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Proof of Claim form: John Doe 134B

Content Notice

This item is part of the Archdiocese of Santa Fe Institutional Abuse Collection, and it may contain descriptions of physical, emotional, sexual, and religious abuse, including abuse of minors. Other potentially sensitive topics within the collection include mental health conditions, substance abuse, and other forms of violence.

Resources are available if you or someone you know needs support for any reason.

For the National Sexual Assault Hotline, call 800-656-HOPE (4673) or go to <https://hotline.rainn.org/online>

For the 988 Suicide and Crisis Lifeline, call or text 988, or go to <https://chat.988lifeline.org/>

For the Substance Abuse and Mental Health Services Administration Helpline, call 1-800-662-4357

For crisis treatment in New Mexico: <https://www.nmhealth.org/contact/crisis/>

Survivors Network of those Abused by Priests resources: https://www.snapnetwork.org/resources_for_survivors

To report abuse:

- <https://archdiosf.org/report-abuse>
- <https://www.reportbishopabuse.org/>

To report child abuse:

- <https://www.childhelpline.org/>

Keywords

child sexual abuse, church abuse, New Mexico, Archdiocese of Santa Fe

Disciplines

Catholic Studies | Ethics in Religion | Religion Law | United States History

JD134B

FILED
at 2:45 o'clock P M

UNITED STATES BANKRUPTCY COURT
FOR THE DISTRICT OF NEW MEXICO

JUN 10 2019

United States Bankruptcy Court
Chapter 11 Albuquerque, New Mexico

Case No. 18-13027-t11

In re:

ROMAN CATHOLIC CHURCH OF THE
ARCHDIOCESE OF SANTA FE, a New Mexico
corporation sole,

Debtor.

CORRECTED SEXUAL ABUSE PROOF OF CLAIM

This form has been corrected solely with respect to the address for hand delivery.

IMPORTANT:

**THIS FORM MUST BE RECEIVED NO LATER THAN
June 17, 2019 AT 5:00 P.M. (PREVAILING MOUNTAIN TIME)**

Carefully read Notice and Instructions that are included with this **CONFIDENTIAL PROOF OF CLAIM** and complete all applicable questions. Send together with one copy to: Clerk of the United States Bankruptcy Court, District of New Mexico at the following address: Office of the Clerk of Court-ATTN SEALED DOCUMENTS, U.S. Bankruptcy Court, District of New Mexico, Pete V. Domenici U.S. Courthouse, 333 Lomas Blvd. NW, Suite 360 Albuquerque, NM 87102. If you prefer to hand deliver the completed Confidential Proof of Claim form to the Clerk, the physical address for hand delivery is Clerk of the United States Bankruptcy Court, District of New Mexico, 333 Lomas Blvd. NW, Suite 360 Albuquerque, NM.

If you mail or deliver the Confidential Proof of Claim form it must be received by the Clerk no later than 5:00 p.m. (prevailing Mountain Time) on June 17, 2019.

YOU MAY WISH TO CONSULT AN ATTORNEY REGARDING THIS MATTER.

AND YOU MAY ALSO OBTAIN INFORMATION FROM THE OFFICIAL COMMITTEE OF UNSECURED CREDITORS BY CALLING TOLL FREE AT 888-570-6217.

FAILURE TO COMPLETE AND RETURN THIS FORM MAY RESULT IN YOUR INABILITY TO VOTE ON A PLAN OF REORGANIZATION AND RECEIVE A DISTRIBUTION FROM THE ROMAN CATHOLIC CHURCH OF THE ARCHDIOCESE OF SANTA FE, COMMONLY KNOWN AS THE ARCHDIOCESE OF SANTA FE (THE "ARCHDIOCESE").

UNLESS YOU INDICATE OTHERWISE IN PART 1 BELOW, YOUR IDENTITY WILL BE KEPT STRICTLY CONFIDENTIAL, UNDER SEAL, AND OUTSIDE THE PUBLIC RECORD OF THE BANKRUPTCY COURT. HOWEVER, THIS PROOF OF CLAIM AND THE INFORMATION IN THIS PROOF OF CLAIM WILL BE PROVIDED

PURSUANT TO COURT-APPROVED CONFIDENTIALITY GUIDELINES TO THE ARCHDIOCESE, THE OFFICIAL COMMITTEE OF UNSECURED CREDITORS AND TO SUCH OTHER PERSONS AS THE BANKRUPTCY COURT DETERMINES NEED THE INFORMATION IN ORDER TO EVALUATE THE CLAIM.

THIS PROOF OF CLAIM IS FOR SEXUAL ABUSE CLAIMANTS ONLY.

For the purposes of this Proof of Claim, a **Sexual Abuse Claim** is defined as any Claim (as defined in section 101(5) of the Bankruptcy Code) against the Archdiocese resulting or arising in whole or in part, directly or indirectly from any actual or alleged sexual conduct or misconduct, sexual abuse or molestation, indecent assault and/or battery, rape, pedophilia, ephebophilia, or sexually-related physical, psychological, or emotional harm, or contacts, or interactions of a sexual nature between a child and an adult, or a nonconsenting adult and another adult, sexual assault, sexual battery, sexual psychological or emotional abuse, humiliation, or intimidation, or any other sexual misconduct, and seeking monetary damages or any other relief, under any theory of liability, including vicarious liability, any negligence-based theory, contribution, indemnity, or any other theory based on any acts or failures to act by the Archdiocese or any other person or entity for whose acts or failures to act the Archdiocese is or was allegedly responsible.

For Purposes of this Proof of Claim, a **Sexual Abuse Claimant** is defined as the person asserting a Sexual Abuse Claim against the Archdiocese, or if a minor, then his parent or legal guardian.

TO BE VALID, THIS PROOF OF CLAIM MUST BE SIGNED BY YOU OR YOUR ATTORNEY. IF THE SEXUAL ABUSE CLAIMANT IS DECEASED OR INCAPACITATED, THE FORM MAY BE SIGNED BY THE SEXUAL ABUSE CLAIMANT'S REPRESENTATIVE, EXECUTOR OF THE ESTATE OR THE ATTORNEY FOR THE ESTATE. IF THE SEXUAL ABUSE CLAIMANT IS A MINOR, THE FORM MAY BE SIGNED BY THE SEXUAL ABUSE CLAIMANT'S PARENT OR LEGAL GUARDIAN, OR THE SEXUAL ABUSE CLAIMANT'S ATTORNEY.

Penalty for presenting fraudulent claim: Fine of up to \$500,000 or imprisonment for up to 5 years, or both. 18 U.S.C. §§ 152 and 3571.

PART 1: CONFIDENTIALITY

THIS SEXUAL ABUSE PROOF OF CLAIM (ALONG WITH ANY ACCOMPANYING EXHIBITS AND ATTACHMENTS) WILL BE MAINTAINED AS CONFIDENTIAL PURSUANT TO COURT-APPROVED GUIDELINES UNLESS YOU EXPRESSLY REQUEST THAT IT BE PUBLICLY AVAILABLE BY CHECKING THE BOX AND SIGNING BELOW. ONLY THE SEXUAL ABUSE CLAIMANT MAY WAIVE CONFIDENTIALITY IN THIS PART 1.

- I do not want this Proof of Claim (along with any accompanying exhibits and attachments) to be kept confidential. Please verify this election by signing directly below.

Signature: _____

Print Name: _____

PART 2: IDENTIFYING INFORMATION

A. Sexual Abuse Claimant

_____ #1 _____
First Name Middle Initial Last Name

_____ # 2 _____
Mailing Address (If party is incapacitated, is a minor or is deceased, please provide the address of the individual submitting the claim. If you are in jail or prison, your current address).

_____ # 2 _____
City State Zip Code

Telephone No(s): Home: _____ Work: _____ Cell: # 2 _____

Email address: _____ # 2 _____

Social Security Number: #4 _____

If you are in jail or prison, your identification number: _____

May we leave voicemails for you regarding your claim? Yes No (please contact my attorneys)

May we send confidential information to your email: Yes No (please contact my attorneys)

Birth Date: # 2 _____ X Male Female
Month Day Year

Any other name, or names, by which the Sexual Abuse Claimant has been known:

B. Sexual Abuse Claimant's Attorney (if any):

Hall & Monagle, LLC _____
Law Firm Name

Brad D. Hall _____
Attorney's First Name Middle Initial Last Name

320 Gold Ave SW #1218 _____
Street Address

Albuquerque, NM 87102 _____
City State Zip Code

(505) 255-6300 (505) 255-6323 brad@hallmonagle.com
Telephone No. Fax No. E-mail address

PART 3: NATURE OF COMPLAINT

(Attach additional separate sheets if necessary)

NOTE: IF YOU HAVE PREVIOUSLY FILED A LAWSUIT AGAINST THE ARCHDIOCESE IN STATE OR FEDERAL COURT, YOU MAY ATTACH THE COMPLAINT. IF YOU DID NOT FILE A LAWSUIT, OR IF THE COMPLAINT DOES NOT CONTAIN ALL OF THE INFORMATION REQUESTED BELOW, YOU MUST PROVIDE THE INFORMATION BELOW.

- a. Who committed the acts of sexual abuse or other wrongful conduct?

I was sexually abused as a child by Fr. Michael O'Brien, who unbeknownst to me as a kid, was a pedophile priest, aided in his capacity as an agent for and empowered and protected by the Archdiocese of Santa Fe, and San Francisco de Asis Mission Church in Ranchos de Taos, to gain access to children such as myself.

- b. What is the position, title or relationship to you (if known) of the abuser or individual who committed these acts?

When I was a boy, I was an altar server for Fr. O'Brien, and a member of a very active Catholic family in the Taos area. Fr. O'Brien was our family priest and a popular spiritual community leader, and leader of the pilgrimages and walks for vocations which I also was a part of. For being a good, trusting and believing Catholic, I became one of Fr. O'Brien's many victims of childhood sexual abuse.

- c. Where did the sexual abuse or other wrongful conduct take place? Please be specific and complete all relevant information that you know, including the City and State, name of the School (if applicable) and/or the name of any other location.

There were weekly youth group meetings at St. Francis de Asis in Ranchos de Taos, and I was in the choir and played the trumpet at Ranchos masses on Sundays, even though my family lived in nearby Arroyo Seco, a short 11 miles away. I was an altar server at St. Francis de Asis also. A lot of the sexual abuse took place at the complex in Ranchos. But Fr. O'Brien also took members of the youth group and altar servers to Ojo Caliente, where at his direction we all had to be in the bathhouse springs, naked. Fr. O'Brien also organized and developed pilgrimages to Chimayo, and made sure all the teens and boys showered together at all the stops along the way, which he would join in. I was abused at all these locations in the form of mutual masturbation events in massage settings between me and Fr. O'Brien, believing that massages to orgasms were all part of the special chemistry between priest and altar server and right hand man, and believing I was the only one in the club of super special altar servers and helpers of the priest. And then I was rather violently anally raped at a #5 in Albuquerque, in February, 1978.

- d. When did the sexual abuse or other wrongful conduct take place?

1. If the sexual abuse or other wrongful conduct took place over a period of time (months or years), please state when it started, when it stopped, and how many times it occurred.

The grooming and sexual touching and massages began in 1975-76, when I was an altar server, and ended in 1978 when he raped me. That's when the abuse ended, after about 25 sexual abuse events between 1975-78.

2. Please also state your age(s) and your grade(s) in school (if applicable) at the time the abuse or other wrongful conduct took place.

I turned 12 in May, 1975, and when raped in Albuquerque, in about February, 1978, I was 14. I turned 15 in May, 1978.

- e. What happened (describe what happened):

I first met Fr. O'Brien in about 1975-76, as an altar server, and became one of his helpers to his organizing the vocational pilgrimages. In retrospect, a lot of this was just grooming me. I was increasingly a special one, and carried the important flags and banners in "the walks". The massages and mutual masturbations began to happen during those periods, and continued happening into the 1977 Youth Group meetings at Ranchos. He liked using special oils, and liked being naked when he gave me massages. Even though he often had a small towel over my private parts, these were increasingly uncomfortable situations, which happened about 20 times while I was 13 and 14, but the rhetoric around these events was totally religious, and was coming from my priest, who I loved, and had to obey. The massages always ended with him masturbating me to orgasm. The annual "walks" led to him wanting to practice massaging tired pilgrims, or their feet. I did not even know these events were sexual abuse as a 12-14 year old, such was the depth of his grooming success, and my indoctrination into my roles as service to his role as God personified, and in God's church. I assumed and believed massages by the priest and group showers and trips to Ojo Caliente with the priest where we all were naked, were normal. No, not "normal", more like "special".

In 1978, he invited me to go to a the NMAA State wrestling tournament in Albuquerque and watch the Taos guys compete, where he raped me in the #5 on #5 We got there in the daytime, and went down to the pool. He told me he knew I had been sleepwalking, and that I was afraid of swimming. Looking back, I didn't know how he could have known those things, unless from confessional settings with my parents. Its true I had been sleepwalking and was disturbed in my dreams during the sexual abuse years of mutual masturbation, but I did not see it as connected at the time. He said he could help with those things, and that its all about being relaxed. In the pool, he had me float on my back, on his hands, and otherwise was helping me not fear swimming. He then took me to dinner, and bought me alcoholic drinks at dinner, and we went back to the room, and I has pretty unused to alcohol. He slipped into the massage routine, but suddenly he decided to just pin me down and rape me. I was not a very big kid at 14. See attached picture. After the rape, I was crying and took off, and was going to hitchhike back to Taos. It was very dark and cold outside in February, and although I could see the freeway, I didn't know which road would go to Taos, and anyway, he came out looking for me, in the car. He said he'd give me a ride home.

When I got home, I didn't know how to deal with the rape, and soon was starting to see that all the massages and masturbation ceremonies maybe were not religious at all. At some point, after the next youth meeting at Ranchos where I uncharacteristically couldn't look at him or speak to him, I tried to tell my mom that Father O'Brien was touching me and I was confused, but I didn't get very far. She slapped me. She told me I was a liar, and that I should never say stuff like that about a priest. I never did finish telling her about Fr. O'Brien. Years later, I learned Fr. O'Brien had already sabotaged my relationship with my parents, and had told them I was 'acting up' like teenage boys could do, skipping classes, lying, maybe getting in with the wrong crowd. That sort of thing. So I was shut down from accessing God and truth by my rapist priest, who to me, controlled even my family and parents and coaches and schools. Everyone was Catholic and believed whatever the priest said. I shut down totally, and then demanded that my parents send me to the #10 #10 which I attended in 1979. When I got situated at #10, I went to mass, and met the Chaplain Priest, Fr. Phil Martin. I knew he had connections back in Taos, but he seemed to know I was a 'special one' with Fr. O'Brien somehow, because he made an explicit pass at me, rather confidently, which I rejected, but it sickened me further. I became a workaholic and studied incessantly, to the point of exhaustion. I stayed at #10 for an associates degree, which I earned in 1983, and then I got a Bachelor's at #10
See attached resume.

In about 1988, in connection with my work, I was checking into an Albuquerque motel, and there was Fr. O'Brien, working behind the desk as a check-in clerk. I was mentally traumatized and speechless, as he spoke to me, recognizing me totally. He told me that he had left the priesthood and was dying of AIDS. I moved to a different motel. I didn't know what to think. I very soon after that got tested, and was told I did not have HIV or AIDS, thank God, but I was sure scared. O'Brien died soon after, and the Archdiocese said he died of cancer, and praised and exalted him as one of their best, the priest who organized the five vocational pilgrimages to Chimayo, and letting him be buried in a shrine near Mora, N.M. As if a saint or something, when they knew he'd ruined dozens of boys' lives and Catholic families.

- f. Did you tell anyone about the sexual abuse or other wrongful conduct and, if so, who did you tell and when (this would include parents; relatives; friends; the Archdiocese; attorneys; counselors; and law enforcement authorities)?

I told my mom at age 14. I've recently told my therapist, Dr. #10 #10 very recently I've told my adult kids, and I've told Elena. I've now told my attorneys for this form, which will tell the Archdiocese.

- g. Identify any church or religious organization you have belonged to or have been affiliated with.

The sexual abuse corrupted and perverted organized religion forever, which I left in college, and the lack of any religion in my life creates a noticeable void.

- h. State whether there were any witnesses to the abuse. If there were any witnesses, please list their name(s) and any contact information you have.

There were no witnesses to the violent rape in the motel room in Albuquerque. As for all the grooming of altar boys and youth group members and pilgrims for the vocational walks, there were many witnesses to the general scene, like naked showers and naked soaks at the bathhouse in Ojo Caliente. Dozens and dozens of men and boys. Some altar servers who come to mind from my precise era include #10 , #10 #10 and #10

PART 4: IMPACT OF COMPLAINT
(Attach additional separate sheets if necessary)

(If you are uncertain how to respond to this Part 4, you may leave this Part 4 blank, but you will be required to complete this Part 4 within thirty (30) days after a written request is made for the information requested in this Part 4)

1. What injuries (including physical, mental and/or emotional) have occurred to you because of the act or acts of sexual abuse or other wrongful conduct that resulted in the claim (for example, the effect on your education, employment, personal relationships, health, and any physical injuries)?

With the pass by Fr. Martin Peralta, I began associating him with O'Brien and the abuse, but blocked it all out. I became completely devoid of religious feeling, and still am. After I left #6 in 1983 and got a degree from #6 in 1985, I married my wife #3 #3 in Taos in 1987. Fr. Martin had moved back to Taos and had changed his name to Fr. Peralta, and he ended up doing our ceremony, and was part of her extended family! In fact, my increasing distance to the Church full of sexual offenders eventually fed into our divorce, in 2005. We had three kids, who are all awesome; my ex still does not know I was raped by a priest, and resisted a blatant pass by her relative, Fr. Peralta, as I do this claim form, at least from me. As my kids grew, I had severe hypervigilance problems, trying to protect them from priests, who surrounded us everywhere in Taos, and even in the family. My overprotectiveness came across as jealousy to #3 I'm sure. I was acutely aware Fr. Peralta was probably the family confessor, and I had experienced as a kid how Fr. O'Brien cast me as a liar to my own parents to protect himself, and had used information learned from others to try to help me with sleepwalking and swimming issues. It has left me estranged from my mother to this day, that she did not believe me, because the powerful priest could shape her beliefs, and ruined all normal familial trust.

My wife also probably did not understand my sometimes debilitating anxiety and nightmares. And meanwhile, every day as an adult, my job was to try to protect kids, first in the field, and then as an administrator and with policy implementation, in government, jail administration and probation work. See resume, attached. I am now retired from government.

About two years into the marriage, around 1990, I developed rectal bleeding problems. I associated that with the abuse. The doctor penetrated me with a gloved finger, and it was horrendous, and I quit sleeping due to dreams and flashbacks of the rape. I simply could not do a follow up colonoscopy. I did not. I re-boxed kit all away best I could, but occasionally had this problem; I did not do any follow up medical procedures until 2014, when I was told I had stage 3 colon cancer. By now I was with #3 my long term girlfriend. I did all the treatment in Aurora, Colorado, and again the rectal exams were more about vivid ugly memories of the O'Brien rape to me, than about medical treatment for colon cancer. In April, 2015, they removed my colon, and I now have a colostomy bag. #3 is the one who got me into the doctors, into therapy recently regarding the untreated PTSD from the childhood sexual abuse, and got me to go to Albuquerque to tell my story here.

I totally attribute the cancer to the abuse. I believe the cancer is the abuse. I became suicidal in 2015 after they removed my colon. It did not remove the pain and emotional exhaustion of dealing with the abuse to remove my colon. But to battle the cancer is to battle the abuse. I chose against suicide, and #3 got me into therapy in 2016 regarding the abuse.

I have been cancer free now for 8 months, and so my therapist, and #3 and my lawyers, are all encouraging me to view this process as therapeutic, and possibly helping to turn a corner here, to view "cancer free" as connected to beating back the childhood sexual abuse, with more therapy. That's my goal. Recently, my therapist had me write a letter to my 14 year old "self". It is attached.

I was distressed to find out recently that my brother was a victim of O'Brien in our youth. I'm told he resolved a case in the 1990's. My lawyers say they plan to attach what they say is the sort of limited documentation typical of the Archdiocese, of his abuse, which even refers in passing to me, and apparently to the time when I tried to tell my mom about it, but Fr. O'Brien made it seem like a misinterpretation that he *tried* to have sex with me, and my parents were upset with me. Instead of running away, or turning to drugs or booze, I went to #6 for the next four years, and straight into the #6 where I was a captain from 1983 (upon leaving #6) to 1999. I also simultaneously managed a government career in Taos and northern New Mexico.

As I said, Fr. O'Brien and the Archdiocese sabotaged my relationship with my parents and family, as what O'Brien told them is they documented in their files on my brother. See attached Archdiocese Memorandum from 1994.



#1

How much I long to give you a giant hug. Your world has turned upside down . You have been violated. You have no idea that your body has been touched in a way that no child should ever be.

I see you the day it happened, coming home all confused and scared. It hurts me so bad to know that your mother slapped you when you tried to confide in her. No child that young should have to deal with this himself. No child. Period. This is something I hold against our mother until this day. There must have been a reason our mother did not believe you, something so earth shattering. I know that if such a thing happened to my child, I would be a big failure of a father if I didn't believe that 14 year old child.

#1 how that day would forever change you. That Friday would be the beginning of a horrible childhood. It took you a long while to fall asleep that night, replaying the scenes in your head and wondering what it was all about. . I know you couldn't make sense of all this. How could you? You had no idea of the concept . Though you didn't understand it, the pit in your stomach and the burning pain in your heart told you how wrong it was.

You had no idea how to deal with it. My heart aches knowing you were all alone, trying to deal with something larger than yourself with no one to help you, no one to explain that it wasn't in any way your fault. I wish I could be sitting on your bed, holding you in a tight embrace,

trying to make you feel safe again. I wish I could be the person you needed right then but didn't have. Since you couldn't tell, the pain had to come out somehow. How I cry when I see you self destruct in all kinds of ways, desperate to get rid of the confusing, conflicting feelings. I wish I could knock some sense into my mother, to open her eyes and see your behavior for what it really was — a desperate cry for help. Instead of hugs, warmth and the help you should have gotten, you got punished and and slapped.

At 14 years old, when most boys in your class were busy with regular boy stuff you were dealing with this.

Dear younger, confused self. No one was there to tell you the following. I'm sorry it's decades too late, but nonetheless, you must hear this.

You are not at fault. You are so very brave. Now, only as a victim can, my heart understands how brave you were to have been able to go on with your life and not fall apart. I'm hugging you so hard right now, trying to give you the strength you needed then. I'm whispering in your ear, "It will be ok, my self," because there was no grown up at the time to do that. I'm apologizing to you instead of those who can't. Our mother, for instance, who should tell you, "I'm sorry I wasn't there for you. I'm sorry I was blind as to what went on right under my nose."

I'm proud of you. Proud that you're still standing strong today, that you didn't let your past break you. I'm proud

that you went for help, help you should have gotten decades ago. I'm proud of the beautiful family you managed to have.

I hope that these words will help you heal, help you let go of the pain of the past. I tried to give you a bit of what you deserve to hear. I know it will never be enough. But I hope that it will help.

#1

EXPERIEN

#6

#6

#6

#6

#6

EDUCATIO

REFERENCES UPON REQUEST

CONFIDENTIAL



ARCHDIOCESE OF SANTA FE

The Catholic Center

MEMORANDUM

DATE: 3/17/94
TO: File, #1
FROM: Sr. Nancy Kazik, OSF
RE: Return visit

Fr. Richard Olona was off for the day. Sr. Nancy Kazik and Tony Salgado met with #1 and his wife. #1 began with saying that he found the form that we had given to him dehumanizing, felt that he was only considered to be a number and he wanted to be considered a person. After listening to him, we clarified that we see him as a person and want to work with him in that manner. Next, #1 indicated that the Archbishop had made the promise to speak to victims and he has not yet been contacted. #1 also indicated that he is one of five in a group of other persons abused by priests and no one has been contacted by the Archdiocese or anyone from the Archdiocese. He has been married to his present wife since January. His former wife, had an affair with the priest (Martin Hohne) whom she had gone to, to discuss their marriage problems. #1 feels that this added to the problems in his marriage which eventually resulted in divorce. He then proceeded to say that he did not fill in the section C of the settlement request form which states "the exact nature of the abuse, use back of this page if you need additional space", his reason for not writing it was that he felt it was to difficult for him to do this. The following is a summary as perceived by Tony and Sr. Nancy.

#1 said that there were numerous times that he and other young men were invited to come to spend time with Fr. O'Brien. Fr. called #1 his hero. And after he would abuse him, he would ask him to "please forgive me". Each time that he met with Fr., there was always alcohol. The meetings did not take place in church but in the rectory or in the parish hall. He always had wine or beer available, offered the boys cokes but being young, took advantage of the situation and accepted the wine or beer. Eventhough several people would be there at the same occasion, each had their own bedroom. With #1, Fr. always started with a back rub, next removed #1 underwear and fondled him. Fr. would get on top of him or vice/versa, there was always #1

4000 ST. JOSEPH'S PLACE N.W., ALBUQUERQUE, NEW MEXICO 87120 (505) 831-8107 ASF 033856

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#1

Return visit
Page 2

ejaculation. He cannot remember penetration. Sometimes Fr. had a hard getting erections. There was oral sex performed on #1 by Fr. but #1 did not perform oral sex. Fr. did rub Fr.'s genitals. Again, #1 repeated this always ended with I'm sorry. #1 could never tell anyone, who would believe him? This was to be a safe place.

While #1 indicated there were others present, he did not know what took place with the other boys at the same time. #1 has a younger brother whom Fr. O'Brien also had tried to have sex with. The boy became aware of what was going on, he left immediately and hitch hiked home. This angered the parents because they could not understand why a boy would leave Fr. in the middle of the night or whenever this took place. The events took between 1972 or 73 until 1977. During this time, #1 participated in several of the vocation walks.

The last walk he participated in was 1976. Again, while he was not sure if this began in 1972, or 73, he could pinpoint it to April or May of one of those years. #1 said that these activities in Fr.'s rectory or in the hall took place two or three times a year. Fr. always treated the boys like they were someone special. In the vocation walks, #1 always carried the flag or the cross and Fr. O'Brien told #1 that he believed #1 had a religious vocation. For many years #1 felt that this activity was not right but couldn't handle it. This all began to come together with the situation with Fr. Martin Hoehne and his former wife.

When #1 was married, Fr. O'Brien officiated at the wedding and he baptized their first child. #1 pointed out that while this was difficult for him to do, he felt that if he had not had Fr. O'Brien present so many people looked to him and recognized him and appreciated him as a good friend, they would have questioned why #1 had not invited him for this specific time.

A year ago January, #1 was beside himself, talked to his brother who is a counselor, he spoke to his brother about his situation. and he was advised to get some help. He was driven to #6 where #1 admitted himself. #1 has four children, the two boys live with him, the two girls live with his former wife.

He is concerned about the future for his children. He stated at the end of the conversation that he was not raped by Fr. At least he is not aware of this at this time. Perhaps he might remember this as he works with his therapist. He also shared a dream which he saw the Lord was with him, and there was divide in the road. #1 went one way, the lord the other and he told #1 that he must move forward. Perhaps this was a sign to him that he is trying to move forward with his life.

ASF 033857

CONFIDENTIAL

CONFIDENTIAL

#1
Return visit
Page 3

#1 did leave the settlement request, his request is for Redacted in cash plus the Archdiocese to continue to pay for his mental health treatment. A payment not to exceed twelve months and he intends to hear from us by April 15, 1994. A copy of this was taken to Bob Warburton. Bob Warburton will need to receive a copy of this summary just dictated.

ASF.033858

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