

LOWELL VICARIATE  
ARCHDIOCESE OF BOSTON

REV. THOMAS C. HUDGINS  
Episcopal Vicar

ST. ANNE'S PARISH  
75 King Street  
Littleton, Mass. 01460  
Telephone 486-4100

April 29, 1930

Most Reverend Thomas V. Daily  
Chancery  
2121 Commonwealth Avenue  
Brighton, Massachusetts

Your Excellency:

I first heard of Father Lane's project when he visited me several months ago and also at a meeting held in St. Peter's Rectory. The meeting was attended by about twenty five people and included Bishop Ruocco, a few priests, nuns and lay people. From the very beginning and from what I have heard, I have had some misgivings for the following reasons.

Father Lane and Father McLaughlin are two very strong willed men and, consequently, they are not getting along very well. They go their own ways and very seldom consult with one another. Father Lane said that there is great tension in the Rectory and wants to move to the convent before June 1st. This seems to me to be an escape and the creation of a new ministry which will allow him to be on his own. This is the reason for the urgency for the Cardinal's consent which is evident in his letter.

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

BL-0003

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of something happening will be very remote.

If I can be of further assistance to you, please do not hesitate to call upon me.

Respectfully yours in Christ,

*Thomas C. Hudgins*  
Thomas C. Hudgins.

Copy.

PERSONAL AND CONFIDENTIAL

M E M O R A N D U M

TO: Bishop Hughes  
FROM: Father McCormack  
DATE: March 15, 1993  
RE: Reverend Bernard Lane

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The allegations made about Father Lane were dropped. At the time there was an investigation by both Father Melvin Surette and the District Attorney's office.

The results of the investigation were that the parent of the boy who made the allegations was satisfied with the outcome. It seems that the boy made these charges in a vindictive way. There is no substantiation for holding them to be credible.

Father Lane took a few months off and Cardinal Law agreed to reassign him.

Father Lane, at the time, agreed to go into counseling. To my knowledge, he has never pursued this.

Recommendation:

That a conversation be held with Father Lane around this matter and to discuss how he perceives it, why it was recommended that he have counseling and why he hasn't done this.

My impression is that Father Lane must have been overextended and probably was not using good judgment at times. This is just an intuition.

JBM:mo'1  
5665M

CONFIDENTIAL

M E M O R A N D U

*Jack:*  
*Why do you recommend not*  
*going before the Board?*  
*I support all the steps you*  
*have taken, but wonder about*  
*your last sentence: "Just*  
*wondering!"* *al*

TO: Bishop Hughes  
FROM: Father McCormack *JM*  
DATE: May 3, 1993  
RE: Reverend Bernard Lane

I write in reference to our looking into the circumstances surrounding the allegation made about Fr. Lane at the Alpha-Omega House program in the 70's.

Sr. Catherine Mulkerrin interviewed Martha McKenna. She was a significant person at the Alpha-Omega House in those years. She was responsible for the 766 Program. She is the wife of the present director, James McKenna.

Sr. Catherine reports that Martha McKenna knew there was an allegation made and that Fr. Lane left shortly afterwards. She did not know nor does she today know of the substance of the allegation.

She never saw Fr. Lane out of line. He did an awful lot of good. He was a super therapist. Martha is the mother of eight children who were always around him.

Fr. Lane was Martha McKenna's boss. They got along very well. She couldn't say that all people felt the same - but some of that is just typical of workers.

Recommendation:

In light of the fact that we can uncover no evidence that points to Fr. Lane acting irresponsibly or in a way that points to sexual misconduct, I recommend that the matter not be pursued.

If you would like this presented to the Sexual Misconduct Review Board, I would do so. However, I do not encourage it.

PERSONAL AND CONFIDENTIAL

Reverend Bernard Lane  
Our Lady of Grace, Chelsea  
July 31, 1993

Sister Catherine Mulkerrin reported to me that she met with [REDACTED] of Florida. He is about thirty-four years of age and twice married. He described himself as one who is distrusting of others and has had some problems with drugs and alcohol in his past. He appeared to be quite contained and was not looking for counseling. He was accompanied by Attorney MacLeish.

Allegation:

When at age fifteen he was a resident at the Alpha-Omega House in Littleton. He was sexually abused by Father Lane. He described the circumstances as such:

Father Lane was heavy into one-on-one counseling. In order to teach [REDACTED] how to relax, love his own body, and learn intimacy, he would have him lie down on the floor of the office, remove pieces of clothing such as his shirt and progressively over a period of time, all his clothing. He would invite [REDACTED] to lay naked in bed with him when he was naked.

He would then at times massage [REDACTED], rush him, try to masturbate him and teach him how to feel orgasm. They would talk about oral and anal sex, but he would not do it. He reported that this happened about twenty times within one year. It is not clear how often the actual massaging, etc. took place.

[REDACTED] thinks that some of the other counselors might have done things like this to other boys. He thinks Father Lane might have done it to other boys. He gave the names of other boys who lived at Alpha-Omega to Attorney MacLeish.

He described Father Lane as one who had a charismatic approach to boys. He held a sway over them and they wanted to be liked by him.

He reported Father Lane as bringing some boys to his house in New Hampshire.

He wanted to know what we are going to do with him and to make sure that he is not in touch with children.

JBM:mo'l  
6388M

BL-0019

Meeting with Fr. Bernard Lane  
August 6, 1993

1. Fr. Lane came with his brother who is a lawyer.
2. I gave copies of the Archdiocesan Policy to each to read over so they could ask questions.
3. I then read the report from Sr. Catherine.
4. Discussion followed about procedures:
  - need to leave parish
  - administrative leave or resignation?
5. Fr. Bernard Lane then addressed the allegation:
  - therapy which all the counselors used was based on Bethel Training Program which emphasized being more comfortable with the body
  - however there were no doors to the rooms
  - he never engaged in massage or masturbation of the boys
  - the boys were street boys and generally did not have underwear at night or pajamas or bathing suits for swimming
  - Fr. Lane recognizes now that this was not a good professional or common sense approach
  - Fr. Lane had not been involved with boys since leaving Alpha Omega House
6. Bernard Lane wants to diffuse situation:
  - resignation probably for poor health
  - assessment
  - placement in ministry where there are no minors
7. August 7 telephone call: Attorney Gerard Lane indicates that Bernard Lane will resign from the parish as of 8/14/9.

ACH:tt

BL-0023

PERSONAL AND CONFIDENTIAL  
REVIEW BOARD  
JUNE 6, 1994

Case # 37

Allegations:

In 1978 while the priest was in charge of a residential treatment program for adolescent males, a young resident charged the priest with sexual abuse.

In 1993, a thirty four year old man alleged that, when he was fifteen years old and living in the residential treatment program conducted by this priest, he was sexually abused.

In 1994, an adult male alleges that when he was seventeen years old and working in this residential treatment program, this priest sexually abused him.

Response:

To the first allegation, the priest responded that this young man was getting even with him. Since this young man came to the program as an alternative to jail and the boy had to be asked to leave the program, the priest claimed that the boy threatened to get even with him.

To the second and third allegations, the priest denied that there was any sexual abuse, but admits to nakedness. He described the residents as street kids who were often given a last chance before going to jail. The priest described the therapy as reflective of the times (the 70's). Although now seen as being 'unorthodox', wishes that he had greater supervision in that aspect of running the program.

Background of the priest:

He is fifty-nine years of age. He has served in a number of parishes as a Parochial Vicar and as a Pastor. He was responsible for starting a residential program for young people in difficulty in the 1970's.

Impressions:

The priest is a hard worker, appears to be naive and can be extremely intense and anxious. He strongly believes that he used a new and unorthodox approach that he

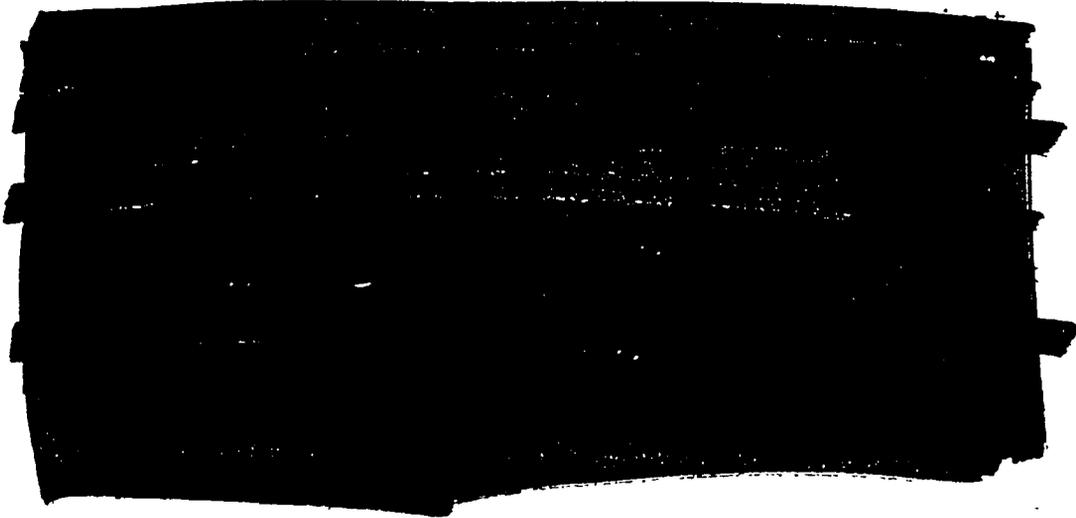
BL-0110

questions in hindsight. He feels that these young men are making these allegations now and twisting the picture so that it looks like it was sexual in nature versus helping them accept their feelings. It is my understanding that some psychiatrists think that people who ran this type of residential program are now the recipients of sexual abuse cases without foundation.

Action to Date:

In 1978 the priest resigned as Director of the residential program and participated in an outpatient assessment. The results of that are not available to us now. Subsequently, he was assigned to parish ministry.

Following the recent allegations, this priest participated in an inpatient assessment at St. Luke Institute. His diagnosis was of an adjustment disorder with mixed emotional features (marked to severe anxiety). There was a diagnosis of un-integrated sexuality and a diagnosis of ephebophilia by history. He was described as the kind of individual that actively pushes away from negative emotional states and troubling feelings. The report further stated: "Although the data is strongly suggestive of an ephebophilia problem in the mid 70's, evidence for this condition is currently not there".



Observations:

BL-0111

Although it is clear that both assessing institutions agree that there is no current sexual disorder, there seems to have been serious boundary

violations and poor judgement. The men who reported sexual misconduct by this priest in their teens see this now as sexual abuse. The question of ephebophilia is raised, but not resolved.

Delegate Recommendation:

There shall be no parish ministry. In light of the legal claim, there should be no public ministry in the near future. The priest should live in a residence with priests, be in regular contact with his monitor/adviser and continue in therapy and Spiritual Direction. The case should be reviewed in two years.

KJD:tt

COPY

PERSONAL AND CONFIDENTIAL  
MEMORANDUM

TO: Rev. William F. Murphy  
FROM: Sister Rita V. McCarthy  
DATE: September 30, 1997  
RE: ██████████ (Rev. Bernard Lane)  
██████████, Brockton ██████████ ██████████ (DOB ██████████)

---

██████████ met with me at the Chancery today. He was very apprehensive so he brought his girlfriend along to assuage his fears. Gradually he relaxed and spoke openly of his past. Before he encountered Father Lane in 1974, ██████████ admitted to being a "juvenile delinquent." He described his family as dysfunctional with many problems. His mother, however, did belong to a Guild at the Church. ██████████ father was very rough with him. ██████████ wanted me to understand that all of his problems were not the result of what Father Lane did to him, only his sexual orientation and self-esteem. Because of his other problems, such as stealing cars, he was sent to Alpha & Omega in Littleton.

██████████ description of the dorm at Alpha & Omega was bizarre. He recalls it as a room full of young men 14-16 years old all lying around naked, some in towels, masturbating one another and reading pornographic magazines. He also claims that triple X-rated films were made available to the young men.

██████████ was at Alpha & Omega for approximately 5 or 6 months. Father had some "special kids." ██████████ was one of them. At one time ██████████ was chosen to speak to a group of Deacons in Brighton.

Father would bring ██████████ to his bedroom to "test him sexually." At first ██████████ tried to brush Father off. Father turned this around and made the problem ██████████ own insecurity. Father said that he had a copy of ██████████ psychological profile and that ██████████ had a sensitive scrotum, which was why ██████████ would not allow Father to touch him. Father also told ██████████ that he ██████████ had homosexual fears. Thereafter, Father digitally sodomized him once or twice every week. He kept telling ██████████ that he was better than the others, that ██████████ would make it.

Later in life ██████████ had a homosexual relationship. ██████████ realized at this time that it was not true; he had no attraction for men. He felt all mixed up.

██████████ would like to go to Thomas Morris, MD in New Bedford to try to get a handle on his life. His girlfriend recommended Doctor Morris to him. ██████████ feels that if he can get his self-esteem back, he would be able to do something with his life. ██████████ signed a waiver before he left and thanked me.

RVM:tt

BL-0119

LANE

Archdiocese of Boston  
Assistant to the Secretary for Ministerial Personnel

PERSONAL AND CONFIDENTIAL  
MEMORANDUM

TO: Rev. William F. Murphy ✓  
FROM: Sister Rita V. McCarthy ✓  
DATE: September 30, 1997  
RE: ██████████ (Rev. Bernard Lane)  
██████████ 02401 ██████████ (DOB ██████████)

██████████ met with me at the Chancery today. He was very apprehensive so he brought his girlfriend along to assuage his fears. Gradually he relaxed and spoke openly of his past. Before he encountered Father Lane in 1974, ██████████ admitted to being a "juvenile delinquent." He described his family as dysfunctional with many problems. His mother, however, did belong to a Guild at the Church. ██████████ father was very rough with him. ██████████ wanted me to understand that all of his problems were not the result of what Father Lane did to him, only his sexual orientation and self-esteem. Because of his other problems, such as stealing cars, he was sent to Alpha & Omega in Littleton.

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Father would bring ██████████ to his bedroom to "test him sexually." At first ██████████ tried to brush Father off. Father turned this around and made the problem ██████████ own insecurity. Father said that he had a copy of ██████████ psychological profile and that ██████████ had a sensitive scrotum, which was why ██████████ would not allow Father to touch him. Father also told ██████████ that he (██████████) had homosexual fears. Thereafter, Father digitally sodomized him once or twice every week. He kept telling ██████████ that he was better than the others, that ██████████ would make it.

Later in life ██████████ had a homosexual relationship. ██████████ realized at this time that it was not true; he had no attraction for men. He felt all mixed up.

██████████ would like to go to Thomas Morris, MD in New Bedford to try to get a handle on his life. His girlfriend recommended Doctor Morris to him. ██████████ feels that if he can get his self-esteem back, he would be able to do something with his life. ██████████ signed a waiver before he left and thanked me.

RVM:tt

BL-0120

LANE

BL, WM  
- Miceli  
Lane -> Tierney  
↓  
Mason -  
Ed Melone  
↓  
weel therapist?

PERSONAL AND CONFIDENTIAL  
MEMORANDUM

TO: Rev. William F. Murphy ✓  
FROM: Sister Rita V. McCarthy, CSJ RJA  
DATE: September 30, 1997  
RE: [REDACTED] (Rev. Bernard Lane)  
[REDACTED], Brockton [REDACTED] [REDACTED] (DOB [REDACTED])

[REDACTED] met with me at the Chancery today. He was very apprehensive so he brought his girlfriend along to assuage his fears. Gradually he relaxed and spoke openly of his past. Before he encountered Father Lane in 1974, [REDACTED] admitted to being a "juvenile delinquent." He described his family as dysfunctional with many problems. His mother, however, did belong to a Guild at the Church. His father was very rough with him. [REDACTED] wanted me to understand that all of his problems were not the result of what Father Lane did to him, only his sexual orientation and self-esteem. Because of his other problems he was sent to Alpha & Omega in Littleton.

His description of the dorm there was bizarre. He recalls it as a room full of young men 14-16 years old all lying around naked, some in towels, masturbating one another and reading pornographic magazines. He also claimed that triple X-rated films were made available to them. *substantiated*

[REDACTED] was at Alpha & Omega for approximately 5 or 6 months. At one time he was chosen to speak to a group of Deacons. Father had some "special kids." He was one of them.

Father would bring [REDACTED] to his bedroom to "test him sexually." At first he tried to brush him off. Father turned this around and made the problem [REDACTED] own insecurity. He said that he had a copy of [REDACTED] psychological profile and that he had a sensitive scrotum, which was why he would not let Father touch him. He also told him that he had homosexual fears. Thereafter, Father digitally sodomized him once or twice every week. He kept telling [REDACTED] that he was better than the others, that he would make it.

Later in life [REDACTED] had a homosexual relationship. He realized at this time that it was not true; he had no attraction for men. He felt all mixed up.

He would like to go to Thomas Morris, MD in New Bedford to try to get a handle on his life. His girlfriend recommended Doctor Morris to him. [REDACTED] feels that if he can get his self-esteem back, he would be able to do something with his life. He signed a waiver before he left and thanked me.

BL-0121

OCT P:34 1997

LAW OFFICES  
OF  
MITCHELL GARABEDIAN

MITCHELL GARABEDIAN  
WILLIAM H. GORDON  
JEFFREY S. AHEARN  
HERBERT C. DIKE  
SHAUNA E. TANNENBAUM  
JONATHAN F. TABAGKY

100 STATE STREET, 6TH FLOOR  
BOSTON, MASSACHUSETTS 02109

(617) 523-6290  
FAX (617) 523-3687

October 10, 1997

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

RE: Sexual abuse of [REDACTED] by Father Bernard Lane

Dear Mr. Rogers:

Please be advised that this office represents [REDACTED] currently 39 years old, who was repeatedly sexually molested by Father Bernard Lane between January and June of 1974 when he was fifteen and sixteen years old. The molestation occurred at Alpha Omega Hall in Littleton, Massachusetts and at Father Lane's lakefront home in New Hampshire.

The relevant sexual behavior includes telling Mr. [REDACTED] that it was perfectly natural for men to physically feel and demonstrate attraction for other men, providing Mr. [REDACTED] with Vaseline, pornographic magazines and pornographic videos and encouraging him to masturbate openly, bringing Mr. [REDACTED] to his bedroom at night and rubbing his hands up and down Mr. [REDACTED] torso and legs giving, in his words, "body rushes" as they both lay naked in his bed, rubbing his hand over Mr. [REDACTED] genitals, performing oral sex on Mr. [REDACTED], and forcing Mr. [REDACTED] to perform "hand jobs" on him.

Mr. [REDACTED]'s injuries resulting from this behavior include suicidal ideations, disgust, shame, anxiety, confusion regarding his sexual identity, damage to his relationship with his mother, i.e. Father Lane told Mr. [REDACTED] that he had reviewed psychological tests of Mr. [REDACTED] and that they revealed that he hated his mother and that he was a latent homosexual and that he must confront his mother and stop rejecting perfectly normal male on male affection.

Based on the foregoing, Mr. [REDACTED] demands \$200,000.00 in settlement of this matter. Please be aware that Mr. [REDACTED] demand is firm and not negotiable.

BL-0122

LAW OFFICES  
OF  
MITCHELL GARABEDIAN

Mr. Rogers  
page 2  
October 10, 1997

Please advise as to your decision as I will be filing a complaint on behalf of my client within the near future.

If you do not represent Father Bernard Lane please inform me of same.

Very truly yours,



Mitchell Garabedian

**Confidential Memorandum**

To: the file of Rev. Bernie Lane

From: Reverend William F. Murphy *WFM*

Date: October 15, 1997

Re: new allegation

Fr. Lane and his brother Gerald (an attorney) came in to see me on October 7. I had informed previous day that Sr. Rita McCarthy had received a new allegation against him from a man named [redacted]. Mr. [redacted] alleges that Fr. Lane sexually molested him while Mr. [redacted] was at Alpha-Omega House in Littleton in 1973.

Fr. Lane says that Mr. [redacted] was at A-O in 1973, not 1974. He vaguely remembers him.

To the allegation that the young men of A-O often lounged around naked, masturbating one another and reading pornography provided by the staff, Fr. Lane says it is not true. He says that the young men did not wear underwear (the fashion of the day). Upon retiring, they would be naked. Sometimes would hug one another or a staff member as a way of saying goodnight. If pornography was present, it was privately owned. It was never provided by staff. There were no dormitories, precisely to prevent any sexual acting out. Sexual responsibility was one of the foundations of the house, along with a prohibition on drugs, alcohol and fighting. Fr. Lane says he never watched rated films with the residents, and certainly did not provide it. He describes a well-run, open community with good supervision and safeguards in place.

Mr. [redacted] claims that Fr. Lane took him to Fr. Lane's bedroom to "test him sexually". Fr. Lane says that he cannot remember ever having Mr. [redacted] in his room. He denies having touched him sexually, sodomizing him with his finger, or speaking to him about Mr. [redacted] fear of homosexuality as a deterrent to sexual cooperation with Fr. Lane. He says he never told [redacted] that [redacted] had a "scrotum".

Fr. Lane does not recall if Mr. [redacted] was one of the group which travelled to St. John's Seminary to speak to seminarians about the A-O program. He says if there was anything the staff wished to hide, would they bring the boys to speak publicly?

Fr. Lane said he will [provide me with names of former staff and residents through which I can recreate the appropriate atmosphere Fr. Lane describes.

On the recommendation of Fr. Paul Miceli, Fr. Jim Tierney (Fr. Lane's supervisor) will not be informed of this recent allegation. However, Mr. [redacted] has made contact with Atty. Mitchell Garabedian. Sr. Garabedian delve into this situation, he could uncover others willing to make claims. The process could become public. I will speak to Fr. Miceli about this. When I spoke to Fr. Lane, I was unaware that contact had been made with a lawyer. Fr. Lane does not currently know about this.

Fr. Lane would somehow like to assure Mr. [redacted] of the treatment he has received and the safety of his current assignment.

**CONFIDENTIAL MEMORANDUM**

To: the file of Reverend Bernard Lane

From: Reverend William F. Murphy

Date: February 7, 1999

Re: response to allegation

Fr. Bernard Lane came to Chancery this afternoon at my request, to respond to an allegation of sexual misconduct by [REDACTED]

I asked Fr. Lane if he could recall an individual by that name who had participated in the Alpha-Omega program in Littleton in 1976. He said he did not.

I read Fr. Lane the section of Mr. [REDACTED] written report which described the alleged incident. In response, Fr. Lane told me:

- his family's New Hampshire house would have been occupied by his family during the month of August, making the alleged activity impossible
- he never told any person to disrobe and never pulled clothing off any person
- he never committed the acts of oral sex or sodomy (sexual activity: oral, anal or masturbation were offenses for which immediate dismissal from the program was the punishment)
- the youths were visited monthly by DSS caseworkers; a report could have been made then
- [REDACTED] reports his Mother took him out of the program because of his changed demeanor; this could not have happened without involvement of the DYS and the Staff Psychiatrist, giving another opportunity to report
- boys coming from Westfield Detention Center were in for aggravated assault, murder, or armed robbery; they were not the sorts to permit fondling.

Questions which arose include:

- how would Fr. Lane have separated [REDACTED] off from the other boys?
- when did [REDACTED] first report this incident, and to whom?
- for what had he been incarcerated at Westfield?

Father Lane is currently performing no public ministry which would involve minors except the celebration of two Sunday Masses at St. Linus Parish in Natick. He assures me that he does not have any contact with minors separate from the open forum of liturgy. He performs no other ministry apart from the work he does at Regina Cleri.

BL-0128

CONFIDENTIAL MEMO

August 11, 1999

TO: File

From: Rev. Charles Higgins

Re Reverend George Berthold

A meeting was held on Wednesday June 21, 1999 at 1 PM between Rev Bernard Lane and myself. During the meeting I indicated to Fr Lane that because of new developments concerning his actions in the Alpha - Omega program, he would have to resign his present position as assistant to Senior Priest of the Archdiocese. I asked him to respond to the fact that his attorney indicated that he participated in fondling and mutual masturbation as part of therapy at Alpha Omega. He denied there was mutual masturbation but did admit to nude hugging, fondling, touching and sexual arousal. He said there was touching of genital areas along with touching of all the other parts of the body. He reaffirmed that this was accepted therapy at the time. I told him this was inappropriate and fell within the guidelines of the sexual abuse policy of the Archdiocese. Fr Lane will be 65 years old on August 14, 1999. I have asked him to send a letter of resignation to the Cardinal, seeking retirement and senior priest status. We will accept his resignation and place him on retirement. I also asked his for an assessment to help in this transition. He didn't this was necessary.

BL-0142



THE  
INSTITUTE  
OF  
LIVING

Division of Admissions  
and Consultations

ARCHDIOCESE OF BOSTON  
RECEIVED

MAR 6 1994

OFFICE OF  
MINISTERIAL PERSONNEL

February 7, 1994

Father John McCormick  
Diocese of Boston  
One Lake Street  
Brighton, Massachusetts 02135

Dear Father McCormick:

Thank you very much for referring Father Bernard Lane to us for psychiatric evaluation and therapy. It is our understanding that following an allegation of sexual abuse that Father Lane was evaluated at the Saint Luke Institute in Maryland, and that he was sent to The Institute of Living for further evaluation and treatment. In order for us to continue with Father Lane's evaluation and treatment, he has been seeing me for psychiatric consultation, usually two or three times a week, over a period of several weeks since his admission to the Program in December of 1993. He has also been seen for psychological reevaluation by Dr. Bruce Reis of our Department of Psychology, for spiritual evaluation by Father John Kiely, Director of our Pastoral Program, and has attended the Professional and Clergy Day Program under the supervision of Todd McDonald, R.N., B.S.N., C. Father Lane has been entirely cooperative throughout his stay and although he was anxious, and frightened at the time of his arrival to a point which might have compromised his cognitive functioning, we found that the support of the Program soon helped him to integrate fully, so that the report presented below we feel is an accurate statement of Father Bernard Lane's current intellectual, emotional and spiritual state.

In order to be complete I would like to quote from the allegations that were recorded in a personal and confidential report of July 31st involving a meeting between the accuser and Father Lane's Superior at the Archdiocese in Boston: "On July 31st, 1993, the patient, who is presently 34 years of age, made the following allegations about Father Lane. When at age 15 he was a resident at the Alpha Omega House in Littleton, he was sexually abused by Father Lane, described the circumstances as such:

Father Lane was heavy into one-to-one counseling. In order to teach [REDACTED] how to relax, love his own body and learn intimacy, he would have him lie down on the floor of the office, remove pieces of clothing such as his shirt and progressively over a period of time all his clothing. He would invite [REDACTED] to lay naked on the bed with him when he was naked. He would then at times massage [REDACTED], rush him, try to masturbate him, and teach him how to feel orgasm. They would talk about oral and anal sex, but he would not do it. He reported that this happened about 23 times within one year. It is not clear how often the actual massaging, etc., took place. [REDACTED] thinks that some of the other counselors might have done things like this to other boys. He thinks that Father Lane might have done it with other boys. He gave the names of other boys who lived at the Alpha Omega to Attorney Macleash. He described Father Lane as one who had a charismatic approach to the boys. He held sway over them and they wanted to be like him. He reported Father Lane as bringing some boys to his house in New Hampshire. He wanted to know what we were going to do with him to make sure that he is not in touch with children."

The following is a summary of the response made by Father Lane regarding these matters on August 6th, 1993:

Father Lane described his state of mind after hearing about these latest charges and during the time of his evaluation at the Saint Luke Institute in October of 1993 in the following manner: "In the late 1960's or early 1970's I was involved in street work and established two group homes and programs for delinquent adolescents. This past August an allegation was made that I sexually abused, 20 years ago, in 1973, a man now 36 years old from Florida. Following the established guidelines of the diocese I chose to resign as pastor for health reasons, and went for evaluation for six days to Saint Luke Institute. Their recommendation was a program at The Institute of Living. The shocking magnitude of the whole experience filled me with tremendous tension, fear, and anxiety. Fortunately I have a supportive family, priest, friend, and lay friends with whom I am able to share, cry out my pain, hurt, etc. I feel I have struggled to be a faithful priest most of my ministry. It is a large part of my life and identity, and the greatest pain is to be restricted in practice or the fear of not being able to return to active ministry of some sort. No body in past assignments and years could accuse me of any improprieties."

In summary then, Father Lane has attempted since the summer of 1993 to understand in a deeply emotional and spiritual sense the events which started in the late 1960's and which have affected his life in such a profound way some 30 years later. We feel that the initial effect of his dealing with these issues caused him to become disorganized in his thinking and emotions which resulted in the diagnoses that were made at the Saint Luke Institute. We would agree with the diagnosis of an adjustment disorder with mixed emotional features, marked to severe anxiety, and depression, but have not found evidence for any sexual disorder. Specifically, although he was diagnosed as having ephebophilia by history, the Saint Luke Institute stated that there was no evidence for ephebophilia in his current condition, and we cannot find any specific evidence for ephebophilia in his past history as well. As at the Saint Luke Institute we found no reason to give him a personality diagnosis.

Father Lane has impressed us as being a deeply spiritual man of a high level of integrity. Father Kiely and I have found him to be deeply committed to his priestly Roman Catholic vocation, and believe that there is no psychiatric contraindication to his continuing in ministry. The personnel of the Professional and Clergy Day Program agree with this recommendation and likewise feel that Father Lane has gained much maturity through his extremely hard work, attempting to understand himself and his life circumstances in a very constructive and maturing manner. We would, therefore, make the following recommendations: Father Lane should continue in psychotherapy on a weekly basis. Father Lane is currently taking Prozac, an antidepressant medication. This medication will need to be monitored as Father Lane will continue to need support in coping with the stress of the charges which have been made against him and the effects of those changes on his ministry. Group therapy, especially with other Catholic priests would be helpful. Spiritual direction should continue on a weekly basis and Father Lane should remain in close contact with his superiors at the archdiocese. It is our feeling that Father Lane does not present a risk of sexual acting-out at this time, either with parishioners or with nonparishioners. Specifically, we see no evidence that he has a pedophilic tendency. However, while we do not see any danger in his reassignment to a parish situation, we do understand that there are other relevant issues which must affect his reassignment to ministry. This includes the fact that as intense as Father Lane's evaluation has been, psychiatric prediction is not perfect. In addition it is quite possible that Father Lane's return to parish ministry at this time could result in further charges which would be destructive to him personally and to his church, even if false. It is our feeling that there is no psychiatric contraindication to Father Lane being involved with nursing home, prison, college or hospital ministry. A supervised residence is not necessary.

possible to consider the apparent contradiction in the data in terms of a model of breakdown of the ego under severely stressful conditions. It may be hypothesized that the indications of aggressiveness on the Rorschach and the MCMI-II, and depressive affect he carries are normally well-contained and modulated by higher cognitive processes such as his superior intellect and high level of adaptive defenses. Within their failure, his ability to adequately cope as reflected in psychological testing, once these what appear to be ego disintegrative processes which affect ideation, cognition, perception, affect regulation, and ability to reality test; as he is aided in stabilizing one may expect these functions to slowly return. The patient's comments to this examiner regarding what he importantly perceives to be a supportive environment here at The Institute are regarded as facilitative of his recovery of ego integration."

As Father Lane's emotional stability and self-respect have returned, we have found him to be deeply committed on a both emotional and spiritual level to his vocation. He feels that he has gone through a period which has caused him to reevaluate his entire vocation but has come out of that period with increased commitment despite the pain that it has caused him. With an increased clarity of thinking, he has made an attempt to fully describe the events which took place in the late 1960's and early 1970's and will be submitting a full report to his superiors with detailed bibliography. This attempt to put into proper context the events in question is not being done in an angry and defensive manner but rather with the hope that people will understand the depth of his commitment to attempting to alleviate the suffering of mankind as he personally becomes involved with that suffering. To quote only a part of what he has said recently, "The late 60's and early 70's was a time of chaos politically, socially, religiously and culturally. There were great disputes between the traditional methods of psychiatric and psychological intervention which seemed to at times fail to work and the various experimental psychologies, namely, primal scream, psychomotor, encounter, T group, gestalt, etc., more emphasis at that time was placed on the biological needs and not the wholeness in the sense of rational and spiritual values." "It was a behaviorist projection of man as a stimulus response machine bypassing man's cognitive powers." The principal was that a basic psychological need frustration can undermine the organisms overall capacity to live and make the organism deeply vulnerable to destruction, pain, debilitation, and emotional destruction. We were surrounded with youth in crisis, with deep need deprivation, recognizing these needs, we tried to set goals and find ways to bridge the gap between these needs and goals. We believed that these were human dimensions that could be responded to without drugs; they needed to breathe and take in a meaningful strength and life." "With no professional training, relying on my moral convictions, intuition, and love for these youth, both male and female, the program we developed by trial and error swiftly received recognition through the state and the mental health field." "...We were servicing over 150 youths from the local community. At 1:00 and 2:00 in the morning we would have youths 14, 15, 16 years of age come in from sleeping on the streets without food, clothing, cleanliness, from the cold, physically and morally broken."

At the time of Father Lane's arrival at The Institute of Living he was found on mental status evaluation as well as by the staff of the Professional Day Program to be disorganized in his thinking with confused and rapid speech. During the first week, this therapist, as well as the staff of the day program, pointed out to Father Lane that he seemed to be disorganized and confused in his thinking and overwhelmed by his emotions. Rather than being further upset and confused by this confrontation, Father Lane responded to the supportive, structured environment and the concern of the staff by essentially "pulling himself together". His speech slowed, his thinking clarified, and he began to integrate the experience of his past years with his present understanding of the evaluation process. The process rapidly became a new period of self-discovery, and Father Lane has been able to integrate his experience here in such a way as to gain an increase in emotional stability and spiritual maturity.

Going on with Dr. Reis' evaluation: "TAT and projective drawing results suggest that Father Lane is deeply emotional, connected to others, and yearns for more contact. Long unmet dependency needs are prominent with a desire for eliciting tactile comfort from another. Analogous to the manner in which an infant utilizes the gaze of his mother to calm himself, Father Lane searches for the same type of mirroring experience in order to calm internal states of distress and neediness. The lack of these functions has produced transient feelings of emptiness in him and fantasies of holding someone. Again, in contrast to the findings of the objective tests, it is indicated in the projectives that he may act differentially, suppressing his own will in order to meet these dependency needs and avoid the potential for abandonment. One issue that he is currently struggling with on at least a preconscious level, is the conflict implicit in leaving or being forced to leave the priesthood, which for so long has served a maternal holding function for him and quite literally organized his life. While Father Lane reports having struggled with celibacy over the years of his priesthood, there is no evidence of a DSM-III-R diagnosis of sexual disorder present. His behavior with boys in the halfway house was, from his description, short of meeting a diagnostic criteria for pedophilia or hebephilic acting-out. While his arousal may have tapped homoerotic issues and/or longings for affectional attachment, it appears far more likely that his report of attempting to therapeutically intervene without appropriate supervision (and with encouragement to be experimental) resulted in that which we now would regard as significant boundary violation. The patient clearly noted sexual preoccupation at present may reflect the entry of primary process material resulting from the overwhelm of repressive defenses. Despite cognitive disorganization resulting from affective disturbance, assessment of intellectual functioning produced above average performance on vocabulary subtests and very much above average performance on abstraction subtests. Resulting overall assessment of his intellectual functioning was within the superior range of intelligence and is considered to be a likely underestimate of his true intelligence which may be in the superior to very superior range. Conclusion: It is

Father Lane's past medical history includes a disc operation for a ruptured disc with microsurgery at the age of 49, hernia operation at the age of 52, and the removal of a melanoma from his forehead at the age of 53 [he is seen at six month intervals as follow-up to check on the melanoma]. Father Lane's parents are both deceased. He described his past relationship with him as good. He has three siblings: Richard, aged 66; Gerard, aged 62; and Eugene aged 56. They are all in good health and have not had any special problems. There is no history of mental illness in the family.

Dr. Reis continues with his evaluation of Father Lane: "In the late 1960's and early 1970's Father Lane reportedly ran an experimental halfway house for delinquent and drug abusing male teenagers, ages 15 to 20." While not encouraging nudity, Father Lane stated that..."Due to the zeitgeist of the late 1960's we didn't feel uptight with nudity. There were no boundaries." Father Lane acknowledges having hugged boys to calm them down when they were upset. He acknowledges that he may have become sexually aroused during such incidents but denies any oral or anal contact with those boys or any mutual fondling of genitals. About these confusing times, Father Lane reports, 'I wish I had some supervision at the time and realizing that what was done 20 years ago would be frowned on today, he refers to it as 'unorthodox therapy'." Dr. Reis goes on, "Results from the test data appear contradictory in their evaluation of this patient. For some tests Father Lane was noted to have provided an open and cooperative manner; to others he was noted to evidence a pattern of distinct avoidance of self-disclosure. Both pictures of his functioning will be provided here for the clinician to choose which is more appropriate given his knowledge of the patient. On the one hand, the results of the present assessment are largely in accord with results of the assessment completed a short time ago at the Saint Luke Institute. It is suggested that though the patient does not self-report major depressive affect, highly negative and painful affect is abundantly present in his response to the Rorschach cards. His projective tests suggests experience of depressive affect to be severe, frequent and intensely disruptive. However, tests indicate that he remains overwhelmed by affect and distant from affect simultaneously. This is reflected in his statement during the clinical interview, 'If something hurts me it reflects on my body'. At present it is suggested that he is flooded by affect. His coping abilities are overwhelmed and are largely ineffectual. As mentioned, much of his experience occurs outside of his awareness. Much of this affect appears tied to issues of loneliness or emotional deprivation, and may reflect a chronic state of neediness. There is also the presence of significantly negative self-evaluation contributing to a ruminative feeling of sadness. It is additionally suggested that this affect has significant disorganized ideational and perceptual processes resulting in impaired reality testing and has weakened his capacity for judgment, decision-making, attention and concentration, perhaps resulting in a state of behavioral impulsiveness. Affect is experienced at present, unmodulated by higher cognitive processes."

felt that the Cardinals belief and trust in me and respect and admiration of the wider community helping literally thousands of youth, and now to be accused of sexual abuse 20 years later was totally shattering and confusing, devastating, like being blown apart, so painful...death (as was possible when I had the melanoma) would have seemed an easier ending of my career to accept. As weeks went by I felt I was judged, being punished, put into exile, divested of my ministry and fear of losing my priesthood and being labeled sick without ever being able to adequately respond or to be heard by my bishop, the cardinal (or those who were supposed to evaluate me), until coming to The Institute of Living."

Father Lane supplied the following personal history: He was born and brought up in Arlington, Massachusetts. He described his early childhood as the normal. He stated that he did not have any unusual fears or neurotic traits. During his adolescence he had many friends, felt that he had a very good social adjustment although he was a bit on the quiet and shy side. He had had mixed performance in school, with some difficulty in high school. The patient's mother died of cancer at the age of 44, when the patient was only 16 years of age. Father Lane reports that he entered seminary training soon after his mother's death and that over time his commitment to the priesthood became more intense and real. Although he acknowledged to Dr. Reis entering the priesthood too young and too soon, he reports that the early age and the recent loss of his natural mother, "the church became my mother" and reports that he struggled in the past with leaving the priesthood mainly because of his feelings of loneliness and emptiness. Father Lane has a Bachelor of Arts in Divinity from Saint John Seminary in Brighton, Massachusetts. He described his adjustment in the seminary as very good with average academic performance. He enjoys his work in the seminary and in school. He feels he has always been an enthusiastic worker, and has a military history of being a military reserve chaplain for four years. He received most of his information about sexual issues from books, friends, and pamphlets that were left around by his parents.

Dr. Reis summarizes Father Lane's discussion of his sexual identity as follows: "Father Lane himself identifies as heterosexual with solely heterosexual fantasies. Many of his fantasies revolve around his own issues of loneliness and isolation, and feelings of emptiness. He longs for intimacy, which he adds does not even have to be sex. Father Lane's previous sexual experience has included dating one girl for three years ..." prior to his ordination. "Father Lane denies homosexual attraction or sexual attraction to children of either gender."

Father Lane's evaluation at the Saint Luke Institute was summarized as follows: "Our recommendation for Father Lane is intensive, semi-residential treatment such as that provided by The Institute of Living in Hartford, Connecticut. Although the data is strongly suggestive of an epehebophilia problem in the 1970's, evidence for this condition currently is not there. On the other hand Father Lane gives a history of faulty perception regarding his sexual feelings and this tendency was entirely consistent with some of the positive findings cited above. He is currently under a great deal of emotional stress which seems only partly relieved by the antianxiety agent which he is taking. Although he does not complain of depressed mood, the indicators of depression, and the various test instruments were quite strong. Although Father Lane has functioned well for many years, and has apparently refrained from inappropriate sexual behavior, he still harbors an emotional vulnerability that is deeper than he realizes. It is hoped that a course of intensive treatment such as that offered by The Institute of Living program will bring him to a greater level of subjective comfort and more reliable methods of getting his legitimate human needs met. Father Lane wanted reassurance regarding his safety in ministry that we could not provide him at this time. His commitment to priesthood as well as his good function in parochial circumstances, certainly added to a favorable prognosis. On the other hand, avoidance and denial are not good long-term management approaches to ordinary human feelings such as anger and sexual interest. Once Father Lane is away from the fear and intensity accompanying our evaluation process, it is hoped that he can come to an understanding of the rationale behind our recommendation." The diagnoses that were made at Saint Luke Institute are as follows:

Axis I: Adjustment Disorder with Mixed Emotional Features, Marked to Severe Anxiety  
Sexual Disorder Not Otherwise Specified, Unintegrated Sexuality  
Paraphilia Not Otherwise Specified  
Epehebophilia By History  
Axis II: No Personality Disorder

At the time of his arrival at The Institute of Living Father Lane described his state of mind as follows: "Somehow or other my confidence was being shattered. I was feeling like a failure, blowing the 34 years I had put into the priesthood, angry at myself for having been so dumb in using such poor judgment, feeling in some ways I had let others down while yet something in my head still screaming out 'You have always struggled to be and are a good priest and a man'. I had risked much going into this treatment in the late 1960's and 1970's, put myself on the line, spent every penny and energy I had in reaching to these people, and believed what I was doing was the real work of Christ. A genuine response of the church against serious obstacles and odds. I

Father John McCormick

Re: Father Bernard Lane

02/07/94

-9

We believe, as we have stated that Father Lane is a deeply committed, sincere, Roman Catholic priest who without being faultless, is a man who reaches a very high level of integrity in his vocational function.

Thank you once again for referring Father Bernard Lane to us. We will be in contact with your office after you have received this report so that we can plan to have a formal discharge meeting, at which time we can discuss this rather extensive report as well as the recommendations which we have made and which you are already considering, as I know from my telephone conversation with you in January of this year.

Sincerely yours,



Howard G. Iger, M.D.  
Consultation Service  
The Institute of Living

HGI 076237: mhc 7621

cc: Father McCormick  
Father Kiely  
Professional Day Treatment Center  
Dr. Iger

BL-0169



THE INSTITUTE OF LIVING  
MEDICAL GROUP, P.C.

December 6, 1995

To Whom It May Concern:

Re: Father Bernard Lane

Father Lane has asked me to write a brief letter of recommendation in support of his application to become Associate Director of senior priests in the Archdiocese of Boston. I have known Father Lane for approximately two years as his psychiatrist and confidante. There is on record a February 7, 1994 letter to Father John McCormick of the Diocese of Boston which is a detailed summary of our findings in Father Lane's case and which recommends his return to full and unrestricted ministry. Father Lane has always impressed me as a deeply spiritual man of a high level of integrity. I have found him to be deeply committed to his priestly vocation and believe that there is no psychiatric contraindication to his continuing ministry. He is a man of integrity, commitment, and intelligence, and I believe that he would work diligently in whatever capacity he was assigned. I also feel that his unique experiences over the last several years in dealing with his own emotional crisis and temporary lack of assignment would help him to have additional insight into the problems of senior priests. I highly recommend him for the position, and I would be happy to discuss further any issues concerning Father Lane and his abilities.

Please do not hesitate to contact me at (860) 241-8035 at The Institute of Living Medical Group.

Sincerely yours,

Howard G. Iger, M.D.

Weds 1/3/79/.

Bernie Lane - 933-5987

re reassign't circa 2/1/79/  
Bernie on month of study at St Ann Hall for  
month of Jan.

Bernie between assign'ts by policy REAS  
Bernie hears list -

wants sharing, dialog, communication  
work w youth, also participate in yr of  
learning.

Bernie has spoken w N.S.M. & V.D. & Bruce  
Op Hart, Mel Toretto, Paul McLaughlin.

Bernie's 1st preference St Vates Lowell  
C.P. explains that at the moment it is not  
on SN list - Bernie knows from meet  
w Paul McLaughlin that St Vates may come on  
the SN list.

N.S.M. told Bernie that he'd follow recommenda-  
tions of V.D. re Bernie's assign't.

Bernie told V.D. he'd like to work w Paul Mc  
as Assoc & be part of yr of l. etc.

V.D. was enthusiastic.

C.P. explains that T.V.D. away & N.S.M.  
going away but no get such news since  
he's on month of study.

Bernie will drop in during Jan.

Wed 1/10/79

Paul McLaughlin

slight delay on assign't of Blane - study month  
& Manning not yet approached

Paul spoke again w G. Russo & Blane.

Task of Blane by assigned at work as good but G. R.  
has reservations - no desire for precedent setting.

Personal need another reason

but G. & V. D. encouraged the app't.

Paul to talk w V. D. next Weds & then we

Thursday Jan 3, 1980

L

Bernie Pave

restless in St Peter - no. much happening  
Bernie working w B. Lyons toward establish-  
ment of Youth Min Programs - but no definite  
at moment.

If things don't develop by June Bern will be  
looking for a change  
Bernie coming to see GP on 1/14/80 at 10.

4/28/80

Paul McLaughlin

Bernie Lane rec'd letter from NSM or VJ that his program is on the back burner.

Paul wondering if Bernie will stay there.

Paul has an app't w/ Dick Little to discuss property school is closing this June.

If Bernie wants to move does he have to be replaced before he moves? R./ Paul says that would be good on when he wanted to move.

People at St. Peter's lament that pirates had too many outside interests.

Paul involved in Pax Christi movement & trying to tie it in w/ his Parish work in Lowell.

Paul says Eck & Low are assets to the Parish at present (financially).

Ifowment were used as Youth Ctr, Regional Retreat Center etc etc would be better. Paul but Paul feels that Bernie is not the man to run it.

Paul says Bernie talks youth work but does n't w/ the youth of St. Peter's.

Paul might consider a part-time post.

Re: Spanish.

Is Claudette working w/ them as best she can

O.M.I.'s cover Span Mass. - Ferguson gone.

→ Paul wants to be listed as wanting ~~some~~ summer help

CARDINAL'S RESIDENCE  
RECEIVED

SEP 8 1975

OFFICE OF THE SECRETARY

SAINT THOMAS AQUINAS RECTORY  
248 NAHANT ROAD  
NAHANT, MASSACHUSETTS 01908

Sept. 5, 1975

Your Eminence,

Charity and justice motivate me to write you concerning one matter not closed out from my former assignment at St. Anne's in Littleton.

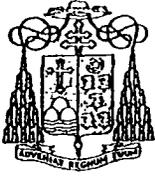
About two years ago Tom Hudgins and I sought you out about our concerns over the then proposed assignment of Bernie Lane to the Alpha-Omega House in Littleton. As you may recall, we expressed serious misgivings about the wisdom of this move. You were most gracious in discussing the matter with us and freely gave us your time and interest. I am happy to say that those misgivings proved wrong. Had they not, I would surely have offered an "I told you so". However, in charity and justice I feel bound to say that I was wrong. In the time I was in Littleton (and I believe through the present) Bernie Lane has brought credit upon himself and the Church through the conduct of his ministry at Alpha-Omega. I know of no incident where he did anything else. His relations with St. Anne's were proper and warm.

I thought you would appreciate hearing these thoughts and observations as you were so kind in hearing the original apprehensions. You have my prayers and support.

Sincerely Yours in Christ,

  
Rev. Thomas M. Gillespie

BL-0383



CARDINAL'S RESIDENCE  
2101 COMMONWEALTH AVENUE  
BRIGHTON, MASSACHUSETTS 02135

September 10, 1975

Reverend Thomas M. Gillespie  
Saint Thomas Aquinas Rectory  
248 Nahant Road  
Nahant, Massachusetts 01908

Dear Father Gillespie:

I have your letter of September 5, 1975 and I want you to know that I am most grateful and sincerely appreciate your taking the time to write me. I recall very well the serious misgivings you and Father Hudgins expressed about the proposed assignment of Father Bernie Lane to the Alpha-Omega House in Littleton. Needless to say, I am delighted to learn that you have found your misgivings proven wrong and that you feel Father Lane has brought nothing but credit upon himself and the Church through the conduct of his ministry at Alpha-Omega.

I am pleased to know also of his warm relations with St. Anne's Parish.

Thanking you again for your thoughtfulness and courtesy and with my best personal wishes and a hearty blessing, I remain

Devotedly yours in Our Lord,

Archbishop of Boston

BL-0385

RECEIVED  
OCT 10 1973  
OFFICE OF THE CHANCELLOR

October 6, 1973

Reverend Bernard J. Lane '60  
544 Newtown Road  
Box 502  
Littleton, MA 01460

To *awaiting assignment*

Dear Father Lane:

I am writing to inform you that I am ending your assignment as Director of the Alpha-Omega residence in Littleton, effective immediately. I would ask that you contact the Priests' Personnel Office of the Archdiocese and discuss with the personnel of that office your next assignment.

I want to thank you for your priestly work in your past assignment and beg God's help on you in the future.

Please notify the Chancery Office and Reverend Joseph P. Stayth, Personnel Director, that you have received this letter.

I take this occasion to ask for a remembrance in your Masses and prayers.

Sincerely in Christ,

Most Reverend Thomas V. Daily  
Vicar General

De Mandato Speciali Ordinarii

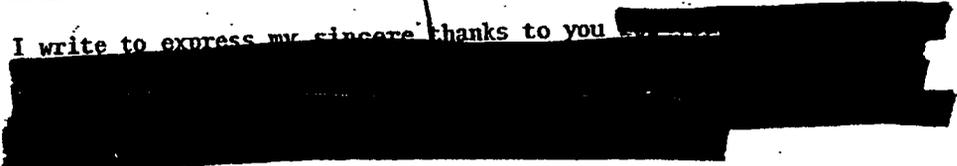
BL-0386

November 27, 1978

Rev. J. William Huber, Ph.D.  
Psychologist-Therapist  
House of Affirmation, Inc.  
Suite 31  
229 Berkeley Street  
Boston, Massachusetts 02116

Dear Father Huber:

I write to express my sincere thanks to you



With best personal regards, I am  
Gratefully in Christ,

Most Rev. Thomas V. Daily  
Auxiliary Bishop of Boston  
Chancellor

TVD/am1

BL-0389

Archdiocese of Boston  
RECEIVED  
March 19 1979  
BY THE

Reverend Bernard J. Lane 160  
Saint Peter Rectory  
327 Gorham Street  
Lowell, Massachusetts 01852

*From  
Awaiting  
Assignment*

Dear Father Lane:

Upon the recommendation of the Personnel Board of the Archdiocese I am appointing you Associate Pastor at Saint Peter Parish in Lowell, effective immediately.

I am confident that you will render fine priestly service to the People of God at Saint Peter Parish.

Please notify Most Reverend Thomas V. Daily, Chancellor, and Reverend Joseph P. Smyth, Personnel Director, that you have received this letter.

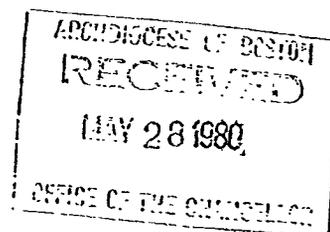
I take this occasion, Father Bernie, to ask for a remembrance in your Masses and prayers that I may be a worthy instrument of Our Lord as Archbishop of Boston.

Invoking the blessing of Christ, the Eternal High Priest, on our mutual priestly endeavors, I am

Devotedly yours in Our Lord,

Humberto Cardinal Medeiros  
Archbishop of Boston

May 23, 1980



Reverend Bernard J. Lane '60  
St. Peter Rectory  
327 Gorham Street  
Lowell, Massachusetts 01852

Dear Father Lane:

Upon the recommendation of the Personnel Board of the Archdiocese, I am ending your appointment as Associate Pastor at St. Peter Parish in Lowell. I am appointing you as Associate Pastor at St. Maria Goretti Parish in Lynnfield. The effective date of this course of action is June 3, 1980.

I am confident that you will render fine priestly service to the People of God in St. Maria Goretti Parish.

Please notify Most Reverend Thomas V. Daily, Chancellor, and Reverend Gilbert S. Phinn, Personnel Director, that you have received this letter.

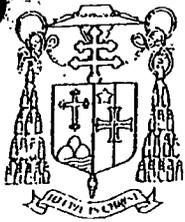
I take this occasion, Father Bernard, to ask for a remembrance in your Masses and prayers that I may be a worthy instrument of Our Lord as Archbishop of Boston.

Invoking the blessing of Christ, the Eternal High Priest, on our mutual priestly endeavors, I am

Devotedly yours in Our Lord,

Humberto Cardinal Medeiros  
Archbishop of Boston

BL-0404



CARDINAL'S RESIDENCE  
2101 COMMONWEALTH AVENUE  
BRIGHTON MASSACHUSETTS 02135

*Card*  
✓  
ARCHDIOCESE OF BOSTON  
RECEIVED  
JUN 7 1985  
OFFICE OF  
VICAR FOR ADMINISTRATION

June 6, 1985

162  
Reverend Bernard J. Lane  
Saint Charles Borromeo Parish  
51 Hall Street  
Waltham, MA. 02154

Dear Father Lane:

Upon the recommendation of the Personnel Board of the Archdiocese, I am ending your appointment as Associate Pastor at Saint Charles Borromeo Parish in Waltham. I am appointing you Parochial Vicar at Saint Anthony Parish in Cambridge. The effective date of this course of action is June 18, 1985.

Please advise Reverend Robert J. Banks, Vicar for Administration, and Reverend Thomas F. Oates, Personnel Director, that you have received this letter.

With my warm personal regards and best wishes for you and all whom you serve so well, I am,

Sincerely in Christ,

*Bernard Card. Law*  
Archbishop of Boston

BL-0424

Power of Attorney ✓ JD  
Computer  
Kardvevor  
BOSTON CATHOLIC DIRECTORY

CARDINAL'S RESIDENCE

2101 COMMONWEALTH AVENUE  
BRIGHTON, MASSACHUSETTS 02135

ARCHDIOCESE OF BOSTON  
RECEIVED

JAN 3 1986

December 31, 1985

OFFICE OF  
VICAR FOR ADMINISTRATION

Reverend Bernard J. Lane  
Saint Anthony Parish Rectory  
341 Cardinal Medeiros Avenue  
Cambridge, MA. 02141

Dear Father Lane:

Upon the recommendation of the Personnel Board of the Archdiocese, I am ending your appointment as Parochial Vicar at Saint Anthony Parish in Cambridge. I am appointing you Pastor of Our Lady of Grace Parish in Chelsea for a period of six years, effective January 22, 1986.

Our Lady of Grace Parish became vacant due to the death of Reverend Bernard L. Sullivan.

I will communicate with Most Reverend Lawrence J. Riley, Regional Bishop of the Boston Region in which Our Lady of Grace Parish is located in order to make arrangements for your formal installation as Pastor.

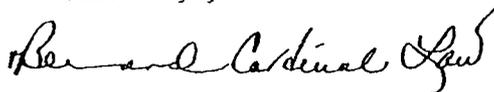
In accordance with the Canonical Procedure for the Appointment of Pastors dated September 4, 1985, your jurisdiction in Our Lady of Grace Parish begins on January 22, 1986. You should contact the Regional Bishop, or in his absence the Vicar of your area to make arrangements for the required profession of faith as soon as possible after the effective date of your appointment as pastor.

Please notify Most Reverend Robert J. Banks, Vicar for Administration, and Reverend Thomas F. Oates, Personnel Director, that you have received this letter.

It is a pleasure for me to give you this appointment as Pastor in the Archdiocese. I am confident that you will have a zealous and fruitful ministry in your new appointment. May God bless you in all your endeavors. If I can be of assistance to you at any time please do not hesitate to call on me.

With my warm personal regards and best wishes for you and all whom you serve so well, I am,

Sincerely yours in Christ,



Archbishop of Boston

BL-0427

Monday.

"I am on in times arguments" "I am on in times arguments"

Fr. C. Melvin Smith came to Channing to speak with me at 9:45 to let me see that Fr. Bernard Lane of Good and New Program at Littleton (KCA's project) was required to appear before Regional Director and Coordinator (D) of DYS (Massachusetts and ~~Cal.~~ Cal.). To be questioned about bad behavior at the Littleton Home. Apparently Fr. L. told me to know - was asked & says I did so...

Fr. Smith met with Mr. Stettin and sub. he counsel - vice vis the State - Fr. etc. etc.

Asked him to tell Fr. L. to speak to me so that he would be on record as having reported to the Bishop. He said <sup>Fr. L.</sup> ~~he~~ would speak to Cardinal later.

I spoke to Mr. B. who asked if cardinal was present with Father L. when he spoke to DYS people.

I spoke to Fr. L. at 3:30 p.m. for 1/2 hour. Fr. is very distraught - felt that he had accomplished much in 20 months - now all lost - felt bad for staff who worked no hard in residents (21 staff).

John is insistent that he will address  
of psychiatric - allowed malodorous  
- in fact - embarrassing of young people -  
He too -

He was charged - to read - by a resident &  
father with serious severe problems -  
emotional & behavioral - "one to get him"  
He admitted ~~at~~ existing resident to his  
room - responding to W's request  
To denote himself by saying "so what  
makes you comfortable - touching him -  
"no homosexual activity etc" - according  
to J.S.L.

J.S.L. indicated that staff + D/S  
professionals - appeared of casual  
dress or no dress among residents etc.  
- cited cases of young men who came in  
promiscuous inclination - imitations  
- who left - now <sup>in</sup> successful marriages  
- families - etc.

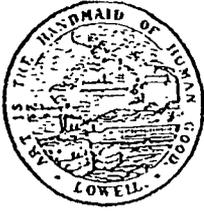
He never wants to be involved again  
in this type of work. - too subject to accusations  
etc.

had to go to brother in law's <sup>his</sup> cottage in NB  
has put his own house in L. on market - 4 years.

Had said before in L. to be sold in 6 months  
giving out <sup>to</sup> S.V. ~~was~~ deposit.

Wants to ~~be~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~area~~ <sup>area</sup>

He states the two men to whom - as in - the problem was  
an "independent" - etc.



OFFICE OF THE MAYOR  
CITY HALL  
LOWELL, MASSACHUSETTS 01852

HONORABLE RAYMOND F. ROURKE  
MAYOR

MICHAEL J. CIANOTIS  
Administrative Assistant  
To The Mayor

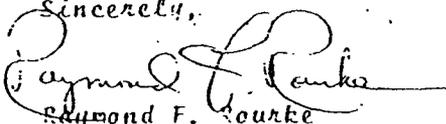
November 27, 1979

Bishop Joseph Rubeco  
c Rev. Bernard Lane  
C/O St. Peters Rectory  
327 Conham St.  
Lowell, MA 01852

To Whom It May Concern:

As the Mayor of Lowell, I would like to say I wholeheartedly endorse your Christian Youth Witness Corps. In a time of indecision and disillusionment of our young people, a program such as yours will certainly help to "bridge the gap" between young and old, black and white, rich and poor.

Our city is rich in heritage and human talent which your program can utilize. Lowell's young people need a purpose, a road to walk and I see your Youth Witness Corps. as one of those roads. I urge the city's young people to contact the Christian Youth Witness Corps. for information and to seriously consider this worthwhile venture.

Sincerely,  
  
Raymond F. Rourke  
Mayor

T3/alr

BIRTHPLACE OF THE INDUSTRIAL REVOLUTION



BL-0477

CHANCERY  
ARCHDIOCESE OF BOSTON  
2121 COMMONWEALTH AVENUE  
BRIGHTON, MASSACHUSETTS 02135

OFFICE OF THE CHANCELLOR

April 16, 1980

Rev. Thomas C. Hudgins  
Episcopal Vicar  
75 King Street  
Littleton, MA 01460

CONFIDENTIAL

Dear Father Tom,

I am enclosing a letter sent to His Eminence, the Cardinal, by Rev. Bernard J. Lane which is self-explanatory. I have not contacted Bishop Ruocco because of his current illness.

I ask your counsel in this matter. I have serious misgivings with Father Lane's association with a project of this kind, however good it may seem to be. Your counsel would be deeply appreciated, on a very personal, confidential basis.

With best regards.

Sincerely in Christ,

Most Rev. Thomas V. Daily  
Auxiliary Bishop of Boston  
Chancellor

jd

Enclosure

BL-0482

CONFIDENTIAL

M E M O R A N D U M

TO: Bishop Hughes  
FROM: Father McCormack  
DATE: May 3, 1993  
RE: Reverend Bernard Lane

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I write in reference to our looking into the circumstances surrounding the allegation made about Fr. Lane at the Alpha-Omega House program in the 70's.

Sr. Catherine Mulkerrin interviewed Martha McKenna. She was a significant person at the Alpha-Omega House in those years. She was responsible for the 766 Program. She is the wife of the present director, James McKenna.

Sr. Catherine reports that Martha McKenna knew there was an allegation made and that Fr. Lane left shortly afterwards. She did not know nor does she today know of the substance of the allegation.

She never saw Fr. Lane out of line. He did an awful lot of good. He was a super therapist. Martha is the mother of eight children who were always around him.

Fr. Lane was Martha McKenna's boss. They got along very well. She couldn't say that all people felt the same - but some of that is just typical of workers.

Recommendation:

In light of the fact that we can uncover no evidence that points to Fr. Lane acting irresponsibly or in a way that points to sexual misconduct, I recommend that the matter not be pursued.

If you would like this presented to the Sexual Misconduct Review Board, I would do so. However, I do not encourage it.

JBM:mo'l  
5919M

BL-0517