

Archdiocese of St. Paul-Minneapolis
Pr. Num.: S.P.A.N.: 704/73
PORTER, James R.
Ordinationis Sacrae COPY II

T H E C U R I A
THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

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IN CAUSA

Pr. Num.: S.P.A.M.: 744/73

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VOTUM OF ORDINARY OF PLACE OF RESIDENCE

Most Holy Father:

I address this to you, Most Holy Father, as my endorsement of the Petition of FATHER JAMES ROBERT PORTER, as Ordinary of his place of residence. Father Porter is a priest of the Diocese of Fall River, Massachusetts. He is a permanent resident of this Archdiocese, at 1781 Golden Place, Maplewood, Minnesota 55109.

Father Porter was ordained on April 2nd, 1960; he formally requested laicization on January 1st, 1971; he has been a resident of this Archdiocese since that time.

In accordance with the directives of the Doctrinal Congregation of January 13th, 1971 (Protocol Number 128/71), the Acts of this Petition are now submitted to me for my own endorsement and votum, and will be forwarded to Your Holiness by the proper Ordinary of Father Porter.

The Acts include a lengthy personal Petition written by James, explicit recommendations towards laicization from the Servants of the Paraclete, a report from the Priest-Psychologist retained as a Consultant in these cases by this Archdiocese, recollections from the proper Chancery of Father Porter, and, finally, the recollections and evaluations of priests who were close to this Petitioner. In the light of the psychological recommendations, the grave harm which continued priestly practice might produce, the nature of the case, and the earnest request of Father Porter's proper Ordinary, I endorse this request with considerable concern and emphasis.

There are no counter-indications to my submission of this request to Your Holiness; Father Porter's Bishop has acceded to it; it is my conviction that every possible means towards the salvation of this vocation has been taken, and to no avail. There seems to be no prospect whatsoever of a change of mind on the part of the Petitioner. Quite the contrary, by his own account (not to mention that of others) the roots of this distressing action go back some thirteen years - and probably, unrecognized, much earlier.

The Petitioner has not been a source of scandal within this Archdiocese. Neither is it my feeling that this Petition, should it graciously be granted, would be a detriment to the Faith of the people of this Archdiocese, or, so far as can be seen, elsewhere. Father Porter is not known

here, and apparently has never exercised his priesthood in this section of the United States. The granting of these dispensations by the Holy See is no longer a matter of novelty or of wonderment among the faithful of this country. The decision of this Petitioner, and its implementation, will be received (as I receive it) with pain and regret at the loss of a member to the active ministry of the priesthood, but not necessarily with any jeopardy to the Faith.

In fraternal and filial sorrow, therefore, and in paternal concern for this Petitioner, I remand his plea to the gracious consideration of Your Holiness, requesting that it be granted, and reassuring you, Most Holy Father, of every concern for this now departed servant of the altar.

I am your obedient and humble servant in Christ,

Archbishop Coadjutor of Saint Paul and Minneapolis
July 17, 1973.

T H E C O U R T A
THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

IN CAUSA

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Ordinationis Sacram

PORTER, James Robert

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PORTER, James Robert

APPOINTMENT OF DELEGATED PRIEST

In adherence to the guidelines graciously promulgated by the Sacred Congregation for the Doctrine of the Faith on January 13, 1971, under the Protocol Number 128/71, the undersigned Ordinary hereby designates THE REVEREND MONSIGNOR ELLSWORTH KNEAL, J.C.D., Presiding Judge of the Metropolitan Tribunal of the Archdiocese of Saint Paul and Minneapolis, to assist this Petitioner in the preparation of his request for dispensation from the obligations arising in Sacred Orders.

It is to be emphasized that this investigation shall be pastoral rather than judicial in its nature and in its aim. Should there be requirement for judicial exploration of a possible invalidity of ordination, or of coercion, a Delegated Tribunal will be constituted, in accordance with these same guidelines.

I commend to the Delegated Priest of this Curia, and to the appropriate Sacred Congregation of the Holy See, their consideration of the petition of this applicant. I fervently commend it and him to the guidance of the Holy Spirit.

In Christ,

/s/ +Leo C. Byrne

Archbishop Coadjutor of Saint Paul and Minneapolis

Date: May 21, 1973

T H E C U R I A
THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

IN CAUSA

Pr. Num.: S.P.A.M.: 744/73

Ordinationis Sacrae

PORTER, James Robert

CURRICULUM VITAE

BIRTH:	January 2, 1935
HIGH SCHOOL:	Boston College: 1948 - 1952
COLLEGE:	Boston College: 1952 - 1956
THEOLOGY, Saint Mary's, Roland Park, Maryland	1956 - 1960
ORDINATION:	April 2, 1960
SAINT MARY'S CHURCH, North Attleboro, Massachusetts	1960 - 1963
SACRED HEART CHURCH, Fall River, Massachusetts	1963 - 1964
Dr. Norris Flannagan, Wellesley, Massachusetts	1964 - 1965
SAINT JAMES CHURCH, New Bedford,	1966 - 1967
SERVANTS OF THE PARACLETE, Jemez Springs, New Mexico	1967 - 1969
SUSPENSION;	November, 1970
LEAVE OF ABSENCE:	January 1, 1971

DIOCESE OF FALL RIVER
FALL RIVER, MASSACHUSETTS

Porter, James R
(CLR)

BISHOP'S OFFICE

PERSONAL AND CONFIDENTIAL

April 12, 1973

Most Reverend Leo C. Byrne
Coadjutor Archbishop of Saint Paul
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Archbishop Byrne,

James Robert Porter, born on January 2, 1935, in East Boston, Massachusetts, was ordained to the priesthood of the Fall River Diocese on April 2, 1960.

Please find enclosed herewith a facsimile of the communication which Father Porter has recently had occasion to address to me. As you will note, he is requesting a definitive laicization.

In the confidential archives, I find a copy of the letter of my predecessor, well-known to you, Bishop James L. Connolly, suspending Father Porter a divinis, under date of April 29, 1967. Father Porter experienced difficulty repeatedly in his priestly ministry. For your information, I also enclose herewith a communication from the priest-psychologist at the Paraclete Fathers' institution in Saint Louis, with appended notation from the director of this institution.

Insofar as Father Porter is living now far distant from this Diocese, it will be very helpful to both Father and to me if you will have the goodness to assist him in submitting the indicated petition. Please find enclosed a copy of my letter to Father Porter of this date. Should you be kind enough to agree to process his case, I shall write to him again and provide the proper advice to him.

Thank you for your attention to this matter. With every cordial good wish, I have the pleasure to remain

Faithfully yours in Christ,

+ Daniel A. Cronin

Bishop of Fall River

Enclosures

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Holy Father;

May 17, 1973

I, James Robert Porter would like to humbly petition
Your Holiness for a dispensation to be released from the
responsibilities of the priesthood including in this the
release from the obligation of celibacy. I am presently
living at 1731 Gulden Place, St. Paul, Minnesota, 55109.
I have lived at this address since September 1, 1972.
Immediately preceding this I had lived at 970 Keanev Ave.
St. Paul, Minn., from December 1, 1971 until Sept. 1, 1972.
Previous to this after leaving the priestly life in Nov.,
1970 I lived with the Schmitz family in Hastings, Minn. just
a few miles outside St. Paul. The address of Florence and
Leo Schmitz is, 9550 Manning Ave. So., Hastings, Minn. I
came to live there at their request. They knew of my situation
that I was suspended from my priestly duties by Bishop
James L. Connolly of the Fall River Diocese, Mass. and for
what reasons. However being the good friends they are of mine
and both being wonderful Christians, they in Christian
charity requested that I live with them until I could find
my way clear and assist me back to normal living. I accepted
their charitable offer only on the condition that I would
remain with them only as long as necessary. After becoming
adjusted to the fact that I was relieved of my priestly
obligations I petitioned Bishop John Cronin of the Fall
River Diocese, Mass. for a leave of absence so that I could

Page Two

make an honest and rational judgment concerning my future way of life. Bishop Cronin readily granted my request enabling me to determine what course I should follow. I then sought employment and on March 1, 1971 I began my new way of life in the employ of the Northwestern State Bank, St. Paul, Minn. I have been in their steady employ until the present for the past two years and three months and intend to continue in this field of a banking career with them. I am very happy and content with them and the banking field. It is for this reason that I have lived at three different ^{addresses} in the past two and one half years. After working at the bank for nine months I decided that it would be better for me to leave the residence of the Schmitz family and find an apartment closer to my place of employment. This would also enable me to make a more able and true decision of what my future course of way of living should be if I were living alone on my own. The Schmitz family agreed with this decision. I still visit them often so they are always in contact with me. I then moved to 970 Reaney Ave. in St. Paul which is located just two blocks from the bank. I was then able to walk to and from work daily. I lived in a very small apartment and found it suitable for my purpose. However I was very fortunate to have a friend at the bank who informed me in August, 1972 that they knew an elderly couple who wished to rent the upstairs of their duplex to a trustworthy and dependable person. This friend recommended me to them. I met this couple and they were satisfied with me. I moved in there at my present address, 1791 Golden Place, St. Paul. I live in a beautiful, residential locale only a few minutes from the bank. These, in brief are a few reasons for my different

places of residence. I intend to live at my present address permanently as I am very happy and content with my new home.

I was born on the 2nd day of January, 1935 in East Boston, Massachusetts. My parents are Mr. William J. Porter and Mrs. Elda Florence (Gronni) Porter. Both my parents are Roman Catholics in good standing. I have one older brother, William J. Porter, Jr. who also is a Roman Catholic in good standing. I was baptized in the Roman Catholic Church in early February, 1935 at the parish of St. Mary's, Star of the Sea in East Boston, Mass. I attended St. Mary's Star of the Sea Elementary Parochial School for eight years (1941 - 1948). I then attended Boston College High School under the direction of the Society of Jesus for four years (1948 - 1952). The High School is located in Dorchester, Mass. After graduation I then attended Boston College under the direction of the Society of Jesus for four years, (1952-1956), . I received my Bachelor of Arts Degree in Mathematics. Upon graduation ~~from~~^{from} Boston College I entered the Seminary to study for the Diocese of Fall River, Mass.

It was during my final two years at Boston College that I first considered any possible vocation to the priesthood. I am not sure what first prompted this idea or consideration except I was searching my mind trying to determine what I intended to do after I graduated from college. I realized

that I had to decide my future vocation of life. I was undecided whether I wanted to be a Math. teacher or go into a business firm etc. A priest friend of mine, Father Paul McCarrick of the Fall River Diocese, who knew me for quite a few years asked me if I ever thought of becoming a priest. This took me by surprise but it actually started me thinking more seriously. In my own mind I was aware that I was always concerned with the spiritual welfare of people. Fr. Paul was aware of my way of life and my closeness to the Church and my abilities and ambitions to help people. He informed me that I might possibly have a vocation to the priesthood and that I should at least give it some serious thought. In the following year I did give this quite a bit of thought and the idea of the priesthood appealed to me more and more. I became more convinced that with my desire to assist people to become closer to God that I should pursue the priestly life. During this time I became less interested in my Math. career. I informed Fr. Paul McCarrick about my feelings and together we agreed to arrange for an interview with Bishop James L. Connolly of the Fall River Diocese. Bishop Connolly was in need of priests. After the interview I decided to enter the Seminary under the ^{direction} ~~guidance~~ of Bishop Connolly to determine if I did have a vocation. I informed my parents of my decision and they seemed very pleased and elated with my decision. They did not pressure

me into any decision. My father was very objective minded in this entire affair. He made it very clear to me that I was under no obligation to accept the priesthood if I thought it was not my vocation. After I entered the Seminary I did notice that my mother was completely convinced in her own mind that this is what I was to be. I knew she would be heart-broken if I ever decided to leave the Seminary. In my own mind I did not want to disappoint her as she was so proud to think that her son was going to be a priest. Myself ,I never wanted to admit failure in anything and I truly believe that this helped me to continue seeking the priestly vocation even if I ever doubted that I should continue. I did not want to disappoint my mother and relatives. I am not using this as an excuse but just giving you my mental attitude. I did believe that as I continued my studies for the priesthood that I was doing right and should become a priest. I had my doubts at times but I convinced myself that I should be ordained to the priesthood and could do a good job. However I must admit that I convinced myself of this vocation being unsure now of the lay life after being away from it ~~one~~ for four years. I think that I was now seeking security and afraid to admit that I was unsecure about life if I decided to leave the seminary. I never confided my feelings to anyone as I was always ashamed to have anyone think that I had any weaknesses. This fault hurt me a great deal in my priestly life also, (the inability to confide in anyone less they think less of me.)

Even in the course of my priestly life I never did confide in any of my friends except when forced to because my failures became known. I was always ashamed of my failure and wanted to correct it but would never take the necessary means to do so by consulting and discussing my feelings with even my closest associates. Again I was ashamed to discuss my faults and inadequacies. Knowing of my faults I became very self-conscious and hardly ever associated with my fellow clergymen. I always sought the companionship of lay people and felt comfortable with them realizing they didn't know of my main problem. I felt more accepted in my own mind by them.

I entered the seminary in 1956. I spent four years at St. Mary's Theological Seminary, Roland Park, Baltimore, Md., taught by the Fathers of St. Sulpice. I studied for the Diocese of Fall River, Mass. I was ordained to the Holy Priesthood on April, 2, 1960 by Bishop James L. Connolly D.D., in the Cathedral at Fall River, Mass. I was first assigned to St. Mary's Parish No. Attleboro, Mass. I remained there for about 3½ years, until it became necessary for the Bishop to transfer me because of my failure to live up to my priestly responsibilities. It became known and reported to Bishop Connolly that I had become homosexually involved with some of the youth of the parish. This possibly came about due to the fact that I always associated with the youth of the parish. I was always very athletically inclined and therefore directed all the sports programs of the parish. I realized that I was somewhat of an ideal of the children and this was very comforting to me. Hence I always sought to be in their presence as it made me feel wanted and

needed. Bishop Connolly decided to send me home to my family for a short while until the scandal of this affair died down. My friends and relatives at home thought that I was at home for a needed rest due to overwork and exhaustion. A short time later Bishop Connolly gave me another chance and assigned me to Sacred Heart Parish in Fall River. I can't recollect much about my stay there except that after a short time I again fell into the same situation that plagued me in Nor Attleboro. The reason for my poor recollection is that I was sent to a hospital where I was given Shock Treatments. Dr. Morris Flanagan, a recognized Psychiatrist committed me to his own private hospital in Wellesley, Mass. The name of the hospital is the Wiswall Hospital where I was treated for about six to nine months. I never really knew that I was there until my time of release when I was entrusted to the care of my parents. I remained at their home for about six months as an out-patient of Dr. Flanagan. I had weekly consultation with him at his hospital. When he thought I was ready to be given another chance he informed Bishop Connolly. The Bishop then assigned me to St. James Parish in New Bedford, Mass. I remained there for about one year but again I ran into the same difficulty. Again I was reported to the Bishop for mal-conduct. He called me in and decided to suspend me. I came home once again to live with my parents. I never wanted to discuss my situation with any one even the clergy. I was too self conscious and ashamed. I

never wanted to discuss or talk with anyone about the past years or acquaintances because of my lapse of recollection due to my Shock Treatments. I didn't want anyone to know that I had them. Hence I was always very nervous and jumpy and never at ease. I was afraid to admit to myself or anyone else that I was not worthy of the priesthood yet unwilling to outwardly admit defeat. Bishop Connolly had suggested laicization to me as a solution but I just wouldn't accept that. I was too proud. I really think I was afraid to face reality and the fact that I would have to put myself out to seek a new way of life. I felt unsecure and not prepared to face the lay life after these years in the priesthood. I was now using the priesthood as a crutch and shield to protect me from harm. My mind was a jumble as I fully realized that I had brought great spiritual harm to many good Christians, much disgrace to the priesthood and the Church and mostly great spiritual harm to myself. Yet I refused to listen to any advice that even suggested that I seek laicization.

While living at home after this last New Bedford affair, Monsignor Sexton of St. Patrick's Parish, Stoneham Mass, where my parents live decided to try to help me get back on my feet again by letting me celebrate the Holy Sacrifice of the Mass in his parish and assist on Sundays. However during this time I again fell and the incidents were reported to Monsignor Sexton with the demand that something be done about it. He had me confer with one of his assistant priests, Fr. Paul Shanley. Fr. Paul insisted that I seek the aid and assistance of the Servants of the Paraclete, at Via

Grand Lodge, Cambridge, Mass. I did then and immediately

went to Via Coeli. I was greeted there by Father William Swanson, the Superior of the Monastery. I consulted with him and on his advice I arranged, as is their policy, to have a complete physical exam. I took the exam from a doctor in Albuquerque and the results after extensive tests were that I was in excellent health. I then made arrangements to meet with an approved and recognized psychiatrist. I then was placed under his guidance and care for a period of at least six months. The psychiatrist was Dr. John McCarthy, located at the Winrock Medical Plaza, Suite 372, Albuquerque, N.Mex. He then informed the superior at Via Coeli that I should be given weekend assignments to try to get me back on my way. This all took place in 1967 - 1968. As I appeared to be doing well they decided to let me have more assignments, more often and for longer periods of time. I was then offered by Bishop Green of Las Vegas, Nevada to come to his Diocese and practice again. I was assigned to St. Christopher's Parish in Las Vegas. In a short time I ran into the same difficulties as before. I associated with the youth and in a very short time fell again. I conferred with another recognized psychiatrist, Dr. Robert Buckley, 2020 W. Charleston, Las Vegas, Nevada. He is a Fine Catholic and after discussing my problem suggested that I should seek laicization. He was convinced that the priesthood was detrimental to my condition and actually making it too easy for me to get myself into difficulty. I did not want to admit this even to myself so I returned to Via Coeli. Fr. John Feit, S.S., was now the superior. After staying there awhile I was then assigned to assist as a chaplain at St. Ann's Hospital in Truth or Consequences, New Mexico. I assisted there and also at the parish

of Our Lady of Perpetual Help. Here again in a very short time I fell again. The only problem was that the pastor did not report this to Via Coeli but gave them the excuse that I was not needed there any longer as he, the pastor would not be going on vacation and there would be no need of any extra assistance. With this the superior of Via Coeli asked me if I would go to Nevis, Minnesota to Our Lady of the Snows, another monastery of the Servants of the Paraclete to assist them on weekend work as they desperately needed a priest to help them. I accented and immediately went there. I spent the summer of 1970 there assisting at various parishes, filling in where they needed a priest. As the summer was coming to a close Bishop O'Brien of the Diocese of Crookston, Minn. requested that I stay in Minnesota and assist him in one of his parishes as an assistant priest. I accented and he assigned me to St. Philip's Parish in Bemidji, Minn. I remained there for one year before it became known that I again was having the same problem. I was having this problem but it was not known by any of the authorities until Sept. 1970. I was asked by the pastor to leave until things cooled off and go to the paracletes for help. I then went to St. Michael's House of Studies, 1320 Maple Drive, Sunset Hills, Missouri under the direction of the Servants of the Paraclete. There I consulted with Fr. Fred Bennett, S.S., a recognized psychiatrist and after therapy and tests by him was definitely told that the priesthood was at the root of my problem and that I in no way should be allowed to function in my priestly capacity. I would always use it as a protection and a means to feed my sickness and trouble. He informed Bishop Connolly of this and in November, 1970 Bishop Connolly

religion.

to determine what way of life is suitable and good for my
 want it especially since the Church has granted me a leave
 from service by me to be laid out with the Church would not
 life. Now, I find it inconceivable and unreasonable if
 order to honestly determine what is best for my future way of

that I am living a lay life with the Church's approval in
 in this area is concerned, they are all convinced and believe
 to be unhappy and possibly a poor priest, so as far as anyone
 say it is far better to be happy and content as a layman than
 state which way and not truly suited to the priesthood. They

quantity to make an honest decision in such matters it be
 for me. They think that a person should be given the option
 is a wonderful and a valuable thing. They are all very happy
 Church's blessing in order to honestly determine my future

and I believe it is that in living as a layman with the
 that everyone I know in the United States and the continent believe
 and in my opinion, therefore I want to live in you
 and I am a layman and I believe that I am a layman

the Church and I believe that I am a layman and I believe that
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 to be able to honestly evaluate what is best for me and my
 to determine what is best for me and my future way of life

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I have informed the proper authorities at the bank of my intention to remain in the banking field and that I intend continue improving my banking career. I informed them that I am applying for my release from all priestly responsibilities including celibacy in order that they may now evaluate my two years plus with them. I did this mainly because they wanted to know my intentions as I am in position now to move up in the banking field due to the success I have had with them. I now have a chance to advance and since I am now convinced that this is my vocation I wish to take advantage of these opportunities as they present themselves. All are very pleased at my decision and as I stated before see nothing wrong in being able to make such a decision. I am very happy in my new way of life mainly because I like very much what I am doing but more important because I have gained back my confidence and self-respect. Ever since I was force to admit to myself that I was using the priesthood as a protection and as a means to foster my sickness I began to face reality. In the past two and one half years I have not fallen to my previous temptations even though the inclinations are always there. I realize that I in no way as a layman can succumb to them without serious consequence. Also I do not have the same opportunities easily accessable to be around the youth most of the time and this is a great help to me to avoid the situations. My entire habits have gone through a very beneficial adjustment. I now associate with people my own age either from work or the community. I am able without fear of leaving duties unattended go to events (social, athletic, educational etc.) at will.

I have now established myself in St. Paul both at work and with all my acquaintances as a layman. I am a member of the community in good standing and known to all as a banker who is single, and a Roman Catholic in good standing. I attend the Holy Sacrifice of the Mass each Sunday and receive Holy Communion regularly. In everyone's eyes I am in union with the Holy See.

I have done very well in the field of banking and am very happy and content in this new endeavor and way of life. I have a respectable position and if everything continues to go as it has I should be getting a promotion in the near future. I have had three promotions in the past two years. At present I am a Lending Officer in the Installment Loan Department. I am also responsible for the collection of delinquent loans in our Credit Department. Also part of my duties includes seeing daily that our Loan Department is in perfect balance with the General Control Ledgers of the Bank. Prior to this I was a Teller, had charge of all the coin in the bank as a teller. I also was in the bookkeeping department of the bank. Also I was in charge of the new type of Free Checking accounts known as Ready Reserve or Checking Plus. I was appointed by the authorities of the bank as the Consul for the American Institute of Banking in the St. Paul Area. I have held this position for two years. This means that I am our bank's representative in the St. Paul Area. I am responsible then for all the educational, social and recreational activities sponsored by the American Institute of Banking. I have been informed that they wish that I will continue in this position for at least another year before a change is made. I am very happy to be in St. Paul.

was inspired to handle the election to its Board of Directors. I was elected to the Board and have since full advantage of the educational course to further my career in banking. I have taken three accredited courses: "Principles of Banking" in which I received a high grade of "A", "Money and Banking" in which I received a "B" grade and thirdly I just completed the course of "Analyzing Financial Statements" where I attained a grade of "A". I did exceedingly well in these three courses and intend to take more this coming semester. The bank is for my education and encourages my taking advantage of all the courses available. They may even send me to Madison Wisconsin to Banking School for more courses sponsored by the Minnesota Banking Association. This past season I was also elected by St. Paul Banker's Golf League, consisting of all the banks in the St. Paul Area, as their League's Secretary-Treasurer. In practical terms this means that I am in complete charge of the League to insure its successful operation for the 1973 season. I am in charge of the Treasury, Scheduling, Handicapping and planning of the tournament at the season's conclusion. I must also plan and arrange the League Banquet. After this I will automatically be appointed as League President for the 1974 season. This of course is just a brief summary of my life and success in the banking field. You can see that I am very successful and very happy in my new state of life with great hopes for the future.

I believe it is very evident from my description of the past to the present especially the last two and one half years of my life as a layman established in a banking career that my humble request to be laicized is a very logical and reasonable request. As you can see I have given this an enormous amount of thought and consideration. I have been very careful not to act in haste as too much is at stake. I especially took into consideration what I deem to be the most important aspect of my life, that is, my spiritual welfare. No matter what vocation I choose in life it must be in harmony with the betterment of my spiritual life and the effect it will have on all I come into contact with. As a layman leading a ~~an~~ normal Christian life and setting a good ~~exams~~ example I firmly believe that I am bringing greater honor and glory to God and His Church. As a banker I am in a very respected profession in the community and looked up to. I have gained back my self respect as a man and a human being and this encourages me to continue as such. I take pride now in all that I do and am very happy in this new way of life. As I said earlier I have not run into my previous difficulty of wrong relations with youth of the same sex even though I realize I will always have the inclination present. In the lay life I find out of necessity that I must cope with the problem or suffer serious consequences. I now not only seek but enjoy the companionship of people my own age of both sexes. I no longer associate with the youth as I am too preoccupied with my profession and state of life. I have made innumerable friends and acquaintances in the banking field and in the community.

I have also these past two years dated many girls in an effort to determine if I could truly adjust to lay life. I have enjoyed the social relationships of the opposite by taking them dining, dancing, movies etc. + believe this has helped tremendously to overcome my other inclinations. I have not dated any girl seriously until recently in the past couple months. I take this girl out once each week or every other week. Her name is Miss Joanne Swanson, age 26, single and A Roman Catholic in good Standing. She is a very dedicated young lady who teaches retarded adults at the Day Activity Center in St. Paul. I have met her parents and family who live in Hastings, Minn. and they also are Catholics in good standing. She and her family know that I was a priest and have the Church's permission and blessing to be living the life of a layman in order to decide my future vocation. They think like all the rest of my friends and acquaintances that this is wonderful and beneficial. Her parents have no objection to her dating me. Often before going dining and dancing we attend the Holy Sacrifice of the Mass and Holy Communion together. We have a great deal of respect for each other and we leave it that way. I informed her and she agrees that if we decide to get serious and think of marriage in the future we would not consider or attempt this step until first I receive permission from the Holy See. She and all my friends know that I am petitioning for my release and they are all wishing me the very best. She has given me permission to give you her name and to state that she sees no reason why I would not be allowed to become a layman. Everyone of my friends at the

I can not overstress that the granting of my request to be released from the responsibilities will have no ill effects on any of the Catholic and non-Catholic people in my community. May I stress what I consider very important? Everyone who knows me in the community has come to know me only as a layman, living the lay life with the blessing of the Church. They all think this is wonderful and proper. They ~~are~~ expect that whenever I make a final decision either to re-enter the priestly life or choose to remain a layman that the Church will grant my request without hesitation. I am convinced that they would be scandalized or horrified if the Church refused my request for release. I think it would cause harm and possible inquiry why I could not be released. They would possibly suspect something else was wrong with my reason for living as a layman and it could possibly cast suspicion on me. I am seeking this release as I stated before because I firmly believe this is the solution for me to be able to lead a meaningful life in the grace of God and Holy Mother the Church. I have a great love and respect for the Church and want to remain faithful to God in His Grace and I believe I can best assure this result by living the lay life.

I therefore ask to be dispensed from the obligations of the priestly state, including that of celibacy. I furthermore promise to cooperate as fully as possible in all the conditions expressed in the dispensation.

Yours in Christ,

James Robert Porter

1781 Gulden Place.

St. Paul, Minn. 55109

T H E C U R I A
THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

IN CAUSA
Ordinationis Sacrae

Pr. Num.: S.P.A.M.: 744/73

PORTER, James Robert

PERSONAL DEPOSITION OF PETITIONER

1. What is your full name?

James Robert Porter.

- b. What is your present address?

1781 Gulden Place, Maplewood, Minnesota 55109.

- c. Are you the JAMES ROBERT PORTER who submitted your personal deposition dated May 17th, 1973?

Yes.

2. In your deposition you describe your beginnings of some desire for the priesthood. At that time did you have any uncertainties about proceeding, before you went to Saint Mary's in Baltimore?

At the time I decided, no.

- b. When would you say that you first began to have some question as to continuing?

It was in my first year of Theology. I had graduated from Boston College, with a Degree in Mathematics, in 1956, and then went directly into the first year of Theology, for the Diocese of Fall River. Yes, I did have all the prerequisites - Philosophy, and so on.

- c. About when did you actually make your decision to become a priest?

It was in my final year of college. Even at the beginning of that final year I was undecided as to what I would actually do, and I was attracted to the life of the priesthood, and had offered my life some direction, and I was pleased to decide to enter the priesthood. I always had a great ideal for the priesthood, as I was going along in college.

3. When did the homosexual orientation problems first arise?

Looking back, I really can't tell when they first were present, but at least it was not until the year after ordination that this became a problem that I was conscious of. It's possible that this might have been latent at an earlier time.

3. Cont'd.

- b. During your time in the Seminary, had you ever adverted to the possibilities of this problem?

No.

- c. During your Seminary training, had you had any uncertainty about continuing on to ordination?

No, except for the normal ones which I am sure every priest would feel - whether he would be worthy of such a calling, whether he would be able to live up to it, whether he would have the experience to guide others, and so on. But apart from this, I had no uncertainties at all - and the Spiritual Director, whom I saw regularly, reassured me that this uncertainty or sense of unworthiness was something which all might experience, and that it would not be a problem.

4. Then the doubts which you speak of during your time of study in your Petition referred to uncertainties of unworthiness, and so on?

Yes.

5. After your first three years at Saint Mary's, in North Attleboro, when professional psychiatric treatment was recommended with Dr. Flanagan, were you somewhat depressed at that time also?

I really can't remember - or was not able to remember at first - all that went on at that time, but after the shock treatment and after I began to recover from the usual loss of memory, then Dr. Flanagan told me that I was very deeply depressed. I then went to live with my parents to recover, and gradually the loss-of-memory problem diminished.

- b. Can you remember any impulses towards suicide during those early years?

No, I don't think I had any of that.

- c. Do you remember the depression that you experienced?

No, I don't remember the actual depressions; I just felt "let down," hoping that I could get back.

- d. Did you begin any specific psychotherapy with reference to the homosexual orientation?

No - the only thing I did was to have personal consultations with Dr. Flanagan. [Could you describe those?] I would say for about three or four months - while I was at home, then when I was first reassigned.

5. Cont'd.

e. Was there any psychotherapy or treatment except for that?

No - there was no other treatment. I got along very well with Dr. Flanagan. My family used to say that I was "his pet."

f. Did Dr. Flanagan suggest discontinuing consultation with him?

As far as I can remember, yes - because I would have kept coming as often as he wanted.

g. Did Bishop Connolly suggest continued psychotherapy either then or later?

Not then - because I think Dr. Flanagan told him that I should be allright, and he was satisfied; no, after that, he never suggested any professional help. I sometimes think that he was sort of on edge himself, and not well.

6. Did you yourself seek any professional help in these later years?

No - I was always afraid to talk to someone, unless I was forced to. I had always felt that it was something that I could not about, with others - I felt low, and inadequate, and just felt that I could not speak to anyone about the problem.

6. Could you describe your present state of emotional health?

Right now I feel very well. Occasionally, I have these inclinations, towards children, but I can control it very easily.

b. Would you feel that this might become an overt problem in the future?

Not as a layman. I know that in the past I used to hide behind a Roman collar, thinking that it would be a shield for me; now, as a layman, there is no shield, I know that if I become familiar with children people would immediately become suspicious.

7. Are you seeking any psychotherapy at the present time?

No.

b. Father Kenneth Pierre has recently submitted his report with regard to his findings with you; have you yet had the opportunity to discuss those with him?

No - I'm going to call him, now that I know that they are complete.

c. The undersigned has had a chance to speak with Father Pierre during the few days since the report actually arrived in the Tribunal. He is very encouraging. Would you be willing to continue consultation with him, should he suggest it?

Oh, yes.

EL 50

7. Cont'd.

d. Would there be any monetary problem in this?

I don't think so.

8. Have you any thought of marrying in the future?

If I find the right girl, yes.

b. Do you think this homosexual orientation might be a hazard in this area?

I doubt it. In fact I think that my going out with girls has even slowed this down a bit - I think that I am more oriented towards the opposite sex.

9. Is there anything further regarding your priestly experience, and your decision to seek this laicization, which has not been covered in your Petition or in our questions?

No - I think I covered everything. The only thing that I would like to stress is that since I am now in an area two thousand miles from where I had acted as a priest, no one here has ever known me as a priest - although in fact a few of those at the place that I work do know that I had been a priest. They all think that it's marvelous that the Church is giving me a chance to make up my mind. They think this is a wonderful thing; they ask me why I decided to leave, and I told them that I did not think that I was worthy of the priesthood, and they think this is a wonderful thing that I am given the opportunity to re-evaluate my position. The Personnel Director at the Bank told me, when he learned that I was coming here for this purpose, that he would be delighted to write any letters of recommendation which I could use.

I, the undersigned JAMES R. PORTER, having heard all of the replies which I have given, hereby state that I have no further changes, additions, or deletions to make in my testimony. I furthermore swear to the truth of the replies which I have given, and to my intention of keeping both them and the questions asked of me completely within my confidence, until this case is brought to its conclusion.

/s/ James R. Porter
Signature of Witness

/s/ Ellsworth Kneal
ELLSWORTH KNEAL, J.C.D.,
Presiding Judge - Auditor

July 9, 1973.
Date

The Tribunal,
Archdiocese of St. Paul-Minneapolis

(IMPRESSIONS OF THE AUDITOR ON FOLLOWING PAGE)

11 24

James Porter is a tall, slender, angular, "nervous" type, but invariably, in the experience of the undersigned, of a bouyant and pleasant disposition. His responses were given readily, with a considerable degree of ease and self-acceptance, which is probably the product of his having finally decided to seek dispensation from the obligations associated with his ordination. Since the personal Petition is itself so complete, because of the nature of the case, and since there are no indications whatsoever of any change of mind or orientation in the Petitioner, it was felt that a lengthier and more detailed deposition would not contribute significantly to the information already contained in these Acts.

(The Rev. Magr.) ELLSWORTH KNEAL, J.C.D.

July 9, 1973.

T H E C U R I A
THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

IN CAUSA

Pr. Num.: S.P.A.M.: 744/73

Ordinationis Sacrae

PORTER, James Robert

CHANCERY OF PROPER DIOCESE OF PETITIONER: REQUEST FOR CONFIDENTIAL INFORMATION

1. What is your full name?

I am the Reverend Thomas John Harrington, J.C.L.

2. What is your current assignment?

I am the Chancellor of the Diocese of Fall River, having been so appointed by the Most Reverend Daniel A. Cronin, Bishop of Fall River, on March 3, 1971.

3. Does your Chancery have a separate file with regard to the Petitioner? What is its nature: routine documents, or does it also contain evaluations and reports of priestly conduct and ministry?

In the Chancery Office of the Diocese of Fall River, there is a file maintained for James Robert Porter. It is kept in a special place, in a locked cabinet, within the Chancery archive vault. In addition to routine documents, this file contains instruments of a personal and sensitive nature.

4. The documents being assembled by this office in behalf of the Petitioner are intended to illuminate, so far as possible, the origins of this request for a dispensation from the obligations of the priesthood, its occasion, its propriety, and the general state of mind of the Petitioner while he was within your jurisdiction. May we ask your going through this file, using your discretion in this light, in excerpting, or photocopying, whatever you feel may be useful to the members of the Special Commission of the Doctrinal Congregation, in forming some judgment as to whether the Petition should be recommended to the Most Holy Father?

According to the files of this Office, after his ordination to the priesthood, James R. Porter was assigned to Saint Mary Parish, North Attleboro, on April 8, 1960. He was assigned, on August 1, 1963, to Sacred Heart Parish, Fall River. There is no documentation on file regarding this transfer of assignment. However, the late Monsignor Childs of Sacred Heart Parish, Pastor when Father Porter was assigned to assist him, is reported to have stated that he assigned Father Porter to have charge of altar boys and C.Y.O., only to learn that he (Porter) had experienced difficulty in North Attleboro in his previous assignment "bothering young boys."

4. Cont'd.

The files indicate that Father Porter was absent from the Diocese for a period of time in 1965, under medical care. There is a note stating that Father Porter's father, Mr. William Porter, had expended in excess of four thousand dollars "due to the prolonged and serious illness" of his son. There is a note stating that Norris B. Flanagan, M.D., of Wellesley, Massachusetts, had treated Father Porter. There is a note saying that Father Charles F. Downey, of Immaculate Conception Parish in Revere, Massachusetts, had counseled Father Porter and considered him fit for a return to parish duty, dated September 24, 1965.

There is no notation in the Chancery file, however my own best recollection is that Father Porter was given an assignment during 1966 at Saint James Parish, New Bedford. He shortly began to engage in highly suspicious activities. As an assistant pastor at the time, I myself recall that Father Porter organized a club among a group of lower-teen-age boys; Father Porter's fellow curates at Saint James Parish, Father Thomas O'Dea and Father Edward Duffy, were alarmed at the circumstances of his association with parish boys.

In April of 1967, Father Porter was relieved of duties by Bishop Connolly, who took the occasion to remove his faculties. (EXHIBIT 1) He went, likely (though it is not documented) at Bishop Connolly's direction to Saint Joseph's Abbey in Spencer, Massachusetts. On May 4, 1967, he wrote to Bishop Connolly, reporting that he was at the Trappist Monastery, saying in part:

" . . . at last for once I've faced reality and can't feel pity for myself. I've caused great spiritual harm to others . . . "

According to the Chancery file, Father Porter entered the Via Coeli, Jemez Springs, New Mexico, on August 23, 1967. Bishop Connolly wrote to the director, Father William B. Swanson, S.P., indicating that the Diocese of Fall River would be responsible for expenses incurred by Father Porter, and recommended,

" . . . above all things, I think he should be shielded from anyone, old or young, troubled with his weakness." Bishop Connolly stated, "I hope and pray that you may be able to help him, but if my experience means anything, it may not be easy . . . "

By December of 1968, after a stay at Via Coeli of one year and four months, documents in the Chancery file indicate that Father Porter was taking occasional missions in parishes, helping on weekends, etc. In March and June of 1968, he sent letters to Bishop Connolly, from the Villa Pius XII, an adjunct of the Jemez Springs institution. He appears to have done mission work, helping in Nevada and Santa Fe, etc., however, despite some overtures initiated with the Bishops of Las Vegas and Albuquerque, no change in his diocese of incardination was effected.

In February of 1969, Father Porter was readmitted to Via Coeli. A report issued by the institution mentions that he had lapsed into his former failing. (EXHIBIT 2) Reports of August 6, 1969, from Via Coeli are rather guarded in predicting his progress. (EXHIBIT 3)

4. Cont'd.

By September of 1969, Father Porter became associated with another institution maintained by the Paraclete Fathers, Our Lady of the Snow, Nevis, Minnesota, and was engaging in ministry in the Diocese of Crookston.

By October of 1970, however, he had been sent to the Paraclete Fathers' institution in Saint Louis, Missouri. It appeared that he had encountered difficulty in the Bemidji, Minnesota, assignment. The Superior, Father Claude Buchanan, and the clinician, Father Fred Bennett, M.D., provided pessimistic opinions; (EXHIBITS 4 and 5). In November of 1970, these same two parties wrote, and make explicit their recommendation that laicization be sought; (EXHIBITS 6 and 7). Father, however, preferred to undertake a "leave of absence" from the priestly ministry.

Since November of 1970, contact with Father Porter has been confined to two requests for inclusion in the Diocesan Blue Cross-Blue Shield plan. Then on April 4, 1973, he addressed a letter to Bishop Cronin, petitioning for laicization. Copy of this latter communication has been sent to the Most Reverend Leo C. Byrne, and doubtless is in the possession of Monsignor Kneal.

5. Are there items in your own recollection, not recorded, which would help: what has been the general conduct of the Petitioner while he was within your jurisdiction?

From my own recollection, I have entered one or two observations in the response to the previous question. In general, the conduct of the Petitioner came, in due time, to be regarded with considerable suspicion by his fellow priests.

6. Can you assess general lay opinion regarding the Petitioner, and his seeking this dispensation?

I have the recollection that lay opinion was quite heated in certain of Father Porter's assignments, once his activities became known. Especially were parents of young boys filled with indignation in one or other parishes (Saint Mary's Parish in North Attleboro was one such instance).

My impression is that his petition for a dispensation would not be a matter of concern for many residents of the Diocese of Fall River at this time, since for all intents and purposes it is approaching seven years since Father Porter was active in this jurisdiction.

Those who were touched in any way by his activities would doubtless consider his petition in order.

7. In the light of the information which has reached your office regarding this Petitioner and his priestly conduct, what is your feeling as to whether this Petition should be recommended?

My impression is that the petition should be given an affirmative votum.

8. What do you feel will be the general effect, with regard to the Church in your area and its people, should this Petition be granted?

I do not consider it likely that Father Porter's petition would have any impact, one way or the other, in this Diocese, from which, as I have indicated, he has been absent for a good number of years now.

9. Is there anything further you wish to add regarding this Petition, or the Petitioner?

I have no further information.

/s/ Thomas J. Harrington
(Rev.) Thomas J. Harrington

Chancellor, Diocese of Fall River

Fall River, Massachusetts

May 28, 1973.

L.S.



BISHOP'S HOUSE
FALL RIVER, MASSACHUSETTS

April 29, 1967

The Reverend James A. Porter,
Saint James Church,
New Bedford, Mass.

Dear Father Porter,

This is to advise you, formally, that you no longer enjoy the privilege of using faculties in the Fall River Diocese. You may not, from now on, preach or hear confessions in the Diocese. The offering of Holy Mass is not denied you,

Your career, thus far, has been one of persistent involvement in affairs against which you have been counselled, advised, warned and forbidden. If it were only a matter of your own salvation, I could be reconciled. But it affects, as these things do, other lives than your own. If you do not recognize this condition, then all the more reason for me to act as I do. You are not far from being completely separated from work in this diocese.

Sincerely in Christ,

1: Letter from Bishop of Fall River

2: 5.19.67 - V. J. to Elmer, 30

"Mass & Eucharist - not entered" from Rev. J. J.

Letter made
new start
MR. PORTER
has left the
diocese

SEAVANS OF THE PARACLETE

VIA COELI MONASTERY

MONTHLY REPORT

Guest-Priest: Rev. JAMES PORTER

Age: 31 (1/2/35)

Diocese or
Community: Fall River

Date arrived Via Coeli 3/23/69
3/21/69

Length of current
stay at Via Coeli: one week

REPORT MADE IN TERMS OF RESPONSE TO VIA COELI PROGRAM - Please note additional remarks

SPIRITUAL:
(fidelity to the
community exercises)

At this writing Fr. Porter has been at Regina Mundi Retreat only a few days; he is regular at religious exercises and participates in the daily concelebrated Mass, taking his turn as principal concelebrant; it appears he needs a deeper interior life if he is to come to some calm and stable spiritual life.

PHYSICAL:
(well-being; any
current illnesses)

highly nervous and over-active; will have to learn self-control and emotional stability; is out-going (to a fault), thoughtful, and generous with others. Apparently in good physical health.

SOCIAL:
(ability to relate to
brother-priests; use
of leisure time; the
willingness to serve)

Is ready and willing to be service to the community; mixes well, but offends some by his lack of priestly control in regard to choice of language. There is a basic emotional immaturity which accounts for most of his short-comings now and during his previous stay at Regina Mundi.

THERAPY:
(Psychiatric care;
AA; Recovery, Inc.)

attends Recovery, Inc.

ADDITIONAL REMARKS:
(Incidents, favorable or not,
worth reporting; outlook for
this man at this time)

Fr. Porter is a generous and willing priest who suffers from emotional immaturity and possibly an over-active and nervous nature. If he can learn emotional stability and self-control, he could have a fine future ahead of him.

lapsed into former failing on recent assignment in Houston, Texas; undergoing psychiatric treatment on out-patient basis here.

Robert L. Murphy, Jr.
House Director

My comments in red

John B. Felt, SP Superior

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FALL SPRING, NEW MEXICO 87025

3

Rev. James R. Porter

Rev. Reginald M. Carrette
Chancellor
Diocese of Fall River
Fall River, Mass. 02722

Aug. 6, 1969

Right Reverend and Dear Monsignor:

Thank you for yours of Aug. 1, in which you direct a check in the amount of sixty dollars for the professional services of Dr. John F. McCarthy, M.D., psychiatrist, for professional services rendered Fr. James Porter.

To supply you with a recent report on Fr. Porter's activities is relatively simple. He has been a very active young priest. We receive a large number of requests for supply work during the summer, and I have not hesitated to call upon Fr. Porter in each of these instances. As of this writing he has turned in satisfactory work in Alamogordo, N.M., Mountainair, N.M., Questa, N.M. and Truth or Consequences, N.M. When the Superior of our house in Nevis, Minn. called to ask for help for that house (they have a large amount of tourist trade in the area during the summer) I sent Fr. Porter, because he is a willing worker, and gets along well with pastors and people wherever he goes. Thus far there has been no occurrence of the problem which plagued Fr. Porter in the past.

I wish that all of these favorable circumstances could give me leave to write Fr. Porter off as "cured," but that is the domain of the professional, not myself. I can say that he is improved so far as obvious anxiety, nervousness, etc., so apparent when he first came to us. However, even to the casual lay observer it is apparent that Fr. Porter is still a restless young man, and while I cannot give the textbook names for them his nervous symptoms are evident; viz., biting of nails, constant brushing of hair, chain smoking etc. He is better equipped to talk about his problems at this time, and has obviously derived benefit from his therapy with Dr. McCarthy. However, I would not wish to make any long range forecast at this time.

I enclose copy of Fr. Porter's last letter to me, to give you some idea of his present plans and hopes for the future.

With every best wish, I remain

Sincerely in Christ, Priest,
Rev. John B. Felt, S.P.
Rev. John B. Felt, SP
Superior



(4)

October 17, 1970

The Most Reverend James L. Connolly
Chancery Office
362 Highland Avenue
Fall River, Mass. 02722

Your Excellency,

Four weeks ago Father James Porter arrived here at St. Michael's for what we thought was his annual vacation. A few days ago we were informed by his Pastor, Monsignor Leman of Bemidji, Minn., that Father Porter had lapsed into his old problem and that the 'heat' was on so Father was directed to seek the help of the Paracletes again.

Father Fred Bennett, S.P. has spoken with Father Porter and you will find his report enclosed. I have personally been aware of Father's problem for a number of years and agree wholeheartedly with Father Bennett's observations. We must not only consider the good of the priest but those he is to serve. Many young men have in some degree or other been hurt by Father's actions. Parents place their complete trust in a priest and this trust so easily sets young people up to be hurt by a priest with such a problem.

We will give all the help possible to Father if he feels he can go along with the program outlined in Father Bennett's report. We would certainly not recommend him for priestly work -- just offers too many occasions to stumble back into his problem.

Enclosed you will find our monthly support statement for Father Porter. When and if Father begins to work at a secular job we hope he will then carry his own support.

With every best wish, I remain,

Sincerely in Spiritu,

Charles Buchanan
Father Charles Buchanan, S.P.
Father Superior

SERVICES



PARACLETE

October 12, 1970

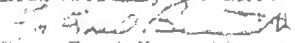
Fr. James Porter was referred to me for consultation after he had been sent away from his most recent parish when it was discovered that he had been committing sexual acts with young boys. Fr. Porter has been removed from parishes "at least" four times previously for similar actions. In the most recent incident there were "at least" ten to twelve boys involved.

Fr. Porter is a very likeable person. He claims to have much natural athletic ability of the type that young boys always find appealing. He also is a basically immature person. He does not seem to be aware of the psychological harm that he may have caused the youths. Moreover, when he is entangled in these sexual situations, he apparently fails to see the inevitability of discovery with such a large number of youths involved. This could probably be considered another manifestation of his fundamental immaturity.

After interviewing Fr. Porter, I recommended most strongly to him that he find employment in a secular occupation and leave the priesthood. My primary reasons for suggesting this step were as follows:

1. His history of repeated instances of the same problem is evidence of a deeply ingrained habit that would most likely be triggered once more if he were again to enter a parish situation where there would be many cues familiar to him.
2. The priesthood, especially at the parish level, almost invariably involves some work with youth. Moreover, a priest is able to form relationships with youths while parents and other adults have no suspicion that anything is amiss simply because the man involved is a priest.
3. Even if he were to return to the active priesthood in some other capacity such as a hospital chaplain, his interests would most likely bring him back to some type of parish work once again.
4. People often suffer psychological difficulties later in life whose origins seem to be found in sexual approaches made to them during their childhood by adults of the same sex. I have reason to believe that the trauma of such experiences may be further intensified when the adult involved is a priest.

If Fr. Porter agrees to seek secular employment as a prelude to leaving the priesthood, I will be happy to work with him in a professional capacity and give him what help I am able with his psychological problems. I would expect him to remain here at the house in St. Louis for approximately two months of intensive treatment during which time he could be working or at least looking for employment.

Respectfully submitted,

Rev. Fred Bennett, J.F.
Clinical Psychologist

SERVANTS



OF THE
PARACLETE

7
November 3, 1975

Rev. & Mrs. Rosalind L. Barrett
362 Highland Avenue
Fall River, Massachusetts

Dear Msgr. Barrett:

Fr. James Porter is writing to you requesting a year's leave of absence. This is not in accord with my recommendation to him. I believe, quite strongly, that he should apply for laicization and should never again function as a priest. Fr. Porter has the idea in his mind that after a year he may be able to return to the priesthood if he succeeds during that year in avoiding a recurrence of his problem with young boys.

He may well be able to avoid such a recurrence during a year outside of the active ministry. Nonetheless, I believe that a return to the priesthood would again place him in circumstances that would make it extremely unlikely for him to remain without trouble. Some of the contributing circumstances are the easy access to boys that is open to a priest, the lack of surveillance by parents who instinctively trust priests, his athletic abilities which are attractive to boys, and especially, a pattern of behavior over many years in which he has learned how to appeal to boys and to seduce them while functioning as a priest.

If Fr. Porter does seek to return again to the active priesthood after the year's leave of absence, he will probably suggest that he would be willing to accept an assignment at a hospital or other institution where he would have little opportunity to be with boys. I feel that even if he were to receive such an assignment, it would only be a matter of time before he had again managed to work his way into some form of parochial life, at least on a part time basis. He is able to function too easily in a parish and finds it too rewarding to be able to resist the urge to get involved again at that level.

In conclusion, I am opposed to Fr. Porter seeking only a leave of absence. Since he seems determined to do so, I strongly urge that at the conclusion of that year, he not be given faculties for any priestly activities under any circumstances whatsoever.

I have informed Fr. Porter of my feelings in this matter and that I am making my opinions known to you.

Sincerely in Christ,
Frederick Bennett, S.P.
Frederick Bennett, S.P.
Clinical Psychologist



The Right Reverend Reginald M. Barrette
Chancellor
352 Highland Avenue
Fall River, Massachusetts

Dear Monsignor Barrette,

This letter will both bring you up to date in regard to Father Porter's future plans and our present reactions.

Father has agreed to seek work outside the ministry and seems to see the wisdom of this move for now. I have underlined the word now since we feel Father has in the back of his mind to return to the priesthood after a year or so in lay life. He does not want to seek laicization at this time as we thought he should but would rather have a leave of absence. This gives some indication that he hopes to return to the active ministry after a period of time in lay life. We would only look upon the leave of absence as a preparation for complete laicization since in no way do we think Father should be permitted to return to the active ministry. The risks to others are much too great. We do not think Father comprehends the harm he has done in his relations with young boys. Many of them may have suffered harm that will be with them the rest of their lives. I think you could ask Father to seek laicization at this time but this is your decision to make. We have certainly recommended this move. By granting a leave of absence there is always that chance that someone not knowing the full story will again help him back to the ministry and the whole story could be repeated.

We think a letter to Father Porter from the Bishop would be in order at the present time wherein the Bishop can state his mind with no ifs or buts. In the long run it will prove the best for Father and those he comes in contact with. It is so easy for a priest to have someone cover up for him and never get at the heart of the matter.

With every best fraternal wish, I remain,

Gratefully yours in Spiritu,

Claude Buchanan
Father Claude Buchanan, S.P.
Father Servant

T H E C U R I A
THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

IN CAUSA

Pr. Num.: S.P.A.M.: 744/73

Ordinationis Sacrae:

PORTER, James Robert

CHANCERY OF PRESENT PLACE OF RESIDENCE OF PETITIONER:
REQUEST FOR CONFIDENTIAL INFORMATION

1. What is your full name?

Reverend John F. Kinney.

2. What is your current assignment?

Chancellor of the Archdiocese of Saint Paul and Minneapolis.

- b. May we ask the date of appointment to this assignment?

May 8, 1973.

3. Does your Chancery have a separate file with regard to the Petitioner? What is its nature: routine documents, or does it also contain evaluations and reports of priestly conduct and ministry?

Our Chancery has no file on Father James Robert Porter.

4. The documents being assembled by this office in behalf of the Petitioner are intended to illuminate so far as possible, the origins of this request for a dispensation from the obligations of the priesthood, its occasion, its propriety, and the general state of mind of the Petitioner while he was within your jurisdiction. May we ask your going through this file, using your discretion in this light, in excerpting, or photocopying, whatever you feel may be useful to the members of the Special Commission of the Doctrinal Congregation, in forming some judgment as to whether the Petition should be recommended to the Most Holy Father?

No answer.

5. Are there items in your own recollection, not recorded, which would help: what has been the general conduct of the Petitioner while he was within your jurisdiction?

To the best of my knowledge, nothing has come in to the Chancery regarding the presence of Father Porter in the Archdiocese of Saint Paul and Minneapolis.

6. Can you assess general lay opinion regarding the Petitioner, and his seeking this dispensation?

Since Father Porter is virtually unknown as a priest in this area, there certainly would be no adverse feeling on the part of lay people in the Archdiocese of Saint Paul and Minneapolis to the granting of this dispensation.

7. Since no information on the petitioner has reached this office, no answer should be given to this question.
8. What do you feel will be the general effect, with regard to the Church in your area and its people, should this Petition be granted?

I could foresee no adverse feeling to the granting of a dispensation.

9. Is there anything further you wish to add regarding this Petition, or the Petitioner?

No.

Report of Psychological Testing

Person Tested: Porter, James R.

Testing requested by: The Tribunal, Archdiocese of St. Paul and
Minneapolis

Dates of Testing: June 2 and 19, 1973

Date of Report: June 30, 1973

Referral Questions and Results

1. Do you have in hand a Medical Release Form signed by the client who has been referred to you, enabling you to release information to the St. Paul and Minneapolis Tribunal?

Yes.
2. Please give a general resume of the emotional health of this client.

Positively, James is truthful in responding to questions about his personal life. He has a capacity for idealism and inner-directedness as well as a tendency to be socially perceptive and sensitive to personal interactions. He seems to enjoy being out-going and precarious. He has the capacity to live in the present. He is capable of knowing his own feelings and accepting them. He can be a cheerful and optimistic person. Finally, he has a sufficient capacity for organizing his personal life and his work.

These positive qualities are to some extent surface qualities only although they do represent some potential for permanence and depth in the areas mentioned.

Beneath the surface of good qualities and partly realized potentials are a number of difficulties which Jim seems to be trying to cope with but which still may be dominating forces in his own adjustment.

A vague but persistent trait is a shallowness in a number of areas. He can begin social relationships but has difficulty in deepening or maintaining them. He can see the difficulties which his behavior tends to get him into but he finds it difficult to adhere to the lessons he learns from his inappropriate behavior. In periods of stress or tension his defenses may not hold up and he may act impulsively. He wishes to be well liked but may go about about achieving this in insightless fashion. He may tend to make a good first impression but the impression does not tend to wear well over time.

Jim has a capacity for aggression, and a difficulty in controlling these impulses. This may make him rebellious especially with regard to authority figures. His hostility may be heightened by a tendency he has to be somewhat suspicious of others. The aggression may also find a source in his own rather low self-regard and acceptance. Some aggression toward himself may be projected onto the environment and other individuals. He may have a tendency to translate tension into action. There is also a tendency to nurse grudges and to brood over past events. Because there is some lack of identification with other persons Jim may find it difficult to

appreciate the consequences of his activities in the lives of others.

In sexual matters the process of mature and masculine identity has not been completed although Jim seems to be working in that direction. There may be still some tendencies to reject masculinity. He may have to watch these tendencies for some time. He may still have some propensity to using partners in sexual relationships rather than sharing with them. He may have a tendency to be argumentative and irritable in relationships with women. His tendency to be ego-centric may make it difficult for him to share intimately with another person.

There are indications that Jim is moving in the right direction in his adjustment to these problems. He does seem to be making the attempt to recognize his difficulties and to build a more mature attitude and behavior on the basis of some of the strengths he does possess.

3. Do you think that this client's decision to leave the priesthood is a sound one, for his own good and that of the priesthood?

Jim is in need of pursuing his personal adjustment and his vocational choice must take a secondary place in his life at the present time. In order to pursue this adjustment some therapy would be helpful. This help would not be sought with a mind to salvaging vocation but in the hope of bringing Jim to a maturity which would allow him to adjust normally to life and give and receive in gratifying and generative ways within relationships and work.

I do recommend this submission of this petition to the Holy See for laicization because the stresses within priesthood are more than Jim should be expected to bear at the present time while he is engaged in the more fundamental concerns of human adjustment and maturity.

4. Can you designate, in any fashion, the causes which have led up to the seeking of this dispensation?

Jim has experienced a great deal of suffering because of the overt expression of some of his inner difficulties. His own recognition of the need to leave the priesthood has been corroborated by others including his superiors. He did not possess sufficient personal maturity to assume the added responsibilities of a priestly vocation and he is now returning to the important work of achieving personal adjustment. It is necessary for him to leave the priesthood in order for him to do this.

5. Is this client in need of continued counselling or psychiatric assistance?

Yes.

The general areas in which assistance might be offered are: the achievement of greater inner control, assurance, and acceptance, the development and maintenance of mutual and gratifying interpersonal relationships, and the acceptance and development of his own masculine identification.

4. Assuming the granting of this petition by the Holy See, what is your prognosis for the future adjustment in the life of this client?


At the present time the direction of adjustment seems to be positive and given good will on Jim's part and sufficient counselling assistance he should be able to achieve a greater degree of personal balance and adjustment in the future.

5. Are there any further areas of information which you feel will be helpful in the consideration of this or of future petitions?

No.

6. Finally, was this petitioner in your opinion acting freely in seeking and receiving ordination in the priesthood, and is he acting freely and competently in seeking this dispensation from the Holy Father?

I would judge that Jim's freedom was seriously compromised by his personality problems at the time of his request for ordination and in his years of continuation in the priesthood. His difficulties were serious enough as to be compromising influences in any choice that Jim would have made in the past. Presently he seems more capable of making free choices but would still be in need of considerable review of his choices with other persons so that his own freedom could be supported by the advice and consultation of others.


(Rev.) Kenneth J. Pierre, Ph.D.
Director

T H E C U R I A
THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

Case: PORTER, James Robert
Pr. Num.: S.P.A.M.: 744/73

EVALUATION OF MEDICAL FITNESS OF PETITIONER

The Petitioner had a complete medical examination upon the occasion of his entrance into Via Coeli, the Servants of the Paraclete, Albuquerque, New Mexico, in 1967.

In personal consultation with the undersigned, the Petitioner reported that he had himself seen the results of this medical examination, and that they were without exception negative.

The Petitioner furthermore reports that there had been no significant changes in his medical health, that he is in "excellent" condition, and in the light of his sincerity, and the absence of any positive symptoms, it is felt that a Medical Examination at this time would not materially contribute to the substance of this File.

(The Rev. Msgr.) ELLSWORTH KNEAL, J.C.D.,
Presiding Judge

EK:mz
Date: May 17, 1973

T H E C U R I A
THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

IN CAUSA

Pr. Num.: S.P.A.M.: 744/73

Ordinationis Sacrae

PORTER, James Robert

EVALUATIONS OF PRIESTS ASSOCIATED WITH THE PETITIONER

THE REVEREND PETER NEIL GRAZIANE
Saint Bernard Rectory,
1529 Washington Street,
West Newton, Massachusetts 02165.

1. What is your name?

Peter Graziano.

2. What is your present assignment?

I am a priest-in-residence at Saint Bernard Rectory, 1529 Washington Street, West Newton, Massachusetts. I have just completed studies at the Grad School of Social Work at Boston College. I will be returning to my Diocese of Fall River within the next few weeks.

3. When and where were you ordained?

1963 - Saint Mary's Cathedral, Fall River.
what

4. Please describe/your relationship has been with JAMES ROBERT PORTER hereafter designated as "the Petitioner") - places, years, degree of confidences, etc.?

I was "acquainted" with Jim during our High School Years. We lost contact until I was ordained. We were not "close friends" but as problems developed in his life, we did try to resolve them. Over the past five years or so we have not been in contact at all. Our priestly relationship was during his service within the Fall River Diocese.

b. To what extent has he confided in you regarding his personal or spiritual uncertainties (are you free to speak in this area)?

May I say that I believe I know Jim fairly well. However, I do not feel free to go into any great detail concerning our relationship, because of the confidence he placed in me as a brother-priest and the consequent confidentiality I feel that I must respect in return.

5. Please offer a kind of personality-profile of the Petitioner. How, for example, would you characterize his personality, his temperament, bearing, backgrounds, resources, and so on?

Jim is an intelligent man - no dullard. He has a kindly, open manner about him. Emotionally, however, he has encountered difficulties, which have made his priesthood very trying at times.

6. Please describe the manner and spirit in which the Petitioner fulfilled his priestly assignments - either with you, or under your supervision, or simply in your observations and knowledge.

From what I have been told, Jim was a well intentioned and industrious parish priest whose unresolved emotional problems unfortunately constrained over-all effectiveness.

7. Does the Petitioner think he was treated honestly, fairly, maturely, by his Pastor, or superior, or Bishop, or others?

I cannot speak of the present in this regard. As to the past, I would have to respond in the affirmative. I personally believe, however, that he was handled by well intentioned authorities in a most unintelligent way.

- b. What is your own evaluation of these factors?

Had Jim received more priestly support and understanding (which he did receive from his Bishop), had his ministry been better thought out, the possibility exists that he may have been able to resolve his difficulties.

8. Can you describe the problems or areas of spiritual or vocational uncertainty in the Petitioner? Please help in this, so far as you can, recognizing that this may largely reflect only inference on your part.

Inference is the best I can offer in this matter. By being unable to resolve problems of an emotional nature, Jim must have come to the conclusion that he could not remain within the priesthood and continue to be honest with himself.

- b. What duties, assignments, or areas of ministry were particularly difficult for the Petitioner?

Definitely not the sacramental, but rather those of a social nature.

- c. Do you feel that the Petitioner was able to realize satisfactorily his talents and abilities in his priestly ministry?

On the whole I would have to say "yes." The meaning of the term "satisfactorily" is key here, however.

9. To what extent is the Church's law of celibacy a reason for the request of the Petitioner? Is it merely an occasion of it? What reflections regarding the Petitioner can you offer in this?

Jim would have to answer this question for himself.

10. In your knowledge of the Petitioner, what is his general attitude and approach in seeking this dispensation?

I would say that Jim has reached his decision only after much prayer and consultation. I believe he has tried very hard to be a good priest. Some people will doubtless be forever in his debt because of his priestly assistance. In sum, I would say that his general attitude and approach in this matter is of high caliber.

- b. In your estimation, is his testimony likely to be reasonably objective?

Yes.

- c. In your estimation is he capable of making this decision responsibly at this time?

Yes.

11. Would you please give a careful evaluation of the likelihood that the Petitioner may change his mind, and recall this Petition, or perhaps later regret its having been obtained? What are the factors that lead you to your judgment?

I believe that Jim has a sorrow to one degree or another regarding his decision. There will be times when he will yearn for the life-situation of priestly life and ministry, but overall, I believe that he has the confidence that his decision now is the correct one and the probability that he would ask the Church to consider reinstating him after he has been laicized is quite a remote one in my estimation. I base these thoughts on my overall knowledge of Jim.

12. What will be the general reaction of the local Church to the granting of this dispensation in behalf of the Petitioner?

Should the dispensation become known within the Church of Fall River, the clergy would not be surprised and in this day and age neither would the laity be upset on the whole.

13. In retrospect, can you suggest ways - different assignments, attention to grievances, fraternal support - under which the Petitioner's attitude towards his ministry might have changed?

Had his Bishop been not more understanding but rather more perceptive regarding Jim, matters might have been different. Had his brother priests been more understanding and supportive, matters might have been different. Had Jim been able to sustain the degree of asceticism necessary to be a priest, matters might

13. Cont'd.

have been different. However, overall, the life-process is really a mystery and we can never really plumb the depths of an individual's intimate relationship to God and God's relationship in return.

14. Are there any further observations which you feel might illuminate the factors which led to the Petitioner's decision to seek dispensation?

Suffice it to say that I am most supportive of Jim in his request for the dispensation. I believe that the Archdiocese should give a favorable votum in his case. I also believe that the Church in justice must not deny Jim his most reasonable and well-intentioned request.

/s/ Peter N. Graziano
Signature of Recipient

May 27, 1973.
Date

Church of Saint Bernard,
1529 Washington Street,
West Newton, Massachusetts 02165.
Place

T H E C U R I A
THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

IN CAUSA

Pr. Num.: 744/73

Ordinationis Sacrae

PORTER, James Robert

EVALUATIONS OF PRIESTS ASSOCIATED WITH THE PETITIONER

1. What is your name?

Rev. Msgr. Hugh A. Gallagher.

2. What is your present assignment?

In retirement, at Our Lady's Haven, 71 Centre Street, Fairhaven, Massachusetts 02719.

3. When and where were you ordained?

May 27, 1916, Saint Mary's, Fall River, Massachusetts.

4. Please describe what your relationship has been with JAMES ROBERT PORTER (hereafter designated as "the Petitioner") - places, years, degree of confidences, etc.?

I was the Pastor of Saint James Church, New Bedford, to which Father Porter was assigned in the fall of 1965. He remained in residence for thirteen months.

b. To what extent has he confided in you regarding his personal or spiritual uncertainties (are you free to speak in this area)?

No. He never did.

5. Please offer a kind of personality-profile of the Petitioner. Now, for example, would you characterize his personality, his temperament, bearing, backgrounds, resources, and so on?

He was alright. He was pleasant to live with. He would do anything you told him. That's why you feel sorry for the poor guy.

He was respectful and obedient. He was alright in saying Mass, etc., and headed the legion of Mary and was very good at it.

6. Please describe the manner and spirit in which the Petitioner fulfilled his priestly assignments - either with you, or under your supervision, or simply in your observation and knowledge.

He was alright in his priestly duties under my supervision.

7. Does the Petitioner think he was treated honestly, fairly, maturely, by his Pastor, or superior, or Bishop, or others?

He never said a word about it. He never told me where he had been or anything.

- b. What is your own evaluation of these factors?

He was treated exceptionally well.

8. Can you describe the problems or areas of spiritual or vocational uncertainty in the Petitioner? Please help in this, so far as you can, recognizing that this may largely reflect only inference on your part.

We learned of his association with boys, and we tried to watch him, myself and assistant. Unknown to us, he became involved with boys in our parish. The father did not report it to me, but rather to a former assistant, who reported it to the Bishop. Chancery telephoned for him and he was ordered home.

- b. What duties, assignments, or area of ministry were particularly difficult for the Petitioner?

None.

- c. Do you feel that the Petitioner was able to realize satisfactorily his talents and abilities in his priestly ministry?

Yes and no. He knew his weakness and didn't protect himself.

9. To what extent is the Church's law of celibacy a reason for the request of the Petitioner? Is it merely an occasion of it? What reflections regarding the Petitioner can you offer in this?

Nothing to do with the law of celibacy. Entirely with boys.

10. In your knowledge of the Petitioner, what is his general attitude and approach in seeking this dispensation?

I have no knowledge about it. I warned him, for God's sake, take care of yourself, this when he was up in New Hampshire.

- b. In your estimation, is his testimony likely to be reasonably objective?

As far as I know, yes.

- c. In your estimation, is he capable of making this decision responsibly at this time?

It would be a blessing for the Church and for him.

11. Would you please give a careful evaluation of the likelihood that the Petitioner may change his mind, and recall this Petition, or perhaps later regret its having been obtained? What are the factors that lead you to your judgment?

No. Though, I can't say, I haven't talked to him.

12. What will be the general reaction of the local Church to the granting of this dispensation in behalf of the Petitioner?

I don't think there would be any reaction.

13. In retrospect, can you suggest ways - different assignments, attention to grievances, fraternal support - under which the petitioner's attitude towards his ministry might have changed?

It would have made no difference.

14. Are there any further observations which you feel might illuminate the factors which led to the Petitioner's decision to seek dispensation?

I am sorry for his predicament, but in the interests of the Church, it should be done. In the Roman collar, he has a chance to meet kids.

/s/ Rev. Msgr. Hugh A. Gallagher
Signature of Recipient

May 29, 1973.
Date of Signature

Fall River, Massachusetts
Place of Signature

T H E C U R I A
THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

IN CAUSA

Pr. Num.: S.P.A.M.: 744/73

Ordinationis Sacrae

PORTER, James Robert

EVALUATIONS OF PRIESTS ASSOCIATED WITH THE PETITIONER

THE REVEREND PAUL F. MCCARRICK,
Saint Patrick's Church,
1598 South Main Street,
Fall River, Massachusetts.

1. What is your name?

Reverend Paul F. McCarrick.

2. What is your present assignment?

Assistant Pastor, Saint Patrick's Church, 1598 South Main Street, Fall River, Diocesan Director C.Y.O.

3. When and where were you ordained?

March 17, 1956, Saint Mary's Cathedral, Fall River, Massachusetts.

4. Please describe what your relationship has been with JAMES ROBERT PORTER (hereafter designated as "the Petitioner") - places, years, degree of confidences, etc.?

1948 - 1952, Revere, Massachusetts; 1953 - 1956, when he was a college student; 1956 - present, as a seminarian and priest; degree of confidence existed during his college years.

b. To what extent has he confided in you regarding his personal or spiritual uncertainties (are you free to speak in this area)?

No extent - except I was aware of his emotional problems.

5. Please offer a kind of personality-profile of the Petitioner. How, for example, would you characterize his personality, his temperament, bearing, backgrounds, resources, and so on?

Personality - excellent; temperament - unpredictable; bearing - a bit immature; background - excellent.

6. Please describe the manner and spirit in which the Petitioner fulfilled his priestly assignments - either with you, or under your supervision, or simply in your observations and knowledge.

I was never assigned with Jim.

7. Does the Petitioner think he was treated honestly, fairly, maturely by his Pastor, or superior, or Bishop, or others?

I would say so.

- b. What is your own evaluation of these factors?

I would think that he was exceptionally well treated.

8. Can you describe the problems or areas of spiritual or vocational uncertainty in the Petitioner? Please help in this, so far as you can, recognizing that this may largely reflect only inference on your part.

His obvious problem was homosexuality. However, I am convinced that this was only a visible manifestation of a more serious emotional sickness.

- b. What duties, or assignments, or areas of ministry were particularly difficult for the Petitioner?

I would not know.

- c. Do you feel that the Petitioner was able to realize satisfactorily his talents and abilities in his priestly ministry?

This question does not apply.

9. To what extent is the Church's law of celibacy a reason for the request of the Petitioner? Is it merely an occasion of it? What reflections regarding the Petitioner can you offer in this?

I doubt if it is any reason.

10. In your knowledge of the Petitioner, what is his general attitude and approach in seeking this dispensation?

I do not know. Hindsight tells me now that there were early signs during the Seminary days that no one recognized. He definitely should not have been ordained. This, I repeat, is hindsight.

- c. In your estimation, is he capable of making this decision responsibly at this time?

Absolutely, yes.

11. Would you please give a careful evaluation of the likelihood that the Petitioner may change his mind, and recall this Petition, or perhaps later regret its having been obtained? What are the factors that lead you to your judgment?

None.

12. What will be the general reaction of the local Church to the granting of this dispensation in behalf of the Petitioner?

No reaction. He is long gone and forgotten except for some bitter memories in his North Attleboro assignment.

13. In retrospect, can you suggest ways - different assignments, attention to grievances, fraternal support - under which the Petitioner's attitude towards his ministry might have changed?

Absolutely no.

14. Are there any further observations which you feel might illuminate the factors which led to the Petitioner's decision to seek dispensation?

No.

/s/ Rev. Paul F. McCarrick
Signature of Recipient

May 28, 1973.
Date of Signature

Saint Patrick - Fall River
Place of Signature

T H E C U R I A
THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

IN CAUSA

Pr. Num.: S.F.A.M.: 744/73

Ordinationis Sacrae

PORTER, James Robert

QUESTIONNAIRE FOR ORDINARY OR CHANCELLOR OF PETITIONER

BISHOP JAMES L. CONNOLLY,
394 Highland Avenue,
Fall River, Massachusetts 02722.

1. What is your full name?

Most Reverend James L. Connolly.

2. What is your present Diocese or position?

Retired Bishop of Fall River.

b. When were you assigned to this position?

Since December of 1970.

3. How and about when, did you first come into official contact with James Robert Porter, hereafter known as "the Petitioner?"

He came as a seminarian in the mid-50's, and was assigned to Saint Mary's Seminary, Baltimore. He was ordained in April of 1960.

b. Could you recall what your early impressions were of the Petitioner, as a man and as a priest/ Did these impressions subsequently change?

He had a pleasant personality; people liked him. He worked zealously in some areas. He was a good athlete.

His pastors were not in accord as his ministry was exercised. Monsignor Childs certainly did not think he was helpful.

He was in difficulty with boys in various assignments. Once he was picked up by the New Hampshire State Police in an embarrassing situation. At the North Attleboro assignment, he was involved with a number of boys, perhaps as many as 40.

4. Please describe how the Petitioner, in general, conducted his priesthood while within your jurisdiction.

Answered above.

5. Would you please describe the circumstances that led up to the Petitioner's departure from your jurisdiction, or his seeking a dispensation from the obligations of the priesthood, and "laicization?"

He was dropped for his constant repeated victimization of young boys.

6. What was the general report, so far as you could gather it, from the priests of your Diocese regarding the Petitioner's priestly activities?

Other priests knew of the difficulty.

- b. What is the general lay attitude now, towards the Petitioner?

Laity were considerably distressed. I received letters. Now, the matter has largely been forgotten, due to his long absence.

7. Were attempts made to modify the attitude of the Petitioner, and to deter his seeking this dispensation? (Please describe).

He was sent to make a retreat, and subsequently was sent to Via Coeli.

8. Do you recommend to the Most Holy Father the granting of this Petition. Please indicate your reasons for answering as you do.

Instantissime.

- b. To what extent do you think that there will be detriment to the Church or to the faithful, should the Petition be granted?

None whatever.

- c. What do you think will be the future of this Petitioner, should the Petition be granted?

He should be protected, and kept away from youth, especially early teen-agers. He should not be given any teaching responsibility, even laicized.

9. Are there any further factors which you feel will be of help to the Special Commission of the Doctrinal Congregation, in assessing this Petition?

I would simply say that he presents a character of acute weakness in/from a moral standpoint; he is stubborn, persistent in his evil conduct. His promises mean nothing, meant nothing.

10. Do you solemnly swear before God to the truth of the replies that you have given, and to your intention to keep these matters within your confidence?

I do,

/s/ James L. Connolly
Signature of Deponent

/s/ Thomas J. Harrington, Chancellor
Witness to Signature

May 30, 1973.
Date of Signature

Chancery, Fall River, Massachusetts
Place of Signature