



## *Saint Luke Institute*

June 1, 1993

**Confidential**

Right Reverend Timothy Kelly, OSB  
Abbot  
St. John's Abbey  
Collegeville, MN 56321

Re: Reverend Finian McDonald  
SLI #12647

Dear Abbot Kelly:

Father McDonald was discharged on May 25, 1993. Enclosed is a copy of Father's Continuing Care Contract which is in effect for six months. Mr. Michael Brenneis, MA, MDiv, who is the Coordinator of Continuing Care will negotiate another contract with Father McDonald after the six month period is over. Mr. Brenneis will be your contact person during Father's continuing care program.

We thank you for your visit to Saint Luke's earlier this month. Since then Father's status has remained essentially the same. We believe a substantial change has occurred during his stay at Saint Luke's. Father McDonald is much less defensive, consequently he is more aware of and more willing to share his feelings. He has some valuable insights regarding the impact his family of origin had on him. Perhaps of greater importance is his awareness and acceptance of his con-artist approach to life. We believe the con-artist style served to protect a very vulnerable heart. Father McDonald is sensitive, easily offended and is now learning how to adaptively respond to his hurts.

It is important for Father's recovery and continued growth that he associate with people who can both encourage and confront him. It is imperative that he build relationships in which he can honestly disclose his thoughts and feelings, and not regress into keeping secrets.

When you were here you mentioned establishing a position of recovery coordinator for those in your community in similar positions as Father McDonald. We support this idea. It will be helpful for Father if he were accountable to somebody for his time. He must also review with someone his feelings and behaviors relative to the limits we

Right Reverend Timothy Kelly, OSB  
Re: Reverend Finian McDonald #12647

June 1, 1993  
Page 2

recommend: no access to money, no access to a car, no travel away from St. John's unaccompanied, and no involvement with students. These limits will help Father establish a safe environment, and we believe safety is important for him as we consider him to be vulnerable to relapse. He has made good progress in treatment, more than we expected, and our intent is that these limits will support his ongoing recovery.

We thank you for entrusting us with Father McDonald's care, and be assured that our prayers are with you and St. John's.

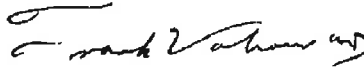
Sincerely,



Bradford Brodeur, MA, MDiv  
Inpatient Therapist



Curtis C. Bryant, SJ, PhD  
Director, Inpatient Clinical Services



Frank Valcour, MD  
Medical Director and Vice-President  
for Medical Affairs

BB/bm  
cc: Rev. Finian McDonald



## Saint Luke Institute

### CONTINUING CARE CONTRACT

Patient: MC DONALD, Finian (Robert)      Saint Luke Institute #: 12647

Admission Date: 10-28-93

Discharge Date: 5-25-93

Primary Therapist: Bradford Brodeur, MA, MDiv

Admitting Physician: Frank Valcour, MD

I, Finian McDonald, OSB, enter into this contract with Saint Luke Institute for a period of six months beginning on the date of my discharge from Saint Luke Institute.

I will submit a copy of this contract to Abbot Timothy Kelly, OSB, of St. John's Abbey, Collegeville, Minnesota, the religious superior of the abbey to which I belong.

I will also submit a copy of this contract to the delegated Director of Special Cases of St. John's Abbey, a position the Abbot is presently considering.

I will share the contents of this contract with all the members of my recovery group, my therapist away from Saint Luke Institute, my spiritual director and any other person/s indicated by my continuing care therapist.

At the end of six months, in consultation with my continuing care therapist, during the first scheduled continuing care workshop, I will amend and revise this contract as deemed appropriate.

#### BOTTOM LINE

I will maintain a bottom line of sexual abstinence and complete celibacy in accordance with my monastic vows and in the spirit of the Gospel and the Rule of St. Benedict.

#### ALCOHOL/MEDICATIONS

as a recovering alcoholic, I will continue to practice my AA recovery program. I will refrain from using non-prescription medications, except those which seem appropriate (i.e., Bufferin, antacid tablets, etc.). *OK to take Mass wine.*

#### TWELVE STEP PROGRAM

I will continue to hold the Twelve Step program as the foundation on which to build and maintain my continuing care recovery program. I will attend ~~three~~ *four* Twelve Step meetings every week. I will attend these meetings immediately upon my return. I will attend the following meetings for the given reasons, understanding that my attendance and progress at these meetings is subject to continued review and approval by my continuing care therapist:

Monastic AA: This in-house group has been functioning for some time. Although it has limitations, it is ideal for discussing and sharing the unique problems and concerns of recovering alcoholics living in the St. John's community.

SA (Sexaholics Anonymous): My goal in this program is to maintain my bottom line of complete sexual abstinence and celibacy.

SLAA (Sex and Love Addicts Anonymous): In this program, I will experience and share a different perspective (from SA) about the difficult problems encountered in achieving and maintaining sexual sobriety. Hopefully, this group will also deal with issues of codependency, intimate relationships and loneliness.

CODA: This Twelve Step group will help compliment the experience, strength and hope of the Twelve Step philosophy. I seek the approval and affirmation of others as one of my core beliefs. This, in turn, gives my identity and makes me dependent for my self-worth on the approval and acceptance of others. CODA will keep this false belief in check.

Stealing/Gambling: I will check with my continuing care therapist and my on-site support group periodically to see if attending an appropriate Twelve Step group is recommended (check programs in St. Cloud for occasional meetings).

*\**  
RE-ENTRY WORKSHOP (*Until the workshop, I will call my continuing care therapist weekly.*)

I will arrange for a re-entry workshop with my support group and the continuing care therapist. This workshop will be scheduled two months after my return to St. John's.

*\* addition*

#### SUPERIORS

I will establish and maintain an honest, open and assertive relationship with my superiors. I have a long history of being dishonest, manipulative and trying to control my life by controlling them. Superiors should be aware of this skill and tendency. Honesty is essential, except when legal binds prohibit some of the content.

#### EXERCISE AND HEALTH NEEDS

While at Saint Luke's, I walked three miles every morning. I would begin immediately to resume this daily exercise program. Either continue this three mile fast walk or ride my bicycle, or in winter cross country ski. I would like to occasionally use the university swimming pool but this would have to be worked out when students are on holiday, with a companion, or other specified times approved by my support team. When weather permits, I will swim in our lake.

I will utilize the St. John's Health Service for health needs, routine blood tests and the every other week shot of Depo-Provera.

I will ask Dr. Frank Valcour of Saint Luke Institute to release my medical records or needed health information to Dr. Rebecca Hafner, MD, of the St. John's Health Service. I will sign a release/consent form allowing my medical doctor, Dr. Rebecca Hafner and Dr. Valcour to share my history and progress.

Finally, I will continue to take a daily multi-vitamin supplement and to keep my weight at 160 pounds. My present diet is to be continued.

#### SPIRITUAL PROGRAM

I will see my spiritual director once a month. He will be my primary contact and evaluator of my spiritual needs and religious practices.

I shall discuss with him and report to him my attendance and attitude about common prayer and the community obligations of the St. John's monks. I shall discuss with him my daily spiritual reading and how I practice (or fail) the Rule of St. Benedict as lived by the monks of St. John's.

I believe my relationship with God through the scriptures, the Rule, and the Twelve Step program are vital to my sobriety, my life, and my peace. This is foremost to my program and I would want my spiritual director to remind and encourage me in this reality.

**SOCIAL/INTERPERSONAL**

I will form a core of monastic friends who will continue to encourage and support my recovery and who permit me to change and to be other than what I was or what they think I should be.

I will nurture new relationships in the Twelve Step program, those who understand my addictions and who will encourage boundaries.

I will try to improve my relationship with my three brothers. They need me at this time and I need them. I will allow time for me and will seek out those few whom I enjoy being with and am refreshed by.

**THERAPIST** *-(weekly sessions) \*\**

I will immediately begin a search for a qualified and trained therapist who is familiar with Twelve Step recovery programs. It is suggested that I find a therapist with more expressive therapeutic approaches in addition to traditional and respected practices (expressive, nonverbal).

My interview, selection and process with the chosen therapist will be subject to frequent review by my continuing care therapist to whom I will give a signed release/consent form so that contact and sharing by my continuing care therapist and my regional therapist can be established and maintained for my benefit.

**SPONSOR**

Within eight weeks of my joining the above-mentioned recovery programs, I will select a sponsor with whom I can be honest with supportive and confrontative feedback and one who will not be swayed or influenced by my profession or background. I will contact one of my sponsors on a weekly basis (more, if needed) and my relationship and progress will be monitored by my continuing care therapist. *One sponsor from AA and a sponsor from SA or SLAA)*  
*\*\**

**RECOVERY GROUP**

I will form a recovery group of 6 - 10 people whom I can trust or come to learn to trust. These people will be sufficiently in contact with my life to be able to call me to accountability, give me honest feedback, support and encouragement. I will share my story with them under the direct supervision of my continuing care therapist and I will aim to meet with them at least once a month for the purpose of keeping them current as to my progress, the slips

*\*\* clarification*

and relapses as well as the progress towards recovery. I will share my feelings with them and allow them to follow the guidelines given them by my continuing care therapist. I will try to accept and process all feedback they give me.

This recovery group will serve as a reality check for me insofar as I know that I cannot determine what is best for me if left to my own analysis.

Procedures, limits, checks, and accountability should be put into effect immediately, reviewed monthly with special abbot's superior and support team (cf. budding signs for details of these restrictions).

#### WORK ASSIGNMENT

My religious superiors will give me a work assignment to which I will dedicate a maximum of 25-30 hours per week in conformity with the guidelines of the continuing care program.

My work assignment will take into consideration the following points: It will be an assignment that will not tease my addiction nor violate any of the stipulations of the contract. It will safeguard my non-association with the university and prep school students. It will be an assignment that does not compromise the Benedictine community and safeguards the concerns of the university and preparatory school.

It will be an assignment that will assist me as I reintegrate into the monastic community after my years in Japan and the seven months at Saint Luke's. It will be an assignment that will allow for the implementation of my Twelve Step program and that of continuing care. This assignment will be subject to continual review by my superiors and my continuing care therapist.

#### CONTINUING CARE WORKSHOPS

I will participate in eight continuing care workshops over a 5-6 year period. The first five workshops will be at six-month intervals and the remaining three will be at one year intervals.

At the midway point between each of the last three workshops, I will complete and return a questionnaire regarding my progress and I will ask my superior to return a similar questionnaire. This information will be sent to me by the Coordinator of continuing care services.

About 6-8 weeks prior to each continuing care workshop, I will receive from the Coordinator of continuing care services a questionnaire regarding my progress in recovery as seen by my superiors and members of my support team. I will give these forms to the appropriate person(s) and ask that they be

returned to the Coordinator of continuing care services prior to the continuing care workshop.

I will use this as another opportunity to exchange observations and feelings with regard to my progress as I see the situation and as my progress is viewed by these significant people.

Finian McDonald  
(Rev.) Finian McDonald, OSB  
Patient

May 24, 93  
Date

Bradford Brodeur  
Bradford Brodeur, MA, MDiv  
Inpatient Therapist

5-25-93  
Date

Curtis C. Bryant  
Curtis C. Bryant, SJ, PhD  
Director, Inpatient Clinical Services

5-25-93  
Date

Michael J. Brenneis  
Michael J. Brenneis, MA, MDiv, CPC  
Coordinator, Continuing Care Services  
and Three-Quarter Way House

5-28-93  
Date

Frank Valcour  
Frank Valcour, MD  
Medical Director and  
Vice-President for Medical Affairs

5/28/93  
Date

FMCD-BB/bm  
d&t 5-20-93



SAINT JOHN'S ABBEY

H. Abbot;

Info Copy  
you already have the  
rest of the enclosures.  
Y.

June 9<sup>th</sup>

Memo to: Continuing Care Support Group for Fr. Ian, OSB:

Tony Hellenberg

Alan Reed

John Klassen

Bill Carey (to be confirmed)

Ray Pedrizzetti

Fran Hoefgen

Alberic Culhane

Thank you for your willingness to serve on my recovery support team. My continuing care therapist, Catherine Turner will be arriving from St. Lukis on Aug 3, 1993. The short workshop will be from 1 until 3:30 P.M. (Place to be announced) Please mark your schedule. She will return to Washington D.C. August 4<sup>th</sup>.

Attached is a short description of the Re-Entry workshop - Also included is a copy of my Contract, Budding Signs and Intimacy Needs. You are asked to read these now so you can begin your "job" of help and support. Thanks,

Call if questions - # 3975

Y.

COLLEGEVILLE, MINNESOTA 56321-2015

OSB McDONALD\_00332

# REINHARDT & ANDERSON

Attorneys at Law

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

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

June 15, 1993

Jonathan LaCari  
Abbott's Office  
St. John's Abbey  
Collegeville, MN 56321

Re: B.B. vs. Order of St. Benedict, Inc. and Father Finian McDonald

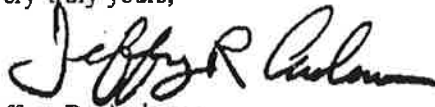
Dear Mr. LaCari:

Enclosed are two copies of the Summons and Complaint and Acknowledgment of Service of Process for same. I am informed by Attorney Michael Dady that you are authorized to transmit and effectuate acknowledgment of service on behalf of both defendants. It is necessary that Father Finian McDonald sign the Acknowledgment of Service and return it to us. I believe it is also necessary for an officer of the corporation or Order of St. Benedict, Inc. to sign and acknowledge acceptance of service as to the Order of St. Benedict. We are transmitting these documents in lieu or instead of having a process serve them directly to you with the understanding that you will effectuate service of process promptly.

If you are unable to do so, please let me know.

For your information, the Plaintiff identified as B.B. is .

Very truly yours,



Jeffrey R. Anderson

JRA:jlr

Enclosure(s)

cc: Client

†Certified as Civil Trial Specialist

\*Also admitted in Wisconsin

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

††Also admitted in California and Colorado

OSB McDONALD\_00333

# REINHARDT & ANDERSON

Attorneys at Law

E-1400 First National Bank Building  
332 Minnesota Street, Saint Paul, Minnesota 55101  
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Jeffrey R. Anderson\*†  
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Joanne Jirik Mullen  
Karen Kugler  
Teresa K. Fett††  
Sara Madsen  
Harvey H. Eckart  
David S. Burleson  
Barbara J. Felt  
Gavin S. Wilkinson

June 28, 1993

Jonathan LaCari  
Abbott's Office  
St. John's Abbey  
Collegeville, MN 56321

Re: B.B. vs. Order of St. Benedict, Inc. and Father Finian McDonald

Dear Mr. LaCari:

Enclosed please find two copies of Plaintiff's First Amended Complaint. This Complaint simply corrects the dates set forth in the original Complaint at Paragraphs 8, 9 and 12. Please executed and return the enclosed Acknowledgments of Service.

Thank you for your cooperation in this matter.

Very truly yours,

  
Karen Kugler

KK:lrp  
enc.  
cc: Client

†Certified as Civil Trial Specialist

\*Also admitted in Wisconsin

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

††Also admitted in California and Colorado

OSB McDONALD\_00334

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF STEARNS

SEVENTH JUDICIAL DISTRICT

Case Type: 11

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B.B.,

**ACKNOWLEDGEMENT OF  
RECEIPT**

Plaintiff,

vs.

The Order of St. Benedict, Inc. and  
Father Finian McDonald,

Defendants.

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

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The enclosed First Amended Complaint is served pursuant to Rule 4.05 of the Minnesota Rules of Civil Procedure.

You must complete the acknowledgment part of this form and return one copy of the completed form to the sender within 20 days.

**Signing this Acknowledgment of Receipt is only an admission that you have received the First Amended Complaint, and does not waive any other defenses.**

You must sign and date the acknowledgment. If you are served on behalf of a corporation, unincorporated association (including a partnership), or other entity, you must indicate under your signature your relationship to that entity. If you are served on behalf of another person and you are authorized to receive process, you must indicate under your signature your authority.

**OSB McDONALD\_00335**

If you do not complete and return the form to the sender within 20 days, you (or the party on whose behalf you are being served) may be required to pay any expenses incurred in serving the First Amended Complaint in any other manner permitted by law.

If you do complete and return this form, you (or the party on whose behalf you are being served) must answer the complaint within 20 days. If you fail to do so, judgment by default will be taken against you for the relief demanded in the First Amended Complaint.

I declare, under penalty of perjury, that this Notice and Acknowledgment of Receipt of First Amended Complaint was mailed on June 28, 1993.

Lesley Brown  
Lesley Brown  
June 28, 1993  
Date of Signature

**ACKNOWLEDGMENT OF RECEIPT OF FIRST AMENDED COMPLAINT**

I declare, under penalty of perjury, that I received a copy of the First Amended Complaint in the above captioned matter at the Abbott's Office, St. John's Abbey, Collegeville, Minnesota 56321.

\_\_\_\_\_  
The Order of St. Benedict, Inc.

\_\_\_\_\_  
Relationship to Entity/Authority to  
Receive Service of Process

\_\_\_\_\_  
Date of Signature

STATE OF MINNESOTA

COUNTY OF STEARNS

DISTRICT COURT

SEVENTH JUDICIAL DISTRICT

Case Type: 11

---

B.B.,

Plaintiff,

FIRST AMENDED  
COMPLAINT

vs.

The Order of St. Benedict, Inc. and  
Father Finian McDonald,

Defendants.

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

---

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

**PARTIES**

1. Plaintiff B.B. is an adult male resident of the State of Minnesota whose identity is made known to defendants by separate cover letter.
2. At all times material, defendant The Order of St. Benedict, Inc., also known as of The Order of St. Benedict of the Roman Catholic Church and St. John's Abbey (hereinafter "Order"), a Roman Catholic religious order of priests, was and continues to be a non-profit religious corporation authorized to conduct business and conducting business in the State of Minnesota with its principal place of business at St. John's Abbey, Collegeville, Minnesota.
3. At all times material, defendant The Order of St. Benedict, Inc. owned, operated and controlled St. John's University, Collegeville, Minnesota.

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4. At all times material, defendant Father Finian McDonald was and continues to be a Roman Catholic priest, ordained and remaining under the direct supervision, authority, employ and control of defendant Order.

#### FACTS

5. Plaintiff B.B. was raised in a devout Roman Catholic family, was baptized, confirmed and regularly celebrated weekly mass and received the holy sacraments through the Roman Catholic Church.

6. From approximately September 1974 through May 1978, plaintiff B.B. attended St. John's University located in Collegeville, Minnesota. Plaintiff enrolled in St. John's University because this school was held out to be an educational institution of the highest quality, offering the highest standard of education and spiritual direction for Roman Catholic students.

7. At all times material, defendant Father Finian McDonald was employed as a counselor at St. John's University. Plaintiff B.B. came to know, trust, admire, respect and revere defendant McDonald as a Roman Catholic priest and as his counselor.

8. In approximately January 1975, during the plaintiff's freshman year in college, plaintiff B.B. sought out defendant Finian McDonald for counseling and support. Defendant McDonald provided this counseling and support to plaintiff, further encouraging and fostering the trust and respect that plaintiff had for defendant McDonald. Pursuant to his employment duties, defendant McDonald came to know the plaintiff not only as a counselor, but as a friend and mentor.

9. In approximately February and March 1975, on at least three separate occasions, while purporting to counsel the plaintiff on spiritual and emotional matters, defendant Finian McDonald sexually abused and exploited the plaintiff, B.B. This sexual abuse occurred on the premises of St. John's University.

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

11. The sexual abuse of plaintiff B.B. and the circumstances under which it occurred caused plaintiff to develop various coping mechanisms and symptoms of psychological distress including great shame, guilt, self-blame and depression, and attendant physical manifestations thereof. Because of his psychological distress and the coping mechanisms which resulted, plaintiff B.B. did not know, nor did he have reason to know that his injuries were caused by sexual abuse until approximately November 1991. Plaintiff's action is therefore timely pursuant to Minn. Stat. §541.073.



**COUNT I: DEFENDANT FATHER FINIAN McDONALD - BATTERY**

Plaintiff, for his first cause of action against defendant Father Finian McDonald, alleges as follows:

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

12. In approximately February and March 1975, defendant Father Finian McDonald engaged in unpermitted, harmful and offensive sexual contact upon the person of the plaintiff B.B.

13. As a direct result of the sexual battery, plaintiff has suffered the injuries and damages described herein.

**COUNT II: DEFENDANT FATHER FINIAN McDONALD -  
BREACH OF FIDUCIARY DUTY**

Plaintiff, for his second cause of action against defendant Father Finian McDonald, alleges as follows:

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

14. By holding himself out as a qualified Roman Catholic priest, religious instructor and counselor, and by undertaking the religious instruction and spiritual and emotional counseling of the plaintiff B.B., defendant Father Finian McDonald entered into a fiduciary relationship with the plaintiff B.B. Defendant Father Finian McDonald breached his fiduciary duty to the plaintiff by engaging in the negligent conduct described herein.

15. As a direct result of defendant's breach of his fiduciary duties, plaintiff has suffered the injuries and damages described herein.

**COUNT III: DEFENDANT FATHER FINIAN McDONALD -  
NEGLIGENT COUNSELING**

Plaintiff, for his third cause of action against defendant Father Finian McDonald, alleges as follows:

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

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

17. Defendant Father Finian McDonald, while acting within the scope of his authority as a Roman Catholic priest and counselor for St. John's University, negligently breached this duty to the plaintiff by entering into this spiritual and emotional counseling relationship with the plaintiff whom defendant Father Finian McDonald knew or should have known was a potential victim of defendant's sexual exploitation. Defendant Father Finian McDonald further breached this duty to the plaintiff by failing to identify and/or properly respond to the transference and/or

counter-transference phenomena which developed within the counseling relationship, by continuing the spiritual and emotional counseling relationship with the plaintiff after the first instance of sexual exploitation and by failing to advise and direct the plaintiff to seek appropriate therapy and counseling.

18. As a direct result of defendant Father Finian McDonald's negligent conduct, plaintiff has suffered the injuries and damages described herein.

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

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

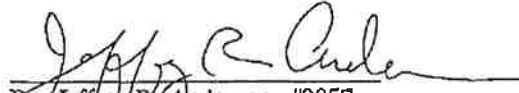
Plaintiff incorporates all paragraphs of this complaint as if fully set forth under this count and further alleges that:

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

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

Dated: 6/28/93

REINHARDT AND ANDERSON



By: Jeffrey R. Anderson, #2057

Karen A. Kugler, #220462

Attorneys for Plaintiff

E-1400 First Natl Bank Bldg.

332 Minnesota Street

St. Paul, Minnesota 55101

(612) 227-9990

#### ACKNOWLEDGEMENT

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

  
Jeffrey R. Anderson

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF STEARNS

SEVENTH JUDICIAL DISTRICT

Case Type: 11

\_\_\_\_\_  
B.B.,

**ACKNOWLEDGEMENT OF  
RECEIPT**

Plaintiff,

vs.

The Order of St. Benedict, Inc. and  
Father Finian McDonald,

Defendants.

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

\_\_\_\_\_  
The enclosed Summons and Complaint are served pursuant to Rule 4.05 of the Minnesota Rules of Civil Procedure.

You must complete the acknowledgment part of this form and return one copy of the completed form to the sender within 20 days.

**Signing this Acknowledgment of Receipt is only an admission that you have received the summons and complaint, and does not waive any other defenses.**


You must sign and date the acknowledgment. If you are served on behalf of a corporation, unincorporated association (including a partnership), or other entity, you must indicate under your signature your relationship to that entity. If you are served on behalf of another person and you are authorized to receive process, you must indicate under your signature your authority.

**OSB McDONALD\_00344**

If you do not complete and return the form to the sender within 20 days, you (or the party on whose behalf you are being served) may be required to pay any expenses incurred in serving a summons and complaint in any other manner permitted by law.

If you do complete and return this form, you (or the party on whose behalf you are being served) must answer the complaint within 20 days. If you fail to do so, judgment by default will be taken against you for the relief demanded in the complaint.

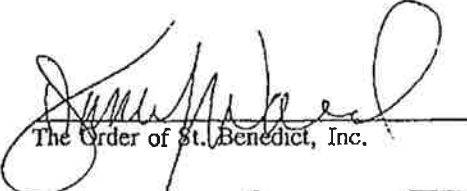
I declare, under penalty of perjury, that this Notice and Acknowledgment of Receipt of Summons and Complaint was mailed on June 15, 1993.

  
\_\_\_\_\_  
Lesley Brown

June 15, 1993  
Date of Signature

**ACKNOWLEDGMENT OF RECEIPT OF SUMMONS AND COMPLAINT**

I declare, under penalty of perjury, that I received a copy of the summons and of the complaint in the above captioned matter at the Abbott's Office, St. John's Abbey, Collegeville, Minnesota 56321.

  
\_\_\_\_\_  
The Order of St. Benedict, Inc.

Secretary of the Congregation  
Relationship to Entity/Authority to  
Receive Service of Process

6-17-93  
Date of Signature

STATE OF MINNESOTA

COUNTY OF STEARNS

DISTRICT COURT

SEVENTH JUDICIAL DISTRICT

Case Type: 11

\_\_\_\_\_  
B.B.,

Plaintiff,

vs.

The Order of St. Benedict, Inc. and  
Father Finian McDonald,

Defendants.

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

SUMMONS

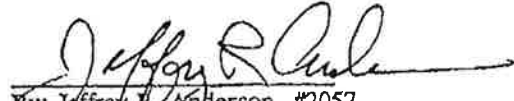
\_\_\_\_\_  
THE STATE OF MINNESOTA TO THE ABOVE-NAMED DEFENDANT:

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

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

Dated: 6/14/93

REINHARDT AND ANDERSON

  
By: Jeffrey R. Anderson, #2057

Karen Kugler, #220462

Attorneys for Plaintiff

E-1400 First National Bank Bldg.

332 Minnesota Street

St. Paul, Minnesota 55101

(612) 227-9990

OSB McDONALD\_00346

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF STEARNS

SEVENTH JUDICIAL DISTRICT

Case Type: 11

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B.B.,

COMPLAINT

Plaintiff,

vs.

The Order of St. Benedict, Inc. and  
Father Finian McDonald,

Defendants.

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

---

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

**PARTIES**

1. Plaintiff B.B. is an adult male resident of the State of Minnesota whose identity is made known to defendants by separate cover letter.
2. At all times material, defendant The Order of St. Benedict, Inc., also known as of The Order of St. Benedict of the Roman Catholic Church and St. John's Abbey (hereinafter "Order"), a Roman Catholic religious order of priests, was and continues to be a non-profit religious corporation authorized to conduct business and conducting business in the State of Minnesota with its principal place of business at St. John's Abbey, Collegeville, Minnesota.
3. At all times material, defendant The Order of St. Benedict, Inc. owned, operated and controlled St. John's University, Collegeville, Minnesota.



4. At all times material, defendant Father Finian McDonald was and continues to be a Roman Catholic priest, ordained and remaining under the direct supervision, authority, employ and control of defendant Order.

#### FACTS

5. Plaintiff B.B. was raised in a devout Roman Catholic family, was baptized, confirmed and regularly celebrated weekly mass and received the holy sacraments through the Roman Catholic Church.

6. From approximately September 1974 through May 1978, plaintiff B.B. attended St. John's University located in Collegeville, Minnesota. Plaintiff enrolled in St. John's University because this school was held out to be an educational institution of the highest quality, offering the highest standard of education and spiritual direction for Roman Catholic students.

7. At all times material, defendant Father Finian McDonald was employed as a counselor at St. John's University. Plaintiff B.B. came to know, trust, admire, respect and revere defendant McDonald as a Roman Catholic priest and as his counselor.

8. In approximately November 1974, during the plaintiff's freshman year in college, plaintiff B.B. sought out defendant Finian McDonald for counseling and support. Defendant McDonald provided this counseling and support to plaintiff, further encouraging and fostering the trust and respect that plaintiff had for defendant McDonald. Pursuant to his employment duties, defendant McDonald came to know the plaintiff not only as a counselor, but as a friend and mentor.

9. In approximately November and December 1974, on at least three separate occasions, while purporting to counsel the plaintiff on spiritual and emotional matters, defendant Finian McDonald sexually abused and exploited the plaintiff, B.B. This sexual abuse occurred on the premises of St. John's University.

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

11. The sexual abuse of plaintiff B.B. and the circumstances under which it occurred caused plaintiff to develop various coping mechanisms and symptoms of psychological distress including great shame, guilt, self-blame and depression, and attendant physical manifestations thereof. Because of his psychological distress and the coping mechanisms which resulted, plaintiff B.B. did not know, nor did he have reason to know that his injuries were caused by sexual abuse until approximately November 1991. Plaintiff's action is therefore timely pursuant to Minn. Stat. §541.073.

**COUNT I: DEFENDANT FATHER FINIAN McDONALD - BATTERY**

Plaintiff, for his first cause of action against defendant Father Finian McDonald, alleges as follows:

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

12. In approximately November and December 1974, defendant Father Finian McDonald engaged in unpermitted, harmful and offensive sexual contact upon the person of the plaintiff B.B.

13. As a direct result of the sexual battery, plaintiff has suffered the injuries and damages described herein.

**COUNT II: DEFENDANT FATHER FINIAN McDONALD -  
BREACH OF FIDUCIARY DUTY**

Plaintiff, for his second cause of action against defendant Father Finian McDonald, alleges as follows:

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

14. By holding himself out as a qualified Roman Catholic priest, religious instructor and counselor, and by undertaking the religious instruction and spiritual and emotional counseling of the plaintiff B.B., defendant Father Finian McDonald entered into a fiduciary relationship with the plaintiff B.B. Defendant Father Finian McDonald breached his fiduciary duty to the plaintiff by engaging in the negligent conduct described herein.

15. As a direct result of defendant's breach of his fiduciary duties, plaintiff has suffered the injuries and damages described herein.

**COUNT III: DEFENDANT FATHER FINIAN McDONALD -  
NEGLIGENT COUNSELING**

Plaintiff, for his third cause of action against defendant Father Finian McDonald, alleges as follows:

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

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

17. Defendant Father Finian McDonald, while acting within the scope of his authority as a Roman Catholic priest and counselor for St. John's University, negligently breached this duty to the plaintiff by entering into this spiritual and emotional counseling relationship with the plaintiff whom defendant Father Finian McDonald knew or should have known was a potential victim of defendant's sexual exploitation. Defendant Father Finian McDonald further breached this duty to the plaintiff by failing to identify and/or properly respond to the transference and/or

counter-transference phenomena which developed within the counseling relationship, by continuing the spiritual and emotional counseling relationship with the plaintiff after the first instance of sexual exploitation and by failing to advise and direct the plaintiff to seek appropriate therapy and counseling.

18. As a direct result of defendant Father Finian McDonald's negligent conduct, plaintiff has suffered the injuries and damages described herein.

#### **COUNT IV: DEFENDANT ORDER - VICARIOUS LIABILITY**

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

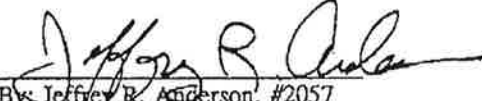
Plaintiff incorporates all paragraphs of this complaint as if fully set forth under this count and further alleges that:

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

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

Dated: 6/14/93

REINHARDT AND ANDERSON

  
By: Jeffrey R. Anderson, #2057  
Karen A. Kugler, #220462  
Attorneys for Plaintiff  
E-1400 First Natl Bank Bldg.  
332 Minnesota Street  
St. Paul, Minnesota 55101  
(612) 227-9990

**ACKNOWLEDGEMENT :**

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

  
Jeffrey R. Anderson

SAINT JOHN'S ABBEY

July 27<sup>th</sup> '93

Memo to: Continuing Care Support Group:

Jonny Hellenberg  
Alan Reed  
John Klassen  
Bill Cloney

Ray Reduzetti  
Fran Hoefgen  
Alberic Culhane

Abbot Timothy  
Rene McShane  
Dan Ward

This note is a reminder that my Re-entry workshop will be held on August 3<sup>rd</sup> from 1 until 4 P.M. This afternoon session will take place in St. Raphael's Parlor - inside the Health Service.

It would be good if you have time to re-read the materials sent to you earlier - especially the Contract. If you have misplaced any of these materials please call me for extras. (Ex 3975)

Again, my thanks to you for being a part of my support staff. See you Tuesday August 3 - 1 P.M.

Finian, ab.

August 19, 1993

Friends,

This is a reminder that the 1st  
date of my Recovery Support Group will  
meet on Sept 5, 1993 - Sunday!

Time: Shortly after Evening Prayer, c. 7:35  
Place: St. Raphael Lounge - just inside  
1st Floor Health Service.

Alberis Culhane

Fran Koeffler

Ray, Rodriguez

Bill Casper

John Klassen

Alan Reed

John Hellenberg

Thanks again;

Erin

Info to Fr. about

Fr. Deir



Nov. 17<sup>th</sup>

Yesterday I received a packet from St. Lukes. As you may recall, I'm scheduled to return for my first Continuing Care Workshop on Dec 13 - 17, 93.

They request that various people complete a short evaluation and return same to St. Lukes in preparation for my visit -

The various people are: Major Superior, Immediate Superior (Supervisor), Therapist, and three members of my Support team.

I appreciate your cooperation in this process - if questions please call me

This might be a good time to tell you the name and telephone of my St. Lukes Continuing Care therapist: (Suitland, Md.)

Catherine Turner. 301-420-7395

and my Primary Therapist (St. Cloud, Minn.)

Richard Fingerson. 253-1909

If you have need to discuss concerns of my recovery with them, please call.

Again, my thanks to all of you. *John*



## *Saint Luke Institute*

January 5, 1995

**Confidential**

Reverend Timothy T. Kelly, OSB  
Abbot  
St. John's Abbey  
Collegeville, MN 56321

Re: Reverend Finian McDonald, OSB  
SLI No: 12647

Dear Abbot Timothy:

Father Finian attended a workshop with us the week of December 12-16, 1994, as a part of his Continuing Care Program.

The following is our perception of the state of Father McDonald's progress in his ongoing recovery:

**1. Recovery Program:** This was Father Finian's third Continuing Care workshop. He reports continued faithful attendance at four 12-step meetings weekly; one ACOA, one monastic AA, and the SAA and SA for priests which he co-founded with a local diocesan priest. He continues weekly therapy and spiritual direction sessions, and his support group meets once a month. Collateral letters from Father Finian's support group are particularly helpful, as they all show a sensitivity and very current awareness of his progress and challenges. We trust Father Finian will share his copy of this letter with his support group, as it will address the concerns they expressed.

Two concerns mentioned in more than one letter were Father Finian's obsession with a young cleric, and an obsessive focus on his addictive tendencies. In discussing these issues in group and individual sessions, an underlying, more fundamental issue surfaced. Father Finian continues to expect feedback from his peers and from authority figures to be judgmental and punitive. He hears negative messages even in statements intended to compliment. Until he himself can genuinely believe that he is worthy of the love and admiration of his peers and superiors, the power of his addictions is not likely to abate. At the same time, Father Finian exhibits significant growth and understanding, particularly with regard to victim empathy. On his own initiative, he has used the resources of St. John's, spending solitary time listening to

tapes of sexual abuse victims telling their story. Father Finian reported, as did his therapist, that he found these tapes very powerful.

Father Finian's progress in recovery at this point appears to us sufficiently sound that lifting some of his restrictions could be considered. It may no longer be necessary or helpful for him to ask for signatures everywhere he goes, or to account for every single small item he purchases. We recommended to Father Finian that he seek your counsel, Abbot Timothy, for an appropriate restructuring of his accountability procedures.

**2. Current Living Experience/Vocational Functioning:** Father Finian's new position as personnel liaison for the monastic community has been a very positive factor in his life. He is enthusiastic about the work, as well as honored by the confidence in him that this represents. He also reports finding spiritual fulfillment in taking his turn in community liturgy, and in his AIDS ministry.

Father Finian is clearly very much invested in his community life, centering most of his social interaction on time spent with his confreres, particularly those of his support group. In light of what we have said in section 1, Father Finian expressed to us that he feels that he is changing his pattern and concept of friends, seeking a deeper and more mature satisfaction in his friendships. Concerning his much discussed thrift store shopping, we viewed this as a kind of harmless entertainment, and no cause for alarm unless Finian and his therapist subsequently determine that there are more serious implications.

**3. Medical:** Father Finian appears to be in generally good health, and reports continuing a very satisfactory physical fitness regimen. Our medical director, Dr. Valcour, judged that Father Finian's use of Depo-Provera could be discontinued at this time. He pointed out, however, that the hematuria noted by Father Finian's personal physician is very unlikely to be a side-effect of Depo. He urges that the cause of this symptom be vigorously pursued.

**4. Recommendations and Treatment Plan:** Father Finian is to be congratulated on the solid progress he has made over the last six months. He shows unusual dedication to his recovery program, following the spirit as well as the letter of his program. We encourage him to continue the good work he is doing in therapy, spiritual direction, and with his support group. We hope he will continue to reflect on the insights gained this week, so that he can begin to truly experience the love and esteem of his friends. Fortunately, Abbot Timothy, Father Finian's sense of humor appears to be irrepressible.

It is a pleasure to work with Father Finian, and we look forward to seeing him again at his next scheduled workshop the week of June 19-23, 1995. Until that time, we hope he will feel free to call us whenever he has a concern, or whenever we may be of help to him.

Reverend Timothy T. Kelly, OSB  
Re: Reverend Finian McDonald, OSB - SLI No: 12647

January 5, 1995  
Page 3

A copy of this letter is being sent to Father Finian for his reflections. If you have any questions regarding this report, please contact us.

We thank you for the support you offer to Father Finian. We ask for your prayers in behalf of the many clergy and religious persons whom we serve and for continued blessings on the work of the Institute.

Sincerely,



Catherine Turner, LCSW-C  
Continuing Care Therapist



Michael J. Brenneis, MA, MDiv, CPC  
Coordinator, Continuing Care Services and  
Outpatient Department



Stephen Montana, PhD  
Director Outpatient Department



Frank Valcour, MD  
Medical Director and  
Vice-President for Medical Affairs

CT/ng  
cc: Reverend Finian McDonald

Abbit - Info copy of  
new monthly reporting -  
7m

March 1st '95 Ash Wednesday.

Monthly Report to Prior Geoffrey

Re: Finians Recovery Schedule for February '95

Two or three times a month the Priests of the  
SAA fellowship get together for lunch. Sometimes  
at St. Johns and other times in St. Cloud.

A.

1. Weekly 12 step programs :

ACOA - Monday Night - 6 → 7:30 P.M.  
Newman Center St. Cloud State U.

SAA - Monday ~~7:45 → 9 P.M.~~ <sup>Dish</sup> 7:45 → 9 P.M.  
St. Anthony's Parish Center - St. Cloud.

← NB \*

AA. Sunday afternoon. Monastic AA.  
5 → 6 P.M.

2. Therapy with Psychologist  
Richard Ferguson - once a week.

3. Frequent 'chats' with Spiritual advisor - Fr. Rene

4. During February, I was involved with three  
"12 step" inter views for new members.

5. Telephone call to Catherine Turner - Extended  
Care Primary Therapist at St. Lukes.

6. Monastic Support group - 1st Sunday of the Month. 7:45-8:45 P.M.

B.

Other involvements: 1) I go to mplo every two  
or three weeks to visit with my Brothers  
and - ~~think~~ for pressing family stuff primarily.  
2) Min. Aids Project - one  
2 hr session for volunteers per month - plus visits  
to the Aids patient assigned to me. This varies.

ST. JOHNS UNIVERSITY  
Telephone Statement

EXT.000750  
Account no.

Billing cycle  
02/21/95 - 03/20/95

MCDONALD, FR. FINIAN  
BLDG: MONQ 522 P.O. BOX: MON  
Collegeville, MN

\$34.58  
TOTAL DUE

03-21-1995

PAGE: 1

03-21-1995

EXTENSH	DATE	TIME	AM P	LENGTH	TELEPHONE	CALL	DESTINATION		
MM/DD	(T)	HH:MM	PM R	(MIN)	NUMBER	COST	OF CALL		
3975	2/27	Mon	8:20	AM	D 1.0 (301) 420-7395	\$0.25	WASHINGTON ZONE 5, M		
3975	2/28	Tue	10:39	AM	D 1.0 (301) 420-7395	\$0.25	WASHINGTON ZONE 5, M		
3975	3/04	Sat	6:29	PM	W 14.0 [ 81]334915461	\$19.17	JAPAN/OKINAWA		
3975	3/06	Mon	9:28	PM	E 62.0	\$10.54	MINNEAPOLIS ZONE 1, M		
3975	3/09	Thu	12:57	PM	D 12.0	\$3.83	ST PAUL ZONE 2, MN		
3975	3/14	Tue	8:35	AM	D 1.0	632-8988	\$0.29	LITTLE FALLS, MN	
3975	3/17	Fri	9:34	PM	E 1.0	870-7819	\$0.25	MINNEAPOLIS ZONE 1, M	
TOTALS:			7	CALLS		92.0	MINUTES	\$34.58	TOTAL COST

Leonard asked me to call Tokyo to inform them of Barry's death

This was a 12 step member who called for help -



STUDENT ACCOUNTS OFFICE  
**ST. JOHN'S UNIVERSITY**  
 COLLEGEVILLE, MINNESOTA 56321

PHONE  
 (612) 363-2193  
 (612) 363-2194

I.D. NUMBER
03/23/95
DATE OF STATEMENT

118

1 Finian McDonald OSB  
 St Johns Abbey  
 Collegeville MN 56321

\$721.41 CREDIT
DO NOT REMIT
\$
AMOUNT ENCLOSED

Detach this stub and return with remittance • Make checks payable to St. John's University • Please include student I.D. number on your check.

CURRENT CHARGES		CURRENT CREDITS
2/23/95	PREVIOUS BALANCE	858.89CR
2/23/95 26140	CASH RECEIPT/DISBURSEMENT-SJ	25.00 cash
2/28/95 36690	LITURGICAL PRESS-SJ	11.00 - Postage to Brazil - Alex -
3/13/95 26140	CASH RECEIPT/DISBURSEMENT-SJ	35.00 - membership on National
3/17/95 26140	CASH RECEIPT/DISBURSEMENT-SJ	25.00 cash - Student's organization
3/20/95 46500	PHONE-LONG DISTANCE-SJ	34.58 - of telephone list
3/21/95 16790	BOOKSTORE-SJU	6.90

prob #5

March - Monthly Financial Report

- 1.) charges above are noted
- 2.) Major Cash disbursements

- a.) Recovery Donations for 12 step fellowships and coffee after
- b.) Food / lunches pending Prieta, SAA on Friday general dinner for the Friedrichs funeral & lunch several times with Brothers and breakfast after Mass test - alot was spent on required food obligations this month - + coffee for room.
- c.) About \$12 for clothes at Dayton's and Goodwill.

3.) This was a higher than usual month for expenses - telephone, food, membership dues to Student's International.

4.) Balance still seems to be in a good place for the rest of Budget time - \$17 Cash on hand.

Finian



St. John's University  
 Box 5000  
 Collegeville, MN 56321  
 Student Accounts Office  
 (612) 363-2193  
 (612) 363-2194

PREVIOUS BALANCE	TOTAL CHARGES	TOTAL CREDITS	BALANCE DUE
\$858.89CR	\$137.48	\$ .00	\$721.41CR
DATE OF STATEMENT	I.D. NUMBER	AMOUNT PAID	DATE PAYMENT MAILED
03/23/95			

OSB McDONALD\_00362

March 27, 1995  
ACOA

### "PEOPLE PLEASING"

- 1) There is a positive side to people pleasing - a side which I am not going to talk about.
  - a) To genuinely help or please other people. We do not have a hidden agenda.
  - b) We like, love, or care for someone and want to be nice or help them.
  - c) We have an obligation to please/help someone else - spouse, family, those we are responsible for.

The above are some healthy responses to people.

I use 'people pleasing' however in the unhealthy sense - a behavior as co-dependents and ACOA'ers we have either inherited or have chosen to use for our survival.

#### 2. Some observations:

- a) Sometimes it is difficult to separate our healthy and our unhealthy behavior - pleasing people becomes so much apart of our way of relating to people that it all blurs into one.
- b) We have used this pattern for so long that it's difficult to change - even if we want to!
- c) In countless ways "people pleasing" have become our friend and we are afraid to change.

#### 3. Why do we want to please people?

- a) Frequently we were raised in an alcoholic home when pleasing the 'alcoholic' was our way to survive. "Feel and act the way" he or she wants us to - All this, of course, is to avoid conflict, pain, or to receive that longed-for recognition and acceptance.
- b) We please people to control them; it is a common form of flattery to get them to do what we want them to do.
- c) It is a way to become popular and to be accepted by other people. It appeals to our pride and our own insecurity.
- d) Related to this is that insidious co-dependent energy - maybe if they like me, I will like myself.
- e) It is a way of avoiding our fears and not accepting the difficult ways of maturity.
- f) Some personal reasons I have for "pleasing people":
  1. Impress superiors so I will get what I want.
  2. To get people to respond to my charm for sexual reasons.
  3. To get favors, etc from other people - gifts.
  4. Relates so readily with lying and keeping secrets.
- g) This is an incomplete list; please add your own reasons for wanting to be a "people pleaser".

To conclude this part - A simple test - is to ask ourselves what is the hidden agenda we have: to hide, to control, to be popular or hopefully to fill that hole and emptiness that is with-in us.



4. What is the price we pay for people pleasing?

- a) We become like the changing colors of a chameleon -telling people what they want to hear -not telling the truth about them -and most importantly not telling the truth about ourselves.
- b) We act without a sense of our own integrity and genuineness.
- c) We compromise our self respect, self confidence and we lose the anchorage of who we are.
- d) By not trying to free ourselves from people pleasing we are jeopardizing our health and recovery.
- e) We lose the respect of other people. We are the last ones to see that our facade is not successful.
- f) We ultimately lose our own individuality by making our decisions in order to please others.
- g) People pleasers risk being happy people because their happiness depends how other people accept our praise.
- h) Most of all we give up our freedom -the journey to be who we want to be and not be slaves to what other people think of us.

5. Conclusions.

- In my recovery lying, keeping secrets and people pleasing are three powerful energies that I have to make friends with, not run away from, and constantly watch them operate in my life.
- I doubt if I will be completely free from them completely.
- People pleasing has countless faces: I empower people to control my feeling of self worth and self confidence.
- I become less free when I act and relate to others in a way I don't want to be.
- I need friends but I turn them cold and disinterested when they detect my real agenda. Few of us like people who we sense want to impress us.
- I don't have to be flashy, fluent in speech, an entertainer, nor do I have to be impressionable to survive. If I can convince myself to let go, to surrender, and to start to take care and be myself instead of trying to impress and please others, only then I will keep on the road to recovery.

Apr. 4th

Dear Dorothy -

This is the reward money  
reporting/accusation that  
is turned into the \$100  
every month.

I can't remember if you've  
seen this or not - this is the  
average and. I hope I may not  
be able to see. Thanks.

Steve

April 4, 1995

pg 1

Rev. Geoffrey

Recovery Schedule for April/March.

Monday - 1.) ACOA - Newman Center - 6 - 7:30 P.M.

N.B. I delivered a major paper to group  
on March 27th

2.) SAA - St. Anthony Parish Center - St. Cloud  
7:45 - 9 P.M.

Wednesday - 1.) Therapist - Richard Ferguson - St. Cloud  
9 - 10 AM -

2.) AIDS <sup>②</sup> Workshop for Volunteers - every third  
Wednesday - 6 - 8:30 P.M. - St. Cloud

③ Twice a month - AIDS office -  
Check in visit - 10: - 11 AM

Thursday - 12 step sessions for new members -

Neighborhood Coffee Shops - St. Cloud

Usually last about an hour.

Friday - Noon lunch with SAA - Priests in area -

Every other week at St. Johns - other weeks  
in cafe in St. Cloud.

~~Saturday~~ Sunday 1.) Monastic AA - Every Sunday 5 - 6 P.M.

2.) Every 4th week - 1st Sunday of  
every month - 7:45 - 8:45 P.M. St. Johns.  
Monastic Recovery Support Group.

Travel, etc.

Pg. 2.

### Family Recovery Visits

March Visits - Two visits to Mpls to  
visit with my two brothers. My brother  
needs alot of support - not just with  
estate issues - but with serious family concerns.

Health 1) Three appointments with Dentist -  
Mrs Craon, etc.

2) Two appointments with Urologist  
de Blood in Urine →

Two Hospital procedures at  
St Cloud Hosp.

### Other Travel:

Pere and I attended the Wake of  
Joe Friedrichs Mother -

Thanks, Gregory, for your encouragement  
and support for them and for all of  
my recovery needs.  
Jim



## Saint Luke Institute

CONFIDENTIAL

July 10, 1995

Very Reverend Timothy T. Kelly, OSB, Abbot  
St. John's Abbey  
Collegeville, MN 56321

RE: Reverend Finian McDonald, OSB  
SLI # 12647

Dear Father Kelly:

Father Finian attended a workshop with us the week of June 19-23, 1995 as a part of his Continuing Care Program. We want to inform you at this time regarding his progress in recovery over the past six months.

**1. Recovery Program:** This was Father Finian's fourth continuing care workshop, marking the midpoint in his attendance at workshops contracted for in his continuing care contract. As indicated by the many letters received from his support group, spiritual director, therapist, and prior, Finian is faithful to his AA and SA 12-step fellowships, his therapy sessions, his spiritual direction, and his monthly support group meetings. From all reports, he is making significant progress in being able to hear good of himself from those who care about him, and is feeling less compulsive about his recovery program, beginning to internalize the process successfully.

It was very painful for him to report his near-relapse to the workshop group, but he was able to see the progress in his being able to use his recovery skills just in time to avoid an actual return to old behaviors. During group and individual sessions, he was able to reflect on the scenario with more attention to using earlier relapse prevention actions in the future. He appears to be gaining better insight into his behavior, at the same time accepting the genuineness of his own goodness, and his friends' genuine appreciation of him. His therapist noted, as did Prior Geoffrey, his continued tendency to hear criticism where none is intended, but also remarked his increased ability to do a "reality check" on such perceptions, counteracting his obsessiveness and tendency to self-sabotage.

His therapist and a support group member note his growing empathy for his victims, which he expressed at the workshop, to the great benefit of other group members.

**2. Current Living Experience/Vocational Functioning:** Prior Geoffrey reports that Father Finian manages his several responsibilities at the abbey with competence and cheerfulness. He further notes that he is very much an active community member. Father Finian's sharing

Very Reverend Timothy T. Kelly, OSB, Abbot  
RE: Reverend Finian McDonald, OSB - SLI # 12647

July 10, 1995  
Page 2

during the workshop indicated that his community life is very much the center and anchor of his life in recovery. He shared with us a copy of his monthly accounting to Prior Geoffrey. At this stage of his recovery, the matter of accounting can properly be whatever Father Finian, you, Abbot, and the prior find mutually agreeable.

**3. Medical:** Father Finian brought a recent laboratory report with him, which showed normal readings and enviable triglyceride and cholesterol levels. The document also included a positive report from his physician on the hematuria problem noted last time he was here. Father Finian noted that he has regained the twenty pounds he lost during the period of his esophageal problems. During the workshop week, Father Finian had an individual consultation with Dr. Valcour, who was satisfied with the hematuria follow-up, as well as Father Finian's response to the discontinuance of Depo-Provera six months ago.

**4. Recommendations and Treatment Plan:** Father Finian appears to us to be making splendid progress in recovery. His honesty and ability to examine his defects unflinchingly are an inspiration to those around him. More and more he exhibits the ability to take himself seriously while maintaining his wonderful sense of humor. It is a genuine pleasure to work with him. We encourage him to continue his current program, including his healthy habit of contacting us when we may be of help to him. We look forward to seeing him again at his next scheduled workshop the week of December 11-15, 1995.

A copy of this letter is being sent to Father Finian for his reflections. If you have any questions regarding this report, please contact us.

We thank you for the support you offer to Father Finian. We believe that a life of sobriety helps him to continue in his life-giving ministry with God's people. We ask for your prayers in behalf of the many clergy and religious persons whom we serve and for continued blessings on the work of the Institute.


Sincerely,




Catherine Turner, LCSW-C  
Continuing Care Therapist



Michael Brenneis, MA, MDiv, CPC  
Coordinator, Continuing Care Services



Stephen Montana, PhD  
Director Outpatient Department



Frank Valcour, MD  
Medical Director and  
Vice-President for Medical Affairs

CT/ng  
cc: Reverend Finian McDonald



## Saint Luke Institute

August 28, 1995

Rev. Finian McDonald  
St. John's Abbey  
Collegeville, MN 56321

Dear Rev. McDonald:

We hope that you are doing well and that you are enjoying the summer. July the first marked the beginning of a number of changes here at Saint Luke Institute. Some of the changes involved the reorganization of our Continuing Care staff. Mr. Michael Brenneis has left his position as Coordinator of Continuing Care Services and is now working in the Clinical Services department. Mr. Michael Fonseca has also assumed new responsibilities in the Clinical Services department and will no longer be a member of the Continuing Care staff. Ms. Jennifer Edmonson will be leaving the Institute in August to accept a position at another counseling agency. The contribution of these fine and talented folks will be missed.

Ms. Catherine Turner will remain with us as a Continuing Care therapist. There are new staff members joining Continuing Care Services. Fr. Bill Stumpf will be serving as the new coordinator of the department. Fr. Ken Phillips and Sr. Julie Yachtis from the former "inpatient department" will be assuming new responsibilities as Continuing Care therapists.

As a result of all the changes, many of our Continuing Care clients have had to be assigned to new therapists. Your Continuing Care therapist will remain Ms. Catherine Turner and can be reached at (301) 420-7395. If you have any questions please feel free to contact us.

Sincerely,

*Bill Stumpf PhD*

Fr. Bill Stumpf, Ph.D.  
Coordinator, Continuing Care Services

✓ cc: Very Reverend Timothy T. Kelly, O.S.B.



## Saint Luke Institute

To: The Official Superior of Finian McDonald

Finian will be returning to Saint Luke Institute in the near future to participate in a Continuing Care Workshop. In order to assist us in assessing his/her progress, we would ask that you take a short period of time to answer the following questions and to return this form to us in the accompanying envelope.

1. How often have you been in contact with the client over the past six months? Have these contacts been initiated by them or by you?
2. How would you characterize the relationship between the client and yourself? To what do you attribute the character of this relationship?
3. How would you characterize his/her progress in recovery? You may want to address some issues such as ministerial functioning, relations with those with whom they live, relationships with authorities, participation in support group or recovery oriented activities, such as Twelve Step meetings, psychotherapy, priest's/religious support groups, community activities, etc.
4. What other information are you aware of that you feel would be relevant to our assessment that has not been covered by the first three questions?

You may also wish to share your observations with the Continuing Care client at this time. We encourage our clients to seek out and take advantage of your observations.

Thank you again for your help, and do not hesitate to contact if you have any concerns at (301)420-7395.

Sincerely,

Fr. Bill Stumpf, Ph.D.  
Coordinator, Continuing Care Services

Please identify yourself:

Name: \_\_\_\_\_

Relationship to Client: \_\_\_\_\_



SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

November 6, 1995

The Reverend Bill Stumpf, Ph.D.  
Coordinator, Continuing Care Services  
Saint Luke Institute  
2420 Brooks Drive  
Suitland, Maryland 20746-5294

Dear Father Stumpf:

I am writing in regard to Father Finian McDonald, O.S.B. and his return to Saint Luke Institute for the Continuing Care Workshop. I write as his abbot.

1. I have been in frequent contact with Father Finian on an informal basis the past six months and a number of times on official business. This official business deals with his position as personnel liaison for the abbey. His work is very good and he communicates with members of the community and with me very well. Several times we have had conversations concerning his own progress and I believe he has been open with me and honest in the assessment of his own progress as well as aware of the areas in which growth is still needed. He has initiated these particular meetings.
2. I am quite satisfied that he is able to communicate with me and I believe the level of trust is good. I have tried to be supportive of him and I think that has helped form the character of our relationship. Most of all, however, I believe that it is his own dedication to recovery that has brought about good communication with me and with others who are involved in his recovery process.
3. It seems to me that his recovery progress is good. I am also aware that vigilance on his part as well as absolute honesty is essential to his ongoing recovery. I would fear in his case a relaxing of the program he is now pursuing because I am quite convinced that alone he is not able to maintain the level of success he has so far experienced. Others in the community are more aware than I of his faithfulness to the various support groups to which he relates, but my impression is that he has been doing well. His support group in the abbey appears

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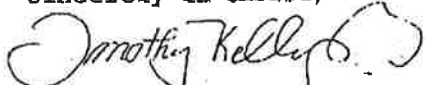
The Reverend Bill Stumpf, Ph.D.  
November 6, 1995  
Page Two

to be honest with him and a good help. I do not foresee the day when this support will not be needed.

4. Father Finian can still feel threatened, if not a bit paranoid, by his reading of other people's reactions to him. He is aware of this, however, and speaks honestly about it. This honesty helps him to put into perspective his suspicions that others might be negative toward him. All in all I would say he is maintaining and progressing in his recovery.

I am grateful for the help afforded him through the services of Saint Luke Institute. Peace to all.

Sincerely in Christ,



Abbot Timothy Kelly, O.S.B.

P.S. Our new 320 area code takes effect in March, 1996.

TK/kr



## Saint Luke Institute

January 5, 1996

**Confidential**

Very Reverend Timothy T. Kelly, O.S.B., Abbot  
St. John's Abbey  
Collegeville, MN 56321

RE: Rev. Finian McDonald, O.S.B.  
SLI #12647

Dear Father Kelly,

Father Finian attended a workshop with us the week of December 11-15, 1995 as a part of his continuing care program.

1. Recovery Program: This was Father Finian's fifth continuing care workshop. He continues to attend three to four 12-step meetings a week, including two SAA, an AA and an ACOA. He continues to be in touch with his co-sponsor and SAA co-founder several times a week. He sees his spiritual director, who is also his closest friend, three times a week, more often as needed. His therapist, whom he sees biweekly at this point, continues to work with him on relapse prevention, accountability, responsibility, and honesty. He remarked Father Finian's increased ability to use his considerable empathic and perceptiveness skills in healthy responsible ways.

Collateral letters were uniformly laudatory concerning Father Finian's progress over the last six months, one noting that his was probably a textbook case for how recovery should progress. Many noted, however, that he still is in need of a great deal of reassurance. One remarked on his need not to equate recovery with perfection, but to accept his imperfections as a part of the human condition. He was troubled by your observation, Abbot, that alone he is not able to maintain his current level of success, until asked to reflect on the 12-step message that success is always dependent on maintaining the support network that makes recovery a reality.

During the workshop, it was clear that Father Finian has made significant progress in internalizing his recovery, in trusting others more, and in being comfortable with receiving feedback and evaluating it accurately. As his collateral letters also noted, Father Finian is a welcome presence in any group, and he was appreciated for his sharp wit and gentle good humor as much here as he is anywhere.

2. Current Living Experience/Vocational Functioning: Father Finian spoke with enthusiasm of all

Very Reverend Timothy T. Kelly, OSB  
Re: Reverend Finian McDonald SLI #12647

January 5, 1996  
Page 2

his work with the community, obviously finding great satisfaction in his ministry. The sub-prior writes us that his contributions to the community are excellent in all of his tasks, noting particularly the difficult task of personnel director in a community preferring to deal directly with the abbot. The prior remarked additionally on his fine job as dean of his area of the monastery.

Father Finian takes special pride in his position as Official Observer for the proceedings of the St. John's Interfaith Sexual Trauma Institute. He continues his volunteer work with the Minnesota AIDS Project, and is active with the National Stuttering Project.

3. Medical: During the course of the workshop we monitor a client's health via various laboratory indices. Happily, there were no abnormalities in the report. He did not have a serum testosterone test, but is continuing to maintain his celibacy after having discontinued the use of Depo-Provera over a year ago.

Father Finian is very faithful in following a regular exercise program, though he admits this is more challenging in the winter. He plans to try to keep up with cross country skiing.

4. Recommendation and Treatment Plan: Father Finian is to be congratulated on his progress over the last six months, and for his continued dedication to his recovery. His current recovery and accountability schedule seems to be working well for him, and we endorse his continuing it without change. We encourage him to continue his good habit of keeping in touch with his continuing care therapist as needed.

A copy of this letter is being sent Father Finian for his record. He may want to share it with his support group and therapist for their observations on the workshop week.

Sincerely,

*for* Kenneth Phillips, T<sup>OR</sup>, M.S.,  
Catherine Turner, LCSW-C  
Therapist

*Stephen Montana PhD*  
Stephen Montana, PhD  
Director of Clinical Services

*William F. Stumpf PhD*  
Rev. William F. Stumpf, PhD  
Coordinator, Continuing Care Services

*Frank Valcour MD*  
Frank Valcour, MD  
Medical Director and  
Vice-President for Clinical Affairs

CT/bml  
cc: Rev. Finian McDonald

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

May 15, 1996

Father Bill Stumpf, Ph.D.  
Coordinator, Continuing Care Services  
Saint Luke Institute  
2420 Brooks Drive  
Suitland, Maryland 20746-5294

Dear Father Stumpf:

This is my response to the questions asked in preparation for the Continuing Care Workshop for Father Finian McDonald, O.S.B.

1. I am in almost daily contact with Father Finian because we live in the same monastic community of which I am the abbot. He is also my liaison for personnel matters and I periodically get together with him to discuss these matters of business. Socially also we have contact.
2. I believe that our relationship is one of trust. He tells me from time to time that he feels left out of the information he believes I should be sharing with him about personnel matters. However, he concedes that so often such material is not relevant to his work and much of it is of a confidential nature that he need not know. Intellectually he can accept this but emotionally he continues to feel left out if he does not have the inside knowledge he fears others might have.
3. I am not a part of his support group in recovery but I do hear from him the many activities he is engaged in that support his recovery. Those in the community who are part of his support group here would, I am sure, alert me if they thought things were not going well. He has some very astute people working with him and his commitment to honesty is supported by their insistence on making this process fruitful.
4. I am not aware of any further information that would be helpful to you concerning Father Finian. I can say that I admire his commitment to this process and have great hope for his ongoing healing and recovery. He seems to me to be quite honest as well

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OSB McDONALD\_00376

May 15, 1996  
Father Bill Stumpf, Ph.D.  
Page Two

as aware that not carrying through with the program can have only serious consequences for him and his future. He is doing very well and I am very happy that he remains a member of this monastic community.

You may share this letter with Father Finian.

Sincerely in Christ,



Abbot Timothy Kelly, OSB

TK/kr



## Saint Luke Institute

To: The Official Superior of Finian McDonald

Finian will be returning to Saint Luke Institute in the near future to participate in a Continuing Care Workshop. In order to assist us in assessing his/her progress, we would ask that you take a short period of time to answer the following questions and to return this form to us in the accompanying envelope.

1. How often have you been in contact with the client over the past six months? Have these contacts been initiated by them or by you?
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3. How would you characterize his/her progress in recovery? You may want to address some issues such as ministerial functioning, relations with those with whom they live, relationships with authorities, participation in support group or recovery oriented activities, such as Twelve Step meetings, psychotherapy, priest's/religious support groups, community activities, etc.
4. What other information are you aware of that you feel would be relevant to our assessment that has not been covered by the first three questions?

You may also wish to share your observations with the Continuing Care client at this time. We encourage our clients to seek out and take advantage of your observations.

Thank you again for your help, and do not hesitate to contact if you have any concerns at (301)420-7395.

Sincerely,

Fr. Bill Stumpf, Ph.D.  
Coordinator, Continuing Care Services

Please identify yourself:

Name: \_\_\_\_\_

Relationship to Client: \_\_\_\_\_

Friday, March 15, 1996

## TAPPING THE SWEETNESS OF SPRING



TIMES PHOTOS BY SHER STONEMAN

**The Rev. Finlan McDonald attached a plastic bag to a tap on a sugar maple tree Thursday at St. John's University. McDonald and several other monks have spent hours this**

**week tapping hard maples to collect sap for syrup. The monks plan to tap a total of about 1,100 hard maples this year, which should yield 250-300 gallons of maple syrup.**





## Saint Luke Institute

CONFIDENTIAL

July 1, 1996

Very Reverend Timothy T. Kelly, O.S.B.  
St. John's Abbey  
Collegeville, MN 56321

RE: Reverend Finian McDonald  
SLI 12647

Dear Abbot Kelly:

Father McDonald attended a workshop with us the week of June 17-21, 1996 as a part of his continuing care program. The following is an evaluation based on a June 18, 1996 structured interview, collateral letters received, and his participation in group sessions.

**1. Recovery Program:** This was Father McDonald's sixth continuing care workshop, the last of his semiannual schedule. His last two workshops will be on an annual basis. He reports continued active participation in 3-4 12-step fellowships a week: ACOA, monastic AA, and the two SAA groups of which he is co-founder. As we suggested last time, this is rather more meetings than is needed at Father McDonald's stage of recovery. In his individual session, he discussed phasing out his ACOA involvement, as the other three meetings are important for bonding with his confreres and his co-sponsor.

Similarly, we agreed that his support group, which is always available to him in-house on an as-needed basis, could reduce formal meetings to every other month. He plans to reduce his therapy sessions from every other week to once a month. From his own report and that of his therapist, he is using therapy to deal with all the issues he needs to address with a positive and resourceful approach.

Father McDonald spoke of the national SA convention in St. Paul as a very moving experience, seeing 400 people in recovery from all parts of the nation. He mentioned this in connection with the National Stutterers' Convention, for which his request to attend had been denied. It would seem that this could be a positive experience for him. We suggested that perhaps since he now will be returning to St. Luke only once a year that his next request might meet with more success.

Father McDonald used the workshop time well in addressing several specific concerns expressed by his support network. Beginning with your concern, Father Abbot, about how much confidential

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Affiliated with the Daughters of Charity, National Health System

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Very Reverend Timothy T. Kelly, O.S.B.  
RE: Reverend Finian McDonald - SLI 12647

July 1, 1996  
Page 2

information he needs in order to function effectively as personnel liaison, Father was able to discuss insightfully his need to feel included as separate from the very real need for information to do the job. He was particularly eager to address a comment in one letter that noted an inward attention that sometimes failed to be sensitive to the emotional needs of others. In responding to a positive comment about his leaping into discussions, he reflected on his need to monitor his impulse to play the clown. He was assured by everyone here that his natural sense of humor needs no additional effort. One collateral letter mentioned in passing Father's former problems with overspending, which Father McDonald responded to with genuine lack of defensiveness. In the discussion, it was clear that Father is monitoring this tendency with prudence but not compulsivity. Overall, Father McDonald seemed much better able to make accurate observations of himself, and accept positive comments from others as both genuinely intended and valid.

**2. Current Living Experience/Vocational Functioning:** From all accounts, especially yours, Father Abbot, Father McDonald appears to be flourishing in the position of Personnel Liaison. He seems to be using his intelligence and creative skills to good advantage. His success is important to him as a way of rebuilding the trust of his religious brothers, and of again being accepted as a part of the community. Father Culhane remarked in particular a different quality of Father McDonald's spiritual life as he has communicated it in recovery.

Father McDonald reports a healthy amount of socialization with age-appropriate friends. He is currently exploring the experience of having close friends as a part of his recovering lifestyle.

**3. Medical:** During the course of the workshop we monitor physical health via various laboratory indices. Father McDonald brought with him a current laboratory report ordered by his personal physician, which showed normal values, reflecting a healthful diet and exercise habits. Father McDonald reports bicycling five times a week and giving attention to an adequate fitness regime.

**4. Recommendations and Treatment Plan:** Father McDonald is much to be commended for the high quality work he has done in recovery. He was a positive role model for workshop attendees who are still struggling, and was gracious in sharing his own struggles, pain, and successes. We are happy to recommend a less stringent program for the next year as outlined under item one in allowing more time between therapy and support group sessions, and dropping one weekly meeting. We commend him additionally for his active role in the national SA organization. It is a pleasure to see Father McDonald's continuing spiritual and personal growth, and we look forward to seeing him again for his penultimate workshop next summer. We hope he will continue his good habit of staying in touch with us by telephone until then.

A copy of this letter is being sent Father McDonald for his record, and to share with his support network for their observations on the workshop week.

We thank you for the support you offer to Father McDonald. We believe that a life of sobriety helps him to continue in his life-giving ministry with God's people. We ask for your prayers in behalf of the many clergy and religious persons whom we serve and for continued blessings on the work of the Institute.

Very Reverend Timothy T. Kelly, O.S.B.  
RE: Reverend Finian McDonald - SLI 12647

July 1, 1996  
Page 3

Sincerely,

*Catherine Turner*

Catherine Turner, LCSW-C  
Continuing Care Therapist

*for* *Kenneth Phillipis, TOR, MS, NCC*  
Reverend William F. Stumpf, PhD  
Coordinator, Continuing Care Services

CT/ng

cc: Reverend Finian McDonald

*Stephen Montana, PhD*

Stephen Montana, PhD  
Director of Clinical Services

*Frank Valcour*

Frank Valcour, MD  
Medical Director  
and Vice President for Clinical Services

Abbot Jim -

These are copies of

1.) Contract - final form -

2.) Budding signs } still being

3.) Intimacy needs } amended

Thanks,

Jimian

### RE-ENTRY WORKSHOP

The Re-Entry Workshop is a gathering of people whom you have chosen to help you on the road to continued recovery. You will want to choose people whom you can trust and call on to help you during the difficult, as well as the easier periods of recovery. These individuals may include the pastor with whom you minister and any other clergy with whom you live; laymen and women with whom you minister and/or have a close relationship; your 12-step fellowship sponsor; your spiritual director; your therapist; clergy with whom you are friends but who did not participate in your addictive behavior; members of your family with whom you have shared your story. Your Bishop or Provincial and/or a member of your diocesan or religious community personnel board must be a part of your group. Your support group should consist of no fewer than six people and no more than twelve.

The format of a typical workshop might be as follows: In a relaxed, "living room" type setting, we will discuss mental health/addiction issues and the role treatment that St. Luke Institute plays in recovery. The Continuing Care Therapist will be responsible for the majority of this information; however, it is meant to be a discussion, not a lecture. After a break, the focus will shift to your own individual recovery. There will be a chance to tell your story. We will review the provisions of your Continuing Care contract, and you will share your budding signs. The Continuing Care Therapist may suggest that you share other items (e.g. intimacy needs) and/or you may have suggestions. The most important feature of the second part of the Workshop is that it focuses on you and is interactive with the members of your support group.

Prior to the workshop, you should provide each member of your support group with a copy of your Continuing Care contract and budding signs.

Continuing Care Staff - Catherine Turner, LGSW, MLS  
Michael Brenneis, M.A., M.Div.  
Jennifer Edmonson, IGSW  
Sharon FitzGerald, M.A.

Phone (301) 420-7395

Please give us a call once a week after your departure and prior to your Re-Entry!

**FINIAN MCDONALD**

**BUDDING SIGNS**

A. Feeling sorry for myself - the "hurt kitten" and the "pity pot" syndrome.

Signs:

- 1) Looking sad and depressed.
- 2) Isolating: not attending community exercises.
- 3) Soliciting Pity - (voice and appearance).

Action:

Addressing hurt pride, anger issues and other "cousins" of feeling sorry or "sitting on things" within a 24 hour period.

B. Allowing fears (real or imagined), possible misfortunes and catastrophizing to control and limit my everyday life.

Signs:

- 1) Related to "A" (above).
- 2) Not doing my regular assigned duties.
- 3) Not talking about fears to my friends and support group.

C. Laxity - When I begin to omit or cut corners on the specifics of my contract.

Signs:

- 1) Recovery exercises - 12 step meetings.
- 2) Exercise, health, eating, etc.
- 3) Weekly talk with sponsor - whom I don't socialize with.
- 4) Monthly meeting with spiritual director.
- 5) Conferring at agreed times with the special superior (the Abbot plans to appoint).

D. God/Higher Power. Neglecting my promises to God, Religious Community, Prayer life -

Signs:

- 1) Not being faithful to the common religious exercises of our community.
- 2) Omitting my private morning and evening prayers - on my knees - Step I, II, III.
- 3) Skipping private prayer and spiritual reading (med. books).
- 4) Finding excuses not to meet with my Spiritual Director and my Sponsor.

E. Occasions of involvement with sexual objects of choice.

Signs:

- 1) Not seeing former victims - unless accompanied by a prudent companion.
- 2) Not observing the regional boundaries of the contract made with the Superior. (College dormitory areas, gymnasium, University functions, etc.)
- 3) Going to areas where dangerous people for me hang out.
- 4) Because of new boundaries and restrictions - be aware of Monks in the St. John's Community who may emerge as "threats to sobriety."

F. Gambling addiction prohibitions.

Signs:

- 1) No lottery tickets and other instant gambling.
- 2) Not even entering casinos or gambling establishments.
- 3) No attendance at live horse racing or off track betting establishments.

G. Stealing and other financial manipulations.

Signs:

- 1) Not helping with the collection at Sunday Eucharist.
- 2) Not being honest or exact with the conditions of financial accountability.
- 3) The case of money must be monitored - not just for honesty but in relation to how the amount and use is related to my sexual addiction.
- 4) Gifts and private income is to be honestly reported. The skill of getting "other people to pay" must be monitored.

H. Alcohol Addiction: Abstain.

Signs:

- 1) Not attending AA 12 step meetings.
- 2) O.K. to take mass wine.
- 3) Minimizing the gravity of this addiction in my conversation and behavior (going to bars, etc.)

I. "Short Leash" attitude - importance of retaining positive approach.

Signs:

- 1) Overly complaining about restrictions.
- 2) Cheating on the conditions.
- 3) Lying about how the conditions were violated.

4) Being honest in recognizing my anger when recovery principles/demands, clash with my addict.

5) Carefully worked out details of short leash should be clearly stated with the Superiors informed.

J. Touching:

1) Not touching people whom I'm meeting for the first time - hand shake O.K.

2) Upper torso arms, pecs, neck is poison.

3) Massage is not to be practiced.

4) Clever, cute-like touches to people who may be my sexual object of choice are not allowed (or in my recovery interests).

5) Care, affection, friendliness and love are possible without touching - this comes from honest self revelation.

6) Touching practices and boundaries should be checked out periodically or when the feeling is <sup>un</sup>comfortable.

7) Touching and invading peoples space should be a regular topic with the Support Team.

Yoniam McDonald  
Patient.

Bradford B. Williams



**FINIAN MCDONALD**

**INTIMACY NEEDS:**

Prologue:

I have a need to have everyone like me. This gives me a sense of value and self worth - a goal that is both self-defeating and impossible. My Greek Chorus will always be in the wings of my life - shouting their stage-asides. Their compelling chants will tell me again and again that "my penis is too small," "my life is empty," and "everyone is better than I." The core-siren of this chorus continues: "Seek after the big and beautiful Greek Gods - they will give you that intimacy, love and that fulfillment which you desire and deserve."

Specifics:

1. I need a few friends who love, understand me, and support me - they will be primarily from my Monastic Community and 12 step fellowships.
2. I need to touch people - including hugs. (cf. budding signs)
3. I need to use humor, wit, charm as part of my informal style - appropriately! Be careful not to hide the real Finian under this mantle. Do not use as a mask.
4. Befriend my addict, the con, the deceptive counsellor. They are all part of me - and almost as old as I am. They deserve my respect and intimacy.
5. I need to strive after honesty. I further need to believe that the con-artist and the "bullshiter" are no longer in my interests - including intimacy. This must be part of my daily meditation.
6. I need to tell other people who I am. Not to hide from those who have a right to know me. Honesty is what we're talking about, in little daily issues primarily!
7. I need to further integrate my sexual orientation and have this energy enrich my Monastic Vocation.
8. I need to continue and value my meditative self-hypnosis to get to know my inner-child and to befriend my unconscious. (Parenting also.)

9. I need to be more responsible for/to my three brothers - to recognize their need also for my intimacy and involvement in their lives.

10. I need to continue to love nature and the beauty of the St. John's land and lakes. Nature is an important part of my intimacy needs. God speaks and restores me through his creation - Being at peace with myself has to come from this communion with nature.

11. I need Jesus Christ in my life. I need to protect and do whatever I can to enrich this friendship. This is to be part of the monthly discussion with my Spiritual Director.

12. I need to value the relationship I've had with my primary therapist at SLI and allow this experience and memory to guide and inspire me to form honest, love relationships.

13. I need to tell the truth. Lies and dishonesty are on daily morning and evening prayer format.

14. I need to become increasingly aware that secrets hurt my recovery. The review of daily secrets should be included in morning and evening prayer - Steps I, II, III.

15. I need to have my irrational thinking challenged. Ask close friends and support group to monitor this thinking.

Abbot Jim:

Here is the corrected copy of

Budding Signs

Interagency needs -

Jim

FINIAN MCDONALD

BUDDING SIGNS

A. *Feeling Sorry for Myself: The "hurt kitten" and the "pity pot" syndrome*

*Signs:*

- 1) Looking sad and depressed
- 2) Isolating: not attending community exercises
- 3) Soliciting pity—in voice and appearance

*Action:*

Addressing hurt pride, anger issues and other "cousins" of feeling sorry or "sitting on things" within a 24 hour period

B. *Allowing fears (real or imagined), possible misfortunes and catastrophizing to control and limit my everyday life*

*Signs:*

- 1) Related to "A" (above)
- 2) Not doing my regular assigned duties
- 3) Not talking about fears to my friends and support group

C. *Laxity: When I begin to omit or cut corners on the specifics of my contract*

*Signs:*

- 1) Recovery exercises are omitted—12 step meetings
- 2) Omission of exercise, health, eating, etc.
- 3) Omission of weekly talk with sponsor—whom I don't socialize with
- 4) Omission of monthly meeting with spiritual director
- 5) Omission of conference at agreed time with the special superior whom the Abbot plans to appoint

D. *God/Higher Power: Neglecting my promises to God, Religious Community, Prayer life*

*Signs:*

- 1) Not being faithful to the common religious exercises of our community
- 2) Omitting my private morning and evening prayers—on my knees: Step I, II, III
- 3) Skipping private prayer and spiritual reading (meditation books)
- 4) Finding excuses not to meet with my Spiritual Director and my Sponsor

E. *Occasions of Involvement with Sexual Objects of Choice:*

*Signs:*

- 1) Seeking out former victims, when not accompanied by a prudent companion
- 2) Violating regional boundaries of the contract made with the Superior (College dormitory areas, gymnasium, University functions, etc.)

- 3) Going to areas where people who are dangerous for me are hanging out
- 4) Because of new boundaries and restrictions, not being aware of monks in the St. John's Community who may emerge as "threats to sobriety"
- 5) Lengthening unavoidable contact with students and making such contact more than polite; using seductive and provocative comments about people's looks, physiques, etc.

F. *Gambling Addiction Prohibitions*

*Signs:*

- 1) Purchasing lottery tickets and other instant gambling
- 2) Cruising or entering casinos or gambling establishments
- 3) Attending live horse racing or off track betting establishments

G. *Stealing and Other Financial Manipulations*

*Signs:*

- 1) Helping with the collection at Sunday Eucharist
- 2) Not being honest or exact with the demands for financial accountability, since my use of money and honesty about it pertains both to honesty itself as well as to my sexual addiction
- 3) Not honestly reporting gifts and private income
- 4) Getting "other people to pay" for suppers, outings, entertainment

H. *Alcohol Addiction*

*Signs:*

- 1) Not attending AA 12 step meetings
- 2) Minimizing the gravity of this addiction in my conversation and behavior (going to bars, etc.)

I. *"Short Leash" Attitude: Importance of Retaining Positive Approach*

*Signs:*

- 1) Overly complaining about restrictions
- 2) Cheating on the conditions
- 3) Lying about how the conditions were violated
- 4) Not being honest in recognizing my anger when recovery principles/demands clash with my addict

J. *Touching:*

*Signs:*

- 1) Touching people whom I'm meeting for the first time—hand shake is o.k.
- 2) Touching anyone on the upper torso, arms, pecs, neck is poison
- 3) Practicing massage
- 4) Touching people who may be my sexual object of choice in clever, cute ways, since such touching is not in my recovery interests

FINIAN McDONALD

INTIMACY NEEDS:

*Prologue:*

I have a need to have everyone like me. This gives me a sense of value and self worth—a goal that is both self-defeating and impossible. My Greek Chorus will always be in the wings of my life—shouting their stage-asides. Their compelling chants will tell me again and again that "My penis is too small;" "My life is empty;" and "Everyone is better than I." The core-siren of this chorus continues: "Seek after the big and beautiful Greek Gods—they will give you that intimacy, love and that fulfillment which you desire and deserve."

*Specifics:*

1. I need a few friends who love, understand and support me—they will be primarily from my Monastic Community and 12 step fellowships.
2. I need to touch people—including hugs. (cf. budding signs)
  - a. Care, affection, friendliness and love are possible without touching--this comes from honest self-revelation
  - b. Touching practices and boundaries should be checked out periodically or when the feeling is uncomfortable
  - c. Touching and invading people's space should be a regular topic of discussion with the Support Team
3. I need to use humor, wit, charm as part of my informal style--appropriately! Be careful not to hide the real Finian under this mantle. Do not use as a mask.
4. Befriend my addict, the con, the deceptive counselor. They are all part of me--and almost as old as I am. They deserve my respect and intimacy.
5. I need to strive after honesty. I further need to believe that the con-artist and the "bullshitter" are no longer in my interests—including intimacy. This must be part of my daily meditation.
6. I need to tell other people who I am. Not to hide from those who have a right to know me. Honesty is what we're talking about, in little daily issues primarily!
7. I need to further integrate my sexual orientation and have this energy enrich my Monastic Vocation.
8. I need to continue, and value, my meditative self-hypnosis to get to know my inner-child and to befriend my unconscious. (Parenting also.)
9. I need to be more responsible for/to my three brothers--to recognize their need also for my intimacy and involvement in their lives.

10. I need to continue to love nature and the beauty of the St. John's land and lakes. Nature is an important part of my intimacy needs. God speaks and restores me through his creation--Being at peace with myself has to come from this communion with nature.
11. I need Jesus Christ in my life. I need to protect and do whatever I can to enrich this friendship. This is to be part of the monthly discussion with my Spiritual Director.
12. I need to value the relationship I've had with my primary therapist at SLI and allow this experience and memory to guide and inspire me to form honest love relationships.
13. I need to tell the truth. Lies and dishonesty are on daily morning and evening prayer format.
14. I need to become increasingly aware that secrets hurt my recovery. The review of daily secrets should be included in morning and evening prayer — Steps I, II, III.
15. I need to have my irrational thinking challenged. As close friends and support group to monitor this thinking.

WHAT IS SPONSORSHIP?

\*Narcotics Anonymous adopted their program from that of Alcoholics Anonymous.

Alcoholics Anonymous began with sponsorship. When Bill W., only a few months sober, was stricken with a powerful urge to drink, this thought came to him: "You need another alcoholic to talk to. You need another alcoholic just as much as he needs you!"

He found Dr. Bob, who had been trying desperately and unsuccessfully to stop drinking, and out of their common need A.A. was born. The word "sponsor" was not used then; the Twelve Steps had not been written; but Bill carried the message to Dr. Bob, who in turn safeguarded his own sobriety by sponsoring countless other alcoholics. Through sharing, both of our co-founders discovered, their own sober lives could be enriched beyond measure.

What does A.A. and N.A. mean by sponsorship? To join some organizations, you must have a sponsor - a person who vouches for you, presents you as being suitable for membership. This is definitely not the case with A.A. Anyone who has a desire to stop drinking is welcome to join us!

In A.A., sponsor and sponsored meet as equals, just as Bill and Dr. Bob did. Essentially, the process of sponsorship is this: An alcoholic who has made some progress in the recovery program shares that experience on a continuous, individual basis with another alcoholic who is attempting to attain or maintain sobriety through A.A. The same is for the narcotic abuser and N.A.

When we first begin to attend A.A./N.A. meetings, we may feel confused and sick and apprehensive. Although people at meetings respond to our questions willingly, that alone isn't enough. Many other questions occur to us between meetings; we find that we need constant, close support as we begin learning how to "live sober."

So we select an A.A. member with whom we can feel comfortable, someone with whom we can talk comfortably, someone with whom we can talk freely and confidentially, and we ask that person to be our sponsor.

Whether you are a newcomer who is hesitant about "bothering" anyone, or a member who has been around for some time trying to go it alone, sponsorship is yours for the asking. We urge you: Do not delay. Alcoholics and drug abusers in both fellowships want to share what they have learned with other recovering persons. We know from experience that our own sobriety is greatly strengthened when we give it away!



## The Twelve Steps

1. We admitted we were powerless over alcohol — that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God *as we understood Him*.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God *as we understood Him*, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these Steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

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AA World Services, Inc.

## LISTEN

When I ask you to listen to me  
and you start giving advice  
you have not done what I asked.

When I ask you to listen to me  
and you begin to tell me why I shouldn't feel  
that way, you are trampling on my feelings.

When I ask you to listen to me....,  
And you feel you have to do something  
to solve my problem, you have failed me,  
strange as that may seem.

Listen! All I asked, was that you listen.  
Not talk or do -- just hear me.  
Advice is cheap: 10 cents will get you both.  
Dear Abby and Billy Graham in the same newspaper.  
And I can do for myself; I'm not helpless.

When you do something for me that I can and need  
to do for myself, you contribute to my fear and  
weakness.

But, when you accept as a simple fact that I do feel  
what I feel, no matter how irrational, when I can  
quit trying to convince you and can get about the  
business of understanding what's behind this  
irrational feeling. And when that's clear,  
the answers are obvious and I don't need advice.

Irrational feelings make sense when we understand  
what's behind them. Perhaps that's why prayer works,  
sometimes, for some people because God is mute, and  
he doesn't give advice or try to fix things. "They"  
just listen and let you work it out for yourself.

So, please listen and just hear me. And, if you want  
to talk, wait a minute for your turn; and I'll listen  
to you.

Anonymous

### ENABLING BEHAVIORS

1. Denying - "He's not an alcoholic" - As a result:
  - Expect the alcoholic to be rational
  - Expect the alcoholic to control his/her drinking
  - Accept blame
2. Drinking with the alcoholic.
3. Justifying the drinking by agreeing with the rationalizations of the alcoholic.  
"His/Her job puts him/her under so much pressure."
4. Keep feelings inside.
5. Avoiding problems - keeping the peace, believing lack of conflict makes a good marriage.
6. Minimizing: "It's not so bad." "Things will get better when..."
7. Protecting - the image of the alcoholic
  - the alcoholic from pain
  - myself from pain
8. Avoiding by tranquilizing feelings with tranquilizers, food, work.
9. Blaming, criticizing, lecturing.
10. Taking over responsibilities.
11. Feeling superior - treating the alcoholic like a child.
12. Controlling - "Let's skip the office party this year."
13. Enduring - "This too shall pass."
14. Waiting - "God will take care of it."

"Enabling Behaviors" designed by Harriet Davis of Johnson Institute.

RELAPSE SYMPTOMS LIST

- \_\_\_ 1. I start doubting my ability to stay sober.
- \_\_\_ 2. I deny my fears.
- \_\_\_ 3. I adamantly convince myself that "I'll never drink/use again".
- \_\_\_ 4. I decide being abstinent is all that I need.
- \_\_\_ 5. I try to force sobriety upon others.
- \_\_\_ 6. I become over confident about my recovery.
- \_\_\_ 7. I avoid talking about my problems and my recovery.
- \_\_\_ 8. I behave compulsively (overwork/underwork, overtalk/withdraw, etc.).
- \_\_\_ 9. I overreact to stressful situations.
- \_\_\_ 10. I start isolating myself.
- \_\_\_ 11. I become preoccupied with one area of my life.
- \_\_\_ 12. I start having minor depressions.
- \_\_\_ 13. I start unrealistic or haphazard planning.
- \_\_\_ 14. I live in the "there and then".
- \_\_\_ 15. I find my life plans beginning to fail.
- \_\_\_ 16. I start idle daydreaming and wishful thinking.
- \_\_\_ 17. I view my problems as unsolvable.
- \_\_\_ 18. I long for happiness but don't know what it is.
- \_\_\_ 19. I avoid having fun.
- \_\_\_ 20. I overanalyze myself.
- \_\_\_ 21. I become irritated with friends/family.
- \_\_\_ 22. I experience periods of confusion.
- \_\_\_ 23. I am easily angered.
- \_\_\_ 24. I begin blaming people, places, things, and conditions for my problems.
- \_\_\_ 25. I begin doubting my disease.
- \_\_\_ 26. I eat irregularly (over/under eating, snacking, etc.).
- \_\_\_ 27. I have listless periods.
- \_\_\_ 28. I sleep irregularly (over/under sleeping).
- \_\_\_ 29. I progressively lose my daily routine.
- \_\_\_ 30. I experience periods of deep depression.
- \_\_\_ 31. I sporadically attend AA/NA and Aftercare meetings.
- \_\_\_ 32. I develop an "I don't care" attitude.
- \_\_\_ 33. I hoard money, sex, or power.
- \_\_\_ 34. I openly reject help.
- \_\_\_ 35. I develop aches and pains.
- \_\_\_ 36. I rationalize that drinking/using can't make my life worse than it is now.
- \_\_\_ 37. I feel powerless and helpless.
- \_\_\_ 38. I feel sorry for myself.
- \_\_\_ 39. I have fantasies about social drinking/using.
- \_\_\_ 40. I begin to lie consciously.
- \_\_\_ 41. I increase my use of aspirin/non-prescription medications.
- \_\_\_ 42. I completely lose confidence in myself.
- \_\_\_ 43. I develop unreasonable resentments.
- \_\_\_ 44. I stop attending AA/NA and Aftercare.
- \_\_\_ 45. I am overwhelmed with loneliness, frustration, anger, and tension.
- \_\_\_ 46. I begin visiting drinking/using "friends" and places.
- \_\_\_ 47. I convince myself I'm cured.
- \_\_\_ 48. I make or experience a major life change.
- \_\_\_ 49. I start drinking/using a chemical that is not my drug/drink of choice.
- \_\_\_ 50. I practice controlled drinking/using.
- \_\_\_ 51. I lose control.

Workshop Date \_\_\_\_\_  
Presenter \_\_\_\_\_

SAINT LUKE INSTITUTE  
EVALUATION: Re-Entry Workshop

I. General Information (respond by circling the letter that represents the answer of your choice)

1. My relationship to the client is
- a) Religious Superior
  - b) Member of the religious community (male)
  - c) Member of the religious community (female)
  - d) Diocesan superior
  - e) Diocesan clergy
  - f) Professional colleague (co-worker)
  - g) Member of the same household as client
  - h) Relative
  - i) Friend
  - j) 12 Step sponsor
  - k) Other (identify)

II. The Re-entry Workshops are specifically designed "to assist the graduate of the Saint Luke Institute psychiatric program in the reintegration process as he/she returns to his/her religious, biological, and social families."

Rate the extent to which you think this workshop has attained its goal by evaluating each section. Use the code indicated in each section and circle your answer on the right.

A. Content:	P (poor)	F (fair)	G (good)	VG (very good)
1. Statement of purpose of the re-entry workshop			1. P F G VG	
2. Presentation of the psychiatric disorder			2. P F G VG	
3. Relevance of the content presented			3. P F G VG	
4. Clarity of the concepts presented				
a) 12 Step Groups (SA, SLAA, NA, AA, etc.)			4a. P F G VG	
b) Budding signs			4b. P F G VG	
c) Contracts			4c. P F G VG	
d) Sponsor			4d. P F G VG	

813/103 04/89

OSB McDONALD\_00400

Evaluation: Re-Entry Workshop (p. 2)

B. Presenter: L (limited) A (adequate) S (superior)

Was the presenter

- |   |    |   |   |   |
|---|----|---|---|---|
| 5. Knowledgeable about the field of psychiatric disorder?                             | 5. | L | A | S |
| 6. Able to sustain the interest of the workshop participants?                         | 6. | L | A | S |
| 7. Using understandable language?   | 7. | L | A | S |
| 8. Able to create an awareness of the interdependence of the client and participants? | 8. | L | A | S |
| 9. Responsive to your questions and reactions?  | 9. | L | A | S |

C. Helpfulness: NH (not helpful) H (helpful) VH (very helpful)

How helpful was the whole workshop experience for you in terms of:

- |  |     |    |   |    |
|--|-----|----|---|----|
| 10. Better understanding the former SLI resident?  | 10. | NH | H | VH |
| 11. Understanding the need for a reduced workload in the first six months after treatment? | 11. | NH | H | VH |
| 12. Making you comfortable talking about the disorder with the Aftercare client?           | 12. | NH | H | VH |
| 13. Maintaining contact with the Saint Luke Institute Aftercare staff as needed?           | 13. | NH | H | VH |
| 14. Discussing a relapse if necessary  | 14. | NH | H | VH |

D. Aspects of the Workshop

Rate the degree to which different aspects of the workshop helped you understand the psychiatric disorder and its consequences:

- |  |     | Least |   |   |   |   | Most |
|--|-----|-------|---|---|---|---|------|
| 16. Presentation by the SLI professional | 16. | 1     | 2 | 3 | 4 | 5 |      |
| 17. Question and answer period           | 17. | 1     | 2 | 3 | 4 | 5 |      |
| 18. Sharing by Aftercare client          | 18. | 1     | 2 | 3 | 4 | 5 |      |

E. Comments:



CATHERINE TURNER, LGSW  
CONTINUING CARE THERAPIST

SAINT LUKE INSTITUTE  
2420 BROOKS DRIVE  
SUITLAND, MARYLAND 20746-5294

OFFICE:  
(301) 420-7395

FAX:  
(301) 967-3953

OSB McDONALD\_00402

INFORMATION FOR THE ARCHIVES OF SAINT JOHN'S ABBEY

NAME: Finian Robert Anthony McDonald  
(Religious) (Baptismal) (Family)

BIRTH: Minneapolis Hennepin Minnesota December 23 1928  
(City) (County) (State) (Month) (Day) (Year)

YOUR PATRON SAINT: Finian NAMEDAY: December 12

TRIENNIAL VOWS: St. John's July 11, 1956 Baldwin D., OSB  
(Place) (Date) (Before Whom)

FINAL VOWS/OBLATION: St. John's July 11, 1959 Baldwin D., OSB  
(Place) (Date) (Before Whom)

ORDINATION: St. Cloud Cathedral June 2, 1962 Peter W. Bartholome  
(Place) (Date) (Bishop)

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

FATHER'S BIRTHPLACE: St. Cloud, Minnesota (Holy Angels)

FATHER'S NATIONAL DESCENT: Irish-German

FATHER'S RELIGION: R. Catholic DATE OF BIRTH: \_\_\_\_\_

HIGHEST LEVEL OF FATHER'S EDUCATION: High School

FATHER'S OCCUPATION: Tool & Die Maker Deceased  
(When You Entered Monastery) (Now)

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

MOTHER'S BIRTHPLACE: Hampton, New Jersey

MOTHER'S NATIONAL DESCENT: Irish

MOTHER'S RELIGION: R. Catholic DATE OF BIRTH: 1907

HIGHEST LEVEL OF MOTHER'S EDUCATION: High School



YOUR CAREER BEFORE ENTERING THE MONASTERY:

Numerous part-time jobs--

Northwestern Bell Telephone Company---Housekeeping

J. B. Hudson-Dayton, Minneapolis---Office/Records

Archez Daniels Midland, Minneapolis---Office Assistant

U.S. Army (1949-50) Army Security Agency

--drafted US 55082942

--one year in U.S. Camp Pickett, VA

--one year in Giessen, Germany

EDUCATION	SCHOOL	FROM TO	MAJOR	DEGREE	DATE
ELEMENTARY:	Whitney (Mpls)	1936		Yes	June 1936
	Prescott (Mpls)			Yes	June 1941
SECONDARY:	Edison (Mpls)	1942-43 (1 year)			
	De LaSalle	1943-46		Yes	June 1946
UNDERGRADUATE:	Univ. of Minnesota	1946-48	General	A.A.	June 1948
	-- Army -- cf. above St. John's University	1951-56	Philosophy	B.A.	June 1956
THEOLOGY:	St. John's, Collegéville, Minnesota				June 1962
GRADUATE:	Georgetown, Washington, D.C.	Advanced Certificate in Psychiatric Counseling			2 Summer School Sessions
	Boston College, Boston	Counseling/M.Ed. Psy.			1970-71-cf. diploma
POST-DOCTORAL:	Summer schools, Institutes, Conferences, etc.				
OTHER:	Advanced Certificate in Ikebana OHARA School of Ikebana, Tokyo, Japan				

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

1962-63 "5th Year Theology Program" Prefect (3rd Floor Benet--Freshmen)  
Director of Special Events

1963-67 Dean of Men--University-- Prefect Ground Benet--Upperclassmen

Freshmen Academic Advisor (1/2 time position)

Director of Business Placement Service

Summers--worked on Masters at Boston College; was away a Spring Semester  
in order to complete degree

Counseling Staff

1968-71 Director of Counseling Staff

Counseling Center Staff (1968-80)

1980-82 Director of Counseling Center; Faculty Resident of 2nd Patrick

20 continuous years of living in the dorms

1982-83 Sabbatical Year (Japan Fall Semester, Israel Spring Semester)

1983 Director of Academic Advising (1/2 time); Staff Counselor in the

Counseling Service (1/2 time); Faculty Resident on 4th Bernard

1988 Left his post as director of Academic Advising.

1988-92: At St. Anselm's Priory, Tokyo, Japan

1992 - Return to St. John's Abbey.

1993 - Abbey Personnel Work Coordinator

GIVE YOUR PARENTS' PRESENT ADDRESS, IF LIVING.

LIST YOUR BROTHERS AND SISTERS IN THE ORDER OF THEIR BIRTH. INCLUDE YOURSELF.  
For those still living give their present address; for those who have died write "deceased." Put an asterisk before those whom you want contacted immediately and directly by the Abbey when you die.

McDonald,

\*McDonald,

\*McDonald,

\*McDonald,

McDonald,

IN THE REMAINING SPACE AND ON AN ADDITIONAL SHEET IF NECESSARY PUT DOWN ANY OTHER ITEMS OF INFORMATION OR ACCOMPLISHMENTS OF YOURS THAT YOU THINK SHOULD BE PERMANENTLY RECORDED:

Sabbatical Year--(1982-83)--Great Year. Lived at Priory in Tokyo from September until December 26, 1982. Then to India for 2 weeks, Jerusalem Program, Europe. Entered Hazelden--(Summer of 1980)--Great Move.

Said first Community Mass July 28, 1983

First Parish Assignment--(Summer 1962)--Holy Family Mission, Cloquet, Minnesota.

Fr. Jude Koll and Mrs. Koll, pastors. I was so good that Prior Clarus sent me back the following summer.

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LIST YOUR BROTHERS AND SISTERS IN THE ORDER OF THEIR BIRTH. INCLUDE YOURSELF.  
For those still living give their present address; for those who have died write "deceased." Put an asterisk  
before those whom you want contacted immediately and directly by the Abbey when you die.

McDonald, \_\_\_\_\_ Deceased 1982. \_\_\_\_\_

\*McDonald, \_\_\_\_\_ Deceased \_\_\_\_\_

\*McDonald, \_\_\_\_\_ \_\_\_\_\_

\*McDonald, \_\_\_\_\_ Deceased \_\_\_\_\_

McDonald, Robert A. — Now Finian \_\_\_\_\_

IN THE REMAINING SPACE AND ON AN ADDITIONAL SHEET IF NECESSARY PUT DOWN  
ANY OTHER ITEMS OF INFORMATION OR ACCOMPLISHMENTS OF YOURS THAT YOU  
THINK SHOULD BE PERMANENTLY RECORDED:

Sabbatical Year—(1982-83)—Great Year. Lived at Priory in Tokyo from September  
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me back the following summer.



## *Saint Luke Institute*

**CONFIDENTIAL**

January 5, 1994

Very Reverend Timothy T. Kelly  
Abbot  
St. John's Abbey  
Collegeville, Minnesota 56321

RE: Reverend Finian McDonald  
SLI NO: 12647

Dear Abbot Kelly:

Father McDonald recently attended a workshop with us the week of December 13-17, 1993, as part of his Continuing Care Program. We want to inform you at this time regarding his progress in recovery over the past six months. The following is our perception of Father McDonald's progress in his ongoing recovery:

1. Recovery Program: This was Father McDonald's first Continuing Care Workshop. In accordance with his Continuing Care Contract, he assembled a support group of friends genuinely concerned with his recovery, and hosted a Re-Entry Workshop in August, where the group learned to function as a group and to monitor Father McDonald's progress and challenges in a constructive manner to effectively support his program. Since that time, the group has met regularly the first Sunday of each month. Collateral letters for this workshop were received from two members of this group, in addition to letters from Prior Jonathan and Subprior Alan. All letters dealt plainly with Father McDonald's challenges over the last six months, and posed important questions concerning the recovery process. Two letters expressed concern over an apparent personality change. In these early days of recovery, Father McDonald is in the process of discovering how he can be cheerful and free-spirited without being manipulative and a "con artist." It is not surprising that he occasionally seems diffident and apprehensive, a different person from the fun-loving Finian everyone has known and loved. As he begins to feel more secure in the habits of recovery, his creative spirit will begin to appear again spontaneously, but in wholesome ways, rather than the old dysfunctional patterns.

One support team member questioned the effectiveness of the many external supports and restrictions, asking whether their eventual removal would result in a return to former behaviors. With positive recovery, such external structures will be eventually internalized, so that Father McDonald's recovery behavior will be internally, rather than externally determined. At the time of the workshop, Father McDonald

Very Reverend Timothy T. Kelly  
Re: Reverend Finian McDonald #12647

January 5, 1994  
Page 2

asked that certain restrictions be removed or modified. It was determined that he should still remain on Depo-Provera, but the dosage was reduced in amount and frequency. Concerning his spending money, it was suggested that he receive, on a trial basis, his stipend in the regular manner, while rendering an exact account on a weekly or monthly basis to the prior or abbot, at their discretion. It was suggested that, also on a trial basis, he be allowed to sign out a car for driving to his 12-step meetings and to therapy, having his therapist or the leader of the meeting initial a sheet of paper stating the type, time, and location of the session. Transportation arrangements for other outings would remain the same.

Father McDonald currently attends three weekly meetings: a monastic AA meeting, SAA, and ACOA. He and his priest-friend who together founded the local SAA meeting, have plans for establishing an SAA priests group. As Father McDonald experienced difficulties with handling telephone calls from prospective SAA members, it was suggested that he contact the central SAA office for the name of someone who could act as a senior advisor to the group, even if only by providing advisory support by telephone.

Father McDonald has shown particularly good judgement in his choice of therapists, as he has found someone who has a solid understanding of his particular issues and challenges, and who is providing Father McDonald good guidance and support in following his Continuing Care Contract. Father McDonald expressed himself eager to work diligently in therapy with someone he can trust to be compassionate, yet able to see through the most artful manipulation. Father McDonald is also willing for his therapist to work closely with his Continuing Care therapist at SLI.

2. Current Living Experiences/Vocational Functioning: Father McDonald expressed himself happy with his ministry at the monastery, serving as assistant sacristan, saying Mass in his turn, and being prayer leader in his turn, despite his hesitancy to speak before the group. In addition, Father McDonald has been happy filling in for the health service Mass, and using his creative ability in flower arranging for various occasions. Additionally, he reports that he is editing a pamphlet on monastic vocations, and is a member of the ecology commission which meets once a month.

Father McDonald seemed very invested in being a part of the monastic community life. Collateral letters noted his commitment to the community, one of them stating that "realization of the community's love for him has grown." Father McDonald expressed a genuine commitment to his life in the community, and appears to be flourishing as a result. An additional support for his recovery has been the diocesan priest who is a friend from Saint Luke Institute, with whom he shares his commitment to 12-step work and the common challenges of recovery.

3. Medical: We monitor physical health through the use of various laboratory indices.

Very Reverend Timothy T. Kelly  
Re: Reverend Finian McDonald #12647

January 5, 1994  
Page 3

We are happy to report that Father McDonald's laboratory test results were all well within normal range, his cholesterol level being a remarkable 169. Father McDonald reports that he is following a sensible fitness program of one and one-half hours per day fast walking or cross country skiing.


4. Recommendations and Treatment Plan: We congratulate Father McDonald on his excellent beginning in establishing his recovery program. His open and honest sharing of the challenges he faced during the past six months was an excellent example and a great help to his fellow workshop members. Father McDonald exhibits a genuine commitment to his continuing recovery, and is beginning to show the benefits of his new lifestyle in his greater personal and spiritual well-being. We encourage Father McDonald to continue his current schedule of meetings, support group gatherings, and therapy sessions. We hope the suggested relaxation of his external restrictions will prove workable. Father McDonald has followed the prudent practice of keeping in close touch with his Continuing Care therapist, who will be eager to hear how the arrangement is working.

We thank Father McDonald for his thoughtful and active participation in our workshop. We look forward to seeing him again at his next scheduled workshop the week of June 13-17, 1994.

A copy of this letter is being sent to Father McDonald for his reflections. If you have any questions regarding this report, please contact us.

We thank you for the support you offer to Father. We believe that a life of sobriety helps him to continue in his life-giving ministry with God's people. We ask for your prayers in behalf of the many clergy and religious persons whom we serve and for continued blessings on the work of the Institute.

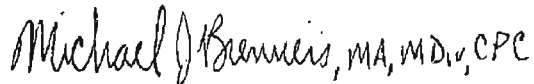
Sincerely yours,



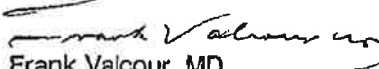
Catherine Turner, LCSW-C  
Continuing Care Therapist  
Outpatient Department



Stephen Montana, PhD  
Director  
Outpatient Department



Michael J. Brenneis, MA, MDiv, CPC  
Coordinator  
Continuing Care Services



Frank Valcour, MD  
Medical Director and  
Vice President for Medical Affairs

CT/MAZ

cc: Reverend Finian McDonald, OSB

OSB McDONALD\_00410

Feb. 21<sup>st</sup> Sunday.

Dear abbat Timothy;

I just finished looking at Simon Horn's production of 'a day in the life of the novice'. It was wonderful. So well done. Under that quiet smile is alot of talent. I was just dropped back to St. Johns - all those familiar faces and scenes. Its snowing in Scotland today. Quite heavy - so rare for these parts. Reminds me of Aelzevell. Seems appropriate to write my abbat after these fond reminders of home. Thanks much for your again supportive letter of Feb 3 - How the time flies. Wanted to write you before your life for Mexico - I hope it was a good conference. Abbat Patrick from LA. Knows I'm here - one of his monks is here also - I look forward to seeing him when he arrives soon. His monks is about to leave soon.

and I ..... as you can tell by my last report am not doing so well - rather as fast as I should. The report was a little disheartening for me. I try hard and I believe I'm putting out good effort. Some issues of my past I just can't seem to reach and I'm protecting these holes and other parts of the secret Firian



2 was and having about



As to the passive side of me - I think she made some gains since this report was written. I've got a lot of suppressed and secret parts about me, mostly and although I'm not forsaken by hiding - I'm putting up protective walls. It's difficult but I keep trying. God is my physician and friend - I pray to surrender to him. At any rate I ask you to continue to believe in me and to support me by your love and prayers.

Quite OK - about your appointment of Fran. No need of you to be apologetic. I quite understand.

I also heard many fine reports about the blessing. I also heard many fine reports about the blessing. I also heard many fine reports about the blessing.

From what I can gather, <sup>of the chameleon, Chamaeleo lateralis, Madagascar</sup> it was just the right touch. I'm excited about possible plans for Japan and Cooperation with Archabot Douglas. He was at Japan when I was there.

Please tell him hello. Your visit with Prior Dick Ross if you can work this in, will be rewarding. He is such a good man. I hear rumors about Cyrilian taking a post in Taipei.

I had a call from Felian last night. He seems optimistic about everything. Rose 4 years in Tokyo - were such a gift I value them so - and so on. Thanks for your places and your love. Take care of the brethren - they love you! Until later, Felian



## *Saint Luke Institute*

June 27, 1994

**Confidential**

Very Reverend Timothy T. Kelly, OSB  
Abbot  
St. John's Abbey  
Collegeville, MN 56321

Re: Reverend Finian McDonald, OSB  
SLI No: 12647

Dear Father Kelly:

Father McDonald attended a workshop with us the week of June 20 - 24, 1994 as part of his Continuing Care program. We want to inform you at this time regarding his progress in recovery over the past six months.

**1. Recovery Program:** This was Father McDonald's second continuing care workshop. He reports that he attends four 12-step meetings a week: ACOA, monastic AA, SAA, and a clergy SA group. Father McDonald is the co-founder of the two latter groups. He reports that he has no formal sponsor in any of the 12-step groups, but feels that this role is fulfilled by his support group members who live in community with him. Indeed, the collateral letter we received from Father Culhane was a very detailed and helpful report, indicating the kind of insightful and supportive relationship that is intended by sponsorship. Other letters received were similarly supportive and knowledgeable of Father McDonald's struggles.

Father McDonald's therapist, whom he sees weekly, indicates that he is making good use of therapy, as well as the 12-step process. Father McDonald sees his spiritual director once every two weeks, and experiences very positive support from this relationship.

The continuing care workshop was at once a very difficult and very beneficial experience for Father McDonald, as he brought before the group many problems and issues which were painful to process. He spoke of the pain and fear attendant on the current litigation against him, and his realization that he cannot live the rest of his life in constant fear, but must find serenity in the midst of uncertainty. He spoke of the pain

Very Reverend Timothy T. Kelly, OSB  
Re: Reverend Finian McDonald, OSB

June 27, 1994  
Page 2

of wanting to practice his program perfectly, while finding himself again surprised by the power of his addiction. He began to come to terms with truly accepting his imperfect state, and recognizing the very remarkable progress he has made. He seemed to find it increasingly easier to articulate his thoughts, opinions, feelings, and values.

**2. Current Living Experience/Vocational Functioning:** Father McDonald is very pleased to have been appointed abbey personnel liaison. In addition, he continues as assistant sacristan, and chairman of the lakes and lands committee. He reported in addition, that he is learning barbering in 10 sessions. The question was raised here whether this activity could trigger his addiction. This had not occurred to Father McDonald, nor did it seem to him to apply, but he willingly agreed to reflect upon it.

Father McDonald reports that he is comfortable with being accountable to the prior via the weekly appointment sheet, and his monthly financial report, which he keeps in detail. This is a major commitment, and Father McDonald has come to terms with it well.

Father McDonald reports enjoying close friendships within his support group, in addition to having a healthy supportive relationship with the diocesan priest with whom he founded the 12-step groups. He spoke wistfully of having so many more friends before his addictions destroyed his former life. It was reflected to him that the friends he now has are far more genuine because he himself is more genuine.

**3. Medical:** During the course of the workshop we monitor physical health through the use of various laboratory indices. Father McDonald reports that he is experiencing good results with the reduction of his Depo-Provera dosage from 225 mg to 150 mg every four weeks. Unpleasant side-effects have disappeared, and he has experienced no return of obsessive thoughts or compulsive behavior.

Father McDonald reports that his esophageal valve seems to be repairing itself, and that he is experiencing far less difficulty with his digestion. It was recommended to him that, to the extent the condition is due to tension, he might want to investigate some formal relaxation technique such as biofeedback, yoga, or the like. He was very receptive to this idea, as he is eager to avoid more invasive procedures.

Father McDonald reports that he bike rides daily up to 15 miles, in addition to getting a good workout in the garden, which he is in charge of. The results of the laboratory work done here reflect his healthful diet and lifestyle.

**4. Recommendations and Treatment Plan:** Father McDonald's diligence in his efforts to live a life of recovery is impressive. We encourage him to continue his

Very Reverend Timothy T. Kelly, OSB  
Re: Reverend Finian McDonald, OSB

June 27, 1994  
Page 3

faithful attendance at 12-step meetings, and particularly his monthly support group meetings. Father McDonald raised the question with us whether these meetings were becoming burdensome to the group members, but was reassured when the content of their letters was shared with him. He agreed that the monthly meetings were an important part of maintaining his recovery.

We commend Father McDonald for the serenity with which he meets his obligation for careful accountability. We encourage him to focus on the very significant progress he has made, and realize that it is perhaps better recognized by others than by himself.

We thank Father McDonald for his excellent work during the workshop week, and look forward to seeing him again at his next scheduled workshop the week of December 12-16, 1994. As always, we encourage him to continue his practice of staying in close touch with the continuing care staff whenever we may be of help to him.

A copy of this letter is being sent to Father McDonald for his reflections. If you have any questions regarding this report, please contact us.

We thank you for the support you offer to Father McDonald. We believe that a life of sobriety helps him to continue in his life-giving ministry with God's people. We ask for your prayers in behalf of the many clergy and religious persons whom we serve and to continued blessings on the work of the Institute.

Sincerely,



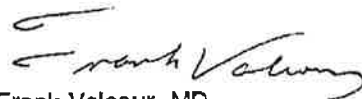
Catherine Turner, LCSW-C  
Continuing Care Therapist



Michael J. Brenneis, MA, MDiv, CPC  
Coordinator, Continuing Care Services



Stephen Montana, PhD  
Director Outpatient Department



Frank Valcour, MD  
Medical Director and  
Vice-President for Medical Affairs

CT/ng  
cc: Reverend Finian McDonald

July 27, 1994

Personnel Office



ORDER OF ST. BENEDICT, INC.

Conducting St. John's Abbey, University, Preparatory School, Liturgical Press

COLLEGEVILLE, MINNESOTA 56321

612 : 363-2508

FAX 612 : 363-2115

CSO Contract

S. Cecilia Prokash  
Contract

Amounts to monthly

call resolutions

Kathy will  
put 4 union on  
hand list for distrib  
job des. -  
Postings -  
esp - joint

Calling for positions

pay positional job  
shared

Offices  
John's  
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for

An Equal Opportunity Employer

May:

Also send Pr Purvis a note of follow-up from us,

See my notes on the attached & job description for Paul Richards, after re-formatting the description you can go ahead ~~with~~ & work with Karen to get a PCD & contract completed.  
Thanks for taking care of this.

AM

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

August 8, 1994

Mr. & Mrs.

Dear                      and

On Thursday evening, when I met you,                      , after Sr Joan Chittister's talk, I must admit that I was taken aback when you introduced yourself. I sensed an openness in you that was confirmed as we had our all too brief meeting the following morning. Thank you for coming forward and for allowing me the opportunity to meet both of you, and for getting to know you in a way that I can only hope and pray will be the beginning of a good friendship.

My respect for both of you is great. You have gone through some very painful times and if life teaches us anything there will likely be some more painful times in the future for all of us. Together maybe we will discover more strength than we can ever uncover in ourselves alone. I hope we can stand together in what is and what will be. With no desire whatever to flatter you or co-opt you I really believe you are special people.

The agreement made with Prior Jonathan, when he was administrator between abbots, still stands and I affirm my intention to continue payment for counselling according to that agreement. This includes payment for counselling for you,                      . The agreement expires on September 1, 1995. However, if circumstances warrant it I will be willing to discuss an extension.

I really do hope to keep in contact with both of you. I also understand that there may be times during the next year when because of the counselling situation it might be better not to be in contact. I want to be as sensitive to the process as possible, so I will take your lead in this matter.

Thank you for being here for the conference. It must have taken great courage for you. Your presence was a healing for me and brings me to renew my pledge to you and all victims to do what I can to prevent recurrences of behaviors that have been so destructive in the past.

PHONE 612 363-2544                      FAX 612 363-3082

OSB McDONALD\_00418

August 8, 1994  
Mr. & Mrs.  
Page Two

May you have great peace even in the midst of struggle.  
God love you.

Sincerely in Christ,

Abbot Timothy Kelly, O.S.B.

cc: Father Rene McGraw, O.S.B.

TK/kr





ORDER OF ST. BENEDICT, INC.

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

*Human Resources*

August 8, 1994

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

Fr. Finian McDonald  
St. John's Abbey  
SJU

Dear Fr. Finian:

In response to our meeting of several weeks ago, the following outlines the status of the various issues discussed:

1. CSB and joint job postings initiated by CSB will be sent to you by Kathy Flynn, Employment Coordinator for CSB.
2. Br. Luigi's situation has been resolved. Provisional contracts of 1993-94 and 1994-95 have been approved by Joseph Friedrich.
3. A job description for the 1/7th Planned Giving position for Br. Paul Richards has been received and taken to the Business Office so as to have a contract issued.
4. As to Br. Joshua - we were advised by Dining Service that he has been billing Dining Service for his time.

The following are some ideas for your job description.

1. Establish a working protocols with the Human Resource Offices on the campuses of the College of St. Benedict and Saint John's University to secure information on various positions available.
2. Maintain regular contact with the Human Resource Offices so as to be advised of various positions as they become available within the Order and the College of St. Benedict.
3. Provide the Human Resource Offices with an updated listing of various members of the monastery who are seeking employment, along with information on their areas of expertise and interest.

If there are any other items that you have questions on, please feel free to contact me.

Sincerely,

Mary Sagissor  
Human Resource Assistant

*An Equal Opportunity Employer*

**OSB McDONALD\_00420**

7VI

Memo to: St. Cloud Area Counseling Centers, Agencies and  
Appropriate Referral Personnel

From: David M. and Rob M. *Rm - alias Finian!*

Date: 6 September 1994

Re: Sex Addicts Anonymous: A Twelve Step Fellowship

First, please excuse our usual impersonal form letter, but we wanted to get this information off to you as conveniently as possible.

We have started a new group of SAA for interested people -- it meets near downtown Saint Cloud, but obviously it's open to anyone in commuting distance. This is our second year and presently we have 8 to 10 members of men and women (men outnumbering).

This is a closed group which requires both current SAA, SLAA or SA members and new persons to be Twelfth Stepped prior to attending the first meeting. This is to increase safety, anonymity, and confidentiality with the group. As you know, Sex Addict Anonymous is a fellowship of men and women who share our experience, strength and hope with each other so that we may stop our compulsive sexual behavior and help others recover from sexual addiction and dependency.

SAA was decided as the Twelve Step option (rather than SA or SLAA) because it was thought it would appeal to a wider group of people in the Saint Cloud area having sexual compulsions and/or addictions. We have affiliated our group with the national organization and it is listed in First Call for Help, both the Twin City and Saint Cloud Offices.

The first group meets Monday Evening at 7:45 PM -- for one hour. We have a second session which meets every Saturday morning from 9:30 to 10:30. We would like to keep the place of the meeting restricted until interested people have been appropriately "Twelfth Stepped" into the group. You as professionals should know that the meetings will be held at the Parish Center at Saint Anthony's Church -- a church which also hosts two chapters of Emotions Anonymous (EA).

Please refer appropriate clients to David M. at \_\_\_\_\_ or to Rob M. at \_\_\_\_\_ for more information and welcoming procedures. You, also, may direct any questions which you may have to the above numbers.

We appreciate your interest and support during this past year. We are pleased with what's happening and are reminded daily that indeed this twelve step fellowship is a we program. Thanks.

May we ask you to duplicate this copy and pass it on or post to your staff. Again, our thanks.

MINUTES OF THE MEETING OF THE FOREST AND LANDS COMMITTEE

St. Raphael's Parlor

28 October, 1994

3:00 - 4:00 p.m.

Present: Alberic Culhane, OSB; Mark Kelly, OSB; Paul Schweitz, OSB; John-Ambrose Stattelmann, OSB; Benedict Leuthner, OSB; Dr. Stephen Saupe, Finian McDonald, OSB; Tony Hellenberg, OSB

1. Steve was railroaded into taking minutes. Fr. Paul volunteered to be secretary at the next meeting.
2. Fr. Paul reported about the E-tran project. It was not held at St. John's for a variety of reasons, including a convenient source of power. However, we did receive positive PR from the event.
3. Fr. Finian and Fr. Paul reported that they met with Tony Cunningham (faculty advisor to the Biking Club) and others about the use of the trails at St. John's for mountain biking. Among the issues raised by the Committee were: safety of pedestrians, insurance liability, increased outsiders on campus, and erosion. After considerable discussion Fr. Alberic made a motion that St. John's trails will remain closed to bicycling. Seconded by Fr. Finian. Passed 7 to 1.
4. Fr. Tony reported on road signage. Campus roads will be named: Abbey Road (main road to campus), Watertower Road (to Prep School from Palaestra) Pineknob Road (past football practice field), and Powerhouse Road. Signs will be put up. Brother David will implement this project. Fr. Tony made a motion that we approve of the names of the roads and that we support the implementation of this proposal. Fr. Alberic seconded. Passed unanimously.
5. Br. John-Ambrose reported that about six acres of scrubby oak near Lake Ignatius were clearcut and then planted to white pine. Another six acres will be cut and replanted this spring. This oak stand is "not good"; lots of decay. They left snags for wildlife and a band of trees around the lake. Wildlife packets, including black spruce, were also planted. They may use a repellent spray on young conifer tips to keep deer away. Fr. Paul described a technique using paper covers to protect the leader.
6. Fr. Finian raised the issue of perhaps doing a deer count and thinning. About two years ago the DNR counted about 200 deer. The area should support about 30-40. It was suggested that we should explore (1) the feasibility of a hunt and (2) the cost of a fence to protect certain areas. Fr. Finian suggested that Fr. Paul look into this issue, collect information, and report back to the committee by the next meeting.
7. Fr. Finian wondered who has been removing wood from the grounds. There are a variety of individuals: (1) individuals with fire wood cutting permits; (2) other wood harvesting. All have been given permits.
8. Fr. Paul indicated that the 10 year management plan has almost reached completion. A stand of pines on Knobhill is the last to be completed. Fr. Paul distributed "objectives of St. John's Land Management" and suggested that we should re-examine the objectives, with the goal of creating a new plan.

FOREST-L.MIN

OSB McDONALD\_00422

9. Fr. Alberic suggested that there are too many trees used at Christmas. The number cut varies from year to year. Some of the trees are purchased.
10. Fr. Tony raised a concern about the lime piles on the fields north of i-94 by the entrance. Br. Mark will look into it.
11. The next meeting will be at the end of November.

Respectfully submitted

Stephen G. Saupe, Acting Recording Secretary

FOREST-L.MIN

OSB McDONALD\_00423

SAINT JOHN'S ABBEY



November 10, 1994

Dear Father Abbot:

Enclosed are the minutes of the last Forest and Lands Committee. Item four refers to the naming of campus roads. It is to be noted that some of the wording of the proposal is not accurate. It is our intention that the proposed names are recommendations rather than final implementation. Please present these suggestions to the Corporate Planning Committee, Senior Council, or other consultative bodies which you feel necessary.

The Forest and Lands Committee have been discussing this for some time. Father Anthony Hellenberg chaired a special ad hoc committee in order to bring this assignment to final recommendation.

It was first proposed to us by Shawn Vierzba of the Saint John's Security office. The naming of inner campus roads was considered necessary for safety reasons and for accurate directional identification. Recent emergency requests have been impaired by the absence of street/road identification and signage.

If you wish further information, please refer to Tony Hellenberg or myself.

Sincerely,

A handwritten signature in dark ink, appearing to read "Finian McDonald". The signature is written in a cursive, somewhat stylized script.

Finian McDonald, O.S.B.

COLLEGEVILLE, MINNESOTA 56321

OSB McDONALD\_00424

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

November 15, 1994

Michael Brenneis, MA, M.Div, CPC  
Coordinator, Continuing Care  
Outpatient Department  
Saint Luke Institute  
2420 Brooks Drive  
Suitland, Maryland 20746-5294

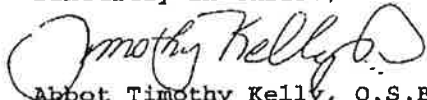
Dear Mr. Brenneis:

I am the religious superior of Father Finian McDonald, O.S.B., who will be returning to St Luke's in mid-December for a Continuing Care Workshop. With this letter I am responding to the questions that you present to me through him in preparation for that visit.

1. Father Finian works with me in the position of personnel liaison for the monastic community. We meet periodically to discuss his work, and further to discuss his issues when this seems appropriate. We meet on a need basis.
2. The relationship between us seems to me to be warm and trusting. I believe this came about because I took an interest in his situation right after I was elected abbot two years ago. I believe he is open with me.
3. Father Finian's support groups seem to be satisfied with his progress and have given me no cause for alarm or added caution. Several of us find him to be somewhat paranoid in regard to the possibility of other allegations being made against him. In fact there have been none and he clearly needs to be assured from time to time that all is all right. Given the background, this isn't, of course, genuine paranoia and I can easily understand his concern.
4. I really have nothing to add except that I hope he keeps his sense of humor and doesn't allow it to get buried.

Thank you for the work you have done with Father Finian. This community is appreciative of the service rendered by St Luke Institute.

Sincerely in Christ,

  
Abbot Timothy Kelly, O.S.B.

TK/kr

PHONE 612 363-2544 [REDACTED] FAX 612 363-3082

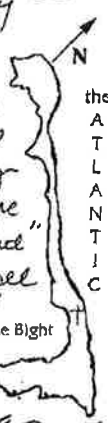
OSB McDONALD\_00425

1 THE HERMITAGE, Cat Island, Bahamas - built by Msgr. J.C. Hewes, "Father Jerome" (1876-1956) on Corn Hill, 206' highest elevation in the Bahamas.

Nov. 11th

Dear Abbot Timothy -

This morning I celebrated Mass at the Chapel of the Hermitage - it was my 2nd morning up there - all alone and "playing the hermit" I remembered you all in prayer - and I pray for you all. I pray for the people of the islands. God is good. Amen



Abbot Timothy, OSB  
St. John's  
Collegeville, Minn.  
56321

Jan. 1, 1997.

Gifts / Thanks

My health:

clearing - leaves in wind

Bird chirping

A friend's voice

Eyesight - the beauty of God's creation

To see people who are important to me.

Basic needs are taken care of - many people do not.

Time / Leisure to rest and to reflect.

My freedom

Peace of mind - not overwhelmed with grief, loss, mental anguish.

For being accepted by my monastic community - for being loved / liked by a lot of monks, family, friends  
A feeling of assurance of God's love and protection

The blessing, joy, and the reality of this moment.

The time to pray and to be with God.

To be presently free from legal and the confronting consequences of my past.

Words / Concepts in my life which have power  
Thanksgiving - continued.

For Jesus Christ who came into my life April '93.

Thanks to God for allowing me to give permission to those I have harmed to do what they have to do to be healed.

My mind, intellect - ability to reason - education.

Gifts of humor, being friendly, social / tenderness, an

increased sense of compassion and empathy.

God's gratitude for all the people in my life, work, priesthood I have helped.

Thankful for music in my life & the arts, beauty. Nature for me is a blessing - land, trees, lakes, etc -

Recent gift of being able to tell a few that I love them - need them - and the openness to receive love from them.

My looks, agility, walking and to be independent.

Gifts of leadership, ability - talents for past positions.

The healing power of touch in our lives. Message.



Jan 1, 1997 -

Thoughts, words, issues, words of power - Always to be remembered.

Surrender - one day at a time

God's power and strength is with in me

I have the need to control - let go for -> let God  
My charm and seduction can be good or abused.

Seduction - again for good or for bad

Manipulations - respecting people - their rights, dignity -

The keeping of secrets - not in my recovery interests  
lying - so much a part of my past - so many reasons  
I thought <sup>it was</sup> important to lie.

possessions - what are the values in my life.

alcohol / drug. } my addictions - a history behind

Gambling } teach -

Stealing } (Separate notes over!)

Sex

How fear has been so powerful in my past and  
how it controls me today.

The importance of what other people think of me - how

I give them power - Ye (Co-dependency issues)

In only OK of you think I'm OK.

Stuttering - the impact on my life - fear hiding

radical - different. What Joe overcame.

Homosexuality - hiding, pretending - in fear (and later)

accepting, embracing. Alives. That's who I am.

Become a person of integrity - my goal! ~~That's who I am.~~

Social skills for the good of others - not just to impress.

Respect for people - not to see them as sex objects, <sup>to use</sup> people

Concern for the people I have hurt, used, abused

Learning how to feel my hole emptiness

How do I ~~live~~ <sup>live with</sup> loneliness - key to avoiding relapse.

Accepting and trying to understand my family, how

Alcohol / Drug -

Not wanting ever to return to this high -  
Helping others to be "sober" - 12 step -  
Keep with the program - AA - etc - always  
I'm thankful that I will always be sober when  
people suddenly need me to help or be with them  
(not being in the stupor when called)

I'm grateful that this addiction has been  
easier to control than it has been for others.

Gambling - the excitement of the high - the thrill  
of winning - something for nothing -  
The above are clues to my progress to  
gambling - to fill with the "hole" of  
loneliness, misery, inadequateness.  
I will stay away from Casinos, and  
the horse race - those places of action  
and excitement which I loved.

Stealing - I've always had a tendency to steal -  
take something off the top - try to get some-  
thing for nothing, trying to set-up a several  
ratio of value to justify my taking. Hotels,  
taking back for exchanges old items to  
Dept. Store etc. Being "cagey" when it  
comes to money. Both Gambling and  
Stealing were used and related to  
the funding of my Sexual Addiction  
(esp in Japan.)

Sexual

To be sexually celibate to my religious  
commitment. To be respectful of other  
people's dignity and boundaries - not to use  
or exploit others - male or female.

Not to use my skills / gift of massage to  
sexually use people - but to restore and to heal

Continued — Sexual Addiction Reflections —

Not to treat people as sexual objects  
To be aware when I'm cruising and  
crotch watching.

To still appreciate beauty and people who  
are good looking and sexually attractive — these  
are also God's Gifts.

Not to negate that I am still a human  
being with needs of love and intimacy.

Not to be afraid of intimacy (as in the past.)

Do not substitute intimacy and love for  
Sex — hard or soft core.

Watch when I am being sexually seductive.  
Double agendas — not up-front with where  
I'm at.

To treat with honesty my homosexuality —

To keep and develop my friendship with women.

To understand and accept the attraction  
to the 'big cock' and the role this has played  
in my pursuit, my feeling of shame/inferiority

To feel more comfortable, and not to be afraid  
when people say that I'm important to them,  
that they like or love me or need me.

To try to develop honest healthy ways  
of giving and taking love, intimacy.

Not to have "sexual ~~ways~~ embraces" ~~etc~~  
which are respectful to integrity and  
my religious calling.

To stay out of cruising parks, places, baths  
which have been a part of my "active life"  
in Sex Keepaway from Sex telephone 900 lines,  
Adult book stores / video, reading / looking at  
Porno — (books / mag.)

28 February 1997

Dear Finian:

After giving a lot of thought to your request to go to the Stutterer's Convention in San Francisco, I've decided to again encourage you to go even though you have rescinded your request after my earlier permission. In ruminating over this the past couple of days, I've concluded that the primary issue for me had been that of simplicity. It was not the only reason since I sensed there was something more to this than simplicity. I just had a difficult time figuring out the other reasons. I am not convinced that an international convention for stutterers is essential to you either personally or professionally. As I pointed out to you, there are ways of getting care and support in regard to your stuttering locally. However, after grinding away at this for the past couple of days, I've come to see that there is more to your request than simply going to the convention. Your anger and frustration over my hesitancy with this request I think points to something more serious. It is that which I had difficulty placing my finger on until now.

And so, at least in my judgement, the issue is not just simplicity. Your becoming so angry, so indignant over this, as well as your repeated attempts to go to this convention over the last few years, tells me how important your going there is to you. It almost gives the appearance of an obsession. Your persistence with this request surpasses any other that has been brought to me in my tenure as prior. Others would have dropped it and moved on. Issues of monastic obedience, humility and simplicity aside for now, after our conversations this week it is apparent to me that your request has more to do with your striking out on your own, seeking freedom from the strictures that have been imposed on you these past years, than what it has to do with simplicity. You are getting bored with recovery, impatient with the process, and angry at superiors who expect you to toll the line; superiors who, as you indicated, you feel don't trust you.

At least this is what I think is going on. What is odd is that had you asked to go to San Francisco on vacation to see friends and, while you were at it, to take part in the stutterer's convention, I would not have had a problem with your going. But seeing your friends in San Francisco was always incidental to your request. However, going on a vacation with that purpose in mind would have been a legitimate and fair request. It is not something that would be allowed every year, but the occasional visit to see good friends is appropriate. And if you want to spend your vacation, in part, taking in a convention of this sort, it is your business. You will recall that I indicated to you in the past it was not the weekend after the convention when you would see friends that I had problems with, any more than I did when you went to Saint Luke's and took the excursion to New York to see your friends there. That is not the problem. I was happy to see you happy. I shouldn't have to point out to you that allowing permission to go to New York required an element of trust, as you put it. But you don't appear to recognize that now. I've been generous with permissions to you in the past in this regard, both in the case of New York and in your excursions to the Cities. If you set

Robert Timothy,  
This is a letter I gave Finian following  
a "permission" spot last month. After  
yesterday's staff discussion which touched  
upon Finian's credit card request, I  
thought you would be interested.

aside your anger, you would see this is true. So the accusation of mistrust is misplaced -- at least in this regard.

Finian, I want to point out to you that in the three years that you have made the requests to go to the convention, I have never said you could not go. For reasons evidently based in pride you would always come back to me and rescind the request. Also, I've never asked you or expected you to "kiss ass" as you indicated the other day. I'm surprised you thought that is what was going on. I attribute the statement to your anger. Apparently you wanted permission from your superior without him reflecting at all on the request. If I'm not to reflect on it then why should we even bother with permissions or obedience in monastic life?! Finian, one of the primary reasons for joining a monastery is to allow confreres to help each other in their pursuit of the monastic goal -- the kingdom of God. I assume that is partly what you are about here. Obedience is one of the monk's disciplines. It is a discipline that is intended to aid in that goal. Recognizing that we can all find ourselves straying from the path that leads to that goal, we have a *Rule* which lends some discipline to our lives, and we have an abbot, who appoints officials, to help guide the monks to their goal. Does that mean we don't trust each other? I wouldn't want to put it that way. It sounds sinister. I simply believe we do better at achieving our goal with the help of others. Why else join a monastery? If you want to be your own man, why are you here?

As I was saying, I am entitled to reflect upon requests that are made to me. You will recall that three years ago when you first brought your request to me, since I was having a difficult time evaluating the request, I asked you to provide me with input from your abbey support group. When I made that suggestion to you then, you were insulted because you said the request to go to a stutterer's convention had nothing to do with your addiction recovery. It was totally unrelated. The other day when I suggested that perhaps the stuttering was not tied to your recovery, as you had once seemed to indicate, you were extremely offended and all but accused me of being an idiot for thinking the two were unrelated. I'm not a psychologist, Finian, and I'm not trying to be one. I'm simply trying to do a difficult job with some semblance of dignity. My lack of clarity in regard to the stuttering issue and your recovery has something to do with the incongruent responses I've received from you. This has not helped in my trying to figure out just what this request is really all about.

Furthermore, last summer, Saint Luke's Institute reported in its evaluation of you that you said that you had been denied earlier requests to go to the convention. If you told them that, it was not true. As I pointed out above, in the past, what happened is that you failed to follow through on my instructions to you of checking the request out with your support group. As I stated above, in each case you rescinded the request instead of following through with my instruction. I will admit to my hesitancy in regard to the request, but I never denied you permission to go. I am not upset by this misrepresentation. I just want to set the record straight.

Finian, I can understand your wanting your recovery behind you. However, I think you are angry and frustrated with a situation for which you need to take responsibility. Your history of addictive behaviors is exacting a price from you. The other day you challenged me to come up with an answer as to how much time I (read "superiors" and/or "community") would require to begin to again fully trust you. Quite frankly, I believe we have begun to place trust in you already. This should be apparent to you. Your position as personnel liaison is one significant example of that since it is a position of some confidence. Also, the frequent permissions that you have been granted in the past should also be proof of trust. However, in regard to full trust, I suspect we will require at

least as much time as you will require to trust fully in yourself. You admitted to me on Wednesday that you did not entirely trust yourself in regard to sexual addiction. And you admitted rightfully that addiction is something that an addict will always have to be on guard against, sexual or otherwise. As a superior, I am very much aware of that, too. You have indicated several times that you have to live in a world where you are always waiting for the other "shoe to drop," referring to the possibility of someone(s) coming forward to make an allegation(s) against you. I suspect that as long as that shoe is waiting to drop for you, it is also waiting to drop for the community as well. This could possibly mean that the issue will never be behind you or us. Perhaps your greatest effort, beyond dealing with the addictions themselves, will now have to be to learn to live with this situation. I sincerely feel bad about that but it is probably the reality of your circumstance.

Somehow, related to all of this is the whole business of the charge card. I had no problem with your applying for a charge card. But when you asked me about it I had to let you know that you were to do it according to our policy and that you, like everyone else, would require the abbot's permission. You initially didn't like hearing that from me and, furthermore, you were upset and indignant when the abbot told you he would take the issue of your having a card up with his staff. Given that everyone is supposed to get the abbot's approval for a corporate charge card, it would seem to indicate that he wishes to handle this on a person by person basis, recognizing that everyone is different and has his own histories that need to be taken into consideration. That goes for you as well as for me and everyone else. It is fair and it is responsible for him to do so. However, having to subject ourselves to such procedures as this, requires of all of us obedience and humility - not only of addicts, but of all of us. Furthermore, such occurrences are not peculiar to monasteries. The world beyond the pine curtain operates in much the same way. Ask most any employee or spouse and they will be able to respond that they too are expected to be accountable to someone. Finian, again, I wonder if you aren't confusing the issue of trust with that of obedience and the nature of monastic life. I wonder if you are not also seeing our typical monastic life here in the monastery through the cloudy lens of one struggling to be finished with recovery and attaining independence.

Finian, it seems you have moved to another level of issues in your recovery. At least this is my nonprofessional appraisal. You are frustrated, resentful and angry. You gave the appearance this week to be biting at the bit to be finished with your recovery. You appeared tired of it. I can understand that and I sympathize with you in that regard. I know it must be difficult and having superiors with only a limited understanding of the issues only complicates things. I realize that all too well. But this is all something you need to learn to deal with as a part of the reality that you are living in.

In closing, I again want you to note that you do have permission to go to the convention this year. I gave you permission the other day and I repeat it here. One reason for granting the permission is that it has become all too clear to me that you have a lot of "unpacking" to be doing in regard to your request. I am hopeful that your simply going to the convention might help you deal with some of this unpacking.

Peace,

Geoffrey, OSB  
Prior

~~April 11, 97~~ April 11, 97

Father about;  
you asked me to write up an account  
of our conversation of Weds. Apr. 9. Alan Ward  
expressed interest in having me serve for a  
period of time under his patronage in the  
Bahamas. I told him that I could be  
interested in a short stay - I was thinking  
of up to 2 months - to see how it  
would work out. We reviewed my skills  
in general community contributions, possible  
involvement with the AIDS Hospice (that  
one of the Sisters already worked <sup>for</sup> part time)  
and perhaps other needs yet to be identified  
We reviewed my special situation  
including personal recovery needs and also  
legal and intellectual restrictions. We  
did not see this as an obstacle that with  
the proper provisions, couldn't be worked  
out to present for your approval.

I love St Johns / Colleyville and I'm not anxious to leave but I'm healthy and excited about new adventures and would be willing to give myself fully to this new Chapter at St. Augustine. I do not view this as a long term assignment and would expect the time there to be even shorter than 6 months if it did not mutually work out.

Down the line also was my wish to return to Tobago for a short time - hopefully to help them make the move to Fiji. I would love to return for a short time before the "aging body goes".

I am due to return to St. Luke's June 97 and again for the completion of their after care program in June 98.

I might add that should the Tobago period suggest a possibility that there are the appropriate 12 step groups in Tobago for English speaking, recovering people.

In the Bahamas, there are 12 steps in AA, ACOA, EA but no SAA. I feel there would be good support for my recovery in the Bahamas.

I would be thinking of Sept/Oct departure to St. Augustine. The focus of my job is ably personal liaison.



would have to either handed over  
completely, or given the 6 month  
time that time could be chosen which  
would be the least disruptive to my  
relaxing this job.

Perhaps after four years as Liaison  
it is time for a younger member of this  
community - or at least someone else to  
take over. I feel that I've solidified the  
position and have established important  
functions between you ~~and~~ the various  
divisions and other monastic divisions.  
In fact, I'm rather pleased with my  
efforts and ~~am~~ grateful for your  
support.

These are roughly the thoughts  
I remember. All of the above of course  
was discussed before the topic of my  
leaving for Hawaii to assist Brother  
Henry - but it was noted that this experience  
would give me some idea of what was  
like and if I still wanted to "serve"  
under Dan Ward -

Tom



## Saint Luke Institute

July 2, 1997

**CONFIDENTIAL**

Very Reverend Timothy T. Kelly, O.S.B.  
St. John's Abbey  
Collegeville, MN 56321

RE: Reverend Finian McDonald  
SLI 12647

Dear Abbot Kelly:

Father McDonald attended a workshop with us the week of June 9-13, 1997 as a part of his continuing care program. The following is an evaluation based on a June 10, 1997 structured interview, collateral letters received, and his participation in group sessions.

**1. Recovery Program:** This was Father McDonald's seventh continuing care workshop. He reports regular attendance at two weekly SAA meetings and a weekly monastic AA fellowship. He is in frequent contact with his SAA sponsor by telephone, in addition to seeing him at meetings and joining him on occasion for lunch. He checks in formally with his spiritual director every other week, but is in more frequent contact informally. His therapist has reduced their sessions to once a month. His support group meets every other month.

Father McDonald opened the workshop group sharing by telling the group of his relapse into old behaviors during his stay in the Bahamas. He was very remorseful, but the group and staff helped him to move away from his shame to focus on reviewing the budding signs he had failed to note in order to plan more carefully the external supports he needs to build around his addictions, particularly when going into unfamiliar territory. Several of his collateral letters mentioned his occasional impatience with his recovery schedule and wish to be free of the restrictions and accountability. Father McDonald was able to acknowledge his continuing desire for perfection, and the ability to achieve perfection on his own, which are two impossible dreams. To the extent that he is able to come to accept his failings as realities he can live with and plan around rather than foreign intruders which he can eradicate, he will be able to reinstate and retain his recovery.

Beyond these issues, Father McDonald also brought to us the credit card issue. We saw his point about feeling unsafe not having a way of taking care of emergencies such as getting stranded in snow storms. When we suggested that acceptable accountability might be achieved by having the bill sent directly to the monastery, he noted that the bill is always reviewed by the prior. A larger issue was his importuning the prior for permission to attend a stutterer's convention. He was able to separate the issue of whether this was a beneficial activity for him from the issue of whether he had fully considered the prior's feelings and position. He agreed that further discussion is in order with the prior and the support group as well.

**2. Current Living Experience/Vocational Functioning:** Father McDonald continues to discharge his ministry as abbey personnel liaison with dedication. In addition, he is devoted to AIDS and prison ministry, as well as reaching out to those in SAA recovery and confreres returning from treatment here. Collateral letters mentioned his difficulty in setting time boundaries on telephone calls from those seeking his advice. This problem was discussed in group session, and Father McDonald received feedback from the group with characteristic respect and appreciation.

All collateral letters characterized Father McDonald as an important member of the community. Several noted that he is sought out for his wry stories or comments that entertain and please. It is important for Father McDonald to know that he is valued for the person he is, rather than the person he wishes he were. His support network is manifestly eager to convey this message to him.

**3. Medical:** During the course of the workshop we monitor physical health via various laboratory indices. As in past workshops, Father McDonald brought with him a current laboratory report ordered by his personal physician. The report this time indicated that he has gotten a bit slack with his attention to dietary fat: his cholesterol was 239 with LDL levels at 148. He reports continued regular daily walking and bicycling. He is maintaining a good weight.

**4. Recommendations and Treatment Plan:** The Bahama experience with its reminder to Father McDonald that he is an addict, came at a good time for him to allow him to fully commit himself to a lifetime of recovery while still working within the continuing care program. If he can learn to understand himself as the talented, intelligent, valued member of the community and the larger human community that others see him, he will be able to accept living within his human limitations with the serenity that characterizes true sobriety. We encourage him to rely on his caring support group and other caring members of his support network to help him achieve that peace. His program schedule as outlined is adequate, and we suggest no modifications at this point, unless he would feel the need of additional short-term support from his therapist.

A copy of this letter is being sent Father McDonald for his record, and to share with his support network for their observations on the workshop week. We ask that he convey our thanks to all who wrote the insightful letters that help us to assess his recovery.

We recommend that Father McDonald return for a continuing care workshop December 1-5, 1997 for an evaluation of his progress and to share his recovery experience with his group. We expect that all will go well, and that he can plan to complete the program on schedule next June. In the meantime, we encourage him to continue his good habit of calling us when he has comments or concerns.

Very Reverend Timothy T. Kelly, O.S.B.  
RE: Reverend Finian McDonald - SLI 12647

July 2, 1997  
Page 3

We thank you for the support you offer to Father McDonald. We believe that a life of sobriety helps him to continue in his life-giving ministry with God's people. We ask for your prayers in behalf of the many clergy and religious persons whom we serve and for continued blessings on the work of the Institute.

Sincerely,

*Catherine Turner, LCSW-C*

Catherine Turner, LCSW-C  
Continuing Care Therapist

*Kenneth D. Phillips*

Rev. Kenneth D. Phillips, TOR, MS, NCC  
Coordinator, Continuing Care Services

*Stephen Montana Ph.D.*

Stephen Montana, Ph.D.  
Director of Clinical Services

*Frank Valcour MD*

Frank Valcour, MD  
Medical Director  
and Vice-President for Clinical Services

CT/ct-rpp  
cc: Reverend Finian McDonald



## Saint Luke Institute

January 9, 1998

**CONFIDENTIAL**

Very Reverend Timothy T. Kelly, O.S.B.  
St. John's Abbey  
Collegeville, MN 56321

RE: Reverend Finian McDonald  
SLI 12647

Dear Abbot Kelly:

Father McDonald attended a workshop with us the week of December 1-5, 1997 as a part of his continuing care program. The following is an evaluation based on a December 5, 1997 structured interview, collateral letters received, and his participation in group sessions.

**Recovery Program:** This was Father McDonald's eighth and final continuing care workshop. He has fulfilled the letter and spirit of his continuing care contract and has committed himself to a lifetime of recovery, acknowledging that while his addictions will be ever with him, he can choose not to let them rule his life. He plans to continue his active participation in his two weekly SAA meetings and monastic AA fellowship, his weekly update with his sponsor, his monthly spiritual direction and bimonthly support group meetings. Letters from his support group assured us of their willingness to continue their current level of involvement in his relapse prevention program. Some noted his occasional chafing at the continued high level of accountability his addictions require. The consensus, however, seems to be that he has come to recognize that his failure to achieve perfection is not related to the high regard and personal liking his friends, particularly those in his support group, have for him.

His therapist, whom he sees biweekly, reports that they continue to work on boundary issues as they relate to relapse prevention, reviewing past relapse scenarios for patterns that he needs to be alert to in order not to be "surprised" by apparently new or unfamiliar slippery situations. He notes that Father McDonald approaches therapy with intelligence and honesty, and is growing in consciousness of his own gifts and strengths.

As always, Father McDonald's honesty and willingness to share set the tone for the workshop week. He makes good use of every opportunity for help here in such a way that others are encouraged to do the same. He was a blessing to us all.

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**2. Current Living Experience/Vocational Functioning:** Prior Fecht reports to us that Father McDonald consistently handles personnel matters with intelligence and sensitivity, appropriately seeking his prior's input when dealing with particularly problematic situations. He noted that Father McDonald is less perfectionistic in being able to let go of problems that manifestly cannot be resolved to everyone's satisfaction. He praised Father McDonald's contributions to the support groups of confreres, observing that he is direct and confronting, but always with respect and a compassionate sense of humor. He further reports that Father's prayer life and community life are vital and genuine, and that he is truly loved by his confreres. Other collateral letters reflected similar observations.

In addition to his primary assignment as Personnel Liaison, Father McDonald reports continuing community work as barber and sacristan, and volunteering in AIDS and prison ministry.

Father McDonald noted, when asked about friends and leisure activities, that he is now satisfied to have fewer friends, that being liked and a friend to everyone is less important. This should result in a deepening experience of trust and safety in quality friendships that will mitigate the pull toward addictive behaviors.

**3. Medical:** During the course of the workshop we monitor physical health via various laboratory indices. As in past workshops, Father McDonald brought with him a current laboratory report ordered by his personal physician. Ordinarily, we paraphrase rather than quote from the nutritionist's report, but this time let us share her informal note: "Finian McDonald - he is a joy. Weight is fine at 170#, lipids improved and almost back to normal in all areas." For maintaining fitness, Father reports daily hiking, biking or walking, and cross country skiing when conditions permit.

**4. Recommendations and Treatment Plan:** We congratulate Father McDonald on the successful completion of his continuing care program. He has had many challenges on his recovery journey, and has met them all directly, refusing to "throw in the towel." We commend him for his prudent plan to continue his current level of recovery activities for the foreseeable future, including periodic or as-needed telephone consultation with his continuing care therapist. At any time he might like to use a future continuing care week as a retreat and recovery renewal, we would be happy to put him on the schedule.

A copy of this letter is being sent Father McDonald for his record, and to share with his support network for their observations on the workshop week. We ask that he convey our thanks to all who wrote the insightful letters that help us to assess his recovery. If you have any questions regarding the report, please don't hesitate to call us.

Very Reverend Timothy T. Kelly, O.S.B.  
RE: Reverend Finian McDonald - SLI 12647

January 8, 1998  
Page 3

We thank you for all your help in supporting Father McDonald's recovery, Abbot Kelly. Our prayers are with you for the good work you do for Christ's Church, and we ask in turn for your prayers for continued blessings on the work of the Institute.

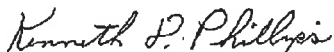
Sincerely,



Catherine Turner, LCSW-C  
Continuing Care Therapist



Stephen Montana, Ph.D.  
Director of Clinical Services



Rev. Kenneth D. Phillips, TOR, MS, NCC  
Coordinator, Continuing Care Services



Frank Valcour, MD  
Medical Director and  
Vice-President for Clinical Services

CT/ct-ar  
cc: Reverend Finian McDonald

**Kelly, Timothy**

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**From:** McDonald, Finian  
**Sent:** Tuesday, March 24, 1998 11:33 AM  
**To:** Kelly, Timothy

Abbot Timothy: Wanted to thank you for your conversation yesterday.. I had the good feeling of sharing with you the thoughts that were on my mind concerning possibilities in both the Bahamas and Japan. I realize that this is early and there are many variables in this tentative plan. Depending on these variables, the plan could include a three venue assignment. A time in the Bahamas, return to St. Johns for a time and the last segment could be in Japan for an unidentified length of time--depending on what happens there. I also appreciated the recovery focus of our conversation and what implications this would seem to require. I just finished a long talk with Catherine at St Lukes. I reviewed with her as much of our conversation as I remembered and we talked about support systems in each of these two locations. She would welcome the opportunity to discuss this possible plan with you when you are here on your next visit. She suggested that you call in advance to set up some time as she is aware of your crowded schedule when you are at St. Lukes. She and I both thought that my up-coming visit to the Bahamas (this Friday the 27th March) would be valuable in terms of my assessing the impact of my previous slips on that Island. I plan to call her when I return. This, I think, will be after your visit (and hopefully your discussion with Catherine. I called St. Augustines this morning and also chatted with the Prior about our discussion and my leaving this Friday. Thanks for this permission, and for your considering my suggestions. Finian



McDonald, Finian

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From:  
Sent: Friday, April 10, 1998 10:51 PM  
To: McDonald, Finian

Good Friday Afternoon

Dear Finian,

Kieran just mentioned to me that you called. Did you get any kind of an answer out of him? With all the fast moving developments regarding diocesan take over the parish (in exchange for money to build and operate Fujimi), he seems to have been in a bit more confused state than usual. If he remembered who you were, take that as a good sign!

You have mentioned the possibility of your coming to Japan a couple of times, and I don't think I have ever picked up on it. But since this time you asked me directly for a response, I will say that I have mixed feelings. First of all, the "good" feelings.... It would be great to have you here, because I like you and a wonderful addition to community life. I think I have told you that I find the interaction with most of the other members of the community here to be so minimal and so shallow as to be almost counterproductive. I realize that it takes two to tango, and I have to assume my share of the responsibility for the lack of communication. But (to engage in a bit of self justification) I have almost despaired of finding a topic of conversation that elicits any response beyond a monosyllable. So it would be wonderful to have you here just to have someone to talk to.

On the negative side, though, is my feeling that the move to Fujimi might be just the change (or incentive, or whatever) we need to get us to move in two directions that I think are crucial to our future: communication among ourselves and a serious effort to adapt to Japanese language and culture.

I think we have to make a tremendous effort in the area of "becoming Japanese" -- though I have very serious doubts about just how much progress we will be able to make. Neal is not going to change (and whether he should even make the move to Fujimi is a big question in my mind); I have heard Kieran's Japanese for three years now, and if there is some improvement, it is almost unnoticeable. Thomas, I am afraid, is also hopeless. He probably understands how the language works better than anyone else, but he can't use it (not surprising, I guess, given how difficult it is for him, at times, to get something out in English....bad, bad, bad). But I still think we have to make a try, painful for all of us (for the Japanese, most of all, probably) as that try is going to be. A shiny, new monastery may attract some people, but unless there is something going on inside that monastery which indicates to the candidates that these Americans are at least trying to adapt to Japan, those candidates are not going to stay.

And so that brings me to the problem I see in your coming to be with us for a time. Your presence, I am afraid, would give us just the excuse we need to put off again any serious efforts we might have thought about to make Japanese the language of the house. At least it will make the effort much more difficult. Given who you are -- your gifts for engaging in conversation and for getting others to talk -- I am sure you would help us a lot to communicate better with one another, but more "English" communication will probably make it even harder for Japanese people to feel at home among us.

Having said all this, I want you to know that if Kieran and the Abbot think that it would be good to have you here, I will welcome you with delight.

And now it's off to Fujimi for me (I am finishing this up on Saturday morning). I get back late Sunday night (have Mass in Ueda too,

later in the day), and then on Monday afternoon I will be at the seminary for a day. We're looking forward to having Benedict here with us. Now that we are entering into some serious negotiation with the diocese, it will be good to have his expertise. And the cherry tree in the garden should be in full bloom on the day he arrives. The buds are just starting to open now, and with today's warm weather and sunshine it won't take long for them to burst open.

Happy Easter. And if you think I am being too "kibishii," tell me.

**Kelly, Timothy**

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**From:** McDonald, Finian  
**Sent:** Thursday, July 09, 1998 11:43 AM  
**To:** Nolan, Kieran  
**Cc:** Kelly, Timothy; Ward, Dan  
**Subject:** Time Table for future assignment

Dear Kieran: I tried to call you last night but couldn't get through... too much international traffic. At any rate, I wanted to chat with you about what you were thinking was the best time for me to come. Now that all that chapter approval is behind us and the process has started on the building, perhaps at this time we can begin to set, at least, rough timetables. I realize that the deadlines of all construction plans are not cast in stone but we can at least talk about chunks of time. In past conversations, we talked about my being of help by being at Tokyo--helping with packing, getting ready for the move, and the advantages that an extra person would be at this busy and stressful time. I would envision my going along with you all to Fujimi, helping in the unloading, setting up, getting comfortably settled and then leaving you all to God. I realize, that it is important that you begin from the start to be "a Japanese community", so I would not want to interfere with this important first phase of the new foundation. My departure date is not important at this time. There are just too many variables. Be assured that I would be sensitive to the concerns of your community.

Having said all of this, what do you think of this as a suggestion from this end: Arrive in Tokyo some time in mid-January or first part of February, and stay for four or possibly five months (depending on the building dead-lines, moving, etc.) Or arrive first week in January and stay until mid-May or what ever time it seems appropriate to depart. This is what I have come up with.. I would want to hear what you wish and how you would suggest changes to the above. If this would roughly fit your thinking, I would then plan the first part of my year by going to the Bahamas first. I could leave as early as mid-August and remain until after Christmas---a little over four months. Return to St. John's for a few weeks and they leave for Tokyo.

This is the first time that I've actually concretized this on paper so I'm sending a copy of this to the Abbot and Dan Ward. I did talk to Dan last week when he was here, and run this above schedule past him and he was pleased with the Bahamian segment but realizes that the Tokyo wishes and needs are the first priority. When you give me your thoughts and have time to run this past your community, please let me know. I can then submit this schedule to the Abbot for his possible changes and approval. Thanks.

On a more personal note, it is good to have Tom with us. He was celebrant at the Liturgy yesterday and gave a very fine homily. He seems to be busy but not too busy to make bread for the 4th floor. How is Al doing? He was very excited about returning (as I am). Give all the brothers my love and, God willing, I so look forward in being with you again. Tell John-Bede not to do all the work so I can feel useful when I do arrive. All best Kieran love and joy in the approaching feast of St. Benedict. Until later, finian

**Kelly, Timothy**

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To: McDonald, Finlan  
Subject: RE: Your blessing, approval, and money

Dear Father Chrysostom Schreiner:  
The schedule looks good. However, I think you should be taking a slow boat -- especially for the return trip!  
Abbot Bernard

-----Original Message-----  
From: McDonald, Finlan  
Sent: Thursday, July 30, 1998 10:30 AM  
To: Kelly, Timothy  
Subject: Your blessing, approval, and money

Dear Abbot Baldwin: I would like to submit my rough time table for my next year in the missions. Some dates are set and others not--the date for the Japan return is still uncertain and I suspect will be that way until plans unravel while I am still in Japan. I leave for the Bahamas on August 17th and I am scheduled to return on Jan.11th. I'm flying on Senior Pass tickets so more preferred dates are not available to me. But these dates should work out fine. I'll be there for Christmas and add what ever I can to this celebration. I plan to return to St. John's on the 11th of January and then leave for Tokyo on the 26th of January. Kieran says that this arrival time would seem to fit their planning, packing, and last phase preparation to leave for Fujimi. Brother Nick also thinks this would be a good time to arrive. I time of departure is not certain. It is my plan to go to Fujimi and help them get unpacked and settled in and then leave. If this is longer than the three month limit, I would leave the country before the three month limit and then return to Japan for the time it is feasible for me to return. I am trying to build into my Japan ticket a way for me to leave the country at a minimum cost. So that's the plan for now. I realize that there is no definite schedule for the Japan portion of this assignment and I am comfortable with this. I look forward to this year very much. I have so much to be thankful for .... each day is a new gift and opportunity. Thanks for your considering this assignment. More later, finlan (Now get back to work!)

## Kelly, Timothy

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To: McDonald, Finian  
Subject: RE: Recovery "round-up", August 1998

I appreciate your report and want to assure you I have every confidence in you to take the steps needed to promote your continued recovery. You have been very much of a blessing to me these five years as well and it is wonderful to see the grace of God given and accepted over and over again. I will miss you while you are gone but I am certain you will be a great help and support in the Bahamas and in Japan. Do keep in touch and I hope to see you during your "inbetween" time in January. Peace and many blessings.

Abbot Timothy

-----Original Message-----

From: McDonald, Finian  
Sent: Thursday, August 13, 1998 10:47 AM  
To: Kelly, Timothy  
Subject: Recovery "round-up", August 1998

Dear Abbot Timothy: Before I get too swept up in last minute details of my leaving, I want to give you a short report about my recovery and how it relates to the next segment of my journey--the Bahamas. I've recently had my last appointment with Richard Fingarson, my psychologist from the Central Minnesota Mental Health Center. We talked about preventive relapse concerns (as we have continually done) and issues that may arise in this year away in the missions. Reviewed the need to keep up my daily program of meditation and prayer regarding the 12th step program, setting up a specific time each month with Antony Hellenberg to get impressions, suggestions, and encouragement (you recall that Tony was a member of my support team at St. John's for the time he was here), check in with the AA group in the Bahamas, reminded myself of my recent slips during my last visit there and the lessons which were learned, and we again reviewed other preventive strategies. It was a good talk and I really love and value this man and the long relationship we have had together. He supports my year in both the Bahamas and Japan. I will be in touch with him in January--when I return for a few weeks before leaving for Tokyo.

This past Sunday I met with my Support Group at St. John's. We talked about what's been happening to me during the eight weeks since we met last....my lung illness and the effect this had on my life, where I was in recovery, my next year, and their suggestions for my stay in both the Bahamas and Japan. They have been such a great group of confreres. For the last six years we have met almost every month. I am grateful for their support, understanding, and the time they have freely given. (For your reminder they are: John Klassen, Ray Pedrizetti, Fran Hoefgen, Alberic Culhane, Alan Reed, Tony Hellenberg, and Bill Cleary) I am grateful for their concern and love. I will continue to use this support.

I have had several long conversations with Catherine Turner at St. Lukes. She loves me dearly and has been a very supportive person in these five years of aftercare. We talked about many of the same issues as above and included topics of my own self worth and the many gifts I have. These, I sometimes, let go un-noticed, but are also a very important part of my recovery. I will continue to keep in touch with her by E-Mail. She has, indeed, been a gift.

I am having my last lunch-session with my SAA sponsor tomorrow. He has been also very helpful to me over these five years--a graduate of St. Lukes, a priest, not a member of our community, he has been able to give me another side in my recovery. He is also a member of my SAA twelve step group. I have talked with my 12step groups for the last several months about my recovery concern and challenges while I will be away from their support. The Group has been both honest and supportive with my preparation. We are having a little farewell Breakfast party this Saturday.

I have talked with my confessor and spiritual director, gave a mini-report to the Prior, and have tried to keep you informed. I depart with a feeling of confidence, grateful to God and this community for so many kindnesses and understanding love. I feel like I have been close to the "shadow of death" and that God is giving me a new opportunity for life and service. I hope I am not that foolish to be too confident or dumb enough to forget that I am still a person in recovery.. I will be a risk anywhere, of course, but I go trusting in the power and grace of God. Thank you, Abbot Timothy, for so many things. You have been a loyal henpecte for me--like the rule says you have to be as Abbot. I am grateful to you for all your support and your love. Finian.

## Kelly, Timothy

**From:** McDonald, Finian  
**Sent:** Friday, October 23, 1998 8:26 AM  
**To:** Kelly, Timothy  
**Subject:** RE: January Workshop

Dear Abbot Timothy: Thanks for your note. Just returned from an extended weekend with Fr. Mel on Long Island--six days, actually. It was a great experience in many ways. It was certainly a different Bahamas than Nassau. Much poverty, especially on the southern side. This is where I celebrated my three Sunday Masses. Bright and early Deacon Patrick and I left for the furthest Mission and from there we just continued up the road until we arrived at Clarence Town. I got tired of hearing myself preach the same sermon over and over but I had it almost memorized by Clarence Town. The time on the island and with Mel was an unforgettable experience--the primitive island life, the poverty, the goodness and appreciation of the people, and the simplicity of life. The work of Fra Jerome is quite impressive to me. I have been reading his life and some of the books about his architecture which Fr. Francisco and others have collected at St. Augustines. I'm very much an admirer of his architecture. Seeing that impressive church at Long Island, Clarence Town, the site those white towers command of the harbor, was inspirational to me and as it must be to those who see this church of St. Peter and Paul. To think Father Cornelius and his 'helpers' built this church with the design and cooperation of Fra Jerome, made me so proud of all these confreres who lived on these islands for so long. Sorry, I didn't mean to get carried away, but it is impressive and somewhat humbling. I have planned my second and last trip to the out-islands for next month--second week in November--to Cat Island. I'm going to stay with Sr. Kelly, the "chief" of the island. (How do I always get mixed up with all these Kelly chiefs?? ) I'm excited about seeing the Hermitage and the famous church of the Holy Redeemer. Happy I hooked you about not being familiar with small community living. I just wrote Jerome C. a letter. I too am pleased at what seems to be a very good and life-giving experience that St. Luke's was for him. Funny, what seems to be a kiss of death, turns out to be a gifted kiss. I will not be able to be home for the workshop where you plan to have this 'recovery testimony'. The Senior Fare from Cont. blacks out all fares until Jan 7th. This is the date that I plan to leave the Bahamas. Cont. Air returns by way of Newark. I had asked the Prior before leaving if I could spend a few days with the Paulists on 59th so I am scheduled to return home on the afternoon of the 11th of Jan. The rest of the 'graduates' will do a good job without me. You didn't mention Allen T. or Kevin L. You don't want too many on a panel like this, anyway. You might ask John H. also--just to get the 'other side'. (Sorry) I hope it goes well. Sounds like a good idea. Make it on the short side in the planning. If it goes over, the discussion will propel itself. Hope your trip to Rome goes well and that these China talks will pave the way for your arrival in April. Being that you didn't comment on me 'protecting you' for a city or two after you leave Japan, I am presuming that this is not workable. I will proceed with my Tokyo flight plans and build-in a leaving the country feature before the three month 'visa stay' runs out. I'm still excited about this part of my 'missionary' year. I understand that building is moving right along. Hope you are well, happy, and that Fall is still beautiful. I know you miss the heat, but try to offer it up... Love and peace to you, Timothy, and keep me in your prayers...you are in mine. Finian

-----Original Message-----

**From:** Kelly, Timothy  
**To:** McDonald, Finian  
**Sent:** 10/22/98 10:08 AM  
**Subject:** January Workshop

Dear Hutzpah,

Greetings from paradise. When I was at St Luke's for Jerome's closing interviews he surprised me by saying he would like to be able to speak to the community about his journey at St Luke's. I fully support his sentiment. As we talked with his primary therapist we evolved to a plan that perhaps during the January workshop there could be a panel of alums of St Luke's who could talk about their experiences there without going into any unnecessary details of what got them there. Jerome liked the idea, and later when I talked with Tom G. about it he agreed as well. I haven't talked with Brennan yet but will and thought I'd get your input on the idea as well. I believe you'll be home by that time and if you would like to be a participant in it let me know.

In your last missive (missile?) you commented about small community, but since I had never lived in one I wouldn't understand as you do. You seem to forget I was in Mexico, Bahamas, New York, Belmont -- all small communities. And I thought "old-timers" disease was bad on short term memories only!!!

The t-shirt is quite nice and I'm thinking of having it made into a mitre. I see you have forgotten even your own name.

Peace (and quiet) to you, Viejo.

Abbot Timothy

**Kelly, Timothy**

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**To:** McDonald, Finian  
**Subject:** RE: Health concerns

I just got home this evening from Rome. So far I've been up 23 hours. Thanks for the info on the spots. That sunshine down there is not too good for such problems, and I hope you know that. You are very much in my prayers and I hope you'll let us know what's up next. Peace.  
Abbot Timothy

-----Original Message-----  
**From:** McDonald, Finian  
**Sent:** Saturday, November 07, 1998 7:58 PM  
**To:** Kelly, Timothy  
**Cc:** 'ahellenberg@csbsju.bs'  
**Subject:** Health concerns

Dear Abbot Timothy--

I'm sending you both this recent report on my trip to the dermatologist. Tony a few days ago noticed a spot on my leg and expressed concern. There was also a little scab-like growth on my left cheek also. Anyway, through a referral by one of the priory's doctors, I went to St. Luke's clinic to see Dr. Orlander. He gave two possibilities for the cheek spot, both not serious and at this point benign, but for the spot on my right leg he without hesitation, identified it as malignant carcinoma. I return to him on the 18th of November to both check the face tissue (after having been applying a perscription ointment since then), but to set up an appointment in the hospital to take the biopsy of both areas. Hopefully, this be scheduled a few days after the 18th of November. I have called the St. John's health service telling them of this interview and the details of my chat with Dr. Orlander. Hopefully, this more ominous spot, if indeed it is a real malignancy, has been caught in time.

I really don't know how long I've had this spot--it's in such an awkward place, that it's difficult for me to see this front side of my leg. I'm feeling surprisingly calm about the situation. There's no pain or itch or anything to remind me of trouble. This is my second round with cancer possibilities--I pray God, it will be as positive as the lung situation. Also, this is my second round with "St. Luke Hospitals"..... how long, Lord. Anyway, I know you two are not home at this time that's why I haven't E-Mailed before. Rene called me this morning and suggested that I put it on E-Mail for the record.

Otherwise I'm healthy and still enjoying my life on the Island. I leave on Monday for Cat Island, the site of Fra Jerome, the Hermit of Cat Island. I'm excited about this visit--I've been reading his life, the Hermit of Cat Island, and other materials. It will be sort of a retreat for me. I'm staying with Sr. Kelly. Which brings my life into a third round of repeats. So to both you and the Prior, my love and prayers. Put me on your list----that's a prayer list I'm referring to. God bless, and I'll keep you informed. Until later, Finian  
s

Kelly, Timothy

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To: McDonald, Finlan  
Subject: RE: health and return visit to St. John's

Dear Fr. Finlan:

Thanks for the message. George Allen was asking about you last evening. I wasn't sure whether your message got to the prior and guest master so I have forwarded it to them just in case. I told George last night that if I didn't hear from you today I'd be contacting you tomorrow to see how the examination went. Look forward to seeing you on your return. Peace.

Abbot Timothy

-----Original Message-----

From: McDonald, Finlan  
Sent: Thursday, November 19, 1998 7:19 PM  
To: Kelly, Timothy  
Subject: health and return visit to St. John's

Dear Abbot Timothy; In my telephone conversation with Dr. Hafner this afternoon, and with Eileen Haeg the day before, it has been suggested that I return to St. John's for the medical care for the two skin spots that I had mentioned to you in an earlier E-Mail. It would be more convenient to have it done here, of course, but there are a number of reasons to have both the initial biopsy and any required follow-up treatment done at St. John's. I will leave here December 1st and have scheduled my return to Nassau on December 11th. I hope that this will be sufficient time to take care of this treatment. If this schedule has to be changed, we will take this as it comes. I am concerned, along with others, about having this done as soon as possible, otherwise I would have waited until the 11th of January when I am due to arrive back at Collegeville. Hopefully, all will go well and I'll be able to return to St. Augustine's for most of Advent and the Celebration of Christmas and the New Year—including my first Junkanoo. I look forward to these remaining days in the Bahamas. Sorry to have to use this one letter to tell everyone concerned, but it is easier. I have my first appointment with Dr. Hafner at 10 AM on Dec 2nd. Fran, if my room is not available for these days, you may put me elsewhere—with some limits. If questions, Fr. Abbot, you may E-Mail. Asking prayers from all of you, I am your confrere Finlan.. (who?)....



Kelly, Timothy

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To:  
Subject:

McDonald, Finian  
RE: finian who??

Thanks for the news. It was good to have you home and especially to find out that you were faking it all and have no health problems, just a gyrovaging spirit. and spouse are off on a 2nd honeymoon to Ireland. When I first heard about it he didn't know about it yet. Apparently it was to be a surprise for him. Monastic life is so much simpler, no? Yes, there is enough to keep me busy here but I guess I take a certain pleasure in being occupied. On days like this, however, I tend to hole up and read, nap, listen to the Texaco opera on NPR, and get relaxed. Whatever comes after this job I'll try not to rest to distraction. Enjoy these next several weeks. I'll see you when I get back here from where you are now.

Peace.

Abbot Timothy

-----Original Message-----

From: McDonald, Finian  
Sent: Saturday, December 12, 1998 7:04 PM  
To: Kelly, Timothy  
Subject: finian who??

Dear Father Abbot: Just a note to officially record my arrival in the Bahamas. Tony was at the airport trying to be pleasant when my baggage didn't arrive on the plane. We had to wait for the next plane from Miami. We stopped at a nice cafe on the way home and caught up on most of the news. He's feeling pretty up-beat after the very recent visit of Sr. Ann Marie B. and companion. It's great to be back and the time will go really fast from now until Jan 7th--the day you arrive. The timing couldn't be better. I just had such an important time home--my health, being the main one, of course. my trip to the cities to be with my and a few relatives, in new Lady Friend. I'm so happy to. Hopefully, this will make him less lonely and less crazy with his adjustment. Good things happened to me in recovery--an appointment with Rich Fingerson, lunch with my SAA sponsor, call to Cathering at St. Lukes, several recovery meetings, talks with several members of my support team and to my Abbot and Prior. What else could I have done--maybe a little prayer, you say?? Let me say again how grateful I am to you and so many people in the community who actively support me. I'm in such a good place now and I'm grateful to God for being so good to me. I am really happy and at peace. That's sounds presumptuous, but it is where I really feel that I am. Thanks be to God. Your next few weeks will be really busy....you look busy to me. Have you ever thought of slowing down? Take care, good Abbot, let's pray for each other and my prayers and love are still with all of you. Until later, Finian

**Kelly, Timothy**

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**From:** Kelly, Timothy  
**Sent:** Tuesday, April 06, 1999 10:19 AM  
**To:** McDonald, Finian  
**Subject:** RE: Easter peace and love

Good to hear from you. What did you say your name was? Holy Week and Easter went well as busy as it was with the added liturgy for Father Jordan. This week so far has proven to be just as busy and shows little sign of letting up until maybe Friday or Saturday. From April 21 to 26 I expect to go to Eagle Lake and get some rest time though I'll probably have to make a trip to St Luke's either this month or next to see J.H. I hope there are no glitches in getting the things that were shipped and that things can get put together in good fashion at Fujimi. Bro. Benedict's stay is brief but I'm hopeful he'll get much done while there. Jim has done a magnificent job with the usual generous spirit he always shows. I admire his dedication very much. Last night it snowed and the ground is covered. Now the sky is showing blue and I suspect the ground will be clear by tomorrow if not later this afternoon. Greet the brethren for me. Peace to all.

Abbot Timothy

-----Original Message-----

**From:** McDonald, Finian  
**Sent:** Monday, April 05, 1999 9:27 PM  
**To:** Kelly, Timothy  
**Subject:** Easter peace and love

Dear Abbot Timothy: Just a short note to wish you Easter Alleluias. Benedict and Jim arrived last night...we welcomed them with a very festive supper. There were ten of us, with Kamamura san here from his post at Fujimi. It was fun and I had the feeling it was the last festive hurrah at Meguro. The time-table of the big move increases everyday....with the arrival of Jim and the container, of course, this is also a sign of the transfer. I think we are in pretty good shape. Not knowing the exact time of our departure is awkward, but we work around that. Heard nice things about Easter at St. John's.... they really liked your homily on Holy Thursday. (Well, all but one) (%) Roman is giving me alot of heat about 'being in Tokyo'---it was fun. This will be a busy week here with many meetings and such going on....I'm taking my rail pass during some of Jim's stay here....leaving this Friday to spend a few days at Kyoto. The cherry blossoms are in bloom everywhere so Tokyo is really beautiful. Hope you can get some rest after your busy week....bet your schedule for the next few months is really hectic. We started an English speaking SA group--there are now four of us...one is very far away so we talk alot by phone....it's really neat for all of us. I found this one priest who has had a similar journey as I, so this has been wonderful for the both of us. Anyway, just wanted to say hi, to check in and to wish you much joy and peace during these days of the Risen Lord...Thanks for all your love and support....it was a beautiful Easter for me and I am grateful...affection, Finian

>  
> Dear Abbot Timothy: Such a shock to hear of Father Peregrin's sudden  
> death....we were neighbors. Add this to your already busy schedule.  
> Death is so inconsiderate. The family was so close....I'm sure this  
> will be very difficult. God bless him and embrace him: indeed, he's in  
> God's arms. Thanks for your recent note. I hope you received a  
> complete report from Benedict about all that's happening here. He was  
> certainly kept busy. We are moving right along with the moving date set  
> for May 24th--at least that is when the trucks arrive at Meguro to take  
> our tents and looms. Whether a few of us will be up there prior to  
> that time is anyone's guess. We leave on our three day planning  
> "retreat" tomorrow so hopefully we will get some of the issues  
> discussed and approved. They still have some hard questions to deal  
> with. Kieran asked me to be the facilitator....what was that about  
> killing the messenger.....The time is rapidly moving along. A few days  
> ago I returned from my one week Japan Rail Pass. The cherry blossoms  
> followed me everywhere. It was a wonderful trip. Good weather, nice  
> things happened to me, met some interesting people, and yes, I was a  
> good boy. Actually, it was sort of a spiritual experience. Went to  
> Kyoto, Hiroshima, Nagano, Kawazaka, Motsumoto, and Hanazawa. Came back  
> tired but so excited about all I saw and all that happened.. The last  
> evening I slept in a youth hostel at a Buddhist Temple...such a unique  
> experience. That's about it for me. Hope you still get to work in  
> your time at Eagle...you need this (for the sake of all of us) Remember  
> us in your prayers during these important weeks....we are grateful for  
> Jim being here. What a trooper he is. Bye for now, and peace and  
> affection from me. Lyle

>  
>-----Original Message-----  
>From: Kelly, Timothy  
>To: McDonald, Finian  
>Sent: 4/6/99 10:19 AM  
>Subject: RE: Easter peace and love

>  
> Good to hear from you. What did you say your name was? Holy Week and  
> Easter went well as busy as it was with the added liturgy for Father  
> Jordan. This week so far has proven to be just as busy and shows  
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> sign of letting up until maybe Friday or Saturday. From April 21 to 26  
> I expect to go to Eagle Lake and get some rest time though I'll  
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> the ground will be clear by tomorrow if not later this afternoon.  
> Greet  
> the brethren for me. Peace to all.  
> Abbot Timothy

>  
>>-----Original Message-----  
>>From: McDonald, Finian  
>>Sent: Monday, April 05, 1999 9:27 PM  
>>To: Kelly, Timothy  
>>Subject: Easter peace and love

>>  
>> Dear Abbot Timothy: Just a short note to wish you Easter Alleluias.  
>> Benedict and Jim arrived last night...we welcomed them with a very  
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>> is also a sign of the transfer. I think we are in pretty good shape.  
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>> really liked your homily on Holy Thursday. (Well, all but one) (%)

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>>bloom everywhere so Tokyo is really beautiful. Hope you can get some  
>>rest after your busy week....bet your schedule for the next few months  
>>is really hectic. We started an English speaking SA group--there are  
>>now four of us...one is very far away so we talk alot by phone....it's  
>>really neat for all of us. I found this one priest who has had a  
>>similar journey as I, so this has been wonderful for the both of us.  
>>Anyway, just wanted to say hi, to check in and to wish you much joy  
>and  
>>peace during these days of the Risen Lord...Thanks for all your love  
>>and support....it was a beautiful Easter for me and I am  
>>grateful...affection, Finian

**Kelly, Timothy**

To: McDonald, Finian  
Subject: RE: Easter peace and love

Peace, Finian. Hope your trip goes well. Just remember, you have to tell me your minute by minute, day by day, happenings. I'm glad you could facilitate the meeting and glad you did a good job, even if you do say so yourself. I'm just back from Eagle and getting mail taken care of. See you soon.  
Abbot Timothy

-----Original Message-----

From: McDonald, Finian  
Sent: Saturday, April 24, 1999 9:48 PM  
To: Kelly, Timothy  
Subject: RE: Easter peace and love

Dear Abbot Timothy: Just a note before the virus arrives tomorrow. I know you are still up at Eagle Lake...hopefully the weather is nice and as used to say, 'enjoying a well deserved rest'. I'm sure the funeral and all that accompanied was very draining for you, so your 'retreat' is coming at a good time. Heard many toching reports about both the wake and funeral...it sounded like a real celebration for both the family and community. Sudden deaths always take awhile to process, so I'm sure it will be the same for us. We has our scheduled three day working session earlier this week at the Jesuit Retreat House...It went about quite smoothly....good spirit, lots of participation, a feeling of bonding that I have not seen before here, important issues were agreed on, and every item that the members submitted for review was discussed. I'm sure you read the minutes. I was happy to be the 'facillitator' and felt good about the unique role I had and, quite honestly, how good I was. (blowing ones own horn--so rare for me to do.(%)). Jim was down this weekend..he seems to be on target, and with a few glitches, things seem to be moving right along. Tony writes me regularly...they are not happy campers down there for any number of reasons. I feel for the group, especially for the stress Tony is experiencing. I'm getting excited about my trip to Thailand this Thursday. Talked about it at the SA group yesterday so I'm trying to be realistic about a city that I've acted out in before. But I've returned to other cities that have been of the same scene, and I managed to put recovery principles in charge...That English group is really a wonderful bunch...we are five now. We call each other all the time and have such a concern about each other. Anyway, I'm excited about having to leave the country and with you and everyone praying for my safe and healthy trip, I'm in God's hands. I'm happy and enjoying my stay and the contribution I am making to this community at a very important time. I gave a little sermon at the end of the workshop about their 'singing a new song to the Lord' That's what they are about to do in Fujimi,,,singing a new song to the Lord....Allulujia. So, good abbot, take care of yourself, and I hope when you read this letter, that you are refreshed and happy. Affection and peace to you, Finian

-----Original Message-----

From: Kelly, Timothy  
To: McDonald, Finian  
Sent: 4/18/99 7:40 AM  
Subject: RE: Easter peace and love

Dear Father Finian:

Thanks for the message. Yes, the death of Fr. Peregrin is still a shock to all of us. I got the report about 9 o'clock Friday evening through campus security. I talked to someone at the medical examiner's office and then had to contact the family. Before I could call she called me asking what happened to Peregrin. I figured she already knew -- but she didn't so I had to backtrack a bit and break it to her as gently as can be done in these circumstances. I talked to most of the immediate family that evening but couldn't get hold of until the next morning. I've been pondering the homily since then and am not terribly satisfied with what I've come up with so far. Keep that little project in prayer. Tell Jim that our classmate Jim Miller of the Diocese of Juneau, Alaska, is dying of cancer and staying with one of his sisters in Rochester, MN. I talked with him on the phone last week. He told me he has pancreatic cancer and has been given one to three months to live. He said he has lived a full life and is ready to go. I assured him of our prayers.

Greetings to all and keep the family in prayer. Peace.  
Abbot Timothy

>-----Original Message-----

>From: McDonald, Finian  
>Sent: Sunday, April 18, 1999 7:32 AM  
>To: Kelly, Timothy  
>Subject: RE: Easter peace and love

ATTORNEY-CLIENT/WORK PRODUCT

OSB McDONALD\_00457

FULL AND FINAL RELEASE AND CONFIDENTIAL SETTLEMENT AGREEMENT

FOR THE SOLE CONSIDERATION OF

the receipt and sufficiency of which I hereby acknowledge, and the previous discharge of my student loan obligation of approximately I fully and forever release and discharge St. John's University and The Order of St. Benedict, Inc., a/k/a St. John's Abbey, including all of its/their operating divisions, Fr. Finian McDonald, and their agents, employees, heirs, administrators, executors, successors, insurers, and assigns, and all other persons and organizations who are or might be liable, from any and all claims of any type and nature and for any and all damages which I claim or could claim as a result of incidents during the early 1970's and thereafter which are or could be the subject of claims, legal actions and lawsuits asserted against the above parties.

I.

By executing this Release, I represent, state and agree that:

1. "Claims" includes demands, actions, and rights of action also includes all claims which I now or hereafter may have arising out of, in consequence of, or on account of said incidents, including, but not limited to, claims of assault, battery, sexual abuse, negligence, breaches of contract, and fault and liability of any type, nature or legal theory.

2. "Damages" includes past; present and future damages for personal injury; bodily injury; sickness; disease; pain; suffering and emotional or psychological injury and damage; loss

**OSB McDONALD\_00458**

of income and or earning capacity, both past and future; sickness, disease, or damage; damage for care and loss of services arising from such injury, sickness, damages, or disease; past and future medical care, treatment, rehabilitation, medications and counselling expenses of any type; and all other damages of whatever kind or nature.

3. That I have not retained any attorneys and that there are no persons other than myself who have any claim, right, entitlement or interest in or to the proceeds of this settlement.

II.

I expressly intend and agree that this Release applies to all of my claims arising from said incidents, including, but not limited to, claims for known, unknown, latent, developed and undeveloped injuries; anticipated and unanticipated consequences, and known and unknown developments of any of such injuries; and claims as respects the nature, extent and permanency of any of such injuries.

III.

I expressly agree to satisfy any liens, now claimed or which could be claimed relative to this matter, from the above noted proceeds of settlement and to defend, indemnify and hold harmless the released parties from any such claims.

IV.

In executing this Release, I am relying on my own judgment, belief, and knowledge as to all aspects of my claims, and I am not relying on representations or statements made by any of the



---

parties herein released or anyone representing them.

V.

I acknowledge that said sum is paid in compromise and settlement of disputed claims, that payment thereof shall not be construed as admission of any liability, whatsoever, by any of the parties herein released and by whom liability is expressly denied.

VI.

The undersigned, \_\_\_\_\_ agrees that the type and nature of the claims asserted by him against the parties released and the fact of this settlement and the existence of the Full and Final Release Agreement and its terms and conditions are to be held in strict confidence. I agree not to disclose to any person the type, nature, and description of such claims, the fact that a settlement has been made, the existence of this agreement, and/or its terms and conditions, except as may become necessary to my accountants, tax consultants, state and federal tax authorities or as may be required by law.

VII.

Understanding that I and the other parties released by this Agreement each have rights to peace and privacy which should not be disturbed or affected by one another, I, \_\_\_\_\_ further agree and promise that I will not personally solicit, advertise or otherwise engage in any activities seeking to identify, locate and contact any other person who may have similar claims against any of the parties released herein for the

purpose of assisting and encouraging the bringing of similar claims.

Dated: May 6, 1999.

Subscribed and sworn to before me this 6 day of May, 1999.

Kathleen A. Nelson  
Notary Public



CASTOR, KLUKAS, LOGREN & PADGETT  
CHARTERED

ATTORNEYS AT LAW  
1800 RAND TOWER  
527 MARQUETTE AVENUE SOUTH  
MINNEAPOLIS, MN 55402

(612) 338-8623  
Fax (612) 338-7508

File<sup>2</sup> Klukas  
Finian vs

JEROME R. KLUKAS\*\*  
ARLEN R. LOGREN  
MARK J. PADGETT

OF COUNSEL:  
JOHN E. CASTOR\*

\*ALSO ADMITTED IN WISCONSIN  
\*\*CIVIL TRIAL SPECIALIST, certified by  
the Minnesota State Bar Association

May 6, 1999

HAND DELIVERED

Re: Claims against St. John's Abbey  
and University and  
Fr. Finian McDonald  
Our File No. 8579

Dear

I am hand delivering to you, the following:

1. My firm's trust account check in the amount of \$100,000.00 payable to you as full and final settlement of all of your claims.
2. A duplicate original copy of the Full and Final Release and Confidential Settlement Agreement signed by you.
3. Original National Direct Student Loan Program Promissory Note marked "PAID IN FULL" for loans totalling \$100,000.00.
4. Original and photocopy of May 3, 1999 letter of Student Loan Collection Manager, verifying that the loan was considered paid in full as of July 10, 1998.

The other matter we have discussed involved your desire to request to be allowed to complete incomplete classes or courses which you began as a student at St. John's. In that regard, you have the same rights as any other former student to petition for that assistance. Your claims and the settlement of those claims

May 6, 1999  
Page 2

neither helps nor hinders you if you want to follow whatever University procedures there are in place for completion. It will be entirely up to you to determine what rights you might have in that regard and to pursue any such rights.

Yours very truly,



Jerome R. Klukas

JRK:kn  
Enclosures

cc: w/encl. Abbot Timothy Kelly  
Fr. ~~Rene McGraw~~

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**Kelly, Timothy**

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**From:** McDonald, Finian  
**Sent:** Sunday, May 16, 1999 8:17 PM  
**To:** Kelly, Timothy  
**Subject:** Last days from Meguro

Dear Abbot Timothy: As you can imagine, there is lots going on here during these last hours at Meguro. I returned from my two weeks in Thailand and Cambodia the day before yesterday. It was all so exciting, especially my four days in Angkor Wat....you must see it if you already haven't. Also went to the Capilor of Phnam Phen, (spelling), which was also quite interesting, the Killing Fields, the High School prison, some wats and the palace and museum. Will tell you about other parts of the trip when you arrive. It was all very good and I'm grateful. Things here are moving at a very rapid pace...I'm sure Kieran is keeping you informed. We all went to Fujimi yesterday for the first of the open-houses. This one for our immediate neighbors....about 40 were there, good spirit, nice feeling and a beautiful day. I think it was very successful...this one was quite important, more important than the parish of Fujimi open-house which is scheduled for next week. We all came back by car and train that same evening. Meanwhile, back at Meguro, things are really jumping. No more common meals, everything is being packed, I and a few others have to leave our rooms by Thursday...going back and forth to Fujimi for various reasons, the movers are here the 24th, arriving with all our possessions on the 25th at Fujimi and we all move into our new place on the 26th....it will be very hectic for awhile. I find it all very exciting, of course, but a few find it understandably very stressful. But the spirit is good and there is an energy of 'a new foundation in the making'. Hope you are well and taking these last days of the school years in stride....you are kept very busy as I recall. You heard of course that the Jerusalem program has been cancelled for next Spring so that cancels that 'cooking job' that I was exploring. As I recall, you didn't see much reason to continue the program anyway. Just wanted to write these few notes and I look forward to your arrival at Fujimi. Prior Nick arrives here in a few days. It will be good to see him again. I like him.

**Kelly, Timothy**

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**To:** McDonald, Finian  
**Subject:** RE: continued

Thanks for the messages. I did hear from Kieran about the open house for the neighbors. It all sounds good. I am looking forward to being there and having the opportunity to see everyone in the new setting. I hope I can get to my homily for the occasion soon and get the Japanese parts of the ritual into pronouncable form. Assure William I'm trying as best I can. Peace to all.

Abbot Timothy

—Original Message—

**From:** McDonald, Finian  
**Sent:** Sunday, May 16, 1999 8:43 PM  
**To:** Kelly, Timothy  
**Subject:** continued

Dear Timothy: Sorry, I was afraid that I was going to lose the letter if I didn't send it. I was almost finished.....Al seems very happy to be back. He will add alot to this community. Kieran was just in to check about where everybody was sleeping for the next week....it's all up for grabs, so to speak. Anyway, good Abbot, all is fine here and were all taking everything as it comes....even Kieran is remembering to take his pills. Peace to you and affection, Finian

**Kelly, Timothy**

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To: McDonald, Finian  
Subject: RE: hello from fujimi

Dear Fr.Finian,

Your message touches my heart. I am equally grateful to you for the major help you have been in both the Bahamas and in Japan. You have shown a very giving spirit and they miss you in the Bahamas and will miss you in Japan when you return here. I do look forward to being there and enjoying the accomplishment of the community there. The way this got started and has been carried out has been with the blessings of God in abundance. I am really confident that those blessings will continue and that there is a future for Benedictines in Japan because of the blessings of God and the hard work of cooperation of the community there and here.

Our retreat with Fr. Dominic Milroy of Ampleforth Abbey in England is going very well. He has done a magnificent job and the community has loved him. The program tonight at the end of the festal meal was a revelation of the goodness of our membership. Makes you rather glad to be a member of this abbey. Retreat ends tomorrow with conference and a few remarks from me.

On Saturday I leave for St Bede Abbey in Illinois to give the retreat there. I return on Thursday. Keep it in prayer, if you will.

I'll be seeing you and all in two weeks. Fr. Kieran has my itinerary and I hope he confirms reception thereof. Peace and blessings to all.

Abbot Timothy

-----Original Message-----

From: McDonald, Finian  
Sent: Thursday, June 03, 1999 6:04 PM  
To: Kelly, Timothy  
Subject: hello from fujimi

Dear Abbot Timothy: Just a last note to you before you arrive on the 18th. It seems like soooo much has happened during these last few weeks.....Kieran, I'm sure, has kept you much informed. We are pretty much set up in our new home....and a home it is. It is really quite extraordinary. I was walking down the long connecting hallway last night after office and thought what a unique opportunity it was for me to be a part of this venture. The place is beautiful, the site, the architecture, the materials used, the 'feeling' of the place is quite dramatic and yet so simple. You will love your new priory. We do look forward to your visit and to the blessing on the 20th.....slowly the last details are being made. The place will not be fully completed yet --- this may take a year, but for the most part, it's ready for your magic wand. I'm sure you'r just as excited about the place as we are. I say again, it was so good for me to be a part of this historic move. I enjoyed my stay with these men and I was the one who received the most....Parts of the 'journey' were difficult, especially these last two weeks, but it vanishes with the job completed. In fact, Timothy, this past year has been a gift,,,,,helping out at our two priory's at times when they needed someone to help them. I am grateful to you and to all concerned for this opportunity. It has been a wonderful year for me in so many ways. I will go to Tokyo on Saturday, the 12th of June, for my last gathering with three people in my SA group.....three men who have been such a source on support, friendship and inspiration for me for my time in Tokyo....we are having lunch and our final session together. I will miss them. I am happy and also happy to be going home again. It will be so good to return to St. John's. This is all for now. We will see you soon.....safe trip and mucho affection. Peace and love from Finian

**CONFIDENTIAL**      **AUTHORIZATION TO RELEASE RECORDS - CONTINUING CARE**

Patient Name: Finian McDonald      SLI #: 12547      Birth Date: 12/23/28

COMMUNICATION FROM:	COMMUNICATION TO:
<b>SAINT LUKE INSTITUTE, INC.</b> 8901 New Hampshire Avenue Silver Spring, Maryland 20903 USA  Telephone: 301-445-7970	(Program/Person/Agency) <u>Very Rev. Timothy Kelly, OBM</u> (Address) <u>St. John's Abbey</u> <u>PO Box 2015</u> (City/State/Zip Code) <u>Collegeville, MN 56321</u> (Telephone) <u>(320) 363-2011</u>

**AS SPECIFIED AND AGREED TO BELOW:**

- I understand I may revoke this consent to release information at any time, except to the extent that action has been taken in reliance thereon, and that upon fulfillment of the stated purpose(s), this consent will automatically expire. Unless sooner revoked or fulfilled, this consent will expire one year from the date signed.
- Information provided by other professionals to the Saint Luke Institute will be held strictly confidential and will not be released without my expressed written consent.
- I understand that admission or continued treatment by the Saint Luke Institute is not conditional upon my consenting to release this information.
- I realize this communication will reveal my presence at the Saint Luke Institute to the person contacted.
- The benefits and disadvantages of release of this information have been discussed with me.
- My release of the information is not intended and shall not be construed as a waiver of my privilege as to the confidentiality of medical records or my privilege as to the privacy of the communications with my therapist.
- The information here authorized for release is with my express understanding that the person or entity to which it is released is not authorized to re-disclose the released information without my express written consent or as otherwise required by law.

**INFORMATION TO BE RELEASED MAY INCLUDE ANY OF THE CHECKED BOXES:**

- |  |  |   |
|--|--|---|
| <input type="checkbox"/> Alcohol & Drug Usage History            | <input checked="" type="checkbox"/> Continuing Care Planning   | <input type="checkbox"/> Complete Medical Record from SLI Hospitalization |
| <input type="checkbox"/> Medical History / Physical Exam Results | <input checked="" type="checkbox"/> Change in Condition/Status | <input type="checkbox"/> Neuropsychological/Personality Assessments       |
| <input type="checkbox"/> Psycho-Social History                   | <input type="checkbox"/> Spiritual Assessment                  | <input type="checkbox"/> Other (Specify): _____                           |
| <input type="checkbox"/> Psychiatric History                     | <input type="checkbox"/> Legal Issues                          |   |

**THIS INFORMATION WILL BE IN THE FORM OF:**

- |  |   |   |
|--|---|---|
| <input checked="" type="checkbox"/> An Abstract      | <input type="checkbox"/> Evaluation Letter          | <input type="checkbox"/> Lab and Test Results   |
| <input type="checkbox"/> Discharge Narrative Summary | <input checked="" type="checkbox"/> Progress Report | <input type="checkbox"/> Other (Specify): _____ |

**METHOD(S) FOR RELEASING INFORMATION:**

- |  |   |   |
|--|---|---|
| <input checked="" type="checkbox"/> Verbal/Telephone | <input checked="" type="checkbox"/> Written/Photocopy | <input type="checkbox"/> Other (Specify): _____ |
|--|---|---|

**PURPOSE OF DISCLOSURE:**

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> To Provide Ongoing Treatment | <input type="checkbox"/> To Coordinate Treatment Efforts with Family/Concerned Persons |
| <input type="checkbox"/> To Obtain Payment of Your Bill          | <input type="checkbox"/> Other (Specify): _____  |

**SIGNATURES:**

<i>Finian McDonald</i>	<i>Amy J. Stueck</i>
Patient Signature	Witness Signature
<u>Aug 3, 99</u>	<u>8/3/99</u>
Date	Date



**CONFIDENTIAL****AUTHORIZATION TO RELEASE RECORDS**

Client Name: \_\_\_\_\_

SLI #: \_\_\_\_\_

Birth Date: \_\_\_\_\_

**COMMUNICATION FROM:**

**SAINT LUKE INSTITUTE, INC.**  
 8901 New Hampshire Avenue  
 Silver Spring, Maryland 20903  
 USA

Telephone: 301-445-7970

**COMMUNICATION TO:**

(Program/Person/Agency) \_\_\_\_\_

(Address) \_\_\_\_\_

(City/State/Zip Code) \_\_\_\_\_

(Telephone) \_\_\_\_\_

**AS SPECIFIED AND AGREED TO BELOW:**

1. I understand I may revoke this consent to release information at any time, except to the extent that action has been taken in reliance thereon, and that upon fulfillment of the stated purpose(s), this consent will automatically expire. Unless sooner revoked or fulfilled, this consent will expire one year from the date signed.
2. Information provided by other professionals to the Saint Luke Institute will be held strictly confidential and will not be released without my expressed written consent.
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4. I realize this communication will reveal my presence at the Saint Luke Institute to the person contacted.
5. The benefits and disadvantages of release of this information have been discussed with me.
6. My release of the information is not intended and shall not be construed as a waiver of my privilege as to the confidentiality of medical records or my privilege as to the privacy of the communications with my therapist.
7. The information here authorized for release is with my express understanding that the person or entity to which it is released is not authorized to re-disclose the released information without my express written consent or as otherwise required by law.

**INFORMATION TO BE RELEASED MAY INCLUDE ANY OF THE CHECKED BOXES:**

- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Alcohol & Drug Usage History            | <input type="checkbox"/> Continuing Care Planning   | <input type="checkbox"/> Complete Medical Record from SLI Hospitalization |
| <input type="checkbox"/> Medical History / Physical Exam Results | <input type="checkbox"/> Change in Condition/Status | <input type="checkbox"/> Neuropsychological/Personality Assessments       |
| <input type="checkbox"/> Psycho-Social History                   | <input type="checkbox"/> Spiritual Assessment       |   |
| <input type="checkbox"/> Psychiatric History                     | <input type="checkbox"/> Legal Issues               | <input type="checkbox"/> Other (Specify): _____                           |

**THIS INFORMATION WILL BE IN THE FORM OF:**

- |  |  |   |
|--|--|---|
| <input type="checkbox"/> An Abstract                 | <input type="checkbox"/> Evaluation Letter | <input type="checkbox"/> Lab and Test Results   |
| <input type="checkbox"/> Discharge Narrative Summary | <input type="checkbox"/> Progress Report   | <input type="checkbox"/> Other (Specify): _____ |

**METHOD(S) FOR RELEASING INFORMATION:**

- |   |  |   |
|---|--|---|
| <input type="checkbox"/> Verbal/Telephone | <input type="checkbox"/> Written/Photocopy | <input type="checkbox"/> Other (Specify): _____ |
|---|--|---|

**PURPOSE OF DISCLOSURE:**

- |   |  |
|---|--|
| <input type="checkbox"/> To Provide Ongoing Treatment   | <input type="checkbox"/> To Coordinate Treatment Efforts with Family/Concerned Persons |
| <input type="checkbox"/> To Obtain Payment of Your Bill | <input type="checkbox"/> Other (Specify): _____  |

**SIGNATURES:**

Client Signature \_\_\_\_\_

Date \_\_\_\_\_

Witness Signature \_\_\_\_\_

Date \_\_\_\_\_

611/066R 9/8/03 NCR-3

OSB McDONALD\_00468

**Kelly, Timothy**

---

**To:** McDonald, Finian  
**Subject:** RE: Recent Health status

You mean the blue pills with the smiley face on them?

-----Original Message-----

**From:** McDonald, Finian  
**Sent:** Friday, July 09, 1999 6:57 AM  
**To:** Kelly, Timothy  
**Subject:** Recent Health status

Dear Abbot Timothy: Just a note....I have scheduled an appointment with you for next Wednesday, but I did want to inform you now of my recent health situation. I had my regular appointment yesterday with my throat and Achalasia Doctor, Peter Nelson. He said that we can't play around any longer with my esophagus...He's scheduled an appointment with the surgeon, Dr. Jung, St. Cloud Clinic for next Tuesday to set up the surgery preparation details. I had another little episode of aspirating something into my lung. Dr. Hafner also thinks it's time. Fortunately, this is not as serious as the last time and will hopefully stay that way. See you Wednesday...keep taking your blue pills. You'r looking great. Finian



## Saint Luke Institute

August 25, 1999

### CONFIDENTIAL

Very Reverend Timothy T. Kelly, O.S.B.  
St. John's Abbey  
Collegeville, MN 56321

Re: Reverend Finian McDonald  
SLI # 12647

Dear Abbot Kelly:

Father McDonald attended a workshop with us the week of August 2-6, 1999 as a week of reflection and renewal of his recovery commitment. The following is our evaluation of his current spiritual and emotional health a year and a half after his successful completion of the Continuing Care Program, based on an August 4, 1999 structured interview, collateral letters received, and his participation in group sessions.

**Recovery Program:** This was Father McDonald's ninth continuing care workshop, one beyond the completion of his contract. Originally planned as a reunion and renewal week, Father used the workshop to "get current" on considerable addictive slippage in his recovery. As difficult as it was for him to admit to the group and the staff that he had lapsed into old behaviors, it is no longer in Father McDonald's behavior repertoire to be less than truthful with those to whom he holds himself accountable. He reported gambling slips in Bermuda and Tokyo, a momentary stealing slip, relapses into anonymous sex in Bangkok, and behaving inappropriately when greeted with a hug by a junior monk at Saint John's. Each of these relapses he reported almost immediately to support group, spiritual director, to you, Abbot, or 12-step sponsor and friends, as he was faithful to a regular recovery schedule throughout his several changes of location. Upon returning to Saint John's, he immediately reconnected with his individual therapist.

During the workshop, we strategized with Father McDonald ways of heeding "budding signs" and taking preventive action before relapse behavior occurred. We noted in the letters from Father Ward and Father Skudlarek their observations of what they termed "immature" behavior around some people, particularly young men, which we interpreted to mean, essentially, flirtatiousness. We had considerable discussion around recognizing the difference between exercising an unusually delightful sense of humor, which none of us would change in Father McDonald, and using humor or playfulness for ulterior purposes. In a brief conversation with his inpatient therapist, Father got

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Affiliated with the Daughters of Charity National Health System

OSB McDONALD\_00470

to the heart of the matter when Brad Brodeur asked him, "Have you prayed to God and asked him to remove your lust?" Father acknowledged that to the extent that he is able to so pray without reservation, he will be able to employ recovery strategies effectively.

**Current Living Experience/Vocational Functioning:** From Nassau to Tokyo to Fujimi, Father McDonald received high praise for his ministry. Father Skudlarek wrote that his help in moving the priory from Tokyo to Fujimi was invaluable, saying, "Without him there to organize the project and to gently prod us along, I can't imagine how we could have pulled it off. There were times when he became frustrated by the passive (and not so passive) resistance of some members of the community to his suggestions. His response, however, was to deal with these difficulties directly and yet gently. In the end he succeeded in getting people to work together and to get the job done. In addition...he was an excellent confrere, contributing generously to the daily tasks of community life, to prayer, and to our communication with one another."

Prior Fecht wondered in his letter to us if Father would find it difficult to re-emerge back at Saint John's after the excitement of travel and new projects. Father expressed to us his love for Saint John's and the peace he finds there. Nevertheless, he admitted finding 12-step meetings with certain of his confreres difficult for him. As is his style, however, he is willing to stay with the process to gain whatever benefit he can regardless of the discomfort.

**3. Medical:** During the course of the workshop we monitor physical health via various laboratory indices. As in past workshops, Father McDonald brought with him a current laboratory report ordered by his personal physician. Our nutritionist notes that he has lost five pounds over the last two-and-a-half years, which she said was positive. She noted that his lipids were also improved. As always, Father has been faithful to a regular exercise program wherever his ministry has taken him.

All present were very concerned for Father's upcoming surgery. The workshop participants organized an anointing for him during the final liturgy of the week.

**4. Recommendations and Treatment Plan:** Father McDonald showed rare courage and dedication to his recovery during this workshop, and throughout the time since his last visit here. We commend his tenacity, his honesty, and his positive approach. We encourage him to stay with his recovery schedule, including individual therapy, which we know he will do. We especially invite him to ponder the words and the unconditional love offered him here and in his community as a strong support for his continuing progress. We are happy to be a part of his recovery journey, and welcome him back whenever we can be of further help to him.

A copy of this letter is being sent Father McDonald for his record, and to share with his support network for their observations on the workshop week. We hope he will express our thanks to all who wrote us for their help in making the workshop a useful experience for him. If you have any questions regarding the report, please don't hesitate to call us.

Very Reverend Timothy T. Kelly, O.S.B.  
Re: Reverend Finian McDonald - SLI 12647

August 25, 1999  
Page 3

Your continued faith and support are invaluable in supporting Father McDonald's recovery, Abbot Kelly, as we're sure you know. Our prayers are with you always. Please remember us to the Lord for continued blessings on the work of the Institute.

Sincerely,



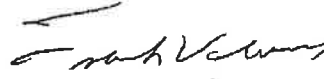
Catherine Turner, LCSW-C  
Continuing Care Therapist



Stephen Montana, Ph.D.  
Director of Clinical Services



Rev. Kenneth D. Phillips, TOR, MS, NCC  
For Coordinator, Continuing Care Services



Frank Valcour, MD  
Medical Director

CT/ct-lc  
cc: Reverend Finian McDonald

Jan 17, 2001

Dear Father Prior: Thanks for inviting comments on your Blessed Sacrament Chapel Site document. It sort-of reminded me of Father Dunstan Tucker's oft quoted remark: "The real power of a committee is not in the members themselves, rather, it lies with the Chair and/or the person who writes the minutes and publishes the reports." That truism being honored, I, too, submit the following 'unbiased' comments. I am sending this to you but will possibly distribute this rough draft response to other members of the community.

I see the need for the improvement of the space we reserve for the Blessed Sacrament... both in function and in how we witness to the pre-eminence of this sacrament in our liturgical life. The current space has served us for almost forty years...and we also note that we have four other chapels on campus in which the Blessed Sacrament is reserved. But, having said this, I also feel, along with the various committees, that the current space in the main Abbey Church is not adequate. It was appropriate, therefore, that the Guest House Program Committee and other monastic leaders included this need along with the guesthouse plans in the initial programmatic requirements sent to the selected architects.

I feel that the committees you have chaired have not given sufficient attention to the exploration of current spaces and existing structures. . You have honored various suggestions that have been suggested from members of the community but you have not commissioned or given significant direction to professionals and other architects to explore the possibilities of existing spaces. We have therefore been presented with possible sites where the primary focus has been with new sites and additional buildings. The conclusion of your recent document reads: "After assessing the above noted sites, the broad consensus of all the committees is that Site A be the recommended site for the construction of the Blessed Sacrament Chapel...Site B is the alternate choice....". Both of these options are new building sites. More importantly, this document and the concluding recommendation does not refer to the opposition of some committee members to the building of any new structures nor does it sufficiently honor the other people in the community who feel that another monumental structure is excessive.

I would like to suggest that a new effort be instituted which would again review, in a more directed manner and with additional outside architects, the careful study of the possible re-design of a site of our existing spaces.

Related thoughts would include: 1) With the realistic estimate of our Community size in years to come, do we really want another major architectural building to both finance and maintain. 2) Haven't we enough significant (and expensive) spaces that are not currently being used and remain empty the majority of the time. (I refer to St. Benedict's Chapel, the many side altars in the lower chapel, and (The Chapter House is one of these spaces, of course, but it is now being held in reserve for future renovation). 3) We talk of the importance of witness in respect to Eucharist, but what kind of witness would we be giving to a world with poverty, social justice, and hunger needs by the building of another architectural jewel. Could not these several million dollars be used for a more important contribution to the faith and service mission of our St. John's community. 4) I also respect the contribution of M. Breuer to the St. John's community and I'm happy we have people who are concerned about maintaining the integrity of his buildings....I can only add that we have already seriously done significant alterations to St. Bernard Hall and to the old Abbot's Chapel, which was certainly one of his jewels. When the time and needs of the community warrant the change and redesigning of the Breuer spaces, it would sound reasonable and responsible to consider these renovations. ...perhaps even Breuer would approve.

Thanks, Finian, OSB

Scripture  
and Reading  
Evening  
for Jimmie's Funeral

Feb. 11, 2001 -

Reading, Mk. 6: 7-13

Sometimes when I read or hear Scripture, I see its application in ways that seem to be speaking to me for the first time - and I find myself saying, "Has the meaning of these words been here all this time?"

Well, for me, today's first reading from Hebrews is one of those "first time" experiences. (Pause)

This afternoon we come to worship at the altar of Sinai - and like the Jews of the Old Testament, we are also aware of the importance and power of symbols and the signs of sacrament! And so, we come to this altar to offer bread and wine - we hear the trumpet sounds of words that change these ordinary elements into the Body and Blood of Jesus Christ - our ears explode with these sacred sounds of our salvation - as in Hebrews, we also "tremble with fear."



Pause ~ This afternoon we also worship at the altar of Zion!  
 the cornerstone of the living God - our Heavenly Jerusalem.

|| An altar ~~is~~ <sup>so</sup> essential to our <sup>precious</sup> Sinai altar of signs  
 and symbols. For Zion is the altar of unseen powers -  
 a creation beyond signs, symbols or sacred words!

① Angels surround us <sup>with their</sup> ~~an~~ inaudible - Holy Holy Holy ~

② All the first of creation are assembled, <sup>and that</sup>  
~~event~~ <sup>incredible</sup> chorus of the spirits and souls  
 who have come before us, <sup>the</sup> unseen God of Compassion  
 and power ~ and the over <sup>love</sup>whelming of Jesus Christ -  
 by <sup>awesome</sup> altar of the unseen Zion! Pause - Renewed  
 and refreshed, we go out from these two altars - two  
 by two ~ relying <sup>only</sup> on our faith ~~of~~ and our dependence  
 on God - to proclaim that Jesus is Lord -  
 to cast out evil spirits ~~and~~ to heal  
 all those (whom) we will touch with our lives.

**Klassen, John**

---

From: Fecht, Geoffrey  
Sent: Wednesday, May 02, 2001 10:09 AM  
To: McDonald, Finian  
Cc: Klassen, John; Glycer, Isidore  
Subject: Barbering

*File*

Finian, thanks for being willing to take the position of Head Abbey Barber. The responsibilities include:

- Overseeing the *Tonsorium*, including maintaining equipment, repair of equipment as necessary or purchasing new equipment as needed, giving the receipts of repairs or purchases to the prior who will pay for them out of the Abbey Recreation Account.

- Encouraging, recruiting and arranging the training of new barbers
- Scheduling of barbers

The following are current barbers:

Zachary Wilberding  
Jared Rand  
Matthew Luft (in Matthew's case, his scheduling needs to be coordinated with the socius, Br. Isidore)

Additional barbers that need to be encouraged and scheduled are:

Alan Reed - once a month for now, and more if possible once he gets into it again,  
Jeff Hutson - once a month for now,  
Peter Habenczius - as able. Folks simply need to be made aware that he will take them on an appointment-by-appointment basis as he is able (they need to call him)  
Xavier Schermerhorn - will require more training. He could be scheduled for either the Retirement Center or both the *Tonsorium* and the Retirement Center  
Neal Laloo - may require more training and could help during the summer  
David Rothstein - during the summer  
Placid Stuckenschneider - approach him about being on a regular schedule, if not for the *Tonsorium*, then for the Retirement Center

**McDonald, Finian**

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**From:**  
**Sent:** Thursday, November 22, 2001 1:58 PM  
**To:** McDonald, Finian  
**Subject:** Hi Finian

Hi Finian

Hope you are having a Happy Thanksgiving! We had 'our' Thanksgiving here last Sunday. We had 17 out of 18 - not a bad turn out. The only no-show was my son . He was hunting.

Meant to write sooner, however shortly after we met for lunch the company offered me an early retirement offer. Been dwelling ever since on the question as to if I should take it or not. I have until the end of the month to decide.

Hope things have been going well with you. Does your community have a large Thanksgiving dinner?

What have you been doing? Working, or getting ready to travel again. After all cold weather is coming. Time for you to go to the Bahamas again. :-)

When we met last I said I would send you my info to be called in case of an emergency:

Have you heard from . ? I havn't.

Take care and let me know when you're ready for anchovies again,

My new nest of sea  
for your records —  
Finian

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

March 7, 2002

Father Finian McDonald, OSB  
Saint John's Abbey

Dear Finian:

I have carefully considered your proposal for returning to Holy Trinity Monastery in Fujimi, Japan during the months of April and May. When I presented this proposal to the staff, the major consideration was your health and the desire to see more improvement in your strength and weight. I would also like to speak directly with your specialist regarding the risks in the situation of being away from medical care in this country.

Finian, I know that this will be disappointing news to you at this time. Be assured that there is no hidden agenda here, just an awareness of the risks and the substantial costs involved in getting people back and forth to Japan in a crisis mode.

Blessings and peace,



Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB McDONALD\_00479

JBK

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**From:** Skudlarek, William on behalf of Klassen, John  
**Sent:** Wednesday, June 05, 2002 11:06 AM  
**To:** JBK  
**Subject:** FW: Stuttering Conference

-----Original Message-----

**From:** McDonald, Finlan  
**Sent:** Wednesday, June 05, 2002 10:56 AM  
**To:** Klassen, John  
**Subject:** Stuttering Conference

Abbot John: Just a note to keep you informed. I changed my flight on NWA so that I will return on the 1st of July (instead on the 3rd). There was a penalty but that was expected. I also just had a friendly chat with Fr. Paul...told him of my change of plans and clarified that I was just hoping that he might just happen to be in LA to have lunch or for me to explore with him a hurried day trip to his place....that I was attending a stuttering and therapeutic workshop/conference and that I have added an extra two days ...thinking at the time that we might have a chance to get together. ... was sorry to have confused him thinking that I might be on his doorstep for four or five days. He was friendly and the chat was pleasant...Thanks for all your understanding ..... what a complicated journey we are all on. Finlan

OSB McDONALD\_00480

Emmon McDonald — 7-26-02

8:30 → 9:15

- Asked him how long — how long —
- talked about the experience of feeling like a second class citizen — well defined groups within the community — experience of we/they.
- F. asked about the possibility of fixing in the future. I said that I couldn't say at this time.
- F. also talked about all the little things that coalesce to tell him he is a second class citizen. But he also said that he knows that he deserves to be a second class citizen because of past wrongs, both public & private, that have occurred.
- He expressed strong concern that I and my staff be driven by the whim of funds —
- I countered by saying that my job is to convince our friends that "we get it".
- Also found out that neither Ray nor Doug can reach out in an empathic way to these guys — they will listen, but how things are going, but will not be able to go deeper.
- So this explains the experience in experience —
- Ray & Doug think they are doing what I asked but only at a surface level — meanwhile they feel abandoned.
- I asked F. to work in earnest for 12-15 hours a week — he is ok with that

**STRICTLY CONFIDENTIAL**

Excerpts from October 21, 2002 Call Report -  
As Reported by John Young to Br. Dietrich and Abbot John

caught me off guard when he said that he wanted to share something with me that he had only told his family. He began by saying that during his freshman year at Saint John's, Fr. Finian was Dean of Men. He added that he was a 17 year old freshman and a member of the Johnnie Hockey Team. Fr. Finian accompanied the team to the Twin Cities for an away game and on the way home he and Finian had a nice conversation and he considered it the beginning of a friendship. This was a Friday evening and on the following Monday morning Fr. Finian called [redacted] to his office. [redacted] said that they were having another conversation and, suddenly out of no where, Finian made a very sexual advance toward him. "He literally grabbed my crotch." [redacted] said that he was completely stunned but that he had the sense to immediately get up and leave his office. He went on to say that as unbelievable as it might sound, the next day he decided to go to confession in the Abbey and behind the confessional was none other than Fr. Finian. He said that this really blew him away so when the weekend came he went back home to the Twin Cities and told his dad what had happened. Unfortunately, his dad didn't believe him. From that day forward it has impacted [redacted] relationship with the Church and his experience as a Catholic. He said that now, some 30 years later, he has resolved these issues with his dad because how his dad believes him.

[redacted] went on to say that in spite of this incident, and the fact that it shook his belief in the Benedictines, he has remained loyal to Saint John's and financially supportive of the institution. What he struggles with, and what he doesn't understand, is why individuals like Fr. Finian are allowed to continue to be active members of the community. He is especially troubled by his knowledge that Fr. Finian is allowed to be in regular informal contact with students. [redacted] is convinced that he is one of many individuals who were "hit on" by Fr. Finian, and to this day he says it hurts to know that this is a fact, especially knowing that others didn't have the presence of mind to flee a bad situation.

**Skudlarek, William**

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**From:** McDonald, Finian  
**Sent:** Thursday, March 20, 2003 9:22 PM  
**To:** Klassen, John  
**Cc:** Pedrizetti, Raymond; McGraw, Rene  
**Subject:** Japan assignment

Dear Abbot John: Sorry not to be more prompt in responding to your offer of a temporary stay in Fujimi. I guess I was taken back when William Skudlarek conveyed your proposal to me. My initial response to this offer was one of surprise and a surfacing of other emotional 'junk' that was still floating around in my mind. Having said that, I am grateful for your offer and the awareness on your part that I have need of space and distance from the community at this time of my life and how it relates to my quest for healing. I am trying to understand your concern about unapproved wanderings throughout the world and the resulting conditions that you have attached to my travel. I have some fears about being caged in the little town of Fujimi for this time...It is my understanding that longer travel would require me to have someone with me...and I would hope that opportunities to travel with other monks in the community would happen.

I would like to request that I begin these eight weeks by leaving the Monday or Tuesday after Easter Sunday, April 21st or 22nd. For the following reasons is this postponement requested: 1) Holy week is a very rush time for sacristans, all of us are very busy during the days before and the week itself. An added note to this is that people are concerned about Brother Luke's busy schedule and the impact this is currently having on his health. 2) I am also one of the few remaining members of the community that is involved with church environment and the current assignments I have for the rest of Lent and Holy Week itself seems to be falling on a few of us. 3) Finally, I would like to be around for the preparation and the 'getting off the pad' my monastic flower garden.... these early weeks of April will be important for the rest of the garden year and for the 150 new tulip bulbs which I planted last Fall.

I would therefore be leaving Japan on June 23rd (eight weeks after my arrival).....resulting in my not being home for the community retreat. This relates to my second request...The National Suttering Association conference begins on June 24th in Nashville, Tn. As you may recall from previous discussions, this organization is very important for me and I would like very much to make this a stop-over on my return from Japan. Attending this conference and being with the many friends has a renewable and spiritual energy for me. this would be joined with the spiritual retreat and reflection time that would be a part of this Japan experience. I am confident that it would be a suitable substitution.. I could also read any of the published conferences and listen to the tapes. As for my stay in Nashville, I will, of course be with many friends who are in recovery; in fact, many of the conferences are centered around the 12 step program.... one of my recovery sponsors plans to attend so this would be a contact which I hope you would be comfortable in giving you justification for this conference. ...I could also call daily to report to any one at St. John's to act as a further check-in. I would then continue with my return trip from Japan and arrive at Collegeville on June 30th. These five days at the Stuttering Conference would also count as the remaining days in this year's vacation allowance.

I have already done considerable checking on options, schedule and prices...with this timetable in mind, the total cost will be about 1300 dollars, including the stop-over in Nashville...this is a very good price for a stay of more than thirty days, and has to be secured by March 26th (consolidators require this date for this price). This fare could be even less if the war situation and airline competitive policies decide to adjust fare costs. . I look forward to this possibility to return to Japan...it's a feeling and opportunity that I feel may be my last time. (That's the Irish in me!)It will be great to return to the monastery that I had such a significant part in it's moving from Tokyo to Fujimi..I love this land and culture.

I have a very good priest friend near Tokyo..years ago Father Bart and I founded the first SA in Tokyo.. It is still meeting weekly and doing very well...serving the English speaking addicts in Tokyo. As a part of my support recovery while I'm in Japan, I would like to visit this group ( which meets Saturday afternoons at the Franciscan Center) several times during my stay...staying with him at his parish during those Saturday nights on those nights that I would be there. I would not like to bring another monk with me for these two visits.These are my recommendations for my eight weeks stay in Japan. Plane travel arrangements are to be confirmed by March 26th. Thanks again your your invitation and understanding. I am also pleased that you had the opportunity to share the discussion that I had with n when he was visiting St. John's.  
Gratefully, Finian



SAINT JOHN'S ABBEY



February 21, 2004

Abbot John:

As I have expressed before, I do not give my permission for handing over my files. If you choose to pass them on in spite of this and previous requests, I believe you are violating my rights both as a monk and as a citizen of the United States. I am sending a copy of this letter to Bob Stich so that it will be safely on file for later use, should such use be necessary. I am also sending a copy of this letter to my Vicar and Prior, Raymond Pedrizetti, Rene Mc Graw and Dan Ward.

Sincerely

Finian McDonald

COLLEGEVILLE, MINNESOTA 56321-2015

**OSB McDONALD\_00486**

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

March 26, 2004

Father Finian McDonald, OSB  
Saint John's Abbey  
Collegeville, MN 56321

Dear Finian:

This letter is in response to your letter of March 4, 2004 expressing concern about your file which you reviewed with my permission. Just so we are clear about it, this file has been shared with the members of the Abbey Review Board.

From a legal point of view I have consulted with Mr. Dan Connolly from Faegre and Benson to draft the language for the by-laws that govern the operation of the Review Board. This language makes the Review Board a part of the normal operation of Saint John's Abbey. The Review Board is advisory to the abbey and to me. The sharing of files in this difficult situation cannot be considered sharing them with a "third party."

In addition, I had Father Jonathan Licari, who has a doctorate in canon law, review all the documentation and the way in which we are proceeding. He concurred that the pathway we are on meets with canonical principles. I am enclosing Father Jonathan's letter to me so that you can be assured that I am taking counsel.

Finian, the Review Board has to know what happened, the details of the past. I was careful to exclude any of the initial evaluative material from either Saint Luke's or [redacted] as well as all of the follow-up material from aftercare. Each member of the Review Board has signed a confidentiality agreement prepared by Mr. Bob Stich.

I believe that the only path to credibility with our students in the Prep School, the University, and the School of Theology, with parents and alums, with our employees and neighbors is by allowing an independent group of experts, who care deeply about us and our future, to see and understand our past. Your good friends [redacted] and [redacted] would certainly support this path. This is not about punishing or shaming you. It is about laying out a plan of

PHONE 320 363-2544 FAX 320 363-9082

OSB McDONALD\_00487

accountability and care that is credible with our students, parents, employees, neighbors, and all who care about you and Saint John's.

Right now we have false allegations against three monks. You and all of other monk offenders are sitting ducks for even the most outrageously false allegations. A fundamental dimension of a plan of care and accountability is that it can protect you from false allegations in the future.

Sincerely,

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

Abbot John Klassen, OSB

Enclosure: Father Jonathan Licari letter

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

March 30, 2004

Abbot Timothy Kelly, OSB  
Saint John's Abbey  
Collegeville, MN 56321

Dear Abbot Timothy:

I have received your letter regarding Father Finian McDonald's request for a judicial forum. I am willing to enter into conciliation on this matter.

Sincerely,

A handwritten signature in cursive script, appearing to read "John Klassen", with a small cross symbol to the left of the first letter.

Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB McDONALD\_00489

**Abbot John Klassen's private account**

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**From:** McGraw, Rene  
**Sent:** Wednesday, April 14, 2004 8:30 PM  
**To:** Abbot John Klassen's private account  
**Subject:**

Hello Abbot John,

I am sorry for not getting back to you after I got done with the independent study. I simply forgot. And then when I checked after Eucharist, you were not in your office. Then I was at the senior banquet. I apologize.

Some of my memory may be wrong on the details of this case.

first came to Abbot Jerome when Finian was on his way back from Japan.

The incidents he referred to had occurred when \_\_\_\_\_ as a student and had made contact with Finian. He was concerned about some of his attractions to adolescents and about his general sexual orientation since he was working in the Prep School at the time as a college student. Some situations of sexual contact with Finian occurred.

He had himself been abused earlier--I believe when he was in high school--I believe by a Christian brother, though I am not sure. He had also been involved with a number of our other monks--I believe either Aaron or Richard or both, perhaps with Allen Tarlton, and I think one other, though I don't remember. But in any case there were others. It was never clear why he did not feel it necessary to out the other monks. Perhaps the kind of abuse was not as egregious, but I don't know.

He was a teacher after he left here, and eventually got involved with some high school students (males) at the high school and was fired. He had come to see Finian a couple of times after he was teaching to tell him about his worries about the attraction at the first school and then shifted school. The first school was only voyeuristic, the second school he got involved directly sexually with a couple of the boys.

The case dragged on. Abbot Timothy was very supportive of him, liked him and his wife very much. I think that he even spoke to the community, but I am not sure about that. He and his wife seemed to come to some peace at the time when we had the settlement.

I was present at his deposition in the Twin Cities as was, of course, Jerry Klukas and Bob Stich. Jeffrey Anderson was his lawyer, but he was not present.

We eventually settled with him and his wife. They both received extensive counseling. I think either Abbot Jerome or Abbot Timothy offered them up to \_\_\_\_\_ in counseling. I don't remember what the settlement was apart from the \_\_\_\_\_, which I do remember.

In any case, Abbot Timothy would also remember.

A complete file on that case is in the locked file in the archives, I believe in the third drawer. John Kulas would have the records of the therapy payments to him.

He was working for \_\_\_\_\_ at that time on the board of regents). Jeffrey Anderson was going to have put an ad in the sports page of the Minneapolis Tribune asking whether any other Johnnies had been abused by him, but apparently \_\_\_\_\_ persuaded him not to do it.

I have a committee meeting from 8:00 - 9:15 tomorrow morning and class from 9:40 -10:50. But if you want to call, I'll be up until late at 3936.

Rene

April 29, 2004

To: Abbot John Klassen. St. John's University  
From:  
RE: Sexual Assaults by Fr. Finian, Fr. Tarelton

**For Consideration**

I want to make sure my kids are ok and can get a good education. My son would like them to be able to attend SJU/CSB, (if this is the college of their choice) for four years, having SJU subsidize their expense. I would, however, want my kids to work in the student work program to participate in the funding of their education.

If they are not accepted into SJU/CSB or choose another institution, I would like SJU to be responsible for the cost of tuition, room and board, equivalent to the current rates at the University of Minnesota.

For myself, I am a talented HR professional. However, I have learned over the past fourteen months that employers are not willing to hire an HR leader with a my criminal record. I would like SJU to consider an interest-free loan to purchase/start a business that can be repaid in a reasonable and mutually acceptable amount of time. Retraining and reeducation would also be a very helpful option.

I've been asked what I needed for my healing. My answer is simply to ensure my kids are ok and I can provide a GOOD college education for them. All I want for myself is to have an honorable career, using my gifts and talents as best I can. I want to contribute meaningfully in what I do and make a positive difference. Perhaps spiritual counseling would be helpful and/or therapy for myself and my family, as needed.

I appreciate your willingness to listen to my story.

Sincerely,

April 29, 2004

To: Abbot John Klassen, St. John's University  
From:  
RE: Sexual Assaults by Fr. Finian, Fr. Tarelton

I am writing this letter to recap the sexual abuse I suffered by Fr. Finian McDonald and Fr. Alan Tarelton, while studying at St. John's University between 1974-1978. The scars have been deep and many are left unhealed. After nearly 30 years, the impact of these events is as powerful as ever.

I first encountered Finian in January of my Freshman year. (January 1975) I sought him out for counseling, as I had just been jolted by a young lady, with whom at the time I thought I was deeply in love. I was, EXTREMELY vulnerable. It is clear now that Finian manipulated and controlled me in order to fulfill his own selfish sexual desires. Before the abuse he quickly became what I thought was a trusted friend and mentor. Yet his goal, from the onset, was to have sexual contact with me.

There are three incidents of sexual abuse by Finian I will recount.:

#### **1<sup>ST</sup> Event**

I was invited to Finian's room in late January of 1975, after about three weeks of counseling. He certainly had gained my full confidence and trust!

After a short time, he offered me wine. I accepted and the entire bottle was finished. Candles were lit during this process, the room was darkened. Finian then invited me to lay down on his bed for a back rub.

In a few minutes he removed my shirt and massaged my chest and stomach. He insisted I keep my eyes closed and then massaged my legs and thighs. He removed my pants, turned me on my stomach and continued to caress my entire body. Finian then removed my underwear and deeply massaged my buttocks and testicles. I was turned back over to lay on my back. He then proceeded to masturbate me and performed oral sex on me until I ejaculated. I quickly left, very anxious, confused and frustrated!

#### **2<sup>nd</sup> Event:**

I felt ashamed and guilty. After three or four days I became angry and felt that Finian had betrayed me. I tried to summon the courage to confront him to TELL HIM OFF!

In early February of 1975 I went back to his room to do this. He was very coy and seemingly apologetic, initially. He was acting like a hurt puppy, was quiet in his demeanor. He was able to switch the subject to a general discussion about sexuality. After a long conversation about priests and sexuality I was convinced by him that his previous sexual abuse of me was a natural expression of love and affection. He indicated that this was a gift that should be expressed, not suppressed!

He turned down the lights and undressed me to my underpants. He then disrobed himself to his underpants. He said I should lay on his bed, where he straddled me and massaged my entire back, buttocks, legs and thighs. He talked softly and again insisted that I enjoy all the sensations, "just let myself go". He talked about erogenous zones, caressing my nipples and stroked my penis and inner thighs, being careful NOT to arouse me to the point of ejaculation.

Finian then suggested that I reciprocate. He took off his underpants and laid beside me. I awkwardly began to rub his stomach, thighs and penis. He sensed I was very uncomfortable, at which he told me to lay back again and relax. He licked and sucked my testicles and penis until I had an orgasm.

#### **3<sup>rd</sup> Event**

Mid to late February 1975. For the next two weeks or so, I was DEEPLY confused, did not sleep well, couldn't focus on school and seriously questioned my sexuality. I did not know where to turn. I took a HUGE risk in suggesting to a classmate, I would like to give him a backrub and more. The same

type of assault Finian had perpetrated against me. My classmate said no way.

The very next day I saw Finian. I wanted to talk more and try to make sense of this. I kept asking if this is who I really was? Was this right? Why do I feel such tension and anxiety?

Finian said to let nature take its course. He suggested I remove my clothes and he removed his. We were standing naked and embraced. My heart was pounding and I know I was sweating a lot, from my nerves. He tried to kiss me, but I turned away. We laid on the bed. He held me tightly and began thrusting. This thrusting lasted a long time until I had an orgasm and continued to embrace for a time after that. I kept saying that I don't feel right and this is wrong. Finian suggested it will all work out in due time. Again, as a trusted counselor/therapist he violated my trust and continued his manipulation. There is no doubt that he had been grooming me in every way.

I was on the track team. This helped me greatly. It gave me an outlet to try to think clearly. I vowed to avoid Finian at all costs in the weeks and months that followed. I was successful at doing that. I must say that Finian's circle of gay brothers knew of our encounters. I received MANY awkward stares, smiles and suggestive body language from monks. I felt I was being hit on. I remember this occurring at track practice and even at one meet. It was NO coincidence that the monks were there. It was NOT to support the track team, but to "check-out" the boys!

For the next three years every time Finian approached in the refectory, Mary Hall or on campus, I froze and went into a cold sweat. I would get a huge knot in my stomach and often changed directions to get out of his way.

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#### **Tarelton Incident**

The incident with Fr. Tarelton occurred in the late fall of 1977. I lived at the Prep School and was a student prefect. The lounge at the end of the hall was where the abuse by Tarelton occurred. He knew I was a huge professional football fan and watched Monday night football games on TV. On the night of the abuse, I had actually fallen asleep on the couch with the TV on.

I was dressed in gym shorts and a tee shirt. I remember waking up with my shorts pulled down to my knees and Tarelton performing oral sex on me. I remember the strong smell of alcohol and the roughness of his beard on my thighs and stomach. When he noticed I was awake he told me, in his deep soothing voice, to just lay there. I, however, did not. I protested, he tried to settle me down. It did not work and I hurriedly left.

I avoided the lounge and Tarelton as much as possible for the remainder of the year. I do remember a feigned apology from him that took place sometime within a week.

**I lived with this abuse for the next fourteen years. I felt guilty, shameful and at times cursed.** I have had MANY dark days and nights.

In November of 1991, as a teacher at school, I solicited two senior boys. It was a devastating and very poor decision on my part. The boys came forward and I admitted the solicitation towards them. I was forced to leave teaching and coaching, a profession I TRULY loved. I realize now, through years of intense counseling, that I did it to act out the sexual abuse I had suffered at the hands of Finian and, to a lesser extent, Tarelton.

As a result, I became a convicted sex felon. Although no contact had occurred, an aggressive and unscrupulous prosecutor was going to make her mark with this landmark trial. For months they investigated, certain I had numerous other victims. NONE emerged. To avoid a possible prison sentence, and for my family's sake, I accepted the plea bargain of 4<sup>th</sup> degree sexual assault. It warranted 10 years probation, no unsupervised contact with minors and counseling. It was a felony conviction.

I had to start a new career and took a 35% pay cut from that of a Catholic High School Teacher! I simply did what had to be done to try to care for my family. My kids, now teenagers, have had to live



with their dad's burden. My son especially has been ridiculed by his classmates, to the point we moved out of our home in [redacted] last year to [redacted], hoping to give them both a fresh start. Kids can be VERY cruel!

I have had to be careful with this issue with my previous employers. I was terminated from [redacted] in 1998 because of my past. This was of course never admitted by the company, however it was confided to me by my manager. No one wants to work for a convicted sex felon! I worked with a professional recruiter to get an HR job at [redacted] in 2002. After being there only six months, I was let go. They never admitted it, but my past was the key cause of my demise. It has been a year since being terminated at [redacted]. I have had numerous interviews for HR leadership positions. However when I complete employment applications, I must disclose my offense. I often feel totally and utterly rejected by society. I have a SCARLET LETTER pasted on my forehead. I accepted FULL responsibility for my actions back in 1991, yet thirteen years later, this HUGE black mark will NOT go away!

I am very saddened by all of this and do not know if I will ever be rehired. I've explored and researched going into my own business, but this requires a capital investment. I feel almost desperate at this point...I only want to provide for my family, yet our future is very, very uncertain.

I was NOT in a good mental state back in 1993, with the wrapping up of the legal action against me and trying to save my family and get back on track. I foolishly accepted a small judgment from SJU regarding these abuse matters. I am requesting that you set this judgment aside, in order to help me for the abuse I suffered and the TREMENDOUS impact this has had on myself and my family to this very day!

The consequences of my abuse at SJU are undeniable. I know you have taken extraordinary efforts in recent years to rectify the past and offer help to victims. It is my hope that you consider my requests.

Thank you,

( [redacted] )

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

May 1, 2004

Abbot Timothy Kelly, OSB  
President  
American-Cassinense Congregation  
Saint John's Abbey  
Collegeville, MN 56321-2015

Dear Abbot Timothy:

I have asked Father Jonathan Licari, OSB, to act as my canonical counsel in the matter of the request of Father Finian McDonald, OSB. Father Jonathan has agreed to this.

I am currently gathering the documentation that Sister Lynn Marie McKenzie, OSB, Father Finian's canonical advocate, has requested.

Sincerely,



Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB McDONALD\_00495

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

May 19, 2004

Father Finian MacDonald, OSB  
Saint John's Abbey

Dear Finian:

With this letter I am formally requesting you to comply with the External Review Board's insistence on supervision as outlined to you by Father Dale Launderville at his meeting with you on Thursday, May 13, 2004. Prior Raymond Pedrizetti and Subprior Paul Richards will assist you in making this as humane as we can at this time. Please remember that this is a short term measure that will be in place until we are able to do a current assessment. Father William Skudlarek is in the process of arranging a meeting with the leadership of Project Pathfinders to clarify the process as well as reducing anxiety levels.

Peace,



Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB McDONALD\_00496

**Skudlarek, William**

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**From:**  
**Sent:** Thursday, May 27, 2004 5:30 PM  
**To:** Klassen, John  
**Subject:** / help if possible ASAP...

5-27

Dear Abbot John:

Thank you again for meeting with Phyllis and I about 4 weeks ago and allowing me to discuss the incidents of sexual abuse that occurred while I attended SJU. I know you were hoping to get back to me in a couple of weeks; at the same time, I know you have MANY duties and responsibilities as the Abbot and that you are presently out of the country until June 7th.

The last month has been extremely difficult for and I due to our attempts to become owners of provides counseling to adults with chemical dependency and mental illness issues. The practice has been very successful in the past seven years, in meeting client needs. is highly regarded by the case managers that refer clients to them

We see this as a GREAT opportunity for and I. be and practiced in this area years ago. Operating a practice that truly GIVES BACK to the community would be very rewarding to us.

Briefly, the owner has accepted our offer of for the business. Through friends, relatives and ourselves, we have scraped together and have attempted to seek additional funding this past month, but have been declined three times. This is NOT because of the business financial which are strong. SBA loans require a personal credit check. Since I am unemployed and has only very part-time income we do not meet SBA guidelines and can't get the additional funding. We now have only TWO WEEKS to locate other funding sources.

I am wondering if the Abbey (or other contacts you have) could fund a 5 year business loan for (amortized over seven years, with a small balloon payment after 60 months) at an interest rate of 5%.

This would allow us run the business and continue this successful practice!

We are absolutely RUNNING OUT of options. I am more than willing to secure this loan not only with company assets. I have ALL financial information for the past three years to verify this is a solid business opportunity. We have personally at stake and am VERY CONFIDENT and I will improve the current position of . The current owner has NOT been active this past year. There is a great need in the community we serve, we simply need to get the word out. ALL business has been by referral to date!

PLEASE, PLEASE consider my request, or if there is another funding source you know that can help us in this very short period of time!

Thank you in advance. I am anxiously awaiting your reply.

5/27/2004

Sincerely,

---

Do you Yahoo!?  
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5/27/2004

---

**OSB McDONALD\_00498**

Dea

I apologize for the lateness of this response to your request for further assistance. I have shared the request with a number of decision makers in the abbey, trying to position the abbey for a positive response at this time. Unfortunately I have not been successful. Surely my not getting back to you before I went on the trip with the Bible project was due to my conflicted sense of this situation. I want to assure that I have heard your request and I take it seriously.

The simple fact of the matter is that our abbey is in serious financial condition right now. We have run a significant deficit for three years running. We are in mediation right now for further claims against us, our earning power is decreasing with an aging population while health care costs for our elderly members climb. This is the story everywhere, of course - I am not trying to gather your sympathy but rather your understanding.

We do not have any money available for a loan at this time. We do not have those kind of resources. You may have seen a clip on the Saint John's Bible - a 4 million dollar project. This project is not running out of the abbey resources but out of gifts to the University that are specifically designated for this project.

I want to assure you that I am deeply and personally grieved by the impact that the sexually inappropriate acts of my two confreres has had on your life. I will continue in conversation with our leadership to see if something can be worked out to your benefit.

Respectfully, +John

**Skudlarek, William**

**From:** [redacted]  
**Sent:** Thursday, June 03, 2004 8:43 PM  
**To:** Klassen, John  
**Subject:** Re Need help if possible ASAP...

6-3

Dear Abbot John:

Don't know if you did receive that e-mail I sent 5-27. We are trying to make the deal work. We have been able to renegotiate terms with the seller and now require an additional to close on or before 6-15. I would be willing to pledge my lake property to help guarantee a loan...I know this is a most unusual request and am trying to look for any opportunity to get this deal done. Any suggestions you could offer would be GREATLY appreciated.

If nothing else, I would like to get on your calender to continue our discussions sometime after 6-7. I thank you again for the apology you gave when we met. At the same time, I need to know that you were sincere in your willingness to follow-up with us. Six weeks have past and I was hoping we could have reconnected within that time frame.

I look forward to your reply in the near future.

Respectfully,

wrote:

5-27

Dear Abbot John:

Thank you again for meeting with Phyllis and I about 4 weeks ago and allowing me to discuss the incidents of sexual abuse that occurred while I attended SJU. I know you were hoping to get back to me in a couple of weeks; at the same time, I know you have MANY duties and responsibilities as the Abbot and that you are presently out of the country until June 7th.

The last month has been extremely difficult for and I due to our attempts to become owners of provides counseling to adults with chemical dependency and mental illness issues. The practice has been very successful in the past seven years, in meeting client needs. is highly regarded by the case managers that refer clients to them

We see this as a GREAT opportunity fo and practiced in this area years ago. Operating a practice that truly GIVES BACK to the community would be very rewarding to us.

6/4/2004

Briefly, the owner has accepted our offer of \_\_\_\_\_ for the business. Through friends, relatives and ourselves, we have scraped together \_\_\_\_\_ and have attempted to seek additional funding this past month, but have been declined three times. This is NOT because of the business financial which are strong. SBA loans require a personal credit check. Since I am unemployed and \_\_\_\_\_ has only very part-time income we do not meet SBA guidelines and can't get the additional funding. We now have only TWO WEEKS to locate other funding sources.

I am wondering if the Abbey (or other contacts you have) could fund a 5 year business loan for \_\_\_\_\_ (amortized over seven years, with a small balloon payment after 60 months) at an interest rate of 5%.

This would allow us run the business and continue this successful practice!

We are absolutely RUNNING OUT of options. I am more then willing to secure this loan not only with company assets. I have ALL financial information for the past three years to verify this is a solid business opportunity. We have \_\_\_\_\_ personally at stake and am VERY CONFIDENT \_\_\_\_\_ and I will improve the current position of \_\_\_\_\_. The current owner has NOT been active this past year. There is a great need in the community we serve, we simply need to get the word out. ALL business has been by referral to date!

PLEASE, PLEASE consider my request. or if there is another funding source you know that can help us in this very short period of time!

Thank you in advance. I am anxiously awaiting your reply.

Sincerely,

---

Do you Yahoo!?  
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---

Do you Yahoo!?  
Friends. Fun. [Try the all-new Yahoo! Messenger](#)

6/4/2004





October 9, 2004

Dear Abbot John:

Thank you for your offer of extending counseling to my family and myself!

During our transition I have two requests I would like to you consider:

For the next six months help with our monthly living expenses...

Mortgage:	\$1195
2 <sup>nd</sup> Mortgage	840
Car/Gas	250
Food	300
Utilities	300
Health Insurance	650
Total	\$3535

---

My \_\_\_\_\_ id would like to attend the U next fall.

I want my kids to participate in the funding of their education through student work and summer employment. With that being said, I am requesting that some assistance can be provided to supplement \_\_\_\_\_ tuition, room and board

158 COUNTY ROAD 24  
WAYZATA, MN 55391  
Phone: (763) 473-7901  
Fax: (763) 745-3488

**Holy Name of Jesus  
Catholic Community**

# Fax

To: Albert John, OSB From: Fr. Jonathan, OSB.

Fax: \_\_\_\_\_ Date: 10/22/04

Phone: \_\_\_\_\_ Pages: \_\_\_\_\_

Re: \_\_\_\_\_ CC: \_\_\_\_\_

Urgent     For Review     Please Comment     Please Reply     Please Recycle

•Comments:

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

October 15, 2004

Br. Benedict Leuthner, OSB  
Saint John's Abbey

Dear Benedict:

Last Saturday I met again with Mr. [redacted] after an e-mail from him while I was in Rome. We met at Saint Anthony Parish in Saint Cloud for about an hour. You may recall that [redacted] made a plea for an interest free loan of [redacted] last spring. We told him at that point that we could not help with such an amount.

They found another way to finance the purchase of the counseling business but had to put a double mortgage on their house in the process. They are highly leveraged. Subsequently they have discovered some irregularities in the business that have cost additional funds. Their needs are short term -- six months -- and they come to about \$24,000.

The second request is for assistance for their son [redacted] who wishes to attend the U of M next fall. At this point [redacted] is in no position to help at all.

I wish to explore the first half of the proposal with you because I believe it to be the most important. Assistance to [redacted] at this point does have legal implications and we need to check with Mike Ford and Bob Stich. In the overall scheme of things, I believe that we should assist [redacted] use it will make a huge difference in their lives. Obviously, we need to talk this through for all kinds of reasons.

Blessings and peace,



Abbot John Klassen, OSB

cc: Bradley Jenniges, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB McDONALD\_00509

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

November 8, 2004

Memo to: Senior Council

From: Abbot John Klassen, OSB

Re: Request by a survivor for additional support

Last week I sent you a request for additional funding for a survivor of sexual misconduct by one of our monks. Some background information may be helpful in thinking about his situation.

The inappropriate behavior occurred when he was enrolled at SJU in the early 1970s. He went on to become a teacher at a high school in the Twin Cities. In the early 1990s he himself propositioned two senior students and the cases became public. He was forced out of teaching and ended up pleading guilty to fourth degree sexual misconduct.

After this he worked for a firm at the middle management level. In the face of all the publicity, the company let him go because they were afraid of damage to their business. He retrained as a Human Resources professional and was hired by a big company. He was doing very well but the company hit some economic difficulties and since he was one of the last hired, he was among the first released. Since that time (over two years ago) he has been trying to get a position as an HR person but as soon potential employers see his resume with the sexual offense, he is not called back for interviews.

, he and his wife purchased a counseling service. He is completely in the background as an assistant. He is requesting \$3535/month for the next six months (\$21,120) to help him and his family through a very difficult financial pinch. The counseling service had some additional expenses that were not apparent at the time of the purchase. At this time, he and his spouse do have a fairly good read on income and expenses.

I regard this assistance as an issue of charity and justice. While he takes responsibility for his inappropriate behavior, there is strong evidence to suggest that his inappropriate behavior was caused in some degree by what he experienced here at Saint John's. In addition, we settled with this individual in the mid-1990s for a modest amount of money ( ). If we provide the assistance that is being requested, it would go a long way toward stabilizing this family.

PHONE 320 363-2544 FAX 320 363-3082

OSB McDONALD\_00510

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

November 11, 2004

Bruce L. Kerber, M.S.W., LICSW  
Alpha Human Services  
2712 Fremont Avenue South  
Minneapolis, MN 55408-1198

Dear Mr. Kerber

This letter is to acknowledge your letter of October 22, 2004 regarding our agreement to provide therapy for \_\_\_\_\_ with this letter Saint John's Abbey is agreeing to pay for therapy for \_\_\_\_\_ or members of his family for a period of one year dating from October 1, 2004, with an evaluation at that time as to whether further therapy is required. I imagine a conversation with you, only with \_\_\_\_\_ written permission to do so.

You mention in your letter a bill for \$171.36 for two sessions with \_\_\_\_\_ on October 4 and 20, respectively. I checked with our Business Office and you should have received payment for these at this time.

If you have any further questions on this matter please do not hesitate to give me a call.

Sincerely,



Abbot John Klassen, OSB

cc:

PHONE 320 363-2544 FAX 320 363-3082

OSB McDONALD\_00511

DAVID F. FITZGERALD, ESQ.  
333 SOUTH SEVENTH STREET, SUITE 2000  
MINNEAPOLIS, MN 55402  
email: dffitzge@earthlink.net

(612) 340-7988

November 17, 2004

Finian McDonald, OSB  
St. John's Abbey  
P.O. Box 2015  
Collegeville, MN 56321

S. Lynn Marie McKenzie, OSB  
Knight, Griffith, McKenzie,  
Knight, McLeroy & Little, LLP  
P.O. Box 930  
Cullman, AL 35056

Abbott Timothy Kelly, OSB  
President  
American Cassinese Congregation  
St. John's Abbey  
P.O. Box 2015  
Collegeville, MN 56321

Father Jonathan Licari, OSB  
Holy Name of Jesus  
155 County Road 24  
Wayzata, MN 55391

Br. Kelly Ryan, OSB  
Secretary, Office of the Abbott  
Saint John's Abbey  
Collegeville, MN 56321-2015

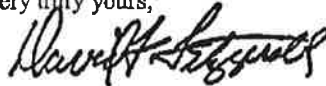
Dan Gerhan, Esq.  
Faegre & Benson  
2200 Wells Fargo Center  
90 South Seventh Street  
Minneapolis, MN 55402

Re: Finian McDonald, OSB, monk of Saint John's Abbey - Canonical Advocacy  
My file PRBN/000845

Dear Parties and Representatives:

Enclosed for your information is a copy of my curriculum vitae.

Very truly yours,



David F. Fitzgerald, Conciliator

DFE/mjb  
Enclosure

1198499-1

OSB McDONALD\_00512

333 South Seventh Street, Suite 2000  
Minneapolis, MN 55402  
email: dffitzge@earthlink.net  
(612) 340-7988



## DAVID F. FITZGERALD

Admitted — Minnesota, 1962

### Areas of Practice

Corporate and Commercial Litigation  
Products Liability and Aircraft Litigation  
Personal Injury Litigation  
Agents and Brokers Liability Litigation  
Insurance Coverage Issues

### Education

Georgetown University; B.S.S., J.D.

David Fitzgerald is a Rule 114 Qualified Neutral. Active in civil litigation for 37 years, he now concentrates his practice in alternative dispute resolution. His areas of experience in litigation include commercial and corporate, personal injury, insurance coverage, professional liability, aviation and products liability.

Mr. Fitzgerald is active in several professional organizations. He is a fellow of the American College of Trial Lawyers and the International Society of Barristers. A diplomat of the American Board of Trial Advocacy, he served as president of the Minnesota Chapter in 1982. He is a member of the International Association of Defense Council and served as faculty at the International Association Trial Academy in Boulder, Colorado in 1984. He is a member of the Defense Research Institute and Trial Lawyers Association, where he has served as regional vice president, director, and chairman of the Local Defense Association Committee, and a member of the American Arbitration Association.

Listed in *Best Lawyers in America* since 1986, he serves locally and nationally on panels of CDR, AAA, and DRI. He has written publications connected with ADR including the chapter on products liability for the MSBA 1998 ADR Desk Reference. A frequent CLE lecturer on alternative dispute resolution, personal injury liability, products liability, and insurance coverage issues, he presented *Mediating the Multi-Party and Complex Litigation Case* at the MSBA Law Center in November of 1998.

An active member of the community, Mr. Fitzgerald is the conciliator for the Archdiocese of St. Paul and Minneapolis Conciliation Council.



SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

January 13, 2005

Father Finian McDonald, OSB  
Saint John's Abbey

Dear Finian:

At our conciliation meeting on November 22, 2004 I promised to write a letter of apology to you. With this letter I hope that I am fulfilling that promise.

I apologize to you for the way in which I handled the situation last spring. I should have met with you and explained clearly to you that I needed to share your file with the Review Board.

I apologize to you for not arranging for your review of your file before I shared it with the Review Board.

I apologize to you for the mistake I made in not detecting your safety plan from Saint Luke's, the evaluation from Hazelden, and the letter you wrote to Father Dan Ward. I don't know how I overlooked these documents. I can say with absolute truth that all of these were in the file and were not gotten from somewhere else.

I also can assure that you that I was not acting vindictively towards you but out of a need to act for the greater good of Saint John's Abbey. I am sorry for the emotional and spiritual anxiety that this situation has caused you.

Sincerely,



Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB McDONALD\_00514

**Abbot John Klassen's private account**

---

**From:** McDonald, Finian  
**Sent:** Monday, January 24, 2005 1:07 PM  
**To:** McDonald, Finian; Abbot John Klassen's private account  
**Cc:** Pedrizetti, Raymond  
**Subject:** RE:

Abbot John: I'm just wondering where you are with this request...I realize that you have many other things on your plate (including my 'portions') but I would like to get in tocht with Mel as he waiting on my schedule. I would also like to get as cheap a flight as possible...and to arrange other responsibilities here which have to be handled in my absence. I'm thinking of the schedule below unless you have other suggestions.  
Thank you...finian

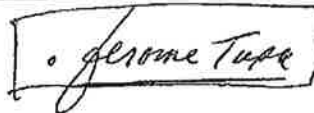
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**From:** McDonald, Finian  
**Sent:** Sat 1/15/2005 4:13 PM  
**To:** Abbot John Klassen's private account  
**Cc:** Pedrizetti, Raymond  
**Subject:** RE:

Abbot John: I'm attaching this to a previous e-mail of yours..I just can't catch on about how to use your private account. Anyway, I trust by this time you have heard from Father Mel asking for me to help him out in this "pre-phase" of preparing to leave St. Augustines. I was really pleased when he asked me if I was interested...as you know, this monastery has been very special to me during my various assignments to serve there. I was helpful when I assisted Brother David Klingeman when we recently sorted out their archives...besides the general work of preparing to leave and to be of whatever assistance that I can be, I have some knowledge of the artifacts that could be returned to St. John's. My tentative plan and suggestion is to leave for Nassau on Feb 2nd and return March 22nd...this would bring me back here at the beginning of Holy Week to decorate the abbey church, arranging flowers, and to be of help to the sacristy crew for the many details of Holy Week. American Airlines is presently offering a fantastic fare of \$402.15 for this round trip and this includes the tax...this price is for the dates indicated above. I would also be interested in helping with those final weeks of June if this is still a possibility. It would be an honor to help out at this magnificent place and to visit the people, the Island, and this very special monastery before we leave. I realize that we have other issues in process, but I thought this could be requested as a seperate request. If asked, I would be willing to give the recovery support systems and people which I have previously relied on during my stay on the Island. Sincerely, Finian

---

**From:** Abbot John Klassen's private account  
**Sent:** Wed 12/1/2004 9:47 PM  
**To:** McDonald, Finian  
**Subject:** RE:



Dear Finian - I apologize for this delay - I have been snowed under with stuff. You have permission and blessing for this vacation trip. +John

-----Original Message-----

**From:** McDonald, Finian  
**Sent:** Wednesday, December 01, 2004 4:00 PM  
**To:** JBK@csbsju.edu  
**Subject:**

Abbot John: This note is to remind you of the change of location for my suggested stay in NYC...The Paulists have closed their 'bed and breakfast' arrangement for visiting priests and firemen...it was just too

2/2/2005

OSB McDONALD\_00515

popular and was having its impact on their small community. So substitute Newark Abbey instead of the Paulists on 59th in that section of my letter requesting vacation time starting Dec 9th. I just called Melvin V at Newark asking him if they have room should you approve my proposal and he said that they would be very happy to have me. I await your reply. Finian

2/2/2005

OSB McDONALD\_00516

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

February 3, 2005

Father Finian McDonald, OSB  
Saint John's Abbey

Dear Finian:

I must deny your request to go the Bahamas to work with Prior Mel to get ready for closing the monastery. Without a current risk assessment and safety plan in place I could not justify the decision even though I know you would be of incredible assistance to the monks there. Finian, the community and I need you to participate in the risk assessment process with Project Pathfinders now. When I said that your participation could wait I meant until after the November conciliation.

As you know, Finian, you are not being singled out for this request for risk assessment and the development of an up-to-date safety plan. On Tuesday, December 21 the monastic chapter voted overwhelmingly in support of our full participation in the Hope and Healing process developed by Praesidium Religious Services. The Hope and Healing program includes twenty-eight standards that define a commitment to the protection of those to whom we minister. All religious communities in this country are holding themselves to these standards. While these National Standards require the development of a risk assessment and a safety plan for anyone who has been sexually inappropriate with a minor, we are surrounded by students: the Preps up on the hill to the east, the University residences on the north side, and the School of Theology to the west who must have our commitment to their safety.

Your full participation in the Project Pathfinder process is very important, both in individual interviews and with the full group of confrere participants. This is also an opportunity for you to bring whatever fears you have into the context of the process. With this letter I am officially requesting such full participation under holy obedience. This is not about me. The entire community needs you to participate. Please let me know of your intentions by Monday, February 7, 2005.

Sincerely,



Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB McDONALD\_00517

FEB. 6. 2005 1:38PM

KNIGHT-GRIFFITH

NO. 688 P. 1

*S. Lynn Marie McKenzie  
Sacred Heart Monastery  
916 Convent Road NE  
Cullman, AL 35055  
(256) 734-4622 (h)  
(256) 734-0456 (o)*

February 6, 2005

Abbot John Klassen, OSB  
Saint John's Abbey  
Box 2015  
Collegeville, MN 56321-2015

RE: Finian McDonald, OSB -- your letter to him of Feb. 3, 2005

Dear Abbot John:

Father Finian has relayed to me your letter of February 3, 2005 to him in which you state that "With this letter I am officially requesting such full participation [in the Project Pathfinder process] under holy obedience." I was surprised to read this directive from you for two reasons. One is that Father Finian's canonical process is still pending, now in Rome, and Finian had told me that you agreed to put off Project Pathfinders until that process was complete. But, more important than the fact that the recourse is still pending in Rome is the fact that it has been the constant position of the Apostolic See and canon 630§5 explicitly states that "superiors are forbidden to induce the members in any way to make a manifestation of conscience to them."

I have advised Finian that he has a canonical right not to follow your directive. Please understand that it is really Finian's desire not to be a difficult member. However, in conscience, he has a right not to take part in the Project Pathfinders process.

I hope that you understand that I respect your authority and your position, but must object to this decision. Please understand that this Pathfinders process is one of a number of points that has been raised in Father Finian's recourse to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life at the Vatican. I do not know how long it will be before CICLSAL rules on Finian's recourse, but we will await that decision.

Sincerely,



S. Lynn Marie McKenzie

OSB McDONALD\_00518

**Abbot John Klassen's private account**

---

**From:** McDonald, Finian  
**Sent:** Monday, March 21, 2005 8:28 AM  
**To:** JBK@csbsju.edu  
**Cc:** Pedrizetti, Raymond  
**Subject:** permission

Abbot John: I have discussed this request with Father Prior ...he approves the plan but thought it best if it be run by you for your final approval. Brother David Manahan will be staying with Dan Ward in Washington from April 12 until April 19th. I would like to request that I go to Silver Springs and stay with Dan at the same time David is there and return to Collegeville with him on April the 19th. I would like to set up appointments at St. Luke's to talk with Brad, my former primary therapist, and with Father Ken Phillips, Director of Post Treatment Programs. These are two people who have been very important for me in both my treatment and post recovery program. This is a special time for me in my recovery, healing and hope process and I would value their suggestions and support for my decisions. Father Dan would be happy to have me with him and it would also be a time for me to have conversation and to receive further counsel from Dan, my legal advisor. I would like to be able to get a good price on air tickets in order to coincide with David's, and I would like to set up appointments with Brad and Father Ken ...thank you for a prompt decision. Fr. Finian, OSB

3/24/2005

**OSB McDONALD\_00519**

**Abbot John Klassen's private account**

---

**From:** Abbot John Klassen's private account  
**Sent:** Saturday, August 13, 2005 9:46 AM  
**To:** McDonald, Finian  
**Subject:** RE: News from St. Augustine

Hello Finian –

I have returned from the CMSM meeting in Phoenix (hot, hot, hot) and have begun the process of digging out.

Thank you for your e-mail. You are certainly right about the incredible beauty of Fox Hill, the location, the chapel and the work of Jerome Haws. I was struck by it the very first time I visited in spring of 2000 – it blew me away that this island country, so resource poor until very recently, should have the gift of such architecture. What a gift Jerome Haws made to the Bahamian people. And that such beautiful architecture should also be a place of refuge during the worst storms imaginable during the hurricane season. I have never lived through one of these but when I speak to Bob Pierson, Dan Ward, or Mel, I get a sense of the stress and danger of being in one of these.

I have so many precious memories of praying together in a small group of two or three or four in the crypt – such fidelity to the Divine Office – and then to remember as you do, the Work of God done by all of our monks in that chapel. It is truly a beautiful, contemplative place.

That you see Tony everywhere – such a dear friend to you and such a loss at a relatively young age. He was a good man and did an enormous amount of good for BUC, which the Omega company and many students are still benefitting from. I only wish that when CSB-SJU had pulled out of the program, there had been much greater continuity with Omega and that the computer and other equipment would not have been sold, probably for a song. We did not do a good job with the transition – it was much too quick.

If you can get a good photograph of the plaque at the the Cathedral church I would much appreciate it. It is a beautiful tribute to our community and all the monks who served in the Bahamas. When it wa unveiled I did not have a camera with and besides it was already getting dark.

I know on some level how much this place means to you, and my earlier denial of your request was not in a spirit of meanness but trying to do the right thing, to balance many demands and forces. Peace and blessing on you, George and Mel. +John

---

**From:** McDonald, Finian  
**Sent:** Monday, August 08, 2005 9:22 AM  
**To:** jbk@csbsju.edu  
**Subject:** News from St. Augustine

Abbot John: I thought of our community when Mel, George, and I had morning prayer this morning. It brought back so many memories of this magnificent little chapel and the people that lived and prayed here. My love of Jerome Haws is still very appreciative of his skills...The Priory and grounds were still as beautiful for me as ever..of course I see Tony everywhere. It was a good trip back...that Orlando airport is still somethat of a zoo when it comes to International transfer...I was glad I was with George..even 'know it all ' Finian had a difficult time. I'm very appreciative of your permission for me to be here...I didn't realize has important and restorative this sacred hill is to me...it's a gift to be here for the last time..In fact that is exactly what my camera eye is doing ..seeing everything with wonder and finality. After attending Mass yesterday at St. Anselm's with Preston Moss presiding, I went to Cabbage beach and just walked up and down the entire length, floated in the warm water, and marveled at the many hucd blue water. The Liturgy at St. Anselms was a celebration and a half. Preston has all the qualities of the masterful showman when he presides from his 'chair'..the people sang, the ladies hats

8/13/2005

were bigger than usual and all in all it was simply grand. George is glad to be back...and many remark about your being at the celebration at the Cathedral a few weeks ago..the plaque outside is very impressive and and wonderful way for St. John's to be remembered. Anyway, I just wanted to thank you for this opportunity. I'm having chats with two old members of my support team...and being in a good place in my recovery is just too important right now to me.....so I'm doing what I have to do to stay in health. Thanks for your cautions and support. Again, I'm grateful, for your allowing me this opportunity. Hope your visit with the other Religious superiors was a good one....peace ...finian

8/13/2005

---

OSB McDONALD\_00521





*Saint  
Luke*  
INSTITUTE

August 19, 2005

VIA FAX  
320-363-3082

CONFIDENTIAL

Abbot John Klassen, OSB  
St. John's Abbey  
Collegeville, MD

Re: Fr. Finian McDonald  
SLI# 12647

Dear Abbot Klassen:

Following are the copies you requested:

Authorization to Release Information to Abbot Jonathan Licari from October 1992  
Authorization to Release Information to Abbot Timothy Kelly from August 1999  
Blank format of Authorization to Release Records currently in use at SLI

Should we be able to help in any other matter, please feel free to contact us.

Sincerely,

A handwritten signature in cursive script, appearing to read "Linda Crawford". The signature is written in black ink and is positioned above the typed name.

Linda Crawford  
Saint Luke Institute  
Medical Record Department

8901 New Hampshire Avenue  
Silver Spring, MD 20903-3611  
Tel. 301-445-7970  
Fax. 301-422-5400  
www.sli.org

If this fax fails in transmission, please call 301-422-5580.

*Affiliated with Ascension Health*

**OSB McDONALD\_00522**

**Update**  
31 August 2005

**ID M0113**

**Last Name** McDonald  
**First Name (Religious Name)** Finian

**Date of Birth**  
23 December 1928

**Date of First Profession** 11 July 1956  
**Date of Final Profession** 11 July 1959  
**Date of Ordination** 2 June 1962

#### **EDUCATION**

A.A. 1948 University of Minnesota ( )  
Minneapolis, Minnesota

B.A. 1956 St. John's University (Philosophy)

Ordination 1962 St. John's University (Divinity)

M. Ed. Psychology 1971 Boston College  
Boston, Massachusetts

Advanced Certificate Psychiatric Counseling  
Georgetown, Washington D.C.

#### **ASSIGNMENTS**

Pastoral Associate  
Holy Family Mission  
Cloquet, Minnesota 1962; 1963 (Summers)

3<sup>rd</sup> Benet Hall Prefect  
St. John's University 1962 - 1963

Director of Special Events  
St. John's University 1962 - 1963

Dean of Men  
St. John's University 1963 - 1967

Ground Floor Benet Prefect  
St. John's University 1963 - 1967

**OSB McDONALD\_00523**

Freshman Academic Director St. John's University	1963 – 1967
Director of Business Placement St. John's University	1963 – 1967
Director of Counseling St. John's University	1968 – 1971
Counseling Center Staff St. John's University	1968 – 1980
Director of Counseling St. John's University	1980 – 1982
Faculty Resident (2 <sup>nd</sup> Patrick) St. John's University	1980 – 1982
Sabbatical Year Japan and Israel	1982 – 1983
Director of Academic Advising St. John's University	1983 – 1988
Missionary/Monk St. Anselm's Priory Tokyo, Japan	1988 – 1992
Abbey Personnel Liaison St. John's Abbey	1993 – 1998
Missionary Monk St. Augustine's Monastery	1998 (August 15 - January 7, 1999) 2000 (February 15 – April 15)
Missionary Monk Holy Trinity Priory Fujimi, Japan	1999 (January 26 – June 30)
Sacristy and barbering Saint John's Abbey	1999 - present

**COMMUNITY SERVICE AND EXPERIENCES OF LEADERSHIP:**

Head Barber  
St. John's Abbey                      1963 - present

Assistant Sacristan  
St. John's Abbey                      1992 - present

**INTERESTS OR HOBBIES**

Gardening  
Environmental Design and Decorations  
Flower Arrangement  
Bicycling  
Clowning  
Resident Abbey Humorist

**AWARDS**

**SOME DAY I WOULD LIKE TO HAVE THE OPPORTUNITY TO:**

**MY MAIN ASPIRATION OR FAVORITE DREAM IN LIFE IS TO:**

**SOME SIGNIFICANT PERSONAL GROWTH EXPERIENCES ARE:**



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

Vatican, 7 March 2006

Prot. n. 39038/2005

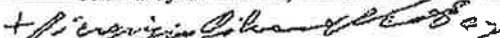
Dear Abbot Klassen,

Thank you for having forwarded the information regarding the case of Fr. Finian McDonald.

Enclosed you will find the response of this Congregation for Institutes of Consecrated Life and Societies of Apostolic Life to the recourse presented by Fr. Finian McDonald, OSB.

May the Lord abundantly bless you and all the monks of St. John's Abbey during this holy season of Lent.

Sincerely in Christ,

  
+Piergiorgio Silvano Nesti, C.P.  
Archbishop Secretary

*Enclosure:*

Abbot John Klassen, OSB  
St. John's Abbey  
Box 2015  
Collegeville, Minnesota 56321-2015  
USA

OSB McDONALD\_00526



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. McDonald.

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 minimum 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 council 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

Sr. V. *V. Bertolone* S.S.P.  
Sac. Vincenzo Bertolone, S.d.P.

Undersecretary

+ *Piergiorgio Silvano Nesti*  
+ Piergiorgio Silvano Nesti, C.P.

Archbishop Secretary

**Skudlarek, William**

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**From:** Naughton, Michael  
**Sent:** Monday, March 27, 2006 3:55 AM  
**To:** Klassen, John  
**Cc:** Naughton, Michael  
**Subject:** Case

Abbot John,

The case concerning Fr. Finian has been completed.

There is a copy for you and a copy for Finlan. They are the same except for the cover letters, which contain no details of the case.

I will send you a .pdf (Acrobat) file of the contents, and mail the originals, one to you and one directly to Finian.

Two questions:

1. Should I send a .pdf copy also to Abbot Timothy?
2. Should I send a .pdf copy to Finian?

Thanks,

Michael

3/27/2006

**OSB McDONALD\_00533**

April 7, 2006

Father Finian McDonald, OSB  
Saint John's Abbey

Dear Finian:

I wish to take this opportunity to thank you for the fine service that you did for the community and for me in going to the Bahamas to help Mel, to prepare the 90<sup>th</sup> birthday party celebration for Father George, and for helping George make the trip back up to Minnesota.

Truly, you were the perfect person to respond to these needs: you know the Bahamian and Saint Augustine's Monastery culture well. You know most of the people who would be coming and how to throw a good party for this special celebration for George. Finally, you were able to help George accept this difficult transition with grace and courage. Thank you, Finian, for this excellent service.

In this context, I visited George on the day after he arrived here. It was clear that he hadn't really moved in yet. Would you be willing to occasionally check in with George, to give him a hand with what he doesn't know about the place, and to help him get what he needs to live here? He may not be very good at asking for help – it's a guy thing – but I would appreciate whatever assistance you can give him in this regard.

Blessings and peace,

Abbot John Klassen, OSB



Finian poses with his orchids.

All photos by Lee Henley

## Finian McDonald, OSB, Is Hooked on Orchids

by Daniel Durken, OSB

*How does a person get addicted to orchids?*

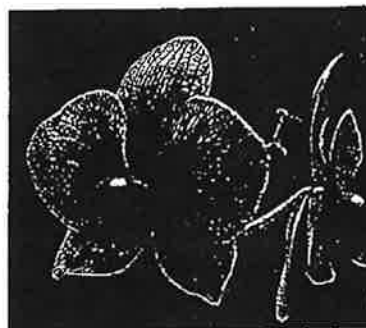
**F**ather Finian, caretaker of some 250 orchids at Saint John's, explains the addiction to orchids: "It began with the acquiring of a single orchid. Attracted by the variety and beauty of this stately flower, I soon added another orchid, then another and another. Friends and

neighbors heard I had a few orchids and asked me to take care of one that wasn't blooming any more and was ready to be discarded. By this time I had learned how to spoil an orchid while the orchid spoiled me. And soon I was hooked on orchids."

Acquiring his first orchid three years ago, Finian kept it in his small monastic cell with only one north window on the fifth floor of the Quadrangle. He noticed that Home Depot and Target stores were selling blossoming and non-blooming orchids which he was able to obtain free of charge or at a reduced rate. Few people have the patience to wait a whole year for the orchid to bloom again even though the original flower stays fresh for twelve to fifteen weeks.

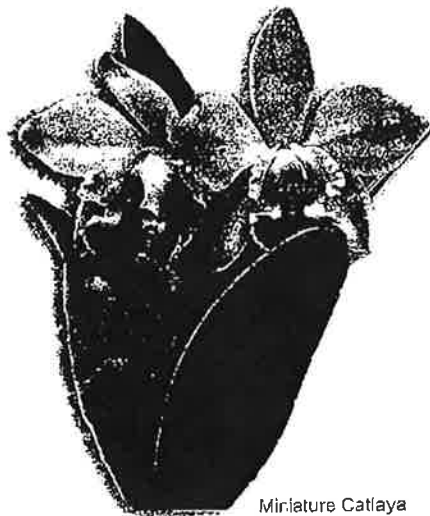
Shopping for orchids at these stores and the gifts from friends soon created a crisis. With almost one hundred orchids jostling for space and with all of his electrical outlets supplying light to his usually dimly lit room, Finian

concluded, "Either the orchids have to move or I have to move. There just isn't any more room for both them and me."



The Phalaenopsis. Ornaide Pink Orchid

Not wishing to sleep in the corridor outside his room, Finian acquired space for his orchids in the Saint John's University greenhouse under the care of Susanna Hynes and **Brother Urban Pieper, OSB**. There he is able to give attention to his collection of 250 orchids, making this the largest private orchid collection in the Midwest. For old time's sake



Miriature Cattleya

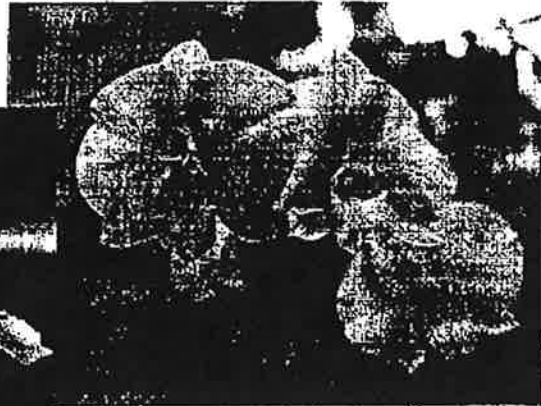
he keeps about fifteen orchids in his monastery room.

But orchids are too beautiful and precious to be kept for oneself. So Finian distributes his orchid blossoms to high traffic offices in the Quadrangle such as the Health Center, Academic Advising, Student Accounts, Information Desk in the Great Hall, Registrar's Office, and the abbey refectory, recreation rooms and church.

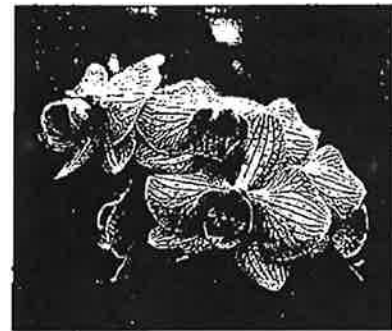
Finian is a member of both the American and the Minnesota Orchid Societies. He occasionally attends the monthly meeting of the Minnesota group at Bachman's in the Twin Cities. At one such session he learned that there are forty-three orchids native to the state of Minnesota including the lady slipper orchid which is the state flower. Sixty exhibitors will showcase their prize orchids at the 26th New York International Orchid Show hosted April 20-23, 2006, by and at the Rink at Rockefeller Center.

Readers who would like to contribute old or new orchids to the abbey and university collection or who want further information about the care of orchids may contact Finian at [fmcdonald@csbsju.edu](mailto:fmcdonald@csbsju.edu). +

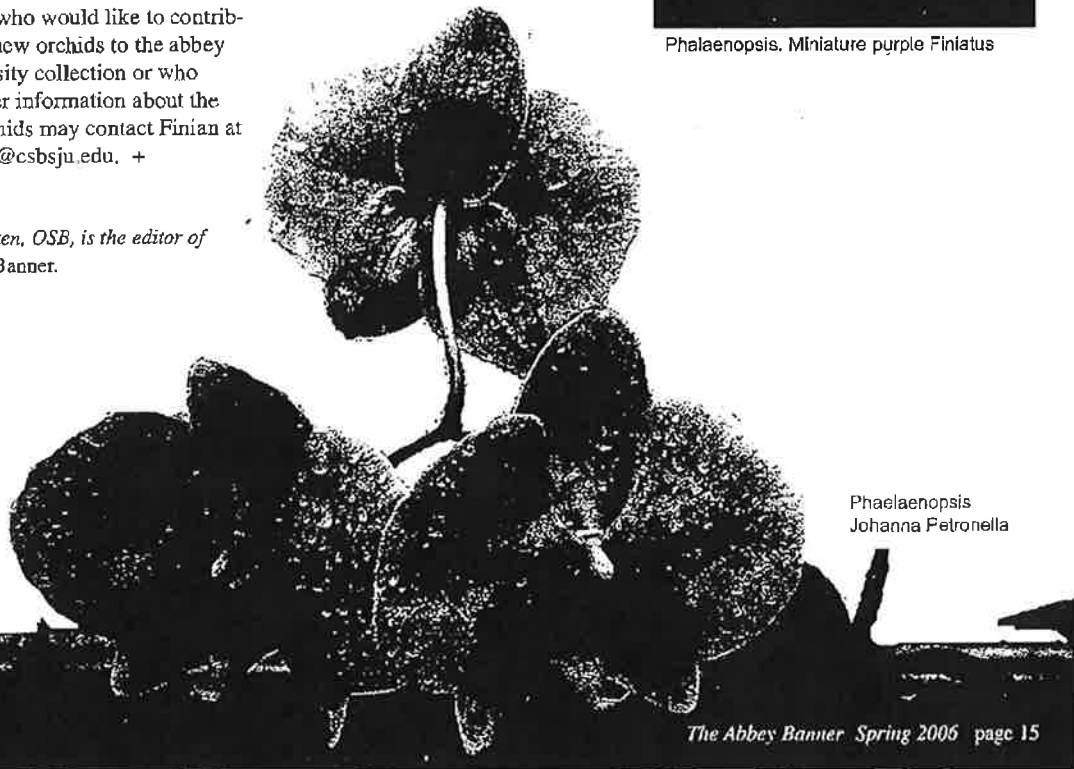
*Daniel Durken, OSB, is the editor of The Abbey Banner.*



Left, Paphopedium, Jade Enchantment  
Above, Dendrobium densiflorum/white



Phalaenopsis, Miniature purple Finiatus



Phalaenopsis  
Johanna Petronella

STATE OF MINNESOTA  
COUNTY OF STEARNS

DISTRICT COURT  
SEVENTH JUDICIAL DISTRICT

John Doe HK,

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

Plaintiff,

vs.

SUMMONS

The Order of St. Benedict of the  
Roman Catholic Church a/k/a St.  
John's Abbey, Father Bruce  
Wollmering, Brother John Kelly, and  
Father Finlan McDonald,

Defendants

THE STATE OF MINNESOTA TO THE ABOVE-NAMED DEFENDANTS:

YOU ARE HEREBY SUMMONED and required to serve upon Plaintiff's attorneys an Answer to the Complaint which is herewith served upon you within twenty (20) days after service of this Summons upon you, exclusive of the day of service. If you fail to do so, judgment by default will be taken against you for the relief demanded in the Complaint.

This case may be subject to Alternative Dispute Resolution (ADR) process under Rule 114 of the General Rules of Practice for the District Courts. The court administrator or your attorney can provide you with information about ADR options and a list of neutrals available in your area. ADR does not affect your obligation to respond to the Summons and Complaint within twenty (20) days.



Dated: 5/12/06

JEFF ANDERSON & ASSOCIATES, P.A.



By: Jeffrey R. Anderson, #2057  
Kathleen Stafford, #184834  
Attorneys for Plaintiff  
E-1000 First Natl Bank Bldg.  
332 Minnesota Street  
St. Paul, Minnesota 55101  
(651) 227-9990

STATE OF MINNESOTA  
COUNTY OF STEARNS

DISTRICT COURT  
SEVENTH JUDICIAL DISTRICT

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

John Doe HK,

Plaintiff,

vs.

COMPLAINT

The Order of St. Benedict of the  
Roman Catholic Church a/k/a St.  
John's Abbey, Father Bruce  
Wollmering, Brother John Kelly, and  
Father Finnian McDonald,

Defendants.

Plaintiff, for his causes of action against Defendants, alleges as follows:

PARTIES

1. Plaintiff John Doe HK is an adult male resident of the State of Washington whose identity is made known to Defendants by separate cover letter.

2. At all times material, Father Bruce Wollmering was a Catholic Brother and member of Defendant Order of St. Benedict of the Roman Catholic Church, a/k/a St. John's Abbey (hereinafter "Defendant Order"). Defendant Wollmering was educated and trained by Defendant Order. On information and belief, Defendant Wollmering professed vows of conversatio morum, which is the conversion of life through celibacy, simplicity, and monastic disciplines. Defendant Wollmering was placed at St. Johns University by and under the authority of Defendant Order and therefore was under the direct supervision, employ and control of Defendant Order. At all times material, Defendant Wollmering was employed as a counselor/psychologist for St. John's University.

On information and belief, Defendant Wollmering was employed in the University's Counseling and Career Services office at the time of the sexual exploitation alleged herein. Defendant Wollmering was an adult and designated holy figure at the time of the sexual exploitation alleged herein.

3. At all times material, Brother John Kelly was a Catholic Brother and member of Defendant Order of St. Benedict of the Roman Catholic Church, a/k/a St. John's Abbey (hereinafter "Defendant Order"). Defendant Kelly was educated and trained by Defendant Order. On information and belief, Defendant Kelly professed vows of conversatio morum, which is the conversion of life through celibacy, simplicity, and monastic disciplines. Defendant Kelly was placed at St. John's University by and under the authority of Defendant Order and therefore was under the direct supervision, employ and control of Defendant Order. At all times material, Defendant Kelly was employed as a member of the faculty at St. John's University and the faculty resident at Mary Hall. On information and belief, Defendant Kelly was employed as a member of the faculty at the University and as faculty resident at Mary Hall at the time of the sexual exploitation alleged herein. Defendant Kelly was an adult and designated holy figure at the time of the sexual exploitation alleged herein.

4. At all times material, Father Finnian McDonald was a Catholic monk and member of Defendant Order of St. Benedict of the Roman Catholic Church, a/k/a St. John's Abbey (hereinafter "Defendant Order"). Defendant McDonald was educated and trained by Defendant Order. On information and belief, Defendant McDonald confessed vows of conversatio morum, which is the conversion of life through celibacy, simplicity, and monastic disciplines. Defendant McDonald was placed at St. John's University by and under the authority of Defendant Order and therefore was under the direct supervision, employ and control of Defendant Order. At all times

material, Defendant McDonald was employed as head of the academic advisory program at St. John's University. On information and belief, Defendant McDonald was employed as head of the academic advisory program in the Counseling and Career Services office at the University at the time of the sexual exploitation alleged herein. Defendant McDonald was an adult and designated holy figure at the time of the sexual exploitation alleged herein.

5. At all times material, Defendant Order, a Roman Catholic religious order of priests and brothers, was and continues to be a non-profit religious organization authorized to conduct business and conducting business in the State of Minnesota with its principal place of business at St. John's Abbey, Collegeville, Minnesota. Defendant Order owns and operates St. John's University (hereinafter "SJU") which is a Benedictine college. Defendant Order represents St. John's University to be an exceptional college that provides its students a safe and secure environment through the use of full time staff that supervises and mentors students. Defendant Order also owns and operates St. John's University School (hereinafter "SJP").

#### FACTUAL BACKGROUND

6. Since approximately 1960 through the present, persons controlling, directing and/or participating in the operation of Defendant Order and its related entities, including SJU and SJP, conspired to intentionally, recklessly and/or negligently conceal criminal conduct of its agents, aided and abetted the concealment of criminal conduct, aided and abetted criminal sexual conduct, failed to report criminal conduct of its agents, evaded criminal and/or civil prosecution and liability, committed fraud and/or fraudulently induced its prospective and current students, alumni, parishioners and the public in furtherance of its scheme to protect predatory priests and other clergy from criminal prosecution, to maintain or increase charitable contributions and/or avoid public

scandal.

7. The following evidence shows that persons controlling and/or participating in the operation of Defendant Order, including its entities such as SJU and SJP, engaged in a pattern and practice of fraudulent conduct in order to conceal the criminal and harmful acts of its agents and employees:

Father Bruce Wollmering

8. As counselor and psychologist at St. John's University Counseling and Career Services office, Defendant Father Bruce Wollmering was responsible for the custody, care, health, welfare, and safety of the students.

9. From an early point Defendant Order had information regarding and was or should have been on notice of Defendant Wollmering's dangerous and exploitive propensities.

10. On information and belief, as a result of Defendant Father Bruce Wollmering's conduct and behavior, he developed a reputation in the St. John's community for acting out with students.

11. On information and belief, despite his conduct, behavior, and reputation in the St. John's community, Defendant Order allowed Defendant Wollmering to remain as counselor and psychologist to University students, where he continued to have unsupervised access to them.

12. On information and belief, Defendant Order did nothing more to investigate or discover the existence of any other victims of Defendant Father Wollmering. Instead, in conformity with its pattern and practice, it concealed these acts from victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities.

**Brother John Kelly**

13. As a member of the faculty at St. John's University and as faculty resident at Mary Hall, Defendant Brother John Kelly was responsible for the custody, care, health, welfare, and safety of the students.

14. From an early point Defendant Order had information regarding and was or should have been on notice of Defendant Kelly's dangerous and exploitive propensities.

15. On information and belief, as a result of Defendant Brother John Kelly's conduct and behavior, he developed a reputation in the St. John's community for acting out with students.

16. On information and belief, despite his conduct, behavior, and reputation in the St. John's community, Defendant Order allowed Defendant Wollmering to remain as a faculty member and faculty resident at the University, where he continued to have unsupervised access to students.

17. On information and belief, Defendant Order did nothing more to investigate or discover the existence of any other victims of Defendant Brother Kelly. Instead, in conformity with its pattern and practice, it concealed these acts from victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities.

18. From approximately 1981 through 1984, Brother John Kelly abused John UU Doe. This abuse occurred on the premises of St. John's School, in Brother Kelly's office, in John UU Doe's dormitory room, and in the woods on the property owned by SJU.

19. In 1982, John UU Doe told Father Francisco, St. John's Chaplin, about the abuse.

20. Despite his report of abuse, Br. Kelly continued to abuse John UU Doe in 1983 and 1984.

Father Finnian McDonald

21. As a member of the faculty at St. John's University and as head of the academic advisory program at St. John's, Defendant Father Finnian McDonald was responsible for the custody, care, health, welfare, and safety of the students.

22. From an early point Defendant Order had information regarding and was or should have been on notice of Defendant McDonald's dangerous and exploitive propensities.

23. On information and belief, as a result of Defendant Father Finnian McDonald's conduct and behavior, he developed a reputation in the St. John's community for acting out with students.

24. On information and belief, despite his conduct, behavior, and reputation in the St. John's community, Defendant Order allowed Defendant McDonald to remain as a faculty member and head of the academic advisory program at the University, where he continued to have unsupervised access to students.

25. On information and belief, Defendant Order did nothing more to investigate or discover the existence of any other victims of Defendant Father McDonald. Instead, in conformity with its pattern and practice, it concealed these acts from victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities.

26. Father Finian McDonald was ordained in 1962.

27. Father McDonald sexually abused B.B. in 1975 during his senior year in college, on at least three separate occasions, while he attended St. John's University.

Father Dunstan Moorse

28. Defendant Moorse was ordained on or about 1978.

29. From 1979 through 1985, Defendant Moore taught at SJU and served as Prefect. As Prefect, Defendant Moore's duties included serving as a student monitor and ensuring the health, safety and welfare of the students.

30. From early on, Defendant Order had information and was on notice of Defendant Moore's proclivity toward acting out sexually with minors:

- a. In 1978, a Deacon's evaluation stated "teenagers posed the most difficulties in [Moore's] pastoral relationships."
- b. In 1981, Defendant Moore sexually abused Plaintiff Quenroe.
- c. On information and belief, in approximately, 1982, a priest with Defendant Order warned a student at SJU to keep his distance from Defendant Moore.
- d. In approximately 1983, Defendant Moore sexually abused SJU student John L. Doe.
- e. On information and belief, in approximately 1983, Defendant Moore grabbed another student's genitalia. This student reported the incident to a priest at SJU and was told or made to believe that everything would be handled.
- f. On information and belief, during this time Defendant Moore also made a sexual advance toward another student. On information and belief, a priest with SJU was made aware of this situation.
- g. As the following examples indicate, files and documents maintained by Defendant Order and Defendant's Abbot also show direct knowledge of Defendant Moore's conduct:



- i. Abbot's file-May 7, 1984, "Report on improper behavior toward students: some propositioning? Verbal advice in regard to sex (between men?) Chasing a student in a car. Should he be removed from the prep school, i.e., from prefecting? Linus is speaking to him about this. See him (Dunstan) if other reports come in."
- ii. Abbot's file- May 11, 1984, "He feels that the students have misinterpreted his statements and counsel. He says that he has learned from this turn of events. He wants to continue in the dorms but he realizes that the talk among students could make it difficult to remain there."
- iii. Abbot's file- June 15, 1984, "Report that parents are calling headmaster and dean of students about Dunstan's counseling, [illegible, scratched out] advice, and actions [illegible, scratched out][?]. Does he have a perspective on the seriousness of the issues? He has a car signed out much of the time. He is following the Springers (Cold Spring baseball team) because a former student is playing on the team; he is gone night after night! Should Dunstan receive some counseling now? Should he go away for graduate studies now? It seems that he should clear up some of his personal issues before going away for studies. See Otto. Some activity a year ago spring. The student is now a Senior (will be a Senior). Some inappropriate language and suggestions. He should no longer be a

perfect but he may continue to teach. It seems that he should seek some counseling. He is not very regular in monastic observance."

iv. Abbot's file- August 27, 1984, "He has not sought counseling; I recommend it once again for the sake of clarifying the issues in his life. He seems to be taking the matter fairly well."

31. On information and belief, despite all of this evidence Defendant Order did nothing more to investigate or discover the existence of any other victims. Instead, in conformity with its pattern and practice, it concealed these acts from victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities and as a result, other students were sexually abused by Defendant Moorse.

32. In 1985, Defendant Moorse sexually abused Plaintiff John Doe 43 on SJU property. After the incidents of abuse, Defendant Moorse threatened Plaintiff John Doe 43 not to disclose the abuse to anyone.

33. In 1985, Defendant Moorse sexually abused John B. Doe on SJU property.

34. Thereafter, the Abbot's file on Defendant Moorse and other documents show Defendant Order conspired to conceal Defendant Moorse's abuse from its prospective students, current students, their families, victims, alumni, parishioners, the public, law enforcement authorities and/or prospective schools or assignments Defendant might work at:

a. On July 1, 1986, the Abbot's file indicates another report of sexually improper conduct by Defendant Moorse, "The report is about some words of invitation, holding hands, a touching, and a hugging. Dunstan says it is 85% correct. He did it to keep the fellow from coming around to him and to his

office! What a method of keeping him at a distance! The fellow's parents are divorced: . . . This incident happened last fall. [illegible] didn't the kind come in to talk about it? What and when did he report to the counselor?" . . . "I learned more about the incident that happened two years ago. He apparently asked a student to disrobe. He also blocked a student from leaving his office, or he tried to do so . . . How many more incidents are there? Julian and Dennis question the propriety of Dunstan's going to graduate school at this time. Should he not spend more time at counseling? I hope he can do both. I should insist on regular counseling and a report."

- b. In a letter dated, July 22, 1986, a priest with Defendant Order wrote to Abbot Theisen expressing reservations about writing a letter of recommendation for Defendant Moose in light of the accusations about him: "Linus had informed me just before he left for California that Dunstan would not be at the Prep school this year, that this had been your decision, and that before I began any work towards finding a replacement for his classes, I must wait until I heard further from either you or Linus. From this, I naturally assumed that the leave results from the allegations and/or incidents of sexual advance, of which I have heard rumor and received student complaint as Senior Prefect. Tonight I called Linus to ask authorization to discuss the matter with you, as I have some problems with supporting Dunstan's matriculation to a graduate program under these circumstances." (Emphasis added).
- c. A little over a month later, on August 25, 1986, Abbot Theisen wrote a letter

on Defendant Moore's behalf to the bishop of Santa Fe diocese asking for a position for Defendant Moore. In this letter, Abbot Theisen does not disclose any of the allegations of sexually improper conduct against Defendant Moore but states, in part, ". . . I am unsure about just how much time he will have to devote to parochial work . . . Perhaps he might even be chaplain at a small convent." Defendant Moore was granted faculties within the Archdiocese of Santa Fe on or about September 1986.

- d. After leaving the Abbey and moving to Santa Fe, Defendant Moore and Abbot Theisen kept in constant contact often discussing his problems and when he could come back to the Abbey. In a letter dated, September 30, 1986, Abbot Theisen writes to Defendant Moore about what information should be in Defendant Moore's doctors report: "He [Moore's counselor] wonders whether he needs to detail his finding in a letter. . . I will not require it but it would be helpful to have some short statement to the effect that you are doing well. I am glad that you have been able to look at some of the issues in your life, both with Dr. Lamb and with Dr. Quenk."
- e. In December of 1986, despite the numerous allegations, Abbot Theisen writes in Defendant Moore's file wondering what assignment he should take, "Quenk's [Defendant Moore's physician] letter indicates that Dunstan is not homosexually oriented but that other reasons account for his behavior. . . Should he continue in the fall or take an assignment? I think take an assignment. I told him that I am [illegible] leaning toward Benilde (he sees

that it is important to support [illegible])."

- f. In March of 1987, Abbot Theisen writes in Defendant Moore's file about assigning Defendant Moore to Benilde and his concerns about that assignment: "We spoke briefly about Benilde. I said that I wanted him to teach there; I know it is a risk. I asked him to ask his counselor about a statement to the effect that it would be a good assignment." (Emphasis added).
- g. On May 8, 1987, Abbot Theisen writes to Moore about working at Benilde. Abbot Theisen also mentions that he spoke with Bishop Roach and indicates that Roach told Theisen that he relies on major superiors to supply him with the proper amount of information.
- h. August 1987 (Abbot's file) ". . . We talked a bit about his moving into the archdiocese; the archbishop asked for no statements."
- i. On information and belief, in approximately 1987 Defendant Moore was assigned to Benilde St. Margaret's High School where he was a religious instructor.

Father Allen Tarlton

- 35. Defendant Tarlton was ordained in 1955.
- 36. Defendant Tarlton taught at SJU from the 1970's through the 1990's.
- 37. In approximately the fall of 1982, Defendant Tarlton sexually abused John HHH Doe.
- 38. On or about December 2, 1982, the Abbot sent Defendant Tarlton for treatment at St. Luke Institute for issues with "homosexuality." St. Luke Institute is a licensed psychiatric facility

which deals exclusively with clergy and religious men and women who have psychological problems as well as chemical dependency problems.

39. In approximately the summer of 1983, after completing his treatment at St. Luke, Defendant Tarlton returned to St. John's and continued teaching, without restriction, until 1992. As a result of Defendant Order's conduct, other students were abused.

40. On or about fall of 1985, Defendant Tarlton sexually abused Plaintiff John Doe 43. After the incidents of abuse, Defendant Tarlton threatened Plaintiff John Doe 43 not to disclose the abuse to anyone.

Father Eckroth

41. Father Richard Eckroth was ordained in 1952.

42. From approximately 1971 through 1972, Father Eckroth abused John Doe 10A on two occasions. The sexual abuse occurred at a cabin located in northern Minnesota, which, on information and belief, was owned and operated by Defendant Order. Following the sexual abuse, Father Eckroth threatened and coerced John Doe 10A into secrecy by telling John Doe 10A that he would kill him if anyone ever found out about the sexual contact.

43. On information and belief, in approximately 1972 through 1976, Father Eckroth abused John Doe on two occasions.

44. In 1973, Father Eckroth abused John Doe 10B on two occasions. The first instance of sexual abuse occurred at a cabin located in northern Minnesota, which, on information and belief, was owned and operated by Defendant Order.

45. The second instance of sexual abuse occurred at the St. Augustine's rectory. Father Eckroth threatened and coerced John Doe 10B into secrecy by telling him words to the effect of

"Don't tell. If you do, you'll be dead."

Father Brennan Maiers

46. Father Maiers was ordained in 1963.

47. In 1966, Father Maiers sexually abused John A Doe.

48. During his tenure with Defendant Order, Father Maiers acted out sexually. In the 1970's, Father Maiers engaged in adult consensual homosexual activity. In the 1970's, Father Maiers also sought counseling regarding his sexuality. Then, in the early 1980s, Father Maiers was also cited, but not charged, for soliciting an adult male police officer.

Abbot John Eidenschenk

49. Father John Eidenschenk was ordained in 1941.

50. From approximately 1962 through 1963, Father Eidenschenk abused John Doe 13A during weekly counseling meetings. During these counseling sessions Father Eidenschenk would lead John Doe 13A to Father Eidenschenk's bedroom and proceed to fondle him.

51. Following the first incident of abuse, John Doe 13A went to the Rector of the seminary, and asked him if Father Eidenschenk should be requesting that John Doe 13A remove his clothes and then proceed to fondle him. In response, the Rector became very angry and ordered John Doe 13A to leave his office.

52. In 1971, Eidenschenk became Abbot of St. John's.

Father Cosmos Dahlheimer

53. Father Cosmos Dahlheimer was ordained in 1936.

54. In 1963, Father Dahlheimer received shock treatment for psychological problems he was suffering. In letters written to the Abbot, Father Dahlheimer indicated that he worried he was

a man of weak faith and that he had been told that he may not be able to return to the priesthood. Nevertheless, Father Dahlheimer was sent back to serve and work in local parishes.

55. In approximately 1970, while serving at St. Augustine's parish, Father Dahlheimer abused John J. Doe.

56. In approximately 1975, while serving at St. Bernard's parish, Father Dahlheimer abused John Doe 19A.

57. In approximately 1977, while serving at St. Bernard's parish, Father Dahlheimer abused C.T.

58. In approximately 1978, while serving at St. Bernard's parish, Father Dahlheimer abused Jon Roe.

59. In approximately 1987, Defendant Order was made aware of two incidents of sexual abuse by Father Dahlheimer. Documents show that initially Defendant Order did not make Father Dahlheimer aware of the first incident and allegation of abuse.

Father Francis Hoefgen

60. Father Hoefgen was ordained in 1979.

61. Father Hoefgen served as associate pastor at St. Boniface Church, in Cold Spring, in 1983.

62. On or about 1983, John KKK Doe was staying at St. Cloud hospital, Father Hoefgen would visit John KKK Doe often. After his stay at St. Cloud hospital, John KKK Doe went to stay at St. Boniface Parish House. While staying there, Father Hoefgen abused John KKK Doe on at least two occasions.

63. In 1984, Father Hoefgen's abuse of John KKK Doe was reported to law enforcement



authorities. Father Hoefgen's statement was taken and he admitted to two acts of sexual abuse with John KKK Doe.

64. In 1984, Defendant Order sent Father Hoefgen to St. Luke Institute for evaluation. Thereafter, Defendant Order allowed John KKK Doe to maintain his position at St. Boniface--which later merged into St. Elizabeth in 1987--until 1992. Thereafter, he was a guest master and personnel coordinator at Defendant Order.

Father Thomas Gillespie

65. Father Thomas Gillespie was ordained in 1964.

66. During approximately 1977 through 1978, Father Thomas Gillespie abused John Doe 19A on Defendant Order's property.

67. Ultimately, several of these victims brought lawsuits against Defendant Order in the early 1990's. In 1993, as a result of these allegations and in an attempt to improve public relations and placate victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities and maintain donations and contributions, Defendant Order appointed a commission to create a system in which allegations of abuse could be addressed.

68. In 1994, the commission created the Inter-Faith Sexual Trauma Institute (hereinafter "ISTI"). ISTI was presented as Defendant Order's attempt at providing a mechanism to handle and address allegations of abuse. However, on information and belief, when allegations of sexual abuse were brought to ISTI, it failed to take prompt or remedial measures to address the allegations.

69. By these acts, Defendant Order, misrepresented and/or failed to represent facts of known sexual misconduct of Defendant's priests and brothers to victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities

and failed to investigate the allegations and/or make a pastoral outreach. Defendants' actions resulted in the sexual abuse of other children and the exacerbation of injury to victims, including Plaintiff.

70. Upon information and belief, Defendant Order, by and through its agents, persons controlling and/or directing Defendant Order, misrepresented and/or failed to represent the facts of known sexual misconduct to victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities for the economic purpose of maintaining or increasing charitable contributions and tuition payments.

71. Upon information and belief, after learning of Defendant Wollmering's and other brothers and priests' conduct, Defendant Order, by and through its agents, ratified the conduct by failing to report them to law enforcement authorities, victims, prospective students, current students, their families, alumni, parishioners and/or the public. Further, Defendants' conduct communicated to Plaintiff and other victims that Defendant Order's priests and brothers' conduct was proper and that legal action was not necessary. Therefore, Defendants knew or should have known, that their actions would silence Plaintiff and other victims, prevent them from discovering their injuries, their complaints or possible other complaints or victims, and ultimately exacerbate their emotional distress and trauma.

**BACKGROUND FACTS APPLICABLE TO JOHN DOE HK**

72. Plaintiff John Doe HK attended SJU from approximately 1982-86. In 1984, Plaintiff John Doe HK first met and came to know Defendant Wollmering as a psychologist, spiritual guide and/or counselor with Defendant Order.

73. On information and belief, St. John's University is owned by and/or operated under

the supervision and control of and staffed and managed by Defendant Order. At the time Plaintiff attended St. John's University it operated as a full time college and university school.

74. Plaintiff John Doe HK was raised in a devout Roman Catholic family, and regularly celebrated mass and participated in church-related activities. Plaintiff, therefore, developed great admiration, trust, reverence and respect for the Roman Catholic Church and its agents.

75. Through his role of psychologist, counselor and/or spiritual advisor, Defendant Wollmering was a person of great influence and persuasion as a holy man and authority figure.

76. Between approximately 1984 and 1986, while Defendant Wollmering was a psychologist, counselor, spiritual guide and/or holy authority figure to Plaintiff John Doe HK, Defendant Wollmering sexually exploited Plaintiff John Doe HK by engaging in illegal sexual contact with him.

77. In the course of Plaintiff's participation at St. John's University, Plaintiff came to know, admire, trust, revere and respect Defendant Wollmering as a person of great influence and persuasion, and as a holy man and authority figure. Defendant Wollmering was, at all times relevant, Plaintiffs' minister, spiritual guide, advisor, counselor and trusted confidant, and he exercised extraordinary authority and control over the Plaintiff's personal and spiritual life.

78. While serving as psychologist at St. John's, Defendant Wollmering provided counseling to Plaintiff John Doe HK.

79. Between 1984 and 1986, Plaintiff continued to turn to Defendant Wollmering for spiritual and emotional guidance.

80. Beginning in approximately 1984, Plaintiff John Doe sought individual emotional and spiritual counseling and support from Defendant Wollmering. In the course of this spiritual and

counseling relationship, Defendant Wollmering deceived Plaintiff John Doe HK into engaging in sexual contact with him under the guise of providing religious instruction and emotional counseling.

81. Beginning in approximately 1984 and continuing until approximately 1986, Defendant Wollmering, in the course of providing religious instruction and emotional counseling and support to Plaintiff John Doe HK, negligently mishandled the counseling relationship by engaging him in sexual contact and by sexually exploiting John Doe HK. The sexual contact occurred, among other places, at various locations on Defendant Order's premises, and before, during and after school-sponsored activities and events.

82. By and through his association and/or employment with Defendant Order, Defendant Wollmering was provided with office space, secretarial service, telephone, supplies and other related services necessary to permit him to practice as a psychologist, counselor and spiritual counselor. Defendant Order, by associating with and holding out Wollmering to the public as a qualified priest, psychologist and counselor, provided Defendant Wollmering with the means and opportunity to have access to Plaintiff John Doe HK and other members of the public and in so doing warranted that Defendant Wollmering was a qualified and competent priest, psychologist and counselor.

83. In approximately 1984, Plaintiff John Doe HK sought counseling from Defendant Wollmering. Defendant Wollmering provided counseling services to Plaintiff John Doe until 1986. The counseling Plaintiff John Doe received from Wollmering occurred at St. John's University and other church-owned property.

84. Defendant Wollmering provided formal therapeutic services for Plaintiff John Doe on a regular basis from approximately 1984 through 1986. In the course of the therapeutic relationship, Plaintiff John Doe HK became emotionally dependent upon Defendant Wollmering.

During the course of the therapeutic relationship between Defendant Wollmering and Plaintiff John Doe, Defendant Wollmering used his position of authority over Plaintiff John Doe to sexually exploit him.

85. Defendant Wollmering used his position as a spiritual counselor and therapist to coerce and manipulate Plaintiff John Doe into sexual contact with him. By virtue of this conduct Defendant Wollmering breached the standard of care imposed upon a psychotherapist under Minnesota Statute §148A.01. Defendant Wollmering's breach of the standard of care constitutes sexual exploitation for which the Plaintiffs may recover damages.

86. As a direct result of the sexual abuse and sexual exploitation perpetrated against Plaintiff John Doe by Defendant Wollmering, Plaintiff John Doe has suffered and continues to suffer great pain of mind and body, shock, emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and has incurred and will continue to incur expenses for medical and psychological treatment, therapy and counseling.

87. The sexual exploitation of Plaintiff, and the circumstances under which the exploitation occurred, caused Plaintiff to develop various psychological coping mechanisms and symptoms of psychological distress, including great shame, guilt, self-blame, depression, repression and disassociation. As a result, Plaintiff John Doe HK was unable to know or have reason to know that he was a victim of sexual abuse committed upon him by Defendant Wollmering. Plaintiff did not know or have reason to know that he had been sexually exploited until within six years prior to service of this Complaint. The sexual abuse and exploitation of Plaintiff John Doe HK and the

circumstances under which it occurred caused Plaintiff John Doe HK to develop various psychological coping mechanisms which made him incapable of ascertaining the resulting damages from that conduct.

88. Furthermore, upon information and belief, after learning of Defendant Order's brothers' and priests' conduct, Defendant Order, by and through its agents, ratified the conduct by failing to report it to law enforcement authorities, prospective students, current students, their families, victims, parishioners, alumni and the public. Therefore, Defendant Order's conduct communicated to Plaintiff and other victims that Defendant Order's brothers' and priests' conduct was proper and that legal action was not necessary. As a result, Defendant Order knew or should have known, that their actions would silence Plaintiff John Doe HK and other victims, prevent them from discovering their injuries, their complaints or possible other complaints or victims, and ultimately exacerbate their emotional distress and trauma. Defendants should therefore be estopped from asserting any defense that Plaintiff's action is not timely because Defendants individually and in concert with each other, fraudulently concealed the wrongfulness of Defendant Wollmering's, and other priests' and brothers', conduct and that conduct's causal relationship to the harm suffered by Plaintiff John Doe HK.

89. As a direct result of Defendant Order's and Defendant Wollmering's wrongful conduct, Plaintiff has suffered and continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and

psychological treatment, therapy, and counseling.

90. Through his role of psychologist, counselor and/or spiritual advisor, Defendant Wollmering was a person of great influence and persuasion as a holy man and authority figure.

91. Between approximately 1984 and 1986, while Defendant Kelly was a faculty member, faculty resident, spiritual guide and/or holy authority figure to Plaintiff John Doe HK, Defendant Kelly sexually solicited and exploited Plaintiff John Doe HK by seeking to engage in illegal sexual contact with him.

92. In the year 1984-85, John HK Doe came to know and trust Brother John Kelly as a monk and as the faculty resident in Mary Hall. On an unknown date between 1984 and 1985, Kelly was engaging in conversation and horseplay with John HK Doe when John Doe HK accidentally fell into Kelly's lap. After that event, Brother John Kelly told HK how HK had "aroused him" when he had fallen into his lap. At that time, under the guise of counseling and advice, Brother John Kelly advised HK of his own homosexuality and made this disclosure to him under the guise of counseling and as an authority figure and for the purpose of sexual solicitation of HK.

93. In the course of Plaintiff's participation at St. John's University, Plaintiff came to know, admire, trust, revere and respect Defendant Kelly as a person of great influence and persuasion, and as a holy man and authority figure. Defendant Kelly was, at all times relevant, Plaintiffs' minister, spiritual guide, advisor, counselor and trusted confidant, and he exercised extraordinary authority and control over the Plaintiff's personal and spiritual life.

94. While serving as faculty member and faculty resident at St. John's, Defendant Kelly provided counseling to Plaintiff John Doe HK.

95. Between 1984 and 1985, Plaintiff continued to turn to Defendant Kelly for spiritual

and emotional guidance.

96. By and through his association and/or employment with Defendant Order, Defendant Kelly was provided with office space, secretarial service, telephone, supplies and other related services necessary to permit him to practice as a faculty member, faculty resident, counselor and spiritual counselor. Defendant Order, by associating with and holding out Kelly to the public as a qualified priest, faculty member, faculty resident and counselor, provided Defendant Kelly with the means and opportunity to have access to Plaintiff John Doe HK and other members of the public and in so doing warranted that Defendant Kelly was a qualified and competent priest, faculty member and counselor.

97. As a direct result of the sexual solicitation and sexual exploitation perpetrated against Plaintiff John Doe by Defendant Kelly, Plaintiff John Doe has suffered and continues to suffer great pain of mind and body, shock, emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and has incurred and will continue to incur expenses for medical and psychological treatment, therapy and counseling.

98. The sexual exploitation of Plaintiff, and the circumstances under which the exploitation occurred, caused Plaintiff to develop various psychological coping mechanisms and symptoms of psychological distress, including great shame, guilt, self-blame, depression, repression and disassociation. As a result, Plaintiff John Doe HK was unable to know or have reason to know that he was a victim of sexual solicitation and sexual exploitation committed upon him by Defendant Kelly. Plaintiff did not know or have reason to know that he had been sexually exploited until



within six years prior to service of this Complaint. The sexual solicitation and exploitation of Plaintiff John Doe HK and the circumstances under which it occurred caused Plaintiff John Doe HK to develop various psychological coping mechanisms which made him incapable of ascertaining the resulting damages from that conduct.

99. Between approximately 1985 and 1986, while Defendant McDonald was a faculty member, head of the academic advisory program, spiritual guide and/or holy authority figure to Plaintiff John Doe HK, Defendant McDonald sexually solicited and exploited Plaintiff John Doe HK by soliciting sexual contact with him, attempted to sexually batter him, and sexually exploited him.

100. In the summer of 1985, John HK Doe came to know and trust Father McDonald as a monk and as the head of the academic advisory program at St. John's. While HK was working as an intern at the counseling and career services office, Fr. Finian McDonald approached and counseled HK numerous times. On one particular occasion, he convinced HK to come to his room and solicited him for a massage. HK went to his room trusting that it was for innocent and therapeutic purposes. At that time, Fr. Finian McDonald was the faculty resident when HK went to his residence. There Finian McDonald instructed Plaintiff to take a hot shower and after he did, instructed him to lay on the floor naked. Thereupon Fr. Finian McDonald massaged HK's body with oil under the guise of some therapeutic purpose. Fr. Finian McDonald instructed HK to turn over whereupon he was laying on his back with his genitals fully exposed and at that time Fr. Finian McDonald asked HK if he could touch his penis and engage in sexual contact with him.

101. In the course of Plaintiff's participation at St. John's University, Plaintiff came to know, admire, trust, revere and respect Defendant McDonald as a person of great influence and persuasion, and as a holy man and authority figure. Defendant McDonald was, at all times relevant,

Plaintiffs' minister, spiritual guide, advisor, counselor and trusted confidant, and he exercised extraordinary authority and control over the Plaintiff's personal and spiritual life.

102. While serving as faculty member and faculty resident at St. John's, Defendant McDonald provided counseling to Plaintiff John Doe HK.

103. Between 1985 and 1986, Plaintiff continued to turn to Defendant McDonald for spiritual and emotional guidance.

104. By and through his association and/or employment with Defendant Order, Defendant McDonald was provided with office space, secretarial service, telephone, supplies and other related services necessary to permit him to practice as head of the academic advisory program and spiritual counselor. Defendant Order, by associating with and holding out McDonald to the public as a qualified monk and counselor, provided Defendant McDonald with the means and opportunity to have access to Plaintiff John Doe HK and other members of the public and in so doing warranted that Defendant McDonald was a qualified and competent monk, faculty member and counselor.

105. As a direct result of the sexual solicitation and sexual exploitation perpetrated against Plaintiff John Doe by Defendant McDonald, Plaintiff John Doe has suffered and continues to suffer great pain of mind and body, shock, emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and has incurred and will continue to incur expenses for medical and psychological treatment, therapy and counseling.

106. The sexual exploitation of Plaintiff, and the circumstances under which the exploitation occurred, caused Plaintiff to develop various psychological coping mechanisms and

symptoms of psychological distress, including great shame, guilt, self-blame, depression, repression and disassociation. As a result, Plaintiff John Doe HK was unable to know or have reason to know that he was a victim of sexual solicitation and sexual exploitation committed upon him by Defendant McDonald. Plaintiff did not know or have reason to know that he had been sexually exploited until within six years prior to service of this Complaint. The sexual solicitation and exploitation of Plaintiff John Doe HK and the circumstances under which it occurred caused Plaintiff John Doe HK to develop various psychological coping mechanisms which made him incapable of ascertaining the resulting damages from that conduct.

**COUNT I**  
**DEFENDANT WOLLMERING - SEXUAL BATTERY**

107. Plaintiff John Doe HK incorporates all paragraphs of this Complaint as if fully set forth herein.

108. Between approximately 1984 and 1986, Defendant Wollmering inflicted unpermitted, harmful, and offensive sexual contact upon the person of Plaintiff.

109. As a direct result of Defendant Wollmering's wrongful conduct, Plaintiff has suffered and continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

**DEFENDANT KELLY - ATTEMPTED SEXUAL BATTERY**

110. Plaintiff John Doe HK incorporates all paragraphs of this Complaint as if fully set forth herein.

111. Between approximately 1984 and 1986, Defendant Kelly attempted to inflict unpermitted, harmful, and offensive sexual contact upon the person of Plaintiff.

112. As a direct result of Defendant Kelly's wrongful conduct, Plaintiff has suffered and continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

**DEFENDANT MCDONALD - ATTEMPTED SEXUAL BATTERY**

113. Plaintiff John Doe HK incorporates all paragraphs of this Complaint as if fully set forth herein.

114. Between approximately 1985 and 1986, Defendant McDonald attempted to inflict unpermitted, harmful, and offensive sexual contact upon the person of Plaintiff.

115. As a direct result of Defendant McDonald's wrongful conduct, Plaintiff has suffered and continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning

capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

**COUNT II**  
**BREACH OF FIDUCIARY DUTY**

116. Plaintiff incorporates all paragraphs of this Complaint as if fully set forth herein.

117. As a result of Plaintiff being a patient, client and/or student of Defendants Wollmering, Kelly, and McDonald, and by Defendant Order and Defendant Wollmering's, Kelly's and McDonald's (hereinafter "Defendants") undertaking the care and guidance of the then vulnerable Plaintiff, Defendants held a position of empowerment over Plaintiff.

118. Further, Defendant Order, by holding itself out as a safe and secure residential educational institution and as a shepherd and leader of the Roman Catholic Church, solicited and/or accepted this position of empowerment. This empowerment prevented the Plaintiff from effectively protecting himself and Defendants thus entered into a fiduciary relationship with Plaintiff.

119. As fiduciaries to Plaintiff, Defendants had a duty to obtain and disclose information relating to sexual misconduct and other inappropriate behavior of Defendants Wollmering, Kelly and McDonald.

120. Moreover, Defendants had a duty to disclose to Plaintiff and others the wrongful nature of the sexual exploitation. Defendants, however, used Plaintiff's dependency as a patient/client and student to prevent him from recognizing that the exploitation was wrongful. Further, Defendants accomplished this end by enforcing the secrecy around the acts and/or by teaching Plaintiff that the acts were normal or necessary to the relationship. As a result, Defendants breached their fiduciary duty to Plaintiff by engaging in the negligent and wrongful conduct

described herein, by failing to disclose information regarding the wrongful nature of the abuse and/or in taking acts to conceal any such information.

121. As a direct result of Defendants' breach of their fiduciary duties, Plaintiff has suffered, and continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

**COUNT III**  
**FIDUCIARY FRAUD AND CONSPIRACY TO COMMIT**  
**FIDUCIARY FRAUD**

122. Plaintiff incorporates all paragraphs of this Complaint as if fully set forth herein.

123. As a result of Plaintiff being a patient, client and/or student of Defendants Wollmering, Kelly and McDonald, and by Defendant Order and Defendants Wollmering, Kelly and McDonald (hereinafter "Defendants") undertaking the care and guidance of the then vulnerable Plaintiff, Defendants held a position of empowerment over Plaintiff.

124. Further, Defendants, by holding themselves out as a safe and secure residential educational institution and as shepherds and leaders of the Roman Catholic Church, solicited and/or accepted this position of empowerment. This empowerment prevented the then-vulnerable Plaintiff from effectively protecting himself, and Defendants thus entered into a fiduciary relationship with Plaintiff.

125. As fiduciaries to Plaintiff, Defendants had a duty to obtain and disclose information

relating to sexual misconduct and other inappropriate behavior of Defendants Wollmering, Kelly and McDonald and the sexual misconduct of other known members of Defendant's staff.

126. Moreover, Defendants had a duty to disclose to Plaintiff and others the wrongful nature of the abuse. Defendants, however, used Plaintiff's dependency as a patient/client and student to prevent him from recognizing that the sexual exploitation was wrongful. Further, Defendants accomplished this end by enforcing the secrecy around the acts and/or by teaching Plaintiff that the acts were normal or necessary to the relationship. As a result, Defendants breached their fiduciary duty to Plaintiff by engaging in the negligent and wrongful conduct described herein, by failing to disclose information regarding the wrongful nature of the sexual exploitation and/or in taking acts to conceal any such information.

127. The fact that Defendants Wollmering, Kelly and McDonald and other known members of Defendant Order's staff had in the past and/or would in the future be likely to commit sexual misconduct with another student at Defendant Order was a material fact in Plaintiff and his family's decision whether or not to allow Plaintiff to attend SJU.

128. On information and belief, Defendant Order had actual or constructive knowledge of Defendant Wollmering's, Kelly's and McDonald's inappropriate behavior, as discussed above.

129. Defendants misrepresented, concealed or failed to disclose information relating to sexual misconduct of Defendants Wollmering, Kelly and McDonald and the sexual misconduct of other known members of Defendant Order's staff as described herein.

130. Defendants knew that they misrepresented, concealed and/or failed to disclose information relating to sexual misconduct of Defendants Wollmering, Kelly and McDonald and sexual misconduct of other known members of Defendant Order's staff, and Defendants intended

Plaintiff to rely upon Defendants' misrepresentations and/or omissions.

131. Plaintiff justifiably relied upon Defendants for information relating to sexual misconduct of Defendants Wollmering, Kelly and McDonald and the sexual misconduct of other known members of Defendant's staff. Plaintiff further relied upon Defendants to ensure his safety while he was in attendance at the Defendant's educational institution.

132. Upon information and belief, Defendants, in concert with each other and with the intent to conceal and defraud, conspired and came to a meeting of the minds whereby they would misrepresent, conceal or fail to disclose information relating to the sexual misconduct of Defendants Wollmering, Kelly and McDonald and sexual misconduct of other known members of Defendant Order's staff. By so concealing, Defendants committed at least one act in furtherance of the conspiracy.

133. As a direct result of Defendants' fraud and conspiracy, Plaintiff has suffered, and continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

**COUNT IV**  
**FRAUD AND CONSPIRACY TO COMMIT FRAUD**

134. Plaintiffs incorporate all paragraphs of this Complaint as if fully set forth herein.

135. Defendants knew or should have known of the sexual misconduct and other



inappropriate behavior of Defendants Wollmering, Kelly and McDonald and the sexual misconduct of other known members of Defendant Order's staff.

136. Defendants misrepresented, concealed or failed to disclose information relating to sexual misconduct of Defendants Wollmering, Kelly and McDonald and the sexual misconduct of other known members of Defendant Order's staff as described herein.

137. Defendants knew that they misrepresented, concealed or failed to disclose information relating to sexual misconduct of Defendants Wollmering, Kelly and McDonald and the sexual misconduct of other known members of Defendant Order's staff.

138. The fact that Defendants Wollmering, Kelly and McDonald and other known members of Defendant Order's staff had in the past and/or would in the future be likely to commit sexual misconduct with another student at Defendant Order was a material fact in Plaintiff and his family's decision whether or not to allow Plaintiff to attend SJU

139. Plaintiff justifiably relied upon Defendants for information relating to sexual misconduct of Defendants Wollmering, Kelly and McDonald and the sexual misconduct of other known members of Defendant Order's staff.

140. Upon information and belief, Defendants, in concert with each other and with the intent to conceal and defraud, conspired and came to a meeting of the minds whereby they would misrepresent, conceal or fail to disclose information relating to the sexual misconduct of Defendants Wollmering, Kelly and McDonald and the sexual misconduct of other known members of Defendant Order's staff. By so concealing, Defendants committed at least one act in furtherance of the conspiracy.

141. As a direct result of Defendants' fraud and conspiracy, Plaintiff has suffered, and

continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

**COUNT V**  
**NEGLIGENT RETENTION AND/OR SUPERVISION**

142. Plaintiff incorporates all paragraphs of this Complaint as if fully set forth herein.

143. Defendant Order, by and through its agents, servants and employees, knew or reasonably should have known of Defendant Wollmering's, Kelly's and McDonald's dangerous and exploitive propensities and/or that said Defendants were unfit agents.

144. Defendant Order had a duty to not retain Defendant Wollmering, Kelly or McDonald given said Defendants' dangerous and exploitive propensities, to provide reasonable supervision of Defendant Wollmering, Kelly and McDonald and to use reasonable care in investigating said Defendants.

145. Defendant Order negligently retained and/or failed to supervise Defendants Wollmering, Kelly and McDonald while they were employed in positions of trust and authority as a psychologist, a counselor, a Roman Catholic brother, and a spiritual counselor while Plaintiff studied at Defendant Order's educational institution, where Defendants Wollmering, Kelly and McDonald were able to commit the wrongful acts against Plaintiff. Defendants failed to provide reasonable supervision of Defendants Wollmering, Kelly and McDonald and failed to use reasonable

care in investigating Defendants Wollmering, Kelly and McDonald.

146. As a result of the above-described conduct, Plaintiff has suffered, and continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

**COUNT VI**  
**NEGLIGENT FAILURE TO WARN AND/OR INSTRUCT**

147. Plaintiff incorporates all paragraphs of this Complaint as if fully set forth herein.

148. Defendant Order, by and through its agents, servants and employees, knew or reasonably should have known of Defendants Wollmering's, Kelly's and McDonald's dangerous and exploitive propensities and/or that said Defendants were unfit agents.

149. Defendant Order had a duty to warn Plaintiff and his family of said Defendants' dangerous and exploitive propensities.

150. Once Defendant Order became aware of the full extent of Defendant Wollmering's, Kelly's and McDonald's and other known members of Defendant Order's staff's sexual misconduct with numerous victims, Defendant had the duty to contact Plaintiff and instruct him to seek medical and/or psychological assistance if Plaintiff was a victim of said Defendants and/or a victim of other known members of Defendant Order's staff's sexual misconduct.

151. Defendant Order negligently failed to provide adequate warning to Plaintiff and his family of Defendants Wollmering, Kelly and McDonald and/or other known members of Defendant

Order's staff's dangerous propensities and unfitness.

152. Defendant Order negligently failed to properly contact Plaintiff and instruct him to seek medical and/or psychological assistance if Plaintiff was a victim of sexual misconduct by Defendants Wollmering, Kelly and McDonald and/or other members of Defendant Order's staff who had direct contact with students.

153. As a result of the above-described conduct, Plaintiff has suffered, and continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

#### COUNT VII - VICARIOUS LIABILITY

154. Plaintiff incorporates all paragraphs of this Complaint as if fully set forth herein.

155. At all times material, Defendants Wollmering, Kelly and McDonald were employed by Defendant Order. Said Defendants were under Defendant Order's direct supervision, employ and control when they committed the wrongful acts alleged herein. Said Defendants engaged in this conduct while acting in the course and scope of their employment with Defendant Order and/or accomplished the sexual abuse alleged herein by virtue of their job-created authority. Therefore, Defendant Order is liable for the wrongful conduct of Defendants Wollmering, Kelly and McDonald under the law of vicarious liability, including the doctrine of respondeat superior.

156. As a result of the above-described conduct, Plaintiff has suffered, and continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional

distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

**COUNT VIII - COUNT II: DEFENDANT BRUCE WOLLMERING -  
VIOLATION OF MINNESOTA STATUTE § 148A.02**

Plaintiff, for his eighth cause of action, alleges as follows:

Plaintiff John Doe HK incorporates all paragraphs of this Complaint as if fully set forth under this count and further alleges:

157. By providing therapeutic care to Plaintiff John Doe HK, and by engaging in sexual misconduct with Plaintiff John Doe HK, Defendant Wollmering violated Minn. Stat. §148A.02.

158. As a proximate result of Defendant's conduct, Plaintiff has suffered the injuries and damages described herein.

**COUNT IX - DEFENDANT ARCHDIOCESE -  
VIOLATION OF MINN. STAT. §148A.03**

Plaintiff John Doe HK, for his cause of action against Defendant Order, alleges as follows:

Plaintiff John Doe HK incorporates all paragraphs of this Complaint as if fully set forth under this count and further alleges:

159. By failing to take reasonable action to protect the public and Plaintiff John Doe HK from sexual exploitation by its agent and/or employee Defendant Wollmering, when the Defendant Order knew or had reason to know of the dangerous propensities of Defendant Wollmering, Defendant Order violated Minn. Stat. §148A.03.

160. As a result of Defendant Order's conduct, in violation of Minn. Stat. §148A.03,

Plaintiff John Doe HK has suffered the injuries and damages described herein.

WHEREFORE, Plaintiff demands judgment against Defendants individually, jointly and severally in an amount in excess of \$50,000.00, plus costs, disbursements, reasonable attorney's fees, interest, and whatever relief the court deems just and equitable.

Dated: 5/12/06

JEFF ANDERSON & ASSOCIATES, P.A.



By Jeffrey R. Anderson, #2057  
Attorney for Plaintiff  
E-1000 First National Bank Bldg.  
332 Minnesota Street  
St. Paul, Minnesota 55101  
(651) 227-9990

**ACKNOWLEDGMENT**

The undersigned hereby acknowledges that sanctions, including costs, disbursements, and reasonable attorney fees may be awarded pursuant to Minn. Stat. § 549.211 to the party against whom the allegations in this pleading are asserted.



**Jeff Anderson & Associates, P.A.**  
E-1000 First National Bank Building  
332 Minnesota Street  
St. Paul, MN 55101

Mr. Jeff Anderson:

I was a student at St. John's University between the years 1982 and 1986. During the summer of my junior and senior years (1985) at St. John's I worked a summer job in the university office of Counseling and Career services.

As a Career Assistant, I sat in on a few meetings and activities with the regular staff in the Counseling offices. It was during this time that I became acquainted with Fr. Finian McDonald. At that time the Counseling and Career Services offices were located on the same floor, around the corner from the Offices of Academic Advising. I recall that Fr. Finian was the Dean of Academic Advising.

From time to time Fr. Finian would stop into the Career Center and talk with me during my work day. On one occasion he came into the Career Center and spoke with me. I spoke of being sore from some physical activity. Fr. Finian asked me if I would like to have him give me a massage. He explained that he had lived in Japan for a while and learned how to give great massages. I accepted his offer. Fr. Finian was also a Faculty Resident and so had his living quarters in the dormitory. He told me to come to his dorm room that evening at a fixed time.

I showed up at Fr. Finian's dorm room. I had not previously been there. Fr. Finian suggested that to make myself relaxed and more comfortable that I take a hot shower before the massage. I did as he suggested. After the shower he directed me to lie on some towels he had spread out on the floor. I was naked. I lay down on my stomach side and he massaged my entire back side. After he was finished he told me to turn over onto my back so he could continue to massage me from the front. I did as he said. He massaged my chest, stomach and legs. He then asked me if I would like him to massage my penis. I told him I would not be comfortable with that. He did not touch my genitals. The massage ended fairly soon after that.

That is the only inappropriate experience I can recall involving Finian McDonald.

Sincerely,

**Abbot John Klassen's private account**

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**From:**  
**Sent:** Monday, June 12, 2006 9:09 PM  
**To:** Abbot John Klassen's private account  
**Subject:** Re: Thank you for your note...

Hi Abbot John--

I would like to offer my assistance in anyway I can to anyone who may need assistance. Even as a confidant or support person. Do keep me in mind!

GOD BLESS,

*Abbot John Klassen's private account <JBK@CSBSJU.EDU> wrote:*

Hellc

Thank you for your update. I am very grateful to know that your family situation is going better. You are saying a mouthful when you note that the healing process takes a lifetime "it is so easy to overlook the small, graces steps on that journey. I am grateful to you that you are engaged in a group process and that you son and daughter are also in recovery. Be assured of my thoughts and prayers for you, for your family, and for all those who have been victims of my monastic brothers.

I have to follow your footsteps in taking one step at a time. As a community we are making progress, bit by bit, in healing, and in understanding the dynamics in the community that made it possible for sexual abuse to occur. It is unlikely that we will ever understand it completely "it is so complex, but I want to make sure that we don't miss the signals in the future that something is awry.

Blessings on you on your " peace, John

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**From:**  
**Sent:** Saturday, June 10, 2006 10:24 AM  
**To:** Abbot John Klassen's private account  
**Subject:** HI From

6-10-06

Hi Abbot John:

I came across your letter and correspondence form November of 2004...I wanted to let you know that we are doing very well, thanks to your support! The healing process likely takes a lifetime, yet i and my kids are in the best place we have been since I can remember.

I attend a weekly support group for survivors and offernders, my

unsetting Center is still alive and is working very hard to keep us going.

Again looking back to 2004, it was indeed a time of crisis for myself and my family.

6/13/2006



I feel thankful and blessed and humbled to be where I now. I hope all is well with you and the Abbey.

Peace,

*Abbot John Klassen's private account <JBK@CSBSJU.EDU> wrote:*

Dea

I apologize for the lateness of this response to your request for further assistance. I have shared the request with a number of decision makers in the abbey, trying to position the abbey for a positive response at this time. Unfortunately I have not been successful. Surely my not getting back to you before I went on the trip with the Bible project was due to my conflicted sense of this situation. I want to assure that I have heard your request and I take it seriously.

The simple fact of the matter is that our abbey is in serious financial condition right now. We have run a significant deficit for three years running. We are in mediation right now for further claims against us, our earning power is decreasing with an aging population while health care costs for our elderly members climb. This is the story everywhere, of course. I am not trying to gather your sympathy but rather your understanding.

We do not have resources available for a loan at this time. We do not have those kind of resources. You may have seen a clip on the Saint John's Bible a 4 million dollar project. This project is not running out of the abbey resources but out of gifts to the University that are specifically designated for this project.

I want to assure you that I am deeply and personally grieved by the impact that the sexually inappropriate acts of my two confreres has had on your life. I will continue in conversation with our leadership to see if something can be worked out to your benefit.

Respectfully, +John

6/13/2006

OSB McDONALD\_00578

**Update**  
10 July 2006

**ID M0113**

**Last Name** McDonald  
**First Name (Religious Name)** Finian

**Date of Birth**  
23 December 1928

**Date of First Profession** 11 July 1956  
**Date of Final Profession** 11 July 1959  
**Date of Ordination** 2 June 1962

**EDUCATION**

A.A. 1948 University of Minnesota ( )  
Minneapolis, Minnesota

B.A. 1956 St. John's University (Philosophy)

Ordination 1962 St. John's University (Divinity)

M. Ed. Psychology 1971 Boston College  
Boston, Massachusetts

Advanced Certificate Psychiatric Counseling  
Georgetown, Washington D.C.

**ASSIGNMENTS**

Pastoral Associate  
Holy Family Mission  
Cloquet, Minnesota 1962; 1963 (Summers)

3<sup>rd</sup> Benet Hall Prefect  
St. John's University 1962 - 1963

Director of Special Events  
St. John's University 1962 - 1963

Dean of Men  
St. John's University 1963 - 1967

Ground Floor Benet Prefect  
St. John's University 1963 - 1967

Freshman Academic Director St. John's University	1963 – 1967
Director of Business Placement St. John's University	1963 – 1967
Director of Counseling St. John's University	1968 – 1971
Counseling Center Staff St. John's University	1968 – 1980
Director of Counseling St. John's University	1980 – 1982
Faculty Resident (2 <sup>nd</sup> Patrick) St. John's University	1980 – 1982
Sabbatical Year Japan and Israel	1982 – 1983
Director of Academic Advising St. John's University	1983 – 1988
Missionary/Monk St. Anselm's Priory Tokyo, Japan	1988 – 1992
Abbey Personnel Liaison St. John's Abbey	1993 – 1998
Missionary Monk St. Augustine's Monastery	1998 (August 15 - January 7, 1999) 2000 (February 15 – April 15)
Missionary Monk Holy Trinity Priory Fujimi, Japan	1999 (January 26 – June 30)
Sacristy and barbering Saint John's Abbey	1999 - present

**COMMUNITY SERVICE AND EXPERIENCES OF LEADERSHIP:**

Head Barber  
St. John's Abbey                      1963 - present

Assistant Sacristan  
St. John's Abbey                      1992 - present

**INTERESTS OR HOBBIES**

Gardening  
Environmental Design and Decorations  
Flower Arrangement  
Bicycling  
Clowning  
Resident Abbey Humorist

**AWARDS**

**SOME DAY I WOULD LIKE TO HAVE THE OPPORTUNITY TO:**

**MY MAIN ASPIRATION OR FAVORITE DREAM IN LIFE IS TO:**

**SOME SIGNIFICANT PERSONAL GROWTH EXPERIENCES ARE:**



SAINT JOHN'S ABBEY

Office of the Abbot

August 23, 2006

Father Finian McDonald, OSB  
Saint John's Abbey

Dear Finian:

I am returning this document to you and there are no other copies of it anywhere in the files. As you know, it is a privileged communication between you and your attorney, Father Dan Ward. How it ever got into your file in the abbot's office is unknown to me.

Sincerely,

Abbot John Klassen, OSB

enclosure: Memorandum

9-04-06

Dear Finian —

At the OMSM meeting an official  
from CIELSAL asked me to let you  
know that the Congregation is  
working diligently on your request.

Sincerely, + John

September 8, 2006

Father Finian McDonald, OSB  
Saint John's Abbey

Dear Finian,

With the enclosure I am including a draft of a safety plan that builds on the work that you have been doing since your treatment at Saint Luke Institute. Per the ruling from the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICLSAL), this plan will be re-evaluated in July of 2008.

Sincerely,

Abbot John Klassen, OSB

enclosure: Safety plan

### **Safety Plan - Draft**

The following safety plan emerged out of Father Finian's program of recovery at Saint Luke Institute and has been in place for some time.

1. Father Finian is not to visit the SJU student residences nor to frequent areas where University students generally are present, such as Sexton Commons, and the Warner Palaestra or dining rooms. He is not to have social relationships or individual contact with students, young males under 21 or vulnerable adults on the Saint John's campus or off campus in any setting. This includes adults in a vulnerable position of counselee or who are emotionally vulnerable.
2. Father Finian is not to visit the buildings of St. John's Preparatory School nor to associate with these students.
3. Appropriate work is that which does not place Father Finian in a position of authority and does not require a solitary working relationship with minor age males or vulnerable adult males.
4. The Prior (as supervisor) is to be informed of off-campus visits (specific destination, departure and return times) and appropriate permission is to be requested. The superior has the authority to deny the request.
5. Father Finian is to have a monthly review of the elements of supervision with the supervisor.

### **Recovery Activities**

1. Active participation in the Sex Addicts Anonymous (SAA) twelve step program. This meets every Saturday morning at the St. Cloud Hospital.
2. A regular "check in" with my 12th step sponsor.
3. Scheduled sessions with my Spiritual Director.
4. Monthly visit with a priest from the St. Cloud Diocese who values and respects this mutual exchange of our lives as fellow 'wounded healers.'
5. Bi-weekly appointment with a professional massage specialist in the St. Cloud area.
6. A cadre of close monastic friends whom I talk to, keep informed, and allow and expect them to give me feed-back, suggestions, and support.



7. Regular participation in prayer, Eucharist, and other community exercises.
8. Appropriate communication with my legal counsel.
9. I have made it a point to inform a number of members of the Abbot's staff about what is happening in my monastic and recovery life.

**Signatures**

_____ Steven Sawyer, LICSW, CGP	_____ Date
_____ Father Finian McDonald	_____ Date
_____ Abbot John Klassen	_____ Date
_____ Supervisor	_____ Date
_____ Review Board	_____ Date

Posted on Fri, Sep. 08, 2006

## Archdiocese finds old abuse records

### **BRIEFING: TWIN CITIES**

After a new search of its files, the Archdiocese of St. Paul and Minneapolis has found records indicating that a man did come forward eight years ago alleging he was abused as a teenager in the 1970s by the Rev. Michael Bik, before the priest was ordained.

The archdiocese had said last week it hadn't heard of Bik until an announcement in July by St. John's Abbey saying Bik had been accused in 1997 of molesting two teenage boys two decades earlier. Bik is a monk of the abbey in Collegeville, Minn.

Archdiocese spokesman Dennis McGrath said a further search of records indicated that an alleged victim of Bik, requesting anonymity, met with Archbishop Harry Flynn in 1998. Flynn subsequently relayed the information to the abbey, McGrath said.

Although not a priest of the archdiocese, Bik formerly taught at St. Stephen's Catholic School in Anoka.

A member of the St. John's abuse-review board quit three weeks ago protesting that the abbey and archdiocese kept silent for nine years about allegations against Bik and two other recently identified abbey monks.

**Abbot John Klassen's private account**

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**From:** McDonald, Finian  
**Sent:** Sunday, November 19, 2006 9:29 AM  
**To:** JBK@csbsju.edu  
**Subject:** Mel Taylor request

Abbot John: Fr Mel would appreciate someone to come down and live at St. Augustine's for a few weeks and he would like to have me join him. As you know, at this point of 'their uncertain history', he shuttles back and forth from his assigned parish, Sacred Heart, and both lives and tries to keep alive the Monastery on the hill. I think he's stressed out with this 'complicated and dual role' and would appreciate a helpful friend. I would like to leave on Dec 27th and remain until about the 14th of January. These dates would allow me to be at St. John's for Christmas...for both sacristy work and for decorating the church for Christmas. This would permit me to also attend the annual Junkakoo festival in Nassau on January 1st. Recovery-wise, I would follow the same Safety Plan which you have on file...permissions as to my whereabouts to Fr. Mel and be accountable for him for my recovery program. Fr Preston has been by guide and spiritual director in my past visits so I would continue to count on his wisdom. I also have several friends who are in the program who act as sponsors and supportive friends.... Br. Benedict will be down there for a few days in mid January..It would be nice to over-lap his visit. I have also spoken to him about this plan. The sooner you are able to respond would be helpful is buying a cheaper air ticket. Thanks for this consideration....Finian I am sending a copy of this letter to the Prior, Sub-prior and Br. Benedict

*I gave Finian permission to be in the Bohannon  
from Dec 27 - 7 Jan 07, with no side expenses.  
11/22/06*

11/22/2006

OSB McDONALD\_00588

**Abbot John Klassen's private account**

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**From:** McDonald, Finian  
**Sent:** Sunday, June 17, 2007 9:21 AM  
**To:** Abbot John Klassen's private account  
**Subject:** RE: Rome session for Theological Reflection/Refreshment

Abbot John: Thanks for your prompt reply. I did talk to Tom G this morning. He gave me these 'rough' figures...2,500 dollars for tuition, board, meals at St. Anselm's, and program transportation, 6 to 800 dollars for air travel ( but I think I can get this cheaper), and about 1200 dollars was spent on personal expenses... My guess is that we are talking about 4,500 to 5000 dollars. This would include the total experience. Tom also suggested that I e-mail the Abbot Primate when tentative permission is given so that he can add my name to his list ...this is for his planning. I may be able to help with these expenses: my niece said she would like to give me a gift for my anniversary. But for your planning purposes I think we should pencil in the under 5000 dollar Thanks for your consideration. Finian

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**From:** Abbot John Klassen's private account  
**Sent:** Sat 6/16/2007 9:41 PM  
**To:** McDonald, Finian  
**Subject:** RE: Rome session for Theological Reflection/Refreshment

Hello Finian --

Before I hit the road for the General Chapter I wanted to let you know I received your request to participate in the Recyclage program (can you tell that I am making up the spelling as well?). I have forgotten what the overall costs were for this program. Could you talk to Tom and let me know? Thanks -- +John

---

**From:** McDonald, Finian  
**Sent:** Monday, June 11, 2007 8:58 AM  
**To:** JBK@csbsju.edu  
**Subject:** Rome session for Theological Reflection/Refreshment

Abbot John: Although April 2008 seems very far away, I would like your permission to begin the process of applying for the April 2008 Renewal Program in Rome... (can you tell that I'm avoiding trying to spell correctly... "Resecologe"). When I celebrated my 50th anniversary of monastic profession last year it was my intention of applying for this Roman experience of spiritual renewal, but as you know, the program was cancelled. My purpose was encouraged in my discussions with Tom Gillespie. He attended this program the previous year and he was very impressed with the quality of the program and what it did to renew and restore his life in monasticism and his recovery program as well. His 'restricted' status was apparently not an issue with confreres like Fr Michael Naughton, Luigi Bertocchi, and other Benedictine confreres adding to his safety plan. I have discussed my wish with Paul Vincent Niebauer, who is currently planning to attend this April 2008 program...he would be happy to have me join this group and has encouraged me to also initiate this progress. Paul Vincent lives on my floor and his support and friendship has been very positive in my recovery program...he would be a great companion for this Theological Retreat. Please feel free to chat with him about these conversations. I will be in my 80th year during this program...I sort of look at this as an opportunity when my health and vigor will still be able to support this travel venture...who knows how long these gifts will last. I would be happy to augment the details of this trip in order to comply with concerns which you may have concerning my program of sobriety and other legal issues of liability. I feel like I am in a very good place in my recovery to enjoy and profit from this experience. Thank you for considering this 50th Jubilee request. Finian McDonald

**Abbot John Klassen's private account**

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**From:** robert mcdonald |  
**Sent:** Friday, June 22, 2007 8:52 PM  
**To:** Primas

Dear Abbot Primate: I am a monk of St. John's Abbey at Collegeville. On one of your past visits we did chat briefly but I'm sure you won't remember. Anyway, Abbot John is asking me to find out more information about the Recyclage program for next April 2008. It was my intention to attend last year on the 50th anniversary of my profession, but, alas, you did not have the program last year. A friend of mine, Fr. Tom Gillespie attended the last program which you presented. He spoke highly of this experience and has encouraged me to apply. I have communicated to Abbot John that I would like to attend ...a time of enrichment to both my monastic life and a renewed perspective in my continuing life in recovery. Brother Paul Vincent Niebauer, OSB, our present Vocation Director, has already asked the Abbot for permission to attend Recyclage for 2008...he has been granted this but as yet received no reply from Fr. Michael Naughton. Paul Vincent is happy that I would plan to join him and we are both excited about this "Roman Journey". Friends I know are Michael N, of course, and Francisco Schulte, and Luigi Bertocci. Feel free to ask them if references are needed. Back to the purpose of this letter...can you write me the tentative dates, the cost of the program, and any other facts you think I should know at this time and other information that would be helpful to Abbot John or myself for finalizing this application. If I should be contacting someone else, please direct me. Feast of St. John the Baptist, Fr Finian McDonald OSB...peace to you. Please let me know if you have received this E-mail...I'm not too sure about this computer I'm typing this on. Thanks .... I will be sending a copy of this letter to Abbot John, Fr. Michael Naughton, and to Br Paul Vincent Niebauer.

Yahoo! oneSearch: Finally, mobile search that gives answers, not web links.

## **Abbot John Klassen's private account**

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**From:** McDonald, Finian  
**Sent:** Tuesday, November 20, 2007 8:06 AM  
**To:** McDonald, Finian;  
**Subject:** RE: Rome session for Theological Reflection/Refreshment

You had requested earlier the 'rough price' of the Rome experience...here is what I sent to you June 17th...Thanks.  
Finian

---

**From:** McDonald, Finian  
**Sent:** Sun 6/17/2007 9:21 AM  
**To:** Abbot John Klassen's private account  
**Subject:** RE: Rome session for Theological Reflection/Refreshment

Abbot John: Thanks for your prompt reply. I did talk to Tom G this morning. He gave me these 'rough' figures...2,500 dollars for tuition, board, meals at St. Anselm's, and program transportation, 6 to 800 dollars for air travel ( but I think I can get this cheaper), and about 1200 dollars was spent on personal expenses... My guess is that we are talking about 4,500 to 5000 dollars. This would include the total experience. Tom also suggested that I e-mail the Abbot Primate when tentative permission is given so that he can add my name to his list ...this is for his planning. I may be able to help with these expenses: my niece said she would like to give me a gift for my anniversary. But for your planning purposes I think we should pencil in the under 5000 dollar Thanks for your consideration. Finian

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**From:** Abbot John Klassen's private account  
**Sent:** Sat 6/16/2007 9:41 PM  
**To:** McDonald, Finian  
**Subject:** RE: Rome session for Theological Reflection/Refreshment

Hello Finian -

Before I hit the road for the General Chapter I wanted to let you know I received your request to participate in the Recyclage program (can you tell that I am making up the spelling as well?). I have forgotten what the overall costs were for this program. Could you talk to Tom and let me know? Thanks -- +John

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**From:** McDonald, Finian  
**Sent:** Monday, June 11, 2007 8:58 AM  
**To:**  
**Subject:** Rome session for Theological Reflection/Refreshment

Abbot John: Although April 2008 seems very far away, I would like your permission to begin the process of applying for the April 2008 Renewal Program in Rome...(can you tell that I'm avoiding trying to spell correctly..." Resecloge"). When I celebrated my 50th anniversary of monastic profession last year it was my intention of applying for this Roman experience of spiritual renewal, but as you know, the program was cancelled. My purpose was encouraged in my discussions with Tom Gillespie. He attended this program the previous year and he was very impressed with the quality of the program and what it did to renew and restore his life in monasticism and his recovery program as well. His 'restricted' status was apparently not an issue with confreres like Fr Michael Naughton, Luigi Bertocchi, and other Benedictine confreres adding to his safety plan. I have discussed my wish with Paul Vincent Niebauer, who is currently planning to attend this April 2008 program...he would be happy to have me join this group and has encouraged me to also initiate this progress. Paul Vincent lives on my floor and his support and friendship has been very positive in my recovery program...he would be a great companion for this Theological Retreat. Please feel free to chat with him about these conversations. I will be in my 80th year during this program...I sort of look at this as an opportunity when my health and vigor will still be able to support this travel venture...who knows how long these gifts will last. I would be happy to augment the details of this trip in order to comply with concerns which you may have concerning my program of sobriety and other legal issues of liability. I feel

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like I am in a very good place in my recovery to enjoy and profit from this experience. Thank you for considering this 50th Jubilee request. Finian McDonald



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

Vatican, 13 August 2008

Prot. N. 39038/2005

Dear Abbot Kelly,

We write to you regarding the case of Fr. Finian Mc Donald a member of St. John's Abbey in Collegeville, Minnesota.

Following failed attempts to resolve grievances leveled against Abbot John Klassen by Fr. Mc Donald, on February 4, 2005, you forwarded information to this Congregation asking us to receive your petition for adjudication of the matter.

After having received information from Abbot Klassen and having studied all the documentation provided, this Dicastery offered its response on March 7, 2006

On April 17, 2006, within "tempus utile", Fr. Mc Donald wrote to the Dicastery asking for an emendation of the decree. Not having received a response from this Dicastery, Fr. McDonald resubmitted the request for emendation in April of 2008. The request, with a clarification that Fr. McDonald's case dealt not with minors but with adults was again resubmitted in July of 2008.

Fr. McDonald attests that the restrictions placed upon him by Abbot Klassen are penalties which are being unjustly opposed.

While this Dicastery recognizes the complication of the matter and Abbot Klassen's desire to apply restrictions to all who have had accusation of violations of the vow of chastity both with minors and adults leveled against them, in the case of Fr. McDonald the following must be taken into account:

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ABBOT TIMOTHY D. KELLY, OSB  
Abbot President  
American Cassinese Congregation  
St John's Abbey  
Box 2015  
Collegeville Minnesota 56321-2015  
U S A

OSB McDONALD\_00593



1. Fr. McDonald's case is not a case of sexual abuse of a minor.
2. Following his accusation, Fr. McDonald participated in a program in St. Luke's Institute.
3. He also participated in a five year follow up program
4. The allegations were made in the early 1990's stating that Fr. McDonald was "involved in illicit sexual relations some 20 years before with adults".
5. There have been no recent accusations leveled against Fr. McDonald.
6. Fr. McDonald, now nearing 80 yrs old, carried on successful ministry under two other Abbots following his program at St Luke's.

In light of the above, this Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, directs you as Abbot President to facilitate a dialogue between Abbot Klassen and Fr McDonald, with whoever else they deem necessary to be present to once again seek to address the issue of restrictions and to arrive at solutions acceptable to both parties in a spirit of Christian communion.

In the event that this dialogue fails to produce the desired results, as Abbot President, you are to intervene and make decisions regarding the restrictions placed on Fr. McDonald's ministry and movement (cf. Can. 57).

We ask that you kindly inform this Dicastery of the actions undertaken in response to this communication.

May the Lord abundantly bless you and all the members of the Benedictine Community.

Sincerely in Christ,

+ *Gianfranco A. Gardin, OFM Conv.*

\* Gianfranco A. Gardin, OFM Conv.

Archbishop Secretary

CONFIDENTIAL

AMERICAN-CASSINESE CONGREGATION

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

Office of the President

September 11, 2008

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

Dear Abbot John:

I REQUEST THAT ALL RECIPIENTS OF THIS LETTER AND THE ACCOMPANING LETTER KEEP THEM STRICTLY CONFIDENTIAL UNTIL FURTHER NOTICE:

Even though the date on the enclosed letter is 13 August 2008, I received it this morning. It comes from the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life and signed by the Archbishop Secretary of that Congregation.

Although there are directions given in the letter that I am to follow, I will ask the Congregation to allow me to recuse myself as former abbot of Saint John's and as member of this community. I will propose to the Secretary a name of one of my council members to take my place in this process.

I will copy this letter to Father Finian McDonald, O.S.B. and Sister Lynn McKenzie, O.S.B., as well as to whoever on my council agrees to substitute for me.

I will keep you informed of any changes that will be made.

Sincerely in Christ,

  
Abbot Timothy Kelly, O.S.B.  
President

Copies: Father Finian McDonald, O.S.B.  
Sister Lynn McKenzie, O.S.B.

OSB McDONALD\_00595

Oliver, Richard

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From: Kelly, Timothy  
Sent: Tuesday, September 30, 2008 9:39 PM  
To:  
Subject: Delegate

Dear Abbot Hugh,

While in Rome I requested to be able to delegate to another the pursuit of and administration of the decision made by the Congregation for Religious in the case of Father Finian McDonald. The response was that a new decree need not be given because I already have the right to delegate. So you can proceed in making arrangements to meet with Abbot John and Father Finian. I don't know if Finian wants his canon lawyer to be included but I am sure he will be in contact with her to determine if it would be necessary. You can make contact with Abbot John at [redacted] (secretary's number) and with Father Finian at [redacted]. The abbot's e-mail is [redacted]; and Finian's is [redacted]. If there is any way I can be of help contact me. I'll be here through October 9.

Abbot Timothy



# Benedictine University

Informing today—Transforming tomorrow

Received  
OCT 10 2008  
Office of the Abbot

October 6, 2008

Abbot John Klassen, OSB  
St John's Abbey  
Collegeville, MN 56321-2015

Dear Abbot John,

In the dispute between you and Fr. Finian McDonald the decree of the Congregation for Institutes of Consecrated Life and for Societies of Apostolic Life has agreed with the petition made by Father Finian McDonald but also knows the need to address that finding so that the Saint John's community is able to protect itself from destructive publicity. The Congregation has asked the President of the American-Cassinese Congregation to mediate in this regard, and the president has recused himself and has deputed me to act as the mediator. I would like to arrange a time when I can meet with both of you so that we can discuss an arrangement satisfactory to all. If Father Finian would like to have his canon lawyer present I am open to that. I will be contacting both of you for an agreeable time and place for the mediation. In the meantime let us keep each other in prayer that a successful and just decision will be made.

Sincerely,

Abbot Hugh R. Anderson, OSB

Cc: Abbot Timothy Kelly

*[Faint, illegible text, possibly bleed-through from the reverse side of the page]*

**Abbot John Klassen's private account**

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**From:** Ryan, Kelly  
**Sent:** Saturday, January 17, 2009 9:56 AM  
**To:** Abbot John Klassen's private account  
**Subject:** Abbot Hugh Anderson

@ Abbot Hugh Anderson

or

Director of University Ministry

ATTORNEY-CLIENT/WORK PRODUCT

OSB McDONALD\_00599

ATTORNEY-CLIENT/WORK PRODUCT

OSB McDONALD\_00600

**ATTORNEY-CLIENT/WORK PRODUCT**

**OSB McDONALD\_00601**



Dispute Meeting  
January 19, 2009  
Abbey Parlor  
9:30 – 10:30a.m.

Present:

Abbot John Klassen, OSB  
Fr. Finian Mc Donald, OSB  
Sr. Lynn Mc Kenzie, OSB  
Abbot Hugh Anderson, OSB, facilitator

The meeting opened with a prayer led by Abbot Hugh.

Fr. Finian was invited to share what he would like to see happen to bring about a resolution to the dispute between himself and Abbot John. He would like:

1. to be able to publically celebrate the Eucharist when he is away from St John's and the greater Minneapolis St Paul area and there is no possibility of notoriety; this would be in such places as the Bahamas and European holy shrines  
-Abbot John approved of this request.
2. to be able to celebrate the sacraments in private for his immediate family  
-Abbot John approved of this request.
3. to be put on the list of abbey confessors so as to serve his monastic confreres  
-Abbot John approved of this request.
4. to be able to serve as minister of hospitality  
-Abbot John approved of this request.
5. to be able to serve as Eucharistic Minister for the community Eucharist  
-Abbot John explained that this restriction came from the Conference of Catholic Bishops not from him. He realized that it was a restriction for those who abused a minor. Abbot John recognized that Fr. Finian had not abused a minor but in the mind of many of the faithful this distinction is not made. For the opprobrium that this might cause the church, the abbey and those who were accused of sexual misconduct he denied this request.  
-Fr Finian understood Abbot John's position and accepted his decision.
6. to be able to go to the Palaestra when it is closed to all but the monks and swim  
-Abbot John approved as long as Fr. Finian did not go alone; it is unwise to swim by oneself.

Fr Finian assured Abbot John that he would continue his safety plan that is up for review in May 2009. Abbot John thanked, encouraged, offered his support and expressed his gratefulness to Finian for his faithful following of the plan.

Abbot Hugh told the participants that he would write a report for the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life and give the report to Abbot Timothy Kelly and leave it to him to distribute the report to whomever he wished.

We praise God that this dispute ended with understanding and charity.





SAINT JOHN'S ABBEY

20 January 2009

Congregation for Institutes of Consecrated Life  
and Societies of Apostolic Life

Prot. N. 39038/2005

The Most Rev. Gianfranco A. Gardin, OFM Conv.:

I was delegated by Abbot Timothy Kelly, President of the American Cassinese Congregation, to facilitate a dialogue between Abbot John Klassen, Abbot of St John's Abbey in Collegeville, MN, and his confrere Rev. Finian Mc Donald and "to arrive at solutions acceptable to both parties in a spirit of Christian communion." I met with Abbot John on Sunday morning, January 18, 2009 and I met with Fr Finian and his canon lawyer Sr. Lynn McKenzie in the afternoon of the same day so that I might understand the issues. After making sure I understood Fr. Finian's objections to the restrictions imposed on him I got permission from him to share these with Abbot John. This I did and arranged for a meeting the following morning, Monday, January 19. At this meeting Fr. Finian requested the following:

1. to be able to publically celebrate the Eucharist when he is away from St John's and the greater Minneapolis St Paul area and there is no possibility of notoriety; this would be in such places as the Bahamas and European holy shrines  
-Abbot John approved of this request.
2. to be able to celebrate the sacraments in private for his immediate family  
-Abbot John approved of this request.
3. to be put on the list of abbey confessors so as to serve his monastic confreres  
-Abbot John approved of this request.
4. to be able to serve as minister of hospitality  
-Abbot John approved of this request.
5. to be able to serve as Eucharistic Minister for the community Eucharist  
-Abbot John explained that this restriction came from the Conference of Catholic Bishops not from him. He realized that it was a restriction for those who abused a minor. Abbot John recognized that Fr. Finian had not abused a minor but in the mind of many of the faithful this distinction is not made. For the opprobrium that this might cause the church, the abbey and those who were accused of sexual misconduct he denied this request.  
-Fr Finian understood Abbot John's position and accepted his decision.
6. to be able to go to the Palaestra when it is closed to all but the monks and swim  
-Abbot John approved as long as Fr. Finian did not go alone; it is unwise to swim by oneself.

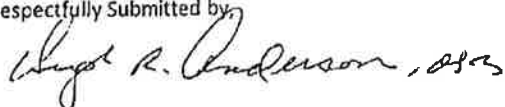
COLLEGEVILLE, MINNESOTA 56321-2015

OSB McDONALD\_00603

Fr Finian assured Abbot John that he would continue his safety plan that is up for review in May 2009.

Thus we arrived at solutions acceptable to both parties in a spirit of Christian communion.

Respectfully Submitted by,

A handwritten signature in cursive script that reads "Hugh R. Anderson, OSB". The signature is written in black ink and is positioned above the typed name.

Abbot Hugh R. Anderson, OSB (Ret.)  
St Procopius Abbey  
Lisle, IL 60532

COPY

AMERICAN-CASSINESE CONGREGATION

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

Office of the President

February 11, 2009

RE: Prot. N. 39038/2005

The Most Reverend Gianfranco A. Gardin, OFM Conv.  
Archbishop Secretary  
Congregation for Institutes of Consecrated Life and for  
Societies of Apostolic Life  
Piazza Pio XII, 3  
00193 Roma, ITALY

Most Reverend and dear Archbishop Gardin:

At your request, addressed to me by letter of 13 August 2008, you directed me "as Abbot President to facilitate a dialogue between Abbot Klassen and Fr. McDonald. . .to once again seek to address the issue of restrictions and to arrive at solutions acceptable to both parties in a spirit of Christian communion."

Because I am the former abbot of Saint John's Abbey and a confrere of Fr Finian McDonald in the same abbey, I requested that my first councilor for the American-Cassinese Congregation take my place in this process of conciliation. Abbot Emeritus Hugh Anderson, OSB, of Saint Procopius Abbey, Lisle, Illinois, U.S.A., my elected first counselor, agreed to facilitate the dialogue and, if warranted, "to intervene and make decisions regarding the restrictions placed on Fr. McDonald's ministry and movement. . ."

Abbot Hugh Anderson met with Abbot John Klassen and Father Finian McDonald and his canonist separately and together, and arrived at a solution agreed on by all. I am satisfied that what you requested of me has been fulfilled and done so in the spirit of Christian communion.

As I copy this letter to those who participated in this process I assure them that was agreed on now is the mandate that is to be carried out in the future in this case.

On behalf of the American-Cassinese Congregation I thank you for your kind aid and assure you of our prayers for you and the labors of your Congregation.

Sincerely in Christ,



Right Reverend Timothy Kelly, OSB  
Abbot President

OSB McDONALD\_00605



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

Received  
MAR 2 2009  
Office of the Abbot

Vatican City, 26 February 2009

Prot. N. 39038/2005

Dear Abbot Kelly,

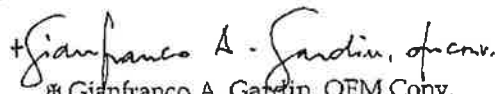
Your letter of February 11, 2009, informing this Dicastery of the results of the process of conciliation between Fr. Finian McDonald and Abbot John Klassen, has been received in this Congregation for Institutes of Consecrated Life and Societies of Apostolic life. Thank you for having forwarded this information.

We were very pleased to learn of the positive results of that conciliation process.

Please extend this Dicastery's sincere thanks to Abbot Emeritus Hugh Anderson, OSB for his work as mediator and also to Fr. McDonald and Abbot Klassen for their willingness to arrive at a mutually accepted agreement.

May the Lord abundantly bless you in your ministry of leadership. May this Lenten season be an opportunity for true growth in holiness for all the members of the American-Cassinense Congregation of Benedictines.

Sincerely in Christ,

  
✠ Gianfranco A. Gardin, OFM Conv.  
Archbishop Secretary

RIGHT REVEREND TIMOTHY D. KELLY, OSB  
Abbot President  
American-Cassinense Congregation  
St John's Abbey  
Box 2015  
Collegeville Minnesota 56321-2015  
USA

OSB McDONALD\_00606

**Abbot John Klassen's private account**

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**From:** Koopmann, Robert  
**Sent:** Tuesday, March 09, 2010 9:16 AM  
**To:** Abbot John Klassen's private account  
**Subject:** FW: Fr. Finian

**Importance:** High

Abbot John,  
I think this is probably in your area, but if you want me to do something, let me know.  
Bob

Fr. Robert Koopmann, OSB  
President  
Saint John's University  
PO Box 2000  
Collegeville MN 56321  
320-363-2882  
[rkoopmann@csbsju.edu](mailto:rkoopmann@csbsju.edu)

---

**From:** Culligan, Rob  
**Sent:** Tuesday, March 09, 2010 8:25 AM  
**To:** Koopmann, Robert  
**Subject:** Fr. Finian  
**Importance:** High

Abbot John And Fr. Bob,

Fr. Hilary will be attending the private opening of the Dead Sea Scrolls/Saint John's Bible exhibition at the Minnesota Science Museum on Thursday night, and we have learned that he is planning to bring Fr. Finian as his guest.

Needless to say, this places our office (and Saint John's) in a very difficult position.

This VIP event is being hosted by the Minnesota Science Museum, and they graciously extended a limited number of invitations to Saint John's. It puts us in a difficult position when one of our guests is on restriction. This could be a very uncomfortable and potentially embarrassing situation for Saint John's.

I leave this in your hands to resolve.

Thanks,

Rob

## **Abbot John Klassen's private account**

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**From:** Sister Lynn [s]  
**Sent:** Monday, March 09, 2009 11:22 AM  
**To:** Abbot John Klassen's private account  
**Subject:** bill for professional services for Finian McDonald  
**Attachments:** bill for fees from 12-1-04 through 2-1-09.doc

Dear Abbot John,

I apologize for the tardiness in getting this bill to you, since we completed this case at the end of January 2009. (At least, it is my judgement that the case is completed – I suppose it is possible that we could hear something else back from CICALSAL once Abbot Hugh send his report. Hopefully, though, it is all behind us.)

Thank you for your cooperation in all of this in Finian's regard. I know that it has been challenging at times, but I appreciate your good faith in getting this resolved. I was very appreciative of Abbot Hugh's involvement.

May this Lenten season bring peace and reconciliation. Of course, it is a lifelong process and effort, as we all know.

God bless you for your continued ministry of leadership and authority, Abbot John. Next time we meet, hopefully it will not be contentious! All the best!

Lynn McKenzie, osb

March 9, 2009

**Bill for Canonical Services to Fr. Finian McDonald by S. Lynn M. McKenzie, OSB**

Review of various documents	2.5 hours
Correspondence	20.45
Telephone conferences	3.5
Research	10
Preparation of documents	17.5
Meetings	8
Travel time (road and air time)	18
<hr/>	
TOTAL HOURS	79.95 hours

Rate= \$75/hour

$79.95 \times \$75 = \$5,996.25$

Payable to: S. Lynn McKenzie  
916 Convent Rd, NE  
Cullman, AL 35055



Copies: Right Reverend Hugh Anderson, OSB  
Right Reverend John B. Klassen, OSB  
Reverend Father Finian McDonald, OSB  
Sister Lynn McKenzie, OSB

**Oliver, Richard**

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**From:** McDonald, Finian  
**Sent:** Sunday, April 05, 2009 11:39 AM  
**To:** Klassen, John; McGlothlin, Eugene; Phillios, Jim; Taylor, Mel; McGraw, Rene; Manahan, David; Ward, Dan; Andert, Tom; Connolly, Isaac; Richards, Paul; Sullivan, Peter; Bertocchi, Luigi; Kelly, Timothy;  
**Subject:** garden for eugene and gardens of Rome for the rest...

Hi from Rome: Today was beautiful...warm with blue sky. After a sparse Roman breakfast I headed for the Vatican and St. Peter's. The Palm Sunday liturgy started at 9:30...I was there at 8:30...as expected there were thousands already there. I was in black so I saw a group of seminarians in their full regalia heading toward the front...holding green special cards..I stuck by them thru two check points, was waved through, and was finally ushered to the second to the front row..crowded into a bunch of those blue striped sisters of Mother Theresa. It was wonderful...I could see everything...the sky was blue and the front of St. Peter's was awesome.Soon the Pope arrived..the crowd went wild...he was walking thru the crowds holding the Book of Reading over his head..by this time there were millions, it seemed..the square was filled and the crowd extended way down to the bridge. Anyway, the whole affair lasted til 12:30 noonish. As the pope passed by in his pope mobile, I was about six feet from him..security all around him, of course..I must admit, it was a thrill. The Pope yelled out, 'Finian, I've heard alot about you from my other dyasterys, I'm glad it's settled. Now just behave yourself'.... It was sweet of him, but I was so embarrassed in front of the Sisters. I've been busy since arriving...although I thought I wouldn't get out with the snow storm. The first day Allan took me to see St. John's outside the Wall..it was indeed impressive...much larger than I thought...unimpressive from the outside but magnificent simplicity on the inside..the next day Bill Skudlarek asked me if I wanted to go to Subiaco along with Ann Marie, a mennonite preacher from Holland..a lovely bus ride through the country side...all the trees are in bloom and flowers are everywhere..Spring has really arrived. Francisco was at the bus stop to meet us...he gave us VIP treatment all the way thru Sante Speco on the top of the hill to St. Scholastica's monastery on the bottom of the hill. It was not only impressive but he gave such a quiet inspirational twist to it. The view of the valley was glorious. The buildings that were attached to the side of the hill surrounding the Cave were Benedict lived for three years after 'fleeing' from Rome were ingeniously constructed..Very beautiful. I could write about the grande lunch he had served for us on the porch of Sante Speco, the view over the valley, the pasta, the omlet, and the desserts, but I will skip all of this. The day was filled..alot of climbing. We returned in time for prayer and supper..around 7PM.

I'm so thankful to be here...it seems like such a gift to be enjoying all of this...so far, I'm flying high and spirit, and my health is doing fine...another gift. It's good to be with Michael, Joseph, Allan, William, and Pat Regan...this really helps when one lands in a strange community. With a snow storm arriving and dire economy, I just 'got out in time'...ha ha.

I guess the next paragraph of this letter pertains to Eugene but the others can read if they want to: I wanted to rake all of the garden before I left but the storm prevented me. If you can..please have someone rake the rest of it, clip the dead stuff that are still there from the previous fall, but do not clip that crooked bush at the lake end. If you don't do it soon, the blubs will start to

really come thru the mulch and you won't be able to rake...have Tom G help you by assigning one of the guys that are there for Holy Week. And for the rest just tend to it as you see fit...remembering that all the plants that are coming thru are not weeds but perennials from the year before...Thanks, Eugene, for taking care of this...it shouldn't be much work...don't be planting any pot, there was trouble the previous year. ha ha.

This letter head became a little more inclusive than I thought it would be, but I wanted all of you to hear of the wonderful things that are happening to me. It is such a thrill to be in Rome, especially during this week. The city seems to be alive with Spring and warm weather..the view from my room is overlooking part of the city...it's like the tour books and tv commercials show you. I'm hearing the news from home so I don't feel far away. Keep up the good work..you have a busy week also...let's remember each other in prayer...peace to all of you and mucho affection from a grateful finian....

**Oliver, Richard**

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**From:** McDonald, Finian  
**Sent:** Saturday, April 11, 2009 5:43 AM  
**To:** Maiers, Brennan; Andert, Tom; bdfische@live.com; Bertocchi, Luigi; Connolly, Isaac; fhocfgen@yahoo.com; john@acupuncturenaturalhealth.com; Kelly, Timothy; Klassen, John; Manahan, David; McGlothlin, Eugene; McGraw, Rene; Taylor, Mel; Ward, Dan; gratio@aol.com; Phillips, Jim; Sullivan, Peter; Oliver, Richard; sebastian@conception.edu; slm@knight-griffith.com  
**Subject:** RE: How much did you feel the earthquake???

Apologies to Brennen...I'm using your letter to piggy back on...it's the only way I know..so, to you and to the rest I send fond greetings from Rome...it is ten days since I've arrived and it seems like yesterday...I've really been on the go..Yesterday I attended good friday services at the Vatican..I've managed to get special tickets to all of these events so far..this gets me into the assigned area but I do manage to wiggle myself up closer...albiet, it is a challenge. Starting with Palm Sunday, I've attended every service so far...they were all at St. Peter's except Holy Thursday in which the Pope says mass at his other major basilica, St. John Laterane...another masterpiece of architecture.. I got a very good view of him..he was returning from the altar of repose, I was right next to the railing, four feet from him, when he passed me, I yelled, 'hello' in a voice he could hear...he looked at me and smiled...it was fun and I must admit, a thrill. He probably thought, the nerdy american priest....again, I have to comment on Spring...even more trees and flowers are blooming...people are strolling in all the streets and sidewalk coffee shops are everywhere a chair can fit into the small spaces..we got thru the second wave of the earthquake...the lights in our monastic refectory were even slightly swaying at supper...it reminded me of being in Japan. The Italians seem to take it in stride so they must be used to it. The big one was north of us...terrible..many deaths. Happy the Deanery sessions seemed to go so well...Yes, I hope Peter Sullivan does well when he come back to us..and pleased that Paul Richards is keeping a supporting hand on his shoulder..hello Peter, sorry I wont be there when you return..your recovery is in my prayers...Michael is doing a great job as Prior...he's presiding all the time as the Primate is frequently away...every one here is friendly and helpful..It was good to see Allan Bouley here when I arrived...we did some wonderful tours together..he seemed to love Rome...as I am getting to love it more and more..it's magical and mystical...history is all around you and ruins seem to stand side by side with McDonald's hamburger shops...as Abbot Alcuin used to say...'it's awesome'. The other day I was touring for the first time the Basilica of St. Mary Major...walking thru the dark apses of this giant church of architecture, there was a little wooden confessional with a red light glowing over a sign that read 'English'...I said to God, 'no', and continued on my way...but the spirit was nagging me and at the end of my wanderings I went back to the dark alcove and the light was still on...the bottom line is, in that circle of the church, I was thinking what I would have said in a general confession...so I was prepared for the spirit when He<She said....'get your ass in there, finian...it's your time'...It was a moment of grace..He his english was perfect and he was a gentle and wise confessor..just what God wanted me to do on this journey. I was in some way, hoping that he would have been hard of hearing and notsa so goode in english but not so...how the Spirit works. I miss not arranging the Easter flowers at St. John's but I'm sure David and his helpers will do a grand job. This second 'log' is getting long...I hope you don't mind my communicating with you this way...not everyone is on the list as I would like and I would like to

write a much more personal note but ...folks, that's the way it is...hee  
hee...Remember me in your Holy Week Prayers and I shall remember all of  
you...thanks for all your gifts which you have given me...alleluia to you  
all...fiinian

---

**Oliver, Richard**

---

**From:** McDonald, Finian  
**Sent:** Thursday, April 30, 2009 1:50 AM  
**To:** Andert, Tom; Andert, Tom; Bertocchi, Luigi; Connoily, Isaac; Kelly, Timothy; Klassen, John; Kroeker, Kenneth; Maers, Brennan; Manahan, David; McDonnell, Fr. Kilian; McGlothlin, Eugene; McGraw, Rene; Oliver, Richard; Patella, Michael; Pedrizetti, Raymond; Phillips, Jim; Richards, Paul; Taylor, Mel; Ward, Dan; Wolf, George

Hello, everyone: Today is the day Michael Naughton and I are making a daytrip to Monte Cassino...today is the day also that David Manahan returned to Colledgeville...it was great having both he and Allan Bouley here for some of my time at Rome...we had such wonderful times seeing this great city. The other day David and I went to Subiaco...my second time since arriving...it was again spectacular..for those of you who have been here you know well what I mean...Francisco showed us all around and we had a wonderful lunch with that small community..the day was cloudy and rainy...the clouds were sweeping thru the valley and it was quite dramatic in it's beauty...alot like Japan. Francisco was busy and he is doing great work up there..he has many skills. These last few weeks have been busy for me...I took a weeks tour of Venice and Florence...I happened to hit Venice on both the feast of St. George and the Feast of the Patronal Saint of Venice, St. Marks...being that I stayed at St. George, I celebrated Mass with them and participated in their big Feast Day...they were very gracious to me...it is a magnificent complex and very famous...my father's name was George so this had a special meaning for me...to celebrate his names day . Two days later I celebrated Mass with the Cardinal Patriarch of Venice...there were 12 of us in vestments right beside him and another 300 priests surrounding us...all the civic dignitaries were in the front rows of the crowded cathedral...it was indeed a celebration...they might have thought I was some wheel from the states because I was ushered to the front with the bishops who were in this first circle...the Cardinal had nice things to say about St. John's, but he said that he didn't know anyone from there...not even Kilian. It was a thrill...the body of St. Mark was under the altar.. I spend four days in Venice and then went to Florence...many wonderful things happened to me...perhaps I can write more about this later...I'm having such a blessed trip...it seems unreal at times...so many people and situations cross my path that are gifts unexpected...I must go now..you are saved by a longer letter...more later..thanks for your support and prayers...you are in all of mine...god bless and peace and affection..finian

Oliver, Richard

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From: McDonald, Finian  
Sent: Friday, May 01, 2009 1:54 AM  
To: Bertocchi, Luigi; Connolly, Isaac;  
; Kelly, Timothy;  
Klassen, John; Kroeker, Kenneth; Maiers, Brennan; Manahan, David; McDonnell, Fr. Kilian;  
McGlothlin, Eugene; McGraw, Rene; Oliver, Richard; Patella, Michael; Pedrizetti, Raymond; Phillips,  
Jim;  
Wolf, George; Sullivan, Peter  
Cc: Andert, Tom  
Subject: RE:

I had to leave so suddenly yesterday that I did want to continue this short travel log...we had a wonderful day at Monte Cassino yesterday...Mike N took his car..he's still able to keep his... an in joke..ha ha...so the countryside was spectacular...a good time to have liesure time with him and review our jouneys. For those of you who have been to Monte Cassino, you know what a breathtaking site it is...situated on this high mountain, they have a commanding view of the valley and one can see why this site has been so involved in various wars and political situations...we had the vip treatment..Abbot was there to receive us and the community was very gracious to us...it is sooooo huge ...it was restored entirely to scale and grandure...we had lunch and were briefed on the Pope's planned visit on May 24th...I'm happy to have had this opportunity...we prayed at the tomb of St. Benedict and St. Schlastica...it was a memorable day. Today I'm going to take it fairly easy...tomorrow Brother Mark Kelly sister, who lives in Rome, is going to take me on a day trip to Orvieto...a lovely hill town in Tuscany..it was on my list of places to see...my time is drawing to a close and there is so many places, museums, and churches that I still have on my list...I guess I'll have to save something for later...Abbot please note...for those of you who have been receiving this notes regularly, you know what a treasure this journey has meant for me...each city has been another world of adventure and beauty...Venice was especially impressive...esp my celebrating the Mass with the Cardinal Patriarc over the tomb of St. Mark on the feast of St. Mark....I'm looking forward to my few days in Istanbul and then off to Jerusalem for the program with the St John's school of Theology program...you can see why it is such a gifted opportunity for me. I think of you all and remember you and my community at all the prayer places along the way...I miss having missed Spring at Collegeville but Spring has been spring here too...one can't be everywhere but I giviing it a shot....I miss my room, my garden, and my orchids, and all of you...I hope you are all well and happy ...pray for my continued good health and energy to enjoy these many adventures ahead...til later, finian of clonard

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From: McDonald, Finian  
Sent: Thursday, April 30, 2009 1:49 AM  
To: Andert, Tom; Andert, Tom; Bertocchi, Luigi; Connolly, Isaac;  
; Kelly, Timothy;  
Klassen, John; Kroeker, Kenneth; Maiers, Brennan; Manahan, David; McDonnell, Fr.  
Kilian; McGlothlin, Eugene; McGraw, Rene; Oliver, Richard; Patella, Michael;  
Pedrizetti, Raymond; Phillips, Jim  
Richards, Paul; Taylor, Mel; Ward, Dan; Wolf, George  
Subject:

Hello, everyone: Today is the day Michael Naughton and I are making a daytrip to Monte Cassino...today is the day also that David Manahan returned to Collegeville...it was great having both he and Allan Bouley here for some of my time at Rome...we had such wonderful times seeing this great city. The other day David and I went to Subiaco...my second time since arriving...it was again spectacular..for those of you who have been here you know well what I mean...Francisco showed us all around and we

MUSEI VATICANI  
Cappella Sistina - Sistine Chapel  
Michelangelo (1475 - 1564)  
La Creazione dell'uomo  
The Creation of Man

May 3, 08

Abbot John, I just finished  
writing a card to you my  
Dear friend. So this card  
is for you - for allowing this  
great opportunity to be  
happening. It is such a  
gift at this stage of my  
life - but I've a feeling  
of appreciation of  
all the work - my heart is  
pulsing my spirit keeps soaring.

Thanks again. It just occurred  
to me that my  
SAA group would  
not approve of  
this card. So enjoy Spring  
Summer - whenever this card arrives. Amen



Received

MAY 12 2009

Office of the Abbot

Abbot John Klassen  
St John's Abbey  
Collegeville, Minn.  
56321  
USA



**Oliver, Richard**

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**From:** McDonald, Finian  
**Sent:** Tuesday, May 12, 2009 11:20 AM  
**To:** Manahan, David; Andert, Tom; Backous, Timothy; bd Bertocchi, Luigi; Connolly, Isaac; c Kelly, Timothy, en, John, Maers, Brennan; McDonnell, Fr. Killian; McGlothlin, Eugene; McGraw, Rene; r Richards, Paul; ...wart, Columba; Ward, Dan; Wolf, George; Patella, Michael; Kroeker, Kenneth  
**Cc:** Pedrizeili, Raymond  
**Subject:** RE: Where are you?

Dear one and all....I just returned from Istanbul this morning...it's good to be back at St. Anselmo's in Rome...but it's very difficult to write about my experiences of the last seven days.. Now I believe what somebody told me, that you will never be able to capture or put into words what this great and magnificent city does to you...how it captures your mind heart and soul in a uniqueness that I think transcends any city that I have ever visited. ...I can just hear some of the smart remarks that are being uttered with this sentence. A giant city on the Bosphorus Sea with over 14 million people...mostly muslim, a mixture of Kurds, and a mixture of people the world over. Just by chance I got the perfect, little, cheap hotel on the internet. ...one of the appealing qualities on the net was that they would pick you up free at the airport...that gave great comfort arriving in the middle of the evening rush hour...I was right in the heart of the old city...my one hotel window framed the famous Blue Mosque perfectly...the breakfast was served at roof top and the whole city was in view...words really fail...ask anyone who's had the opportunity to see this city...as usual, so many things and people just seem to happen to me...I think every rug salesman in the country tried to sell me a carpet...one just has to get used to this hassle...every one tries to sell you something. One gets confused with having three different currencies to work with, the Euro, dollar, and the Turkish lyra and for someone who wants to make a deal, even I got confused and taken a few times...There is so many historic monuments, churches, mosques, palaces and museums to see that one could never have enough time...I tried to pace myself but it was so difficult...the Blue Mosques call to prayer filled my room at all hours of the day...I compared to the chant of the day. The people were facinating....the muslim women with their Borkas, friday afternoon saying prayer with hundreds of Turkish men in the Mosque, all on pitch, organists please take note...water ferries on the Sea and waters that surround and embrace the city, the Grand Bazaar, which would put Savers to shame....40000 shops under one giant roof...No, I didn't buy something at each shop...Anyway, I could go on and on...I just tried to capture in my mind what I was seeing and experiencing...it was another gift of magnitudes....I feel sorry for having missed Columba when he was in rome for his participating workshop...I understand he's attending another workshop in Assissi ..which I had planned to see this morning afterI arrived in rome..but I was just too tired...It would have been a surprise to see him there...the day after tomorrow I leave for Tel Aviv and the next segment...it was better for me to rest today and tomorrow...one last visit to the Vatican tomorrow if I get packed. I understand Collegeville is lovely at last...I wonder how Eugene is doing with my garden....I miss the tulips...thanks Euge for doing this...and for Paul for taking care of the Orchids on fourth...we will have to think of some way of covering Aered when he leaves soon...and thanks to all of you who have helped make this trip possible in so many ways...I'm grateful...Issac please send a copy of this to Brad and Benedict ..I can't spell their names and it keeps being returned..thanks...probably many more things I should write about..but if it gets much longer you won't read it...god bless you all and know that you are in my prayers wherever they may be said...fiinian

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**From:** Manahan, David  
**Sent:** Monday, May 11, 2009 9:12 AM  
**To:** McDonald, Finian

Subject: Where are you?

Finian: Trust you are back in Rome when you read this. Haven't heard from you all week. Worried a little but hopefully your ok and ready for the next adventure. Ciou. David M

**Oliver, Richard**

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**From:** McDonald, Finian  
**Sent:** Tuesday, May 19, 2009 10:27 AM  
**To:** Andert, Tom; Backous, Timothy; Bertocchi, Luigi; Connolly, Isaac; Kelly, Timothy; Kroeker, Kenneth; Klasson, Jorin; Maers, Brennan; Manahan, David; McDonnell, Fr. Killian; McGlofinlin, Eugene; McGraw, Rene; Pedrizetti, Raymond; Phillips, Jim; Richards, Paul; Sullivan, Peter; Taylor, Mel; Ward, Dan; Whalen, Dan; Wolf, George

Hi all...this is going to be a very short note...I'm in the old city in jerusalem, and in the jewish quarter...we just finished a very busy day...we started at 5:45 am when we walked to the Holy Sepulchur....we had a 6:am slot to celebrate mass at the spot were Christians celebrate the dying of Jesus on the cross...I found it very moving and it seemed to be more important to me than a number of other sites we have visited...and from then on it was go go go....before I forget, I remembered all of you and my family, benefactors, community at this sacred spot...but I will have to continue this later as the shop lady is anxious to close the shop....sorry about this...more later...I think of all of you and you are in my heart and thoughts in this magnificent journey....finian

**COMPREHENSIVE COUNSELING SERVICES, INC.**

10709 Wayzata Boulevard, Suite 225

Minnetonka, Minnesota 55305

952.544.0046

July 26, 2009

Abbott John Klassen, OSB  
St. Johns University  
Collegeville, MN 56321

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**CLIENT:**

**SERVICES PROVIDED:** Individual psychotherapy

**DATES OF SERVICE:**

July 7, 2009	(1 hour)
July 13, 2009	1.5 hours)
July 21, 2009	(1 hour)

**AMOUNT FOR SERVICE:** \$125.00 Per Hour

**NUMBER OF HOURS:** 3.5 Hours

**AMOUNT DUE:** \$437.50

Please contact Donna Erickson to answer any questions concerning this statement. Telephone 952.544.0046 Please send payment to :  
10709 Wayzata Blvd. Suite 225, Minnetonka, MN 55305

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Thank You  
**Donna Erickson, MA LADC**  
**Psychotherapist/Spiritual Director**

RE:

Page 1 of 1

**RE:**

McDonald, Finian

Sent: Tuesday, September 08, 2009 3:22 PM

To: McDonald, Finian;

I dont know how to use my computer so this will go to both of us...Hello and Finian....hope you had a good weekend...take care...finian

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**From:** McDonald, Finian

**Sent:** Sunday, September 06, 2009 1:13 PM

**To**

**Subject:**

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 later, my friend, finian

**From:** Abbot John Klassen's private account  
**Sent:** Thursday, October 22, 2009 8:41 AM  
**To:** McDonald, Finian  
**Subject:** RE: neral

Hello Finian,

I have been in conversation with Dan Ward regarding this funeral – he does not know about your request. It is his belief, and I concur, that we should not make the journey from the US to be at this funeral, that we will create an expectation and precedent of going to funerals for many of those who were regular supporters and participants in the Sunday Eucharist at Saint Augustine's. It is an expectation we can't meet in the long run. This is not to deny your relationship with \_\_\_\_\_ I urge you to write a heartfelt letter to \_\_\_\_\_ expressing your gratitude for the relationship, for their constant support of Saint Augustine's Monastery and the monastic community. Thank you for your thoughtful offer in this matter. +John

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**From:** McDonald, Finian  
**Sent:** Tuesday, October 20, 2009 3:33 PM  
**To:** Abbot John Klassen's private account  
**Subject:** neral

Sorry about approaching you so suddenly in the chapter room yesterday...sometimes I confuse the Spirit with my compulsiveness....I had a call from Mel last night with further details about \_\_\_\_\_ funeral..they flew him to Miami and that's where he died.....it takes almost a week of paper work before they can return him to Nassau...so about the funeral we don't know the date as yet...here are my considerations for your decision: I was close to \_\_\_\_\_ .they were always very kind to me while I was assigned to St. Augustines and for times I visited Nassau in the recent years ..... we spent many wonderful times together and with their son \_\_\_\_\_

As Dan Ward said in their letter they were very generous to St. Augustine's and felt very attached to St. John's...the Tribune and Eittien (sp) were involved with the St. John's Community for many decades. It would be good for someone besides Mel to be representing us if possible. I would suggest bringing them a St. John's Cross to be presented to \_\_\_\_\_ n appreciation for \_\_\_\_\_ kindness to the St. John's community. Secondly: I think Mel would like the help and companionship for a time..it's a lonely job for him. I could bring him his renewed medications also. That's about it..this has all the appearances of "another Finian scam" I admit..but I think there is sufficient merit and justification to make it a genuing request. You might want to call Father Mel before you decide. I wouldn't have to wait til the date of the funeral is set..this before time could be spent with Mel doing what we like to do...Thanks for your consideration...Finian

**ATTORNEY-CLIENT/WORK PRODUCT**

**OSB McDONALD\_00624**