

CONFIDENTIAL

CONFIDENTIAL

March 23, 1984

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

Re: Francis F. Hoefgen

Dear Chief Konz:

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

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

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

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

OSB HOEFGEN_00083

Chief Vincent Konz

-2-

March 22, 1984

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

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

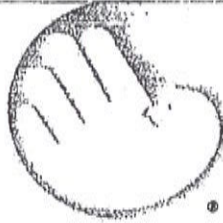
Sincerely yours,

Michael R. Peterson, M.D.

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

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

OSB HOEFGEN_00084



ST. BERNARDINE CLINIC

CONFIDENTIAL

August 27, 1984

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

Re: Rev. Francis Hoefgen, OSB

Dear Mr. Eller:

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

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

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

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

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

2420 Brooks Drive—Suitland, Maryland 20746-5294—(301) 967-3700

A non-profit organization

An affiliated organization with the Saint Luke Institute, Inc.

OSB HOEFGEN_00091

Mr. Daniel Eller

-2-

August 27, 1984

judgement or prudence.

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

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

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

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

Your brother in Christ,

Michael R. Peterson, M.D.

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

MRP/mz

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

OSB HOEFGEN_00092



SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

April 15, 1985

Dear Abbot Jerome,

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

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

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

OSB HOEFGEN_00099

SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

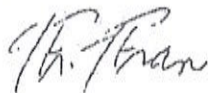
My second point of personal and psychological growth is crucial to me; this is an area of my life that I fully realize now cannot be ignored in any way, shape or form. I have made a great deal of progress personally in the past difficult year, a year that has helped me to be in touch with my feelings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

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

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

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

Sincerely in the Spirit of Benedict,



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OSB HOEFGEN_00100



October 2, 1993

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

Dear Archbishop Roach;

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

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

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

Father has discussed this with his prior, with Abbot Timothy, and with Father Don Tauscher, OSB, who has participated in our program in the past. With your permission for him to serve in this manner, he would like to accept our invitation to join our retreat team from June 16 through June 24, 1994.

Abbot Timothy has also agreed to write a letter of recommendation for Father Fran should you require it. Since you have already given Father permission to serve the Villa in a similar capacity, however, he felt that it might not be necessary. He prefers to await your request.

I would be grateful to hear from you as soon as possible as to

- 1) Whether Father Fran Hoefgen may join us as staff member for the June retreat.
- 2) ~~Whether you will need a letter of recommendation from Abbot Timothy before confirming this permission.~~

We need to have our staff for the retreats confirmed by mid October. If Father Fran would not be able to serve on a team, I will need to move very quickly to find another quality director before calendars are filled for those dates.

Thank you very much for giving consideration to our request.

Copies to: Abbot Timothy Kelly, OSB
Sister Miriam Patricia Faricy, OSU,
Villa Maria Prioress
Father Fran Hoefgen, OSB

Sincerely in Christ,
Sister Chabanel Mathison, OSU
Sister Chabanel Mathison, OSU
Administrative Directress

"Into the Second Century"

Villa Maria Center, Frontenac, Minnesota 55025

Thanks for encouraging Fran to consider this

October 12, 1993

STRICTLY CONFIDENTIAL

Sister Chabanel Mathison, OSU
Villa Maria Center
Frontenac, MN 55026-9998

Dear Sister Chabanel,

I am responding to your October 2 letter to Archbishop Roach in his name and at his request. I am happy to extend to Father Fran Hoefgen, OSB, permission to participate in the retreat next June.

Sister, I want to raise one issue of sensitivity. I do so in the context of real respect for Father Hoefgen's gifts in contribution in ministry, and it is not my wish to perpetuate a "shame-based" approach to him. During the current sensitivities in our Archdiocese, however, I want to ask you to be sensitive in your promoting of the retreat. Your October 2 letter indicates that a number of lay people will participate in the gathering. General promotional material that would be widely distributed, for example, in parishes of the Archdiocese (including Hastings) and which would announce Father Hoefgen's participation might prompt more of the press and public attention that nobody wants to bring back down on him. I am deliberately being vague in this regard, but I simply ask you to exercise good judgment in your promotional materials.

As to the particular setting, we already have assurances from the Abbey in regard to Father Hoefgen's suitability for this sort of ministry. No other recommendation will be necessary. I hope that it is a rich experience for all involved.

~~Sincerely yours in Christ,~~

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:jd

cc: Archbishop Roach
Abbot Timothy Kelly, OSB
Sr. Mariam Patricia Faricy, OSU
Fr. Fran Hoefgen, OSB

OSB HOEFGEN_00155



October 16, 1993

Rev. Kevin McDonough
226 Summit Avenue
St. Paul, Minnesota
65102-2197



VILLA
MARIA

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.

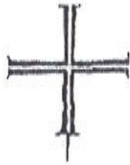
Copies: Archbishop Roach
Abbot Timothy Kelly, OSB
Sister Miriam Patricia
Father Fran Hoefgen, OSB
"Into the Sacred Cavity"

Sincerely in Christ,
Chabanel Mathison
Sr. Chabanel Mathison, OSU

Villa Maria Center, Frontenac, Minnesota 56026. (612) 345-1582

We are very grateful Fran will be with us!

NAME: Hoefgen, VAD, V-10000
TITLE: Supervisor
DEPT.: Information Center



ORDER OF ST. BENEDICT, INC.

Conducting St. John's Abbey, University, Preparatory School, Liturgical Press
Box 5000
COLLEGEVILLE, MINNESOTA 56321-5000

Human Resources

POSITION DESCRIPTION

(612) 363-2508
FAX (612) 363-2115

JOB TITLE: Supervisor

DEPARTMENT: Saint John's University Information Center

FUNCTION OF THE JOB:

Under the supervision of the Director of Financial Systems, this position is responsible for the day-to-day operation and staffing of the Information Center.

Characteristic Duties and Responsibilities:

1. Assures that the Information Center is staffed during the operating hours of 7:30 a.m. - 12:00 a.m. Monday to Friday and 8:00 a.m. - 11:00 p.m. Saturday and Sunday.
2. Interview, employ, train and evaluate student employees, and maintain current job descriptions.
3. Supervise the distribution of mail to faculty and administrative employees.
4. Supervise and maintain appropriate records for the sale of Saint John's Bread and Greyhound Bus Tickets.
5. Provide information and direction regarding programs and activities occurring on campus.
6. Supervise the FAX service.
- ~~7. Attend and participate in the monthly staff meetings.~~
8. Performs other duties as assigned.

MINIMUM DESIRABLE QUALIFICATIONS:

1. Excellent communication skills.
2. Confidentiality.

An Equal Opportunity Employer

OSB HOEFGEN 00174

Position Description
Supervisor - Saint John's University Information Center
Page Two

- 3. PC experience.
- 4. Working knowledge of AT&T Definity, G-2, AUDIX, Manager III, Monitor I, UNIX, helpful.
- 5. Supervisory experience preferred.

ADDITIONAL REQUISITES:

- 1. Ability to interact with the community of St. John's as an integral part of the staff and faculty.
- 2. Project a positive image of service which represents the unit to which assigned.
- 3. Ability to acquire an understanding of the character and mission of St. John's.
- 4. A willingness to maintain a high level of competence. Discreet judgment and confidentiality are expected at this level of responsibility.

APPOINTMENT: Part-time, Support Staff. Grade V.

* A preferred Benedictine candidate has been identified for this position.

03/24/94
Reviewed and Accepted
by Human Resources

FATHER FRAN HOEFGEN, O.S.B.

October 2, 1995

Fran came in to see me voluntarily at about 8:30 A.M. and told me of an encounter he had with a student the evening before. The student's name is [redacted]. He had been with him at the Palaestra in the weight room, went with him to his room in [redacted] to massage out some aches he had. When they arrived at his room, [redacted] closed and locked the door. He stripped down to his briefs and Fran gave him a massage. In the course of the massage [redacted] became aroused, not by Fran's touch Fran says, but then Fran masturbated him. Fran did not undress and there was no touch by [redacted] of Fran. When it was over they remained together talking for about an hour, talking about how [redacted] father has withdrawn from contact with [redacted]. They did not talk about any similar encounters [redacted] may have had with others or anything about his past sexual history. Fran did not reveal anything of his own past history. The only thing I can gather Fran did tell [redacted] at one time (not necessarily last night) was that when Fran "came out" to his mother it was a healthy and relieving thing to do. Fran gave no sign to [redacted] at the time of his remorse, nor did they particularly dwell on what had happened.

When Fran did come to see me, which was as soon as he was able to, he demonstrated a sincere remorse for what had happened. I asked him to arrange for counselling as soon as possible and that I would like to have a written report on the results. Fran has already been through St Luke's (about 11 years ago) and this is the first slip since then, according to him. He said he was in no way in a counselling relationship as monk/priest to student. They have been friends for about a year and frequently ran into each other in the Palaestra, including in the sauna.

At about 11:00 A.M. I arranged a meeting between Bro. Dietrich, Fr. Rene, and me in my office. I had earlier told Fran that I would have to talk to these two about the incident. We met for more than a half hour. Both of them are acquainted with [redacted]. Rene has been in the sauna with him and noted that the way he sits in the sauna seems to invite notice, and in the shower room seems to like to display himself. Rene referred to him as "flirtatious", perhaps even inviting by his introduction of topics that would seem to want to lead to sexual talk. They both seconded my intent to talk with [redacted] and express my pastoral concern for him and for what happened.

At 2:30 P.M. I again talked with Fran and went over some clarifications with him as to what had happened. I told him that he is not to use the Palaestra weight room or pool or sauna or showers anymore. He asked if playing racket ball there with a confrere would be all right and I agreed. But even then he is to return to the monastery for his shower. He readily agreed. I also told him I thought that the encounter with [redacted] probably came after he had gotten well acquainted with him and that it would seem

that the real danger is in getting too close to any one attractive person over a period of time, that it was probably unlikely that he would do such a thing whimsically on early acquaintance. Nonetheless, I told him that as guest master he should keep his distance from the young and attractive, leave directed retreats to such to others, and avoid chumminess with attractive guests. As I had asked him to in the morning, he has chosen a monk in whom to confide this, one he will keep in contact with: Eric Hollas.

My schedule today has not allowed me to call yet but I will do so tomorrow.

TK

October 4, 1995 8:05 P.M.

I met with [redacted] with Father Fran Hoefgen in my office for approximately 10 to 15 minutes. I tried calling [redacted] on Tuesday, October 3, twice in the morning, twice in the afternoon, and once in the evening. Finally, I left a voice mail message asking him to call me on Wednesday morning if possible. Fran asked me in the afternoon whether [redacted] had called or not and I said no and suggested he call [redacted] and ask him to see me this evening with Fran. [redacted] told Fran he had tried to call me but got no answer. I can think of about a ten minute period during the whole day when I was not within earshot of my phone, so I would be surprised if he did in fact call or if he did perhaps he had the wrong number (though I gave him the correct office phone number of his voice mail).

Fran met [redacted] in the Great Hall and brought him to my office. I told [redacted] I was making no judgment whatsoever on his part in what had happened on Sunday evening, but that from the standpoint of the monastery and our commitment to celibacy what happened was clearly not acceptable and that Fran has acknowledged this as wrong-doing. On behalf of the monastic community I apologized and noted that Fran had already done this as well. I offered help in the form of counselling if [redacted] should ever decide that what happened has caused him any stress. When I asked him how the meeting we were having struck him he said he felt it was somewhat weird, and I understand him to mean that he saw no big deal in what happened and he really does not understand why we are making a big deal of it. He said he hasn't much thought about it and that it has not had a bad effect on him and does not anticipate that it will. I reiterated that if in the future he should find that it causes problems that he should feel free to contact me and we will certainly provide whatever is appropriate to pay for counselling. He was not very verbal, mostly because he did not seem to perceive why we were making any big thing of this.

Following this meeting I talked with Fran about going for evaluation to St Luke's Institute where he had been in out-patient treatment in 1983. I will try to make such arrangements tomorrow.

October 5, 1995

~~I called St Luke's this morning but they are having a staff retreat day and will get back to me later.~~

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

June 12, 2002

Father Fran Hoefgen, OSB
Saint John's Abbey

Dear Father Fran:

I know that this has been a very difficult and challenging time for you and for the whole community.

Because Saint John's is a very beautiful place with great facilities, we attract and have developed outstanding programming for young people each summer. Thus, thousands of kids and teenagers come to our campus each summer. Because of all the negative publicity that we have received this spring, leaders of these various programs contacted me and asked me to speak directly to the issue of safety for the young people involved in these programs, specifically the Leadership Camps at Prep School, Youth in Theology and Ministry (YTM), National Catholic Youth Choir (NCYC), and AmericaFest 2002. So I made some promises to these groups, such as the following:

It is the policy and commitment of Saint John's Abbey to protect all children and vulnerable adults from abuse by members of the monastic community. When it does occur, our primary concern is that victims of abuse are taken seriously and receive support and healing. In addition, steps are taken to insure that those who have abused receive psychological treatment, face their issues, change their way of living, and respect the restrictions placed on them. If they are given work assignments, their contact with others who are vulnerable is restricted and their supervisors and colleagues are informed of the allegations that were made against them.

~~All monks who have restrictions on them because of past allegations of sexual abuse, sexual harassment, or inappropriate behavior, will have the following restrictions placed on them during the time that the National Catholic Youth Choir (or AmericaFest or YTM or Leadership Camps) is on campus. They will not be allowed at practices or performances by the choir. They will not be allowed in the dining spaces, classroom spaces, or the living areas that the choristers use. As a community we are looking forward to this third year of the National Catholic Youth Choir, (or AmericaFest...) to the wonderful growth and positive energy that is already part of its tradition.~~

PHONE 320 363-2544 FAX 320 363-3052

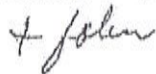
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I am sorry to have to write this to you and make this request. However, no matter how I have tried to communicate how abuse occurs, that it is not random, that you are not a sexual predator, that you are in recovery and acting with the highest integrity, this does not fit the media's template and goes right out the window.

Furthermore, travel has been a huge concern on the part of the media in relationship to those on restriction. So apart from your routine assignments, I ask that you obtain permission from your immediate superior for all travel off campus. This is a real change from our present situation and, no doubt, it will pinch. However, we do need to attend to those issues that are most alarming to the public.

We will get through this together and in a way that is consistent with the Gospel and the Rule.

Blessings and peace,



Abbot John Klassen, OSB

October 8, 2003

Abbot John,

As I depart for Africa I want you to know that I'll hold on to your words of January 9th, "I've decided to support your request, because not only do I want you to be a monk but I want you to be a monk fully alive." That is the blessing I carry with me on this journey.

I have no idea what anguish and pain you carry but I want you to know that I will pray for you and the community each and every day. Anything you need to give to me, just put in my mail box and I'll get it eventually. Even though it was wrapped quite poorly, I trust that you gave me a gift this past Thursday. As a friend of mine said, "for all the blessings that will come, I thank God ahead of time."

Peace,



OSB HOEFGEN_00293

INDULT OF EXCLAURATION

For Father Francis Hoefgen, O.S.B.
Monk and Priest of Saint John's Abbey,
Collegeville, Minnesota 56321

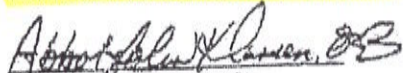
In accord with the Code of Canon Law, and the request of Father Francis Hoefgen, O.S.B., an indult of exclauration is granted for a period of one year from the date of acceptance of the indult for this reason: To complete a one-year probationary period for the purpose of discerning his monastic vocation.

During the period of exclauration; the monk is considered as dispensed from those obligations incompatible with his new condition of life except that the monk shall remain bound to celibacy. He shall not exercise his priesthood unless he is being incardinated into a diocese, in which case he will be subject to the ordinary of that diocese; He shall keep the Abbot of Saint John's Abbey informed of his residence and telephone number. He may not wear the monastic habit. His right to active and passive voice in the monastic chapter is suspended.

During the period of exclauration, the monk shall be responsible for all his financial obligations and Saint John's Abbey shall not be responsible for any of his financial obligations whatsoever. Saint John's Abbey will not be responsible should any lawsuits emerge.

At the expiration of this indult, the monk shall be obligated to return to Saint John's Abbey or formally seek dispensation from monastic vows. Failure to return shall be automatic cause for the declaration of non-habitability provided for in the Constitutions of the American-Cassinese Congregation (C 92). This indult shall serve as the requisite notice for the declaration (D 92.2.2).

Granted at Saint John's Abbey, Collegeville, Minnesota, U.S.A., on 8 October 2003

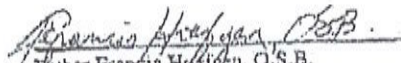

Abbot John Klassen, O.S.B.

Consent of the Council of Seniors given at Saint John's Abbey, Collegeville, Minnesota, on 7 October 2003


Secretary of the Council

I, Father Francis Hoefgen, O.S.B., hereby accept this Indult of Exclauration and its terms.

10/8/03
Date


Father Francis Hoefgen, O.S.B.
Monk of Saint John's Abbey

To: Fran Hoefgen
From: Bradley Jenniges
Date: December 9, 2004

Re: Exclusionation - transitional support

1. Health Care

- a. Saint John's will cover your general health care expenses excluding prescriptions for six months or until you get a job which ever comes first. Please use the Select Care/Sheffield, Olson & McQueen card for doctor's visits.
- b. Saint John's expects you to transition to an employer health insurance program if at all possible.
- c. Saint John's will cover your major medical expenses (cancer, heart attack, etc) for the two-year period of your exclusionation if the above options have been exhausted. Saint John's expects you to cover ordinary health expenses (doctor visits, check ups, colds & flu, etc) from your own resources.

2. Transitional Money.- Saint John's will provide money to cover transitional costs as follows:

a. Lodging	\$10,800
b. Food	\$ 2,400
c. Clothes	\$ 1,900
d. Car/Transportation	\$ 8,000
e. Furniture/Domestic	\$ 3,500
f. Utilities	\$ 1,000
g. Counseling	\$ 1,000

Total \$ 28,600

Payment - A check will be issued to you for the amount of the transitional money.

3. Computer and printer. You may keep the computer and printer you currently have. The computer will have to be re-configured by IT Services to allow you to use it off of the Saint John's network.

4. Social Security -- Saint John's will pay social security tax for you through December 2004. As of the end of 2004, our payment of Social Security tax will have earned you 32 quarter credits in the Social Security program. Under current regulations, you need 40 quarter credits in order to be eligible for Medicare at age 65 and Social Security retirement checks. For a person born in the years 1943 to 1954, full retirement age in Social Security is 66. Electing to take retirement payments earlier would result in a reduction in the amount of the monthly check. In 2005, \$920 of earnings subject to Social Security Tax is required to earn a quarter credit, and you may earn up to four credits each year. You probably also have a few credits from work prior to entering the monastery. You can request an official statement of your Social Security record online by following the link below. (The statement would not show quarters earned during the current year.) Please note that the amount of your Social

THE FACE OF THIS DOCUMENT HAS A COLORED BACKGROUND ON WHITE CHEMICAL-REACTIVE PAPER.

ORDER OF SAINT BENEDICT

Saint John's Abbey
 Saint John's University
 Saint John's Preparatory School
 Liturgical Press
 P. O. Box 2222
 Collegeville, MN 56321-2222

BANK OF AMERICA
 100 BANKERS BUILDING
 ST. LOUIS, MO 63102

00507548

41 CHECK NUMBER 00

12/13/04

28,600.00

VOID AFTER 90 DAYS

PAY *****Twenty Eight Thousand Six Hundred & 00/100*****

TO THE ORDER OF

Francis Hoefgen, OSB
 1627 University Avenue, N.E.
 Minneapolis, MN 55413

Francis Hoefgen, OSB

AUTHORIZED SIGNATURE REQUIRED

THIS PAPER HAS A MICROPRINTED BORDER, VISIBLE AND INVISIBLE FIBERS AND TRUE WATERMARK. HOLD TO LIGHT TO VIEW.

Order of Saint Benedict

NUMBER	DATE	GROSS AMOUNT	DISCOUNT	TOTAL	NET AMOUNT
SUPPORT	12/10/04	28,600.00	.00		28,600.00
CHECK NUMBER	CHECK DATE	TOTAL GROSS	TOTAL DISCOUNT	VENDOR ID	CHECK AMOUNT
	12/13/04	28,600.00	.00		28,600.00

January 19, 2007

His Eminence Franc Cardinal Rode

Congregation for Institutes of Consecrated Life

And Societies of Apostolic Life

Plazza Pio XII, 3

00193 Rome, Italy

Your Eminence:

I request that that the three year indult of exclaustation granted by my abbot, Abbot John Klassen, OSB, be extended by your Congregation for an additional three years.

I made monastic profession on July 11, 1973 and was ordained a priest on June 22, 1979. I served in a number of parishes and then returned to the monastery to be part of the spiritual life program. In 2001 I received a certificate in spiritual direction.

In 2003 I requested an indult of exclaustation for the purpose of serving in the African missions. I did this because I felt called to religious life and the priesthood but not necessarily within the monastic context. I felt that perhaps I should serve the disadvantaged as a missionary. However, I came to realize that this was not the place I could best serve as a religious and a priest. I returned to the United States but continued on exclaustation. Presently, I am working for a funeral home corporation. In this position, I have been able to provide persons with spiritual comfort, although I am not doing this in the capacity of a priest. However, this position is only part-time.

The reason for requesting an extension is that I still feel called to religious life and the priesthood but not necessarily within monastic life or at least at St. John's Abbey. After my return from Africa, I had to adjust back to U.S. culture and also establish myself in a living situation. I have been able to find employment but not full time. However, I have learned from my work at the funeral home that I want to continue in some way to provide spiritual comfort to people.

I am now settled and believe that within the next three years I will be able to make a decision about my future and how I can best serve society and the Church. Therefore, I ask that you grant the requested three year extension of the indult of exclaustation.

Sincerely,


Francis F. Hoefgen, O.S.B.

OSB HOEFGEN_00364

AMERICAN-CASSINESE CONGREGATION

OF THE ORDER OF SAINT BENEDICT
SAINT JOHN'S ABBEY
BOX 2015
COLLEGEVILLE, MINNESOTA 56321-2015

Office of the President

March 30, 2007

Right Reverend John Klassen, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 56321-2015

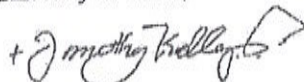
Dear Abbot John:

Enclosed is the rescript from the Vatican granting Father Francis Hoofgen a three year extension of exclaustation as requested by him.

The original of the document is to be kept on file at Saint John's Abbey and a copy sent to Father Fran.

Peace.

Sincerely in Christ,



Abbot Timothy Kelly, O.S.B.
President

OSB HOEFGEN_00367



SAINT JOHN'S ABBEY

Office of the Abbot

March 31, 2007

Fran Hoefgen

Dear Fran:

I am sending you good news. The Congregation for Institutes of Consecrated Life and Societies of Apostolic life has granted you an extension of your exclaustation in conformity with the petition you submitted, and in conformity with the initial conditions of the exclaustation. I am including a photocopy of the rescript because the original of the document must stay in our files. For the sake of mutual understanding, I believe that the clock on this starts with the date of the rescript, March 3, 2007.

I hope that you have had a good Lent, with fruitful prayer and meditation. My March zoomed by, probably because of a couple of short but intense business trips. I am looking forward to a good Holy Week – so powerful because of the monastic liturgies and the overall rich scriptural and human context for the Triduum.

Be sure that I hold you in thought and prayer, always hoping for good things in your life. May grace and peace be yours!!

Blessings on your Triduum and Easter!

Abbot John Klassen, OSB

Enclosure: Photocopy of rescript from CICLSAL dated March 3, 2007

P.O. BOX 2015, COLLEGEVILLE, MINNESOTA 56321-2015
Phone: (320) 363-2546 • Fax: (320) 363-3082 • E-mail: abbot@osb.org • Web: saintjohnsabbey.org

OSB HOEFGEN_00369



SAINT JOHN'S
ABBEY

May 11, 2011

Fran Hoefgen

Dear Fran:

Greetings and Easter blessings! I know that the recent publicity regarding sexual abuse must be difficult for you as it is for all of us. I saw the awful WCCO report and I cannot imagine how dreadful this has been for you. I want you to know that I hold you in prayer.

You have forwarded to me a petition for a continuation of exclaustation. Per our conversation last spring, I was ready to move in that direction. However, after much prayerful consideration, I cannot recommend this to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. I have not forwarded your petition. However, if you wish me to do so, I will convey it as is my obligation. But I will have to write a letter opposing that it be granted. Because of my recommendation and the issue of sexual abuse, it is my understanding that it will not be granted.

If you do not wish to return to the monastery, you may make a simple petition for dispensation from your obligations as a priest and your monastic profession. The petition is simple and the process does not require a lengthy process since it is granted by the Congregation for the Doctrine of the Faith which has competence in cases of sexual abuse of minors.

I understand that one of your concerns is health coverage. If you are dispensed and no longer a member of the monastery, then you will not be eligible for health coverage under the Abbey's policy. Therefore, if you receive a dispensation, the Abbey will give you a gift (therefore not taxable) of \$30,000 to assist you with payments for health coverage.

~~If you do not wish to petition for dispensation but wish to petition for an extension of exclaustation, I will forward your petition but with a negative recommendation. If your petition is denied, I will then begin the process of dismissal from the monastery. This will result in your dispensation from your monastic profession and the continuing suspension of your exercise of priesthood. If you are dismissed you will no longer be eligible for health insurance from the Abbey and the above offer of assistance will not apply~~

I ask that you let me know by June 1 of your decision. If I have not heard from you by this date, I will begin the process of dismissal.

Office of the Abbot

Box 2015 • Collegeville MN 56321-2015 • 320-363-2546 • www.saintjohnsabbey.org

OSB_HOEFGEN_00400



SAINT JOHN'S
ABBAY

August 15, 2011

His Eminence, William Cardinal Levada
Cardinal Prefect
Congregation for the Doctrine of the Faith
Piazza del S. Uffizio, 11
00193 Roma
ITALY

Your Eminence:

As Abbot of Saint John's Abbey in Collegeville, Minnesota, I am writing to submit the petition of the Reverend Francis F. Hoefgen, OSB for dispensation from his religious vows, as well as dispensation from all the obligations of the clerical state, including celibacy (see petition at Tab A)

Fran was born on August 29, 1950. His formation with the Benedictines was unremarkable, with the exception of the concerns raised by one instructor in 1974. This Benedictine wrote:

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

However, all other assessments during Fran's formation were favorable, and he was perpetually professed on July 11, 1976 at Saint John's Abbey in Collegeville (see formation records at Tab B).

As Fran prepared for ordination, some concern was raised by the Dean-Rector of the School of Divinity about Fran's temperament: "Fran presents a placid appearance and a soft-spoken manner and generally is most pleasant to visit with. Yet I believe that he has to wrestle interiorly with feelings of anger and hostility, which occasionally emerge to the surface (see Tab C). Nonetheless, the Dean-Rector recommended that Fran continue on the path to Orders, and he was ordained to the presbyterate on June 22, 1979 (see Tab D).

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

OSB HOEFGEN_00414

Fran's first assignment was as an associate pastor at Saint Boniface Church in Cold Spring, Minnesota. Five years into that assignment, he was sent to the Saint Luke Institute for an evaluation. This was precipitated by two incidents of a sexual nature with a troubled seventeen-year-old boy, in June-July 1983. Mr. had come to live in the rectory with Fran after being released from the hospital following a suicide attempt.

Fran admitted to sexual involvement with Mr. which resulted in six months of outpatient psychotherapy at the Saint Luke Institute, during which Fran lived in a nearby Benedictine monastery. Fran returned to Saint John's Abbey at the end of September 1984 (see Tab E). In July 1985, Fran was assigned to Saint Elizabeth Ann Seton Parish in Hastings, Minnesota. He was removed from that parish in 1992, when the 1983 incidents with Mr. became public as the result of a civil lawsuit. This suit was settled in 1993 (see Tab F).

In 1995, Fran self-reported that he had masturbated a male college student, (age 18 or 19), in the student's bedroom. This was preceded by Fran giving Mr. a massage while the latter was wearing only briefs. As a result, Fran went back to the Saint Luke Institute (see Tab G).

In 2002, a layperson brought to my attention that Fran had incurred excommunication, based upon a newspaper report which mentioned that Fran had absolved Mr. after their first sexual encounter. However, no canonical action was taken by me, as Fran had already been removed from ministry (see Tab H). Now, I would ask that this censure be lifted, *ad vultum*.

In 2003, Fran requested and was given a year's excommunication for vocational discernment (see Tab I).

Later the same year, Fran asked for a three-year excommunication for vocational discernment. He was given two years, and the Archbishop of Saint Paul and Minneapolis was informed in writing of Fran's domicile in that Archdiocese (see Tab K).

Next, Fran requested and was granted an extension of his excommunication for an additional three years. He also asked for, and was granted, an extension of health care (paid for by the Abbey) for the duration of his excommunication (see Tab L).

In 2010,) alleged that he had been molested repeatedly by Fran in approximately 1979. This abuse extended over a number of years, during which time Fran reportedly was counseling Mr. after a series of suicide attempts. While a financial settlement was paid to Mr. (see Tab M), Fran denies any abuse occurred.

In 2011, Fran requested another extension of his excommunication, but I was unwilling to support the request. Instead, I encouraged Fran to petition for dispensation from his religious vows and from the obligations of the clerical state. Transitional assistance was offered, and Fran concurred that the time had come for him to formally separate himself from the Abbey and the priesthood (see Tab N).

I see no potential scandal occurring if Fran's petition is granted, whereas such may be the case if other accusations of misconduct surface while he is still a monk and priest of the Abbey. Therefore, I respectfully request that you grant his petition for dispensation from his monastic vows and from all the obligations of the clerical state, including celibacy.

Should you have any questions, please do not hesitate to contact me.

Fraternally yours, in Christ,

Abbot John Klassen, OSB
Abbot John Klassen, OSB

Congregation for the Doctrine of the Faith

Prot. N. 558/2011

Reverend Francis F. Hoefgen, priest of the American Cassinese Congregation, humbly requests a dispensation from sacred celibacy and from all obligations connected to sacred ordination.

MOST HOLY FATHER, POPE BENEDICT XVI
on December 16, 2011

having received a report on the cause from the Congregation of the Doctrine of the Faith, has granted the request according to the following provisions:

1. The rescript of dispensation, being made known to the petitioner by the competent Ordinary as soon as possible, according to the norm of n. 2:
 - a) becomes effective from the moment of notification;
 - b) inseparably includes a dispensation from sacred celibacy and, at the same time, loss of the clerical state. The petitioner never has the right to separate these two elements, that is, to accept the first and to refuse the second;
 - c) if the petitioner is in fact a religious, the rescript also grants a dispensation from vows;
 - d) also, in addition, it carries with it, in so far as it is necessary, absolution from censures.
2. The notification of the dispensation can be made to the petitioner either personally or by one delegated by the same Ordinary or through an ecclesiastical notary or through "registered mail." The Ordinary ought to retain one copy (of the rescript) signed by the petitioner testifying to his reception of the rescript of the dispensation and at the same time his acceptance of its regulations.
3. Notice of the granting of the dispensation is to be noted in the baptismal register of the petitioner's parish.
4. With regard to the celebration of a canonical marriage, the norms established in the Code of Canon Law must be applied. The Ordinary, however, is to take care that the matter be handled without pomp or external display.
5. The ecclesiastical authority who is to duly notify the petitioner concerning the rescript, should earnestly exhort him to participate in the life of the People of God, in a manner congruent with his new mode of living, to give edification and thus to show himself as an upright son of the Church. At the same time, however, he should be informed of the following:

-
- a) a dispensed priest automatically loses the rights proper to the clerical state, as well as ecclesiastical dignities and offices; he is no longer bound by other obligations connected with the clerical state;
- b) he is not able to carry out any function in Seminaries and in equivalent institutions or other institutes of higher studies that are in any way dependent on ecclesiastical authority; he may not exercise the function of director;
- c) In institutes of higher education which are not dependent on ecclesiastical authority, he may not teach any discipline which is properly theological or closely connected to the same;
- d) however, in institutes of lower studies that are dependent on ecclesiastical authority, he may not hold a directive function or an office of teaching a discipline that is properly theological. A dispensed priest is held by the same law in teaching Religion in an institution of the same kind not dependent upon ecclesiastical authority.

6. The Ordinary should take care that the dismissed priest not give scandal to the faithful through a lack of prudence. This pastoral solicitude weighs even more heavily on the Ordinary if there is any danger, however remote, of the abuse of minors.

7. At an opportune time, the competent Ordinary should briefly report to the Congregation that the notification has been made, and if there is any wonderment on the part of the faithful, he should give a prudent explanation.

All things to the contrary notwithstanding.

From the offices of the Congregation, the 16th day of December, 2011.

+William Cardinal Levada
Prefect

Aloisius Franciscus Ladaria, S.J.
Titular Archbishop of Thibica - Secretary

The date of notification:

Signature of the Petitioner
as a sign of acceptance

Signature of the Ordinary



CONGREGATIO
PRO DOCTRINA FIDEI

00120 Città del Vaticano,
Palazzo del S. Uffizio

9 January 2012

PROF. N. 558/2011 - 37375

CONFIDENTIAL

Reverend and Dear Father Abbot,

On 1 September 2011 you presented and supported the petition, dated 1 August 2011, of the Rev. Francis F. HOEFGEN, OSB, a monk and priest of the St. John's Abbey, Collegeville, who has been accused of sexually abusing minors and has requested from the Holy Father the grace of dispensation from all the obligations of priesthood, including celibacy.

This Congregation, after having carefully examined the documents of the present case, forwarded the petition to the Holy Father for his decision. Subsequently, on 16 December 2011, Pope Benedict XVI granted Rev. Francis F. Hoefgen the grace of dispensation *iuxta petita*, from all priestly obligations, including celibacy, as well as from his perpetual vows. Enclosed you will find two copies of the relevant Decree. You are kindly requested to ensure that the priest is duly notified thereof. I would ask you also to return one of the signed copies of the Decree to this Office.

With prayerful support and every best wish, I remain

Yours devotedly in the Lord,

✠ Luis F. LADARIA, S.J.

-----Titular Archbishop of Thibica-----
Secretary

-Enclosures-

The Right Reverend Father
Abbot John KLASSEN, OSB
St. John's Abbey
Box 2015
Collegeville, Minnesota 56321-2015
UNITED STATES OF AMERICA

OSB HOEFGEN_00423