastica; ceteris obligationibus cum statu clericali conexis non amplius adstringitur;*
- b) *item nullum munus absolvere potest in Seminariis et in Institutis aequiparatis. In aliis Institutis studiorum gradus superioris, quae quocumque modo dependent ab Auctoritate ecclesiastica, munere directivo fungi nequit;*
- c) *in aliis vero Institutis studiorum gradus superioris ab Auctoritate ecclesiastica non dependentibus nullam theologiam disciplinam tradere potest;*
- d) *in Institutis autem studiorum gradus inferioris dependentibus ab Auctoritate ecclesiastica, munere directivo vel officio docendi fungi nequit. Eadem lege tenetur presbyter dimissus ac dispensatus in tradendo Religione in Institutis eiusdem generis non dependentibus ab Auctoritate ecclesiastica.*

6. Ordinarius curet, quantum fieri potest, ne nova condicio oratoris dispensati fidelibus scandalum praebet. Attamen, si adest periculum minoribus abutendi, Ordinarius potest factum dispensationis necnon causam canonicam divulgare.

7. Tempore autem opportuno, Ordinarius competens breviter ad Congregationem de peracta notificatione referat, et si qua tandem fidelium admiratio adsit, prudenti explicatione provideat.

Contrariis quibuscumque minime obstantibus.

Ex Aedibus Congregationis, die 16 m. Decembris a. 2011

*William Card. Levada*

Gulielmus Cardinalis LEVADA  
Praefectus

*Aloisius Ladaria*

✠ Aloisius Franciscus LADARIA, S.J.  
Archiep. titularis Thibicen.  
a Secretis

Dies notificationis *January 26, 2012*

*Bruno J. Hoefgen*  
Subsignatio Oratoris in signum  
acceptationis

*Abbot John Klassen, OSB*  
Subsignatio Ordinarii

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**Congregation for the Doctrine of the Faith**

Prot. N. 558/2011

Reverend Francis F. Hoefgen, priest of the American Cassinese Congregation, humbly requests a dispensation from sacred celibacy and from all obligations connected to sacred ordination.

---

**MOST HOLY FATHER, POPE BENEDICT XVI**

on December 16, 2011

having received a report on the cause from the Congregation of the Doctrine of the Faith, has granted the request according to the following provisions:

1. The rescript of dispensation, being made known to the petitioner by the competent Ordinary as soon as possible, according to the norm of n. 2:
  - a) becomes effective from the moment of notification;
  - b) inseparably includes a dispensation from sacred celibacy and, at the same time, loss of the clerical state. The petitioner never has the right to separate these two elements, that is, to accept the first and to refuse the second;
  - c) if the petitioner is in fact a religious, the rescript also grants a dispensation from vows;
  - d) also, in addition, it carries with it, in so far as it is necessary, absolution from censures.
2. The notification of the dispensation can be made to the petitioner either personally or by one delegated by the same Ordinary or through an ecclesiastical notary or through "registered mail." The Ordinary ought to retain one copy (of the rescript) signed by the petitioner testifying to his reception of the rescript of the dispensation and at the same time his acceptance of its regulations.
3. Notice of the granting of the dispensation is to be noted in the baptismal register of the petitioner's parish.
4. With regard to the celebration of a canonical marriage, the norms established in the Code of Canon Law must be applied. The Ordinary, however, is to take care that the matter be handled without pomp or external display.
5. The ecclesiastical authority who is to duly notify the petitioner concerning the rescript, should earnestly exhort him to participate in the life of the People of God, in a manner congruent with his new mode of living, to give edification and thus to show himself as an upright son of the Church. At the same time, however, he should be informed of the following:

a) a dispensed priest automatically loses the rights proper to the clerical state, as well as ecclesiastical dignities and offices; he is no longer bound by other obligations connected with the clerical state;

b) he is not able to carry out any function in Seminaries and in equivalent institutions; in other institutes of higher studies that are in any way dependent on ecclesiastical authority, he may not exercise the function of director;

c) In institutes of higher education which are not dependent on ecclesiastical authority, he may not teach any discipline which is properly theological or closely connected to the same;

d) however, in institutes of lower studies that are dependent on ecclesiastical authority, he may not hold a directive function or an office of teaching a discipline that is properly theological. A dispensed priest is held by the same law in teaching Religion in an institution of the same kind not dependent upon ecclesiastical authority.

6. The Ordinary should take care that the dismissed priest not give scandal to the faithful through a lack of prudence. This pastoral solicitude weighs even more heavily on the Ordinary, if there is any danger, however remote, of the abuse of minors.

7. At an opportune time, the competent Ordinary should briefly report to the Congregation that the notification has been made, and if there is any wonderment on the part of the faithful, he should give a prudent explanation.

All things to the contrary notwithstanding.

From the offices of the Congregation, the 16<sup>th</sup> day of December, 2011.

+William Cardinal Levada  
Prefect

Aloisius Franciscus Laqaria, S.J.  
Titular Archbishop of Thibica - Secretary

The date of notification

\_\_\_\_\_  
Signature of the Petitioner  
as a sign of acceptance

\_\_\_\_\_  
Signature of the Ordinary



CONGREGATIO  
PRO DOCTRINA FIDEI

00120 Città del Vaticano,  
Palazzo del S. Uffizio

9 January 2012

Prot. N. 558/2011 - 37375

CONFIDENTIAL

Reverend and Dear Father Abbot,

On 1 September 2011 you presented and supported the petition, dated 1 August 2011, of the Rev. Francis F. HOEFGEN, OSB, a monk and priest of the St. John's Abbey, Collegeville, who has been accused of sexually abusing minors and has requested from the Holy Father the grace of dispensation from all the obligations of priesthood, including celibacy.

This Congregation, after having carefully examined the documents of the present case, forwarded the petition to the Holy Father for his decision. Subsequently, on 16 December 2011, Pope Benedict XVI granted Rev. Francis F. Hoefgen the grace of dispensation *iuxta petita*, from all priestly obligations, including celibacy, as well as from his perpetual vows. Enclosed you will find two copies of the relevant Decree. You are kindly requested to ensure that the priest is duly notified thereof. I would ask you also to return one of the signed copies of the Decree to this Office.

With prayerful support and every best wish, I remain

Yours devotedly in the Lord,

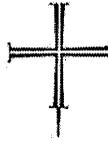
\* Luis F. LADARIA, S.J.

Titular Archbishop of Thibica  
Secretary

-Enclosures-

The Right Reverend Father  
Abbot John KLASSEN, OSB  
St. John's Abbey,  
Box 2015  
Collegeville, Minnesota 56321-2015  
UNITED STATES OF AMERICA

OSB HOEFGEN\_00423



SAINT JOHN'S  
ABBNEY

January 26, 2012

Fran Hoefgen

Dear Fran:

Greetings in this New Year and may the Lord's blessing with you through its entirety!

With this letter I am able to say that you have been granted a full dispensation from all priestly obligation, including celibacy, as well as from perpetual vows. I am including the confidential letter in English which gives the main points of the dispensation. Please keep this copy of your records.

I also include two copies of the actual dispensation that I need you to sign (over the footer *Subsignatio Oratoris in signum acceptionis*) and return to me. One of these will be on file here and the other I need to return to the Congregation for the Doctrine of the Faith. I also include a copy of this document that is signed by me.

Fran, this has been a long process and I am sure that this is a bitter sweet moment. Know that you are always in my prayers, for your well-being and happiness. Brother Benedict is off campus right now but we will follow up with the financial arrangements that we agreed on.

Sincerely in Christ,

---

Abbot John Klassen, OSB

Enclosures: Explanatory letter from CDF  
2 copies of Dispensation from CDF

---

**Abbot John Klassen's private account**

---

**From:** Fran Hoefgen  
**Sent:** Tuesday, January 31, 2012 4:58 PM  
**To:** Abbot John Klassen's private account  
**Subject:** Re: February 6th meeting

Dear Abbot John,  
Thank you for your reply. I appreciate the gift very much and I'll see you Monday.  
ppeace,  
Fran

Fran Hoefgen  
**From:** Abbot John Klassen's private account  
**To:** 'Fran Hoefgen'  
**Sent:** Tuesday, January 31, 2012 3:25 PM  
**Subject:** RE: February 6th meeting

Dear Fran,

With respect to the meeting on Monday,

Two copies of one document need to be signed. I also have a copy of the letter and a the document you are signing for your records.

With respect to the gift, we are offering \$30,000. There is no more money. Our resources are stretched to the max.

I look forward to seeing you on Monday. Peace, +John

---

**From:** Fran Hoefgen [mailto:  
**Sent:** Monday, January 30, 2012 9:38 AM  
**To:** Abbot John Klassen's private account  
**Subject:** February 6th meeting

Dear Abbot John,

I have set up a 9:30 AM appointment with you on Monday February 6th. Since this is such an important meeting I would like to know what to expect. It is my understanding that I will sign several documents and receive copies of them. In your letter dated May 11, 2011 you wrote that the abbey will give a gift when the dispensation is granted. ~~It was my understanding that Brother Benedict was going to look into the possibility of adding the retirement benefits from my years in parish ministry to the check.~~ It is my hope that this matter will be taken care of at our meeting. Your assurances will help me to prepare for next Monday. I will also return my caculla at that time.

I appreciate your work in assisting with the dispensation. This meeting will be a fitting closure to a long process of discernment. Thank you for your your help and I await your reply.  
gratefully,

Fran

Fran Hoefgen

---

**From:** Abbot John Klassen's private account  
**To:** 'Fran Hoefgen'  
**Sent:** Friday, January 27, 2012 9:15 AM  
**Subject:** RE: Dispensation has come through...

Fran, this sounds good to me. I will forward your message to Kelly. +John

---

**From:** Fran Hoefgen [mailto:..]  
**Sent:** Friday, January 27, 2012 8:43 AM  
**To:** Abbot John Klassen's private account  
**Subject:** Re: Dispensation has come through...

Abbot John,

This has been a long road for all of us. After 39 years of monastic life it is my request to bring this to a formal conclusion in your office. I would also symbolically return my caculla at that time.

You did say you would look into the possibility of the retirement payments made during the twelve years I was in parish ministry to be included in the \$30,000.00 check that you said would be given when the dispensation is granted.

It is my desire to bring this to a friendly conclusion in your presence so I look forward to seeing you in person. I will contact Brother Kelly in regards to an appointment once I hear from you.

Thank you for your assistance in this important matter.  
peace,  
Fran

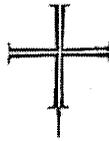
**From:** Abbot John Klassen's private account  
**To:** "Fran Hoefgen"  
**Cc:** "Ryan, Kelly" <  
**Sent:** Thursday, January 26, 2012 8:04 AM  
**Subject:** Dispensation has come through...

Hello Fran – greetings from Saint John's and a blessed New Year to you!

With this email I am able to say that you have been granted a full dispensation from all priestly obligation, including celibacy, as well as from perpetual vows. I need to send you some documents to sign, that need to be returned. Because of their official nature I wish to send them either by registered mail or by Fedex. If I do so, what is the best address to send the package to? Let me know.

---

+John



SAINT JOHN'S  
ABBAY

February 6, 2012

Most Reverend Carlo Maria Viano  
Apostolic Nuncio for the United States of America  
3339 Massachusetts Avenue N. W.  
Washington, DC 20008

**Re: Transmittal by Diplomatic Pouch**

Your Excellency:

Please find a letter to Cardinal William Levada of the Congregation for the Doctrine of the Faith.

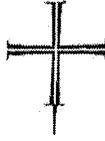
This letter contains confidential materials requested by Cardinal Levada.

I would be grateful if you would send the enclosed by diplomatic pouch.

Thank you for this service and for your service to the church in the United States.

Sincerely,

John B. Klassen, OSB  
Abbot



SAINT JOHN'S  
ABBAY

February 7, 2012

His Eminence, William Cardinal Levada  
Cardinal Prefect  
Congregation for the Doctrine of the Faith  
Piazza del S. Uffizio, 11  
00193 Roma  
ITALY

Protocol Number 558/2011

Your Eminence:

I write this letter regarding the dispensation received for Rev. Francis F. Hoefgen, OSB, a monk and a priest of Saint John's Abbey, Collegeville. On behalf of Father Hoefgen and our monastic community, I express my gratitude for your Congregation's prompt review of the case and its positive response to the petition.

With the letter I include one of the signed originals of the dispensation.

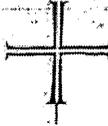
Blessings on you and the work of the Congregation.

Sincerely in Christ,

Abbot John Klassen, OSB

Enclosure: Signed Dispensation for Rev. Francis F. Hoefgen, OSB

THE FACE OF THIS DOCUMENT HAS A COLORED BACKGROUND OR WHITE CHEMICAL REACTIVE PAPER.



### Order of Saint Benedict

Saint John's Abbey  
Saint John's Preparatory School  
Liturgical Press  
PO Box 2400, Collegeville, MN 56321

Brenner Bank  
3100 West St. Germain Street  
St. Cloud, MN 56301

PAY Thirty Thousand Dollars and 00 Cents DATE Feb 7, 2012 AMOUNT \$30,000.00

TO THE ORDER OF  
Francis F. Hoefgen

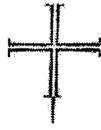
*Benedict Zerkow*  
Authorized Signature Required

THIS CHECK IS MADE WITH UNRECYCLED PAPER AND IS FREE OF ACID AND CHLORINE. IT CONTAINS VISIBILE FIBERS AND TRUE WATERMARK, HOLD TO LIGHT TO VIEW.

Order of Saint Benedict-Abbey  
To: Francis F. Hoefgen  
Vendor ID Number:

Check Number:  
Date: 02/07/2012

Invoice Number	Date	GL Acct	GL Amount	Reference	Invoice Amount	Discount Taken	Tax W/H	Paid Amount
	02/06/2012		30,000.00		\$30,000.00	\$ .00	\$ .00	\$30,000.00
TOTAL:								\$30,000.00



SAINT JOHN'S  
ABBEY

February 8, 2012

Fran F. Hoefgen

Dear Fran:

Thank you for Monday's meeting. It was good to be able to put the dispensation in an historical context, in a face to face meeting. In other situations that has not been possible but it was possible this time and the right way to do it. It is my understanding that you will remain covered for health coverage by the abbey until June 30, 2012 or until you get insurance, whichever comes first.

After forty years of relationship to this monastery, beginning as a candidate in the spring of 1972, know that you always welcome here.

Blessings and peace,

Abbot John Klassen, OSB

Enclosures: Check  
Translation for dispensation

Copy: Brother Benedict Lenthner, OSB

Office of the Abbot

Box 2015 • Collegeville MN 56321-2015 • 320-363-2546 • [www.saintjohnsabbey.org](http://www.saintjohnsabbey.org)

OSB HOEFGEN\_00434



APOSTOLIC NUNCIATURE  
UNITED STATES OF AMERICA

798

No. ....

*This No. Should Be Prefixed to the Answer*

3339 MASSACHUSETTS AVENUE, N.W.  
WASHINGTON, D.C. 20008-3610

Received  
FEB 18 2012  
Office of the Abbot

February 15, 2012

Right Reverend John B. Klassen, OSB  
Abbot  
American-Cassinense Congregation  
Saint John's Abbey  
Box 2015  
Collegeville, Minnesota 56321-2015

Dear Abbot. Klassen:

I acknowledge your kind letter of February 6, 2012, with enclosure.

Rest assured that a sealed envelope has been forwarded through the diplomatic pouch to the Congregation for the Doctrine of the Faith.

With cordial regards and best wishes, I remain

Sincerely yours in Christ,

+ *Carlo Maria Viganò*  
Archbishop Carlo Maria Viganò  
Apostolic Nuncio

*Francis Hoefgen*

July 17, 2012

Dear Abbot John,

Now that you have successfully celebrated the feast of Benedict and, hopefully, survived the onslaught of summer guests at choir, I am writing to update you on my post surgery situation. Today I had my final meeting with my surgeon, Doctor Kyle. I'm happy to report that he is very pleased with how everything went in terms of the surgery and recovery. As he said, "This should last you 25 to 30 years." My next appointment will be in six months just to check in with him.

It's amazing how many "horror stories" I've heard post surgery regarding hip replacement surgery, they all make me feel very grateful that all went well. It's also amazing to me that for much of the past year this was all misdiagnosed as a knee problem. I did have some shots in my right knee for some mild osteoarthritis but the pain continued and worsened. It wasn't until late April that another doctor realized it was not my knee but the complete deterioration of my right hip joint...to the point of it being "bone on bone". There were days at work when I could literally not walk after sitting for only an hour or less. Much of the time I was using a cane that David Paul Lange's dad had made out of corkscrew willow. It helped a great deal. As I tell my friends: It's great to be cane and pain free! I have my life back again...Thank you for that gift.

I am also writing today to let you know what this has been like for me and my family. I am not sure if you are aware of the sequence of events surrounding this situation, but here goes. I stopped by the abbey on May 15<sup>th</sup> to talk to Brother Ken regarding the surgery and cobra insurance coverage. I did not know what conversation took place between you and Brother Benedict, if any at all, but on May 17<sup>th</sup> I received his email stating that the abbey would not cover "elective surgery". I was completely shocked and felt terribly saddened with his note. I responded with my heart and for four days I did not hear from him. Those days were hell for me. I had to decide if I could go forward with the surgery or simply become disabled and thus unable to walk or work. What saddened me most was the fact that there was no contact regarding the medical situation with me but the simple note that this was "elective" for me. I don't know if I every felt more disconnected from the abbey.

As you know nothing was said to me about what were the consequences of being "self-insured" for the abbey and what this would imply in my situation. My sister in law, works for and she said that "is not the way self insurance works". Perhaps it is different in Wisconsin than in Minnesota, I do not know. Even after 40 years with the abbey I believe what this means is not understood by the majority of monks, myself included.

After talking with my family, who were equally shocked at the response I received from the abbey, I had to decide what I would do. I had no idea how I would pay for this but I knew that if the surgery did not take place I would become disabled and shortly be unable to walk or work. I felt that somehow I had to go forward. I desperately tried to plead my case to Benedict. You will not be surprised to read that it felt like it was all about money and not about my well-being. I thus made some offers and after four days of agony Benedict thankfully did respond. I suspect he had no idea how difficult those days and sleepless nights were for me.

**OSB HOEFGEN\_00436**

It felt remarkable that I received his email reply on my Mom's birthday. It felt like her intercession made it possible when I received the note Sunday evening. I felt relieved that I was going to get better and get healthy again. You must realize that I was never attempting to have this surgery to "take the abbey for a ride", since I was the one who notified the abbey. Quite frankly I put my trust in your words of our last meeting. I also greatly appreciated your words where you said "I apologize for my lack of compassion". Those words have stayed with me. I also told you that I "did not take the gift from the abbey lightly". It meant a great deal to me and always will. In fact it was only because of this gift that I was able to send the requested check of \$21,000.00 prior to surgery. Those kinds of resources were in my checking account only because of the gift from the abbey. You know it would take me well over a year to earn that amount of money.

At this point I do feel like I also have a better understanding of what "Obamacare" <sup>is all about</sup>. I say this because my hip surgery has created a "pre-existing condition" for me in terms of getting health care coverage. I was able to get coverage from Minnesota Comprehensive Health Association and that is the good news. The bad news is that even with a deductible of \$5,000.00 the cost is still \$5,580.00 for the year. And this deductible is for each calendar year. So that takes care of the remainder of the gift from the abbey. It wasn't how I expected to use those valuable resources.

To make matters worse, when I returned to work my part time hours were cut back as well and you know what that means. Needless to say I have been stressing out about this. Thus with my rent, car and health insurance that leaves nothing left for other expenses.

I have been reflecting on this situation every day since my surgery and prayed about what to write to you. I also tried to make my stay at the hospital as short as possible and to limit my recovery time at Park Health and Rehab to four days to strive to do my part. Throughout it all I was always thinking about money. I do not know what the additional costs would be expected of me but I can only ask for debt forgiveness since I do not have the resources at this time to make those payments.

What also makes me very sad is that I have strived very hard to remain on good terms with you during my excommunication and thus with the abbey. You also acknowledged that when we last met. For that I am very grateful. I hope these circumstances do not make all that to go up in smoke. As these chapters of my life at the abbey come to a conclusion after 40 years I trust that your compassionate heart will enable us to move forward in peace. I will always strive to hold on to the blessings and will hold you and the monks of the abbey in my prayers. I will await your response. Thanks for your gift of time in reading this letter.

Pax,



January 17, 2013

RECEIVED

JAN 22 2013

Dear Abbot John,

It has been seven weeks since our good conversation on November 27<sup>th</sup>, 2012, which as you said, "needed to take place face to face." I felt you listened attentively and I very much appreciated your thoughtful questions and concerns. I left your office that day feeling you understood my situation.

As you acknowledged, my hip surgery was neither optional nor elective. The operation was successful and I am gratefully walking pain free. However, surgery was expensive and the total cost paid by me was \$21,000.00 not including five weeks without income from work. In addition to all this we have received a recent memo at work in anticipation of the health care law, stating that all part-time workers will have to limit their time to 25 hours a week. As you can appreciate, all this has further strained my finances. I am writing to request that a decision be made about some reimbursement of my costs of surgery.

Also with tax season upon me, my tax preparer said I need a letter from the abbey stating that I paid \$21,000.00 to help cover the cost of surgery since the abbey is self-insured. This letter, stating the amount paid less any reimbursement from the abbey, is needed for proper tax deductions.

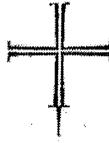
I thank you in advance for your prompt attention to my request. If you have any questions please feel free to contact me at:

Gratefully,



Fran Hoefgen

OSB HOEFGEN\_00438



SAINT JOHN'S  
ABBAY

February 12, 2013

Fran Hoefgen

Dear Fran:

I write this letter to you as a formal statement that your costs for the hip surgery in the spring of 2012 were \$18,000. Below is a short recap of how your payment was applied to the various health providers involved:

<u>Health Provider Name</u>	<u>Amount</u>	<u>Description of service</u>
Hennepin County Medical Center	15,874.42	Room Charge/Medical/Labs & X-rays/Surgery & Anesthesia
Park Health & Rehabilitation Center	1,805.93	Room Charge/Medical/Therapy
North Memorial Clinic Northeast Family Phy	305.96	Medical/Labs & X-rays
Healtheast Medical Laboratory LLC	13.69	X-ray
	<u>18,000.00</u>	

Sincerely,

Abbot John Klassen, OSB

Office of the Abbot

Box 2015 • Collegeville MN 56321-2015 • 320-363-2546 • [www.saintjohnsabbey.org](http://www.saintjohnsabbey.org)

OSB HOEFGEN\_00439

## **Lawsuit expected against St. John's Abbey, priest**

*Written by David Unze*  
Nov. 18

sctimes.com

**ST. PAUL** — A press conference has been scheduled for Tuesday morning in St. Paul to announce the filing of a clergy sex abuse lawsuit against a former St. John's Abbey priest.

The lawsuit names as defendants the Rev. Fran Hoefgen, St. John's Abbey, the archdiocese of St. Paul and Minneapolis, and St. Luke Institute, a renowned treatment facility in Baltimore.

The lawsuit is being filed on behalf of a 30-year-old Minnesota man who accuses Hoefgen of sexually abusing him at a Hastings parish where Hoefgen was assigned after being sent to St. Luke for evaluation.

Hoefgen before that had served at a Cold Spring parish, where he was accused of sexually abusing a boy. That accusation led to his evaluation at St. Luke. No criminal charges were filed against Hoefgen.

He was among the list of monks named in 2002 as being on restrictions at the abbey. That same year Hoefgen wrote an apology that ran in a Twin Cities newspaper and which expressed his anguish and sorrow at what he had done in the Cold Spring incident.

# Ex-abbey priest faces abuse lawsuit

Attorney claims  
Hoefgen kept his  
'predatory ways'

By David Unze  
dunzz@stcloudtimes.com

ST. PAUL — A lawsuit filed Tuesday accuses a former St. John's Abbey priest of sexually abusing a child at a Hastings parish where he was assigned after his superiors knew he had sexually abused a boy in Cold Spring.

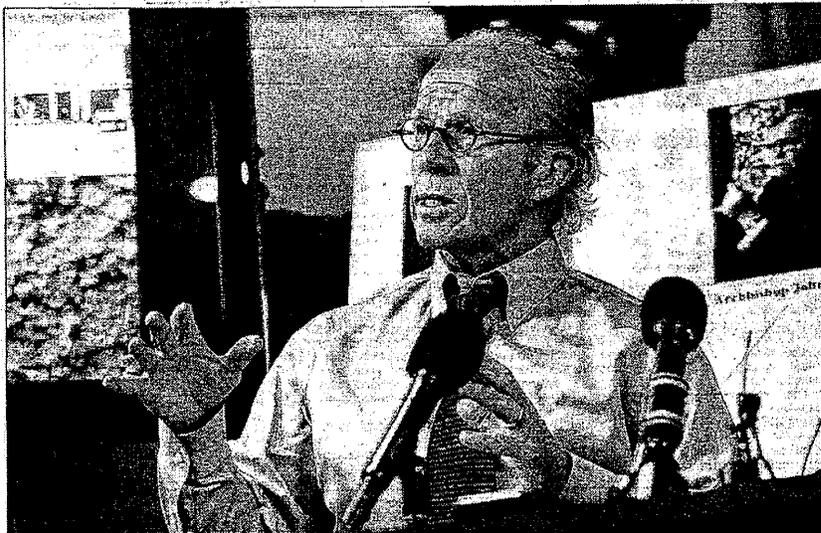


The Rev. Francis "Fran" Hoefgen admitted in March 1984 that he had sexually abused a boy in the St. Boniface parish residence in Cold Spring. Hoefgen was sent to St. Luke Institute in Maryland for evaluation and treatment and never was charged with a crime in Stearns County.



After his stint in the Maryland institute, officials in the Archdiocese of St. Paul and Minneapolis then assigned Hoefgen to a parish in Hastings, where he sexually abused another boy from 1989 to 1992, according to the lawsuit. The vic-

See LAWSUIT, Page 4A



Jeff Anderson speaks at a news conference regarding a lawsuit accusing a former St. John's Abbey priest, the Rev. Francis Hoefgen, of sexual abuse Tuesday at the law offices of Jeff Anderson & Associates in St. Paul. (THE MCGEE, SPECIAL TO THE TIMES)

OSB HOEFGEN\_00441

# Lawsuit

From Page 1A

tim in the Hastings case was 10-13 at the time and is suing Hoefgen, St. John's Abbey, St. Luke Institute and the Archdiocese of St. Paul and Minneapolis.

Hoefgen's superiors were aware of his record of abuse when they assigned him to Hastings, said attorney Jeff Anderson, who filed the lawsuit. But they did nothing to alert anyone in the Hastings congregation about it.

"There, he continued his ministry, and he continued his predatory ways," Anderson said of Hoefgen.

Anderson said he believed the abuse Hoefgen perpetrated on the Hastings boy is able to be prosecuted in criminal court. The victim has given a statement to Hastings police, he said.

Patrick Wall was the priest who replaced Hoefgen in Hastings. Wall was an abbey monk who later left the priesthood and now works for Anderson.

Wall said the monks in the abbey weren't told about what Hoefgen had done or why he was being removed from Hastings. Wall and other monks weren't told that Hoefgen had been to St. Luke either, Wall said.

Wall did hear about other victims of Hoefgen's in Hastings, he said, but not through public conversations. "In the confessional," Wall said when asked where he heard of additional victims.

"Fran is the lion. These guys are the lion tainers,"



Patrick Wall (right) speaks beside Jeff Anderson at a news conference regarding a lawsuit accusing former St. John's Abbey priest, the Rev. Francis Hoefgen, of sexual abuse Tuesday at the law offices of Jeff Anderson & Associates in St. Paul. Wall is a former priest who now works for Anderson. BRE MCGEE, SPECIAL TO THE TIMES

Wall said of Hoefgen's superiors. "And they turned the lion loose on Hastings."

Wall called on the victims from Hastings to call police, not the church, if they were abused.

"There are a lot more kids that were there, and you should not suffer in silence," he said to those victims.

It's the first time that St. Luke has been sued by Anderson, a prominent clergy sex abuse attorney. He is accusing the renowned treatment facility of failing to fulfill its duty of providing reasonable care to the victim with what it knew about Hoefgen.

Anderson said that St. Luke, a treatment center run by the bishops for clergy with substance abuse and other psychological problems, "recycled" known offenders by allowing them to get back

into ministry, even sometimes recommending it to the religious orders from which the offending priest had come for treatment.

They should have been telling parishes what they knew about Hoefgen and other offending priests who went there for treatment, Anderson said.

The abuse that Hoefgen perpetrated on the Cold Spring boy was reported to police, who took statements from the victim and from Hoefgen, according to documents Anderson made available at the press conference. The case was sent to the Stearns County Attorney's Office for a decision on whether to charge Hoefgen.

But within a few days, St. Luke had made a "strong recommendation" that Hoefgen come to Maryland for treatment. Hoefgen was sent

there just three days after giving a statement to police in which he admitted sexually abusing the Cold Spring boy, Anderson's documents say.

Wall pointed out the quickness with which church officials connected with St. Luke Institute after Hoefgen's superiors learned about the abuse allegations. Within just a few days of him being interviewed by law enforcement, Hoefgen was flown to Maryland, where he would spend six months.

"They can move very quickly when they need to," Wall said of the church superiors, whom he said were part of the "Catholic clandestine services."

After his stay at St. Luke Institute, Hoefgen returned to St. John's Abbey and was assigned to Hastings in July 1985.

Hoefgen's name was on a list publicized by the

abbey in 2002 of its monks and priests with credible allegations of sexual misconduct against them. That list has been removed from the abbey's website within the last few months.

The lawsuit Anderson filed asked for the abbey to release the names of all credibly accused members and their last known address. He made the same demand of the archdiocese.

The lawsuit was filed after the Legislature earlier this year passed the Child Victims Act, which eliminated the statute of limitations for sexual abuse of minors.

The change has led to a flood of new lawsuits against religious orders, lawsuits that previously wouldn't have been allowed to proceed in court.

Follow David Unze on Twitter @stcltimesunze

# Dakota Co. files criminal charges against ex-priest

St. Cloud Times  
Thursday, May 22, 2014  
SEE MORE ONLINE  
AT WWW.SCTIMES.COM

Stearns didn't in 1986 after an admission

David Unze  
dunze@stcloudtimes.com

HASTINGS — A former St. John's Abbey monk who then served St. Cloud diocese as a priest was charged Wednesday in Dakota County, accused of sexually abusing an altar boy in Hastings.

Fran Hoefgen is charged with two counts of first-degree criminal sexual conduct. He is ac-

cused of abusing the boy from spring 1989 to fall 1991, according to a court complaint. The boy was



Fran Hoefgen was an altar boy at the St. Elizabeth Ann Seton parish in Hastings, where Hoefgen was a priest.

The alleged victim told police in November that Hoefgen sexually abused him "on several occasions

See HOEFGEN, Page 8A

## Hoefgen

From Page 1A.

over an extended period of time," according to the court complaint.

Hoefgen was arrested Tuesday and was ordered held in lieu of \$150,000 bail without conditions or \$25,000 with several conditions, including not having any contact with the alleged victim. Hoefgen posted the lower bail and was released.

Hoefgen, 63, is a defendant in a lawsuit filed in November that accuses Hoefgen's religious superiors of assigning Hoefgen to Hastings after they knew he had sexually abused a boy in Cold Spring.

Hoefgen admitted in

March 1984 that he had sexually abused a boy in the St. Boniface parish residence in Cold Spring. Hoefgen was sent to St. Luke Institute in Maryland for evaluation and treatment but was not charged with a crime in Stearns County.

The abuse that Hoefgen perpetrated on the Cold Spring boy was reported to police, who took statements from the victim and from Hoefgen. The case was sent to the Stearns County Attorney's Office for a decision on whether to charge Hoefgen.

But within a few days, St. Luke Institute had made a "strong recommendation" that Hoefgen come to Maryland for treatment. Hoefgen was sent there three days af-

ter giving a statement to police in which he admitted sexually abusing the Cold Spring boy.

The Stearns County Attorney's Office in 1986 declined to file criminal charges against Hoefgen, saying that the statutes at the time didn't fit the circumstances of what Hoefgen did. A letter declining to press charges also indicated that the county attorney's office had been "reliably informed" that "concerns for (Hoefgen's)

further contact with young persons has been identified and dealt with in an appropriate manner."

Hoefgen was removed from the priesthood in 2011. He had been placed on restriction by the abbey in 2002 after it received credible allegations against him of sexual misconduct.

Follow David Unze on Twitter  
@sctimesunze

## public safety

# Ex-Hastings priest charged with abusing boy

Francis Hoefgen is accused of abusing altar boy in the late 1980s and early 1990s.

By PAT PEHIFER and PAUL WALSH  
Star Tribune staff writers

A former priest at a Catholic parish in Hastings was charged Wednesday with repeatedly sexually abusing an altar boy from 1989 to 1992, acts that allegedly occurred after he was removed from a central Minnesota parish following similar behavior.

Francis Hoefgen, 63, of Columbia Heights, was charged with two counts of first-degree criminal sexual conduct for allegedly abusing the boy, who was between 9 and 12 years old.

Dozens of Minnesota priests have been accused of sexual

misconduct, and the names of nearly 100 have been revealed in the past year. Many have been the subject of lawsuits, but Hoefgen becomes one of only a few to face criminal charges for allegedly abusing children.

"It is not surprising that this victim waited over 20 years to report this matter," Dakota County Attorney Jim Backstrom said at a news conference Wednesday.

"Most child victims repress the troubling memories of their abuse for many years. While these victims suffer from ongoing emotional and psychological pain ... they often have feelings of guilt, humiliation, shame and confusion."

The criminal complaint said the abuse occurred "on several occasions over an extended

period" and involved anal and oral sex and fondling.

The abuse allegedly happened in a room behind the altar at St. Elizabeth Ann Seton Catholic Church (formerly St. Boniface).

The victim, now in his mid-30s, reported the incidents to Hastings police last November, and Chief Bryan Schafer said officers were able to take him to the building, which is no longer used as a church, to corroborate details about the abuse.

Backstrom said Wednesday that before 1989, the statute of limitations required that criminal charges be filed within seven years of the abuse. Changes made by the Legislature in 1989 and in 1991 now require that criminal charges be filed within three years of

the abuse being reported to law enforcement.

"The wheels of justice are sometimes slow to start," Backstrom said. "But they are now moving forward."

Hoefgen's alleged abuses were outlined in a lawsuit filed in Dakota County by St. Paul attorney Jeff Anderson in November against a Maryland treatment center for abusive priests, the Twin Cities diocese and St. John's Abbey in Collegeville, Minn.

The plaintiff, identified as Doe 27, is the same man who is the alleged victim in the criminal charges filed Wednesday.

According to the lawsuit, Hoefgen admitted to police in Cold Spring, Minn., roughly 30 years ago that he sexually abused a 17-year-old boy while assigned to St. Boniface of Cold

Spring in 1983. In 1984, Hoefgen was sent to St. Luke Institute in Silver Spring, Md., and stayed for about six months.

Despite Hoefgen's admission, the Cold Spring case did not result in criminal charges. "I'm not persuaded that the interests of justice require further prosecution in this matter," a Stearns County prosecutor wrote in 1986, according to an internal memo.

In July 1985, Hoefgen was assigned to St. Boniface in Hastings, which merged with Guardian Angels parish in 1987 to become St. Elizabeth Ann Seton. The suit alleges that the institute, St. John's Abbey and the Twin Cities archdiocese concealed Hoefgen's past abuse and failed to warn parents in Hastings.

Hoefgen was removed from

the ministry in 2002 and left the St. John's Benedictine order in 2012, the Twin Cities diocese said. Backstrom said that the last he knew, Hoefgen was working at a funeral home in Minneapolis.

Hoefgen turned himself in at the Dakota County jail on Wednesday morning and made his first court appearance. He was released on bail later in the day.

He is represented by Minneapolis attorney Michael Collich. A woman who answered the phone Wednesday at Collich's office said that Collich had no comment on the charges against Hoefgen.

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## Former priest pleads not guilty to abusing Hastings altar boy startribune.com



*Star Tribune* A priest accused of repeatedly raping a Hastings altar boy in the late 1980s and early '90s pleaded not guilty in a Dakota County courtroom Friday.

*Photo* Francis Hoefgen, 64, who has left the priesthood and now lives in Columbia Heights, wore street clothes and appeared subdued during the court appearance. He waived his right to a speedy trial.

Dakota County District Court Judge Thomas Pugh set a trial date of May 18 and granted Hoefgen permission to take an out-of-state trip at the end of the month.

Hoefgen was charged with two counts of first-degree criminal sexual conduct. According to the criminal complaint, Hoefgen abused the 10-year-old boy repeatedly at St. Elizabeth Ann Seton parish in Hastings between 1989 and 1992.

Hoefgen, formerly a monk at St. John's Abbey, also has been sued under the 2013 Minnesota Child Victims Act, which opened a three-year window for the filing of civil lawsuits for decades-old child sex abuse claims.

Dozens of civil lawsuits against priests and the Catholic church have been filed since then, and observers have predicted more criminal cases as well.

The civil suit against Hoefgen also names the Archdiocese of St. Paul and Minneapolis, the Order of St. Benedict (also known as St. John's Abbey) and a Maryland treatment center called St. Luke Institute, where Hoefgen was sent for six months to receive psychological treatment in 1984.

According to the lawsuit filed by St. Paul attorney Jeff Anderson, Hoefgen admitted to police that he had sexually abused another minor in Stearns County in 1983.

### Filings in Ramsey County

Meanwhile, hundreds of pages of church files were released Friday in connection with a high-profile clergy abuse lawsuit making its way through Ramsey District Court that claims the church created a public nuisance by transferring abusive priests.

The files document the history of the Rev. Richard Jeub, one of 34 "credibly accused" priests whose names were made public by the Archdiocese of St. Paul-Minneapolis last year.

He served in eight Twin Cities parishes from 1966 to 2002, and exemplifies how the church moved priests who got in sexual trouble, said Patrick Wall, an investigator at the Anderson law firm.

The documents show that as early as 1969, a priest found Jeub, assistant pastor at Our Lady of Grace Church in Edina, on a bed with a young woman. Jeub was transferred to St. Mark's Church in St. Paul, where documents said he had an exploitive relationship with a woman from 1972 to 1980. Jeub moved to Christ the King Church in Minneapolis in 1976, and two years later was transferred to hospital ministries. By 1981, he was pastor at St. Kevin's Church in Minneapolis.

priest. He was sued for sexual misconduct with a teenage girl, and reached an out-of-court settlement.

After that he was transferred to Sacred Heart Church in Robbinsdale in 1996, to St. John the Evangelist in 1997, and St. Rose of Lima Church in Roseville in 2000. He resigned from St. Rose after a newspaper article revealed his past, but was allowed to work in a Duluth parish through 2010.

"The question remains, what has the archdiocese done, and the Diocese of Duluth done, as far [as] monitoring Richard and his dangerous proclivities?" Wall said. "Is he anywhere near kids?"

Jeub now lives in Crosby, Minn.



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Klingeman, David

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**From:** Fran Hoefgen  
**Sent:** Thursday, January 22, 2015 7:51 PM  
**To:** Klingeman, David  
**Subject:** Bulletin Request

David,

Thank you for your phone call and information.

Please send copies of the five bulletins from St. Elizabeth Ann Seton for the date listed from July 1987; July 1988; March 1989; October 1990; and September 1991.

The only one I do not need is April 1993.

I appreciate your help in this matter.

Francis Hoefgen

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Just in case you need this information from the Code of Canon Law.

William

Can. 977 The absolution of a partner in a sin against the sixth commandment of the Decalogue is invalid, except in danger of death.

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Can. 1378 §1 A priest who acts against the prescription of Can. 977 incurs a latae sententiae excommunication reserved to the Apostolic See.

§2 The following incur a latae sententiae interdict or, if a cleric, a latae sententiae suspension:

1° a person who, not being an ordained priest, attempts to celebrate Mass

2° a person who, apart from the case mentioned in §1, though unable to give valid sacramental absolution, attempts to do so, or hears a sacramental confession.

§3 In the cases mentioned in §2, other penalties, not excluding excommunication, can be added, according to the gravity of the offence.

Legal Documents, Healthcare  
Forms, Next of Kin,  
Baptismal Certificates,  
Wills, etc., etc.

*Francis Hoefgen*

PK ~~Palmer~~ Pallettes

Howe

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**Francis F. Hoefgen, o.s.b.**

**Ordained 1979**

1979- Not listed

1980- Cold Spring, MN: St. Boniface's Church (Diocese of St. Cloud)

1981- Cold Spring, MN: St. Boniface's Church (Diocese of St. Cloud)

1982- Cold Spring, MN: St. Boniface's Church (Diocese of St. Cloud)

1983- Cold Spring, MN: St. Boniface's Church (Diocese of St. Cloud)

1984- Cold Spring, MN: St. Boniface's Church (Diocese of St. Cloud)

1985- Not Listed

1986- Hastings, MN: St. Boniface Church (Archdiocese of St. Paul and Minneapolis)

1987-Hastings, MN: St. Boniface Church (Archdiocese of St. Paul and Minneapolis)

1988-Hastings, MN: St. Elizabeth Ann Seton Church (Archdiocese of St. Paul and Minneapolis)

1989-Hastings, MN: St. Elizabeth Ann Seton Church (Archdiocese of St. Paul and Minneapolis)

1990-Hastings, MN: St. Elizabeth Ann Seton Church (Archdiocese of St. Paul and Minneapolis)

1991-Hastings, MN: St. Elizabeth Ann Seton Church (Archdiocese of St. Paul and Minneapolis)

1992-Hastings, MN: St. Elizabeth Ann Seton Church (Archdiocese of St. Paul and Minneapolis)

1993-Hastings, MN: St. Elizabeth Ann Seton Church (Archdiocese of St. Paul and Minneapolis)

1994- Collegeville, MN: St. John's Abbey (Diocese of St. Cloud)

1995-Collegeville, MN: St. John's Abbey (Diocese of St. Cloud)

1996-Collegeville, MN: St. John's Abbey (Diocese of St. Cloud)

1997-Collegeville, MN: St. John's Abbey (Diocese of St. Cloud)

1998-Collegeville, MN: St. John's Abbey (Diocese of St. Cloud)

1999-Collegeville, MN: St. John's Abbey (Diocese of St. Cloud)

2000-Collegeville, MN: St. John's Abbey (Diocese of St. Cloud)

2001-Collegeville, MN: St. John's Abbey (Diocese of St. Cloud)

2002-Collegeville, MN: St. John's Abbey (Diocese of St. Cloud)

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No Archival Info form

NAME	CHURCH NAME	CITY	POSITION	DATES
FRANCIS HOEFGEN	ST. BONIFACE	COLD SPRING	A	1979 - 1984
FRANCIS HOEFGEN	ST. BONIFACE	HASTINGS	A	1984 - 1987
FRANCIS HOEFGEN	ST. ELIZABETH ANN SETON	HASTINGS	A	1987 - <del>1992</del> 1992
FRANCIS HOEFGEN	ST. BENEDICT'S MONASTERY	ST. JOSEPH	C	1995 TO PRESENT

Abbey Guestmaster  
1993-