

Rosenkranz

MITCHELL, MCGOWAN & DESIMONE
Attorneys at Law
99 SUMMER STREET
BOSTON, MASSACHUSETTS 02110

JOHN C. DESIMONE
PAUL E. MITCHELL
OWEN P. MCGOWAN
KATHLEEN A. FAHEY
JOHN M. NATARO

TELEPHONE (617) 737-8300
FACSIMILE (617) 737-8390
Writer's Direct Dial (617) 737-8391

ARCHDIOCESE OF BOSTON
RECEIVED

Via Certified Mail, Return Receipt Requested

FEB 27 1997

February 25, 1997

OFFICE OF
MINISTERIAL PERSONNEL

Corporate Officer or Person in Charge
The Roman Catholic Archbishop of Boston
2121 Commonwealth Avenue
Brighton, MA 02135

Re: [REDACTED]
v. Rev. George Rosenkranz and the Roman Catholic Archbishop of Boston, et al.

Dear Sir or Madam:

This office has been retained to represent [REDACTED] who resides in Norfolk, Virginia. Mr. [REDACTED] was raped, sexually assaulted, and molested, both physically and mentally, during his childhood by the Reverend George Rosenkranz. At the time of Reverend Rosenkranz' abuse of this individual, Reverend Rosenkranz was a priest at the Blessed Sacrament Church in Saugus, Massachusetts. The abuse took place on numerous occasions over many years.

As a direct and proximate result of Reverend Rosenkranz' conduct and his supervisors' negligence in failing to prevent the abuse, my client has suffered extreme and permanent damage for which he intends to hold you responsible.

Please forward this letter in absolute confidence to your insurance carrier or legal representative.

Thank you for your prompt attention to this important matter. We await your response.

Very truly yours,

Paul E. Mitchell
Paul E. Mitchell

PEM:dd

cc: Wilson D. Rogers, Jr, Esq
Timothy P. O'Neil, Esq.

GT REDACTION

ROSENCRANTZ - 0165

MITCHELL, MCGOWAN & DESIMONE
Attorneys at Law
99 SUMMER STREET
BOSTON, MASSACHUSETTS 02110

JOHN C. DESIMONE
PAUL E. MITCHELL
OWEN P. MCGOWAN
KATHLEEN A. PAHEY

TELEPHONE (617) 737-8300
FACSIMILE (617) 737-8390
Writer's Direct Dial (617) 737-4391

May 28, 1997

Wilson D. Rogers, Jr., Esq.
Dunn & Rogers
One Union Street
Boston, MA 02108

Re: [REDACTED]
Vs. Rev. George Rosenkranz, et al

Dear Mr. Rogers:

Thank you for your May 19, 1997 correspondence. We provide you with the following factual background concerning Father Rosenkranz' misconduct.

[REDACTED] was born on [REDACTED]. He presently resides at [REDACTED].

[REDACTED] was sexually abused by Father Rosenkranz for a period of approximately one year beginning in 1973.

As a teenager [REDACTED] was employed by the Blessed Sacrament Church. His duties required him to answer telephones and write Mass cards between 6:00 and 8:30 p.m. Shortly after Father Rosenkranz arrived at Blessed Sacrament Church, [REDACTED] was working. The Father asked [REDACTED] to accompany him and watch a TV program about "stained glass windows in the churches of Europe." The child complied and at Father Rosenkranz' direction, the child called his parents to alert them that he would be late arriving home. While watching television on the second floor of the rectory, Father Rosenkranz began to massage the child's neck. During the abuse, Father Rosenkranz began to ask sexual questions. He then began to massage the child's groin and advised the child that what was happening was perfectly normal. Rosenkranz placed his hands beneath the child's clothing and began to masturbate the child. The priest removed the child's clothing and performed oral sex on the child. He then required the child to place his hands on the priest's penis and masturbate him until he ejaculated. The priest required the child to perform oral sex on him.

[REDACTED] recalls being very scared and confused. The following day, [REDACTED] refused to return to work. His mother insisted that he work at the rectory. The child was unable to disclose the abuse

ROSENCRANTZ - 0174

GT REDACTION

Wilson D. Rogers, Jr., Esq.
May 28, 1997
Page 2

GT REDACTION

On many occasions following work at the rectory and after the maid left, similar episodes occurred. Father Rosenkranz would come into the office where the child worked and began hugging and kissing the boy. Father Rosenkranz often asked if the child had disclosed the abuse to anyone and reminded him that the sexual acts were "their secret." Father Rosenkranz also reminded the child that he was lucky to be close to someone who was so special. Father Rosenkranz then brought the child into another room on the first floor of the rectory. He performed oral sex while lying next to the boy on the ground.

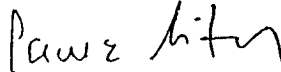
██████████ also recalls that while he was folding chairs in the basement of the church after a meeting, Father Rosenkranz came downstairs and turned the lights off. He came to the child's side and began kissing him. He took the child's clothes off and performed oral sex on the boy. Father Rosenkranz then digitally raped the boy. The child became nervous and said he had to go. He ran out of the church, quit his job and never returned. Thereafter, ██████████ began to experience a lifetime of trouble. He began drinking alcohol. His life changed. He became rebellious and began to skip school. He also stopped going to church.

Only recently, did ██████████ realize that his problems were caused by the inappropriate behavior and abuse of Father Rosenkranz.

The above information is provided to you in the strictest confidence. We understand that it will not be distributed, reviewed, discussed or otherwise made available to any person but for yourself, those members of your office working on this file, and appropriate members of your client's organization.

Please note that my client desires to proceed to medication before Mr. Paul Finn. The invitation to mediate remains open for only thirty days. Accordingly, we look forward to hearing from you in a timely fashion.

Very truly yours,



Paul E. Mitchell

PEM:jl

cc: Paula Finn, Esq
Timothy P. O'Neil, Esq

ROSENCRANTZ - 0175

GT REDACTION

RELEASE OF ALL CLAIMS

In consideration of Sixty-Five Thousand (\$65,000.00) Dollars, the Receipt whereof is hereby acknowledged, [REDACTED] [REDACTED] hereby remises, releases and forever discharges the Roman Catholic Archbishop of Boston, a Corporation Sole, its agents, servants, officers, employees and independent contractors, all priests who are or who have ever been incardinated to the Roman Catholic Archdiocese of Boston, including but not limited to Rev. George Rosenkranz, and all entities and organizations affiliated with or associated with the Roman Catholic Archbishop of Boston, a Corporation Sole, their agents, servants, employees, officers, trustees, directors and independent contractors, of and from all debts, demands, causes of action, suits, accounts, covenants, contracts, agreements, damages, and any and all claims, demands and liabilities whatsoever of every name and nature, including, without limitation, any and all claims for past, present or future physical, mental and emotional injuries, whether presently known or unknown, any and all claims for punitive or exemplary damages, any and all claims for loss of earning capacity, diminished life expectancy, death, loss of consortium, loss of society, physical and mental anguish, infliction of emotional distress, pain and suffering, legal fees and expenses, any and all claims for violations of Massachusetts General Laws, Chapter 93A and Chapter 176D, and any and all liens asserted, or which may hereafter be asserted, known or unknown, as a result

ROSENCRANTZ - 0207

of any claim herein released, which against the said Roman Catholic Archbishop of Boston, a Corporation Sole, its agents, servants, officers, employees and independent contractors, all priests who are or who have ever been incardinated to the Roman Catholic Archdiocese of Boston, including but not limited to Rev. George Rosenkranz, and all entities and organizations affiliated with or associated with the Roman Catholic Archbishop of Boston, a Corporation Sole, their agents, servants, employees, officers, trustees, directors and independent contractors, I now have or ever had from the beginning of the world to this date, including but in no way limited to events which occurred between 1973 and 1974.

I further agree that this settlement is in full compromise of a doubtful and disputed claim both as to the question of liability and as to the nature, extent and permanency of all injuries and damages, and that the payment is not to be construed as an admission of liability on the part of the Roman Catholic Archbishop of Boston, a Corporation Sole, its agents, servants, officers, employees and independent contractors, all priests who are or who have ever been incardinated to the Roman Catholic Archdiocese of Boston, including but not limited to Rev. George Rosenkranz, and all entities and organizations affiliated with or associated with the Roman Catholic Archbishop of Boston, a Corporation Sole, their agents, servants, employees, officers, trustees,

directors, and independent contractors, all of whom expressly deny liability. No promise or inducement which is not herein expressed has been made to me and in executing this Release, I do not rely upon any statement or representation made by any person, firm, or corporation hereby released, or any agent or other person representing them or any other concerning the nature, extent, or duration of said damages or losses, or the legal liability therefore.

It further is expressly agreed by and among all of the parties to this Release, as well as their attorneys, agents, servants, employees and insurers, that they will maintain the confidentiality of the facts of this settlement and the specific terms thereof. No party, nor a party's attorney, agent, servant, employee or insurer, shall disclose or cause to be disclosed, directly or indirectly, to any person, corporation or entity not a party to this Release, including but not limited to any form of print or broadcast media, the names of any parties described herein, the existence of any claims against the released parties, the fact of this settlement, the terms or amounts of this settlement, any facts or circumstances leading to the completion of this settlement or the alleged facts and circumstances giving rise to any claims described herein unless in response to a lawfully issued subpoena from a duly constituted Grand Jury or by court order. Prior to making any such required disclosure, James Hartigan, through his Counsel, shall notify Counsel for the Roman Catholic Archbishop of

Boston, a Corporation Sole. This paragraph shall not prevent [REDACTED] from disclosing or discussing the facts and circumstances giving rise to any claims described herein with a licensed clergy, physician, attorney, mental health professional, spouse or immediate family. Prior to making any disclosures to any of the above-named persons, [REDACTED] shall inform said person of the confidentiality requirements of this paragraph and shall obtain from them their agreement to honor such confidentiality. I further hereby represent that I have made no disclosures intended for the print or broadcast media concerning the facts and circumstances giving rise to any claims herein or the settlement of said claims.

I further state that I have carefully read the foregoing Release and know the contents thereof, and I sign the said as my own free Act.

Witness my hand and seal this 3rd day of

February, 1998.



AGREED AND ASSENTED TO:

Paul E. Mitchell
 Paul E. Mitchell, Esquire
 Mitchell, McGowan & DeSimone
 99 Summer Street
 Boston, MA 02110

Counsel for [REDACTED]

GT REDACTION

FULL NAME Rev. George J. Rosenkranz

DATE OF BIRTH Aug 4, 1936 PLACE Astoria, L.I., N.Y.

COLLEGE _____

SEMINARY St. John's Seminary, Brighton

DEGREE _____

ORDINATION St. Stephen's, Framingham, 2/2/62

WHERE _____

INCARDINATION _____

PRELATE _____

OTHER DEGREES _____

FOREIGN LANGUAGES _____

JR CLERGY EXAMINATIONS:	74	80	81	84	90	95	96	98
1962	1963	1964	1965	1966	1967	1968	1969	1970

HOME ADDRESS 10 Winsor Lane, Topsfield Phone. TU 7-5720



NAME

ROSENKRANZ, REV. GEORGE J.

DATE OF DEATH _____

I. D. #6242

NAME **ROSENKRANTZ, Rev. George I.**
 DATE OF BIRTH **8/4/36** PLACE OF BIRTH **Astoria, Long Island, New York**
 DATE OF ORDIINATION **2/2/62** PLACE OF ORDIINATION **Saint Stephen's Parish, Framingham**
 HOME TEL. NO. **5720** HOME TEL. NO. **5720**
 ADDRESS **10 Windsor Lane** **223 Elm Ave., Antrim, NH 03440 (603) 588-2338**
Roxfield, Massachusetts

DATE ASSIGNED	OFFICE	ASSIGNMENTS PLACE ASSIGNED	DATE DETACHED	REMARKS
2/13/62	Asst.	Saint John's, Canton (Pro Tem)		
5/15/62	Trch. Asst.	St. Gerard - until church is ready	2/23/65	
2/23/65	Asst.	Star of the Sea, Marblehead	6/19/70	
6/19/70	Temp. Asst.	Our Lady of Grace, Chelsea		
3/22/71	Temp.	Asst. Headmaster Cardinal Cushing Academy, West Newbury	3/16/72	
3/16/72	Asst.	Blessed Sacrament, Saugus	6/19/88	
6/19/84	A/P	St. Mary Star of the Sea, Beverly	2/17/85	
2/17/85	A/P	St. Theresa, N. Reading	2/5/86	
2/5/86	P/V	St. Joseph, South Boston	12/4/89	

12/4/89
12/27/98

Sick Leave
Unassigned/Special

12/27/98

RESUME

REV. GEORGE J. ROSENKRANZ
Star of Sea Rectory
85 Atlantic Avenue
Marblehead, Massachusetts

Tel.

Rectory: 631-0086 Marblehead
Office : 631-3458 Marblehead
Home : 887-5720 Topsfield

Personal Age 33 5 feet 7
136 pounds
Ordained: February 2, 1962

Objective Qualified by experience for a position in Religious Education, Guidance, Pastoral and Psychological Counseling. To use my acquired and natural skills for the guidance of youth.

Education Saint John's Seminary. 1962 Bachelor of Arts Degree
State College at Salem 1968 Master of Education
Boston University 1969 Advanced Graduate Study

Masters program consisted in the basics of the Psychology and Philosophy of Education. My major was Guidance and Counseling with particular emphasis on Adolescent development.

Completed additional studies in psychological testing and Personnel Administration at Salem State College.

Presently enrolled in a program of Advanced Graduate Studies in Psychological Counseling at Boston University toward the attainment of the Certificate of Advanced Graduate Studies. (C.A.G.S.)

Certification The following certifications were issued to me by the Commonwealth of Massachusetts Department of Education,

Teachers Certificate
Guidance Counselor
Guidance Director
Wechsler Testing Certificate

Practicum One year of supervised counseling practicum at the Star of Sea School with Junior High students.

ROSENCRANTZ - 0306

Experience
1962-1965

Assistant Pastor, Saint John's Church, Canton, Mass.

St. John's was one of the fastest growing parishes on the South Shore. There were approximately 1,600 Catholic families at that time.

Was responsible for all Youth Programs within the Parish. Taught Religious Education to Freshman boys. Directed a corp of 80 elementary and 50 High School altar boys.

Responsible for the establishment of the Catholic Youth Organization within the Parish. Active membership of 300 High School Teens.

Supervised through subordinates, an active spiritual, cultural, athletic and social program. Presented the best according to the reformed liturgy: Bible Vigils, Folk Mass, Days of Recollection, etc. Established the present tradition of an annual Variety Show incorporating about 150 teens.

Conducted Days of Recollection in several Catholic High Schools as Ursuline Academy, Jean D'Arc, etc.

In 1964, conducted Liturgical Workshops in a regional series sponsored by the Boston Sacramental Apostolate. These workshops were held for adults at Xaverian High School in Westwood and St. Jerome's in North Weymouth.

1965-

Assistant Pastor, Star of Sea Church, Marblehead, Mass.

Catholics in Marblehead are a minority, although the parish maintained approximately 1,700 families.

Supervised the structural reform of the Ladies Sodality according to the norms of "apostolic activity" set forth by Vatican II.

Developed programs for approximately 200 women, stressing "christian commitment" and service. Emphasis placed upon spiritual rather than social aspects of sodalities.

Was responsible for all Youth Programs within the Parish, altar boys, scouts, C.Y.O., etc.

Conducted special seminars for senior High School boys within the Confraternity of Christian Doctrine.

Organized and supervised a full time guidance department for the junior high students in our parochial school. Star of Sea school is the first parochial junior high in the Archdiocese of Boston to have a full time guidance program.

ROSENCRANTZ - 0307

Personally gave individual counseling to 100 students of the 7th and 8th grade during the academic year.

Taught Group Guidance to both grades - four classes each week. Developed and coordinated the following programs:

Educational Information Program
Social Information Program
Sex Education Program
Drug Education Program

Worked for the establishment of the Parish Council. Have been appointed chairman of the Guidance Committee within the Education Commission. Responsible for planning, personnel and budget recommendations.

Have contributed to many community activities. Involved in the "grass roots" organization of the Marblehead Drug Commission, Marblehead Fair Housing Commission and the Marblehead Family Counseling Service.

Extra-Parochial Activities

Past assistant Deanery Director of Catholic Youth Organization in the Salem Deanery. Supervised and directed C.Y.O. activities among the parishes in the greater North Shore.

Past member of Board of Directors of the C.Y.O. Worked with Archdiocesan Director and other members in coordinating and establishing policy on the Archdiocesan level.

Past Chaplain of the Fourth Degree Knights of Columbus John F. Kennedy Council. Was spiritual director, attended monthly meetings, and contributed to the monthly publication.

Associated with "TEC". (Teens Encounter Christ) TEC is a new movement in Teen Spirituality. It uses the techniques of group dynamics, sensitivity training and encounter methods. Its purpose is to strengthen Christian community awareness. I have been spiritual director at these Encounters.

Professional Associations

Member of American Personnel and Guidance Association
Archdiocesan Guidance Association
Academy of Religion and Mental Health

References forwarded upon request.

GT REDACTION

OUR LADY, STAR OF THE SEA PARISH

Eighty-five Atlantic Avenue • Marblehead, Massachusetts 01945 • 631-0086

IMPRESSIONS:

[REDACTED] is a clean looking, rather good looking young man, dressed in clean and neat work clothes. He was well spoken, respectful, and, seemingly, without anger or a desire for revenge. He said: "I don't know if the man is alive or dead. I just want this to be over for me. I am not responsible; he is and I want to be rid of it."

He has not, according to him, sought any legal advice nor negal remedies and professes not to be interested in it. He says he has given this to me to do what I want with it.

[REDACTED] sounds believable. He did, however, spout all the language of the abused cases in the papers and on Television. He has all the "buzz words" and places the blame for all the failures and trauma in his life on these actions of Fr. Rosenkranz.

What I found problematic was that he says he has "blocked out" all the details from this relationship from his mind. He could not remember any of the other priests here at the time; he does not remember just what the sexual acts were, whether sodomy or otherwise. He did not explain his silence, except that Father said no one would believe him.

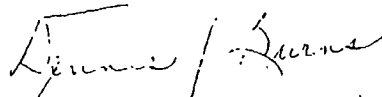
He still did not suggest publicity, suits for damages, using a lawyer or receiving money. I suggested that he could benefit from some therapy to be able to bury the past and make something of the future ahead and he did not argue against the idea.

I told him I would report this to Archdiocesan authorities at once and that someone would be in touch with him. He asked for confidentiality beyond those authorities and I assured him that I would respect that.

I told him that, if he didn't hear from the Archdiocese within two weeks, to get back to me.

When I came to Marblehead I heard from staff here that there was a problem, somewhat of this kind, with George Rosenkranz. The Chancery records should have some record of that. Still, in the general parish community, he is spoken of with respect and appreciation by many. If this should become public, I am sure that it would be a shock to the parish.

I await any directions you may have for me.



(Dennis J. Burns - Pastor)

March 13, 1995

ROSENCRANTZ - 0373

COPY

January 11, 1999

[REDACTED]
[REDACTED]
[REDACTED]

Dear Mr. [REDACTED]

I have tried unsuccessfully to reach you by phone. I have had your check for \$9575 since October 15, 1998. Did you ever receive the settlement papers I sent you? That was the only way I was able to pay your back therapy bills because I originally had no signed waiver. Therefore, I had no knowledge that you were receiving therapy.

The policy in the Billing Department is to pay the bills monthly. So I tried another way, since I wanted you to receive the money for the past therapy.

Please call me (617-746-5756) or write letting me know the status of this payment. If I do not hear from you by January 28, I shall have to void the check.

I hope you are well. Your answering machine has been on each time I called you, and I was concerned.

Sincerely,

Sister Rita McCarthy, CSJ

ROSENCRANTZ - 0400

ARCHDIOCESE OF BOSTON
CHANCERY BUILDING

MEMO DATE *11/18*
FOR *[Redacted]*

TELEPHONED AT *12:00* AM
CALLED IN PERSON AT *PM*

MESSAGE:
Seas - Special Police
Heath
2 men + (3rd)
J. H. - must
Man complained - about
watching him -
Problem anyway -
J. R. + others

From

In pt. arrested
- protected
- refused to respond to
Judge Gorman Saugus km
- called wife
- no identification
- identified wife to judge
but refused to identify
- identified wife -

- Bail -
Pawson Police Station

Sept 2, 1981.

Felton - no actual
harassment act. -

Winkler
PO Comment - 1

Tim Barry (Attorney Blais)

Sears - Special Police, Peabody

2 men & (3rd)

Fr..R. - (?)

man complained - about watching him -
problem anyway -

Fr. R. & other

Fr. R. arrested

- pushed -
 - refused to respond to ?s
 - called Judge Gannon Saugus home
 - called (?)
 - no identification
 - identified self to Judge Gannon -
but refused until last night - when he identified self
 - bail
- Peabody Police Station

[REDACTED]
Sept. 2, 1981

GT REDACTION

Felony - unnatural & lascivious act -
waived reading
no comment
(2)

ROSENCRANTZ - 0434

On red message paper (Cardinal's Residence)

- 1) Phoenix - Sears
- 2) G.R. in stall 1
other in stall 2
- 3) G.R. receiving message
- 4) arrested after rigorously resisting same - no iden.
- 5) transported and booked by Peabody Police - called Bly, atty., and iden. self
- 6) At court (7/22), Bly saw judge - G.R. not in court room but remained in corridor outside with J.T. 2
- 7) Case continued , with stipulation that both parties see a shrink - reading of case was waived in court, and it was continued to Sept. 2.
- 8) Appeared in Salem News - fact of arrest and names.
- 9) Bly is friend of Clerk, who is a friend of Judge.
clerk will make ^{GET} it lost in paper work, which is why G.R. could deny it.

Peabody Police & Sears Security

531-1212 - Bob Costello, Chief of Police

ROSENCRANTZ - 0435

Rev. George Rosenkranz '62

7/23/81

Received a call prompted by Fr. Wm. Helmick from Mr. Tim Barry, special police security officer at Sears Roebuck Store, Peabody. (Fr. Helmick had been told of incident by an unnamed priest) and had spoken to me). Mr. Barry related circumstances of Fr. Rosenkranz case. Fr. Rosenkranz went to men's room on Tues. P.M. at Sears - two others were in stalls: one left - went to Mr. B. - claimed someone was molesting him. Mr. B. went to men's room - verified presence of 2 men in stalls - pretended to leave - returned quietly and found Fr. R. on knees - doing immoral action with another man - in stall - presumably, Mr. B. asked Fr. R. to come out - he refused - Mr. B. broke door and brought Fr. R. out - he says - Fr. protested - refused to identify self - had no identification - was cuffed - later brought to Peabody District Police Station - charged with felony "unnatural & lascivious act". - Fr. R. called lawyer who it turned out, was Judge Gannon of Saugus. - then Mr. B. heard Fr. R. identify self. Fr. R. was released on bail - for court appearance next day.

I spoke with Mr. O'Neil later, Personnel Manager of Sears who apologized that matter had gone as far as it did - but it had to because Fr. R. refused to identify himself. He said in cases like this it was a question of seeing court psychiatrist and case dismissed.

I made little comment except to say I would investigate.

7/24/81 - I met with Fr. R. at Chancery from 2 P.M. to 3 P.M. approximately - Fr. R. denied charges - said it was a case of being in "wrong place at wrong time" - was upset and angry - felt he was treated unjustly - talked about charging officer re: arrest - was placed in contact with Atty. Byden Bly of Saugus who told him not to worry - that everything would be alright - case would be dismissed. There is to be a court/trial on Sept. 2 but Fr. R. was told "not to worry" - that everything would be alright. Fr. R. expressed concern to me about his effectiveness at the parish if people know or heard of allegation etc.

I told him in light of his protestation of innocence I would support him. Possibly he would have to be changed if people began to think ill of him - or his pastoral effectiveness deteriorated because of malicious people in the parish or community. I indicated that we can't contact (court?) nor the media - we have to adjust and do the best we can - even in (?). Priest are vulnerable. Always used to be ???

Fr. R. had called B. Mulcahy but could not reach him at the time. He will keep me informed.

(Bishop Daily)

ROSENCRANTZ - 0440

MEMORANDUM

TO: His Eminence, the Cardinal
FROM: Bishop Daily
DATE: February 11, 1982
RE: Rev. George Rosenkranz

The suit against Father George Rosenkranz has been dropped. The accusation has been removed from the record because of no finding-no evidence, etc. Father Rosenkranz called in on February 10 to inform me.

TVD:em

+ JMD.

ROSENCRANTZ - 0446

Nov. 17, 1987

George

Two days ago, I returned from an overnight trip to my brother and sister-in-law's to tell them that I was molested by you nearly 20 years ago. It was my third attempt to tell them and I left having been again unable to do it.

Last February, out of the blue, I broke down sobbing while reading a letter in a newspaper from a sexual assault victim. Since then, I've told about 20 people about your abuse of me. Some were harder than others. I expected support and anticipated accusation with each one. All of them helped me.

After 20 years of denying to myself that what you did had any lasting effect on me, I now understand that the effects have permeated and tainted every aspect, every decision, every action, every day of my life. My ability to trust, my ability to have a normal relationship, my ability to interact with anyone without blaming myself for any breakdown, have all been hamstrung. I've been severely handicapped by your deceit and by your manipulative, hateful, betrayal of my trust.

I've realized that I've been protecting you, feeling responsible myself, assuming your guilt because it felt safer to me than admitting how badly you misused me, a 16-year-old child. I've unknowingly developed a whole personality based largely on an effort to assure that I'm never hurt so badly again.

In the past several months, I've cried about the losses I suffered, the life decisions I made, the people I pushed away over the years in my confusion. And I've gotten angry about what you did.

But you god-damned pig. When I stood two days ago, hugging my 6-year-old nephew good-bye, and realized I hadn't been able to tell my brother and sister-in-law because I was afraid they would associate me with child abuse — that they might hesitate to let me be with their children, I wanted to kill you.

There and then, in the present, I felt the full effect of your abuse. Not only did I again deprive myself of the comfort of two of my closest friends, but I withheld a caress — a normal, healthy loving caress of a child who is very special to me.

I want you to hurt for that.

If I could cut off your hand or foot or wound you in some way, it would please me. But even that would not permeate your life, affect your every movement, your every gesture and thought the way your abuse has affected me.

I want your life to change.

I want you to be put in a position where you can never cause this pain again; where you'll never be with a child alone again. I want your other victims to be told they should stop ignoring the consequences of your assault. I want some of the incredible damage you've done to start being repaired.

The results of your actions will stay with me for the rest of my life. Even coming to grips with it, learning to control it, learning to see you for the worthless slime you are, learning not to accept any excuses for your actions, will not wash it away.

ROSENCRANTZ - 0449

You cannot take it back.

You cannot give me back the last 20 years to live again without this silent demon directing my behavior.

All this time, I've been testing, probing, experimenting, unknowingly trying to come to terms with the dual betrayal you perpetrated. Not only did you sexually assault me, but you did it in the guise of a teacher.

I can still hear your words discounting my discomfort at exposing myself to you or at lying on top of you in a darkened library in the rectory basement and allowing you to kiss and caress me.

"I'm showing you this so you won't have to learn about it in the streets," you said. "It can be damaging if your first experience is bad. It can ruin your ability to have a good relationship with a girl later on."

You said those things, you fucking slimebag.

Did you believe then then? Did you hate me so badly that you wanted to destroy whatever chance I had at being happy? Were you hurt so badly yourself that you couldn't stand not to ruin my life as well? I believed in you. I looked up to you. I thought you respected and cared about me. I was flattered by your attention, your ability to make me feel special and listened to. But I did not want to sleep in your bed or masturbate with you. You tried to trick me into doing that, you asshole.

And then, as if you hadn't hurt me enough already, you did psychological tests on me and told me my goals were too high, that my abilities were limited and that I could only go so far.

Did you know what you were doing all that time? Did you know how devastating all that would be? Did I do something to you that made you think you had the right to so savagely attack me in the guise of caring?

How do you explain your actions, as a priest, as a counselor, as a god-damned human being?

You deserve to be defrocked, delicensed and beaten to a pulp.

I can't believe you've gotten away with this.

I believe from how you behaved that you were already practiced at what you were doing. And I believe I am not your last victim.

My silence has allowed you to continue on your way, finding new victims, finding vulnerable, trusting people who turn to you for friendship, comfort or guidance.

I'm going to stop you. There is going to be a consequence for what you've done. And it's going to be dear.

POSSIBLE
ATTACHED
LETTER TO
BFL 12/12

GT REDACTION

[REDACTED]

Bernard Cardinal Law
2101 Commonwealth Ave.
Brighton, MA 0213

Dear Cardinal Law,

I'm writing to notify you that I was sexually assaulted by a priest in your' diocese 20 years ago.

I was a parishioner at the Star of the Sea Church in Marblehead from early childhood until I graduated from high school in 1969.

I attended the grammar school affiliated with the church. I was an altar boy and active in the CYO and other church activities. For much of that time, I believed I had a vocation to the priesthood. In the course of my exploration of that possibility and of my other church involvements, I became very close to Fr. George Rosencranz. As much as I can remember, he was assigned to Star of the Sea from about 1964 until a short time after I went away to college in 1969.

I viewed him then as a trusted friend, teacher, confidant and guide through a period of adolescent turmoil.

I'm writing now to report that he also sexually abused me on a number of occasions between 1966 and 1969.

In the guise of teaching me about sexuality, he kissed me; had me lie on top of him and kissed me; had me expose myself and discuss sex with him; and on at least one occasion, while on an overnight trip, tried to coerce me into sleeping in his bed with him in a hotel where we stayed in Conway, N.H.

At the time, I was unsettled and extremely confused by his sexual advances, but flattered by his attention and professed respect for me.

During the intervening years, I felt disappointed that he had complicated what I viewed as an otherwise positive relationship.

Now I'm enraged.

I've come to recognize in recent months that this man's abuse has left a profound mark on me. I feel doubly scarred

ROSENCRANTZ - 0451

because he is a priest, a supposed representative of god; the person I was raised to view as the arbiter of morality.

Because he chose to explain his abuse as a form of education, a favor, and because of the apparent ease with which he carried out his campaign, I'm convinced I was not his first victim, or his last. I am astounded to have learned that he was subsequently assigned as an administrator of a boy's school in the diocese.

I'm appalled at the prospect of the damage he may have done in the 20 years I've remained silent.

I have strong reason to believe others in the diocese have also been aware that this man has problems with sexual boundaries. I find it disgusting that he has been allowed to continue to be in the position of a trusted counselor for people in turmoil - that he has undoubtedly counseled children and adults trying to sort through issues of sexual abuse by others.

I feel that he and those in the church who have chosen to tolerate this kind of abuse by members of the clergy have failed miserably in their responsibility to me and other victims. As individuals and as an organization, you have betrayed a sacred trust.

Although I visited Rosencranz once in a parish in Chelsea in about 1971, I have had no other contact with him since 1971.

However, I have scheduled to meet today with him at St. Joseph's Church in Salem, where he is now stationed. I plan to inform him then that I have sent you this letter.

I will also deliver another letter to him, which expresses some of the rage, hurt and betrayal I feel, even now, 20 years later. Although the language used in parts of it may be viewed as offensive, I'm enclosing a copy in the hope that it will impress upon you the serious impact of what he did in the name of god. I include it also with the hope that it will stir someone in the church to face a severe and insidious problem and to take steps to prevent him and others to abuse their position of authority by victimizing another child.

Maybe that's idealistic.

But be on notice. If you take no significant action to find appropriate and effective treatment for him and to locate his other victims, I will make every effort to make this information public, even at my own expense.

I am also informing the Department of Social Services and the Essex County District Attorneys office about my

ROSENCRANTZ - 0452

experience with Rosencrantz and am suggesting that any reports of sexual abuse by this man should be taken seriously. And I've offered myself as a supportive witness in any action that might arise against him.

If at some point in the future, it comes to light that another child has been victimized by your failure to act, I will strive with all my resources to see to it that you personally and the church as a whole is held in complicity.

GT REDACTION



ROSENCRANTZ - 0453



OFFICE OF THE BISHOP
Lynn Region

55 LYNN SHORE DRIVE
LYNN, MASSACHUSETTS 01902

(617) 581-0980

GT REDACTION

December twenty-third
1 9 8 7

[REDACTED]

Dear [REDACTED]

I received your letter and the enclosure. Needless to say, I was most disturbed by the contents. As soon as possible, I talked to Bishop Banks, the Vicar General of the Archdiocese of Boston about this issue. He has been in touch with Fr. John McCormack who would handle this type of a problem.

May Jesus give you every grace, peace, and consolation.

Sincerely in Christ,

John J. Mulcahy

Most Rev. John J. Mulcahy, D.D.
Auxiliary Bishop of Boston

JJM:jq

[REDACTED] Lauren please
Put in
[REDACTED] ^{section}
part of
Rosencrantz
file in [REDACTED] Office

ROSENCRANTZ - 0454

PERSONAL AND CONFIDENTIAL

TO: Cardinal Law
FROM: Father McCormack
RE: George Rosencranz
DATE: December 30, 1987

GT REDACTION

Admitted
Father Rosencranz has been accused by a former parishioner - [REDACTED] of Hatfield, Massachusetts - of molesting him sexually eighteen years ago. The alleged actions are ones which could be called sexual foreplay in comparison to actual overt genital activity.

When I met with Father Rosencranz he was very upset by the charges and feared he would be publicly exposed or have to undergo a civil or criminal trial (in 1981 he was arrested for an alleged sexual act in the men's room of a department store. This case was dismissed by the Peabody Court due to insufficient evidence).

Father Rosencranz's response to the accusations by [REDACTED] is to place them in the context of a young boy's reaction to his participation in T.E.C. (Teen Encounter With Christ). It is a program in which a young person can become emotionally upset. Father Rosencranz tried to help some of these youth deal with their upset by talking about personal things and hugging them. He has no recollection of the specific accusations [REDACTED] made. (He said in a later conversation they are half truths and half unrealities.) In our conversation he said other people have accused him of being sexually interested in them - a woman in Canton whose husband accused him of being responsible for his wife's pregnancy and another woman who chased him around a dining room table stripping herself of clothing.

I introduced the incident of his arrest in Peabody into the conversation. I asked after describing that incident whether with the above mentioned incidents he ever wondered about the messages he may send to people about his sexual interest. I also mentioned that as a young man he was also a sexual person who might unintentionally or intentionally express his desire by various actions and conversations. He said this could of happened when he was a young priest because he worked with young people and may have said or done things when fooling around like grabbing one another without intending that it be sexual in its overtones.

I asked him to consider doing the following things:

- a) Contact a lawyer and tell him about the letters and his meeting with [REDACTED] asking him what he would recommend. He is to be in contact with Attorney Timothy O'Neil.

ROSENCRANTZ - 0456

GT REDACTION

- b) To look at how these accusations have affected him personally and how he handles them.
- c) Seek counseling because of the way he describes his cautious responses to people as a defense against the way they react to him.
- d) Consider the responsibility of the Archdiocese in this case. It may ask him to undergo a psychological assessment if some questions remained unanswered about his behavior once I interview [REDACTED]

December 19: Interview with [REDACTED]

I met with [REDACTED] and his lawyer/friend [REDACTED] of Marblehead. Both appeared serious, determined and angry.

I asked [REDACTED] to give me the details of the incidents which led him to make these accusations about Father Rosencranz. He related that there were a series of incidents which would be described as sexual behavior - none of it consisting in actual genital activity. He reports that his involvement in these incidents was initiated by Father Rosencranz during his sophomore and junior years in high school. He had a relationship with Father Rosencranz in which he saw him as an important person in his life and he an important person in Father Rosencranz's life. The activities mentioned in his letter were done sporadically over that period of time, not out of a close relationship as much as Father Rosencranz's stated intention to 'teach' [REDACTED] things about sex which he wouldn't want him to learn on the street.

The alleged activities were done six to ten times: namely, kissing, lying down together and [REDACTED] exposing himself at Father Rosencranz's request. One time, Msgr. McCarthy walked in on them but apparently didn't notice that [REDACTED] while sitting down had his pants open. The same type of alleged activity preceded the accusation that [REDACTED] go to bed with Father Rosencranz.

The relation ended abruptly when Father Rosencranz called [REDACTED] to say that he had been forbidden to see him anymore. When [REDACTED] asked why, he told [REDACTED] to ask his father. [REDACTED] relates that he never asked his father due to the fear that his father might know what had been going on.

[REDACTED] feels that a trusting and important relationship was misused by Father Rosencranz's sexual desires - he said he began to deal with the trauma caused by this only recently. He is in counseling. He wants to make sure Father Rosencranz is in no position to do this again. He would like to make sure that efforts are made by the Church to surface other victims of Father Rosencranz's alleged abuse and let them know that they can be helped.

He asked what does the diocese do with priests in this matter? I related that the procedure we follow when such a complaint is made is to see the person then see the priest. Once the determination is made that intervention is required, I told him how the priest's activity is restricted and how he is assisted along with any victims whom we learn have been affected by him. I said the diocese would not publicize Father Rosencranz's name in order to surface the victims as they requested.

I told him that I was sorry for the pain and hurt he is experiencing and hoped that through this effort he would be able to address these issues and put this painful matter behind him.

I agreed to his request that we meet on January 4 to let him know what has happened in the handling of this matter.

December 21

I met with Father Rosencranz and discussed with him [REDACTED] description of the incidents and how they contrasted with his perception in understanding of the incidents. I told him that I am asking him to go to the Institute for Living in Hartford to be assessed by the staff at the Institute as to his disposition in these matters. The assessment would provide the diocese a professional opinion as to how they see the perception and [REDACTED] report and what is the diocese's responsibility in its placement of him in ministry. He wondered if the diocese didn't trust his word. I said that was not the matter, but that the diocese had a responsibility legally as well as to the people it serves to make sure that all unanswered questions were addressed and that a disposition about future ministry was determined. He agreed to go.

He is to report to the Institute for Living in Hartford on Monday, December 28 and ten o'clock in the morning. Dr. Gallucci, a psychologist, will do the evaluation. Dr. Thomas Conklin agreed to send me an assessment of the evaluation. He should be there for about four days.

December 21

Chief Robert St. Pierre of the Salem Police called to say that the District Attorney's office sent him the letter from [REDACTED] which had been addressed to the District Attorney and was similar to the one that was sent to Cardinal Law and Bishop Mulcahy. I assured him that I had seen Fr. Rosencranz twice, [REDACTED] once and was arranging for Fr. Rosencranz to be assessed as to his complicity in this matter.

GT REDACTION

PERSONAL AND CONFIDENTIAL

Report on meeting with [REDACTED] and [REDACTED] January 30.

We met at one o'clock at the Chancery. [REDACTED] wanted to know what has happened with Father Rosencranz: where is he, what is our decision. My report was that up to now we had found nothing which would require removal of him from ministry. We are waiting for one more source to respond to our concern before a final decision is made. If the source confirms nothing is happening which is contrary or detrimental to pastoral ministry, he will not be removed. However, he will be required to follow two conditions to continue in pastoral ministry. One is to enter out-patient therapy and the other is that his physician is obligated and free to alert us of the presence of any matter which would be detrimental to his remaining in ministry such as sexual acting out.

[REDACTED] was visibly upset and wanted to know where he was evaluated. I told him that I could not release such information. It was confidential. All I could do is assure him it is a nationally recognized institution which did psychiatric and projective tests for a period of five days. Its purpose was to reveal whether there is any present sexual dysfunction or was there ever any deviant sexual behavior. He wanted to know why we would believe Father Rosencranz's story - it is natural for him to deny it. Why don't you believe my story? He says it is nationally acknowledged such people deny their stories. I said it was also my experience that if pressed they will open up and seek help. He said that is not the national experience.

He felt that we had done nothing and began to use vulgar language while yelling at me. I told him that he shouldn't continue that language - he continued it and I became angry and yelled back at him. I asked whether he wanted to provoke my anger, if so, he had succeeded. I said we had done our best. We have been thorough and the evidence does not support his demands. I said I thought he was being unreasonable. I realize you are hurting and angry over what happened to you in the relationship. He said he would like to see the Cardinal. I said he may write and ask to see him, but I want him to know I will not recommend it to him. There is nothing to be gained by such a meeting.

[REDACTED] said that since he is a third party who is not involved in this he would like to make an observation. [REDACTED] came here with nothing to gain. He has opened up and embarrassed himself. Why don't I believe what he says. Do I believe that Father Rosencranz kissed him. I said I don't know. Do I believe that Father Rosencranz asked him to expose himself. I don't know. I said Father Rosencranz has denied these and given his own story. They asked how Father Rosencranz explained it. He said that he would admit to 'horsing around' with a group of kids once in awhile when he was very young and at other times young men would come back from TEC very upset. He would help them with their upset by talking about their issues which sometimes were personal. Sometimes he would hug them.

ROSENCRANTZ - 0463

GT REDACTION

I recognize this story is different from [redacted] He does not admit to any overt sexual intention. I recognize [redacted] has been hurt by his experience and traumatized by it. [redacted] became upset that we refuse to do anything further to surface victims of his alleged behavior. I said if he had any names of victims I would be happy to speak with them. I need evidence in order to act differently from the way we are acting right now. He said it was our responsibility. He said he guessed he would have to take matters into his own hands, that he will consider suing us and publicizing this matter. I did not respond.

It was about this time that he said that there was nothing to be gained from further discussion here. [redacted] agreed with him. They both walked out in silence.

Recommendation

I recommend that Bishop Banks confer confidentially with Father Hardiman, Father Rondeau and Father Cloherty and ask them to sign a document in which they acknowledge they never received a report about an incident and have never perceived behavior that would lead them to question Father Rosencranz's relationship with a young boy. I think this is needed for his file as well as to be assured we have checked every known source about his behavior.

if they knew of any activity of Fr. Rosencranz re. sexually acting out with young boys and if not, have them sign this JAM

Secondly, I suggest that I make a telephone call to [redacted] about the final disposition of this matter as well as an apology for my yelling at him. At the same time I will ask him if he knows any other evidence about Father Rosencranz that is different from what I have.

Thirdly, I recommend that I meet with Father Rosencranz and tell him

- a) about the pain and hurt of this young man in not having his story believed and acted upon the way that he anticipated.
- b) to be prepared for adverse publicity by this young man that can affect his ministry and the Church.
- c) that this matter, along with others, leaves questions unanswered in my mind.
- d) to meet with Bishop Banks immediately after meeting with me, in order to receive the decision of the Archdiocese.

Recommended decision: Two Options:

A. Remark: Tell Fr. Rosencranz we are sorry such a matter has been prolonged. Know it has been difficult for him as well as for [redacted]

- 1. We require that he be in weekly psychiatric therapy as recommended by the Institute with Dr. Groves or Dr. Curran (Fr. McCormack will help arrange it.) Any matter inconsistent with pastoral ministry, such as sexual acting out, the doctor must be free to report. An assessment of his capacity to remain in pastoral ministry will be made after 1 year based on a letter from his therapist.

GT REDACTION

-3-

2. We highly urge his involvement in spiritual direction with a priest.

B. Remark: Tell Fr. Rozencranz we are sorry such a matter has been prolonged. Know it has been difficult for him as well as for [REDACTED]

1. Due to the differences in the stories about what happened in Marblehead and to the guilty plea of the man in the Sear's Peabody Court incident, there appears to be strong evidence that some inappropriate behavior did occur.
2. Due to the threatened publicity about the Marblehead incident, if it occurs there will be adverse effects on your present ministry as well as that of the Church.
3. Therefore, we require that:
 - a) You enter into an in-patient therapeutic program at Southdown in Ontario, Canada for a period of three to six months to address the concerns raised in the report of the Institute. The recommendations made by the staff at Southdown will determine where your future pastoral ministry will be in the Archdiocese.
 - b) That your assignment at St. Joseph's be terminated in 10 days.
 - c) If you refuse to go into therapeutic treatment, your assignment will be terminated at St. Joseph's and the Archdiocese will not re-assign you to pastoral ministry for the foreseeable future.

My personal recommendation is option B. I feel more comfortable with it. I have called Father Rozencranz and have arranged for an appointment for myself to see him on February 17 at 11 o'clock and for you to see him immediately after. (This time had been originally scheduled for us to meet. There is no other time in my schedule that day. I don't think it should be prolonged any longer.)

If you disagree with these options and want to handle the matter in a different way without me, I suggest you telephone Fr. Rozencranz and make an appointment for your own convenience and his other than the time I scheduled. If you want to talk to me before making a decision, you can reach me at Paul Walsh's place in Waterville, New Hampshire. The telephone number is 603-236-4402.



ROSENCRANTZ - 0465

In mid-October 1989, Father Rosenkrantz was arrested by the North Anodver police. I received an anonymous phone call telling me of this arrest, but when I called George he denied it.

Then I received a call from Frank Audy of the Probation Office, and when I called George and confronted him, he admitted it, and said that he would come to see me.

In the meantime, I called the Police Chief in No. Anodver, who was very helpful. From various sources, I found out that the police had staked out the area of the State Park because numerous complaints had been received of overt homosexual activity. It is a well known spot for homosexuals.

The raid was carefully planned, and the police officers were briefed ahead of time about entrapment and about what kind of action constituted grounds for arrest.

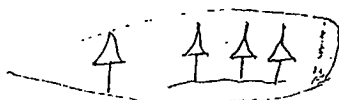
Father Rosenkrantz approached officer on bendh, engaged i him in concersation and then reached for his crotch. For this reason he was chagged with indecent assaulth.

I spoke to George who indicated remorse for not having confessed to me when I first telephoned him. He hoped that it could be gotten over with no pøblem. He didn't think that anyone knew, because he used different initial, and also wore lay clothes. He did inform the police that he was a priest, and they seemed to respect that.

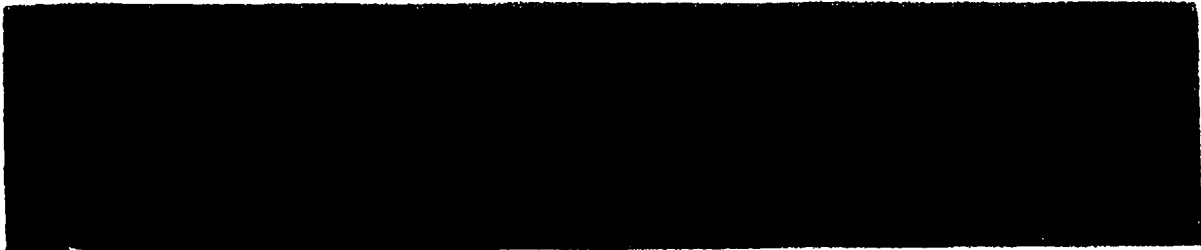
He said that he was just walking through the park and met this young man. He began a conversation with him, and admits that the conversation went a little too far, but he denies -hat there was any action whatsoever.

I told George that he would not be allowed to go back into parish ministry until we had settled whether he constituted a danger. I suggested that he would have to make a retreat, and that w he would have to go into residential therapy, though I did not know what kind of therapy would be helpful for someone who denied there was a problem.

In any case, we shall have to wait until case is heard January 23rd.



- Police kept it -
- Police had received complaints about
out sexual acts. Girl scout Troop.
- put out under - 25 arrests
- arrests on oral sex & mutual
masturbation.
- he got arrested - indecent assault -
grabbed of groin by the crotch
area -
- words didn't suffice
- didn't have permission - masturbate,



October 26, 1989

M E M O R A N D U M

TO: Bishop Banks
FROM: Father Lennon *RGL*
RE: Father George Rosenkranz

1-603-558-2338

summary
Frank Audy (class of 1972), works as a Probation Officer at the ~~Lowell~~ District Court.

He called today to inform Chancery that Father Rosenkranz - was arraigned yesterday along with three other men. The case has been continued until January 23rd.

If he is able, Frank Audy seemed quite willing to be of assistance. His telephone number is 508-687-7184 Ext. 222

- George lied to me when I brought this up to him on Wed nite





ARCHDIOCESE OF BOSTON
2121 COMMONWEALTH AVENUE
BRIGHTON, MASSACHUSETTS 02135
(617) 264-0100

SECRETARY FOR MINISTERIAL PERSONNEL

I met with George Rosenkranz on February 20 (?) to discuss what happened at his trial on January 23. He informed me that they had continued the case on lewd conversation but that they dropped the charge of battery. If there is no problem within the year, then everything will be dropped.

He wanted to know what next. He completely denied that there was any wrong-doing on his part other than an indiscreet conversation with the arresting officer. (I did not tell him that the incident had been described to me otherwise.)

I said that it was impossible for me to believe his denials any more. That it seemed clear to me that he must have a problem with homosexual activity and that something would have to be done before he could be re-assigned to ministry. A particular problem was the first accusation about his misbehavior with a juvenile. Because I could not believe his denials about the latest homosexual arrests, I could not very well believe his denial about the incident with the youngster.

I said that an evaluation would at least be necessary, though I really didn't see any value coming from the evaluation as long as he denied everything.

He said that he was going to a therapist and that he would like to stay off-duty for two months while he continued with the therapist. He also asked if I would like a report from the therapist. He also said that he needed more financial support.

I told him that if he wanted to ask the therapist to send me a report that would be all right with me, but it would not take the place of an evaluation by a doctor chosen by us. I also said that he should ask the therapist to help him to admit to me what was really happening. And finally I said that we would increase the stipend so that he would get what he was receiving while on duty.

We should be seeing one another in a couple of months

M. J. Danley
2/24/90

ROSENCRANTZ - 0499

March 11, 1990
Lowell, Ma.

The Most Reverend Robert J. Banks, D.D.
Boston, Ma.

Your Excellency,

I'm Father George Protopapas, O.M.I. I'm retired but I help out in parishes. As of now, every Tuesday and Wednesday, I replace Father Lawrence Rondeau, the pastor of St. Joseph's church in Salem.

St. Joseph is not new to me. I was in charge of the Spanish faithful in Salem and Beabody for seven years.

I want to say in this letter a few words concerning the planned closing of St. Therese chapel and also about Father George Rosenkrantz.

About a month ago, I said the 4 o'clock Mass on Saturday and the 7:30 on Sunday morning. More than 90% of those attending were women over 70 years of age.

I also said the 11 o'clock Mass on Sunday morning at St. Therese. The church was filled and the group was a mixed group: some old people, some middle-aged couples, many young people and young married couples with their children.

5 -

The future of St. Joseph's parish lies more in the territory where St. Therese is than in that of St. Joseph. St. Therese is scheduled to close on Sunday April 1, after the 11 o'clock mass. I think that this decision is premature. If the pastor of St. Joseph were a strong leader, chances are that the people who attend St. Therese would probably gravitate to St. Joseph. But that is not the case. In fact, some claim that already 200 families have left St. Therese of their own will for parishes other than St. Joseph. With the definite closing of St. Therese, an exodus from St. Joseph's parish may follow. It is true, from what I understand, that the people of St. Therese had an opportunity to express their views on the matter. Only a handful showed up. It is not that they are indifferent, I assure you. It could be that they felt the decision had been already taken and that there was no use to show up.

I would like to address another issue. It concerns Father George Rosenkrantz. I lived with him for over three years. As an associate he was terribly lazy, arrogant, not at all concerned with the parishioners. He was away every afternoon in the company of questionable friends. On the days off he would leave around 12 P.M. on Tuesday and not return in the wee hours of Saturday. He saw

people at the office, at the most one or two a week on condition that they make an appointment with him by phone. I will not go into details but he was, without doubt, a scandal to parishioners. Frankly, in my opinion, he should not be reassigned to a parish. He had to leave in the past the parish of Our Lady, Star of the Sea, ^{in Manhattan} for the same serious reason that he is leaving St. Joseph. For the good of the church he should be deprived of exercising his priestly functions.

I write this not in a spirit of rancor but in a spirit of fraternal charity. It goes without saying that I accept beforehand, in detachment, your final decisions. Also these opinions that I express are strictly personal and confidential.

Sincerely

Fr George Protopoulos O. M. I.
725 Merimach St.
Lowell, Ma. 01854
(St. Jean - Baptist Parish)

GT REDACTION

Rosenkrantz - (Muceli)

Regret, remorse &
repentance over

[REDACTED]
(Robert lived)

- I'm angry
- innocent
- went to Florida
- phone relat. w father

"are you alright" - hanging
on _____

Archdiocese of Boston
Secretary for Ministerial Personnel

M E M O R A N D U M

TO: File
FROM: Rev. John B. McCormack
DATE: July 20, 1994
RE: Reverend George Rosencrantz

The following information is totally off the record, confidential and cannot be used. It is provided for background to Father Rosencrantz.

Mr. Gary Cowles of the court reviewed Father Rosencrantz's record at the Peabody Court. He gave the following summary:

1. He attended a court clinic for a series of sessions.
2. The security officer at Sears made a report. The police department also has a report of the event.
3. The outcome of the court hearing was "no-pros". It is usually interpreted to mean (1) that as there was no sufficient evidence, person is a first time offender or he is a public figure who should not be exposed. He felt that there was no doubt about his behavior. Each man was in a separate stall and one was reaching over and masturbating the other.

He also wondered whether we were aware of the October 1989 arraignment at Lawrence District Court for indecent assault and battery. The case was continued without a finding. Eventually it was dismissed. The record can be obtained by writing to the court system and making reference to the case as number 89-18CR8172.

JBM:ah

Gary Cowles 508-532-0141

ROSENCRANTZ - 0559

COMMONWEALTH OF MASSACHUSETTS

SUFFOLK, ss.

SUPERIOR COURT DEPARTMENT
OF THE TRIAL COURT
SUCV 2002-1042
(CONSOLIDATED WITH SUCV 02-1296)

PETER POLLARD,

Plaintiff,

v.

THE ROMAN CATHOLIC
ARCHBISHOP OF BOSTON, A
CORPORATION SOLE ,

Defendants.

AFFIDAVIT OF PETER POLLARD

I, Peter Pollard, depose and say as follows:

1. My name is Peter Pollard and I live in Massachusetts.
2. In 1966 when I was 15 years old, I was an alter boy and an active member of the Youth Group at the church at The Star of the Sea Parish in Marblehead, Massachusetts.
3. At that time, Father George Rosenkranz ("Fr. Rosenkranz") was an Assistant Pastor and Guidance Director at the parish and he was, for a time, a mentor to me.
4. Under the pretext of teaching me about sex, Fr. Rosenkranz kissed me. During the next year, Fr. Rosenkranz molested me in various ways. He always explained his sexual advances as a lesson. He had me expose myself to

him, he kissed me, he had me lie on top of him clothed while he kissed me and
on another occasion, while on an overnight trip to New Hampshire, Fr.

Rosenkranz tried to coerce me to sleep in his bed.

SUBSCRIBED AND SWORN TO UNDER THE PAINS AND
PENALTIES OF PERJURY THIS 17 DAY OF JULY, 2003.



PETER POLLARD

COMMONWEALTH OF MASSACHUSETTS

SUFFOLK, ss

SUPERIOR COURT DEPARTMENT
OF THE TRIAL COURT
CIVIL ACTION NO.: 02-1102A
(CONSOLIDATED WITH 02-1296)

EDWARD PALERMO,

Plaintiff,

v.

THE ROMAN CATHOLIC
ARCHBISHOP
OF BOSTON, A CORPORATION SOLE,

Defendant.

AFFIDAVIT OF EDWARD PALERMO

I, Edward Palermo, depose and say as follows: ^{Ans} (EP)

1. My name is Edward Palermo and I am ~~an~~ individual living in Lynn, Massachusetts. My date of birth is March 1, 1957.
2. In the 1970's, Father George Rosenkranz ("Fr. Rosenkranz") was a ^{Blessed} (EP) priest working at the ~~Pleasant~~ ^{Pleasant} (EP) Sacrament Parish in Saugus, Massachusetts.
3. My family ~~was~~ ^{WERE} (EP) members of the ~~Pleasant~~ ^{Blessed} (EP) Sacrament Parish and I ^{LEARNING} how to ^{IN} (EP) play ^{EP} the organ ^{EP} at the Church ^{EP} Basement.
4. When I was at the Church I got to know Fr. Rosenkranz.
5. When I was 14 years old, Fr. Rosenkranz took me with him to New

Hampshire. I believe this was in 1972. Fr. Rosenkranz told me that he was looking to ~~purchase~~ ^{AT (EP)} a camp in New Hampshire. for a ~~boys~~ boys Retreat

6. When we went to New Hampshire we stayed in a motel in ^{that AREA} Hampton. At night Fr. Rosenkranz began to touch my genitals and then put his mouth on my penis until I ejaculated.

7. After that incident, Fr. Rosenkranz began to touch me on my genitals in the rectory at the Church. There were times he did this on the couch in ~~the~~ ^{his (EP)} sitting room and also in his bedroom. He also did this in the

8. Another time, Fr. Rosenkranz took me to a motel in Peabody, ^{Church Sacristy (EP)} Massachusetts on Route 1 and fondled my penis until I ejaculated. ^{after he took me to Howard Johnson on Rt 1 for ice cream}

9. On another occasion, Fr. Rosenkranz did the same thing to me in a CCD classroom. ^(EP) in the Rectory Basement.

10. After a time, I told my parents I did not want to go to Church anymore and my mother told me to speak with a priest about this. When I went down to talk to a priest, it was Fr. Rosenkranz. ^{who told me I did not need to come back anymore (EP)}

11. ~~On another occasion, Fr. Rosenkranz took me to an overnight camp for boys in Barnstead, New Hampshire. When he took me there he put his mouth on my penis until I ejaculated.~~ ^(EP)

SUBSCRIBED AND SWORN UNDER THE PAINS AND PENALTIES

OF PERJURY THIS 19 DAY OF JULY, 2003.

A handwritten signature in cursive script, appearing to read "Edward Palermo", written over a horizontal line.

EDWARD PALERMO