

ASF

OSGOOD

Father DONALD USGOU

Former altar boy suing priest for abuse in Dover

By BRAD MORIN
Democrat Staff Writer

DOVER — A former Dover priest, well-known for leading charismatic healing services, has been named in a lawsuit against the Diocese of Manchester.

Joseph Maguire, who once served at St. Joseph's Church in Dover, was named in a lawsuit filed by attorney Mark Abramson of Manchester. The plaintiff in the case, who is identified only as "John Doe," claims he was sexually abused by Maguire at St. Joseph's between 1976 and 1978, Abramson said.

Abramson said he filed the lawsuit Thursday in Hillsborough County Superior Court. His client was an altar boy at St. Joseph's and was around 12 years old when the alleged abuse occurred, according to Abramson.

Abramson said his client suffered repeated, serious "sexual attacks" and believes there were other victims. Abramson said he had received information to indicate that Maguire had once been questioned by the Dover Police Department. But Chief William Fenniman said Friday he has seen no records to indicate any such contact and

he does not recall any case that involved Maguire.

In February, Maguire was included on a list of priests who had been the subject of "credible" sexual abuse allegations, according to the Diocese of Manchester. Bishop John McCormack released the names after controversy erupted over the handling of sex abuse cases in Boston.

Maguire was reported as being retired and living in Hyannis, Mass. The Diocese of Manchester did not release details of the allegation against him, but stated that his pastoral ministry had been revoked.

Abramson said his client had never reported the alleged abuse to authorities.

Maguire was ordained in 1973 after an 18-year career as an electronics salesman. He served at St. Joseph's church in Dover for more than six years, ending in 1981, and led a charismatic prayer group that attracted hundreds of worshippers. At the time when he was leaving St. Joseph's, he was reportedly preparing to go to Rome and serve in the Stigmatine Order of priests.

Abramson's firm filed another lawsuit on Thursday, this one involving allegations of sexual abuse by the hands of a priest in

Manchester, identified as Donald Osgood. A total of eight lawsuits have now been filed by Abramson's clients.

Pat McGee, spokesman for the Diocese of Manchester, said the diocese had received the lawsuits. While Maguire was on the list released in February, McGee said it is unknown if this is a new incident because the victim is unidentified. The diocese has received no prior complaints about Osgood, who has been out of ministry since 1968, McGee said.

In each of the cases, the plaintiffs seek unspecified damages, alleging that the Diocese of Manchester "knew or should have known" that the priests in question had a propensity toward abusing minors. Abramson has also filed motions to attach church property.

Some of the other lawsuits filed by Abramson's clients have connections to the Seacoast:

□ Thomas Eschmann and Daniel Routhier allege they were molested at the Holy Trinity Church in Somersworth during the late 1960s. The former priest they have accused, Leo Landry, denied the allegations in a telephone interview with Foster's Daily Democrat. He left the priesthood in 1972 and got married. Landry's name was not included on the list released in February, and McGee said the diocese had never received a complaint about him.

□ Daniel Whitehouse alleges that he was molested by Paul Aube during the late 1970s and early 1980s at Holy Rosary Church in Rochester. Aube was included on the list of accused priests, but the McGee said this particular complaint was new to the diocese.

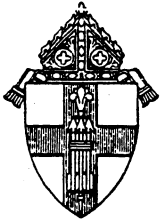
□ Another lawsuit, filed by unidentified plaintiffs, accuses suspended priest Stephen Scruton of witnessing abuse allegedly committed by another priest in Hudson. Scruton was reported as living in Dover when his name was included on the list of accused priests in February.

Abramson said the statute of limitations on civil lawsuits stemming from incidents that occurred before 1986 will normally expire within six years. But the statute of limitations does not begin to run until the plaintiff realizes the activity was wrong and realizes the injury that it caused, he said.

Abramson said this may preclude plaintiffs in some cases from going after the priests themselves, but he believes it

will not prevent them from successfully suing the Diocese of Manchester.

"None of these plaintiffs were aware of how complicit the church was," Abramson said. "What the media has been able to bring out has started the statute running."



Secretariat for Pastoral Services
Diocese of Manchester

3868

MEMORANDUM

TO: Msgr. Frank J. Christian
FROM: Msgr. Paul L. Bouchard *PLB*
DATE: 29 July 1994
RE: Telephone call from [REDACTED]

[REDACTED], who lives in Washington State, called this afternoon in regard to Donald Osgood (Remember a few months ago when we were contacted in regard to the whereabouts of Donald Osgood?) [REDACTED] claims that he was sexually molested by Donald in 1963. He does not wish to bring suit in any way, but he does want to know if Donald is still alive, and also wants to warn others -- he feels he has a moral responsibility to do so. I told [REDACTED] that it might be better for him to talk with you.

Would you give him a call on Monday morning between the hours of 9:00 a.m. and 11:00 a.m. (that would be 6:00 a.m. and 8:00 a.m. his time)? His telephone number is: [REDACTED].

I spoke with [REDACTED] on Aug 1. gave him the same information as that in the memo to Fr. Wolf. He indicated his desire to track Fr. Osgood to make sure authorities were aware of his background. He promised to share with us any information he obtained.
F. J. C.

August 16, 1995

PERSONAL/CONFIDENTIAL

Atty. Bradford E. Cook
Sheehan, Phinney, Bass & Green
Professional Association
1000 Elm Street -- PO Box 3701
Manchester, NH 03105-3701

Dear Brad:

Enclosed please find an order for documentation regarding Father Donald M. Osgood.

Father Osgood was a priest of the Diocese who had sexual problems in the late 50s and the early 60s, and who was removed from priestly ministry by the Diocese in 1961, and definitively in 1968. He was treated for a short period of time by the Servants of the Paraclete in the early 1960s. Since the case referred to is against that community, I assume the information being sought is in regard to their recommendations, etc., to the Diocese. We have a rather complete file on Father Osgood, with a number of pieces of correspondence between the Diocese and the Servants of the Paraclete. These are generally reports of how he was doing at the time.

In 1963, he left the Servants of the Paraclete without permission, and began working in the Albuquerque area. After the period of testing in 1964 at the Institute of the Living in Hartford, he went back to the Albuquerque area and began treating with an individual therapist there, which he did for several years. At the recommendation of that therapist, he was given one more chance in New Hampshire, in 1968, but upon another failure he was ultimately removed from ministry.

Would you please advise me as to what we should do about this order, and whether or not someone from your office would wish to review the file so that we can send what is appropriate in regard to it.

Looking forward to hearing from you in this regard, I am

Sincerely in Christ,

(Msgr.) Francis J. Christian
Secretary
Chancellor

SMITH HELMS MULLISS & MOORE, L. L. P.

ATTORNEYS AT LAW

CHARLOTTE, NORTH CAROLINA

GREENSBORO
MAILING ADDRESS
POST OFFICE BOX 21927
GREENSBORO, N. C. 27420-1927

STREET ADDRESS
SUITE 1400
300 NORTH GREENE STREET
GREENSBORO, N. C. 27401

TELEPHONE 910/378-5200
FACSIMILE 910/379-9558

MAILING ADDRESS
POST OFFICE BOX 31247
CHARLOTTE, N. C. 28231-1247

STREET ADDRESS
227 NORTH TRYON STREET
CHARLOTTE, N. C. 28202

TELEPHONE 704/343-2000
FACSIMILE 704/334-8467

RALEIGH
MAILING ADDRESS
POST OFFICE BOX 27525
RALEIGH, N. C. 27611-7525

STREET ADDRESS
316 WEST EDENTON STREET
RALEIGH, N. C. 27603

TELEPHONE 919/755-8700
FACSIMILE 919/828-7938

WRITER'S DIRECT DIAL

704/343-2075

August 10, 1995

CERTIFIED MAIL
RETURN RECEIPT REQUEST

Chancery Office
Diocese of Manchester
153 Ash Street
Post Office Box 310
Manchester, NH 03105

RE: Great American Insurance Company, et al. v. The Servants of the Paraclete, Inc., Case No. CIV 94-1332 JP/DJS; Catholic Mutual Relief Society v. The Servants of the Paraclete, Inc., et al., Case Nos. CIV 94-144 JP/DJS and CIV 94-143 JP/DJS

Dear Sir or Madam:

We enclose and serve upon you in accordance with the Federal Rules of Civil Procedure a subpoena for production of documents. This subpoena directs you to produce certain documents in your possession, custody or control that are relevant to the above referenced lawsuits. The law requires us to follow the formal procedure of issuing a subpoena in order to obtain these documents from you.

The subpoena requires you to produce for inspection and copying all documents, objects and other things referring to Father Donald M. Osgood and other topics more fully described in Exhibit A which is attached to the subpoena at your offices on August 31, 1995 at 10:00 A.M. As an alternative, the process can be simplified and expedited if you will send copies of the requested records to us along with a statement that the records that you are producing are complete and that you have produced all responsive documents. The address to which these copies should be sent is:

Smith Helms Mulliss & Moore, L.L.P.
Attention: Irving M. Brenner
Post Office Box 31247
Charlotte, North Carolina 28231

August 10, 1995
Page 2

Please include an invoice, and we will reimburse you for the reasonable expenses you incur in copying these records.

If you have any questions or concerns related to this document request, please give either Ann Blake or me a call at (704) 343-2000.

Sincerely,

SMITH HELMS MULLISS & MOORE, L.L.P.

A handwritten signature in cursive script, appearing to read "Irving Brenner".

Irving Brenner

ACB

Enclosure

United States District Court

3872

DISTRICT OF

NEW MEXICO

CATHOLIC MUTUAL RELIEF SOCIETY OF AMERICA
 V.
 THE SERVANTS OF THE PARACLETE, INC., et al.

SUBPOENA IN A CIVIL CASE
 CASE NUMBERS: CIV 94-144 JP/DJS
 CIV 94-143 JP/DJS
 CIV 94-1332 JP/DJS

GREAT AMERICAN INSURANCE COMPANY, et al.
 V.
 THE SERVANTS OF THE PARACLETE, INC.

TO: Custodian of Records
 Diocese of Manchester
 153 Ash Street
 P.O. Box 310
 Manchester, NH 03105

YOU ARE COMMANDED to appear in the United States District Court at the place, date, and time specified below to testify in the above case.

PLACE OF TESTIMONY	COURTROOM
	DATE AND TIME

YOU ARE COMMANDED to appear at the place, date, and time specified below to testify at the taking of a deposition in the above case.

PLACE OF DEPOSITION	DATE AND TIME

YOU ARE COMMANDED to produce and permit inspection and copying of the following documents or objects at the place, date, and time specified below (list documents or objects):
 See Exhibit A attached hereto.

PLACE Chancery Office or Send copies by mail to: Diocese of Manchester Irving M. Brenner 153 Ash Street Smith Helms Mulliss & Moore, L.L.P. P.O. Box 310 P. O. Box 31247 Manchester, NH 03105 Charlotte, NC 28231	DATE AND TIME August, 31 1995 10:00 a.m.
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YOU ARE COMMANDED to permit inspection of the following premises at the date and time specified below.

PREMISES	DATE AND TIME

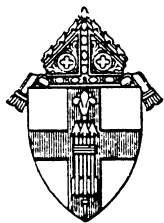
Any organization not a party to this suit that is subpoenaed for the taking of a deposition shall designate one or more officers, directors, or managing agents, or other persons who consent to testify on its behalf, and may set forth, for each person designated, the matters on which the person will testify. Federal Rules of Civil Procedure, 30(b)(6).

ISSUING OFFICER SIGNATURE AND TITLE (INDICATE IF ATTORNEY FOR PLAINTIFF OR DEFENDANT) Attorney for Defendant, Royal Insurance Company of America	DATE August <u>10</u> , 1995
--	---------------------------------

ISSUING OFFICER'S NAME, ADDRESS AND PHONE NUMBER
 Irving Brenner
 SMITH HELMS MULLISS & MOORE, L.L.P.
 P. O. Box 31247
 Charlotte, North Carolina 28231
 (704) 343-2075

EXHIBIT A

1. The entire priest and personnel files of Father Donald M. Osgood;
2. All documents or recorded communications (such as audio or video tapes) of any type relating to communications between the Diocese of Manchester and the Servants of the Paraclete regarding Father Donald M. Osgood including, but not limited to, progress reports, statements, receipts, invoices, bills, diagrams, correspondence, reports, notes, requests for faculties or suspension of faculties, or medical records;
3. All documents or recorded communications (such as video or audio tapes) or photographs of any type relating to any allegation of sexual abuse or molestation against Father Donald M. Osgood.
4. All documents or recorded communications (such as audio or video tapes) of any type relating to communications between the Diocese of Manchester and the Servants of the Paraclete regarding any other priest who has been accused of sexual molestation or diagnosed with a psychosexual disorder or pedophilia;
5. All documents or recorded communications (such as video or audio tapes) or photographs of any type relating to any allegation of sexual abuse or molestation against Father Donald M. Osgood, any other priest who has been accused of sexual molestation or diagnosed with a psychosexual disorder or pedophilia and who was sent to Servants of the Paraclete at any time;
6. All documents of any type relating to the Servants of the Paraclete including its facilities, services, treatment, programs, mission or purpose.
7. All communications between you and the United States Catholic Conference or National Conference of Catholic Bishops regarding the issues of sexual abuse/molestation by priests, pedophilia, psychosexual disorders and any related topics.



3874

Secretariat for Pastoral Services
Diocese of Manchester

FAX #669-0377

FAX LEAD SHEET

DATE: February 24, 1993

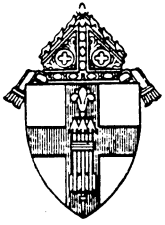
TO: Rev. Ron Wolf, Chancellor

FAX NUMBER: (505)831-8345

PAGES TO FOLLOW: * 5

FROM: Rev. Msgr. Francis J. Christian

FAX NUMBER: 669-0377



Secretariat for Pastoral Services

Diocese of Manchester

3875

February 24, 1993

Rev. Ron Wolf, Chancellor
Archdiocese of Santa Fe
4000 Saint Joseph Pl., N.W.
Albuquerque, NM 87120

Dear Father Wolf:

Following is the information requested on Father Donald Osgood, a former priest of the Diocese of Manchester. I attach a summary of the chronology of the dealings with the Diocese from February 1956 to February 1964. A search of the files since that date would add the following information.

- 1) In September of 1963, he began seeing a Dr. Warren Brown of Albuquerque, and at the same time requested a period of probationary ministry in the Archdiocese of Santa Fe. In the letters of February 15 and June 14, 1966, to the Diocese of Manchester, Dr. Brown recommended that he could return to ministry with some sort of appropriate supervision.
- 2) In January of 1967, he was appointed to a parish in the Diocese of Manchester, but quickly reverted to his previous behavior and was removed. At this point he moved back to the Albuquerque area.
- 3) In the letters of January 31st, 1968 and February 27, 1968, which letters admitted his past problems, he requested ministry respectively of the Archdiocese of Santa Fe and the Archdiocese of Washington. Our files do not indicate what sort of responses were received in this regard.
- 4) In a letter to him on May of 1968, dealing with practical matters such as medical insurance, the then Chancellor of the Diocese of Manchester raised with him the possibility of requesting laicization. This was apparently not acted upon, and there is no further documentation in this regard.
- 5) The last communication of the Diocese with him took place on December 9th of 1970, at the following address: 4608-30 Arden Way, El Monte, California 91732.

Sincerely in Christ,

(Msgr.) Francis J. Christian
Secretary
Chancellor

February 25, 1956 -- Police report: involvement with boy from our school (mutual masturbation.) Involvement with boy from public school (same thing). No doubt of identity. Report from the boys that many others go to his apartment at the hospital. He has charge of the choir boys. (Note: This report is fully detailed.)

September 3, 1958: Detailed secret report from official outside sources:

- 1) His quarters have been scene of licentious acts involving college boys.
- 2) Pornographic materials relating to homosexuality on display in his rooms when the boys visited them.
- 3) Intoxicating beverages served and materials displayed.
- 4) Masturbation and oral relations.
- 5) Another priest involved. Known in the Boston "ring".
- 6) Apparently this relationship involving yet another began at St. A's when they were clerics. (Two of them left there.)
- 7) Teen agers involved.

At this time rumors and stories gained wide circulation in the city about this matter. The railroad station was a hangout for many "queers" who apparently know of the events at his apartment and a "beer joint" just around the corner from his place became a hangout for homosexuals.

Drastic steps were taken to correct the above:

- a) Forbidden to set foot on campus.
- b) Warned several times by superior.
- c) Cautioned by the police.
- d) Told to get rid of his car and forbidden to drive a car.

March 22, 1960: More police reports submitted on relations with young boys. Admission of guilt by the party. No formal charges lodged in court.

Subject moved around twice and called on the carpet several times. Should have been suspended according to many.

July 14, 1961: Subject order to Via Coeli.

June 30, 1961: Canonical warning of suspension.

July 29, 1961: Formal notification that he would automatically be suspended on August 3 if he did not comply with orders to report to Via Coeli.

Subject disappeared but was found by officials living with kind-hearted friends.

August 14, 1961: Official notification of his arrival at Via Coeli.

September 18, 1961: Good report.

November 16, 1961: Suspicious query from Via Coeli about him and some correspondence.

- December 5, 1961: More correspondence about letters sent by subject to young boys in Our area.
- April 7, 1962: Favorable report.
- April 27, 1962: Report of psychiatrist that there is no evidence of psychiatric illness or other disability.
- June 12, 1962: Report of suspicion concerning him.
- August 7, 1962: Permission granted to go to Minnesota on trial but official warning given through superior that this is "his last chance". Another deviation to mean permanent retreat or worse.
- August 11, 1962: Confirmation given that official notification given above was delivered to the subject.
- August 15, 1962: Pessimistic report from superior.
- October 22, 1962: Telephone report: Via Coeli household upset by his activities and association with lay outsiders. Avoiding spiritual exercises. Belief that he is deceiving psychiatrist. Superior feels nothing more can be done for him there. Asked permission to send him to Santa Fe house. Granted.
- December 18, 1962: Given permission to come home for Christmas to visit his parents.
- January 31, 1963: After temporary assignments in Santa Fe, authorities ask permission to use him regularly and later to adopt him. Permission granted February 5, 1963.
- March 4, 1963: Reported for duty in Albuquerque.
- Note: During all this period, we paid his salary, kept him on the Blue Cross-Blue Shield program and took care of all his expenses, so he was not neglected. We now turned him over to Santa Fe.
- June 3, 1963: Santa Fe forced to terminate his assignment because of "repetitions of his old failures." Ordered to return at once to Via Coeli by Santa Fe.
- June 6, 1963: We expressed our regrets to the subject and suggested by letter that he apply for reduction to the lay state.
- June 16, 1963: Subject left Via Coeli without permission and took all his personal belongings with him.
- August 26, 1963: We tried to find him discreetly through his parents. We receive a post office box number for him from Via Coeli. This is in Albuquerque, N. Mexico.
- December 14, 1964: Subject writes that he is cured through professional psychological help. Requests reinstatement. Excuses departure from Via Coeli. We request details on what he has been doing and report from doctor.
- February 11, 1964: Doctor reports cure by psychotherapy.

February 25, 1956 -- Police report: involvement with boy from our school (mutual masturbation.) Involvement with boy from public school (same thing). No doubt of identity. Report from the boys that many others go to his apartment at the hospital. He has charge of the choir boys. (Note: This report is fully detailed.)

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- December 14, 1964: Subject writes that he is cured through professional psychological help. Requests reinstatement. Excuses departure from Via Coeli. We request details on what he has been doing and report from doctor.
- February 11, 1964: Doctor reports cure by psychotherapy.

Complaint - [REDACTED]
1956

3880

Feb 25 1956

HUFF.

At 5-10 P.M Mr and Mrs. [REDACTED] of [REDACTED]. brought to the station [REDACTED] son [REDACTED], and along with them was a boy named [REDACTED], the following story unfolded when the older brother of [REDACTED] over heard a conversation this afternoon and told his mother....

Talked with [REDACTED] dob [REDACTED] home at [REDACTED]. father is [REDACTED] mother is [REDACTED], has 3 brothers, and attends St. Joseph Grammar School in the 8th. he said, I have known Rev. Fr. Osgood since he came to the St Patrick's Orphanage, that is about 3 months, I was very freindly with him around the school and he asked me once to go to St Anselms with him some time ago, and I could not, and last sunday Feb 19 he asked me again if I would and so I asked my parents and they said I could go, so I went and we started across the Skeag bridge in his car and he said to me to get next to him and steer the car, and I just leaned over and steered and we saw some signes to Goffstown but we just kept going, and we were on the back road to Goffstown and he put his arm around my shoulder, and I felt it moving down and then he un-buttoned my coat and he tried to un-zip my fly and about 5 minutes later he did, and he started playing with me, that is my thing. He was doing this while the car was going and I was sitting next to him. He then told me to drive l hand and I did and he took my hand and put on top of his lap, and he put mys hand on his thing on top of his pants, and further pp the road he turned the car and we headed back to Manchester, while he had his hand on my thing he played with it,.. We then went to St. Anselms College and saw some movie and then went to the cafeteria and then he took me home, When he played with me and I did with him neither of us dis-charged....

ould not believe a priest would do that and I could not convince myself that did so last thurday night I called him up about 6-15 P.M. and asked him if I could go and see him at his room at the Orphanage and he said yes, and I went ther and he was sitting in his room and we sat there about 15 mins and then he asked me if I would like to go for a ride and I said I would and we started for the Elms to watch the skiers, and on the way he again asked me to lean over and drive and at the time I was smoking a cigarette and took my time smoking it, and he again asked me to drive and I did and I started steering again and he put his arm around me and I kept pushing his arm away and after a while he un-zipped my fly and started playing with me again, and he opened up his pants and told me to drive l hand and I did and he put his his hand on my me and put it on his lap, and then he force me in a way to play with him neither of us dis-charged. We got to the Elms about 8 and left there about 8-10 and I got home about 8-30 P.M. These are the only two times I have been with him.. We were talking about it at [REDACTED] house and his brother [REDACTED] heard us and he told his mother and then I told my parass after [REDACTED] told them....

There is a [REDACTED] who lives on [REDACTED] that goes there..

Tlaked with [REDACTED] dob [REDACTED] home at [REDACTED]. father [REDACTED] mother is [REDACTED] and 2 bros, attends Franklin School 8th. he said, I have seen Fr. Osgood around for about 3 months or so and but I have only known him about 2 weeks to talk to and last wednesday night Feb. 22 I was with [REDACTED] who lives on the West Side and he asked me if I wanted to go riding with Fr. Osgood and I did not know how he was so I said yes, and we went to the Orphanage to h apt. about 6-30 P.M. and we talked and then the two of us went to sit in [REDACTED] car as he had some calls to make at the hospital, and then he came out and went riding past Pine Island Park way past and the three of us were in the front seat of his car and [REDACTED] drove ane I dont think he did anything to him and then he asked me to drive and I just slipped over in the seat and sat next to

h and I just leaned over to steer the car and he started slippinh his hand
there, and when I felt him that is his hand there I zig zagged the car and
he stopped and then he was still trying to do it, and he could'nt do it I ha
on a tight fitting pair of dunagarees and he kept trying and I kept zig zagging
the car but he could not do it, so then he brought [redacted] home on the West side
and he again asked me if I wanted to drive and I told him some excuses that my
arm wassore and my leg was dead, and he then dropped me off at home, it must
have been about 9 P.M. Since then I have not seen him at all.

I know that there are a lot of boys that go there but I dont know what they do,
or I did not hear any talk about it,.. He has charge of the Choir boys

Patenss and the boys stated that they would keep this in deep secrecy....

[redacted].



AFTER TEN DAYS RETURN TO
OFFICE OF
MUNICIPAL COURT
MANCHESTER, NEW HAMPSHIRE

DEPUTY FOLEY

CONFIDENTIAL.....

ST. PATRICK'S HOME

184 HANOVER STREET
MANCHESTER, NEW HAMPSHIRE

3884

29 February, 1956

The Most Rev. Matthew F. Brady, D.D.
657 River Road,
Manchester, New Hampshire

Your Excellency:

Since our interview the other day, I have been in a constant state of distress. I realize that it was rather impossible for me to express my feelings and to be articulate under such circumstances, and I know that you also noticed this fact. So I would like to take this means of trying to convey to you, my mind on a few points.

Firstly, the strong intimations made about my past life in the seminary disturbs me greatly - for the simple reason that this has NOT been the pattern of my past life. I feel it a duty in conscience both to you and to myself to clarify this fact, regardless of what you may believe. I am not afraid to state that the future will bear witness to the truth of this statement.

Secondly, the impression was given me, in our talk, that I planned the episode with premeditated malice and forethought. This is NOT true. I never asked either of them to see me or to ride with me. Here again, I have to ask you as my spiritual Father to believe me that I speak with all honesty and truthfulness.

Lastly, the disposition of my car causes some very grave problems. It was an ordination gift from the people of my home town and to sell a gift places me in a very embarrassing position. Please understand that it is not the prohibition to the use of the car but rather the disposition of it which will create the embarrassment. My Mother is, and has been, under the doctor's care for hypertension for quite some time now and selling the car, which was the gift of her friends, is going to upset her terribly say nothing of my inability to get over to see her.

My sorrow is great with the realization of what has happened. It is true that I have no one to blame for the consequence but myself but you are the only one to whom I can turn, excepting God and His Blessed Mother. I am deeply grateful to you for your paternal understanding and hasten to assure you that I have taken to heart your advice and admonitions.

Most respectfully in Christ,

Donald M. Orsmond

September 3, 1958

On the morning of the above-mentioned date I received a telephone call from a parish priest of the Diocese of Worcester asking for an appointment for that afternoon. This priest whom I had known in seminary days, only mentioned that he had a serious problem to discuss.

That afternoon, the nature of this unusual appointment was made known -- homosexuality affecting the Manchester locale in particular with regard to certain priests and college students.

The Worcester priest came with this information acting upon the advice of Msgr. T. O'Connell, the Officialis of Worcester, whom he had consulted. Msgr. O'Connell knows nothing as concerns the locale or the individuals concerned but he does know the basic facts of this matter. He advised that the matter be brought to the attention of the local Ordinary through that Ordinary's chancery.

In brief, these are the facts alleged:

- 1) The Sacred Heart Hospital chaplain's quarters have been and as far as still known are used for licentious purposes. Sodomitical acts have been performed there by our lay (teen-ager) informant with certain priests.
- 2) Pornographic materials relating to homosexuality have been and perhaps still are on the premises at this chaplain's quarters. Moreover, mechanical (apparently electronic) devices used for the purpose of stimulation have been a part of these operations.
- 3) Intoxicating beverages have been and perhaps still are served to the young college boys who have frequented this place. The pornographic materials were there publicly shown. The informant states that the priest concerned boasted of his relations to others who were discussed.
- 4) As to his personal experience, our informant places the date as of the close of the first college semester, around Christmas time of last year. He states that relations include everything from mutual masturbation to oral relations.
- 5) The informant evidently wishes to protect the Benedictine priest with whom he has been involved at the college. He states that this priest has stated that he has been trying to reform. He also informs us that this Benedictine priest is known to the Boston ring who consider him "one of our kind." This Benedictine priest is alleged to be Father Casimir Molloy.
- 6) A Springfield priest has also been involved. Our informant claims to have experienced mutual masturbation with him. This priest is a close friend and visitor to the Sacred Heart chaplain. He is alleged to be Father Roy Genest.
- 7) The present Sacred Heart chaplain, & Father Genest were formerly associated with the Benedictines at the College as clerics.
- 8) Our informant is highly afraid of scandal especially as would concern his parents. He himself is one of the leaders of the student body at the College. Some of this information involved the seal but the informant has given all needed permission and is willing even to testify under oath with the only reservation that he will not become known to others as the informant.

Monsignor O'Connell believes this to be a nest of homosexuals.

The Worcester priest is Father John Burke of St. Bernard's Parish, Worcester, Mass. His only request is that this information be made known only the Bishop and the Chancellor.... for whatever action they may deem necessary.

The ~~teen~~-ager informant does not wish to be considered blameless since he has been addicted to this vice from an early age. He is now striving under spiritual direction to break from his vice.

Told to Fr. A. W. Olkovikas
Assistant Chancellor

Chancery Note: The present chaplain of the Sacred Heart Hospital is Rev. Donald M. Osgood.

September 13, 1958

Rev. Donald M. Osgood
Sacred Heart Hospital
Manchester, New Hampshire

Dear Father Osgood:

You are hereby directed to ~~dispose of~~ your car
and you are not to own or drive a car under any circumstances
until notified otherwise.

Devotedly yours in Christ,

Matthew F. Brady
Bishop of Manchester

St. Francis of Assisi Parish

3221 Brown Avenue
Manchester, New Hampshire

March 22, 1960

Monsignor Thomas S. Hansberry,
Chancery Office
145 Lowell St.
Manchester, N.H.

Dear Monsignor Hansberry:

In compliance with your request to put the gist of my telephone conversation with you this morning in writing, I submit the following:

Sergeant Thomas King of the Manchester Police Dept. has requested that I acquaint the proper authorities regarding the following incident.

On Thursday, March 17, 1960, Mr. [REDACTED] of [REDACTED] called Sgt. King to do something about Mr. [REDACTED] son who was missing from home. The next day, Friday March 18th, Mr. [REDACTED] called again to say that his son was home and that the son spent the night at the Sacred Heart Hospital with Fr. Osgood. Sgt. King then asked Mr. [REDACTED] how he knew the boy was telling the truth. Mr. [REDACTED] answered that he went down to the hospital and asked Fr. Osgood and that Fr. Osgood said that it was so. According to Sgt. King Mr. [REDACTED] then started a tirade about the reputation of Fr. Osgood. Sgt. King told Mr. [REDACTED] to forget any threats and that he would see that the matter was taken care of.

No formal charges have been lodged at the police station about this particular case. I asked Sgt. King if anyone else knew about it and he said he thought that the only other one who knew about it was Inspector Curran.

I'm sorry that I had to bring this to your attention but I promised Sgt. King that I would do so.

With every best personal wish, I remain

Sincerely yours, in Christ,

Joseph M. Donahue
Rev. Joseph M. Donahue.

3891

Complaint - NEW MEXICO
1963

Archdiocese of South Florida

Miami, Florida

June 3, 1963

It is with deep regret that the Most Reverend
Archbishop has decided to terminate Father Donald Osgood's
pastoral assignment.

A copy of His Excellency's letter
is being referred to the appropriate
authorities. It is imperative that Father
Osgood leave immediately. He will call on
you in your office.

Yours faithfully remain,

Sincerely yours,

**M. J. Rodriguez, J. C. D.
Chancellor**

**Mr. Thomas S. Hansberry
Director of Manchester
Office**

NEW HAMPSHIRE

3893

ARCHBISHOP OF SANTA FE

Santa Fe, New Mexico

Form No. 2-74

June 3, 1963

Dear Mr. Osgood:

I am with deep regret that I learned of your failures, and I have no alternative but to rescind your assignment effective immediately.

I am also informing the Manchester Chancery of the foregoing, and informing that they directed you to return to Via Coeli to await further instructions from your Chancery.

I have also made provision for your return to Via Coeli. Please return immediately upon receipt of this letter.

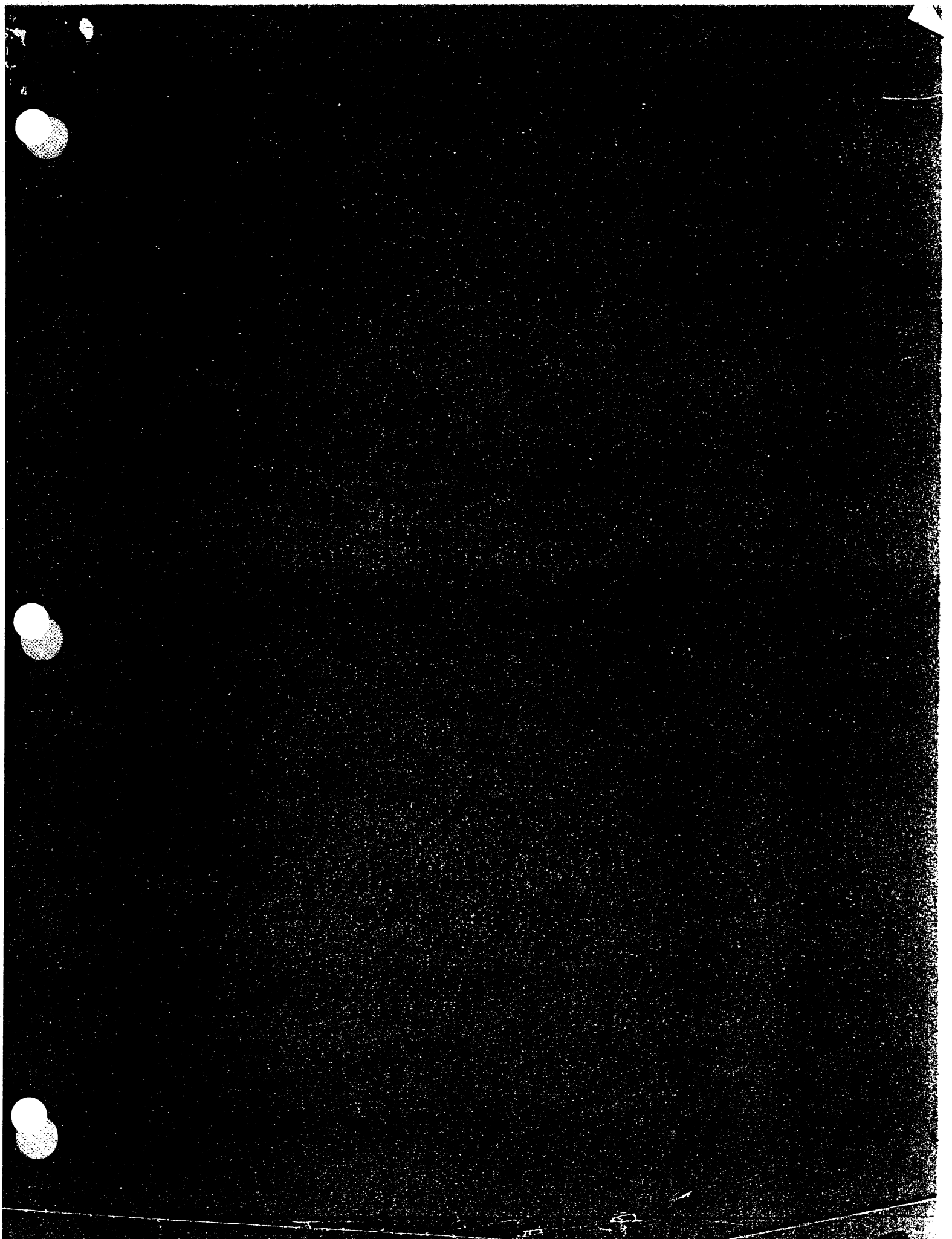
With the necessity of taking this action, while blessing you, I am,

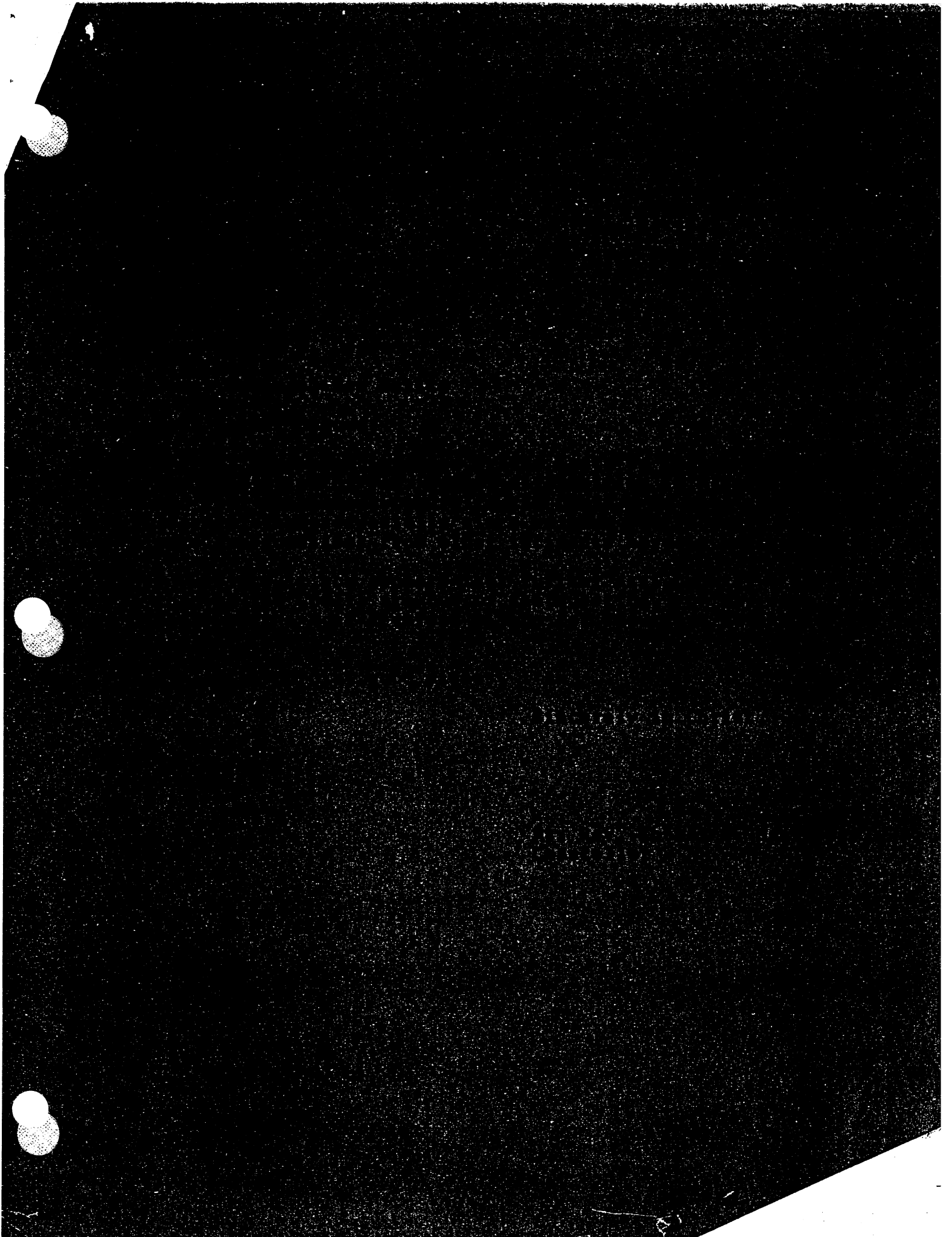
Sincerely yours in Christ,



Edwin V. Byrne
ARCHBISHOP OF SANTA FE

Mr. and Mrs. Donald Osgood
Assumption Church
Santa Fe, New Mexico





Osgood

August 26, 1963

Very Rev. Gerald M.C. Fitzgerald, s.P.
Superior General
Servants of the Paraclete
Via Coeli
Jemez Springs, New Mexico

Re: Rev. Donald M. Osgood

Dear Father Gerald:

We have had no word of Father Donald M. Osgood since your letter of June 23rd to the effect that he has taken all his personal belongings and departed from Via Coeli. I have asked his pastor in Bristol about him and he had no information to offer. If you know anything of his whereabouts and activities, we would be interested to have word from you.

With cordial good wishes, I am

Sincerely in Christ,

Rt. Rev. Thomas S. Hansberry,
Chancellor

August 26, 1963

Dear Father Perreault:

If you have had an opportunity to obtain any information about the whereabouts of Father Donald Osgood, we would appreciate hearing from you. It might be possible to make discreet inquiry of his father. We have had no word of him since June 23rd and we do not know where he is to be found.

Sincerely in Christ,

COPY

Via Coeli

MONASTERY OF THE SERVANTS OF THE PARACLETE

3898

OF THE SERVANT GENERAL

Jemez Springs, New Mexico

June 23, 1963

His Excellency
The Most Rev. Ernest J. Primeau, S.T.D.
Bishop of Manchester
657 River Road
Manchester, N.H.

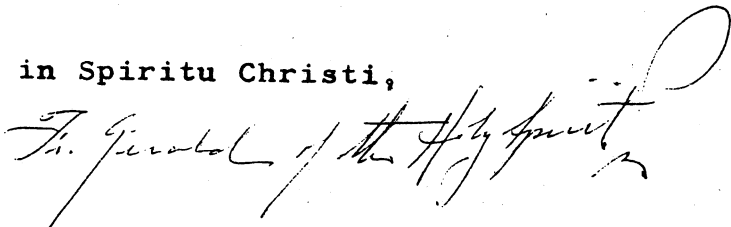
Most Rev. and dear Bishop:

It grieves me to write Your Excellency the following news and I'm tardy in doing so, having been away the past three weeks on business.

Father Donald M. Osgood left Via Coeli June 16 without permission and inasmuch as he took all his personal belongings with him we are assuming that he did not intend to return. Subsequent to his trouble in Albuquerque he had come to Via Coeli at the direction of His Excellency Archbishop Byrne.

Regretting our failure to help Father Osgood, I am

Cordially in Spiritu Christi,



(Very Rev.) Gerald M.C. Fitzgerald, s.P.
Superior General

P.S. Bishop - I am looking for a quiet spot on or near the salt water for a vacation home for our padre & seminarians. The padre could of course help out in the neighboring parishes as needed. If by chance or providence you should be cognizant of such a humble set-up - & willing to have us just let us know. Gerald
Believe top party must be in same - it was tad accord.

June 6, 1963

Rev. Donald M. Osgood
Via Coeli
Jemez Springs, New Mexico

Dear Father Osgood:

We have been informed by the ~~Santa Fe~~ Chancery of the repetition of your former difficulties in Albuquerque and your subsequent return to Via Coeli. We were sorry to learn of them, especially since we have but recently had more repercussions from older incidents here in Manchester.

Since it now appears that further assignments, other than to Via Coeli, are out of the question, you may wish to apply to the Most Reverend Bishop for reduction to the lay state.

With cordial good wishes, I am

Sincerely in Christ,

Rt. Rev. Thomas S. Hansberry,
Chancellor



3900

CHANCERY OFFICE

Archdiocese of Santa Fe

213 CATHEDRAL PLACE

P. O. BOX 2299

Santa Fe, New Mexico

PROTOCOL NO. 101/63
(KINDLY PREFIX THIS NUMBER TO YOUR REPLY)

PHONE YUCCA 3-8761

June 3, 1963

Dear Monsignor Hansberry:

This is to advise you that, with deep regret, the Most Reverend Archbishop has been forced to terminate Father Donald Osgood's assignment in this archdiocese.

I am enclosing herewith a copy of His Excellency's letter to Father Osgood. The failures referred to are repetitions of his old difficulty, and the situation made it imperative that Father be directed to return to Via Coeli immediately. He will wait there for instructions from your office.

With every good wish, I remain,

Sincerely yours,

M. J. Rodriguez, J. C. D.
Chancellor

Rt. Rev. Msgr. Thomas S. Hansberry
Chancellor, Diocese of Manchester
Chancery Office
145 Lowell Street
Manchester, NEW HAMPSHIRE



3901

CHANCERY OFFICE

Archdiocese of Santa Fe

213 CATHEDRAL PLACE

P. O. BOX 2299

Santa Fe, New MexicoPROTOCOL NO. 101/63
(KINDLY PREFIX THIS NUMBER TO YOUR REPLY)

PHONE YUBBA 3-8761

June 3, 1963

Dear Father Osgood:

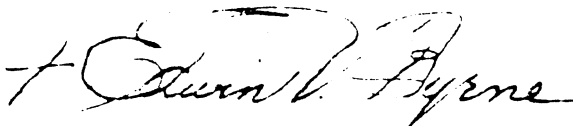
It was with deep regret that I learned of your failures, and I have no choice but to terminate herewith your assignment effective immediately.

We are today advising the Manchester Chancery of the foregoing, informing them that I have directed you to return to Via Coeli to await there for instructions from your Chancery.

I have already made provision for your return to Via Coeli. Please report there immediately upon receipt of this letter.

Regretting the necessity of taking this action, while blessing you, I am,

Sincerely yours in Christ,


Edwin V. Byrne
ARCHBISHOP OF SANTA FE

Reverend Donald Osgood
Our Lady of Assumption Church
8030 Fruit, N. E.
Albuquerque, New Mexico

Saint Timothy Church
Bristol, New Hampshire

August 30, 1963

Msr. Thomas Hensberry
Chancery Office
Manchester, N. H.

Dear Msr.:

Just spoke to Mr. Osgood this morning and he tells me that Father Donald is still in Albuquerque, New Mexico. He calls up about once a week and last week wrote a long letter accompanied by another long letter from a doctor he is now seeing, explaining that he has to undergo long (one year) treatment to relieve him from strain and stress of the parish work and teaching he has been doing of late. The doctor thinks that if he is off on his own for that period of time and undergoes treatment with him, he may be able to help him.

Father Donald tells his father that he has not as yet decided just what he will do, nor what chaplaincy he will undertake for this period of time. But to all appearances he will remain in Albuquerque, with no apparent assignment for now. Just what is his address I could not find out.

This is all I could get for you as news without causing too much concern to all interested parties, especially to Mr. Robert Osgood.

Sincerely in Christ,



Rev. Nelson Perreault

C OF THE SERVANT GENERAL

Jemez Springs, New Mexico

28 August 1963

Rt. Rev. Thomas Hansberry
Chancellor
148 Lowell St.
Manchester, N.H.

Dear Monsignor,

In reply to your letter of 26 August, the best information I have from our mail clerk is that Father Donald M. Osgood of your diocese is receiving his mail at the following address:

Box 7227
Albuquerque
New Mexico

He must be working in Albuquerque, which is too bad in that he had his last misfortune in that town.

I am answering your letter in Father Gerald's absence; he is making a visitation of our houses in England and Italy.

If more information comes to light on Father's activities I will send it on to you.

Cordially in Spiritu,



Rev. Wm. F. Tobin s.p.
Secretary General

March 23, 1964

S. George Brown, M.D.
14 South Street
Concord, N. H.

Dear Doctor Brown:

Several weeks ago, I spoke to you about a man with a homosexual problem whom we had tried to help for some years but who finally got into so much trouble that he went off on his own. We recently received a letter from the West concerning^{him} apparently written by a doctor with the initials "D.C." after his name. We presume he is a chiropractor, although he couches his explanation of the case in technical terms. We should like your opinion on his explanation of the case which follows:

"First, there are two types of homosexual conditions:

- (1) Congenital -- this condition exists from birth and cannot be changed. The only help psychotherapy can offer these individuals is how to live with the condition. In this type the person can control their sexual expression the same as the normal person. The sexual urges are under the control of the will.
- (2) Conditioned -- This type comes into being in a normal person, usually early in life due to a psychotrauma. In this type the person does not have the expression of the sexual urge under the control of the will. It may be likened to an allergy. Whenever a situation arises that unconsciously reminds the mind ~~###~~ of the traumatic situation, action takes place without the will of the person. During the times there is no reminder by association in the mind the person's actions are normal. However as soon as there arises a situation in which the association is triggered, the action takes place.

"X was a victim of this second type. During about 30 hours of psychotherapy, using the insight methods, he discovered the trigger situation. Since that time he has not and will not have any difficulty. Before that time he had no control of his actions. The former trigger situation can arise, he is conscious of it and has no effects."

Would you care to comment on the above explanation?

I am leaving for ten days on Wednesday but will return on the 6th or 7th of April. Best wishes from all of us.

March 18, 1964

Robert R. Gibson, D.C.
519 Pile Street
Clovis, New Mexico

Dear Doctor Gibson:

Having just returned from Rome, I hasten to thank you for your letter of February 11 concerning Father Donald M. Osgood. I am pleased that you have been able to help him and appreciate your kindness in writing to me.

With cordial good wishes, I am

Sincerely yours,

Bishop of Manchester

March 9, 1964

Rt. Rev. Msgr. Thomas A. Hansberry
145 Lowell St.
Manchester, New Hampshire

Rt. Rev. and dear Monsignor:

So much time has elapsed since I received your letter the first of Febr. that I just wanted to get a note off to you prior to answering the questions in your letter.

This past month has been a very busy one for me trying to make ends meet and also visit with my parents who spent most of the month with me. On more than one occasion I sat down to write you but I just couldn;t seem to get my thoughts together.

You can be assured that I did appreciate hearing from you and I am grateful also for your personal note and its contents. I will write you again very soon answering the questions you requested. My personal best regards to all there at
145 -

Most sincerely,



January 27, 1964

Rev. Donald M. Osgood
P. O. Box 7227
Albuquerque, New Mexico

Dear Father Osgood:

The Most Reverend Bishop informed me shortly before Christmas of receipt of a letter from you concerning your present location and activities. Unfortunately, he has been away for the past three weeks and I do not believe that he answered you. At the time when your letter arrived, he was just back from Rome and he was buried up in a multitude of things until after Christmas. I know that it was not an intentional oversight and I am sure that you will hear from him upon his return. We expect him back on Friday of this week.

In the meantime, may I suggest that you arrange to have sent to the Bishop personally any information which you think might be pertinent to your case and your improvement. I think it would be well to ask the psychiatrist or psychologist who has been treating you to send a detailed report directly to the Bishop.

Other information which he will require includes: 1) Where and with whom you have been living; 2) What type of work you have been doing; 3) Whether you have been identified as a priest; 4) Whether you have been wearing clerical clothing; 5) Whether you have been in contact with Via Coeli or under the supervision of the Archdiocese. Any other information which you think would be of help should also be sent.

I'm sure you realize that your case is quite different from any we have had here, especially since you walked out of Via Coeli without informing the Bishop. However, you may be sure that he will give you the same sympathetic hearing he would give to any priest.

You may be interested to know that Father Blankenship suffered a stroke last week and is in the Laconia Hospital. Father Belanger of Suncook and Father Bussiere of Nashua have both died recently. Their places have not been filled.

With cordial good wishes, I am

Sincerely in Christ,

*Enclosed a personal
note -*

Rt. Rev. Thomas S. Hansberry,
Chancellor

P.O. Box 7227
Albuquerque, New Mexico
Dec. 14, 1963

Most Reverend Ernest J. Primeau
Bishop's House
657 River Road
Manchester, New Hampshire

Your Excellency:

I humbly wish to inform you of my activities of the past six months since leaving Via Coeli Monastery, as I know that my activity has appeared to be highly irregular.

I realize that I had a very severe problem that I seemed to be incapable of controlling, and being aware of this I wished Professional treatment. The treatment offered at Via Coeli did not seem to be aimed at the root of the problem but only in increasing my will power. This I knew wouldn't get at the root of the problem as I had used all the will-power at my command in the past with no avail.

With the intention of receiving psychological help in depth, I left Via Coeli and gained employment and a place to stay to actualize this intention. I am happy to report to Your Excellency that I received the professional psychological help I needed and that the problem that I had for so long is no more. I have had no difficulty or feeling of necessity of such activity for the past four and one-half months. I now know the reason for the problem ever coming into being and why it no longer is a problem.

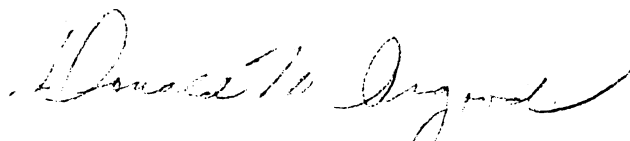
I report this to you for you to have the data for making any further conclusions as to my status.

In view of the above, I wish to remain a priest, however with Your Excellency's approval I wish to remain in the present state for as long as Your Excellency deems it necessary to know for himself, as I know, that my cure is total and permanent.

I did not wish to be disobedient by leaving Via Coeli, however, in my thinking at the time, I felt that the promises that I made on receiving Holy Orders required that I find a cure for the problem that interfered with my living the priestly vocation rather than a permanent state of conflict within the enclosure of Via Coeli. I pray that you will understand.

May I hear Your Excellency's considerations in this matter.

Obediently yours in Christ,



March 26, 1964

Rt. Rev. Thomas S. Hansberry
Chancery Office
145 Lowell Street
Manchester, New Hampshire

Rt. Rev. and dear Monsignor:

The delay in answering your letter is not indicative of any lack of interest on my part, or, indeed, a lack of appreciation of the seriousness and importance of the matter at hand. My schedule at work is a busy one and your letter warranted a time-consuming reply; and answer that I felt should be gravely considered and articulately composed.

The events prior to June, 1963 need no review. Your letter of June ^{6th} ~~3rd~~, 1963 apparently proffered only two possible recourses to me in view of my lapsed conduct: 1) permanent, protective custody at Via Coeli, or 2) laicization. Whereas such a solution would relieve the diocese of a sacerdotal problem, it was difficult for me to see how either of these choices would solve or even alleviate my personal problem.

I had lived at Via Coeli long enough to know that although Via Coeli was never intended to be a dumping ground for unwanted priests, nevertheless it was being so used by many who wanted nothing more than to be rid of an embarrassing situation immediately, permanently and without dirtying one's hands. This unfortunate misuse of Via Coeli makes for an atmosphere which is heart-rendingly conducive to shiftlessness and even despair. I not only lacked the heart to tackle this again but seriously doubted that it offered any hope at all for personal improvement, especially regarding the emotional problem that threatened my ruin. Therefore I could not personally accept the recourse suggesting permanent domicile at Via Coeli.

On the other hand, a deep and sincere conviction that my ordination was neither a mistake nor something that I went into without deliberate consideration

and free choice did not permit me to conscientiously seek laicization.

Undoubtedly, at this moment of dilemma, I should have contacted you and informed you that the preferred solutions seemed unsuitable to me and perhaps asked for an alternative solution. As a matter of record, Father Tebin, then Assistant to the Father General, acting superior in the absence of Father Gerald, did propose an alternative to me. He suggested that I write to Bishop Primeau and ask him to send me to the Institute of the Living in Hartford for further and more extensive treatment. However, the ominous, "either-or" nature of your then current letter seemed so definite in its proposals that I feared the matter was already decided and any request I might make would only tend to aggravate an already irritating situation.

There was also another consideration of lesser importance but it had a relative value. The loss of my appointment and your subsequent letter left me no means for honoring my financial obligations; obligations which even selling my car would^{not} be completely fulfilled. Together with the fore-going it seemed that the only immediate thing to do was to go out and try to find a job.

Having left Via Coeli my immediate concern, necessarily, was a place to live and the employment I would need for sustenance. I was aware of the danger of scandal inherent in the situation and did everything possible to safeguard against it. I am content that no scandal evolved.

During my residence here in Albuquerque I have always lived alone, enjoying a privacy conducive to protecting the delicate nature of my position in the world. There have been no entangling alliances of any sort; no curious question and to my knowledge, no 'admiratio'. There has been no embarrassment to the Church, a fact which I am sure any priest in the vicinity will attest.

I resided that summer of '63 in my own quarters, annexed to the home of a prominent and affluent attorney and his wife. When a previous commitment for the quarters required me to vacate in September, I accepted the offer of room and board at the home of Mrs. Frances Ortiz, a widow. I had made the acquaintance of her and her married daughter's family during my three years out here. Boarding with Mrs. Ortiz was the effect of my friendship with her family. As soon as economic circumstances permitted, I rented the apartment I now occupy. Here I have all the anonymity usual to city apartment dwellers and I continue to live alone. In none of these

residences was my privacy intruded upon or embarrassed.

I tried to use an equal discretion in obtaining employment. My first visit to an employment agency indicated that discrete anonymity could best be expected in a field such as selling. I first tried, unsuccessfully, to sell a water-conditioning service. This led to an opportunity with an advertising agency selling space in a locally distributed T.V. guide. Through this employment I met my present employer. Since late in January I have been employed as evening manager in a reputable suburban restaurant that caters to the family and tourist trade. In all of these positions my on-sight qualifications rather than an investigated past was the factor in obtaining the employment.

Recently you received a letter from Doctor Gibson in my behalf. Dr. Gibson has been treating me almost from the beginning of my settling in Albuquerque on my own. At the time I was aware that my problem went along with me to the city. Meeting Dr. Gibson so soon after settling here seemed almost providential. His letter tells you much more adequately than I could, the satisfactory results of his therapy.

I spent most of last summer and fall not only in frequent therapeutic sessions with Dr. Gibson but also in hour upon hour of careful and methodic study of his observations in dealing with the emotionally disturbed. Most of these observations were discoveries as far as I was concerned that not only illuminated my own unfortunate mental shadows but also brought forth in me a consequent mature approach to the realities of life. I am immeasurably indebted to Dr. Gibson for his interest in my case and have been permanently enriched by it. I share his professional confidence in the permanent disappearance of my emotional disorder.

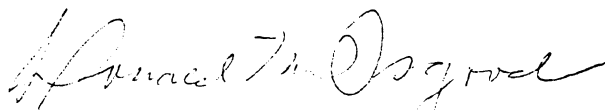
That this accomplishment of Dr. Gibson occurred outside the channels preferred by ecclesiastical regimen may be, quite naturally, a matter of concern to you. I can only beg your indulgence and ask you to put yourself in my place last June. The prospect of a life-time sentence to Via Coeli # - and sentence is what it amounted to in my then current state of mind - certainly can be construed as some justification for a man of my age to 'plunge and hope for the best'. Perhaps if I were in the twilight of life instead of at the age when most men are beginning to

make some worthwhile contribution to society I would not have considered a long period of custody in Via Coeli the waste it seemed to my still-young-enough mind. The way I looked at it there just had to be another answer than the one proposed at the time.

I realize that accidentally my present life is not much different than the laicization I conscientiously rejected when proposed last June. I perdue in that rejection because, now more than ever, laicization seems to me to be a traitorous compromising of the promises foresworn by me, knowingly and willingly, immediately prior to receiving major orders. Rather do I hope, Monsignor, that the mature resolution of my problem, having been accomplished by working with Dr. Gibson, will be a step toward an ultimate replacement in the active priestly ministry. Had my goal in leaving Via Coeli last June been to provide me with those circumstances which would enable me to foster perversity than I could expect nothing more than to reap what I sowed, the condemnation of the Church. Since this was not the case, I seek your understanding and the Charity of Christ.

Thanking you for your patient interest and asking continual remembrance in your prayers, I am

Sincerely in Christ,



P.S. I maintained contact with one of the Superiors at Via Coeli, Fr. Kavanaugh, s.P. up til the time he died suddenly, the latter part of October. This contact for the most part was a written one.

3915