

S U P P L E M E N T R E P O R T

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\*\*\* N A R R A T I V E

27AUG92

RE: 9P 41 FF  
89-0-2440

Father MacRae was investigated and convicted for sex crimes against adolescent males in 1989 ([REDACTED]). During that time I received information that [REDACTED] (mother of [REDACTED] family had befriended Father MacRae years prior and she had at least [REDACTED] boys in the family that Father MacRae was closely attached to. During the fall of 1989 I interviewed [REDACTED] with the following results:

As arranged with [REDACTED] I went to the DCYS office for the purpose of an interview. [REDACTED] is employed by the DCYS office as a social worker and has been so full time since December of 1987. We went to a private room for the interview. [REDACTED] stated that the very first time that she ever heard anything even vaguely suggestive that Gordon might be involved with children is when she had a conversation with Fred LaFound. [REDACTED] explained that her mother had sustained life threatening injuries as a result of a house fire. [REDACTED] for a number of weeks in a hospital she succumbed. She was then buried in the St. Joseph cemetery. [REDACTED] was with Fred LaFound at the time of this conversation Fred works for the parish and part of his duties involves maintenance of the cemetery. [REDACTED] asked if I knew LaFound. I stated I had met him. She then stated that he is hard to follow in a conversation at times and this was one such instance. Fred started to speak about his concerns about [REDACTED] children being with Gordon. He stated he thought her kids were on the ball and wouldn't let anything happen. [REDACTED] did not pursue the conversation at the time, but recalled the conversation because of recent information learned by about the suspect. [REDACTED] then told me about how she had spoken with Gordon about his relationship with [REDACTED]. She explained to Gordon that it didn't look normal to outsiders, and that people were beginning to talk. She explained that Gordon and [REDACTED] have been together since [REDACTED] was 13 years old. Gordon as a result became very defensive. He then told her about being confronted about his wedding plans to her and how people always talk. [REDACTED] also stated that Gordon is a pathological liar. That his lies became a constant form of entertainment for the family. Jokes were made about his lie telling. [REDACTED] explained that she has caught Gordon in so many lies that she stopped trying after a while. When ever a family member said Gordon said..., everyone would roll their eyes. [REDACTED] went on to explain that Gordon always paints himself as the best or the first, or his novel for this reason or another. She also stated that she doesn't believe that he is a recovering alcoholic. She has know the man for ten years and never saw a single sign of addiction. Then all of a sudden he stated he was a recovering alcoholic and cured himself without any treatment other than going to AA meetings. I asked [REDACTED] about Gordon's Family. [REDACTED] states he claims to have a sister who has a child, who suffers from some type of

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[REDACTED] He also claims to have an older brother [REDACTED].  
 [REDACTED] He also says he has a younger brother named [REDACTED] who  
 Nothing further of this subject. I asked [REDACTED] to  
 start from the beginning. She first met the suspect through her  
 children. She was living in Marlboro at the time and the kids would  
 go and sit on the wall in front of the Catholic church. They met the  
 suspect and he eventually came to the home and met [REDACTED]. The  
 family was also active in the church. The suspect at the time was a  
 seminary student and in Marlboro and assigned to the church for the  
 summer. I asked [REDACTED] about whether the suspect interacted well with  
 her husband who was still with the family unit at the time. She  
 stated he didn't and that her husband was also suspect of [REDACTED].  
 [REDACTED] explained that she always thought that Gordon was very unhappy  
 and was found to be an untruthful person. The first child that Gordon  
 became fond of was [REDACTED]. He was about 13 years old at the  
 time according to [REDACTED] was taken places by Gordon, such as  
 on visits to other priests, to places for dinner, and to Logan Airport  
 to see the planes. At the time [REDACTED] explained that she had eight  
 children in her home at the time and financially things were tight.  
 Gordon would come over to the home with pizza and other treats for the  
 kids. During this time he spent many if not all of his evenings at  
 the [REDACTED] residence. After the children would retire for the night  
 Gordon would then spend time speaking with [REDACTED] or playing cards  
 with her. She felt as if he thought of her as his surrogate mother.  
 In the summer was over Gordon went back to the seminary in  
 timore. But he continued to keep in contact by letter and phone.  
 far as [REDACTED] knows she has always thought that Gordon was in the  
 Manchester Diocese. She recalls going to his ordination and first  
 mass with the kids. His first placement as a priest was in Hampton,  
 N.H. Father Scruton was then considered a friend of Gordon's. When  
 Scruton later was arrested for obscene behavior at a rest area while  
 assigned here in Keene, Gordon was assigned to be his counselor.  
 Scruton had also been arrested in Hudson, N.H. for the same type of  
 crime before coming to Keene. [REDACTED] also stated that she can recall  
 Gordon having a foster child names [REDACTED] who came from the  
 Berlin area. She said Gordon didn't treat the child right and he told  
 her the child had to be placed in foster placement because of his  
 Keene assignment in 1983. During this time Gordon continued his  
 relationship with the kids, but especially spending time with her son  
 [REDACTED], who was now 13 years old. When Gordon was assigned to Keene in  
 1983 he first came over to the house a lot and then after making a lot  
 of contacts he did less so. [REDACTED] also explained that her son  
 had fallen into the back yard pool and had drowned. She was  
 attempting to bring him back and wasn't having any luck. Gordon  
 showed up by chance and took over and brought him back to life. This  
 incident has always been very special between Gordon and [REDACTED].  
 [REDACTED] was questioned by his mother about Gordon. She said he told her he  
 was always known that Gordon is gay but that Gordon has never even  
 asked him to do anything sexual. [REDACTED] states that [REDACTED] and Gordon  
 have probably only been together twice alone. He might have taken him  
 [REDACTED] nner once and also spoke with him once about the effects of  
 [REDACTED] alcohol. He did so because had the time [REDACTED] and [REDACTED] were  
 having a hard time with alcohol and the effects were being seen in the

2

← INJURY

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come by the younger brother. [REDACTED] told his mother that he suspects a strange relationship between Gordon and [REDACTED]. He said he figured Gordon all out by himself and that he has never been asked to do anything by him. [REDACTED] also spoke about her son [REDACTED]. When he was first adopted he was about six years old. It was then discovered that he was sexually (Orally) assaulted by a 15 year old boy. He also was friendly and still is with Gordon. [REDACTED] also spent a few nights with Gordon in the rectory. [REDACTED] is presently in the NH state prison serving time (1 to 3 ) for violation of probation. In April of 1987 [REDACTED] started to work at the DCYS office on a part time basis. Before she took the job she found Gordon trying to talk her out of taking the position. She feels now that Gordon might have been attempting to stop her in fear of her being privy to his past incident in Hampton. Just prior to the July Spofford Hall incident, [REDACTED] had had no real contact with the suspect. However in July after the disclosure he called [REDACTED] each night. He never asked her a direct question about what she knew. But [REDACTED] feels that he wanted to milk her for information and she was on to him. [REDACTED] feels very betrayed about Gordon relationship with her family. She feels if she didn't have [REDACTED] sons then Gordon wouldn't have even bothered. She recalled an incident a few years ago in which she received a large color TV which was sent from Montgomery Wards. [REDACTED] then found out that Gordon was the one who sent it. [REDACTED] states that Gordon travels to Manchester every Wednesday for therapy. She then recalled an incident in which her son [REDACTED] was in a rough neighborhood in Manchester probably looking for a drug deal. While there he told his [REDACTED] her he found Gordon's car and didn't know why he would be in that area. He left a note on Gordon's car, whether Gordon said anything back to [REDACTED] or not isn't known. [REDACTED] is presently in California. I asked [REDACTED] to make notes on any points that she remembers. [REDACTED] explained to her that others I spoke with about Gordon, had recalled facts about him that flooded back after some thought. She stated she would do so. She also agreed to speak with her son [REDACTED] about speaking with me about this case.

As arranged I went to Marlboro and met [REDACTED] about this case. [REDACTED] explained he decided to speak with his mother about the suspect, because of a recent incident. [REDACTED] had experience with the suspect. [REDACTED] entered the military in 1983 and returned to the Keene area and needed a place to stay. Gordon was contacted by [REDACTED] and the suspect told him he could stay for as long as he needed. This was during the month of May of this year. While in the apartment [REDACTED] noticed a number of things that struck him as odd. The first being an intercom system connecting the suspects bedroom and the other end being with [REDACTED]. The other being the large number of phone calls from men/boys that the suspect received. [REDACTED] also suspected a number of gays were calling the suspect from the Hudson, NH area. I asked [REDACTED] about the apartment itself. He states it is a 2 bedroom apartment that rents for \$550.00 a month. He has a number of expensive items in the apartment which include, a TV, video, telescope, and tropical [REDACTED] that the suspect claims are valued at between 200.00 and 300.00 a [REDACTED]. Also, an Apple 2 computer. [REDACTED] states that the relationship between Gordon and [REDACTED] is extremely suspect. The first time he met [REDACTED] ← when

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██████████ he had two black eyes. ██████████ suspects ██████████ is dealing in drugs. He wears a pager, speaks in whispers with kids at the YMCA where he works, and other suspicious activity. I asked ██████████ if he suspects Gordon could be involved with ██████████ so far as drugs. He states he thinks their relationship is probably more into the prostitution aspect than drugs. He did add that he has known the suspect for some time and doesn't feel that he has ever been an alcoholic and never noticed him drink anything other than an occasional beer. The incident in which ██████████ was prompted to report to his mother was an offer from the suspect. The suspect knew that ██████████ wasn't working at the time. He asked him if he was interested in making some quick and easy money. The suspect told ██████████ he knew someone who did this type of work who was 18 or 19 years old and that he was making money. The suspect also told ██████████ he knew a customer who was 18 who would pay ██████████ to do him, that he wouldn't have to do anything to this subject in return. ██████████ told the suspect he wasn't like that and refused the offer. Even though Gordon told ██████████ he could stay for as long as needed, he changed his mind after this refusal and made an excuse for ██████████ to seek shelter at his father's home. I asked ██████████ to explain about his relationship with the suspect. He states the suspect has been a friend of the family for close to ten years. That when he became 13 or 14 years old the suspect started to show him considerable more attention than when he was younger. He would take ██████████ to lunch many times, to movies, and on many trips. Some of the trips include visits to other priest who lives in Manchester and Nashua. He also ██████████ with the suspect when he visited his parents in Lynn, Massachusetts. He recalls the parents of the suspect being separated and from a poor background. He also recalled visiting St. Anslem College with the suspect. ██████████ states he was the shy type and the suspect always attempted to make him happy. He did this by always giving him gifts and cash. He recalled an incident in which his car battery dies and Gordon automatically bought him another. ██████████ states even at his young age of 13 or 14 he knew something was odd or wrong with the suspect. ██████████ recalled that when he was 15 or 16 years old he was at the Keene rectory. The suspect talked him into a massage. He had ██████████ strip down, but he did keep his underwear on. He then would have him lie on a bed and would rub his backside. This included his upper legs and buttocks. The suspect after doing this would then attempt to have ██████████ turn over so that he could do his chest. ██████████ states he always stopped at this point and wouldn't allow the suspect to do so. He recalls having similar massages from the suspect in the church on numerous occasions. He also recalled being woken up at about 0800 one morning. The suspect was standing on the edge of the bed and woke him up by rubbing his chest and worked his hand down towards the victims crotch. ██████████ states just before he reached his genitals he jumped up from bed. ██████████ also recalled talking to the suspect about problems he was having with his girlfriends. He can recall the suspect always telling him he didn't need girls anyway. I asked for other males seen around the suspect. ██████████ states he doesn't recall the kids name, but he had reddish blond hair and operated a silver or gray beat up honda civic. I asked ██████████ about the suspect's contact with his other brothers. He states Gordon spent the most time with his brother ██████████ who is now in the Navy. I asked about

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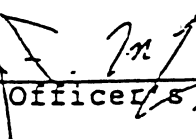
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is younger brother ██████████ He told me ██████████ was too smart to get involved with Gordon. Before leaving I asked ██████████ if there was anything else that I should know about the suspect. He referred back to the recent solicitation by the suspect and said he was real nervous when he made the offer.

End of 1989 report.

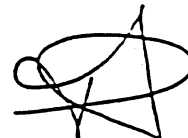
I will be scheduling another interview with ██████████ to interview her specifically about her recall of ██████████ and Father MacRae interactions.

Investigation to continue.



Officer's Signature

Supr Intl



Approved By

## MEMO FOR THE RECORD

STATE V. GORDON MACRAE  
September 8, 1994

Ira H. Cook - Investigator

Telephone calls to [REDACTED] Reached her and identifying myself. I requested to meet with to talk about the State v. MacRae case. She ask if it was permissible for me to talk to her. that she is a witness for the prosecutor in this case. I told her she is on the State's witness list and we would like to talk to her prior to Court and that we have every right to talk to her of any other witness.

She stated she need time to think about meeting with me and that she would get back to me. I gave her Attorney J.R. Davis' office number, 357-4800 and she stated she would get back to me soon.

4:15 PM - I called [REDACTED] at her office and she said. " I don't mean to be uncooperative with you but. It is very difficult for me to talk about this. It is going to be hard enough going to Court. " She refused to meet with me to talk about the case.

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CHILD SEXUAL ABUSE  
IN THE ROMAN CATHOLIC CHURCH

THE VICTIMS' PERSPECTIVE

by Dennis A. Gaboury

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I respectfully submit this paper from the victims' perspective on child sexual abuse by members of the Roman Catholic clergy.

Before you begin, let me be very clear. I don't hate the Church. My brother is a priest. My friends are priests and nuns. I have seen the Church at its best and it is very, very good. But recently I have come to understand how very, very bad it is at its worst. So, when you read remind yourself of this and know this is not reading for the fainthearted. It is intensely painful and sad for someone like me to have to bludgeon and threaten. It is a sign of my desperation. This may be the one and only opportunity we as victims have to communicate to you. So, I have held nothing back.

#### INTRODUCTION

Child sexual abuse is a nightmare that blisters sleep, an evil fire that consumes the holiness of a child and negates the good deeds of communities of faith. It is a challenge that demands the agony of breaking through limitations, both personal and institutional, to open a road to light beyond the dark walls of ignorance. It is an opportunity to end the terrible and begin the benevolent. It is a nuclear moment in the life of the Church and the victims of its soiled secrets.

The scourge of pedophilia has contributed to the spiritual dismemberment and homelessness of a community of good Catholics. It has detonated a holocaust within the souls and minds of little children, their families, their faith community. Its tentacles have reached and subdued even the most devout. In place of innocence, it has planted shame; in place of goodness, it has planted evil; in place of trust, it has planted suspicion; in place of the open embrace of spiritual and secular life, it has planted fear; in place of love, it has planted utter loneliness.

Out of this harvest springs self-loathing, hatred, absolute emptiness, volcanic rage, tragic grief, and a psychological inferno. The hard nutshell of the Church's and victim's horrible secret has cracked. It will never be the same again.

This is my story and the story of those of us left hanging tattered in the winds of our Church's indifference and its remarkable ability to deny. I speak as a representative of many voices. What follows is a distillation of our hopes, fears, threats, rage, promises and insights. We have reclaimed a power which the words that follow can barely contain.

You have bought our silence; we will no longer sell it. You have whispered the secret to each other; we will roar it as we cross the hot coals of rage strewn across the paths of our lives. You have protected your bank accounts with the vigilance of the damned; we will empty them. You have shielded the evil-doers; we will expose them and jail them. You have spread the slippery oil of forgiveness over them; we will tar them with justice. You have hidden your guilt, your shame under the umbrella of morality, the shield of the cassock; we will expose you and bequeath to you our vast estates of shame, guilt and fear.

We will use documents culled from your own secret archives to expose as a lie all your protestations of ignorance of the price we have paid. We will publish the words of your own psychologists, men like Fr. Fred Bennet who even 22 years ago wrote one bishop "People often suffer psychological difficulties later in life whose origins seem to be found in sexual approaches

made to them during their childhood by adults of the same sex. I have reason to believe that the trauma of such experiences may be further intensified when the adult involved is a priest." (see APPENDIX I)

We will be as relentless in our mission as you have been in yours. Yours was secrecy. Ours is the truth. We are many and growing. We have granted ourselves permission to speak. We are duty bound to serve as champions of the children we once were and the children who still are innocents. As each individual's anger is given voice, as each victim begins to heal, another will take his or her place. We are an endless parade of your forgotten.

Until you surrender to the truth; until you leave your diocesan fortresses and confront the wrath you have wrought; until you, our servants in Christ, become servants - not masters - of the faithful; until you listen intently to those harmed directly or indirectly and minister to them; until you protect the lives of the born with the vigor you have reserved for the unborn; until you begin to feel the weight of the agony we have borne - Only then will you find the peace of surrender and the return of the community of faithful.

You must begin this travail, this road of trials, the very disintegration that we have experienced - and experience still. The agony of breaking through institutional or personal limitations is the agony of spiritual growth. We challenge you to be as courageous in that pursuit as we have been. We challenge you to face your demons as we faced ours. We challenge you to bear witness to what Jesus once said, "Be therefore wise

as serpents and harmless as doves." We challenge you to ask God why this has happened and to listen to His answer.

The daunting task of this paper is to spell out this devastation from one viewpoint: the victims' - both past and present. I will also present what we are doing to restore our spiritual and psychological lives and where the Church might help. I will present you with our views on the response of the Church - both the reckless and the brilliant. I will discuss the need for Old Testament justice and the difficulty of personal forgiveness. I will talk about the unique devastation of this abuse and how you cop out each time you dwell on child sexual abuse in secular society. I will present cases in 40 states to impress upon you the nationwide dimensions this evil has assumed. Finally, I will include the psychological forensic reports of a few victims and challenge you to confront the weight and reality of our personal tragedy. The intimacy of the wounding is jolting.

#### PERSONAL STORIES

At seven I attended my brother's ordination. I recall him laying prostrate on the altar floor knowing, sensing that something important was happening. It was the same awareness I experienced watching the priest celebrate Mass. The ritual, the garments, the Latin liturgy were mysteries I approached with childlike awe. I was taught that my body was a temple of the Holy Spirit and that my baptism had cleansed it of original sin. My first communion followed the confession of thousands of sins I

thought I had committed by the ripe age of seven. The touch of the first wafer of the body of Christ was my rite of passage into the community of the Church. The celebrant was blessed by the hand of God and was holy. I viewed him and my brother with the wonder of innocence. His garments made visible his power and his divinity. I became an solemn altar boy. This environment created the psychological and spiritual paradigm through which I approached life. Then the never-never land of childhood screeched to a halt.

In the summer of 1961, Fr. James Porter took my hand and guided it to his genitals. He lay on my half naked tiny body on his office floor. I felt his smoky breath against my ears, his sweaty brow, his trembling hands. I split in two - one boy standing in the corner looking at the horror alone and safe while the other smothered under the weight of this evil man.

Instantly, all that was me disintegrated; the old concepts, ideals, emotional and spiritual patterns no longer fit. Shock, terror, and panic shattered and splintered the framework of my life. I became the evil one; the shameful one; the lonely one; the empty one; the one who deserved destruction; the self-terrorized one. These were my decisions. I own them. I could not reconcile my former beliefs with being raped. I decided to trust no one, need no one. My survival was at stake. Everything I depended upon was suspect. Alone, I was safe. I locked myself in that jail from which I did not completely emerge for three decades. I buried that awful moment deep in my mind away from the light of consciousness for 25 years. It became my caustic

secret.

At the age of 11, I became a fanatic, praying for forgiveness. At the age of 13, I entered a seminary, yearning to be good again. That did not work. When I entering my local Catholic high school, I was bullied as the holy boy. Following graduation, I escaped to college 1500 miles away. I thought geography might renew me. It didn't. I tried on new names - anything but my own. School structured my life, holding together the jigsaw puzzle I had-become - for awhile. Then unmoored after graduation, I fled into the anesthetizing effects of drug and alcohol. The exile of my soul did not cease until I was carried by a tiny speck of remaining self worth into a drug and alcohol recovery ward. At the age of 31.

I had reached a threshold of transformation that demanded that I change the patterns of my conscious and unconscious life - or kill myself. I had to meet the monster, slay it and clear the carcass. I had to begin anew. I started an agonizing journey of self-discovery, acceptance, renewal and rebirth.

As the fog of addiction lifted, the hidden horror of my childhood secret was revealed. I grieved. I shed countless tears. I walked over an endless path packed with the boiling sands of rage. I discovered that the solace of childhood decisions had become a cruel sandstorm scouring joy and love from my existence.

I had to remake myself. I had to take risks. Through my search for what I had lost, I found peace. As a child, my faith depended on priests and the Church. For years after my abuse I

lived as an empty vessel. I finally rekindled my faith. Today, it is unassailable, it lives and sustains me. It no longer depends on men in collars or on buildings with altars and spires; it is mine.

But a bitterness still flavored my life. It had to stop. I had to forgive James Porter. I could not allow him the power to keep haunting my life. On New Year's Day 1991, I entered a large granite Church just blocks from my home. I sat through Mass emotionally wrenched. Following the Dismissal, I told the priest I had to talk. He took me to the front room of the rectory. There, I told him my story and left him with my burden.

But justice still seemed unattainable. Porter had disappeared. I still thought I was alone. Then in the spring of 1992, Porter was located. Then, over the summer, his casualties found community. Then, as the horrifying revelations of the Church's complicity, collusion, cover-up, transfers, treatments and secrecy were revealed by the press, we were given front row seats for a passion play of evil that boggled the mind. The Holley case of New Mexico promises to be the next showing as the play of evil tours the country. Today, the Porter case is in the hands of the criminal court as it should have been thirty-one years ago. Holley will be indicted at the end of January. Justice is finally being served.

It was with exquisite sadness that I realized the Church's handling of Porter was more the rule than the exception. As I followed the cases brought to light around the nation, I began the final stage of my journey. And my journey will touch you -

like it or not. All rites of passage are intended to touch not only the candidate, but each member of his circle.

The story of my journey is but a single tale of the devastation of one victim. One woman in Chicago asks, "Can you imagine the destruction when a young girl's first kiss is from the lips of a middle-aged priest?" Men around the country ask you to imagine the destruction when a young boy's first sexual encounter is rape - by his confessor. After being forced to perform a perverse sexual version of the stations of the cross, Christopher Schultz took his own life - at the age of 12. One San Diego woman decided intimacy was impossible and opted for a lifetime of sado-masochistic promiscuity.

Our lives are littered with self-destruction, with broken marriages and failed promises, with promiscuity and eating disorders, with whiskey bottles, marijuana, cocaine and LSD. Some of us are so desperate for redemption that we cannot stop working; others tremble with so little self-worth that they cannot even begin.

There is no single path we followed to hide from the shame and protect ourselves from the fear. But there is a single universal truth that unites almost all survivors, from California to Maine: virtually none of us goes to Church. When we gather as members of SNAP, no prayers are offered. When we meet as members of The Linkup (formerly VOCAL), no Mass is planned. Some of us have obliterated the very concept of God from our lives. Others pray at home. Some have never tried to recapture faith. Others dive into quick fixes and still emerge empty. But only a handful



have returned to their roots. The betrayal was too keen, the wounds too deep.

This is your cross to bear. When we were molested, we all fled to the Church for our comfort. But the walls of silence, indifference or hostility locked us out. When we most needed open embrace, we feared reaching for your hand. When we most needed solace, you thwarted us.

We are not the only victims of this spiritual cataclysm.

Our aging mothers and fathers were reared in a fundamentally different society. The core of their faith, though challenged by Vatican II, was born in a cold and forbidding Church filled with the statues of saints, the scent of frankincense and the accusatory exhortations of priests perched on their pulpits. They nonetheless learned to love, obey and have faith in Christ and the Church. Faith became their solace and strength. It was inextricably interwoven with the Church and its priests. It was their comfort.

Then one morning their child returned home to give voice to a terrible secret of a recent or distant yesterday. He or she was raped, molested or fondled by a priest. The family shrunk in disbelief, then horror, grief and rage. They began their journey along a road of tears and guilt. Their faith quivered.

They met with the pastor, who asked them to forgive. Their rage churned unsatisfied. They met with the Bishop, who commanded them to silence. The secret was secured. Then they read in their local papers of other victims and the cover-ups and the transfers and the lies. Their faith quaked.

Finally, the truth of the depth of the atrocity became inescapable. Their faith shattered.

The darkness of a hopeless void descended on them. The lucky ones found a faith matured beyond the corruptible and apart from the Church and its priests. The unlucky ones are dying in bitterness and anguish at their children's fate. They supported you. You deserted them.

Like an earthquake, the destructiveness of the Church's handling of its child sexual abuse crises has radiated even further from its epicenter. Men and women who have never met us, have heard our stories on TV. They have read your denials or lame excuses in the press. They have been moved by the silence from your pulpits. In the past they vilified and rejected us; victims and their families have literally been run out of their parishes by Christians afraid of the truth. Now they flee you rather than us.

Have you read the recent study by Fr. Stephen Rossetti a priest psychologist from Massachusetts now on the staff at St. Luke's? He surveyed 1,013 Catholics about the impact of the child sexual abuse revelations on their confidence in the Church. The effects were much worse than he'd imagined. "It is not just the victims and their families who have been harmed by these incidents," he said when the survey was published in the fall of 1992 in Today's Parish. "The entire community has been wounded."

An astonishing 10 percent of those surveyed had seen their own parish priest accused. Another half had watched an accusation unfold in their own diocese. The impact has been

devastating.

When asked - "When someone wants to be a priest, I wonder if he has sexual problems" - 42 percent of those surveyed from affected parishes agreed; 27 percent from affected diocese; almost 20 percent from non-affected diocese.

"The Church's current response to the sexual abuse of children by priests is adequate." Only 20 percent who'd watched the Church deal with the problem at close range agreed; only 34 percent in the second group; only 57 percent even in the third.

Finally, most shockingly; "I believe that the Church will safeguard the children entrusted to its care." Even those furthest removed from the problem were skeptical; only half answered yes. That dropped off to 38 percent among those from dioceses affected and to 28 percent among those from affected parishes.

The implications are chilling. Confidence in your concern for the children of the parishioners who fill your pews and your Sunday collection baskets is on the verge of collapse.

Today, we - the survivors - are being baptized by the justice of the courtroom, confirmed by the confession of the evil-doer and married to a relationship with our lost companion, love. Now, we offer to ordain you to our wisdom and confirm you as true shepherds of your flock. If you allow us. I beseech you, don't make your secrets so vital that you risk receiving the last rites of a dying institution.

## THE LITANY OF SILENCE

Mine is not a typical story. There is none. Delusions and illusions abound. Some of us were convinced we had "relationships" with priests; some of us were raped on single occasions; some of us were lured with religious rationales - God would approve or God has chosen you; some of us were soothed with words of love. Some of us were little children; others were adolescents. Many of us are male; but female victims are more numerous than anyone admits.

What we shared was a devout Catholicism. We were parochial students and altar boys. Most of our parents were active in our parishes. They baked cookies for fundraisers. Priests broke bread in our homes. They sat in many of our bedrooms leading us in our nightly prayers.

We were fed the daily diet of the catechism. We were taught to trust and obey men in Roman collars. We were raised in the womb of belief in our innate sinfulness. So when we were raped or fondled by priests, the very structure of our reality demanded self-blame. Father is holy; I must be profane.

We thus emerged from our abuse snared in the web of profound silence. Accusations were impossible. It was alien to our tradition, to our conditioning. If that wasn't sufficient to jail our secret, our abusers commanded us to secrecy in the name of Jesus Christ. So we swallowed our pain, internalized our shame and prayed fervently for God's forgiveness of what we believe to be our own sins.

A few of us - a very few, since only a tiny percentage of

the abused ever reveal their secret - found the courage to break the silence and seek comfort from our parents. Many found little there. Our parents, too, idolized priests. Some punished us as liars. Some accepted our truths but counseled silence lest there be scandal. Those who defended us were vilified and shunned. So we lost the security of parental protection and families lost their faith communities. All to preserve the priesthood from scandal.

When silence was broken by parents or children or adult survivors, the Church reimposed it aggressively and proactively. Bishops ordered parents to silence under penalty of sin. Their attorneys demanded the sealing of criminal proceedings. They required gag orders in exchange for civil settlements. They minimized the problem to the press as a rare and aberrant phenomenon. When asked by parishioners why Fr. Smith had disappeared, they lied or said nothing.

This silence is devastating. It exposes Catholic children to naked vulnerability. It encourages Catholic parents to feel the comfort of ignorance. It protects abusers. It breaches faith and trust with the laity.

The Church often cites the general societal problem of child sexual abuse to mute the extent of its own problem. But other institutions - from the boy scouts to the public schools - have broken that silence. They are instructing kids openly about good and bad touching. They are publicly acknowledging their problem.

For too long, the Church has treated child sexual abuse as a sin. So bishops have entreated abusers to pray and the abused to

forgive. But these are crimes as well. And the worst crime of all is your silence. It is not easily forgiven. For forgiveness without justice will not protect a single ten-year-old.

The silence within the Church will end - with or without your help. The silent suffering of little children will stop because we will not allow it.

And we will succeed because the nation is scandalized and newspapers and television love scandal. We will succeed because our numbers are growing-geometrically. The Porter survivors started out as a small band of nine; we are now well more than 140 - 20, 30, and 40 year-old men and women. Emboldened by our actions, former students at a Capuchin school in Milwaukee have come forward. Victims of five priests in New Mexico are suing simultaneously. All across the country, men and women who spent decades racked with silent shame are calling us - and suing you - in ones and twos.

Some bishops are still in denial and disbelief. "It's never happened here," they say. They are wrong. The addresses of our abuse cover more than 40 states. (see Appendix III) As secrecy collapses, no state - no diocese - will be left unscathed. It is inevitable. For years you did not respond to this problem with the slightest sense of urgency. Now the urgency has a public face - ours.

Last November, eight of us showed up at your winter meeting in Washington, D.C.. This year there may be dozens. The following there will be scores. Adults survivors still caught in the barbed wire of rage in New Mexico are now greeting

parishioners with buttons reading: Forgive You Father for You Have Sinned. Inspired by Susan Sandoval, who still has the locket containing a consecrated host given to her by her abuser. We are organizing a demonstration to greet the Pope when he arrives in Denver. We have spoken openly - and seriously - about flying to the Vatican with the international press corps in tow. The Church cannot stop us. You will know, and feel, the terror of our childhood powerlessness. Unless you act.

Follow the lead of your Canadian counterparts. Break the silence. Tap into the liberating power of the truth. Admit that the Church has a problem. Report every allegation to secular authorities, no matter what the law requires. Keep records. Don't force victims to choose between secrecy and therapy. Tell parishioners why when a priest is removed for molesting children. When in doubt protect the child. Do not fear the truth.

There are no panaceas - and the hard solutions, beginning with ending the silence, must seem like a bitter pill to swallow. Secrecy seems to be woven into the fabric of American Catholicism. But it is wrong for a bishop to refuse to answer questions about his knowledge of abuse on the grounds of separation of Church and State - as Bishop Gelineau of Providence did. It is wrong for a diocesan attorney to advise bishops that people who make complaints should be treated as the enemy - as the attorney for the Archdiocese of Chicago did. It is unconscionable for bishops to try to find ways to hide personnel files that document abuse - as Bishop Quinn of Cincinnati once suggested.

I know these things are wrong because I learned to distinguish morality from immorality in your Catholic schools. And if you are not willing to be honest because it is moral, you must be honest because you simply have no other recourse. Increasingly, Catholics are refusing to bow to their training and are reporting the abuses of your clerics directly to the police. Prosecutors are increasingly threatening to charge bishops for failure to report accusations of child sexual abuse. Juries are levelling multimillion dollar awards against dioceses which have covered up abuse for decades. And we are digging out the truth and will pronounce it from one corner of the nation to the other.

The second hard answer - dealt with clearly in both in the Winter Commission report from Canada and the latest report from the Canadian Conference of Catholic Bishops - also strikes at the core of much of Catholicism. Child sexual abuse is part of the larger problem of oppressive relationships of power. Experts agree that abuse of all kinds thrives not only in institutions where secrecy reigns, but in strict, hierarchical institutions. It is not just that hierarchy maintains secrecy. Hierarchy breeds abuse. Ask your experts directly. There is no disagreement.

The third hard answer is demystifying priests. When you put a man in a Roman collar - suit or cassock - he is viewed as more than human, intrinsically more humane; less suspicious, more trustworthy; less cruel, more benevolent. The collar commands this bounty. Our usual precautions are sidestepped.

To the pedophile it is a boon bestowing confidence unearned, power unconstrained, and the trust of unsuspecting innocents. In



fact, one secular child sexual abuser even purchased a collar. Joseph Lanyi said it made it easier to snare victims. Pedophiles have debauched the myth of guardianship implicit in the collar. Today, it incriminates all who don it. Is it not better to bury such symbolic disguises? Did Jesus set himself apart so? Have not the nuns shed their habits and found community with the faithful? Why not the priests?

## THE UNIVERSAL CHURCH - THE UNIVERSAL POLICY

CREDO: "You always have to err on the side of precaution; when in doubt, err on the side of the child."

Bishops have rejected the development of a national policy on child sexual abuse. You have purported to speak with one voice on this crisis but have belied your resolve with contradictory and inconsistent action. You have rejected the formation of a national crisis team. You have said you are powerless to mandate these changes; you have been shamed by the courage of your Canadian brothers.

You have insisted that local conditions vary too greatly for a single plan of action. That insistence is ludicrous. Reporting laws vary, as does your access to experts. But the dangers to children do not. Nor does the peril to the Church. If you allow one bishop to shrink from this challenge, you have failed the innocent. If you permit one diocese to offer anything less than justice, you are guilty of neglect. If yours is the universal Church, it must act, not just speak, with universal commitment.

In a Church that has imposed darkness where light must shine, a few bishops have dared. As true servants of Christ, they have shown courage and wisdom. They must be your beacons. Ask Archbishop Roach to speak of his journey. Ask his priests and his laity how he invited them to join him. Read his policy and plans. Then follow his path. My brother's classmate was in Los Angeles around the time of the Gauthé case and heard Cardinal Mahony speak with passion on the importance of protecting children. Follow his example.

Talk to the Canadians about the pain of Newfoundland. Look at the harsh truths of the Winter Commission Report. Study their most recent report and plan for the future by following their model of bold, Christian leadership.

Confront the hard question. Then you can draft a policy based on morality as well as legality; a document which puts love over liability; a document of pastors not lawyers; a document responsive to the hard questions that will prove to the nation your fidelity to your faith.

THESE ARE OUR QUESTIONS:

- Is the absolute goodness of the innocent deserving of the most stringent protection?
- Is forgiving the abuser more important than healing the victim? Is treating the priest and not the victim a Christian act? Aren't we all equal in the eyes of God?
- Why have you put pride, appearance and self-protection before humility, truth and humanity?
- Should silence be bought by a Church that instructs its flock in the liberating power of truth? Can silence be bought without jeopardizing the good charity of local faith communities? Why is the secret so valuable?
- Who are the servants and who are the served?
- Is power more important than piety?
- What is the difference between the pre-born to whom the Church dedicates vast resources, and the born, whose souls are murdered by molesters in collars?
- Does the variation in local reporting laws justify deviation from a rigorous standard of protection for all children by everyone in the Church's employment? Is it moral to have two policies - one for clergy and another more stringent one for lay employees? Does that not imply that you hold the laity to higher standards than the clergy?
- Why are personnel files off-limits to the local faith

community at the reception of a new priest? Why is the character of the shepherd hidden from his flock?

- Why do some Bishops view us with hatred and suspicion? Is hatred not a sheer mask for fear?
- Will mere policy pronouncements guard children from predators?

These are just a few of the questions we pose. We challenge you to answer them in developing policies. We challenge you to establish a national policy by agreeing to accept one. You may have no power to mandate but you have the power to agree.

A final note.

Policies cannot be documents that merely outline procedures or react to allegations of abuse. They must be aggressive plans for the creation of an environment in which abuse cannot flourish. They should take their lead from the Canadian bishops and the Boy Scouts of America. They should be designed in consultation with experts like Dr. David Finkelhor of the University of New Hampshire, advisor to the Boy Scouts of America.

No matter the specifics, the plans must carry the full force of your power. If you are to smash generations of indoctrination that taught Catholics that priests are too holy to be dangerous, you must convince every Catholic in the nation that you want to hear complaints, you need to hear accusations, that the duty of the faithful is to protect children. If you are to break through the wall of resistance that is silence, you must do more than issue dry policy statements that parishioners never read. They must hear this from every pulpit. They must learn it in parochial

schools, in CCD and in parish council meetings. They must read it on bulletin boards, in diocesan newspapers and parish newsletters. They must understand it from special healing services. They must feel your passionate commitment to change the Church's response to abuse in every nook and cranny of the Church.

#### ELEMENTS ESSENTIAL TO ANY RESPONSIBLE POLICY

1. Every single solitary complaint has to be reported to secular authorities. The Church lacks the expertise to investigate complaints and should not even launch a simultaneous investigation because of the potential of destroying secular efforts.
2. Each diocese must have a child sexual abuse board with a membership including, as a minimum, an adult survivor, a psychologist or psychiatrist, a social worker, the vicar for priests and a canon lawyer. The majority of the board must <sup>be</sup> lay people.
3. All diocesan employees - clergy or lay - must be required to report all complaints or inappropriate actions witnessed both to the secular authorities and to the diocesan child sexual abuse board.
4. If a complaint is filed, the board shall notify the bishop who shall immediately remove the accused priest with pay and without prejudice pending the results of the secular investigation. The diocese must release the personnel file of the priest to the police.
5. If a complaint is filed, the bishop must make a personal pastoral phone call to the family involved.
6. The board shall immediately mobilize support for the family. The social worker, a priest or nun, and the adult survivor shall visit the family and offer them therapy (through Catholic Charities, if they prefer, or not through Catholic Charities) spiritual counseling and affirmation. It should also explain the processes of investigation.
7. A representative of the board must meet with the parish council and inform them of the allegation. Emphasis must be placed on the importance of full cooperation with the authorities and that it is only an allegation at that stage.

8. The bishop shall send the priest for psychological evaluation to an institution not affiliated with the Catholic Church and offer him therapy for his stress. If the evaluators recommend a plesigmograph, the priest shall be required to take one. Part of the psychological evaluation of the priest must include an interview with the alleged victim or victims by the evaluators.
9. If the police do not file charges, the psychological evaluation shows no evidence of abuse and this is the first allegation against a given priest or nun, he or she should be allowed to return to ministry in full favor. The results of the evaluation and investigation must be made part of their personnel file. However, if a second allegation is made against the same one, that priest or nun should be removed from working with children permanently and offered counseling no matter what the psychological evaluation and police investigation show.
10. If the police file charges or the priest admits to the abuse, the bishop should begin forced laicization procedures under Canon Law. If the priest is not incarcerated, he should be sent to any inpatient facility other than the Paraclete Center in New Mexico pending laicization.
11. No matter what the results of the investigations are, therapy for the family will continue until they no longer require it. This is not an admission of guilt. It is a pastoral obligation to offer help to people in need.
12. If the priest is removed, the board shall hold a full parish meeting. Parents and their children shall be encouraged to come forward if they have had problems with the priest. New accusers shall be offered the same help as the original complainants.
13. If the accusation is made by an adult survivor and the priest is no longer active or alive the accuser shall be offered therapy as a pastoral responsibility.
14. If an accusation is made by an adult survivor and the priest is still active and denies the charge, the priest should be sent for evaluation in the absence of any clear evidence against the accused and the burden of proof should rest with the victim. Proof includes historical records of therapy; verification by siblings, school mates, parents or others and the corroboration of other victims. In weighing the evidence, the bishop must err on the side of caution.

The priest must be removed from working with children.

15. No one should expect the diocese to issue a press release any time a priest is removed for child sexual abuse. However, if reporters call, Bishops have a moral obligation to answer honestly and openly. If you have nothing to hide, don't hide it.

#### CONCLUSION

After the crimes of Gilbert Gauthé - and his bishop - introduced the nation to the existence of clerical molesters dozens of victims across the nation broke their bondage of silence and took action. Television news magazines picked up the story. Major newspapers displayed it on their front pages. HBO made it into a movie. Law suits were filed. Devout Catholics began to demand change.

Then the media got bored. The victims got weary. And silence descended - yet again. Until Porter.

Do not count on a repeat performance. Unlike the Gauthé victims, the survivors of Fr. Porter are not frightened children. The scores of men and women who have come forward inspired by our example are lawyers and doctors, businessmen, FBI agents, social workers, teachers and nurses. We cannot be intimidated. When we get weary, we will tap our replacements from the thousands who have not yet vented their anger or envisioned the healing powers of justice.

If you do not cooperate with us, we will ferret out the information you have hidden for decades and have it published in every major newspaper and broadcast on every major television

network. We have already begun to cull the litany of criminal indictments against priests and lawsuits filed against unresponsive dioceses from newspaper databases. Police and prosecutors are offering us their horror stories of your stonewalling and obstruction of justice. Our friends in your chanceries and allies in your treatment centers are slipping us proof of how many complaints have never been investigated, how many known molesters have been tolerated, how much you have known even while you've protested ignorance - all the evidence anyone needs to offer a shocking portrait of the breadth of the problem and a damning portrayal of your neglect.

We will not hesitate to use what we have. And as even the most faithful give in to frustration, the evidence will mount and we will expose your complicity. We will find your paramours - both female and male - and expose your hypocrisy. We will not be stopped because the stakes are far too high, the lives of the innocent too precious.

We might seem easy to dismiss. After all, you control one of the most powerful institutions in our society; we are a scattered group of individuals. You have had hundreds of years to invent your influence; we have just begun to forge ours. You dine with mayors and governors; we have little access to the corridors of power. You have top flight attorneys and secretaries and public relations specialists; we have only our own meager resources.

But ultimately, we have a weapon more potent than your influence over prosecutors, your clout with police chiefs, your



sway over masses of Catholics. We are right.

Jesus did not speak for the mighty intent on preserving their power, protecting their assets. He spoke for us - for the trembling children.

You might command the Church. But we are the heirs to His message. Join us.

For years, Church officials have claimed that in the 1960s and 1970s they just didn't know much about child sexual abuse - that they couldn't have known because nobody did. But the attached letter from Rev. Fred Bonnott, a clinical psychologist and Servant of the Paraclete, indicates that somebody knew how dangerous it was to simply transfer abusers from parish to parish, that priests are virtually above suspicion, that victims sustain severe damage often not understood for years and that the trauma of abuse is magnified when the abuser wears a collar - And that somebody was communicating that knowledge to Church officials as early as 1970.

## APPENDIX II: PSYCHOLOGICAL FORENSIC REPORTS

Each Porter survivor underwent a full forensic evaluation in the summer of 1992. Attached are the evaluations of two of Fr. Porter's male victims provided to give you an inkling of the type of long-term personal damage we all have sustained.

## APPENDIX III: A GLIMPSE AT THE NATIONAL SCOPE OF THE PROBLEM

Today, anyone can gain access to databases around the world. Tap into a newspaper database, type in child and sex and Catholic and priest and thousands of pages of cases of priests who've abused spew forth. As you read be reminded that each and every example herein - no matter how outrageous - has been documented and has appeared in the press. I offer only a small sampling of what I found from forty states:

**ALABAMA**

On August 1, 1986, Fr. Jonathan Franklin shot himself in the head shortly before dawn on the path he walked daily during his meditations at St. Bernard Abbey. "My friends, the presumed guilty are an embarrassment, the dead are soon forgotten," he wrote in his suicide note. "So I take the liberty of being a dead memory rather than a living symbol and a disgrace to the church, my brothers...I suffer from no lack of faith. For indeed, I have faith that He will have mercy on me for being presumptuous that now is the time He is calling me home." Fr. Franklin was scheduled for trial on child sexual abuse charges the following week. He had been offered no in-patient therapy. His brothers in Christ were unaware of his anguish so could offer him no comfort.

**ARIZONA**

In 1988, Fr. George Bredemann was arrested for molesting three children. He admitted they were not his first victims. Before he was sentenced, his pastor insisted to the court that he was convinced Bredemann would never "fall" again. Bredemann enjoyed the public support of his bishop. After the judge gave

him a single year's imprisonment, a lone picketer appeared outside the courthouse. "Bishop O'Brien, Did You Buy a Judge?" Just weeks after his release, Bredemann violated his probation. He was picked up in Miami Beach hotel with a ticket to Rio.

#### CALIFORNIA

In court on February 24, 1992, Bishop Francis Quinn of Sacramento confirmed that 13 of his 247 diocesan priests had been accused of sexual misconduct in little more than a decade.

One was on trial for fathering children out of wedlock, child abuse and child sexual molestation. Another had been arrested for taking nude photographs of minors. A third had been arrested for child sexual abuse, jumped bail and fled to Mexico. A fourth had allegedly sodomized a 12-year-old. A fifth accused of molesting a 15-year-old was placed on administrative leave. A sixth was said to have molested three boys and to have "an inordinate and unnatural interest in the use of condoms." After the diocesan attorney read the allegations from the records of the Diocesan Sensitive Issues Committee, the Bishop said: "A priest is subject to the same temptations that the rest of us are exposed to. They give us the ability overcome that temptation, but we are all weak."

#### COLORADO

Fr. Mark Matson directed youth rallies in Denver. He produced videos to warn kids about AIDS, teen suicide and satanic worship. He brought Mother Teresa to his diocese in 1986. Three years later, he was under indictment for assaulting two boys. He was sent to Rome to study while awaiting trial.

## CONNECTICUT

Fr. Arthur Perrault was sent from the Diocese of Hartford for treatment by the Servants of the Paracletes in New Mexico in the 1960s. By the 1990s, he was pastor of Albuquerque's wealthiest parish and frequently mentioned as heir to the bishop. In the fall of 1992, he disappeared from New Mexico after a series of law suits were filed alleging that he had molested a dozen or more children in the state. He's still missing.

## DISTRICT OF COLUMBIA

In December 1986, Fr. Peter McCutcheon pleaded guilty to five counts of child sexual abuse. His predations cost the Archdiocese more than \$1 million in compensation to a single victim. At least two others came forward. His abuse of children began in the late 1970s, when he was a seminarian at the College of St. Mary.

## FLORIDA

In the late 1970s, a Cuban couple approached the Archdiocese of Miami with their son's allegation that two priests had sexually abused him. The parents say auxiliary Bishop Roman ordered them to silence under penalty of sin. The bishop denies the allegation - but has not responded to the son's requests that he call the couple and clear up the "misunderstanding" so that his father will feel free to discuss the matter. The same young man - now dying of AIDS - went back to the Archdiocese last November when he discovered that his had not been the first accusation against the priests involved. The Archbishop promised to send the men for evaluation at St. Luke's. One did not go

because he only spoke Spanish, according to the chancellor. But that priest taught at a local Catholic college - in English - for years.

#### GEORGIA

In 1987, Fr. Anton Mowat left the country during an investigation of complaints that he'd molested four boys all under the age of 14. The Church was charged with covering up his crimes when it was revealed that the families had filed complaints with Archbishop Marino, who is languishing in the upper Midwest following revelations of a sexual liaison with a woman in Atlanta, that had never been reported to civil authorities despite the state reporting laws. In fact, instead they sent him out of the country for treatment. When he was indicted in absentia, neither the Archdiocese of Atlanta nor his home diocese in England would cooperate with Interpol efforts to find him. It later emerged that they had known for 20 months that Mowat was hiding in a European monastery.

#### HAWAII

In April 1992, Fr. Arthur O'Brien pleaded no contest to four counts of assault and one count of attempted assault on a 10-year-old. He is currently listed in the National Catholic Directory as an active priest on special assignment.

#### IDAHO

By 1985, Fr. Lane Fontenot had managed to remake his existence. Three years earlier he had been removed from the Diocese of Lafayette after a boy's family threatened to bring criminal charges against him for molesting their son. After a

stay at the House of Affirmation in Massachusetts, Fontenot resurfaced in Spokane, working at a treatment center for teen drug abusers. No one ever thought to warn directors of Deaconess Medical Center about the priest's past. In 1986, he was charged with molesting five boys. Seven in Spokane and five in Louisiana filed suit against him.

#### ILLINOIS

The scandals of Chicago have become part of the Windy City's folklore. But consider, as well, as small sampling from around the state:

- Fr. Samuel Pusateri, currently in the state penitentiary in Joliet for attacking a student at St. Bede Academy.

- Fr. Robert Friese found guilty of sexually abusing a 13-year-old orphan.

- Fr. Calvin Campell, indicted in July 1985 for molesting seven boys - the youngest just ten. In 1977, Campbell had been forced to resign from the U.S. Army, where he served as a Catholic chaplain, after he was accused of child sexual abuse. In 1981, he'd been forced to take a leave of absence from his Illinois parish after he fondled the breasts of an 8th grade girl. A year later he was assigned to the parish he served when indicted.

- Fr. Edward Stefanich was jailed in Joliet in 1987 for abusing a 13-year-old girl.

#### IOWA

In 1988, Franciscan friar Daniel Embrich, a third-grade teacher at Holy Family School in Davenport, was charged with



molesting his students during the 1985-86 school year.

#### KANSAS

In 1990, Fr. James Forsythe pleaded guilty to child sexual abuse of a 15-year-old boy. When the case became public, Archbishop Ignatius J. Strecker said only, "God's wondrous gift of human sexuality is made beautiful in the holy bonds of marriage. On the other hand, it loses its beauty and wonder when it is offended in or outside of marriage."

#### KENTUCKY

In 1988, Fr. Daniel Clark pleaded guilty to charges of sodomy and sexual assault of a 12-year-old boy he was counselling. Clark remains a Catholic priest.

#### LOUISIANA

The stories of Frs. Gilbert Gauthé and Dino Cinel are too notorious to repeat. But how many have heard about the \$17 million lawsuit filed against Fr. James Kilgour and the Archdiocese of New Orleans for the abuse of an 8th grade boy? The 1991 suit against the Diocese of Lafayette for the predations of Fr. Robert Limoges against a 6-year-old and a 7-year-old? Or the accusations of abuse by Fr. John Engbers of five American Indian sisters?

#### MAINE

In 1984, Fr. Raymond Lauzon was charged with child sexual abuse and witness tampering. When he heard he was under investigation, Fr. Lauzon allegedly tried to coerce a witness into changing his story.

#### MARYLAND

In 1985, Fr. William Simms was arrested for molesting two altar boys by dressing them in sheer nylon swimsuits and women's clothing and enacting ritualistic sexual fantasies with them based on the torture inflicted on Jesus and several saints. Both boys attempted suicide. The charges were dropped after the Archdiocese agreed to keep Simms away from children and pay for therapy for the victims. Fr. Simms is still an active member of the priesthood and works in Archbishop Keeler's chancery office.

#### MASSACHUSETTS

The attorneys for the Porter survivors are now handling accusations against eight other priests from the Diocese of Fall River. Secular officials are trying to have Fr. Joseph Fredette extradited from Canada, where he fled after charges were filed against him for child sexual abuse in 1974. Fr. Robert Lavigne was jailed for abusing three boys in Shelburne Falls. (He performed the marriage ceremony of my aunt) Fr. John Hanlon of Hingham was charged with raping a teenage boy. This all occurred between May and December 1992.

#### MICHIGAN

In 1989, Fr. Lawrence Nawrocki was sentenced to 4-5 years in prison for abusing three parish boys. When the case hit the press, other victims came forward whose abuses occurred beyond the statute of limitations. The mother of one alleged that she had reported her son's abuse but been talked out of filing criminal charges by Bishop Arthur Kawczak with the plea, "Let's not ruin Fr. Nawrocki's career." She finally spoke out in 1989 because Church officials were insisting they had never received a

complaint against the priest.

#### MINNESOTA

A lawsuit against Sister Georgene Stuppy and her Franciscan order, was recently settled out of court. The lawsuit by a woman allegedly abused by Sister Stuppy as a 13-year-old is the first known case against a nun.

#### MISSOURI

In 1987, Fr. James Funke was sentenced to 10 years in prison on 10 counts of sexual assault against two teenage boys. Funke refused to help the authorities identify the children pictured in pornographic photographs found in his rectory. But he pleaded for leniency insisting he had been molested in the seminary.

#### MONTANA

In January 1992, Fr. William F. Smart and the bishop of Helena were sued over Smart's alleged sexual abuse of two boys in the 1960s. The probation officer of Anaconda testified that the diocese had received complaints against Smart before either of the young men suing was molested.

#### NEBRASKA

In 1987, Fr. Paul Margand pleaded no contest to abusing altar boys. He ordered one 12-year-old to lay on his back during private religious instruction. He then allegedly mounted him while quizzing the boy about Moses.

#### NEVADA

Fr. Edmund Boyle was charged with molesting a terminally ill 12-year-old boy who was mentally retarded and could not speak. The incident was witnessed by a nurse in the hospital.

## NEW HAMPSHIRE

In 1984, Fr. Steven W. Scruton was investigated by Church officials after allegations of child sexual abuse. He continued to work with children. Three years later he was arrested for sexual misconduct with a minor.

## NEW JERSEY

In 1988, a Verona couple sued the principal of Essex Catholic Boys' School and the Archdiocese of Newark for conspiracy. The parents had complained to the Archdiocese about their son's abuse by Brother Andrew Hewitt and were told an investigation turned up no basis for their complaint. When they turned the matter over to the civil authorities, enough basis was found for him to be indicted for aggravated sexual assault, criminal sexual assault and endangering the welfare of a minor. He pleaded guilty. Hewitt's psychological evaluation by the New Jersey State Adult Diagnostic and Treatment Center found him to be a compulsive and repetitive sexual offender.

## NEW MEXICO

Over the past two years, Albuquerque attorney Bruce Pasternack has filed suit against five priests and their superiors on behalf of 39 victims. One priest has fled the state. Using thinly veiled anti-semitism, diocesan attorneys have called the Jewish lawyer "money grubbing." One priest branded him a "Jewish Catholic-basher" from the pulpit. The chancellor of the Archdiocese of Santa Fe has recently charged him with knowingly filing suit on behalf of non-victims - but refuses to produce evidence to support that claim.

## NEW YORK

When Fr. Daniel Calabrese was found guilty of child sexual abuse in 1992 in Dutchess County, District Attorney William Grady charged the Archdiocese of New York with repeatedly transferring the priest after allegations that he had molested children. That charge was made in a letter to Archbishop O'Connor. Grady never received a reply.

## NORTH CAROLINA

In 1989, Fr. Anthony Andre Corbin confessed to molesting an 8th-grade student. Corbin dressed the boy in a loin cloth to depict Christ on the crucifix - then forced him into a sexual act.

## OHIO

In 1991, Fr. George Cooley was charged with abusing four minor boys. Cooley pleaded for leniency, arguing that as early as 1980 officials of the Archdiocese of Cincinnati knew about his pattern of molesting boys yet allowed him continuing contact with children. In 1985, Cooley had been sent into treatment for his disorder but parishioners were told he'd been hospitalized for stress. When local police asked the Church for their records on the priest, they were told they maintained none.

## OREGON

In 1983, Fr. Thomas Laughlin pleaded guilty to the sexual abuse of minors. Archbishop Cornelius Power admitted that he'd been informed that Laughlin was involved with minors two years earlier and that the priest had admitted the abuse. Local authorities threatened to charge him - but never did - with

failure to report.

#### PENNSYLVANIA

In 1990, Fr. Robert Wolk pleaded guilty to molesting two altar boys. The abuse involved two other priests - Frs. Richard Zula and Francis Pucci - and the use of whips and chains in a barn, a church basement, rectories, a convent guest house and a ski resort. The boys were frequently compelled to parade in bikini briefs and mesh t-shirts while the priests spat on them and instructed them in master-slave relationships.

The initial complaint to Archbishop Anthony Bevilacqua was investigated by Church officials. The priests were suspended and sent to St. Luke's. The authorities were never contacted.

#### RHODE ISLAND

During the investigation of Fr. William O'Connell, accused of molesting 12 boys, it was revealed that two other priests (One of them my brother's best friend from his seminary days) had informed auxiliary Bishop Kenneth A. Angell at least four times of O'Connell's activities. When Bishop Louis Gelineau was called to testify in the case, he refused to answer questions or give up diocesan records on the grounds that such requests violated the separation of Church and State.

#### SOUTH DAKOTA

A 46-year-old man has recently come forward alleging that Fr. William Lambert molested him from the time he was 12 years old. After each incident of abuse, Lambert would take the boy to confessions with a different priest. Just before Lambert admitted the abuse the Bishop took to the pulpit to lambast the

victim as a liar out to destroy the Church.

#### TEXAS

In 1983, Franciscan Friar Federico Fernandez was arrested for exposing himself to two teenage girls at a health club. Charges were dropped when the Archdiocese of San Antonio agreed to send him for treatment to the Servants of the Paraclete center in New Mexico. Instead, they sent him to a new parish. In 1987, he was charged again - with molesting two boys. The charges were dropped when the Church offered the boys' families an out-of-court financial settlement - and the boys suddenly refused to testify in the criminal proceedings.

#### VERMONT

In 1988, Fr. Michael Madden was charged with sexually abusing two boys. He was sentenced only to 50 hours of community service and a treatment program.

#### VIRGINIA

In 1988, Fr. George George was found guilty of abusing a 12-year-old boy. Invited to Thanksgiving dinner by the boy's parents, he assaulted the child in his own bedroom.

#### WASHINGTON

In 1988, Fr. Paul Conn pleaded guilty to molesting six altar boys under the age of 14. The case came to the attention of the authorities when the Archdiocesan employee who received the complaint reported the matter to Port Angeles police. Archbishop Raymond Hunthausen offered both the police and the victim his full cooperation. Conn was removed from ministry and is no longer a priest.

WISCONSIN

In 1986, three families sued the Diocese of Green Bay and Fr. David Boyea, who'd been convicted of child sexual abuse. Auxiliary Bishop Robert F. Morneau had been informed of Boyea's predilection for boys as early as 1979.



## APPENDIX IV: ABOUT THE AUTHOR

Dennis A. Gaboury, 41, attended St. Mary's Grammar School in North Attleboro and Bishop Feehan High School in Attleboro, Mass. I began college at St. Ambrose College in Davenport, Iowa and graduated from the University of Nebraska in 1973. (B.S. Special Education) I completed an M.B.A. at Loyola College in Baltimore in 1991. Today I am the Director of Administration for a 25 attorney Baltimore law firm. Seven years ago I was the mail boy in a Washington, D.C. law firm. Ten years ago I had just left the Alcohol and Drug Rehabilitation Unit in Greenwich, Connecticut. All I owned fit into a '76 Honda Civic. Thirteen years ago I was a drifting, homeless drug addict. Fourteen years ago I lived in a 6' X 8' shed in hills of New Hampshire.

During the last nine months I have been appointed to sit on the Advisory Board of the Maryland Chapter of People Against Child Abuse. I have volunteered at the local rape crises center. I have become a member of Victims of Clergy Abuse Linkup, Inc. I have been asked to speak at the Governor's Conference on Child Abuse in April.



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