

05/07/86

This date I met with [redacted] and their son [redacted] at their residence in [redacted]. The purpose of this meeting was to provide information about the protective report received by DCYS in 11/83, and to answer any questions raised, primarily in order to assist [redacted] and his parents in bringing closure to this matter.

[redacted] spoke little, but both parents were supportive to [redacted] and tried to guide [redacted] discussions, especially as he attempted to control the conversations and various issues.

All three family members stated that they never had any contacts with our agency previously (in 1983), and they "assumed" that "nothing was done". Their therapist from Catholic Charities, Judy Patterson informed them that "it had been taken care of" in the church, but the family always doubted this. No official from the church (diocese) spoke to them either.

I informed the [redacted] that the incidents were reported, that the priest had admitted these difficulties, and further that a treatment plan had been developed and monitored. The [redacted] were relieved to hear this information. Each wanted to know why there were no contacts by DCYS. I explained that the therapists (Judy Patterson and staff at Hampstead Hospital) advised against this primarily due to [redacted] fragile emotional state at the time and subsequent hospitalization, as well as the priest's admission. [redacted] questioned why the priest never contacted him or apologized.

The family, particularly [redacted] is most angry with the church. There are [redacted] multiple reasons. First, they believed that "nothing was done" by the church as they never had any proof; second, [redacted] also believes that the perpetrator should have been ex-communicated and criminally charged; and thirdly, [redacted] had such a strong identification with the priest, describing him as an idol who could do no wrong and having already decided to be a priest himself someday. He was apparently shattered by this reality, perhaps truly traumatized. Also, his family continued to be devout Catholics; most recently [redacted] discussed this history of assault with Father Watson, the current pastor of their church and according to [redacted] he was ridiculed and disbelieved by this priest, thereby intensifying his anger.

The family requested that a representative from the church talk now with them about how it was handled internally. I agreed to initiate a contact at the Diocese and make this request. If this could occur, another big piece of the conflict might be resolved. [redacted] plans to talk with the local pastor about his rejection of [redacted] re-disclosure.

[redacted] still harbors tremendous anger and hostility, inspite of having obtained information about the handling of the case. It is difficult to ascertain the reasons for such continued intense anger, 2 1/2 years later. It is also difficult to ascertain why he chose to re-disclose now; has it been simply troubling him, is it related to his discharge from St. Thomas Aquinos, some of his emotional needs being met by re-attention to the problem, or their more sexual activity than has been disclosed thus far?

B123

During the course of the interview [redacted] made some vague references to additional activity. He corrected my recitation of the "story", indicating that he had not told Judy Patterson of the "spider game", only Betty Davis, DCYS Case Worker. At the point, he indicated that there might be more activity, but failed to directly discuss this, saying he felt too uncomfortable. In asking different probing questions, [redacted] at one point said maybe there is more, and may be not, and why get into it now? The importance of disclosing everything was emphasized, particularly in relation to his own mental health and his family was totally supportive. It was finally agreed that [redacted] would talk further with Dr. Brown, and if there was further information, Dr. Brown, [redacted] and I would meet together. I also told [redacted] that Det Wardle would also have to be informed if there were other facts, and he understood. [redacted] specifically asked if I would contact Dr. Brown, and I agreed to do so on the following day.

The interview concluded with the following agreed upon plan:

- I will contact the diocese and request that a representative meet with the family.
- I will call Dr. Brown tomorrow and request that he explore additional information with [redacted] then arrange a meeting with the three of us, if needed.
- Follow-up old record and any other available information from Father Quinn, the psychologist, Hampstead Hospital, Catholic Charities to see if there are any clues of additional activity.
- Inform Det Wardle of family meeting.

I was impressed with the parents' supportiveness of their son. I was troubled by [redacted] intense, seemingly disproportionate emotional reaction to this level of sexual assault that occurred 2 1/2 years ago, that has recently re-surfaced. I plan to discuss this with Dr. Brown in order to sort out motivations, objective needs of this adolescent, whether or not there has been further sexual abuse, etc. Hopefully Dr. Brown can provide an objective mental health profile of [redacted]

05/08/86

Telephone call to Dr. Brown at Winnacunnet High. He is away until 05/1/86. I requested that the secretary inform [redacted] of this today, and of my call to Dr. Brown. She agreed to do so.

Telephone call to the Diocese of Manchester. Office was closed, holy day of obligation.

Telephoned [redacted] and informed her of the results of the above calls.

R174


05/12/86

I telephoned Reverend John Quinn this date. He remembers the [redacted] Macrae incident, and expressed surprise that the family had no knowledge of how the matter was handled, and that they now wanted to meet with him. He recalls offering to meet with them at the time, through Judy Patterson but they declined. He would be most willing to confer now with them. Please refer to correspondence to family, dated 05/12/86.

Father Quinn has no written report on the results of therapy/treatment provided by their psychologist, Dr. Henry Quertin-Ouellette. However, he recalls monitoring the case and receiving a verbal report that there had been satisfactory treatment. According to Father Quinn, no further reports against this priest were ever received and in fact, the Father has done "remarkable work", not with youth, but in the field of drug/alcohol abuse. Father Macrae is still in the Keene parish. (Father Quinn can be reached at 1-800-562-5249 or private line is 668-1662.)

I telephoned Det Wardle this date and informed him of the home visit and plan. Det Wardle indicated that [redacted] told him that the Father told "dirty stories, racial jokes, and jokes about the Pope", which was apparently not told to Betty Davis or Judy Patterson. However, Det Wardle asked specifically about any additional sexual misuse, and [redacted] answered "no". He denied any masturbation, oral sex, etc. Det Wardle commended on [redacted] emotional needs, and the attention he is receiving from these discussions. He concurred that [redacted] should be referred through Dr. Brown, and he can assist in our understanding of [redacted] current emotional make-up.

(Det Wardle believes that [redacted] was discharged from St. Thomas Aquinos for carrying a knife.)

 MEF/Jag

R175