

JOHN DAIGNAULT, PSY D

CONFIDENTIAL

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FORENSIC PSYCHOLOGICAL CONSULTATION

RE: [REDACTED] (D.O.B. []-[]-63)

[REDACTED] is a 30 year old, single man who was referred for a forensic psychological consultation by his attorney surrounding the question of whether he suffers from any psychological harm as the result of alleged childhood sexual abuse perpetrated upon him by a priest.

This consultation consisted of three clinical interviews totaling six hours of [REDACTED], a review of his psychological records, and a reading of certain poems which he authored.

[REDACTED] lives with a roommate in Boston, Massachusetts. He received a Bachelor's degree in English from U-Mass Boston in 1990. He has been employed as the Manager of accounts payable for the [REDACTED] since January 1993 but has been employed by the hotel in various capacities for the last ten years starting while he was in college.

He is not a veteran of the military.

Although he was raised as a Roman Catholic, [REDACTED] states that he has abandoned this religious affiliation and is a member of the Arlington Street Church which is a member of the Unitarian Universalist denomination.

Medically, [REDACTED] is HIV positive but is suffering with no acute illness at this time. He was diagnosed about two years ago at the Fenway Health Center. He reports no other serious illnesses or injuries in his life and describes himself as having "a very healthy life so far." He has suffered with no incidence of head trauma, period of unconsciousness, or seizure disorder. He has no physical disabilities.

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To my inquiry, [REDACTED] states that he is not involved in any psychological therapy at present. He has had three courses of individual psychotherapy in the past. The most recent therapy occurred earlier in 1993 for approximately ten sessions with Dr. Jay Baer, with the focus on stress related to being HIV positive. A previous therapy occurred for several months in 1991 with Naomi Axelrod, LICSW, with a primary focus on his sex and love addiction. His first psychotherapeutic experience occurred intermittently between 1985 and 1989 with Alan Robinson, LCSW, of the Gestalt Institute of New England, Incorporated. The primary focus of this first therapy experience was on a phobia of knives which he had developed, accompanied by homicidal ideation. [REDACTED] reports that through his therapy he learned that the phobia was caused by his inability to express anger. Once he had achieved this capacity, his phobia resolved "very quickly." [REDACTED] recalls feeling very distraught about thoughts of killing someone because of his Catholic upbringing. A review of the psychological records arising from all three therapies is noteworthy insofar as only brief reference is made to his childhood sexual abuse in the notations made by Mr. Robinson and Dr. Baer and no reference is made in Ms. Axelrod's notes.

[REDACTED] has never been a patient in a psychiatric hospital and has never been treated for alcoholism or substance abuse.

He was actively involved in the support group Sex and Love Addicts Anonymous between 1989 and 1991. At that time, he was experiencing an inability to control his sexual activity and thus would attend SLAA meetings as frequently as five times per week. He notes that it was difficult for him to turn over his life to a higher power as mandated by the philosophy of SLAA since he is an atheist. However, the image of his family and friends became a higher power for him which marks the time when he began his membership at the Arlington Street Church. [REDACTED] learned through this support group that he was lonely and alone in life and that sex was being used as a drug to prevent himself from looking at his loneliness and low self-esteem. He discontinued his participation in the meetings because they were becoming repetitious and other members appeared to be unable to move forward and form healthy relationships whereas he thought that he was capable of doing so. However, he has more recently been considering a return to SLAA meetings because some problems which he has been experiencing with his gay lover have given rise to self-esteem and addiction issues again.

To my inquiry, [REDACTED] states that he has never been arrested or charged with any crime. He has never been investigated by the Department of Social Services or any other child protective agency due to any allegation of child abuse or neglect made against him. He has never engaged in filing a law suit previously.

Born in Taunton, Massachusetts, [REDACTED] is aware of no difficulties related to his birth or early development. Since approximately one year old, [REDACTED] was raised in the community of Beverly, Massachusetts, where he attended parochial schools through high school. He was retained in the first grade because he was being teased by other students over academic problems related to mild dyslexia. Although he was never placed in any special classes during the academic year, he did attend several special education classes during the summer, both in the Beverly public schools and private tutoring. Academically, he reports his academic performance in grammar school being in the B to C range and in high school being in the A to B range. He was never the subject of any disciplinary problems in school. He was active on the track team in high school and played basketball during his first two years in high school. He was selected as the Most Valuable Player on the track team during his senior year. He worked on a part-time basis during high school in various jobs including a newspaper carrier, a bus boy, and a lawn keeper. He notes that he paid his own tuition for attendance at Bishop Fenwick High School.

[REDACTED] is the second of [] children born to a [] year old mother and a [] year old father who remain married and living together. His mother is a high school graduate and is employed as an operator for [REDACTED]. He reports his relationship with his mother as "always being the source of emotional support for the entire family; the disciplinarian; I felt close enough to her that I told her I was gay when I was seventeen years old." His father is a college graduate and is employed in retail sales by [REDACTED]. He describes his father as "a jolly guy, easy going; he must know I'm gay but has never discussed it with me; he doesn't have skills to express emotion and love with his children." To my inquiry, [REDACTED] reports a "very good relationship" with his [] siblings, all of whom know he is gay and accept it.

To my inquiry [REDACTED] describes his childhood upbringing as follows: "My father was rather passive, he worked and read the newspaper when he came home. My mother was extremely active in our upbringing. We had a nanny who came at 4 p.m. when my mother went to work and took care of us. She made dinner for us and my father. She was a very strict woman. I have no fond memories of grammar school. I think I was depressed then and hid it as a boy. I was isolated. I worked for a parochial high school because I couldn't go to the brutal public high school for safety and fearful reasons. My brother and I were very close. It was traumatic when I was twelve and hit him, I couldn't believe that I hit him. The only triumph poems I have written about my childhood are about me and my brother. The ones about my mother are nurturing, very gentle and very loving. I haven't written any poems about my sisters. My poems are therapeutic."

██████████ denies any incidence of physical or psychological abuse as a child. However, he reports that he was sexually abused around age twelve by Father John Cotter. To my inquiry, he denies that he was sexually abused during his childhood by anyone else.

With regard to familial psychiatric history, ██████████ notes that there is incidence of alcoholism on his paternal side.

Following his high school graduation at age 18, ██████████ attended one semester at Wentworth Institute but had to drop out because the family could not afford the tuition. ██████████ then moved out on his own because he felt a need to be independent from his family. He took ballet lessons for the next several years which helped him to identify with the gay community. He also worked at various hotels and restaurants doing work as a busboy or a waiter until 1984 when he started at the ██████████ Hotel where he remains to the present. He notes that ballet did not work out for him which he realized during a moment of enlightenment that he had started late in life and his body could not physically tolerate the demand.

Between 1985 and 1987, ██████████ enrolled in three or four business courses at Boston University in the night school. Since BU would not transfer his credits to the day school, he transferred to the University of Massachusetts, Boston in 1988 from which he graduated Cum Laude in 1990 despite the fact that he was also working full-time. During one of the summers of these college years, ██████████ travelled to Italy where he had a "wonderful" experience. Thus, following college graduation he returned to Europe where he traveled for approximately six months including a return to Italy for one month and then five months in Ireland where his family heritage lies.

At age 27, ██████████ returned to the United States and lived with his parents for several weeks. He soon found an apartment and began working at the ██████████ Hotel. He notes that he was very depressed upon his return from Europe and experiencing low self-esteem. He felt worthless and hopeless that he would ever achieve a decent job and be able to have a meaningful intimate relationship. He describes how relationships were a major problem for him during this time. He states that he would be "dumped" by men he was attracted to and be chased by those to whom he was not attracted. He would "beat myself up" over not having a successful relationship and not achieving in work. His depression lasted for approximately four months during which he would engage in "humiliating" sexual acts to the point in one instance where he wanted the sexual partner to strangle him and put him out of his misery. He believes that it was during this time frame when he became infected with HIV since he was engaging in unprotected sexual activity and had been tested negative in the past. ██████████ reports that he finally convinced himself to stop his self abuse and began his involvement in SLAA. He comments "when I

bottomed out, I reached out to the SLAA group and my friends. Before that, there was shame in hiding." [REDACTED] reports that he started feeling better about himself through his participation in SLAA. He reports that he realized he couldn't go to the bars and needed to stay out of the Fenway area which is frequented by gay bashers. In June 1991, he met his present lover, [REDACTED], whom [REDACTED] describes as "very much a homeboy."

When asked if there is anything else regarding his history which has been important to his character development, [REDACTED] reports that at age 17 he established a relationship with a gay man named [REDACTED] which has been very important to him to the present. He states that following his initial sexual encounter with [REDACTED], he "shut down" and never had sex with him again. [REDACTED] tearfully explains that [REDACTED] told him that he would be his friend nevertheless and "he always has been." [REDACTED] states that [REDACTED] was instrumental in teaching him to express feelings. [REDACTED] believes that without [REDACTED], he might not even be alive today. [REDACTED] comments "he was the first person who didn't want to abuse me. We have been friends for thirteen years now. We're very honest with each other."

When asked about his relationship with Father Cotter and to describe the alleged childhood sexual abuse, [REDACTED] begins by noting that perhaps the "void" in the relationship with his own father "set the stage" for his relationship with Father Cotter. [REDACTED] explains that he was attending St. John's School in Beverly. He remembers meeting Father Cotter when he began as an altar boy in approximately the fifth grade. He describes memories of an altar boy outing at a diving center in Beverly during which the priest was reportedly "touchy feely" in the pool. [REDACTED] states that he will never forget how Father Cotter would "parade" naked in the shower room at the pool. [REDACTED] recalls how the priest would reportedly behave sexually even then.

At age twelve, while attending confession with Father Cotter in a room at the church with the door closed, [REDACTED] increasingly felt that the priest was "a sexual presence" as manifested by how he would spread his legs wide, put his hands on his thigh, put his hands between his legs, and present an obvious erection under his clothing. [REDACTED] comments "I look back on confession as a sexually perverse experience. I would be confessing about masturbation and he would be getting off on it." After about a year, the child would disclose in confession to Father Cotter that he was having sexual fantasies about men. [REDACTED] recalls that he felt a lot of fear about such revelations since homosexuality was "a terrible taboo." [REDACTED] states that he remembers clearly the day he first told Father Cotter that he was having sexual fantasies about men. On this occasion, the priest reportedly told the child that he could "cure" him by a number of therapies. After a few more confessional sessions when the child would discuss his homosexuality, the priest reportedly

told him that they needed a private setting and instructed the child to come for a private appointment with him at the rectory. At approximately age thirteen, ██████████ attended a confessional meeting at the rectory where the priest reportedly wore tight pants and was "a sexual presence". ██████████ recalls that Father Cotter instructed him to discuss his sexual fantasies including masturbation and what the child would fantasize about. After several months of disclosing these fantasies, ██████████ revealed to the priest that he was having sexual fantasies about him. The priest reportedly instructed the child to tell him these fantasies and then ask the priest if he himself was gay. ██████████ recalls feeling "completely shocked" when he told the child that he was gay. ██████████ remembers the "intense" feeling he experienced because he knew no one else who was gay. ██████████ also recalls how Father Cotter would be very "coaching" for the child to reveal sexual fantasies. The priest also reportedly told the child to never tell anyone that he was gay because it could ruin his career. ██████████ describes how he felt anxiety and wanted to leave because "fantasy and reality had merged." However, Father Cotter asked him to help him unload some chairs at the school. The priest reportedly persuaded him to accompany him and by the time they arrived at the school, the child was "extremely anxious." The priest reportedly "forced" him into a cafeteria bathroom in the basement of the school while being verbally insistent and pushing him along the back. Upon arrival in the bathroom, the priest allegedly pulled down the child's pants and underwear and fondled his genitals. The priest then allegedly pulled down his own pants and revealed an erect, uncircumcised penis. ██████████ comments "I was absolutely disgusted by what I saw. I guess it was the reality of a grown man's penis, very hairy. He insisted that I touch it." Once they had pulled up their pants, the priest reportedly told the child that he could never tell anyone what had happened or it would ruin his life and his career and the child's own life.

██████████ describes how he went home after this event and felt "totally destroyed." He kept thinking about his mother and father and feeling "disgusted and so confused." He remembers how the environment around him seemed different. He felt that he needed to keep the event secret and recalls feeling at dinner that night that he was "so far away" from his parents. He tearfully adds "there was such an emotional distance that night. I had always felt close to my mother before."

At this point in the interview, ██████████ tearfully interjects "I have never discussed this in such detail before. Maybe I am just realizing that it caused more problems than I realized." He continues by noting that several weeks later, the child went back for a "session" with Father Cotter. ██████████ recalls that the priest recommended a therapy for his homosexuality that involved masturbating with sexual fantasies about men but thinking of something disgusting such as vomiting and feces

concurrent with the fantasies. Finally at the point of ejaculation, the child was to think of women. [REDACTED] recalls that the priest instructed him to go up to his bedroom so that the priest could see how the child masturbated. [REDACTED] recalls lying on the floor of the priest's bedroom, naked and massaging the head of his penis until he ejaculated. Father Cotter reportedly observed him during this activity and told the child that he had some pornography.

The next event which [REDACTED] can recall is being in the school yard and bird poop falling on his shoulder. Father Cotter reportedly insisted on helping him clean it off. The priest allegedly brought the child to the boiler room and rubbed his genitals against the child's side and buttocks while wiping the poop off the child's shoulder. [REDACTED] states "I got away from him that time. I was disgusted and disturbed, unable to connect with my classmates afterward."

Father Cotter taught religion in the seventh grade where [REDACTED] was a student. On one particular occasion, Father Cotter sent the child on an errand for office supplies but the priest came in and closed the door behind him. [REDACTED] describes how the priest pressed him against the wall face to face while the priest reportedly caressed his face and told the child that he loved him. [REDACTED] remembers that the priest begged him to come back to the rectory. [REDACTED] has no recollection of what occurred next. [REDACTED] became successful in avoiding Father Cotter after that until he graduated from school. [REDACTED] has no conscious recollection of any contact with the priest again. [REDACTED] adds that he doesn't know if anything else happened. He learned that Father Cotter had died about five or six years ago when [REDACTED] mother told him. [REDACTED] comments "I wish I could have confronted him."

When asked what effect if any the alleged childhood sexual abuse by Father Cotter has had upon him, [REDACTED] begins by describing how the molestation started "a sexual spiral" in him. Following the alleged childhood sexual abuse at age 13, [REDACTED] began "trying to seduce every man I could." The child had a paper route at the time and would try to pick up men. By age sixteen, one particular customer on his paper route named Don greeted him one time in underwear and invited him in. This began an ongoing sexual relationship. [REDACTED] reports that Don introduced him to his first experience with anal intercourse. [REDACTED] comments "I feel such shame about this. There was such physical pain. I felt dead. I was just trying to get through it. But I was playful to him when he would give me pornography and say that he would buy me a car. I've never discussed this with anyone." After several months of this sexual relationship, Don suddenly moved presumably because his lover found out about his activity with [REDACTED]. In addition on three or four other

occasions, ██████████ experienced sexual encounters with other men.

██████████ explains that he has "a bizarre sexual need" for an older man that began with Father Cotter. He comments "I wanted him and desired him so much." ██████████ possesses "a heightened sexual awareness because what Cotter did was such an emotional thing. A seed was planted for the future where sexuality became a game that I could use. I could seduce men, I was sexually powerful." ██████████ fearfully adds "but a conflict came with becoming sexually powerful to older men but wanting sensitivity and gentleness. I can feel sexuality but I am always searching for love. I don't feel love. I try to tell myself to go toward a feeling of love." He reports that all of his intimate relationships in the past have lasted only three months, whereas the one with ██████████ has persisted two and a half years even though he is peppered with doubts about the relationship with ██████████.

██████████ continues by noting that once he returned from his trip to Europe, he began to want to be physically hurt during sexual activity. He started going to bars frequented by abusive men. ██████████ describes his tendency as "a self destructive hurricane" with a lot of pain. He traces the origin of such sado-masochistic traits to his experience in Ireland where gay partners requested to be slapped during anal sex which ██████████ found himself liking. During these episodes, he would often think of Father Cotter and experience thoughts such as "fuck you" or "I hate men." He notes that it became "more fulfilling" to slap his partners and have such thoughts. In one particular sexual encounter with an older man, ██████████ engaged in "a brutal emotional experience" thinking that the man was worthless. ██████████ felt "dominate" and had thoughts of "hate" toward the man. Ironically, however, when ██████████ returned from Europe he himself wanted to be the recipient of pain and to be hurt. As noted above, he fell into a deep depression and felt so unhappy and wanted to be punished. He remembers thinking "men have power. There was a sense of self loathing and no worth. The thought was having weak parents that never helped me with Cotter to make him stop. When I told my mother at age 17 that I was gay and told her what Cotter had done, she never did anything. She is a weak, Catholic woman. My parents never reached out to me. I guess I felt better that they were out of my life. In my psyche, there was always an inability to be angry or to hurt. I feel spineless. I can't stand up for myself. I would break up with a partner after three months because they liked me and I wouldn't want to hurt them. I pay attention to their feelings and not my own."

██████████ states "I don't feel love for anybody. There is a lot I haven't explored. The emphasis is on sex versus intimacy and love."

██████████ reports suffering with low self-esteem. He states "with Cotter, I felt dirty and victimized that time in the bathroom. That doesn't teach empowerment. Plus the threat that I could ruin his career. So, it became a deep secret. You did something bad and it was wrong. For years and years I blamed myself for seducing him! How can you have self-esteem doing this and not being able to control yourself from being a sex addict."

██████████ describes that his heart is like "a rock. When you're injured, you toughen up. Is that what happened to my heart? Why would one cease feeling? There was the priest. The kids teasing me in school. My parents not nurturing me. My mother's response when I felt nervous was 'ignore it!'"

██████████ reports that his beliefs about religion have been affected by his reported childhood sexual abuse by Father Cotter. He states "I'm not Catholic anymore. They way they corrupt people with original sin and guilt and teach you how to be a victim and accept it. Fuck this Catholic Church part! There is nothing wrong with me, I keep trying to tell myself. I understand goodness and honesty and respect and tolerance. But you can't shake the shackles of catholicism! I also have a disgust for a man in a collar. I realize what Cotter did to me. The Church was passive and allowed this to happen. It's hypocrisy. The pivotal thing was what happened to me with Cotter. The Church was a place for pedophiles to go." ██████████ describes how when he is in a social gathering he will feel a "tide" rising inside of him when the subject of religion arises. He comments "it is a feeling of how wrong it is, how much my adult problems are related to catholicism."

His relationships with his family have also been "definitely impacted." ██████████ feels that his alleged childhood sexual abuse has "created a gap" between him and his parents. He comments "when Cotter told me I couldn't tell anyone, when I went home that day, they were so alien. No one picked up on it. I couldn't tell them. I don't have a very good relationship with my parents." ██████████ continues by noting that he does not feel love toward his family or friends. He describes how he had such "a sense of numbness through adolescence. I wanted to be left alone basically. I had no friends. It was only with ██████████ when I met someone who wanted to hear what I had to say."

██████████ reports that he has gone through life feeling "so gloomy. I am also grappling for a sense of happiness. I never felt more gloomy in my life than when he molested me. I remember it was a gray day. I kept saying, 'I can't believe it'. I felt such sadness, angst." Following the alleged molestation, ██████████ experienced an episode of suicidality. He states "I felt all this shame about being gay and that I should end it. I had the bottle of aspirin in my hand and then the thought of my mother's love came. I felt alienated. I didn't connect with the world at

that point. It stuck in my mind that Cotter said don't tell anyone and that I could ruin his career. I also didn't feel smart."

To my inquiry, [REDACTED] acknowledges that he doesn't trust anyone. He comments "it went right back to Cotter. He was so sexual. I trusted him to help me and cure this homosexuality thing. Reality and fantasy had a clash at the time that he told me he was gay. As a child, it was a real undermining of the trust that I had in him to help me with this problem. It had been said in my family that it would be safer at a Catholic school than public!"

To my inquiry, [REDACTED] describes himself as a "nice" person who tends to be "very helpful but not to the point of altruism." However, he adds that he is "unstable. I am a person with problems. HIV is certainly a major problem. I think of myself as a very lonely person, as a needy person sometimes. Sadness is an undercurrent of who I am. But I can be optimistic."

[REDACTED] acknowledges the experience of feeling that he was going crazy or losing his mind. In his 20's, when he was suffering with a phobia of knives, he thought that he was becoming schizophrenic. At that time, he was about 19 years old and had a 27 year old roommate who would not clean up after himself. Consequently, [REDACTED] was cleaning up after him all the time. [REDACTED] could not express his anger or ask the roommate to do anything. Then suddenly, he felt that he was going to hurt someone and developed a phobia of knives. He became very frightened and scared and felt that he would have to kill himself before he could hurt someone else. In his therapy with Alan Robinson, he became more able to express himself, particularly anger. Subsequently, the phobia soon remitted. In addition, [REDACTED] notes a sense of "craziness" and "self destructiveness" around his sexual addictive behavior. [REDACTED] tearfully interjects "why didn't I use condoms? When you're suffering, you're blind. Maybe I won't live a long life but maybe a fulfilling one." [REDACTED] cries "there is a lot of pain I guess that I don't deal with about death. I often think I don't know if I can go through with it. Will the weak Robert not have the fighting attitude? It is hard to shift from the self accusation that I deserved it."

To my inquiry, [REDACTED] reports anxiety attacks during the phobia of knives, on the mornings following sexual acting out, a few times in relationships, and surrounding being HIV positive.

He reports suffering with obsessional thoughts about a male penis. He comments "there is a sense of always wanting something so wrong." As noted above, he also reports sexual compulsive behavior and compulsive masturbation.

To my inquiry, he acknowledges occasional flashbacks to the alleged abuse by Father Cotter focused on his penis and his unattractiveness. He will also have fantasies to Don. These

flashbacks take place during "dysfunctional" sexual episodes when ██████████ would be receiving anal sex from a nonpreferred partner.

With regard to his temper, ██████████ reaffirms what he has already described to the effect that his anger is always "self directed." He denies that he has ever engaged in any physical outbursts of temper. He denies that he has ever engaged in violence or property destruction. His only experience of homicidal ideation occurred during the period of his knife phobia.

When asked about alcohol use, ██████████ replies that the substance is "dangerous" to him because "it facilitates dysfunctional sexual behavior." He comments "I do like wine and saw my father as a mild alcoholic, which has kept me in moderation. I am aware that one drink will inhibit me from writing or doing other things that are important to me." To my inquiry, he acknowledges that he experienced a period of alcohol abuse during his severe depression around age 27. He reports that approximately every two weeks he would drink socially in order to facilitate meeting a partner and always having sex. Even today, it is an ongoing challenge for him to refrain from alcohol use. He comments "it takes a lot of power and strength." To my inquiry, he denies that he has ever had a problem with illicit drugs. He acknowledges that he smoked marijuana briefly in his 20's and used cocaine one or two times in his 20's. The only other substance he has ever used is amyl nitrate perhaps ten times when someone else had it available during sexual activity.

To my inquiry about when he realized that there was a connection between the alleged childhood sexual abuse by Father Cotter and the harmful psychological effects which he has described above, ██████████ replies "I never made the connection on my own. With ██████████, I started to realize it wasn't a joke anymore. I used to joke that I had been molested by a priest. I didn't even make the connection with all the publicity about Father Porter. But it did raise my awareness. I think I am exploring it now even with you. In SLAA, I was dealing with abuse and started to think of it as abuse, as a child who was violated. But I never realized the effects. The focus was never on that before. That's how I can say it honestly. I didn't want to deal with it before. The ball got rolling when the man in Washington started a law suit against Cotter. There was an article in the Herald about three or four months ago which my mother gave me. I read the article, sat down at the typewriter and wrote out what happened to me, and cried. My mother and I talked for about an hour and a half. Then I spoke to ██████████ for about two hours. I realized that there were things I wasn't remembering, then I started to really think about the chronology. I have come out of the closet of secrecy about Cotter now. I had such passivity earlier."

When asked to summarize the effect which he believes the alleged childhood sexual abuse has had upon him, [REDACTED] responds "a sexual obsession that has eaten my persona and my ability to love and led to unprotected sex and HIV and a short life."

Diagnostically, [REDACTED] suffers from an Identity Disorder accompanied by sexual obsessive and compulsive behaviors with sado-masochistic traits. In addition, he has suffered with at least two bouts of severe depression, accompanied by suicidal ideation and a period of serious alcohol abuse. These psychological impairments are massive in nature and permeate all major spheres of his life. He has chronically suffered with an abnormal sense of identity, low self esteem and self worth, guilt, and self destructiveness. His social capacities are highly dysfunctional marked by distrust, hypersensitivity to sexuality, and lack of love. Essentially, he views himself as a sexual object and persistently alienates himself from emotional attachment with others. Although he yearns desperately for such intimate attachments, he reenacts his own childhood sexual abuse by Father Cotter which forms a leit motif in the formation of relationships. He is obsessed with thoughts about the male penis and is constantly vulnerable to compulsive sexual activity and sado-masochistic victimization. He experiences a perpetual alienation from being able to love others without a sexual component.

During his second bout of severe depression, filled with self loathing and self destructiveness, [REDACTED] engaged in unprotected sexual activity during which he most likely contracted Human Immunodeficiency Virus. This event has left him with a probable life threatening illness.

He has lost his faith in the Catholic Church and in the helping role of a priest. He can only focus on what he perceives to be the hypocrisy of the church which allowed him to be abused.

Although it is not scientifically possible to allocate exact proportions of all psychological harm to the alleged childhood sexual abuse by Father Cotter, given the fact that [REDACTED] was the subject of further sexual abuse at age 16 and was raised by a largely emotionally distant father, it is nevertheless accurate to conclude that the alleged abusive and egregiously unprofessional misconduct of Father Cotter is principally responsible. This conclusion can be reached for several reasons:

1) the reported sexual abuse by Father Cotter occurred during an early formative period in childhood development;

2) a priest by definition holds a special trusting relationship with a child and is perceived as God like;

3) Father Cotter reportedly assured the child that he would cure him of his homosexuality about which the child was deeply struggling; and

4) the sexual nature of the abuse allegedly performed by Father Cotter unleashed and propelled the direction of this most powerful human instinct at an inappropriately young age.

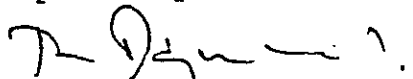
Consequently, the areas of psychological harm described above are directly and principally causally related to alleged childhood sexual abuse perpetrated upon [REDACTED] by Father Cotter. Mr. [REDACTED] presents as a highly credible reporter, and there is no evidence of malingering or ulterior motive.

Only relatively recently has [REDACTED] begun to realize the connection between his alleged abuse by Father Cotter and the adverse psychological impact which it has had upon him. His development of such insight can be traced back to approximately four months ago when he learned through the media that another alleged victim of Father Cotter had come forward. Even though [REDACTED] was previously conscious of the fact that Father Cotter's alleged actions against him were wrongful, he had not explored the realities of how such abuse had impacted his life. Even during his sessions with examiner, [REDACTED] demonstrated several points of emotional catharsis when he first became aware of several related areas of psychological harm. As noted above, a review of his psychological records is also striking in their relative absence of attention to his reported abuse by Father Cotter. Such lack of appreciation for the connection between childhood sexual abuse and the infliction of psychological harm is consistent with what would be expected of an ordinary and reasonable person under similar traumatic circumstances.

It is highly recommended that [REDACTED] return to psychological therapy in order to continue developing insight about the effects of his childhood sexual abuse by Father Cotter and to address its impact. Based on the psychological principle of regression and given his history, it is predictable that [REDACTED] will experience severe episodes of identity crisis and emotional overload which he will attempt to cope with by sexual compulsive and sado-masochistic behavior. In order to ward off such further potentially self destructive and life threatening behavior, he needs to be firmly enveloped in a constructive psychological therapy and return to the group support of Sex Love Addicts Anonymous. As psychological research has documented, such emotional stress could also exacerbate his immune capacity to thwart the development of AIDS. [REDACTED] should be seen in outpatient psychological counselling beginning immediately at a frequency of no less than twice per week, in addition to his active involvement in SLAA. It is anticipated that he will require

extensive therapy over the next five to ten years, given the substantial damage to his identity and the serious dysfunctional predilection of his self destructiveness.

Respectfully submitted,



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JD:crh