

In August, 1992, the RCAB received a complaint from [REDACTED], who had sought advice from Father Forry when she was seventeen and was sexually abused by Father Forry in the rectory. See FORRY 2 244-246, 2 295. The RCAB notes reflect that Father Forry also took her to his Aunt Kay's cottage on Cape Cod, gave her wine and lobsters, took her to bed and brought himself to orgasm. See FORRY2 244-246, 2 295.

In December, 1992, [REDACTED] contacted Sister Catherine Mulkerrin at the RCAB to complain that Father Forry had sexually abused his son while his ex-wife had a 15 year relationship with Father Forry. See FORRY2 253. Warren [REDACTED], [REDACTED]'s son, spoke with Sister Mulkerrin about his abuse of drugs and alcohol and suicide attempts while a teenager. See FORRY2 258. In a confidential meeting held on December 11, 1992, details of Father Forry's relationship with the [REDACTED] family were disclosed: the [REDACTED]s were divorced in 1974 due to Father Forry's affair with Ms. [REDACTED], Father Forry was a friend of [REDACTED], Father Forry sexually and physically abused their son, [REDACTED]. See FORRY2 260-261. [REDACTED] told Sister Mulkerrin that when he was twelve years old, Father Forry grabbed him, and rubbed his genitals. See FORRY2 262. [REDACTED] tried to avoid being alone with him. See FORRY2 262. [REDACTED] also reported other examples of sexual abuse by Father Forry. See FORRY 2 376-377. While watching television, Father Forry would stroke Mr.

█'s back, thighs and legs and move his hand higher up on his legs. See FORRY 2 376-377. Eventually Father Forry would caress Mr. █'s genitals while Father Forry commented on the progress of his manhood and puberty. See FORRY 2 376-377. Father Forry put ice cubes down Mr. █'s pants and then removed them while groping at his genitals. See FORRY 2 376-377. Father Forry wrestled with Mr. █ inappropriately and rubbed his erect penis against Mr. █ while whispering inappropriate words. See FORRY 2 376-377. Father Forry had physically beaten Mr. █ at about age ten and demanded his silence, or he would expose the romantic relationship Father Forry had with his mother. See FORRY2 297, 376-377. He also beat him relentlessly when he was about fourteen to fifteen years old. See FORRY2 297.

Documents from RCAB files indicate that neither Sister Mulkerrin nor Father McCormack knew whether the complaints of the █ family or █ had ever been investigated by RCAB personnel when originally made in the mid 1980s. See FORRY2 266. Sister Mulkerrin outlined a complete history of the complaints and allegations against Father Forry: the abuse of the rectory housekeeper, █, and █ and █. See FORRY2 271-273.

On December 31, 1992, Father Oates told Sister Mulkerrin his recollections of meeting with Father Forry in 1985. See FORRY2 279. Father Forry had then

confessed to leading a double life with Mrs. [REDACTED] and Father Oates recalled that he “came apart-wept in my office for hours.” See FORRY2 279. Father Oates interpreted it as: “He’s relieved.” See FORRY2 279. At a meeting regarding his assessment at St. Michael’s Retreat, a counselor recommended that he be “hospitalized, sedated.” See FORRY2 279.

On January 25, 1993, the Review Board recommended that Father Forry live at Our Lady’s Hall and that he should be monitored; he should not perform ministry until after his assessment due to the allegations and his anger, and he should be informed about [REDACTED]’s complaints. See FORRY2 305. Father Forry was sent for an assessment at the Institute of the Living in Hartford, Connecticut in February, 1993. See FORRY2 297. After his release, he was treated in outpatient therapy by a social worker and a psychiatrist, Dr. John Curran. See FORRY2 355. On June 21, 1993, the Delegate’s recommendations were that Father Forry “be allowed to do weekend ministry once a month in the Military and return to Our Lady’s Hall”, continue therapy and “once he sees his management of his feelings as problematic and one which he is desirous of addressing, and his therapist feels he is able and responsible to manage these, he should be returned to full-time ministry.” See FORRY2 354.

In February, 1994, Father Hickey at Holy Family Parish, Rockland (Father Forry lived at the rectory), requested that Father Forry be allowed to say public

mass. See FORRY2 387. The Review Board denied this request on April 7, 1994, and Father Forry became very upset when Father McCormack told him. See FORRY2 396. On June 1, 1994, Father Forry was assigned to the Massachusetts Correctional Institute ("MCI Concord), Concord, Massachusetts. See FORRY2 396. The restrictions on Father Forry's ministry were lifted on April 6, 1995 based on the 2/13/95 recommendation of the Delegate's staff, and accepted by Cardinal Law. On September 7, 1995, the Review Board recommended that the restrictions on Father Forry's ministry be lifted, because there was "no convincing evidence to conclude that sexual misconduct with a minor occurred." See FORRY2 413-414. Cardinal Law informed Father Forry by letter of this decision on November 2, 1995. See FORRY2 417. On April 2, 1998, the Review Board recommended that the case be closed and not carried on the open case roster. See FORRY2 423.

On January 29, 1999, Father William Murphy received a complaint regarding Father Forry from Deacon Bill Kane and Father Paul O'Brien describing an incident at MCI Concord when Father Forry lost his temper during a meeting with a "screaming tirade". See FORRY2 434. Deacon Kane described Father Forry's behavior as inappropriate and unprofessional and publicly scandalous to the Church. See FORRY2 435. He questioned whether Father Forry's presence at M.C.I. Concord may be harmful to the prisoners, thinks

Father Forry is unbalanced and should be assessed. See FORRY2 435-436. Ultimately, Father Forry submitted his resignation on April 15, 1999, effective May 6, 1999. See FORRY2 446-447. On May 7, 1999, Father O'Brien wrote in a memorandum to Father Miceli that "Father Tom Forry is a deeply troubled person". See FORRY2 445. On May 20, 1999, Cardinal Law officially ended his appointment at M.C.I. Concord. See FORRY2 450.

Even though Father Forry was removed from MCI Concord, he was still permitted to fill in and serve as a priest when other priests were on vacations. This assignment was approved notwithstanding the abuse that Father Forry had inflicted upon children, women and his colleagues, as described above. However, on October 18, 2001, another individual came forward to complain that Father Forry had abused him and his sister as children. See FORRY2 470-471, 474-475. On February 8, 2002, Father Forry was finally removed from ministry. See FORRY2 482.

8. **JOHN J. GEOGHAN**

John J. Geoghan, known as "Father Jack" to many, was ordained a priest of the Archdiocese of Boston on February 2, 1962. See GEOGHAN-II 00059. Father Geoghan's first assignment was at Blessed Sacrament Parish in Saugus, Massachusetts where he was an Assistant Pastor from February 13, 1962 to September 27, 1966. See GEOGHAN-II 00059. Father Geoghan had a brief

assignment as the assistant pastor at St. Bernard Parish in Concord, Massachusetts from September 27, 1966 to April 20, 1967 and was thereafter moved to St. Paul Parish in Hingham as an assistant pastor from April 20, 1967 to June 4, 1974. See GEOGHAN-II 00059-00060.

During the 34 years that Father Geoghan served in the Archdiocese of Boston he was transferred to half a dozen parishes and molested more than 130 known victims (who have come forward through the mid-1990s). Although notice that Geoghan was unsuitable to interact with minors was given as early as 1979, when allegations were made against Father Geoghan and were reported to Bishop Daily, Father Geoghan was thereafter continuously moved from parish to parish to victimize others. See August 17, 1979 letter from Frank Delaney to Bishop Daily; August 23, 1979 letter from Bishop Daily to Delaney; GEOGHAN-II 00059-00060.

In May of 1974, Cardinal Humberto Medeiros moved Father Geoghan from St. Paul Parish in Hingham to St. Andrew Parish in Forrest Hills. See GEOGHAN-II 00059-00060. Father Geoghan served there from June of 1974 to February of 1980. See GEOGHAN-II 00059-00060. In 1979 serious charges of a “moral nature against Father John J. Geoghan” were made by Mrs. [REDACTED], a Forest Hills resident and parishioner at St. Andrew’s Parish. See August 17, 1979

letter from Rev. Frank Delaney to Bishop Daily; August 23, 1979 letter from Daily to Delaney.

When Rev. Frank Delaney, Pastor at St. Andrew's, learned of these accusations he stated that the accusations made by Mrs. [REDACTED] were completely false and that it was Bishop Daily's duty to "personally assure Father Geoghan that his record is clear and inform him that he still enjoys the blessing of a good priestly reputation – a reputation which is rightfully his." See August 17, 1979 letter from Rev. Frank Delaney to Bishop Daily. Bishop Daily responded by stating that the "charges were quickly proven to be completely unfounded and totally irresponsible. One phone call accomplished that." See August 23, 1979 letter from Bishop Daily to Rev. Frank Delaney. This was the first sign to Geoghan that his behavior would be tolerated and he could continue with his molestations. See Flatley Confidential Timeline.

Shortly after the [REDACTED] complaint, on February 9, 1980, Bishop Daily was visited by the Pastor of St. Thomas Parish in Jamaica Plain, Rev. John Thomas, who reported that a woman, [REDACTED], from Blessed Sacrament Parish, in Jamaica Plain called him to report homosexual activity by Father Geoghan with her three sons and her nephews (ages 6-14) who were living in her home at the time. See Memorandum dated February 9, 1980. That same day Bishop Daily confronted Father Geoghan at the Chancery to discuss this claim. See

Memorandum dated February 9, 1980. Father Geoghan freely admitted that “he had engaged in the homosexual activity (touches, etc.) as indicated – felt badly ‘ashamed’ – had been very open with his confessor/spiritual director. He had asked about professional psychological help but confessor said to ‘hold’ for now.” See Memorandum, dated February 9, 1980. Three days later Father Geoghan was placed on “Sick Leave” by Bishop Daily, the then Vicar General. See GEOGHAN-II 06707. Bishop Daily stated, “I shall remember you in my masses and prayers Father John, that your recovery may be swift and complete.” See GEOGHAN-II 06707.

At this time Father Geoghan was required to see Dr. John Brennan for psychoanalysis and Dr. Mullins for psychotherapy and continued on “Sick Leave” status until January of 1981 when Dr. Brennan sent a letter to Bishop Daily stating that it was “mutually agreed that he was now able to resume his priestly duties.” See GEOGHAN-II 06711; Flatley Memorandum, dated July 11, 1996. One year later, on February 13, 1980, Father Geoghan was returned to active ministry and appointed Associate Pastor at Saint Brendan’s Parish in Dorchester, Massachusetts by Cardinal Medeiros. See GEOGHAN-II 01976.

On July 24, 1982, three members of the [REDACTED] family, the source of the 1979 complaint, as well as [REDACTED], met with Bishop Daily. See Memorandum from Bishop Daily dated July 24, 1982. Infuriated, they

demanded that Father Geoghan “should not be [allowed] around children (boys) where he uses (at least in past with the [REDACTED]) his collar and religion to become integrated with families toward ultimate possible abuse.” See Memorandum from Bishop Daily dated July 24, 1982. Bishop Daily told the [REDACTED] and [REDACTED] that the Cardinal had been informed about the abuse from the beginning two years ago and Bishop Daily promised them that he would speak with the Cardinal to seek direction in what actions to take toward Geoghan. See Memorandum from Bishop Daily dated July 24, 1982.

No response was made and no action was taken toward Father Geoghan. See [REDACTED] letter to Cardinal Medeiros dated August 16, 1982. [REDACTED] wrote a letter to Cardinal Medeiros explaining to him what had happened to her family and expressing how embarrassed she was that the church was so “negligent.” See [REDACTED] letter to Cardinal Medeiros dated August 16, 1982. She noted that she understood that “we cannot undo that (the abuse), but we are obligated to protect others from this abuse...it was suggested that we keep silent to protect the boys- that is absurd since minors are protected under law, and I do not wish to hear that remark again, since it is insulting to our intelligence” See [REDACTED] letter to Cardinal Medeiros dated August 16, 1982. Cardinal Medeiros responded that he was managing the issue and that she must “love the sinner and pray for him.” See Cardinal

Medeiros letter to [REDACTED] dated August 20, 1982. Cardinal Medeiros stated further that he planned to speak with other priests in order to determine “the most Christian way to deal with the problem with [Geoghan] and at the same time remove any source of scandal for the sake of the faithful.” See Cardinal Medeiros letter to [REDACTED] dated August 20, 1982.

Father Geoghan was sent to Rome to attend the “North American College’s renewal program” in September of 1982. See GEOGHAN-II 01972 and GEOGHAN-II 01924. The RCAB provided Geoghan with a \$2,000 grant to assist him with his expenses in hope that the three months away would provide him the opportunity “for the kind of renewal of mind, body and spirit” that would enable him to return to parish work “refreshed and strengthened.” See GEOGHAN-II 01972.

In March, 1984, Cardinal Bernard Law became the Archbishop of Boston. See GEOGHAN-II 00059-00060. A letter was sent to Cardinal Law in September of that year by [REDACTED] informing him that “[t]here is a priest at St. Brendan’s in Dorchester who has been known in the past to molest boys.” See [REDACTED] [REDACTED] letter to Cardinal Law dated September 6, 1984. She further related that Father Geoghan had recently been seen in the company of many boys and driving them home as late as 9:30 in the evening. See [REDACTED] letter to Cardinal Law dated September 6, 1984. She states that she is not accusing the

parish of sin, "since we are all sinners, but rather we speak of crime!" See [REDACTED] letter to Cardinal Law dated September 6, 1984. Bishop Banks was also aware of this issue as his contemporaneous handwritten notes indicate that "Father Geoghan had been seen several times with children" and there was concern not only among the community but within the RCAB. See GEOGHAN-II 07224-07225. Cardinal Law finally determined on September 18, 1984, that Father Geoghan's assignment at St. Brendan's Parish would be ended and he would be placed by Cardinal Law in the category of "in between assignments." See GEOGHAN-II 01966.

One month later, in October of 1984, Father Geoghan was reinstated by Cardinal Law as Parochial Vicar in Weston, Massachusetts at Saint Julia's Parish. See GEOGHAN-II 01961. Bishop D'Arcy contacted Cardinal Law by letter in December, 1984 upon Father Geoghan's transfer to Weston and stated:

Just a word on the recent assignment in this region of Father John Geoghan as an associate at St. Julia's in Weston. There are two things that give me concern. 1) **Father Geoghan has a history of homosexual involvement with young boys.** I understand his recent abrupt departure from St. Brendan's, Dorchester may be related to this problem. . . I am afraid that this assignment has complicated a difficult situation. If something happens, the parishioners. . . will be convinced that the Archdiocese has no concern for their welfare.

See GEOGHAN-II 06948-06949 (emphasis added). Within the next few days, two doctors, Dr. Mullins and Dr. Brennan met with Father Geoghan and evaluated whether or not he could continue with his duties in the parish. See Flatley

In April of 1989, Bishop Banks refers to a phone conversation with Father Geoghan's doctor, John Brennan, M.D. in which Brennan stated: **"you better clip his wings before there is an explosion; you can't afford to have him in a parish."** See GEOGHAN-II 06712 (emphasis added). On May 23, 1989, Father Geoghan was forced to go on sick leave by Cardinal Law after more complaints of sexual abuse. See GEOGHAN-II 01960. Cardinal Law sent a letter to Father Geoghan informing him that his assignment at St. Julia's was terminated. See GEOGHAN-II 06712 ("I realize that at this point it is impossible for you to attend the personal concerns which you have and at the same time be available to care for others and their needs"). In 1989, Geoghan spent months in two institutions purporting to specialize in the treatment of sexually abusive priests — St. Luke Institute in Maryland, where he was diagnosed with "homosexual pedophilia" and the Institute of Living in Hartford, Connecticut, where he was diagnosed with "A Typical Pedophilia" - it was recommended that "he be returned to assignment; keep in touch with psychiatrist." See Flatley Confidential Timeline; Flatley Memorandum, July 11, 1996.

On November 13, 1989, Father Geoghan was reassigned to full ministry at St. Julia's by Cardinal Law. See GEOGHAN-II 01954. In November of that year, Bishop Banks sent a letter to Dr. Vincent Stephens at the Institute of Living with regard to Father Geoghan's Discharge summary which had been previously

been sent to him. See Bishop Banks Letter to Vincent J. Stephens, MD at the Institute of Living dated November 30, 1989. In his letter, Bishop Banks expressed his concern over the fact that the report concluded with a diagnosis of “Atypical pedophilia.” See Bishop Banks Letter to Vincent J. Stephens, MD at the Institute of Living dated November 30, 1989. Bishop Banks had been “assured that it would be all right to reassign Father Geoghan to pastoral ministry and that he would not present a risk for the parishioners whom he would serve.” See Bishop Banks Letter to Vincent J. Stephens, MD at the Institute of Living dated November 30, 1989. He continued by stating that it was because of this reassurance that he went forward in reassigning Father Geoghan, and requested that Dr. Swords provide him with a letter communicating the assurances that he was “given orally about Father Geoghan’s assignment.” See Bishop Banks Letter to Vincent J. Stephens, MD at the Institute of Living dated November 30, 1989. Cardinal Law also intervened on behalf of Father Geoghan, calling the director of the Institute, stating that “it really is necessary for us to receive in a very timely manner, a written, full, written report in this instance, in this case, as it was in every case.” Law Depo., Day 6, page 60.

Two weeks later, Dr. Swords, a staff psychiatrist at the Institute of Living, responded to Bishop Banks’ transparent attempt to influence the opinions of the Institute. See Institute of Living letter to Bishop Banks dated December 13, 1989.

While Dr. Swords stated that “the probability that he would sexually act out again is quite low,” he also stated that “we cannot guarantee that it could not reoccur.” See Institute of Living letter to Bishop Banks dated December 13, 1989. As a result, the “final administrative decision” for him to resume his pastoral ministry was “yours.” See Institute of Living letter to Bishop Banks dated December 13, 1989. At his deposition, Cardinal Law agreed that the final decision on Father Geoghan’s continued assignment was his, as it was with all priests accused of child molestation. See Law Depo., Day 5, pages 42-44; Day 6, pages 79-86.

After receipt of Dr. Swords’ letter, the Archdiocese once again determined that a balancing of the interests of Father Geoghan and the interests of any future victims tilted in favor of an “administrative decision” to leave Father Geoghan in ministry, Cardinal Law testified. See Law Depo, Day 6, pages 79-86. Father Geoghan was left alone to continue his assignment at St. Julia’s where he remained for the next three years until 1993. See GEOGHAN-II 07370.

When Cardinal Law reassigned Father Geoghan to serve at St. Julia’s in 1989, he voiced his support to Father Geoghan by telling him that “it is most heartening to know that things have gone well for you and that you are ready to resume your efforts with a renewed zeal and enthusiasm. I am confident that

you will again render fine priestly service to the people of God in Saint Julia's Parish." See GEOGHAN-II 01954.

During Father Geoghan's time at St. Julia's, he learned of an opportunity to become the Pastor of the parish. See GEOGHAN-II 01949. In June of 1990, after Monsignor Rossiter announced that he would be resigning, Father Geoghan immediately contacted Cardinal Law requesting to be appointed his successor. See GEOGHAN-II 01949. For the next two years, between 1990 and 1992, Father Geoghan pursued this role without any progress and little response from his supervisors. See GEOGHAN-II 01949, GEOGHAN-II 01953, GEOGHAN-II 01944, GEOGHAN-II 01952. Cardinal Law acknowledged Father Geoghan's desires and thanked Father Geoghan for all of his hard work, "with my warmest personal regards and my blessing upon you and all whom you serve so well...." See GEOGHAN-II 01943. During this time it is unclear, due to lack of documentation produced by the RCAB, whether or not individuals had made other complaints in regard to Father Geoghan's behavior. However, there are several letters from Dr. Brennan indicating that he had evaluated Father Geoghan and he had recommended that Father Geoghan continue with his priestly duties. See GEOGHAN-II 06703. These facts suggest that his supervisors had some suspicion or indication that Father Geoghan continued to pose a threat to minors. See Geoghan-II 06703.

More complaints about Father Geoghan surfaced in 1991 and 1992 regarding inappropriate interactions with children in the community. See GEOGHAN-II 0767-07368. Father Geoghan had been seen “proselytizing” at a pool accompanied with a young boy in June, 1991 and Father Geoghan was also accused of molesting two altar boys at Blessed Sacrament in the 1960s and the complaint was made by [REDACTED], the boys father, in 1992, after Father Geoghan allegedly contacted one of his sons in recent years causing him to become emotional. See GEOGHAN-II 07367-07368. This claim was brought to Bishop McCormack’s attention by Msgr. Fred Ryan after a woman ([REDACTED] [REDACTED]) called him on July 3, 1992. See GEOGHAN-II 07367-07368. Ms. [REDACTED] had also spoken to Pastor Rossiter, at St. Julia’s Parish and alerted him of the problem prior to speaking with Father Ryan. See GEOGHAN-II 07367-07368.

In early 1993, Father Geoghan was appointed as Associate Director of the Office of Senior Priests (Regina Cleri) by Cardinal Law, and was supervised by Monsignor Tierney. See GEOGHAN-II 07369-07370. This was a position that received funding from the “Clergy Fund under Special Case,” a fund that fronted money for several perpetrators including Father Robert Gale and Father Ronald Paquin. See GEOGHAN-II 07372.

On January 19, 1994, Father Paul McInerny received a letter from [REDACTED] [REDACTED] discussing the incidents that had occurred in the 1970’s with the

██████ family. See GEOGHAN-II 07400. She expressed her concern that the problem had been brought to several priests attention, and nothing had been done “except the usual transfers, which we are now painfully aware did nothing but spread the misery and destroy still more families and lives.” See GEOGHAN-II 07400. Father McNerny immediately disseminated the information to Bishop McCormack who met with the Review Board in June of 1994 and determined that Father Geoghan could no longer be in the parish or take part in weekend ministry. See Flatley Memorandum, dated July 11, 1996. Within in a few months, Father Geoghan was placed on “Administrative Leave” by Cardinal Law. See GEOGHAN-II 07398.

Father Geoghan was placed on “Sick Leave” and thereafter granted “Senior Priest Retirement Status” in the Fall of 1996. See GEOGHAN-II 01927; See Cardinal Law letter to Father Geoghan dated December 12, 1996. Cardinal Law wrote to Father Geoghan while he was admitted to Southdown in December 1996. He granted Father Geoghan’s request for Senior Priest Retirement status.

In his letter of December 12, 1996, Cardinal Law states:

Yours has been an effective life of ministry, sadly impaired by illness. On behalf of those you have served well, and in my own name, I would like to thank you. I understand yours is a painful situation. The Passion we share can indeed seem unbearable and unrelenting. We are our best selves when we respond in honesty and trust. God bless you, Jack.

See Cardinal Law letter to Father Geoghan dated December 12, 1996.

Father Geoghan was permitted to reside at Regina Cleri, and finally was dismissed from the Priesthood on February 17, 1998. See GEOGHAN-II 01935; Monsignor Richard Lennon Memorandum to Rev. James McCarthy dated May 8, 1998. In January of 2002, at the age of sixty-six years old, Geoghan was convicted of indecent assault and battery by Judge Sandra Hamlin and sentenced to nine to twelve years in jail nearly forty years after he began molesting children.

9. DANIEL M. GRAHAM

Daniel M. Graham was ordained at Holy Cross Cathedral in Boston on May 23, 1970, see DG-0059, in a class that included another accused child molester, Father Paul J. Finegan. Father Graham's assignments placed him at Our Lady of the Rosary, in Stoughton, Massachusetts, until June of 1975 and then at St. John the Baptist, in Quincy, where Father Graham remained for thirteen years, until June of 1988. See DG-0059.

The first documented complaint against Father Graham came to the RCAB by way of Mr. Bryan Schultz's letter of July 10, 1986, referenced above, that described Father Graham's abuse of Mr. Schultz some twenty years earlier, approximately in 1966. See DG-0002, 0005-0006; see Schultz Aff.¹³ Mr. Schultz's request for a meeting with Cardinal Law was never answered. See DG-002, 0201. Instead, by letter dated August 10, 1986, Cardinal Law's secretary, Father

¹³ See Schultz Affidavit as referenced in Addendum "A."

William Helmick, assured Mr. Schultz that the matter would be taken “most seriously.” See DG-0201.

However, at Father Helmick’s deposition in 2002, he testified that he had no explanation as to why he did not invite Mr. Schultz to come in and speak with Cardinal Law or why Cardinal Law did not ask him to obtain the names of the priests Mr. Schultz referred to in his July 1986 letter. See Helmick Depo., October 9, 2002, p. 53.

A handwritten note by Bishop Banks, dated April 28, 1988, recorded a conversation that Bishop Banks had with Father Graham, during which Father Graham stated that “Brian did not want to see me” and that “Paul Shanley ha[d] acted as a mediator. See DG-0003. The note further indicated that Father Graham had told Mr. Schultz that Father Graham had turned his life around. See DG-0003.

In a May 1988 letter to Father Graham, Mr. Schultz detailed the sexual assaults that Father Graham had perpetrated on Mr. Schultz beginning when Mr. Schultz was 14 years old. See DG-0005-0006. Mr. Schultz described assaults that had taken place in Father Graham’s car, Father Graham’s parents’ home, Father Graham’s vacation home in Hull, at Our Lady of Lourdes rectory in Stoughton, and at St. Patrick’s Rectory in Stoneham, among other places. See DG-0005. The letter indicated that the sexual molestations involved the use of alcohol and

pornographic material. See DG-0005. Mr. Schultz added that he had heard that Father Graham had continued to befriend young boys and had taken them away on overnights. See DG-0005. Mr. Schultz asked that Father Graham do four things and provide documentation that they had occurred:

1. Inform his pastor of the abuse;
2. Remove himself from child-related activities;
3. Develop a program within his parish to address sexual victimization;
4. Enroll in a Sexual Abuse Perpetrator's Self-Help Group.

See DG-0005. Mr. Schultz threatened legal action and public disclosure if Father Graham failed to do any of the above, and a copy of this letter was sent to Cardinal Law. See DG-0005-0006. Father Graham answered this letter saying that he would meet with Cardinal Law and that he would then contact Mr. Schultz. See DG-0206.

In an undated reply to Mr. Schultz, Father Graham admitted the sexual abuse, said that he was sorry, asked for forgiveness, and acknowledged that "[he had] struggled with celibacy during [his] 18 years of ordination and this [in] no way mitigate[d] [his] past negative behavior or [his] guilt." See DG-0215-0218.

Ironically, Mr. Schultz had also written to Father Shanley, in an undated letter (presumably) written in approximately May or June of 1988, that relayed in greater detail Mr. Schultz's suspicions of Father Graham's continuing abuse of young boys in the parish, and Mr. Schultz's frustration that no-one from the

Chancery, particularly Cardinal Law, had been in touch with him. See DG-0208-0212.

Notwithstanding Mr. Schultz's allegations and Father Graham's admissions, in 1988 Dr. Alexander O'Hanley, M.D. performed an assessment of Father Graham and by letter dated May 3, 1988, reported to Bishop Banks that Dr. O'Hanley, "found nothing in [Father Graham's] evaluation that would preclude [Father Graham], psychologically, from holding any position....without reservation", and that Dr. O'Hanley saw no impediment to any assignment that those in authority wished to bestow on Fr. Graham. See DG-0004.

Bishop Banks's notes dated May 9, 1988, chronicled the history of the allegations against Father Graham. See DG-0007. Bishop Banks documented Father Graham's confession that as a seminarian and young priest, Father Graham was involved in sexual activity with a young man; Father Graham's failed attempt to meet with Mr. Schultz; Father Graham's request to Father Shanley to meet the young man to have Father Shanley explain that Father Graham "was in good condition now"; and Dr. O'Hanley's report, "which allow[ed] [them] to continue to assign Fr. Graham to priestly ministry." See DG-0007. Bishop Banks ended his note by saying that he had, "no doubt that Father Graham ha[d] been honest in admitting his guilt and in denying that any improper [sic] activity ha[d] [taken] place in the past 20 years." See DG-0007.

Father Graham remained as Associate Pastor at St. John the Baptist, in Quincy until June of 1988. He was then appointed Parochial Vicar at St. Brendan's Parish, in Dorchester. See DG-0059.

In August of 1988, Bishop Banks interviewed Father Graham, who confirmed that he had completed the four things that Mr. Schultz asked Father Graham to do. See DG-0013. Father Graham insisted to Bishop Banks that he did not have a problem. See DG-0013. Bishop Banks mused about the wisdom of Father Graham's attending a self-help group, Sex and Love Addicts Anonymous, known as S.L.A.A., and Father Graham indicated that he was just placating Mr. Schultz. See DG-0013. Finally, Father Graham denied Mr. Schultz's accusations that Father Graham had befriended young boys, and had taken them on overnights and upstairs to the Rectory, among other things. See DG-0013.

On August 10, 1988, Mr. Schultz again wrote to Father Shanley documenting the RCAB's lack of belief in and response to his complaints, and stated the following:

It is clear that I have come up against a systemic bureaucracy whose only intent is to protect itself – at the expense of it's [sic] parishioners and staff – if need be....Not only is it important to insure that no further victims are created but that all involved parties are taken care of and not further victimized by this disclosure.

See DG-0017-0018.

In Bishop Banks's note dated August 17, 1988, Bishop Banks indicated that he had spoken with Father James Lane, Father Graham's pastor at St. Brendan's Church to inform Father Lane of Mr. Schultz's charge that Father Graham was continuing to act improperly with boys, and that there seemed to be no foundation to the charge. See DG-0014. Bishop Banks noted that the communication to Father Lane was made to assure the complainant, Mr. Schultz, that Bishop Banks had spoken to and had alerted the pastor to be on the lookout for any improper familiarity between Father Graham and teenagers. See DG-0014. Bishop Banks also noted that he and Father Lane agreed that Father Graham would be a "plus to the parish." See DG-0014. Bishop Banks also noted that he had called Mr. Schultz, related the conversation with Father Lane, and that Mr. Schultz seemed to be satisfied. See DG-0014.

Bishop Banks wrote to Father Shanley by letter dated August 23, 1988 that, "Obviously [Mr. Schultz] is not going to be satisfied...[Mr. Schultz] adjusts things to fit his already established way of thinking. It is unfortunate." See DG-0227.

Over a year later, on January 8, 1990, Bishop Banks and Father Graham had a meeting to discuss Father Graham's potential to be appointed as pastor. See DG-0228. Bishop Banks noted that "One problem could be the location of Bryan Schultz. But it seems that he lives in New Hampshire, so Fr. Graham

could be appointed any place.” See DG-0228. Bishop Banks then summarized his understanding about Father Graham’s abuse, by stating,

I said hat [sic] it sounded to me as if the problem was not an innate one but more related to stress at the time and the maturing process.

See DG-0228. On August 25, 1990, Cardinal Law appointed Father Graham as Pastor of St. Joseph Parish, in Quincy, for a period of six years. See DG-0106.

On September 10, 1992, another complaint against Father Graham was received by the RCAB. See DG-0230. Father Tim Harrison reported that a woman named “█████,” the leader of a physical therapy group, had reported that a man named “█████” had alleged that he had been sexually abused at age 18 by a priest in Quincy 10 years ago, and that priest was presently a pastor at St. Joseph’s. See DG-0230. The victim had reported this abuse to the police, but the police had taken no action on the allegation, because it was beyond the criminal statute of limitations. See DG-0230. Further notes indicated that a follow up investigation had failed to find “█████.” See DG-0193-195. Almost a year later, Sister Catherine Mulkerrin called Father Harrison twice, to ask the identity of the complainant, however without success. See DG-0193-0195.

In 1994, Father Brian Flatley took over as the Delegate for cases of Clergy misconduct. See DG-0231. In January 1995, in citing the new Sexual Misconduct policy that said: “The assignment of one who has engaged in sexual abuse with a minor will exclude parish ministry and other ministry that involved minors”,

Father Flatley asked Father Graham to resign from the parish. See DG-0019-0020. Father Flatley informed Father Graham that an assessment at St. Luke's was necessary, but he assured Father Graham that Father Graham could remain in his parish until after his twenty-fifth anniversary of ordination, in May 1994. See DG-0019-0020.

The RCAB documents indicate that within the next several months, Father Graham was assessed by Dr. Mark Blais, of Massachusetts General Hospital, who provided a report to Father Flatley. See DG-0196. Then on June 5, 1995, the Review Board recommended, and Cardinal Law approved, that Father Graham not be involved in parish ministry. See DG-0239. The Review Board's recommendation also indicated that Father Graham "engage in therapy as recommended, that another ministry be sought where this priest's talents may be used." See DG-0027.

An undated, handwritten note in the file from an unknown author states, "Brian - yes to all of this. **Let's get Dan Graham off any hook.**" See DG-0245 (emphasis added).

Less than six months after Father Graham was removed from ministry, in a memorandum to Father Murphy dated February 1, 1996, Father Flatley wrote that Father Graham's case needed to be re-examined. See DG-0032-34. Father Flatley opined that the recent Sexual Misconduct policy could have been

construed as not applying to Father Graham's case because the policy was not retroactive, and the case had been treated appropriately before the policy was in place. See DG-0032-34. Accordingly, Father Graham's case was heard at the Review Board meeting on February 5, 1996, and notes thereto indicate that Father Graham's case was "a source of uneasiness for all those involved in the office of the Delegate." See DG-0032-34. The Review Board then issued a new recommendation as follows:

That this be determined to be a case reported and handled appropriately before the present Policy was in place, and thus one to which the Policy does not apply. Father [] (sic) does not require further assessment and there should be no limits or restrictions on his ministry.

See DG-0032-34. Cardinal Law accepted the Delegate's recommendation and on February 9, 1996 he reinstated Father Graham to ministry. See DG-0035-366.

Several weeks later, Cardinal Law wrote to Father Graham appointing him Vicar Forane of the Quincy Vicariate of South Region. See DG-0121, 0183-0184. This promotion allowed Father Graham, an admitted child molester, to be in charge of more than a dozen parishes. In November 1996, Cardinal Law renewed Father Graham's term as pastor of St. Joseph's parish in Quincy for a period of six years. See DG-0125, 0130. In November, 1998, Father Graham was re-appointed Vicar Forane for three years. See DG-0137.

Then in January 2002, in another reversal of position now based on the new RCAB policy with regard to past instances of clergy sexual abuse of minors, Father Graham was asked to resign by Bishop Malone. See DG-0248-0249. In his memorandum to Father Higgins, Bishop Malone wrote that Father Graham, “was shocked with the suddenness of this decision...did not fight it in any way, but accepted it in a very sad but manly fashion.” See DG-0248. Father Malone added that, “This was the most difficult thing [he has] had to do as a bishop, and, perhaps, in 30 years as a priest. But, with God’s grace, it [was] done.” See DG-0249.

Since January 2002, Father Graham has remained on “Unassigned Status” and resides in Quincy. See DG-0059, 0152.

10. RICHARD JOHNSON

Father Richard Johnson was ordained in 1947. See Johnson, Richard G. 1-003. He served at St. Mary’s in Lynn from 1951 to 1960. In 1957, RCAB records indicate that he was diagnosed by a psychiatrist as having an adolescent, psychopathic personality after allegations that he was “parking” with two girls, one of whom was mentally ill. See Johnson, Richard G. 1-028-030. Notes from the Chancery indicate that the psychiatrist “insisted on the grave scandal that could be caused” if the mentally ill girl, “continues to talk.” See Johnson, Richard

G. 1-028-030. Notwithstanding the doctor's report, Father Johnson continued to serve at various parishes within the Archdiocese. See Johnson, Richard G. 1-003.

On February 18, 1994, Father Johnson met with Bishop McCormack regarding allegations of sexual molestation involving another girl who was a high school student and parishioner when Father Johnson was serving at Sacred Heart Parish in Roslindale. See Johnson, Richard G. 1-099. Father Johnson admitted to being "a little affectionate with girls," but denied molesting them. See Johnson, Richard G. 1-099. Bishop McCormack told Father Johnson that he was aware of the 1957 allegations.¹⁴ See Johnson, Richard G. 1-104. In an internal memorandum of April 4, 1994, Bishop McCormack noted that the 1957 allegations "involved his being physically involved with vulnerable women." See Johnson, Richard G. 1-104. As the memo continued: "It seems Father Johnson admitted more to Dr. McCarthy than he did to Monsignor Riley." See Johnson, Richard G. 1-104. In other notes, Bishop McCormack noted that Father Johnson was "narcissistic," "arrogant," "haughty," and that he "minimize[d] thing that happened." See Johnson, Richard G. 1-110. While it was difficult to say, in Bishop McCormack's opinion, that there was a "reasonable probability that something happened," he continued: "[I]f linked to with first complaint – seems

¹⁴ The fact that Bishop McCormack could retrieve records from 1957 which indicated the name of the two alleged victims negates the "inadequate record keeping" defense that has been asserted by Cardinal Law and Bishop McCormack in this case.

to be there could be some substance.” Bishop McCormack therefore recommended “that he be monitored.” See Johnson, Richard G. 1-110.

In a memo of January 27, 1995 Father Flatley noted that while the Archdiocese considered the allegations against him to be “serious”, the RCAB was unable to reach any conclusions because of Father Johnson’s denial of the Sacred Heart allegation. See Johnson, Richard G. 1-123. However, Father Johnson was required to inform a priest in his vicariate about the allegation and he and the priest were to be in touch with each other. See Johnson, Richard G. 1-123.

After Father Johnson raised the issue of retirement and transfer to Florida, Cardinal Law received a memorandum from Father William F. Murphy which enclosed a letter recommending Father Johnson for service in the Diocese of Palm Beach, Florida. See Johnson, Richard G. 1-137. Father Murphy noted that the allegation of sexual misconduct (ignoring that there were, in fact, four allegations from two different parishes) and that since “there was never any proof” it was safe for Cardinal Law to execute the form. See Johnson, Richard G. 1-137. One form (the file contains only an unsigned copy with the Cardinal’s name at the bottom) states that Father Johnson was a priest in good standing with the Archdiocese and continued: “I am unaware of anything in his background which would render him unsuitable to work with minors.” See

Johnson, Richard G. 1-136. No mention was made of the information contained above or the requirement imposed by the Review Board that he inform a priest of the vicariate about the allegation. No mention was made about the other three allegations against him.

11. **EDWARD KELLEY**

Father Edward Kelley was ordained a priest of the Boston Archdiocese in May of 1968. See KELLEY-2 003. He was assigned to three parishes in the Boston Archdiocese before being placed on unassigned status in 1993. See KELLEY-2 003. On August 15, 1977 a letter was sent to the Chancery by the Nahant Police Department reporting an incident that took place on August 4, 1977. See KELLEY, E. – 5- 6. At that time two officers observed a blue sedan parked on the side of a road. See KELLEY, E. – 5. As the police approached, the officers saw “person jump from the seat of the car.” See KELLEY, E. – 5. This individual “had his pants and underwear wrapped around his ankles.” See KELLEY, E. – 5.

When the officers pulled up next to the car, one recognized the driver of the car as the former parish priest of St. Mary’s in Lynn, Father Edward Kelley. See KELLEY, E. – 5. The police initially let the car go, but then “after discussing the matter between ourselves” they pulled the car over. See KELLEY, E. – 5. The young man who was the passenger identified himself at the time as a nineteen year old. See KELLEY, E. – 5. When Father Kelley was asked what he was doing

at the time of the initial stop, "he was sweating profusely." See KELLEY, E. – 5. When asked what he was doing in Nahant at that hour (4 am in the morning), Father Kelley stated that he was counseling the young man and that the young man had to go to the bathroom. See KELLEY, E. – 5-6. After hearing this story, one of the officers remarked: "Father, from what I see here, I have nothing but really bad thoughts about the circumstances that just occurred." See KELLEY, E. – 6. Father Kelley made no response but was allowed to leave. See KELLEY, E. – 6. The police returned to find the original scene and found a broken bottle of Bacardi rum at the exact same spot where the car was originally seen. See KELLEY, E. – 6.

When interviewed by Bishop Daily on August 29, 1977 Father Kelley stated that he had visited the homes earlier in the evening of young people who were waiters at Camp Fatima. See KELLEY-2 046. Camp Fatima was a camp in New Hampshire and "waiters" were typically teenagers who would assist priests who were counselors there.¹⁵ See KELLEY-2 046. Father Kelley conceded that he "had drank more than he should of [sic]," and that the incident was an "unfortunate set of circumstances all around." See KELLEY-2 046.

¹⁵ Father Gale, who is under indictment for alleged child molestation also faces accusations of molesting Camp Fatima waiters, describes himself as a "friend" to Father Kelley in a 1986 letter to Bishop McCormack when Kelley was assigned to a program for alcoholics. See KELLEY-2 071. Father Gale, Father Shanley and Father Daniel Graham, all of whom frequented Camp Fatima, are alleged to have molested Bryan Schultz, currently a DSS social worker. See Schultz Affidavit as referenced in Addendum "A."

When faced with a set of facts and a police report that was strongly indicative of improper activities by a priest of the Archdiocese and a teenager, the notes of Bishop Daily are illustrative. See KELLEY-2 046-047. He stated as follows: "I indicated to Father K. that I wanted to help spoke of vulnerability of priests to accusations, etc. – the obligation to assist those with problems." See KELLEY-2 046 (emphasis in original).

By the time of this meeting, Bishop Daily had already "helped." On the day that the letter was received from the Nahant Police Department, August 15, 1977 Bishop Daily received a call from the Nahant police chief. See KELLEY-2 052. Bishop Daily went directly to Nahant where he met with the chief and the two police officers. See KELLEY-2 052. Bishop Daily dismissed the seriousness of Father Kelley's behavior. Bishop Daily's notes reflect, "no charges are to be filed because no 'act' actually witnessed – evidence circumstantial." See KELLEY-2 052.

As of August 1977, Father Kelley was assigned to St. Columbkille's parish in Brighton. See KELLEY-2 003. There is no evidence in the records produced by the RCAB that Bishop Daily informed the pastor or other staff at St. Columbkille's that Father Kelley had engaged in such behavior. There is no indication that Father Kelley was disciplined or asked to participate in treatment after the 1977 Nahant incident.

In 1992, ██████████ reported that he was sexually abused by Father Kelley in 1977. See KELLEY-2 323-324. ██████████ also reported that he was abused by Father Kelley beginning when ██████████ was approximately 15 years old in 1974 and continuing until ██████████ was in his early 20's. See KELLEY-2 323-324; 204-206. Had the RCAB removed Father Kelley from his ministry in 1977, or at the very least required that he seek treatment, a young boy may have been spared years of abuse. See KELLEY-2 323-324; 204-205; 2046-047.

Ultimately, Father Kelley was removed from ministry. See KELLEY-2 323. He was diagnosed at St. Luke's Hospital in Maryland as suffering from a sexual disorder. See KELLEY-2 323.

12. BERNARD LANE

Ordained in 1960, Father Lane became a street priest through the 1960's and in 1969 he established Adolescent Counseling in Development, Inc. ("AcID"), a residence and counseling center in Malden, Massachusetts for teens in trouble with the law. See BL-0594-0598. In 1973, Father Lane and Father C. Melvin Surette opened Alpha Omega House in Littleton, Massachusetts that also operated as a residential home for troubled teens, most of whom were DYS committed. See BL-0612-0613, 0467.

In 1975, Reverend Thomas M. Gillespie conveyed a cryptic message referenced in a letter to Cardinal Medeiros, which warned the RCAB as of 1973 about Father Lane. See BL- 0383, 0385. In that letter Father Gillespie said:

About two years ago Tom Hudgins and I sought you out about our concerns over the then proposed assignment of Bernie Lane to the Alpha-Omega House in Littleton. As you may recall, we expressed serious misgivings about the wisdom of this move. . . .

See BL- 0383, 0385. The nature of Fathers Gillespie and Hudgins's serious misgivings about Father Lane is not clear and the letter, however, in its entirety, it indicates that Father Gillespie's concerns were allayed by 1975. However, something troubled these priests about Father Lane's assignment to Alpha Omega House that was sufficient for them to bring it to Cardinal Medeiros' attention.

Father Lane's tenure at Alpha Omega ended in 1978 following the complaint of one boy that resulted in scrutiny by the Massachusetts Office For Children and DYS. Another complaint followed shortly thereafter, with several in the early 1990's and dozens by 2002. See BL- 0386, BL 0472-0473. Father Surette was similarly terminated at Alpha Omega and put on 'administrative leave' on August 8, 1993. See BL- 0921.

It took repetitive abusive conduct on Father Lane's behalf for a young teenage boy, who risked being returned to prison, to tell his parents in 1978 about Father Lane's repeated sexual molestations and demands for nudity. See

Offices of Child Care Services (“OCCS”) 0001-0037. The boys parents complained and the matter was forwarded to the State of Massachusetts’ Office for Children (“OFC”), the agency that licensed such group care facilities (now Office for Child Care Services – OCCS). See Offices of Child Care Services (“OCCS”) 0001-0037. On October 20, 1978, the OFC formally notified the Executive Director of AcID, the parent corporation of Alpha Omega, of the complaint and its determination to revoke AcID’s license to operate. See Offices of Child Care Services (“OCCS”) 0001-0037. DYS and the State Police were duly notified and conducted investigations. See OCCS 0037.

In the course of the ensuing investigations, **a second resident stepped forward to corroborate the molestations** that Father Lane was perpetrating on the residents at Alpha Omega. See OCCS 0037. It was reported that Father Lane was engaging in lewd behavior and that boys were sleeping in Father Lane’s bed in the nude. See Offices of Child Care Services (“OCCS”) 0001-0037. Dr. Stephen Howard, the clinical director and supervising psychiatrist at Alpha Omega, said that he had become aware of Lane’s taking kids home about two years earlier and was shocked, but when seen in context, it had therapeutic value. See OCCS 0036.

Father Lane defended his actions by claiming that the first young man came to the program as an alternative to jail but had to be asked to leave the

program – and was “out to get him.” See BL- 0110. Father Lane “admitted visiting resident at his room,” but that he was just “touching him,” with “no homosexual activity ever.” See BL- 0473. However, the investigations revealed that **“the Director at first denied** that unusual forms of treatment had ever been utilized in the facility. Another staff member subsequently joined this conversation and a detailed discussion ensued, during the course of which the Director **admitted that unusual forms of treatment had, in fact, been utilized.”** See OCCS 0004-0005 (emphasis added). Ultimately Father Lane admitted the allegations to the investigators who **“talked to Lane who disagreed w/only small particulars of kids’ stories - admitted going to bed w/kids nude, etc.”** See OCCS 0036. As a result of the OFC complaint, as of November 1978, Father Lane and Dr. Stephen Howard resigned and their relationship with the Alpha Omega Program was terminated. See OCCS 0009.

After leaving Alpha Omega House, Father Lane was sent for evaluation to Boston’s House of Affirmation, see BL- 0389, where he was seen by Reverend J. William Huber, Psychologist-Therapist, who reported his findings to Bishop Daily. See BL- 0389. There is some indication that Father Lane had agreed to go into counseling. See BL- 0008. However, the RCAB has refused to produce the report issued at the time.

In January of 1979, less than three months following his termination at Alpha Omega, Father Lane asked that his reassignment involve **work with youth** with a preference to work with Father Paul McLaughlin at St. Peter's in Lowell. See BL- 0217. Bishop Daily was enthusiastic to this request and encouraged the appointment See BL- 0218. Bishop Ruoco expressed reservations – “no desire for precedent setting.” See BL- 0218.

Notwithstanding the clear message that the RCAB should have received about Father Lane's predatory conduct with young boys at Alpha Omega, in March of 1979 Cardinal Medeiros, upon the recommendation of the Personnel Board, appointed Father Lane Associate Pastor at St. Peter's Parish in Lowell. See BL- 0110, BL 0396. No restrictions on Father Lane's access to children were indicated.

By November 1979, Father Lane was once again active with youth in the Christian Youth Witness Corps. See BL- 0477. The Mayor of Lowell heralded Father Lane and wrote, “Lowell's young people need a purpose, a road to walk and I see your Youth Witness Corps as one of those roads.” See BL- 0477. Apparently Mayor Rourke had not been informed by the RCAB of the allegations of sexual abuse of young boys that had been leveled against Father Lane the year before and that had caused Father Lane's ouster from another youth program, Alpha Omega.

In 1980, Father Lane wanted to establish Youth Ministry Programs with Father Ruoco. See BL- 0238. By letter of April 16, 1980 to Father Hudgins, Bishop Daily said that he had “serious misgivings with Father Lane’s association with a project of this kind, however good it may seem to be.” See BL- 0482. Shortly after that, Paul McLaughlin added that, “Bernie talks youth work but does ng w/the (sic) youth of St. Peter.” See BL- 0249.

Father Hudgins wrote to Bishop Daily on April 29, 1980:

Since Father’s transfer from the Alpha Omega House, I have heard from Protestants as well as Catholics some very disturbing stories concerning the reasons for his removal. If there is any validity to them, I believe that he should receive psychiatric help before he can be placed again in the same circumstances. If he is allowed to continue with the project and something should happen, God forbid, his Eminence will be subjected to criticism and embarrassment....

See BL- 0003-0004 (emphasis added). Over the next several years Cardinal Medeiros appointed Father Lane Associate Pastor (May 1980) at St. Maria Goretti Parish in Lynnfield, see BL- 0404, and Associate Pastor (November 1981) at Saint Charles Borromeo Parish in Waltham. See BL- 0424. Father Lane continued to abuse children. See Complaint of McKeever, et al. v. Roman Catholic Archbishop of Boston (“McKeever Complaint”). However, notwithstanding the OFC and DYS investigations at Alpha Omega and the subsequent voiced concerns indicated above, **in December of 1985, Bernard Cardinal Law appointed Father Lane Pastor of Our Lady of Grace Parish in Chelsea,**

Massachusetts where he had complete unsupervised access to children, teenagers and adults alike. See BL- 0427.

By March 1993, in a letter to Bishop Hughes, Bishop McCormack, who was Father Lane's classmate at Seminary, was rewriting a sanitized version of the 1978 allegations against Father Lane stating that the boy made the charges in a vindictive way and that there was no substantiation for holding them to be credible. See BL-0008. Bishop McCormack further perpetuated this distorted version of the facts by adding that it was his "impression [is] that Father Lane must have been overextended and probably was not using good judgment at times." See BL- 0008. This statement belies the outright admission Father Lane made to DYS, the statements of staff, the ultimate findings of the OFC and DYS, and the complaints raised by **two** boys at Alpha Omega.

Bishop McCormack's confidential memorandum to Bishop Hughes of May 3, 1993, documenting his version of the 1978 allegations against Father Lane, further said, "[w]e can uncover no evidence that points to Father Lane acting irresponsibly or in a way that points to sexual misconduct.... If you would like this presented to the Sexual Misconduct Review Board, I would do so. However, **I do not encourage it.**" See BL- 0517 (emphasis added). This assertion appeared to startle even Bishop Hughes, who stated: "Jack: Why do you recommend not

going before the Board? I appreciate all the steps you have taken, but wonder about your last sentence. Just wondering!" See BL- 0011.

In 1993, another former resident of Alpha Omega (██████████) came forward stating that he was sexually abused in 1975 when he was 15 years old by Father Lane. See BL- 0110-0112, 0019. The victim reported that at Alpha Omega, Father Lane would **"teach him how to** relax, love his own body...remove pieces of clothing...lay naked in bed with him when he (Lane) was naked...massage ██████████, rush him, try to masturbate him and teach him how to feel orgasm. They would talk about oral and anal sex, but he (██████████) would not do it. He reported that this happened about twenty times within one year..." See BL- 0019 (emphasis added). Father Lane denied that there was any sexual abuse, but admitted to nakedness. See BL- 0110. He said that he "never engaged in massage or masturbation of the boys...the boys were street boys and generally did not have underwear at night or pajamas or bathing suits for swimming..." See BL- 0023. In 1994, another former resident of Alpha Omega came forward to report that he was sexually abused by Father Lane when he was seventeen years old and working in the residential treatment program. See BL-0110. Father Lane denied that there was any sexual abuse, but admitted to nakedness. See BL- 0110.

In response to both the 1993 and 1994 allegations, Father Lane attempted to excuse his behavior and diminish the credibility and integrity of his victims by saying that the residents were street kids who were given a last chance before going to jail. See BL- 0111. Father Lane further described the therapy as reflective of the times – the 1970’s - but added that, “now seen as being ‘unorthodox’, [he] wishes that he had greater supervision in that aspect of running the program.” See BL- 0110. Without remorse, Father Lane then added that these young men are “twisting the picture.” See BL- 0111.

Following these additional allegations in 1993 and 1994 of abuse that took place at Alpha Omega in the 1970’s, Father Lane participated in an inpatient assessment at St. Luke Institute where he was diagnosed with an “adjustment disorder with mixed emotional features (marked to severe anxiety). There was a diagnosis of un-integrated sexuality and a diagnosis of ephebophilia by history.” See BL- 0111. However, by letter of February 7, 1994 from psychiatrist Dr. Howard G. Iger to Bishop McCormack, **the Institute recommended Father Lane’s return to full unrestricted ministry.**” See BL- 0161-0169 (emphasis added).

The Review Board of June 6, 1994 interpreted the 1978 assessment of the House of Affirmation and the 1994 assessment of St. Luke Institute as finding “no current sexual disorder.” See BL- 0110-0112. However, they determined that

Lane had engaged in "serious boundary violations and poor judgment," see BL-0110-0112, and the Delegate recommended that Lane should not serve in parish ministry and that there should be no public ministry in the near future, with review in two years. See BL-0110-0112.

Then in December 1995 Dr. Howard G. Iger, at Father Lane's request, wrote a letter of recommendation in support of Father Lane's application to become Associate Director of senior priests of the RCAB. See BL-0178. In that letter, Dr. Iger reiterated his February 1994 recommendation that Father Lane be returned to full unrestricted ministry and added that Father Lane was a "deeply spiritual man of a high level of integrity...commitment, and intelligence." See BL-0178.

In 1997, another former resident of Alpha Omega, ([REDACTED]) came forward and described Father Lane's molestations of him from January to June of 1974. See BL-00119-123, 782-785. He said that Father Lane also provided him with Vaseline and pornographic magazines and videos. See BL-00119-123, 782-785. Father Lane encouraged him to masturbate openly, and brought the boy to his bedroom at night, rubbing his hands up and down his torso and legs and giving him 'body rushes' as they both lay naked in Lane's bed. See BL-00119-123, 782-785. He said that Father Lane forced him to perform 'hand jobs' on him. See BL-0122. Father Lane denied the claims. See BL-0125. Mr.

██████████ settled his claim against the RCAB for \$200,000.00 in 1998. See BL-0796-0804.

In February 1999, another former resident of Alpha Omega (██████████) came forward with a claim of his abuse that occurred in 1976. See BL-0806-807. He said that Father Lane took him to his private beach house in New Hampshire where he gave the boy oral sex and sodomized him, and then threatened to send the boy back to the Detention Center if he ever told anyone. See BL- 0806-807. Father Lane denied the allegations. See BL- 0128.

In February 1999, Father Lane was still in ministry despite all of the allegations set forth above. Specifically, he was celebrating two Sunday Masses at St. Linus Parish in Natick, had contact with minors in open forum of liturgy, and performed ministry in the work he did at Regina Cleri. See BL- 0128. In April of 1999, another former resident of Alpha Omega (██████████) came forward with his allegations of abuse dating to 1974. See BL- 0834-0837. He reported that Father Lane had gotten into his bed and rubbed his private parts under his underwear. See BL- 0834-0837. On another occasion Father Lane took him to Father Lane's New Hampshire cottage, where Father Lane climbed into bed with the boy. See BL- 0834-0837.

Reverend Charles Higgins, the Delegate to the Cardinal for Clergy Sexual Misconduct, met with Father Lane on June 21, 1999 and Father Lane finally

admitted that at Alpha Omega he engaged in nude hugging, fondling, touching and sexual arousal. See BL- 0142. Father Lane admitted that there was touching of genital areas along with touching of all the other parts of the body. See BL- 0142.

Father Lane resigned “probably for poor health” as of August 14, 1999. See BL- 0023. In December of 2002, Father Lane testified in court before Judge Sweeney, who admonished Father Lane for filing a false affidavit with the Court. See Memorandum of Decision, dated November 25, 2002, page 12.

13. ROBERT V. MEFFAN

Father Robert V. Meffan was ordained on September 29, 1953. See Meffan-2 002. He served from 1953 through 1968 as an Associate Pastor at two parishes, St. Anne’s in Bridgewater, Massachusetts and Sacred Heart in Weymouth, Massachusetts, and as an Assistant Chaplain at Metropolitan State Hospital in Waltham, Massachusetts. See Meffan-2 002. In August of 1972, he was transferred and appointed to serve as an Assistant Pastor at Our Lady of Good Counsel in Quincy, Massachusetts. See Meffan-2 0002.

On July 29, 1977, Father Meffan submitted a letter to Cardinal Medeiros in which he stated, “I submit my retirement effective one week after a new pastor has been appointed...to serve at Our Lady of Good Counsel.” See Meffan-2 075. The wellspring of Father Meffan’s desire to resign appears to relate to

philosophical differences between him and the church hierarchy. See Meffan-2 073; -2 083; -2 092-093; -2 151. Father Meffan expressed to Bishop Daniel Hart his view that the “system [is] an evil one because of its emphasis on money. . .”. See Meffan-2 092-093. Meffan refused to engage in certain church fundraising campaigns. See Meffan-2 151. Cardinal Medeiros did not place Father Meffan on retirement status. See Meffan-2 090), but his appointment at Our Lady of Good Counsel Parish in Quincy, Massachusetts was terminated on October 31, 1977 and he was placed on “sick’ leave” status through April, 1978. See Meffan-2 098-099. Father Meffan insisted that he was not “sick”. See Meffan-2 116.

In the years after Meffan was placed on “sick leave” status, Archdiocese officials, including Bishop Daily, expressed frustration at the “anomaly” of Father Meffan’s situation -- receiving sick leave benefits but not being sick. See Meffan-2 118-119. In January, 1979, Bishop Hart, having met with Meffan, reported that Father Meffan was operating his own ministry and engaging in counseling outside the scope of the RCAB structure:

Ministry- He told me he sees many people for individual counseling. The next day, for example, he had six appointments. More and more are seeking him out now that he has a more permanent living arrangement. He says Mass at Nursing Home regularly, baptizes on some occasions, teaches CCD high school courses, helps out on weekends at St. Elizabeth’s Parish, Milton; St. Bonaventure’s Paris, Manomet; and other places. He is as busy as he ever was, doing priestly work, as distinct from fund-raising. He is completely satisfied with his present ministry. He feels he is

more a priest than he was two years ago. "God has been good to me. While it was not easy at first, I am very happy now."

See Meffan-2 121; -2 123-124.

Cardinal Medeiros, although dissatisfied with Meffan's "arrangement," took no action to return Father Meffan to an active status within the RCAB. See Meffan-2 129. In 1984, it appeared that Father Meffan was ready to accept a Church assignment, see Meffan-2 156, but he confided in Bishop Hart that he was compelled to complete what he described as his "mission" (involving his private ministry) and that a Church assignment would be incompatible with that "mission". See Meffan-2 159. Cardinal Law, "with reluctance" assented to Father Meffan's wish to complete his "mission" and his "sick leave" status was extended to late 1985. See Meffan-2 163.

On December 16, 1985, Father Meffan was appointed by Cardinal Law to the position of Parochial Vicar at St. Teresa's Parish in Pembroke, Massachusetts, thus ending his eight-year private ministry. See Meffan-2 177. Within two months, there was an allegation that Father Meffan sexually abused a minor. See Meffan-2 181; -2 257. In January 1986, Father Meffan was accused of sexual abuse involving a 17-year-old girl. See Meffan-2 181; -2 257. (although there is little documentation, it appears that the same victim came forward years earlier, in 1980, and that Bishop Daily was made aware of the abuse then. See Meffan-2 146. Father Meffan was confronted concerning the substance of the allegations

and although his denial was “accepted,” Bishop McCormack noted that “Bob [Meffan’s] reactions were such that the allegations might well be true: not upset, but matter of fact-- no desire to know who – no indignation- no dry mouth.” See Meffan-2 184. Father Meffan, despite this allegation, was permitted to remain in active ministry for the next seven years. See Meffan-2 002. In 1993, there were additional reports of sexual abuse. See Meffan -1-2; -2 215-216; -2 233-234; -2 257. Two victims of Father Meffan who reported their abuse as minors were young female students at Sacred Heart School in Weymouth, Massachusetts where Meffan served and the “allegations all revolved around spiritual advice given to vulnerable young girls which encouraged liberal interpretation of the scriptural image of the **Bride and Bridegroom.**” See Meffan-1-2;-2 257. One of the young victims reported that Father Meffan “used to suggest to her that she imagine Christ touching, kissing and having intercourse with her”. See Meffan-2 257.

Notwithstanding that the 1993 allegations were first raised in January, Father Meffan was still in active ministry as of July, 1993. See Meffan-1-2;-2 215-216; -2 233-234; -2 259;. The RCAB sought to have Meffan undergo residential treatment at St. Luke’s Institute, but he refused. See Meffan-2 263.

Finally, on July 8, 1993, Father Meffan’s church assignment was terminated. See Meffan-2 265. The Review Board recommended that he receive counseling and live in a “structured environment” See Meffan-1 284, yet he was

allowed to live alone at White Horse Beach in Plymouth, Massachusetts. See Meffan-2 288. Predictably, upon receiving a request by Father Meffan in 1996 for Senior Priest/Retirement status, Cardinal Law granted the status and wrote:

This letter provides me with an opportunity to thank you in my name and in the name of the people of the Archdiocese for the ministry which you have offered in both hospital and parish settings over the years since your ordination in 1953. **You have worked over these years to bring God's Word and His Love to His people.** We are truly grateful for your priestly care and ministry to all whom you have served during those years. Without doubt over these years of generous care, the lives and hearts of many people have been touched by your sharing of the Lord's Spirit. We are truly grateful. See Meffan-2 329.

In July 1996, Father Meffan wrote a letter to Cardinal Law and expressed his "thanks for your time, your kindness and especially your pain." See Meffan – 2 349. Father Meffan enclosed a rambling letter, signed by Meffan as "Prisoner of Love" in which he said "I was trapped, a prisoner of love in a cell of allegation." See Meffan –2 350.

14. ROBERT MORRISSETTE

Robert H. Morrissette was ordained at St. John's seminary in May 17, 1975. See Morrissette-2 011. His first assignment was at St. Mary's Parish in Lynn, Massachusetts as an associate pastor effective June 3, 1975. See Morrissette-2 011. In November of 1976, Father Morrissette was moved to St. Joseph's Parish in Salem, Massachusetts to serve as associate pastor until December of 1984. See Morrissette-2 011. He was immediately moved that

December to Assumption Parish in Bellingham and was assigned as the parochial vicar for nearly ten years. See Morrissette-2 011. During this time Father Morrissette molested five known victims until he was placed on sick leave in the middle of 1993. See Morrissette-2 011.

During Father Morrissette's time at Saint Mary's he served as the Juvenile Court Chaplain of the District Court of Southern Essex in Lynn, Massachusetts. See Morrissette-2 014. He also participated in the Campus Ministry Program at Salem State College in Salem, Massachusetts during his assignment at Saint Joseph's Parish. See Morrissette-2 023. Early on in Father Morrissette's career his peers had concerns about him being around children, especially young boys. Handwritten notes by Bishop Daily describe Father Morrissette as taking part in "suspicious conduct." See Morrissette-2 028.

At the end of 1984, several allegations were made about Father Morrissette's behavior which included two reports of abuse by Father Larry Rondeau at Saint Joseph Parish in Salem. See Morrissette-2 032. Father Rondeau had heard from Father Ray Plourde that Father Morrissette was looking to transfer and nobody could figure out why. Father Rondeau also stated that Father Morrissette had admitted the allegations to him, but had "denied it to the Bishop." See Morrissette-2 032. A few weeks later, Father Morrissette was interviewed and admitted that the allegations made about sexual behavior were

in fact true, and that he had also been involved in a “gay scene.” See Morrissette-2 034. Father Morrissette was advised by an RCAB supervisor that he would be immediately transferred and that he was to seek an evaluation at the House of Affirmation. See Morrissette-2 034.

Alexander O’Hanley, a psychiatrist, was contacted in December of 1984. See Morrissette-2 036. After evaluating Father Morrissette, Dr. O’Hanley felt that Father Morrissette had “no bad history, just recent. Just a problem the past three years.” See Morrissette-2 036. He also determined that Father Morrissette had a “homosexual orientation.” See Morrissette- 2 060. In a letter sent to Bishop Banks with regard to Father Morrissette’s treatment, Dr. O’Hanley stated that “assignment to parish ministry is sound and reasonable” and that he should continue in his therapy, but continue with his day to day relationship building within the ministry, which had posed an ongoing problem for him. See Morrissette-2 037.

Immediately following the receipt of the evaluation, Bishop Banks reinstated Father Morrissette and transferred him to Assumption Parish in Bellingham, Massachusetts as parochial vicar in December of 1984. See Morrissette-2 040. During his assignment at Assumption Parish, Father Morrissette continued to receive treatment from Dr. O’Hanley, who reassured

the archdiocesan supervisors that Morrissette was suitable to continue on with his pastoral duties. See Morrissette-2 043-044.

In July of 1985, Father Morrissette requested to be allowed to take a trip with a group of young boys to the mountains for skiing. See Morrissette-2 029, 050. Due to the fact that they were going skiing, Father Morrissette requested that the trip be overnight. Father Arthur Bergeron told him that “going away with youngsters was all over for him.” See Morrissette-2 050. Father Bergeron also voiced his concerns to Bishop Banks who placed a typed memo in the archdiocesan file. See Morrissette-2 029, 050.

In 1988 Bishop Banks met with Father Morrissette to discuss rumors in regard to activities that he had taken part in with [REDACTED], a former seminarian, who had referred to Father Morrissette as his lover. See Morrissette-2 049. Bishop Banks confronted Father Morrissette about the allegation that was reported to him by Father Richard Matte, who was assigned with him at Assumption Parish. See Morrissette-2 049. Father Morrissette denied that he had any relationship with Mr. [REDACTED] and reiterated the fact that “there was not a problem with any young people and that the whole thing was behind him.” See Morrissette-2 049, 055. Father Morrissette also states that Father Matte was the individual who “encouraged all of them to come by to visit frequently,” and

acknowledges the fact that he knows that he will never be trusted again due to his actions in Salem. See Morrissette-2 056-057.

The Priestly Renewal Advisory Board recommended Father Morrissette to attend a semester at the Vatican II Institute for Clergy Education in Menlo Park, California to attend in the fall of 1993. See Morrissette-2 062. In a letter sent to Father Morrissette on March 27, 1991, Cardinal Law expressed his hope that the program would offer him the “opportunity for the kind of renewal in mind, body and spirit” so that him would be able to return to the parish “refreshed and strengthened.” See Morrissette-2 062.

Before his departure to California, Cardinal Law ended Father Morrissette’s appointment at Assumption Parish upon the recommendation of the Personnel Board of the Archdiocese in May of 1993. See Morrissette-2 065. He also informed Father Morrissette to stay in touch with the Clergy Personnel Office up his return so that he can be re-assignment in December of 1993. See Morrissette-2 065.

Prior to the time that Father Morrissette was scheduled to leave for the Clergy Education Program, rumors and allegations began to surface. In June, Bishop McCormack and Bishop Daily were informed that Father Morrissette had been involved with two young boys, which included touching and fondling. See Morrissette-2 082. In a Review Board Meeting which took place on June 29, 1993,

the board discussed the recent actions of Father Morrissette and determined that he must return to the Institute of Living as well as resume his treatment with Dr. O'Hanley. See Morrissette- 085-087. That fall of 1993, Father Morrissette was put on "Unassigned-Status '00'" and thereafter informed by Cardinal Law that he would be on "Sick Leave effective September 18, 1993" with the understanding that he would be residing at his family home in Lowell and could only celebrate Mass privately. See Morrissette-2 091 and Morrissette-2 099. In Review Board notes dated October 14, 1993 it states the following: "The priest enter into twice-weekly therapy for a period of two to three years. He not receive an assignment in ministry with a further review in one year by an independent reviewer. That he not reside where there is contact with adolescent males and that he be engaged in an academic experience." See Morrissette-2 115.

Father Morrissette began working with a friend to develop a candle company, Marklin Candle Company, in Nashua, New Hampshire in the fall of 1993 and continued to receive therapy with Dr. Rizzuto, paid for by the Clergy Fund, and was diagnosed by his psychiatrist with generalized anxiety and dependent personality disorder. See Morrissette-2 122, 2 214, 2 123.

Despite the allegations, Cardinal Law received several letters from individuals, specifically [REDACTED], expressing their interests in Father Morrissette returning to the parish and serving the community. See Morrissette-2

169, 2 172. Cardinal Law responded by simply stating that at the time he was unable to comment on the situation, and that Father Morrissette was on a “health leave.” See Morrissette-2 169, 2 172.

In November of 1995, Father Morrissette reported to Father Flatley that he would be applying for a position at the Boston Harbor Hotel as a room service waiter, but still had high hopes that he would be able to be assigned back within the ministry. See Morrissette-2 262-263. Within one month Father Morrissette was working at the Boston Harbor Hotel. See Morrissette-2 269.

In the winter of 1998, Father Morrissette became the part time concierge at the Boston Harbor Hotel and an agreement was made between Reverend William Murphy and him that his status would be changed to “Unassigned” and later to be placed on “Sick Leave” status with a Leave of Absence permitted by Cardinal Law for January 1, 1999. See Morrissette-2 300, 2 304, 2 310. Father Morrissette remained on “Leave of Absence” status until January of 2000. See Morrissette-2 006.

15. DAVID C. MURPHY

David C. Murphy was ordained in February of 1963. See Murphy, 2-385. He served as an assistant pastor in three parishes after his ordainment before being assigned in 1966 to serve at St. Monica’s Parish in South Boston, Massachusetts. See Murphy, 2-385. In 1967, Reverend Francis Sexton,

Chancellor, RCAB, sent a letter to Pastor Herbert Phinney at St. Monica's Parish enclosing a letter that Cardinal Medeiros received. See Murphy, 2-016. In particular, the letter states "if it is a typical crank letter, you can ignore it. If you think the matter should be called to Father Murphy's attention, I will leave it to your judgment." See Murphy, 2-016 (The RCAB failed to produce the underlying letter). The event referred in the letter proved to be a precursor of a pattern of sexually inappropriate behavior which would span the next three (3) decades.

By 1974, Father Murphy was serving as Technical Assistant at the St. Peter & Paul Parish in South Boston, MA. See Murphy, 2-385. On December 26, 1974, Bishop Daily corresponded with John J. Gartland, Esq., in which he reported that several South Shore area women had lodged complaints that Father Murphy called them on the pretext of conducting a survey and posed "questions . . . of a personal nature and requests [were] made that were not proper." See Murphy, 2-069. The letter goes on to relate that Father Murphy denied the allegations that he placed the call and to question Attorney Gartland as to "what protection can we afford to Father Murphy's reputation." See Murphy, 2-069.

On July 9, 1975, it was reported, again, that a woman received an obscene call from Father Murphy, as documented by Bishop Daily. See Murphy, 2-082. Father Murphy remained in active ministry despite these reports of obscene calls.

See Murphy, 2-385. However, on or about November 13, 1982, Bishop Daily questioned Father Murphy about what he termed “Murphy’s Whore House” being operated out of the basement of St. Peter & Paul’s Parish. See Murphy, 2-167-168. Father Murphy again denied that anything untoward happened there. See Murphy, 2-167-168.

On January 16, 1986, Bishop Banks was informed that Father Murphy offered and paid a thirty-year-old man money to engaged in sado-masochistic activity and that the sexual acts occurred in Father Murphy’s room in the Rectory. See Murphy, 2-195. The victim complained because he did not want to participate in the acts, but did so because of Father Murphy’s offer of money. See Murphy, 2-195. There is no evidence in the RCAB file that Bishop Daily or any other RCAB representative took action regarding the report and, in fact, Father Murphy remained in active ministry. See Murphy, 2-385. Indeed, Father Murphy sought, with the approval of Cardinal Law, a transfer as a priest to the Diocese of Orange California in 1989 as part of “lend lease” program, but the area Bishop denied the request. See Murphy, 2-204-206. There is no indication in the records that the Orange County Bishop was advised of Father Murphy’s prior allegations of sexual impropriety. See Murphy, 2-204-206. Following Father Murphy’s return from an academic leave in 1991, Cardinal Law appointed Father Murphy as parochial vicar of our Lady of Lourdes Parish in Boston. See

Murphy, 2-227. In fact, Cardinal Law wrote: "It is a pleasure to extend a warm welcome upon your return. . . ." See Murphy, 2-227.

In 1992, another allegation of sexual impropriety was made against Father Murphy, this time by a minor, ■■■, regarding abuse in the 1978-80 time frame. See Murphy, 2-229; 2-246-248. Despite that report, there is no indication that any action was taken against Father Murphy and he remained in active ministry until 1996 when, at last, the RCAB addressed the allegations and placed him on Administrative Leave. See Murphy, 2-238-242; 2-385. Despite the fact that Father Murphy failed a polygraph examination relating to his conduct with ■■■, see Murphy, 2-315, and was issued a canonical warning regarding contact with minors, see Murphy, 2-330, Father Murphy was assigned in 1998 to ministry by Cardinal law as Chaplain to Good Samaritan Hospital and Brockton Hospital. See Murphy 2-346. Father Murphy held those ministry positions until 2002, when he was placed on unassigned status, see Murphy 2-358, in connection with yet another report of sexual abuse of a minor. See Murphy, 2-355-360.

16. RONALD H. PAQUIN

Father Ronald H. Paquin was ordained on April 11, 1973 and from the time Father Paquin was assigned to Saint Monica's Parish in Methuen, in May of the same year, he began sexually molesting children there. In this regard, the RCAB's own Review Board records reveal complaints from more than seventeen

(17) victims of Paquin, see RP-0001, which range from the 1970's into the early 1990's and there are also another twenty three (23) pending claims of individuals who were molested by Paquin - - more than forty (40) known victims of sexual abuse by him. See 00013-00014. The Pastor at Saint Monica's when Paquin was assigned there was Rev. Allan Roche, who revealed to his supervisors at the Chancery that Paquin had an "unusual" interest in boys and would bring them to his room at the rectory at Saint Monica's. See Roche 1-091.

Father Paquin is one of the few priests to have pled guilty to his crimes and he is now serving his sentence at MCI Cedar Junction in Walpole. See Affidavit of John Doe 4 ("Doe 4 Aff.")(██████████). Father Paquin forced his child victims to engage in oral copulation and touching of genitals, as well as causing them to engage in sex with each other to satisfy his appetite for voyeuristic pleasures. See Affidavit of Michael Simonds ("Simonds Aff."). Father Paquin preyed upon the most vulnerable children, often from broken homes and he cultivated them as his sexual playmates. See RP-0586-0594 and RP-0984-0987; Doe 4 Aff..

In one instance, in 1977, the father of a molestation victim confided in Pastor Roche about what Father Paquin had done to his son on a trip to Cape Cod. See Affidavit of Anthony Facella ("Facella Aff."). At the time, his wife was sick with cancer. See Facella Aff.. The father went to Pastor Roche to demand that

Roche contact the police about Paquin. See Facella Aff.. Instead, Roche convinced him not to do so, saying that it would be too much stress on his wife. See Facella Aff. From 1977 to 1993, Father Paquin continued to molest scores of children, who he met at his parish. See 000012;13;14. The molestation, however took place in various locations including Methuen, Haverhill, Canton, Cape Cod, Vermont, New Hampshire, Canada, and elsewhere. See Doe 4 Aff.; Simonds Aff.

In the fall of 1989, shortly after Rev. Frederick Sweeney was assigned as Pastor to Saint John's Parish in Haverhill, he immediately suspected that Father Paquin was molesting children there. Father Sweeney contacted Bishop Alfred E. Hughes, Vicar for Administration of the Archdiocese at the Chancery in Brighton to discuss his concerns. See RP-0022; Deposition of Frederick Sweeney ("Sweeney Depo.") dated December 4, 2002, pp. 60-61. At this time, Father Paquin was involved sexually with more than one boy including John Doe 4, then age 13, who was ultimately the complaining witness in the criminal case brought against Father Paquin. See Doe 4 Aff..

As a result, a meeting was held between Bishop McCormack and two victims of Father Paquin. See RP-0024-25. At the meeting, McCormack learned that Father Paquin was urging boys to sleep with him in the Rectory and that he focused primarily on vulnerable boys whose parents were separated, divorced or in prison. See RP-0024-25. McCormack also learned that Father Paquin had

grabbed one boy's private parts and had attempted to sexually touch him. See RP-0024-25.

Based upon Bishop McCormack's recommendation, Cardinal Law placed Father Paquin on sick leave and ended his assignment at Saint John's in September 1990. See 000667. The letter from Cardinal Law says: **"I realize that at this point it is impossible for you to attend to the health concerns which you have and at the same time be available to care for others and their needs..."** See 000667. Father Paquin was sent to St. Luke's Hospital in Maryland for evaluation. See 000667.

In March of 1991, Bishop McCormack reviewed Father Paquin's treatment at St. Luke's for the purpose of planning for his return to the Archdiocese. See RP-0033. He stated that Father Paquin "finds young people sexually attractive...we agree that he is not free to work with young people..." See RP-0033. In a separate 1991 memorandum, Bishop McCormack wrote "He has to learn to accept that one of his difficulties is that he tends to get too intimate with youngsters and this is his disability." See RP-0249-50.

Directly upon his return from St. Luke's, Father Paquin had re-contacted a boy he had been sexually involved with and re-engaged his molestations. See RP-0035-36. This was brought to the attention of Bishop McCormack by Pastor Sweeney. See RP-0035-36. They visited Canada together in 1991 and molested

the boy there. See Doe 4 Aff.. Father Paquin also took the boy to Nantucket; they stayed at The White Elephant hotel where Father Paquin orally raped him. See Doe 4 Aff.. In addition, Father Paquin took the boy to New Hampshire and New York where he also molested the boy. See Doe 4 Aff..

On September 30, 1991, Father Paquin was living at St. Joseph's Parish in Lincoln. See 000392-393. Despite the information previously provided by Pastor Sweeney and Father Paquin victims to Bishops Hughes and Bishop McCormack in 1990, Father Paquin was allowed to have continual contact with minors. In September 1991, Father Sweeney again reported to Bishop McCormack that Father Paquin was back "visiting a young man named He is age fifteen or sixteen. He was 'romancing him'...he has been sighted visiting the boy's home on . . . four times." See 000392. Father Paquin molested the boy in his room at the Lincoln Parish. See Doe 4 Aff.. Despite the significant volumes of data flowing into the Chancery about Father Paquin's continued deviant behavior with children, he was not supervised, isolated, laicized or removed from the area by the RCAB or its supervisors in 1990-1993 when the incidents occurred

In 1992 and 1993, Father Paquin continued to sexually molest a boy whom he had met at St. John's in Haverhill. See Doe 4 Aff.. He did so in Haverhill and also when he was living at Our Lady's Hall in Milton in 1992-1993, a facility operated by the Archdiocese for those suffering alcoholism or accused

of sex crimes. See Doe 4 Aff.. On some occasions, he would invite the boy in and have him stay overnight at Our Lady's Hall. See 000779.

Cardinal Law ended Father Paquin's Health Leave in July 1998 and assigned him as a part-time Chaplain to Youville Healthcare in Cambridge. See 000685. Cardinal Law wrote: **"I am confident of your ability to minister competently and compassionately to the community at Youville...I trust that your own continued vigilance and the support of competent professionals will allow you to begin a new phase of ministry in the Archdiocese."** See 000685 (emphasis added). Laicization was finally requested by the Archbishop in December 2000, thirty years after Paquin began molesting scores of children at various parishes. See 00006.

17. JOHN PICARDI

Father John Picardi was ordained as a priest of the Archdiocese of Boston on June 11, 1983. See Picardi, John M. 1.0003. He was assigned to St. Ann's Parish in Gloucester and was there during the same time when Father Birmingham (who had been molesting children in the RCAB for two decades) was elevated to pastor by Cardinal Law in 1986. See Picardi, John M. 1.0003; Birmingham 2.33. In May of 1988, Cardinal Law reassigned Father Picardi to St. Michael's Parish in Bedford, Massachusetts. See Picardi, John M. 1.0022.

In February of 1992, Bishop McCormack reported to Cardinal Law that the pastor at St. Michael's had reported Father Picardi to be feisty, angry, argumentative, sad and troubled. See Picardi, John M. 1.0030. Cardinal Law was informed by Bishop McCormack that, according to Monsignor Andrew Cusack, Father Picardi might be "acting out privately [or]...he is on the brink of doing so." See Picardi, John M. 1.0033-00-34. Father Picardi was therefore placed on sick leave by Cardinal Law effective March 2, 1992. See Picardi, John M. 1.0037

In March of 1992, it was reported to Bishop Alfred C. Hughes that during a trip to Florida Father Picardi had **raped** a 29 year-old youth minister and that Father Picardi admitted to the rape. See Picardi, John M. 1.00343-50. He was sent by the RCAB to a doctor who reported back to Bishop McCormack that Father Picardi had "sexual identity confusion" and had an "acute emotional stress reaction." See Picardi, John M. 1.0069. In an April 1992 memorandum, Bishop McCormack raised questions about whether Father Picardi's Florida victim was still "angry" and whether he was "in a litigious stance." See Picardi, John M. 1.0069. Despite the doctor's assessment and despite the fact that Father Picardi had **admitted** to rape only one month earlier, Bishop McCormack wondered further whether an immediate assignment might not be appropriate. See Picardi, John M. 1.0069. As he posited it in his memorandum: "would the archdiocese want Father Picardi to serve temporarily in a diocese such as

Orlando or Venice, California?” See Picardi, John M. 1.0069. In another memorandum written around the same time, Bishop Hughes (ACH) noted that Father Picardi’s victim wanted to pursue charges against Father Picardi. See Picardi, John M. 1.0073. The file of Father Picardi produced by the RCAB reveals nothing but concern that the matter could become public and create scandal; there is no evidence in the file that any member of the supervisory hierarchy considered reporting Father Picardi to the police or encouraging his victim to do so. See, e.g. Picardi, John M. 1.0069. When the Florida victim approached Bishop Hughes to ask that Father Picardi be tested for AIDS, Bishop Hughes wrote that he wanted to “bring issues to a closure.” See Picardi, John M. 1.0093. Cardinal Law testified that when he learned of the rape in 1995, “it did not enter his mind” that law enforcement should be contacted. See Law Depo., February 3, 2003, p. 63-64.

Father Picardi was sent to the Institute of Living in Connecticut for an assessment in September 1992. See Picardi, John M. 1.0099. Bishop McCormack spoke with Father Picardi’s doctors and noted that Father Picardi admitted to being the aggressor in the Florida incident and that the doctors believed that Father Picardi was “immature, impulsive [and] hedonistic.” See Picardi, John M. 1.0101.

Father Picardi’s behavior did not prevent the RCAB from returning Father Picardi to ministry. In October 1992, Bishop McCormack noted that Cardinal

Law agreed that Father Picardi could serve in priestly ministry in the Diocese of Paterson, New Jersey for a period of one year. See Picardi, John M. 1.0115. On October 26, 1992, Cardinal Law wrote to Bishop Rodimer, of the Diocese of Patterson, indicating that he had given permission to have Father Picardi serve in the Diocese of Patterson for one year. See Picardi, John M. 1.0135. There is reference in that letter to certain conversations that Bishop McCormack had with a representative of the Patterson Diocese, but no mention of the rape. See Picardi, John M. 1.0135. Bishop McCormack disclosed only to the Diocese or Patterson that there was a “sexual incident with an adult in Florida”. See Picardi, John M. 1.0115.

Dr. Ned Cassem served as the Chairman of the Psychiatry Department at Massachusetts General Hospital between 1988 and 2000. See Cassem Depo., May 20, 2003 , p.8. The RCAB consulted with Dr. Cassem in the late 1980s and into the 1990s concerning priests who were accused of sexual misconduct with minors. See Cassem Depo., May 20, 2003, p.16. Dr Cassem’s opinion was sought by Bishop McCormack concerning Father Picardi in 1993 following the rape and during the period when Picardi was serving in Patterson, see Picardi, John M. 1.0168, but Dr. Cassem was **never** informed that Father Picardi had admitted to rape. See Cassem Depo., May 20, 2003, p. 187-188.

On April 6, 1994, Bishop McCormack recommended to Cardinal Law that Father Picardi, an admitted rapist, be allowed to be incardinated into the Diocese of Patterson. See Picardi, John M. 1.0202. On June 6, 1994, Cardinal Law granted a continued “lend lease” for Father Picardi to remain in the Patterson Diocese. See Picardi, John M. 1.0003 and 1.0213. There was no explanation advanced as to why Father Picardi was suitable to serve in the Diocese of Patterson, but not the Archdiocese of Boston. See Picardi, John M. 1.0213.

Father Picardi’s tenure in New Jersey was not a long one. In January of 1995, a fifth grade girl reported to the New Jersey Department of Youth and Family Services (DYFS) that she had been inappropriately touched by Father Picardi. See Picardi, John M. 1.0245-02-46. On March 23, 1995 Father Flatley, the new delegate to the Cardinal on sexual abuse matters, advised Cardinal Law that the RCAB would be subject to “tremendous liability” if Father Picardi was found to be working around children. See Picardi, John M. 1.0246. On March 29, 1995, Bishop Rodimer of the Diocese of Patterson, advised Cardinal Law that Picardi’s decision to take a leave of absence was a “good one.” See Picardi, John M. 1.0247.

The New Jersey DYFS investigation of Father Picardi resulted in finding that sexual abuse was unsubstantiated with concerns. See Picardi, John M. 1.0299-300. However, DYFS found that:

The actions of Father Picardo (sic) were determined to be unjustified/inappropriate, placing [the victim] at some unnecessary and undue risk of harm. Specifically, the credible evidence indicates **Father Picardo (sic) placed his hand on [the victim's] buttocks area over her skirt for one or two seconds and then lifted the child's skirt below the level of her buttocks.**

See Picardi, John M. 1.0299 (emphasis added). It was the position of DYFS that Father Picardi should “never be assigned by the Church to any position in the State of New Jersey where he would have any contact with children.” See Picardi, John M. 1.0284-285; 1.0307. The need for this remedy was reaffirmed in the final DYFS report of June 6, 1995 where Father Picardi's actions were deemed to be “non-accidental in nature.” See Picardi, John M. 1.0307. At his deposition, Cardinal Law testified that he understood that Father Picardi had been found to be guilty of unjustified and inappropriate actions that involved sexual misconduct with a minor. See Law Depo., February 3, 2003, p. 29.

On October 11, 1995, Cardinal Law wrote to Bishop Rodimer urging him not to conduct an investigation concerning Father Picardi. See Picardi, John M. 1.0374 (the reasons for this request are unclear since Bishop Rodimer would have had access to first hand information regarding Father Picardi's actions in New Jersey.) However, in urging Bishop Rodimer not to conduct an investigation, Cardinal Law did not reveal in his letter that Father Richard Lennon, in response to Cardinal Law's request, had urged that Patterson not conduct an investigation because **“opening such an investigation runs the real risk of negative fall-out**

for both Father Picardi and for the Church.” See Picardi, John M. 1.0364 (emphasis added); See Law Depo., February 3, 2003, p. 34. No mention was made by Cardinal Law of the needs of the victim or other possible but yet unidentified victims. See Picardi, John M. 1.0374.

In February of 1996, a chronology of the events concerning Father Picardi was prepared in anticipation of a possible canonical appeal by Father Picardi concerning restrictions on his ministry. See Picardi, John M. 1.0546-53. On May 31, 1996, Cardinal Law accepted the recommendations of the RCAB Review Board on Father Picardi. See Picardi, John M. 1.0475. The Review Board found that there was reasonable probability that sexual misconduct with a minor had occurred and that Father Picardi should not return to parish ministry or ministry that involves minors. See Picardi, John M. 1.0478. The Review Board also recommended that Father Picardi be encouraged to accept laicization. See Picardi, John M. 1.0477. In July of 1996, Father Picardi filed an appeal to Rome. See Picardi, John M. 1.0491.

By 1995, Cardinal Law clearly understood that Father Picardi had admitted to the 1992 rape. See Law Depo., February 3, 2003, p. 38. Yet despite the admission of the rape and despite the fact that Father Picardi had been found to have endangered the welfare of a minor in the State of New Jersey, the Vatican plainly expressed a desire for the matter to be resolved by the RCAB with Father

Picardi in lieu of the Vatican having to address Picardi's appeal. See Picardi, John M. 1.0604. In a letter of January 28, 1997, Cardinal Castrillon, the Pro Prefect for the Congregation of the Clergy for the Vatican, made clear his sentiments when he sent Cardinal Law a letter in which he stated as follows: **"Were Your Eminence to resolve this matter before this time with Father Picardi, we would be extremely happy to learn of this outcome."** See Picardi, John M. 1.0604 (emphasis added). Extensive documentation concerning both the rape and the molestation were prepared by the RCAB. See Picardi, John M. 1.0586-0592.

Upon receipt of the Vatican letter, events moved quickly to reinstate Father Picardi. On April 8, 1997, Father Murphy reported to Cardinal Law that the Review Board, which had been so unequivocal in its ruling a year earlier, voted to rescind its finding and now found that there was inadequate evidence to find sexual misconduct with a minor. See Picardi, John M. 1.0649. The rape that had been admitted by Father Picardi in 1992 was not referenced by the Review Board. See Picardi, John M. 1.0646. Instead, Father Picardi was moved to serve as a parish priest in the Diocese of Phoenix. In a letter to Bishop O'Brien of that Diocese on April 24, 1997, which was sent in support of Father Picardi's desire to relocate to Phoenix, Cardinal Law euphemistically stated that Father Picardi had been involved in "an incident of homosexual behavior" and that there had been

an allegation that Father Picardi had brushed up against a girl while they were both part of a moving crowd and that the state authorities had stated that “it was impossible to say if the event constituted sexual abuse.” See Picardi, John M. 1.0656-57. The admission of a rape was not set forth in the letter and the details of the New Jersey incident were minimized and described in a way that de-emphasized their significance (for example, no reference was made to the finding of sexual contact or the fact that Father Picardi was not allowed to have contact with minors). See Picardi, John M. 1.0656-57.

Cardinal Law provided the following testimony when asked why he described the admitted rape to Bishop O’Brien as a “incident of homosexual behavior:”

Question: Does the term “homosexual behavior,” as you include it in your letter of April 24, 1997, to the Bishop of Phoenix, encompass nonconsensual rape of another person?

Answer: In this instance, it’s a generic term which becomes more specific with the second sentence.

Question: All right. So does “homosexual behavior” encompass rape, Cardinal Law, as you understood that term in 1997, used it?

Answer: You know, that’s a question that I’ve never really thought of before and I don’t know that have a - -

Question: Can’t answer it?

Answer: Yeah.

See Law Depo., February 3, 2003, p. 76-77. Father Picardi was accepted into the Diocese of Phoenix as a priest. See Picardi, John M. 1.0674-1.0675.

18. ARTHUR O'LEARY

Arthur O'Leary was ordained at St. Eulalia Church, Winchester, MA in May, 1975 at the age of 44. See O'LEARY, ARTHUR P. 1-0004. For seventeen years before his ordination, he was a school teacher in Hingham, MA and served as a Boy Scout leader. See O'LEARY, ARTHUR P. 1-052. From 1975 to 1981, Father O'Leary served as Associate Pastor of Our Lady of the Rosary, Stoughton, followed by an assignment at St. Christine, Marshfield. See O'LEARY, ARTHUR P. 1-004. In June, 1991, he was assigned as parochial vicar at St. Mary of Sacred Heart, Hanover, MA where he remained until October 28, 1994. See O'LEARY, ARTHUR P. 1-004. Father O'Leary was placed on Administrative Leave in October, 1994, and on August 1, 1996, he was granted Senior Priest/Retirement Status. He presently lives in Yarmouth, MA in his own home. See O'LEARY, ARTHUR P. 1-004; 1-253.

In early November, 1985, Bishop Robert Banks was told by a Chaplain of the State Police that Father O'Leary was often seen at a rest area on Cape Cod frequented by homosexuals. See O'LEARY, ARTHUR P. 1-0044. When confronted by Bishop Banks, Father O'Leary denied that he had done anything

wrong, but nonetheless agreed to stay away from the rest area. See O'LEARY, ARTHUR P. 1-0044. In February, 1986, Bishop McCormack received a letter from Fred Murphy, the Dean of St. John's Seminary in Brighton, reporting that one of his students learned from the State Police that a priest [identified by separate letter as Father O'Leary] had been frequently observed by police stake-outs at certain rest areas, and that police were soon to "move in on for involvement with boys." See O'LEARY, ARTHUR P. 1-0046-0047. The Dean wrote in his letter to Banks that he hoped that with this early notification by letter, the RCAB could intervene with the priest and presumably, avoid any scandal for the church. See O'LEARY, ARTHUR P. 1-0048-0050. In a subsequent meeting with Bishop Banks, the allegations of homosexual activity were vehemently denied by O'Leary. See O'LEARY, ARTHUR P. 1-0052. However, Banks believed that Father O'Leary was an active homosexual and warned him to stay away from rest areas, which O'Leary agreed to do. See O'LEARY, ARTHUR P. 1-0052. When Cardinal Law was asked at his deposition on February 3, 2003 if he knew the policy regarding notification to the RCAB by the police in advance of an arrest for the sexual molestation of a minor [a criminal act], and how it would have been handled by Bishop McCormack, he stated:

He [McCormack] would have investigated this, and at some point this would have needed to have been brought to my attention because some action would need to have been taken.

See Law Depo., February 3, 2003, p. 132. When Cardinal Law was questioned about the action of the RCAB at that time, he admitted that despite the allegation and the investigation by Bishop McCormack, Father O'Leary remained in his parish assignment until 1994. Moreover, in December, 1993, Father O'Leary admitted, despite his prior protestations of innocence, that he had engaged in anonymous sex in 1985 and 1986. Father O'Leary made this admission while undergoing an inpatient psychiatric assessment. See O'LEARY, ARTHUR P. 1-0076-0078.

Father O'Leary was assigned as a parochial vicar at St. Mary of Sacred Heart, Hanover, MA in May 1991. See O'LEARY, ARTHUR P. 1-0055. In September, 1992, a mother [REDACTED] contacted the Chancery to report that her 12 year-old son, who served as an altar boy at the parish, told her that Father O'Leary's sexually inappropriate language and shoulder massages made him very uncomfortable. See O'LEARY, ARTHUR P. 1-0057. A meeting was subsequently held with Father Congdon of St. Patrick's Stoneham, a relative of [REDACTED], Father O'Leary and the parents. Father Congdon noted that O'Leary's response was not normal in that he offered no apology and his manner was very calculated. See O'LEARY, ARTHUR P. 1-0058.

In October, 1993, a memorandum, presumably by Bishop McCormack, outlined the history of the sexual allegations against Father O'Leary in 1985, 1986

and in 1992. See O'LEARY, ARTHUR P. 1-0062-63. Shortly thereafter, Father O'Leary reluctantly agreed to go to St. Luke Institute for an inpatient assessment. See O'LEARY, ARTHUR P. 1-0060-61. Father O'Leary's discharge diagnosis from St. Luke's Institute was the following: "1. Diagnosis with sexual disorder not otherwise specified, compulsive sexuality, unintegrated sexuality, and 2. Dependent and compulsive traits." See O'LEARY, ARTHUR P. 1-0076-077. Long-term outpatient psychotherapy was recommended, as well as a follow-up visit at St. Luke's Institute in one year. See O'LEARY, ARTHUR P. 1-0076-077. Although Father O'Leary consistently denied interest in minors, he did admit that he used sexually inappropriate speech around some people, including the group of altar boys. See O'LEARY, ARTHUR P. 1-0076-077.

In spite of the admissions by Father O'Leary and the abnormal diagnosis of his personality by the psychiatrists at St. Luke's Institute, Father O'Leary was allowed to continue in his assignment at St. Mary of Sacred Heart parish. See O'LEARY, ARTHUR P. 1-0076-077. The only condition to his continuing as pastoral vicar at his parish was that the pastor should be informed of his history, and this caveat was contained in the recommendation to the Review Board by the Delegate in February, 1994. See O'LEARY, ARTHUR P. 1-0076-077. The recommendation of the Delegate was endorsed by the Review Board in April, 1994. See O'LEARY, ARTHUR P. 1-0079. Cardinal Law was informed of the

Review Board's decision by memo from McCormack shortly thereafter See O'LEARY, ARTHUR P. 1-0080. Although Cardinal Law requested to speak to McCormack about O'Leary's case in May, 1994, and Father Deeley's notes in the records indicate that they did speak, Cardinal Law did accept the Review Board's recommendation that O'Leary continue to serve in his parish. See O'LEARY, ARTHUR P. 1-0084.

In late October, 1994, Father Deeley was notified by Pastor Henry Doherty that a father in St. Mary's parish, [REDACTED], reported that both his sons had made complaints about Father O'Leary's inappropriate behavior towards them during their service to the parish as altar boys. See O'LEARY, ARTHUR P. 1-0118-0119. His older son, who was a freshman at Harvard at that time, had been recently hospitalized for a panic attack. See O'LEARY, ARTHUR P. 1-0118-0119. In subsequent therapy, the boy expressed concern about the safety of his younger brother in O'Leary's presence. Although the older boy was concerned about his brother, during his six-day inpatient hospital stay he was not able to discuss what had happened to him with Father O'Leary. See O'LEARY, ARTHUR P. 1-0155-0156. When confronted about O'Leary by his parents, the younger son related that Father O'Leary gave him the choice of a shoulder rub or a "wedgie" while he was counting the collection on Sunday, and he was advised by the other boys to choose the shoulder rub. See O'LEARY, ARTHUR P. 1-0118-0119. As a

consequence of the shoulder rub by Father O'Leary, the boy's shoulder was sufficiently injured to cause him to miss an athletic event the following week. See O'LEARY, ARTHUR P. 1-0118-0119. By the boy's report, Father O'Leary also pulled down his pants in front of the boy to show him a new pair of boxer shorts. See O'LEARY, ARTHUR P. 1-118; 1-155-156. The boy also received a Christmas present of boxer shorts from O'Leary. See O'LEARY, ARTHUR P. 1-118; 1-155-156. The boy's father asked that Father O'Leary be removed from the parish. During a follow-up meeting with Father Flatley and Father Deeley, Father O'Leary denied and minimized his inappropriate involvement with any of the boys, but nonetheless, agreed that his parish assignment would end and that he would be placed on Administrative Leave. See O'LEARY, ARTHUR P. 1-122-0123. Several days later, Father O'Leary called the father of the boys and attempted to explain his behavior as "fooling" around. See O'LEARY, ARTHUR P. 1-129. When this contact was reported to Father Deeley, he assured the father that Father O'Leary would be instructed not to have further contact with him or his family. See O'LEARY, ARTHUR P. 1-129. On October 31, 1994, Cardinal Law wrote a letter to O'Leary ending his assignment at St. Mary of the Sacred Heart parish in Hanover, and officially placed him on Administrative Leave. See O'LEARY, ARTHUR P. 1-132.