

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

6 May 1985

The Most Reverend John R. Roach
Archbishop of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Archbishop Roach:

Father Landolin Robling, assistant pastor at Saint Boniface Parish in Hastings, will leave this office on 12 July 1985. He will take up a pastorate in the Saint Cloud Diocese.

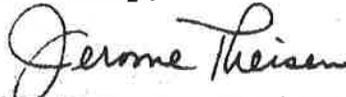
I would like to propose to you the name of Father Francis Hoefgen, a monk of Saint John's who is 34 years of age and ordained in 1979. His last assistant pastorate was in Cold Spring, Minnesota.

I would like to have Father Francis begin as assistant pastor in Hastings on July 12 if this meets your approval.

I enjoyed the meeting of the major superiors and the four bishops of the archdiocese. While we did not come to many specifics, it was good to hear each other on needs and desires for the church. Thank you for arranging these meetings!

Easter joy and peace!

Sincerely,



Abbot Jerome Theisen, O.S.B.

JT/ev

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

Mance

Office of the Archbishop

Handwritten notes:
Hofgen
St. Boniface
Hastings
3-7-12-85

May 9, 1985

FOR YOUR INFORMATION

Abbot Jerome Theisen, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 56321

Dear Abbot Theisen,

In your letter of May 6, 1985, you propose Reverend Francis Hoefgen, OSB as Parochial Vicar of Saint Boniface in Hastings, Minnesota.

Upon your recommendation I am pleased to appoint Father Hoefgen as a Parochial Vicar at Saint Boniface effective July 12, 1985. Father Hoefgen will have the habitual faculties of the Archdiocese as soon as he takes up residence at his assignment. Since Father Hoefgen has already been registered as a civil official for marriages in the state of Minnesota it will not be necessary for him to be re-registered. I ask that Father Hoefgen contact the office of Bishop Richard Ham, M.M., the Vicar of the Southern Vicariate, to let him know that he has moved into the area. I also ask that Father Hoefgen make an appointment to meet with the Vice-Chancellor, Father Urban Wagner, O.F.M. Conv., who is also the Vicar for Religious. At that time Father Hoefgen can receive a copy of the Clergy Bulletins if he does not already have one.

I appreciate the splendid work that Father Landolin Robling, OSB, performed in the Archdiocese while he was at Saint Boniface. I wish him God's blessings as he takes up his new assignment as pastor in the Saint Cloud Diocese.

Once again, Abbot Theisen, I want to thank you and all of the Benedictine Monks for the cooperation and the help that you give to the bishops, priests, and lay people in this Archdiocese.

Sincerely yours in Christ,

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

Hoefgen

(19)

June 5, 1985

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

Dear Sir:

This is to certify that the Reverend Francis Hoefgen, O.S.B. is a duly ordained priest of the Roman Catholic Church and is qualified to perform marriages in the State of Minnesota.

Sincerely,

Brother Vincent Champine, O.P.
Assistant Chancellor

VC:mo

NOTICE OF FILING

Your Ministerial Credentials have been filed in the County of HENNEPIN, State of MINNESOTA, on June 11, 1985 in Book 144, Page 114.

This is a permanent filing, as long as you remain a Minister in good standing within the same denomination. This notice should be maintained in your permanent filed for future reference.

Riv Francis Hoefger, O.S.B.

Dale G. Folstad, Director of Licensing
Hennepin County, MN

By: *J. Bleggen* Deputy

Archbishop

MEMO

TO: Bishop Welsh
FROM: Father McDonough
RE: Hastings and Father Hoefgen
DATE: 29 October 1992

We learned last evening that an old case of sexual contact with a [REDACTED] has come forward in regard to Father Francis Hoefgen, OSB, who has been an associate pastor in Hastings since 1985. The case predates his assignment there by two years, and comes from a parish in the Saint Cloud diocese.

There is a painful complication. It appears that the Abbey knew about this previous case since 1983, and perhaps had Hoefgen treated before sending him here. They never notified us, however, of his history.

A summons and complaint has been served on Hoefgen. The Abbey has withdrawn him, with our encouragement, from Hastings. He left the parish last evening.

I am pleased to say that we have never had any similar complaint against Hoefgen here. On the other hand, we do not ever know what may emerge from Hastings as the news of the new suit gets out.

I spoke this morning with the pastor, Father Florian Muggli. The plan right now is that the Abbey will do what they have done with success in other cases, and what we also do. A letter from the Prior will be read at Masses this weekend explaining Hoefgen's departure. All interested parties will be invited to a meeting to be held next week.

Bishop, it would be worthwhile for you to take a look again at the new Pastoral Statement on Healing of Parishes that we will be publishing next week. It calls for you to have a strong pastoral role with a parish in this situation.

I tentatively offered to Father Muggli that either you or I would participate in the meeting next week. Given the painful recent history of discord in that parish, I think we have to be seen as equally concerned for the health of that parish, even if we may be quite irritated with the Abbey for not informing us at any time since 1985. What do you think?

I am copying this to Archbishop and the other bishops and staff to seek their reactions as well.

cc: Archbishop Roach ✓
Bishop Carlson
Bishop Charron
Joan Bernet
Bill Fallon

Telefacsimile Transmission Cover Sheet

To: F. Kevin Mc Donagh
 Company/Department: Archdiocese
 Fax Number: 290-1629

From: Department of Government X
 Department of Sociology & Social Work _____
 Department of Accounting _____
 Department of Management _____
 Department of Economics _____
 Personal _____
 Other _____

Sent By: Tom Weil

Date: 10/30/92

Message: Confidential

Number of Pages _____

If There Is An Error In Receipt Please Call (612) 363-2731

Fax: (612) 363-3298 (Located in Engel Hall)
 St. John's University
 Collegeville, MN 56321

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 Company/Department: Archdiocese
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From: Department of Government X
 Department of Sociology & Social Work _____
 Department of Accounting _____
 Department of Management _____
 Department of Economics _____
 Personal _____
 Other _____

Sent By: Tom Weber

Date: 10/30/92

Message: Confidential

Number of Pages _____

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Fax: (612) 363-3298 (Located in Engel Hall)
 St. John's University
 Collegeville, MN 56321

October 30, 1992

In Hoffmann, 056

MEMO TO: Father McDonough

FROM: Archbishop Roach

I think it's appropriate if either you or Bishop Welsh attend the meeting in Hastings, but I would very definitely keep the action with the Abbey. It might be well if Bishop Welsh attends, because I think they would identify with that role of Vicar as a very pastoral one. We should not be the lead agents, however, at that meeting.

cc- Bishop Welsh

cmh

Saint John's Abbey
Collegeville, Minnesota 56321

*Hofgen file,
please*

Office of the Abbot

31 October 1992

Rev. Kevin McDonough
Chancery
226 Summit Avenue
Saint Paul, Mn 55102

Dear Father Kevin:

Since we were not able to contact each other on the phone and since I am leaving for Rome on November 2, I thought it appropriate to send you a few comments on the Father Fran case.

Father Daniel told you, I am sure, that once the case became known in Cold Spring, at least to the civil authorities, I took Fran out of the parish immediately. Up to that point (1984) I had no knowledge of any abuse perpetrated by Father Fran.

Father Fran spent a number of months in therapy at Saint Luke Institute in Suitland, Maryland. The director, Father Michael Peterson, then indicated that he could return to the abbey and eventually take an assignment.

As you know I assigned him to Hastings. If I had the sensitivity then that I have now, I would have briefed the archbishop about the case. But that was 1985 when no questions were asked and no papers signed about previous sexual harassment or abuse. Today there would be no question about the need to provide information. Sorry if I didn't handle this situation properly.

Father Fran, I am confident, fulfilled his ministry in Hastings with great effectiveness and without any abuse. His therapy and continuing spiritual direction were significant in his life. It's unfortunate that his seven years of good ministry in Hastings must come to an end in this fashion.

Phone 612 363-2544

ARCH-009673

31 October 1992
Rev. Kevin McDonough
Page Two

Father Daniel passed on your question about the other Benedictines presently working in the archdiocese. I have indicated to him that as far as I know no charges have ever been brought forward against any of the Benedictines presently on assignment in the archdiocese.

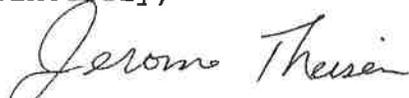
In fact, the only case we have had in the archdiocese was that of an assistant at Saint Bernard's who allegedly abused someone in the early 1970's. And I believe this case had no foundation.

Father Kevin, thank you for all your help and work in this delicate area. You have truly been a Godsend.

If you need to contact me in Rome, my telephone number is the following: 011-39-6-5791374 (this is the way you would dial from Saint Paul).

May the Lord continue to bless you.

Sincerely,



Abbot Primate Jerome Theisen, O.S.B.

JT/kr

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 Colleagueville.

The lawsuit concerns sexual abuse against a [redacted] when Father Fran was associate pastor of [redacted] in [redacted]

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 [redacted] Father Fran returned to St. John's in October, [redacted] until his assignment here at Elizabeth [redacted]

Archdiocese

St. John's has no knowledge prior to or following the 19[redacted]

290-1629

r Fran

St. John's wishes the parish to know that we feel deep regret that the sexual abuse has caused the victim and the people here in Has sexual abuse and exploit Over the past several years a number of initiatives to help victims, and to intervene where known. Just as St. John's continues to pledge the same response to sexual abuse in this case was abuse by one of the monks.

fol

Parish on this Spring us view honorable. undertaken a respond to se becomes 14 when the St. John's we aware of

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

November 24, 1992

Brother Paul Richards
St. John's University
Collegeville, MN 56321

Dear Brother Paul,

Thank you for your letter of November 20. I am sorry that my remark seemed to you to be like "kicking you when you were down".

Permit me to offer a word or two of explanation which is not, I recognize, an apology. It may be of some help however.

I have had a series of conversations over the last several weeks with Abbot Jerome, with Prior Jonathan, and with Dan Ward. While I do not recall that any of the three of them used the particular phrase I did, all three of them spoke with embarrassment about what they saw as an oversight. As to the specific language, this is the sort of way that I characterize Archdiocesan actions in the past quite frequently. In fact, I am sure that I have been on the radio or T.V. in the last year or two admitting that "we blew it" on at least one occasion.

I was careful in responding to the reporter's question to say that I have had and I do continue to have great respect for the leadership of the Abbey and for the Abbey itself. Once again, I am sorry that I seemed to be kicking you when you were down. We are all "down" around these issues. And I have found that an honest acknowledgment of mistakes is the most useful stance. It leaves people free to let go of their anger and to recognize that there are times when all of us have "blown it".

My prayers are with you and all of the monks at the Abbey. With three Johnnies in my family, I have a great deal of care about how things go there.

I wish you happy holidays.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia



SAINT ELIZABETH ANN SETON PARISH

520 RAMSEY STREET
HASTINGS, MINNESOTA 55033

December 16, 1992

Rev. Kevin McDonough
Chancery
226 Summit Ave.
St. Paul, MN 55102

Dear Fr. McDonough,

Thank you for your letter of December 9. I felt I was heard!

In your closing paragraph you asked for any further reflections that I have had on the incident regarding Fr. Fran Hoefgen. I spent a long time in prayer reflecting on your statements and what I know about Fran, as well as having some thoughts about things in general. I offer them to you for your consideration.

One of the issues you addressed was the disclosure to parishioners regarding the personal history of a priest who has perpetrated some kind of abuse. Fran did a lot of self-disclosure to many of the parishioners he felt he could trust. It seems to me that self-disclosure says more about the intention of the individual to really change the direction of their life than does someone in authority telling about what an individual has done to a predetermined group of people. I would wish that in the future when someone is an excellent minister and yet has had an incident of abuse, that if he is trustworthy, he would be given a chance to go back into parish work, be given time to get to know people and do his own self-disclosure. I agree that this needs to be monitored in some way but it seems to include much more sincerity than to have the disclosure imposed.

A second issue I perceived is that if disclosure would have been made to parishioners that Fran could possibly have stayed here and continued in Ministry. This was done, even though the group was Fran's own choice, and still it did not seem possible for him to continue here. The more I reflect on that the more I know it is simply not true. The reason I say that is because in any parish I have ever served there is always that element of parishioners who are very intolerant of any kind of weakness or vulnerability in anyone, especially anyone on staff, particularly a Priest or Sister.

I believe, from having witnessed it in different places, that those people would continually harass the person as well as try to be very divisive within the parish. The individual whose disclosure is made public would have to be a very very emotionally and spiritually strong person to be able to withstand that kind of badgering. I don't think disclosure is the remedy. I'm not sure there is any answer that will work.

In Fran's case, even though he was sent for treatment, and the Abbey tried to address the needs of the victim, it seems that suddenly he was being tried the second time within the system. If a case is never addressed, as with Porter and Adamson, I understand where it needs to go through the courts. However, I think some action may need to be taken politically to protect those individuals who have already addressed the abuse and the needs of the victim. At this point I wonder if something needs to be addressed with regard to Jeff Anderson and what seems to be a vendetta against the Church, as well as his seeming to victimize the victims again for his own interests.

One other thing I wanted to mention is with regard to those priests who have counseled women to stay in abusive situations with their husbands. Because I am a Field Advocate for the annulment process I have come across many women who have mentioned they have received that kind of counseling, and that's why they simply did not come sooner. These priests have not directly been involved in an abusive situation but have certainly been involved indirectly, yet I am not sure that has ever been talked about. I know the issue of how husbands treat their wives is being addressed, I think how priests counsel women in abusive situations also needs to be addressed.

Thank you for bearing with me.

Sincerely,

Lynette Friesen, SSNO
Lynette Friesen, SSND

Faculties



VILLA
MARIA
1891
1991

December 18, 1992

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

Dear Archbishop Roach,

Since 1985 Father Francis Hoefgen has served us faithfully and well as our community confessor generally coming once a month. He has not come since October due to recent developments.

Twice we have discussed in the community whether or not we would like him to continue as our confessor. At both meetings the sisters, fully aware of the accusations brought against Father in the past, have indicated they would like him to continue. One sister indicated she should would prefer someone else; two sisters who live elsewhere are in disagreement. However, as they are in residence elsewhere and thus have other opportunities for the Sacrament they are not really affected.

I have communicated to Father Fran our desire that he continue as our confessor and he has indicated he is willing to continue to serve us in this way. Will you consider renewing Father Fran's faculties to serve as our Confessor?

We appreciate very much the recently drawn up archdiocesan policies regarding Sexual Issues and Ministry and the great sensitivity required in dealing with these issues. Our understanding of Father's situation is that an isolated incident occurred in the past and no pattern of misconduct has been determined. I think most of our sisters feel that we need to put this behind us and allow Father to function as usual in a situation where he has been helpful and should not have any suggestion for him of occasion for harm.

Thank you for considering this. May you have a wonderful Christmas and a gracefilled 1993.

Sincerely in Christ,

Miriam Patricia Faricy, OSU

Miriam Patricia Faricy, OSU

"One Hundred Years and Still Growing!"

Villa Maria Center, Frontenac, Minnesota 55026, (612) 345-4582

ARCH-009684

DATE: December 22, 1992
MEMO TO: Archbishop Roach
FROM: Sister Dominica
RE: Father Francis Hoefgen

Archbishop, I do not believe there would be any obstacle to your renewing Father Hoefgen's faculties as Confessor for the Ursulines, should you choose to do so. I would recommend this as an appropriate response.

Should you decide to go ahead with this reappointment, the attached letter is ready for your signature.

December 22, 1992

Reverend Francis Hoefgen, O.S.B.
St. John's Abbey
Collegeville, MN 56321

Dear Father Hoefgen,

A few days ago, I received a letter from Sister Miriam Patricia Faricy, O.S.U., in which she requested that I renew your faculties to serve as Confessor for the Sisters at Villa Maria Center in Frontenac, a role you have fulfilled for them since 1985. It is my understanding that you have indicated to Sister your willingness to continue this service.

In response to this letter, then, I hereby grant you limited faculties within this Archdiocese to serve as community confessor for the Ursuline Sisters at Villa Maria. I am happy that the Sisters have chosen to make this request. I share their conviction that it presents an appropriate situation for your continued ministry.

May this Christmas season be richly blessed!

Sincerely yours in Christ,

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

DB/Kg

INTEROFFICE MEMO from
ARCHBISHOP JOHN R. ROACH

TO:

- | | |
|---|--|
| <input type="checkbox"/> Bp. Carlson | <input type="checkbox"/> Sr. Rauenhorst |
| <input type="checkbox"/> Bp. Charron | <input type="checkbox"/> Sr. Rockers |
| <input type="checkbox"/> Bp. Welsh | <input type="checkbox"/> Bro. Champine |
| <input type="checkbox"/> Msgr. Boxleitner | <input type="checkbox"/> Ms. Bernet |
| <input type="checkbox"/> Fr. Bossi | <input type="checkbox"/> Ms. Gries |
| <input type="checkbox"/> Fr. Bowers | <input type="checkbox"/> Ms. Hesse |
| <input type="checkbox"/> Fr. Christensen | <input type="checkbox"/> Ms. Klima |
| <input type="checkbox"/> Fr. Dease | <input type="checkbox"/> Ms. Krocheski |
| <input type="checkbox"/> Fr. Fleming | <input type="checkbox"/> Ms. Reymann |
| <input type="checkbox"/> Fr. Froehle | <input type="checkbox"/> Ms. Willerscheidt |
| <input type="checkbox"/> Fr. Jaroszeski | <input type="checkbox"/> Mr. Baker |
| <input type="checkbox"/> Fr. McDonough | <input type="checkbox"/> Mr. Berquist |
| <input type="checkbox"/> Fr. A. Kennedy | <input type="checkbox"/> Mr. Burke |
| <input type="checkbox"/> Fr. P. Kennedy | <input type="checkbox"/> Mr. Carr |
| <input type="checkbox"/> Fr. Kenney | <input type="checkbox"/> Mr. Carrera |
| <input type="checkbox"/> Fr. Notebaart | <input type="checkbox"/> Mr. Cherek |
| <input type="checkbox"/> Fr. O'Rourke | <input type="checkbox"/> Mr. Errigo |
| <input type="checkbox"/> Fr. Schnitzius | <input type="checkbox"/> Mr. Fallon |
| <input type="checkbox"/> Fr. Ward | <input type="checkbox"/> Mr. Granger |
| <input type="checkbox"/> Deacon Baskfield | <input type="checkbox"/> Mr. Heaney |
| <input type="checkbox"/> Deacon D'Heilly | <input type="checkbox"/> Mr. Hennen |
| <input type="checkbox"/> Deacon Umphress | <input type="checkbox"/> Mr. Krietemeyer |
| <input checked="" type="checkbox"/> Sr. Brennan | <input type="checkbox"/> Mr. Lassonde |
| <input type="checkbox"/> Sr. Heinen | <input type="checkbox"/> Mr. Mullin |
| <input type="checkbox"/> Sr. Howell | <input type="checkbox"/> Mr. Weinand |
| <input type="checkbox"/> Sr. Lucid | <input type="checkbox"/> Mr. Willis |
| <input type="checkbox"/> Sr. Meyer | <input type="checkbox"/> |

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|---|--|
| <input type="checkbox"/> action | <input checked="" type="checkbox"/> recommendation |
| <input type="checkbox"/> see me | <input type="checkbox"/> prepare draft |
| <input type="checkbox"/> call me | <input type="checkbox"/> note & return |
| <input checked="" type="checkbox"/> prepare reply | <input type="checkbox"/> read & file |
| <input type="checkbox"/> your signature | <input type="checkbox"/> information |
| <input checked="" type="checkbox"/> my signature | <input type="checkbox"/> as requested |
| <input type="checkbox"/> comment | <input type="checkbox"/> per conversation |

REMARKS:

DATE: 2/22

ARCH-009656

December 23, 1992

Sister Miriam Patricia Faricy, OSU
Villa Maria Center
Frontenac, MN 55026

Dear Sister Miriam Patricia,

I have received your letter of December 18, 1992, in which you request that I renew Father Francis Hoefgen's faculties in order that he might continue to serve as your community confessor, a role he has ably fulfilled since 1985. I am happy to accede to that request, and have so informed Father Hoefgen.

In your letter, you assured me that this request is the fruit of two community discussions, and that the Sisters are fully aware of the accusations which have been made against Father. As I am sure you anticipated, those facts were of utmost importance to me in coming to a decision.

A negative decision on the part of your Sisters would certainly also have been understandable. Nevertheless, I share the conviction to which you have come: namely, that this seems an appropriate opportunity for Father to function as usual in a situation in which he has been helpful to you. I believe Father will be grateful that you are willing to welcome him to this new beginning. I am, as well.

May this Christmas season be rich in many blessings.

Sincerely yours in Christ,

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

DB/kg

WITH A VISION AND A PLAN!



Members of the day-to-day ministry community share insights and dreams.

engaged. Initiated by the Central United States Province leadership of the Ursuline Sisters, one community of which is located at Villa Maria, this process is being shared by all of the Ursuline owned and sponsored ministries in the Central United States.

Groups of sisters, staff, friends, retreat center clientele and neighbors have gathered to reflect on the mission of Villa Maria as the first step of a process designed to insure a carefully planned direction for the next several years. It is hoped that the shared wisdom of these groups and the input we continue to receive will help to identify those elements of the vision that will lead us beyond the year 2000.

This visioning step will be followed by a serious study of our history, current trends, resources and options. The outcome of the process will be a five to seven year plan that will inform our decision making and our ministry direction.

Planning will be enhanced by the Villa's participation in a grant funded national consultation program designed to help retreat centers assess strengths and weaknesses and plan for the future.

The first step has been exciting, and it is already clear that our decisions are very important to those touched by our ministry. Villa Maria continues to be "on the move" with the future in mind!

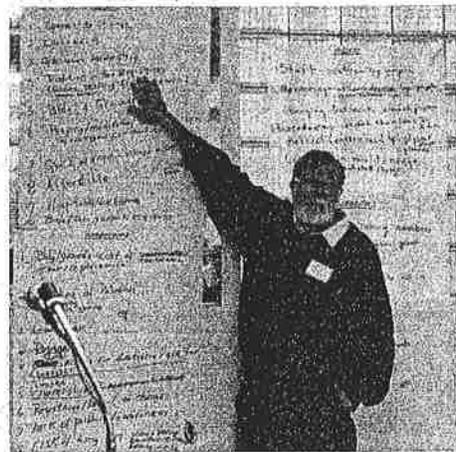
If you told a friend that you work at the Villa or you were going to Villa Maria for an event, and she asked, "What is Villa Maria? how would you describe its identity for you?"

Which of these elements do you see as assets to carry Villa Maria beyond the year 2000?

Which may be liabilities or challenges as Villa Maria faces the future?

Which aspects of its identity are so important that if they were missing, that identity would be lost for the future?

These challenging questions have been raised and grappled with as part of a visioning and long range planning process in which Villa Maria is currently



Friends, neighbors, chaplains, board members and clients came to share in the process.

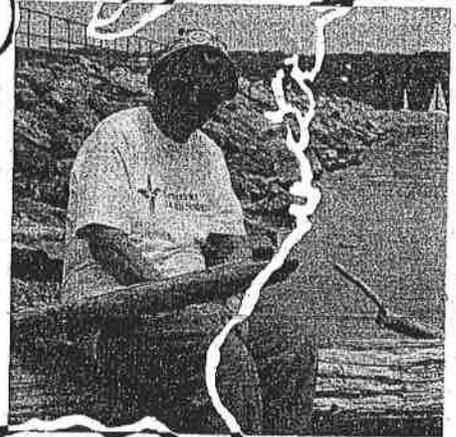
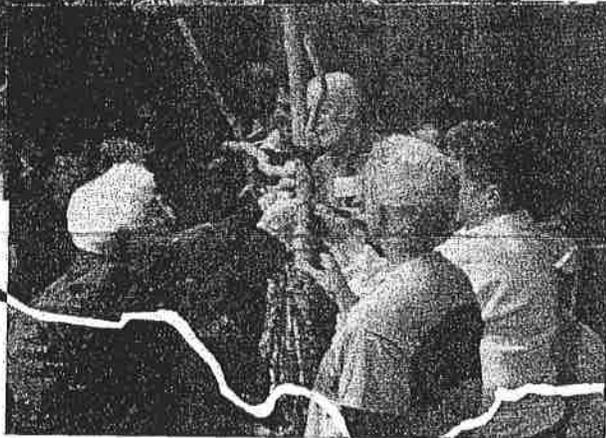


A NATION WIDE SEASON!

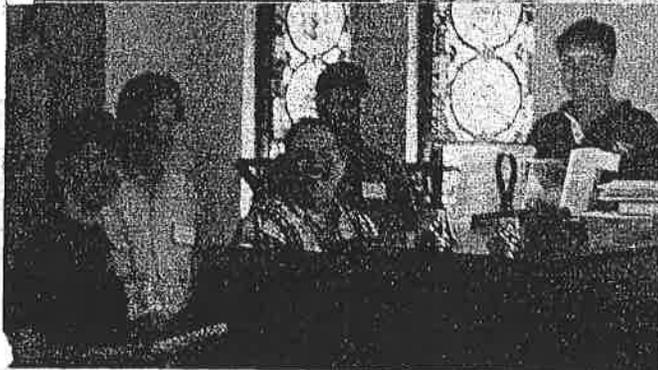
Nineteen states from California to Florida were represented in the Dances for Universal Peace.



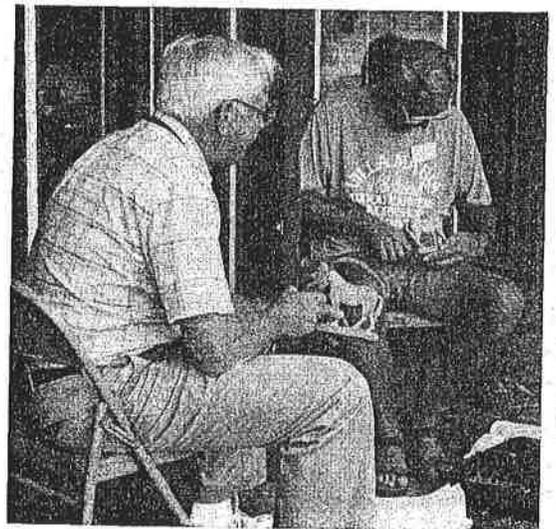
Celebrate Woman brought women from nine states to weave the fabric of their lives together.



Staff and Sisters from thirteen states gathered for the annual summer retreats in June.



Masterclass drew liturgical musicians and choral directors from ten states as Jane Marshall taught her own music.



States from New York to New Mexico were among the nine different state license plates in the Villa parking lot for the Tenth Annual Woodcarvers' Workshop.

CHURCH FAMILIES COME ...



"Back to God, Back to Nature TOGETHER" as St. Thomas Becket in Eagan brought 41 tents, 10 RV's and 225 people in family units for a three day retreat.

AND HELP!



No parishioner is too young to come to the Villa for the parish volunteer project program. This group returned in September from their parish, St. Mary's in Bellechester, to celebrate their well earned exchange gift from Villa Maria — the use of facilities for a parish family potluck and recreation day.

STAFFS ENJOY A VILLA MARIA RETREAT

Among the many staff groups hosted for retreats and workshops was this one from the Winona Chancery. Bishop John Vlazny and the chancery staff "build the Church" in a dynamic and well-facilitated two days of study and prayer.



EVENTS YOU CAN SHARE AT VILLA MARIA

<u>Dates</u>	<u>Event</u>	<u>Contact for Information</u>
October 22	An Introduction to RCIA for individuals and parish staffs — Sister Mary K. Milne, OSU	Sister Mary K. Milne*
November 12-14	Men's AA Retreat	Dan Fitzgerald (612) 934-5715 Chuck Rice (612) 473-5090
November 5-7	Christians in Commerce Retreat for Businessmen . .	Jackson Sell (612) 823-5901
February 4-6	Twelve Step Retreat	Lynn and Steve Dosch (612) 729-1865
March 25-27	Retreat for the Handicapped (Adults)	Joan Chandler (612) 962-5050
April 8-10	"Wisdom House" Women's Retreat — Alla Bozarth	Mary Lufkin (800) 827-4606
April 29-May 1	Celebrate Woman, Women sharing the Spiritual Journey with Women	Sister Mary K. Milne*
June 4-12 16-24	Directed and Preached Retreats Offered Simultaneously With an Experienced Retreat Team Including Massage Therapists and Liturgist.	Sister Chabanel Mathison*

*To receive a brochure and registration material for these events, call or write to the sister indicated at Villa Maria, 29847 County Road 2 Blvd., Frontenac, Minnesota, 55026.

Villa Maria Gift, Memorial, Prayer and Mass Cards Available

Would you like to send a special gift of a memorial, the prayer of the Villa sisters, or a Mass offered at Villa Maria for a deceased friend or family member, a special event, or just because someone is special to you? Write to us for gift cards newly printed and available. As you send each gift and mail the card to a friend or family member, we post your intention on our prayer board to be remembered by all of the sisters and send you a new card to be used whenever you have a need for it.

**VILLA
MARIA**

29847
Cty. Rd.
2 Blvd.

**FRONTENAC
MINNESOTA**

55026



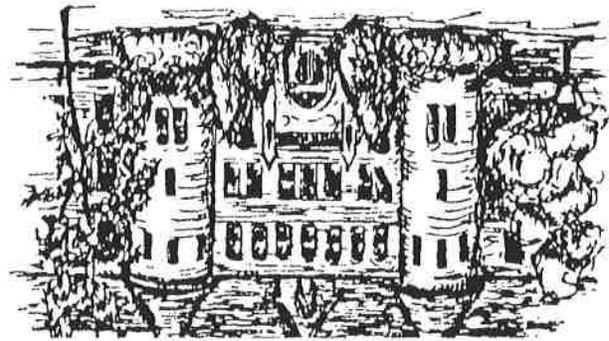
Address Correction Requested.

General Advertising in "Resources for Ministry" and broadly circulated newsletters is of this style.

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**SUMMER 1993
SISTERS' RETREATS
INTERCOMMUNITY**

**FRONTENAC, MINNESOTA 55026
612-345-4582
VILLA MARIA CENTER**



These go to those who have made these retreats and those requesting registration materials as a result of the broader marketing.

RETREAT TEAMS

June 4 – 12, 1993

- Judith Batten**, Prior Lake, MN
- Betty Bourgeois**, OSU, Crystal City, MO
- Kevin Fraher**, CSsR, Glenview, IL (preached)
- Jacquelyn Gurdane**, SND, Chardon, OH
- Jerry Lebanowski**, MS, Milwaukee, WI
- Liz Lichter**, Fort Dodge, IA
- Louis McCabe**, SJ, St. Louis, MO

Massage Ministry:

- Brendan Jacoby**, OSU, Alton, IL
- Nancy Vandevier**, OSU, St. Louis, MO

Liturgy: **Judith Batten**

June 16 – 24, 1993

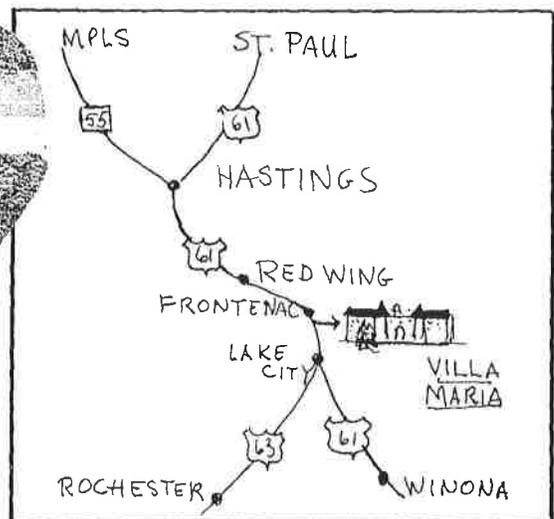
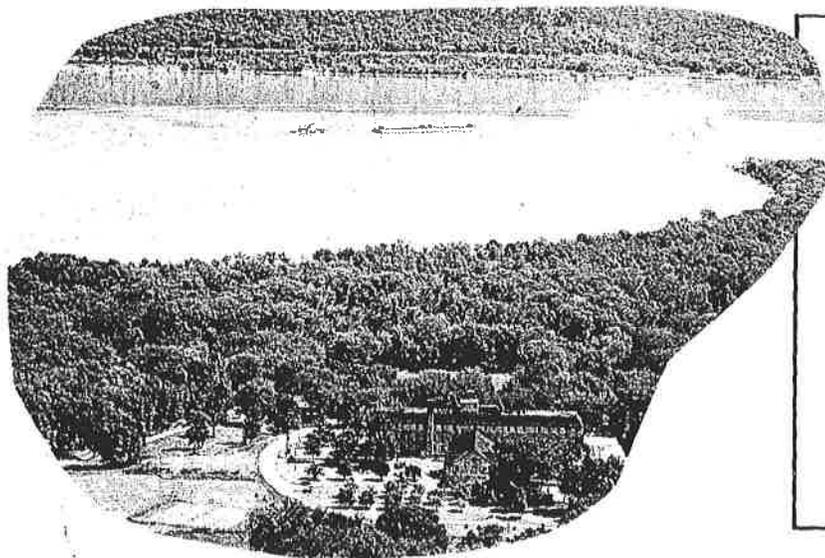
- Carolyn Marie Brockland**, OSU, New Orleans, LA
- Mrs. Gigi Cannon**, Omaha, NE
- Jonathon Foster**, OFM, Downers Grove, IL
- Paul Johnson**, OP, Minneapolis, MN (preached)
- Mary Jacqueline Pratt**, OSU, Kirkwood, MO
- Jack Zuercher**, SJ, Omaha, NE

Massage Ministry:

- Marie Clare Scheibel**, OSF, Springfield, IL

Liturgy: **Laurinda Irwin**, Mendota Hgts, MN

HOSPITALITY MINISTRY BY THE URSULINE SISTERS OF THE VILLA COMMUNITY



WHAT IS OFFERED?

Within the context of Ursuline hospitality, Villa Maria offers two opportunities for a directed, preached, or private silent retreat shared in a community of from thirty to forty sisters of various religious communities. Liturgy is planned by the retreat team, enriched with the talents of a gifted musician and liturgist, and celebrated together by everyone in the Retreat Center.

THE SETTING

Villa Maria Center is located on the shores of Lake Pepin on 169 acres of woodland property surrounded by Frontenac State Park. Enjoy opportunities to pray and relax, swim in the pool, canoe on Lake Pepin, hike along the lake shore or through the woodland trails, celebrate the sunrise over the Wisconsin bluffs, and observe a variety of wildlife neighbors who share the area with us.

ACCOMMODATIONS

Private rooms and country style buffet meals are available for each retreatant.

A "pack-a-lunch" buffet will be available at breakfast each day for those who wish to spend an entire day enjoying the outdoors on their own rhythm.

DATES – COSTS

7:00 P.M. June 4 until

7:00 P.M. June 12

Rooms available any time

June 4 until noon June 13.

7:00 P.M. June 16 until

7:00 P.M. June 24

Rooms available any time after

noon June 16 until noon June 25.

Cost: \$310 for room, meals, facilities, and director/directress.

\$325 if massage is to be included with the retreat.

(This additional \$15 can either be included in the initial check or remitted in the office during the retreat.)

Registrations and requests for information should be addressed to Sr. Chabanel Mathison, OSU.

Registration for Intercommunity Retreat

Name _____ Telephone _____

Address _____

Dates of your Retreat _____ Type of Retreat _____

(Directed, Preached, Private)

If you have requested a directed retreat, please express any preferences you may have that will help us assign a director/directress for you. We will respect these as carefully as possible and **IN ORDER OF REGISTRATIONS RECEIVED.**

Please include any special health or dietary needs that we can help you meet during your stay with us. (Note: We can handle low cholesterol, low salt, and low sugar diets. If your needs are more specific, you may bring what you need, we will provide a place for you to prepare it and deduct an amount from your total fee.)

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,

S. Chabanel Mathison, OSU
Sister Chabanel Mathison, OSU
Administrative Directress

"Into the Second Century"

Villa Maria Center, Frontenac, Minnesota 55026, (612) 345-4582

ARCH-009637

File, please

October 6, 1993

Sister Chabanel Mathison, OSU
Administrative Directress
Villa Maria Center
Frontenac, MN 55026

Dear Sister,

I have given your letter to Father Kevin McDonough, Vicar General of the Archdiocese, to do the background necessary to respond to your letter. I am leaving for Rome very shortly and I simply don't have the time to meet the tight time line that you have set in your letter for a response.

You will be hearing from Father McDonough, however, very shortly.

Sincerely yours in Christ,

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

bcc- Fr. McDonough

--- There is some urgency in this.---

I believe that this is the Hastings fellow. It is my understanding that he is doing fine, but you might want to talk to Father Tim Kelly about this. I will appreciate your granting the permission directly, since I will be out of town. If you feel we should not grant the permission then please deal directly with Sister Chabanel.

JRR

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 Faricy, OSU
Fr. Fran Hoefgen, OSB

ARCH-009635



file, please

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,

Sr. Chabanel Mathison, OSU

Sr. Chabanel Mathison, OSU

"Into the Second Century"

Villa Maria Center, Frontenac, Minnesota 55026, (612) 345-4582

ARCH-009691



File, please

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,

Chabanel

Sr. Chabanel Mathison, OSU
Administrative Directress

Copies to: ~~Abbott Timothy Kelly, OSB~~
~~Sister Miriam Patricia Faricy, OSU~~
~~Reverend Kevin McDonough~~
~~Father Fran Hoefgen, OSB~~

*Thanks so much,
Fr. Kevin, Fran was
everything we look for in
a director. Perhaps if possible
& no longer possible for him,
this is a new direction for
his gifts!*
Chabanel

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.

StarTribune

In full retreat at St. John's Abbey

Article by: Chris Welsch
 Star Tribune
 October 18, 1997 - 11:00 PM

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."

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, abbeys 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."

© 2013 Star Tribune

Priest Never Prosecuted

Posted on [May 25, 2002](#)

Topics: [Fran Hoefgen](#), [Patrick Strom](#), [Roger Van Heel](#), [William Skudlarek](#)

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 confession 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 to 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 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 position at St. Boniface Church in Hastings, which later merged 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 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.

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 crucify (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 Raoul Gauthier 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 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 a church 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 teen-ager fit those categories, Daly and Sonsteng said.

The law professors agreed that prosecutors would charge 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.

“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.”

“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 victim 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?”

Priest Never Prosecuted

May 25, 2002 | St. Paul Pioneer Press

Topics: [Fran Hoefgen](#), [Patrick Strom](#), [Roger Van Heel](#), [William Skudlarek](#)

Letter from St. John's Abbey Monk to Prison Pen Pal

Posted on [April 27, 2011](#)

Topics: [Fran Hoefgen](#)



"I live in a cell also, only it is a cell in a monastery. I am a Benedictine monk from Minnesota." – Fr. Fran Hoefgen, in a letter to one of his victims, 23 years later.

In a letter written on St. John's Abbey letterhead in February of 2002, Fr. Fran Hoefgen shared his thoughts with an inmate he found on a prisoner pen-pal Web site. "I would love to take a walk on the wild side and hear from you! Is that really your picture... wow!" Hoefgen wrote, "Can't imagine that I would regret writing to you at all. I like free spirited people, and open-minded people. Wonderful picture, you do look quite striking really. Ok, you're quite handsome. So what are your innermost desires and secrets? Your expectations of a relationship like this? Be assured that your secrets would also be safe with me."

Twenty-three years earlier, in 1979, Hoefgen had sodomized the pen-pal, who was sixteen at the time.

The inmate replied to Hoefgen's letter. According to the inmate, "I wrote him back and told him not to insult my intelligence by writing to me as though he's a complete stranger. I told him I remember him from 1979 when he molested me."

Hoefgen admitted to the misconduct in a second (handwritten) letter dated March 15, 2002.



"Thank you for your letter, good to hear from you. I am very sorry for what I did a long time ago. I can't stop thinking about you. Have you been in prison for a long time? It must have been very difficult that time we had sex, I've very sorry. I trust you understand." PS: "Here are some photos from a recent trip to Arizona this past January." Fran

More from Fr. Fran Hoefgen's first letter to the prisoner, dated February 26, 2002:

"Now, who am I? I have been writing to a gay prisoner for about four years and someone put me onto this prison pen pals web site and decided to write to you. You probably get lots of letters so I will tell you about myself and let you decide if it pricks your interests at all."

"I live in a cell also, only it is a cell in a monastery. I am a Benedictine monk from Minnesota."

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“I greatly appreciate photography, play raquetball with some of the college students on campus, like biking, swimming, tennis, hiking, I like to give massage and get massage...who doesn't? I like going to movies and fun stuff like that. I've been through some tough stuff and some mistakes in my life and want you to know that there is not one ounce of judgement in my body. Rather I'm into unconditional acceptance and for that reason I decided to do something wild for me...start writing to you.”

“Why you? Well, yes I like what I see but I also believe that I have a lot to learn from you. From your experiences in prison, before and perhaps after as well, I want to understand what your time in solitude has meant for you. I value long term friends and I like having friends out side the monastery. I have gay friends in Minneapolis and beyond. “

“Yes, I am gay myself and I hope that doesn't bother you. Can't imagine it would. I struggle with sexuality and was wondering how you deal with your sexual desires where you are now. You can ask me anything you like and I look forward to an open and interesting relationship over the years. I wanted to be as honest with you possible and if you decide not to write to me, I will honor that as well. If you decide to write to me I will send a photo next time. I hope to hear from you.”

Topics: [Fran Hoefgen](#)

BehindThePineCurtain.com: Abuse, Secrecy and Deception at St. John's
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Letter: Sexual Misconduct and the Church of Saint Joseph, MN

Posted on January 9, 2013

Topics: [Aloysius Michels](#), [Dunstan Moore](#), [Jerome Tupa](#), [John Kinney](#), [John Klassen](#), [Matthew Feeney](#), [Michael Weber](#), [Othmar Hohmann](#), [St. Joseph Parish](#), [Thomas Gillespie](#)

[Webmaster's Note: The following letter was mailed via US Mail on January 7 and January 8 to over 1100 families in St. Joseph, Minnesota. It is a followup to an [article on this web site](#) dated July 19, 2010. The parishioners in St. Joseph have been used and (literally) abused by the monks from Saint John's Abbey since the early 1960's. Some residents claim the abuse goes back to the 30s. Recently, new, credible allegations were made against two priests, Father Othmar Hohmann and Father Dan Ward, who once served in St. Joseph. Despite the credible allegations, Abbot John Klassen has refused to reach out to potential victims of these two vicious predators. Hohmann is deceased, Ward remains a priest in good standing.]

Update [Father Jerome Tupa responded](#) to the letter during mass on January 13.

Update: Sexual Misconduct and the Church of Saint Joseph, MN

January 7, 2013

The purpose of this letter is to make you aware of recent claims of sexual and other misconduct perpetrated by members of the Saint John's Abbey community and other personnel (**bold names, below**) who served the parishioners in St. Joseph. The most recent claims were forwarded to Bishop Kinney and Abbot John Klassen last year. Kinney and Klassen, however, have chosen to keep you in the dark.

Over a dozen accused religious and other personnel have served the parish in St. Joseph. You, your parents, your children or one of your friends may have been victimized by one of these individuals.

It is my hope that this letter will lead to honest conversation within your family and with your insistence, will lead, finally, to full disclosure by Saint John's. However, members of the Saint John's community, including [Abbot Klassen](#) and [Father Jerome Tupa](#), by their actions, seem to oppose full disclosure.

Why is full disclosure important? In 2010, I was contacted by a woman who shared her story of sexual abuse by a monk from Saint John's. Twenty years earlier, I spoke with her brother about the misconduct he experienced at the hands of a different monk from Saint John's. To this day, neither is aware of the other's abuse. Nor did the siblings' parents know of their abuse. The siblings' parents are buried at the Saint John's Abbey Cemetery. They, like you, deserved to know the truth before they made that choice.

As a former parishioner in St. Joseph and a survivor of sexual misconduct by a monk at Saint John's, I am writing this letter because Bishop John Kinney (Diocese of Saint Cloud) and Abbot John Klassen (Saint John's Abbey) have failed to provide the parishioners in St. Joseph with information regarding multiple credible (and very recent) allegations of sexual misconduct by two former priests at the parish.

Recently, three women shared with me their allegations of sexual misconduct against [Father Othmar Hohmann](#). Hohmann served at the parish in St. Joseph from 1961-1966. One of these women provided a notarized statement to Bishop Kinney in late November. Her statement was forwarded to Abbot Klassen. The

third woman shared her story with me but, because of her standing within the community, has decided to remain anonymous at this time.

Since October of 2012, two men and one woman have provided notarized statements alleging sexual misconduct by **Father Dan Ward**. Ward served at the parish in St. Joseph in 1996 after he replaced **Father Tom Gillespie**, who had been removed when allegations of sexual misconduct surfaced. Despite multiple credible allegations of sexual misconduct, Ward retains all of his priestly faculties and serves as the executive director of RCRI in Maryland. Ward, a canon lawyer, has defended many religious accused of sexual misconduct, including Father Dunstan Moorse (more on Moorse later) back in the early 1990s.

Mr. Matthew Feeney, who admitted to molesting children in the 1990s while serving as youth minister in St. Joseph, is scheduled to appear in a Washington County courtroom on January 25, 2013. He is charged with engaging in sexual contact with a 9-year-old boy and for abusing a 15-year-old boy.

Parishioners in St. Joseph may also be familiar with Michael Weber. Weber was a seminarian at St. John's and a deacon with the Diocese of Saint Cloud. He has been accused of molesting at least sixteen children. According to Mary Jo Hughes, Michael Weber's therapist knew of Weber's issues with pedophilia when the therapist (Dan Carle) allowed Weber to share a tent with a young boy. Carle remains a counselor.

The bold names in this letter denote men who have served the parishioners in St. Joseph. You may recognize many of non-bold names in the lists below, including the two abbots, both of whom have credible allegations of misconduct made against them. If I have missed something, please let me know.

As part of a settlement with multiple victims in March of 2011, Saint John's Abbey agreed to send a letter containing the names of eighteen monks who had been credibly accused of sexual misconduct:

Br. Andre Bennett
Br. Isaac Connolly
Fr. Richard Eckroth
Fr. Thomas Gillespie
Br. John Kelly
Fr. Brennan Maiers
Fr. Dunstan Moorse
Fr. Cosmas Dahlheimer
Fr. Michael Bik
Fr. Francisco Schulte
Fr. Allen Tarlton
Abbot John Eidenschink
Fr. Fran Hoefgen
Br. Steven Lilly
Fr. Finian McDonald
Fr. Bruce Wollmering
Fr. James Kelly
Fr. Tom Phillips

Note: 10 of these perpetrators remain at the Abbey, free to walk campus and travel with little restriction.

As part of the 2011 settlement, the letter was posted and was to remain on the Abbey's web site. However, during the summer of 2012, the Abbey removed the letter. The Abbey, however, updated the site to read: "... rigorous investigations deemed that allegations of sexual abuse or misconduct against 23 members of the Abbey were credible." Who are the other five perpetrators of sexual misconduct?

Over the past twenty years, I have spoken with more than 100 victims of misconduct by monks and other personnel at Saint John's. Each of the men listed below has at least one credible allegation of misconduct made against him. Saint John's has settled complaints against at least four of these individuals.

Fr. Tom Andert

Fr. Daniel Ward

Fr. Mel Taylor

Fr. Dominic Keller

Fr. Peregrin Berres

Br. Robert Burke

Fr. Othmar Hohmann

Fr. Augustine Cerezo Murillo

Fr. Robert Blumeyer

Fr. Mathias Faue

Fr. Howard Oak Mossier

Abbot Timothy Kelly

Br. Paschal Brisson

Fr. Alban Fruth

Fr. Aloysius Michaels

Fr. Jerome Tupa

Also, please be aware that court cases are currently underway in California and Minnesota regarding claims that Saint John's engaged in wrongful fundraising activities. I had the opportunity to hear testimony in 2012. The cases should be of interest to anyone whose parents left money to Saint John's.

My name is Patrick Marker. While attending Saint John's Prep in the early 1980s, I was sexually molested by Father Dunstan Moore. When Moore and Saint John's failed to take responsibility, a lawsuit was filed. I told my story publicly (as "John Doe") for the first time on August 7, 1991. In 1992, with an understanding that I would have input into the abuse policies at Saint John's, a settlement was reached.

Over the next ten years, I continued to research, advocate and listen. In 2002, I created a web site to disseminate information. In 2002, as part of a settlement between Saint John's and several victims, an External Review Board was created. I was asked to serve on that board — and was asked to take down the web site. I complied. For three years, I flew from Seattle to Minnesota to attend monthly board meetings.

In 2005, Abbot John Klassen admitted that he had withheld information from the board regarding two monk offenders. By 2006, Klassen still refused to make public the offenders' names because of the effect that such an

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announcement would have on the [capital campaign and enrollment](#). Klassen was also concerned that one of the offenders might be linked to the disappearance of [Joshua Guimond](#), just as monks had been considered in the 1989 [disappearance of Jacob Wetterling](#).

In response to Abbot Klassen's deception, [I resigned from the External Review Board in 2006 and created a web site \(www.behindthepinecurtain.com\)](#) to hold Saint John's accountable – and to validate the stories of victims of misconduct. Please feel free to visit the site and provide whatever input you desire.

I will return to St. Joseph this weekend. I look forward to meeting you after mass. If you wish to speak privately, feel free to contact me via telephone (360-421-5849) or email (patrickmarker@gmail.com).

Very Sincerely,

Patrick J Marker

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January 7, 2013

Update: Sexual Misconduct and the Church of Saint Joseph, MN

Sent via US Mail on January 7, 2012 to 1100+ households in St. Joseph, MN

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Stepka, Susan

From: Lawton, Heather Block
Sent: Tuesday, September 24, 2013 11:41 AM
To: Stepka, Susan
Subject: Fr. Francis Hoefgen

Susan,
St. John's tells me he has been officially dispensed. Can you make a note in his file that I talked to Fr. Tom Andert at St. John's on today's date and Fr. Hoefgen has been dispensed?

Thanks,
Heather

Heather Lawton
Director of Archives and Records Management
Archdiocese of St. Paul & Minneapolis
226 Summit Ave.
St. Paul, MN 55102
651-251-7721
lawtonh@archspm.org

Hoefgen, Francis

OS.A.1.8

WhitePages.com



Send Francis Hoefgen's details to phone

Your number
Message

Francis Hoefgen
763-789-4619
4015 5th St NE
Minneapolis, MN 55421-2857

There was an error, please try again later. close Thank you, your message has been sent. close
See What Francis Hoefgen's Home is Worth

Francis Hoefgen

Phone number

763-789-4619

Address

4015 5th St NE Minneapolis, MN 55421-2857

People Francis may know

Juan Gonzalez
Amanda Carlyle

*Is this him?
(It says he's 65... but
the right age)*



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FATHER FRANCIS HOEFGEN



Reverend Francis Hoefgen, OSB was born in Menominee MI on August 29, 1950. Father Fran entered Saint Johns and professed vows July 11, 1973. After studying theology at Saint Johns University, Reverend was ordained a Roman Catholic priest on June 22, 1979.

Father Fran served as an associate pastor at Saint Boniface in Coldspring, MN under the Diocese of Saint Cloud. Reverend Hoefgen admitted sexually abusing at least one minor in 1984. Saint Johns sent Father Fran to the Saint Luke Institute. After his visit to St. Lukes, Father Fran was returned to ministry.

Father Fran was transferred to Guardian Angels and Saint Boniface parish in Hastings, MN. While in Hastings under the Archdiocese of Saint Paul and Minneapolis, the Archdiocese consolidated the two parishes making the new Saint Elizabeth Ann Seton parish.

Fran was removed from SEAS in 1992 when civil actions were filed alleging sexual abuse of minors. Father Fran returned to campus and was porter and guest house master. In 2002, Father Fran was placed on the list of credibly accused Saint Johns monks and later in the year wrote a letter of apology. Fran left Collegeville and the Saint Johns community in 2011.



LOCATION

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