

7 P. Father MacRae

6725

May 3, 1989

Rev. Peter Lechner, s.p.
Director, Villa Louis Martin
Servants of the Paraclete
Jemez Springs, New Mexico 87025

Dear Father Lechner:

Thank you for your letter of April 15 with the enclosed report on the progress of Father Gordon MacRae. I am most grateful to you for the efforts you are making with Father MacRae, and I am happy to see that he is apparently progressing well.

I will, as you request, destroy the various psychological reports you included.

Assuring you of my prayerful best wishes,
I am

Cordially in Christ,

Bishop of Manchester

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Autobiographical Sketch:

Gordon James MacRae

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I was born to Alan MacRae and Sophie Kavanagh MacRae on April 9, 1953, in Beverly, Massachusetts. There were four children in my family: Mark, born in June of 1951, Deborah, born in December of 1954 and Scott, born in February of 1959. At the time of my birth, my parents lived in Danvers, Mass. My father, a machinist by trade, is a native of Lynn, and my mother is a native of St. John's, Newfoundland. She became a United States citizen about eight years after my birth. In 1954 my family moved to West Lynn, and moved again to East Lynn in 1956. In 1958 I began school at Ingalls Elementary School in Lynn. I remember little of the school except that I enjoyed it, and I was an average student. The only activity I can remember being involved in during grammar school was cub scouts.

My parents were both baptized Catholic, but neither of them practiced Catholicism. Though my brothers and sister and I were also baptized, we did not attend Mass or religious education classes. I can vaguely remember attending a few classes and making my first Communion in the second grade, but it was the only time I can remember being in a Church. In 1961 my uncle, Fr. George MacRae SJ, was ordained to the priesthood. My family attended his ordination and First Mass, both of which had a marked impression on me though I did not even consider the priesthood for myself at that time. I had only seen my uncle once or twice prior to his ordination, but we became close in the years after.

In 1964 I enrolled in grades seven through nine at Eastern Junior High School. The following three years proved to be difficult ones. I had a severe dental defect which effected my speech and eating habits the correction of which proved to be very tedious and costly. I had corrective surgery and then wore braces and various other hardware for the next three years. I disliked every minute of it, but my parents were very supportive. The problem did not seem to interfere with my activity very much since my older brother and I were both very involved in boy scouts and several school sports. I became a patrol leader in boy scouts and won several awards in that organization.

There were also some family difficulties during those years. My parents separated for several months while I was in the seventh grade. I did not really understand it at the time, but both of my parents had drinking problems. They reunited, but separated again several times during those years. The problem seemed to manifest itself suddenly since my family was quite close and quite happy during my grammar school years. I lived with various relatives while in the seventh grade, and had to change schools a few times, however I was fortunate enough to be able to adjust quickly. When I was in the ninth grade my parents

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him a few times there, and became interested in the Capuchins. I applied for admission and was accepted after an interview with the vocation director and after having submitted a few letters of recommendation. There was no other screening process at the time. In April of 1970 I turned seventeen and then graduated from high school the following month. In September I entered Novitiate with the Capuchins. A few months later my parents divorced and my father remarried. I was in novitiate for eight months when I decided that I simply was not prepared to take vows in religious life. Upon consultation with my novice master, and with my uncle who visited me weekly, I withdrew from the novitiate with the intention that I may reapply in a few years. I was still seventeen at the time. I then went to work full time for my father as a machinist and went to school part time at North Shore Community College in Beverly, Massachusetts.

For the next few years I held several posts in my parish. My pastor, Rev. Joseph Massaro, who was also a very close friend, appointed me to the parish council and I served on that board for the next four years. I was also CCD coordinator for one year and I was appointed to the parish financial board by the president of the parish council. We began an adult program of Christian renewal in the parish consisting of weekend retreats on a monthly basis, and I became a team member for that program under the direction of Fr. Anthony Nuccio CSS, also a very close friend. (Fr. Nuccio is now General Secretary for the Stigmatine Order in Rome).

I still felt very strongly that I had a vocation and decided to again pursue that calling. In 1972 I applied for admission to the non-resident postulancy program in the Capuchin Order. I underwent a screening process of psychological testing and several interviews, and was accepted to the program. I remained in that program for two years and then applied and was accepted to the Capuchin novitiate in Milton, Mass. in 1974. Upon completion of novitiate in 1975 I was admitted to simple profession in the Capuchin Order. I professed temporary vows for one year at St. Pius X Friary in Middletown, Connecticut. I was assigned to St. Anthony Friary in Hudson for studies at St. Anselm's College where I majored in Psychology. I renewed my temporary Vows in 1976 and again in 1977 at St. Anthony Friary.

While I was in novitiate my father suffered a severe heart attack. His condition steadily worsened over the next few years, and late in 1977 he suffered a stroke and underwent extensive surgery. He was unable to work for the three years following his heart attack and was forced to sever all ties with the company he managed. He was able to attend school, however, and recieved a degree in alcoholism counseling. He is currently a staff counselor in the alcoholism treatment program at Soldiers Home Hospital in Chelsea, Mass. In 1976 my mother also remarried, and in 1977 she also became quite ill and was hospitalized for extensive surgery.

From May to August of 1976 I was assigned a summer apostolate at St. Francis Xavier Parish in Groveton, New Hampshire at

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the request of the pastor, Fr. Robert Simard. Both the Pastor and I felt that I was very effective there, and I found the apostolate to be an extremely rewarding experience.

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For the following two years I began to experience some discomfort in my life as a Capuchin, though I never really doubted that I have a vocation to the priesthood. After much prayer and deliberation of the matter with my spiritual director and the Capuchin director of formation, Fr. John McHugh, I decided to seek other possibilities for fulfilling what I believe to be a vocation to the priesthood. Since I have lived and worked in the Diocese of Manchester for the last three years, I decided to look there first, and finally decided to formally seek admission to the Diocese. I am very comfortable and confident in this decision.

Though I am originally from the Archdiocese of Boston, I decided to seek admission to the Diocese of Manchester for two very basic reasons. I feel that, because of the rapid growth of the Catholic population in this Diocese, there is a great need for priests here and that need may become greater in the future. I also feel that, having lived here for three years, I would be more at home and much more effective as a priest here than in a larger, more metropolitan diocese. I believe that my own temperament would be much more suited to life here than in larger, more urban areas.

I see a sense of poverty, though not necessarily a physical poverty, in many areas of New Hampshire, particularly in the North Country, and I feel a strong desire and call to answer to that poverty. I recognize the fact that my personal and family background is probably not that of the average applicant to the Diocese of New Hampshire however I feel that many of the seemingly negative conditions in my life have had a very constructive influence on me. Though I do not feel especially gifted in any particular areas, I have been able to effectively employ my own experience in these conditions with other people, especially young people, who are faced with similar circumstances. I perceive the life of a priest in this diocese as not only appealing, but also challenging. I feel quite confident in my desire to participate in that challenge.

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St. Bernard's Rectory

173 Main Street

Keene, New Hampshire 03431

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Most Reverend Odore J. Gendron, D.D.
Bishop of Manchester
153 Ash Street
P.O. Box 310
Manchester, New Hampshire 03105-0310

Personal and Confidential

February 20, 1985

Dear Bishop Gendron,

I hope and pray that this letter finds you well. With the recent announcement of Bishop Mulvee's appointment to Wilmington I am certain that you are quite busy with planning and rearranging schedules. In the midst of your own hectic schedule, however, I would appreciate it if you would take some time to give this letter your consideration.

As you may know, Bishop, shortly after my arrival in Keene a year and a half ago I entered into a program for the treatment of alcoholism. Coming to recognize this illness was a painful and difficult process to say the least. My own mother and father both suffered from the disease of alcoholism, resulting finally in my father's taking of his own life at the age of 52 while I was assigned to OLMM in Hampton.

My own alcoholic problem progressed gradually over a period of years, but began to become most evident during the year I spent in Hampton. At that time I entered into treatment with Dr. Henri Guertin-Ouellette, and, when I came to Keene, I continued seeing Dr. Guertin-Ouellette and became involved in an alcoholism treatment program in the Keene area. After a year and a half of sobriety that has been marked by steady physical and emotional development and spiritual progress I still seek assistance from Dr. Guertin-Ouellette weekly, and continue involvement in the treatment program here four times a week. Without this program of recovery I know that I would be unable to continue any form of ministry in this diocese.

Throughout the last eighteen months of recovery I have had some difficult decisions to make. Though I have experienced much growth in treating my own illness, I have also experienced a great deal of frustration and tension in my ministry here in Keene due to conditions and problems that center on the rectory personnel. Specifically, I have had a great deal of difficulty dealing with Father Houle. I know that you are aware of most of these problems, and I am not seeking a solution from you at this time since I know that no easy solution exists.

One of the problems that I am currently encountering is weighing the

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St. Bernard's Rectory

173 Main Street

Keene, New Hampshire 03431

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difficulties of my ministry here at St. Bernard's over/against my own need to continue the process of alcoholism recovery that I have begun. I find this parish to be an excellent place to exercise priestly ministry. There is a tremendous attitude of acceptance and support among the parishoners. My involvement in the program of Alcoholics Anonymous and my participation in several programs at Beech Hill Hospital for Alcoholism Treatment in Dublin have been a source of much growth and progress as has been my relationship with Dr. Guertin-Ouellette. What has been particularly helpful is my close friendship with Mr. James Meehan and his wife, Lois. Jim is the administrator of Beech Hill Hospital and my sponsor in the A.A. program. His continual help and encouragement have been immeasurable and they have become, in a sense, a caring family influence.

At the same time, Bishop, I continue to find the rectory situation here, and particularly my working relationship with Father Houle, to be quite difficult - at times even unbearable. There are moments when I feel trapped because of my need for the support that I have here in Keene, and my dismay at the lack of communication and cooperation within the rectory. To be perfectly honest with you, Bishop, I have struggled with the idea of taking a leave of absence from ministry in the diocese in an attempt to resolve this conflict. I have learned in my program of recovery, however, that the desire to run - to seek a "geographical cure" - is more a symptom of alcoholism than a solution to it. I am convinced that both my dedication to priestly ministry and my need to be honest with myself would discount such a step as a desirable solution.

With the preceding as background information, I have concluded, with the help of Dr. Guertin-Ouellette, that it is imperative that I remain in this area for at least another year regardless of the difficulties that I continue to experience in the rectory. I have discussed this letter and this decision with Dr. Guertin-Ouellette and he concurs that it would be in my best interest to remain in Keene. I also believe that it would be in the best interest of the parish that I remain. I am signing a release giving Dr. Guertin-Ouellette approval to discuss this situation with you, if you wish, in terms of considering my assignments in the immediate future.

I deeply appreciate your attention and time in reading this letter, Bishop. Again, I am not requesting that you resolve this matter since I realize that your considerations extend far beyond my particular needs.

Many thanks for your witness and support in our common ministry to the Church of New Hampshire. I remain

Your Brother in Our Lord,

Gordon J. MacRae

Rev. Gordon J. MacRae

cc: Dr. Henri Guertin-Ouellette
Clergy Consultation Service

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State of New Hampshire

6731

County Attorney

Cheshire County

EDWARD J. O'BRIEN
COUNTY ATTORNEY

January 13, 1984

TEL. 603-352-4110
P. O. BOX 612
KEENE, NEW HAMPSHIRE 03431

MARTHA R. CROCKER
ASST. COUNTY ATTORNEY

Peter W. Mosseau, Deputy Attorney General
Office of Attorney General
State House Annex
25 Capitol Street
Concord, New Hampshire 03301-6397

Re: Child Sexual Abuse
In Re: [REDACTED]

Dear Peter:

This is to acknowledge receipt of your letter of January 6, 1984 concerning the above child sexual abuse report.

Ms. Jeannette Gagnon, Administrator of the Office of Social Services, Division of Welfare, called me today to discuss your letter.

The incident occurred in Hampton, New Hampshire, Rockingham County, and subsequently, Father MacRae transferred to Keene. Ms. Gagnon informs me that she has been in touch with Rev. Quinn, Father MacRae's superior, and the incident has been admitted to by Father MacRae.

Apparently, appropriate counselling and other actions are being taken to monitor Father MacRae and in the event that there are any other incidents of child sexual abuse reported, appropriate action would be taken and reports would be filed with this office and/or the appropriate County Attorney's office.

Since this incident occurred in Rockingham County and not in Cheshire County and since Father MacRae is receiving counselling and is being strictly monitored, I do not plan to take any further action at this time unless I hear further from Ms. Gagnon or Rev. Quinn.

Very truly yours,

Edward J. O'Brien,
County Attorney
O'B/dw

CC: Ms. Jeannette Gagnon, Administrator
Office of Social Services
Division of Welfare

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CHILD SEXUAL ABUSE REPORT TO ATTORNEY GENERAL(CONFIDENTIAL)Name of Victim: [REDACTED]

Child of [REDACTED]

Name of Perpetrator: Rev. Gordon MacRae
 St. Bernards Church
 173 Main Street
 Keene, N.H.

Report of the Incident

On November 23, 1983, Division of Welfare Director Richard Chevrefils received a report of suspected child sexual abuse of fifteen-year-old [REDACTED]. The alleged perpetrator was Rev. Gordon MacRae previously of Hampton, N.H. now of Keene, N.H.

Director Chevrefils assigned the investigation and report to law enforcement official to Jeannette Gagnon, Administrator of the Office of Social Services, N.H. Division of Welfare.

Incident of Sexual Abuse

The incident/act occurred in the early summer, 1983. Rev. MacRae allegedly had [REDACTED] sitting on his lap and was kissing the adolescent.

The incident of abuse was made known to the child's counselor Judy Patterson of Catholic Social Services during a counselling session. The child had been referred for counselling by Rev. MacRae for matters other than the alleged incident of sexual abuse.

Founded Abuse: Rev. MacRae has admitted the incident to his superiors.

Victim/Family: [REDACTED] are aware of the incident and that the report has been made to the Division.

The victim [REDACTED] is currently an in-patient at Hampstead Hospital in New Hampshire.

The adolescent's parents are also involved in therapy related to a number of difficult problems.

NOTE: For therapeutic purposes, the child's therapist feels he is vulnerable and requests that no information be shared with or discussed with the child regarding the referral of Rev. MacRae to the Division of Welfare.

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Treatment/Outcome: Rev. MacRae is currently in active, regular therapy with Dr. Henry Guertin-Ouellette. Dr. Ouellette feels very confident that therapy is positive and that Rev. MacRae is now self-controlled enough to give some meaningful assurance that he is not likely to engage in deviant behavior.

Rev. MacRae is aware of the report to the Division of Welfare.

Report to Legal Authority: This report is made in accordance with RSA 169-6:38. The Division's Administrator, Jeannette Gagnon and the reporter of the sexual abuse Father John Quinn of Catholic Social Services, Inc., are available to discuss this matter.

Report by: Jeannette Gagnon
Jeannette Gagnon, Administrator
Office of Social Services
Division of Welfare
Hazen Drive
Concord, N.H. 03301

Dated: December 27, 1983

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VICARIATE FOR COMMUNITY AFFAIRS

153 ASH STREET

P.O. BOX 310

MANCHESTER, N.H. 03105

(603) 669-3100

11/21/83

Memo to: Fr. Christian
From: Fr. Quinn
Re: Rev. Gordon MacRae

I was officially notified by Dr. Henry Guertin-Ouellette and by Judy Paterson of the Catholic Social Service Office in Salem today that Fr. Godron MacRae had sexually abused two minor males in Hampton during the past summer.

Fr. MacRae is presently in counseling with Dr. Guertin-Ouellette and has indicated his willingness to continue. Dr. Guertin-Ouellette has indicated that Fr. MacRae has been cooperative, but that we should be aware that he most probably suffers from a strong personality development deficiency, and will require ongoing treatment.

One of the young men involved in the above-mentioned incident has been under counseling with our agency since the incident. Last week, he attempted suicide, and presently arrangements are being made for his hospitalization at Hamstead Hospital. The two incidents are not necessarily directly connected.

The parents of the boy are fully aware of the situation, and have been working with our counselor. They have been most cooperative, and their main concern is for their son. Secondly, they are concerned that Fr. MacRae receives appropriate treatment to help him with his difficulty. One factor which is making this incident quite difficult for the parents is the fact that the boy's mother was sexually abused as a child herself.

***IT IS IMPERATIVE THAT THE YOUNG MAN INVOLVED MUST IN NO WAY LEARN THAT FR. MACRAE IS BEING REPORTED FOR THIS INCIDENT EITHER TO THE STATE OR TO CHURCH OFFICIALS. BOTH MRS. PATERSON AND DR. GUERTIN-OUELLETTE FEEL THAT IRREPAIRABLE HARM CAN BE CAUSED TO THE YOUNG MAN SHOULD THIS OCCUR.

I will be meeting with State Officials on Wednesday to discuss this matter and other cases. At that time, I will most probably file the official report with the Department of Health and Welfare.

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December 5, 1983

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I met today with Father Gordon MacRae regarding the incident reported on the attached memo from Father Quinn.

Father MacRae readily admitted the incident and offered the following explanation. He had been under a great deal of tension and stress in Hampton, especially because of the situation with the four sisters who were suing the Bishop and the terrible pain it was causing Father Boucher, the pastor. He also had been drinking to excess frequently. Added to this was the demands being placed on him by his father who committed suicide by taking an overdose of heart medication (Few people know this death was a suicide according to Fr. MacRae) Given all of these pressures, Fr. MacRae found himself kissing the young man in question. He claims that he cannot understand why this occurred since he has never had any homosexual interest or activity before. (He did indicate that his father had sexually abused him as a child and that he was removed from the home by the state as a result). He claims that he sent the young man to Catholic charities fully understanding that he would be implicated and wanting the help that it would bring.

He indicated that he began seeing Dr. Henry Ouellette of the Clergy Counselling Service even before this incident and that he has discussed it and continues to discuss it fully with him. He also claims that he has joined an AA group in Keene which he faithfully attends up to four times a week. This group has, in his estimation, enabled him to stop drinking completely and has given him great support in other areas. He claims that he has told Dr. Ouellette that if his treatment with him or his involvement with AA does not succeed, he will seek other treatment including, if necessary, hospitalization.

I told Fr. MacRae that we were concerned for two things. First, his own mental and physical health and his ability to function happily as a priest. Second, with the welfare of the people he was serving. I told him that both of these concerns had to be considered at the same time. I told him further that by law we had to inform the state of the incident with the young man, that the state was not going to pursue action as long as we gave assurances that he was in proper treatment and that the problem was in check. I clearly told him, however, that a repetition of the problem would undoubtedly bring prosecution by the State with the probable results being imprisonment. I also indicated that any repetition of the problem would make it impossible for the Diocese to give him a priestly assignment since he would not be able to be entrusted with the care of souls if the problem was not under control. He fully understood all of these points and agreed with them. Furthermore, I told him that it was likely that the State would do a full investigation of his background to see if there was in fact any previous similar activity. I questioned him particularly about the young man from Groveton who had been his legal ward until quite recently. He claimed that there had never been any sort of sexual activity with him. I asked him in the same vein about the young man in Florida who he had been legally involved with. He stated that he had never had legal custody of the person in question and once again that there was no type of sexual activity with him at all. He claimed to no longer be in contact with this person.

I told Father MacRae that I wished to discuss these points with Dr. Ouellette and that I would send the doctor a copy of this transcript for his file.

Father MacRae seemed very concerned about the whole situation and concerned to prevent a repetition of the difficulty. He understood both the legal and Church activity that would follow upon any further similar incidents.

P.S. spoke with Dr. Ouellette about

Francis J. Christian

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THE CAPUCHINS

THE PROVINCE OF ST. MARY
OF THE CAPUCHIN ORDER



6749

St. Anthony Friary • Lowell Road • Hudson, N.H. 03051 • (603) 883-5041

May 24, 1978

Rev. Paul E. Groleau
Vocation Director
153 Ash Street
Manchester, N.H. 03105

Dear Paul:

I am writing this letter to supplement the recommendation form I have filled out for Gordon MacRae. I endorse Gordon's application to study for the priesthood in the Diocese of Manchester. However, there are some reservations in my mind. What these reservations are will emerge best, and in better perspective and balance, I think, in a fuller evaluation of Gordon than it was possible to make on the recommendation form.

Gordon is a good person, but a complex person to evaluate. In many ways, his worst enemy is himself. In the years I have known him, however, he seems to have come a long way in achieving a measure of personal identity and stability. He has, with the help of grace, turned many of his potential weaknesses into strengths. For example, some of the unpleasant experiences of his childhood, which could have left him bitter, have instead been converted into a marvelous compassion and ability to empathize with the sufferings of others. This in turn provides, in my opinion, a possible basis for an excellent pastoral ministry. Nevertheless, he is not, nor will he ever be, completely free from some of the debilitating personality problems which he has had for years. The question then is: can he live with them and convert them into productive, or at least neutral, factors in the priesthood? I believe he can.

The area of greatest perceived difficulty for Gordon, as far as the seminary staff here can see, is the area of community life. He seems to have no great difficulty relating to older friars or to those in authority. Likewise, he seems to relate well with fellow students at St. Anselm's and with the adults and youngsters with whom he works and who are our neighbors and friends here. Nevertheless, he has had a paradoxical and consistent difficulty relating to his peers in religious life. It is especially difficult for me to evaluate this problem this year, because I have a relatively low opinion of many of his peers. If the problem had occurred just this year, I could as easily account for it as stemming from the peer group as from Gordon himself. It has, however, occurred or re-occurred for years.

Some of the qualities necessary for successfully living community life are definitely qualities that Gordon possesses. In particular, Gordon

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is generous, willing to listen and to give of himself, and dependable in meeting general obligations. What seems to me to be lacking is an ability to form healthy friendships and close relationships with other friars who are his peers. I can identify no friar as Gordon's friend. There is, instead, a kind of emotional distance between Gordon and other friars, sometimes manifest in a physical distance as well. (I have not uncommonly found Gordon spending hours alone in the evening and late at night.) This situation has apparently taken an emotional toll in Gordon's life, which may have had a circular effect: the more depressed and lonely he felt in the community, the more "disliked" he became, which brought on more depression and loneliness, etc.

Whether as a compensation or simply as another facet of the man, his outreach and service to others is as outstanding as his community life is impoverished. He deals with unfortunate people with tact, prudence, sensitivity, and endless patience and concern. He has always had excellent evaluations from his field education assignments--teaching CCD, teaching the retarded, and working with the sick. I suppose one might wonder about motivation here: is all this a genuine expression of Christian love or is it a way of fulfilling a need for approval, acceptance, and a feeling of self-worth? My guess would be that, as for most of us, it is a mixture of both. But there can be no doubt about his effectiveness in ministering to people.

Since I have known him, Gordon has manifested a steady commitment to the faith, reads widely, and is alert to and interested in important current events in the world and Church today. He is concerned about social justice. He seems generally consistent in prayer life. His occasional missing of community prayer was not excessive, and usually he had a decent excuse. His life style has been consistently simple and unassuming. It might be good for him to expand his interests a bit more.

As Gordon's advisor and spiritual director, it is my conclusion that for his own sake and for his own peace of mind, he should leave the Capuchin Order. Gordon has reached the same conclusion. I think he deserves a shot at diocesan priesthood. I do wonder if he needs the kind of support that a religious community can offer to him for effective ministry, and if he is not, therefore, in a rather hopeless situation. However, on balance, I think the best thing would be for him to study for the diocese and see.

The solemnly professed community here agrees with my evaluation and also endorses Gordon's application unanimously. All agree that he can be a fine priest. One man points out that lay people already have the highest regard for him. Another priest on the staff suggests that perhaps Gordon could profit from some professional counselling regarding the formation of relationships necessary for ministry. (Gordon has had some therapy before.)

If I can be of further service in this matter, please let me know.

Sincerely,

John

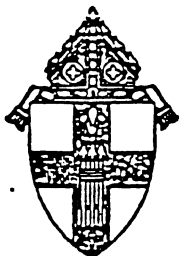
(Rev.) John P. McHugh, O.F.M. Cap.
Director of Formation

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DIOCESE OF MANCHESTER

DEPARTMENT OF VOCATIONS



DIOCESE OF MANCHESTER

153 Ash Street

Manchester, New Hampshire 03105

(603) 669-3100

R E C O M M E N D A T I O N

to the Diocese of Manchester

for Gordon MacRae

(applicant's name)

Att: Your name was presented to us by the applicant whose name appears on this form. We would appreciate it if you could fill out as many of the questions as possible. The applicant has waived his right to see these forms and so whatever information you contribute will be strictly confidential. You will notice that some questions will not fit your situation, if this is so, you need not answer them and it will not affect the applicant in any way. Thank you for your cooperation.

1. How long have you known the applicant?

Three years.

2. In what capacity have you come to know the applicant? How well do you know him?

When Gordon came to St. Anthony Friary, I was the Assistant Director of Formation and Field Education Director. I have been the Director of Formation for the past two years. I have been Gordon's advisor and spiritual director. I know him very well.

3. Has the applicant ever talked to you about his interest in the priesthood and/or his desire to enter the seminary? To what extent?

Yes, we have discussed this matter--in particular, the possibility of transferring to a diocesan seminary--at some length.

4. Does he seem to have a realistic awareness (for someone his age) of the requirements of priestly ministry?

Yes.

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5. Does he seem to have a realistic idea of the requirement of priestly celibacy?

Yes.

6. Does he appear to have the basic qualification needed for the priesthood?
- intellectual? Spiritual? Emotional? Physical?

Yes. If there is any problem, it is in the emotional area, as indicated in my accompanying letter.

7. How well does he relate to people?

His own age?	Good--with some	Male?	Good
	qualification (see letter)		
Younger?		Female?	Good
	Good		
Older?			
	Good		

8. Is he capable of serious work in pursuit of an objective?

Yes, definitely.

9. Do you regard him as a "religious person" (e.g., interested in prayer, etc.)?

Yes.

10. How active has he been in various church or religious activities (e.g., teaching CCD, being lector, etc.)?

He has been very active in these areas, going beyond what was required of him as a friar; and he was very active in such areas before he joined the Order.

11. Does he manifest an interest in events beyond his local area or situation?

Yes, somewhat above average in this area.

What are his principal strengths?

Generosity, dependability, ability to listen to and to serve others, compassion, seriousness in his faith commitment.

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13. What are his major weaknesses?

Emotional problems stemming from childhood experiences, difficulty in forming friendships in community life, poor self image, anxiety.

14. Is there anything about him that would raise serious questions in your mind about his entering the seminary?

I think he should enter the seminary. What reservations I have are spelled out in the accompanying letter.

15. Does he have the support of his family for his plans to enter the seminary?

They will not oppose it.

16. Are there any problems in his immediate family which would raise questions about his entering the seminary or make entering the seminary difficult for him?

His parents are divorced and both have remarried; both are recovered alcoholics. Relationships are somewhat strained all around, though Gordon keeps in touch with all his family.

To your knowledge, has he ever been in a seminary or religious congregation? If so, which?

Yes. He entered the Capuchin novitiate after high school, stayed for eight months, re-entered novitiate four years later and has been in the Order three years since the completion of the one year novitiate.

18. Is there anything else which you think should be mentioned as pertinent to the applicant's seeking admission to the seminary?

See letter.

19. Do you recommend his acceptance by the Diocese?

Yes.

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Fr. John P. McHugh, O.F.M. Cap.
(signature)

(Rev.) John P. McHugh, O.F.M. Cap.

name - typed or printed

Director of Formation

position

Saint Anthony Friary

address

Hudson, NH 03051

city, state, zip code

/ 883-5041

telephone no.

Please return directly to:

Director of Vocations
153 Ash Street
Manchester, New Hampshire 03105

BMD/83
9/20/02

c8 (30)

Brother Gordon MacRae
St. Anthony's Friary
Lowell Road
Hudson, N.H. 03051
Tel 883-5041

File
6755

4-13-78

Gordon is a Capuchin at St. Anthony's in Hudson. He is also a Senior at St. Anselm's College majoring in psychology. He spoke with me two years ago about the possibility of applying to the diocese. Now he claims that he is ready and able to make that decision. He discussed with his director and he said that they would support whatever decision he made.

I asked him why he decided to leave the Capuchins to consider diocesan priesthood. He said it was because of his realization that he could not live the "community way" of life. That was being stressed more and more, yet he at the same time had a lot of inner conflict with it. He did specify that he did not have interpersonal relationship problems.

I asked him if he still wanted to become a priest and why. He said yes - because of "the call" and personal interest. Along with this question I asked what he could bring to diocesan ministry in N.H. He said listening to people's problems. The desire to work with them.

I asked if he realized that most of his ministry could be spent alone in a small parish. He said yes and he saw no problem with this. He has done summer ministry in Groveton and kept himself more than busy.

I asked him about celibacy. Celibacy is something he accepts and chooses because he could not do justice to ministry and marriage. He also feels a need of the freedom which celibacy brings.

I asked him for personal history. He's from Lynn, Mass. One of 4 children and next to the oldest. His parents are in their late 40's and in ill health. They are divorced and remarried. Gordon is the only catholic in the family. He made his First Communion and Confirmation when he was in high school. Because of the situation at home he has never really spent more than a few days at a time there.

Gordon asked about seminaries. He would like to go to Boston because of the availability of courses in pastoral counseling and also because of his parent's health. I mentioned disadvantages to that. One big disadvantage would be his narrowing down his view of church.

Gordon also mentioned that he had asked to be released of his vows. He expects to receive the permission sometime in June or early July. This means he is not sure about summer employment. I offered the possibility of summer camp. He has thought of various counseling or testing positions.

We also discussed his psychological tests and admission to the diocese.

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Brother Gordon MacRae

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Personal Reaction:

1. I found very little mention of spirituality or following Christ.
2. Strong desire to go into the counseling area! Too strong?
3. Why such a strong desire for counseling?
4. No family history of epilepsy or diabetes. What in the family led him to counseling?

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AFFIDAVIT

STATE OF NEW MEXICO)
)ss.
COUNTY OF SANDOVAL)

Father Liam J. Hoare, being first duly sworn, states:

1. My name is Liam J. Hoare, s.P., and I attest that I am Servant General of the Servants of the Paraclete and Executive Director of the Programs of Therapy and Renewal operated by the Servants of the Paraclete in Jemez Springs, New Mexico; Albuquerque, New Mexico; St. Louis, Missouri; Dittmer, Missouri; Cherry Valley, California; and Gloucestershire, England. The Servants of the Paraclete is a religious order of priests and brothers whose principle work is spiritual and psychological renewal services to Roman Catholic priests throughout the world. The Servants of the Paraclete are an independent organization and are not under the governance or control of any other entity in the United States.

2. I was born in Dublin, Ireland, and, while employed as a junior executive with Shell Oil Company in London in 1963, I met Father Gerald Fitzgerald, the Founder of the Servants of the Paraclete. I became interested in the work that he was doing and requested to join in this work. I was accepted as a novice in the community, moved to a Servants of the Paraclete facility in Rome, and pursued theological studies at Pontifica Beda College in Rome from 1964 to 1968 when I was ordained as a priest of the Servants of the Paraclete. I served at several facilities of the Servants of the Paraclete at England, Scotland, Italy, and Missouri.

3. In 1974 to 1975 I studied alcoholism and drug abuse counseling at Willmar State Hospital in Willmar, Minnesota, and completed four quarters of Clinical Pastoral Education at Hazelden Foundation, which specializes in substance abuse counseling, in Hazelden,

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Minnesota. From 1975 to 1981 I was the Director and Religious Superior at the Servants of the Paraclete extended care facility for recovering alcoholic priests and brothers in St. Louis, Missouri. From 1983 to 1987 I attended the Wright Institute in Berkeley, California. By 1987 I completed requirements, sans dissertation, for the Ph.D. in Clinical Psychology at the Wright Institute.

4. In 1987 I was elected Superior General of the Servants of the Paraclete, a position which includes the offices of Executive Director and Chief Executive Officer of the Servants of the Paraclete Programs world wide. The term of office is six years. My office is based in Jemez Springs, New Mexico where, at that time, the Servants of the Paraclete operated two residential therapeutic programs for priests and religious, Foundation House and Villa Louis Martin. In 1987 I also assumed the responsibilities of Program Director for the Foundation House Program in Jemez Springs. In 1992 Foundation House and Villa Louis Martin merged into a unified residential program under the directorship of my colleague, Father Peter Lechner, s.P., Ph.D. In 1993, I was re-elected to a second six year term as Superior General, Executive Director, and Chief Executive Officer of the Servants of the Paraclete.

5. In March of 1989, Father Gordon MacRae enrolled in the Villa Louis Martin program in Jemez Springs, New Mexico following a guilty plea to a misdemeanor charge of attempting to solicit a minor in Keene, New Hampshire. Father MacRae was required to enter this program as a condition of probation in Cheshire County, New Hampshire. He completed the residential program in March of 1990. It was somewhat unusual at that time for an individual to be in residential therapy for a full year, however mid way through his program at Villa Louis Martin, in October, 1989, Gordon MacRae was diagnosed as having epilepsy, specifically referred to by neurologists as Complex Partial Seizure Disorder. The onset of symptoms appeared to be sometime in 1987 or 1988 but no prior diagnosis had been made. Gordon MacRae began a regimen of chemotherapy with the drugs, Carbamazepine and Pamelor. The adjustment to this, and his own willingness to remain in therapy, resulted in a program several months longer than the usual at that time.

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6. The clinical staff at Villa Louis Martin at that time consisted of the following:

Liam J. Hoare, s.P., M.A., C.A.C., Executive Director
 Peter Lechner, Ph.D., Program Director
 Jay Feierman, M.D., Psychiatrist
 Jack Ellis, M.D., Psychiatrist
 Robert Buser, M.D., Psychiatrist
 Sarah Brennan, Ph.D., Licensed Clinical Psychologist
 Robert Goodkind, Ph.D., Licensed Clinical Psychologist
 Margaret Bridgford, Ph.D., Licensed Clinical Psychologist
 Cynthia Corbett, Ph.D., Psychodramatist
 Marlene Green, R.N., Psychodramatist
 Corrine Taylor, M.A., Cognitive Therapist
 Nancy Rosborough, M.A., A.T.R., Registered Art Therapist
 Hemming Atterbom, Ph.D., Physiologist
 Richard Papenfuss, Ph.D., Physiologist
 Rongsheng Wu, M.A., Physiologist
 Jacqueline Miles, M.S., Social Worker
 Paul Valley, s.P., M.S.W., Spiritual Director
 Francis Dorff, O.Praem., S.T.D., Spiritual Director
 Richard Drabik, M.I.C., Spiritual Director
 Raymond Mann, O.F.M., Spiritual Director
 Brigid Cannon, O.P., Spiritual Director
 Neil Saller, T.O.R., J.C.L., Director of Continuing Care.

7. Gordon MacRae made excellent progress in the Villa Louis Martin program, and the staff listed above felt that he addressed issues in individual and group therapy honestly, openly and by accepting the challenge that such intensive residential therapy presents. As with anyone in the residential programs of the Servants of the Paraclete who is in therapy as a requirement of legal probation, reports of this therapeutic progress were sent to the Probation Office in Keene, New Hampshire. Gordon MacRae maintained contacts and friendships with people in New Hampshire who sent him copies of New Hampshire newspaper articles which concerned him. Gordon would be dismayed, and our staff quite concerned, to learn that Keene, New Hampshire officials would apparently provide these confidential therapeutic reports to persons not legally designated and released to receive them, and would apparently abuse these reports by lifting segments of them entirely out of context and providing them to the media.

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8. On January 25, 1990, Gordon MacRae traveled to New Hampshire to be present at a hearing to decide sentencing for the misdemeanor charge to which he entered a guilty plea in 1988, and to determine whether to suspend the remainder of his probation. One of our staff, Jack Ellis, M.D., accompanied Gordon at great expense to Gordon and to the Servants of the Paraclete. Dr. Ellis intended to testify as to Gordon's progress in the residential program. In the brief hearing, Dr. Ellis was not called on to present testimony. The Keene District Court ordered that sentencing and probation be continued until an April, 1990, hearing. Dr. Ellis and Gordon MacRae returned to New Mexico. Days later, our staff received a copy of a newspaper article quoting Keene, New Hampshire city officials as stating that officials from the Jemez Springs, New Mexico treatment center testified that Gordon MacRae's progress was "slow", and that he was resistant in therapy. In fact, Dr. Ellis was not permitted to testify at all, and our staff would never have characterized Gordon MacRae as resistant and his treatment progress as "slow".

9. Gordon MacRae completed his program at Villa Louis Martin in March, 1990. His final report, which was not misquoted, or even quoted at all, in newspapers by Keene officials, stated that his progress in therapy is characterized as excellent, he has taken personal responsibility for past and future behavior, he has shown appreciation of and fidelity to ethical standards, he has evidenced insight, he is highly motivated, and he has a realistic plan to continue his progress.

10. It has been common practice for some residential care facilities, especially chemical dependency facilities and facilities which address addictive behaviors, to employ certain former patients of their programs who are academically and experientially qualified, and whose recovery is deemed to be commendable. Gordon MacRae was one such individual with whom we had some interest in inviting to contribute to our work. It was clear that Gordon was totally honest in his therapeutic process, that no stone was left unturned, and that his progress was excellent and his recovery work was commendable. Gordon also had substantial experience in administration. In April, 1990, Gordon was employed as an executive assistant in my office. His work was excellent, and his sensitivity to the needs of our unique work was equally evident. By the Fall of 1990 Gordon was a full time

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employee as my administrative assistant, a position which he held until June of 1991.

11. In June of 1991, the General Council of the Servants of the Paraclete passed a resolution to combine the two Jemez Springs programs, Foundation House and Villa Louis Martin, into a unified program called The Jemez Program. Peter Lechner, Ph.D., formerly Program Director of Villa Louis Martin, was appointed Program Director of the larger combined program. I relinquished my responsibilities as Program Director of Foundation House and concentrated on my roll as Executive Director of all of the Servants of the Paraclete facilities. In June of 1991, Dr. Lechner requested that Gordon MacRae transfer from his position as my administrative assistant to the new combined Jemez Program assisting the staff there. Gordon's position involved program administration, research, and admissions. Detective Mclaughlin of the Keene Police Department is quoted in New Mexico newspapers as saying that Gordon MacRae identified himself as "a counselor in a sex offender program for priests". This is clearly untrue, and Gordon has never identified himself or our programs in this way.

12. Between June, 1991, and May, 1993, Gordon MacRae proved himself to be an extremely valuable employee working well with staff and carrying out his responsibilities in a mature and unselfish manner. Beginning near the end of 1992, the Servants of the Paraclete became the subject of massive media attention throughout the United States over the fact that Father James Porter had once been a resident under our care. Though we did not operate as a treatment center but rather as a retreat center at the time Father Porter was here, we still became the subject of several lawsuits from the New England area as well as from New Mexico. The national press carried nearly daily articles about our work and the lawsuits, particularly in the New England area and New Mexico. The notorious publicity reached its peak around April/May of 1993 which is also when Gordon MacRae was arrested at his Rio Rancho, New Mexico home on the New Hampshire warrant.

13. Gordon MacRae was arrested on May 3, 1993 and incarcerated at the Sandoval County Jail until May 5, 1993 at which point he was released on a signature bond. Gordon is represented by Attorney Ron Koch of Albuquerque and other attorneys who have

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come forward requesting to assist him in this case. We on the Staff and Administration of the Servants of the Paraclete braced for the worst in terms of New Mexico press at the time of Gordon's arrest. There was none. It seemed that the New Mexico newspapers had taken no notice or had no interest in the fact that Gordon MacRae had been arrested on a New Hampshire warrant, incarcerated and released. Gordon clearly stated his innocence to us, and we believed him - and continue to believe him. It was decided that Gordon would remain in his position, but would have no participation in client services until this was resolved. We determined that Gordon's work in administration was invaluable and he would be able to continue in this area until he was exonerated, as we believed he would be. The fact that there had been no New Mexico press made this position easier. Still, the nearly daily press over the Servants of the Paraclete role in the twenty-five year old Porter case continued both here in New Mexico and nationally, especially in New England where Father James Porter originated.

14. By the middle of May, 1993, it appeared that a lengthy document had been sent directly to the New Mexico press about the charges against Gordon MacRae detailing the ten year old allegations against him, and detailing out of context segments of the privileged psychiatric reports which we had sent to Keene officials and the Cheshire County Probation Office years earlier with signed and legally restricted release from Gordon MacRae. The statements of Keene officials in the New Mexico papers following this, which claimed that we were employing Gordon MacRae as a counselor in a sex offender treatment program, a characterization of our programs which we have never used, made it impossible for Gordon to continue working with us. Regretfully, we were forced to terminate his position with us and place him on administrative leave. The local headlines such as "Paraclete Priest Indicted for Rape" resulted in our being forced to lose a strong contributor to our work and a highly valued employee. In the days that followed, Gordon MacRae became despondent. Though he was no longer employed by us we invited him to live with the Servants of the Paraclete community until there could be some resolution to the legal charges.

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15. On March 16, 1993, Gordon suffered an epileptic relapse, attempted suicide, and was hospitalized for a month here in New Mexico followed by two months in Connecticut. Gordon left a suicide note addressed to me in which he assured me of his innocence, but stated that he could not bare to see these fabricated charges causing pain to others. Keene officials continued to be quoted in the New Mexico newspapers throughout Gordon MacRae's hospitalization.

Respectfully Submitted,

Very Rev. Liam J. Hoare, s.P.

SUBSCRIBED AND SWORN to before me this 28th day of March, 1993, by Very Rev. Liam J. Hoare.

NOTARY PUBLIC

My Commission Expires:

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MEMORANDUM OF INTERVIEW

Person Interviewed: [REDACTED]

Place of Interview: [REDACTED]

Date of Interview: 18 Sept 2002, 2:30PM

Person Interviewing: Detective Brooke Lemoine *BL*

RE: Gordon MacRae

On the above listed date and time, this detective responded to [REDACTED] Keene, NH and made contact with:

[REDACTED]

Who is the mother of [REDACTED] and [REDACTED] all identified as victims of Gordon MacRae. [REDACTED] was interviewed for several minutes and briefed as to the scope of the investigation. An audio taped statement was later taken from her.

In synopsis [REDACTED] indicated the following: That her three boys were all victimized by Father Gordon MacRae first beginning shortly after she and her family first met him approximately in 1977 or 1978 when she lived in Marlborough, NH. MacRae according to [REDACTED] befriended her and her family while he was still in Seminary training. After his ordination in 1983, [REDACTED] indicated that MacRae continued to come to her house and spend a lot of time. He would frequently take her sons out although would curiously only take one boy at a time on many occasions. [REDACTED] indicated that she remembers her sons spending overnights at both parish rectories in Hampton and in Keene (St. Bernard's) during the early eighties. [REDACTED] indicated that she remembers a parish priest named Father Dennis Horan who told her one evening that her kids should not be hanging around with MacRae as often. [REDACTED] indicated that she did not think to question Horan as to why he felt that way however recalls this being told to her. [REDACTED] indicated that she did not receive disclosures on sexual assault from her boys until several years later. [REDACTED] confirmed that all three of her sons were involved in the criminal charges against Father MacRae that ultimately resulted in his conviction and imprisonment following trial. [REDACTED] further indicated that all three of her sons were involved in civil lawsuits against the diocese afterward resulting in out of court settlements where her sons all signed confidentiality agreements. According to [REDACTED], at no time did she ever receive any information from the diocese about allegations of father MacRae while he was in Hampton in 1983 or there after. [REDACTED] indicated that her son [REDACTED] resides in [REDACTED] and would most certainly speak with investigators

regarding the ongoing investigation. Her two other sons [REDACTED] and [REDACTED] reportedly reside in Arizona, and probably will be more resistant to speaking about the past abuse. Finally [REDACTED] indicated that approximately two weeks ago she received a letter from the Diocese of Manchester signed by Bishop McCormack offering the churches services regarding the abuse that her children received at the hands of Gordon MacRae. At the conclusion [REDACTED] was thanked for her time and contact ended. Cite transcribed statement for details.

MEMORANDUM OF INTERVIEW

PERSON INTERVIEWED: ARTHUR WARDLE
PLACE OF INTERVIEW: [REDACTED]
INTERVIEWED BY: Sergeant Brenda Blonigan *amb/83*
Detective Brooke Lemoine *AL*
DATE OF INTERVIEW: September 9, 2002
RE: FATHER GORDON MACRAE

BB: I am Sergeant Brenda Blonigan of the Rockingham County Sheriff's Department and today's date is Monday, the 9th of September, 2002, and we are at 61 Mill Road in Hampton, New Hampshire. With us today is Arthur Wardle, W-A-R-D-E-L-L whose date of birth [REDACTED] and Arthur this interview is being tape recorded and are you aware that it's being tape recorded?

AW: Yes.

BB: And do you have any objections to it being tape recorded?

AW: No.

BB: And also in the room is Detective Brooke Lemoine from Nashua Police Department. Um. So I misspelled your name, it's W-A-R-D-L-E, that's good to know. Um, Arthur today I'm here, we have discussed prior to, ah, turning the tape on about an individual by the name of a [REDACTED] and his involvement with a priest by the name of Gordon MacRae.

AW: Hm, hm.

BB: Ah, and do you remember back when you were a police officer in Hampton, New Hampshire, when did you retire from Hampton?

AW: January 1st, '95.

BB: So you were a police officer there from when?

- AW: Full time in May of '76 to January 1st, '95.
- BB: Okay, and so you were there in nineteen in approximately 1983 you were working as a poli, ah, police officer or a detective then?
- AW: I was still in uniform in '83.
- BB: Okay, and do you remember, ah, a report or some investigation coming to you regarding Gordon MacRae and a [REDACTED]?
- AW: Yes.
- BB: Okay could you tell me about that?
- AW: It was, information received and I don't know where it came from.
- BB: Okay.
- AW: That an incident had been, ah, reported, ah, investigated and resolved involving a priest from the Hampton church and this [REDACTED].
- BB: Okay and do you remember the name of the priest?
- AW: Gordon MacRae.
- BB: Okay and do you remember who the report came from?
- AW: Um, no, I don't know, ah, when it came by phone or, but how it got there.
- BB: Was it from Social Services, was it from another police agency?
- AW: I spoke to Social Services and I spoke to someone in the Attorney General's Office. Ah. But I don't know where it originated.
- BB: And do you remember the names of the people that you spoke with at all?
- AW: No clue.
- BB: No. Okay. And what do you remember had been reported with, ah, [REDACTED]?
- AW: That. There was, ah, had been inappropriate touching by this priest to [REDACTED], or, on [REDACTED].
- BB: Okay.

- AW: Ah. Probably I think at the church.
- BB: Okay.
- AW: And, the matter had been reported, to someone. But, ah, resolved and then. I don't know where after that.
- BB: Now do you ever remember speaking with [REDACTED] parents?
- AW: Yes I spoke with [REDACTED] and I believe I spoke with his parents at the same time at the house.
- BB: Okay. Do you remember what the gist of that conversation was?
- AW: I think mostly about him being touched, ah, at the parish or at the rectory. And, the parents' concern for, that they wanted either MacRae or the church, I think it was the church they kept referring, to apologize, for the incidents.
- BB: So when they were talking to you, did it sound as though they had maybe in contact with the church or had spoken with someone from the church?
- AW: I got the im, I got the impression that they had been in contact with the Diocese.
- BB: Okay.
- AW: And I think because they, were asking about an apology and I got the impression that they were waiting for one, they hadn't received it.
- BB: Do you remember about how old [REDACTED] was at the time? Was he like?
- AW: No.
- BB: In grade school, was he in maybe junior high or high school?
- AW: No I have no idea.
- BB: No idea? Okay.
- AW: Of the age.
- BB: Okay.
- BL: Would you say he was a juvenile?

- AW: Oh ya he was under eighteen.
- BL: Okay, ah. Over, older than ten?
- AW: Probably.
- BL: Okay. But definitely under the eight, under eighteen?
- AW: Ya I would say, ya. Ah. I don't know when these allegations originally occurred.
- BB: Right.
- AW: And I don't know how. How they came back to us.
- BB: Okay. Do you remember whether or not you did a re, a police report or anything like that?
- AW: I know I had notes. And I, and I don't, I don't know if I did a formal report but they never received it but to think that it was a, hm, a new case it was something had been reported and resolved and, it was over.
- BB: Okay. Um. Do you ever remember speaking with a, um, detective from Keene?
- AW: Ah, have the name was mentioned ya, ah.
- BB: Jim McLaughlin?
- AW: Whether he called or I called I don't know but ya. And I did speak to him.
- BB: Okay, do you have any idea of what the gist of that conversation was or?
- AW: Probably about MacRae.
- BB: Okay.
- AW: I don't know. I don't know specific questions or answers or dates.
- BL: Okay.
- AW: I figured it'd be about MacRae.
- BB: Did you at anytime contact the church do you remember?

AW: No I, I didn't contact the church.

BB: Okay.

BL: Do you remember what church it was, that the allegation came out of? You mentioned a church and, and a rectory.

AW: In Hampton.

BL: Okay.

BB: Do you not know what the name of it is?

BL: What church?

AW: The church would be, ah, it would Miraculous Medal.

BB: Okay.

BL: Okay.

BB: That's on route one?

AW: Yup.

BL: Miraculous Manner?

AW: Medal.

BB: Medal.

BL: Medal.

AW: M-E-D-A-L.

BL: Okay.

AW: That's the only Catholic church.

BL: Do you remember who the pastor was there, ah, Arthur?

AW: I don't know when that was but we haven't been to that church with the exception of two funerals since '83. I don't know.

BB: In '83, who would have been the pastor?

AW: I don't know.

BB: You don't remember?

AW: No.

BL: Have you ever spoken with or, or met, ah, Gordon MacRae? Had any contact with him?

AW: I think when he first came here he had a mass at, at the church and I think I was present for the mass, ah, the whole family had gone. And I was probably, I think I was there when he gave that mass. But, other than that contact very hardly stand out back and shake hands going out, other than that, no.

BL: So you didn't have any, any dealing with Gordon MacRae when this allegation came in involving [REDACTED]

AW: No.

BL: You spoke with [REDACTED] parents and you had some conversation with them.

AW: Yup.

BL: And I believe you said one thing that you remember was that the church you said that the family was looking for an apology from the church and you eve, believe that they had, had conversation with the church regarding this? Okay, um. And you had some conversation with, with [REDACTED] himself?

AW: Yup spoke to [REDACTED].

BL: Okay. And did he make any, any disclosure of any, any specifics of the sexual assault that he was the victim of?

AW: Just, inappropriate touching. Inappropriate touching is this, what he said he didn't say anything about any, any further beyond that.

BB: So he didn't go into details about what type of touching it was?

AW: I don't think, no.

BL: But he did say it happened in the rectory of the, of the church.

AW: In, in the rectory, ya.

- BL: Okay. Did he, do you remember if he said it was, it happened on multiple occasions or was it just a single act or?
- AW: No I think, I think it was probably more than one.
- BL: More than one? Okay.
- AW: I'd say.
- BL: Um, but did he, did he say anything to you, ah, was it during a sleepover at the rectory or, what kind of an event that had taken place, ah, at the church that he was at?
- AW: No. I just don't know. Priest might be visiting I don't know, I don't remember he said anything about that. Sleepover or anything.
- BL: Do you remember if, if [REDACTED] was emotional at all? Ah, when he, when he told you this did, did he?
- AW: I think he didn't, he didn't cry or anything of that nature.
- BL: He didn't?
- AW: No he didn't. And I'd, I'd met everyone prior to that so I don't know.
- BL: Okay.
- AW: How to judge how emotional he would have been.
- BL: Was there anybody else at the, ah, Hampton police that was referred to, ah, or, or spoke with [REDACTED] or each of, did any other formalized interviews of, of [REDACTED] or anybody else in the, the family?
- AW: Not that I'm aware of because.
- BL: You'd be the only person that, that handled the matter?
- AW: Because. In 1983 I was still on patrol and I don't know why I wound up getting involved in this thing in the first place when I should have been into detectives. The guy that was back there in juveniles is deceased so I don't know what happened prior to 1983. And I don't even know when these allegations allegedly came.
- BB: Right.

BL: Excuse me why don't we go off tape.

BB: Go off tape.

AW: Excuse me.

BB: We're back on tape and it is 1:10 p.m.

AW: Ah, what was your question?

BL: Ah, I was trying to, ah, find out if there was anyone else at the Hampton police that.

AW: Oh.

BL: Had any contact with [REDACTED] regarding this case?

AW: No.

BL: And you'd, you'd given me an answer that the juvenile detective, ah, was deceased?

AW: He's deceased now but.

BL: Okay.

AW: Wasn't then.

BL: What was his name? What's his name?

AW: Joe McDonough.

BL: Joe.

AW: Joseph McDonough.

BL: Okay.

AW: But, ah. Again it would, it would, it would depend on when these first allegations were, may have resolved what year was that?

BB: It was about, it was approximately 1983. When, the incident occurred as well as was reported, it was reported about, ah, November of nine, of '83.

AW: First time?

- BB: The first time, correct.
- AW: November of '83 Joe was still back there in detectives.
- BB: Okay. So you, but you don't remember whether anyone else was involved in talking with?
- AW: No.
- BB: [REDACTED] or the family?
- BL: Do you remember if the, ah, the family said anything to you, to? Obviously they called the police. Police goes out to the house to talk with them. Did they say anything to you at all about whether or not they had any kind of a, a legal basis to or anywhere they could charge Father MacRae with a crime, was there any, any discussion about that or did?
- AW: Ah.
- BL: Did they share any information with you about any, any, any information they got from the Diocese about the possibility that Father MacRae could be arrested?
- AW: Hm.
- BL: Nothing like, nothing like that you can remember?
- AW: Hm, I can, not to come, no.
- BL: But you remember them saying something about, ah, apology, they were looking for an apology from the church.
- AW: They want, they were adamant about an apology, they would, they, they wanted an apology.
- BL: Okay.
- AW: That, that stuck in my mind very clearly, that that's. That would have seemed to be, ah, that they got the apology they would have been satisfied. That's, that's the impression I got.
- BL: Okay.
- AW: That they would have been happy with that.

- BL: Oh hm. And, and you were also under the impression that, that, that the, the case had been resolved. And it was.
- AW: Yup.
- BL: Be, there was no furtherance on your part, it was done?
- AW: Cuz of the fam, family. Social Services and the Attorney General's Office were, ah, had resolved the issue.
- BL: Okay.
- AW: And it went away and then somehow it came back and I don't know whether, I don't know who contacted the PD, ah, I just don't know.
- BL: Okay.
- AW: I don't know whether they contacted the PD or the Social Services contacted the PD, who contacted the PD. Ya.
- BB: So you just remember getting sent out to their house to talk to them?
- AW: I remember getting involved in it and, and again I was in November of '83 I was still on patrol.
- BL: Okay.
- AW: Ah.
- BL: And as far as the contact you had later on with Detective McLaughlin from Keene, you believe that he may have initiated that contact with you or did you call him?
- AW: Oh boy. Probably think he called me.
- BL: Okay.
- AW: Ah. (Unintelligible).
- BL: I'm trying to, what I'm trying to establish is that if he knew to call you and ask for you, how would he have gotten your name and how would he have connected you to that incident unless there was some kind of?
- AW: Contact before I don't know when did.

BL: Ya right.

AW: When did MacRae leave the church here?

BB: Um, in June of '83. He left the church.

AW: So he left in June of '83.

BB: Right and the allegations were made after he had left.

AW: Hm.

BL: Ya right.

BB: The church.

AW: And he went from here to Keene?

BB: To Keene. Yes.

AW: Well I don't know that's a good (unintelligible) I don't know whether.

BL: Is, is it possible, possible that you did do some kind of a report and, ah?

AW: I could have. You know? I could have I know took notes on, ya I may have. Ah, if Keene got it then, then, that, that would explain how to, they got in touch. But how would I know to call Keene?

BB: But you don't remember doing a report?

AW: No, cuz it, they never became a case for us.

BB: Okay.

AW: I mean basically it's like, hm, it's like lightning something up but said nothing happened.

BL: Would, would you do a report in Hampton, ah, labeled possible police information or something that would just be, is not necessarily.

AW: Like an information thing only.

BL: Initiating an investigation but just.

AW: Like an information thing?

BL: Ya.

AW: I don't know. Ah. Well I guess it depended on the type of case I don't know, you know.

BB: Eh, to the best of your recollection, did you ever have contact with that [REDACTED] before that?

AW: No.

BB: Okay would it, what about after do you ever remember having contact with him after?

AW: No cuz you said he went to a different school.

BB: He went to, ah, St. Thomas.

AW: Ya so I, I don't recall any contact afterwards.

BB: Okay.

AW: Ah. Ah. No, no, no.

BB: I don't have any other questions.

BL: I'm all set. Thank you.

BB: The time is 1:20 p.m. and I will be turning the tape off.

END OF SIDE A, END OF TAPE

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