

MARTIN-McALLISTER

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September 11, 1992

Abbot Jerome Theisen, O.S.B.
St. John's Abbey
Collegeville, MN 56321

Dear Abbot Jerome:

Enclosed is my report on Father Finian McDonald. I am sorry to be the bearer of such bleak news. You may want, as a matter of reassurance, to consult with another expert in the field of sexual exploitation. Should you decide to do this, I would refer you to Dr. John Gonsiorek, Ph.D. here in Minneapolis. Dr. Gonsiorek is a nationally recognized expert in this field, and he could very competently review my work and give you a second opinion if you desired one. Dr. Gonsiorek's phone number is (612) 377-9921.

While this is certainly a difficult case, I have the utmost respect for you and the Benedictines in treating situations like Father McDonald's in an open, responsible, compassionate manner. Behavior such as Father McDonald's causes me to doubt there is a compassionate God; people like yourself reassure me that there is.

I hope you have an enjoyable trip to Rome. Please feel free to call me if you have any questions.

Sincerely,



Jay T. McNamara, Ph.D.
Licensed Psychologist

JTM/jc

PSYCHOLOGICAL EVALUATION

NAME: Father Finian McDonald

DATE OF BIRTH: December 23, 1928

AGE: 63

REASON FOR REFERRAL

Father Finian McDonald was seen at the request of Abbot Jerome Theisen at St. John's University in Collegeville, Minnesota. Abbot Theisen asked for a comprehensive psychological evaluation of Father McDonald to ascertain his current psychological status in light of recent revelations about inappropriate sexual behavior in the past. Abbot Theisen also requested information about possible remedial/psychotherapeutic strategies that might help Father McDonald, and asked for some recommendations about his capacity to effectively interact with youth again.

TESTS ADMINISTERED

In addition to a comprehensive interview, Father McDonald completed the California Psychological Inventory and the Minnesota Multiphasic Personality Inventory-2. Father McDonald also completed the Shipley Institute of Living Scale.

DATES OF EVALUATION

Father McDonald was seen for initial evaluation on August 31, 1992, at which time he completed the psychological inventories listed above. He was seen for a follow-up interview on September 8, 1992, at which time he was given feedback regarding the test results and our overall impressions.

BEHAVIOR OBSERVATIONS AND IMPRESSIONS

Father Finian McDonald participated in the evaluation in a relatively candid, open fashion. He showed a rather quiet, soft-spoken demeanor during this assessment. He answered questions in a forthright and straightforward manner. He was casually dressed and alert. There was no evidence of acute distress, although he did evidence some mild discomfort with his current situation. His mood and affect were within normal range, and his thought processes were clear and coherent. There was no evidence of primary process thinking.

PRESENTING PROBLEM

Father McDonald was recently recalled from a missionary assignment in Japan to answer charges that he engaged in inappropriate sexual behavior with a student at St. John's University during the mid-1970's when he was the director of the counseling service there. Father McDonald admitted to some sexual contact with this individual, although he did not

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recall the same number of sexual contacts with the student that the former student alleges. In the context of discussing this incident, Father McDonald admitted to somewhere in the neighborhood of fifteen different sexual contacts with individual students during his time at St. John's prior to 1980.

DEVELOPMENTAL HISTORY

Father Finian McDonald was christened Robert McDonald when he was born in 1928. He was the youngest of five sons in his family, with his four older brothers being substantially older than himself. His next oldest sibling was twelve or fourteen years older, and Father McDonald was unsure of the exact age of his next oldest brother, He was unaware of any particular problems with his mother's pregnancy or delivery of him. He recalls that his early development was slow, however. He reports that he always looked younger than other children his age, and that he had, from an early age, a severe stuttering problem. He reports that his mother was disappointed that he was not a girl, and dressed him in girls' clothes up until the age of approximately six or seven. He indicates that during his preschool years, he had a small circle of friends, typically three or four neighborhood children, and that he mostly played with girls.

Father McDonald recalls his earliest memories of exploratory sexual play as being in his preschool years with some of the other children in the neighborhood, both boys and girls. He reports that at approximately age eight or nine, he and several other young boys attempted to have intercourse with a girl their age in a church basement.

Father McDonald describes his father as a responsible, hard working individual. His father was a machinist who operated a tool and die press at Honeywell. He indicates that he does not have clear memories of his childhood years. He reports that his father was not openly affectionate with him, his siblings, or his mother. He also describes his father as having a very large capacity for alcohol. He drank regularly and frequently, although Father McDonald was not able to give exact numbers about his father's alcohol consumption. He did indicate that his father was unsympathetic with the alcohol problems Father McDonald and his older brothers developed later in life. He describes his father as charming, although he was not particularly close to Father McDonald when he was a boy.

His mother was described as very affectionate, and Father McDonald indicates that he had a very close relationship with her. She worked as a housekeeper, and Father McDonald remembers her as a very sensitive, tender woman. He also reports that she had a hard time raising five sons with relatively little support from her husband.

Father McDonald indicates that his mother developed arteriosclerosis and died at age 53 at Glenwood Hills Hospital when he was eighteen. He indicates that he lived with his father and took care of the house for him after his mother died. He indicates that a few years later his father died in his sleep of a heart attack at age 62. Father McDonald discovered his father had died one morning and this was distressful to him.

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Father McDonald described rather vague memories of his older brothers. His oldest brother, [redacted] died in 1980 and Father McDonald describes him as an alcoholic. [redacted] apparently spent some time in Stillwater Prison, although Father McDonald was unsure of his crime. He reports that his brother, [redacted], was away most of the time and some twenty years his senior. One of [redacted] sons apparently committed suicide.

His next oldest brother, [redacted], was a traveling salesman who was a very warm, accepting individual, but who led a very passionate, eventful life. He describes [redacted] as having had lots of women in his life, including relationships with prostitutes, and that he was also an alcoholic. His brother, [redacted] is now approximately 80 years old.

His third oldest brother, [redacted] is approximately 78 years old and is the quiet, intellectual, serious member of the family. He is the one brother who has not developed alcohol problems. He is a retired mechanical engineer, and Father McDonald describes a close but not overly close relationship with him.

His next oldest brother, [redacted] is approximately 75 years old. This brother also has had alcohol problems, and Father McDonald describes him as silent, aloof, and a relatively private person.

He does indicate that his remaining brothers are more interested in family contact and having Father McDonald be involved with them than he is interested in being involved with them. He describes his childhood as essentially being raised as an only child.

Father McDonald attended Whitney and Prescott grade schools in northeast Minneapolis. He describes himself as a rather average student, and says that his grade school experience was not a happy one. His classmates ridiculed him because of his stuttering, and he remembers being humiliated by some of his teachers, including one particularly painful public humiliation.

He attended Edison Public High School in Minneapolis for one year and DeLaSalle High School for three years, graduating in 1946. His grades were at average or slightly below average levels, and he reported an ongoing problem with stuttering. He saw numerous speech therapists and was involved in corrective measures for his speech throughout his high school career. He reports that he lived in constant fear of being called on to speak in class.

He indicates that his high school years were also a painful time. He remembers being the last one chosen in various activities. His nickname during this time was "Ducky", and he says that this was because "someone thought my picture looked like a duck's ass".

He could recall few highlights from his high school career. He had played the clarinet but was switched to trumpet by his speech teacher who thought that the clarinet was bad for his lips. He was not popular, and was not involved in athletics. He remembers one of the Christian Brothers, Brother Alphonsus, who was the band teacher who seemed to take some

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special interest in Father McDonald at that time.

He also has graphic memories of sitting in the back of class with his classmates and playing with each others' penises. He remembers feeling concerned from an early age about the size of his penis, and could not recall whether his and his classmates' motivations for genital play was curiosity, sexual arousal, or comparing the size of their organs.

Following high school, he was involved in an intermittent but ongoing sexual relationship with another boy named _____ who was his peer. He reports that during high school he did not date girls, beyond having an escort for typical school events. He describes an episode of sexual fondling with a girl in high school, but denies having sexual intercourse with females at any point.

He reports that he began masturbating at about age fourteen or fifteen and found it to be an enjoyable experience. It led, however, to a great deal of anguish regarding the morality of masturbating. His frequency of masturbating was approximately once per day during high school. He remembers being reprimanded very harshly by one of the priests to whom he confessed his masturbating.

Father McDonald indicates that his religious upbringing, during his grade school and high school years was in a rather strict Catholic atmosphere. Both of his parents were involved in his church, and they had strong values regarding right and wrong. Father McDonald himself became involved in the parish, St. Clemens, in northeast Minneapolis, and was particularly close to one of the priests there, a Father Sleds. He reports that this relationship did not include any type of physical or sexual attraction, but that Father Sleds encouraged him to be on a number of committees and parish activities.

Following high school, Father McDonald's grades were not strong enough to allow him to enter the College of Liberal Arts at the University of Minnesota, as he wished. He therefore, enrolled in the General College and spent two years there leaving with his certificate in 1948. He had, at that point, no clear ideas of what he would do with his career. For the next two years, he worked a variety of jobs trying to decide a career path. He was drafted into the Army in 1950 and spent two years as a corporal in Army security as a radio traffic analyst. He was in Germany for one year of that time.

Father McDonald speaks rather positively of his time in the service, indicating that he was away from home for the first time, and that he essentially grew up emotionally. He made some close friends there and had a group of about eight colleagues with whom he did things in the military. He also derived some sense of accomplishment from his military duties. He does not recall sexual contact with any of his eight cohorts, but is unsure of whether he had sexual contact with other men at that time or not.

When he left the military in 1952, he decided to investigate whether he had a religious vocation and went to St. John's University. He began as a freshman with a major in

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philosophy and did well there for the first two years. He again does not recall being sexually active during his first two years at St. John's. He reports that he was primarily attracted to the monastic, contemplative life as opposed to the priesthood. He applied for and was accepted into the religious life after his sophomore year in 1954.

Father McDonald reports that his novitiate year was hard for him, living close to as many people as he did. He has some general memories of there being people he did not like in his novitiate program, and he could only talk to people in his class. He was also continuing to experience difficulty with public readings at that time.

During his novitiate year, he reports ongoing sexual fantasies of class members, athletes on campus, and other men. During his second year in the novitiate, he reports his first "love experience" involving an infatuation with a deacon at St. John's. Father McDonald reports, "he was all I wished I was", and Father McDonald began to rearrange his schedule to be in as close proximity to this deacon as possible. He would spend time with him on a frequent basis, and was in some respects consumed with thoughts of this individual. Father McDonald denies any sexual contact with this deacon.

During the second, third, and fourth years of his clericate, he indicates that he had numerous sexual fantasies and some sexual activity with male peers. He is unable to recall the number or frequencies of sexual contact he had during these years. Father McDonald made a point of emphasizing at several points during this evaluation, that he was primarily interested in affection, and not necessarily sex, and that there was lots of hugging, holding, and touching involved in these sexual relationships. He describes himself as "smooth, slick, and with lots of secrets" during these years. He reports that he was involved in covering up his sexual activity, and was not comfortable confronting his sexual activity directly.

At the same time, Father McDonald described himself as having strong religious convictions during this time. He enjoyed the monastic life, and felt comfortably committed to the Benedictine vows. He was ordained in 1962, and spent one year as a college dorm prefect. During this year, he took his fifth year classes, and was in charge of special events at the University. From 1963 to 1967, he was Dean of Students, and joined the counseling service in 1967 where he remained until 1982. He was the director of St. John's University Counseling Service from 1975 until 1982. Following a years sabbatical in 1982-83, he was the Director for Academic Advising from 1983 until 1988, and has been at the Benedictine Priory in Tokyo, Japan from 1988 until the present.

He indicates that during his tenure as Dean of Students, he felt rather uncomfortable, because he did not like the enforcement duties of his position. He recalls that "we had a lot of rules" and they had to expel and suspend a number of students. He felt uncomfortable with the size of the organization and the number of people he had to manage.

Father McDonald reports a very positive experience during his years in the counseling service. He indicates that he did a good job and felt that he worked well with the other

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counselors. It was during this time, that he attended Boston College during the summers, and attained his masters degree in Counseling Psychology in 1972. He further attended Georgetown University from 1972 to 1974, taking post-graduate classes.

Father McDonald indicates that his strengths as a counselor were in the area of short-term, emergency counseling. He reported that "if counseling went beyond twelve or fourteen sessions, I didn't know what to do".

During this time, he reports approximately fifteen sexual contacts that he had with students, some of whom were college counselees. He indicates that most of these sexual contacts included the use of alcohol, although some did not. He also reports some sexual contact with other members of his religious community, ostensibly his peers, and reports that three or four of these relationships were ongoing sexual contacts.

Father McDonald indicates that his first use of alcohol was at approximately age 17, and that alcohol was involved in his first sexual relationship with his friend. He described increased alcohol use during his two years in the Army. His first problem with alcohol use in relation to sexual exploitation began in the late 1960's. He reports that his alcohol use was excessive during the period 1970 to 1980. In 1980, he successfully completed chemical dependency treatment at the Hazelden program in Center City, Minnesota, and has been sober since that time. He indicates that he attends AA groups one time per week. He has derived the most satisfaction from a gay and lesbian AA group in Tokyo that he has attended in the recent past.

Father McDonald reports that he was confronted on at least three different occasions during his tenure with the counseling service regarding sexual contact with students. He described several of his techniques for soliciting sexual contact with students, including over extending his massage therapy, and other rather subtle techniques for determining whether students were sexually available. He reports that he felt some guilt at the time that he was confronted by other priests or monks regarding sexual contact with students, but that this did not deter him.

In his chemical dependency treatment in 1980, Father McDonald indicates that he confronted his homosexuality rather directly, following his treatment he had only one overtly sexual contact with a student while he was in the Director of Academic Advising position, he asserts.

Father McDonald further reports that "being honest with myself" was the most difficult part of his chemical dependency treatment program. He indicates that he has had to examine his self-concept, and in response to the question Who am I?, he has said that he is a stutterer, an alcoholic, and a homosexual.

Regarding his recent sexual activity, Father McDonald is somewhat vague, although he reports contact with consenting adults approximately three or four times per year. It is our impression that this underestimates the frequency of his sexual contact, and certainly down

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plays the significance of the sexual preoccupations that Father McDonald has. He describes sexual contact with male prostitutes during his time in Japan, and reports that he is primarily interested in an affectionate relationship rather than a sexual one. He indicates that he currently masturbates only two to three times per month, and reports that at his age, his sexual arousal level is generally less than it has been in the past.

Father McDonald also indicates other areas of impulsive, inappropriate behavior. He reports that he has a long pattern of stealing from the collection plate at church when he has functioned as an usher. He would steal twenty to thirty dollars at a time, and indicated that he took this money because he wanted to live higher than his superiors thought he should be living. Father McDonald also indicates that he took, as the business manager of the Priory in Tokyo, approximately three to four thousand dollars from the discretionary fund available to him there.

He indicates that he enjoys gambling, primarily in horse races, and reports that the most he ever lost was fifty dollars.

Father McDonald denies any personal history of psychological problems for which he has received treatment. At present, he describes his mood as positive and his attitude as optimistic.

When asked to discuss his past sexual behavior in light of his current situation, Father McDonald principally described the distress he would feel if other incidents from his past were to come to light. He reported relatively little concern for or guilt regarding the possible harm he may have caused the students with whom he has had sexual contact in the past.

In terms of his future, Father McDonald presented a rather bleak picture. While equivocating about whether he needs sexual outlets, he went on to say that if he had some specific occasion to have sex with someone out of town, he would probably take advantage of it. He demonstrates an ongoing pattern of thinking about, anticipating, and planning for a sexual liaison as a significant part of Father McDonald's cognitive activity. Further, he denies that he is at any risk whatsoever to act out in an inappropriate manner with students currently. He indicated on more than one occasion that "I don't see it (sexual contact with students) ever happening again," and further reported that "he has a very positive attitude" toward the future. Father McDonald was not able to describe any types of circumstances or people who would be likely to trigger his sexual arousal, and did not see any need for planning or anticipating possible scenarios that could result in compromised behavior. Further, he denied that it was necessary for the Abbot or his Order to monitor his behavior in the future. He was unable to describe any possible complications or circumstances that would cause him to act inappropriately in the future.

In the midst of this discussion, however, Father McDonald reported that the week following his return from Japan to answer the legal charges leveled against him regarding his sexually inappropriate behavior in the past, he stopped a "scantily clad" student walking across St.

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John's University campus. This student appeared to be very muscular, and Father McDonald reported some initial attraction to him. He asked this student about his body building schedule, and suggested that they might work out together. Father McDonald indicates that he then rubbed his hand over the muscles of this student's upper body, in what can only be described as a seductive self-stimulating manner. Of most concern was the fact that Father McDonald appeared to vastly under-appreciate how this particular and recent incident reflects the ongoing problem he has with controlling his impulses.

The psychological test data suggest that Father McDonald was essentially open and candid in responding to the test items. The Shipley Institute of Living Scale results suggest above average intellectual capabilities. The personality measures combine to suggest some significant strengths as well as some substantial, long-term psychological difficulties.

Similar individuals typically have adequate levels of self-confidence and self-esteem overall. They tend to be energetic, have a variety of interests, and show a strong sense of compassion for others. They tend to be extremely talented in tuning into the needs of others, and they are particularly adept at recognizing the vulnerabilities of those around them. Such persons show some leadership qualities, and they will likely be judged as conscientious by their superiors.

Similar individuals have above average levels of energy and enthusiasm. They tend to intellectualize and are comfortable in the world of concepts and ideas. They have above average capacity to find good explanations for their behavior.

More significantly, similar individuals show persistent patterns of apprehension, self-doubt, and personal uncertainty that may not be apparent to others. They typically show a lack of ego integration, particularly as this relates to the inhibition of impulses. They have less self-control than average, although it is probable that their acting out is circumscribed. Similar individuals would not typically be described as antisocial or asocial. Rather they would be seen as more psychologically damaged and vulnerable than most, with an unstable, injured self-concept. While they would demonstrate helping behaviors, in some respects this would represent a measure of retroflexion where they were extending to others the type of compassion, acceptance, and warmth that they themselves desperately desired. The acting out that such individuals would show, therefore, would likely represent a recurrent pattern of narcissistic self-absorption, and an inability to convert primitive needs and drives into more mature patterns of adaptation.

More specifically, this profile suggests a continued preoccupation with sexuality, and unresolved gender identity issues. Similar individuals show a lack of attachment to a nurturing father figure, and a concomitant inability to establish an ego-gratifying masculine gender identity. This ambiguous gender identity development allows for the intrusion of discordant or self-destructive behaviors, due to the lack of ego definition and stability noted above.

It is the interpretation of this examiner that these test results, combined with Father

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McDonald's history, suggest a great deal of shame and guilt remain from his early years, particularly related to his gender identity, and this forms the basis for the recurrent patterns of impulsive behaviors seen in this individual over his lifetime.

FINAL IMPRESSIONS AND RECOMMENDATIONS

The cumulative test and interview data reflect a clear pattern of an individual, who at age 63, has been unable to contain rather basic impulses on a consistent basis throughout his life. He has shown a long pattern of sexual exploitation, even in the face of confrontations from his peers. Stealing from his Order while in Japan and a long history of stealing from the collection plate combine with a recurrent pattern of lying and deceiving others to suggest a rather entrenched pattern of acting in a rash, impulsive, self-absorbed manner.

It is the impression of this examiner that while Father McDonald has made some efforts to "come clean," we do not have the full story here, and that there are likely more incidents of his acting in an exploitative or deceitful manner than he has been able or willing to recall.

Very consistent with this long pattern of acting out, and the entrenched defenses he has used to justify his behavior, is a continuing pattern of denial, repression, and minimization that suggest little likelihood that Father McDonald will change significantly in the future. He continues to express essentially no remorse for the possible negative impact he has had on the several students he had sexual contact with in the past. He nominally recognizes the negative impact that more of these incidents coming to light would have on his Order and his University. He demonstrates no real distressful affect, however, regarding these possibilities. He is most visibly distressed by the thought of how upset he would feel personally if his past behavior were to become public.

Further, he evidences no genuine concern for the seriousness that his past behavior poses in terms of the likelihood that he would act out in the future, or the need for vigilance or monitoring either by himself or by his superiors in the future. He has next to no appreciation that his recent episode of stopping a student on campus and inappropriately touching him is exactly consistent with the type of subtle seductive, selfish, exploitative pattern he has shown in the past.

It is the impression of this examiner that Father McDonald lacks the insight, ego strength, and personal commitment to make genuine internal changes in his behavior. It is the further impression of this examiner that any attempts to modify his behavior through the use of individual or group psychotherapy would be extremely unlikely to show any type of reasonable change in Father McDonald's basic drives, motivations, or patterns of behavior. Further, he appears to be reluctant to accept the need for any type of external monitoring, and it is likely that he would resist any attempts to be closely supervised at this point.

Father McDonald represents an extremely serious risk to the Benedictine Order, and to St. John's University. It is beyond any reasonable doubt that he will again act out in a self-

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centered, impulsive, and most probably exploitative manner. In spite of his occasional attempts to be honest and forthright it is unlikely that his patterns of lying, stealing, or sexual exploitation will disappear.

It is not the place of this evaluator to make recommendations for the Benedictine Order and St. John's University regarding the disposition of Father McDonald. We respectfully defer that decision to Father McDonald's superiors.

It is of utmost importance, however, that the seriousness and gravity of this situation be fully appreciated by those in positions of authority at St. John's. It would be a monumental mistake to let Father McDonald's positive characteristics and his admirable professional accomplishments overshadow the fact that he continues to represent a very serious moral, legal, and financial risk to the Benedictine Order and to St. John's University. It is most doubtful that Father McDonald's behavior can be controlled externally through constraints or supervision. There is essentially no realistic chance that his drives, impulses, or behavior patterns will change from within himself.

September 11, 1992

Jay T. McNamara, Ph.D.
Licensed Psychologist

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CONGREGAZIONE
PER GLI ISTITUTI DI VITA CONSACRATA
E LE SOCIETÀ DI VITA APOSTOLICA

Prot. n. 39038/2005

**RESPONSE TO RECOURSE PRESENTED BY
FR. FINIAN MCDONALD**

Facts.

In the early 1990's, Fr Finian McDonald, a Benedictine monk of St John's Abbey was accused of illicit sexual relationships with adults. He participated in a residential program and a five year after care program.

Following the Sexual Abuse Scandal in 2002 The Abbot, John Klassen, chose to review all cases of monks accused of sexual abuse. Following this review, Fr. Finian was placed on house restriction. According to Fr. Finian the restrictions were the same for those who abused adults as for those who abused minors.

Establishment of External Review Board

In January 2004 all monks accused of sexual activity were called to meet with Abbot Klassen. Fr. Finian states that the Abbot insisted that these monks give permission to have their files released to the External Review Board. Fr. McDonald refused to give permission

Fr McDonald received a letter from Abbot Klassen, dated February 13 2004, in which the Abbot describes a 4 step program for those accused of abuse: 1. they were to share their file with members of the External Review Board; 2 they were to meet with certain members of Board; 3. there was to be a current assessment using objective tests; 4 in view of the above, a supervisory plan was to be developed. On February 21, 2004, Fr. McDonald sent a letter to Abbot Klassen reiterating his refusal to grant permission to release his files to the Review Board

Fr. Finian presented recourse to the Abbot President, Timothy Kelly in March of 2004. In November of 2004 he participated in a mediation process which proved to be unsuccessful. In February 2005 he presented recourse to Abbot Timothy Kelly who along with Fr. Finian's canon lawyer at the time of his treatment, Fr. Daniel Ward, OSB, recused themselves from the case. The recourse was forwarded to this Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

The recourse seeks the following:

1. A finding that Fr. McDonald's rights have been violated
2. An order that Abbot Klassen and his successors may no longer release psychological data from any monk's file without the prior written consent of the monk.
3. Removal of all restrictions on Fr. McDonald's ministry and movement
4. No further evaluation and or treatment by Pathfinders or other facilities since it would require him to manifest his conscience in violation of Canon 630§5.
5. Reconstitution of the Review Board.
- 6 Admission that Abbey has gone beyond the requirements of Essential Norms

The Law

1. Admission that his rights have been violated
2. No release of files without written consent

Can. 220 No one may unlawfully harm the good reputation which a person enjoys, or violate the right of every person to protect his or her privacy.

Can. 223 §1 In exercising their rights, Christ's faithful, both individually and in associations, must take account of the common good of the Church, as well as the rights of others and their own duties to others.

The release of the contents of Fr. McDonald's file to the External Review Board after he had twice informed the Abbot that he did not give his consent to the release of the file (following January meeting & February 21, 2004 letter to Abbot Klassen), even if done in consideration of the common good, was a violation of Fr. McDonald's right to protect his privacy and an error in judgment on the part of the Abbot.

The fact that information regarding Fr. Finian's alleged abuse had been brought into the external forum through the settlement negotiations and later media coverage does not mean that it could, or should, have been made available to anyone, not already familiar with it, without his explicit consent.

In a letter to Fr. Finian (January 13, 2005), Abbot Klassen apologizes for the error made in handing over contents of the file without first having discussed the matter with Fr. Mc Donald.

It has been noted that in the minutes of the Senior Council meeting of April 6, 2004 it was stated that "Any access to a monk's personal file will not contain reports from treatment centers, other health reports will be released with the monk's signature."

3. Removal of all restrictions

Canon 1341 §2 In the case of behavior which gives rise to scandal or serious disturbance of public order, the Ordinary can also correct the person, in a way appropriate to the particular conditions of the person and of what has been done.

1342§2 Perpetual penalties cannot be imposed or declared by means of a decree; nor can penalties which the law or precept establishing them forbids to be applied by decree.

Canon 630§5 The members are to approach their superiors with trust and be able to open their minds freely and spontaneously to them. Superiors, however, are forbidden in any way to induce the members to make a manifestation of conscience to themselves.

In the light of the present climate regarding sexual abuse and taking into account the media coverage of the abuse involving monks of St. John's Abbey, Abbot Klassen had the right, if not the duty, to re-study all cases involving any sexual misconduct as did all Ordinaries and Major Superiors. The proximity of the Abbey to both a Preparatory School and a University requires close vigilance.

The Abbot has the right to impose restrictions on members under his jurisdiction, however, the restrictions imposed must be in proportion to the offense committed. The expressed goal of Project Pathfinders is that of determining an individual supervisory plan after a thorough examination of the facts regarding each case. In refusing to take part in this program Fr. McDonald is subject to the restrictions placed upon him by his legitimate superiors.

The restrictions imposed, however, should not be perpetual. The duration of the restriction should be part of the communication of the restriction, subject to periodic reconsideration and re-evaluation.

4. No further evaluations or treatments

In the opinion of this Dicastery, the questions which appear on the evaluative instrument of the Project Pathfinder program do seem to constitute a violation of the right to privacy and do seek what might be interpreted as a manifestation of conscience. Even if, with research, one could find the material sought in the external forum.

While superiors can encourage subjects to undergo a treatment program they cannot require them to do so under obedience as seems to be indicated in Abbot Klassen's February 3, 2005 letter to Fr. McDonald

5. Reconstitution of the Review Board

6. Admission that Abbey has gone beyond the requirements of Essential Norms

The Essential Norms published by the United States Conference of Catholic Bishops in 2002 and revised in 2005 have received the recognition from the Holy See. The Conference of Major Superiors of Men has chosen to follow the Standards presented in the Hope and Healing Program developed by Praesidium Services as a means of responding to the call accountability regarding cases of sexual abuse.

ESSENTIAL NORMS

4 To assist diocesan/eparchial bishops, each diocese/eparchy will also have a review board which will function as a confidential consultative body to the bishop/eparch in discharging his responsibilities. The functions of this board may include

- A. advising the diocesan bishop/eparch in his assessment of allegations of sexual abuse of minors and in his determination of suitability for ministry;*
- B. reviewing diocesan/eparchial policies for dealing with sexual abuse of minors; and*
- C. offering advice on all aspects of these cases, whether retrospectively or prospectively.*

5. *The review board, established by the diocesan/eparchial bishop, will be composed of at least five persons of outstanding integrity and good judgment in full communion with the Church. The majority of the review board members will be lay persons who are not in the employ of the diocese/eparchy; but at least one member should be a priest who is an experienced and respected pastor of the diocese/eparchy in question, and at least one member should have particular expertise in the treatment of the sexual abuse of minors. The members will be appointed for a term of five years, which can be renewed. It is desirable that the Promoter of Justice participate in the meetings of the review board.*

Standard 20 Instruments of Hope and Healing

The Institute will utilize a Review Board for the purpose of providing advice to Major Superiors on the response to incidents and allegations of sexual abuse of minors.

By-Laws of St John's Abbey External Review Board.

"The Abbot charges the board and vests authority in it to help him..." "In making his decisions, the Abbot takes into consideration the diverse perspectives and points of view..." "the Board does not have authority to replace, supplant or in any way diminish the Abbot's sole authority and responsibility." (Excerpts from By-Laws 5-15-04.

The Abbot has the right and now the duty to establish a Review Board. The method which he and his council choose to constitute the Board is to be considered an internal matter at the discretion of the Major Superior.

Both the *Essential Norms* and *The Instruments of Hope and Healing* serve to determine the minimum requirements to insure the safety of minors. A Major Superior, if he so chooses, can go beyond these minimums requirements, provided that the rights of individuals are respected. If indeed the Abbey has gone beyond the minimum, that choice remains under the jurisdiction of those entrusted with the governance of the Abbey.

CONCLUSIONS

Following a study of the information submitted, this Congregation for Institutes of Consecrated Life and Societies of Apostolic Life finds That:

Fr. McDonald's right to privacy was violated in the handing over of his file to the External Review Board without his consent.

In the future, no information contained in a monk's file, is to be released to third parties without the expressed written permission of the monk in question.

While it might be both to his benefit and to that of the Abbey to participate in a program such as Project Pathfinders, no monk can be required to do so under obedience.

The Abbot has the right to seek counsel regarding abuses committed by those under his authority and to impose the restrictions which he deems most suitable in the light of counsel received. All restrictions however must have a specified time limit after which the situation which prompted the restriction is to be reviewed.

The Abbot has the authority to determine the make up of an Advisory Review Board and the criteria used to choose members.

In the interest of the common good, the Abbot can determine to what extent the External Review Board is to be used in its Advisory capacity.

Vatican, 7 March 2006

Sor. V. Bertolone S.S.P.
sac. Vincenzo Bertolone, S.d.P.

Undersecretary

+ Piergiorgio Silvano Nesti, C.P.

Archbishop Secretary

July 22, 2011

Ken Phillips, TOR
Continuing Care Counselor
Saint Luke Institute
8901 New Hampshire Avenue
Silver Spring, MD 20903

Father Finian McDonald, OSB
Saint John's Abbey

Dear Finian:

I promised to write you a letter that gives my understanding of our current situation. As I noted in our conversation on July 1, I think we have reached the point where there is a serious mis-alignment between you and the members of my staff in a number of key areas. By staff I mean Prior Tom Andert, Father Jonathan Licari, Brother Paul Richards, Brother Paul-Vincent Niebauer, and Brother Benedict Leuthner. Some of the specific behaviors and attitudes that we have observed that ground this concern are as follows:

- You seem to be in a manic phase at present. That is, for many years you have grown beautiful orchids that are part of many special locations and add a touch of class and beauty to these events. However, in the past year or two, you have purchased more and more orchids, far surpassing the amount of available space for them. In addition, this compulsive purchasing has created a personal budget problem.
- We have documented evidence of two episodes of inappropriate contact with undergraduate students in the Great Hall in the summer and fall of 2009, respectively. We intervened in the winter of 2009 and 2010 when we became aware of the first incident. In June 2011, I became aware of the second incident. I, along with other staff members, wonder how many other incidents of this kind of behavior are out there. Per our conversation, many community members distrust your interaction with any young adult male.

The contact with the student in summer 2009 involved unwanted attention to an undergraduate male student at the reception desk in the Great Hall. You continued to pose questions to this young man, asking how he was going to spend his evening, culminating in a question as to whether he was going to have sex with his girl friend.

In the situation with the student at the reception desk in fall 2009, you used email, phone, and conversation for the purpose of unwanted attention. For example, after an initial 10 minute conversation you sent him an email that said the following: "this is just a note to say hello... it is always good to see you.... you are one of my favorite students... write me back and we will continue our friendship... see you late, your friend, finian." The student said he did not respond because he felt that there was something wrong in this note.

OSB McDONALD_00652

Finian, it is this kind of behavior that creates distrust of your relationships with young men -- you have asked me, "How do I fix this?" I don't know. As a staff, we have to have more confidence that you understand how inappropriate this behavior is, how harmful, and how it undermines our efforts as a community to be credible in our witness to trustworthiness, and celibate chastity.

- You seem no longer to be able to live within a budget and this has become a problem with in the last 1 to 2 years. It seems that the first major pressure on your budget was an over expenditure of funds for the purchase of orchids for a wedding celebration. In this situation the orchids you had on hand did not blossom. Rather than simply acknowledge this fact and allow the family to deal with the situation, you absorbed a significant expense in your budget for the purchase of additional orchids.

A second major expense came from a compulsive use of pull-tabs. To your credit, Finian, you shared this information with the prior and we took immediate steps to bring this under control. However, the financial cost was about \$1000.

A third significant component of expense came with trips to New York in December and May. Even though you are frugal when you travel, there is simply no way to avoid a basic expenses. For example, I believe that you took an additional full week in Cleveland last summer in July, taking in both the national stuttering conference and some time for vacation.

Because of the stress in your budget at this time you owe a combination of people somewhere between \$750 and \$1000. In the larger scheme of things, this is not a lot of money. However, it indicates a pattern that is not healthy and appropriate.

- When Mike Riley and Christi Schiller from Presidium or here for the on-site visit from June 14-17, your name was top-of-mind for a significant number of confrères who were interviewed by these individuals. That is, Finian, confrères expressed concern about the way in which you are following your safety plan. Confreres asked whether there is enough supervision, especially when you are in another city on the other side of the country. These confrères also expressed concern about your contact with undergraduate or post-graduate students, such as the Benedictine Volunteers. This behavior most often manifests itself as "unwanted attention" toward these individuals.
- There is no question in my mind that the pressure of the lawsuit that was resolved and the additional case that came into mediation last January created significant stress in your life. You mentioned that you think that the gambling problem may have been a release of that stress. Another change that we have observed is your increased neediness: for attention, for affirmation, for approval, and this neediness may be driving you to be too engaged with providing orchids for too many groups and other behaviors that are at cross-purposes with our monastic culture.

It is these concerns that prompt me to ask you to travel to Saint Luke Institute in Silver Spring Maryland for an opportunity to be part of a professional conversation about these issues. I do not want you to be at loggerheads with me or the rest of my staff. I'm looking for some kind of new clarity in terms of expectations between us, a new mutual understanding for a way forward.

Sincerely,

Abbot John Klassen, OSB



SAINT JOHN'S
ABBAY

July 12, 2012

Dear confreres:

In June *Father Finian McDonald* was sexually inappropriate with one of our employees. The resulting investigation showed beyond doubt that this event had transformed Father Finian's status (with safety plan) from low risk to reoffend to high risk.

As a result with the assistance of civil, canonical, and therapeutic counsel, I did an intervention and have asked Father Finian to live at Vianney Renewal Center in Dittmer, Missouri. Today I am traveling with him today to the Center, where he will live for the foreseeable future. Please keep Finian in your thoughts and prayers during a time of a difficult transition.

Abbot John

Office of the Abbot
31802 County Road 159 • Box 2015 • Collegeville MN 56321-2015
320 363 2546 • www.saintjohnsabbey.org

OSB McDONALD_00690

PSYCHOSEXUAL ASSESSMENT

DATE: August 12, 2012

NAME: Father Finian McDonald

DOB: 12-23-28

CONTACT PERSON: Abbot John Klassen, O.S.B.

RELIGIOUS ORDER: OSB

Thank You for the referral of Father Finian McDonald, who was seen for a psychosexual assessment on July 20, 2012. He presented himself neatly dressed, well groomed and attentive during both personal interviews... he was generally polite and cooperative and professed to understand all of the instructions involving the test instruments and psychosexual history. He appeared open and candid in his revealing and often volunteered information on his own accord (albeit somewhat rehearsed and rather unemotional and academic in its presentation).

Father Finian stated that he was sent to Vianney Renewal Center due to his history of sexual abuse of minors and a recent episode(s) of making sexually inappropriate comments to employees of the center where he resided. Specifically, he gave an example of, "touching an employee of ours on the chest and rubbing my hand up and down his crotch area." He also acknowledged making several unwanted contacts with two students; personal/sexual conversations and inappropriate email message(s).

PERSONAL HISTORY:

Father Finian related that he was born in St. Andrews Hospital in Minneapolis, Minnesota, the youngest of five sons born to His father was a tool and die maker and mother a homemaker. He explained that he was fourteen years younger than his next oldest brother and felt as if he was raised as an only child... "my brothers were either living away from home or just plain didn't want to have anything to do with their, "kid brother." He expressed further that he felt his mother always wanted a girl, ("instead of being surrounded by men,") and in his later years, always thought of himself as a, "menopausal baby and an unwanted accident." It was his perception that his mother wanted a girl (as a companion) instead of being constantly surrounded by what Father Finian referred to as, "insensitive men."

Interestingly, he explained that it was his perception, that he was raised, "in those early years as a girl, clothes and all," and professed that his mother gave him a lot of love and attention. He further explained that he may have served as his mother's companion... a girl whom she could dress up and play with. In contrast, he felt that his father was rather cold and distant... often making it clear that he was disappointed in his sons. He stated, "I turned out to be the only gay and although he may have accepted this later in life, I got the clear message that there is no room for gays in this basket."

OSB McDONALD_00708

He stated that he recalled sitting on his brother, [redacted] lap at age 7 or 8 and attempting to touch his penis. [redacted] pushed my hand away, he seemed surprised and I would call it an awkward moment. But I don't really remember a lot from those early years. That was when I started becoming aware of my stuttering... in grade school, speaking in class became more and more drama. I was fearful, kids made fun of me (as well as one substitute teacher). I wasn't considered smart and I didn't do well in sports... not very happy years for me (no close friends)."

Father Finian related that in late high school he began to develop more self confidence (but emphasized that he was still, "classed," as a severe stutterer). He recalled that he didn't date; but professed to have a sexual attraction to a senior athlete (who was also class president). He also explained that it was around this time that he began to sexually act out. "With football types... sometimes in the back of class. I also began a relationship with a handsome, well built neighbor friend, and we continued a friendship long after the sex stopped."

After high school, Father Finian related that he became very active in the church and developed a close relationship with the assistant priest (they went on several trips together (Fr. Finian denied any type of sexual relationship). It was also during this time that his mother died... "I handled all the arrangements and never cried once. I rarely ever cry."

He entered a general college program (1946) and it was during this period of time that he was able to participate in intensive speech therapy (with some notable progress). In 1949, he was drafted into the United States Army and was selected to work in the field of code and security. Although this was during the Korean War, he was assigned duty for one year in the United States and a second year in Germany. He explained that it was in Germany that he met several friends (non sexual) and felt that he began to, "grow up and develop some self confidence."

In 1951, upon discharge, he enrolled in St. Johns Abbey University and was encouraged to prepare for the priesthood. He was ordained in 1962 and lived as a dormitory prefect for twenty-nine years. He stated, "I held a variety of other jobs as well; even got an advanced degree... never lived in a monastery at all." He did indicate that during most of the time that he served as dormitory prefect, he was acting out sexually, abusing alcohol, gambling, stealing/shoplifting. He stated, "I am not really sure why I do those things... even going through treatment (at Hazelden) and being treated and evaluated (at St. Luke), I still don't have any answers."

Father Finian indicated that prior to coming to Vianney Renewal Center, he had been involved in outpatient counseling with Dr. Steve Vincent.

TEST ANALYSIS AND INTERPRETATION:

For The purpose of this evaluation, the following instruments were administered: Minnesota Multiphasic Personality Inventory II, Rotter Incomplete Sentences, House, Tree, Person Test, Multiphasic Sexual Inventory, Nichols and Molinder Psychosexual Life History, Sexual Behavioral Assessment Profile, Sexual Offender Screening Tool, Screening for Pedophilic Interests, Static 99 Risk Assessment, Vermont Risk Assessment and Risk Assessment Profile for Clergy.

The MMPI II indicates some level of distress. He may experience difficulty in coping due to feelings of inadequacy and difficulties in thinking, ranging from lack of concentration and unusual beliefs to confusion and delusions. The combination of insecurity and poor social/interpersonal skills may lead to continual worry and agitation and a sense of not belonging (or alienation).

An unusually high level of energy and excitement is expressed; he reports elevated and expansive moods with involvement in many activities, interests and ideas. However, he may have difficulty in focusing on one task and following through with the completion of plans (due to restlessness, distractibility and impulsive tendencies). Moods may quickly change to annoyance and anger (due to a low frustration tolerance). There may also be periods of low moods, particularly when there are setbacks to fulfilling ideas and plans. When mood is extremely elevated, racing thoughts, pressured speech and excessive activity without regard for consequences may occur. Similarly, he may initially impress others as an extraordinary person, but he may be deceptive, manipulative and overly demanding.

He expresses much difficulty with anxiety (which may interfere in his overall level of functioning).

A high level of antisocial characteristics is reported. These currently appear less extreme or less of a focus by the patient relative to other areas of major psychopathology. However, a pattern of irresponsibility, impulsive behavior, and a lack of concern for others may interrelate with other problems.

He does not display the usual pattern of characteristics conventionally associated with the traditional male role or personality. The differences with other men are so great that there is a possibility of a sexual identity conflict.

The House, Tree, Person Test... suggests a lack of interpersonal warmth in the family (origin) home and difficulty associated with male sexuality. He may experience an obsessive need to control his primary environment. He may be (emotionally) inaccessible to others (but may be willing to approach others on his own terms). He may experience poor impulse control, impulsive and labile temperament and significant anxiety. There may be guilt and inhibition regarding discharge of aggression. Sexual identity issues may be present. There are suggestions of childhood sexual abuse or, at least, a very early exposure to sexual feelings/sexual behavior.

The Multiphasic Sexual Inventory reveals the following TRUE responses on the problematic family of origin and sexual victimization/sexual history index.

- I felt distanced from my father.
- Often times, I felt unwanted as a child.
- I felt lonely as a child.
- I felt inferior to my peers.
- I have exposed my penis from a car.
- In truth, I was quite clever and sneaky in planning my offense.
- I have private fantasies that I do not share.
- I admit that I have committed a sex offense.
- I need help because I am unable to control my sexual behaviors.
- As an adult, I have shoplifted and stolen things.
- I have masturbated while secretly watching someone.
- Even though someone has asked me to stop bothering them with sexual talk, gestures, touching or following them, I did not stop.
- I often drift into daydreams about sex.
- There are times that I have looked in windows to see if I could see someone nude or having sex.
- There have been times that I have pressed my penis against someone.

The Child Molest Scale of the MSI II... assesses a client's level of recognition/ acceptance/understanding of the pattern of his molest behavior. It was found that this client scored in the **partially disclosing range** when compared to the nationally standardized samples of adult male child molesters. The following scales and subscales reveal...

Sexual fantasies (deviant arousal)... is a precursor step in which sexual themes involving children (including adolescents) have been used for sexual stimulation; in this client's case, it was found that he seriously minimizes ever having deviant sexual desires (or having been sexually aroused) by fantasies involving a child (adolescent).

Sexual behaviors (sexual assault)... a final step in which a purposeful and willful decision has been made to act out latent deviant sexual desires involving touching, fondling, oral contact, penetration between a child/minor; in this case, it was found that he is minimally disclosing of having acted out molest/assault behaviors involving a minor.

Scheming scale... assesses a client's recognition of his use of planning strategies that he used to set up his offense behavior. It was found that:

- He only minimally acknowledges setting up his offense.
- He denies being preoccupied or obsessed with sex.
- He denies specific planning strategies (even involving what he has already acknowledged as his target victims).

Denial scale... assesses a client's use of excuses for having engaged in sexual contact with a minor. His responses to items on the Dn scale shows that he maintains that 1. In most cases, his primary target victim was not always underage. 2. His victims were willing to participate in sex with him. 3. many of his victims were prostitutes, and therefore, willing victims.

Justification scale... identifies a client's lack of ability to take full responsibility for his sexual behavior by placing blame on others or by placing blame on circumstances beyond his control. In this case, the Ju scale shows that he believes that his sex offenses occurred because: 1. He defines himself as gay. 2. He believes that his victims may have been willing participants. 3. Many victims were prostitutes and therefore, they were willing participants and may have benefited from the encounter. 4. He may see his sexual involvement with minors as a, "lover relationship," born out of a distorted fantasy (defined by Father Finian as, "simulated lovemaking,"). He further commented, "I was searching for Mr. Wonderful."

The sexual attractions profile... offers a look at specific sexual attractions identified by the client through his expressed interests (historical reporting or through identification of specific images). Father Finian's specific sexual attraction is identified as post pubescent males, ages 12 to 19. He reports being sexually attracted to adult males; athletic, slender in build, developed pec area muscular and large penis size. He reported being particularly attracted to young males whom he perceived to be impressed with his status and attentive to his needs.

SEXUAL BEHAVIORAL PROFILE:

- Youngest acknowledged sexual contact (victim), age 13 or 14 (Thai prostitute).
- Oldest, age 70 (or above).
- 18 sexual contact victims while serving as a Dormitory Prefect (reported that the usual ages of these particular victims were 18 to 22).
- Voyeurism
- Frottage
- Seeking prostitutes (primarily while traveling in foreign countries, he reported seeking adolescents in gay/prostitution bars where young males wore numbers and were selected by customers).
- Giving massages (sometimes to students)
- Total number of sexual partners reported (during priesthood) as 200
- Obscene phone calls
- Joined in on sex talk on the internet
- Pressed penis up against someone
- Peeped on strangers
- Peeped on family members
- Looked at sex pictures on the internet
- Peeped on an adult
- Exposed to an adult
- Met sex partner through the internet
- Use of alcohol during sex
- Other sexual paraphilias reported

RISK ASSESSMENT MEASURES:

STATIC 99-R is a risk assessment measure commonly used within the criminal justice system. This measure takes into consideration; relationship to the victim, power and control, lived with the victim and or victim known to the offender. Use of violence during the sexual contact, number of victims, enticed, bribed or threatened the victim and number of criminal offenses (historical). Father Finian fell within the **moderate range of risk without violence** (acknowledged pattern of sexual offending behaviors).

VERMONT RISK ASSESSMENT... is a risk measure that considers the number of prior victims, relationship to the victim, prior criminal history and use of force (violence). Father Finian scored within the upper scale of the moderate risk category (for repeating criminal, sexual behavior).

SEXUAL BEHAVIORAL ASSESSMENT PROFILE FOR CLERGY... considers a wide range of risk factors related to each client, including; treatment progress, acceptance of offending behavior and ability to identify precursors to sexual offending, ability to implement adequate relapse prevention measures, utilize a support system, number of sexual victims, legal convictions, age of offender and time between offenses to present. This measure also considers the offender's ability to reduce risk factors within his present life situation. Father Finian scored within the **moderate to high risk category** (to repeat parallel offense behaviors).

His overall risk for monitoring purposes: **MODERATE TO HIGH RISK**

DIAGNOSTIC IMPRESSION:

AXIS I **DYSTHYMIC DISORDER**
RO GENERALIZED ANXIETY DISORDER
SEXUAL PARAPHILIA
SEXUAL ABUSE OF A MINOR
RO OBSESSIVE COMPULSIVE DISORDER
AXIS II **RO ANTISOCIAL PERSONALITY DISORDER**
RO SCHIZOID PERSONALITY DISORDER
AXIS III **PER HISTORY**
AXIS IV **RELATIONAL, VOCATIONAL**
AXIS V **45, HIGHEST IN YEAR 55**

SUMMARY AND CONCLUSIONS:

The primary issue in this case seems to be the fact that Father Finian is Intellectually, very bright and in many ways, he seems to project significant warmth and caring. He is a pleasure to interview, yet he seems to have little ability to establish and apply appropriate social/relational filters in his life and formulate deep, healthy, interpersonal relationships. For example, he came to Vianney Renewal Center after a recent episode of inappropriate behavior with an employee of the center where he resided. Yet,

during an interview with this therapist, he demonstrated no insight into why he obviously crossed sexual boundaries with this young man.

In this same light, I have had the opportunity to witness Finlan's behavior among the residents at Vianney Renewal Center. His behavior toward other residents (whom he appears to designate as friends) appears to have almost the tone of a flirtatious grade school student... flipping the tassel of his robe on the shoulder of a fellow resident who was praying in chapel. Filers... that do not always seem to be set to the adult priest and, in fact, may mimic that of an adolescent.

The other interesting aspect of this case is the fact that Father Finian has been involved in an intensive treatment program for sexual addictions and compulsions, however, he does not seem to demonstrate even the very basic relapse prevention methods to guard against re-offending. Having said this, I would strongly recommend that Father Finian participate in a group therapy treatment modality (for sexual addictions/compulsions) and work concurrently with a mental health therapist/psychologist to address the aforementioned issues.

As a caution, I would not recommend that he attend any outside the Vianney Center support group (for example an SA group) which would place him in direct contact with potential (recovering) victims.

William B. Brown, L.P.C.
Missouri License Number MO001193
Certified Forensic Examiner
A.T.S.A. Clinical Member
N.O.T.A. Clinical Member

Abbot John Klassen's private account

From: Crawford, Richard
Sent: Tuesday, July 08, 2014 1:17 PM
To: Abbot John Klassen's private account; Leuthner, Benedict; Andert, Tom
Subject: F M

Abbot John-

I had a phone conversation with the social worker (Julie) at Price Memorial this morning, as I was trying to figure out F M's TV needs.

Evidently F M is feeling better, and has been challenging for their staff to deal with. I can give you a rundown of the challenges, but for now I will share what needs to be addressed immediately.

F M can only receive \$45 a month for spending money. That is because he is now enrolled in the Missouri Medicaid program, and there are limits to the amount he can have. This does NOT include his cable or cell phone, we can take care of that without impacting his Missouri status.

He has been having their staff buy him things at Wal-Mart (including a \$450 TV) on their corporate account. We are in the process of settling his account with them, but it is putting a strain on their hospitality. They need some guidance as far as how much they can spend (it should be no more than \$45/month)

FYI the staff at Price Memorial set up a savings account for him at the local bank, where they will deposit the money each month. He has asked to have that turned into a checking account, which does not seem prudent (given his spending history). The staff at the facility will assist him with the funds.

For clarity's sake, I am hoping you can write a memo to F M laying out the following:

Saint John's can only provide \$45 a month, he must live within that budget. We can't send him extra for additional groceries or other expenses. Any money over \$45/month impacts the aid he receives from the state of Missouri, and creates problems for the facility and for the county. We can provide his cell phone and basic satellite service. Also he will not have a checking account at the Bank of Washington.

If we can also send a copy of the memo to the social worker, it would be helpful on their end for dealing with him. Julie was very kind on the phone, but it sounds as if their patience might be growing thin. I assured her we would do as much as possible to make it simple on their end, which is why I am requesting you create something in writing for these issues.

I am in the office until 3pm today and most of the morning tomorrow if you have questions.

-Richard

Br. Richard Crawford, OSB
Staff Accountant, Abbey Business Office
2900 Abbey Plaza



SAINT JOHN'S
ABBNEY

July 8, 2014

Father Finian McDonald, OSB
c/o Price Memorial
300 Forby Road
P.O. Box 476
Eureka, MO 63025-0476

Dear Finian:

Greetings from all of us in Collegeville! You can be sure that we thought of you on the Fourth of July, as we began the celebration in the back yard. Though the day started out cloudy and overcast, with a bit of drizzle at midday, by early afternoon the rain had blown away and it turned out to be a beautiful day. I am afraid that I showed my age on the volleyball court: slower moving and not much jump possible any more. But we had a great set of four games, with all of the students who are here for the monastic ESL program.

I want to make a few comments about some tight parameters regarding your finances. Money, of course, is not often a pleasant topic, especially in this situation. As I understand the current situation, *Saint John's can only provide \$45 a month and you must live within that budget. We may not send you additional funding for groceries or other expenses. Any money over \$45/month impacts the aid that you receive from the State of Missouri. And it creates problems for the Price Memorial and for the county. We can provide your cell phone and basic satellite service, which is currently being installed. Finally, you will not have a checking account at the Bank of Washington.*

I do hope that the satellite TV gives you good access to programming that makes your life richer, to both new and classic movies and other programming.

This morning we invested two novices, Aidan (Nathaniel) Putnam and Brad Rothrock, two great guys. On Thursday and Friday we will celebrate the Feast of Benedict, with Jerome Tupa and Julius observing their 50th anniversaries and Anthony Ruff his 25th. Be assured that we will hold you in prayer as try to do justice to God's generous grace to us as a community.

Blessings and peace,

Abbot John Klassen, OSB

cc: Ms. Julie Whitley
Br. Richard Crawford, OSB