Immaculate Conception Church
108 BEACH STREET
REVERE, MASS.

March 31, 1956.

Most Rev. James L. Connolly D.D.
Bishop of Fall River

Most Rev. and Dear Bishop Connolly:

It gives me pleasure to be able to recommend highly Mr. James R. Porter of this parish, who has expressed an interest in studying for the Fall River Diocese. I have known him for a long time, and I believe him to be a young man of excellent character, and I am very glad that he has decided to study for the priesthood. He as well as his family bear an excellent reputation in the community, and I wish for him happiness and success as a candidate for the priesthood in the Diocese of Fall River.

Wishing Your Excellency allthe joy of the Easter Season, I remain,

Sincerely in Christ,

Patrick J. Hamell, P.P.

980000

Seminary File

Application for Adoption

# Diocese of Fall River

Fall River, Massachusetts

To be filled out by applicant:—

1. Full baptismal and family name of applicant (no abbreviation).
James Gilbert Boston

2. If additional names given at Confirmation, again write full name.
James Gilbert Patrick Boston

3. Write your home address and name of your parish.
46 Euclid Ave. Bristol Mass — Immaculate Conception, Bristol

4. Write your father's name in full. { Living ✓ or Dead

5. Write your mother's name in full. (Maiden Name) { Living ✓ or Dead

6. Are both parents Catholic? Yes

7. Write the date and place of your
   a. Birth Jan. 2, 1935 East Boston
   b. Baptism Jan. 27, 1935 - Star of the Sea Parish, East Boston
   c. First Communion May 1942 - Star of the Sea Parish, East Boston
   d. Confirmation May 26, 1946 Star of the Sea Parish, East Boston

8. Write the names of the various cities and towns in which you have resided since birth and period of time spent in each. If in different dioceses give names and dates of residence.
East Boston Mass - 12 yrs - Star of the Sea Parish - 1935-194
Bristol Mass - 9 yrs - Immaculate Conception Bristol - 1947 —

9. Education—Write in order of time the names of the Schools (grammar and high), Colleges or other institutions in which you have studied and period of time spent in each.
St. Mary's Grammar School - East Boston Mass - 1940-1948
Boston College High School - Boston Mass - 1948-1952
Boston College - Chestnut Hill Mass - 1952-1956 - Lacrosse
A.B. degree 11th June, 1956

I hereby make application for adoption as a candidate for the priesthood in the Fall River Diocese. Herewith I enclose:

1. Baptismal Record.
2. ✓ First Communion Record.
3. ✓ Confirmation Record.
4. ✓ Certificate of marriage of parents.
5. Transcript of marks.
6. ✓ Testimonial letters — Pastor ☒ Superior ☐

Name James Gilbert Boston

# Notations

**FIRST COMMUNION**
Date May 31 1942
Church Holy Eva
Place East Boston

**CONFIRMATION**
Date May 30 - 1946
Church Holy Eva
Place East Boston

**MARRIAGE(S)**
To
Date April 1
Church
Place

**SUBDIACONATE**
Date
Church
Place

**RELIGIOUS PROFESSION**
Date
Order
Place

DIOCESE OF FALL RIVER

# MEDICAL EXAMINATION

TO BE UNDERGONE BY THE

## CANDIDATES

FOR THE ADOPTION AS STUDENTS

FOR THE

## HOLY PRIESTHOOD

Name James R. Porter

Address 46 Suffolk Ave., Revere, Mass.

(CONFIDENTIAL)

17. Has he varicose veins? no

18. What is rate of pulse? Regular or irregular? 80 - regular

19. Give Systolic and Diastolic reading 118/78

20. Has he any indication of Liver Trouble, Dyspepsia, Indigestion, Appendicitis, or Hernia? no

21. Has Albumin or Sugar been found in urine? no

22. Urine Specific Gravity Reaction? 1.018

23. Has applicant ever used drugs or narcotics? no

24. Has applicant had any genito-urinary ailment? (Have Wasserman test made in all cases.) no - Kenton Test Neg.

25. What kind of a risk do you consider applicant? good

26. Family record of the Applicant:

| | Age | Condition of Health | If Deceased Cause of Death | |
|---|---|---|---|---|
| Father | 46 | good | — | |
| Mother | 46 | good | — | |
| Brothers | 25 | good | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| Sisters | 2 | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |

RALPH E. WHEELER, M.D., D.P.H.
Consultant

JOHN H. CAULEY, M.D., M.P.H.
Commissioner

BOSTON HEALTH DEPARTMENT
BACTERIOLOGICAL LABORATORY
HAYMARKET SQUARE BUILDING

TEL. CA 7-1300

Boston, [illegible] 19....

*Dear Doctor:*

*A specimen of blood submitted by you as having been taken from* James R. Porter *showed a*

*HINTON* REACTIVE *reaction*

*KAHN* .....*reaction*

*WASSERMANN*.....; *SCHWARTZ-McNEILL*.....

CATHARINE ATWOOD, B. A.
*Principal Bacteriologist*

Lab. 8—29-'56-20M.

SEE OVER

4/1/56

Most Reverend James J. Connolly, D.D.
362 Highland Ave.
Fall River, Massachusetts.

Your Excellency:

Enclosed is all the information requested with the exception of my transcripts of marks. Since we are having our Easter vacation I will not be able to procure them until sometime in the next week or two. As soon as I secure them I will forward them to you.

I am grateful for your favorable acceptance. I hope that I'm not inconveniencing you in any way. Thanking you for your kind reply and hoping to hear shortly from you soon, I have the honor to be, Your Excellency

James A. Porter
Holyoke Ave.
Revere Mass.

April 5, 1956

Mr. James R. Porter,
46 Suffolk Ave.,
Revere, Mass.

Dear James:

Thank you for your communicationoof recent date, and the enclosures. It might be advisable to await the completion of your fourth year College and send us a transcript covering the whole period. In any case, the seminary would have to be provided with the assurance of your having completed your Philosophical course before registering you for Theology.

Possibly when the weather becomes warmer you might be interested in a trip down this way. I am usually available on Saturday morning or afternoon.

Believe me, with every good wish,

Sincerely in Christ,

JLC/ihd

Bishop of Fall River

6-14-5

Hon. Victor S. Medeiros
Chancellor

Dear Father;

I was happy to receive your letter inviting me to work at Cathedral Camp this summer. I'm a little vague as to what clothing I should take along with me. I would be very grateful if you could send me a list of what I would need this summer. Also the letter states I am to report on the evening of the 27th of June and the camp opens the 30th of June. When I report that evening do I stay there from then till August 27 or do I come home and report on the 30th. This is very important for me to know because if I'm to stay from the 27th on then I will take all my necessities with me.

Thanking you kindly for your generosity and assistance

James R. Porter
46 Buffalo Ave
Revere Mass.

June 16, 1956

Mr. James A. Porter
46 Suffolk Avenue
Revere, Massachusetts

Dear Mr. Porter:

Since your work at Cathedral Camp this summer would be, as with the other seminarians, as a camp counselor, it would be advisable to bring camp and athletic clothing. The seminarians report on the 27th of June so that they may have the camp ready for opening on July 1st. You will therefore report on the 27th prepared to stay for the summer. Of course, it will be possible to have days off during the summer. Father McMahon will work out that schedule with the seminarians, so you will have the opportunity to go home from time to time.

If you have any further questions, do not hesitate to write us, or to contact Father McMahon. His telephone number is Rochester, Rockwell 3-8874. I am sure that you will have a pleasant and profitable stay at the Camp.

With prayerful good wishes, I am

Sincerely in Christ,

Reverend John P. Driscoll
Assistant Chancellor

6-22-5.

Humberto S. Medeiros
Chancery Office
362 Highland Ave
Fall River, Mass

Dear Father,

St Mary's Seminary has contacted me for certain information such as Baptism records etc, medical report and transcript of marks all of which I have forwarded to your office. I told them you had them and they requested I get duplicates or have you send them to the Seminary. It would almost be impossible for me to procure them now in time before I leave for camp so I earnestly beg you to send them if you could, to

Very Rev James A. Laubacher, S.S., D.D.
St Mary's Seminary
Roland Park.
Baltimore 10, Maryland.

Thanking you for your kindness and generosity I am, gratefully yours.

James D. Porter
46 Suffolk Ave.
Revere Mass.

June 23, 1956

Very Reverend James A. Laubacher, S.S., D.D.
Rector
Saint Mary's Seminary
Roland Park
Baltimore, Maryland

Very Reverend and dear Father Laubacher:

Enclosed are the Baptism, First Communion, Confirmation records of Mr. James Robert Porter, and the Marriage record of his parents. Mr. Porter is to enter First Theology in the Fall. I am also enclosing his transcript of marks from Boston College.

With prayerful good wishes, and kind personal regards, I am

Sincerely in Christ,

John P. Driscoll
Assistant Chancellor

# Certificate of Baptism

Church of
STAR OF THE SEA CHURCH
~~EAST BOSTON~~

This is to Certify

That James Robert Porter

Child of _____

and _____

born in East Boston
(CITY) (STATE)

on the 2 day of January 19 35

was **Baptized**

on the 27 day of January 19 35

According to the Rite of the Roman Catholic Church

by the Rev. _____

the Sponsors being _____

_____

as appears from the Baptismal Register of this Church.

Dated June 25/56

Joseph Sullivan
Pastor

NO. 314 F. J. REMEY CO. INC. N.Y.

# Certificate of Marriage

St. Lazarus Church
52 Ashley Street
East Boston, Massachusetts

This is to Certify

that _____ _____

and _____ _____

were lawfully Married

on the 13th day of Aug 1930

at St. Lazarus Church E. Boston

according to the Rite of the Roman Catholic Church
and in conformity

with the laws of the State of Mass

Rev. L. Tonna officiating, in the presence

of _____ } witnesses

and _____

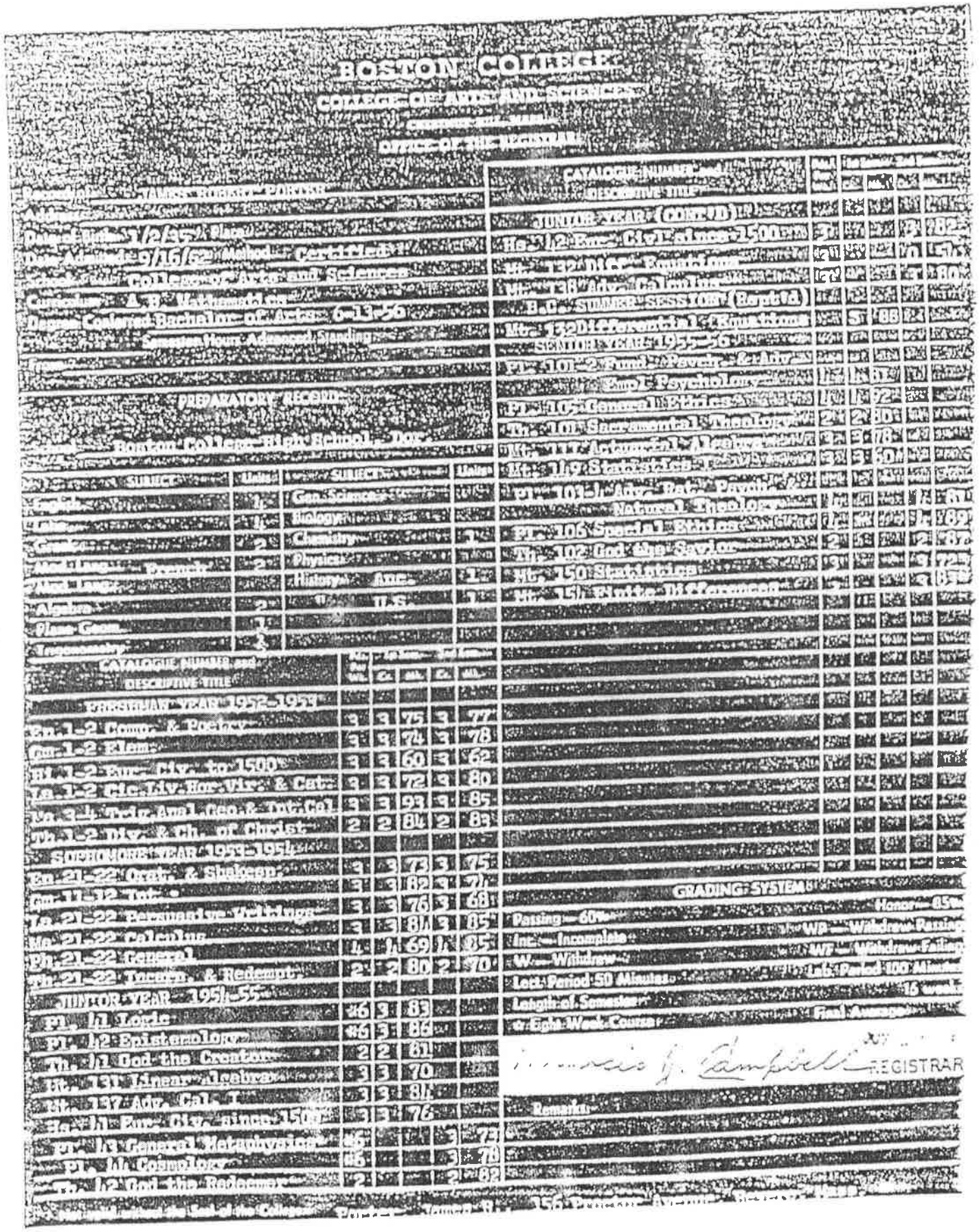
as appears from the Marriage Register of this Church.

ST. LAZARUS CHURCH
EAST BOSTON, MASS.

June 26 1956

Rev. L. Tonna

Pastor.



BOSTON COLLEGE

COLLEGE OF ARTS AND SCIENCES

Office of the Registrar

PREPARATORY RECORD

Boston College High School

SUBJECT | Units

Gen. Science 1

Biology 1

Chemistry 1

Physics 1

History, Anc. 1

U.S. 1

Plane Geom. 1

CATALOGUE NUMBER and DESCRIPTIVE TITLE

FRESHMAN YEAR 1952-1953

Rom 1-2 Roman Poets 3 3 75 3 77

Gen 1-2 Elem. Greek 3 3 74 3 78

Ph 1-2 Elem. Chem. for 1500's 3 3 60 3 62

Ec 1-2 Elem. Econ. Hor. Vic. & Cobw. 3 3 72 3 80

Ma 1-2 Elem. Anal. Geom. & Calc. I 3 3 93 3 85

Gn 1-2 Hist. of Christ. 2 2 84 2 83

SOPHOMORE YEAR 1953-1954

En 21-22 Orat. & Shakespeare 3 3 73 3 75

Gn 1-2 Hist. 3 3 82 3 77

Ls 21-22 Personal Values 3 3 76 3 68

Ma 21-22 Calculus 3 3 84 3 85

Ph 21-22 General 4 4 69 4 85

Gn 21-22 Vocation & Redemption 2 2 80 2 70

JUNIOR YEAR 1954-55

Ph 31 Logic 3 3 83

Ph 32 Epistemology 3 3 86

Th 31 God the Creator 2 2 61

Ma 31 Linear Algebra 3 3 70

Ph 37 Adv. Cal. 3 3 84

En 31 Rom. Dr. since 1500 3 3 76

Ph 41 General Metaphysics 3 3 78

Ph 44 Cosmology 3 3 78

Th 42 God the Redeemer 2 2 82

CATALOGUE NUMBER and DESCRIPTIVE TITLE

JUNIOR YEAR (CONCLD)

He 31-32 Rom. Civ. Pedmont 1500 to Pres

Ed 31 Educational Psychology

Ed 32 Principles of Education

SUMMER SESSION (Dept Ed)

Ed 101 Found. Secondary Ed.

Ed 102 Psychology of Adolescence

SENIOR YEAR 1955-56

Ed 103 General Methods

Th 101 Sacramental Theology

Ma 111 Advanced Calculus

Ma 109 Statistical Methods

Ed 105 Adv. Psychology

Natural Theology

Ed 106 Special Methods

Th 102 God the Savior

Ma 150 Statistical Inference

Ph 51 Philosophical Anthropology

GRADING SYSTEM

Honors 95-

Passing 60-

WP—Withdrew Passing

Inc.—Incomplete

WF—Withdrew Failing

W—Withdrew

Lecture Period 50 Minutes

Lab. Period 100 Minutes

Length of Semester 15 weeks

Each Course Counts One Point

Francis J. Campbell REGISTRAR

Remarks

June 23, 1956

Registrar
Boston College
College of Arts and Sciences
Chesnut Hill, Massachusetts

Dear Sir:

Would you kindly send to this office a transcript of marks of James R. Porter, 46 Suffolk Avenue, Revere, Massachusetts. Mr. Porter was graduated this year with an A.B. in Mathematics.

With thanks for your kindness, I am

Sincerely in Christ,

Reverend John J. Driscoll
Assistant Chancellor

# HEALTH REPORT

D. P. ALACIA, M. D.

## ST. MARY'S SEMINARY
Baltimore

Mr Porter, James R. Age 21

Year: Theology I Weight: 157

Sight: OK Blood Pressure: 120/80

Hearing: ok Height: 5'10"

Respiratory System

(Nose, Throat and Lungs) ok

Circulatory System

(Heart and Blood Vessels) ok

Digestive System: ok

Nervous System: ok

Urinalysis: Normal

Illnesses & Operations: None

REMARKS:

Date Oct. 9, 1956

# HEALTH REPORT

D. P. ALACIA, M. D.

## ST. MARY'S SEMINARY
Baltimore

Mr Porter, James R. Age 22

Year: Second Theology Weight: 149½

Sight: Blood Pressure: 120/80

Hearing: Height: 5'9"

Respiratory System

(Nose, Throat and Lungs)

Circulatory System

(Heart and Blood Vessels)

Digestive System:

Nervous System:

Urinalysis:

Illnesses & Operations:

REMARKS: Nothing significant since last exam

Date 10/25/57

Most Rev. James L. Connolly D.D.,
Bishop of Fall River,
394 Highland Ave.,
Fall River, Mass.

Your Excellency:

I, the undersigned, James Robert Porter, a layman of the Archdiocese of Boston, having presented my petition to the Archbishop of Boston for tonsure & service in the diocese of Fall River, do hereby petition that I may be advanced to the orders of porter, lector, exorcist and acolyte. I do this wholly of my free and spontaneous will, moved thereunto by no consideration other than the glory of God, the service of the Church, and the salvation of my soul. I am fully aware of the specific obligations attached to these orders.

James Robert Porter.

Baltimore, the 19th day of March, 1958.

Witnessed by: James A. Faulkner S. J.

ST. MARY'S SEMINARY
ROLAND PARK
BALTIMORE 10, MARYLAND

April 1, 1958

The Most Reverend James L. Connolly, D.D.
Bishop of Fall River
394 Highland Avenue
Fall River, Massachusetts

Your Excellency:

In accordance with the instructions of the Sacred Congregation of Sacraments (Dec. 29, 1930), I am enclosing the petitions for Orders handed to me by Mr. James Robert Porter.

You will notice that there are two petitions for Mr. Porter. One is addressed to Archbishop Cushing asking that he be advanced to Tonsure for service in the Diocese of Fall River. Since Mr. Porter has no domicile in the Diocese of Fall River I presume that you will wish to follow Canon 111 #2 and ask Archbishop Cushing to call him to Tonsure for service in the Diocese of Fall River with the proviso that by the reception of Tonsure he will be incardinated into the Diocese of Fall River. This petition, therefore, may be sent to Archbishop Cushing together with the enclosed Rector's testimonial and the dimissorial form for his signature and seal. The other petition is made out to you requesting promotion to Minor Orders and I am enclosing the corresponding dimissorial for your signature and seal.

Mr. Porter has received the Faculty recommendation for the Orders indicated.

If you wish you may ask Archbishop Cushing to send the dimissorial for Tonsure directly to me or you may have it returned to you and sent on to me by your Chancellor. The ordinations begin on June 2nd. I trust that the dimissorial will be on hand by that time.

With profound esteem and all kind regards, I am

Sincerely yours in Christ,

James A. Laubacher S.S.D.

Very Rev. James A. Laubacher, S.S., D.D.
Rector

April 7, 1953.

Very Reverend Francis J. Sexton
Vice Chancellor
Chancery Building
Lake Street
Brighton, Boston 35, Massachusetts.

Dear Monsignor Sexton:

We would be very grateful to you if you presented the enclosed petition for Tonsure to His Excellency the Archbishop. Through Tonsure Mr. James Robert Porter, 43 Suffolk Ave., Revere, Mass., would be incardinated into the diocese of Fall River. If it please the Most Reverend Archbishop to sign the enclosed dimissorial kindly forward them to this office so that we may send them to Fr. Laubacher in Baltimore.

With prayerful best wishes and kind personal regards, I ar

Sincerely yours in Our Lord,

Humberto S. Medeiros
Chancellor

ARCHDIOCESE OF BOSTON
OFFICE OF THE CHANCELLOR
CHANCERY BUILDING, LAKE STREET
BRIGHTON, BOSTON 35, MASSACHUSETTS

April 8, 1958

Rt. Rev. Humberto S. Medeiros, S.T.D.
Diocese of Fall River
Chancery Office
362 Highland Avenue
Fall River, Massachusetts

Dear Monsignor Medeiros:

I am pleased to enclose the Dimissorial Letter calling James R. Porter to Tonsure for service in the Diocese of Fall River.

Will you kindly inform me after Mr. Porter has received First Tonsure.

Please be assured that we in Boston are happy to be of service to the Diocese of Fall River.

With kindest personal regards, I am

Yours sincerely in Christ,

Francis J. Sexton

(Very Rev.) Francis J. Sexton
Vice Chancellor

FJS:mmd
enclosure

April 12, 1962.

Very Rev. Francis J. Sexton
Vice Chancellor
Chancery Building
Lake Street
Brighton, Boston 35, Massachusetts.

My dear Monsignor Sexton:

We wish to thank you for sending us the Dimissorial Letter calling James J. Porter to Tonsure for service in our diocese. As soon as we receive word that he has been tonsured, we shall be glad to advise you of it.

With many thanks and kindest personal regards, I am

Sincerely yours in Our Lord,

Humberto S. Medeiros
Chancellor

April 15, 1953.

Very Reverend James A. Laubacher, S.S.
St. Mary's Seminary
Roland Park
Baltimore 10, Maryland.

Dear Father Laubacher:

I am enclosing Archbishop Cushing's dimissorial and our own Bishop's for the forthcoming ordination of Mr. James M. Porter. I shall wait for the approval of your faculty before asking the Most Reverend Bishop to issue to this formal call to the Priesthood to our two deacons at St. Mary's.

With prayerful best wishes, I remain

Sincerely yours in Our Lord,

Humberto S. Medeiros
Chancellor

ARCHDIOCESE OF BOSTON
OFFICE OF THE CHANCELLOR
CHANCERY BUILDING, LAKE STREET
BRIGHTON (BOSTON) 35, MASSACHUSETTS

August 14, 1958

Rt. Rev. Humberto S. Medeiros, S.T.D.
Diocese of Fall River, Chancery Office
362 Highland Avenue
Fall River, Massachusetts

Dear Monsignor Medeiros:

In April His Excellency, Archbishop Cushing, granted a Dimissorial Letter calling James R. Porter to Tonsure for service in the Diocese of Fall River. If it is available, I shall be grateful for the date on which Mr. Porter received First Tonsure.

Thanking you for your cooperation, I am

Yours sincerely in Christ,

(Very Rev.) Francis J. Sexton
Vice Chancellor

FJS:mmd

August 16, 1952.

Very Reverend Eugene J. Van Antwerp, S.S.
St. Mary's Seminary
Roland Park
Baltimore 10, Maryland.

Dear Father Van Antwerp:

The Very Reverend Francis J. Sexton, Vice Chancellor of Boston, has asked us for the date of Mr. James R. Porter's Censure. We would appreciate it if you sent this information directly to the Boston Chancery, mailing a copy of the same to us.

With prayerful best wishes and kindest personal regards, I remain

Sincerely yours in Our Lord,

Humberto S. Medeiros
Chancellor

ST. MARY'S SEMINARY
ROLAND PARK
BALTIMORE 10, MARYLAND

C
O
P
Y

August 21, 1958

Very Reverend Francis J. Sexton
Vice Chancellor
1 Lake Street
Brighton 35, Mass.

Very Reverend and dear Father:

We have been asked by the chancellor of the Diocese of Fall River to inform you of the date of the reception of Tonsure by Mr. Joseph R. Porter. Monsignor Medeiros informs us that you have the other information so to complete your records he received this order on June 2, 1958.

With all best wishes, I am

Sincerely yours in Christ,

Very Rev. Eugene I. Van Antperp, S.S.
Rector

ST. MARY'S SEMINARY
ROLAND PARK
BALTIMORE 10, MARYLAND

August 21, 1958

Rt. Rev. Msgr. Humberto S. Medeiros
Chancellor
362 Highland Avenue
Fall River, Mass.

Dear Monsignor Medeiros:

Thank you for your letter of 16 August. You will see from the enclosed letter that we have forwarded the information you requested to the Boston Chancery Office.

We have stricken the name of Mr. William T. Giondomenica from the list of applicants for first Theology.

With every best wish, I am

Sincerely yours in Christ,

Eugene I. Van Antwerp

Very Rev. Eugene I. Van Antwerp, S.S.
Rector

encl.

# HEALTH REPORT

D. P. ALACIA, M. D.

## ST. MARY'S SEMINARY
Baltimore

Mr Porter, James R. Age 23

Year: III Theology Weight: 150

Sight: O.K. Blood Pressure: 120/80

Hearing: O.K. Height: 5' 0"

Respiratory System

(Nose, Throat and Lungs) O.K.

Circulatory System

(Heart and Blood Vessels) O.K.

Digestive System: O.K.

Nervous System: normal

Urinalysis: O.K.

Illnesses & Operations: none

REMARKS: Saw ear-doctor for boil in ear during summer

Date October 7, 1958

Most Rev. James L. Connolly, D.D.,
Bishop of Fall River,
394 Highland Ave.,
Fall River, Mass.

Your Excellency:

I, the undersigned, James Robert Porter, an acolyte of the Diocese of Fall River, do hereby petition that I may be advanced to subdiaconate. I do this wholly of my free and spontaneous will, moved thereunto by no consideration other than the glory of God, the service of the Church, and the salvation of my soul. I am fully aware of the specific obligations attached to this order.

James Robert Porter

Baltimore, the 8th day of April, 1959.
Witnessed by Eugene I. Van Antwerp

I the undersigned, James Robert Porter having presented to the Bishop the petition for the reception of the Order of Subdiaconate, now at the approach of Sacred Ordination and upon serious consideration of the matter in the presence of God, do testify under oath that I am not compelled by any coercion, force or fear to receive this Sacred Order, but that I desire it of my own accord and that I wish to receive it with full and free deliberation, as I know and feel that I am really called by God.

I attest that I fully know all the obligations and everything else connected with this Sacred Order which I want now of my own free will, and I am resolved to observe them all most conscientiously during the whole course of my life.

In particular, I declare that I clearly know the full meaning of the law of celibacy and I firmly declare that, with God's help, I will gladly keep it and inviolably observe it.

Finally, I promise with sincere faith that, according to the Sacred Canons, I will most studiously observe all that my superiors command me and ecclesiastical discipline requires of me, and that I am prepared to set a good example with mind deed and word, that I may earn my reward from God for the reception of

April 16, 1959

The Rt. Rev. Msgr. Patrick J. O'Connell
Immaculate Conception Rectory
108 Beach Street
Revere, Massachusetts

Dear Msgr. O'Connell:

James Robert Porter, 46 Suffolk Avenue, a member of the Immaculate Conception Parish, has requested the Most Reverend Bishop that he be advanced to the order of subdeacon. He is studying for the Diocese of Fall River.

In accord with canon 998 of the Code of Canon Law would you kindly publish this fact at Mass on Sunday and notify this office whether any impediment is discovered.

With every good wish, I am

Sincerely yours in Christ,

Rev. John H. Hackett

Immaculate Conception Rectory
108 Beach Street
Revere, Mass.

May 4, 1959.

Diocese Of Fall River
Chancery Office
362 Highland Ave.
Fall River, Mass.

Dear Father Hackett:

May I acknowledge your letter of April 16, in which you requested that we publish at Sunday Mass the fact that James Robert Porter, of 46 Suffolk Ave., Revere, is a candidate for the Order Of subdiaconate.

Please be informed that such publication was duly made on Sunday April 26, 1959, and no impediment has been discovered.

With every good wish, I Remain

Sincerely yours in Christ,

Patrick J. O'Connell

Rt. Rev. Patrick J. O'Connell

PJO/ls

ST. MARY'S SEMINARY
ROLAND PARK
BALTIMORE 10, MARYLAND

Juramentum ad normam canonis 981 #1

Ego Jacobus Robertus Porter.....

candidatus ad ordinem subdiaconatus titulo servitii dioecesis

suscipiendi, ad normam iuris spondeo ac iuro me Dioecesi

Reverendissimi....., perpetuo inserviturum, sub

Ordinarii praedictae Dioecesis pro tempore Auctoritate.

Sic me Deus adiuvet, et haec sancta Dei Evangelia

quae manibus tango.

Jacobus Robertus Porter.

Datum Baltimorae.. die..4a.. mensis ...Maii..... 1959.

Rite coram me delegato emissum...Eugene J. VanAntwerp

ST. MARY'S SEMINARY
ROLAND PARK
BALTIMORE 10, MARYLAND

# RECTOR'S TESTIMONIAL

To the Most Reverend ..James L. Connolly, D.D., Bishop of Fall River.....

I, the undersigned, Rector of the Seminary of St. Mary's, Baltimore, do hereby testify to the following points necessary for the promotion of .....James R. Porter..... to Subdiaconate and Diaconate:

1. That I, as your delegate, have received the petition of the candidate, (Previously sent).

2. That the candidate has or will have completed successfully the studies required by Canon 976.

3. That the candidate has been approved by the Rector and Faculty of the Seminary.

4. That the candidate has obtained the necessary testimonial letters.

5. That he has secured proper dispensation from any irregularity which may have been discovered (Canon 984-988).

6. That he has secured all other dispensations.

7. That the candidate has or will have passed the required examination "de ordine suscipiendo" (Canon 996).

8. That the candidate has or will have made the required retreat (Canon 1001).

9. That the candidate has taken the required oath of freedom and knowledge of the obligations assumed (Quam Ingens - Dec. 27, 1930).

10. That the candidate has made the required Profession of Faith and taken the oath against Modernism (Canon 1406 #7).

11. That I have had with the candidate the personal interview required by the Sacred Congregation of the Sacraments (Quam Ingens, Dec. 26, 1930), that I am satisfied that he understands the obligations attaching to the Sacred Orders he is about to receive and that he is ready to assume them freely and from the proper motives.

Eugene L. Van Antwerp
Rector, St. Mary's Seminary
Baltimore, Maryland

SEAL

such a great office.

So I promise, vow and swear; so may God help me and these holy gospels of God which I touch with my hands.

James Robert Porter

Baltimore, fourth day of May, 1959.

Eugene L. Van Antwerp
Delegate of the Ordinary Assigned

Most Rev. James L. Connolly, D.D.,
Bishop of Fall River,
394 Highland Ave.,
Fall River, Mass.

Your Excellency:

I, the undersigned, James Robert Porter, a subdeacon of June 4, of the Diocese of Fall River, do hereby petition that I may be advanced to diaconship. I do this wholly of my free and spontaneous will, moved thereunto by no consideration other than the glory of God, the service of the Church, and the salvation of my soul. I am fully aware of the specific obligations attached to this order.

James Robert Porter

Baltimore, the 4th day of June, 1959.

Witnessed by Eugene W. VanAntwerp

I, the undersigned, James Robert Porter, having presented to the bishop the petition for the reception of the Order of Deaconship, now at the approach of Sacred Ordination and upon serious consideration of the matter in the presence of God, do testify under oath that I am not compelled by any coercion, force or fear to receive this Sacred Order, but that I desire it of my own accord and that I wish to receive it with full and free deliberation, as I know and feel that I am really called by God.

I attest that I fully know all the obligations and everything else connected with this Sacred Order which I want and propose to receive of my own free will, and I am resolved to observe them all most conscientiously during the whole course of my life.

In particular, I declare that I clearly know the full meaning of the law of celibacy and I firmly declare that, with God's help, I will gladly keep it and completely observe it.

Finally, I promise with sincere faith that, according to the Sacred Canons, I will most obediently observe all that my superiors command me and ecclesiastical discipline requires of me, and that I am prepared to set a good example both in deed and word, that I may earn my reward from God for the reception of such a great office.

So I promise, vow and swear; so may God help me and these holy gospels of God which I touch with my hands.

James Robert Porter

Baltimore, The 17th day of September, 1959

Eugene W Van Antwerp
Delegate of the Ordinary Witness.

Most Rev. James L. Connolly, D.D.,
Bishop of Fall River,
394 Highland Ave.,
Fall River, Mass.

Your Excellency:

I, the undersigned, James Robert Porter, a deacon of the Diocese of Fall River, do hereby petition that I may be advanced to the priesthood. I do this wholly of my free and spontaneous will, moved thereunto by no consideration other than the glory of God, the service of the Church, and the salvation of my soul. I am fully aware of the specific obligations attached to this order.

James Robert Porter

Baltimore, the first day of February, 1960.

Witnessed by Eugene I. VanAntwerp

February 10, 1960

The Rev. Mr. James R. Porter
Saint Mary's Seminary
Roland Park
Baltimore 10, Maryland

Reverend and dear Mr. Porter:

I am pleased to notify you that His Excellency, the Most Reverend Bishop, calls you to the Priesthood. You will be ordained, Deo volente, at St. Mary's Cathedral, Fall River, on Saturday, April 9, 1960, at 9:00 AM.

You will make your retreat at the Seminary. You may remain at your home the night before ordination or, if you prefer, at the Cathedral Rectory.

You will meet the Rt. Rev. Chancellor in the Cathedral sacristy on Friday, April 1, at 2:00 PM, for practice prior to ordination. At that time you will present your credentials, testimonial letter, etc., as required by canon law.

His Excellency wishes to call your attention to the fact that he is opposed to ostentation or show in connection with your ordination. Please remember that it is the conferring of a great sacrament, and while it is logically a time for spiritual rejoicing at the attainment of a long desired end, the rejoicing must be kept within strict bounds. Anything like a formal dinner or reception following your ordination or first Solemn Mass should be kept strictly within the circle of your immediate family and relatives and should take place in your home.

Please be assured of the earnest prayers of His Excellency and myself for your happiness and success in the priesthood.

By order of the Most Reverend Bishop.

Humberto S. Medeiros

Chancellor

ST. MARY'S SEMINARY SCHOOL OF THEOLOGY, BALTIMORE 10, MD.

Name PORTER, James R. Term 1st Year IV 1960

| | | | | | | |
|---|---|---|---|---|---|---|
| Dogmatic Theology | 95 | Canon Law | | Sacred Music | | 80 |
| Moral Theology | 78 | Church History | 87 | Biblical Hebrew | | |
| Ascetical Theology | 81 | Sacred Liturgy | 86 | Apologetics | | |
| Pastoral Theology | 91 | Catechetics | | | | |
| Sacred Scripture | | Sacred Eloquence | 80 | | | |

ST. MARY'S SEMINARY SCHOOL OF THEOLOGY, BALTIMORE 10, MD.

Name James R. Porter Term 2nd Year IV 1960

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Dogmatic Theology | 80 | Canon Law | | Sacred Music | | | 80 |
| Moral Theology | 80 | Church History | 87 | Biblical Hebrew | | | |
| Ascetical Theology | 88 | Sacred Liturgy | 7.5 | Apologetics | | | |
| Pastoral Theology | 92 | Catechetics | | | | | |
| Sacred Scripture | | Sacred Eloquence | 78 | | | | |

I the undersigned, James Robert Porter, having presented to the Bishop the petition for the reception of the Order of Priesthood, now at the approach of Sacred Ordination and upon serious consideration of the matter in the presence of God do testify under oath that I am not compelled by any coercion, force or fear to receive this Sacred Order, but that I desire it of my own accord and that I wish to receive it with full and free deliberation, as I know and feel that I am really called by God.

I attest that I fully know all the obligations and everything else connected with this Sacred Order which I want and propose to receive of my own free will, and I am resolved to observe them all most conscientiously during the whole course of my life.

In particular, I declare that I clearly know the full meaning of the law of celibacy and I firmly declare that, with God's help, I will gladly keep it and completely observe it.

Finally, I promise with sincere faith that, according to the sacred canons, I will most obediently observe all that my superiors command me and ecclesiastical discipline requires of me, and that I am prepared to set a good example both in deed and word, that I may earn my reward from God for the reception of such a great office.

So I promise, vow and swear; so may God help me and these holy gospels of God which I touch with my hands.

James Robert Porter

Baltimore, the second day of March, 1950.

Eugene McAuliffe
Delegate of the Ordinary Witness.

DIOCESE OF FALL RIVER
FALL RIVER, MASSACHUSETTS

CHANCERY OFFICE
362 HIGHLAND AVENUE

For the glory of God and the perfection of my holy priesthood and as a good example to God's children, I promise to abstain from all intoxicating liquors as a beverage for five years from my ordination and beg Our Lord on the cross, through His Sacred Heart and through the intercession of His Blessed Mother and Saint Joseph, to grant me the grace to keep this promise which I solemnly make through Jesus Christ Our Lord.

Signed James N. Porter

Witness Eugene W. Van Antwerp

Date March 5, 1960

ST. MARY'S SEMINARY
ROLAND PARK
BALTIMORE 10, MARYLAND

Rev. Mr. James Robert Porter

A manly, genuine young man, seemingly disorganized, Rev. Mr. Porter, has managed to achieve a great deal in his years in the seminary. His excellent character and serious, generous nature, and his sense of responsibility and his quickness of mind should help to make him somewhat of a leader among priests despite his average intellectual endowments.

- Eugene I. Van Antwerp

Testimonium ordinationis receptae

Franciscus Patritius Keough
Dei et Apostolicae Sedis Gratia
Archiepiscopus Baltimorensis

Omnibus Has Visuris Salutem in Domino

FIDEM facimus et testamur Ill^mum et Rev^mum Hieronymum D. Sebastian, episcopum titularem Barenum in Hellesponto, de licentia et auctoritate Nostra, die 23^a mensis Septembris A. D. 1959, Sacras Ordinationes celebrantem in oratorio principali Seminarii Sanctae Mariae Baltimorensis, infrascriptum alumnum Diocesis Riverormensis examinatum approbatum idoneumque repertum et ab Ordinario suo rite dimissum ad Ordinem Diaconatus juxta S.R.E. ritum promovisse: JACOBUM ROBERTUM PORTER

Datum Baltimorae sub signo sigilloque Seminarii Sanctae Mariae Baltimorensis, die 9^a mensis Martii, A.D. 1960

De Mandato Ill^mi et Rev^mi Archiepiscopi

Rector Seminarii S. Mariae Baltimorensis

ST. MARY'S SEMINARY
ROLAND PARK
BALTIMORE 10, MARYLAND

Orders received by: JAMES R. PORTER Diocese: Fall River

| ORDER | DATE | PLACE | ORDAINING PRELATE |
|---|---|---|---|
| Tonsure | June 2, 1958 | Seminary Chapel | Most Rev. Jerome D. Sebastian, D.D. |
| Porter & Lector | June 3, 1958 | " " | " " " |
| Exorcist & Acolyte | June 4, 1958 | " " | " " " |
| Subdiaconate | June 4, 1959 | " " | " " " |
| Diaconate | Sept. 23, 1959 | " " | " " " |

Rector, St. Mary's Seminary
Baltimore, Maryland

SEAL

# SEMINARIUM SANCTAE MARIAE BALTIMORENSE

## LITTERAE TESTIMONIALES

HISCE litteris testimonialibus fidem facimus atque testamur Jacobum Robertum Porter dioecesis Riverormensis et huius seminarii alumnum, per quattuor annos Sacrae Theologiae incubuisse et STUDIA THEOLOGICA ad normam Sacrorum Canonum probe peregisse.

ITEM fidem facimus atque testamur eumden toto tempore quo in Seminario Sanctae Mariae commoratus est vitam BONIS MORIBUS ac religione commendabilem duxisse.

ITEM fidem facimus atque testamur eumden in EXAMINE CANONICO ad Sacrum Presbyteratum suscipiendum aptum idoneumque fuisse repertum.

Datum Baltimorae, ex aedibus Seminarii Sanctae Mariae, die 9a mensis Martii anni 1960

Rector

Franciscus Patritius Keough

Dei et Apostolicae Sedis Gratia

Archiepiscopus Baltimorensis

PRAESENTIBUS testimonialibus litteris fidem facimus dilectum in Christo Jacobum Robertum Porter

vitam morum honestate et religione commendabilem duxisse pro tempore quo in Seminario Sanctae Mariae Baltimorensi commoratus est, atque ex hac nostra Archidioecesi nulla ecclesiastica censura quod sciamus innodatum discessisse.

Datum Baltimorae, sub sigillo nostro, die 9a

mensis Martii A. D. 1960

De Mandato Illmi et Rmi Dni Archiepiscopi,

Rector Seminarii

Sanctae Mariae Baltimorensis.

# SEMINARIUM SANCTAE MARIAE BALTIMORENSE

## TESTIMONIUM

## DE EXERCITIIS SPIRITUALIBUS

HISCE litteris testimonialibus fidem facimus atque testamur

Jacobum Robertum Porter dioecesis Riverormensis

per sex dies ad normam Sacrorum Canonum Exercitiis Spiritualibus rite vacasse

ut se praepararet ad presbyteratum suscipiendum.

Datum Baltimorae, ex aedibus Seminarii Sanctae Mariae, die 31[a]

mensis Martii anni 1960

Rector

# FORMULA PROFESSIONIS FIDEI ET IURISIURANDI CODICE IURIS CANONICI PRAESCRIPTA OMNIBUS PROMOVENDIS AD ORDINEM SUBDIACONATUS.

"Obligatione emittendi professionem fidei, secundum formulam a Sede Apostolica probatam, tenentur . . .: coram loci Ordinario eiusve delegato, Vicarius Generalis, parochi et ii quibus provisum fuit de beneficiis quibusvis, etiam manualibus, curam animarum habentibus; rector, professores sacrae theologiae, iuris canonici et philosophiæ in Seminariis, initio cuiuslibet anni scholastici vel saltem initio suscepti muneris; *omnes promovendi ad ordinem subdiaconatus;* librorum censores, de quibus in can. 1393; sacerdotes confessionibus excipiendis destinati et sacri concionatores, antequam facultate donentur ea munia exercendi." Codex Iuris Canonici, can. 1406, 7.

## PROFESSIO ORTHODOXAE FIDEI IUXTA FORMAM A SUMMIS PONTIFICIBUS PIO IV ET PIO IX PRAESCRIPTAM

Ego Jacobus
Robertus Bartie

firma fide credo et profiteor omnia et singula, quæ continentur in symbolo Fidei, quo sancta Romana Ecclesia utitur, videlicet: Credo in unum Deum Patrem Omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei Unigenitum. Et ex Patre natum, ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis. Et incarnatus est de Spiritu Sancto ex Maria Virgine, et Homo factus est. Crucifixus etiam pro nobis, sub Pontio Pilato: passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos, et mortuos: cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et Unam, Sanctam, Catholicam et Apostolicam

# FORMULA IURISIURANDI ADVERSUS MODERNISMUM

## (S Offic. Mar. 22, 1918)

Ego Jacobus Robertus Porter

firmiter amplector ac recipio omnia et singula, quæ ab inerranti Ecclesiæ magisterio definita, adserta ac declarata sunt, præsertim ea doctrinæ capita, quæ huius temporis erroribus directo adversantur. Ac primum quidem: Deum, rerum omnium principium et finem, naturali rationis lumine per ea quæ facta sunt, hoc est per *visibilia* creationis opera, tamquam causam per effectus, certo cognosci, adeoque demonstrari etiam posse, profiteor. Secundo: externa revelationis argumenta, hoc est facta divina, imprimisque miracula et prophetias admitto et agnosco tamquam signa certissima divinitus ortæ christianæ religionis eademque teneo ætatum omnium atque hominum, etiam huius temporis, intelligentiæ esse maxime accommodata. Tertio: Firma pariter fide credo, Ecclesiam, verbi revelati custodem et magistram, per ipsum verum atque historicum Christum, quum apud nos degeret, proxime ac directo institutam, eandemque super Petrum, apostolicæ hierarchiæ principem eiusque in ævum successores ædificatam. Quarto: Fidei doctrinam ab Apostolis per orthodoxos Patres eodem sensu eademque semper sententia ad nos usque transmissam, sincere recipio; ideoque prorsus reiicio hæreticum commentum evolutionis dogmatum, ab uno in alium sensum transeuntium, diversum ab eo, quem prius habuit Ecclesia; pariterque damno errorem omnem, quo, divino deposito, Christi Sponsæ tradito ab Eaque fideliter custodiendo, sufficitur philosophicum inventum, vel creatio humanæ conscientiæ, hominum conatu sensim efformatæ et in posterum indefinito progressu perficiendæ. Quinto: certissime teneo ac sincere profiteor, Fidem non esse cæcum sensum religionis e latebris *subconscientiæ* erumpentem, sub pressione cordis et inflexionis voluntatis moraliter informatæ, sed verum assensum intellectus veritati extrinsecus acceptæ ex auditu, quo nempe, quæ a Deo personali, creatore ac domino nostro dicta, testata et revelata sunt, vera esse credimus, propter Dei auctoritatem summe veracis.

Me etiam, qua par est, reverentia, subiicio totoque animo adhæreo damnationibus, declarationibus, præscriptis omnibus, quæ in Encyclicis litteris *"Pascendi"* et in Decreto *"Lamentabili"* continentur, præsertim circa eam quam historiam dogmatum vocant.—Idem reprobo errorem affirmantium, propositam ab Ecclesia fidem posse historiæ repugnare, et catholica dogmata, quo sensu nunc intelliguntur, cum verioribus christianæ religionis originibus componi non posse.—Damno quoque ac reiicio eorum sententiam, qui dicunt, christianum hominem eruditiorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere quae credentis fidei contradicant, aut præmissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo hæc directo non denegentur.—Reprobo pariter eam Scripturæ Sanctæ diiudicandæ atque interpretandæ rationem, quæ, Ecclesiæ tradi-

# Professio Catholicae Fidei secundum formulam Codici Iuris Canonici praepositam

Ego Iacobus Robertus Porter

firma fide credo et profiteor omnia et singula, quae continentur in Symbolo fidei, quo sancta et Romana Ecclesia utitur, videlicet: Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei Unigenitum, Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto ex Maria Virgine, et Homo factus est. Crucifixus etiam pro nobis, sub Pontio Pilato: passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos, et mortuos, cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et Unam, Sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Apostolicas et ecclesiasticas traditiones, reliquasque eiusdem Ecclesiae observationes et constitutiones firmissime admitto et amplector. Item sacram Scripturam iuxta eum sensum, quem tenuit et tenet sancta Mater Ecclesia, cuius est iudicare de vero sensu et interpretatione sacrarum Scripturarum, admitto; nec eam unquam, nisi iuxta unanimem consensum Patrum, accipiam et interpretabor.

Profiteor quoque septem esse vere et proprie Sacramenta novae legis a Iesu Christo Domino Nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria, scilicet, Baptismum, Confirmationem, Eucharistiam, Poenitentiam, Extremam Unctionem, Ordinem et Matrimonium; illaque gratiam conferre, et ex his Baptismum, Confirmationem et Ordinem

# Jusjurandi Formula a Pio X. contra Errores Modernismi praescripta

Ego idem

firmiter amplector ac recipio omnia et singula, quae ab inerranti Ecclesiae magisterio definita, adserta ac declarata sunt, praesertim ea doctrinae capita, quae huius temporis erroribus directo adversantur. Ac primum quidem Deum, rerum omnium principium et finem, naturali rationis lumine per ea quae facta sunt, hoc est per *visibilia* creationis opera, tamquam causam per effectus, certo cognosci, adeoque demonstrari etiam posse, profiteor. Secundo, externa revelationis argumenta, hoc est facta divina, in primisque miracula et prophetias admitto et agnosco tamquam signa certissima divinitus ortae christianae Religionis, eademque teneo aetatum omnium atque hominum, etiam huius temporis, intelligentiae esse maxime accommodata. Tertio: Firma pariter fide credo, Ecclesiam, verbi revelati custodem et magistram, per ipsum verum atque historicum Christum, quum apud nos degeret, proxime ac directo institutam, eandemque super Petrum, apostolicae hierarchiae principem eiusque in aevum successores aedificatam. Quarto: Fidei doctrinam ab Apostolis per orthodoxos Patres eodem sensu eademque semper sententia ad nos usque transmissam, sincere recipio; ideoque prorsus reiicio haereticum commentum evolutionis dogmatum, ab uno in alium sensum transeuntium, diversum ab eo, quem prius habuit Ecclesia; pariterque damno errorem omnem, quo, divino deposito, Christi Sponsae tradito ab Eaque fideliter custodiendo, sufficitur philosophicum inventum, vel creatio humanae conscientiae, hominum conatu sensim efformatae et in posterum indefinito progressu perficiendae. Quinto; certissime teneo ac sincere profiteor, Fidem non esse coecum sensum religionis e latebris *subconscientiae* erumpentem, sub pressione cordis et inflexionis voluntatis moraliter informatae, sed verum assensum intellectus veritati extrinsecus acceptae ex auditu, quo nempe, quae a Deo personali, creatore ac domino nostro dicta, testata et revelata sunt, vera esse credimus, propter Dei auctoritatem summe veracis.

Me etiam, qua par est reverentia, subiicio totoque animo adhaereo damnationibus, declarationibus, praescriptis omnibus, quae in Encyclicis litteris "*Pascendi*" et in Decreto "*Lamentabili*" continentur, praesertim circa eam quam historiam dogmatum vocant.—Idem reprobo errorem affirmantium, propositam ab Ecclesia fidem posse historiae repugnare, et catholica dogmata, quo sensu nunc intelliguntur, cum verioribus christianae religionis originibus componi non posse.

IACOBUS LUDOVICUS
DEI ET APOSTOLICAE SEDIS GRATIA
EPISCOPUS RIVERORMENSIS

Universis praesentes Litteras inspecturis salutem in Domino

Fidem facimus et testamur Nos, die secunda mensis aprilis, anno 1960, sacram Ordinationem celebrantes in Ecclesia Cathedrali Nostra, dilectum Nobis in Christo diaconum, Iacobum Robertum Porter, ad sacrum Ordinem Presbyteratus iuxta ritum Sacrae Romanae Ecclesiae in Domino promovisse.

Datum Riverormi, sub signo sigilloque Nostro, die quarta mensis aprilis, anno a reparata salute 1960.

Episcopus Riverormensis

Cancellarius

James R. PORTER

| | | Debit | Credit | Balance |
|---|---|---|---|---|
| 1 | 2/11/57 Tuition: '56-'57 | 750 00 | | 750 00 |
| 2 | 2/13/58 " : '57-'58 | 950 00 | | 1700 00 |
| 3 | 2/11/59 " : '58-'59 | 950 00 | | 2650 00 |
| 4 | 2/ 4/60 " : '59-'60 | 950 00 | | 3600 00 |
| 5 | 1960 Cr: 50% allowance Serv.: Cath. Camp: '56, '57, '58 | | 1800 00 | 1800 00 |
| 6 | Cr: @ $100. per season | | 300 00 | 1500 00 |
| 7 | 1/18/66 Payment | | 100 00 | 1400 00 |
| 8 | 12/16/66 " | | 100 00 | 1300 00 |
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THE CHANCERY

DIOCESE OF FALL RIVER

# ECCLESIASTICAL STUDENT FUND

## SEMI-ANNUAL STATEMENT

*DEAR FATHER:—*

*Your indebtedness to date to the Ecclesiastical Student Fund of the Diocese amounts to* $ 1500.00

*Your semi-annual payment will be much appreciated by*

December 1, 1960

Rev. James R. Porter,
14 Park St.,
No. Attleboro, Mass.

Dear Father Porter:

In December of each year you will receive a postal card notifying you "that your assessment for the Personal Clergy Fund is now due".

This has reference to a contributory sick benefit fund conducted by the Diocese for the priests. The contribution of each individual is $10 a year. The benefit is $25 a month in case of sickness or disability. There is also a fund to which the parish makes contribution in favor of each priest. This fund provdes an additional $25 in case of sickness or disability. However, only those who contribute personally will receive the benefits of the Personal Clergy Fund. Contributions to this fund are not obligatory. I deem it well to bring this information to your attention.

Yours very sincerely,

Rt. Rev. Humberto S. Medeiros,
Chancellor

# Biographical Sketch for Register of the Clergy

(To be sent to the Chancery Office.)

Family name Porter Baptismal names James, Robert

Names conferred at Confirmation Patrick

Name in full James Robert Patrick Porter

Full name of Father

Full maiden name of Mother

Birth: Date Jan. 2, 1935 Place East Boston, Mass

Baptism: Date JAN. 27, 1935 Place ST. MARY'S, STAR of the Sea, East Boston,

Minister FR. M. J. COAKLEY

Confirmation: Date MAY 30, 1946 Place STAR of the Sea, EAST BOSTON, MASS.

Prelate ArchBishop Richard J. Cushing, ArchBishop of Boston.

Education: Give in detail preparatory schools (primary, grammar, high) and length of time spent in them; also college and seminary training, telling how many years were spent in the study of philosophy and theology and where.

ST. Mary's Grade School, East Boston, Mass. — 8 yrs.

Boston College High School — 4 yrs.

Boston College — 4 yrs. — 2 yrs. of Philosophy + 2 yrs. of Theology

ST. Mary's Seminary, Baltimore, Md. — 4 yrs. — 4 yrs. of Theology

HOLY ORDERS:

Tonsure: Date June 2, 1958 Place Seminary Chapel - St. Mary's, Baltimore

Prelate Most Rev. Jerome D. Sebastian, D.D.

Doorkeeper: Date June 3, 1958 Place Seminary Chapel - St. Mary's, Baltimore

Prelate Most Rev. Jerome D. Sebastian, D.D.

Reader: Date June 3, 1958 Date Seminary Chapel, St. Mary's, Baltimore

Prelate Most Rev. Jerome D. Sebastian, D.D.

Exorcist: Date June 4, 1958 Place Seminary Chapel, St. Mary's Baltimore

Prelate Most Rev. Jerome D. Sebastian, D.D.

Acolyte: Date June 4, 1958 Place Seminary Chapel, St. Mary's, Baltimore
Prelate Most Rev. Jerome D. LaGastion, D. D.

Subdiaconate: Date June 4, 1959 Place Seminary Chapel, St. Mary's, Baltimore
Prelate Most Rev. Jerome D. LaGastion, D. D.

Diaconate: Date Sept. 23, 1959 Place Seminary Chapel, St. Mary's, Baltimore
Prelate Most Rev. Jerome D. LaGastion, D. D.

Priesthood: Date April 2, 1960 Place CATHEDRAL of MARY of the ASSUMPTION, Fall River, Mass.
Prelate BISHOP JAMES L. CONNOLLY, D.D., BISHOP of FALL RIVER

Under what ecclesiastical title were you ordained?
(Mimicum, Servitii Ecclesiae, Patrimonii, Mensae Communis.)

For what diocese (or religious community)?

Have you since been incardinated into another diocese? If so, give date

and name of diocese

## APPOINTMENTS

| Date. | Church or Institution. | Office, (Rector, Curate, Chaplain, Administrator.) |
|---|---|---|
| April 8, 1960 | ST. MARY'S Church, North Attleboro, | Curate |
| Aug 1, 1963 | Sacred Heart Fall River | " |
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Notanda: Give briefly noteworthy events, such as degrees received, date and institution, honors conferred, ecclesiastical or civil, charitable endeavors, literary achievements, etc.

Received A.B. Math Degree upon graduation from Boston College in 1956.

Name James A. Porter

Date

SACRED HEART RECTORY
103 WINTER STREET
FALL RIVER, MASSACHUSETTS

Friday P.M. 1.24.64

Dear Bishop Connolly,

I hope you will pardon this note, but I believe you should have the following information for whatever use you decide to make of it.

Wednesday after supper Father Porter disappeared from the Rectory without any word to me, and did not reappear until Thursday afternoon. Again after supper he left the Rectory and had not returned when I retired at 11:30 P.M. He was assigned to offer the Parish Mass at seven today, but remained in bed until noon or later. Meantime there were two emergency calls from the Union, one taken by Fr. Shovelton. I took the second at 11:40, although Fr. Porter is on calls Friday and Saturday. I have just learned at 3:00 P.M. That there was no Mass at 7, as he didnot rise to offer it, and left no message that he was unable to celebrate.

SACRED HEART RECTORY
163 WINTER STREET
FALL RIVER, MASSACHUSETTS

This situation is getting to be increasingly bad, although as far as I know, it is the first time in all my years here the Parish Mass was not offered.

We have Forty hours opening Sunday. Fr. Connolly will help out for the Solemn opening. Outside help is not easy to get at short notice at present.

I realize that you have enough problems of your own; but it does appear that only one in high authority can deal effectively with this unnecessary situation. In my judgment insubordination at the present time is a problem of increasing magnitude.

I am putting this matter in writing as I find you are not available personally at the present hour.

Regretfully and respectfully in Christ,

Felix J. Childs

Felix J. Childs.

DIOCESE OF FALL RIVER
FALL RIVER, MASSACHUSETTS

BISHOP'S OFFICE

3.21.1964

Msgr. Medeiros told that he had been visited by Fr. Booth and a layman, in P.M. of March 2o, telling that Fr. Porter has been frequently in No. Attleboro, visiting boys, ---wanting to have his back rubbed,-- then going on from there. "nothin wrong with it" "I'ma priest see this collar, I should know."

30 Or 40 involved...

Has arrived with boys from F.R. in the car..

Much concern among parents....

At Feehan they call him the horn.

"Has the horn tackled you yet?"

One of parents whose son was onvolved came with Fr. Booth....

Change made from N.Attleb.. After his vacation July 21st into August...

Came on advice of Booth and Annunziato to tell of his " roubles" JUNE 28th. 1963

Appl to Sec. Heard

Interview! — Sat. March 21st

① Had tried to keep away from No. Att. — [illegible] once with boys from F.R. [illegible] Did not go to Reading

② Dorting with Flamagan — Sedatives

③ Problems with 12/13 years. — Number of cases

DIOCESE OF FALL RIVER

FALL RIVER, MASSACHUSETTS

BISHOP'S OFFICE

3.24.1964

Interview Fr. Annunziato... re Fr. Porter case.

"Matter broke when a [illegible] boy was ailing and depressed. questioned he told parents about Fr. and his techniques" is Bro. in Law,-- therefore his visit to Msgr. Medeiros with Fr. Booth on March 20th , at St. Michael's..

1) An altar-boy set-up.. with certainly nine involved and likely more. Fr. Annunz. questioned seve of present Solemn High crew and they admitted it,-- plus one other.

2) In June, Fr. P. told Fr. Annunz. and Booth that these were tempts. When actually they were acts,--

3) Since coming to F.R., Fr. Porter has returned many times. even during the past summer. His last visit, or one last visit was to [illegible] house with two altar boys from F.R. Fr. Annunz knows of a visit 6 weeks ago.

4) Another boy, name [illegible] Uncle an S.J., who has gone sour. Father knows of a case or more in Boston, and himself turned sour on clergy.

5) In favor of Fr. Porter "worked zealously. Reconciled people on verge of divorce....etc. etc. Was devoted to sick and aged.."

6) Fr. Porter never called at Rectory

Techniques = (1) get back rubbed by Boy
(2) visited [illegible] - when parents were out.
(3) finished mass + either Sacristy or brought boy into rectory

DIOCESE OF FALL RIVER
FALL RIVER, MASSACHUSETTS

BISHOP'S OFFICE

March 28.1964

The Reverend James Porter,
46 Suffolk Street,
Revere, Mass.

Dear Father Porter,

Since I saw you a week ago, I have been studying the matter and consulting those most likely to give me a full and truthful account of your problem.

My best recommendation to you now is that you make a good retreat of a week or so, and bring me some proof that this has been done before thinking of coming down to Fall River to see me. It is possible that they might be able to take you in at the Passionist House in Boston, or in Spencer at the Cistercians. Remember that we are not concerned about trivial matters.

Very sincerely yours,

Bishop of Fall River.

March 28.1964

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46 Suffolk Street,
Revere, Mass.

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My best recommendation to you now is that you make a good retreat of a week or so, and bring me some proof that this has been done before thinking of coming down to Fall River to see me. It is possible that they might be able to take you in at the ~~Passionist~~ House in Boston, or in Spencer at the Cistercians. Remember that we are not concerned about trivial matters.

Very sincerely yours,

Bishop of Fall River.

April 3, 1964

M. J.

ST. GABRIEL'S MONASTERY
BRIGHTON
BOSTON 35, MASSACHUSETTS

Your Excellency,

I am here at St Gabriel's Monastery Retreat House. I have been here [illegible] Wednesday and I thank God that I have been. Because of the circumstances which you know I have been forced to face God and myself as [illegible] am. I have been thus far and I hope will continue to be shattered and shaken into the reality of my situation. Being alone like this I must face the facts and as you said not trivialities and not with indifference.

However I feel wonderful for this reason. All last week while home I went to my family doctor, a wonderful Catholic, He pulled no punches with me, had no sympathy except to keep straighten myself out. I spent many hours in conference with him and believe me he made me feel sick that I, a priest, should let

[illegible], yet so spiritually empty. It was during these talks that I began to realize what it was to be a priest. I admit, because I have to, that I was a complete [illegible], immoral disgrace to God, myself & all concerned. I must face it. However I tell to the first time that in all things I now fully realize I am a priest of God. What it means. I don't mean to appear fine to others but that I am now aware of what I [illegible] [illegible] [illegible] [illegible] of 4 yrs ago. Believe me, I thank God for these [illegible] [illegible] weeks because I really believe I am finding myself and with God's grace I will always be what He called me to be, another Him.

I pray that God will help you with your decision on my situation but I do thank you [illegible] the bull by the horns and forcing me, to see myself. It was the grace of God. I thank you for your kindness to me. Please continue to pray for me that the mind that is in me now, may grow stronger daily with God's grace.

I will return to my home Wednesday afternoon: I hope you will see me. If so, please let me know when it would be convenient for you. Believe me, I mean well and am sure I will now do well. My doctor in East Boston is Dr. Thomas Staffia. He is honest & truthful. If you have any questions of him he'd be glad to let you know.

Sincerely in Christ,

Fr. Jim Porter

S. M. J.

ST. GABRIEL'S MONASTERY
BRIGHTON
BOSTON 35, MASSACHUSETTS

Your Excellency;

I am here at St Gabriel's Monastery Retreat House. I have been here since Wednesday and I thank God that I have been. Because of the circumstances of which you know I have been forced to face God and myself as I really am. I have been thus far and I hope will continue to be shattered and shaken into the reality of my situation. Being alone like this I must face the facts and as you said not trivialities and not with indifference.

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June 29, 1964

Dear Father,

Two weeks have passed by since I saw you at your home. I am feeling much better and am doing very well, spiritually & physically. Yesterday I got answers some days but the rest has been the best thing for me. I am taking things easy, trying not to get myself involved in too many activities or worries. I am ordained mainly at being a priest of God. As you know this is the most important thing. I never let a single morning go by without first going to my parish Church and meditating before Christ on the priesthood of Christ. I am striving to be of mind that the same mind must be in me as it was in Christ. Every Mass I offer, I offer to God that His grace will guide you and me, that whatever is best, whatever is His Will, be followed. Believe me, I am striving to be priestly. I am sure that your prayers also will be a great help to me.

You did mention when I saw you last, that you too must have faith. Continue your most

be up against it but I do ask, please have faith in me. With God's grace and my constant usage of it, your faith will not be shaken in me because I won't let it. I will continue every day to build up the life of God within me and hope to hear from you. All I do ask and seek is your help & prayers. I know God will guide you in your decisions whatever they be.

I am to see the doctor again this Friday. He is happy the way I am doing and he will continue to assist me. There have been many temptations as you can imagine but thank God, with His grace, I have handled them well. If there was before I'm afraid I might have fallen. I'm not easy though, and I realize that I must always be on guard & keep in mind the priesthood & its great dignity.

Thank you for your kindness and please let me know how things are. Whatever you wish of me I will do. I will continue to ask God's graces in Mass daily for this entire situation and that God will guide you.

In Christ,

Fr Jim Porter

May 22 1964

12000

Immaculate Conception Athletic Association

108 Beach Street

Revere, Mass. 02151

Your Excellency,

I thought I'd drop a line as you suggested about one & one half weeks ago. I am still feeling very well and spiritually I am doing my best to progress daily in the grace of God. I realize that this is the most important thing in my life, in my priesthood and I will continue to ask God's guidance and grace every day. I am confident that I can and will overcome any obstacle only through and with the grace of God. This is what I was looking daily by this Union - it was always there but I never used it.

I know I agitated very disappointed on my last visit. I didn't mean to seem ungrateful. I realize the position you are in and that you really care for all concerned, even myself. I am really trying to be a man

living in God's presence and I pray that you will continue to help me through your prayers and interest

I didn't write this note earlier in the week because I knew I'd be alone here at the Immaculate Conception Rectory this evening and that I wouldn't be bothered while writing

I thank you again for your prayers and kindness & be assured that I continue every day at Mass to ask God's blessings for you in all you do.

In Christ,
Fr. Jim Porter

35
18
11
~~1-68~~ 425

JAMES PORTER

Memo from the desk of

BISHOP JAMES L. CONNOLLY

June 9/64

Addressed to Pam James R. Porter

Right me a letter
Give me your 3 address plea

June 19/64. — Phone message from Msgr Sutton - Boston Chancery "Trouble with men. Call Troy". Parents reported it to Pastor & pastor to Chancery. — Rev Revere Police & public

July 1st Call from Mrs Sexton
molested a boy in Revere.
referred to Dr. Flanagan

July 6th I called at Chancery & talked
to Mrs Sexton —
Flanagan told to Peter to
go away for a while & check —

Sun — evidently — Posted [illegible] to
Some New Hampshire.

Aug. 3rd — Call from

A. Comment. Dr. Flanagan.

B. [illegible] Blatter

[illegible] B. Porter
[illegible]
[illegible]

① [illegible]
② [illegible]
[illegible]

[illegible]
Bishop
Bishop
Highl
Fall [illegible]

"Personal"

D.M.H. Form A-1

Form

WISWALL HOSPITAL

Name of Institution

Name PORTER, (Rev.) James No. 2556 Year No. 8/13/64

PRESENT ILLNESS:

This patient is a 29 year old white single male, a priest from the Fall River Diocese. He has recently been placed "off duty" because of his abnormal behavior with some of the youngsters in his parish. This behavior has persisted intermittently. He is overactive and when seen in the office has press of speech and also complains of insomnia, and early morning waking. Because it was considered that this behavior was related to a hypomanic condition, the patient was admitted to this hospital on August 13, 1964 for a course of electroshock therapy.

PAST HISTORY:

This patient reported that while in the 2nd year of high school he was "run down , tired, nervous and irritable."

FAMILY HISTORY:

Non-contributory

MENTAL STATUS:

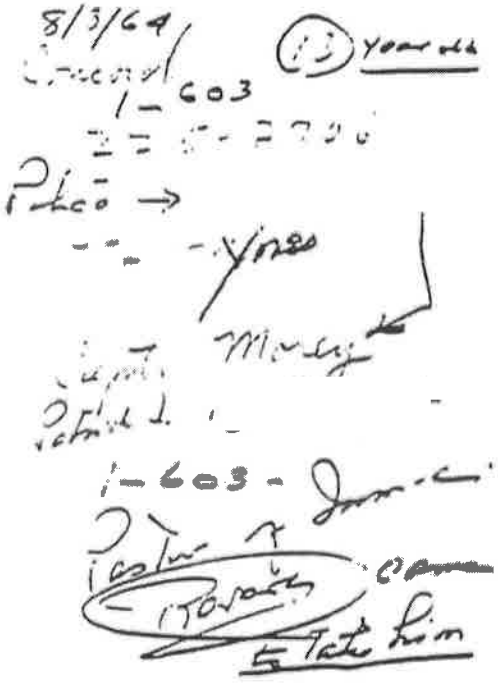
See under Present Illness

DIAGNOSIS:

Endogenous Depression

Dr. Fl

This information has been disclosed to you from records whose confidentiality is protected by Federal Law. Federal Regulation (42 CFR, Part 2) prohibits you from making any further disclosure of it without the specific written consent of the person to whom it pertains, or as otherwise permitted by such regulations. A general authorization for the release of medical or other information is NOT sufficient for this purpose. The Federal rules restrict any use of the information to criminally investigate or prosecute the patient.



Sept 7, 1964

Your Excellency:

I had a talk to-day with Dr. Joseph F. Norris of Attleboro and he suggested I pass on the following information to you.

My son Father James R. Porter of Sacred Heart Parish, F.R. was hospitalized at the Wrentham Hospital in Wellesley under the care of Dr. Norris 13 Flanagan August 13th. He is now under shock treatments.

One week before he entered the hospital was the first time I found out about his troubles. Naturally it was quite a shock and now I'm at loss as to what might happen.

2.

I received a card from his pastor Msgr. Childs under your orders to pick up his clothes. This I did yesterday (Tuesday) or that is most of them and Father Peter Mullens is arranging to send the rest on by express.

If possible could you in the near future let me know what we are in for? What the future if any there is for Jim? I would appreciate what you might at this time be able to tell me.

Medical

Sincerely yours
William J Porter
46 Suffolk Avenue
Revere - Mass

Dear Father,

We have been teaching the boys in fourth how to serve Mass. They are doing fine. Most of them have learned how to serve Mass.

We hope you will come back very soon because we miss you. We like the new priest but we like you better.



P.S. is eating more bananas, is acting crazyer like a mow! mow! and me is the same

Rev. James R. Posters

Dear Father

Mr Jimmy and Mow Mow are teaching the fourth grade how to serve Mass. We have jut two of them on. We miss you very Must hope you come back soon.

The boy are doing well. Father Zinchello is nice but we like you better This picture is a little present for you Mow Mow is thro ing spears at the nuns. He wing d Mother is still talking like a sad man



ST. MARTIN DE PORRES O.P.
(1579-1639)

P.S. We always think of you. Hope you come back soon
See you soon

Reverend James R. Porter

Dear Father,

We are teaching the Boys in fourth grade latin.

hope you this picture you back. we missing We the priest like



that like holy I hope come soon are you. like new but we you better.

more Altar Boys.

overleaf

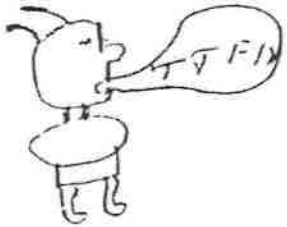
is crying for.

And Green Giant is laughing like this:

HO! HO! HO!

Right me a letter

Give your adress.



Dear Father
We are teaching the altar boys
and they are going on the altar
I Hope your coming back soon
Your Friend PS
Father Zinchello is very Right Back.
nice but you are better.
He is very adress
street

Fall River. Mass



We are doing
fine
is
geting wise
The

This is a
Present
from me 7 P

Father James R.
Porter

Write me a letter.

RIGHT REVEREND MONSIGNOR ROMEO BLANCHETTE
VICAR GENERAL

February 17, 1965

Dear Bishop Connolly:

Please accept my sincere thanks for your congratulations on the occasion of my nomination as Auxiliary Bishop of Joliet. Because I will need prayers to sustain me, I humbly beg of you to pray for me.

Wishing you God's blessings, I remain,

Cordially yours in Christ,

Romeo Blanchette

To Pastor living in Rexana now
will his mother + father
" Fathers' Brother me cause of

PORTER

Sen: Home to Riviera

2.24.65

Dr Flanagan

Phone 5.30 P.M.

Simmerson down

a change

of arrogance — nice

2 + 2 tsks ago —

manner

" meeting [illegible] relevant

to his illness.

" [illegible] to work for a while.

Sen: twilight, panic & now [illegible] in 2 or 3 tsks

Don't take [illegible] too serious — over

May 5, 1965

To whom it may concern:

This is to confirm the fact that Mr. William Porter, 46 Suffolk Avenue, Revere, Massachusetts, has paid more than four thousand dollars towards the hospitalization and medical care of his son, the Reverend James R. Porter, a priest of this Diocese. Due to a prolonged and serious illness Father Porter is now and has been in a state of complete financial dependence upon his father.

If this amount is not allowed by the Internal Revenue Service as a medical deduction for a dependent, may I suggest that it be construed as a charitable donation to the Diocese of Fall River, which would have paid this expense had the father been unable to do so.

Very truly yours,

Rev. John H. Hackett
Vice Chancellor

Vault File

Porter, James F.

June 4, 1965

Norris B. Flanagan, M.D.
203 Grove Street
Wellesley, Massachusetts

Dear Dr. Flanagan:

Mr. William Porter, father of the Reverend James R. Porter, informs this Office that it appears appropriate for Father Porter to call at the Chancery in the near future.

Bishop Connolly would be grateful if, in anticipation of this interview, you would indicate to him the progress Father Porter has made and your judgment of the outlook for the future.

With every good wish, I am

Sincerely yours,

Rev. John H. Hackett
Bishop's Secretary

September 24, 1965

The Reverend Charles F. Downey
Immaculate Conception Rectory
108 Beach Street
Revere, Massachusetts

Dear Father Downey:

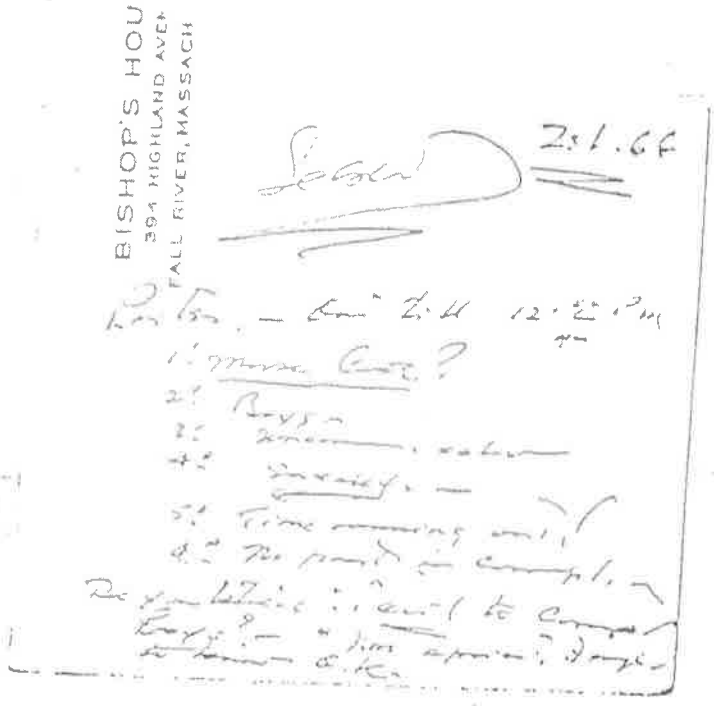
Father Porter told the Bishop that you have been helpful in guiding him during the past months of his recuperation. His doctor now feels that it would be a good idea if he were able to assume some priestly work suited to his condition and the progress he has made.

Bishop Connolly would be grateful to have your opinion concerning Father's condition and progress, as well as any further observations that would be of assistance in determining the sort of assignment that might prove beneficial.

With every good wish and a special word of thanks for your kindness to Father Porter, I am

Sincerely yours in Christ,

Rev. John H. Hackett
Vice Chancellor


BISHOP'S HOU
394 HIGHLAND AVE
FALL RIVER, MASSACH

James R. PORTER

| | | Debit | Credit | Balance |
|---|---|---|---|---|
| 2/11/57 | Tuition: '56-'57 | 750 00 | | 750 00 |
| 2/13/58 | " : '57-'58 | 950 00 | | 1700 00 |
| 2/11/59 | " : '58-'59 | 950 00 | | 2650 00 |
| 2/ 4/60 | " : '59-'60 | 950 00 | | 3600 00 |
| 1960 | Cr: 50% allowance Serv.: Cath. Camp: '56, '57, '58 | | 1800 00 | 1800 00 |
| " | Cr: @ $100. per season | | 300 00 | 1500 00 |
| 1/18/66 | Payment | | 100 00 | 1400 00 |
| 12/16/66 | " | | 100 00 | 1300 00 |

BISHOP'S HOUSE
FALL RIVER, MASSACHUSETTS

April 29,1967

The Reverend James R. Porter,
Shiny Wanee 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,

Bishop's Fall River.

1: Letter from Robert Masters

2: 5.19.67 – Visit to Chancery
"Most humble – not entirely free from [illegible]"

Better make a new start.
Mr. Porter [illegible]

Thurs May 4, 1967

SAINT JOSEPH'S ABBEY
CISTERCIAN MONKS OF THE STRICT OBSERVANCE
SPENCER · MASSACHUSETTS

Your Excellency,

I arrived here Monday early noon as you requested. The Retreat Master, Fr Anselm was not available Monday but immediately following the morning conference Tuesday I went to see him & I thank God I did. Being proud & as you told me, hypocritic, I was very fearful for myself but I knew after he talk in chapel why I'm try to be deceitful or a phony. Believe me, as far as I know, I completely opened up everything to him without reserve and what a relief. At least at the present I know I've presented myself to someone as I really am. I'm not telling you this to make you feel bad towards me but to let you know that at least for once I've faced reality and can't feel pity for myself. I've caused great spiritual harm to others & must do all I can to reconcile myself with God & pray for those whom I've hurt. Naturally, humanly speaking I now would feel shame facing you but one thing I would be able now to face you as a man & be willing to tell the truth to any questions regardless of consequence. He made me realize that in Latin, you said or did to me now I must accept willingly because that is what Christ expects & wants of me at the present & not to feel sorry sulky or to feel

SAINT JOSEPH'S ABBEY
CISTERCIAN MONKS OF THE STRICT OBSERVANCE
SPENCER • MASSACHUSETTS

May 15. 1967.

Your Excellency:

This letter is to inform you that Father James Porter has been here for the past two weeks.

According to Father Anselm O.C.S.O. our Retreat Master, with whom Father consulted frequently: "he showed good will and a submissive spirit"

Father Anselm would gladly furnish you with any other information concerning Father's present proper dispositions

I am.

Sincerely yours in Christ

Br M. Paschal O.C.S.O
Guest master.

Pro Christo Sacerdote

Via Coeli MONASTERY OF THE SERVANTS OF THE PARACLETE

CABLE: PARACLETE · ALBUQUERQUE
PHONE: AREA CODE 505
829-2941
829-2951

JEMEZ SPRINGS, NEW MEXICO 87025

August 24, 1967

Most Rev. James L. Connolly, D.D.
Bishop of Fall River
Chancery Office
Fall River, Mass.

Most Reverend and dear Bishop Connolly,

I wish herewith to give official notification of the arrival here of Father James Porter. Contact was made with this office last Sunday by Fr. Paul Shanley, diocese of Boston.

Fr. Shanley indicated that prompt action was necessary and that he had not cleared the matter with your office. I told Fr. Shanley to send Fr. Porter on and that I would clear the matter with you following his arrival.

Fr. Porter has given me a summary outline of his problem. May we ask, Your Excellency, for an indication of your wishes with regard to Fr. Porter. If he is to remain here, we are prepared to put him into the hands of competent medical authorities to continue the therapy he stands in need of.

It will be our hope to help Fr. Porter reach, if that is possible, a cure for his problem. Failing that, we would hope to be given clear outlines of the fields of his safe priestly activity. Armed with this information, we may be of some assistance in finding priestly work for this young priest.

old folks!

We await your instructions about the disposition of this case.

Respectfully in Christ,

Wm. E. Swans[illegible], S.P. - Sup.

September 1, 1967

Reverend William B. Swanson, S.P.
Via Coeli
Jemez Springs, New Mexico

My Dear Father Swanson:

Thank you for your communication of August 24, 1967, in reference to Reverend James Porter.

I had earlier discouraged Father Porter from going all the way to the Southwest, feeling that he would get therapy in Boston, even though, I admit, he has worn out his welcome in one of the institutions to which I had assigned him two or more years ago.

Now he is with you. I hope and pray that you may be able to help him, but if my experience means anything, it may not be easy. Above all things, I think he should be shielded from anyone, old or young, troubled with his weakness. He has long expressed an interest in helping old people. Perhaps this may be the key to his cure. He is a highly sympathetic man, kind by nature, who with your help and God's grace might succeed in being all things to old people, at least, for the sake of Christ.

Believe me, with deep appreciation of Father Gerald's work and all the traditions of Via Coeli, I remain,

Devotedly yours in Christ,

(Most Reverend) James L. Connolly
Bishop of Fall River

JLC:tjh

P.S. I make myself responsible for his expenses.

# Servants of The Holy Paraclete

VIA COELI MONASTERY
JEMEZ SPRINGS NEW MEXICO 87025

In Account With

Chancery Office,
Diocese of Fall River,
362 Highland Ave.,
Fall River, Mass. 02722

For Care of Rev. James Porter

From Aug. 23 to Sept. 10, 1967

| | |
|---|---|
| Room and Board | $ 320 00 |
| Hospital | |
| Doctors | none |
| Medicine | [illegible] |
| Cash Advance | [illegible] |
| Store Account | |
| Travel Advance | |
| Laundry and Dry Cleaning | |
| Merchandise | |
| Miscellaneous | |
| Bill Previously Rendered | |
| Total Charges | $ 320 00 |

Charges received after the 25th of the month will appear on next month's statement.

# Servants of The Holy Paraclete

VIA COELI MONASTERY
JEMEZ SPRINGS, NEW MEXICO 87025

In Account With

Mary Asst. Reginald Barrett,
Chancery Office,
362 Highland Ave.,
Fall River, Mass. 02722

For Care of Rev. James Porter

From Oct. 1 to Oct. 31, 1967

| | |
|---|---|
| Room and Board | $ 300.00 |
| Hospital Psychiatrist | 125.00 |
| Doctors | 128.04 |
| Medicine | |
| Cash Advance | |
| Store Account | |
| Travel Advance | |
| Laundry and Dry Cleaning | |
| Merchandise | 6.00 |
| Miscellaneous | |
| Bill Previously Rendered | |
| Total Charges | $ 559.04 |

Charges received after the 25th of the month will appear on next month's statement.

.00 1

352.25
398.87
319.74
326.65
366.32
559.04
400.40
2.723.27 1

# Servants of The Holy Paraclete

VIA COELI MONASTERY
JEMEZ SPRINGS NEW MEXICO 87025

In Account With

Chancery Office,
Diocese of Fall River,
362 Highland Ave.,
Fall River, Mass. 02722

For Care of Rev. James Porter

From Nov. 1 to Nov. 30, 1967

| | |
|---|---|
| Room and Board | $ 306.60 |
| Hospital | |
| Doctors Registration | 50.00 |
| Medicine | |
| Cash Advance | |
| Store Account | 14.76 |
| Travel Advance | |
| Laundry and Dry Cleaning | 4.56 |
| Merchandise | |
| Miscellaneous | |
| Bill Previously Rendered | |
| Total Charges | $ 361.32 |

Charges received after the 25th of the month will appear on next month's statement.

Tues. Nov. 7, 1967

Your Excellency,

I thought I would write to you to inform you of my progress. I myself believe that I am doing well and am very happy that I came here to Via Coeli. I am sure now that for the first time in my life that I am facing my problem as I should. For the first time I've held nothing back despite the shame of not only admitting my problem as it is but how little I really wanted to solve it. Now that I was faced with situation that I must lick it at all costs completely open up and cooperate I am much more relaxed and able to cope with it. I realize what a grind is ahead of me & that the temptation will always be there but I am resolute that I not only have the ability with God's grace but I do have the will & desire to control it & solve it now. Please God I continue to progress as I have these past couple months.

Yours

(2)

my doctor - Dr John McCarthy - a Providence man.
studied in Boston - has been a great help.
I can't bid around like I did Flanagan. He
makes me face the facts, makes me see the
why for all I do & demands of me that I face
everything I do as a responsible adult - responsible
for my own conduct & decisions. I see him at
least once a week - sometimes twice. He is
also pleased thus far with my progress & is very
encouraging.

I like the area here a great deal and I
am giving serious thought of staying out this way
if it be at all possible. I am relaxed here
especially being away from all this back home.
A great factor is that I am unknown here &
the fear of self-consciousness about me & my
trouble is not present. This helps me greatly.
I feel that I can start anew out here &
do the work that I am capable of. I hope &
pray that I will have your blessing and
endorsement ~~[illegible]~~ when I am ready to
start in the active work of my priesthood again

(3)

I gladly & hopefully seek your advice on
the or any matter pertaining to my future
in the priestly ministry. I am so anxious
to work again. My greatest desire of course
is to do hospital work as I really enjoy
aiding the sick but anything that is expected
or wanted of me I will gladly do. I seek
your assistance & advice because you are
& have been so considerate of me despite all
my shortcomings especially when I did nothing
to overcome them. You have been kind &
charitable to me despite the scandal & harm
I caused you, the diocese, my family &
especially those whom I led astray. I beg
your help now to aid me in my progress.
So I still have the faculties to hear
confessions if I am called on here to do
weekend work. I know that I can say
Mass but when I saw you before I made
my retreat at Spencer you recorded at

(4)

that time my faculties to hear confessions.
I would live to have them reinstated to
me if I ever need them. However I
realize that you know best & you will inform
me what I can & can't do. I know what
you decide is for the best.

About one week ago I went to the hospital
for a hemroid operation & they did a great
job. I had no trouble & was better in a few
days. My health - physical & spiritual has
been excellent & about this I am quite happy.

May I once again thank you for all you
have done but especially for what you are
now doing for me. I never forget you at
Daily Mass that God bless you for your
charity to a weak fellow-priest. May
God bless you.

Sincerely in Christ,

Fr. James Portie

11.11.1967

Rev. James Porter,
Via Coeli,
Jemez Springs, Arizona.

Dear Father Porter,

Thanks for your letter. It is good to know that you make progress. However, do not be impatient to jump into the ministry within two months or so. In the first place you have to clear with the Chancery in the Archdiocese. Certainly, you need permission and faculties from there for any exercise of ministry.

I did indeed withdraw your faculties, and am in no position to say that you exercise some sort of ministry where you are. That's strictly a matter for the local authorities.

Be sure of our prayers for your spiritual and physical betterment. If you contemplate staying in that area, you had better consult with confessor, psychiatrist, and chancery at Santa Fe. But remember that one skirmish rarely wins a war.

All goes well here, but we have buried Fr Dickinson this past month.

Keep us in your thoughts and prayers.

Sincerely in Xto.,

Bishop

# Servants of The Holy Paraclete

VIA COELI MONASTERY
JEMEZ SPRINGS, NEW MEXICO 87025

In Account With

Chancery Office,
Diocese of Fall River,
362 Highland Ave.,
Fall River, Mass. 02722

For Care of [illegible]

From [illegible] to Dec. 31, 1967

| | |
|---|---|
| Room and Board | $ 300.00 |
| Hospital | |
| Doctors | 6.24 |
| Medicine | 2.00 |
| Cash Advance | |
| Store Account | 16.38 |
| Travel Advance | |
| Launary and Dry Cleaning | 2.63 |
| Merchandise | |
| Miscellaneous | |
| Bill Previously Rendered | |
| Total Charges | $ 327.65 |

Charges received after the 25th of the month will appear on next month's statement

# Servants of The Holy Paraclete

VIA COELI MONASTERY

JEMEZ SPRINGS NEW MEXICO 87025

In Account With

Chancery Office,
Diocese of Fall River,
362 Highland Ave.,
Fall River, Mass. 02722

Pam [illegible] ck [illegible] 157.87
Pam [illegible] ck [illegible] 157.87
317.74

For Care of [illegible]

From Jan. 1 to Jan. 31, 1968

| | |
|---|---|
| Room and Board | $ 300.00 |
| Hospital | |
| Doctors | |
| Medicine | |
| Cash Advance | |
| Store Account | 18.44 |
| Travel Advance | |
| Laundry and Dry Cleaning | 1.30 |
| Merchandise | |
| Miscellaneous | |
| Bill Previously Rendered | |
| Total Charges | $ 319.74 |

Charges received after the 25th of the month will appear on next month's statement

Mon. Feb. 5, 1968

Your Excellency,

Just a note to say hello and let you know that I am fine and happy. The weather here already seems spring like even though it is only Feb. The climate is great.

I seem to be getting along fine and progressing. I see the doctor again this Wed. He seems pleased with my progress and I know I will continue to get stronger. Fortunately I have been able to assist on a couple of weekends parishes that were in need of help. I felt really wonderful doing active work again & only pray I continue to gain so as to become active once more. I realize I sound anxious but I'm only taking things slowly and on my doctor's & director's advice.

Again I want to thank you for our [illegible] to me. I continue to

# Servants of The Holy Paraclete

VIA COELI MONASTERY
JEMEZ SPRINGS NEW MEXICO 87025

In Account With [illegible]

[illegible]
Diocese of Fall River,
242 Highland Ave.,
Fall River, Mass 02722

For Care of [illegible]

From Feb. 1 to Feb. 27, 1965

| | |
|---|---|
| Room and Board | $ 300.00 |
| Hospital | |
| Doctors | 80.00 |
| Medicine | |
| Cash Advance | |
| Store Account | 16.74 |
| Travel Advance | |
| Laundry and Dry Cleaning | 2.13 |
| Merchandise | |
| Miscellaneous | |
| Bill Previously Rendered | |
| Total Charges | $ 398.87 |

Charges received after the 25th of the month will appear on next month's statement.

March 25, 1968

Rev. James Porter
Villa Pius XII
2348 Rajarito Rd., S.W.
Alberquerque, N.M. 87105

Dear Father Poeter,

His Excellency has received your letter telling him that you would not be able to pay your blue cross-blue-shield at the present time. He has advised me to pay this from the Chancery.

With best wishes, I am

Sincerely in Christ,

Reginald M. Barrette
Chancellor

# Servants of The Holy Paraclete

VIA COELI MONASTERY
JEMEZ SPRINGS NEW MEXICO 87025

In Account With [illegible] 176.12 176.13 352.25

Chancery Office,
Diocese of Fall River,
362 Highland Ave.,
Fall River, Mass. 02722

For Care of Rev. James Porter

From March 1 to March 31, 1968

| | |
|---|---|
| Room and Board | $ 300.00 |
| Hospital | |
| Doctors | 25.51 |
| Medicine | |
| Cash Advance | |
| Store Account | 26.74 |
| Travel Advance | |
| Laundry and Dry Cleaning | |
| Merchandise | |
| Miscellaneous | |
| Bill Previously Rendered | |
| Total Charges | $ 352.25 |

Charges received after the 25th of the month will appear on next month's statement.

# Pius XII Villa

3348 PAJARITO ROAD S.W.
ALBUQUERQUE, NEW MEXICO 87105

In Account With Diocese of Fall River

For Care of Father Porter

From 4/1/65 to 4/30/65

| | |
|---|---|
| Room and Board | $ 300.00 |
| B. M. A. Fee | |
| Store Account | |
| Travel Advance | 300 |
| Hospital/Doctors | |
| Medicine and Drugs | |
| Laundry and Dry Cleaning | |
| Merchandise | |
| Miscellaneous | |
| Bill previously rendered | |
| Total charges | $300.00 |

# Servants of The Holy Paraclete

VIA COELI MONASTERY

JEMEZ SPRINGS, N. M.

In Account With Diocese of Fall River

For Care of Father Porter

From 5/1/68 to 5/31/68

| | |
|---|---|
| Room and Board | $ 300.00 |
| B. M. A. Fee | |
| Store Account | |
| Travel Advance | |
| Hospital/DocioilcCarthy | $125.00 |
| Medicine and Drugs | |
| Laundry and Dry Cleaning | |
| Merchandise | |
| Miscellaneous | |
| Bill previously rendered | |
| Total charges | $425.00 |

June 11, 1968

Pius XII Villa
2348 Pajarito Road S.W.
Albuquerque, New Mexico

Reverend and Dear Father:

Enclosed please find two (2) checks, to the total of four hundred twenty-five dollars.

His Excellency, Bishop Connolly, is interested in learning such particulars as how many visits to the doctor(s) are taking place, with what results, and so forth. Would you have the kindness to inform us of this sort of matter.

Thanking you, and wishing you well in your work, I have the pleasure to remain,

Fraternally yours in Christ,

(Rev.) Thomas J. Harrington
Pro-tem Assistant

TJH
Enc./2

June 3, 1963

Your Excellency,

I just realized that I haven't written in a while so I'd better get off my duff & do so I am feeling fine and am happy. I honestly believe that I am doing quite well and I hope & pray that I continue to improve myself.

Tomorrow I go to my doctor for my regular appointment. I have a great deal of confidence & trust in him. He has made me realize that I and only I can overcome any difficulties if I really want to. He can advise & direct me but I must be willing & I must do the work.

The climate here is wonderful and the weather has been marvelous. We've been averaging anywhere from 85-90° the past month. What makes it so nice is that the humidity is almost nil. Here at Pius XII Villa we have a swimming pool. I've been working the past three days sanding & scraping it — getting it prepared to paint tomorrow evening. Soon we'll have it ready for swimming.

2

The Paraclete Fathers have been very kind to me and are always ready & willing to be whatever help they can to my as anyone else's sweetheart. I thank God I came here.

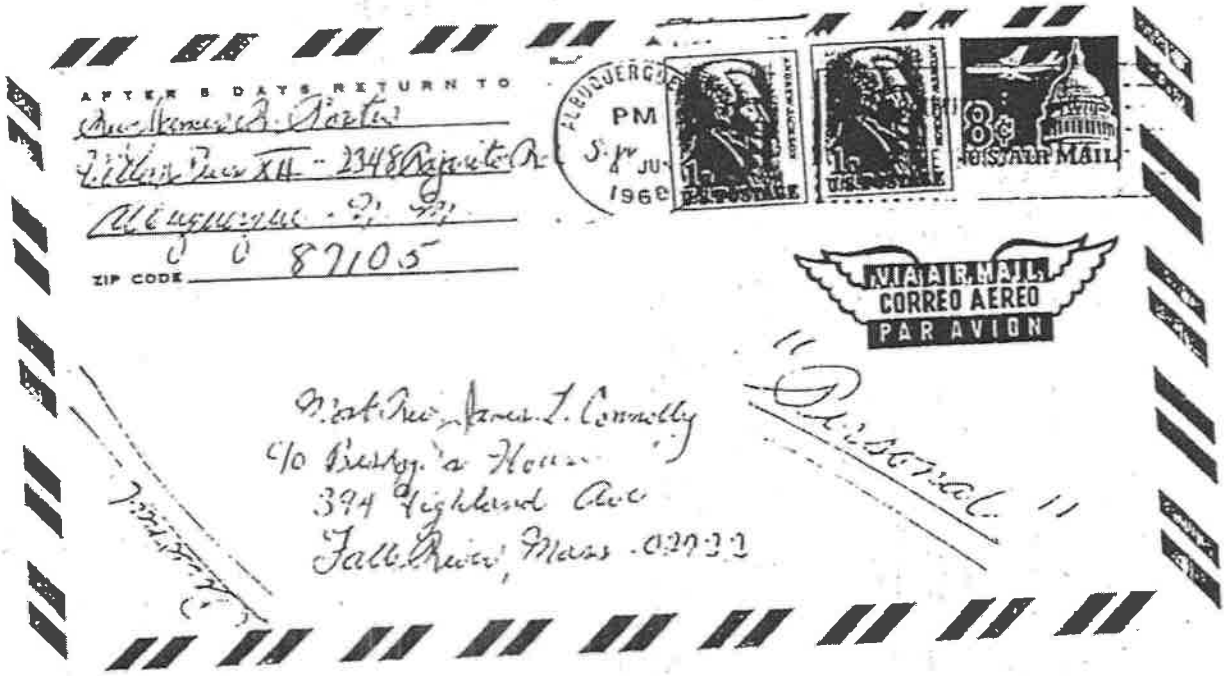
A few weeks ago I visited Ireland for an eight days & was wonderfully surprised. I ran into our own Fr. Carey who spent a few days visit there before returning to the Hill Town Diocese. On Ireland quite frequently & he was very nice to me. I really enjoyed his company. If you see him please give him my best. I hope he is well now.

Monsignor Ballagher has been truly wonderful to me. He keeps in contact with me & is so kind & generous. He is a priest's priest & God's wonderful gift to all of us.

And I guess I've been long-winded enough. Again as I say I may I thank you for your fatherly concern & kindness to me. I mean in all sincerity - "thank God for such a wonderful Bishop as you've been & are." Many God bless you.

Sincerely in Christ,

Fr. Jim Nortis



AFTER 5 DAYS RETURN TO

Rev. James R. Porter

Villa Pueblo XII - 2348 Rajarito Rd

Albuquerque, N. M.

ZIP CODE 87105

ALBUQUERQUE PM 5 JUL 1968

U.S. POSTAGE 1¢

U.S. POSTAGE 1¢

8¢ U.S. AIR MAIL

VIA AIR MAIL
CORREO AEREO
PAR AVION

"Personal"

Most Rev. James L. Connolly
c/o Bishop's House
394 Highland Ave
Fall River, Mass. 02722

201

Se Main 5

Address 5

E. Hara

Pro Christo Sacerdote

Via Cœli MONASTERY OF THE SERVANTS OF THE PARACLETE

CABLE: PARACLETE · ALBUQUERQUE
PHONE: AREA CODE 505
829-3941
829-3951

JEMEZ SPRINGS, NEW MEXICO 87025

The Most Reverend
James L. Connolly, D.D.
Bishop of Fall River
Chancery Office
362 Highland Avenue
Fall River, Massachusetts 02722

Most Reverend and Dear Bishop:

The enclosed psychiatric report on Father James Porter should bring you up to date on Father's progess and present condition.

I think that the doctor's diagnosis and prognosis provide us with a realistic appraisal of the priest in question.

The one thing in Father Porter's favor, without which there would be scant hope for his eventual return to the ministry, is his overwhelming goodwill and desire to once again be a good and faithful priest. With good will, not only the human physician, but also the Divine healer is able to accomplish much.

With sentiments of sincerest esteem, and begging a remembrance of us in your prayers, I am

Sincerely in Christ Priest,

John B. Feit, S.P.

Father John B. Feit, S.P.
Superior

June 20, 1968

JBF/BHH
encl: 1

THE SERVANTS OF THE PARACLETE

June-July, 1968 VIA COELI MONASTERY

# MONTHLY REPORT

Guest-Priest: Rev. JAMES R. PORTER Age: 33 (1/2/35)

Diocese or Community: Fall River, Mass. Date arrived Via Coeli 8/23/67

Length of current stay at Via Coeli: eleven months

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

SPIRITUAL:
(fidelity to the community exercises) faithful in this regard

PHYSICAL:
(well-being; any current illnesses) in excellent physical health
no recent serious physical illness

SOCIAL:
(ability to relate to brother-priests; use of leisure time; the willingness to serve) very good; a hard worker for the community
not inclined to serious study or reading; very active

THERAPY:
(Psychiatric care; AA; Recovery, Inc.) Sees psychiatrist, Dr. John F. McCarthy, MD, Albuquerque

ADDITIONAL REMARKS:
(Incidents, favorable or not, worth reporting; outlook for this man at this time) a lengthy report on Fr. Porter was sent to his Ordinary last month; that report substantially unaltered.

Outlook: it will take a while longer, but there is real hope for this young man's return to an active ministry.

House Director

# Servants of The Holy Paraclete

VIA COELI MONASTERY

JEMEZ SPRINGS, N. M.

In Account With Diocese of Fall River

For Care of Father Porter

From 5/7/68 to 5/30/68

| | |
|---|---|
| Room and Board | $300.00 |
| B. M. A. Fee | |
| Store Account 2months | 22.50 |
| Travel Advance | |
| Hospital/Doctors | |
| Medicine and Drugs | |
| Laundry and Dry Cleaning | |
| Merchandise | |
| Miscellaneous | |
| Bill previously rendered | |
| Total charges | $322.50 |

7/1/68

Pro Christo Sacerdote

Via Coeli MONASTERY OF THE SERVANTS OF THE PARACLETE

CABLE: PARACLETE - ALBUQUERQUE
PHONE: AREA CODE 505
529-2941
529-2951

JEMEZ SPRINGS, NEW MEXICO 87025

TO ALL ARCHBISHOPS, BISHOPS,
ABBOTS AND MAJOR SUPERIORS
OF MEN RESIDENT AT VIA COELI
MONASTERY:

Beginning July, 1968, the Superior and staff of Via Coeli Monastery inaugurate a system of MONTHLY REPORTS on guest-priests resident with us at Via Coeli, or transferred out to our half-way Houses in Albuquerque and Santa Fe within recent weeks.

In the past, progress reports have been mailed out intermittently, but this system has proven unsatisfactory in many instances. We hope that this new effort on our part will bring to the Ordinaries and Major Superiors a better understanding of their personnel resident with us, and a keener insight into what we have to offer at Via Coeli by way of priestly rehabilitation.

With sentiments of gratitude for what the Hierarchy and Major Religious Superiors have helped us to achieve in serving God's priests, I am

Sincerely in Christ,

John B. Feit, sP

Rev. John B. Feit, sP
Superior
Via Coeli Monastery

July 6, 1968

**Pine XII Villa**
3345 PAJARITO ROAD S.W.
ALBUQUERQUE, NEW MEXICO 87105

In Account With Diocese of Fall River

For Care of Father Porter

From 7/1/68 to 7/31/68

| | |
|---|---|
| Room and Board | $300.00 |
| B. M. A. Fee | |
| Store Account | 6.60 |
| Travel Advance | |
| Hospital/Doctors | |
| Medicine and Drugs | |
| Laundry and Dry Cleaning | |
| Merchandise | |
| Miscellaneous | |
| Bill previously rendered | |
| Total charges | $306.60 |

Pd 8/1/68
#57
Parochial Clergy Fund

THE SERVANTS OF THE PARACLETE

Aug. 1, 1968 VIA COELI MONASTERY

# M O N T H L Y R E P O R T

Guest-Priest: Rev. JAMES E. PORTER Age: 33 (1/2/35)

Diocese or Community: Fall River, Mass. Date arrived Via Coeli 8/23/67

Length of current stay at Via Coeli: a year this month

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

SPIRITUAL: (fidelity to the community exercises) good

PHYSICAL: (well-being; any current illnesses) excellent health

SOCIAL: (ability to relate to brother-priests; use of leisure time; the willingness to serve) a good mixer; frivolous to the point of immaturity at times, but well accepted by fellow priests

THERAPY: (Psychiatric care; AA; Recovery, Inc.) Psychiatric care (DR. JOHN F. MCCARTHY, MD, Albuquerque)

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

Feel that it would do him good to have brief visit at home in late Summer or early Fall.

Because Fr. Porter will continue in residence at Villa Pius XII, Albuquerque, while in our program, further reports will issue from there.

August 1, 1968

Rev. James K. Porter
Villa Pius XII
2318 Pajarito Blvd
Albuquerque, New Mexico 87105

Dear Father Porter,

His Excellency has received your last letter and feels that you may look around to find a sponsor to start work even to the point of excardination if necessary. We will help you in any way necessary.
With best wishes, I am

Sincerely in Christ,

(Rt. Rev.) Reginald M. Barrotta
Chancellor

# Pius XII Villa

8848 PAJARITO ROAD S.W.
ALBUQUERQUE, NEW MEXICO 87108

DATE PAID [illegible] 68
CHECK No. 71

In Account With Diocese of Fall River

For Care of Father Porter

From 8/1/68 to 8/30/68

| | |
|---|---|
| Room and Board | 300.00 |
| B. M. A. Fee | |
| Store Account | 13.50 |
| Travel Advance | |
| Hospital/Doctors | 25.00 |
| Medicine and Drugs | |
| Laundry and Dry Cleaning | |
| Merchandise | |
| Miscellaneous | |
| Bill previously rendered | |
| Total charges | $338.50 |

# Pius XII Villa

3545 FAJARITO ROAD S.W.
ALBUQUERQUE, NEW MEXICO 87105

In Account With Diocese of Fall River

For Care of Father Porter

From fifteen days in August

| | |
|---|---|
| Room and Board | $150.00 |
| B. M. A. Fee | |
| Store Account | $19.80 |
| Travel Advance | $182.00 |
| Hospital Doctors | |
| Medicine and Drugs | |
| Laundry and Dry Cleaning | |
| Merchandise | |
| Miscellaneous | |
| Bill previously rendered | |
| Total charges | $351.80 |

Pd

# Servants of The Holy Paraclete

VIA COELI MONASTERY

JEMEZ SPRINGS N. M.

In Account With Diocese of Fall River

For Care of Father Porter

From 10.1.68 to 10.31.68

| | |
|---|---|
| Room and Board | $300.00 |
| B. M. A. Fee | |
| Store Account | 12.50 |
| Travel Advance | |
| Hospital Doctor Dr. McCarthy | 140.00 |
| Medicine and Drugs | |
| Laundry and Dry Cleaning | |
| Merchandise | |
| Miscellaneous | |
| Bill previously rendered | |
| Total charges | $452.50 |

St. Christopher Catholic Church

RECTORY - 1401 FLOWER AVENUE
NORTH LAS VEGAS, NEVADA 89030

MAILING ADDRESS
P. O. BOX 3075

TELEPHONE
(702) 642-2422

Your Excellency,

I thought I'd better sit down quickly while I have the chance to tell you of my good fortune.

Bishop Joseph Green of the Reno Diocese has accepted me to work under his guidance. He has given me a temporary assignment here at St. Christopher in North Las Vegas. What he actually knows of my background I'm not sure but he has accepted me for what I am now. I am at a wonderful parish where there is plenty of work and with a very kind pastor and assistant. All have made me feel so welcome and believe me starting in anew without worrying who knows what & without specific means a great deal to me. In this way I can now be myself & prove my worth as I am today. I realize I must always be on my guard and do God's work not what I please.

I want to thank you especially for your priestly & fatherly concern in my regards. Your encouragement and patience & especially your kindness is what made all this possible. I need not say any more because I think you realize how grateful I am to you.

I'll write again shortly but I wanted you to know my situation my good fortune.

Sincerely in Christ,

DIOCESE OF FALL RIVER
FALL RIVER, MASSACHUSETTS

BISHOP'S OFFICE

November 7, 1968

Rev. James R. Porter
St. Christopher Catholic Church
P. O. Box 3075
North Las Vegas, Nevada 89030

Dear Father Porter:

I am delighted to have your letter and hear that you are presently helping Bishop Michael J. Green in his Diocese.

Certainly, there is a wonderful field for a man like yourself full of energy and good will.

I am sure you will do well with an understanding pastor and zealous assistant.

Keep faithful to your spiritual helps-aspirations frequently-to keep yourself in the conscious presence of God. Be sure to emphasize the highest ideals in your preaching and counselling and I am sure this new start will be an opening for you as a great wide door to the service of God and man.

With every best wish, I am

Faithfully yours in Christ,

Bishop of Fall River

Rev. James R. Porter
St. Christopher Catholic Church
P.O. Box 3075
North Las Vegas, Nevada 89030

Dear Father Porter,

I am delighted to have your letter and hear that you are presently helping Bishop Michael J. Green in his diocese.

Certainly, there is a wonderful field for a man like yourself full of energy and good will.

I am sure you will do well with an understanding pastor and zealous assistant.

Keep faithful to your spiritual helps, aspirations frequently, to keep yourself in the conscious presence of God. Be sure to emphasize the highest ideals in your preaching and counselling and I am sure this new start will be an opening for you as a great wide door to the service of God and man.

With every best wish, I am

Faithfully yours in Christ,

Bishop of Fall River

BISHOP'S HOUSE
368 HIGHLAND AVENUE
FALL RIVER, MASSACHUSETTS

October 9th.,1968

His Excellency, Most Rev. James F. Davis, D.D.,
Archbishop of Santa Fe,
New Mexico.

Excellency:

Reverend James E. Porter, of the Fall River Diocese has been resident at Via Coeli, and Villa Pius XII for two years or more. He advises me that he wishes to appeal to you for assignment in your jurisdiction. He will no doubt have recommendation from some of the Fathers of the Paraclete.

I ordained Father Porter on April 2nd.,1960. Within si years, he had three appointments. He has a great deal of kindness; was well appreciated by sick and aged people. He was faithful to duties. His trouble was boys. With considerable athletic prowess, he appealed to the young, but it proved his downfall. After warnin and transfers felt short of correcting him, I sent him to Via Coeli, where, as far as I can ascertain, he has conducted himself well. As far as I am concerned, it need be noquestion of an investigation. We continue to regard him as one of our diocesan priests. However, if he can be helpful to the Archdiocese of Santa Fe, and I believe he might, I cheerfully endorse his applica tion. As far as I can judge he has improved much, since he went to Via Coeli.

Believe me, with every good and kind wish,

Sincerely yours in Xto.,

Bishop of Fall River.

Mar. 24, 1968

Your Excellency,

I thought I'd write to inform you about the good news as regards my progress. As of Monday of this week I have changed my residence. I am now officially assigned to live at Villa Pius XII, 2348 Pajarito Rd, S.W., Albuquerque, N.M. 87105. This is also a house run by the Paracletes but is known more as a half-way house. Here I will be helping out in various parishes every weekend. As you can see this is a big step forward & about this I am quite happy & encouraged. This move was made at the suggestion of my doctor & fully approved of by the Superiors. They all seem to think I am doing very well & that I must now test myself slowly.

I myself believe that I am overcoming my problem very well and intend to prove that despite any temptation or desire to the contrary I can put them in their proper place. Please continue to pray for me as I do you.

Sincerely in Christ,

Fr James Porter → over

P.S.- The Agency Office sent me a Blue Cross, Blue Shield bill due for Feb. to Aug. 1968. I am unable to pay this as I have had no salary for the past 10 months. I do not object to paying it but am unable due to the circumstances. Please inform me what is to be done as I want to continue to remain in the plan. Thank you for your business + consideration.

THE SERVANTS OF THE PARACLETE

DECEMBER, 1968 VIA COELI MONASTERY

# M O N T H L Y R E P O R T

Guest-Priest: Rev. James R. Porter Age: 34 (1/2/35)

Diocese or Community: Fall River, Mass. Date arrived Via Coeli 8/23/67

Length of current stay at Via Coeli: one year four months

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

SPIRITUAL:
(fidelity to the community exercises) excellent

PHYSICAL:
(well-being; any current illnesses) in very good physical health

SOCIAL:
(ability to relate to brother-priests; use of leisure time; the willingness to serve) a good community man
a willing worker

THERAPY:
(Psychiatric care; AA; Recovery, Inc.) We expect a pychiatric evaluation on this man within the near future

ADDITIONAL REMARKS:
(Incidents, favorable or not, worth reporting; outlook for this man at this time) Fr. Porter has done well; we hope to secure another probationary assignment for him within a month, probably in Houston, Texas.

# Servants of The Holy Paraclete

VIA COELI MONASTERY

JEMEZ SPRINGS NEW MEXICO 87025

In Account With

Chancery Office,
Diocese of Fall River,
263 Highland Ave.,
Fall River, Mass. 02722

For Care of Rev. James Porter

From Dec. 7 to Dec. 31, 1962

| | |
|---|---|
| Room and Board | $ 240.00 |
| Personal | |
| Doctors | |
| Medicine | |
| Cash Advance | |
| State Account | 10.32 |
| Travel Advance | |
| Laundry and Dry Cleaning | |
| Merchandise | |
| Miscellaneous Phone | 7.42 |
| Bill Previously Rendered | |
| Total Charges | $ 257.74 |

Charges received after the 25th of the month will appear on next month's statement

# Servants of The Holy Paraclete

VIA COELI MONASTERY

JEMEZ SPRINGS, NEW MEXICO 87025

In Account With

[illegible]

For Care of Rev. James [illegible]

From [illegible] to [illegible]

| | |
|---|---|
| Room and Board | $ 150.00 |
| Hospital | |
| Doctors | |
| Medicine | |
| Cash Advance | |
| Store Account | 4.63 |
| Travel Advance | |
| Laundry and Dry Cleaning | |
| Merchandise | 2/4/69 K 33339 |
| Miscellaneous | |
| Bill Previously Rendered | |
| Total Charges | $ 154.63 |

Charges received after the 25th of the month will appear on next month's statement

THE SERVANTS OF THE PARACLETE

VIA COELI MONASTERY

# MONTHLY REPORT

Guest-Priest: Rev. JAMES PORTER

Age: 35 (1/2/35)

Diocese or Community: Fall River

Date arrived Via Coeli 8/23/67 2/21/69

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.

(Rev) Arthur C. Henry, SC

House Director

THE SERVANTS OF THE PARACLETE

VIA COELI MONASTERY

March, 1969 **MONTHLY REPORT**

Guest-Priest: Rev. James Porter

Age: 34 (1/2/35)

Diocese or Community: Fall River

Date arrived Via Coeli 6/23/69
2/21/69

Length of current stay at Via Coeli: five weeks

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

SPIRITUAL: (fidelity to the community exercises)

faitful to the regular spiritual exercises each day; has willingly given of his time as regular sacristan at Regina Mundi Retreat; generous, kind, and helpful, but would do well to "slow down" physically and take time to cultivate a deeper interior life of prayer and union with God. Spirituality superficial.

PHYSICAL: (well-being; any current illnesses)

good physical condition.

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

usually relates well with others, though his frenzied way of doing things can cause friction; his language could improve quite a bit, though this seems to be merely a sign of his immaturity; uses his leisure time well, for music, for generously giving his time and car to taking others out, etc. Good community man, but needs to help HIMSELF more by developing an interior life.

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

regular psychiatric counselling as out-patient with Dr. John F. McCarthy, MD, Albuquerque bi-weekly attendance at RECOVERY group therapy

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

this man's basic problem is immaturity; he dashes about from day to day, ready to help everyone else but himself; if he grows in faith and emotional maturity, he could still make a fine priest. At present he is both too nervous and too immature to be of long range service to any parish or group.

(Rev.) Arthur E. Hunt, SP

# Servants of The Holy Paraclete

VIA COELI MONASTERY
JEMEZ SPRINGS NEW MEXICO 87025

In Account With

Chancery Office,
Diocese of Fall River,
362 Highland Ave.,
Fall River, Mass. 02722

For Care of Rev. James Porter

From Jul 21 to March 31, 1969

| | |
|---|---|
| Room and Board | $ 370 41 |
| Hospital | |
| Doctors | |
| Medicine | |
| Cash Advance | |
| Store Account | 29 29 |
| Travel Advance | |
| Launary and Dry Cleaning | 4 63 |
| Merchandise | 2 50 |
| Miscellaneous 3 Kms. | 3 19 |
| Bill Previously Rendered | |
| Total Charges | $ 410 11 |

Charges received after the 25th of the month will appear on next month's statement.

THE SERVANTS OF THE PARACLETE

VIA COELI MONASTERY

APRIL, 1969

# MONTHLY REPORT

Guest-Priest: Rev. James Porter

Age: 34 (1/2/35)

Diocese or Community: Fall River

Date arrived Via Coeli 8/23/69
2/21/69

Length of current stay at Via Coeli: 2 and ½ months

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

SPIRITUAL:
(fidelity to the community exercises)

NOTE: Father Porter has been away from Regina Mundi on an assignment for the entire past month; I have not received any word of how he has done on his assignment. He is due back shortly at this Villa.

PHYSICAL:
(well-being; any current illnesses)

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

Did well on month-long parochial assignment; we will try to get a longer assignment in the Archdiocese within the next month.

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

OUTLOOK: good, if continues in therapy while on the job

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

(Rev) Arthur E. [illegible]

# Servants of The Holy Paraclete

VIA COELI MONASTERY
JEMEZ SPRINGS NEW MEXICO 87025

In Account With

Chancery Office,
Diocese of Fall River,
362 Highland Ave.,
Fall River, Mass. 02722

For Care of: Rev. James Porter,

From: April 1 to April 30, 1969

| | |
|---|---|
| Room and Board | $ on temp. assignment |
| Hospital | |
| Doctors Psychiatrist | 130.00 |
| Medicine | |
| Cash Advance | |
| Store Account | |
| Travel Advance | |
| Laundry and Dry Cleaning | 1.56 |
| Merchandise | |
| Miscellaneous | |
| Bill Previously Rendered | |
| Total Charges | $ 131.56 |

Charges received after the 25th of the month will appear on next month's statement

Re; James R. Porter STATEMENT

JOHN F. McCARTHY, M.D.
SUITE 372, WINROCK MEDICAL PLAZA ALBUQUERQUE, N. M. 87110
TELEPHONE (505) 255-6021

Fr. John Felt, SP
Via Coeli Monastery
Jemez Springs, New Mexico

PLEASE RETURN UPPER PORTION WITH PAYMENT

| DATE | 1969 DESCRIPTION | CHARGE | PAYMENT | CURRENT BALANCE |
|---|---|---|---|---|
| | Balance Forward | | | 30 00 |
| April | 30th. Interview 5/15 | 30 00 | | 60 00 |

TOTAL INCLUDES SALES TAX

PLEASE PAT THE LAST FIGURE IN THIS COLUMN

35 to 30 discount

THIS IS A COPY OF YOUR ACCOUNT AS IT APPEARS ON YOUR LEDGER CARD

THE SERVANTS OF THE PARACLETE

VIA COELI MONASTERY

MAY, 1969

MONTHLY REPORT

Guest-Priest: Rev. James Porter

Age: 34 (1/2/35)

Diocese or Community: Fall River

Date arrived Via Coeli 8/23/67 2/21/69

Length of current stay at Via Coeli: 3 and ½ months

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

SPIRITUAL:
(fidelity to the community exercises)

Note: Fr. Porter has been away on active ministry this past month. When he finished one assignment, he was sent on another. From indirect reports it seems he has been doing well on these assignments.

PHYSICAL:
(well-being; any current illnesses)

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

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

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

(Rev.) Arthur E. Henrietta

# Servants of The Holy Paraclete

VIA COELI MONASTERY
JEMEZ SPRINGS NEW MEXICO 87025

In Account With

Chancery Office,
Diocese of Fall River,
362 Highland Ave.,
Fall River, Mass. 02722

For Care of Rev. James Porter

From May 1 to May 31, 1969

| | |
|---|---|
| Room and Board | $ 200.00 |
| Hospital | " |
| Doctors | |
| Medicine | |
| Cash Advance | |
| Store Account | 14.24 |
| Travel Advance | |
| Laundry and Dry Cleaning | |
| Merchandise | |
| Miscellaneous | |
| Bill Previously Rendered | |
| Total Charges | $ 314.24 |

Gd check #9552

Charges received after the 25th of the month will appear on next month's statement.

Via Coeli

Phone [illegible] 820 2541
820 2551

Rev. Lucian C. Hendren, JCL
Chancellor
Archdiocese of Santa Fe
202 Morningside Drive, SE
Albuquerque, N.M. 87108

June 4, 1969

Dear Lucian:

I had a phone call from Frs. Tom Maher and Doc Miles (Truth or Consequences), and they tell me that the Archbishop has told them to secure replacements for their retreat and vacation absences from us.

It's OK with me, but I want to check in with you first. If you give your approval I'll send Fr. Jim Porter, who has done good work recently in Questa and Mountainair. He's a solid citizen. I sent you his file about three weeks ago, so you can check him out if you wish.

Many thanks and best wishes,

In the Lord,

John Feit, sP

Rev. John B. Feit, sP
Superior

CLERGY RETREAT HOUSE



PRO CHRISTO SACERDOTE

September 12, 1969

Account of Rev. James Porter

June, July, August, September, 1969

Sixty-five days $650.00

(Rev.) Peter C. Burwell, S.P.

9/16/69
# 3762

OUR LADY OF THE SNOW (VIA COELI) ROUTE 3, NEVIS, MINNESOTA 56467 • PHONE: PARK RAPIDS, 218-732-4337

August 1, 1969

Servants of the Holy Paraclete
Via Coeli Monastery
Jemez Springs, New Mexico

Dear Father,

Enclosed is a check to the amount of $60.00 for Dr. McCarthy for services rendered Father Porter. His Excellency has directed me to write to you asking for a recent report of Father Porter's activities. Would you provide this Office with such a report.

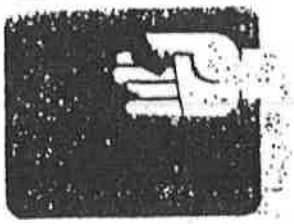
With best wishes, I am

Sincerely in Christ,

Rt. Rev. Reginald H. Barrette
Chancellor

Answered 8/4/67

CLERGY RETREAT HOUSE



PRO CHRISTO SACERDOTE

Hi Hohm:

Just a note to say hello and that is all well here with me. In fact things are just great as Pete is really treating me well. He is a wonderful man to have in charge as he is very kind and considerate. The weather here has been off and on but in general it has been pleasant. The weekend assignments assignments- have all been very good ones and I believe I am doing a good job. The people are really friendly and seem to enjoy us. I'm getting to look like the brown man,all tanned up. It is tough to have to be an outdoor chaplain.(ha)

I and young John Feltz,the siminarian,are going to the movies in a short while to see Finiam's Rainbow. It should be good.

If possible I would like to find out if there is any chance of me being accepte in the near future in the Archdiocese of Santa Fe. Have you any inkling of the Archbishop's plans or what. I hate to trouble you about the matter but it would ease my mind to have an idea about what to plan for he future. I'm getting to really like it out here and if there isn't going to be any opportunity for me there then I could possibly start on something here. That I will leave to you for the present as you know what is what and what is best. I'm not pressuring you in any way but I would like to know something in my behalf. I really appreciate all you are doing for me.

I'd better sign off now as we are gietting ready to leave forthe movies. Take care of yourself and give my best to all especially Frank C. and Agnellus. Please excuse this typewriter as no one yet has taught it how to spell and not make typing mistakes.(ha) Again thanks John for everything and forgibe my seeming forward but I just am trying to feel my way for the future.

Sincerely in Christ,

Jim (Father) Porter

OUR LADY OF THE SNOW (VIA COELI) ROUTE 2, NEVIS, MINNESOTA 56467 • PHONE: PARK RAPIDS, 218-732-4337

Pro Christo Sacerdote

Via Coeli MONASTERY OF THE SERVANTS OF THE PARACLETE

CABLE: PARACLETE · ALBUQUERQUE
PHONE: AREA CODE 505
829-2941
829-2951

JEMEZ SPRINGS, NEW MEXICO 87025

re: REV. JAMES R. PORTER

Rt. Rev. Reginald M. Barrette
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 occurence of the problem which plauged 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. Fell, SP
Superior

8-22-69

Porter, James - Nevis, Minn.
Fall River Diocese - Rev. A. Burwell.

2 years with Paracletes
2 mos ~~work~~ at Nevis

Nervous breakdown - treatment - OK
Liquor - No

1 incident with boy
Thinks isolated instance - during psychiatric treatm

Doesn't want to return to Fall River.
Bishop has been paying fully for him.

Would he be incardinated? - not before 3 years sur

---

Lemen willing to take if he will stay one year - likes him and he likes him. He takes correction -

---

Phone - Lemen - 751-4262 - O.K. indefinite - Sept 2 Cont

Phone - Burwell S.T., Nevis 732-4888

---

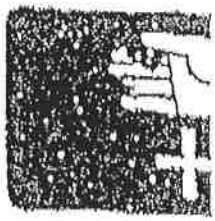
Burwell -
Conservative - not avant garde
Nervous breakdown - treatment successful - through - 1 mo
Problem in that period.
Loves Minn.
Hard worker
Will work out - talked to him
he will be happy to go to Bemidji
night & He will inform his bishop - their routine.

---

A. I. Merth, E. Grand Forks. - Will take Dull
"I suppose there isn't much choice for me."
" " " . . . the other assistants who

CONFIDENTIAL

AUG 23 1969



August 22, 1969

His Excellency
The Most Rev. Laurence A. Glenn, D.D.
Bishop of Crookston
1200 Memorial Drive
Crookston, Minn.

Re: Rev. James Porter

Your Excellency:

Following upon our telephone conversation, I am happy to report favorably in the case of the above priest.

Father Porter is 34 years of age, a priest of the Diocese of Fall River, in good health. He has been stationed here for the past two months. Several years ago he suffered a nervous breakdown, but shows every sign of having recovered remarkably. During the throes of his illness, he did have some moral problems which were from all appearances the result of his illness, something for which he was not really responsible. Now, having recovered, he gives every sign of having former problems under control. Before coming here, he took care of parishes in Santa Fe Diocese while the respective pastors were on vacation, and I am told he did very well.

From my personal experience I note three very worthwhile qualities in Father Porter: He adheres steadfastly to sound theology, he is very obedient, and he is an energetic and zealous worker.

We shall be most grateful to Your Excellency for giving this priest a chance, and we believe he will prove an asset to the Diocese.

With every best regard.

Your Excellency's obedient son in Christ,

Peter C. Burnell, O.P.

(Rev.) Peter C. Burnell, O.P.
Superior

August 22, 1969

Reverend James Porter
Our Lady of the Snow Retreat House
Route #2
Nevis, Minnesota 56467

My dear Father Porter

I understand that you have been assisting Very Reverend W. Francis Lemen, St. Philip's Church, Bemidji, on weekends for several months and he has been pleased with your spirit of helpfulness and cooperation. I understand also you have been happy to work there under him. So I am therefore glad to make your assignment as Father Lemen's assistant full-time and for an indefinite period. I hereby do so, as of September 2, granting you whatever faculties are necessary.

Assuring you of my prayers, I am

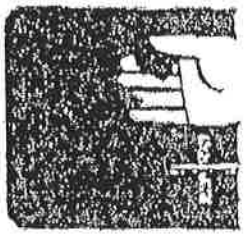
Yours sincerely in Christ,

Bishop of Crookston

LAG:vk

cc: Rev. W. F. Lemen

CLERGY RETREAT HOU



PRO CHRISTO SACERDO

AUG 2 6 1969

Your Excellency:

I received your letter of appointment yesterday and want to express my sincere thanks to you for this generous offer. I am only too happy to accept this assignment and I pray that with God's grace I will be a benefit to you and Father Lemen. I pray that I will serve in the Church's best interest and do all I can to be of assists to the people of St. Philips.

Again thank you for your kindness to me and please pray for me. I will remember you daily in my prayers.

Yours sincerely in Christ

Fr. James Porter

OUR LADY OF THE SNOW (VIA COELI) ROUTE 2, NEVIS, MINNESOTA 56467 • PHONE: PARK RAPIDS, 218

CLERGY RETREAT HOUSE

PRO CHRISTO SACERDOTE

September 12, 1969

Rt. Rev. Msgr. Reginald M. Barrette,
Chancellor, Diocese of Fall River
362 Highland Avenue
Box 30
Fall River, Mass., 01722

Re: Rev. James Porter

Rt. Rev. and dear Monsignor,

This is to inform you that Father Porter came here in June from our New Mexico house to do supply work in the surrounding parishes. He did so well and was so well liked that the Diocese of Crookston has given him a trial appointment at St. Phillip's Church, Bemidji, Minn. As the matter came up suddenly, and Father Porter had a letter from the Bishop giving him permission to take an appointment in a diocese, we did not contact you before allowing him to accept as we did not wish to put any obstacle in the way of this opportunity.

We ask you to inform His Excellency of these developments, and we sincerely hope Father Porter will make good.

We are taking the liberty of sending Father Porter's account for the time he was here at Nevis.

With every best regard.

Respectfully,

Peter C. Burwell

(Rev.) Peter C. Burwell, s.P.

Feb.17,1970

Your Excellency:

I received your letter and generous gift and all I can do is say thank you sincerely for your kindness. You can be sure that I will give the old man more than a "momento ". Seriously each day I do remember you at Mass but be assured I will offer my Mass Intentions for you that God grant you health and His blessings on many occasions.

I am still active with the old and the sick in the Nursing Homes as I take care of three of them in town. At two of them I have a real delightful time as I often go to them to play the piano for them. We have sing alongs with the old time songs and it does ones heart good to see the cheer and gleam in them. They are wonderful to work with and do need people to truly care for their welfare.

The weather this winter here has been very good for this part of the country (TheIce Box of the U.S.). I rather enjoy the cold as it is dry. I have taken up ~~[illegible]~~ skiing and snomobiling and boy do I have fun. It makes the winter very enjoyable and pleasant. In fact I enjoy winter now more than summer.

Again thank you for your kindness . God has blessed you with kindness especially for your priests and those in your charge. May we all in our prayers and Masses ask God to grant you a deserving reward.

In Christ.

Fr. James Porter

February 23, 1970

Rev. James R. Porter
St. Philip's Church
Box 486
Bemidji, Minnesota 56601

Dear Father Porter:

Now that you are at work I am forwarding the Blue Cross and Blue Shield premium. His Excellency was happy to hear from you and wishes you the best. If you no longer intend to return to Massachusetts, it may be useless to continue this insurance policy but this is your personal matter. However, since you are still Incardinated in our Diocese we would like to see you protected in case of serious illness. If you cannot afford paying the premium then I will see to it that the Chancery will pay for it.

With best wishes, I am,

Sincerely yours in Christ,

Reginald M. Barrette
Chancellor

RMB:jrs

Enclosures (1)

BLUE CROSS - BLUE SHIELD REMINDER OF PAYMENT DUE

NAME Rev. James R. Porter CERT. NO. 4501850

ADDRESS Chancery Office 362 Highland Ave. F.R.

Your Blue Cross and/or Blue Shield payment for the period of Aug. 20, 1969 to Feb. 20, 1970 is due by Aug. 20, 1969

Payment should be made to the Catholic Welfare Bureau, Room 419, Duff Building, New Bedford, Mass., the the above date. Please make CHECKS payable to Massachusetts Hospital Service, Inc.

AMOUNT DUE $71.70

Fri. Feb. 23, 1990 (39)

Father Barrette,

I received your letter and thank you for your concern. I will gladly pay for my Blue Cross - Blue Shield while I am still Incardinated. However the reason for this letter is that I am a bit confused. When the Bishop wrote me he stated he was taking care of it for me. I don't know if he meant until now or if the Diocese will continue to take care of it. I notice the date of payment is as of Feb. 20th + this is the 23rd.

If possible please clarify my confusion as I am only too willing to pay if I am supposed to.

I am grateful to all of you for your kindness to me + hope to hear from you soon.

Sincerely yours in Christ,
Fr. James Porter

Fr. James R. Portes
ST. PHILIP'S CHURCH
Box 486
BEMIDJI, MINNESOTA
56601

The Most Rev. James L.

The Bishop's Residenc

394 Highland Ave.

Fall River, Mass.

March 5, 1970

Rev. James R. Porter
St. Philip's Church
Box 486
Bemidji, Minnesota 56601

Dear Father Porter:

The Bishop was happy to pay your Blue Cross and Blue Shield while you were inactive, but now that you are back in active Ministry it is only fair that you pay your Blue Cross and Blue Shield.

With best wishes, I am,

Sincerely yours in Christ,

Reginald M. Barrette
Chancellor

RMB:jrs

September 21, 1970

Reverend Peter C. Burwell, C.P.
Servants of the Holy Paraclete
13270 Maple Drive
St. Louis, Missouri 63127

COPY

My dear Father Burwell:

Very Reverend W. F. Leman phoned me several days ago that it was necessary for him to tell Father Porter to leave immediately. His old problem recurred and because of complaints from the parishioners Father Leman had no choice. Father Porter planned on proceeding to your house and left yesterday, Sunday, September 20th.

I am very sorry that this developed, as Father Porter seemed to be active and interested and friendly with everyone and it appeared that he was doing well. We hope that a period of recollection and retreat will help him orientate himself again. As you probably know, my term of office ceases here on September 29th so I am not in a position to offer to take him again.

I would like to take the occasion to thank yourself and the other Paraclete Fathers who have been so helpful to us during our term of office here. Several of your men made great progress and are doing very well.

Assuring yourself and the Community of my prayers, I am

Yours sincerely in Christ,

Apostolic Administrator

SERVANTS of the PARACLETE

October 12, 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 Lemen 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 statment 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,

Father Claude Buchanan, S.P.
Prior Superior

13375 MAPLE DRIVE , ST. LOUIS, MO. 63127 , 314.965.0060

SERVANTS of the 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, S.P.
Clinical Psychologist

13370 MAPLE DRIVE • ST. LOUIS, MO. 63[illegible] • 314 [illegible]

STATEMENT

SERVANTS OF THE HOLY PARACLETE

19270 MAPLE DRIVE · SUNSET HILLS, MO. 63127

The Most Reverend James L. Connolly
Chancery Office

OCT 16 1970

FOR SERVICES RENDERED — September 10th to October 10th
Reverend James Porter

| | |
|---|---|
| Room and Board | - $350.00 |
| Professional Service | 50.00 |
| | $400.00 |

When a man is under professional services we have been asked to charge $400.00 per month.

Sincere thanks.

J. Charles C.

October 17, 1970

Rev. Claude Buchanan, C.P.
Servants of the Paraclete
13270 Maple Drive
St. Louis, Mo. 63127

Dear Father Buchanan,

His Excellency, Bishop Connolly, has received your letter concerning Father Porter and the clinical report of Father Fred Bennett. The Bishop has advised me to write to you so that you could talk to Father Porter into seeking secularization. There is no doubt in our mind that Father Porter should not be assigned to any priestly work. He is young and could adjust to another type of work.

After talking to Father Porter about this, if you feel that you are in a position to draw up the petition for laicization, you may go so. If you feel that we would be in a better position to do so, we would be more than happy to help out. Whatever way may be the most helpful should be used. You can count on our full cooperation.

With deep appreciation for your assistance in this matter, I am

Devotedly in Christ,

(Rev. Msgr.) Reginald M. Barrette
Chancellor

SERVANTS OF THE PARACLETE

November 3, 1970

Rt. Rev. Msgr. Reginald M. Barrette
362 Highland Avenue
Fall, River, Massachusetts

Dear Msgr. Barrette:

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,
Jack [illegible] Bennett, S.P.
Fr. Jack Bennett, S.P.
Clinical Psychologist

370 MA[illegible]E

Fred, Miss. H, 1970 #132

Dear Fr Barrette;

I'm sorry to bother you once again but my pastor today asked me if I had a record of my Ordination. He would like to have an authorized certificate because he thinks he needs one to properly register me as an official for marriages etc. in this state.

I would appreciate it if you could send me a copy of my Ordination properly sealed by the Chancery. My date of Ordination is April 2, 1960.

Thanking you sincerely for your kindness, I remain

Fr James Porter
St. Philip's B-4486
Bemidji, Minn - 56601

Sent 3/9/70
JBH.

servants of the paraclete

The Right Reverend Reginald M. Barrette
Chancellor
362 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

13270 MAPLE DRIVE • ST. LOUIS MO 63127 • 314.965.0065

STATEMENT

SERVANTS OF THE HOLY PARACLETE

15270 MAPLE DRIVE • SUNSET HILLS, MO. 63127

The Right Rev. Reginald M. Barrette

FOR SERVICES RENDERED

Room and Board for Father Jim Porter - Oct. 12th to Oct. 31st included.

$232.20

NOV 6 1970

J 4880

November 6, 1970

Rev. James Porter
Servants of the Paraclete
12270 Maple Drive
St. Louis, Mo. 63127

Dear Father Porter,

His Excellency has advised me to write to you concerning your status in the Diocese. After receiving the reports for the Servants of the Paraclete, he feels that there is no other alternative to you but to seek laicization. He removes from you all faculties of the Diocese of Fall River and will not grant them to you in the future. The harm that has been done in the past and the harm that could be done to souls in the future forces this decision. We hope that you will understand and take measures in meeting this decision.

With best wishes, I am

Sincerely in Christ,

cc: Father Claude Buchanan, S.P.
Father Frederick Bennett, S.P.

Nov. 10, 1970

Your Excellency:

I received your letter yesterday and naturally was quite disheartened by its contents. I realize how disappointed you are and naturally expected my faculties to be taken away but not for life especially if I could prove within time that I could handle my problem. That is the reason why I requested that I be granted one year's leave so I could go out into the world as a layman to take positive means to handle my difficulty. I could make a real and complete attempt without inhibitions to reorientate my misguided desires and in so doing also enable myself to make and honest and true judgment concerning my future life. I then could make this decision prudently and wisely and not one of duress and pressure. I could never be happy or satisfy my concience if I had to make a hasty irrevocable lifetime decision while my back is against a wall. I am earnestly seeking the chance not only for my sake but for the good of others to attempt this honest effort. If I see that only laicization is the solution then I would happily and willfully petition for it. I,however, desire the chance to prove this one way or the other to insure and honest decision of such great magnitude. I firmly believe that reorientating my desires and habits as a layman for one year would enable me to make a proper and honest judgment.

I have conferred with Fr. John Feit,one of the Superiors at Via Veeli and he is in agreement with me. He knows me well and worked with me for one and a half years. He thinks it only prudent and wise to give myself a year as a layman to make an honest decision.

He would be glad to give you his reasons and recommendation if you so desired or contacted him. His address is Via Coeli, Jemez Springs New Mexico.-87025. The phone no. is - 505-829- 2981
505-829- 2941
505- 829-2951

SERVANTS

PARADISE. I hope and pray that you realize that I am not be resentful or hard but am truly seeking to solve my problem for the good of all. I beg and-plead that I be given this opportunity that I request.

I will as of this week be living in Hastings, Minn and will seek employme as a layman. My address will be: 9550 Manning Ave. So.
Rt. 4, Hy. 95
Hastings, Minn.- 55033
c/o Mrs. Florence Schmitz

While I am there I have to check with the doctor to see if I need medical attention with my back. I hurt it while on duty as a priest in Bemidji last May. I paid over $150 out of my own pocket to a chiropractor to cure it but it still gives me trouble. I pray that my insurance which I have paid in the last installment covering me until Feb. 1971 still cove me as I may need minor surgery on my disc. I am not asking the money I paid to the chiropractor but the assurance I am still coverdd until at least Feb. if I do need medical attention. I could not afford it otherwise.

I'm not condemning but believe me I take no value in Fr. Burnett's advice. I have no confidence in his judgments, not because they do not agree with mine but I know him & his attitudes in many things. He may have a degree but is young, inexperienced and only his ideas are correct. Enough said.

Again please in compassion and charity hear my plea. May I have this one year of grace before making such a magnificent and lifetime decision.

God love you for all your kindness you have shown.

In Christ,

Fr James Porter

STATEMENT

SERVANTS OF THE HOLY PARACLETE

13270 MAPLE DRIVE · SUNSET HILLS, MO. 63127

Rev. Msgr. Reginald M. Barrette
Chancellor
362 Highland Ave
Fall River, Mass. 02735

FOR SERVICES RENDERED

Room & Board for
Rev. James Porter

Nov. 1st to Nov. 15th (15 days)

$200.00 DEC 1970

Father left St. Michael's on Nov. 15th.
to seek a job in St. Paul, Minn.
(day job)

Jan 1, 1911

Your Excellency;

I, Father James R. Porter, was ordained a priest for the Fall River Diocese on April 2, 1960. Recently in October my faculties were revoked by former Bishop James L. Connolly because of serious mistakes made by me. This I deserve because my past record has been very poor and I have consistently made serious blunders through my own fault.

I have always been obedient to our former bishop in all things especially seeking the proper help and treatment. I have sought the aid of the servants of the Paraclete, Via Coeli, Jemy Springs, New Mexico and through them also had psychiatric care. Despite this I failed again. Actually I believe the one thing necessary besides my complete cooperation was Jesus and it is this that I seek from you.

Fr John Feit, S.P. of Via Coeli who was the superior there at the time + whom I still consult with agrees and suggests the following. I am requesting a one year's sick leave of absence to live as a laymen to work out my problem. I firmly believe that by doing this I can truly adjust myself and reorientate my life. I am seeking employment here in Minnesota for this reason. As a laymen I can mix more with people my own age and by gaining interest in activities more suited to my age I be able to adjust myself away from just living with children all the time. As a priest I always ended up living just living with the children + hence into more trouble. As a laymen, I'm not doing this and I really believe I can straighten my problem.

Bishop Connolly on advice from Fr. Renault, a great psychiatrist in St Louis, wanted me to seriously seek laicization. I feel too much unbalance at the present to make such a serious life long decision that would drastically affect my entire future. That is why I'm glad at the present for one year's grace to see how I can treat other things problem + if I do then I can make a free decision.

If I see at the end of the year that laicization is the solution I would be the first to seek it not only for myself but for the good of all concerned.

Please give me this one year of grace to enable a true judgment & decision. If you need any data please contact Fr John Feit, Via Coeli, Jemez Springs, New Mexico, 87025 & He will be only too happy to give you any information you need & any help concerning my situation.

Also could you please inform me if I can still remain under the Diocesan Blue Cross, Blue Shield for the next year I am paid up until the February, 1971 The reason I ask this is that I still have a bad back incurred while on active duty as a priest & still must see my back specialist. I want to be sure I'm still covered by my insurance. The summer I spent $150-200 of my own to a Chiropractor to see if I could fix it but I still needed medical attention I have been using my Blue Cross Blue Shield these past few months when consulting the doctors & I hope I can still stay in the plan the next year if I am granted this year's leave.

Thank you for your patience in this letter and please believe me I am only trying to do what is best. I know I have been a failure in the past but am ernestly seeking now to be what God intended & I pray that it His servant is a priest forever.

Sincerely in Christ,
Fr. James A. Porter
9550 Manning Ave So.
Hy 95 Rt 4
Hastings, Minn 55033
c/o Schmitz



Most Rev. David Cornin, D.D
40 Bishop's Residence
394 Highland Ave
Fall River, Mass - 02744

Personal & Confidential

Personal & Confidential

January 12, 1971

Reverend James R. Porter
9550 Manning Avenue, So.
Hastings, Minnesota, 55033

Dear Father Porter,

His Excellency, the Most Reverend Daniel A. Cronin, Bishop of Fall River, directs me to acknowledge receipt of your recent letter. He further directs me to write to you in regard to this communication, and to inform you that, after very serious consideration, he must confirm the advice given to you by his predecessor, the Most Reverend James L. Connolly, in his letter of November sixth.

With regard to Blue Cross and Blue Shield, I suggest that you make arrangements to transfer your membership to a lay membership program.

With every good wish, I have the pleasure to remain

Sincerely yours in Christ,

Reginald M. Barrette
Chancellor

Jan 27, 1911

Your Excellency;

I received your letter the other day and naturally was quite disheartened. I am fully aware the harm I caused by my mistakes but am also aware of the good I accomplished. All that I am requesting is that I not be pressured to seek laicization until I am able to make an honest and true estimation involving a decision I must make affecting my entire future. As I said, I have been wrong but is it evil or wrong for me to do what I am presently doing? I am now in the process of handling my problem by living as a layman and striving every more to overcome my problem. In fact these past two months I am doing very well as I am resting and enjoying myself my own age. I am living with a family that knows my entire problem + they are helping me also. I just don't understand why you or any representative of Christ will deny me the chance or request to take the means available. I am still against + I love the priesthood despite my failings + that is why I am taking these means to make and honest + non pressured decision. I will not + can not hastily make such a hasty decision at present + that is why I request the grace to properly attack the problem. Please understand, I will, after one yr, seek laicization if I see it as the proper solution but not until then. Do please bear with me and encourage a fellow priest to seek what Christ would expect + encourage.

I do not want to sound bitter But I am absolutely disgusted and hurt at Fr Barrett's attitude as regards my Blue Cross - Blue Shield. Even though acquitted, I am still against by Bishop in the Diocese of Fall River + not only in Charity but "Justice" I have a right to still be covered Please let him be reminded that I incurred my last trouble while an active priest in good standing. Until I my lawful I am

still a priest. Maybe Fr. Barrett doesn't realize that I have no income as I am still unemployed and have no income. How can I get in a layman's ~~m~~ insurance plan? I may have sinned while having a problem but it is no where as grave as his sin of unchristianity in this regards. He just wants to get rid of me as if I were a plague or leper. I remind him as a priest where is his Christ-like attitude. I may have been wrong in the past but never that uncharitable. I will somehow pay the insurance if the Diocese doesn't even if I have to take out a loan somewhere. In justice the Diocese should still cover me while I remain a priest. As I said I hurt my back while on active duty as a priest in good standing.

Please forgive my sounding harsh but I was very disturbed at Fr. Barrett's attitude & the one thing I'll never lose or hope to never lose either as a priest or layman is charity, compassion & love for a brother priest especially in distress. Please consider my situation & forgive any seeming bitterness or hurt but I had to express my feelings. I am very sensitive about charity & love for fellow priests despite their failings. Remember I did go in the hole about $200 in doctor's bills for my back & I am presently unemployed. Thank God the people I live with are helping me out until I get employment.

Thank you for bearing with me & please consider my plea. I hope to hear from you soon.

Fraternally in Christ,

Fr. James R. Porter
9550 Manning Ave. So. Hy 95 Rt 4
Hastings, Minn. 55033
c/o Schmitz Family




Confidential
&
Personal

Most Rev. David Cronin, D.D.
Bishop of Brockton
394 Highland Ave.
Fall River, Mass. 02744

Confidential
&
Personal

February 4, 1971

Reverend James R. Porter
9550 Manning Avenue
Hwy. 96 - Rte. 4
Hastings, Minnesota, 55033

Dear Father Porter,

His Excellency, the Most Reverend Daniel A. Cronin, Bishop of Fall River, directs me to acknowledge receipt of your letter of January twenty-fourth.

Doubtless you will be comforted to know that His Excellency has instructed me to maintain you on the Blue Cross - Blue Shield plan for 1971. This, of course, does not imply that your priestly faculties have been restored.

With every prayerful good wish, I have the pleasure to remain

Sincerely yours in Christ,

Reginald M. Barrette
Chancellor

2/11/71

Father James Porter

Your Excellency;

This is just a note to say thank you for your consideration in my need. Fr Barrette informed me that you are having me continued in the Diocesan Blue Cross-Blue Shield for 1971. I appreciate this kindness as my situation is still poor. I am seeking employment and as you probably realize times are very difficult especially as regards gaining decent employment. I am not just sitting back but actively and daily seeking work. I may get good news tomorrow from a nearby bank as I had my interview & exams from them & now I am awaiting their decision. I am a bit limited in seeking work as I can't seek work where any lifting is involved due to my back. So again thank you sincerely for keeping me in the Diocesan plan. If I gain employment I will reimburse you soon after.

cont
2.

Father James Porter

I will also from time to time keep you informed of my situation especially as regards my problem. As I said before I am giving it for the first time 100% and am doing very well I hope + pray that with God's help I will be able to bring it under complete control. I am very confident at the present that this will happen because I have made up my mind completely to do it not just wish it

Please continue to pray for my success as I will remember you each day in my prayers.

Thank you for your charity and kindness.

I remain
Gratefully in Christ,
Fr James B. Porter




Personal + Confidential

Personal + Confidential

Most Rev. Daniel Cronin, D.D.
394 Highland Ave
Fall River, Mass. 02740
c/o Bishop's Residence

Father James Porter
9550 Manning Ave So, RT 4 Hy 95
Hastings, Minn 55033

Pro Christo Sacerdote

Cable: Paraclete - Albuquerque
Phone: Area Code 505
829-3941
829-3951

Cupli MONASTERY OF THE SERVANTS OF THE PARACLETE

Jemez Springs, New Mexico 87025

Most Reverend
Daniel A. Cronin, D.D.
Bishop of Fall River
P.O. Box 30
Fall River, MA 02722

February 16,1971

Most Reverend and Dear Bishop:

I have been in regular correspondence with Father James R. Porter over the past several months. I am aware of his difficulties and have tried to serve as a friend and counselor. The purpose of this letter is to thank Your Excellency for the understanding you have shown in this case. It may well be that the solution to Father Porter's problems can be had by his requesting laicization. However, unless that decision is reached freely by himself, I fear that a great deal of damage could be done. I think that your present position of understanding without condoning any of the mistakes of the past is the best possible position. In this way Father Porter will continue to have the support and the encouragement of the Church and be the better disposed to make a rational and mature decision in regard to his future.

I shall continue to be in frequent correspondence with Father Porter while he is on leave of absence.

Again, thanking you for your fatherly concern in this case, I am

Sincerely yours in Christ Priest,

John B. Feit, S.P.

Father John B. Feit, SP

jbf/bnn

Mar. 23, 1971

Father James Porter

Dear Father,

I told you please send me a W-2 Form from the Diocese so I can file my Income Tax Return. I need it immediately as I haven't received one or heard from Fr. Simon at all since December (early)! I believe I can get money back from the Government with all my bills so I'm going to give it a go.

Thanks for all your kindness while I was in the Crookston Diocese. I'm sorry I failed as I did but am doing very well now & am on the road to recovery. I am now working at a Bank while I have an official year's leave of absence & am doing very well. Please pray for me as I will you.

My address is:

9550 Manning Ave So.
Hastings, Minn - 55033
% Schmitz Family

March 24, 1971

Rev. James Porter
c/o Schmitz Family
9550 Manning Avenue South
Hastings, Minnesota 55033

Dear Father Porter:

Thank you for your letter of March 23 in which you requested a W-2 form for salary received while employed by St. Philip's Church, Bemidji (Crookston Diocese). We do not provide W-2 forms for any of our priests, all of them are considered self-employed. I suggest that you simply state your income for 1970 on the tax return and list also an estimate of your stipends and stole fees. If your tax returns are made out by a tax service (for example, H and R Block), they can counsel you in this matter. You may show them this letter if it would be of any help.

I do not recall how long you were working at St. Philip's, but at the time the usual salary was $100 a month and the car allowance was $25 a month. If the government should ever decide to check up on your tax return, they would, of course, have the right to review the financial books in St. Philip's Church where a record of your income would be kept.

If I can be of any more help in this matter please contact me.

I am happy to hear that everything seems to be going well for you now and wish you good luck and success in the coming year.

Sincerely yours in Christ,

Rev. Roger L. Grundhaus
Chancellor

RLG:vk

4/4/73

Dear Bishop,

May I introduce myself to you? I am Father James R. Porter of the Fall River Diocese. The reason for this letter is a special request upon my part. I didn't know how to formerly go about this request so I am begging your indulgence & help.

I was a priest of the Fall River Diocese and sad to admit a very poor one as my record will indicate. I thank God for all the Charity and understanding that was lavished upon me to try to assist my situation and problem. Since Nov. 1970 I was suspended by Bishop James Connolly and rightly so. It was told me that I should seek Laicization but I decided to ask for a year's leave of absence & this was granted. I have now been living as a layman in St. Paul Minn for over 2 years now and I thank God things have turned out as they did. I lay the Priesthood but I have found that I as a layman can handle

the problem that plagued me as a priest.
I no longer have the priesthood to shield me
and being forced to face reality I have learned
successfully to handle my problem. I am a
banker now in St Paul and really happy.
I am now officially seeking through you to
apply for Laicization if this is proper. Please
help me in this regards as to what is the
proper procedure. Please believe me I have
no regrets as I love the priesthood and am
thankful to all of you for being so good to me.
I sincerely believe I should now remain a
layman & continue my new career especially since
I can now live with myself happily knowing I am
handling my previous problem.
Please write to me what I am to do about
Laicization. I would appreciate your beginning this
process officially for me.

Jesus Christ

James R. Porter
1781 Guilden Place
St Paul, Minn. 55109

P.S. Cardinal Archbishop
Humberto Medeiros knows me
maybe he can help in
this matter




Personal

The Reverend Bishop of Fall River
c/o Bishop's Residence
394 Highland Ave
Fall River, Mass 02722

Confidential

James R. Porter
1781 Dudley Place
St. Paul, Minn 55109

Confidential

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,

+JC

Bishop of Fall River

Enclosures

April 12, 1973

Father James R. Porter
1781 Gulden Place
Saint Paul, Minnesota 55109

Dear Father Porter,

I wish to acknowledge receipt of your communication of recent date. That you have made such progress should certainly be a source of encouragement to you.

I note that you have requested that procedures be initiated for a complete dispensation from all priestly obligations, a request made after a good deal of careful deliberation.

As you know, there are certain canonical aspects to such a request. I want to assure you that the preliminary steps are now being taken, and I will be in contact with you shortly with specific recommendations.

In the meantime, though we have never met, I do wish to assure you of my prayerful good wishes that Almighty God will bless you abundantly. I have the pleasure to remain

Faithfully yours in Christ,

+DC

Bishop of Fall River

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

240 Summit Avenue
Saint Paul, Minnesota 55102

April 24, 1973

Case: PORTER, James Robert
Pr. Num.: Laicization

Bishop Daniel A. Cronin,
The Diocese of Fall River,
327 Second Street, Box 30,
Fall River, Massachusetts 02722

Dear Bishop Cronin:

I hope that this letter will offer a response to you, encouragement to James Porter, and a verification to Archbishop Byrne that we will offer our best efforts in James' behalf. Archbishop Byrne has asked me to respond to your letter of April 12, 1973, to him, seeking our assistance in facilitating the petition for laicization which James wishes to submit to the Doctrinal Congregation.

On April 18, 1973, Archbishop Byrne forwarded your correspondence to me, as the one who assists in these petitions in this Archdiocese; in turn, I am pleased to reassure you of our fraternal concern for the Petitioner, and of our best efforts in his behalf.

With this letter, I am asking James to telephone me at this office, 227-1990, to arrange a time at his convenience when we might meet here to initiate the procedure. I should add a word of encouragement that this be done at soon as convenient: in my opinion, and from reports coming from other Dioceses, there seems to be some intimation that the Holy See is growingly reluctant to grant these dispensations.

I am pleased to forward a word of personal greeting to a Diocese from which Saint Paul has drawn so many of its roots and strengths.

Sincerely yours in Christ,

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

EK:mz
cc: Archbishop Leo C. Byrne;
Mr. James R. Porter

April 27, 1973

Reverend Monsignor Ellsworth Kneal
Presiding Judge, The Tribunal
Archdiocese of Saint Paul and Minneapolis
240 Summit Avenue
Saint Paul, Minnesota 55102

Dear Monsignor Kneal,

Thank you for your kind letter of April twenty-fourth. I am encouraged at your intent to make every effort to assist our Father Porter.

Be assured of my prayerful good wishes.
I have the pleasure to remain

Faithfully yours in Christ,

+DZ.

Bishop of Fall River

*The Tribunal*

HE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

240 Summit Avenue

Saint Paul, Minnesota 55102

May 21, 1973

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

The Very Reverend Thomas J. Harrington,
The Diocese of Fall River,
Box 30,
Fall River, Massachusetts 02722

Dear Father Harrington:

Not long ago Bishop Cronin forwarded a request to Archbishop Byrne here, seeking assistance in behalf of JAMES ROBERT PORTER, who is now seeking a dispensation from the obligations associated with the priesthood.

In conjunction with the recent Norms, and in view of his relatively stable residence here, I am going to assume ~~that~~ Bishop Cronin's approval of my assembling the entire Petition, and of course forwarding it ultimately to him for his own votum, and for transmission to the Doctrinal Congregation.

I ordinarily assemble a considerable dossier in each case, and not least, in the present case, I would be grateful for some evaluation and report from the Chancery of the Proper Diocese of the Petitioner.

Could I ask your kindness in doing two things?

First, I wonder if you would go through Father Porter's Chancery File, and excerpt from it whatever materials you think might be helpful, according to the Questionnaire which I attach?

Secondly, and these two areas may coincide, I wonder if I could ask your filling out the attached Questionnaire - or alternatively, if you feel it better, in consultation with Bishop Cronin, asking his completing it? It may be that you or perhaps a predecessor might really have had closer contact with James in the past, and be in a better position to provide significant evaluation of his past experiances.

I would be grateful if you would then return these to me at this office, at your convenience.

Because of the sensitivities involved in these Petitions, and the growing reluctance of the Holy See to grant them, and in this case because of the nature of the particular circumstances, I am rather anxious to get this to the Holy See as quickly as possible.

In James' behalf, please accept my own gratitude for your kindness and courtesies in this. You may be reassured to know that he feels himself more or less rehabilitated, in his new area of work (running the Mortgate-Loan Department of a small but prospering neighborhood bank). Part of my own routine is persuasion to seek professional psychological or psychiatric counselling, to which James readily agreed.

Be assured of our fraternal concern for him, and in his behalf my personal gratitude for your assistance.

Sincerely yours in Christ,

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

EK:mz

P. S.

I will address a separate Questionnaire to Bishop Connolly.

*The Tribunal*

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

240 Summit Avenue

Saint Paul, Minnesota 55102

Bishop James L. Connolly,
394 Highland Avenue,
Fall River, Massachusetts 02722

May 22, 1973
Case: PORTER, James Robert
Pr. Num.: S.P.A.M.: 744/73

Dear Bishop Connolly:

Please forgive what will be the obviously reproduced form of this letter. This is being done to conserve the time of the Tribunal staff here, so that we might extend our help to still others. This office has received the delegation of assisting priests in submitting their Petitions for laicization to the Special Commission for the Doctrinal Congregation. The Petitioner in this present instance asks (through me) your help. In approaching the Congregation and gathering the materials it requests, he and I seek your own assistance, in offering an evaluation from a priest-associate of the Petitioner, of him and of the responsibility and maturity of his decision. It is unnecessary to add that this is done in the utmost confidentiality. Under no circumstances would this material ever be disclosed to others than those associated with this office.

Recognizing this, I wonder if I might ask your assistance in filling out, privately and at as great length as you wish, using extra sheets if necessary, the attached pages? If you can type the material it would be convenient - and in any case it need not be done in completely polished form, since the material is retyped for ultimate forwarding with the Petition to Rome, and your original will always remain in the confidential files of this office.

Because of the sensitivities involved in these Petitions, it would be helpful to the Petitioner and to the Church if I might hope for the return of this material at your <u>early</u> convenience. The procedure is one which the Petitioner respects - and we ask your help in implementing it. The procedure itself, I can assure you, is an understanding one - and a reasonable one: in the words of a distinguished priest-psychologist-consultant to this office,

> "I do feel that the Church has the right to expect Petitioners for laicization to offer the opportunity to the Church to achieve an informed assurance that the Petition should be made."

I join you in the Petitioner's gratitude - and repeat my assurances of confidentiality - and I express my hope that I might reciprocate these considerable courtesies in any way that I may, one who is now even more truly

Yours in Christ,

Ellsworth Kneal

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

CHANCERY OF PETITIONER: REQUEST FOR CONFIDENTIAL INFORMATION

1. What is your full name?

2. What is your current assignment?
   b. May we ask the date of appointment to this assignment?

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?

4. The documents being assembled by this office in behalf of the Petitio are intended to illuminate, so far as possible, the origins of this request for a dispensation from the obligations of the priesthood, it occasion, its propriety, and the general state of mind of the Petitio 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 maybe 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?

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?

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

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

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

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

Please accept our thanks, in behalf of this office and in behalf of the Petitioner himself, for your kind assistance in gathering these materials which will be of help in this investigation. May I ask that you return the materials, along with this questionnaire, to the undersigned, marked "Confidential," with the reciprocal assurance that the materials will be kept in the utmost confidence here, and retained only in the Secre Archives of this office.

ELLSWORTH KNEAL, J.C.D., Delegated Judge.

Regarding the CHANCERY FILES of JAMES R. PORTER,
Priest of the Diocese of Fall River, ordained April 2, 1960:

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

(2) 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) 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) 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."

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)

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 Bemkdji, 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) 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) 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 of the 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) My impression is that the petition should be given an affirmative votum.

(8) 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) I have no further information.

Thomas J. Harrington

(Rev.) Thomas J. Harrington

Chancellor, Diocese of Fall River

Fall River, Massachusetts

May 28, 1973

L.S.

THE TRIBUNAL

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

L:O:9/68:1

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

QUESTIONNAIRE FOR ORDINARY OR CHANCELLOR OF PETITIONER

Ordinary or Chancellor,
The Diocese of Fall River,
Box 30,
Fall River, Massachusetts 02722

1. What is your full name?

2. What is your present Diocese or position?

3. When were you assigned to this position?

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

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

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

L:O:9/68:2

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"?

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?

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

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

1:0:9/68:2

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"?

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?

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

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

L:O:9/68:3

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

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

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

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?

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?

_____
Signature of Deponent

_____
Witness to Signature

_____
Date of Signature

_____
Place of Signature

DIOCESE OF FALL RIVER
FALL RIVER, MASSACHUSETTS

CHANCERY OFFICE
362 HIGHLAND AVENUE

May 29, 1973

Reverend Monsignor Ellsworth Kneal, J.C.D.
Tribunal, Archdiocese of Saint Paul and Minneapolis
240 Summit Avenue
Saint Paul, Minnesota 55102

Dear Monsignor Kneal,

I wish to acknowledge receipt of your communication of recent date having reference to the petition for laicization of Father James Robert Porter, ordained for the service of the Diocese of Fall River on April 2, 1960.

Insofar as the Ordinary, the Most Reverend Daniel A. Cronin, Bishop of Fall River, succeeded to the See on a date long after Father Porter's departure from this jurisdiction, and has, in fact, never met the party in question, I shall presume to provide you with such information as it is possible to unearth.

I am hopeful that it will prove to be of assistance to you in the instructing of the process. In some particulars, there will be lacunae in the documentation. Please understand that turnover in personnel renders the situation, in some measure, impossible to remedy. Since Father Porter's ordination, there have been four persons in the Office of Chancellor. Cardinal Medeiros might be available, but I would imagine that his recollection of the matter may have been pre-empted by immediate concerns in his present responsibility. Monsignor Hackett died out of due season at the age of forty, and my immediate predecessor is not available.

With every cordial good wish, I have the pleasure to remain

Fraternally yours in Christ,

Thomas J Harrington

(Rev.) Thomas J. Harrington
Chancellor

*The Tribunal*

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

240 Summit Avenue
Saint Paul, Minnesota 55102

June 4, 1973

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

The Very Reverend Thomas J. Harrington,
The Chancery,
The Diocese of Fall River,
362 Highland Avenue,
Fall River, Massachusetts 02722

Dear Father Harrington:

Thank you so much for your thoughtful recollections, and your valuable time, in behalf of JAMES R. PORTER, and my inquiry for materials for his Petition.

I quite understand the lack of continuity in office (and I note with some alarm the fate of at least one of your predecessors - which has no doubt been pointed out ~~many times~~ more than once in relaxed clerical gatherings).

The materials and recollections which you have provided will be exactly right - and I am grateful, in James' behalf as well as personally.

When the materials are completed, I will forward the file for addition of a votum of Bishop Cronin, for immediate transmission to the Doctrinal Congregation.

I should add that I am much concerned in James' behalf: unmistakably, the readiness of the Congregation to recommend dispensations is diminishing - and I would like to get this one in as quickly as possible, against the time when they will no longer be granted under any circumstances.

Please give me the opportunity to reciprocate in some personal fashion these considerable kindnesses to one who is now even more truly

Yours in Christ,

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

EK:mz

The Tribunal

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

240 Summit Avenue

Saint Paul, Minnesota 55102

July 17, 1973.

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

Bishop Daniel A. Cronin,
The Diocese of Fall River,
327 Second Street, Box 30,
Fall River, Massachusetts02722.

Dear Bishop Cronin:

I am now pleased to forward to you File I and File II in the Petition for laicization of JAMES ROBERT PORTER, who is now a resident of this Archdiocese.

As you probably know, the file now requires the addition of your own votum, and may be transmitted by you directly to the Doctrinal Congregation.

I would feel that immediate transmission - by Air Mail - will aid in expediting James' case. You are probably aware that dispensations are beginning to be refused - and according to a pattern which at least to me seems inconsistent or unpredictable - and I assume we would all agree that it is imperative that everything possible be done to obtain this dispensation in behalf of James.

He seems to be in reasonably good spirits, and I have warned him that the usual time for reception of the dispensation is about seven months. The Rescript will be sent to you: in turn, we will be pleased to have you transmit it here to Archbishop Byrne, for execution. I have told James to keep in touch with me - and you - so that we are always informed of his whereabouts. I may add that the psychological consultation which I encouraged him to seek, for the purposes of this Petition no less than for his personal use, have proved helpful, in assisting him to sort out his own motivations and as we say these days, priorities.

Incidentally, the billing in James' case for the testing and the fascinating summary which you will find in the file came to $60.00. We will already have paid for this for James; should you wish to underwrite this, we would not be ungrateful.

Please feel free to get in touch with me or call me for any information which I can offer with regard to James' Petition, and be assured of our fraternal concern for him.

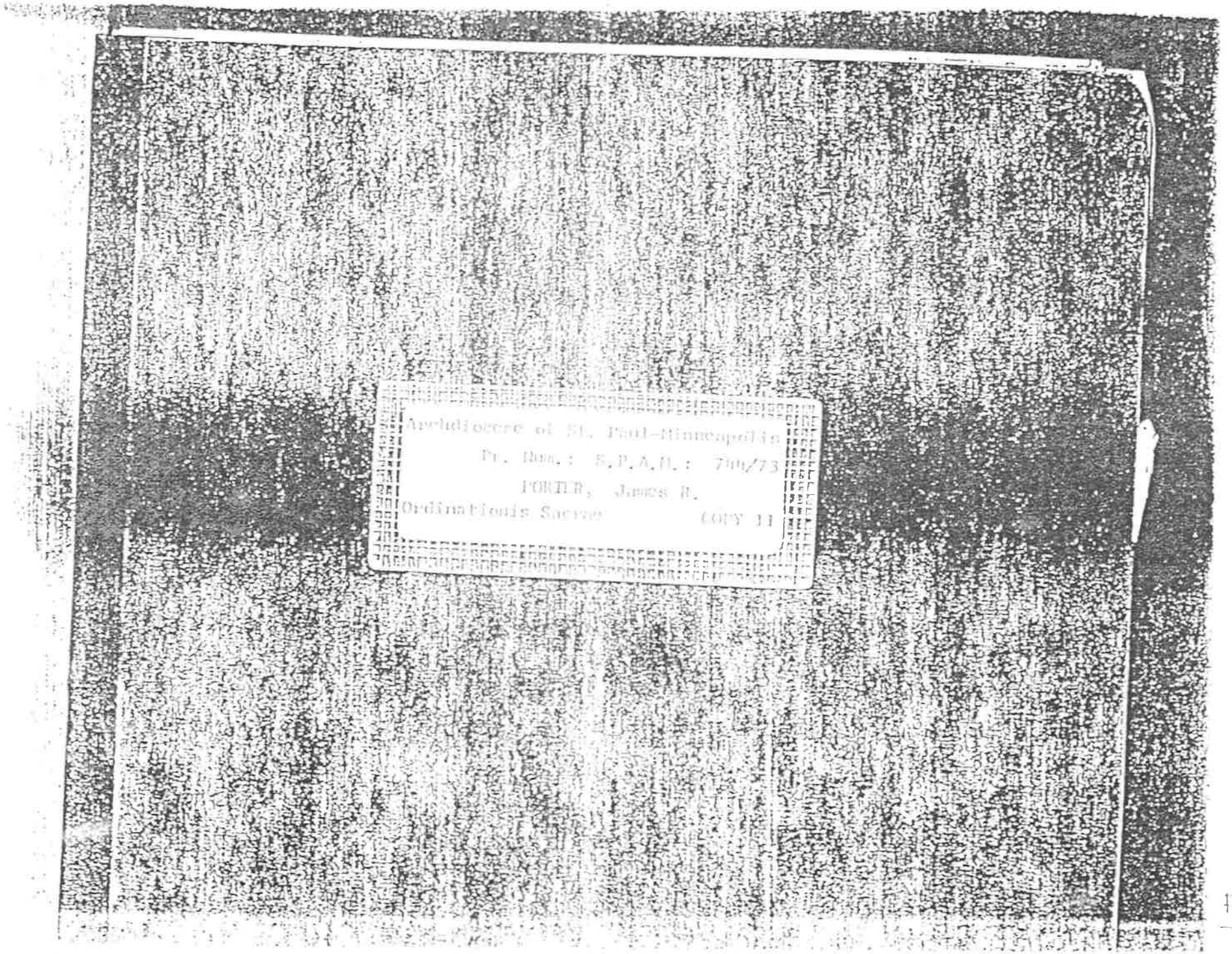
Lastly, I would be grateful if you would send me a carbon of your votum, for inclusion in our copy of his file here, and I would appreciate also indication of the actual date of mailing to Rome, for our records.

I am, Bishop Cronin, filially and truly

Yours in Christ,

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

EK/gb


Archdiocese of St. Paul-Minneapolis
Pr. Rec.: S.P.A.H.: 7m/73
PORTER, James R.
Ordinations Sacred
COPY 11

Archdiocese of St. Paul-Minneapolis

Pr. Num.: S.P.A.M.: 704/73

PORTER, James R.

Ordinationis Sacrae COPY II

# THE CURIA

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

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

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

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 Gulden 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 lngthy 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 farther.

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 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

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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

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, Jamez Springs, New Mexico | 1967 - 1969 |
| SUSPENSION; | November, 1970 |
| LEAVE OF ABSENCE: | January 1, 1971 |

Porter, James R (FLR)

DIOCESE OF FALL RIVER
FALL RIVER, MASSACHUSETTS

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

3

May 17, 1973

Most Holy Father;

I, James Robert Porter would like to humbly petition Your Holiness for a dispensation to be relieved from the responsibilities of the priesthood including in this the release from the obligation of celibacy. I am presently living at 1781 Selden Place, St. Paul, Minnesota, 55109. I have lived at this address since September 1, 1972. Immediately preceding this I had lived at 970 Heaney 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 so 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

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 and 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, 1781 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 Batchelor of Arts Degree in Mathematics. Upon graduation ~~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 promoted 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 starting 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 Churchand my abilities and ambitions to help people. He informed me that I mightpossibly 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~~ directions 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 weaknessed. 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 Connollly decided to send me home to my family for a short while until the scandal of this affair died down. My friends and relatives athome 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 Nok Attleboro. The reason for my poor recollection is that I was sent to a hospital where I was given Shock Treatments. Dr. Norris 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

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 assigments 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, sss. 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 accepted 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 Glern 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 accepted 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, ssp. 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- means to feed my sickness and trouble. He informed Bishop Connolly of this and in November, 1970 Bishop Connolly

suspended me from my priestly duties suggesting that I should definitely think about laicization. It was then that I came to live with the Schmitz family in Hastings Minn. at their request. I forgot to mention also that I did in this period of difficulty fail also at Houston Texas at the parish of the Immaculate Conception.

When I first moved in with the Schmitz family I thought it best to just take it easy for about a month or two before doing anything so that I could just rest and try to relax. In January, 1971 I decided to seek employment now that I rested and mentally relaxed and able to make responsible decisions. I now realized that I must face reality and whether I liked it or not I had to adjust to the situation. Believe me I think this was a blessing in disguise because from that moment on I have been doing the best I have ever done since my Ordination to the Priesthood. I no longer had any one to shield or protect me and I knew it. I then wrote to Bishop Cronin in Fall River seeking permission for a leave of absence to investigate the lay life and live as a layman so I could determine what future course I would follow. He graciously granted my request with his blessings.

After searching for employment for over one month I found what I thought would be a very suitable position for me. I applied for a position at the Northwestern State Bank in St. Paul, Minn. In the interview I told them I was a Roman Catholic Priest who had decided and with the Church's Blessing to seek a different way of life. I gave them the reasons that I give everyone else that I was not happy in the priestly life feeling that I was not suited to it totally as I should be. I told them that I was too wordly inclined in my attitudes

and that this was a hindrance to my performing my priestly duties the way they be performed. When I explained this they agreed with my sentiments and reasons and also decided to hire me because of my background both as a priest and [illegible] grace. They think that this is just wonderful and understanding of the Church to let me live as a layman to be able to honestly evaluate what course of life I should follow. They think it is admirable that I would admit to the Church and myself that I felt I was not adequately performing my priestly duties and seeking a way of life that was my true vocation. Therefore I must impress on you that everyone I know at the bank and the community thinks and assures me me that my living as a layman with the Church's Blessing in order to honestly determine my future is a wonderful and admirable thing. They are all very happy for me. They think that a person should be given the opportunity to make an honest decision in such matters if he feels unhappy and not truly suited to the priesthood. They say it is far better to be happy and content as a layman than to be unhappy and possibly a poor priest. So as far as anyone in this area is concerned, they are all convinced and believe that I am living a lay life with the Church's approval in order to honestly determine what is best for my future way of life. They would find it inconceivable and unexplainable if upon request by me to be laicized why the Church would not grant it especially since the Church has granted me a leave to determine what way of life is suitable and good for my welfare.

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 awaiting 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 opportunites 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 beheficial 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 nowestablished 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 everyones' 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 the bank 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 capacity for at least another year because of the interest [illegible] we have in the St. Paul

Area Institute of Banking for election to its Board of Governors. [illegible] two years taken full advantage of their educational courses to further my career in banking. I have taken three acredited courses: "Principles of Bank Operations " in which I received a high grade of"A". [illegible] took " 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 pays 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 ~~xx~~ normal Christian life and setting a good ~~example~~ 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. I 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 vodation. 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 somehhing 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 livng the lay life.

I therefore ask to be dispensed from the obligations of the priestly state, including that of celibacy. I futhermore 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 complet

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.

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)

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. Msgr.) ELLSWORTH KNEAL, J.C.D.

July 9, 1973.

THE CURIA
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 INFORMATIO

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.

(1)

BISHOP'S HOUSE
FALL RIVER, MASSACHUSETTS

April 29,1967

The Reverend James R.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 go, 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 Robert J. Gerstner
Bishop's Fall River.

2: 5.19.67 – Visit to Chancery
"Most humble – not entirely free from vanity"

Better make a New Start.
MR. PORTER was with him

30

SERVANTS OF THE PARACLETE

VIA COELI MONASTERY

(2)

# MONTHLY REPORT

Guest-Priest: Rev. JAMES PORTER Age: [illegible] (1/2/35)

Diocese or Community: Fall River Date arrived Via Coeli 8/23/67 2/21/69

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.

[signature] House Director

my comments in red [signature] Superior

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Via Coeli MONASTERY OF THE SERVANTS OF THE PARACLETE

[illegible] 2041
[illegible] 2051

[illegible] Springs, New Mexico 87025

3

re: REV. JAMES R. PORTER

Rt. Rev. Reginald M. Barrette
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 occurence of the problem which plauged 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. Feit, S.P.

Rev. John B. Feit, sP
Superior



(4)

of the
paraclete

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 Lemen 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 statment 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,

Claude Buchanan

Father Claude Buchanan, s.P.
Father Superior

13775 MAPLE DRIVE · ST LOUIS MO 63127 · 314.965.0800

Servants of the Paraclete

(5)

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, S.P.
Clinical Psychologist

13270 MAPLE DRIVE • ST. LOUIS, MO. 63127 • 314 965 0860

SERVANTS of the PARACLETE

(7)

November 3, 1970

Rt. Rev. Msgr. Reginald L. Barrette
362 Highland Avenue
Fall, River, Massachusetts

Dear Msgr. Barrette:

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

13270 MAPLE DRIVE • ST LOUIS MO 63127 • 314 965 0800

35

of the
paraclete

The Right Reverend Reginald M. Barrette
Chancellor
362 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, o.p.
Pacher Servant

13270 MAPLE DRIVE • ST LOUIS MO 63127 • 314 965 0550

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 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 gregarious. 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 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 egocentric 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 corrobated 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.

d. 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.

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

No.

f. 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 Sall River within the next few weeks.

3. When and where were you ordained?

1963 - Saint Mary's Cathedral, Fall River.

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 "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 plummet 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. How, for example, would you characterize his personality, his temperament, bearing, backgrounds, resources, and so on?

He was allright. 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 allright 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 allright 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, Massachussets.

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.

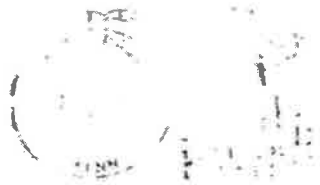
/s/ James L. Connolly
Signature of Deponent

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

May 30, 1973.
Date of Signature

Chancery, Fall River, Massachusetts
Place of Signature

dated 7/20/73



*The Tribunal*

Bishop Daniel Cronin,
The Diocese of Fall River,
327 Second Street, Box 30,
Fall River, Massachusetts 02722

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

240 Summit Avenue Saint Paul, Minnesota 55102

Bishop Cronin —

Thanks for your

attentions



A much-hurried
~~note from Fr~~
Ellsworth Kneal

@@@@@@@@@@@ P.3.73

July 20, 1973

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

COPY

James R. Porter,
1781 Gulden Place,
Maplewood, Minnesota 55109

Dear James:

You will be pleased to know that I have today forwarded to Bishop Cronin the completed file in your petition for laicization. The extensive review and endorsement was signed by Archbishop Byrne on June 18, 1973, and I have in turn suggested to Bishop Cronin transmission by Air Mail to the Doctrinal Congregation.

At that point, as I have told you, the countdown begins: currently, our cases have been responded to in about seven or eight months.

The rescript of dispensation will be sent to Bishop Cronin, for forwarding to the place of your residence. Evidently, always keep us informed of your whereabouts - and Bishop Cronin as well.

I send with this the renewed personal best wishes of one who is truly

Yours in Christ,

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

EK:mz
cc: Bishop Daniel Cronin
The Very Reverend John Kinney

July 31, 1973

Reverend Monsignor Ellsworth Kneal, J.C.D.
Presiding Judge
The Tribunal
Archdiocese of Saint Paul and Minneapolis
240 Summit Street
Saint Paul, Minnesota 55102

Dear Monsignor Kneal,

Thank you for transmitting to me the dossier containing the petition for secularization of Father James R. Porter. I have prepared a brief, favorable votum, which I here enclose.

In reviewing the documentation, I note that page ten of the petitioner's own statement is missing from the two copies of the acta which you provided. Consequently, I am returning the original copy of the material to you, along with my votum. Perhaps you would wish to add the missing page before transmitting the cause to the Holy See.

There is one further point which you might wish to consider. I note that Archbishop Byrne has, in his votum, stated that Father Porter "..formally requested laicization on January 1st, 1971." Insofar as I know, Father Porter first made such a formal request in a letter to me under date of April 4, 1973.

Thanking you for your competent and devoted attention to this matter, and extending to you every good wish, I have the pleasure to remain

Faithfully yours in Christ,

+

Bishop of Fall River

No. 155979

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DIOCESE OF FALL RIVER
FALL RIVER, MASSACHUSETTS

BISHOP'S OFFICE

July 31, 1973

His Holiness
Pope Paul VI
Vatican City

Most Holy Father,

The Reverend James R. Porter, a priest ordained on the second day of April, 1960, for the Diocese of Fall River, has petitioned for laicization.

Father Porter departed from the Diocese of Fall River several years prior to my appointment as Ordinary. I have never met him. To my knowledge, he has not frequented the Diocese of Fall River for several years.

I have learned, however, of the difficulty which afflicted Father Porter. Many cogent reasons have been brought to my attention which support his petition. I foresee no provocation of scandal within this jurisdiction should his petition be favorably received. Consequently, I endorse his petition and by these letters take occasion to indicate my favorable votum.

With sentiments of esteem, I have, Most Holy Father, the pleasure to remain

Devotedly yours in Christ,

Bishop of Fall River

July 31, 1973

His Holiness
Pope Paul VI
Vatican City

Most Holy Father,

The Reverend James R. Porter, a priest ordained on the second day of April, 1960, for the Diocese of Fall River, has petitioned for laicization.

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I have learned, however, of the difficulty which afflicted Father Porter. Many cogent reasons have been brought to my attention which support his petition. I foresee no provocation of scandal within this jurisdiction should his petition be favorably received. Consequently, I endorse his petition and by these letters take occasion to indicate my favorable votum.

With sentiments of esteem, I have, Most Holy Father, the pleasure to remain

Devotedly yours in Christ,

✠JC

Bishop of Fall River

The Tribunal

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

240 Summit Avenue

Saint Paul, Minnesota 55102

August 3, 1973

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

Bishop Daniel A. Cronin,
The Diocese of Fall River,
362 Highland Avenue,
Fall River, Massachusetts 02722

Dear Bishop Cronin:

I am apologetic and distressed at the two discrepancies which you detected - and grateful to your calling them to my attention immediately.

I have inserted the missing page - and a significant one - in James' personal Petition, and Archbishop Byrne's votum has been amended to conform more accurately to the history of this distressing case.

I return this by air mail, grateful for your concern.

Once again, I will appreciate indication of the actual date of mailing to Rome, for our own records here.

Sincerely yours in Christ,

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

EK:mz

Best wishes —

Thanks for your attentions

A much-hurried note from
Ellsworth Kneal



P.S. 77

For your
File II
of
James Porter

A much-hurried
~~note from~~ Fr.
Ellsworth Kneal



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

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

IN CAUSA

Ordinationis Sacrae

PORTER, James Robert

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 Gulden Place, Maplewood, Minnesota 55109.

Father Porter was ordained on April 2nd, 1960; he decided to seek 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 request of Father Porter's proper Ordinary, I endorse this request with considerable concern and emphasis.

There are no counterindications 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 farther.

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

August 7, 1973

Reverend Monsignor Ellsworth J. Kneal, J.C.D.
Archdiocese of Saint Paul and Minneapolis
The Tribunal
240 Summit Avenue
Saint Paul, Minnesota 55102

Dear Monsignor Kneal,

I wish to acknowledge receipt of your communication of August 3, 1973, having reference to the cause of Father James R. Porter. I note that the missing page has been inserted, and concur that it is, indeed, a significant one.

Perhaps it need not be further pursued, but I do believe that Father Porter gave no indication of an intent to seek laicization until the spring of 1973. I note that Archbishop Byrne's votum conveys the impression that Father Porter sought laicization more than two full years ago. In fact, in a communication to me in January of 1971, Father Porter stated: "Bishop Connolly on advice from Father Bennett, a priest-psychiatrist in Saint Louis, wanted me to seriously seek laicization. I feel too much under pressure at the present to make such a serious life-long decision that would drastically effect (sic) my entire future. That is why I plead at the present for one year's grace to see how I can best solve this problem and if I do, then I can make a true decision."

It does occur to me that the appearance might be given that this cause has been unduly delayed, when in fact it has, through your good offices, been expedited in a most efficient manner. I leave this concern to your own good judgement and that of the Archbishop. Should a further modification be considered, I enclose the original acta.

Feel free to transmit the acta to the Holy See if this will expedite the cause further. Please find enclosed our check in the amount of one hundred dollars, for the psychiatric fees which you have encumbered, and to cover at least a portion of the expenses entailed in the preparation of this cause in your own Office.

Grateful for your valued and competent service, and extending every good wish, I have the pleasure to remain

Faithfully yours in Christ,

+ DLZ

Bishop of Fall River

No. 125603

RECEIPT FOR CERTIFIED MAIL—30¢ (plus postage)

SENT TO
Rev. Msgr. Ellsworth Kneal

STREET AND NO.
240 Summit Avenue

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St. Paul, Minnesota 55102

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GPO 1969 O—358-854

The Tribunal

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

240 Summit Avenue

Saint Paul, Minnesota 55102

Received 8/29/73

August 27, 1973

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

Bishop Daniel A. Cronin,
The Diocese of Fall River,
362 Highland Avenue,
Fall River, Massachusetts 02722

Dear Bishop Cronin:

I have just returned from my vacation this morning, and I respond immediately to your kind emendation suggested in the Petition to Rome in behalf of FATHER JAMES PORTER.

I feel, even at the risk of this added delay, that the file itself had best be transmitted from your own office as the Proper Diocese: attempts to explain the irregularity would probably more jeopardize the case than assist it, in the long run.

At the risk of a radically fractured infinitive, it was decided that the purposes of truth might best be served simply by adding the qualifying word "possibly" to the sentence in question, in the light of James' narration on page 11 of his personal petition. I think the purpose of the original votum was to suggest that the roots of this decision lay more than two years in the past. We are most grateful for your suggestion.

Let me add an expression of gratitude for your kindness in the costs involved in assembling this. I add my own word of appreciation of your patience and personal interest in this assistance to James, one who is now even more filially

Yours in Christ,

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

EK:mz

DIOCESE OF FALL RIVER
FALL RIVER, MASSACHUSETTS

CHANCERY OFFICE
383 HIGHLAND AVENUE

August 31, 1973

His Excellency
Most Reverend Jean Jadot
Apostolic Delegate to the United States
3339 Massachusetts Avenue, N.W.
Washington, District of Columbia 20008

Your Excellency,

At the direction of His Excellency, the Most Reverend Daniel A. Cronin, Bishop of Fall River, I enclose herewith the petition, acta and votum of a cause for laicization. The petitioner is Father James R. Porter, who was ordained a priest of the Diocese of Fall River on April 2, 1960. The acta were prepared by officials of the Archdiocese of Saint Paul and Minneapolis, where Father Porter presently resides.

Bishop Cronin will be pleased if, through the good offices of Your Excellency, this cause could be transmitted to the proper dicastery.

With every cordial good wish, I have the pleasure to remain

Respectfully yours in Christ,

Thomas J. Harrington

(Rev.) Thomas J. Harrington
Chancellor

Enclosure

EXHIBIT
161

RECEIPT FOR CERTIFIED MAIL—30¢ (plus postage)

No. [illegible]

SENT TO
Most Rev. Jean Jadot

STREET AND NO.
3339 Massachusetts Ave., NW

P.O., STATE AND ZIP CODE
Washington, DC 20008

POSTMARK OR DATE
SEP 1 1973

OPTIONAL SERVICES FOR ADDITIONAL FEES

RETURN RECEIPT SERVICES
1. Shows to whom and date delivered ..... 15¢
With delivery to addressee only ..... 65¢
2. Shows to whom, date and where delivered .. 35¢
With delivery to addressee only ..... 85¢

DELIVER TO ADDRESSEE ONLY ..... 50¢

SPECIAL DELIVERY (2 pounds or less) ..... 45¢

POD Form 3800
July 1969

NO INSURANCE COVERAGE PROVIDED—
NOT FOR INTERNATIONAL MAIL

See other side

* GPO : 1969 O—356-312

August 31, 1973

His Excellency
Most Reverend Jean Jadot
Apostolic Delegate to the United States
3339 Massachusetts Avenue, N.W.
Washington, District of Columbia 20008

Your Excellency,

At the direction of His Excellency, the Most Reverend Daniel A. Cronin, Bishop of Fall River, I enclose herewith the petition, acta and votum of a cause for laicization. The petitioner is Father James R. Porter, who was ordained a priest of the Diocese of Fall River on April 2, 1960. The acta were prepared by officials of the Archdiocese of Saint Paul and Minneapolis, where Father Porter presently resides.

Bishop Cronin will be pleased if, through the good offices of Your Excellency, this cause could be transmitted to the proper dicastery.

With every cordial good wish, I have the pleasure to remain

Respectfully yours in Christ,

(Rev.) Thomas J. Harrington
Chancellor

Enclosure

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POD Form 3800
July 1969

NO INSURANCE COVERAGE PROVIDED—
NOT FOR INTERNATIONAL MAIL

See other side

* GPO : 1969 O—348-312

August 31, 1973

Reverend Monsignor Ellsworth Kneal, JCD
Officialis, The Tribunal
Archdiocese of St. Paul and Minneapolis
240 Summit Avenue
Saint Paul, Minnesota 55102

Dear Monsignor Kneal,

His Excellency, the Most Reverend Daniel A. Cronin, Bishop of Fall River, directs me to acknowledge receipt of your communication of recent date in which you enclosed the acta of Father James R. Porter's cause for laicization.

His Excellency thanks you for your valued cooperation in this entire matter. The cause has this day been transmitted to the Holy See.

With every cordial good wish, I have the pleasure to remain

Fraternally yours in Christ,

(Very Rev.) Thomas J. Harrington
Chancellor

APOSTOLIC DELEGATION

3339 MASSACHUSETTS AVENUE
WASHINGTON, D.C. 20008

UNITED STATES OF AMERICA

No. 1768/73

*This No. Should Be Prefixed to the Answer*

5 September 1973

Very Reverend Thomas J. Harrington
Chancellor
362 Highland Avenue
Fall River, Massachusetts

Very Reverend and dear Father:

I acknowledge your letter of August 31st and the acts in the case of the Reverend James R. Porter.

This matter will be referred at once to the Holy See and I expect that the Most Reverend Ordinary will receive a reply directly from the Sacred Congregation for the Doctrine of the Faith.

With cordial regards and best wishes,

I remain

Sincerely yours in Christ,

+ Jean Jadot

Apostolic Delegate

Fall River

SACRA CONGREGATIO
PRO DOCTRINA FIDEI

PROT. N. 2246/73

Excellentissime Domine,

Dnus JAMES PORTER, sacerdos dioecesis Fallriverensis

petiit reductionem ad statum laicalem cum dispensatione ab omnibus oneribus e sacris Ordinibus (et a religiosa Professione) manantibus, non excepto onere servandi legem sacri coelibatus.

SS.mus D. N. PAULUS, Divina Providentia Papa VI, die 3 ianuarii 1974, habita relatione de casu a Sacra Congregatione Pro Doctrina Fidei, adnuere dignatus est pro gratia iuxta sequentes Normas:

1. Rescriptum complectitur inseparabiliter reductionem ad statum laicalem et dispensationem ab oneribus ex sacris ordinibus manantibus. Numquam oratori fas est duo illa elementa seiungere, sed alterum accipere et prius recusare. Si orator est religiosus, Rescriptum continet etiam dispensationem a votis.

Ipsum insuper, quatenus opus sit, secumfert absolutionem a contractis censuris et legitimationem prolis.

Rescriptum vim suam exserit a momento notificationis a competenti Praelato oratori factae.

2. Si orator est sacerdos dioecesanus extra propriam dioecesim versans, vel religiosus, Ordinarius loci incardinationis vel Superior religiosus maior Ordinarium loci commorationis habitualis oratoris certiorem faciet de pontificia dispensatione, eumque, si casus ferat, rogabit ut Rescriptum cum oratore communicet et necessariam delegationem pro matrimonii canonici celebratione concedat. Si vero peculiares circumstantiae aliud suadeant, praedictus Ordinarius ad Sacram Congregationem recurrat.

3. Per se sacerdos ad statum laicalem redactus et ab oneribus cum sacerdotio conexis dispensatus, et a fortiori sacerdos a religiosa professione solemni tus, abesse debet a locis in quibus notus est eius status saecularis. Ordinarius loci commorationis oratoris, de communi consilio, quatenus opus sit, cum Ordinario proprio incardinationis vel cum Superiore

maiore religioso, dispensare poterit ab ista clausula Rescriptum afficiente, si oratoris dispensati praesentia scandalum paritura non praevidetur.

4. Quod attinet ad celebrationem canonici matrimonii, per se Ordinarius curet ut a quacumque pompa vel adparatu abstineatur et coram sacerdote probato ac sine testibus vel, si opus fuerit, cum duobus testibus, illud peragatur, cuius acta in secreto Curiae tabulario adserventur.

Ad Ordinarium loci commorationis una cum Praelato proprio oratoris, sive dioecesano sive religioso, pertinet determinare quomodo dispensatio, et pariter celebratio matrimonii, secreto sit tegenda vel communicari possit, debitis sub cautionibus, cum oratoris propinquis, amicis et conductoribus (datore di lavoro, employeur, employer), ut bonae famae ipsius oratoris consultum sit iuribusque oeconomico-socialibus ex novo statu laici et uxorati manantibus.

5. In Libris baptizatorum paroeciae sive oratoris sive compartis adnotetur consulendum esse Ordinarium loci si quando notitia vel documenta exquirantur.

6. Ordinarius, ad quem spectat Rescriptum cum oratore communicare, hunc enixe hortetur, ut vitam Populi Dei, ratione congruente cum nova eius vivendi condicione, participet, aedificationem praestet, et ita amantissimum Ecclesiae filium se exhibeat. Simul autem eidem notum faciat cuilibet sacerdoti ad statum laicalem redacto et ab oneribus dispensato vetitum esse ne:

*a*) ullam ordinis sacri functionem peragat, salvis iis quae habentur can. 882 et 892 par. 2;

*b*) ullam partem liturgicam agat in celebrationibus cum populo, ubi eius condicio est nota, neve umquam homiliam habeat;

*c*) ullum officium pastorale gerat;

*d*) munere Rectoris (vel alio munere directivo), Directoris spiritualis et Docentis fungatur in Seminariis, Facultatibus Theologicis et similibus Institutis;

*e*) itemque ne munere Directoris scholae catholicae neve munere magistri religionis in quibuslibet scholis, catholicis aut secus, fungatur. Attamen Ordinarius loci, pro suo prudenti iudicio, potest in casibus particularibus permittere ut sacerdos, ad statum laicalem redactus et ab oneribus cum sacra ordinatione conexis dispensatus, religionem doceat in scholis publicis, ex exceptione etiam in scholis catholicis, dummodo ne scandalum aut admiratio sit timendum.

Denique Ordinarius ei aliquod opus pietatis vel caritatis imponat. Tempore autem opportuno curet brevius referre ad Sacram Congregationem de peracta exsecutione, et si qua tandem fidelium admiratio exoriatur, prudenti explicatione providere.

Contrariis quibuscumque minime obstantibus.

Ex Aedibus S. C. Pro Doctrina Fidei, die 5 Januarii 1974.

A. Bruno. Subsec.

PERSONAL AND CONFIDENTIAL

January 25, 1974

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

Your Excellency,

Please find enclosed herewith the rescript for definitive laicization of the Reverend James Porter, who was orator in a petition for the dispensation prepared in the Curia of Saint Paul and Minneapolis. You will recall that the Officialis of your Tribunal, Reverend Monsignor Ellsworth Kneal, very competently undertook the instruction of this cause.

Since Father Porter resides in the Archdiocese of Saint Paul and Minneapolis, I would ask Your Excellency to have the goodness to see to the execution of the rescript in the customary manner. Father Porter resides at 1781 Gulden Place, Maplewood, Minnesota, 55109.

I am sincerely grateful to Your Excellency for your valued cooperation in this entire matter. Be assured of my prayerful good wishes for God's every blessing. I have the pleasure to remain

Faithfully yours in Christ,

+JC

Bishop of Fall River

Enclosure

The Tribunal

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

240 Summit Avenue

Saint Paul, Minnesota 55102

February 7, 1974

Case: PORTER, James Robert
Pr. Num.: S.P.A.M.: 744/73
S.C.D.F.: 2246/73

Bishop Daniel A. Cronin,
The Diocese of Fall River,
362 Highland Avenue,
Fall River, Massachusetts 02722

Dear Bishop Cronin:

Archbishop Leo C. Byrne has forwarded to me the dispensation in behalf of JAMES ROBERT PORTER, which in turn you had sent to him on January 25, 1974. Archbishop Byrne has asked my assistance in the execution of the rescript, and I shall be pleased to assist you and him and James.

If it meets with your approval, we will use the usual Document of Acceptance normally employed in similar circumstances in our own Petitioners; I will forward a signed copy to you when this has been completed. In turn, I will ask your staff's informing of the Doctrinal Congregation, when our notification will have reached you.

I have already told James of the granting of the dispensation. He was, understandably, relieved and pleased.

We are of course much concerned with the psychological implications of this dispensation, and it offers a close parallel to the dilemma with which we are faced in Declarations of Nullity of marriages, where there has been a past psychological deviation. Normally, a rather strict injunction is placed upon the Defendant by the Court, prohibiting any future marriage (which might be jeopardized by the same factors which rendered the first one invalid) until adequate reassurance is had that the party is in fact capable of a viable and Sacramental union.

In these cases, specifically, this Tribunal usually states that the future marriage cannot be permitted "until there will have been verification, satisfactory to the Ordinary of the place in which the proposed marriage may take place, that the factors which rendered the previous union invalid would not jeopardize a future, proposed union." In practice,

this means that we submit the file to a psychiatrist or psychologist - preferably, one who had been employed as a consultant in the same case - and ask for further clinical interviews, and his professional view of growth and change and maturation in the Party.

I would propose that this same injunction be placed upon James. Obviously, we would explain the situation tactfully and understandingly, and offer every assistance to him.

I will assume, unless I should hear to the contrary, that these proposals meet with Your Excellency's approval, and I forward this renewed reassurance of Archbishop Byrne of our pleasure at this opportunity to offer assistance to you and to one of your priests. With the assurance of our continued fraternal concern for him, I am one who is now even more truly

Yours in Christ,

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

EK:mz
cc: Archbishop Leo C. Byrne

February 12, 1974

His Excellency
Most Reverend Leo C. Byrne
Coadjutor Archbishop of Saint Paul and Minneapolis
240 Summit Avenue
Saint Paul, Minnesota 55102

Your Excellency,

I am pleased to enclose herewith a facsimile of my letter of this date to Reverend Monsignor Ellsworth Kneal, Officialis of the Archdiocesan Tribunal. It relates to the cause for laicization of Father James R. Porter, ordained for this Diocese.

I take this occasion to express to Your Excellency my sincere gratitude for the grand cooperation which you provided in the process of this case. I would like to single out in a special manner Monsignor Kneal for his prompt and competent attention to this cause.

With every cordial good wish, I have, Your Excellency, the pleasure to remain

Faithfully yours in Christ,

+JWC

Bishop of Fall River

Enclosure

February 12, 1974

Reverend Monsignor Ellsworth Kneal, J.C.D.
Presiding Judge, The Tribunal
Archdiocese of Saint Paul and Minneapolis
240 Summit Avenue
Saint Paul, Minnesota 55102

Dear Monsignor Kneal,

I wish to acknowledge receipt of your communication of February 7, 1974, having reference to the process of laicization of Father James R. Porter.

I note your proposal regarding the attachment of an injunction prohibiting marriage until verification, satisfactory to the Ordinary of the place in which a proposed marriage would take place, was available to provoke moral certainty of the propriety of such a marriage. I am pleased to endorse your proposal to attach such an injunction to the execution of the rescript.

Be assured that our Curia will be more than happy to conclude the procedure by transmitting notice to the Doctrinal Congregation once the rescript has been executed.

Grateful for your valued cooperation in this entire matter, and extending every prayerful good wish for God's every choice blessing, I have the pleasure to remain

Faithfully yours in Christ,

+AZ

Bishop of Fall River

cc: Most Reverend Leo C. Byrne

FEB. 28 P M 1974



*The Tribunal*

Bishop Daniel A. Cronin,
The Diocese of Fall River,
362 Highland Avenue,
Fall River, Massachusetts 02722

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

240 Summit Avenue Saint Paul, Minnesota 55102

May I have a carbon of the notification to S.C.D.F., in our files — guarded by a grateful and

A much-hurried note from Fr. Ellsworth Kneal ?



2-27-74

The Tribunal

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

240 Summit Avenue

Saint Paul, Minnesota 55102

February 28, 1974

Case: PORTER, James
Pr. Num.: S.P.A.M.: 744/73
S.C.D.F.: 2246/73

Bishop Daniel A. Cronin,
The Diocese of Fall River,
362 Highland Avenue,
Fall River, Massachusetts 02722

Dear Bishop Cronin:

This will forward to you official notification that on February 22, 1974, the rescript in favor of JAMES R. PORTER was executed in my presence, as the delegate of Archbishop Leo C. Byrne of this Archdiocese.

As suggested in your kind letter of February 12, 1974, I will ask the assistance of your staff in notifying the Doctrinal Congregation of the date and place of this finalization of this rescript.

James and I spoke at some length regarding his problems in the past which in a sense have been the occasion of this rescript. He is not contemplating marriage at the present time, but he was ready to agree to professional endorsement of any proposed marriage, and, of course, should it be within this area, it was felt that a return to our own priest/consultant in these matters would be most congenial. This met with James' ready approval, I have a signed Medical Release Form against this future possibility, and I also drew up a brief memorandum outlining this agreement.

Additionally, you will find enclosed copies of the rescript, and of the document of acceptance, for your files.

Let me repeat the paternal and fraternal concern of Archbishop Byrne and of all of the Saint Paul Staff for James' welfare, and allow me to forward my own personal best wishes, one who is truly

Yours in Christ,

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

EK:mz
cc: Archbishop Leo C. Byrne

February 28, 1974

Case: PORTER, James
Pr. Num.: S.P.A.M.: 744/73
S.C.D.F.: 2246/73

COPY

The Very Reverend John Kinney,
Chancellor,
The Chancery,
226 Summit Avenue,
Saint Paul, Minnesota 55102

Dear John:

I am pleased to enclose the original copy of the rescript of laicization in behalf of JAMES ROBERT PORTER, of the Diocese of Fall River. I enclose also his signed Document of Acceptance, and copies of letters of notification to his Proper Ordinary. I also attach a stipulation associated with James' acceptance of the rescript.

By exception, Bishop Cronin has offered to notify the Doctrinal Congregation of this execution, and no further action will be necessary, so far as I can see, on the part of our own Archdiocesan Staff.

I welcome the opportunity to renew my appreciation of your past assistance in this case, on the part of one who is now even more truly

Yours in Christ,

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

EK:mz

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

240 Summit Avenue

Saint Paul, Minnesota 55102

Case: PORTER, James
Pr. Num.: S.P.A.M.: 744/73
S.C.D.F.: 2246/73

STIPULATION OF EXECUTION TO RESCRIPT

In a conversation on February 22, 1974, with JAMES R. PORTER in conjunction with his acceptance of his document of laicization, it was explained that there is some concern lest past problems in sexual orientation might jeopardize a possible future marriage.

James stated that he is not at the present time thinking of marrying, but understood this concern, and agrees to the usefulness of such consultation. It was stated that, in effect, attached to this execution is an injunction against a future marriage in the Catholic Church unless there shall have been adequate reassurance, satisfactory to the Ordinary of the Place of the proposed marriage, that the factors which are described in the confidential petition of James would not jeopardize or inhibit a viable and successful matrimonial union, so far as could be humanly foreseen. For this purpose, it was explicitly stated that the file of the original Petition for Laicization be placed at the disposition of the professional consultant.

It was furthermore agreed that, since he is already familiar with his case and has already offered a professional opinion in it as an endorsement to the submission of the petition, the Consultation Services Center of the Archdiocese of Saint Paul and Minneapolis, and specifically, Father Kenneth J. Pierre, would be satisfactory, both to James, and to the Archbishop of Saint Paul. (A medical release to implement this consultation is in the files of this Petitioner.)

James was reassured of every possible assistance in a proposed future marriage, on the part of this Tribunal.

Ellsworth Kneal

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

EK:mz
cc: Mr. James Porter

226 SUMMIT AVENUE
SAINT PAUL, MINNESOTA 55102

Case: PORTER, James Robert
Pr. Num.: S.P.A.M.: 744/73
S.C.D.F.: 2246/73

# ACCEPTANCE OF LAICIZATION AND DISPENSATIONS

I, the undersigned JAMES ROBERT PORTER, residing at 1781 Gulden Place, Maplewood, Minnesota, 55109, herewith signify my free and willing acceptance of the document wherein I am given membership in the lay state with all of its rights, privileges, and responsibilities, and I acknowledge and accept the dispensation from all of the obligations arising from the free acceptance of Sacred Orders, and particularly the dispensation from the obligation of celibacy.

This action and dispensation is taken in the light of the response of Pope Paul VI dated January 5, 1974, Correspondence-Number of the Sacred Congregation for the teaching of the Faith 2246/73.

In accordance with the guidelines issued by the Congregation on January 13, 1971, I wish to state positively my intention of building the Church of Christ among men, so far as possible, by my own example of a devout Christian life in the midst of other men.

Recognizing the sensitivities of some towards the very fact of this dispensation granted me by Pope Paul VI, particularly with regard to the questions of residence, celebration of marriage, and participation in the life of the Church in its liturgy and in its teaching function, I express hereby my readiness to abide by the guidelines and directions issued by the Bishop of the place where I am residing, in each of these matters. In a general fashion, and deferring to these uncertainties which some may yet feel with regard to these dispensations, I recognize that my permanent status as an ordained minister of God should in general be held in some confidence; with regard to a marriage, I shall decline widespread publicity, against the possibility of this same misunderstanding and misreporting, and surround the ceremony with some privacy, but without any implication of secrecy.

With regard to future functions of ritual and ministry, and of association with religious education, I recognize in the first category that by my petition and this return to the lay state, I may exercise no specific function confined to Sacred Order, with the exception of absolution from Church penalties, and from sin, in a circumstance of danger of death. Furthermore, I recognize that, in accordance with the guidelines of the Sacred Congregation, I may not take any part in liturgical celebrations, such as that of lector, where my status as a priest is known. I am aware, however, that it is within the function of the Bishop to dispense from the prohibition contained within the guidelines of the Doctrinal Congregation regarding the teaching of religion in Catholic (or non-Catholic) schools, and I shall abide by the decision of the Bishop in these individual matters.

In all of this, it is my hope and aim that I might take an active part in the life of the People of God, in a fashion appropriate to this new state of life, and that I might be a source of edification - of a building up Christ among His people - and that I might show myself in all things, as in this, a devoted son of the Church. I accept this dispensation and recognize its effectiveness as of the moment of this signature, at Saint Paul, Minnesota, on this 22nd day of February, 1974.

James R Porter

Witness to Signature

March 12, 1974

Reverend Monsignor Ellsworth Kneal, J.C.D.
Presiding Judge, The Tribunal
Archdiocese of Saint Paul and Minneapolis
240 Summit Avenue
Saint Paul, Minnesota 55102

In Re: S.P.A.M. 744/73, Porter, James R.

Dear Monsignor Kneal,

I wish to acknowledge receipt of your kind letter of recent date having reference to the concluding details of the cause of Father James R. Porter. Thank you, once again, for your valued collaboration in this entire matter.

Please find enclosed herewith a facsimile of my letter of this date to the Cardinal Prefect of the Sacred Congregation for the Doctrine of the Faith.

Be assured of my sincere appreciation of your competent assistance, and of my prayerful good wishes for God's every choice blessing. I have the pleasure to remain

Faithfully yours in Christ,

+DC

Bishop of Fall River

Enclosure

March 12, 1974

His Eminence
Franjo Cardinal Seper
Cardinal Prefect
Sacred Congregation for the Doctrine of the Faith
11 Piazza del S. Uffizio
Roma, Italia

In Re: Prot. N. 2246/73

Your Eminence,

A rescript of laicization favoring Father James R. Porter, ordained for the Diocese of Fall River on April 2, 1960, was granted on January 5, 1974.

Father Porter had, for many years, been absent from this jurisdiction and, when his cause was instructed, was residing within the Archdiocese of Saint Paul. The Most Reverend Coadjutor Archbishop of Saint Paul and curial officials in that jurisdiction have graciously cooperated in the entire matter. I am pleased to advise Your Eminence that the rescript of laicization, Protocol Number 2246/73, hasbeen executed in the Archdiocese of Saint Paul. Please find enclosed herewith a facsimile of the document of acceptance which the petitioner has signed, witnessed by the Reverend Officialis of the Tribunal of the Archdiocese of Saint Paul.

With every cordial good wish, I have, Your Eminence, the pleasure to remain

Faithfully yours in Christ,

+JLF

Bishop of Fall River

Enclosure

FEB 28 P M 8c



*The Tribunal*

Bishop Daniel A. Cronin,
The Diocese of Fall River,
362 Highland Avenue,
Fall River, Massachusetts 02722

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

240 Summit Avenue Saint Paul, Minnesota 55102

May I have a carbon of the notification to Sec. 8.

In our files — guarded by a grateful and



A much-hurried note from Fr. Ellsworth Kneal ?

7-22-71

[redacted]

Most Reverend Daniel A. Cronin
P.O. Box 2577
Fall River, MA 02722

Dear Bishop Cronin,

I am writing relative to events that occurred in the early 1960's regarding a priest serving in North Attleboro, Massachusetts in the St. Mary's Parish.

I attended St. Mary's School from 1955 through 1964 - Kindergarten through grade 8. When I was in approximately the fifth grade (your records I am sure can indicate this more precisely), a Father Porter (first name might be "James") worked there. He was a recently ordained priest to the best of my knowledge.

(To assist you in checking into this I should also inform you that the pastor at the time was Father Booth and the second ranking priest was Father Annunziato. That neither one of these priests had anything whatsoever to do with the actions of Father Porter, should be emphasized).

Initially, Father Porter was greatly loved by all of the school children, to whom he paid much attention. He was very "affectionate" and would kiss the little girls on the mouth, even sometimes throwing them to the ground at the same time, on their birthdays. He also liked to wrestle the young boys. These propensities are just described to show some symptoms of the overall problem that he had. Generally, of course, I would support the idea of friendliness and affection between priest and parishioner.

My memory of the date may be inexact but around 1962 or so this man was transferred away after a scandal involving reports of molesting a young girl who was the same age as I. Whether the girl was believed at the time and whether the transfer was directly related to the claims are

unknown to me at present.

Within the past year some old memories, (which I had repressed because of the horrible feelings which they caused), have come back to the conscious level. When I was about 11 years old, Father Porter brought several other children and I to Boston to see a sports event (probably a Celtics game, I am not sure because I never actually got there). Instead of going to the event, however, this man brought me and at least one other boy to an apartment or room in Boston which he apparently had rented. The other boys, I would guess, may have somehow gone on to see the game. They also could have been somewhere else in the building for all I know. I remember the apartment was not on the ground floor and had a window overlooking a city street.

In this apartment, Father Porter offered me a piece of mincemeat pie. I remember trying it and saying I did not like it. The other boy and the priest continued to urge me on to eat it and I eventually did so. I was rendered unconscious by something in the pie, either drugs or alcohol. I then recall a half-aware state where I was sexually abused (raped) by the priest. My feelings were of complete helplessness and great hurt that my trust and admiration had been betrayed.

I repressed these memory for many years. I am presently 39 years old.

Usually when a situation like this surfaces it is only the tip of the iceberg and the perpetrator has engaged in many more acts where he has not been caught. I do know the name of the young girl involved in the problem described in the second paragraph above, but perhaps your records might already contain this, anyway. Also, at the moment, I do not feel the need to bring her into this and to recall for her any horrible memories.

Please note that I met with Father Joseph Souza of the Parish of Our Lady of Health in Fall River, Massachusetts on September 27, 1989 at 7:30 at the rectory there. I had made the appointment to see him by calling the Chancery office at (508)-675-1311. Father Souza did inform me that his records indicate that Father Porter is at present not in the Diocese of Fall River. He referred me to you and to the Chancellor, Monsignor Oliveira for further information and assistance.

I am writing to request your assistance so that we can all be assured that this man is no longer in a position to do damage to the lives of any more children.

I would greatly appreciate your efforts to reassure me with specific information about the present position or last known information about Father Porter. I am not interested in causing embarassment to the Catholic Church, but am concerned that the man should be stopped.

Please keep this matter confidential.

My home telephone number is [redacted] Thank you in advance for your anticipated assistance in this matter.











Most Reverend Daniel A Cronin
P O Box 2577
Fall River, MA 02722

personal + confidential

FD-302 (REV. 3-10-83)



FEDERAL BUREAU OF INVESTIGATION

Date of transcription 12/14/89

JAMES ROBERT PORTER, house husband, home address 2137 Hale Avenue North, Oakdale, Minnesota, telephone number 612/770-3692, was advised of the identities of the interviewing Agents and the nature of the interview. PORTER then provided the following information:

PORTER was formerly a priest in the Catholic Church. He was ordained as a priest in 1960, but was convinced to renounce his vows by Father BENNENT, Church Psychiatrist, in 1969. Father BENNENT told PORTER that the only way he would cure his sexual problem was to renounce his vows and become a layman. PORTER refrained from any further sexual contact with children, after he renounced his vows, because he no longer had the church's support and was forced to the face the responsibility of his actions on his own. Prior to being advised by Father BENNENT to renounce his vows, PORTER had been caught molesting young boys approximately five times. After each incident the Catholic Church would place him through treatment for his problem and transfer him to a new parish. Father PIERRE, with the Archdiocese in St. Paul, now has possession of all of PORTER's records regarding the aforementioned records.

PORTER advised that he began the molestation of young boys approximately two years after becoming ordained. During the period of 1962 to 1969, PORTER had sexual contact with 40 to 50 boys, ranging in age from 10 to 14. The majority of these 40 to 50 sexual acts occurred without the boys ever knowing it. He said he would rub his penis against the boys while wrestling with them. PORTER stated that he had only disrobed about five out of the 40 to 50 boys he molested. There was no anal penetration, but he received and performed oral sex with a few of the boys.

PORTER has been married to

On October 22, 1989, PORTER was at the Little Canada Charity Bingo Hall with his wife. PORTER usually attends bingo with his wife every Sunday night from 9:15 to 11:00 or 11:15 p.m. in Little Canada. PORTER produced a canceled check dated October 22, 1989, to Little Canada Bingo Hall in the amount $35.

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Investigation on 12/7/89 at Oakdale, Minnesota File # 7-MP-29808 Sub C-

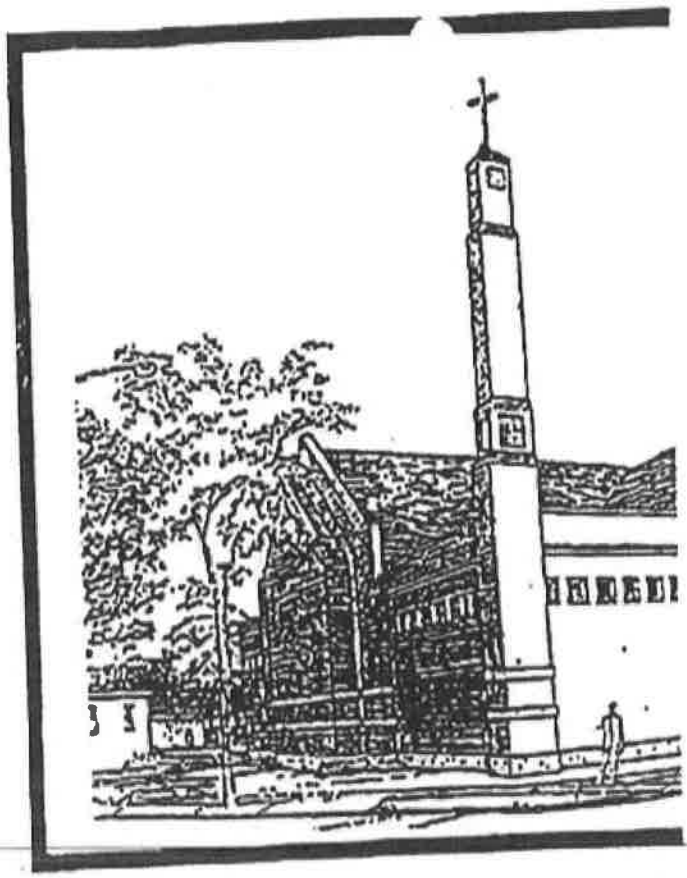
871

by SA C. J. FREIHOFER
SA JOHN P. DOUGHERTY JPD/rr Date dictated 12/12/89

YC

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned

PORTER drives a 1981 Plymouth Reliant K car station wagon, tan in color, with Firestone tires, license number 273DPL. He advised he traveled through St. Cloud, Minnesota, many years ago, but has no idea where St. Joseph, Minnesota, is located.



7 June 1992

Dear Sisters & Brothers,

In a recent issue of Newsweek and The Bemidji Pioneer, articles were carried concerning a former Catholic priest - James Porter - reeling allegations of sexual abuse of children. It has come to my attention that this former priest at one time was stationed at St. Philip's. I am deeply concerned that while he was here he might have victimized those most vulnerable - children. If you know of any abuse that may have been caused by James Porter I ask you to please talk with me. I assure you of complete confidentiality.

In the Lord,

Fr. Rick

Fr. Rick Lambert


St. Philip's Rectory
710 Beltrami Ave.
Bemidji, MN 56601
Phone: 751-4262

St. Philip's Sch
620 Beltrami A
Bemidji, MN 56
Phone: 751-493


## CELEBRATION OF THE LORD'S DAY

Saturday Mass 5:30 P.M.
Sunday Masses 7:30, 9:00, 10:30 A.M.

Father Richard Lambert, Pastor
Father Larry Delaney, Associate Pastor
Father Keough Patnode, In Residence
Deacon John Schulling, Finance Director
Rhonda Martinka, Religious Education Coordinator - Pre-school through 5th grade
Margaret Fraher, Youth Ministry, (6th-12th Grade), Music
Flavia Sagedahl, School Principal
Susan Boutell, Bookkeeper
Mary Margaret Will, Secretary
Michael Norden, Facility Supervisor
George Theroux, Caretaker - Holy Cross Cemetery

**MORNING PRAYER**
Weekdays M-F
8:10 A.M.

**WEEKDAY MASSES**
Monday thru Saturday
8:30 A.M.

**RECONCILIATION**
Saturday at 4:00 P.M. or by appointment

**INFANT BAPTISM**
Catechetical Classes required. Please contact one of the priests early during pregnancy or at adoption. Baptisms are scheduled the last weekend of the month at Masses.

**MARRIAGE**
Contact one of the priests six months prior to scheduling a wedding date.

**NEW MEMBERS**
We welcome you to St. Philip's! Register at the rectory as soon as possible either by phone or a personal call.

**PASTORAL VISITATION**
When entering the hospital, please specify your religion. If you desire a home visit, communion for the homebound, or the Sacrament of the Sick, call the rectory.

**CLOTHING DEPOT**
Hours: 12:00 Noon - 6:00 P.M. Monday and 9:00 A.M. - 3.00 P.M. Tuesday, Wednesday and Thursday
751-3835

**BEFRIENDER PROGRAM**
Phone: 751-4262
Margaret Maus, Jean Malone, Coordinators

office of the Bishop · p.o. box 610 · crookston, minnesota 56716

June 12, 1992

Dear Father / Pastoral Administrator,

A recent issue of Newsweek magazine carried an article about a former priest, James Porter, who is being accused of abusing a signficant number of children.

In light of the notoriety surrounding this former priest, I thought I should share with you the basic information we have.

Porter was a resident at the Paraclete place in Nevis. For several months apparently, he helped out on weekends at St. Philip's Parish in Bemidji. When he finished his residency there in September, 1969, and was given a good recommendation, Bishop Glenn appointed him as fulltime associate at St. Philip's.

After a year there, it was discovered that he was allegedly abusing children and he was immediately told to leave.

With the help of Fr. Lambert, we are now in the process of discovering alleged victims, and we are reaching out in a pastoral way to anyone who may have been abused.

Sincerely yours in Christ,

+Victor H. Balke

+Victor H. Balke
Bishop of Crookston

IMMEDIATE RELEASE
July 11, 1992

From: Diocese of Crookston, Minnesota
Msgr. Michael J. Patnode, Chancellor
Box 610
Crookston, MN 56716
(218)281-4533

James Porter, a former priest of the Fall River Diocese in Massachusetts, served in the Diocese of Crookston, MN as an assistant priest in Bemidji, MN from August 22, 1969 to September 20, 1970. He came recommended to the diocese after undergoing inpatient treatment at a treatment facility. The treatment center stated that he had recovered and gave every sign of having his former problems under control.

After it was alleged in September 1970 that Porter was abusing children, he was told to leave the parish and the diocese immediately, and at the time he indicated he planned to return to the treatment center. We do not have any present contact with him, nor do we have his current address.

In early June of this year, after we discovered that Porter had served for a short time in our diocese, Bishop Victor Balke, current bishop of the Diocese of Crookston, asked Fr. Rick Lambert, the pastor of St. Philip's Parish, Bemidji, to place an announcement in the parish bulletin in an effort to reach out and minister to anyone who might have been victimized by Porter.

In this announcement, the pastor indicated

> "It has come to my attention that this former priest (i.e. James Porter) at one time was stationed at St. Philip's. I am deeply concerned that while he was here he might have victimized those most vulnerable - children. If you know of any abuse that may have been caused by James Porter I ask you to please talk with me. I assure you of complete confidentiality."

Bishop Balke has indicated to Fr. Lambert, the pastor, that he is willing to meet with any persons who may come forward, if they wish to do so. Since we have assured complete confidentiality to any who may come forward, we are unable to comment further on responses to the parish bulletin announcement.

The Diocese of Crookston has currently a diocesan policy on dealing with matters of Sexual Misconduct. This policy has been developed over a period of

the last several years and was promulgated on March 10, 1992. It is now in force in the Diocese of Crookston. It is consistent with the policy statement of the U.S. Catholic Conference of Bishops, issued in February 1992, and the more recent statement of Archbishop Pilarczyk, President of the National Conference of Catholic Bishops on the Sexual Abuse of Children, issued June 20, 1992.

The Diocese of Crookston is committed to reach out to any and all victims of sexual misconduct and their families, and to communicate our sincere commitment to their spiritual and emotional well-being with appropriate pastoral care.

THE CHANCERY
DIOCESE OF CROOKSTON
P.O. BOX 810
CROOKSTON, MINNESOTA 56716

The main purpose of a visit with a victim of James Porter is to offer pastoral care and in that context to apologize on behalf of the Church.

Ask questions concerning how this experience(s) may have affected the person, i.e. spiritually, emotionally, mentally.

Inquire into whether the person has ever sought any help and/or if they would be interested in seeking help. Offer the assistance of the diocese. What does he/she feel the diocese should do to deal with this matter at this time?

If they desire help -- please refer them to the chancery and either Fr. Mike Foltz or Msgr. Mike Patnode.

At the Masses on the weekend of July 11-12, 1992, I made the following statement to the Parish family of St. Philip:

> At the beginning of June it came to my attention that a James Porter --- an ex-priest who was once stationed here, was being investigated concerning alleged sexual abuse of children. I am informed that the media is continuing this investigation in the Bemidji area. The Diocese issued a statement to the media and the full text of the statement is available in the parish office if you wish to see it. As I mentioned in the June 7 bulletin, I am deeply concerned that while James Porter was here he might have victimized those most vulnerable--- children. I am also deeply concerned that those who may have been victimized, and this includes their families, know the pastoral concern and care of the Church. Bishop Balke, the Diocese of Crookston, and most certainly this parish family is committed to reach out to any and all victims of sexual misconduct and their families, and communicate our sincere commitment to their spiritual and emotional well-being with appropriate pastoral care. If you know of any abuse that may have been caused by James Porter or if you were hurt by him, please feel free to talk to me. I assure you of complete confidentiality.

Since I assured the parishioners of confidentiality, I am unable to comment any further.

---

Rev. Richard Lambert
Pastor, St. Philip's Church

PRESS RELEASE

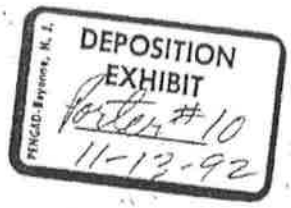
July 14, 1992

James Porter issued the following statement:

"I was a very sick man while I was a Roman Catholic priest in the 1960s. As a result of my illness, I sexually abused a number of children. I sought help for my illness on several occasions, and, when I finally realized that I could not control my behavior while remaining a priest, I left the priesthood. I have not had sexual contact with any child since I left the priesthood in 1974. I am deeply sorry for all of the pain that I have caused, particularly to the children and their families."

Mr. Porter will have no further public comment at this time, although he may agree to be interviewed at a later date. Any inquiries should be made to his attorney, Bruce Jones, Faegre & Benson, 2200 Norwest Center, 90 South Seventh Street, Minneapolis, Minnesota 55402 (612/336-3342).

MOOOP007.WPS



Tuesday, July 15, 1992 Porter issues the following statement:

> "I was a very sick man while I was a Roman Catholic priest in the 1960s. As a result of my illness, I sexually abused a number of children. I sought help for my illness on several occasions and, when I finally realized that I could not control my behavior while remaining a priest, I left the priesthood. I have not had sexual contact with any child since I left the priesthood in 1974. I am deeply sorry for all the pain that I have caused, particularly to the children and their families."



EXHIBIT

128

STATE OF MINNESOTA IN DISTRICT COURT

COUNTY OF WASHINGTON TENTH JUDICIAL DISTRICT

---

John Doe 1,

Plaintiff,

vs.

Roman Catholic Bishop of Fall River, a Corporation Sole, Diocese of Crookston, The Servant of the Paraclete, Inc., a New Mexico corporation and James R. Porter,

Defendants.

Court File: C9-92-3836
Case Type:

**AFFIDAVIT OF FATHER RICK LAMBERT**

---

STATE OF MINNESOTA)
)ss.
COUNTY OF BELTRAMI)

Father Rick Lambert, being first duly sworn, states and deposes as follows:

1. That at all pertinent times herein he has served as an ordained priest of the Roman Catholic Church assigned as pastor of St. Philip's Church, Bemidji, Minnesota.

2. That he sent a written message to his parishioners dated June 7, 1992 referring to articles in the press concerning sexual abuse of children by James Porter, a former priest who was previously stationed at St. Philip's Church. That in said message, he requested that persons with knowledge of sexual abuse speak to him with complete confidentiality.

3. That the June 12, 1992 letter attached as Exhibit 5 was received by Father Lambert and reflects instructions received by Father Lambert from Bishop Balke to reach out to victims of James

Porter's conduct "in a pastoral way."

4. That attached as Exhibit 6 is a copy of a July 11, 1992 press release which he received from the office of the Chancellor, Diocese of Crookston.

5. That attached as Exhibit 7 are guidelines provided by the Chancery office regarding counseling of victims of James Porter.

6. That attached as Exhibit 8 is a copy of a message by Father Lambert delivered to parishioners on July 11 and July 12, 1992.

7. That he met with various individuals in June of 1992 in response to his June 7, 1992 invitation. That his intention at all times was to provide spiritual aid and comfort to those seeking to discuss issues relating to James Porter with him. That at all times he promised said individuals complete confidentiality, and that said individuals requested from him that all discussions between Father Lambert and themselves be kept confidential.

FURTHER THIS AFFIANT SAYETH NOT.

Fr. Rick Lambert
Father Rick Lambert

Subscribed and sworn to before me this 2 day of January, 1993.

Mary Margaret Will
Notary Public

MARY MARGARET WILL

STATE OF MINNESOTA IN DISTRICT COURT

COUNTY OF WASHINGTON TENTH JUDICIAL DISTRICT

- - - - - - - - - - - - - - - - - -

JOHN DOE 1,

Plaintiff,

vs. File No. C9-92-3836

ROMAN CATHOLIC BISHOP OF FALL RIVER, a Corporation Sole, DIOCESE OF CROOKSTON, THE SERVANT OF THE PARACLETE, INC., a New Mexico Corporation, and JAMES R. PORTER,

Defendants.

- - - - - - - - - - - - - - - - - -

Deposition of JAMES R. PORTER, taken pursuant to Notice of Taking Deposition, and taken before Gary W. Hermes, a Notary Public in and for the County of Ramsey, State of Minnesota, on the 13th day of November, 1992, at 2500 Norwest Center, Minneapolis, Minnesota, commencing at approximately 10:25 o'clock a.m.

AFFILIATED COURT REPORTERS
741 NORWEST BANK MIDLAND
MINNEAPOLIS, MN 338-4348

COPY

APPEARANCES:

JEFFREY R. ANDERSON, ESQ., and MARK A. WENDORF, ESQ., Attorneys at Law, E-1400 First National Bank, St. Paul, Minnesota 55101, appeared for Plaintiffs.

BRUCE JONES, ESQ., Attorney at Law, 2500 Norwest Center, Minneapolis, Minnesota 55402, appeared for James R. Porter.

KAREN C. KENNEDY, ESQ., Attorney at Law, 7000 Cityplace, P.O. Box 3170, Albuquerque, New Mexico 87190, appeared for Archdiocese of Santa Fe.

LAWRENCE J. HAYES, ESQ., Attorney at Law, 940 One Appletree Square, Bloomington, Minnesota 55425, appeared for Diocese of Crookston.

SCOTT P. DRAWE, ESQ., Attorney at Law, Suite 120 The Crossings, Minneapolis, Minnesota 55401, appeared for Roman Catholic Bishop of Fall River.

TERENCE O'LOUGHLIN, ESQ., Attorney at Law, 1400 Capital Centre, St. Paul, Minnesota 55102, appeared for The Servant of the Paraclete, Inc.

ALSO PRESENT:

Margoe Hermes

Cathy Moore

Sharon M. Johnson

* * *

I N D E X

CROSS-EXAMINATION BY MR. ANDERSON.....5

DEPOSITION EXHIBITS 1-9 MARKED PRIOR TO DEPO

DEPOSITION EXHIBIT 10 MARKED.....207

* * *

P R O C E E D I N G S

MS. HERMES: It's November 13th, 1992, approximately 10:25 a.m. This is the videotape deposition of James R. Porter. Would all counsel please state their names for the record?

MR. ANDERSON: Jeff Anderson for the plaintiffs.

MR. WENDORF: Mark Wendorf for the plaintiffs.

MR. DRAWE: Scott Drawe for the Diocese of Fall River.

MS. KENNEDY: Karen Kennedy for the Archdiocese of Santa Fe.

MR. HAYES: Larry Hayes for the Diocese of Crookston.

MR. O'LOUGHLIN: Terry O'Loughlin, representing the Servants of the Paraclete.

MR. JONES: Bruce Jones for Mr. Porter.

MS. HERMES: And would the court please swear the witness, please?

JAMES R. PORTER,

called as a witness, being first duly sworn, was examined and testified as follows:

CROSS-EXAMINATION

BY MR. ANDERSON:

Q. Mr. Porter, would you please state your full name for the record?

MR. JONES: You may answer.

A. James Robert Porter.

MR. JONES: Let me make a preliminary statement that might help speed things up. As people in the room are aware, Mr. Porter has been charged with felonies both in Massachusetts and in Minnesota arising out of some of the same alleged conduct that's alleged in these lawsuits. The allegations in the criminal complaints range from the period of the early 1960's to the late 1980's. As I have previously told all counsel, for that reason I expect that Mr. Porter will be asserting his Fifth Amendment right against self-incrimination and his corresponding and analogous rights under the various state court constitutions. For that reason I expect that there are broad areas of time and subject matter as to which he will assert this privilege and refuse to answer questions and on occasion I will

instruct him to do so.

For purpose of brevity, if I instruct Mr. Porter not to answer, unless there's some objection from counsel, that is the ground on which I am instructing him not to answer, the Fifth Amendment ground. If there are other grounds, such as attorney/client privilege or something like that, I will try and make that clear as well on the record.

Also, I would because of the nature and public interest in this proceeding, I would just like to state on the record that I would draw each counsel's and the reporter's attentions to the provisions of 30.02D2 of the Minnesota Rules of Civil Procedure concerning the retention of the original of the videotape of this deposition sealed and marked for identification purposes. Thank you.

Q. (By Mr. Anderson) Mr. Porter, how old are you?

MR. JONES: You may answer.

A. Fifty-seven.

Q. (By Mr. Anderson) And what is your date of

birth?

MR. JONES: You may answer.

A. January the 2nd, 1935.

Q. (By Mr. Anderson) Are you presently under any medication or any prescription, under the influence of any drugs?

MR. JONES: You may answer.

A. No, I'm not.

Q. (By Mr. Anderson) Are you feeling all right so that you can understand the questions that are asked here today and answer them accordingly?

MR. JONES: You may answer.

A. Yes.

Q. (By Mr. Anderson) Mr. Porter, I am going to show you what we have marked for purposes of this deposition as Porter Deposition Exhibit Number 1. Why don't you take a look at that for a moment, and I will represent to you that this is a list of names and I am going to today be inquiring of you regarding a number of these people, and when I do, I will not be referring to them by their actual names, but rather by pseudonym. And if you'll look, the pseudonym is on the far left

of the exhibit. So that when I refer to John Doe 1, I will be referring to the identify of the individual to the left of that designation. Do you understand?

A. Uh huh. Yes.

Q. In other words, if I refer to John Doe 1, you'll know who it is I'm referring to by looking at this exhibit. Is that okay with you?

MR. JONES: Tell him if you understand.

A. I understand that, yes.

Q. (By Mr. Anderson) Okay. And similarly, the same applies to the individuals identified at page 2 and page 3. All right?

MR. JONES: So those are identified by John Roe on pages 2 and 3?

MR. ANDERSON: That's correct.

MR. JONES: And John Doe on page 1.

MR. ANDERSON: Correct.

MR. JONES: Just for the record, I would object to the characterization on the document.

MR. ANDERSON: All right.

MR. DRAWE: I would join in that

objection.

Q. (By Mr. Anderson) For how long a period of time were you a Catholic priest?

MR. JONES: Instruct you not to answer.

A. I refuse to answer on the advice of my counsel.

Q. (By Mr. Anderson) And on what basis?

MR. JONES: As I said before, on the basis of the Fifth Amendment.

MR. ANDERSON: I'd ask him to assert the basis. In other words, if he's going to refuse to answer on the grounds it may tend to incriminate him pursuant to the Fifth Amendment, I'd request that he so state.

MR. JONES: That he state that on every occasion?

MR. ANDERSON: Yes.

MR. JONES: (Handing documents.) Can you read that?

THE WITNESS: (Examining documents.) Yes.

MR. JONES: Do you want to repeat the question?

MR. ANDERSON: I shall.

Q. (By Mr. Anderson) Mr. Porter, how long were you a Catholic priest?

MR. JONES: I instruct you not to answer?

A. On the advice of counsel, I refuse to answer based on the privilege against civil incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Mr. Porter, in the year 1969 and 1970, did you repeatedly molest and sexually abuse a then altar boy who was then age 11 and 12 who has been identified for you as John Doe 1?

MR. JONES: Instruct --

MR. DRAWE: Object to that question as argumentative as phrased.

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and the state constitutions.

Q. (By Mr. Anderson) Mr. Porter, when I use the words sexual abuse or engage in sexual

contact or the word molest, I'm going to be referring to conduct that I'll define for you, and that is; conduct in which during a period of time in which you were then an adult over the age of 18 and the individual, other individual involved, would be a minor under the age of 18; when I use the word sexual contact, molest or sexual abuse, I'm referring to any touching of the genitals, of the buttocks for any sexual purpose. All right? Do you understand my definition?

MR. JONES: Let me first object to the definition and the question as being compound. The question is did you understand what he just said?

THE WITNESS: Answer?

MR. JONES: Yes, you may answer.

A. I understand what he says.

Q. (By Mr. Anderson) Okay. Did you at that time in connection with John Doe 1 engage him repeatedly in simulated anal intercourse and masturbation?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer

based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage him in the conduct that I have described in the altar boy dressing room in the basement of St. Philips Church in Bemidji, Minnesota?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage John Doe 1 in the conduct that I've described in the church rectory and in your car and in various other locations in and around the Church of St. Philip?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) When you engaged this

individual in the conduct I've described and on several occasions, did you tell John Doe 1 that this conduct was "part of being a man"?

MR. DRAWE: Object to the form of the question as it assumes as fact a matter for which there is no foundation.

MR. O'LOUGHLIN: We join in that. It's argumentative also.

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) When at that time that I have referred you engaged in sexual conduct with John Doe 1 and at various times, did you also represent to him that this conduct was "part of growing up in the church"?

MR. DRAWE: I would repeat the same objection to the form of that question and add that it's argumentative.

MR. JONES: Instruct you not to answer.

MR. O'LOUGHLIN: Could we have a

continuing objection?

MR. ANDERSON: You may.

A. On the advice of counsel -- excuse me, sir.

MR. O'LOUGHLIN: I just want the record to show that we stipulate we have a continuing objection to lack of foundation and argumentative to the questions.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) When you engaged John Doe in the conduct as I've described and if you engaged John Doe in the conduct as I've described, did you at those times and at various times represent to him that, I quote, "God was watching him"?

MR. JONES: I'll object to that question as ambiguous, also instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) For your information, Mr.

Porter, I'm going to show you what has been marked Plaintiffs' Exhibit Number --

MR. JONES: Porter Number 2.

Q. (By Mr. Anderson) Excuse me, Deposition Exhibit Porter Number 2. And, obviously, this refers to a photograph of -- a number of photographs of a number of youth.

MR. JONES: Could you state the origin of this?

MR. ANDERSON: Yeah. This is a class picture for grade six at St. Philips, school year 1969/'70.

MR. JONES: Thank you.

Q. (By Mr. Anderson) When I refer to John Doe Number 1, I'm referring to the individual designated number 1 on that exhibit.

MR. JONES: You can tell him whether understand that.

Q. (By Mr. Anderson) Do you understand that?

A. I understand it.

Q. Mr. Porter, looking at the person identified as individual number 1 on that exhibit, Exhibit Number 2, did you know or come to know in the course and work of your employment at the St. Philips Church John Doe

number 1?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the grounds against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Mr. Porter, I'm going to ask you some questions in connection with John Doe 2. I'll refer you to Plaintiffs' Exhibit Number 1 so that you know about whom I'm speaking. I'm also --

A. Excuse me, I lost you on that one.

Q. I'm going to refer you to --

MR. JONES: He's just telling you this is the person he's referring to now.

THE WITNESS: Okay.

MR. JONES: So you know the person's real name.

THE WITNESS: Yeah, okay. All right.

Q. (By Mr. Anderson) So that when I'm referring to John Doe 2 in the next questions I'm going to ask, I'll be making reference to the individual identified there as John Doe 2.

A. Oh, okay.
Q. I will also refer you to Plaintiffs' Exhibit Number 2, which is that same photograph we've already identified as the class photo of grade six, and next to one of photographs there is a number 2 designation. That is the individual I represent to you that I will be asking you about.

MR. JONES: You can tell him whether you understand that.

A. I understand.
Q. (By Mr. Anderson) Mr. Porter, between the years and in the years 1969 and 1970 you were serving as a priest at the St. Philips Church in Bemidji, Minnesota, did you regularly and repeatedly engage in sexual conduct with the individual I have identified for you as John Doe 2?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.
Q. (By Mr. Anderson) Did you while John Doe 2 at

that time was in the sixth grade engage in simulated anal intercourse and attempted anal intercourse with and upon John Doe 2?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitution.

Q. (By Mr. Anderson) Did you engage or attempt to engage in the conduct I've described in the altar boy dressing room in the basement of the St. Philips Church?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage or attempt to engage in some of the conduct that I have described in the sacristy of the church and in the church rectory at St. Philips in Bemidji, Minnesota?

MR. JONES: I instruct you not to

answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Mr. Porter, I'm going to ask you some questions in connection with the individual we've identified as John Doe 3. I'd invite you to look at the Exhibit 1 so that you know about whom we're speaking. Have you done that?

MR. JONES: You may answer.

A. I have.

Q. (By Mr. Anderson) Okay. Mr. Porter, in the years 1969 and '70 while serving as a parish priest at the St. Philips Church in Bemidji, Minnesota, did you on several occasions engage in sexual contact with the individual who was then in the sixth grade we've identified as John Doe 3?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

state constitutions.

Q. (By Mr. Anderson) Mr. Porter, during that time while that individual was an altar boy and on the boys basketball team, approximately age 10 and 11, did you repeatedly engage or attempt to engage in sexual conduct with that youth by simulating intercourse with that youth and laying upon him?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and the state constitutions.

Q. (By Mr. Anderson) And did you in connection with that youth John Doe 3 unzip your pants and rub your penis up and down upon that youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Mr. Porter, did you engage in the conduct I have described with this altar boy in the altar boy dressing room in the basement of St. Philips Church?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Sir, did you engage in the conduct that I have describes in the upstairs sacristy of that church at St. Philips?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you engage in a form of fondling of this youth's genitals in this youth's home while visiting this youth's home and this family of this youth in and around that time?

MR. JONES: I instruct you not to

answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Mr. Porter, do you remember having seen the name of John Doe 3 as we identified it and having seen -- excuse me, I haven't shown you a photograph. Do you remember having seen the name of John Doe 3? Do you remember John Doe 3?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) I'm going to ask you some questions in connection with John Doe 4 and I invite you to look at Exhibit 1 so that you know about whom I speak. Have you done that?

MR. JONES: Have you done that?

A. Yes.

Q. (By Mr. Anderson) All right. I'm also going to show you what we've marked Plaintiffs'

Exhibit Number 3. I'll represent to you that it's obviously a photograph and I will represent to you that it is a photograph of the person I've identified for you now as John Doe 4.

MR. JONES: Do you understand that?

Q. (By Mr. Anderson) Do you understand that?

A. I understand, yes.

Q. All right. In the years 1969 and 1970, while serving as a Catholic priest at the St. Philips Church in Bemidji, Minnesota, did you come to know the person I've identified as John Doe 4?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you while serving as a priest at that time come to know him in the context of your supervision of altar boys and working with the boys basketball team at that time?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and the state constitutions.

Q. (By Mr. Anderson) Did you, Mr. Porter, repeatedly engage John Doe 4 in sexual conduct while he was then age 11 and in the sixth grade?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you in the years 1969 and 1970 while serving as a Catholic priest engage John Doe 4 in sexual conduct by attempting anal intercourse with him or upon him?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against

self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you in or around that time engage in sexual contact with that youth by placing your penis between the child's legs and moving up and down?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you at that time have that youth lay upon the ground and lay upon the youth and rub your genitals against the youth's buttocks?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did some of the conduct that I have described for you occur in the altar boy dressing room in the basement of

the St. Philips Church?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and the state constitutions.

Q. (By Mr. Anderson) Did some of the conduct that I have described, specifically some of the sexual conduct that I've described, occur in the child's home when you were visiting the family of this child?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Mr. Porter, I'm going to ask you some questions in connection with John Doe 5. I refer you to Exhibit 1 so you know about whom I speak by name.

MR. JONES: Do you know who he's referring to?

THE WITNESS: Yes, I do.

Q. (By Mr. Anderson) I'll show you what we have marked for purposes of identification as Deposition Exhibit Number 4, and I'll represent to you that this is a photograph of the person about whom I'm referring and who I've identified as John Doe 5.

MR. JONES: You understand that?

THE WITNESS: I understand.

Q. (By Mr. Anderson) Mr. Porter, while serving as a Catholic priest in 1969 and 1970, did you on several occasions engage in sexual conduct with the youth I've identified as John Doe 5 while he was then ages 8 and 9?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And at that time, were you serving as a parish priest and the parents of that youth were members of the church and parishioners in regular attendance at that church?

MR. JONES: I instruct you not to

answer.

A. On the advice of counsel, I refuse to answer base on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you on and in the time period I have described fondle this youth's genitals on several occasions?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you engage in the conduct that I have described, the sexual conduct that I have described, do that while visiting the home of this youth and the parents youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) I'm going to ask you some questions about John Doe 6. I'd invite you to look at Exhibit 1 so you know by name about whom I speak. Do you know?

A. I do know.

Q. Okay. And I will show you Deposition Exhibit 5, which I will represent is a photograph of the person I'm referring to as John Doe 6.

MR. JONES: Do you understand that?

THE WITNESS: I understand.

Q. (By Mr. Anderson) In the year 1969 while serving as a Catholic priest and in the course of your work with the boys basketball team and involved in the church, did you engage John Doe 6 in sexual conduct while he was then ages 12 and 13 and in the seventh grade?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you on many occasions

repeatedly and regularly engage this youth in sexual conduct during the period of time you served as a priest at that church?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage that youth in sexual conduct by having that youth sit upon your lap while you would repeatedly grind your body against this youth to the point of ejaculation?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage in the conduct I've just described while having the youth sit upon your lap in the home of this youth?

MR. JONES: I instruct you not to

answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage in the conduct I've just described in the home of this youth while the parents were present and while you were visiting with the family?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And were you at the time that you engaged in the conduct that I have described in connection with this youth ministering to the youth and the family of this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

state constitutions.

MR. JONES: Need a drink?

THE WITNESS: Yeah, would you, please? Thank you.

MR. JONES: Regular coffee?

THE WITNESS: Just black. Thank you.

Q. (By Mr. Anderson) Mr. Porter, I'm going to ask you some questions about John Doe 7.

MR. JONES: Looking at the list, do you know who he's referring to?

THE WITNESS: I do.

Q. (By Mr. Anderson) Okay. Mr. Porter, in the years 1969 and 1970 while serving as a Catholic priest at the St. Philips Church in Bemidji, Minnesota, did you on several occasions engage in sexual conduct with this youth I've identified as John Doe 7?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you engage in

sexual conduct with this youth on several occasions either before or after basketball team practice with this youth who was then approximately 9 years old?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you on several occasions during that time cause this youth to perform oral sex or fellatio upon you?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you on the occasions and during the time that I have described simulate anal intercourse upon this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer

based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you on several occasions have this youth sit upon your lap while you grinded your hips?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you on at least one occasion while in the basement of the church force this youth against the wall and fondle the genitals of this youth while humping upon him?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you sodomize this youth by anally penetrating him on at least one

occasion?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage in some of the sexual conduct that I have described in the altar boy dressing room in the church at St. Philips in Bemidji?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage in some of the conduct, the sexual conduct that I have described, in the church rectory at St. Philips in Bemidji?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against

self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you engage in some of the conduct I've described in the school locker room adjacent to or in the school?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you engage in some of the conduct I have described in your car while driving the youth from basketball practice or other church or school-related activities?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did some of the conduct that I have described happen while you were in the home of this youth and visiting with

his parents and family?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Were you at various times either before or during the periods in which I've described the sexual conduct engaged in a religious or spiritual counseling with this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that at various times and on various occasions this youth, as well as others, sought you out for various forms of aid, comfort, care and spiritual advice?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you in the years 1969 while serving at St. Philips parish in Bemidji work and serve as the parish priest to this youth and his family?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Mr. Porter, I'm going to ask you some questions about John Doe 8. I'd ask you to refer to Exhibit 1.

MR. JONES: Do you understand what name he's referring to?

THE WITNESS: I understand what name, yes.

Q. (By Mr. Anderson) All right. In the years 1969 and 1970 while serving as the parish priest at St. Philips Church in Bemidji, did you engage John Doe 8 in sexual conduct on

several occasions?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you engage in sexual conduct with this youth while this youth was then age 10 and in the fifth grade in attendance at the school?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you on those occasions and on more than one occasion engage in simulated anal intercourse and fondling of this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against

self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you also attempt to or actually engage in some sexual conduct with this youth on more than one occasion when visiting this youth's home as a parish priest?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And were you serving as a parish priest at all times while engaged in any conduct with this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) I'm going to ask you some questions about John Doe 9. I'll ask you to refer to Exhibit 1 so that you know about

whom I'm referring.

MR. JONES: Do you understand the name he's referring to?

THE WITNESS: I understand, yes.

Q. (By Mr. Anderson) And I'll show you Plaintiffs' Exhibit Number 6, which is a photograph of John Doe 9. Do you understand that that is a photograph of the person that has been identified as John Doe 9?

MR. JONES: Do you understand that?

THE WITNESS: I understand.

Q. (By Mr. Anderson) In the years 1969 and 1970 while serving as a parish priest at the St. Philips Church in Bemidji, Minnesota, did you on several occasions engage in sexual contact with John Doe 9?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you do so while he was an altar boy and you were working with and

supervising altar boys at the Church of St. Philip?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you also come to know and work with this youth in the context of the boys basketball team with which you worked at that time?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you engage in the conduct or some of the conduct that I have described while this youth was then 10 and 11 years old and in the fifth grade at St. Philips?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you on at least one occasion engage in simulated anal intercourse with this youth by thrusting your genital area into this youth's buttocks?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage in the sexual conduct I just described with this youth either before or after this youth actually served as an altar boy?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And while engaging in some

of the conduct, the sexual conduct that I've described, did you represent to this youth that you were his buddy repeatedly?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and the state constitutions.

Q. (By Mr. Anderson) I'm going to ask you some questions about John Doe 10. I'd ask you to refer to Exhibit 1 so that you know about whom I'm speaking.

MR. JONES: Do you understand what name he's referring to?

THE WITNESS: I understand the name, yes.

Q. (By Mr. Anderson) In the years 1969 and 1970 while serving as a parish priest at the St. Philips Church in Bemidji, Minnesota, did you on several occasions engage in sexual contact with the person we've identified as John Doe 10?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you do so while that youth was then 11 years old and in the sixth grade at St. Philips?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you do so while that youth was then affiliated with and on the basketball team that you both worked with and supervised?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage in sexual contact with this youth by fondling the

youth's genitals?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage in simulated anal intercourse upon this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage in sexual contact with this youth in the sacristy at St. Philips Church?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And at the times that you

did engage in sexual contact with this youth, did you represent to this youth that you liked him a lot?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And while doing some of the conduct I've described, did you ask this youth if he liked you?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And would you when you'd ask him that ask him to show him how much he liked you?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against

self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Would you on those occasions and on more than one occasion then take this child's hand and guide it so that you would place it upon your own genitals?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you at the times I've described represent to this youth that this was to be just between us best friends?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) I'm going to ask you some questions about John Doe 11. I'd ask you to look at Exhibit 1 so that you know about whom I'll be inquiring. Do you know about whom

I'm going to be inquiring now?

A. I understand --

MR. JONES: Do you understand the name?

THE WITNESS: I understand the name, yes.

Q. (By Mr. Anderson) I'll also show you Exhibit Number 7, which is a photograph of the individual I've identified as John Doe 11. Have you had an opportunity to look at that?

A. I've had an opportunity to look at it.

Q. While serving as a Catholic priest in the fall of 1970 while this youth was a CCD student and approximately 13 years old, did you engage in sexual conduct with John Doe 11?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage in sexual conduct with this youth by grabbing him, putting your arms around him and pinning him

and then rubbing your genitals against the youth's buttocks?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you in addition to the conduct I have described take your hands and place them inside the pants of this child?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you on more than one occasion place your hand inside the pants of this child and fondle the genitals of this child?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against

self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did the sexual conduct that I have described occur in the St. Philips parochial school building after CCD classes?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) I'm going to ask you questions about John Doe 12. Look at Exhibit 1 so that you know about whom I speak.

MR. JONES: Do you understand the name he's referring to?

THE WITNESS: I understand the name.

Q. (By Mr. Anderson) And in the years 1969 and 1970 while serving as a Catholic priest at the St. Philips Church in Bemidji, Minnesota, did you on several occasions engage in sexual conduct with the youth identified as John Doe 12?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you engage in the sexual conduct while the youth was then an altar boy and on the boys basketball team and approximately 9 years old?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you simulate anal intercourse upon this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you fondle the

genitals of this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you ultimately cause this youth to fondle your own genitals?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you also visit the home of this youth while serving as the family parish priest to the family of this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you engage this youth in sexual conduct on more than one occasion while visiting the family home of this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) I'm going to ask you questions now about John Doe 13. Refer to Exhibit 1 so that you know about whom we speak.

MR. JONES: Do you understand the name he's referring to?

THE WITNESS: I understand the name.

Q. (By Mr. Anderson) Did you in the years 1969 and 1970 while engaged as a parish priest at the St. Philips Church in Bemidji engage in sexual conduct with John Doe 13 while he was then 12 years old?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And at the time that he was then in the seventh grade and 12 years old, did you on several occasions engage in sexual conduct with this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you engage in simulated anal intercourse upon this youth without removing clothing?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you fondle the genital area or the genitals of this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Actually, Mr. Porter, I'm going to ask you a revised set of questions in connection with this youth. I'm referring to John Doe 13 and is it true that this youth actually was from the Sacred Heart Church in Wilton, Minnesota, but on several occasions would visit the church of St. Philips in Bemidji, Minnesota?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that then while serving as the parish priest at St. Philips you on several occasions had contact with this youth from the Sacred Heart Church in Wilton, Minnesota?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Do you deny having engaged this youth in sexual conduct while he was 12 years old and you were a priest assigned to the area of Bemidji, Minnesota?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you for a period of time serve at the Sacred Heart Church, which was a mission church of St. Philips?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) I'm going to ask you questions about John Doe 14, ask you to refer to Exhibit 1.

MR. JONES: Do you understand what name he's referring to?

THE WITNESS: I understand the name.

Q. (By Mr. Anderson) In the years 1969 and 1970 while serving as a parish priest at the St. Philips Church in Bemidji, Minnesota, did you on several occasions engage in sexual conduct with John Doe 14?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And at that time while you engaged the youth in sexual conduct, was John Doe 14 11 years old and in the fifth grade?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against

self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you engage in sexual conduct with this youth by simulating intercourse upon him?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did this sexual conduct occur in the Church of St. Philips church both before and after this youth had served as an altar server?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) I'm going to ask you questions about John Doe 15.

MR. JONES: Do you understand the name he's referring to?

THE WITNESS: I understand the name.

Q. (By Mr. Anderson) And did you while serving as a Catholic priest at the parish of St. Philips Church in Bemidji, Minnesota, in the years 1969 and 1970 engage in sexual conduct or contact with John Doe 15?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you during that period of time engage in sexual conduct with this youth on no less than 25 separate occasions?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage in a variety of sexual conduct with this youth, including anal penetration and intercourse upon this

youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you cause this youth, who was then age 11, to put his mouth upon your penis?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And in addition to the conduct I've described, did you also fondle the genitals of this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did the sexual conduct that I have described happen on the premises and at the location of the St. Philips Church in Bemidji?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you bring this youth to the rectory in which you were staying at that time on various occasions to provide aid, comfort, care, counsel and advice to this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you in the context of purporting to do that engage in the sexual conduct with this youth as I've described it?

MR. JONES: I instruct you not to

answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) I'm going to ask you questions about John Doe 16.

MR. JONES: Do you understand the name he's referring to?

THE WITNESS: I understand the name.

Q. (By Mr. Anderson) Beginning in the fall of 1969 and continuing until September of 1970 while John Doe 16 was 12 years old and in the seventh grade, did you regularly engage in some form of sexual contact with John Doe 16?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did the sexual conduct that you engaged in with this child involve simulated anal intercourse or sex?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you on at least one occasion pin this youth on the floor and get on top of him and grind your genitals upon this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you on more than one occasion while doing the conduct I have described represent to this youth that he was your buddy?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

state constitutions.

Q. (By Mr. Anderson) And did you represent that you were friends?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And at least on one occasion in which you engaged in the conduct I have described, did you represent to this youth that he should relax and that he would enjoy it if he would?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) I'm going to --

MR. JONES: May we take a five-minute break? We've been at it for an hour.

MR. ANDERSON: You bet.

MS. HERMES: Going off the videotape record.

(Recess taken.)

MS. HERMES: Back on the videotape record.

Q. (By Mr. Anderson) Mr. Porter, I'm going to ask you some questions about an individual we'll be referring to as John Doe 17. I'd ask you to look at Exhibit 1 so that you know about whom we're speaking.

MR. JONES: Do you understand the name he's referring to?

THE WITNESS: I understand the name.

Q. (By Mr. Anderson) Did you while serving as a Catholic priest at the St. Philips Church in Bemidji in the years 1969 and 1970 engage in sexual conduct with John Doe 17 while he was then 9 years old and in the third grade?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you on several occasions engage in that conduct while this youth was on the boys third grade basketball team?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you initiate this sexual conduct by first rubbing the thigh of the child and then fondling the genitals of the child?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Do you recall that this conduct occurred in the school gymnasium?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer

based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And do you recall that some of the conduct I have described in connection with this youth happened while near the home of the person we've earlier identified as John Doe 1?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And do you recall that you engaged this youth in sexual conduct on at least one occasion while at a beach known as Cameron Park?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) For your information, the

questions I was just asking you in connection with John Doe 17, I will show you Exhibit 8 and represent that this is a photograph of the person we've identified as John Doe 17. Do you see the photo?

MR. JONES: Answer --

A. I see the photo.

Q. (By Mr. Anderson) I'm going to ask you questions about John Doe 18. I'll refer you to Exhibit 1 so that you know the identity of the individual about whom we'll be inquiring.

MR. JONES: Do you know the name he's referring to?

A. I know the name you're referring to.

Q. (By Mr. Anderson) All right. In the years 1969 and 1970 while serving as a Catholic priest in the St. Philips Church in Bemidji, Minnesota, did you on several occasions engage in sexual contact with John Doe 18?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

state constitutions.

Q. (By Mr. Anderson) At the time you did engage in sexual contact with this youth, was this youth on the basketball team and 12 years old in the sixth grade?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage in simulated intercourse upon this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you place your hands upon this youth's genitals and in his pants on several occasions?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer

based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you in fact expose your genitals to this youth by removing your pants in the presence of this youth on at least one occasion?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did some of the conduct I have described occur in the St. Philips Church both during altar boy training and before he served as an altar server?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did some of the conduct I have described also occur on occasions

after he served as an altar boy under you?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) I'll be asking you questions about John Doe 19. Refer to Exhibit 1 so you know about --

MR. JONES: Do you understand --

Q. (By Mr. Anderson) -- whom I'm referring.

MR. JONES: Do you understand the name?

THE WITNESS: I understand the name, yes.

Q. (By Mr. Anderson) And I will show you what's been marked as Deposition Exhibit Number 9 and I'll represent that that is a photograph of John Doe 19. Do you see it?

A. I see it.

Q. All right. In the years 1969 and 1970 while serving as a parish priest at the church of St. Philips in Bemidji, Minnesota, did you repeatedly engage in sexual contact with John

Doe 19?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And at the time you engaged in sexual contact with this youth, was John Doe 19 then 8 and 9 years old in the third grade?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you, among other things, engage in simulated intercourse or simulated anal intercourse upon this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

state constitutions.

Q. (By Mr. Anderson) And did you lay this youth upon the carpeted floor and remove the clothing of this youth and fondle the child's genitals?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you on at least one occasion actually lock the door behind you and then ask this plaintiff or ask this child to "go all the way"?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) After having engaged this youth in sexual contact, did you represent to this youth that if he told anyone he would "not go to heaven"?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did sexual contact upon this youth by you occur in the St. Philips Church at Bemidji?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage in sexual contact with this youth at the school at St. Philips?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I fuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you engage in

sexual contact with this youth while at the rectory at St. Philips with him?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you engage in sexual contact with this youth on at least one occasion while accompanying him and bringing him to the Diamond Point Park Beach?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Okay. I'm going to refer now in my questions to John Doe 20. Please refer to Exhibit 1.

MR. JONES: Do you understand the name he's referring to?

THE WITNESS: I understand the name.

Q. (By Mr. Anderson) Did you in the spring of 1969 when John Doe 20 was approximately 16 years old and in the tenth grade engage in sexual conduct with Joe Doe 20 while at the rectory at St. Philips Church?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you do so while serving as a Catholic priest at the St. Philips Church?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you ultimately engage in sexual contact with this youth while and in the course of providing aid, comfort, care, counsel and advice to this youth who was then quite troubled?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) I'm going to ask questions about John Doe 21.

MR. JONES: Do you understand the name he's talking about?

THE WITNESS: I understand the name.

Q. (By Mr. Anderson) Did you while serving as a Catholic priest at the St. Philips Church in Bemidji, Minnesota, engage in sexual conduct and contact with John Doe 21?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you do so while performing duties incidental to and related to your responsibilities as a Catholic parish

priest at that church?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And were you at all times while you served at the Church of St. Philips in Bemidji, Minnesota, serving there based on an appointment by your then Bishop, the Bishop of the Diocese of Fall River?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Were you at all times at the time that you served as a Catholic priest in and between your ordination and the time of your removal from the clerical state a priest of the Diocese of Fall River?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that you were ordained a priest of the Diocese of Fall River?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that in the year 1974 you were removed from the clerical state?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that you were never at any time incardinated into any other diocese?

MR. JONES: You done?

MR. ANDERSON: Yes.

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that at various times you served outside the Diocese of Fall River, but at all times while so serving you remained a priest of the Diocese of Fall River?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) Is it true that you made a promise of celibate chastity on or about March 2nd, 1960?

MR. JONES: I instruct you not to

answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that on April the 2nd, 1960, that you were ordained a priest of the Diocese of Fall River?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that you were ordained by then Bishop Connelly, Bishop of the Diocese of Fall River?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that you served in the Diocese of Fall River following

ordination for roughly seven years?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that you served outside the Diocese of Fall River sometime after 1967?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that on every occasion in which you served outside the Diocese of Fall River, it would have been and was by the express permission and authority of your Bishop and his successors?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against

self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that at the time you were ordained a priest of the Diocese of Fall River on or around October 2nd, 1960, that in addition to the promise of celibate chastity you made a promise to that Bishop and his successors?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that at the time you made a promise to that Bishop and his successors, that was a promise of obedience?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that at the time of ordination as a diocesan priest and in the

context of making the promise of obedience to the Bishop and his successors, that is a promise that you are to abide by the will and the desire, the wishes of that Bishop in connection with your assignments and all activities as a Catholic priest?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Do you understand and did you understand that at the time you made such a promise of obedience to your then Bishop and his successors that you were obliged to obey that promise to that Bishop unless you were either removed from the clerical state or incardinated into another diocese?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Okay. Mr. Porter, I'm going to ask you some questions now about what we've identified in Exhibit 1 as John Doe 1 NM.

MR. JONES: Do you understand the name he's talking about?

THE WITNESS: I understand the name.

MR. JONES: NM stands for New Mexico?

MR. ANDERSON: It does.

Q. (By Mr. Anderson) Now, referring to John Doe 1 NM, you know the name of the individual I'm referring to?

MR. JONES: Is the question does he understand the name you're referring to, Jeff?

MR. ANDERSON: Yes.

A. I understand the name you're referring to.

Q. (By Mr. Anderson) Okay. Did you in the summer of 1968 engage in sexual contact with the person we've identified as John Doe 1 NM?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer

based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that at that time John Doe NM was then an altar boy at Our Lady of Perpetual Help in Truth or Consequences, New Mexico?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true at the time the conduct that I've described occurred, you were assigned as a supply priest to Our Lady of Perpetual Help?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that on several occasions you took altar boys,

including John Doe 1 NM, on several excursions to Elephant Butte Lake near Truth or Consequences?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that you on at least one occasion isolated John Doe NM and ultimately performed oral sex upon this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it also true that you on at least one occasion engaged in anal penetration or anal sex upon this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer

based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it also true that you fondled the genitals of this youth on many occasions while at Our Lady of Perpetual Help Church and serving there?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that at all times you engaged in the conduct that I had described that you were an adult over the age of 18?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that at all times you engaged in the conduct that I've

described with this youth, that he was then a child under the age of 18?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that at all times you engaged in the conduct I've described you were assigned to the Church of Our Lady of Perpetual Help in Truth or Consequences?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that this youth was a member of a family of devout Catholics who then were members of the Church of Our Lady of Perpetual Help in Truth or Consequences?

MR. JONES: I instruct you not to

answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) I'm going to ask you questions now about John Doe 2 NM.

MR. JONES: Do you understand what name he's referring to?

THE WITNESS: I understand the name, yes.

Q. (By Mr. Anderson) Is it true that in the summer of 1968 while serving as a supply priest at the Church of Our Lady of Perpetual Help in Truth or Consequences, New Mexico, that you engaged in sexual contact with John Doe 2 NM?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that John Doe 2 NM was then also an altar boy at the Church of Our Lady of Perpetual Help?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that he; that is, John Doe 2 NM, and helped serve Sunday mass at that church?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that on at least one occasion after serving a Sunday mass you asked this youth and to go to the rectory and help count the collection?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that while they were in the rectory you sent one of them to go back into the church to get a bulletin?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that after that one youth left at your instruction or request that you locked the door into the rectory and approached the other youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that he did try to get away from you, but you did ultimately

grab that youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you, after ultimately catching him, carry him into the bedroom?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that you then threw him face down upon the bed and got on top of him?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that while you had this youth's body face down you laid upon him?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you at that time try to take down this youth's pants all the while reporting to him how good it would feel?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you realize that while you were doing this that the other youth, who had been summoned away, knocked upon the door?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you at that time ultimately get up and let the other youth in then?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that on another occasion while this same youth, John Doe 2 NM, was with you that you came up behind him and started to rub up against him?

MR. JONES: I instruct you not to answer.

A. On advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that on another occasion you invited all the altar boys to

Elephant Butte Lake in a Father Miles' boat?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that Father Miles was then a priest assigned to the parish where you were serving as a supply priest?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that while taking these youth, who were then altar boys, to this location that one of the youth got involved in a mishap with the boat and hit his head?

MR. JONES: I instruct you not to answer.

A. On advice of counsel, I refuse to answer

based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that this youth was John Doe NM, John Doe 2 NM?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that after this occurred, you took him to the shore and insisted that he lay upon the beach?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you at that time lay beside him and grab his hand and put it in your bathing suit upon your genitals?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you then ask this youth to squeeze your penis, saying how good it would feel?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you then fondle this youth or the genitals of this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that while this occurred and in the course of serving as a supply priest you were actually serving as a supply priest for Father Miles who was then

in the hospital?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it also true that at all times that the sexual conduct that I have described occurred, that this youth, John Doe 2 NM, was then roughly 9 years old?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) All right. Mr. Porter, I'll ask you about John Doe 3 NM.

MR. JONES: Do you understand what name he's referring to?

THE WITNESS: I understand the name.

Q. (By Mr. Anderson) Is it true that you came to know John Doe 3 NM in a same or similar

context as you had came to know John Doe 2 NM?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that in fact, John Doe 3 NM was

MR. JONES: Instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that on at least one occasion in the summer of 1968 while John Doe 3 NM was then roughly 9 years old, that you summoned him to leave the rectory and get a church bulletin while you were alone with

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you on at least one occasion in connection with John Doe 3 NM pull him to the chair where you were sitting and start kissing his face and rubbing him all over?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you at that time ask him if he liked it and told him that if you wanted to get skin to skin with him you would?

MR. JONES: I instruct you not to answer.

A. On advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that shortly after the conduct I just described occurred, that one of the mothers in the community told Father Miles something about what you had done with youth and you were quickly removed from the church and the area of Truth or Conseguences?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) I'm going to ask you questions about John Doe 4.

MR. JONES: NM?

MR. ANDERSON: NM.

MR. JONES: Do you understand the name he's referring to?

THE WITNESS: I understand the name, uh huh.

Q. (By Mr. Anderson) Is it true that in the year 1968 that you came to know this youth who was then an altar boy at St. Edwins Church in the South Valley in Albuquerque?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that you came to know and learn that this youth would serve the six a.m. mass for Father Galli, G-a-l-l-i?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that you were introduced to this youth in fact by Father Galli?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that you were identified by Father Galli to this youth as a visiting priest and sometime after that you began to ingratiate yourself into this youth's life and ultimately earned his admiration and respect?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that in the course of that you would ultimately go to this youth's home and take him to ball games?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that while in the home and visiting this youth, that you first began to grab this youth's hands and move them toward your genital area?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that during later visits when this youth's parents would leave you would get this youth or try to get this youth to hold on to and grab your penis?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you then later ask this youth to perform oral sex upon you, upon which he declined?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you ultimately then forcibly grab this youth's head and force it down to your penis so that ultimately this youth would perform oral sex upon you?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) On one occasion did you take this youth --

MR. O'LOUGHLIN: Who did you say this was?

MR. ANDERSON: This is John Doe NM 4.

MR. O'LOUGHLIN: Which church?

MR. ANDERSON: St. Edwin, E-d-w-i-n.

Q. (By Mr. Anderson) Did you on one occasion take this youth to a little league field off Isleta, that's I-s-l-e-t-a, near Harrison Middle School?

MR. JONES: I instruct you not to answer.

A. On advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you ultimately go into the dugout with this youth apparently attempting to make it sound like you were going to have some religious experience?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you ultimately then pull down the pants of this youth, bend him over and attempt to achieve anal penetration of this youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that you were

not successful in penetrating him and that he did run away from you?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you then catch up with him and tell him not to tell anyone?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you tell him that if he broke that promise not to tell, that he would then go to hell?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And was this youth at the time this occurred then roughly 12 years old?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And at all times that this occurred as I've described it you were serving as a supply priest at St. Edwins Church?

MR. JONES: Is that a question?

MR. ANDERSON: Yes.

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it also true that during the period of time in which these events occurred that I have just been asking you in connection with John Doe 1 NM through John Doe 4 NM, that you were on assignment

through the Servants of the Paracletes?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that you had been sent to the Servants of Paracletes in 1967 for treatment and psychotherapy?

MR. JONES: Object to that on the basis of doctor and psychotherapist/patient privilege and also instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) Is it true that while in treatment at the Servants of Paracletes that you were ultimately allowed to serve as a supply priest in various parishes surrounding the location of the facility at the Servants

of Paracletes?

MR. JONES: Same objection.

Instruct you not to the answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it also true that when you did that, you did that with the permission and express authority given you by the Servants of Paraclete?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that at the time that you did that, you received some measure of financial remuneration for the supply services?

MR. JONES: Same objection. I instruct you not to answer.

A. On advice of counsel, I refuse to answer based on the privilege against

self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you receive that from the Servants of Paraclete?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that the Servants of Paracletes actually assigned you to these various parishes to work as a supply priest to fill in for priests who were either ill or on vacation or unavailable to serve?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that at the time you served as a supply priest in these various locations, you were also in treatment at the facility of the Servants of Paraclete?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it also true that at the time you served as supply priest outside the facility of the Servants of Paraclete, you were doing that at the behest and the request and with the express permission of the Servants of Paraclete?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

MR. JONES: Can we take a brief break just to talk about procedures?

MR. ANDERSON: You bet.

MS. HERMES: Going off the videotape record.

(Discussion off the record.)

(Recess taken.)

MS. HERMES: Back on the videotape record.

Q. (By Mr. Anderson) Mr. Porter, I'm going to ask you some questions now about your activities and conduct in and around Massachusetts. And I'd refer you to Exhibit 1, page 2. I'm going to make reference, some specific reference to some individuals. We have again identified them anonymously and I'll refer to them, therefore, anonymously. And in this exhibit, the first person about whom I'm going to ask you some questions is identified anonymously as John Roe 1. Do you see who's being referred to there?

A. I do.

Q. All right. Did you in and around 1967 while serving as a Catholic priest sexually molest or engage in sexual conduct with John Roe 1?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) All right. Did you in or

around 1960, sometime after ordination and while serving as a Catholic priest, engage in sexual conduct or abuse with the individual we've identified as John Roe 2?

MR. JONES: Two?

MR. ANDERSON: John Roe 2.

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you in and around 1961 and 1962 while serving as a Catholic priest in North Attleboro engage in sexual contact with the individual we've identified as John Roe 3?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you in 1961 and '62 engage in sexual contact with John Roe 4

while acting and/or serving as a Catholic priest in North Attleboro?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you in 1960 while serving as a Catholic priest engage in sexual contact with the individual we've identified as John Roe 5?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you between the years 1961 and 1963 on several occasions repeatedly engage in sexual contact with the individual we've identified as John Roe 6?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer

based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Between the years 1960 and '63, did you engage in sexual contact with John Roe 7?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In 1962 while serving as a Catholic priest, did you engage in sexual contact with

MR. JONES: I instruct you not to answer.

A. I --

MR. ANDERSON: Oh, excuse me. Back that up.

MR. O'LOUGHLIN: We can stipulate this will all be erased.

MR. ANDERSON: Yeah, that's okay. It doesn't matter as to him, anyway. I don't know.

MR. JONES: If you'd like to restate the question.

MR. ANDERSON: We can let it stand.

MR. JONES: Go ahead. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you in 1961 while serving as a Catholic priest engage in sexual contact with an individual we've identified as John Roe 9?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you in 1961 engage in sexual contact with an individual we've identified as John Roe 10? And while you can see the name, I'll represent to you that that is actually a woman or was then a girl.

MR. JONES: I instruct you not to

answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you engage in sexual contact while acting or serving as a Catholic priest in the year 1960 with the individual we've identified as John Roe 11, even though as you can see that is a woman and was then a girl?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel --

MR. DRAWE: Object to that as misstating the testimony. There was no testimony regarding that and it lacks foundation. Apologize for interrupting.

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In 1960, did you --

MR. ANDERSON: Hi. That's Teresa Fett, she's with us.

Q. (By Mr. Anderson) In 19 --

MR. ANDERSON: What one are we on?

MR. JONES: Twelve, I believe.

Q. (By Mr. Anderson) Okay. In or around 1960, sometime after ordination and while serving as a Catholic priest, did you engage in sexual contact with the individual we've identified as John Roe 12?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In between the periods of 1960 and 1963, did you repeatedly engage in sexual contact with John Roe 13 while serving as a Catholic priest?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

the state constitutions.

Q. (By Mr. Anderson) In 1960 and 1961, did you engage in sexual contact while serving as a Catholic priest with a John Roe 14?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In 1961, did you engage in sexual contact with John Roe 15 while serving as a Catholic priest?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In 1960 and '61, did you engage in sexual contact with John Roe 16 while serving as a Catholic priest?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer

based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And in 1962, did you engage in sexual contact with John Roe 17 while serving as a Catholic priest?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Mr. Porter, roughly between the years 1935 and '47 you along with your family were a parishioner at St. Mary's Star of the Sea parish in East Boston, were you not?

MR. JONES: Could you read the question back, please?

Q. (By Mr. Anderson) Roughly between the years 1935 and 1947 you were a parishioner of or at the St. Mary's Star of the Sea parish in East Boston?

MR. JONES: You may answer.

A. Yes, I was.

Q. (By Mr. Anderson) And you were baptized in the Catholic faith?

MR. JONES: You may answer.

A. Yes, I was.

Q. (By Mr. Anderson) And you were confirmed in the Catholic faith?

MR. JONES: You may answer.

A. Yes, I was.

Q. (By Mr. Anderson) And you went to grade school grades one through eight at St. Mary's parochial grade school in East Boston?

MR. JONES: You may answer.

A. Yes, I did.

Q. (By Mr. Anderson) That was '40 through '48?

MR. JONES: You may answer.

A. I believe so, yes, or '41 through '48, somewhere in there.

Q. (By Mr. Anderson) And then in 1947 you lived at 46 Suffolk Avenue in Revere, Massachusetts?

MR. JONES: You may answer.

A. No, I didn't.

Q. (By Mr. Anderson) Where did you live?

MR. JONES: At what time was this?

MR. ANDERSON: In 1947.

MR. JONES: You may answer.

A. 156 Proctor Avenue.

Q. (By Mr. Anderson) All right. Did you ever live at 46 Suffolk?

MR. JONES: You may answer.

THE WITNESS: Can I have a conference?

MR. JONES: Sure.

MR. ANDERSON: Sure, at any time.

MS. HERMES: Going off the videotape record.

(Recess taken.)

MS. HERMES: Back on the video tape.

Q. (By Mr. Anderson) I'll repeat the question. Did you ever live at 46 Suffolk Avenue in Revere, Massachusetts?

MR. JONES: I instruct you not to answer.

A. I refuse to answer -- on the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And in the late 1940's, were you a parishioner at the Immaculate

Conception parish?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Was the pastor there then Monsignor Patrick J. O'Connell?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Between the years 1948 and 1952, did you attend grades 9 through 12 at the Boston College High School?

MR. JONES: You may answer.

A. Yes, I did.

Q. (By Mr. Anderson) And between the years 1952 and 1956, did you attend undergraduate school at Boston College where you received an A.B. Degree in mathematics?

MR. JONES: I instruct you not to

answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) In the summer of 1956, were you working in a Catholic camp in Freeborn Cathedral Camp?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And at that time were you either in seminary or entering seminary?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And at that time, did you

on several occasions sexually molest a youth at the camp on several evenings in which you got on top of him while he was in bed and straddled him?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And was your attempt at sexual contact with this youth at the camp reported to Reverend William McMahon, M-c-M-a-h-o-n, who was then a supervisor of the camp?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did Reverend McMahon ever confront you about the report he received from this youth about the attempted sexual abuse?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In the year 1956, were you recommended for seminary by Monsignor Patrick O'Connell?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And were you at that time sponsored for the seminary by then Bishop James L. Connelly of the Fall River Diocese?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that at the

time the Chancellor of the Diocese of Fall River was Humbeirto Medeiros?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it also true that at that time the assistant Chancellor was Father John P. O'Connell?

MR. JONES: I instruct you not to answer.

Q. (By Mr. Anderson) Excuse me, I misspoke. Is it true that at that time the assistant Chancellor was Father John P. Driscoll?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true between the years '56 and 1960 you attended seminary at St. Mary's Seminary in Baltimore, Maryland?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And that your seminary tuition at that time was paid by the Fall River Diocese?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that in the years 1956, '57 and '58 and during the summers you were hired by Humbeirto Medeiros to work as the camp counselor at Cathedral Camp?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

state constitutions.

Q. (By Mr. Anderson) Ultimately, in 1958 you petitioned the Archbishop of Boston for a dismissorial for tonsure for service in the Fall River Diocese?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true on April 8th, 1960, you were assigned as curate or I assume assistant pastor at St. Mary's Church in North Attleboro?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And you served under pastor Father Edward Booth at that time?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And Father Armando Annunziato was then the assistant or associate pastor at that location --

MR. JONES: I instruct --

Q. (By Mr. Anderson) -- is that correct?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true then, Mr. Porter, while serving as a Catholic priest between 1960 and '63 at that location you molested or sexually abused many parish children and students at the school?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

state constitutions.

Q. (By Mr. Anderson) And is it true that Pastor Booth, then your pastor, witnessed you sexually molesting at least one child, in an office and when he witnessed this shook his head and walked out of the office without saying a word?

MR. DRAWE: Objection, no foundation.

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you learn or were you ultimately told that Father Annunziato, then an associate pastor, told one parish child who reported being sexually abused by you that he was possessed by Satan?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

state constitutions.

Q. (By Mr. Anderson) Were you told or did you know that Father Annunziato told another victim who reported abuse by you that he should stop stirring up trouble?

MR. DRAWE: Objection, hearsay, no foundation.

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you in that period of time sexually molest in the rectory office at St. Mary's?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you while doing so or were you while doing so encountered by Father Annunziato, who came into the office,

looked at you zipping up your fly and reported to you and to the youth that was it was getting late?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you become aware of the fact that the father of learned from his wife that their son had been sexually molested by you and reported this to Father Annunziato?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you know that Father Annunziato told them that there was nothing he could do and referred them to Monsignor Booth?

MR. JONES: I instruct you not to

answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you learn that this report was ultimately referred to Bishop Connelly, then your Bishop?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Were you a short time later directly confronted by Mr. who stated, "You have a big problem with altar boys and either you go to Bishop Connelly or I will"?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true at that time to

Mr. you acknowledged that you did have a problem?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

MS. HERMES: Pardon me, at this point we're going to have to end tape 1.

(Recess taken.)

MS. HERMES: This is tape 2 of the James R. Porter deposition.

Q. (By Mr. Anderson) Is it true, Mr. Porter, a short time later you then began seeing a psychiatrist?

MR. JONES: I instruct you not to answer. And also object on the psychotherapist/patient privilege.

Q. (By Mr. Anderson) And --

MR. JONES: Wait.

MR. ANDERSON: I'm sorry.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

state constitutions.

Q. (By Mr. Anderson) And is it true that you were then removed from or left the parish at St. Mary's?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you learn or were you told that around that time the father of learned that his son had been abused by you and reported that to Father Annunziato?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you then while having served at St. Mary's in connection with your work as a parish priest sexually abuse any of the following youth:

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In the spring of 1963, did you learn that a mother of a 12-year-old altar boy reported to Pastor Booth and Father Annunziato that you had molested boys and demanded your removal from the parish?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you know that Father Booth reported to this mother that you in fact were receiving treatment and there was no need to remove you and stated, "What are

you trying to do, crucify the man?"

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In June of 1963, were you confronted with information around and relating to abuse by you of youth by Father Annunziato and Father Booth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And confronted with this information by them, did you report to them that these were just "attempts"?

MR. JONES: I instruct you not to answer.

A. On advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

state constitutions.

MR. JONES: Excuse me, that's going to fall off again. Could you --

MS. HERMES: Going off the videotape record.

(Recess taken.)

MS. HERMES: Back on the record.

Q. (By Mr. Anderson) At the direction of Father Annunziato and Booth, did you go to the Chancery to report your troubles on or around June 28, 1963?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In July of 1963, did it come to your attention that information had surfaced that you had sexually molested a youth by the name of

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against

self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) Excuse me, did it come to your attention that information had surfaced at that time that you had molested a youth by the name of

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you learn that a relative of his by the name of went to Father Booth and reported this?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you learn that

Father Booth called the Chancery and arranged a meeting with Monsignor, then Monsignor Humbeirto Medieros that day?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you learn that and Booth met with the Chancellor at that time and the reason was is that the Bishop was out of town?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you learn that they told Medieros at that time that, "My sister says that if Porter is not out of North Attleboro by tonight, she will go to the newspapers tomorrow"?

MR. JONES: I instruct you not to

answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you know or did you learn that Medieros then responded that he will talk to the Bishop and he told Booth that Porter is to leave the church bag and baggage?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) As a result of this, were you sent to rehabilitation on the other side of Boston?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And were you referred to or were you then being treated by Dr. Norris Flanagan?

MR. JONES: Object to that on the basis of the doctor and psychotherapist/patient privilege to the extent it applies and instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Were you told to go away for a while and did you then take a vacation and go away between July 21st and August of 1963?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true, Mr. Porter, that then you were assigned or transferred to the Sacred Heart parish in Fall River?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And that at the time that you were assigned there by the Bishop of the Diocese of Fall River, Bishop Connelly, that the pastor there of Sacred Heart was Father Childs and another priest there was Father Paul McCarrick?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you know that one of those fellow priests there ultimately wrote a letter in 1973 to the Vatican, stating that you had an obvious problem with homosexuality?

MR. JONES: Object to that on the basis of foundation and also instruct you not

to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you also know that he wrote in 1973 that, "Hindsight now tells me there were early signs during seminary days that no one recognized"?

MR. JONES: I instruct you not to answer, same objection.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you learn that in September of 1963, , a man who had reported abuse earlier that precipitated your removal, learned that you were in the Fall River church?

MR. JONES: I instruct you not to answer.

A. On advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

state constitutions.

Q. (By Mr. Anderson) And did you know that enraged, he went to meet again with Chancellor Medieros expressing disappointment?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you know on that meeting that Medieros expressed that he did not know that you had been assigned to another parish and did not know where you were and could not answer why you had been transferred to another parish?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In January and around January 24th, 1964, were you leaving the

parish, leaving the parish late in the evenings and not returning till early in the morning?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you know that a fellow pastor, Father Felix Childs, wrote to Bishop Connelly about your comings and goings late at night?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) Did you know or learn that on March 21st, 1964, Father Booth and a layman, who's name is , was related to a boy abused by you, met with Father Medieros

at St. Michael's?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you know that they reported to the Chancellor that you were frequently returning to North Attleboro visiting boys, the locations from which you had been earlier removed for that abuse?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you learn that Medieros was told that you had been telling the boys that you want to have your back rubbed and then you would go from there?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer

based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Had you, Mr. Porter, at that time told a number of boys, at the time that you engaged them in sexual conduct, that there was nothing wrong with it, that you were a priest and because of the collar you knew?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you know at that time in and around Feehan, actually, the Bishop Feehan High School in North Attleboro, that you were referred to by any of the youth as the horn?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

state constitutions.

Q. (By Mr. Anderson) Did you know that on March 24th, 1964, the Bishop interviewed Father Annunziato?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And at that time did you know that Father Annunziato discussed the reports of abuse by you, particularly the boy and your techniques in connection with that?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you know that this resulted in a meeting with Medieros on the 20th with again who was the brother-in-law, and Father Booth with

Medieros at St. Michael's?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you know it was reported that at least nine youth were involved and likely more?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you learn that Father Annunziato questioned seven of the then Solemn High crew and they had admitted that something had happened and that there were others?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against

self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In June 1963 when confronted by Annunziato and Booth, did you report to them that nothing had happened, it was just attempts?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you sexually abuse or molest any youth at Solemn High?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you sexually abuse a youth whose name was in and around that time and whose uncle was a Jesuit?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In March of 1964, were you ordered by Bishop Connelly to leave and to go to your parents' home while he investigates the allegations?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In fact, did you yourself later on document a report that you had been ordered home at that time "until the scandal died down"?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) On March 28, 1964, did you

receive a letter from your Bishop, Bishop Connelly, while in Revere, Massachusetts, in which he states that he had been studying the matter and consulting those most likely to give him a truthful account and that he recommended that you take a retreat of a week or so at that time to the Passionists House in Boston?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) On March 31st, 1964, were you aware that Father Medieros reported to Bishop Connelly that you were maintaining contact with North Attleboro youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And at that time did you

report to Bishop Connelly that you were seeing Dr. Flanagan on sedatives and that you had problems with 12 and 13-year-olds?

MR. JONES: Object to that based on the doctor/patient privilege and instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In late April 1964, did you write to Bishop Connelly one month after you'd been suspended and say, "Believe me, I am striving to be priestly"?

MR. JONES: Object to that based on the priest/penitent privilege and instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In that same letter, did you write that, "I am feeling much better and doing very well positively, but there have been many temptations as you can imagine.

But thank God, with his Grace I have handled them well. If this was before I'm afraid I might have fallen"?

MR. JONES: Same objection. I instruct you not to answer.

A. On advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true two days after that letter was written and sent to Bishop Connelly that you sexually molested two youth in a New Bedford parish?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) On June 9th in 1964, did you learn that Bishop Connelly received copies of four letters written from boys writing to you named

?

MR. JONES: I instruct you not to

answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you know that these letters revealed continuing correspondence by you with these boys from Fall River, an area in which you had been removed?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In that last question I meant North Attleboro in Fall River.

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you learn that Bishop Connelly had received a phone call on June

19th, 1964, from Monsignor Sentor from the Boston Chancery that there was trouble with a non-Catholic boy involving you?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) Did you learn that this was also reported to the Revere police?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) At that time were you again referred to Dr. Flanagan?

MR. JONES: Objection based on the doctor/patient privilege. I instruct you not

to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) On July 25th, 1964, following a call from Bishop Connelly to Monsignor Sexlon or Sexton, did Dr. Flanagan tell you to go away for a while?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you then go to New Hampshire?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) And did you ultimately go to New Hampshire and while in New Hampshire sexually molest at least one youth and get caught by the police?

MR. JONES: Object to the extent it's repititious and the same objection as last question. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And were you at that time escorted by the police to the Massachusetts line out of New Hampshire?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And were you told at that time by the law enforcement authorities not to return to New Hampshire again?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) Did two Revere police officers approach you in the early 1960's and inform you that the son of another police officer had complained that you had sexually touched that boy?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) At that same time were you approached by a pastor who had been told that two police officers had reported that a youth had been abused by you?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) On August or in August of 1964, were you ordered by your Bishop to seek hospitalization?

MR. JONES: Object, doctor/patient privilege. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you then undergo 13 months of treatment, including electroshock therapy?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) Were you aware that there

was a telephone call with Bishop Connelly and Dr. Flanagan on February 24th, 1965, involving you?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) On June 4th, 1965, Bishop Connelly requested a report from Dr. Flanagan. Did you authorize the release of information from Dr. Flanagan to your Bishop?

MR. JONES: I'll object to that to the extent that counsel is testifying, also object based on the doctor/patient privilege and instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you at any time authorize release of information concerning your care and treatment by Dr. Flanagan to your Bishop?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In September of 1965 you were assigned by your then Bishop, Bishop Connelly, to St. James parish in New Bedford, Massachusetts?

MR. JONES: I'm sorry, is that a question?

MR. ANDERSON: Yes.

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And were you also ordered to work at the St. Luke's Hospital at the same time?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer

based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In or around September of 1965, was the Reverend Charles F. Downey from the Immaculate Conception rectory in Revere, Massachusetts, working with you?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you know or were you aware that Bishop Connelly asked Reverend Downey's opinion concerning your condition and progress to help in making an assignment in connection with you?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) While you were serving at

St. James parish in 1966 to 1967, were you caught by a parent of a youth sexually molesting that youth in the youth's bedroom by a father?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) After being thrown out of the house, were you aware that the father then reported the incident to Fathers Gallegher, Duffy, O'Shea and Shovelton?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In April of 1967, did you sexually molest two children under circumstances where one of them actually fled the church and later reported it to Monsignor Gallegher?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) After this was reported to Bishop Connelly, were you told or ordered to go to your parents' home again?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Beginning May 5th, 1967, were you then on retreat at the Abbey of St. Joseph's or the St. Joseph's Abbey?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And were you treated with

or assisted by then Father Anselm?

MR. JONES: Object to that to the extent that it implicates the doctor/patient or priest/penitent privilege and instruct him not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In June of 1967, were you allowed to say mass at St. Patrick's Church in Stoner, Massachusetts?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you then molest a youth in connection with that parish?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

state constitutions.

Q. (By Mr. Anderson) And did you learn that Bishop John Sexton learned of the sexual molestation of children at that time?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you learn that he reported this to the Reverend Paul Shaney, S-h-a-n-e-y, of the Boston Archdiocese Chancery?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Were you then immediately sent by Reverend Shaney to Via -- is it Coeli?

MS. KENNEDY: Via Coeli.

Q. (By Mr. Anderson) Okay. -- Via Coeli?

MR. JONES: I object to that to the extent that it implicates the doctor/patient and priest/penitent privilege and I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

MR. JONES: It's been an hour, should we take a five-minute break?

MR. ANDERSON: Oh, sure. You bet.

MS. HERMES: Going off the videotape record.

(Recess taken.)

MS. HERMES: Back on the videotape record.

Q. (By Mr. Anderson) Between June the 23rd, 1967, and January the 15th, 1969, were you at the monastery for the Servants of Paraclete at Via Coeli?

MR. JONES: Objection based on doctor/patient priest/penitent privileges. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against

self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true you were actually sent there by Father Shanley, a priest of the Archdiocese of Boston, because prompt action was necessary and could not be cleared with the Fall River Diocese in time?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Were you aware the superior of the Servants of Paraclete facility, William B. Swanson, gave Bishop Connelly notice of your arrival and did offer to put you in the hands of competent medical authorities for therapy?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Are you aware that the Servants of Paracletes have denied having provided you with psychotherapy and/or medical treatment?

MR. JONES: Same objection. In addition objection on relevance grounds. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Are you aware that the Paracletes reported that they hoped to have you reach a cure "if that is possible"?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And are you aware that the Servants of Paracletes also reported that in the alternative they would be given clearer guidelines; that means the diocese, on the fields of your safety and they also would be

of assistance in finding priestly work for you while down there?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Are you aware your Bishop, Bishop Connelly of the Fall River Diocese, received regular or monthly reports and bills for your care down there?

MR. JONES: I instruct you not -- same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Were you aware that on June 20th, 1968, Father John B. Feit, it looks like F-e --

MS. KENNEDY: Feit.

Q. (By Mr. Anderson) -- Feit, superior of the Servants of Paraclete, enclosed to Bishop

Connelly a psychiatric report on you?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Were you aware that Superior of the Paracletes Feit reported that you had a desire to once again be a good priest, but that, "One thing in Father Porter's favor without which there would be scant hope for his eventual return to the ministry"?

MR. JONES: Same objections. Instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Were you aware roughly a month later in July of 1968 in a monthly report from Father Feit to the Bishop the superior indicates, "It will take awhile longer, but there is real hope for this young

man's return to an active ministry"?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) On July 1st, 1968, while continuing the Paraclete program, did you move from Via Coeli to the Villa Pius XII in Albuquerque?

MR. JONES: Same objections. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) Ultimately, in or around 1968 you were assigned to Our Lady of Perpetual Help in Truth or Consequences, New Mexico?

MR. JONES: That a question?

MR. ANDERSON: Yes.

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that later on in your statement to the Vatican or the papacy involving your laicization that you reported, this was in 1969, but that, in any case, you reported to the papacy or the Vatican that there was sexual abuse in Truth or Conseguences parish?

MR. JONES: Objection based on the priest/penitent privilege. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In 1968 were you also assigned by and through the Servants of Paraclete to the St. Edwin Church to assist Father Clarence Galli?

MR. JONES: Objection to the extent

it implicates the physician/patient or priest/penitent privilege. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that you sexually molested at least one youth while in your service at that location?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) On October 1st, 1968, you returned to Via Coeli Monastery, correct?

MR. JONES: Objection, doctor/patient priest/penitent privilege. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Two months later, December of 1968, were you aware that Father Feit's monthly report to Bishop Connelly was that you had been on a probationary assignment and done well and that they were hoping for another probationary assignment for you soon, probably in Houston, Texas?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) On January 15th, 1969, it is true that you were given an assignment in Houston, Texas, through and by the Servants of Paraclete?

MR. JONES: Same objections. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And it's also true that you lasted in that assignment roughly five weeks?

MR. JONES: That's a question?

MR. ANDERSON: Yes.

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it also true, Mr. Porter, that in your papers petitioning laicization to the papacy or the Vatican in 1973 you reported to the Pope that you had molested youth at the Houston parish as well as other parishes?

MR. JONES: Objection, priest/penitent privilege. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Were you aware that in the monthly report from Father Feit to Bishop Connelly dated February 21st, 1969, that it was reported that you had returned to Via

Coeli having "lapsed into former failing on recent assignment in Houston, Texas"?

MR. JONES: Objection, priest/penitent and doctor/patient privileges. Instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you then begin attending Recovery, Inc.?

MR. JONES: Same objections. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Were you aware that Father Feit again sent a monthly report to your Bishop in March of 1969?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

state constitutions.

Q. (By Mr. Anderson) In April of 1969, is it true that you were again on assignment the entire month?

MR. JONES: Same objections. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And were you aware that in the April report from Father Feit to the Bishop that it was reported that you were on assignment the entire month and the outlook was good if you continued therapy while on the job?

MR. JONES: Same objections. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Were you aware that in the report from Superior Feit to the Bishop Connelly in May of 1969, it was reported that

instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And did you know or did you learn that it was reported to presumably --

MS. HERMES: Mr. Porter, can you take your arm off your mike?

THE WITNESS: Oh, excuse me.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) Were you aware that it was reported to Reverend Barrette, the Chancellor of the Fall River Diocese, that at the time you were sent to Nevis that there had been no problem which plagued you in the past?

MR. JONES: Same objections. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Were you aware, however, that he did state that he wished that all of

these favorable circumstances could give him leave to write you off as "cured"?

MR. O'LOUGHLIN: Well, I object to the question as unintelligible. I have no idea who you're referring to.

MR. ANDERSON: Well, the question stands.

MR. JONES: I'll join that objection and assert the other ones I made previously and instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Were you aware that Reverend Feit reported to Reverend Barrette in that same letter or report that you had derived benefit from your therapy with Dr. McCarthy?

MR. JONES: Same objections. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In June of 1969 you went to a Paraclete facility in Nevis, Minnesota?

MR. JONES: That's the question?

MR. ANDERSON: Yes.

MR. JONES: Same objections. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And while assigned there you did supply work in the surrounding parishes?

MR. JONES: Same objections. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Were you aware that in order for you to have been assigned in the geographical location of the Diocese of Crookston in which Nevis is located it required the permission of the then presiding Bishop of the Diocese of Crookston?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Were you aware in order for the Servants of Paracletes to have assigned you to their facility at Nevis it also required the expressed or unexpressed permission of the then presiding Bishop of the Diocese of Fall River because you still remained a priest of the Diocese of Fall River?

MR. DRAWE: I object, that's unintelligible as phrased. I know we have a continuing foundation objection, but that's also unintelligible as phrased.

MR. ANDERSON: Question stands.

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And while serving as a supply priest and working out of the facility at Nevis, did you sexually molest a youth in the park --

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) -- at least one youth relating to your supply work activities during that period of time?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you have in your possession at the time you were assigned to the Nevis facility --

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) -- a letter from your Bishop giving you permission to take an appointment in the Diocese of Crookston?

MR. DRAWE: I would object, that's vague as to what Bishop you're referencing as

well as the continuing foundation objection I don't need to assert.

Q. (By Mr. Anderson) Go ahead.

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that while doing supply work out of the Nevis facility, that you were given a trial appointment at St. Philips Church in Bemidji, Minnesota?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) At the time that you were given a trial assignment or appointment to the St. Philips Church in Bemidji, Minnesota, had the Bishop of the Diocese of Crookston or anybody else in the Chancery asked you about your background and fitness to serve?

MR. JONES: Objection, priest/penitent privilege and instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) At the time that you were appointed or given a trial appointment in the church of St. Philips in Bemidji, Minnesota, had the Diocese of Crookston vis-a-vis the Bishop or others made any attempt to determine any information about your work history or past, either in New Mexico, Texas or Massachusetts?

MR. JONES: Same objection, also to the extent it implicates the doctor/patient privilege. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) To your knowledge, at the time that you were given a temporary assignment in the Diocese of Crookston at St.

Philips Church in Bemidji, had the Bishop of the Diocese of Crookston or any of his officers at the Chancery discussed your fitness with Reverend Feit or anybody else that had treated you or been involved with you in the Servants of Paraclete facility in New Mexico?

MR. JONES: Same objections. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) On August 1969 you were given an assignment by the Diocese of Crookston to serve as assistant pastor of the Church of St. Philips in Bemidji, is that correct?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And that was an assignment

that was made by the presiding Bishop in the Diocese of Crookston, Lawrence Glenn, in conjunction with and with the permission of your Bishop, the Bishop of the Diocese of Fall River?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In September of 1970 you were hastily removed from that assignment because of reports of sexual molestation by you of parish youth?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) And at the time that you were removed hastily from that assignment in

Bemidji, Minnesota, did you discuss that with the presiding Bishop of the Diocese of Fall River?

MR. JONES: Objection, priest/penitent privilege. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) At the time that you were hastily removed from the St. Philips parish in Bemidji, Minnesota, you were still a priest of the Diocese of Fall River, in other words, an extern priest?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

MR. JONES: Could we go off the record for just a moment?

MR. ANDERSON: Yeah.

MS. HERMES: Going off the

videotape record.

(Discussion off the record.)

MS. HERMES: Back on the videotape record.

Q. (By Mr. Anderson) Now, your departure from the St. Philips parish is in September of 1970. Is it true that you then, at least as of November 15th, 1970, were residing at the St. Michael's Paraclete facility at 13270 Maple Drive, Sunset Hills, Missouri?

MR. JONES: Objection, priest/penitent and doctor/patient privilege. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And were you aware at that time as you were either being treated at or in residence in that facility that that facility at St. Michael's is run and operated by the same Servants of Paracletes who ran the facility you had been in in New Mexico?

MR. JONES: Same objections. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In or around October 17th, 1970, did Father Buchanan talk to you about seeking secularization because there is no doubt in his mind that you should not be assigned to any other priest work?

MR. JONES: Same objections. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did Chancellor Barrette, the then Chancellor of the Diocese of Fall River, talk to you in the fall of 1970 about secularization?

MR. JONES: Objection, priest/penitent privilege. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

state constitutions.

Q. (By Mr. Anderson) On or around November 15th, 1970, did you leave St. Michael's to seek lay work in St. Paul or actually Hastings, Minnesota?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it true that on or about April 4th, 1973, Mr. Porter, that you took steps or initiated the process of laicization?

MR. JONES: Objection, priest/penitent privilege. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that you initiated that process of laicization or removal from the clerical state because you

came to the belief that you were unable to control your impulses involving temptations towards youth?

MR. JONES: Same objection. I will also object to the question as argumentative and instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Is it also true, Mr. Porter, that at the time that laicization was initiated, it was not done involuntarily by the church of you, but rather, voluntarily by you?

MR. DRAWE: I would add to our continuing foundational objection an objection based on relevance that this line of inquiry is not reasonably calculated to lead to the discovery of admissible evidence and ask for a continuing objection on that basis. Do I have a continuing objection, Jeff?

MR. ANDERSON: Yeah.

MR. JONES: Also object on the

basis of priest/penitent privilege and I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) In May of 1973 as part of the laicization proceedings, did you submit a 20-page statement to the Vatican?

MR. JONES: Objection, priest/penitent privilege. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that in that statement you admitted to having sexually assaulted or abused youth in eight Catholic parishes since being a priest in 1960?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and

state constitutions.

Q. (By Mr. Anderson) In that same report, did you state that in mid 1968 you had served at a Las Vegas church where you had sexually abused youth?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you report in that same statement that you had consulted a psychiatrist in Las Vegas who had recommended that you leave the priesthood, but you refused because you didn't want to believe you couldn't be a priest?

MR. JONES: Same objection, also doctor/patient privilege. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you also report in that

same statement that in 1969, both in Houston and at Truth or Conseguences parishes, you sexually molested youth?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you state in that same report, and I quote, "I know in the past I used to hide behind a Roman collar, thinking that it would be a shield for me. Now there is no shield, I know that if I become familiar with children people would immediately become suspicious"?

MR. JONES: Objection, priest/penitent privilege. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you also report in that same statement that at North Attleboro it

became known that you were homosexually involved with some of the youth of the parish?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) And is it true that you reported that in that same statement that you would always use the priesthood as, I quote, "a protection and means to fool my sickness and trouble"?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) It may be fuel, not fool, f-u-e-l versus f-o-o-l.

Did you know and become aware that

in July of 1973, that Bishop Connelly wrote an evaluation report to the Vatican as part of your laicization process in which he stated, "I would simply say that he presents a character of acute weakness from a morale standpoint" --

MR. JONES: Done?

MR. ANDERSON: No.

Q. (By Mr. Anderson) -- "He is stubborn, persistent in his evil conduct, his promises mean nothing"?

MR. JONES: Objection, priest/penitent privilege. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) On January 5th, 1974, your petition for laicization was accepted and thereafter you agreed to laicization?

MR. JONES: Object to counsel testifying, objection based on the priest/penitent privilege and I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) On December 7th, 1989, when interviewed by FBI agents, did you admit to having sexually abused 40 to 50 boys?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you at that time also admit to having been caught molesting boys about five times?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you also report to the FBI at that time that after each incident the Catholic Church would place you through

treatment for the problem and transfer you to a new parish?

MR. JONES: I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Did you on or in May of 1992 admit to reporter Joe Bergantino of Channel 4 in Boston that you had sexually abused 50 to 100 children?

MR. JONES: I instruct you not to answer.

A. On the evidence -- the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) Isn't it true, Mr. Porter, that if you were to reflect on your abuse since having become a Catholic priest in 1960, that the reality is that you sexually abused closer to 200 children?

MR. JONES: Objection, argumentative. Instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

MR. ANDERSON: Let's mark this.

(Discussion out of the hearing of the court reporter.)

(Whereupon, Deposition Exhibit 10 was marked for identification.)

Q. (By Mr. Anderson) Mr. Porter, I'm going to show you what we've marked as Exhibit Number 10.

MR. JONES: Have you had a chance to look at Exhibit Number 10?

THE WITNESS: Not completely.

MR. DRAWE: Do you have any extra copies of it, Jeff?

MR. ANDERSON: No. But it's the press release.

MR. JONES: Have you had a chance to look at it now?

THE WITNESS: Uh huh. I have, yeah.

Q. (By Mr. Anderson) Are you aware that your attorney issued this press release on or

about July 14th, 1992?

MR. JONES: Objection, attorney/client privilege and I'll instruct him not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) After you reported to the Vatican your history of sexual abuse of youth in no less than eight parishes in 1973, to your knowledge, did anybody in the Vatican or representatives from the Vatican take any step or undertake any measure to go back and investigate who you abused and take or make any effort to deal with those who had been abused by you over the years?

MR. JONES: Objection, priest/penitent privilege. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

Q. (By Mr. Anderson) After you reported in your

20-page statement to the Vatican that you had abused many youth in eight separate parishes, did anyone from the Vatican undertake to interview you about the circumstances or the identity of any of those youth who had been abused by you?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) At that time, did any representatives of the Vatican ask you or inquire of you as to the identities of any of the victims that you had reported in the 20-page statement in 1973?

MR. JONES: Same objection. I instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

(Discussion out of the hearing of the court reporter.)

Q. (By Mr. Anderson) Since having left the priesthood and while residing in Oakdale, Minnesota, have you engaged in any sexual contact with any youth; that means individuals under the age of 18, since 1974?

MR. DRAWE: I would add under the continuing foundation objection an objection based on the relevance of this area, line of inquiry and ask for a continuing objection based on the relevance and inability to lead to the discovery of admissible evidence in this line of inquiry.

MR. O'LOUGHLIN: Yes, we join in that.

MR. JONES: I would join that as well and instruct you not to answer.

A. On the advice of counsel, I refuse to answer based on the privilege against self-incrimination in the Fifth Amendment and state constitutions.

MR. ANDERSON: I have nothing further.

MR. JONES: Mr. Drawe?

MR. DRAWE: I have a number of questions that I would like to ask, however, they deal with some of the areas of inquiry that were made by Mr. Anderson. Based on your instructions or Mr. Jones' instructions to his client throughout the course of this day based on the Fifth Amendment privilege and other privileges, I assume that you will continue to assert those privileges, am I correct in that?

MR. JONES: That is correct.

MR. DRAWE: Rather than go through the rather futile charade of asking a number of questions, I would simply state that I have a number of questions in that area and that I am not waiving my right to examine Mr. Porter, however, at this time I recognize the futility of that effort based on your assertion of the privilege and will not go into that exercise.

MR. HAYES: My position is the same as Mr. Drawe's.

MR. O'LOUGHLIN: And so is mine.

MR. JONES: We will read and sign.

STATE OF MINNESOTA
ss
COUNTY OF RAMSEY

I hereby certify that I reported the deposition of JAMES R. PORTER, on the 13th day of November, 1992, in Minneapolis, Minnesota, and that the witness was by me first duly sworn to tell the whole truth;

That the testimony was transcribed under my direction and is a true record of the testimony of the witness;

That the cost of the original has been charged to the party who noticed the deposition, and that all parties who ordered copies have been charged at the same rate for such copies;

That I am not a relative or employee or attorney or counsel of any of the parties, or a relative or employee of such attorney or counsel;

That I am not financially interested in the action and have no contract with the parties, attorneys, or persons with an interest in the action that affects or has a substantial tendency to affect my impartiality;

That the right to read and sign the deposition by the witness was not waived and a signature page and copy of the deposition has been presented to him for the signature;

WITNESS MY HAND AND SEAL THIS 23rd day of November, 1992.

_____
Gary W. Hermes

CHICAGO – Even as he cautioned supporters against complacency during the waning weeks of the campaign, Gov. Bill Clinton sounded yesterday as if he knew the outcome as he asked voters for an election "mandate" on Nov. 3.

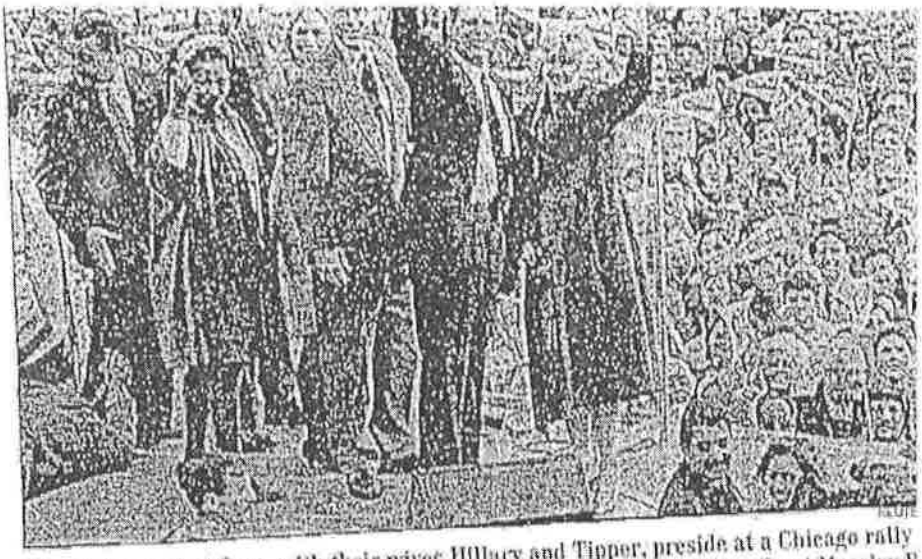
The Democratic nominee and his aides appeared elated after the third and last presidential debate Monday night. Several senior aides said they thought President Bush had done far better Monday than during the earlier debates, but not nearly well enough to close the large gap in the polls.

Although Clinton aides said they would not take anything for granted, they privately acknowledged that they think little short of a major scandal or international crisis could reverse the tide working for their candidate.

"We're nervous about saying too much," said one top adviser. "But I would say the mood is cautiously ecstatic."

Yesterday, Clinton launched a preemptive strike against anticipated attacks by Bush on his credibility and character. During speeches in Illi-

CLINTON, Page 12



Bill Clinton and Al Gore, with their wives Hillary and Tipper, preside at a Chicago rally terday with (from left) party chief Ron Brown and US Senate candidate Carol Moseley B

*"Msgr. Medeiros told that he had been visited by Fr. Booth and a layman, in P.M. of March 20, telling that Fr. Porter has been frequently in No. Attleboro, visiting boys – wanting to have his back rubbed – then going on from there ... 30 or 40 involved.... "*

FALL RIVER BISHOP JAMES L. CONNOLLY'S *notes after March 21, 1964, meeting with Msgr. Humberto Medeiros*

# Porter personnel files show what church knew

By Linda Matchan and Stephen Kurkjian
GLOBE STAFF

Catholic Church officials permitted James R. Porter to serve as a priest in numerous parishes in four states – in close proximity to children – even though they were fully aware of his habitual sexual molestation of youths, according to Porter's diocesan personnel records.

The records, which were obtained by The Boston Globe, also contain evidence that Porter misled his superiors about the success of his rehabilitation, at one point reassuring his bishop that he had overcome his pedophilia.

"Believe me, I am striving to be priestly," Porter wrote in a handwritten letter to Fall River Bishop James L. Connolly in late April 1964, a month after Porter had been suspended from the Fall River Diocese and was ordered to take a leave. "I am feeling much better and am doing very well, positively. ... There have been many temptations as you can imagine, but thank God, with His grace, I have handled them well," Porter wrote. "If this was before, I am afraid I might have fallen."

The next day, Porter molested two youths in a New Bedford parish, according to his indictment last month on 46 counts of sexual molestation.

The personnel records, which contain detailed notations describing concern among diocesan leaders about the widespread allegations against Porter, also provide new evidence that Porter was accused of molesting children at a parish in Stoneham, in Houston and at several other parishes in New Mexico and Minnesota where he also has been accused of molestation. The records, kept in a

PORTER, Page 22

# Status car sale shift into low

## Economy, taxes blamed

By Frederic M. Biddle
GLOBE STAFF

'Sacrifice nothing," Mercedes-Be urges in its latest advertisemen Richard Nedder, retired shoe c pany president and former Me cedes-Benz owner, begs to diff

"I'm retired, I've stopped, I'm smelling the roses, but the hell if I'm going to pay $20,000 r just to own a Mercedes-Benz," says Nedder, 6 West Boylston. A self-described "car crazy," N der switched to an Infiniti Q45 in 1990, and he lt so much he has traded in two already.

Amid a stubborn recession and a new 199 sumer ethic, sales of Mercedes-Benzes, Porsc Jaguars and other luxury autos have hit a str rough road. Within the past two years, the 10 percent federal luxury tax on every dollar ab over $30,000 on new cars and a doubling of th guzzler tax have hurt, too.

Moreover, fierce competition from Japan and newly respected American sports cars h stalled sales of many venerable nameplates. result, some European models have seen sal quickly; others have disappeared from the U

CARS,

# Files document church's knowledge of Porter misconduct

PORTER
Continued from Page 1

"public life" at the Fall River Diocese, were among the items subpoenaed by the Bristol County grand jury that indicted Porter.

Porter left the priesthood in 1974, more than a decade after the church was first told that he was molesting children.

Throughout much of the 1960s, when Porter was a curate assigned to parishes in the Fall River Diocese, his superiors, including then-Msgr. – and later Cardinal – Humberto Medeiros, acquiesced in his reassignment to other parishes, despite detailed knowledge of the extensive number of allegations already lodged against him.

Among the dozens of pages of records reviewed by the Globe, is a notation that Msgr. Medeiros told Bishop James Connolly in 1964 that Porter had molested "30 or 40" youths, and was known among high school boys in North Attleborough as "the Rock."

The documents reflect that, for a number of reasons including a fear of scandal, a reliance on misleading medical information and concern for Porter's welfare, the Fall River Diocese did not immediately move to expel Porter as it grappled with the most extraordinary case of child abuse ever to confront it.

The records provide the most complete picture of how the Catholic Church, which has been rocked by the Porter scandal since it surfaced last May, handled the case while it was unfolding during the 1960s.

### Bishop was informed

The records show that, after first being told Porter was abusing youths in North Attleborough and Fall River, Bishop Connolly was informed at least four more times that Porter had molested youths at other parishes before discussing the possibility of asking Porter to leave the priesthood.

Under the canons of Catholic law in effect at the time, Bishop Connolly could have moved to expel Porter for molesting a sex act with a minor under the age of 16.

What emerges from Porter's files is a portrait of a young and energetic priest of average intelligence who graduated from St. Mary's Seminary in Baltimore in 1960 and came highly recommended "as a manly, genuine young man" to his first assignment as priest at St. Mary's Church in North Attleborough.

Despite his reputation, witness statements from victims have indicated he began molesting children within weeks, and that a few parents complained to other priests at St. Mary's about Porter's activities. In 1963 one father even went to see Msgr. Medeiros, then chancellor of the Fall River Diocese, to voice his concerns. Later that year, Porter was pulled out of St. Mary's church and quietly transferred to Sacred Heart Church in Fall River.

### "Much concern among parents"

The records show that Bishop Connolly first learned that Porter was molesting children on March 24, 1964, from Msgr. Medeiros. Bishop Connolly's notes state that Msgr. Medeiros told Bishop Connolly that he had been visited the day before by Rev. Edward Booth of St. Mary's church and a boy's father. Despite his transfer, Porter was still coming back to visit boys in North Attleborough, and "wanting to have his back rubbed, that going on from there," Bishop Connolly's notes say.

Msgr. Medeiros told Bishop Connolly that there were "30 or 40 involved" and that Porter had a reputation among high school boys for his sexual bent.

"Much concern among parents," the memo noted. At Bishop Feehan High School in Attleborough, "they called him the Rock. Has the horn tackled you yet?"

In a hastily written memo dated March 24, Bishop Connolly records his notes of an interview, apparently with Porter, indicating Porter's denial of the charges. "Has tried to keep away from Mr. Att," it says. "Dealing with Flanagan. Sedatives." Other correspondence reveals that Porter sought treatment from Dr. Norris Flanagan of Wellesley's Wilwolf Hospital.

Bishop Connolly was obviously disturbed by the allegations. He ordered Porter home to his parents in Revere, and told him to wait there while he conducted a thorough investigation. Porter, in another document, stated later that he felt he had been sent home "until the scandal had died down."

Bishop Connolly then called Rev. Armando Ansuinian, another priest at St. Mary's church, and interviewed him about the allegations. As Bishop Connolly noted in a memo dated March 24, 1964, Rev. Ansuinian told him that he and Booth had questioned Porter about allegations of sexual abuse the previous June. Porter acknowledged to them that he had had "temptn" (temptations) and not actual sex, according to Bishop Connolly's memo.

The notes indicate Rev. Ansuinian told Bishop Connolly that about his discussion with Porter in June, Rev. Ansuinian had learned that Porter had been involved with an "altar boy setup," molesting at least nine boys.

In Revere, Porter was placed under Dr. Flanagan's care while he lived with his parents. That summer, while on a day trip to New Hampshire, Porter was picked up by State Police and accused of molesting a youth. Bishop Connolly was informed of the incident, which, according to his notes, involved a 15-year old "non-Cath" boy.

Bishop Connolly then ordered that Porter seek hospitalization. He was diagnosed as suffering from "endogenous depression" and, for the next 15 months, he was given treatment, including electroshock therapy, at Wilwood Hospital.

But in September 1965, Porter's father prevailed on Bishop Connolly to take Porter back into the Diocese. Assured by an optimistic report from Flanagan that indicated Porter had "improved down," Bishop Connolly accepted Porter back. He assigned him to St. James Parish in New Bedford, working at a hospital there.

He stayed in New Bedford for more than a year and a half, but records show that in April 1967 he apparently molested two other children. Immediately after hearing of the allegations, Bishop Connolly ordered Porter home.

After a few months in Revere, a priest at a Catholic church in Bloomham permitted Porter to say Mass there. But after a short time, officials were told that Porter was molesting children there too, according to church records. The priest reported the incidents to the Boston Archdiocese. Without consulting officials in Fall River, Rev. Paul Shanley of the Boston Archdiocese ordered that Porter be sent to a treatment center in New Mexico, operated by the Servants of the Paraclete Order.

At the time Paraclete was one of the few facilities used by the Catholic Church to treat priests suffering from mental health problems. As the priests recovered from their problems, it was customary for them to take on temporary assignments in churches throughout New Mexico and beyond. During his three years at the Paraclete Center, the church records show that Porter took on assignments in New Mexico, Texas and Minnesota. As it turned out, he would suffer relapses at several parishes and be sent back to Paraclete at least four times for further treatment.

In June 1968, 10 months after Porter arrived at Paraclete, Bishop Connolly received the first word of how the young priest was responding to treatment. It was not optimistic. Wrote Rev. James B. Fell, head of the treatment center: "Do not delude yourself about Father Porter's future, without which there would be scant hope for

Continued on next page

March 28-1964

The Reverend James Porter,
46 Suffolk Street,
Revere, Mass.

Dear Father Porter,

Since I saw you a week ago, I have been studying the matter and correlating those most likely to give me a full and truthful account of your problem.

My best recommendation to you now is that you take a good retreat of a week or so, and bring me some proof that this has been done before thinking of coming down to Fall River to see me. It is possible that they might be able to take you in at the Passionist House in Boston, or in Spencer at the Cistercians. Remember that we are not concerned about trivial matters.

Very sincerely yours,

Bishop of Fall River.

The Fall River diocese files include this 1964 letter from Bishop James L. Connolly to Rev. James Porter.

ANNOUNCING THE ULTIMATE SALE OF THE YEAR!

# Priest was repeatedly sent for treatment

Continued from preceding page

his eventual return to the ministry, is his overwhelming good will."

Still, by the next month, Father Felt reported there was "real hope" for Porter's return to an active ministry and by December Father Felt concluded that Porter had progressed to such a point that he deserved to be given a preliminary assignment – in Houston.

But two months later, Father Felt informed Bishop Connolly that Porter had "lapsed into former failing" during his assignment in Houston. Porter returned to Paraclete and resumed his treatment with Dr. John F. McCarthy, an Albuquerque psychiatrist. In the ensuing months, Porter was allowed to serve at parishes throughout New Mexico. During his stints at at least two, Truth or Consequences and Las Vegas, he was found to be molesting children and was immediately returned to the Paraclete treatment center, according to the church film.

Despite these relapses, Paraclete officials continued to hold out hope that Porter could be of service as a priest. In August 1969, they sent him to its treatment facility in northern Minnesota and from there he was allowed him to accept an assignment at a church in Semidji.

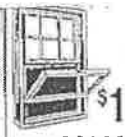
Church officials there said they were given no indication before accepting Porter that he had been treated for pedophilia at the Paraclete Treatment Center. In September 1970, 18 months after being giving Porter the assignment, church officials were told that he had sexually abused two parish children. Last July, 11 more alleged victims came forward saying Porter had abused them.

From Semidji, Porter wound up at another Paraclete treatment center in St. Louis. There, for the first time, a psychologist determined that Porter's sexual problems were motivated by his celibacy and recommended that he leave the priesthood.

That recommendation was relayed to the Fall River archdiocese, under whose jurisdiction Porter still fell, and the officials at the Paraclete headquarters in New Mexico.

Paraclete's initial response when the subject of Porter's leaving the priesthood was raised was to empathize with Porter.

"I think that your present position of understanding without condoning any of the mistakes of the past is the best position," Rev. Felt wrote to the new bishop of Fall River, David A. Cronin in February 1971. "In this way, Father Porter will continue to have the support and the encouragement of the church to make a rational and mature decision in regard to his future."

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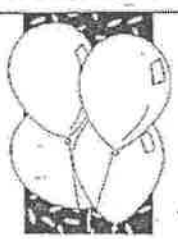

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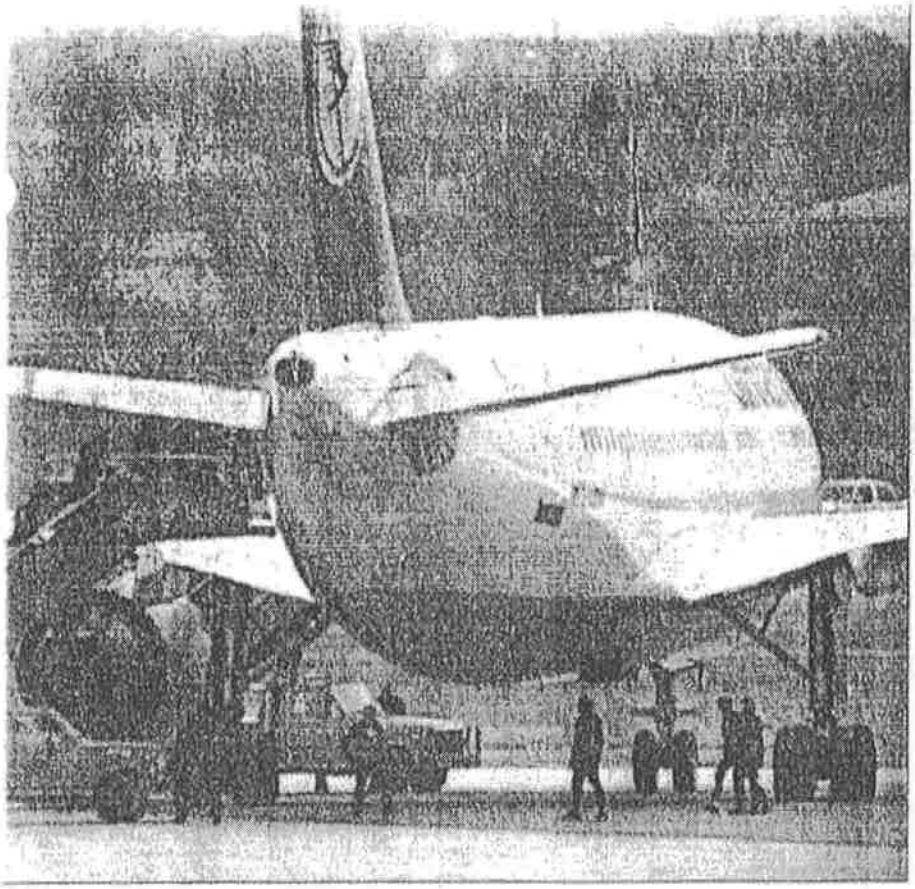

RON FREHM/ ASSOCIATED PRESS

liner at New York's Kennedy Airport Thursday after an armed hijacker surrendered

# hijacked to New York

were aboard the twin engine Lufthansa Airbus 310.

After several hours of conflicting reports, officials late in a confusing day identified the hijacker as Nebiu Demeke, 20, an Ethiopian student. One report said he was being deported from Europe and had asked for political asylum.

At various points, officials had said he was a disgruntled Bosnian demanding an audience at the United Nations, then an American, then an Arab youth wanting to protest the Balkan conflict. Moments after his capture, he had been described as a docile, asylum-seeking Somali.

The hijacker's gun turned out to be a starter's pistol that fired only blanks, said city police spokesman Sgt. John McCluskey. But the FBI, which seized the weapon, would not comment on that report.

Officials said the hijacker would be arraigned today on an air piracy charge, which carries a potential sentence of 20 years to life.

Crew members and passengers said the hijacker was frightening and unstable and feared he would fire his gun while the plane was in the air.

But at the flight's end, the hijacker made a curious exchange with the pilot, giving up his gun for a pair of sunglasses.

HIJACK CONTINUED ON 8A ▶

# lawsuits may cite Vatican

## ■ Porter advised Rome of his pedophilia in '73

JIM GEORGE STAFF WRITER

Minnesota sex abuse victims of a former Catholic priest might take their lawsuits to the Vatican's doorstep because of church documents in which the ex-priest recites to the pope a 13-year history of homosexual abuse of boys.



Porter

Jeffrey Anderson, who represents 20 alleged victims of James Porter, said documents just released by a Washington County judge connect Porter with the Holy See through Porter's 1973 petition to be removed from the priesthood — called laicization.

"We think these documents implicate the Vatican ... that it makes the church in Rome morally and legally responsible," Anderson said. "Because of his (Porter's) petition to be removed, officials in Rome were aware of the numerous victims involved and yet they did nothing to help heal them, to minister to Porter's victims."

Anderson said he hasn't yet added the Vatican to the named defendants in his lawsuits, but he is considering it. He believes the papers make even stronger his case against Porter, the Crookston Diocese, the Fall River Diocese in Massachusetts and the Servants of the Paraclete in New Mexico.

Porter, who left the priesthood in 1974, was convicted in December of sexually abusing a girl who was baby-sitting for him at his Oakdale home in 1987. The Fall River diocese recently settled numerous civil suits in connection with Porter's abuse but he still faces criminal sex charges there.

PORTER CONTINUED ON 11A ▶

ST. PAUL PIONEER PRESS 2-12-93

# J recommended





# Clinton plans to raise corporate tax rate to equal 36% income tax

OWEN ULLMANN WASHINGTON BUREAU

WASHINGTON

Carrying his case for shared sacrifice to the business community, President Clinton announced Thursday that he will propose a higher corporate tax rate and

nouncements Tuesday and Wednesday that the White House and federal agencies would do their part to cut the deficit through reductions in jobs and perks. Clinton also has promised to raise taxes on wealthy individuals.

# PORTER

▼ CONTINUED FROM 1A

Probably the most compelling of the documents just released (still confidential in Massachusetts courts) is Porter's own statement to "Most Holy Father," in which he chronicles a history of predatory behavior with young males.

His May 17, 1973, statement to Pope Paul VI was made to support his removal from the priesthood. It highlighted his numerous "falls" over 13 years with the church and documented his numerous transfers after "trouble."

Recalling his first assignment after ordination in 1960, Porter says he was there for 3½ years before his compulsion caught up with him.

"It became known and reported to Bishop Connolly that I had become homosexually involved with some of the youth of the parish," Porter wrote the Vatican. He wrote that he thought he was "somewhat of an ideal of the children" and it made him feel wanted.

While his stay in Attleboro, Mass., was short, Porter's chronicle reveals the first of the church's many attempts to move trouble from one parish to another without taking action.

"Bishop Connolly decided to send me home to my family for a short while until the scandal of this affair died down," Porter tells Rome.

Connolly gave him another chance in a Fall River parish, but after a short time "I again fell into the same situation that plagued me in Attleboro."

His superior shuffled him around the diocese, Porter recalls, but he invariably wound up sexually abusing boys despite the locale.

"I was afraid to admit to myself or anyone else that I was not worthy of the priesthood yet unwilling to outwardly admit defeat," he writes. "I was now using the priesthood as a crutch and shield to protect me from harm."

Porter tells about leaving Massachusetts in 1967 for treatment of pedophilia in New Mexico, then being reassigned in 1969 to St. Philip's Catholic Church in Bemidji.

The lawsuits allege he continued abusing children in Bemidji and in his 1973 letter to the pope, he admits that. "I remained there for one year before it became known that I again was having the same problem," he concedes. "I was asked by the pastor to leave until things cooled off."

# COACHES/Gabor Deli respo

▼ CONTINUED FROM 1A

that she had no part in any of the violations and that all but one of the violations were either false or inconsequential.

But the panel recommended that Gabor Deli be terminated on a single charge: that he allowed the sexually explicit videotape to fall into the hands of student-athletes.

"The panel recommended that Katalin Deli be reinstated immediately, that she be awarded back pay and expenses and that all her attorney bills be paid by the university," said Robert Oliphant, a professor at the William Mitchell School of Law in St. Paul in civil procedures and family law who handled Gabor Deli's case.

Oliphant said he was pleased by the recommendation. "It will now be forwarded to university President Nils Hasselmo for his ruling," Oliphant said. "I would expect him to reinstate Katalin Deli."

But Hasselmo said Thursday night he will not be involved in Deli decision. "Because I am the position of being Chris Voe immediate supervisor, it would improper for me to be involve this decision," he said. "The versity will appoint someone rule in this case and we hope have a decision on that soon. O that person is picked, we hope move on this as quickly as can."

Voelz said it would be "inapp priate for me to comment" on Deli matter and referred c ment to the university's gene counsel, who was not available comment.

Voelz said that her assessm of the panel's finding "is not same as being reported."

She also said that both sides the matter have an opportunity file briefs before the matter resolved. "The reason I can comment is because of the stat data privacy act," Voelz said.

Katalin Deli was reserved in l comments about the recommen

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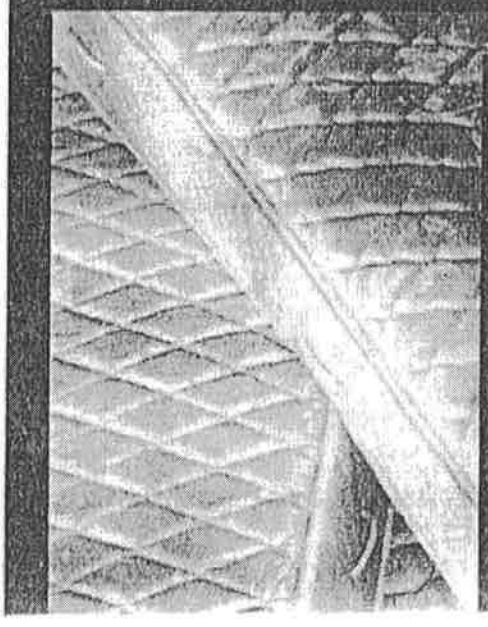

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nders Thursday Airport in New York. The lone gunman seized control of the jumbo en route from Frankfurt, Germany, to east Africa.

# rom Europe to New York

The hijacking suspect was identi-d as Nebiu Zewolde Demeke, 20, an thiopian student living in Morocco, ssistant U.S. Attorney Thomas oche said after several hours of con-icting reports about his identity.

The hijacker had made three de-nands, said city Police Detective ominick Misino: that the plane go to ennedy International Airport; that e receive political asylum; and that e United States intervene in Bos-ia-Herzegovina.

The plane was hijacked over Aus-ia during a flight from Frankfurt, ermany, to Cairo, Egypt, and Addis baba, Ethiopia. It was diverted to anover, Germany, where it was re-eled. German officials said they al-wed it to take off for New York ecause the gunman threatened to kill hostages.

German authorities also said the hijacker gave assurances he would surrender once he arrived in the U.S.

Passenger Feodor Governeur of Stuttgart, Germany, said the flight was going smoothly until the captain suddenly announced, "There's a young gentleman on board who does not want to go to Cairo and he has a gun pointed at my head."

The pilot, Capt. Gerhard Goebel, said later, "I thought it was a hoax, but only for one minute."

At one point, Goebel said at a news conference, the hijacker pointed a gun at his head and warned, "If you do not turn to the west, I will shoot you."

The hijacker held the gun throughout the flight, one law enforcement

Please see HIJACKING/3A

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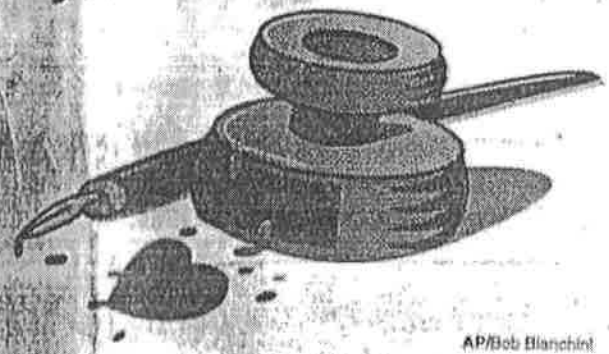

AP/Bob Bianchini

By the way, I hope you're not blushing over my salutation. It's just that pet names create a cozy tone, opines Cathy Davidson, an English professor at Duke University who has just come out with "The Book of Love, Writers and Their Love Letters."

And I'm in good company. Hemingway called his inamorata "Pickle," said Davidson. Zelda Fitzgerald called F. Scott Fitzgerald "Goofo." Chekhov favored the zoological — "River Perch," "Pony," "Pup," "Sweet dog," "Crocodile," "Dogman," "Goldfish" and the oh-so-charming "Cockroach." Not to be outdone, John Middleton Murry endeared himself to Katherine Mansfield by calling her "My darling Worm."

Pet names also work for short story writer Jill McCorkle, who avoids mush in favor of humor.

"Find something that is funny and something that is maybe cryptically funny, so that it's intimate, but not mushy," says McCorkle. "It's best if you can refer to some private joke."

Please see ROMANCE/2A

taxes, his speech marked his first public declaration that he would do so.

Clinton will outline Feb. 17 his master plan to reduce the deficit and stimulate the economy in his State of the Union address to Congress, but in the meantime he has been laying the groundwork for shared sacrifice.

In a private meeting Thursday with Apple Computer Chairman John Sculley, Clinton indicated he would introduce an "energy tax in some form." The Congressional Budget Office estimates a 5 percent value-added tax on energy would cost taxpayers $92.7 billion over five years.

Please see ECONOMY/4A

# Letter: Priest molested boys while in NLV

☐ James Porter admitted in a letter to the pope that he 'fell' during a brief stay at St. Christopher's parish.

By Laura Baenen
Associated Press

MINNEAPOLIS — James Porter, a former Roman Catholic priest accused of molesting dozens of boys over more than a decade, admitted in recently released church documents that he molested boys at a North Las Vegas parish where he was assigned for one month in 1968.

The documents, released by court order Wednesday, also show Porter ignored a bishop's advice early in his career to leave the clergy.

Jeffrey Anderson, a St. Paul, Minn., lawyer who has filed civil suits against Porter and some dioceses where he served, said Thursday he is examining the records and may add the Vatican as a party to the suits.

"Now, for the first time, I am in possession of the evidence directly implicating the Vatican in what I consider to be not complicity but certainly participation in keeping the secret," Anderson said.

Porter, 58, lived in suburban St. Paul with his wife and their four children until he was sentenced last month to six months in jail for fondling his children's baby sitter five years ago.

That case was the first allegation against him to go to trial. He has been

Please see PORTER/4A

LAS VEGAS REVIEW JOURNAL 2-12-93

# Economy

From 1A

The burden would fall particularly heavily on lower- and middle-income earners through gasoline and utility bills. Clinton has been busy in recent days retreating steadily from his campaign promise of a middle class tax cut.

"Americans are at their best answering alarm bells in the night," he said Thursday, warning the U.S. standard of living was now "at risk."

Earlier this week, he announced government cutbacks, including a 25 percent staff reduction at the White House, and told voters at a town meeting in Detroit he could not exclude the middle class from changes under way.

He also opened a series of meetings with congressional Democrats to line up their support for his speech next week.

"Most of us in the room realized that entitlements, revenue-enhancers in the form of some sort of tax as well as program cuts are the only way we are going to do anything meaningful," said Rep. Kweisi Mfume, D-Md., leader of the Congressional Black Caucus, who attended the meeting with Clinton.

Similarly, the news for the corporate community was bad. Clinton told 230 business leaders: "I need your support and your contribution ... Now I ask you to do your part.

"We have to replace this social contract that somehow crept into our thinking in the 1980s, that somehow we had to have greater inequality in the country to get prosperity."

He said his plan would include:

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# Porter

From 1A

indicted in Massachusetts on 46 counts of molesting children in the 1960s. Porter also has been named in civil suits in Minnesota and New Mexico.

Bishop James Connolly of the Diocese of Fall River, Mass., suggested that Porter leave the priesthood in the mid-1960s, Porter said in a 1973 letter to the pope seeking removal from the priesthood.

Porter said he refused to accept the bishop's advice even after abusing boys in three Massachusetts parishes in North Attleboro, Fall River and New Bedford and after undergoing therapy, including shock treatments.

"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," Porter said in the letter. "I was using the priesthood as a crutch and a shield to protect me from harm."

Porter's letter to Pope Paul VI never characterized his encounters with youth as abuse or molestations, but he referred to his "problem" or "difficulties," and said he "fell."

After ignoring the bishop's advice, Porter said he "again fell" while assisting at a parish in Stoneham, Mass., before seeking treatment through the Servants of the Paraclete in Jemez Springs, N.M. After a period of psychiatric care, Porter was assigned to St. Christopher's parish in North 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," Porter said.

At one point in his chronological recount of the abuse, Porter wrote, "I forgot to mention also that I did in this period of difficulty fail also at Houston, Texas, at the parish of the Immaculate Conception."

Bishop Daniel F. Walsh of the Diocese of Reno-Las Vegas told the Review-Journal in October he had found records showing that in 1968, Porter was at the North Las Vegas parish from Nov. 5 to Dec. 5.

"From the records, it was obvious he was seeing a psychiatrist down here," Walsh said in October. "The psychiatrist recommended he return to the Jemez Springs facility."

Walsh also said he had found no reports of child abuse in Porter's records with the diocese.

After being suspended from the priesthood in 1970, Porter obtained a job with a St. Paul bank, telling bank interviewers only that he was unhappy as a priest and was seeking a different way of life with the church's blessing. He was promoted three times in two years and was leading a respectable life, he wrote the pope.

"In the past 2½ 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," Porter wrote.

He also told the pope that he was dating women and thought it "helped tremendously to overcome my other inclinations."

Porter pleaded with the pope to release him from the priesthood, saying his new friends "would be scandalized or horrified if the church refused my request for release."

The Vatican granted his request in the mid-1970s.

Porter's 18-page letter to the pope didn't express any concern for the harm his actions had caused the children and their families.

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# The Boston Globe

SATURDAY, OCTOBER 24, 1992

# Porter said to have told pope of abuse

## Issue was central in plea to leave priesthood

By Stephen Kurkjian
GLOBE STAFF

In an extraordinary document, James R. Porter admitted to the Vatican and Pope Paul VI in 1973 that he had molested youths at churches in Massachusetts and four other states and believed that he had been able to avoid detection because he was a priest, according to sources who have examined the document.

Writing to the Vatican in an attempt to gain permission to leave the priesthood, Porter recounted that he had sexually assaulted youths at eight Catholic churches since becoming a priest in 1960, the sources said.

"I know in the past I used to hide behind a Roman collar, thinking that it would be a shield for me," Porter wrote in a four-page affidavit that accompanied the statement, the sources said. "Now there is no shield. I know that if I become familiar with children, people would immediately become suspicious."

Porter, indicted in Bristol County last month on 46 counts of sexual molestation, wrote to the Vatican 2½ years after being suspended as a priest by the Fall River Diocese. Having led the life of a layman during those 2½ years, Porter wrote, he had been able to control his periodic urges to molest children, the sources said.

Although he said that he was embarrassed and ashamed that his past acts had brought dishonor to the church, Porter did not express any regret for having molested the children, the sources said. Also, according to victims at several parishes, there is no indication the Vatican or the several bishops and other Catholic officials who were aware of Porter's confession ever advised parents that Porter had assaulted youths in their churches.

Porter signed the petition on May 17, 1973, and formally submitted it to the Vatican later that summer. After it was recommended for approval by Vatican officials, Pope Paul VI formally allowed the petition on Jan. 5, 1974, the sources said. Vatican scholars said that the pope does not routinely read such petitions but receives a detailed briefing on their contents.

The pope's decision ended Porter's 14-

PORTER, Page 9

# 3 sentenced in French HIV blood scandal

## One ex-health official is living in Brookline

By William Echikson



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# Porter said to have told pope of abusing youths

■ PORTER
Continued from Page 1

year career in the priesthood and admitted him to begin a private life as a lay officer in suburban St. Paul, where he still lives with his wife and four children. That privacy was shattered last May when a group of his alleged victims in North Attleborough came forward.

In the ensuing months, Porter has been indicted in Minnesota and Massachusetts for molesting youths and sued by other alleged victims in that state in New Mexico and Minnesota. He has also been accused of molesting a girl who babysat for his children in 1981. A Minnesota judge yesterday ordered a doctor to release sealed court records therein the case.

The publicity surrounding the Porter case has led several Catholic dioceses to reform their policies in dealing with such allegations. The dioceses, including the one in Fall River which had jurisdiction over Porter, now intend to move more quickly and more forcefully when priests are accused of sexual abuse and to accompanies more compassion for victims and their families.

"I think the Porter case represents the low water mark for the Catholic Church and has exposed how poorly the church has treated victims like this," said Rev. Thomas Doyle, an Army priest and recognized scholar on the issues that rankle the Catholic church.

"The primary consideration in dealing with cases like these has always been keeping the affair as quiet as possible. The parents and victims in these cases were treated as the 'leavers,'" said Rev. Doyle.

Quoting from Porter's diocesan personnel records, the Globe reported on Wednesday that Fall River Bishop James L. Connolly had allowed Porter to continue working as a caregiver or fill in priest at several parishes in Massachusetts, New Mexico and Minnesota, even though he knew Porter had a history of molesting altar boys and other youths.

### Allowed to receive files

According to the records, Connolly suspended Porter on at least two occasions after learning that he had been accused of molesting children at the churches. But after the initial suspension, Connolly allowed Porter to receive his duties as the aides of a psychiatrist.

In his 36-page statement, addressed to "Most Holy Father," Porter conceded his life in the priesthood, beginning with his ordination in 1958, and his sources. He said he had decided to become a priest during his junior year at Boston College when a friend suggested he seek an interview with Bishop Connolly in Fall River. Connolly was in need of priests at the time and, upon reflection, Porter decided that he had always been concerned with the spiritual welfare of people.

Following four years at St. John's Seminary in Baltimore, Porter was ordained as a Catholic priest and assigned to St. Mary's Church in North Attleborough. However, after more than three years in the parish, Porter said, it became known that he had become "progressively involved" with "some of the youth" of the parish, the source said, quoting from Porter's statement.

The term "homosexually involved" is the most explicit used by Porter in his statement to the pope about his alleged acts of molestation, the sources stated. Throughout the rest of the report, his aides other than he had "lapsed" or "fallen" into his past "problems" or that he had experienced "the same difficulty," the sources said.

Referring to the priesthood, Porter wrote that he would always feel it "as a protective and private home for my sinfulness and troubles," the sources said.

In the written statement and an accompanying affidavit, Porter admitted that his ministry of molestation may not be proper since he had undergone electroshock therapy following his first suspension by Bishop Connolly in 1963, the sources said.

### Homosexuality, confusion

In fact, Porter's statement differs from documents in the personnel file obtained by the Globe. Those records indicate that Bishop Connolly did not suspend Porter until 1966, after Porter had been transferred to Immaculate Conception Church in Fall River. Also, Porter's statement to the pope fails to mention that he had been caught by New Hampshire State Police and accused of assaulting a minor during the summer of 1964 and that he had been accused of molesting a 12-year-old in a summer camp in Braintree where Porter worked as a counselor in 1966.

Otherwise, Porter's statement provides the Vatican with a straightforward account of his failed attempts to be a faithful, pious priest in Massachusetts, Texas, New Mexico, Nevada and Minnesota.

According to the statement:

After his initial suspension, Porter's psychiatrist confirmed Bishop Connolly he was well enough to return to the priesthood. However, on counseling in Fall River and, later, in New Bedford counselor, he publicly renewed his acts of molestation and was sent home again by Connolly.

During one of Porter's home visits, Bishop John Boston of St. Patrick's Parish in Stoughton took copyright, as that post allowed him to say Mass during the week. A short time later, Porter said, he was accused of molesting children again. Rev. Paul Bandry of the Boston Pastoral was notified and he immediately recommended that Porter be sent to a New Mexico treatment center, run by the Servants of the Paraclete, a Catholic order.

Soon after he arrived, Porter said, the center's superior was advised by Porter's psychiatrist that his treatment should include weekend weekends in parishes. Over the next two years, Porter worked at diocesan retreat Albuquerque, apparently without incident.

However, in mid-1968, he was asked to serve as a hospice aide at a Las Vegas church. He agreed but after a short stint, he said, he returned to his prior practices of abusing children. He committed a psychiatrist in Las Vegas who advised him to give up the priesthood. But Porter said he still felt called to minister to others that he could not be a priest.

He returned to the Paraclete treatment center and during the next year held assignments in Roswell, N.M. He began molesting youths at both churches, he wrote, according to the sources.

Because Paraclete officials were not told that he had molested children in Texas or Connecticut, Porter was allowed to take a longer assignment in southern Minnesota in the summer of 1970.

Thirteen months later, in September 1971, two sets of parents complained to Porter's superiors at the Servants. Mims, church that he had sexually abused their children. Porter was quickly ordered out of the church and sent up at another Paraclete treatment center in St. Louis. There, after psychiatric counselling, Porter said, he was advised that the priesthood was at the root of his problems and that he should not be allowed to function as a priest.

Within days, Bishop Connolly was informed. He severed Porter suspended a second time and recommended that Porter petition the Vatican to return to lay life. Nearly three years later, Porter, having moved to Minnesota, followed that suggestion and wrote to the Vatican asking that he be allowed to give up his priestly obligations.

As a layman, he said, he would not be able to marry or with children or be involved by their presence. The average role he wrote "in the lay life, I find out of necessity that I must cope with the problem or suffer the consequences."



JAMES H. PORTER
Left priesthood in 1970

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# The Sins of the Father

## A tiny town reels from mass allegations of sexual abuse by a trusted priest

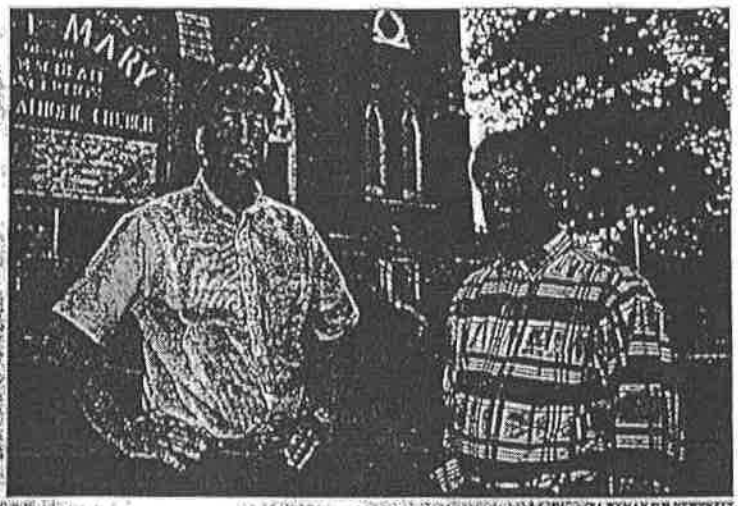


PHOTO BY CAROL WYMAN FOR NEWSWEEK

Thirty years ago, North Attleborough, Mass., was one of those snug New England towns where doors on the white-shingled homes were never locked, most of the community was Roman Catholic and children were brought up to respect policemen, firemen and especially priests. When the Rev. James Porter arrived at St. Mary's parish in 1960, fresh out of the seminary, parents were thrilled to have a young curate who said he had played baseball and basketball and even boxed in Golden Gloves. Porter developed a sports program for the parish grade school, organized a children's choir and took parish kids to watch the Celtics play in Boston, to swim at the beach and to for daylong outings at Cathedral Camp, a summer camp run by the diocese.

Ten days ago, dozens of Porter's former charges gathered to recall those early days with haunting horror stories they had for so long repressed. One after another, men and women alike recounted how the young priest had sexually molested them—in the rectory, at camp, in the confessional, on the basketball court, in the sacristy, alone in school corridors, in the town swimming pool, in Porter's parents' house and even in their own homes. "It looked like a school reunion," said one participant, "except that everyone was crying."



AP





PHOTOS BY PRISCILLA SOUSA—JOURNAL BULLETIN

**Horror stories:** *Porter as a priest, left; alleged victims Lyons (left) and Calderone, above; White, far right, and Fitzpatrick*

Massachusetts authorities are investigating these allegations. Separately, police in Oakdale, Minn., a St. Paul suburb where Porter has lived since the 1970s, spoke with him late last week about an alleged incident there. Since 1982 some 400 Catholic priests and brothers in the United States have been reported for child sexual abuse, according to Jason Berry, a journalist whose book on pedophilia and the Catholic clergy, "Lead Us Not Into Temptation," will be published by Doubleday this fall. And, Berry estimates, the cost to the church for damages and legal and medical fees has already reached $400 million.

Of the cases reported, none more vividly illustrates the lifelong trauma that victims of pedophilia can suffer. Porter would not discuss the allegations with NEWSWEEK. But more than 50 adults now in their 40s have come forward with stories of sexual molestation that have haunted them since they were grade-school pupils. Many of the alleged victims never told their parents what had happened because, says Dan Lyons, who is now seeking counseling, "the nuns drummed into us in school that priests were handpicked by God."

**Blindman's bluff:** Porter had particular access to the parish altar boys. On outings with them, some say, he fondled them while playing blindman's bluff or concluded a playful wrestling match by rubbing up against them to achieve orgasm. Paul Merry says Porter sexually abused him more than 100 times. Peter Calderone says that he was forced to masturbate Porter in Calderone's own bedroom on occasions when his parents invited the priest home to dinner.

Judy White says Porter would summon girls from the classroom on the pretext of needing help in the church. Patty Wilson recalls one occasion in the rectory when, she says, the chain-smoking priest took off his collar, then thrust his fingers into her vagina and his tongue down her throat until he achieved orgasm. "I can still feel him wet and sweating, his breathing heavier and heavier," she says. "I can still see his yellow fingers." When another girl confessed to Porter that she had let a boy touch her, the priest motioned her into his side of the confessional to demonstrate what had happened. Then, the woman now says, he molested her himself.

Lyons's father, Connie, says that after he complained to the pastor, the bishop of Fall River diocese transferred Porter to other parishes. But he continued to show up at grade-school sports events. In 1967, Porter reportedly was sent to a center for disturbed priests in New Mexico. Three years later he resigned from the priesthood.

**Mince pie:** Today, Porter is married and is a househusband raising four children while his wife works as an unemployment specialist for the state. The allegations of past sexual abuse might never have surfaced had he not been tracked down by one of his alleged victims, Frank Fitzpatrick, a private investigator from Rhode Island, who claims he was drugged with rum-laced mince pie and sexually molested. Beginning in 1990, Fitzpatrick says, he taped a series of phone conversations with Porter, parts of which were played over a Boston television station earlier this month. According to a WBZ reporter, the former priest acknowledged that he had molested "anywhere from 50 to 100" children but claimed that he was now cured. Since then, others have come forward.

Porter, 58, has received death threats over the phone since the story broke. His wife, Verlyne, whom he married in 1976, cannot believe the charges. "This is a good person," she told NEWSWEEK, "and I've known him almost 18 years." Acquaintances say Porter doesn't drink or smoke, attends church regularly and until last year tutored his parish grade school. His wife says that he never told her specifically why he left the priesthood. "This is something that happened many, many years ago. If it happened, I don't see that the whole world has to know about it. The hell they [their children] have been put through is just unbelievable. They'll probably continue to hear it for the rest of their lives."

So will the church. A lawyer for Fitzpatrick and many other townspeople contends that the church protected Porter and wants its cooperation in a criminal investigation—plus money to pay for his clients' therapy. But therapy alone won't help those who lost their faith and to this day are still afraid to be with priests.

KENNETH L. WOODWARD with CAROLYN FRIDAY in Boston and KAREN SPRINGEN in Chicago

# Church's advice called 'unbelievable'

BOSTON (AP) — People who claim they were abused as children by a Catholic priest now living in Minnesota have been advised by the archdiocese of Boston to seek counseling from priests.

The suggestion came in response to demands from the alleged victims that the church help pay for therapy to help them overcome the lasting effects of the purported abuse by James R. Porter.

"It is totally unacceptable," said one of the alleged victims, Steve Johnson, of Providence, R.I., who said that, like many of the others involved, he no longer is a practicing Catholic.

"I'd like to believe that this wasn't authorized by the archbishop," said Roderick MacLeish Jr., an attorney for nine people who claim they were sexually molested by Porter. MacLeish said the advice was "unbelievable."

Porter, 59, left the priesthood in 1967, is married, has four children and lives in Oakdale, Minn. Police in Minnesota also are investigating allegations that he abused two people in that state, and MacLeish said Tuesday that 48 alleged victims have now contacted him.

Porter has not been charged with any crime. He has refused requests for news interviews and his telephone has been disconnected.

The church's response came in the form of a letter Tuesday from attorneys for the archdiocese.

A spokesman, John Walsh said the letter was meant only to indicate "that if individuals should approach a priest of the archdiocese of Boston for any pastoral guidance, that request would be responded to to the best of that priest's ability.

"This is not an attempt to force our services upon anybody," Walsh said. "We're merely saying that if folks approach us, we'll do the best we can."

He said the main purpose of the letter was to notify MacLeish that the archdiocese of Boston and Fall River diocese, where the alleged abuse occurred, are separate legal entities.

"I'm getting calls from folks that don't understand the allegations in question do involve another diocese," he said.

The focus shifted to Boston during the weekend when the archbishop, Cardinal Bernard Law, publicly deplored news coverage of the case.

"By all means, we call down God's power on the media," Law said Saturday.

The alleged victims said they were molested by Porter when he was a priest at parishes in North Attleboro, Fall River and New Bedford.

"The carnage that this man left, we're still trying to tally that up and I don't know if it will ever be tallied up," said one, John Robitaille of West Warwick, R.I.

Seeing a priest "would bring back too many bad, bad memories," said Paul Merry of Cumberland, R.I. "For a lot of us, sitting down and talking to a priest would destroy some of us worse than we already are."

Merry said he was a sixth grader when he was abused by Porter in 1960 at St. Mary's Parish in North Attleboro.

"This story is not simply about what one priest did 25 years ago," Robitaille said. "Father Porter was able to gain access to victims because the diocese of Fall River, with full knowledge of his pedophilia, transferred him from parish to parish."

MacLeish's clients repeated Tuesday that they plan to sue the church if it does not compensate them for their alleged suffering and help bring Porter to justice.

"We are not going to be silenced about this matter," Robitaille said, reading at a news conference from a statement issued by what he called a majority of the alleged victims. "The church's strategy for dealing with the problem of pedophilia among clergy has been too often to pretend that it doesn't exist or to attempt to sweep it under the rug.

"We are here today to announce that those days are over."

Walsh said Law "has publicly and repeatedly voiced his and the church's pain and concern at the terrible nature of acts of sexual abuse whenever and wherever they occur."

Bennington Banner 5/92

FALL RIVER, MASS.

## Troubled diocese gets help

A newly named Roman Catholic bishop, the Most Rev. Sean O'Malley, pledged Tuesday to help people who have recently come forward to say they were molested by a priest from the diocese more than 20 years ago. The diocese is under scrutiny because of allegations that former priest James Porter molested 50 to 100 young boys and girls when he was a priest there in the 1960s.

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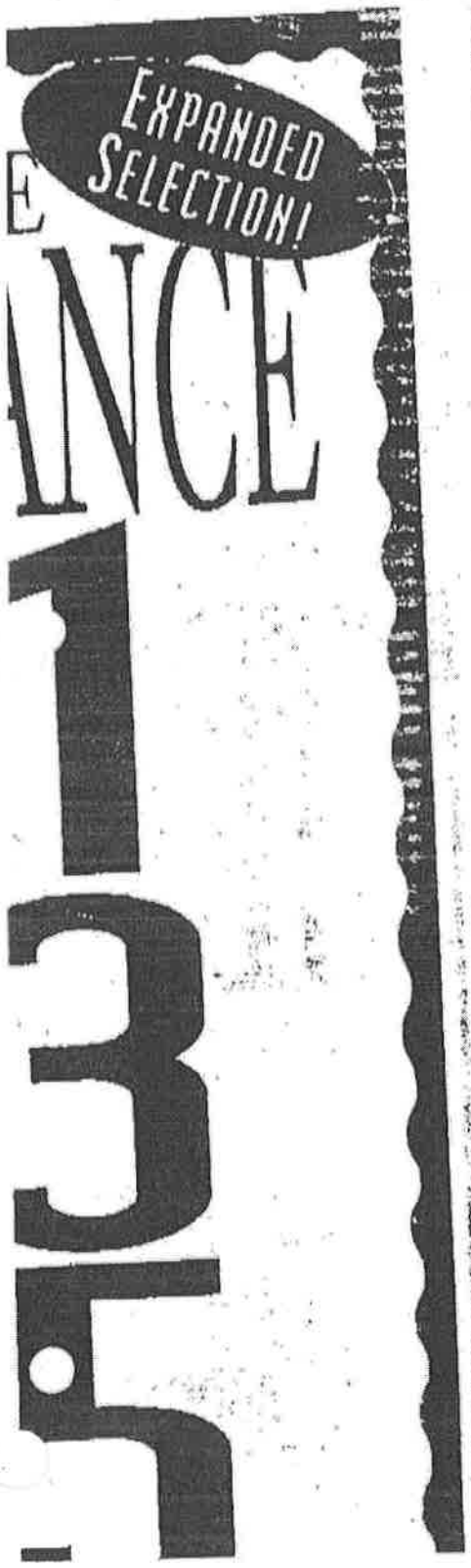



# New Inquiry Sought In Priest Abuse Case

By Mark Brown
Staff Writer

Two Northbrook couples who allege that their sons were sexually abused by a Catholic priest said Wednesday that they are hopeful that Cook County State's Attorney Jack O'Malley will reinvestigate their charges.

After a 90-minute private meeting with O'Malley, one mother said he had promised to consider having a "whole new group of people" investigate their accusations against the Rev. Robert Lutz, pastor at St. Norbert Church in Northbrook.

"Our general feeling was he was very concerned," said the mother. The parents told O'Malley they think previous investigations, which resulted in no criminal charges, were mishandled.

Afterward, a spokesman for O'Malley said the state's attorney "pledged his special interest in the case" and "will study the entire matter."

The state's attorney's office has never publicly stated its reasons for declining to prosecute Lutz, as is its policy. The first case was initiated during Richard M. Daley's tenure as state's attorney and the second case during O'Malley's.

Lutz, who has been St. Norbert's pastor since 1984, has called the abuse allegations "completely and utterly false."

Last month, Joseph Cardinal Bernardin's special commission on priest sex abuse of minors concluded that the allegations were unfounded after examining the archdiocese's files. Bernardin also has said that retired U.S. District Judge Nicholas Bua, retained by the church to review the case, came to the same conclusion.

Both families have filed civil lawsuits against Lutz and the archdiocese.

The parents of "Richard Doe" were the first to go public, alleging in a 1989 suit that Lutz abused their son while he was in second grade at St. Norbert School in 1987-88. Also named as a defendant is Alice Halpin, the school's principal.

The parents of "Minor A" filed suit this year, contending that their son was abused by Lutz on at least three occasions while in first grade in 1986. They also say Lutz threatened to kill the boy if he told anyone.

Although the parents know each other, they say the boys do not. Both boys are now in different schools.

Lawyers for Lutz have mounted an aggressive legal counterattack, accusing the families of libel, invasion of privacy and intentional infliction of emotional distress.

Lutz's lawyers contend that Minor A made his allegations only after "repeated and suggestive questioning" by parents who knew their son "had a propensity to tell false stories and fabrications."

# Preservation Panel Pushes Tax Breaks

By Alf Siewers
Urban Affairs Writer

A task force on saving Chicago's landmark buildings issued a draft final report Wednesday, proposing tax breaks and policy changes to preserve the city's decaying treasure of historic architecture.

Included in the report were proposals for special tax classifications for income-producing land-

was overdue. The group was formed in 1990 and was supposed to finish its work in six months. An earlier version of the report was made public last year.

Key recommendations include:

- Amending the Cook County Class 7 assessment classification for investment in blighted areas, broadening it to apply to income-producing landmark buildings. This would reduce assessed value

There will be a ... afts display, face pa... oth.

Some things will stay the same: There will be three nights of fireworks accompanied by music, ending about 10 p.m. Thursday through Saturday.

Four stages will showcase more than 50 free and continuous concerts by local, national and regional acts.

The original attraction — eating — will remain the centerpiece, with 32 food ... s great ... time," said Philip Woodlan ... manager of The Carrousel restaurant in the Radisson Hotel. "People get to see what we have to offer and we donate the money to charity.

Organizers also expect a perennial uninvited guest will reappear at Taste of Minnesota. But this year they are ready: In "The Place to Relax," free samples of mosquito spray will be available.

# Former priest not charged; investigations will continue

ASSOCIATED PRESS

PROVIDENCE, R.I.

Prosecutors said Wednesday they wouldn't press criminal charges brought by two men against a former priest accused of molesting dozens of youths while posted in southeastern Massachusetts.

The only charge James Porter might have faced would have been rape, but the state's rape law in the 1960s, when the men said they were molested, didn't foresee men as victims, Attorney General James O'Neil's office said in a statement.

Porter is under investigation in Minnesota and in Bristol County, Mass. He is no longer a priest and lives with his wife and children in Minnesota.

Porter's number in Oakdale, Minn., is now unlisted.

"Prosecutors have determined there is no prosecutable crime," the statement said. "The only applicable offense for which the statute of limitations would not have expired is rape. Under common law rape, which was the applicable law at the time, men could not be considered as victims."

Prosecutors cited a 1981 state Supreme Court decision that common law rape must be "committed by a man with a woman not his wife."

It wasn't until the enactment of a 1979 sexual assault law that men could be considered victims, prosecutors said.

The statute of limitations for any other applicable offenses expired in the mid-1960s, prosecutors also said.

The Rhode Island men said they had been molested by Porter at a South Kingstown beach house. The South Kingstown police referred the case to prosecutors.

One of the men, John Robitaille, told WJAR-TV on Wednesday that he wasn't giving up the fight.

"It's not going to deter us from continuing to fight for the prosecution of Porter in other jurisdictions and to continue to reach out to the victims of this madman," Robitaille said.

# Convicted sex offender to appeal judge's ruling

ASSOCIATED PRESS

MARSHALL

An attorney for convicted sex offender Robert Swan said Wednesday that he'll appeal a judge's decision to deny a request for a new trial or a reduced sentence.

Swan, 63, of Minneota, is serving a sentence of nearly nine years in Stillwater state prison for sexually abusing seven boys.

Attorney Cecil Naatz said the motion for appeal has not yet been formalized.

A petition filed by Naatz on April 20 said that Swan had received inadequate legal advice from his former attorney, John R. "Jack" Wylde, who represented Swan during six months of pretrial and trial proceedings.

District Court Judge George Marshall, who sentenced Swan in March, denied the petition in June. The judge also rejected allegations that prosecuting attorney Charles MacLean had acted improperly to keep Swan in jail until the trial.

Naatz also called circumstances surrounding new allegations that Swan victimized an eighth boy "pretty far-fetched, factually."

... Cemetery ... morials preferred ... Friends of the Communication Center for the Visio Impaired.

## Brownlee

Henrietta, age 73 of Eagan on July 1. Survived by daughter Sandra Brownlee 5 grandchildren, Lynnette Suzanne, Carl, Andrea & Chad Johnson; also survived by 2 sisters, Dorothy Strub & Florence Ward; nieces & nephews. Mass of Christian Burial 12 pm (noon) Friday at O'HALLORAN & MURPHY FUNERAL HOME, 575 So. Snelling Ave. Visitation 1 hour prior to Mass. Interment Fort Snelling National Cemetery.

## Chermak

Jennifer E. (nee Meehl), age 22 of Riverside, CA, formerly of St Paul. Died from injuries as a result of auto accident on June 27. Beloved wife of David, U.S.A.F.; dear daughter of Marti (Tony) Wolowicz of St Paul and Vern Meehl of Tuscon, AZ; loving sister of Jay Meehl of Denver, CO and Julie (Bill) Hunt of St Paul; niece of Elizabeth (John) Franz of Dallas, TX; daughter-in-law of John & Josephine Chermak of North St Paul. Graduate of New Life Academy. Funeral service pending. Complete notice Saturday. Arr. KOK FUNERAL HOME, St Paul Park. 459-2875

## Culver

George B., age 45 of Bethel, died accidentally 6-30. Survived by wife Sandy; step children Chad & Kelly Hess; mother Helen Schmechel; sisters Patricia Poster and Marcella Reichel; brothers H. James & John; many nieces, nephews & friends. Funeral services 11 am Friday at MILLER FUNERAL HOME FRIDLEY CHAPEL 6210 NE Hwy 65 (571-1300) Visitation 6-9 pm Thursday. Interment Fort Snelling Cemetery.







MICHAEL E. KELLEY
Paroled in October

O'Malley said investigators were exploring whether Kelley was connected to the disappearance of another woman, Colleen Coughlin, 21, missing since April 13. Coughlin was last seen cooking dinner in an apart-

PLYMOUTH, Page 8

By Doug Bailey
and Kimberly Blanton
GLOBE STAFF

In a potential setback to the automobile insurance bill being drafted by the Legislature, an actuarial group said yesterday that the plan would raise rates 4.5 percent, or nearly $40 a driver, instead of lowering them as planned.

The industry-sponsored Automobile Insurers Bureau said the Joint Insurance Committee's package would cost consumers $586 million in increased premiums and shift $65 million in medical expenses from the auto insurance system to private health-care insurers.

read to analyze its compromise bill, but the bureau's report contradicts the committee's assertion that its proposals would cut rates.

The report is the latest salvo in a drawn-out fight with the Weld administration over who has a better auto insurance bill. But it is the first completed actuarial analysis on the committee's plan. Both sides say they want to stem Massachusetts' spiraling auto insurance premiums, which rank second-highest in the country.

The insurance committee, which has been wrestling with auto insurance overhaul since early this year

INSURANCE, Page 24

# Diocese allegedly was told of abuse

## Man says then-Msgr. Medeiros heard claim about priest

By Linda Matchan
GLOBE STAFF

A former North Attleborough resident and town official says that in 1963 he twice reported the alleged molestation of his nephew by Rev. James Porter to the late Humberto Medeiros, then chancellor of the Fall River diocese.

Henry Viens said in an interview yesterday that Monsignor Medeiros assured him at the time that the matter would be "taken care of immediately" and Father Porter removed from St. Mary's Church and sent for "rehabilitation."

But despite the assurances of the chancellor, who seven years later became bishop of the Boston archdiocese, Porter was transferred to Sacred Heart Church in Fall River, where he was allowed to supervise altar boys and other children, and was transferred again in 1965 to St. James Church in New Bedford, where he remained until 1967, when he left the priesthood.

In the last few weeks dozens of men and women have come forward to say that Porter sexually molested them as children in all three parishes, during the 1960s. Many of them are now pushing for a criminal investigation of Porter, who now lives in Minnesota with his wife and four children.

PRIEST, Page 17

# Polls indicate Perot may slip, Clinton gain

By Walter V. Robinson
GLOBE STAFF

WASHINGTON – In this topsy-turvy political year, it should come as no surprise that the latest batch of polls is being seen as good news for Bill Clinton, who is running dead last, and bad news for Ross Perot, who is running ahead of his two rivals for the White House.

As for President Bush, who now runs second to Perot in most polls of early presidential preference, the polls contain nothing but bad news. His job approval rating has never been lower, and a solid two-thirds of the electorate seems determined to vote for anyone but the incumbent.

So, Bush would appear to be in serious political jeopardy? "No," his campaign spokeswoman, Torie Clarke, insisted without hesitation yesterday. The voters, she

POLLS, Page 19

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FOOD: Farm fare rediscovered

■ **Boston's delinquent taxes:** The ward-by-ward listing of tax bills above $2,500 continues. Page 28.

■ **Jobless benefits backed:** The US House defies a veto threat and approves an extension. Business, Page 68.

■ **Red Sox win:** The Orioles bow, 4-1. Sports, Page 75.

■ **Japanese deal for Mariners:** A group led by the president of Nintendo Co. gets near-final approval to acquire the Seattle baseball team. Sports, Page 77.


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church authorities were aware of the alleged molestations even before Viens went to Monsignor Medeiros.

In July 1963, Viens said his sister, Claire Calderone, told him that her son Peter, who was then an altar boy 10 or 11 years old, had been molested by Porter. Viens said his sister, now deceased, pleaded with him to tell church authorities because Viens was very involved with the parish and knew Rev. Ed Booth, the pastor of the parish.

He said he went immediately to St. Mary's Church and told Father Booth, also now deceased, about the alleged molestation, informing him that he intended to report it to Bishop James Connolly of the Fall River diocese. He said Father Booth, whom he described as "a man that never showed too much emotion," appeared surprised. Father Booth telephoned the chancery and made arrangements to see Monsignor Medeiros that day, saying the bishop was out of town.

According to Viens, the two then drove to the chancery and Viens minced no words about his concerns. "I told him my sister said if he's not out of North Attleborough by tonight, she would be going to the newspapers tomorrow. I said, 'Do you know what will happen in this little town? This man should not be involved with children.'"

Viens said Monsignor Medeiros listened carefully to what he was saying and promised to talk to the bishop about it. Viens said the chancellor also told Booth he wanted Porter to leave the church "bag and baggage – those were his words. He said, 'Does that satisfy you? We'll do the best we can.' To me, he sounded very sincere," said Viens. "He told me they would send him to rehabilitation on the other side of Boston."

He said Porter did in fact leave the church immediately, though he and other parishioners were not formally informed by the church where he went or of the fact that he left under [illegible]tionable circumstances.

[illegible] were other molestations and that Porter had remained in the diocese until 1967.

Three weeks ago his own daughter, Patricia Kozak, now 44, told him that she, too, had been molested by Porter when she was 11 or 12, at least three times in the church rectory. Kozak said in an interview that she repressed the experience until a year ago, and now recalls that Porter warned her at the time that "God is watching me now."

"If I had only known my daughter was involved I would have gone after that man," Viens said in tears. "My children lived with this for 30 years. I am a hard man, but I get to weeping at times. Now, I have to live it all over again."

He said he also learned recently that his brother-in-law, Paul Calderone, had also tried unsuccessfully to have church authorities remove Porter, after his son Peter told him that the priest had molested him several times.

Calderone said in an interview yesterday that he spoke to Rev. Armando Annunciato, a curate at St. Mary's, and demanded that he or the church do something about it immediately.

"He said, I don't remember the exact words, but something to the effect of 'Father Porter is human, too.' I told him in no uncertain terms that he used the wrong word – he should have said 'inhuman.'"

More than five women and men, including Peter Calderone, have said that Father Annunciato interrupted Porter during alleged molestations, by either walking in or knocking on the door and asking him what he was doing.

Connie Lyons, the father of one alleged victim, said he told Father Annunciato about it even before Viens reported it to church authorities. He said the curate told him he couldn't do anything about it, and referred him to Father Booth, who in turn referred him to Bishop Connolly.

[illegible]




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***reduced to a tremendous 50% off!*** *New summer styles: shorts, sports*
*and more from Eagle Pass, Peter England and other top names. Choo*
*the best men's sportswear [illegible] for the best Dad!*

representing "about 20 individuals" in the proceedings. No damages have been specified.

MacLeish says he hopes that the case will be resolved through "alternative settlements and dispute resolution," but says he is prepared for litigation. He would not reveal a timetable for filing the lawsuit.

Richard Falco of the district attorney's office in Bristol County where North Attleborough is located, says nine lawyers have been assigned to investigate the complaints against Porter. He cautions, however, that "cases as old as this are difficult to prosecute."

Two investigators from the Bristol County district attorney's office flew to Minnesota recently to meet with Porter and to interview Bill Hutton of the Oakdale Police Department. Hutton says his office is cooperating with the Massachusetts inquiry, and that Oakdale police are also looking into "three separate and specific" allegations against Porter regarding charges of sexual abuse of Minnesota children. Hutton would not elaborate.

In South Kingstown, R.I., Police Chief Vincent Vespia says "an active criminal investigation" into the Porter case is continuing, after complaints were filed there last month by John Robitaille and another former St. Mary's altar boy, Stephen Johnson. The two men claim they suffered "serious moral offenses" by Porter at the South Kingstown, R.I., summer home of Johnson's parents in the summer of 1962.

"Certainly the time frame makes the investigation difficult," Vespia says. But if the Rhode Island attorney general determines that "these matters are prosecutable, I would have no trouble bringing charges."

In all three jurisdictions, the statutes of limitations vary substantially, depending on the charges and the ages of the victims at the time the alleged crimes occurred.

Porter did speak by telephone with Joe Bergantino, a reporter for WBZ-TV in Boston, when the story broke several weeks ago. In the interview, Porter confirmed that the molestations took place, saying there were "probably 50 to 100" such offenses.

Since then, Porter's telephone has been disconnected.

In Fitzpatrick's taped telephone conversations, the voice he identifies as Porter's talks about what went on in the years between the priest's ordination in 1960 and his treatment in 1967 at Jemez Springs Foundation House, a Catholic rest center in New Mexico that ministers to priests' problems such as alcoholism and sexual misconduct. "I keep going to confession," Fitzpatrick's [illegible] a former Dartmouth swimmer who now specializes in abuse by clergy at Golden Valley Health Center in Golden Valley, Minn.

"You rape or sexually exploit not with physical power, but with emotional power and spiritual power," Lanier says.

In a landmark superior court [illegible] them. Some of the accusers describe single attacks; others describe multiple abuses. The typical age of the victims was between 10 and 12.

"He was put in a constant state of arousal," Patty Wilson says. "His hands were on just about every kid in that school." But the children did not discuss what was

# Father Porter's 'survivors' tell of childhood l

7-12-92

## Many say their memories of being sexually abused lay dormant for decades

By ROBERT CORREA
and LINDA BORG
Journal-Bulletin Staff Writers

From the moment the Rev. James R. Porter arrived on the grounds of St. Mary's Church in North Attleboro, in early April 1960, parish life began to change.

The newly ordained 25-year-old priest reached out to young parishioners at a time when Mass was said in an ancient tongue and priests rarely removed their collars in public.

Parents were enthralled by his energy and charm. The altar boys talked about becoming a priest, just like Father Porter. They all wanted to be his friend.

Steve Johnson was no exception. When Father Porter invited him to the rectory after serving Mass, the 11-year-old sixth-grader at St. Mary's School jumped at the chance.

Johnson recalls walking the short hallway leading from the sacristy to the rectory. Father Porter's office was the first door on the left. The room was stark, containing not much more than a desk and two chairs. After Johnson walked into the room, Father Porter locked the door.

Johnson said Father Porter walked up to him and hugged him for what seem
long time. Johnson said he rememl
ing, the embrace was comforting. I
not been hugged by his own fathe
was a young child.

Then Father Porter became m
sive, said Johnson, who dredged u
year-old memories in therapy two y

"He held me and kept pressi
me," Johnson said. "He turned me
and was rubbing me from behind.
me over to his chair, where he sat n
his lap . . . All I remember is not und
what was going on. I became very c

After the episode was over, Jo

Turn to PORTER,

1940s. Jimmy Porter was 12 at the time; Coppola 14.

Porter's father, William, worked for an oil company in East Boston and sang in the church choir. His mother, Elda, worked outside the home. The family was strict and devoutly Catholic, but it did not stop Jimmy Porter from having fun.

"Jimmy was very friendly and outgoing — you couldn't get mad at Jimmy Porter — he was that type of kid," Coppola said.

While his buddies went to Revere High, Porter hopped a bus each morning for the hour-long ride to Boston College High School in Dorchester.

"He was an intelligent kid, more into books than kids normally are. He was more studious," said Joseph Galiant, another neighborhood friend.

Porter went on to Boston College, where he graduated in 1956. He then entered St. Mary's Seminary in Baltimore.

Richard Powers got to know Porter when Porter was a 25-year-old seminarian home on vacation and Powers was a 12-year-old sixth-grader at Immaculate Conception in Revere during the 1959-60 school year.

Powers remembers the time he and a friend got a ride home from Porter after playing stickball. He was getting out of the car, he said, when Porter reached over and grabbed his crotch. Powers pulled away and ran from the car. Porter then grabbed the other boy, who was 13 years old. Powers remembers hearing the boy scream but he too managed to run away.

Powers, 43, now the editor of the Revere Journal, wrote a front-page column about the incident after the allegations against Porter exploded in the media. He says he does not remember telling his parents about it at the time, but after his column ran, his mother corrected him, saying he told her as soon as he came in the door.

for and another priest who always seemed immersed in prayer. Neither sparked the enthusiasm of the boys in the parish.

7.12.92

That all changed when Father Porter joined the parish. He moved quickly to start baseball and basketball teams. He took over altar-boy training, wrestled and played children's games with the boys, escorted groups to Lincoln Park and often wore layman's clothes.

Paul Merry thinks he may have been the first child molested by Father Porter in North Attleboro. Then a fifth-grader, he lived with his family in the old rectory, converted to an apartment in 1957.

Merry, 43, of Cumberland, now an assistant store manager for Almacs, used to do odd jobs for the priests. He was studying to be an altar boy when Father Porter arrived in town. The priest quizzed him on his Latin as they worked in the rectory.

Father Porter had only been there a week when he invited Merry into his office for soda and cake. Father Porter said he was stiff from moving furniture, and asked Merry to rub his shoulders and back.

Father Porter first sat in a chair, then lay on the floor.

"After a while he rolled over and told me to rub his shoulders, then his legs. Then, he unbuttoned his pants, and pulled his zipper down. He grabbed my hand and put my hand down his pants."

Merry said they were interrupted by a noise at the door.

"He jumped up. He was starting to pull his zipper up when (another priest) walked in," Merry recalls. "(The second priest) looked at him, looked at me and back to him. He shook his head in disgust and walked out."

Merry believes he was molested by Father Porter at least once a week for three years, except when

3 H 15

for her help with a basketball schedule. Then, she said, Father Porter would lock the door, take off his priest's collar and put it on his desk.

"I was always sitting on his lap," she remembered. "He was squirming underneath me. His breathing got heavier and heavier. I remember the smell of his sweat, the smell of his cigarettes."

Afterward, Father Porter would tell her, "You know you're special."

Sometimes, however, Porter would chastise Wilson by calling her a bad girl and a sinner.

"You won't tell anyone," she recalled Father Porter saying. "Who would believe you? I'm a priest."

Wilson said she was sexually violated four times over a two-year period. The last time, a priest knocked on the rectory door and said, "What's going on in there?"

"I ran out and I was crying," Wilson recalled. "I told a girlfriend. We stuck together after that. We'd walk the halls with our backs flat out against the wall. In the corridors, it was like the parting of the Red Sea."

Wilson blames her personal failures as an adult — her unsuccessful marriages and her lack of self-esteem — on the sexual abuse she suffered as a child. She entered therapy at age 35, and said she has learned to deal with the childhood abuse. But she is still trying to cope with the Church's inaction.

"Other victims suppressed it," she said. "But for me, it's always been a knife in my heart."

9-12-92

• • •

By 1963, the victims say, Father Porter was relentless in his pursuit of children. Some grouped together when the priest approached, then ran away, while some of the older boys finally began to fight back.

mad dog," said Lyons.

Finally Lyons broke free and ran from the rectory. Frightened, he vowed never to get caught alone with Father Porter again.

Lyons fueled the whispers that were sweeping the schoolyard about Father Porter.

The stories got back to his mother, who told her husband, Connie. Connie Lyons was reared with strong beliefs in God, and would not stand for his son slandering a priest.

Connie Lyons recalled he drove to the YMCA where his son was playing basketball. "Get dressed. We're going," he told his son. Dan could sense the anger in his father's voice.

The father pulled into the parking lot of the fire station. Turning to his son, he asked why he called Father Porter names.

Dan started to cry. Finally, he told his father that Father Porter had been "sticking his hands down my pants." Connie reached over to comfort his son. He believed Dan was telling him the truth.

"'Dan,' I said, 'You've done no wrong. Don't be upset. He's the (expletive) who's done something wrong. Not you,' " the elder Lyons said.

Connie Lyons said he took his son home and drove to the rectory, where he told a priest what happened. The priest advised him to see the pastor of the parish.

The next day Lyons visited the pastor, and repeated his story. The pastor told him to go see the Most Rev. James L. Connolly, bishop of the Fall River Diocese. Instead, Lyons said he confronted Father Porter and gave him the chance to see the bishop about his problem.

Father Porter agreed to see the bishop, according to Lyons. But Lyons said he did not stop there. He made an appointment for Father Porter to see a psychiatrist in the Boston area and offered to drive him

Continued on next page

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patrick two years ago that he had shock therapy in 1963 or 1964 at a now-closed hospital in Wellesley, Mass.

Father Porter surfaced at St. James Church in New Bedford in 1966.

Little is certain about his stay there.

But Father Porter did not have assignments involving children at St. James, according to two parishioners and two men who say they were molested as children. He was an "extra" priest, whose duties involved saying Mass and attending the sick at St. Luke's Hospital in New Bedford.

The two New Bedford complainants have given statements to the district attorney's office. One describes being molested in his bedroom, the church basement and in a parked car. The other said he was accosted in the rear of the church.

Both men have also told their stories publicly, but only on the condition their last names not be used.

* * *

In September 1967, Father Porter was sent to the Foundation House in Jemez Springs, N.M., a treatment center for priests with sexual and substance-abuse problems run by the Servants of the Paraclete.

"I know for a fact that he was sent for psychiatric care in New Mexico," said Reginald M. Barrette, a former priest who was chancellor of the diocese — the bishop's chief-of-staff — from January 1967 to February 1972. "I wasn't told why."

"Our policy was to transfer (the priest), place him under the surveillance of a pastor or priest and then place him under psychiatric care," said Barrette, now married and living in Dighton. "When it became serious enough, we sent them to (a treatment center in) Canton, Ohio, or New [illegible]

said to be near an elderly woman who had befriended him.

Eight former or current Massachusetts priests who worked with Father Porter or were ordained at the same time either refused comment or said very little about him. Only one recalled a hint of a problem, saying he had heard Father Porter was "acting improperly with boys."

Barrette said that no complaints involving Father Porter were made directly to him.

"If these people had come to the diocese as a group, he never would have been placed in another diocese. Never. Never," Barrette said.

"Your heart bleeds for these people," he said of the victims. "But it also bleeds for the Church." The damage done to the Church "may be more difficult to repair than the harm done by Father Porter."

7 8 15

"When I woke up, Porter was on top of me," he said softly. "The next thing I remember was a quiet ride home."

The memory so shocked Fitzpatrick he had to find out if there were other victims. And he had to find Porter.

"I didn't really know what I wanted to do at the time," said Fitzpatrick, 42. "I knew I wanted to stop Porter ... he was still molesting kids."

Fitzpatrick said he never expected that his one-man crusade to unlock the secrets of St. Mary's Church would gain national attention. To date, Fitzpatrick says, 65 people have joined with him to allege they were molested by Father Porter between 1960 and 1967, when the priest was assigned to Roman Catholic parishes in North Attleboro, Fall River and New Bedford.

## Memories unlocked

Long-suppressed memories of Father Porter were unlocked as a result of an investigation undertaken by Fitzpatrick, an insurance adjuster and private investigator in Plainville, Mass., who used his detective's skills to trace Porter.

In October 1989, Fitzpatrick said, he tried to get more information about Porter from the Diocese of Fall River. But the diocese gave him

**"When Porter claimed that he never touched girls, I went wild," said Patty Wilson. 'It became my mission' to bring Porter to justice.**

Porter, of Minnesota.

Fitzpatrick tracked Porter to Oakdale, Minn., a suburb of St. Paul. He learned that Porter had married after leaving the priesthood and had three children with a fourth on the way.

He called Oakdale police to warn them about Porter, then the Minnesota Department of Social Services, which investigates child abuse complaints. Finally, in February 1990, he summoned the courage to call Porter's house.

Fitzpatrick said he just wanted to warn Porter's wife about her husband's past. A woman answering to "Mrs. Porter" said she did not believe him, but offered to put her husband on the telephone.

Fitzpatrick secretly recorded the conversation of a man who said he was Father Porter. Several past acquaintances of Father Porter said his voice was distinctive and confirm that it was the ex-priest talking on the tape.

In addition, Bristol County (Mass.) Dist. Atty. Paul Walsh Jr. has confirmed that the James Porter who was a priest in the Fall River Diocese in the 1960s is the man who lives in Oakdale.

On the tape, Fitzpatrick accuses Porter of raping him when he was a boy.

Porter did not remember his name, but told Fitzpatrick he was sorry for what had happened, and that his problem "was all taken care of." He talked about the treatment

11 of 15

Patty Wilson, who's left, and Paul Galloway, shown in child-hood photos, said they were also victims.

7-13-92

The victims who began to call themselves "survivors of Father Porter," were referred by a New Bedford lawyer to Roderick MacLeish, a Boston lawyer who was described as an expert in child sexual abuse cases.

MacLeish knew a reporter at Channel 4 in Boston and put the reporter in touch with Fitzpatrick.

Channel 4 did its own investigation, then contacted the man in Minnesota whom Fitzpatrick believed to be Porter. In a taped telephone interview with Joe Bergantino, a Channel 4 reporter, a man who identified himself as Porter admitted molesting between 50 and 100 children in the early 1960s. He

investigations that have been buried for decades.

Dr. George Ganaway said that between 5 and 15 percent of the population are prone to suggestion and fantasy, and may actually make up memories that they believe to be true. Some patients are highly susceptible to suggestions from their

13 & 15

# Some fault church on sex abuse by priests

By Alison Bass
GLOBE STAFF

Despite continuing disclosures about sexual misconduct by its priests, the latest on Thursday, the Catholic Church is not responding to the problem as aggressively or as uniformly as other religious denominations, according to a number of specialists in religion and in sexual abuse.

While the problem of sexual abuse among clergy appears to cut across all religious denominations, critics say the Catholic Church is having a particularly hard time confronting the problem in part because of a lack of leadership from Rome, the church's unique adherence to celibacy, and its long tradition of handling sexual scandals more privately than other denominations.

"You would expect the Catholic Church could do more than other churches because it has the most centralized lines of authority," said Gary Schoener, executive director of the Walk-in Counseling Center in Minneapolis and a nationally recognized expert on sexual misconduct by clergy and professionals. "But it's a very mixed picture - you have some archdioceses that are way out ahead of this issue and you have others that are totally out of it."

Officials of the US Catholic Conference acknowledge that the church had not confronted the problem of sexual misconduct by clergy as a se-

CLERGY, Page 5

# Drawn curtains provide former priest little refuge from allegations of abuse

By Jim Parsons
Staff Writer

A first, the entire Porter family retreated so deeply into their home in Oakdale that the house seemed deserted.

The curtains were drawn during the day, the phone was disconnected and one of the front windows was busted out. Someone apparently heaved a large rock through it.

The neighbors grew weary of reporters and photographers who kept hanging around, waiting in vain for a chance to interview James R. Porter, 58, about claims that he sexually molested dozens of youngsters 30 years ago when he was a Roman Catholic priest in the Boston area.

The nature and number of the assaults — and the failure of church officials to act on repeated complaints about Porter — have turned into the biggest story of the summer in New England, and some observers say it could prove to be the largest incidence of pedophilia in the church.

It's been six weeks since the story broke, no charges have yet resulted and the intrusions from the media have dropped off dramatically. The curtains remain drawn, but three of the four Porter children pop in and out of the house to play with friends. Occasionally, their father comes out, usually to take a walk with the kids or the baby, who will soon be a year old.

But there are still signs of tension on Hale Av. in the quiet middle-class neighborhood of the St. Paul suburb.

A neighbor, whose daughter has visited the Porter home frequently, shakes his head ruefully and wonders out loud about Porter.

"You can't help but think about it.

Porter continued on page 6A

Friday/July 10/1992/Star Tribune

# Porter/ 'You don't know what to think,' says a neighbor and concerned parent

Continued from page 1A

All that stuff he's supposed to have done with all those children in Massachusetts. It makes you wonder. You don't know what to think."

Porter's past obviously has caught up to him with a vengeance.

Frank Fitzpatrick was the first to publicly talk about allegedly being sexually assaulted by the Rev. James Porter, a well-liked priest at the Roman Catholic church in North Attleboro, Mass.

Fitzpatrick, 41, a private investigator from Rhode Island, told a graphic story. About three years ago, he began feeling depressed and felt like crying for no apparent reason. He went to a therapist, and slowly the trauma of his childhood emerged.

The experience was so overwhelming that he had to do something about it. So he took out ads in newspapers around Boston, asking anyone who remembered Porter to contact him.

So far, 62 men and women have come forward, mostly men. All said they were repeatedly forced to have sexual contact with Porter when they were 10 to 12 years old and attending churches in the diocese of Fall River in southeastern Massachusetts.

There have been three similar allegations in Minnesota, where Porter has lived and raised a family since leaving the priesthood about 20 years ago. Oakdale police said two women and a man recently reported that they were molested by Porter as children. But authorities said criminal charges aren't being considered because the alleged incidents happened at least 10 years ago and the state's statute of limitations on such crimes is seven years.

Porter has been a tutor at Transfiguration Catholic Church school in Maplewood, and the family has been active in the church. Transfiguration officials have said repeatedly that they have no reason to suspect that Porter has done anything improper while working with children there.

Investigations in the three Massachusetts parishes where Porter served from 1960 to 1967 haven't resulted in any criminal charges. But civil suits against Porter and the church are likely. About 40 of the alleged victims in Massachusetts have hired an attorney.

Many of the alleged victims say their lives were dramatically affected by their contact with Porter. Several of the men said they were raped; at least one said he was forced to perform oral sex. Among the women, some said he fondled them, put his hands inside their pants or blouses or received sexual gratification by rubbing against them.

Many of them have talked to reporters and several appeared on national TV shows, tearfully describing their experiences in the Porter case.

When Fitzpatrick located Porter in Oakdale, he called the former priest and identified himself as one of the children whom Porter had abused. In tapes Fitzpatrick said he made of the conversations, a person he identifies as Porter admits to having had a "problem" and estimated that he'd been involved sexually with as many as 100 children.

"There could have been quite a few," the voice identified as Porter's said on the tape. "If it was one, 10 or 100, whatever it was, it happened."

Porter also told Fitzpatrick that he and his family said a rosary every day, and he offered to include Fitzpatrick in it.

"I don't know if that still means anything to you; I hope it does," Porter said. "I hope that being the Christian that you are, you should be happy how I'm turning out. It's marvelous, especially for me, mentally."

The story has rocked New England and the Catholic Church. Other priests supposedly knew what was happening and did little or nothing to stop it. Higher-ranking church officials have been accused of allowing the activity to go on for years before sending Porter to a treatment center in New Mexico.

After two years of treatment, Porter left the priesthood in 1970. He told Fitzpatrick that he was befriended by an elderly woman who helped him relocate in Minnesota.

Porter meet his wife, Verlyne, while working in the Twin Cities. They were married in 1976 and have four children. Verlyne Porter works for the state's unemployment insurance department. Porter worked for a few years in a bank, and now stays at home to care for the children.



# Fund launched to aid accused Hingham priest

By Jordana Horn
GLOBE STAFF

Several parishioners at St. Paul's Church in Hingham launched an effort over the weekend to raise $75,000 to help defray the legal fees of their priest, Rev. John Hanlon, who pleaded innocent last month to charges he raped a teenage altar boy a decade ago.

William Swetland, chairman of St. Paul's administrative council, said money for the Father Hanlon Support Fund is being collected through a post office box and deposited in a bank account. He said no money is being collected in church, but details of the support fund were announced at the end of each Mass Saturday and Sunday.

Swetland declined to say how many parishioners are involved in operating the fund or how much money, if any, has been raised so far. He also refused to comment on the reasons parishioners started the fund, saying he did not trust the media's reporting on issues close to the Roman Catholic Church.

Rev. William Kelly, a priest at St. Paul's, said the fund was being handled privately and is not officially supported by the Roman Catholic Church. He said some parishioners decided to move forward with a fund raiser when they heard the archdiocese was not paying Father Hanlon's legal costs.

"This was really a grass-roots movement. The people who spearheaded this told parishioners that aside from the emotional weight on Father Hanlon, this is a financial burden," Father Kelly said last night. He said the organizers asked Father Hanlon before going ahead with the fund, but were not aware of Hanlon's position.

Father Hanlon, 50, the parish priest at St. Paul's since 1987, was working in St. Mary's Parish in Plymouth when he is alleged to have raped an altar boy during the summers of 1980, 1981 and 1982 at a Scituate cottage Father Hanlon shared with another priest, said Gilling Williams, a Plymouth County assistant district attorney.

# Porter says he had molested children

Continued from Page 1

comment. His lawyer refused to answer questions, including a request to identify the churches or dioceses where Porter had served between 1970 and 1974.

Porter served in Massachusetts parishes in the 1960s and in a Minnesota parish in 1969-70. A lawsuit filed yesterday by an Albuquerque lawyer alleged that Porter had served as a part-time pastor in 1972 and 1973 in a small New Mexico parish and abused two boys there.

Porter's written statement contained limited but apparent inconsistencies with statements he made last year in several hours of recorded telephone interviews with Frank Fitzpatrick, a Rhode Island private investigator, who says he was abused by Porter in the 1960s.

Porter told Fitzpatrick, who had tracked him down in Minnesota, that he had been forced to leave the priesthood. His statement yesterday implied he left voluntarily. He also told Fitzpatrick that he left the church in 1969, not 1974, as he said yesterday.

Porter's statement came within hours of the announcement at a St. Paul news conference that seven men will file lawsuits against Porter and the Catholic Church alleging that Porter had sexually abused them while he served as a priest in Minnesota in 1969 and 1970.

### Two alter boys suing

Attorney Jeffrey Anderson filed the lawsuits on behalf of the seven former altar boys at St. Philip's Church, in a parish in Bemidji, Minn., where Porter served as assistant priest in 1969 and 1970. According to Anderson, Porter was assigned to St. Philip's after a New Mexico treatment center run by the Catholic Church pronounced him cured of a compulsion to molest children.

The lawsuit also charges that church officials "systematically and clandestinely" transferred Porter from one parish to another despite a history of sexual abuse, and "held [Porter] out to the new parishes as a competent, fit and moral Roman Catholic priest."

"It is their problem and it is their practice, and it has caused these children to be sacrificial lambs," Anderson said.

Two of the seven whom Porter allegedly abused in the Bemidji parish appeared at the St. Paul news conference, Dan Bau, 36, and James Urbina, 34, said news reports of Porter's alleged behavior in Massachusetts were part of the reason they came forward. "All the memories came rushing back to my head," Urbina said. "It felt like my head was going to explode."

Both were in sixth grade at the time they were allegedly assaulted by Porter. They said Porter repeatedly abused them after Mass when they served as altar boys and when he coached the basketball team at St. Philip's school.

The lawsuits are the first formal claims of sexual abuse filed against Porter, a Boston-area native who has been accused by scores of people of molesting them while he was a priest.

In addition to Porter, named as defendants in the lawsuits are the dioceses of Crookston, Minn., where the Bemidji church is located, the Fall River Diocese, where Porter served between 1960 and 1967, and The Servants of the Paraclete Inc., the New Mexico center that treated Porter in the 1960s and possibly the 1970s.

### New Mexico allegations

Porter's lawyer, Bruce Jones, declined to say where Porter might have served as a priest between 1970, when he was expelled from the Bemidji parish, and 1974, when he said he left the priesthood. However, a lawsuit filed yesterday by Bruce Pasternack, an Albuquerque lawyer, alleged that Porter had served as a part-time pastor in 1972 and 1973 at St. Edward's Church, in a small parish near the Paraclete treatment center in Jemez Springs, N.M. While at the church, he abused two young boys, Pasternack's suit alleged.

Nancy Rybicki, communications director for the Santa Fe Archdiocese, where St. Edward's is located, said church officials were checking their personnel files to determine if Porter had served there during the 1970s. The former priest in the parish told the Albuquerque Journal Monday that he often used private living quarters at the Paraclete center to fill in for him but could not recall if Porter had been one of them.

The Fall River Diocese, which under church rules had ultimate responsibility for what parishes Porter could be transferred to, released a statement expressing "profound sadness" at the accusations leveled in the lawsuits but declined further comment. Officials of the Crookston Diocese and the New Mexico treatment center declined to comment on the lawsuits.

The office of Bristol County District Attorney Paul Walsh, which is investigating the allegations of abuse by Porter to determine if he should be prosecuted, could not be reached for comment.

Roderick MacLeish Jr., a Boston lawyer who represents some men who say they were allegedly molested by Porter at churches in North Attleborough, Fall River and New Bedford, said that Porter's statement amounted to a "public confession" and should assist Walsh in his investigation.

However, MacLeish said that the accusers to whom he has spoken yesterday rejected Porter's apology. "It is too little, too late. It does not mitigate, justify or excuse the predatory and horrendous behavior that he put these people through as children," he said.

MacLeish said that after learning of Porter's statements, he contacted Porter's lawyer and requested that Porter consent to an interview with MacLeish.

If Porter is truly apologetic for his actions, MacLeish said, he should help in the efforts by investigators in determining who within the Catholic Church authorized his transfers to other churches knowing that he was sexually abusing children.

# suspect in Dorchester shooting

By Cheryl Chan
GLOBE STAFF

Boston police searched for a suspect yesterday after a man was shot three times in front of a Dorchester laundromat.

Authorities said Lewis Garcia, 25, of South Boston, was shot once in each leg and once in the lower abdomen outside College Cleaners on East College Street.

Garcia was listed in critical condition at Boston City Hospital last night.

Police said they had no evidence to connect the shooting to an earlier assault in the same neighborhood in which a man was struck with a baseball bat. But several residents said they believe that was the reason for the shooting.

The residents said the shooting occurred at 2:15 p.m. in front of at least two witnesses.

"I was sitting in a chair inside my store and my wife was at the counter when the commotion started," said Albert Passarelli, the owner of College Cleaners. "I heard about five to seven shots that sounded like firecrackers."

Passarelli said he then looked out the window. "I saw a young man dropping a baseball bat and turning to run across East College Street. He said the assailant was no more than 6 or 8 feet away from the victim.

"He ran — hobbled — away. Once the shooter and across the street to a vacant lot where he lay against a chain-link fence," he said. "He was there until the ambulance came about five minutes later."

Passarelli said he found five bullets casings along with the baseball bat on the sidewalk.

Witnesses said a man resembling Garcia was involved in an assault with a baseball bat on a group of young men earlier in the day.

One business owner in the area, who declined to be named said there are often groups of young men loitering in the neighborhood and that drugs are sold, often brazenly, in front of stores.

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# Priest Treated in N.M. Faces Sex-Abuse Suits

By Art Geiselman
JOURNAL STAFF WRITER

A former Catholic priest accused of sexually abusing up to 100 children in Massachusetts in the 1960s spent time in New Mexico for treatment and may have molested boys while working at a South Valley church, according to lawsuits to be filed today.

The new suits, to be filed in Minnesota, accuse James R. Porter of molesting eight boys in Crookston, Minn., during the 1970s.

The defendants are the Catholic Bishop of Fall River, Mass.; the Diocese of Crookston, Minn.; and the Servants of the Paraclete Inc., an order of Roman Catholic priests that operates New Mexico facilities for clergymen with behavior disorders.

The eight plaintiffs were either altar boys or members of Catholic parish sports teams in Bemidji, Minn., when Porter was a priest there in 1969 and 1970, after he had been treated at the Paraclete order's main facility in Jemez Springs.

The suits claim the defendants did not take necessary steps to prevent Porter from continuing his sexual activities.

They blame the Paraclete order for releasing Porter to the Minnesota parish while "suppressing people knowledge of defendant James Por-

[CONT. from PRIEST on PAGE A3]



# Priest Treated in N.M. Facing Sex-Abuse Suits

CONTINUED FROM PAGE A1

ter's prior history of criminal sexual molestation of parish youth."

According to the suits, Porter apparently returned to a Paraclete facility after he was removed from his duties in Minnesota.

The suits also say it is believed that Porter was treated at the Paraclete halfway house in Albuquerque and did some work at the St. Edwin Church in the South Valley. The halfway house, which took in priests about to return to regular duty, is located at 2348 Pajarito SW, not far from St. Edwin.

"On information and belief ... from 1972 through 1973, while performing part-time parish duties, defendant James Porter sexually molested minor parish boys at the St. Edwin Church," the suits say.

A person who answered the phone at the main Paraclete facility in Jemez refused to comment on any of the allegations. Calls to St. Edwin were not returned.

The Rev. Clarence Gill, St. Edwin pastor since 1978, said Monday Porter's name "doesn't ring a bell."

But, he said, "that doesn't mean he wasn't there."

Gilli said his church had an arrangement with the halfway house to supply it with priests to celebrate Sunday Mass when needed.

He said many of the Masses were conducted by priests assigned to the halfway house. He said altar boys helped conduct the Masses, but he knew of no problems that resulted.

Gilli, now pastor of our Lady of Fatima church in Albuquerque, also

> "From 1972 through 1973, while performing part-time parish duties, defendant James Porter sexually molested minor parish boys at the St. Edwin Church."
>
> — Lawsuit

up at the University of New Mexico.

Albuquerque lawyer Bruce Pasternack, co-counsel in the eight suits, said he was unable to confirm if Porter was in New Mexico a second time, and Pasternack was trying to obtain additional information to corroborate or refute anonymous allegations.

Earlier this year, Porter was accused of sexually abusing as many as 100 young people in Falls River, Mass. The alleged victims in that case, now adults, have brought dozens of lawsuits.

So far, no criminal charges have been filed against Porter in either Massachusetts or Minnesota.

A news conference is scheduled today in St. Paul to announce the eight new lawsuits. It is to be conducted by St. Paul attorney Jeffrey R. Anderson, who has been working with Pasternack on various cases involving allegations of sexual misconduct against priests.

In each of the eight cases, the plaintiff asks for more than $50,000 as the result of "injuries and damages ... as a direct result of defendant's negligent and reckless conduct."

A news release by the Diocese of Crookston on July 11 said that in 1970 Porter was ordered to leave the parish immediately after it was found that he was allegedly abusing children.

"At the time, he indicated he planned to return to the treatment center," the news release said.

The suits to be filed today do not include the Santa Fe Archdiocese as a defendant, but say servants of Paraclete is affiliated with the Archdiocese.

Archdiocese lawyer Charles Reynolds said the Paraclete is an independent order not affiliated with the archdiocese.

## FOR THE RECORD

An article in Saturday's Journal incorrectly stated the possible sentence that baby kidnapper Bridget Denny-Shaffer could have received. Although the federal kidnapping statute carries a maximum penalty of life in jail, U.S. District Judge Santiago Campos was bound by federal sentencing guidelines. Under the guidelines, the sentencing range for Denny-Shaffer was 63 to 78 months. Campos sentenced her Friday to 63 months — 5 years and three months. The error was made in editing.

** TOTAL PAGE.002 **

Chicago Tribune
Wednesday, July 15, 1992

# Suits claim church covered up abuse by former priest

ST. PAUL (AP)—Lawsuits filed Tuesday accuse Catholic Church officials of covering up reports of sexual abuse by a former priest who has admitted molesting dozens of children.

The lawsuits were filed by seven Minnesota men who say they were abused as children by the former priest, James R. Porter, while he served at a parish in Bemidji in northern Minnesota.

Porter, 57, has admitted sexually abusing dozens of children while serving at three Catholic parishes in Massachusetts in the 1960s. One Boston attorney says he represents 59 people who say they were molested by Porter.

Scores of cases have been reported in recent years in which priests allegedly abused youngsters sexually. U.S. bishops, meeting in June, pledged to deal more vigorously with such cases.

One of the Minnesota lawsuits alleges that church officials transferred Porter from one parish to another despite a history of sexual abuse, and "held [Porter] out to the new parishes as a competent, fit and moral Roman Catholic priest."

Attorney Jeffrey Anderson, who filed the lawsuits, said the church knew of Porter's behavior. "It is their problem and it is their practice, and it has caused these children to be sacrificial lambs," Anderson said.

Porter, who lives with his wife and four children in Oakdale, a St. Paul suburb, said through his attorney that he sought help for his illness.

"I was a sick man when I was a Roman Catholic priest in the 1960s," Porter's statement said. "As a result of my illness, I sexually abused a number of children. I sought help for my illness on several occasions, and, when I finally realized that I could not control my behavior while remaining a priest, I left the priesthood."

He hasn't been charged with any crime. Because the alleged abuse happened more than seven years ago, he cannot be prosecuted for it now.

Named as defendants in the lawsuits are Porter, the dioceses of Crookston, Minn., and Fall River, Mass., and the Servants of the Paraclete Inc., a treatment center run by the Catholic Church in Jemez Springs, N.M.

Porter went to the center in 1967 after allegations of sexual abuse were raised in Massachusetts.

The seven plaintiffs are identified in the lawsuits only as John Doe, but two men appeared at a news conference Tuesday. Dan Dow, 34, and Jim Grimm, 34, said Porter repeatedly abused them after mass when they served as altar boys and when he coached a school basketball team.

After one incident, they said, they told their parents. The parents got an attorney and went to the bishop.

"He [Porter] was gone the next day," Grimm recalled.

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JUL 15 '92 8:42

"All the News That's Fit to Print"

The New York Times

VOL. CXLI . . . No. 49,028 WEDNESDAY, JULY 15, 1992

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# EX-PRIEST IS SUED IN SEX-ABUSE CASE

## 7 Accuse Former Clergyman and Dioceses of an Effort to Hide Molestation

ST. PAUL, July 14 (AP) — A former Roman Catholic priest who has been accused by dozens of people in Massachusetts and Minnesota of sexually abusing them when they were children was sued by seven of them today.

The seven lawsuits, filed in Washington County District Court in the nearby town of Stillwater, seeks unspecified damages from the former priest, James R. Porter, and from three Catholic bodies that are named as co-defendants.

The co-defendants, all accused of conspiring to conceal acts of sexual molestation or failing to treat effectively what the suits describe as Mr. Porter's compulsions toward pedophilia, are the following:

¶The Diocese of Fall River, Mass., where Mr. Porter had parish posts through most of the 1960's and where many people have come forward to accuse him of abuse.

¶The Servants of the Paraclete, a church-run center in New Mexico where he received psychiatric treatment in the late 1960's.

¶The Diocese of Crookston, in northwestern Minnesota, where he was assigned as an assistant pastor in the town of Bemidji after being released by the center.

The New Mexico center and the Diocese of Crookston said today that they had no comment on the accusations against them. The Diocese of Fall River, which has been negotiating for some time with a lawyer representing 59 people who contend that they were abused by Mr. Porter in the 1960's, expressed "profound sadness" at the continuing accusations arising from the case.

Mr. Porter left the priesthood in the mid-1970's, after a second course of treatment at the New Mexico center. Now 58 years old, he lives with his wife and four children in Oakdale.

The lawsuits filed today identified the plaintiffs, all men, only as John Doe. But two of the plaintiffs attended the news conference and identified themselves as Dan Dow, 34, and Jim Grimm, 34, both of Bemidji. They said they were both altar boys when Mr. Porter was at St. Philip's Catholic Church in Bemidji.

THE WASHINGTON POST WEDNESDAY, JULY 15, 1992

# awsuits in Minnesota Allege Church Covered Up Sex-A

Associated Press

ST. PAUL, Minn., July 14—Law-
its filed today accuse Roman
tholic Church officials of covering
reports of sexual abuse by a for-
r priest who has admitted mo-
ting dozens of children.
even Minnesota men filed the
s, saying they were abused as
ren by James R. Porter while
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One Minnesota lawsuit alleges that church officials transferred Porter from one parish to another despite a history of sexual abuse, and "held [Porter] out to the new parishes as a competent, fit and moral Roman Catholic priest."

Attorney Jeffrey Anderson, who filed the lawsuits, said the church knew of Porter's behavior. "It is their problem and it is their practice, and it has caused these children to be sacrificial lambs," Anderson said.

Porter, who lives with his wife and four children in Oakdale, Minn., a St. Paul suburb, said in a statement released by his attorney that he sought help for his illness.

"I was a sick man when I was a Roman Catholic priest in the 1960s," Porter said. "As a result of my illness, I sexually abused a number of children. I sought help for my illness on several occasions, and, when I finally realized that I could not control my behavior while remaining a priest, I left the priesthood."

He has not been charged with a crime.

Named as defendants in the lawsuits are Porter; the dioceses of Crookston, Minn., and Fall River, Mass., and The Servants of the Paraclete Inc., a treatment center run by the Catholic Church in Jemez Springs, N.M.

Officials of the Fall River diocese released a statement expressing "profound sadness" at the accusation but declined further comment. Officials of the Crookston diocese and the New Mexico treatment center would not comment.

Church officials earlier asked members of the northern Minnesota parish to come forward if Porter sexually abused them in their youth.

The seven plaintiffs are identified in the lawsuits only as John Doe, but two men appeared at a news conference today. Dan Doe, 34, and Jim Grimm, 34, said Porter repeatedly abused them after Mass when they served as altar boys and when

PAGE 00

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# The Boston Globe

SLIP AWAY
Wednesday: Showers, 80s
Thursday: Partly sunny, 80
High tide: 12:39 a.m., 12:53 p.m.
F.A. reports: Page 71

WEDNESDAY, JULY 15, 1992

# Porter admits abusing children as priest, apologizes

## In Minnesota, familiar reverberations

By Linda Matchan
GLOBE STAFF

BEMIDJI, Minn. – In much the same way it happened in three communities in Massachusetts, the residents of this small resort town are reeling from the impact of James Porter, who more than 20 years ago allegedly molested children at St. Philip's parish school.

Yesterday, seven men claiming they were among Porter's victims at St. Philip's church and school in Bemidji filed lawsuits in St. Paul against Porter.

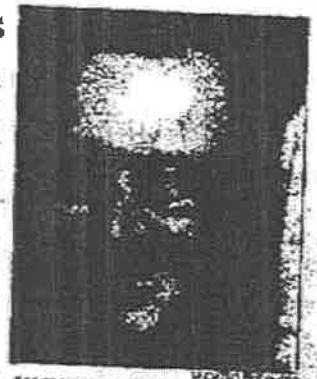
Geographically, Bemidji has little in common with North Attleborough, Fall River and New Bedford, the three communities in Massachusetts where at least 80 men and women have said they were sexually molested by Porter while he was a parish priest between 1960 and 1967.

It is a quiet, picturesque resort town set on a placid, well-stocked lake, distinguished only as the claimed birthplace of folk-lore hero Paul Bunyan.

Still, within Catholic parish life, the two dioceses where Porter served – here and in Fall River – shared a common, if sordid, historical bond.

Residents who remember him say that Porter arrived here in the summer of 1960, after stays at a New Mexico treatment center and a Nevis, Minn., halfway house, and

BEMIDJI, Page 29



JAMES PORTER
Took altar boys on outings.

## Says he remained in clergy until 1974

By Stephen Kurkjian
GLOBE STAFF

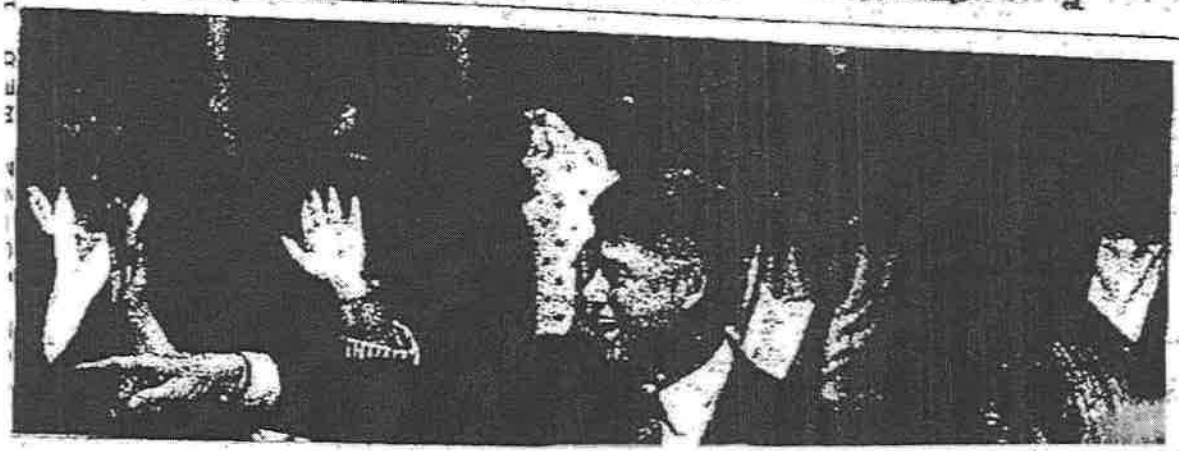
After keeping silent for more than two months in the face of allegations that he had molested scores of children as a Roman Catholic priest in Massachusetts, Minnesota and possibly elsewhere, James R. Porter admitted yesterday that he had sexually abused "a number of children" while in the priesthood.

In a one-paragraph statement in which he apologized for his actions, Porter stated that he had not abused any children since he left the priesthood in 1974, which is four years later than had been previously reported.

"I was a very sick man while I was a Roman Catholic priest in the 1960s," Porter said. "As a result of my illness, I sexually abused a number of children. I sought help for my illness on several occasions and, when I finally realized I could not control my behavior while remaining a priest, I left the priesthood. I have not had sexual contact with any child since I left the priesthood in 1974. I am deeply sorry for all of the pain that I have caused, particularly to the children and their families."

Porter, who now lives in a suburb of St. Paul with his wife and four children, said in the statement, released by a lawyer there that he would not be available for further

PORTER, Page 29



# Democrats find unity in the center



Then-Rev. James Porter served in 1969-1970 at St. Philip's Church, seen here shortly before it was torn down in 1990, in Remidji, Minn.

# Reaction in Minn. town echoes response in Mass.

■ REMIDJI
Continued from Page 1

promptly went about convincing families that he had the best interests of the parish children at heart. Just as in Massachusetts, Porter coached basketball and baseball teams, took altar boys on overnight outings and used his charm and enthusiasm so effectively that many church families welcomed him into their homes.

One family recalled that Porter enjoyed telling stories about growing up in Massachusetts and the time he stayed in New Mexico. But he never mentioned why he had lived in the Southwest.

Even today, Remidji residents remember Porter as an extraordinary basketball coach and are still in awe how quickly he mobilized the school team to take the town championship in 1970.

"He was one helluva coach," said Ralph Smith, an attorney who was president of the St. Philip's School Board when Porter lived there. "He was a hard-charging, beyond-up guy."

It was Smith who ultimately decided, along with two other parents, that Porter be removed as the church's associate priest.

And just as in Massachusetts, Porter allegedly stalked the children – at least a dozen boys, residents say – ardently and at every opportunity. Margaret Daw, a local attorney who is working with Porter's accusers, including her own brother, said Porter was even known to molest boys under the table while a priest at family dinners.

"He was like one of the family, almost," said Larry Grimm, whose son Jim is one of the two men who came forward yesterday in St. Paul to announce they had been molested by Porter. "He would play the piano and the kids would sing, he'd put his robe under, put table and break bread with us. This is quite a blow."

Grimm says he distinctly recalls Porter telling him that he was a former alcoholic and making a point at social gatherings of staying away from alcohol, instead drinking coffee or soft drinks "by the gallons."

Rev. Michael Peterson, chancellor for the Crookston Diocese in Minnesota, said Monday that if diocese officials had been informed of Porter's past history of abusing children, they might not have accepted him as an associate priest in 1969.

### Parishioners sought help

Porter remained at St. Philip's parish for 18 months until one boy, Jim Daw, told his father, Larry, that he had been molested by the priest. Larry Daw told Larry Grimm and together the two fathers brought the allegations to the pastor of St. Philip's, Rev. W.P. Lemke. Father Lemke responded with "total disbelief," according to Grimm. Grimm and Daw then approached Smith, the school board president, with their complaints and Smith urged Father Lemke to seek the counsel of the diocese's bishop. According to Grimm, Porter was gone within a day's time.

In Massachusetts, diocese officials in Fall River had allowed Porter to be transferred twice to other parishes even though they knew he had been accused by a few parents and children of molesting youths.

The Fall River Diocese only yesterday released a statement concerning Porter. While he statement expressed "concern and compassion" for those abused by Porter, the diocese has refused to explain its transfers of him back in the 1960s.

But in Minnesota, the Crookston Diocese issued a public statement as soon as Porter's alleged connection to Remidji became public. And the current pastor of St. Philip's Church, Rev. Richard Lambert, told families attending Mass last weekend that he welcomed the opportunity to counsel anyone hurt by Porter while in Remidji.

"We're urging at St. Philip's not to cover anything up," Father Lambert said in an interview yesterday. "Any type of serious, sexual or verbal, is to be abhorred."

Still, the Crookston Diocese's overtures are of little comfort to Larry Grimm. The church "hasn't done a thing," he said, sitting on his sidewalk deck, a statue of the Virgin Mary nearby. "They haven't made a very big effort at all."

# Porter says he had molested

■ PORTER
Continued from Page 1

comment. His lawyer refused to answer questions, including a request to identify the churches or dioceses where Porter had served between 1970 and 1974.

Porter served in Massachusetts parishes in the 1960s and in a Minnesota parish in 1969-70. A lawsuit filed yesterday by an Albuquerque lawyer alleged that Porter had served as a part-time pastor in 1972 and 1973 in a small New Mexico parish and abused two boys there.

Porter's written statement contained two apparent inconsistencies with statements he made last year in several hours of recorded telephone interviews with Frank Fitzpatrick, a Rhode Island private investigator, who says he was abused by Porter in the 1960s.

Porter told Fitzpatrick, who had tracked him down in Minnesota, that he had been forced to leave the priesthood. His statement yesterday implied he left voluntarily. He also told Fitzpatrick that he left the church in 1968, not 1974, as he said yesterday.

Porter's statement came within hours of the announcement at a St. Paul news conference that seven men will file lawsuits against Porter and the Catholic Church alleging that Porter had sexually abused them while he served as a priest in Minnesota in 1969 and 1970.

### Ex-altar boys voting

Attorney Jeffrey Anderson filed the lawsuits on behalf of the seven former altar boys at St. Philip's Church, in a parish in Remidji, Minn., where Porter served as associate priest in 1969 and 1970. According to Anderson, Porter was assigned to St. Philip's after a New Mexico treatment center run by the Catholic Church pronounced him cured of a compulsion to molest children.

The lawsuit also charges that church officials "systematically and clandestinely" transferred Porter from one parish to another despite a history of sexual abuse and "held [Porter] out to the new parishes as a competent, fit and moral Roman Catholic priest."

"It is their problem and it is their practice, and it has caused these children to be sacrificial lambs," Anderson said.

Two of the seven whom Porter allegedly abused in the Remidji parish appeared at the St. Paul news conference. Jim Daw, 34, and James Grimm, 34, said news reports of Porter's alleged behavior in Massachusetts were part of the reason they came forward. "All the memories came rushing back in my head," Grimm said. "It felt like my head was going to explode."

Both were in sixth grade at the time they were allegedly assaulted by Porter. They said Porter repeatedly abused them after Mass when they served as altar boys and when he coached the basketball team at St. Philip's school.

The lawsuits are the first formal claims of sexual abuse filed against Porter, a Boston-area native, who has been accused by scores of people of molesting them while he was a priest.

In addition to Porter, named as defendants in the lawsuits are the diocese of Crookston, Minn., where the Remidji church is located, the Fall River Diocese, where Porter served between 1963 and 1967, and The Servants of the Paraclete Inc., the New Mexico center that treated Porter in the 1960s and possibly the 1970s.

### New Mexico allegations

Porter's lawyer, Bruce Jones, declined to say where Porter might have served as a priest between 1970, when he was expelled from the Remidji parish, and 1974, when he said he left the priesthood. However, a lawsuit filed yesterday by Bruce Duckworth, an Albuquerque lawyer, alleged that Porter had served as a part-time pastor in 1972 and 1973 at St. Edwin's Church, in a small parish near the Paraclete treatment center in Jemez Springs, N.M. While at the church, he abused two young boys, Duckworth's suit alleged.

Nancy Ryland, communications director for the Santa Fe Archdiocese, where St. Edwin's is located, said church officials were checking their personnel files to determine if Porter had served there during the 1970s. The former priest in the parish told the Albuquerque Journal Monday that he often used priests being treated at the Paraclete center to fill in for him but could not recall if Porter had been one of them.

The Fall River Diocese, which under church rules had ultimate responsibility for what parishes Porter could be transferred to, released a statement expressing "profound sadness" at the accusations leveled in the lawsuits but declined further comment. Officials of the Crookston Diocese and the New Mexico treatment center declined to comment on the lawsuits.

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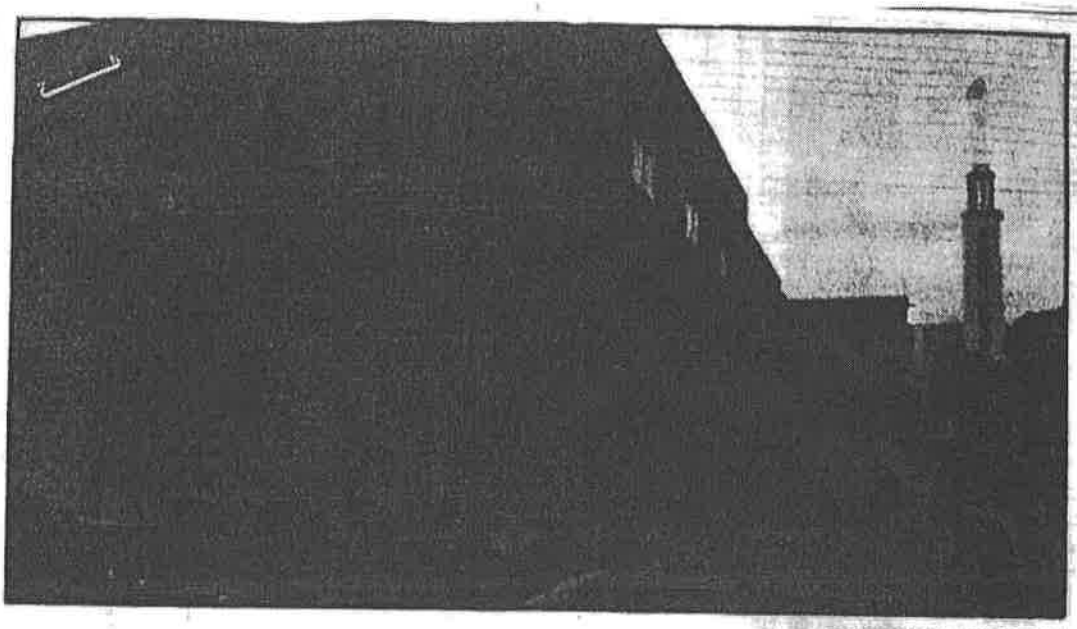


ROSE PALMISANO / JOURNAL

The Servants of Paraclete center is nestled in the Jemez Valley.

# Jemez Retreat Keeps to Itself

By Art Geiselman

JOURNAL STAFF WRITER

JEMEZ SPRINGS — "It's pretty private," state ranger Javier Guzman said Wednesday as he looked across NM 4 at the headquarters of the Servants of Paraclete.

Guzman is stationed at the 385-year-old ruins of the San Jose de los Jemez church, where visitors come and go. But he admits he knows nothing about his neighbors just across the road.

"They keep to themselves," he said. "And we stay over here."

This week, seven lawsuits were filed claiming that former priest James R. Porter molested boys in Minnesota after being treated at the Servants of Paraclete center from 1967 through 1969.

## Village Residents Know Little About Paraclete

The St. Paul, Minn., lawyer filing the suits has contended that hundreds of Catholic clergy were discharged from the center only to resume pedophiliac activities.

The center treats priests with all sorts of mental and physical problems.

It was founded by the late Rev. Gerald Fitzgerald in 1947 as a kind of retirement home for elderly priests.

But it expanded its role, and by 1964 had grown into a 2,600-acre complex of chapels, dormitories and infirmaries.

News accounts in 1964 said the order at that time was seeking donations to add a $500,000 psychiatric hospital. The stories said 1,000 priests had already been treated there.

MORE: See SERVANTS on PAGE A6

# Lawsuits claim church knew priest was molesting children

ST. PAUL, Minn. (AP) – Lawsuits filed Tuesday accuse Catholic Church officials of covering up reports of sexual abuse by a former priest who has admitted molesting dozens of children.

The lawsuits were filed by seven Minnesota men who say they were abused as children by the former priest, James R. Porter, while he served at a parish in Bemidji in northern Minnesota.

Porter, 57, has admitted sexually abusing dozens of children while serving at three Catholic parishes in Massachusetts in the '60s. One Boston attorney says he represents 59 people who say they were molested by Porter.

Scores of cases have been reported in recent years in which priests allegedly abused youngsters sexually. U.S. bishops, meeting in June, vowed to deal more vigorously with such priests.

One of the Minnesota lawsuits alleges that church officials transferred Porter from one parish to another despite a history of sexual abuse, and "held (Porter) out to the new parishes as a competent, fit and moral Roman Catholic priest."



A GOLD MEDAL MOMENT: New Hampshire's Jenny Thompson (in the pool) and teammates celebrate after winning the 400-freestyle relay, yesterday's only gold medal for US swimmers in Barcelona. Sports, Page 89.

# Ex-priest says Porter abused boys in Revere

7-29-92 Boston

By Stephen Kurkjian and Linda Matchan
GLOBE STAFF

The Fall River Catholic Diocese sent Rev. James Porter home to Revere on sick leave in 1968 without informing local church or city officials that he allegedly had been sexually abusing children, according to a former priest at Porter's home church in Revere.

Within a short time of arriving in Revere, the former priest said, Porter began working as a part-time priest at the Immaculate Conception Church as well as an informal baseball instructor, and soon allegedly began to accost and fondle children in Revere.

"I thought that he [Porter] was burned out from work or had hurt himself somehow, and that's why he was home," the former priest, who asked not to be named, said in an interview yesterday. "He never told me anything, why I felt comfortable in pu to work, helping me out."

However, the ex-priest several months later, dur summer of 1968, two Reve officers approached him church and questioned him son of whom police off complained that Porter had the youth by the crotch during baseball practice.

The ex-priest said he confronted Porter in the church, and with the police officers waiting in a nearby room, confronted Porter with the accusations.

"He mumbled something or other, like it involved a third person, not him, and right then I knew he had a bad problem," the ex-priest said. "I

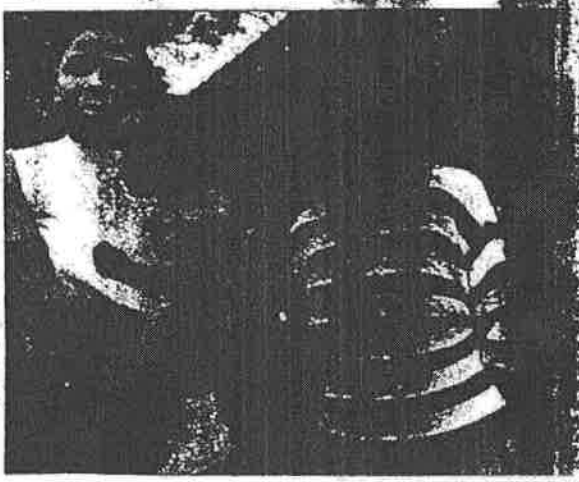
PORTER, Page 8

# Tenants take driver's seat at South End development

By Peter S. Canellos
GLOBE STAFF

They were the tenants who took on their landlord, and then the federal government, to seize control of their subsidized development, winning approval earlier this month for the most lucrative tenant-ownership contract in the nation.

Now the Castle Square Tenants'



# Mass. panel backs easing mortgages for jobless

By Frank Phillips
GLOBE STAFF

The Legislature's Banking Committee yesterday unanimously approved a bill that would allow unemployed homeowners who cannot make their monthly mortgage payments to work out temporary loan terms with their banks until they find jobs.

The House chairman of the Committee on Banks and Bankings, Rep.

By
GLO.

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opponent, then pull out.

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much different if he had.

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# Hard pressed to revive glob

By Fred Kaplan
GLOBE STAFF

MOSCOW – Faced with a grow
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pursuing a more aggressive policy to
sell weapons to foreign countries.

In an attempt to reconstruct at
least part of what was once a enor
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onry, the Ministry of Foreign Eco
nomic Relations has stepped up mar
keting activity and lowered prices.

For example, Russia's T-72 tank,

## Inside

FOOD: Salad sense

■ Judges' retirement: Judge Al-

CHADWICK GROUP



REUTERS PHOTO

*ndler gives his charge a taste of city tap water their arrival from the eastern Surin province. ephant charms, thought to bring good luck.*

# Ex-priest: Porter abused boys in his Revere hometown

■ PORTER
Continued from Page 1

don't know how many kids he grabbed while he was here, but I've got to believe there's a bunch of them out there."

Over the last three months, more than 70 men and women have come forward saying they were sexually abused by Porter while he was assigned to the three Fall River Diocese parishes.

Porter has since left the priesthood and now lives in Minnesota, where he is married and has four children. Earlier this month, Porter acknowledged that he had molested numerous children while in the priesthood from 1960 to 1974.

Roderick MacLeish Jr., a lawyer who represents most of the victims, says that Porter sexually abused four of them at the Porter family's home in Revere. The alleged assaults took place less than six years before Porter left Massachusetts in 1967. Massachusetts law states that when someone leaves the state, the statute of limitations is frozen. So it is believed that the alleged assaults from the 1960s might be prosecutable offenses in Massachusetts today.

As the Porter saga continues to unfold with allegations that he molested youths in parishes in Massachusetts, Minnesota, and New Mexico, a key question emerges as to why he was allowed to find work as a priest despite the knowledge by the Fall River Diocese, which controlled his transfers, that he had allegedly molested children.

The recent revelation of alleged victims in the Revere area holds significance because it sheds some light on little-knwon aspects of Porter's life and activities in his home town.

**Moved from East Boston**

Porter's family moved from East Boston to Revere in the early 1950s, berto Medeiros, then the chancellor of the Fall River Diocese, and demanded to know why Porter had been sent home to Revere without informing local church officials of his difficulties.

He said that Msgr. Medeiros acknowledged that officials in the Fall River Diocese realized that Porter had been abusing children and had sent him home hoping that he would find treatment for his problem.

**Father paid visit**

A day or so later, the ex-priest said, Porter's father visited him at the church and told him that he had paid $10,000 out of his own pocket to get psychiatric treatment for his son. On hearing that, the ex-priest said, he called Msgr. Medeiros a second time and asked why the diocese was not paying for Porter's treatment.

A few months later, the ex-priest said, Porter's father visited him again at the church and told him that Porter had been caught by State Police in New Hampshire, allegedly molesting youths there. Porter was escorted to the Massachusetts line and told not to return to New Hampshire, the former priest recalled being told.

Sometime later, Porter left Revere and at the order of the Fall River Diocese, was sent to a church-run treatment center near Albuquerque.

In recent weeks, as the Porter case has gained national publicity, several people who knew Porter while he was growing up in Revere have come forward to allege that he made sexual advances toward them.

Richard Powers, editor of the Revere Journal, says Porter attempted to molest him once in 1960, when Powers was 12. As he described the episode in a column in the Revere Journal, Powers and another friend took a ride home with Porter one day when Porter, then a 25-year-old seminarian, was back in Revere for a family visit. Porter,

# ;eat in South End

nent program that guarantments would be subsidized e tenants for 20 years. however, the expiration ned on the horizon. Druker, successor owner, could buy gotiated a sale in which Winn and the tenants' organization would take over as co-owners. The final hurdle was persuading HUD to approve the deal, which happened earlier this year.

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...vere, Porter graduated from Boston College High School and Boston College. He went to St. Mary's Seminary in Baltimore in 1956, and four years later he returned to Massachusetts to work as a priest in North Attleborough, Fall River and New Bedford.

During the years he was away, Porter would often return to Revere on weekends, vacations and holidays. Often during those stays, according to several alleged victims who have recently stepped forward, Porter would allegedly molest youths he brought home with him from churches in southeastern Massachusetts or accost local youths at the church or on the baseball field.

"It is now apparent that many of my clients were abused within Suffolk County," said MacLeish, a specialist in child abuse law with the Boston law firm of Eckert, Seamans, [illegible] & Mellot.

"While we are looking at Bristol County as the principal place for any prosecution, we will shortly contact Suffolk County to take whatever action is appropriate," MacLeish said. Bristol District Attorney Paul F. Walsh Jr. continues to assess whether to seek criminal charges against Porter on those accusations.

Paul Leary, first assistant district attorney for Suffolk County, said yesterday he had not personally heard from any alleged victims of Porter, and declined to comment on whether he would move forward on any criminal complaints in Suffolk County.

The ex-priest from Revere's Immaculate Conception Church said that the day after he was told that Porter might be fondling children or worse, he called Monsignor Hum-

Frank Fitzpatrick, a Rhode Island private investigator who tracked Porter down last spring in Oakdale, Minn., says he has been in contact with six people alleging they were sexually abused by Porter in Suffolk County.

**Assault in '53 alleged**

The earliest assault took place in 1953 when Porter was 18 and the alleged victim was 13, according to Fitzpatrick.

One 40-year-old man who grew up in Revere told the Globe that on one occasion in 1961 or 1962, Porter made a sexual advance toward him on a Revere Little League baseball field while he was trying out for a team at the age of 9 or 10. The man, who has asked not to be identified, said he recalls Porter standing on the field watching the tryouts, dressed in his priest's clothing.

"Some kids were lined up waiting for their turns at bat, and I noticed he went down the line hugging the kids from behind," said the man, who now lives on the North Shore and asked not to be identified. "The way he did it with me was he talked to me. He asked me if I wanted to be an altar boy: 'Do you love God? – God loves you.' It was like a distraction, and at the same time he was groping me, humping me."

Despite the enormous public scrutiny of Porter's life, little is known about his childhood and family life in Revere. Two former neighbors and friends on Proctor Avenue say there was little in Porter's background to indicate that he was suffering emotional distress.

Tom Coppola, who grew up across the street from Porter's family on Proctor Street and described him as a "buddy," recalled Porter as an avid sports fan and "average kid, as straight as could be."

A man who lived next door to Porter on Proctor Avenue and who said he had been close friends with him as a teen-ager, said Porter arrived in Revere from East Boston with a "devil-may-care attitude."

"Jimmy was a real tough guy from East Boston," said the former neighbor, who asked to remain anonymous. "And he was very religious, going to church every Sunday, making the novenas. The only thing we felt was weird about him was that he never dated; he never did the proms. But we assumed he never had a girlfriend because he knew he wanted to be a priest."

# Providence budget freezing taxes OK'd

PROVIDENCE — The City Council has approved and sent to the mayor a fiscal 1993 budget that freezes taxes for a year.

The 10-4 vote on Monday followed three months of deliberations.

Mayor Vincent A. Cianci Jr. had opposed a tax freeze, saying it would devastate city finances, programs and labor relations and force him to lay off police and fire department employees.

Proponents said layoffs could be avoided through spending cuts. (AP)

# Church Committed To Fighting Sexual Abuse of Children

By Archbishop Robert F. Sanchez

ARCHDIOCESE OF SANTA FE

How does one, as a representative of the Roman Catholic Church, attempt to respond to the recent reports and allegations of sexual abuse of children during the 1960s and 1970s by members of the clergy? It is obviously impossible to explain improper sexual contact between an adult and an innocent child. It is my understanding that experts in the field of psychology and psychiatry are only recently beginning to understand the nature of the mental illness that drives an adult toward improper sexual contact with children.

I will make two observations about this terrible tragic problem: 1) There appears to have been a deep lack of understanding among many people, including church officials, about the serious nature of the injuries inflicted upon child victims of improper sexual contact by adults, and 2) for many years (including the 1960s, 1970s and into the 1980s) there was a pervasive inability among most sectors of our society to openly discuss the problem of improper sexual contact between adults and children.

From what experts tell us the problem of child sexual abuse certainly has existed at least during the last several decades. Offenders also include women, although experts now tell us that offenders are predominantly male. We now know, of course, that some of these offenders have included priests. In recent years we have also learned a great deal more about the degree of seriousness of the psychological injury carried by the victims of this conduct. It causes me great anguish to consider that this type of injury could have been inflicted by representatives of the church. One of the important missions of the church is to work to preserve the health and integrity of families and children. When that health and integrity is injured by improper sexual contact by representatives of the church, we must try to help with the healing.

Fortunately, many sectors of our society are now willing and able to address the problem of child sexual abuse openly and positively. During the 1960s, 1970s and even into the 1980s, it seems that this was not the case. During that time period our country was at war in Southeast Asia, our citizenry was bitterly divided over that war, we experienced a civil rights revolution, a revolution in sexual and social mores in our popular culture, including music, motion pictures and television. We saw our political leaders assassinated, we survived a profound political scandal resulting in the resignation of a president and we witnessed the end of the Cold War. During that time period there have obviously been immeasurable amounts of debate and discussion on all of these subjects. It has only been in recent years, however, that the subject of improper sexual contact between adults and children has been addressed head-on by school systems, scouting organizations, youth sporting organizations, family support organizations, churches and many other organizations who deal extensively in youth services.

The Archdiocese of Santa Fe has attempted to address the problem head-on. Our efforts to prevent sexual abuse of children and adults have been taking place in a formal manner during approximately the last five years. These efforts have included training sessions in the prevention of sexual abuse which have been addressed not only to clergy and religious employees but also to lay employees and volunteers. Since 1986 we have sponsored over 37 training sessions attended by approximately 2,000 persons. The attendees have included school staffs, catechists, pastoral ministers, volunteers, clergy, religious and others.

These training programs are ongoing and we consider the process to be one of continuous education to assist in the prevention of sexual abuse of children and adults. The bulk of the training has been conducted over the past two years and it has been conducted by qualified and trained personnel from the New Mexico Coalition of Sexual Assault Programs, Inc. Plans for this training and implementation of the training began long before any litigation was filed against the Archdiocese of Santa Fe.

It is well known that litigation now has been filed in New Mexico against a priest and former priest of the archdiocese alleging improper sexual conduct by these men in the 1960s, 1970s and early 1980s. Since the archdiocese is also named as a party in these matters, I cannot and will not comment on any of the details of those claims. I do not believe that the claims and defenses involved in those matters should be tried in the news media. Suffice it to say that there are many sharply contested allegations of fact and law in those cases. The resolution of those matters should properly be left in the hands of the legal system.

I will repeat, however, the standing offer of the archdiocese to receive reports of improper sexual contact between representatives of the church and children, and our commitment to cooperate with law enforcement involvement in accordance with the law. We are also committed to make efforts to assist in the healing of any injury that may have occurred as a result of improper sexual contact between adults and children. We have been criticized recently for not making this commitment clear enough. I humbly apologize to the people of the archdiocese if that commitment has not been communicated loudly and clearly enough.

# Abuse suits add up against ex-priest

■ One suit alleges cleric molested child in a full body cast.

ALBUQUERQUE, N.M. (AP) – A former priest accused of molesting boys in Minnesota and Massachusetts was accused in three lawsuits Friday of also molesting youngsters in New Mexico while he was being treated for pedophilia.

The lawsuits filed Friday bring to more than 80 the number of people in the three states who have claimed in recent months they were molested by James R. Porter when they were children.

Among other things, the latest lawsuits accuse Porter of performing "non-consensual sex acts on a child in a full body cast who had recently had surgery, and who was defenseless against Porter's sexual assaults because of the full body cast."

The New Mexico lawsuits allege Porter abused three boys in 1968 while he was undergoing treatment for pedophilia at the Servants of the Paraclete center in Jemez Springs and working weekends at Our Lady of Perpetual Help parish in Truth or Consequences.

Nine lawsuits were filed Thursday against Porter in Washington County District Court in Stillwater, Minn., said St. Paul attorney Jeffrey Anderson, who is representing the men. Those lawsuits brought to 16 the number of men alleging Porter abused them when he worked at St. Philip's Church in Bemidji, Minn., in 1969 and 1970.

Porter left the priesthood sometime between 1971 and 1974. In a statement issued last week through his attorney, he admitted abusing children while he was a priest, but said he stopped the abuse in 1974.

# Navy board recommends discharging gay aviator

By Joe Taylor
Associated Press Writer

VIRGINIA BEACH, Va. – A Navy aviator's plea to stay in the Navy after he challenged the military's policy banning homosexuals was rejected Friday by an administrative board, which recommended his discharge.

After two hours of deliberations, the board of inquiry voted 3-0 to recommend an honorable discharge for Lt. j.g. Tracy Thorne, said the panel's presiding officer, Capt. John A. Seddon Jr.

Thorne told the board that he was just like them, someone "who wants to serve his country. But all you want to know is whether I'm a homosexual."

But the government's attorney, Lt. Julie L. Tinker, said the board's job was to "follow the prescribed regulation" and call for Thorne's discharge if he was found to be homosexual.



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# Panel OKs $

WASHINGTON (AP) – The Senate Armed Services Committee approved a $275 billion military budget Friday, a post-Cold War package that assists the people and communities hit hard by defense cutbacks.

The spending plan also leaves largely unscathed President Bush's request for weapons designed to

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# New Lawsuits Say Ex-Priest Molested More

## New Mexico allegations bring total to more than 80

*Associated Press*

Albuquerque, N.M.

**A former priest accused of molesting boys in Minnesota and Massachusetts was accused in three lawsuits yesterday of also molesting youngsters in New Mexico while he was undergoing treatment for pedophilia.**

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Porter left the priesthood sometime between 1971 and 1974. In a statement issued last week through his attorney, he admitted abusing children while he was a priest but said he stopped the abuse in 1974. He now lives in the St. Paul suburb of Oakdale, in Washington County; he is married and has four children.

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Williams described the decision to ... MacDill Air Base, Fla., ... the exercise, the statement said.

# New bishop vows to investigate Porter case

Associated Press

Fall River, Mass.

Fall River's incoming bishop has vowed to investigate why church officials didn't take stronger action after allegations arose that the Rev. James Porter was raping or molesting children.

Dozens of people in five states, including Minnesota, have accused the former priest of molesting them. Many of the allegations date to the 1960s.

Bishop Sean P. O'Malley is to be installed at Fall River on Aug. 11.

He said he would investigate what happened and how much Fall River church officials knew about Porter's alleged behavior.

"I think everyone is shocked and horrified that this situation could exist, and we realize that many of [the victims'] lives have been profoundly affected by this," O'Malley said. "And if there is anything the church can do to help, I want to make myself available to them."

He said he would order all church officials, including priests, to cooperate. "The church has made serious errors in the past. Those mistakes will not be repeated."

Porter, who was ordained in the Fall River diocese and served in three of its parishes during the 1960s, has been accused by more than 90 people of raping or molesting them while he was a priest in Massachusetts, Minnesota, New Mexico, Rhode Island and New Hampshire. Porter, now married with children, lives in Oakdale, Minn.

Several civil suits accuse the diocese of knowing of Porter's problem, but transferring him to other parishes and dioceses without warning of his problems. Porter also is the subject of a criminal investigation in Bristol (Mass.) County.

**Campaign** Continued from page 7A

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# Porter's kids told police they weren't molested

ASSOCIATED PRESS

BOSTON

James R. Porter's three oldest children have told investigators that they were never molested by their father, an ex-priest accused of sexually abusing scores of other of youngsters, a newspaper reported Sunday.

Porter's children, ages 15, 12, and 11, made the statements separately to police in Oakdale, Minn., in June, the Boston Sunday Herald reported. Porter, and his wife, who also have a 1-year-old, approved the interviews with Lt. William Hutton, the Herald reported.

Hutton's report said there were "no direct reports of possible maltreatment" of Porter's children, but he suggested interviewing them because of "community concern for their welfare."

Porter faces 46 indictments for sexual assault while serving as a Roman Catholic priest in southeastern Massachusetts in the 1960s. He has also been charged with six counts of criminal sexual conduct involving a baby sitter at his suburban St. Paul home in 1987.

Porter, now 57, also faces civil suits filed by alleged victims in New Mexico and Minnesota. He has acknowledged molesting children before he left the priesthood in 1974.

Porter's 15-year-old daughter told Hutton she had a good relationship with her father and "denied any physical, sexual abuse or neglect in the household," the Herald quoted the report as saying.

The high school sophomore said she was unaware of her father's past "until

PORTER CONTINUED ON 7C ▶

## PORTER

▼ CONTINUED FROM 1C

the media began to show it" earlier this year. She said her father "has been open about the situation."

The 12-year-old boy and 11-year-old girl also said their father had not touched them in any inappropriate way, the report said.



Porter

The Herald reported that the interview transcripts were made public last week in response to a request from Porter's attorney to dismiss the charges filed by the baby sitter, who now is 21.

The sister of the baby sitter, now 26, also accused Porter of sexually assaulting her while she took care of his children, according to a transcript of her interview quoted by the Herald.

She said the alleged assaults took place between 1978 and 1981. Investigators said they cannot prosecute in that case because of the state's seven-year statute of limitations for rape.

A 1989 FBI report in which Porter confessed to molesting "40 to 50 boys" also became public last week.

On Saturday, the Boston Globe reported that Porter wrote a letter to Pope Paul IV in 1973 asking to leave the priesthood and admitting that he molested children at churches in several states.

# Order Denies Fault In Priest's Sex Abuse Case

By Kathryn Rogers
Post-Dispatch Religion Writer

A treatment center for priests in the bucolic setting of the former Griesedieck estate in Sunset Hills has been drawn into a controversy generated by lawsuits elsewhere over sexual abuse by a former priest.

James Porter, the former priest, reportedly has said he spent several months at St. Michael's Center in 1971, about three years before he left the priesthood. Porter has admitted sexually abusing a number of children while serving as a priest in other states in the 1960s.

## Minnesota, New Mexico Suits Target Group

Officials at St. Michael's Center, at 13270 Maple Drive, have refused to talk to reporters, and spokesmen for the Servants of the Paraclete — the religious order that runs the center — will not say whether Porter was ever housed at the facility.

Bishop Edward J. O'Donnell, a spokesman for the St. Louis Archdiocese, has said he does not know if Porter ever stayed at St. Michael's or ever worked in parishes in the St. Louis area.

The Servants of the Paraclete and Porter have been named as defendants in lawsuits filed in Minnesota and New Mexico over the sexual abuse. The suits, which have made headlines across the nation, allege that Porter was treated for pedophilia from 1967 to 1969 at a facility run by the Servants order in Jemez, N.M.

Pedophilia is a sexual attraction by an adult to pre-pubescent children.

The suits say that the Servants of the Paraclete released Porter to work from time to time in parishes in New Mexico and that he molested children while working in those parishes. A plaintiff's attorney in the New Mexico suits said Thursday that releasing priests with pedophilia to parishes was a pattern at the Jemez facility in the 1970s and 1980s.

The suits also say that a Minnesota diocese accepted Porter as a priest in 1589 based on a recommendation from a facility run by the Servants congregation. Porter subsequently

See PRIESTS, Page 8

8/30/92 St Louis Post-Dispatch

# Priests

From page one

molested children at a parish in the diocese, the suits say.

None of the lawsuits names St. Michael's.

In an interview in St. Louis recently, the head of the Servants of the Paraclete called for the "slander and vilification" of the order's ministry to end.

The Very Rev. Liam J. Hoare of Jemez, superior general of the order, refused to talk about Porter or any other client, citing the order's policy on confidentiality.

He did say that none of the order's facilities treated clients for pedophilia in the 1960s — the time when Porter is said to have gotten treatment in New Mexico.

In fact, Hoare said, St. Michael's and the order's other four centers offered no professional treatment for any disorder, until 1977 — six years after Porter reportedly told a Boston television reporter that he had undergone treatment at St. Michael's.

Hoare, 53, was superior at St. Michael's from 1975 to 1981. The center treats priests and brothers with addictive disorders such as alcoholism, chemical dependency, compulsive overeating, gambling, spending and sexual addiction. Pedophilia is not among the sexual addictions treated there, Hoare said.

Hoare, who visited St. Michael's last weekend, said he had agreed to be interviewed "to debunk and correct the erroneous information about the nature of some of [our] ministry ... and to convey that the Catholic church does act pastorally and professionally to address the psychological and spiritual issues among its wounded ministers."

Porter's story begins in 1967 when the priest was sent to the New Mexico center by the Fall River, Mass., diocese, which had received complaints that Porter had sexually abused children there. The plaintiffs' attorney, Eric MacLeish of Boston, said documents in the suit filed in Massachusetts showed that the diocese had moved Porter from parish to parish until "ultimately, the heat was so much, they transferred him to Jemez."

Lawsuits filed in New Mexico say that while Porter was staying at the facility in Jemez, he was used in local parishes and sexually abused children in those parishes. The attorney who filed the suits there, Bruce Pasternack of Albuquerque, said documents showed that the Servants had allowed pedophile priests in Jemez to be released to parishes in the 1970s and 1980s.

And lawsuits in Minnesota say Porter was accepted as a priest in 1969 in the Crookston, Minn., diocese based on the recommendation of a halfway house run by the Paraclete in Nevis, Minn. The suits say that Porter sexually abused children while he was a priest in Bemidji, Minn.

Hoare said that in the 1980s, Jemez was a retreat for priests and brothers. He said the Servants congregation "relied mainly on spiritual means to assist those who came."

He said priests would be driven to Albuquerque for meetings of Alcoholics Anonymous.

The center would not have known if priests visited a psychiatrist outside the center about a problem such as pedophilia.

"What transpired between a man who went for psychiatric help, that stayed between him and the psychiatrist," Hoare said.

As a matter of policy, the Servants congregation would not recommend that a pedophile be placed in a parish or in a vocation involving children, Hoare said. "We would recommend vocational retraining and departure from active ministry in the Catholic priesthood and all religious life."

Hoare joined the order 29 years ago and has headed it for five years. He came to the United States from Dublin, Ireland, in 1974 and became an addictions counselor before going to St. Michael's in 1975.

Acknowledging that the Porter accusations predate him, he asked, "But doesn't it make sense that we would not release someone if we knew he was not capable of functioning as a priest in good standing?"

Hoare said that St. Michael's has never treated pedophilia and that since 1977, any priest or brother with the illness was sent to Jemez. He said that about 5 percent of the order's clients are pedophiles.

The order's five centers treat about 100 people at any given time, he said.

The Servants bought the Griesedieck estate about 30 years ago for a residence and study center for the order, Hoare said. The center, housed in what was the residence of the Griesedieck, at one time a prominent brewing family, is surrounded by woods and wildlife.

Members of the order live at the remodeled stone carriage house. Several "keep out" signs posted at the entrance of the rolleloog drive to the center property ward off the curious.

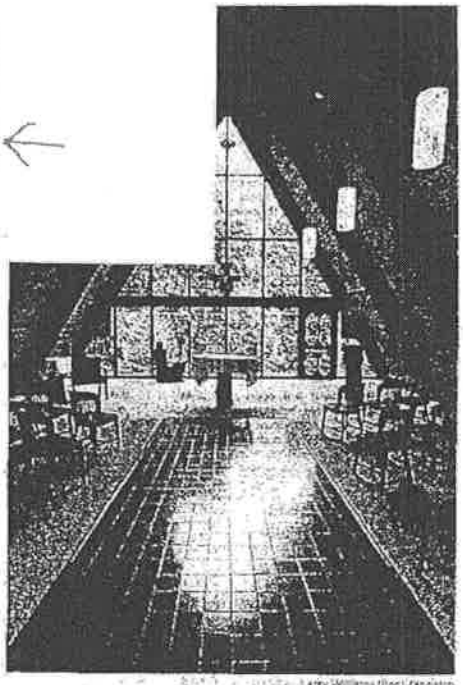
Hoare said last week that St. Michael's was treating 26 men and had several others on a waiting list who were staying at a Servants' retreat house in Ultimer, Mo.

Earlier this month, a priest who was treated at St. Michael's — apparently for alcoholism and stress — and was evaluated for pedophilia was sentenced to four years in prison for the sexual abuse of an 11-year-old altar boy in a House Springs parish in 1975.

The priest, the Rev. Donald B. Heck, had gone to St. Michael's in October 1980 after an allegation of sexual abuse was made to the archdiocese. That particular allegation was never prosecuted.

Hoare would not discuss Heck, but he said all priests and brothers were given a thorough battery of psychological tests and in-depth interviews upon their admission to St. Michael's. Hoare said the tests were sophisticated enough to detect pedophilia.

According to the archdiocese, Heck's evaluation did not indicate any problem, so he was reassigned to another parish.



Larry Williams/Post-Dispatch

**The chapel at St. Michael's Center in Sunset Hills, a treatment center run by the Servants of the Paraclete for priests.**

Hoare said that the order's work with priests benefited St. Louis.

"The priests come broken, bruised and hurting," he said. "We try to restore them to their dignity as human beings and as servants of God. We are the MAASMI and of the Catholic church. We get the casualties."

*Wire services contributed information to this story.*

# Guilt, Drugs Part of Treatment, Papers Show

*"We are the Servants of the Paraclete who exist through the grace of God; to heal, to offer hope, and to witness to the presence of a God who came and remains among us."*
—The Rev. Liam J. Hoare, as quoted in a 1992 brochure

By Art Geiselman

JOURNAL INVESTIGATIVE REPORTER

JEMEZ SPRINGS — The weight of religious guilt, therapy to raise self-esteem, a drug that reduces sexual drive and wilderness camping have all been part of a treatment program at a center for troubled priests nestled in the Jemez Valley.

Documents obtained by the Journal provide a detailed look at the treatment and daily regimen offered behind the walls of the center operated here by the Servants of Paraclete, a Roman Catholic order.

One short brochure, printed in 1992, says the Jemez center provides an average five- to six-month program of spiritual renewal and psychological care for priests.

A more detailed document, titled "Therapeutic Programs Offered by the Servants of Paraclete," was sent to a California judge in 1986 to help persuade him to allow a priest convicted of sexually assaulting altar boys to be treated at the center.

The Rev. Liam J. Hoare of Jemez Springs, head of the order's programs in the United States, did not return phone calls by the Journal asking whether the programs described in the documents have changed. He did explain the center's philosophy and operation in an interview with The Associated Press.

According to the program's description in the 1986 document, a priest at the Servants of Paraclete center undergoes an extensive process of rehabilitation.

It includes spiritual direction and care from consultants and therapists.

The document said an effort is made to improve the physical condition of priests who enter the center in poor health. Yoga is practiced in order to reduce emotional stress and to strengthen the heart.

Priests and brothers are paired off and asked to help each other and to participate in larger peer groups that meet weekly.

"A format is used which helps each man evaluate another," the document said. "It consists of six basic areas of daily living: relationships, sexuality, emotional life, social life, spiritual life and physical life."

Participants are required to sign a contract agreeing to certain guidelines.

An emphasis is placed on prayer and religious instruction.

## Drug treatment

**Part of the document describes the treatment for sex offenders.**

**It says no effort is made to change the sexual orientation of priests sent here as pedophiles "because this is seen as not being possible." Pedophilia is a condition in which adults have a sexual desire for children.**

**Instead, the program is aimed at making an offending priest feel guilty for the religious consequences of his behavior.**

**"Therapists who have been working in this area believe that religious consequences and guilt reduce arousal more than legal consequences and guilt."**

The program description says no one is sure of the cause of pedophilia — "There is no single cause for this behavior in people" or a way to change it.

**"Rather, an attempt is made to help a man understand himself better, his sexuality and the role that his sexuality has played in his overall priestly or religious life."**

Some are given Depo-Provera, a drug for reducing sexual drive by cutting off the flow of testosterone in the body.

(According Laura Harwin, a spokeswoman for the drug's manufacturer, Upjohn Co., of Kalamazoo, Mich., Depo-Provera is approved by the Food and Drug Administration for use in treating uterine cancer but not for reducing male sexual drive.

(However, she said it can be prescribed by a doctor for any good purpose.

(She said the drug, a synthetic female hormone, also has been used for more than 20 years in 90 countries as a contraceptive for women and may be approved for that purpose in the United States.)

At the Jemez center the drug usually is administered under the supervision of a psychiatrist.

## Combination therapy

The Jemez treatment program includes:

- Administering Depo-Provera.
- Improving social skills, assertiveness and feelings of empathy. "People who are sex offenders usally lack these basic skills."
- Basic sex education. "These men usually lack basic sex education. This is a primary part of any therapeutic intervention."
- Wilderness camping. During eight days of the program, each priest is part of a small group of residents and staff who go on a wilderness experience in northern New Mexico. "Within the demanding context of the wilderness we seek to instill pride in discipline and accomplishment, commitment to action and goal attainment, trust and compassion toward others and most importantly, responsibility."
- Special group therapy with other sex offenders which deals with harm to victims and discussion of compulsions.
- Treatment for drug or alcohol abuse if needed.

An emphasis is placed on building the priest's self-esteem through spiritual training and psychotherapy.

Treatment for priests using Depo-Provera usually lasts at least 18 months.

When the total course is completed, staffers arrange for the priest to be assigned to a new ministry.

He then must participate in two years of follow-up, during which he returns periodically to the Jemez.

The document stated that "obviously, community safety is primary in these cases" and the priest is expected to continue using Depo-Provera.

A priest who is recommended for use of the medication is considered a "high risk for sexual involvement with children or adolescents minors" when he is released.

"The arousal system needs to be treated and we believe that Depo-Provera is one of the best ways, at the present time, to treat sexual arousal in men with sexual preference for adolescents or who are pedophiles."

## Success and failure

These documents describe the program as a success. They said of 15 men treated with Depo-Provera, 14 had returned to the ministry without problems.

One, who had stopped taking his medication, "returned to the same behavior," and was suspended.

But there are examples of failure.

The priest on whose behalf the 1986 document was sent to the judge — seeking treatment rather than jail — later pleaded guilty to a new offense.

He had stopped taking his medication.

As a result, the priest, Andrew Christian Andersen, is back in California serving the balance of a six-year prison term.

Andersen was convicted in California in 1986 on 26 counts of child sexual abuse for molesting altar boys.

Upon the defense attorney's request, Superior Court Judge Luis Cardenas of Santa Ana County suspended Andersen's sentence after receiving documents describing the Servants of Paraclete program.

Cardenas placed Andersen on probation provided he enter and successfully complete the Paraclete treatment program.

A condition of Andersen's probation was that he "not be in the presence of children under 18 unless accompanied by a responsible adult" and with the approval of his probation officer.

According to California records, Andersen remained at the Paraclete center from November 1986 until August 1988, when it was determined he had made sufficient progress through therapy to move to an outpatient Independent Living Setting, the program's halfway house in the Albuquerque area.

There he continued psychotherapy and attended classes at the University of New Mexico, where he was a candidate for a doctorate in English.

Cardenas told the Journal that Andersen did well while under supervision at the Paraclete center where he took Depo-Provera.

But, the judge said, when Andersen was given more freedom he stopped taking the medication.

According to records, on March 12, 1990, Andersen was charged by the Albuquerque Police Department with kidnapping and criminal sexual penetration of a minor, a 14-year-old youth.

Assistant District Attorney Orlando Torres of Bernalillo County said the youth originally claimed Andersen pulled him into his car in Albuquerque and sexually molested him.

Torres said the youth later admitted he got into the car voluntarily at Andersen's invitation, but insisted he had been molested.

On Nov. 30, 1990, Andersen pleaded guilty to three counts of criminal sexual contact of a minor and was sentenced by District Judge Pat Murdoch to 4½ years in prison to run concurrently with the six years he was to serve in California for violating probation.

Torres said Andersen is now in a special prison for adult sex offenders in California.

8-23-92
Albuquerque Journal

# Church officials aware that priest molested children

LINDA MATCHAN and STEPHEN KURKJIAN
BOSTON GLOBE

BOSTON

Catholic Church officials permitted James Porter to serve as a parish priest in Minnesota and three other states even though they were fully aware of his habitual sexual molestation of children, according to diocesan personnel records.

The records, which were obtained by the Boston Globe, provide the most complete picture of how the Catholic Church handled the case while it was unfolding during the 1960s.

The records also contain evidence that Porter misled his superiors about the success of his rehabilitation.

"Believe me, I am striving to be priestly," Porter wrote in a handwritten letter to Bishop James Connolly of the Fall River, Mass., Diocese in late April 1964, a month after Porter had been suspended

PRIEST CONTINUED ON 6A ▶

# PRIEST

▼ CONTINUED FROM 1A

and was ordered to take a leave. " ... There have been many temptations as you can imagine, but thank God, with His grace, I have handled them well."

The next day, Porter molested two youths in a New Bedford, Mass., parish, according to his indictment in New Bedford, Mass., last month on 46 counts of sexual molestation.

In Minnesota, Porter has been named in numerous civil lawsuits over alleged sexual abuse and has been charged in Washington County District Court with molesting a teen-age baby sitter who was caring for his children in 1987.

On Wednesday, Porter asked Judge Kenneth Maas to dismiss that complaint. His lawyer, Paul Lukas, argued that it failed to name a specific time frame.

Lukas also asked to move the trial out of Washington County because of pre-trial publicity.

The personnel records from the Fall River Diocese, which contain detailed notations describing concern among diocesan leaders about widespread allegations against Porter, were kept in a "vault file" at the Fall River Diocese. They were among the items subpoenaed by the Bristol County grand jury that indicted Porter.

Porter left the priesthood in 1974, more than a decade after the church was first told that he was molesting children.

Throughout much of the 1960s, when Porter was assigned to parishes in the Fall River Diocese, his superiors, including then-Monsignor — and later Cardinal — Humberto Medeiros, acquiesced in his reassignment to other parishes, despite detailed knowledge of the allegations already lodged against him.

Among the dozens of pages of records reviewed by the Boston Globe is a notation that Medeiros told Bishop James Connolly in 1964 that Porter had molested "30 or 40" youths, and was known among high school boys in North Attleborough as "the horn."

The documents reflect that, for a number of reasons including a fear of scandal, a reliance on misleading medical information and concern for Porter's welfare, the Fall River Diocese did not move immediately to expel Porter.

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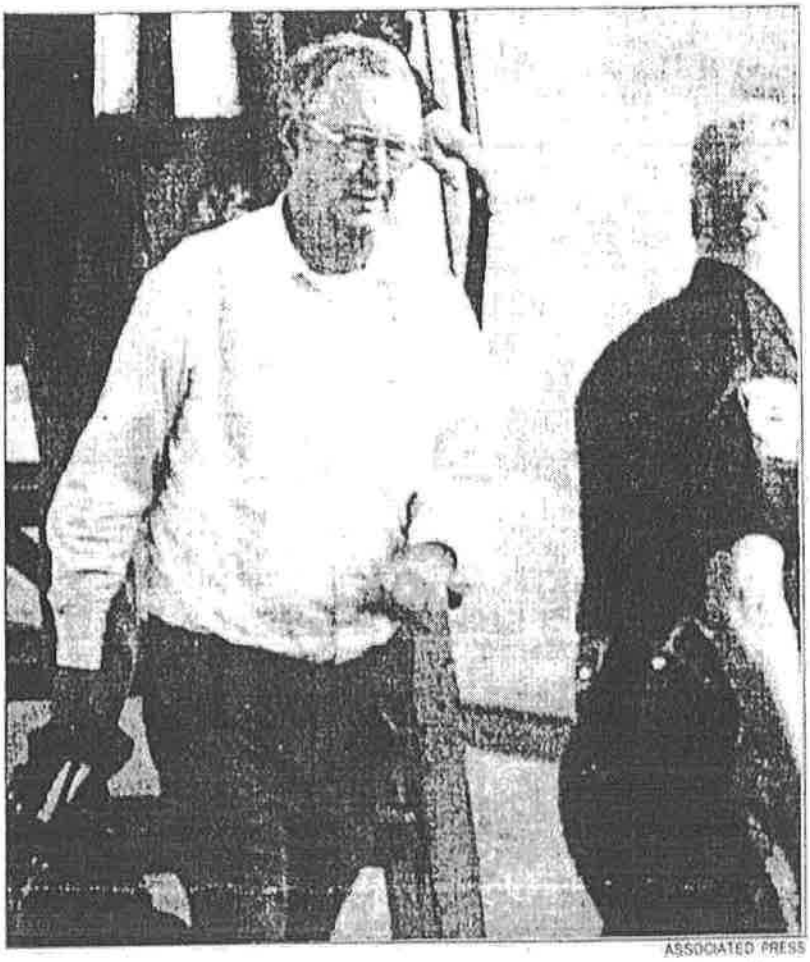

ASSOCIATED PRESS

**James R. Porter returned to Minnesota in September after pleading not guilty to sex abuse charges in Massachusetts. He has been charged in Washington County District Court with molesting a teen-age baby sitter who was caring for his children in 1987.**

complained to other priests at St. Mary's. In 1963 one father went to see Medeiros, then chancellor of the Fall River Diocese, to voice his concerns. Later that year, Porter was pulled out of St. Mary's church and quietly transferred to Sacred Heart Church in Fall River.

The records show that Connolly first learned that Porter was molesting children on March 21, 1964, from Medeiros.

Medeiros told Connolly there were "30 or 40 involved" and that Porter had a reputation among high school boys for his

formed of the incident, which, according to his notes, involved a 13-year old "non-Cath" boy.

Connolly then ordered that Porter seek hospitalization. He was diagnosed as suffering from "endogenous depression" and, for the next 13 months, he was given treatment, including electro-shock therapy.

But in September 1965, Porter's father prevailed on Connolly to take Porter back into the diocese. Assured by a report from Flanagan which indicated Por-

# Ex-priest appears in Minn. court

## He pleaded not guilty in Massachusetts. He also faces charges by his family baby sitter.

ASSOCIATED PRESS

STILLWATER, Minn. — A former Roman Catholic priest already accused in Massachusetts of molesting parish children appeared in a Minnesota courtroom yesterday to face criminal charges of sexual misconduct with his family's baby sitter.

James R. Porter, 57, of Oakdale, Minn., now married and the father of four, is accused of molesting dozens of children while he was a priest during the 1960s and 1970s.

In Minnesota, he is charged with six counts of fourth-degree criminal sexual conduct, Washington County Attorney Richard Arney said. Publicity about Porter's case prompted the former baby sitter, now 20, to come forward late last month, he said.

"When she saw from the media the extent of Porter's victimization of others, she felt she had to come forward," Arney said.

Porter did did not enter a plea to the new charges yesterday because he had not had a chance to discuss them with his attorneys.

Peter DeGelleke, one of his lawyers, questioned the timing of the latest charges. "It is highly unfair to whipsaw him between jurisdictions," he said.

Porter returned to Minnesota on Wednesday and was arrested at the airport in Minneapolis. Earlier the same day, he had plead not guilty to sex abuse charges in New Bedford, Mass.

Porter has said he was "a very sick man" and has admitted sexually abusing a number of children. He also has said, "I have not had sexual contact with any child since I left the priesthood in 1974."

But the former baby sitter, identified only by initials, alleges abuse between 1984 and 1987.

Porter was arrested Monday at his Oakdale home on the Massachusetts charges. He posted $20,000 cash bail there. A Massachusetts judge ordered Porter to appear in court in that state again by Oct. 13.

The Massachusetts charges date to the 1960s, but Porter unwittingly opened the door for the prosecution when he left that state more than 20 years ago, thereby stopping the clock on the statute of limitations, prosecutors said.

Similar allegations made in lawsuits in Minnesota are beyond the statute of limitations.

24 SEPT 92



## Nation in Brief

### A Greenspan spokesman denies rate-cut promises

ASSOCIATED PRESS

WASHINGTON — Treasury Secretary Nicholas F. Brady pushed for lower interest rates in meetings with Alan Greenspan before the Federal Reserve chairman's 1991 reappointment, but received no promises that rates would be cut, a Greenspan spokesman said yesterday.

The Los Angeles Times reported yesterday that unidentified White House officials lobbied Greenspan in 1991 to get him to agree to a 3 percent growth target this year. But the White House did not explicitly link Greenspan's reappointment to lower interest rates, the officials told the newspaper.

Greenspan spokesman Joseph R. Coyne acknowledged that Brady often talked about the need for lower rates to stimulate the economy and to ensure its continued recovery from the recession. But Coyne added that the Fed chairman made no commitment to easing credit and said he doubted that Greenspan felt he was being pressured in advance of his presidential appointment to a second four-year term in July 1991.

### Patriot missiles downed few Scuds, report says

ASSOCIATED PRESS

WASHINGTON — Patriot missiles used against Iraqi Scuds in the Persian Gulf war intercepted only a few incoming warheads, a success rate dramatically below Pentagon claims, a draft congressional report said.

"The strongest evidence . . . supports a claim that the Patriot destroyed a few Scud warheads," said a source involved in the investigation. "And there are even questions about those."

The House Government Operations

# Former priest pleads not guilty to charges of abusing 32 children

By Tony Rogers
ASSOCIATED PRESS

NEW BEDFORD, Mass. — With accusers looking on, a former Roman Catholic priest pleaded not guilty yesterday to molesting 32 children — some allegedly in church and after invoking God's name as a threat.

At a bail hearing for James R. Porter, a prosecutor also disclosed that the former clergyman is wanted in his home state of Minnesota on sexual misconduct charges involving his children's 15-year-old baby sitter.

Porter, 57, who is married and has four children, pleaded not guilty in a low, steady voice to 46 criminal charges. He was released after posting $20,000 bail and given 48 hours to return to Minnesota.

In a statement this summer, Porter admitted he had molested "a number of children" during the 1960s while he was a priest, but said he stopped after leaving the priesthood in the early 1970s.

Porter, of Oakdale, Minn., also is charged in lawsuits in Minnesota and New Mexico with abusing children while still a priest.

Bristol County Assistant District Attorney Renee Dupuis said Porter sexually assaulted children "in the parish, in the sacristy, in their own homes, in his vehicle and in assorted other places."

Porter threatened his victims by "telling them that God would get them and their families," Dupuis charged. "He also told them that what they had just done was wrong and that God would punish them."

The prosecutor said the children were aged 10 to 14 at that



**James R. Porter** faces 46 criminal charges in Massachusetts. He also is wanted in Minnesota.

assaults included forced masturbation, fellatio and forced sodomy.

Porter sat with his head bowed as Dupuis addressed the court. Nearby, more than 30 of his accusers from the diocese of Fall River in southern Massachusetts sat together.

"There's a feeling of gratitude, to see him helpless like that," said one of them, Steve Johnson, who is now 43 and lives in Providence, R.I. "I'll remember that for a long time."

Another, Ron Bellavance, 45, said he wanted to see the Catholic Church find more effective ways of dealing with possible crimes by clergy members. He complained that when the assaults allegedly occurred, children who tried to tell their parents what was happening were often silenced.

"Thirty years ago you could have told your parents about this, and they wouldn't have believed you," Bellavance said. "Priests didn't do that back then. That's the way it was."

The Massachusetts charges date to the 1960s, but Porter unwittingly opened the door for the prosecution when he left the state more than 20 years ago, thereby stopping the clock on the statute of limitations, prosecutors said.

Porter was assigned to St. Mary's Church in North Attleboro, 40 miles southwest of Boston, where he served from 1960 to 1963. Most of the charges in Massachusetts concern his tenure there, prosecutors say.

Porter was reassigned to Fall River, then New Bedford. In 1967, he left Massachusetts and entered a treatment program for pedophilia operated by the Order of the Servants of the Paraclete in Jemez Springs, N.M.

He was assigned to a church in Bemidji, Minn., but departed in 1970 and left the priesthood altogether sometime between 1971 and 1974.

The case against Porter began with accusations by Frank Fitzpatrick, 42, a private investigator from Cranston, R.I.

His interviews led to dozens of other people coming forward with similar stories of abuse. Fitzpatrick then secretly taped incriminating conversations with P[illegible], and released them to the me[illegible].

22 SEPT 92



# A tougher policy on abuse by priests

The Archdiocese of Chicago is going beyond legal requirements. A hotline is being set up.

By Brenda C. Coleman
ASSOCIATED PRESS

CHICAGO — With an increase in allegations of sexual abuse by the clergy, the second-largest Catholic archdiocese yesterday announced a toll-free hotline and an independent board to investigate priests accused of molesting children.

The policy established by the Archdiocese of Chicago may be the most comprehensive developed by any of the 188 U.S. Roman Catholic dioceses, Cardinal Joseph Bernardin said at a news conference.

The policy goes beyond legal requirements and exceeds recommendations made in June by a panel that analyzed 59 allegations of sexual misconduct reported in the archdiocese since 1963, Cardinal Bernardin said.

"I share the anguish of all those affected by this tragedy: the victims, their families, their communities and priests," said Cardinal Bernardin, the leader of 2.3 million Roman Catholics in northeastern Illinois. "While I cannot change the past, I can do something about the future."

Under the policy, a toll-free hotline will be established to handle complaints, and all allegations will be reported to the state agency that handles child-abuse cases, the cardinal said.

That agency, the Illinois Department of Children and Family Services (DCFS), notifies prosecutors when appropriate, he said.

A nine-member board composed of six lay people, including a former abuse victim who is now a lawyer, and three priests will review all complaints and determine whether accused priests are fit to serve, Cardinal Bernardin said.

The board — which also includes a child psychologist, a psychiatric expert in sexual dysfunction, and parents — was chosen by the archdiocese but will report only to the cardinal.

"I accept the clinical data which suggest that once it has been demonstrated that a priest is an abuser, he should never again return to parish ministry or any ministry which might place a child at risk," the cardinal said.

The new policy also includes improved psychological screening of seminarians and better courses in sexual development, as well as personnel records that follow a priest throughout his career.

An existing office, the vicars for priests, will continue to counsel, support and refer accused priests and those found to be abusers to appropriate professional services, Cardinal Bernardin said.

Bill Ryan, a spokesman for the U.S. Catholic Conference in Washington, said he believed that most dioceses already had policies regarding abusive priests. But Cardinal Bernardin's "could well be a model" for improvements or new ones.

The archdiocese is still involved in a court battle with the Cook County State's Attorney's Office over the release of records concerning sexual abuse allegations against about 20 priests since 1984.

Cardinal Bernardin said yesterday that he hoped the two sides could resolve the dispute, which focuses on the extent of "pastoral privilege" — how much is legally protected of what is told to priests in confidence.

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## Nation in Brief

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### Former priest arrested in sexual-assault case

ASSOCIATED PRESS

NEW BEDFORD, Mass. — A former Roman Catholic priest accused of molesting scores of children more than 20 years ago was arrested yesterday in Minnesota on a Massachusetts warrant alleging sexual assault, authorities said.

James R. Porter, 57, was taken into custody in his home town of Oakdale, Minn., said Kim Blaiser, a spokeswoman for the Washington County, Minn., Sheriff's Department. Extradition proceedings were scheduled for today.

An attorney for some of Porter's accusers, Roderick MacLeish, said prosecutors indicted Porter on 46 sexual-abuse counts involving 32 people. Bristol County, Mass., prosecutors could not be reached for comment. District Attorney Paul Walsh scheduled a news conference for today to discuss the Porter investigation.

### Beauty contestant killed in parachuting accident

ASSOCIATED PRESS

FARMVILLE, N.C. — A Miss USA contestant who took up sky diving to conquer her fear of heights died in a parachuting accident, authorities said yesterday.

Tess Elliott, 23, Miss North Carolina, fell to her death Sunday when she became entangled in her parachute lines, said Pitt County Sheriff's Maj. Donnie Hudson.

Elliott apparently choked to death

Albuquerque Journal

# Pedophilia Incidence Among Priests Unclear, Expert Says

By Art Geiselman 8-23-92

JOURNAL INVESTIGATIVE REPORTER

Pedophilia "happens in all walks of life," cording to an Albuquerque expert on the sorder.

Psychologist Al S. Fedoravicius, a Ph.D. so has long studied the disorder, said search by behaviorists isn't extensive -b to determine if pedophilia is more nt in the priesthood than in society in

.. s just not clear. We just don't have good ta," Fedoravicius said in an interview oday, adding that priests shouldn't be ngled out. "We shouldn't point at the Catholic Church because it happens in all walks of life."

Fedoravicius, chief of psychological services at the Veterans Administration Hospital here, said research has not precisely determined how many priests have been diagnosed as pedophiles or if the number is growing.

"The reporting (of such incidents) has gone up significantly over the last years," he said. "But this may be cultural — because of a more educated society, the recognition of what it does (to the victims) and the making of new laws."

"Twenty-five years ago the community was there to protect the priests," he recalled. "It was their duty to protect them." This is no longer always the case.

In a recent story in the weekly Santa Fe Reporter, Jason Berry, a New Orleans journalist and researcher, said at least 200 priests and monastic brothers have been reported to the Vatican for sex offenses and about $300 million has been paid to victims by the church and insurance companies. Berry is writing a soon-to-be published book on the subject.

Fedoravicius said research during the past five to 10 years shows that pedophilia, the sexual attraction of adults to children, is incurable.

Therefore, he does not believe any treatment program can be completely effective.

The answer is a long-range one, he said, requiring parents to raise children to grow up as mature adults with no sexual hang-ups.

"Pedophiles not infrequently have been abused as children."

Fedoravicius said in some cases male pedophiles may be homosexuals, while in other instances they are heterosexuals who are also attracted to young males.

Pedophilia is known among women, he said, "but is less frequent."

Fedoravicius was born a Catholic in Lithuania just before World War II.

# Spiritual Healing Brings Priests to Paraclete

## Leader Says Sexual Issues Not Focus

By Deborah Baker

THE ASSOCIATED PRESS

JEMEZ SPRINGS — Who ministers to the wounded ministers?

Stunned to discover the hobo he had invited into his kitchen for a meal was an ex-priest, the Rev. Gerald Fitzgerald wrestled with that question.

It led the Massachusetts priest to a new type of ministry and, eventually, to an old, adobe inn in northern New Mexico's Jemez Mountains.

Here, in 1947, he founded a Roman Catholic religious order devoted solely to helping priests and brothers in crisis.

Many troubled clergymen have sought solace and spiritual renewal [illegible] center operated by the Servants of the Paraclete.

But the peace and privacy the center considers crucial to its mission have been shattered.

Lawsuits allege that the center 25 years ago treated a priest for sexually abusing children who then went on to abuse scores more youngsters.

The resulting news coverage has been difficult for the center and its 43 residents, the Rev. Liam Hoare, head of the congregation's programs in the United States, said in a recent interview.

Most of the residents are here not because they are sexually attracted to children, he said, but for other reasons: mid-life crises, vocational crises, depression, stress-related disorders, other psychosexual illnesses.

Priests with drug or alcohol problems are treated at the Servants of the Paraclete's St. Michael's Community in St. Louis, Mo.

"It's [illegible] to construe that Jemez Springs is a [illegible] center," Hoare said. He speaks softly, his words tinged with the accent of his native Ireland.

And he bristles at the suggestion by lawyers that the Servants of the Paraclete [illegible]

"[illegible] and we've done [illegible], and I don't feel that we should pull out," Hoare said in the first interview he has given since he became head of the 34-member order in 1987.

For years, the Jemez Springs center was little more than a retreat house — "priests helping priests," Hoare said. There were no professionals on the staff.

The emphasis was on spiritual renewal, and residents could be found in the chapel around the clock. [illegible] also find a cup of [illegible] friendly card game at any hour.

About two-thirds of [illegible] [illegible] brothers [illegible] and [illegible]

[illegible] offered [illegible] according to Hoare [illegible] has a master's degree in clinical psychology. The programs were began at the congregation's Albuquerque facility, then consolidated in 1981 at Jemez Springs, Hoare said.

Today, a [illegible] staff of 27 [illegible] and [illegible] — and [illegible] at the Jemez [illegible] month program [illegible] care and [illegible] according to a [illegible]

[illegible] sophisticated, [illegible] includes a [illegible] evaluation and [illegible] up to five years.

Daily schedules include worship, therapy and exercise.

Hoare would not answer questions [illegible] Mexico [illegible] the Servants [illegible] involve ex-priest James R. Porter. According [illegible] Porter was [illegible] the Jemez [illegible] and [illegible] of [illegible] in [illegible] pedophilia, according to Journal files.

The suits [illegible] for monetary damages from the church and the Paraclete order for the grief they say was caused.

Albuquerque lawyer Bruce Pas[illegible] other [illegible] have [illegible] by the Servants of the Paraclete. Their [illegible] victims have called him, he said.

The Servants of the Paraclete [illegible] years ago [illegible] about pedophilia and clinical methods of dealing with it.

Hoare said for at least the past 15 years, the center has been "very, very prudent" in its recommendations involving priests who are sexually attracted to children.

The Servants of the Paraclete maintain that for pedophiles, they do not recommend a return to parish ministry that would put them in contact with children.

"Do hear me when I say . . . that we are in the business of resolving problems, not creating them," Hoare said.

8-23-92
Albuquerque Journal

# Supreme Court explains Yetka decision

MARY R. SANDOK ASSOCIATED PRESS

The governor can extend a judge's term only to make the judge eligible for minimum retirement benefits, according to the acting Minnesota Supreme Court's opinion in a case brought by former football star Alan Page.

The unanimous opinion to be filed today explains an Aug. 7 order by the court. The ruling overturned Gov. Arne Carlson's order that would have extended Associate Justice Lawrence Yetka's term and canceled this fall's election for Yetka's Supreme Court seat.

The court's Aug. 7 order cleared the way for Page, an assistant state attorney general, and two others to run for Yetka's seat. Yetka, who has served on the court since July 1973, did not file for re-election.

The earlier order and the subsequent opinion were issued by a panel of seven retired judges who were named by the Supreme Court to act for it in the case.

Earlier this summer, Carlson, at Yetka's request, extended the justice's term until Oct. 31, 1994. Yetka will be 70 on Oct. 1, 1994, and would have to retire by Oct. 31 under mandatory retirement laws.

Page challenged the extension, which Carlson granted under a 1973 law that says terms of judges who served before 1974 can be extended so judges receive "full" pension benefits.

# Insurer trying to quit ex-priest's sex abuse case

ASSOCIATED PRESS

BOSTON

An insurance company's attempt to pull out of a case in which people claim that a Catholic priest sexually abused them has drawn the ire of both the church and the alleged victims.

The Continental Insurance Co., which insured the Fall River Roman Catholic Diocese, was about to enter mediation with the diocese and dozens of people who say they were abused by former priest James Porter, who now lives in Minnesota.

But on Friday the insurance company said it was pulling out.

A diocesan statement said, "Continental has acted in bad faith and has breached its duty to provide insurance and to defend the diocese." It said the church would "pursue claims that Continental has engaged in unfair and deceptive insurance practices and will seek all the damages to which it is entitled."

# Man sentenced to 18 years in slaying of teen

John Dion Neeland, 19, who pleaded guilty to unintentional second-degree murder in the death of a Highland Park High School student, was sentenced Wednesday to 18 years in prison.

Ramsey County District Court Judge Kathleen Gearin, who imposed the sentence, also said Neeland may have to pay restitution to cover funeral expenses.

Neeland will serve 11 years and 9 months if he earns maximum time off for good behavior. He gets credit for 105 days already spent in the county jail.

Neeland testified earlier this month that he was arguing with the victim, James Scarver, 17, when he "poked" him in the rib cage with a steak knife.

NEW YORK TIMES NATIONAL THURSDAY, AUGUST 20, 1992 L A25

# angle Killing

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friends held Mr. Smart down
Flynn shot him in the head.
sentencing hearing today,

Judge McHugh turned aside a plea from Mr. Flynn's mother, Elaine, that the punishment be lenient. "He never wanted to commit this crime," Mrs. Flynn told the judge. "He was a 15½-year-old child. Pam used sex, lust and the threat of abandonment to get what she wanted done."

The judge also turned down a plea from the victim's mother, Judy Smart, that Mr. Flynn be locked away for life. "This terrible person deserves life imprisonment," Mrs. Smart said, adding as she turned to the defendant: "I feel no pity for you whatsoever, William Flynn. I'm sure you know right from wrong."

Before sentencing, Mr. Flynn was asked by a reporter how he felt. "I'm facing 28 years to life," he responded. "How would you feel?"

# Insurers Sue Diocese Over Molestation Case

BOSTON, Aug. 19 (AP) — The insurance company for a Roman Catholic diocese in Massachusetts is suing to avoid having to pay damages that may be awarded to victims of a former priest accused of molesting children.

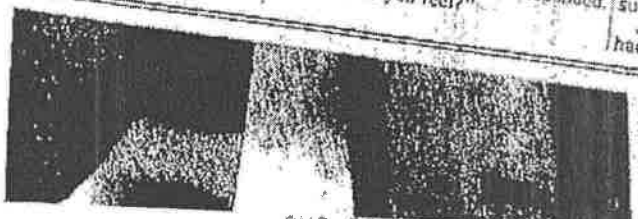
The Continental Insurance Company said Tuesday that the church had been aware of the abuse yet had failed to report the former priest, James R. Porter, to the authorities or to remove him from contact with children.

The insurance company, based in New York, named the Diocese of Fall River, its bishop and Mr. Porter in a suit in Federal District Court here.

John Kerns, a diocese spokesman, had no response to the suit. Mr. Porter has been accused of molesting scores of children in Massachusetts, Minnesota and New Mexico in the 1960's and 70's before leaving the priesthood in 1974. He is now married with four children and living in Minnesota.

No criminal charges have been brought against Mr. Porter. The accusations against him are being investigated by the authorities in Bristol County in southeastern Massachusetts.

More national news, pages B10 and B12.



Boston, MA
Globe
Boston Met Area

Thursday D 521,364

AUG 13, 1992

N2916

# Former New Bedford altar boy says Porter raped him in church

By Linda Matchan
GLOBE STAFF

The attorney representing the alleged victims of former priest James R. Porter says he now has evidence that church officials allowed Porter to supervise altar boys in a New Bedford church – despite his reassignment to hospital duties in the wake of allegations that the priest abused children – and that he raped at least one of the altar boys.

"This is the third location where Porter had unsupervised, unrestricted access to altar boys when officials in the church were aware of his behavior," said Boston attorney Roderick MacLeish Jr. "This is a very unfortunate development."

The Fall River Diocese has been under criticism for several months since more than 70 men and women began coming forward to say that Porter had sexually abused them while he served at three parishes in North Attleborough, Fall River and New Bedford between 1960 and 1967. Porter, who is now married and has children, lives in Minnesota.

Alleged victims and their families have charged that church officials merely transferred Porter from one parish to another when they became aware of his behavior, and that by the time he arrived at St. James Parish in New Bedford, priests were instructed to keep him away from children because he had a "problem with boys." Porter was then reportedly assigned to St. Luke's Hospital in New Bedford.

> **'The damage this man has done . . . is almost impossible to convey.'**
>
> RODERICK MacLEISH
> *Boston attorney*

But MacLeish says he has evidence that Porter was still allowed to say Mass at St. James Church and to oversee the activities of altar boys.

MacLeish said yesterday that he has been contacted by a man who lives in southeastern Massachusetts who claims that, in 1966, while Porter was primarily assigned to the hospital, the priest raped him while he was an altar boy at St. James Church. The man said he fled the church after the incident and told a priest named Msgr. Gallagher about it; he said Gallagher then told another priest named Rev. Shovelton to take Porter's place at Mass. The man said he never saw Porter at the church again.

MacLeish said the man also told him he witnessed one other altar boy being sexually molested by Porter.

MacLeish said it has taken this man several months to come forward with his story because of his difficulty in coming to terms with the alleged rape.

"I think the damage this man has done to hundreds of children is almost impossible to convey in a meaningful way," MacLeish said about Porter.

There have been previous allegations that Porter sexually abused children during his time in New Bedford. However, yesterday's remarks by MacLeish contained the first charges that Porter molested anyone on the premises of St. James Church.

Meanwhile, other alleged victims of Porter are forming a nonprofit foundation to provide assistance to victims of child sexual abuse.

"Our mission is to provide a safe environment for all survivors of child sexual abuse," said Steve Johnson of Rhode Island, who is coordinating the group's activities. He said the group, tentatively named "Protect the Children," is attempting to raise funds for therapy for survivors of any sort of child abuse and to provide educational information to schools, parent organizations and churches about the issue of sexual abuse.

Boston, MA
Herald
Boston Met Area

Thursday D 356,926

AUG 6, 1992

N2920

# Ex-priest formally denies sex abuse claims in Minn.

By KATHRYN MARCHOCKI

Ex-priest James R. Porter, acting as his own legal counsel, is formally denying allegations he sexually abused 16 boys while serving in a Minnesota parish, attorneys in the case said yesterday.

Porter, who is alleged to have sexually assaulted at least 69 other young people when he served in Massachusetts parishes from 1960 to 1967, denied all allegations made in 16 suits filed in Minnesota last month, his family attorney said yesterday.

In the document filed by Porter, dated Aug. 3, the 58-year-old former cleric denies all charges "because of the possibility of criminal prosecution against him concerning the events described in plaintiffs' complaint and in keeping with his rights against self-incrimination under the 5th and 14th amendments of the U.S. Constitution and ... Minnesota Constitution," attorney Bruce Jones of Minnesota said.

"We are his family attorney," Jones said. "We are advising him; we are not representing him. He is representing himself in these actions."

"Mr. Porter doesn't have any comments beyond the statement he has made," Jones added.

Attorney Jeffrey R. Anderson, who represents the 16 alleged victims, said he received Porter's answer yesterday and "we don't know the legal effect of the ability to assert the 5th Amendment in these claims."

Porter is alleged to have "systematically" sexually assaulted at least 16 youths while he was associate pastor of St. Philip's Church in Bemidji, Minn., from 1969 to 1970, the suits claim.

After receiving complaints from parents and relatives that Porter raped and molested youths in parishes in North Attleboro, Fall River and New Bedford, the diocese of Fall River "clandestinely transferred" him to the Servants of the Paraclete facility in Jemez Springs, N.M., in 1967, the suits allege.

While there to receive psychological treatment for sexually molesting children, Porter allegedly was allowed to leave the facility and serve in Catholic churches throughout New Mexico, where he molested at least three other children, according to the suit.

He was appointed to the Bemidji parish after the Servants of the Paraclete transferred him to their Nevis, Minn., facility in 1969, the suits alleges.

Porter is the focus of a criminal investigation by the Bristol County district attorney's office. No charges have been brought against him.

Porter is alleged to have sexually assaulted youths in Rhode Island and New Hampshire in addition to Massachusetts, New Mexico and Minnesota.

Boston attorney Roderick MacLeish Jr. represents 69 of Porters' alleged victims in Massachusetts.

Fall River, MA
Herald News
New Bedford Mal Area

Sunday SUN 37,059

AUG 2, 1992

N2942

# Attorney believes it's too late to prosecute Porter

By MICHAEL W. FREEMAN
Herald News Staff Reporter

FALL RIVER — According to a local attorney experienced in criminal law, the time for prosecuting James R. Porter is long gone.

Kenneth L. Sullivan, of this city, believes the central question in the Porter case — whether the statute of limitations has run out on a long list of sexual abuse charges — was settled by a Massachusetts Appeals Court in a recent criminal case, *Commonwealth vs Richard A. Purinton* Sullivan said the verdict shows a specific time limit for child molestation cases.

"My opinion is the Commonwealth is barred from prosecuting Porter," Sullivan said. "A motion to dismiss by (Porter's) defense council would effectively resolve the issue."

As for those seeking to prosecute

Turn to LAWYER, Page A6

## Lawyer: Too late to prosecute

From Page One

Porter, Sullivan said "I think they're dead in the water."

Porter, 57, a former priest in the Fall River Diocese, now lives in Oakdale, Minn., with his wife and four children. He has indicated he molested as many as 100 children in the 1960s when he served in parishes in North Attleboro, Fall River and New Bedford.

Bristol County District Attorney Paul F. Walsh Jr. has said that the statute of limitations stops when a person leaves the state, which has forced prosecutors to scramble to find the date when Porter left the legal jurisdiction of Massachusetts.

But Sullivan argues that the Purinton case settled the question.

Richard A. Purinton was convicted in the Middlesex Superior Court on the charge of rape of a child. He was later released on parole and with the assistance of a new attorney, he appealed the verdict.

Purinton argued that his trial counsel had failed to effectively litigate Purinton's claim that prosecution for the crime he had been charged with was barred by the statute of limitations. As a result, Purinton claimed he was denied his constitutional right to the effective assistance of counsel.

The Appeals Court denied this motion on June 9, saying the offense of rape of a child is governed by the statute of limitations set by state law. The lawrequires the state to prove that the defendent's crimes were committed no earlier than six years prior to September 30, 1985 — or September 30, 1979.

"In this case, the statute of limitations was touched upon and amplified by the Appeals Court," Sullivan said. "The court would seem to answer decisively the question the Porter case posed. The offense of rape of a child is governed by the statute of limitations."

Porter left the priesthood in 1967, and most of his Massachusetts and Rhode Island victims have indicated that they were molested by Porter during the 1960s.

"Can the Commonwealth prove Porter committed the crime he's charged with within six years (of 1979)?" Sullivan said. "If they can't, then the case is thrown out. There's no question the statute of limitations is carved in stone."

Sullivan said the only time the statute of limitations doesn't apply is with first- or second-degree murder cases. The only other exceptions are with treason cases, and those apply only in federal courts.

And he said the statute of limitations also applies to civil suits, in the event that the victims tried to bring a lawsuit against Porter.

"Simply stated, we can't do it. That's what this case holds," Sullivan said.

The date Porter left Massachusetts is just one of the many complex legal issues Walsh and his staff are researching before deciding whether the former priest can be prosecuted.

Sullivan said he felt Walsh is "conscientiously trying to evaluate this case to see if the prosecution can be done, but he's confronted by the same problems of this (Purinton) case."

# T ad contract may go to Rappaport firm

By JONATHAN WELLS

MBTA officials are expected to recommend today that a multimillion-dollar advertising contract be awarded to a newly formed Boston firm backed by former Republican U.S. Senate candidate James Rappaport.

Sources told the Herald T General Manager John Haley will ask the authority's board of directors to approve the contract award at the board's monthly meeting today.

The staff's recommendation to the board will be to select Park Transit Displays, Inc. to sell, place and maintain advertising on all MBTA property for the next five years, the sources said.

In July, the MBTA was set to award the contract to a partnership headed by then-Boston Licensing Board commissioner Richard Arrington and New York advertising executive William Apfelbaum.

However, Haley scrapped that bid process the day before the board vote and ordered it re-bid after a series of Herald reports called into question Arrington's qualifications.

# Porter was accused of abusing wife's relative

By KATHRYN MARCHOCKI

Former Catholic priest James R. Porter has been accused of sexually abusing a relative of his wife, but her case cannot be prosecuted because the statute of limitations has run out, a prosecuting attorney said this week.

The woman, whose name remains confidential, is related to Verlyn Porter, who married the former priest in 1976 and currently lives with him and their four children in Oakdale, Minn.

Her statement to investigators is among several reports filed in a Stillwater, Minn., court Wednesday by prosecutors, said Washington County first assistant attorney Richard Hodsdon.

The date of the alleged offense was unknown last night, but the statute of limitations on such a crime in Minnesota is seven years. Porter allegedly molested two other local people whose cases are now outside of the statute of limitations.

The reports were filed in response to a motion by Porter's defense attorney Paul Lukas to dismiss six charges of criminal sexual misconduct brought against him last month, said Washington County Attorney Richard M. Arney.

The state's filing is designed to counter defense assertions that there is no probable cause to suggest Porter committed the crimes.

Those six charges involve his children's baby sitter and allegedly occurred in his home in the summer of 1987. A hearing on these charges and several defense motions reconvenes in Washington County district court this morning.

Porter also was charged last month in 46 indictments with sexually abusing school children in Bristol County in the 1960s.

Besides the statements from the three other alleged Porter victims, Minnesota authorities also filed an FBI report in which Porter told agents in 1989 he sexually molested from "40 to 50 boys" while a priest in the 1960s and was caught by the Catholic Church doing it "about five times."

But the FBI never forwarded the report of his admissions to authorities in Massachusetts, where Porter was a priest from 1960 to 1967, said Special Agent Karen Cid.

"We had no knowledge of anything to do with Massachusetts. Massachusetts was never mentioned. We had absolutely no idea there was any connection to Massachusetts," Cid said last night.

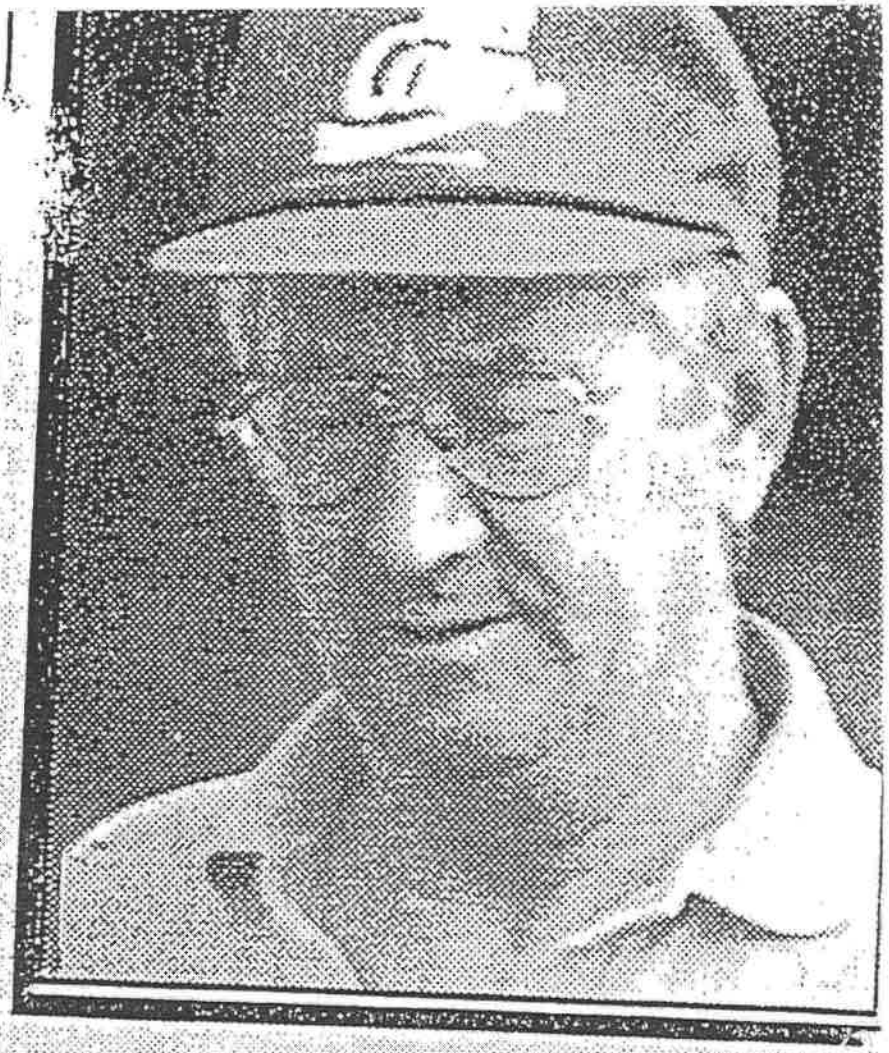
The FBI's "sole" reason for interviewing Porter in December 1989 was as a "possible suspect" in the gunpoint kidnapping of 11-year-old Jacob Wetterling in Minnesota on Oct. 22, 1989, she said. Once Porter established an alibi and no longer was considered a suspect in that case, she said the report was "disseminated to local law enforcement in Minnesota."

"I'm not sure, given any other circumstances, we would have done anything differently," she said.

The FBI report was sent to Oakdale Police Lt. Bill Hutton, who had earlier suggested the bureau interrogate Porter in connection with the kidnapping after talking with former North Attleboro resident Frank Fitzpatrick.

Fitzpatrick, 43, who has accused Porter of raping him in 1962, said he called Hutton in 1989 when he tracked the former priest to Oakdale. But he never knew the FBI or the Oakdale police had an admission from Porter until Wednesday.





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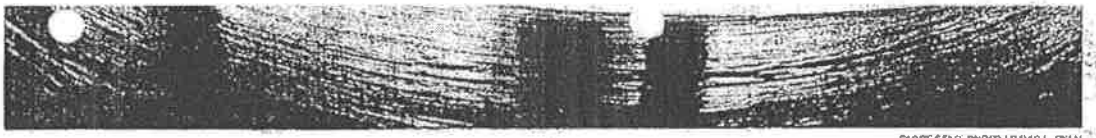

GLOBE STAFF PHOTO / DAVID L. RYAN

**FLYING IN THE FACE OF TIME** – *Eric Morin, with American Steeple and Tower Co. in Salem, adds a coat of black paint to the clock atop the First Congregational Church in Woburn yesterday as part of ongoing renovations.*

# Man says charge made before Porter was priest

By Linda Matchan and Stephen Kurkjian
GLOBE STAFF

In the first evidence that Catholic Church officials knew about James R. Porter's alleged sexual abuse before he entered the priesthood, an FBI agent said yesterday that Porter molested him at a Catholic summer camp in 1956.

The agent, who grew up in southeastern Massachusetts, said in interviews with the Globe that he informed church officials who supervised the camp that Porter, who was about to enter a seminary, had molested him two or three times.

Even so, Porter was hired back as a counselor at the camp in Fractown for the following two summers, according to the agent, who asked that his name not be used because, he said, he has never divulged the incident to his family.

The alleged molestation occurred the summer between Porter's graduation from Boston College and the beginning of his studies for the priesthood at St. Mary's Seminary in Baltimore.

If true, the Washington-based agent's allegations would indicate that officials of the Fall River Diocese knew that Porter had been accused of molesting children before accepting him for the priesthood in 1960.

PORTER, Page 21

*where the Police Department is making all the right moves.*

A RANKING POLICE INVESTIGATOR

# hearing as evidence of reform

St.
day,

And some police officials also point out that the Police Department is ahead of the Suffolk district attorney's office in the Cosby case. This time, they say, it was the office of former district attorney Newman Cosby should be first.

"This is a case where the Police Department is making all the right moves," said one ranking police investigator who asked not to be identified.

# In Neponset, neighbors try to talk things out

By Peter S. Canellos
GLOBE STAFF

They came from the front lines of Boston's battle to protect its neighborhoods: places called King and Train and Adams streets, where residents try to get along, but sometimes slip up, and where crime is not bad, but everyone lives in fear of tomorrow's headlines.

A dining room table was their crucible. A coffee urn provided a little sustenance. A copy of Whistler's painting of his mother hung on the wall.

When the people of Dorchester's Neponset neighborhood gathered Wednesday night at the home of Covina Carleton for their monthly Crime Watch update, their mission was to grill city officials and a local landlord about annoying behavior by some local tenants, thought to be on rent subsidies.

But when they were finished, after a naked discussion of their fears and hopes and expectations for their increasingly diverse neighborhood, all was calm and well. They thanked Tom Santry of the Boston Housing Authority for his straightforward answers about subsidies. They thanked landlord Jack Heelen, owner of the Victory Gardens complex on Victory Road, for his help. They

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# Man: Porter abuse alleged in '56

■ PORTER
Continued from Page 18

During the decade that followed, Porter was also allowed to continue in the priesthood even though church officials were well aware of the numerous allegations against him, according to his diocesan personnel files.

The FBI agent, now 48, said the incidents took place when he was a 12-year-old senior camper at the Freetown Cathedral Camp. The man said Porter, like many seminarians, worked summers at the Freetown camp for boys and was put in charge of the dormitory. He said on two or three occasions he was awakened at night by Porter, who had "climbed on top of me" and straddled him from behind.

The agent said he was confused about what was happening, and after the second or third incident went to see Rev. William McMahon, who supervised activities at the camp. "I told him what happened and said, 'Is there something wrong with this?' He said, 'Yeah, and I'll take care of it.' [Porter] never bothered me again."

The man said he did not know if any other boys at camp had had similar experiences, and first learned that others in Massachusetts were accusing Porter of sexual abuse when he read newspaper articles this past May.

Records in Porter's diocesan personnel file show he was working as a 21-year-old counselor at the Cathedral Camp in 1956, under the supervision of a "Rev. McMahon." Porter completed his seminary work in 1960, graduating with an 82.5 average, and took on his first appointment as curate on April 8, 1960, at St. Mary's Church in North Attleborough.

Porter has been accused of molesting scores of children in Massachusetts, Minnesota and New Mexico, and last month was indicted on 46 sexual abuse charges involving 32 men and women in Bristol County. He has also been indicted in Minnesota on six charges of alleged sexual misconduct with a babysitter in 1987 and faces civil charges involving incidents with more than a dozen Minnesota and New Mexico youths.

There is no record in any of Porter's personnel documents to suggest that Porter's supervisors at St. Mary's Seminary were told about any sexual problems Porter might have had. Indeed, upon graduation Porter received a positive letter of recommendation from the seminary's rector, Rev. Eugene I. Van Antwerp.

"A manly, genuine young man, seemingly disorganized, Mr. Porter has managed to achieve a great deal in his years in the seminary," the rector wrote.

Meanwhile, prosecutors in Minnesota said yesterday that in late 1989 the FBI had turned over to local police there a statement in which Porter acknowledged having molested 40-60 youths while in the priesthood. The chief of the Oakdale (Minn.) Police Department, which received the report, did not return phone calls yesterday to answer whether the department had informed law enforcement authorities in Massachusetts about the statement.

Porter had been interviewed in December 1989 in connection with the kidnapping of 11-year-old Jacob Wetterling, who was abducted Oct. 22, 1989 by an armed man in St. Joseph's, Minn.

"We interviewed hundreds of people in that case based on tips that we got about anyone who had been [suspected of being involved in any] sexual crimes with children," Grant Beise, an FBI agent in Minneapolis, said.

Frank Fitzpatrick, a Rhode Island private investigator who has said Porter raped him several times in 1962, said yesterday that police in Oakdale, Minn. might have had a file on Porter because in November 1989 he informed Oakdale detectives that Porter had molested him and about a dozen other youths in the 1960s. Porter was married and living in Oakdale.

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GES, Page 38

# FBI failed to tell Mass. of Porter '89 admission

## Ex-priest reportedly said he had molested 30-40

By Linda Matchan
and Stephen Kurkjian
GLOBE STAFF

James R. Porter told FBI agents investigating the disappearance of a Minnesota youth in 1989 that he had molested 30 to 40 children while a priest in Southeastern Massachusetts, but the agents failed to turn the information over to Massachusetts officials, sources told the Globe yesterday.

The sources, who have examined an FBI document on the interrogation, said Porter was questioned by the agents about the kidnapping of 11-year-old Jacob Wetterling in St. Joseph, a town near Porter's home. The source said Porter provided authorities with an alibi that convinced them he was not involved in the youth's disappearance.

However, during the interrogation Porter told the FBI he had molested 30 to 40 youths while a priest in southeastern Massachusetts in the early 1960s, according to the source. There was no indication in the FBI report that his admission was shared with law enforcement officials in Massachusetts.

The allegations concerning Porter's molestation of youths while a priest in the Fall River diocese during the early 1960s were brought to light this year by a Rhode Island private detective who was one of those allegedly assaulted by Porter.

Meanwhile, several alleged victims of sexual molestation by Porter reacted bitterly yesterday to the disclosure that diocesan personnel records show Porter was allowed to work in several parishes even though church officials were aware of his sexual abuse of children.

PORTER, Page 30



# FBI didn't tell Mass. of Porter admission

■PORTER
Continued from Page 25

The alleged victims, who have led a crusade to have Porter held responsible for sexual abuse during the 1960s, demanded that the Fall River Roman Catholic Diocese make the documents public.

"I am outraged," said Frank Fitzpatrick, a Rhode Island private investigator who says he was molested by Porter while a student at St. Mary's school in North Attleborough.

"The church has not admitted knowing anything about this, and they have been saying publicly" in the Fall River diocesan newspaper "that the allegations against Porter are overblown, while at the same time they had his personnel file sitting there," Fitzpatrick said.

The Globe reported yesterday that Porter's personnel file, which recently was turned over to the Bristol district attorney's office, contained records that show two of Porter's fellow priests at St. Mary's Church in North Attleborough confronted him in June 1963 with allegations that he was abusing children. In addition, Bishop James L. Connolly was made aware of the allegations against Porter by March 1964.

In ensuing years, Bishop Connolly received notice on at least four occasions that Porter had been accused of abusing other children, but allowed him to work at parishes on either a temporary or full-time basis. Porter resigned from the priesthood in 1974.

Despite the repeated allegations, no one in the church reported his behavior to law enforcement authorities or parents.

In recent months, Porter has been accused in civil and criminal courts of abusing more than 70 people in Massachusetts, Minnesota and New Mexico since the story broke in May that he allegedly had molested children during his tenure as a priest between 1960 and 1974.

This summer, Porter acknowledged publicly that he had molested children while in the priesthood, but not since returning to lay life in 1974.

Dan Lyons, another alleged victim from North Attleborough, said the documents showed that even from the beginning, Porter's needs were regarded more seriously than those of his alleged victims. There is no indication in any of the files obtained by the Globe that provisions were being made for the welfare of the children involved.

"Isn't it sad that Porter was continuously given consideration by the church, and that we were offered nothing," Lyons said. He called on the Fall River Diocese to release the hundreds of pages of personnel records it had maintained on Porter.

Boston lawyer Roderick MacLeish Jr., who is representing more than 70 of Porter's alleged victims, said yesterday he found the new information regarding the diocese's knowledge of Porter's activities "horrifying." However, he said he is optimistic positive changes will come out of it "for the children of tomorrow."

MacLeish said he has been working with Fall River diocesan officials to develop a coherent and effective policy "geared toward protecting children." He said it would include "a meaningful education policy within the church," a mechanism for reporting abuse and psychological screening of seminary applicants to identify potential abusers.

MacLeish has been negotiating with the Fall River Diocese to obtain damages on behalf of his clients. He said the documents would not affect those negotiations.

In Minnesota yesterday, Porter asked a judge to dismiss a complaint accusing him of abusing a girl who baby-sat his children. Porter, who lives with his wife and four children in a suburb of St. Paul, did not enter a plea, but his lawyer made several motions before Washington County District Judge Kenneth Maas.

Attorney Paul Lukas asked Maas to drop all six counts against Porter, arguing the complaint against him failed to name a specific time frame. Lukas also contended the complaint did not lay out a factual basis for two of the three alleged incidents.

County prosecutors argued they had provided sufficient information about the assault, which allegedly took place in 1987, to comply with Minnesota law.



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ardians ad litem (guardians for
; the best interests of abused
(See Guardians, page 10)

The major difference between the two plans is the right of way would be acquired for four lanes for a longer stretch but there would be no grading of four lanes one-fourth mile east of Helmo.

Washington County Public Works Director Don Wisniewski said the choices are to pursue the new plan or do nothing and use the money for other Capital Improvement Plan projects.

Commissioner Mary Hauser said it would be better to take action on approving a plan than to delay it.

The motion approving the plan was contingent upon Lake Elmo,

(See County, page 10)

# Records reportedly show that Porter was allowed to work despite abuse reports

BOSTON (AP) — James R. Porter's personnel file shows he was allowed to work as a Roman Catholic priest in four states although church officials had been told he had molested children, according to a report.

Porter's personnel records at the Fall River Diocese indicate it did not alert parishes to which he was being assigned while being treated of the allegations of sexually assaulting children, The Boston Globe said today.

It said records show that Bishop James L. Connolly of Fall River was told at least five times of allegations that Porter had molested youths before discussing the possibility of asking Porter to leave the priesthood.

Under canon law, a man can be removed from the priesthood if he commits a sexual act with a youth younger than 16.

Porter left the priesthood in 1974, years after church officials were told he was molesting children. He is married, has four children and lives in Oakdale, Minn.

In the last two months, he has been accused in civil and criminal court actions of sexually abusing children in Massachusetts, Minnesota and New Mexico.

He was indicted last month in Bristol County on 46 charges of sexually abusing children.

Porter became a priest in 1960 and was assigned to St. Mary's Church in North Attleborough.

Statements filed in conjunction with the indictment indicate he allegedly began molesting children within weeks, and that a few parents complained to other priests in the parish.

In 1963, one father reportedly went to then-Monsignor Humberto Medeiros, chancellor of the Fall River Diocese at the time and later archbishop of Boston, with his concerns.

Porter was transferred Sacred Heart Church in Fall River later that year,

(See Porter, page 10)

# onstitution at UW-RF program

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spend for "the general welfare." After an
y, the Anti-Federalist continues an analysis
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'ederal Courts under Article III, and lawyers,
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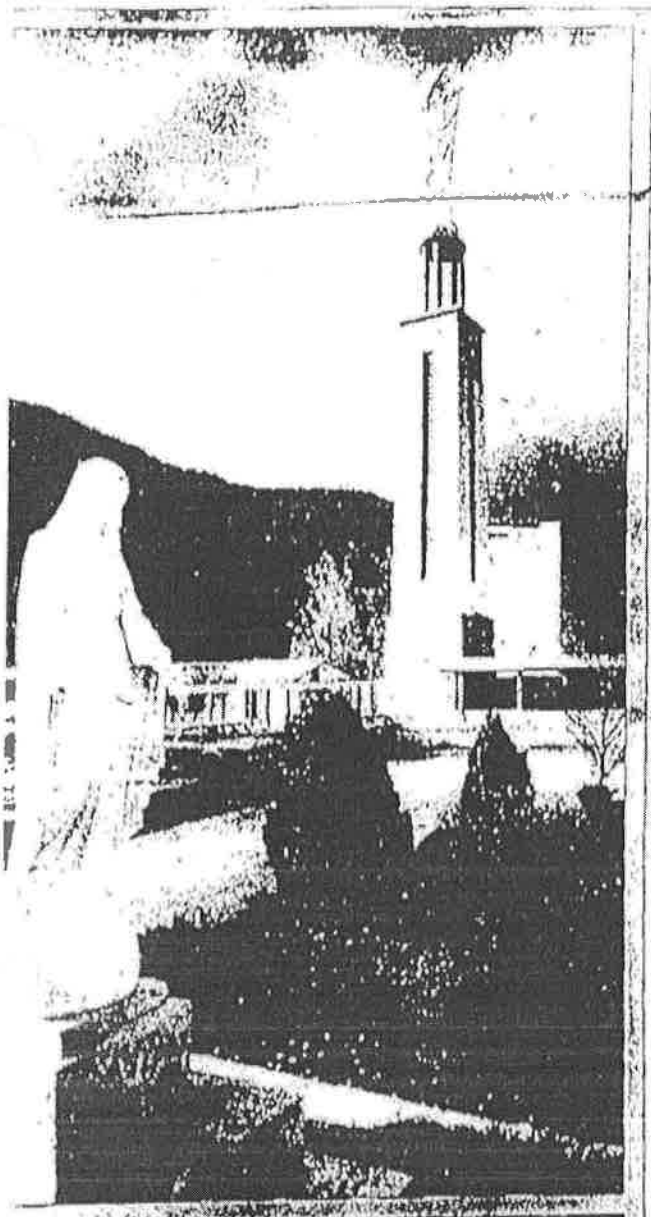
(edited by Herbert Storing), creates a plea
stitution, which, except for grammatical al-
hentic in content and expression. While this
s not attempt to capture Anti-Federalist senti-
issue, it composes a best case against the pro-
tion, which these opponents were a vital part

iladelphia Convention adjourned in Septem-
oposed Constitution circulated among states
ic of debate that left the country divided. Initially, there were more opposed to the Constitution, but by July 1788, 11 states had ratified the Constitution and had many celebrating.

In 1789, James Madison, a leader in the fight for ratification, was now leading a newly elected Congress in a fight for Constitutional amendments — a Bill of Rights. Madison sought the support of Constitution supporters (Federalists), to prove to the Anti-Federalists that the Constitution was devoted to liberty and a republican government, rather than it being a basis for aristocracy. On Dec. 15, 1791, the Bill of Rights became part of the U.S. Constitution.

"Vote No!" premiered on Dec. 1, 1987, at the Terrace Theater of the John F. Kennedy Center, Washington, D.C. Since then it has been performed in 13 states to various audiences, including the 50-state Attorneys General, the South Carolina Legislature, the Supreme Court of Rhode Island, Harvard's Institute of Politics, the ACLU and the Air Force Academy.





The chapel at Foundation House, above, dominates the campus of the Servants of the Paraclete in Jemez, N.M. At right is the Rev. Michael Foley, 43, who is in charge of the multi-faceted program. "I really want people to know what the church is doing positively for the clergy," Foley said recently.

# In a small town, fallen clergy pray for spirit's rebirth

SERVANTS OF THE PARACLETE 7

Story by STACEY BURLING
Photos by FRANK KIMMEL
Rocky Mountain News Staff

First of two parts JUL 5 1987

JEMEZ SPRINGS, N.M. — This place is for men who couldn't meet expectations their church's or their own.

Some got tired. Some got bitter. Some fell in love or went to whatever neon street means sleazy sex in their city. Some went to jail.

For more than four decades, priests and religious brothers have come to this isolated mountain town to change, to make decisions about God and Catholicism, to pray for the resurrection of their fallen spirits.

In a center operated by the Servants of the Paraclete — a Catholic order with the sole mission of helping fellow priests — they find room to think and feel.

Down the road are the Jemez Bodhi Mandala Zen Center and Handmaids of the Precious Blood Cor Jesu Monastery. But the village, sandwiched between an Indian pueblo and a national forest, is dominated by the complex of buildings owned by Servants of the Paraclete.

The order's program combines holistic medicine, Christian forgiveness and practical psychology to help its residents — no one calls them patients — cope with everything from midlife crises to sexual desires.

Concerned about protecting the priests, some of whom have made headlines at home with their sexual exploits, the Servants of the Paraclete have not allowed a reporter inside the center for 20 years.

They changed their minds this year and allowed a *Rocky Mountain News* reporter to spend a week at the center because they wanted to present another side of the headlines.

"I really want people to know what the church is doing positively for the clergy," said the Rev. Michael Foley, the stocky, 43-year-old priest who runs the order.

Seventy-five to 100 clergymen go through the program each year. Each resident's diocese or religious community spends about $15,000 for his treatment, which lasts an average of five months.

Although statistics are not available on the number of U.S. Catholic clerics who receive in-patient treatment for emotional problems in facilities restricted to clergy, estimates run in the hundreds each year.

Servants of the Paraclete treats 200 to 250 people a year in all its programs. Another program, the Houses of Affirmation, treats about 200 priests, brothers and sisters — mostly for burnout — in its five centers, said its founder, Sister Anna Pocina. And the St. Luke Institute, a licensed psychiatric hospital in Suitland, Md., treats 40 to 50 priests, brothers and sisters in its in-patient program for alcohol, drug and emotional problems.

Clergymen who undergo such treatment in programs operated by Servants of the Paraclete represent only a small fraction of the 57,183 priests and 7,429 Catholic brothers in the United States last year.

At the Servants of the Paraclete center in Jemez Springs, about a third of the residents have what center leaders call "psychosexual problems," or trouble dealing with attractions to women, men or children.

Others have alienated their parishioners or church superiors, or suffer from depression. Some are considering leaving the priesthood and need time to weigh the decision.

Priests with alcohol problems are sent to a Servants of the Paraclete treatment center in St. Louis. The order has similar centers in Albuquerque, California and England.

Clerics with serious mental illnesses, such as schizophrenia, are not accepted. "The worst patients are the best patients in most secular programs," said Dr. Jay Feierman, a psychiatrist who has worked with the program for more than a decade.

*

Priests' problems are a lot like everyone else's, staff members said. They struggle with the bitter residue of unhappy childhoods and sexual conflicts that started long before seminary.

But their church role adds special stress

See PRIESTS, page 26

## TROUBLED CLERGY

America's religious flock — an estimated 60% of the population — is led by about 520,000 priests and ministers, nearly 4,000 rabbis and an unknown number of leaders in non-denominational churches and other faiths.

Statistics are less precise on the emotional pain that can be hidden in parsonages made of glass.

Among U.S. Catholics, the number of active parish priests declined from 37,000 in 1966 to about 30,000 today, as about 13,000 priests left to marry. While the Catholic population grows, some say the number of priests might fall to 15,000 by the year 2000.

Priests who remain may face 70- or 80-hour weeks, fatigue, loneliness and self-doubt. A few respond to the pressure by breaking their vows, and their problems with alcoholism, sexual transgressions and AIDS have begun to reach the public view.

Among Protestants, a minister's family life is always open to inspection by the faithful, leaving little room for privacy between husband and wife, parents and children. A breakdown almost always reveals itself in a marriage or family crisis.

Although no figures are available, an verce among ministers appears to be increasing, and many pastors abandon the pulpit forever.

Such dramas rarely play on the public stage. The fall of PTL Club leader Jim Bakker was an exception; less spectacular collapses of clerics remain private, known only to friends and family.

Few qualified counselors work full-time with clerics, but two major treatment centers for clergy — one Catholic, the other Protestant — are in the Rocky Mountain west.

Leaders of the two centers recently broke with tradition and allowed *Rocky Mountain News* staff writer Stacey Burling and religion writer Terry Mattingly to tour the centers and speak with those seeking help.

Their reports appear today and tomorrow.

"Our worst patients are the best patients in most secular programs."

Dr. Jay Peterman, psychiatrist at James





"I was so wiped out, I tell you, I couldn't really function. I could do the minimal, normal things, and then I'd have to hide."

The Rev. Tom Gallagher, Priest attending Servants' program

# Priests struggle with special stresses of their job

SERVANTS OF THE PARACLETE

26

Continued from page 1

Priests are expected to be marriage counselors, business managers, sacramental assembly line workers, theologians, community organizers and quotable orators.

Some spend a lifetime dutifully following the unwritten rules. Make everybody happy. Never get mad. Always answer the phone. Don't get too close to anybody. Think, don't feel. Don't make mistakes, because everybody's watching.

"We do not have the right to be angry, tired, sexual, any of those human emotions. We're above that," said Ralph, a 45-year-old resident. "When we do show our humanity, it's like a breach of contract. We're supposed to be the strong one. . . .

"The occupational hazard is to forget who we are as people."

Seminaries often encourage priests to push emotions aside. Many priests avoid relationships to protect their vow of celibacy. They deny their sexual feelings, and, before long, other emotions become taboo.

"A lot of priests think that you can't have intimate relationships," said the Rev. William Perri, who runs the New Mexico program with Foley. "It's been handed down to us that celibacy means you can't have those kinds of feelings."

As a result, the priests often wind up feeling frustrated and emotionally isolated.

"It's kind of a subculture of loneliness," Perri said.

JUL 5 1987

■

The Rev. Tom Gallagher finally admitted something was wrong when the physical symptoms started.

His feet were numb. He felt dizzy. His body ached all the time, as though he had a permanent case of the flu. He was exhausted.

"I was so wiped out, I tell you, I couldn't really function," he said. "I could do the minimal, normal things, and then I'd have to hide."

Doctors couldn't find anything wrong, so Gallagher went to a counselor. His depression brought him to the James Springs center, where he is beginning to understand the penalty he has paid for fencing in his feelings.

"You become this robot, duty, kind of Lone Ranger guy," he said.

Gallagher worked in Alaska for 25 years, often in native American villages. His last assignment was in Kotzbue, a small town north of the Arctic Circle, where it is dark for months at a time. Gallagher watched sadly as many of the town's young people died of alcohol-related deaths.

He was thrilled at the chance to come to New Mexico. "I didn't care who I had to see," he said. "I'd had it."

■

A note behind the chapel lecturn quotes psychiatrist Carl Jung. "There is no birth of consciousness without pain."

It's an important theme for men who arrive in terror of their sinking lives. The road to redemption starts at despair.

The staff will forgive them, and they will forgive each other, and finally, themselves. Most of the time, they heal.

"What we do here is forgive," Perri said. "That means sometimes making some very hard decisions because some things are very hard to forgive. But I think ultimately that forgiveness is what leads to healing."

The priests' days are scheduled full with individual, group and art therapy sessions. Staff members need not be Catholic, but therapy must fall in line with Vatican doctrine, Foley said.

The staff helps the priests accept their emotions. Therapist Marty Green's specialty, psychodrama, teaches spontaneity through role playing in groups.

"People allow themselves to be so vulnerable that they can cry with each other," she said, "and all of the training to be a priest has not been that way."

Staff members also encourage the priests to devote time to themselves.

"I think a certain amount of time every day, taking care of ourselves is as important as whatever spiritual kinds of things . . . we do," said Foley. He has a habit of leaning sideways in his chair, his chin cupped in his hand, as he discusses his program with earnest, eye-locking enthusiasm.

"We have to shave the edges. We have round out our lives."

With that in mind, the residents spend a lot of their time exercising. They swim in the center's pool, sweat on stationary bicycles and trudge along a steep, rocky path behind the center.

They also examine their relationship with God as though he were a blood relative. They go to spiritual-counseling sessions. Two times are set aside for prayer each weekday. Mass is before lunch.

Each lives in a room with a single bed, desk and chair.

Entertainment is hard to come by. The town folds up early, and Albuquerque is a 60-mile drive for those who can leave the center. Television reception is poor. Residents often spend evenings watching videotaped movies, reading or talking in small groups.

Dressed in jeans or sweat pants, many seem surprisingly upbeat as they congregate in common areas the staff has decorated with earth-tone furniture and tasteful western art. Laughter and good-humored teasing punctuate their dinner hours. The closeness is obvious.

■

It's been a long time since Ralph laughed like this.

He's learning to like himself, maybe even love himself.

"But also learning that God has faith in me," he said. "I will let God work the miracles. I don't have to."

Ralph's bishop suggested he come here because of "general deterioration." He had gone through an alcohol treatment program but remained deeply depressed.

He had been a priest for 20 years and had spent more than a decade before that training for the job. He was tired of trying to meet other people's needs, never his own.

His supervisors showed little [illegible] he said.



"A lot of priests think that you can't have intimate relationships. It's been handed down to us that celibacy means you can't have those kinds of feelings."

The Rev. William Perri, Foundation House

JUL 17 '92 19:38 FROM ALBUQUERQUE AP PAGE.002

# MINISTERING TO MINISTERS/When shepherds seek guidance

JUL 5 1987 27



"People allow themselves to be so vulnerable that they can cry with each other."

Marty Green, Therapist

...You can hang in there," the bishop told him.

He couldn't.

He hopes when he goes back to work that he'll make friends who will help him the next time he hurts. For now, he is learning to accept feelings he spent a lifetime denying.

This place gives you a kick in the butt and says, 'You've got to go out and live, and live like a human being,'" he said.

His time at the center also has revived his faith.

"In some mysterious way here," he said, "I am encountering that mysterious presence of God."

Ralph has trouble describing what he experiences by that. It has to do with the rejuvenation of spirit, and grace.

"Something happens ... when pain and hurt come," he said. "The successful person is not necessarily the growing person."

■

Whether or not sexual problems brought them here, many residents need help coping with sexuality.

Therapists balk at blaming celibacy for the problems, but they say the way some clerics deal with their vow makes them miserable.

And, while many sexual problems predate priesthood, said psychiatrist Feierman, they may be aggravated by celibacy and seminary training.

"If you tell a man that he's not allowed to have particular friends, he's not allowed to be affectionate, he's not allowed to be in love, he's not allowed to be a sexual being, you shouldn't be surprised at anything that happens," said Feierman, a Jew from Philadelphia who wore a string tie and cowboy boots for therapy sessions one recent day.

Feierman does not think celibacy is a natural state for humans to be in," but he believes priests can be happy if they learn to redirect their sexual desires rather than repress them.

Between 15% and 18% of the residents are homosexuals, Ferri said. Many of them have become [illegible] because their gut feelings prevent them from accepting themselves.

Few of the residents are attracted to young children, Feierman said, but he has seen "hundreds" in 11 years at the center who have been attracted to adolescents, a condition that is rarely so [illegible]. Ferri estimated that such men make up about 5% of the center's population.

Those who are sexually attracted to minors get special treatment. They often spend about 18 months in the program. Some are treated with Depo-Provera, a drug that eliminates 66% of sexual drive in men. They receive more intensive follow-up treatment than other residents.

Only two or three graduates have acted "inappropriately" after they've left Jemez Springs, he said.

"Every time that happens, it makes us tighten our reins," he said.

The center doesn't try to change residents' sexual orientation. Instead, therapists try to help the priests understand that they are sexual beings who can control their impulses.

The most important part of most those relationships is emotional intimacy, the therapists said, and priests who are comfortable with their sexuality are less likely to "act out sexually."

"What's important," Foley tells the residents, "is the fidelity to the commitment you're made to the vow of chastity."

■

Few outside therapists have seen how the Servants of the Paraclete program operates.

In 1960, Lawrence Goodline, a psychologist, started the order's Albuquerque program, a long-term treatment center for priests with serious psychological problems.

Goodline refused to discuss his specific findings for this article, but he said the program, which also was directed by Foley and Ferri, was "very good" and "very effective."

Foley estimates that the program works for nine out of 10 residents. They return to their home dioceses or communities, or get new assignments.

A midwestern priest who completed the program three years ago is one of the ones who left dissatisfied. "I just didn't learn anything," he said. "I was bitter about it."

But representatives from dioceses that regularly use the center praised it. Sister Ethel Ann McMullen, associate director of priest personnel for the Seattle diocese, said she felt "very confident" about it. Priests who completed the program seemed healthier when they returned, she said.

She praised the order's extensive contact with the diocese during priests' treatment and the follow-up care.

Dioceses whose residents are ready to leave the center is more an art than a science, Foley said.

"We just get an intuition that they're going to work out," he said.

A member of the staff goes with the resident to his new assignment. If a priest has just spent five months learning how to express his emotions, the order wants to make sure he'll be in an environment where that's possible.

Someone from the order calls monthly and writes on a regular basis. Residents come back for a week's visit after they've been at their new job are months.

Each year, about three residents leave the priesthood.

The order should rather send men who aren't cut out for active ministry to a "controlled environment," such as the center in Albuquerque.

"It's our belief that the church needs to maintain responsibility," Ferri said.

About 28 men live in the Albuquerque center and probably will be there the rest of their lives, he said. They may be schizophrenics or men whose problems with alcohol, depression or sex have not responded to therapy.

Ferri thinks most men leave Jemez Springs as much better priests.

"They've much more in touch with their humanity," he said.

Many of the men agree. Having met the man Jesus in themselves, they feel more empathy for their parishioners.

"I can really feel compassion," said Stolle, a 59-year-old redhead who went back to Dodge City, Kan., where he was pastor of the cathedral before coming to the center.

Now, he's more tolerant.

"The longer I'm here, the more I can understand and accept these people," he said. "In all of them, there's been a lot of suffering and probably some mistakes."

Some staff members, and the priests themselves, wish the lessons came earlier.

They believe the church should encourage priests to make more friends, a step that many dioceses, including Denver's, have taken by establishing support groups for priests.

They also think seminaries should help priests accept their feelings and imperfections.

"I would want the church to teach everyone, including its prospective priests, what it means to be a loving human," Green said, "before they even feel that there might be a way to rise above it."

Tomorrow: A reminder for reminders



FRANK KRMEL/Rocky Mountain News

The Rev. Sal Busca heads the novice program for Servants of Paraclete.

# New beginnings at 'end of road'

JUL 5 '87

By STACEY BURLING
Rocky Mountain News Staff Writer

JEMEZ SPRINGS — The Servants of the Paraclete was founded 40 years ago by the Rev. Gerald Fitzgerald, and today, it remains the only Catholic order dedicated to helping priests with emotional problems.

Fitzgerald "had a great love and admiration for the priesthood," said the Rev. Sal Busca, the order's director of novices. "He always said: 'The priesthood is God's greatest gift to man, and its faithful fulfillment is man's greatest gift to God.'"

Not a believer in psychology, Fitzgerald thought a life of prayer would heal priests who entered the program.

The treatment center was known in those days as Via Coeli — literally — the "way to heaven," but it was known among priests as "the end of the road."

Most early visitors were alcoholics, and Fitzgerald's program of prayer often was ineffective, said Busca. Many priests spent the rest of their lives in the program.

In 1976, seven years after Fitzgerald died, the Revs. Michael Foley and William Perri set out to modernize the program. They hired a non-Catholic psychiatrist and began using psychological theories to treat residents.

The order has always worked with men who have not been able to follow the morality they preached. That requires a staff with special sensitivity, Busca said. He thinks the order now should consider establishing a hospice for priests with AIDS.

The order screens prospective members carefully.

"Our work is so demanding that we just have to be extra careful about those we take in," said Busca, who came to the center more than two decades ago because of a "personal problem" and later joined the order.

The Servants of the Paraclete look for mature men who have worked out their own problems before they try solving those of other priests.

"There's nobody who hasn't got some kind of problem in their life. What I ask them is: 'Can you live with it?'" Busca said.

One or two men each year begin the lengthy process of joining the order. About half of those who become novices are later rejected, Busca said.

Members of the order in New Mexico live in a rambling house reputed to have been a hideout for gangster Al Capone and a summer house for actress Jean Harlow in the days when the area's mineral springs provided a tourist attraction.

Dani Millar, a novice, studies with Busca and counsels residents on spiritual problems.

Millar, a 40-year-old Scottish priest, chose the order after years of social work because he felt "called" to help with other priests.

"I think (that) to be able to be allowed into people's lives when they're at that level of pain and suffering, and to be able to be with them there and maybe carry some of that pain ... is a tremendous gift."

He says he feels only compassion for the center's residents.

"I think I feel like crying," Millar said. "I think that's what I do mostly when I read about another case."

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# Attorney Explains Paraclete's History

In his letter to "60 Minutes" reporter Mike Wallace, attorney Alan Konrad offers a brief history on the Servants of the Paraclete center.

The center was founded in 1947 for "aged and infirm" priests, and for nearly the first two decades refused to treat pedophiles. But then it became one of the first centers in the world to tackle such problems.

Letters written in 1957 and 1960 by the Very Rev. Gerald Fitzgerald, who founded the Paracletes, indicated his personal repugnance for men who have seduced or attempted to seduce little boys or girls," and his concern for protecting the church and children from pedophilic priests.

"Reports of clergy child sex abuse were rare through the early 1960s, but the Paracletes began receiving more and more inquiries about instances of such abuse by the mid-'60s.

"Ironically," Konrad wrote, "this was the only type of problem" the Servants of the Paraclete "had not accepted up to that point."

But, he said, the Paracletes decided to do something about the growing pedophilic priest problem, "the first group in the country to do so."

The first solution proposed was the purchase in late 1964 or early 1965 of a small island in the Caribbean, near Grenada, "where priests accused of molesting children, and possibly other 'incorrigibles,' could live out their lives in a traditional monastic monastery."

But the idea was "anathema to 'modern, scientific' minds," Konrad wrote. "Father Gerald was ordered to sell the island and take up residence in Rome."

A new approach was tried in 1966 and 1967 by the Paracletes, then-Archbishop James Peter Davis and Albuquerque psychologist Dr. John Salazar, called a "graduated program of rehabilitation."

Under this program, which Konrad said was the "first organized constructive effort" to alter the church's practice of transferring accused priests from one parish to another involved months of spiritual programs and psychoanalysis, followed by short-term "supply ministry" (one-day assignment as a parish assistant), gradually increasing to longer assignments.

"Servants of the Paraclete abandoned this program many years ago," as medical and psychological understanding of pedophilia and other psychosexual issues grew into the decade of the 1970s, Konrad said.

In 1977, the Paracletes instituted an integrated spiritual/psychological/physical program called "The Module," the first program of its kind in the country.

More than 10 other institutions in the country have since adopted similar programs because of the Paracletes' success in working with sex offenders, Konrad said.

"In short," Konrad wrote, "Servants of the Paraclete has been doing and saying for many years what a number of victims' groups began saying in 1992 and 1993."

— Bruce Dane

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