

MURDER CASE STUDY

VICTIM



REV. JOHN GEOGHAN

MURDER



JOSEPH LEE DRUCE
(DARIN ERNEST SMILEDGE)

DATE OF MURDER: AUGUST 23, 2003



Leon J. Podles

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John J. Geoghan of Boston¹

John J. Geoghan's childhood had a tragedy; his father died in 1940 when John was only five. But he remembered the funeral vividly as a happy event because his family was devout and had confidence that the father was in heaven.² He became fascinated with the idea of heaven, and decided to become a priest. He had his mother's brother, Msgr. Mark Keohane, a priest of the Archdiocese of Boston, as a substitute father.

Geoghan reported that his first sexual feelings were frightening, but that he thought of himself as a heterosexual and that he fantasized about women.³ He graduated from Holy Cross High School in 1952 and entered O'Connell Seminary. In 1954 the rector, Rev. John J. Murray, wrote: "Geoghan has given the faculty of this seminary cause for concern in the past two years...He has a very pronounced immaturity...a little feminine in his manner of speech and approach. Scholastically he is a problem...I still have serious doubts about his ability to do satisfactory work."⁴ When Geoghan did not show up for summer seminary camp in summer 1955, the Rector of St. John's Seminary was unhappy, and Msgr. Keohane had to intervene, explaining that Geoghan "has been treating with a physician since he left Brighton because of a nervous and depressed state."⁵ Geoghan left the seminary and went to Holy Cross College in Worcester, from which he graduated in 1957. Then he returned to St. John's Seminary, where he met John McCormack, Paul Shanley, and Joseph Birmingham. He was ordained in 1962.

Thirty-Six Years of Pedophilia

From 1962 to 1966 Geoghan was stationed in Saugus, Massachusetts, at Blessed Sacrament Church, where his crimes began. In 1996 he admitted to abusing boys while he was in this parish.⁶ His modus operandi continued to be the same through over 30 years: he sought out boys without fathers, or with absent fathers, and offered to be a father to them. He would take them out, get acquainted to them, put them to bed, masturbate them, and perform oral sex on them – usually boys, rarely girls.⁷ Geoghan was diagnosed with "congenital right-hemisphere brain

¹ Adopted from Leon J. Podles, *Sacrilege: Sexual Abuse in the Catholic Church* (Baltimore: Crossland Press, 2008) pp. 144-155.

² Letter from Stephen Montana and Rhoda Ruttenberg to Most Rev Robert J. Banks, April 26, 1989.

³ Letter from Stephen Montana and Rhoda Ruttenberg to Most Rev Robert J. Banks, April 26, 1989; Geoghan's claims may be true; a strain of heterosexuality is not unusual for those pedophiles who are true pedophiles, that is, who are attracted only to pre-pubescent children, not adolescents or adult men. They are not sexually attracted by mature male sexual characteristics (as homosexuals are). Their attraction to children is often a variation of an attraction to the female, because very young boys lack strong secondary male sex characteristics. Geoghan abused mostly, but not only, boys and was therefore classified as a "homosexual pedophile, non-exclusive type" by the St. Luke Institute.

⁴ Jules Crittenden, "Records Depict Lonely, Immature, and Self-deluded Priest," *Boston Herald*, January 27, 2002.

⁵ Letter from Mark Keohane to Monsignor Riley, July 9, 1955; Jules Crittenden, "Records Depict Lonely, Immature, and Self-deluded Priest," *Boston Herald*, January 27, 2002.

⁶ Memo from Rev. Brian M. Flatly to File, August 28, 1996.

⁷ While he was stationed at Blessed Sacrament Church in Saugus in 1963, he molested brothers and one sister in a Saugus family (Andrea Estes, "Dozens Come Forward to Accuse Priest of Rape," *Boston Herald*, January 29, 1997);

impairment”⁸ but this did not affect his ability to locate hurting families, to insinuate himself into them, and to manipulate people’s weaknesses.

Geoghan later explained that he “avoided girls” and that “I picked the boys because in some way they were the safest, the girls and the mothers would have been more dangerous.”⁹ Was Geoghan implying that parents would be less outraged at the abuse of boys? In all probability Geoghan had a homosexual preference for boys and did not want to admit it even to himself. Perhaps in his mind homosexuality was worse than pedophilia.

When Geoghan was stationed in Saugus, he was young, handsome, and interested in sports. He became close to the Sacco family and molested their children. The boys were thirteen and younger. Geoghan told one boy he was teaching him about “the birds and the bees” by masturbating him; Geoghan gave a small boy oral sex and masturbated another boy to show “how nature works.” Geoghan also molested a girl.¹⁰ The Archdiocese in 1992 received reports that Geoghan had molested two boys in another family and had also tried to contact one of these now grown boys, who said “he’d kill him [Geoghan] if he called again,” but the Rev. Brian M. Flatley dismissed this as “hearsay and vague.”¹¹ In fact the victim had been molested, and the archdiocese made a settlement with him.¹²

Rev. Anthony Benzevich was also stationed at Blessed Sacrament Church in Saugus in the early 1960’s. In 1999 he told newspapers that he had noticed that “Geoghan often took young boys up to his rectory room in the rectory and closed the door”¹³ and that the boys “would come out in various states of undress.”¹⁴ Benzevich reported Geoghan’s behavior to “church superiors” and was therefore branded a “troublemaker”¹⁵; church officials “hinted he could be sent to do missionary work in Peru if he persisted.”¹⁶ But after he consulted with Wilson Rogers III, the son of Cardinal Law’s attorney, Benzevich said that he had not told this information to the archdiocese¹⁷ and in fact had never told the reporters that he had notified archdiocesan officials. The reporters testified under oath that Benzevich had told them the information that they reported, but Benzevich said of the sworn testimony of the reporters, “That’s a lie.”¹⁸

in 1975 he exposed himself and masturbated in front of two girls and abused their brothers (Michael Rezendes and Matt Carroll, “Accusers’ Accounts Tell of Abuse and Its Scars,” *Boston Globe*, January 26, 2002).

⁸ Jules Crittenden, “Records Depict Lonely, Immature, and Self-deluded Priest,” *Boston Herald*, January 27, 2002.

⁹ Michael Rezendes and *Globe* Staff, “Church Allowed Abuse by Priest for Years,” *Boston Globe*, January 6, 2002.

¹⁰ Memo to Rev. Brian Flatley from Sister Rita V. McCarthy, September 10, 1996.

¹¹ “Rev. John Geoghan, 1962,” prepared by Brian M. Flatley, August 22, 1994; Memo to John B. McCormack, Secretary, Ministerial Personnel, from Fr. Fred Ryan, July 5, 1992.

¹² Leary v. Geoghan, Deposition of (L-----), November 9, 2000. L----- indicated that he had been molested by Geoghan (p. 18, ll. 11-13) but the attorney who represented the archdiocese would not allow L----- to answer any further questions about the molestation and said the archdiocese would enforce the confidentiality agreement.

¹³ Jessica Heslam, “Ex-priest Will Face Sex Charges,” *The Patriot Ledger*, December 2, 1999.

¹⁴ Colin C. Haley, “Accused Priest Once Regarded as Role Model,” *Patriot Ledger*, June 4, 1998.

¹⁵ Jessica Heslam, “Ex-priest Will Face Sex Charges,” *The Patriot Ledger*, December 2, 1999.

¹⁶ Colin C. Haley, “Accused Priest Once Regarded as Role Model,” *Patriot Ledger*, June 4, 1998.

¹⁷ Michael Rezendes and *Globe* Staff, “Church Allowed Abuse by Priest for Years,” *Boston Globe*, January 6, 2002.

¹⁸ Francis Leary et al. v. Father John J. Geoghan et al, Commonwealth of Massachusetts, Superior Court, Civil Action No. 99-0371 [All Cases] (henceforth Leary v. Geoghan), Deposition of Anthony Benzevich, April 11, 2001. Benzevich said that “Wilson Rogers 3rd approached him, told him the church was trying to protect him from being

After an abbreviated seven month stay at St. Bernard's in Concord, Geoghan was next stationed at St. Paul's Church in Hingham, Massachusetts, from 1967 to 1974 and soon abused someone. This abuse came to the notice of the archdiocese, and Geoghan, sometime in 1968, was sent to Seton Institute in Baltimore, Maryland, which treated priests and religious with psychiatric disorders.¹⁹ Cardinal Cushing supervised the first part of Geoghan's career until 1970, when Cushing died and Cardinal Medeiros, who as chancellor in Fall River had enabled James Porter to move from parish to parish molesting children each time, took over the governance of the Archdiocese of Boston.

In the early 1970s Joanne McLean (later Joanne Mueller), a single mother, was introduced to Geoghan. Geoghan began visiting the MacLean family visiting and babysat the small boys (4, 7, 10, and 12), took them out for ice cream, and helped with their baths. The children started saying that they did not want Geoghan coming, and one night in 1974 the smallest boy started crying and complained that Geoghan was "touching my wee-wee."²⁰ The older ones confirmed this accusation and said Geoghan had told them not to tell their mother, "because Father said it was confessional."²¹ The other boys started pouring out the stories of abuse; their mother was afraid Geoghan would show up that night. She bundled them all into the car and drove to St. Mary's Church in Melrose, because she knew the Rev. Paul Miceli, who supervised the altar boys, including her two older sons, and regarded him as a friend.

The McLean family arrived at the rectory; the mother pounded on the door until someone answered. She was let in and asked to see Miceli; she and the boys were all crying. They were ushered into a parlor and Miceli came down; the boys began describing even worse things that Geoghan had done.

Geoghan engaged in mutual masturbation, oral sex, and anal sex with the boys. He made one boy watch while he and the other boy had sex; then he had them engage in group sex: It "wasn't one-on-one. It was two, three."²² Geoghan told the boys that "you're growing up and this is part of growing up to do this."²³ He convinced the boys "this was a normal thing for men and boys to do, doing a mouth to male organ."²⁴ The boys thought their mother knew what was going on and permitted it.²⁵

Miceli oozed compassion and understanding. Miceli said it was terrible, a disgrace, that Geoghan would be put in a facility, that Geoghan would "never be a priest again and he'll never hurt you

named a defendant, and offered to represent him" (Michael Rezendes and *Globe* Staff, "Church Allowed Abuse by Priest for Years," *Boston Globe*, January 6, 2002).

¹⁹ Michael Rezendes and Matt Carroll, "Accusers' Accounts Tell of Abuse and Its Scars," *Boston Globe*, January 26, 2002.

²⁰ Leary v. Geoghan, Deposition of Joanne Mueller, August 17, 2000, p. 13, l. 10.

²¹ Leary v. Geoghan, Deposition of Joanne Mueller, August 17, 2000, p. 15, l. 17; "The Geoghan Papers," *Boston Herald*, January 25, 2002.

²² Leary v. Geoghan, Deposition of Joanne Mueller, August 17, 2000, p. 111, l. 14.

²³ Leary v. Geoghan, Deposition of Joanne Mueller, August 17, 2000, p. 101, ll. 20-21.

²⁴ Leary v. Geoghan, Deposition of Joanne Mueller, August 17, 2000, p. 109, ll. 17-18.

²⁵ Leary v. Geoghan, Deposition of Joanne Mueller, August 17, 2000, p. 114, ll. 4-5.

again.”²⁶ Miceli calmed the family down and told them “never tell anyone.”²⁷ Later McLean saw Miceli and he reassured her that Geoghan was in a facility;²⁸ in fact McLean got a letter from Geoghan from the hospital in which he asked her to pray for him.²⁹ There is no record of Geoghan’s stay in this facility in archdiocesan records.

Miceli’s recollections as recounted under oath were quite different. He said he had “no memory of meeting with a mother and four boys.”³⁰ He remembered getting a calm, ordinary phone call from a person who may have been named Mrs. McLean. She told Miceli “that she was concerned that he [Geoghan] was overly present to her family, He was there different hours of the day and I guess you could say he was becoming an annoyance and she felt he might need some help and that she did not want him to visit her family any longer and that’s basic what I remember of the message is substantially the message I gave to him [Geoghan].”³¹ After telling Geoghan of the woman’s concern, Miceli dropped the matter.

At the end of his assignment to St. Paul’s Geoghan disappeared for about eight months. This absence and his whereabouts are missing from archdiocesan records.³² In 1974 Cardinal Medeiros wrote to Geoghan about his transfer from St Paul’s, affirming that “I am confident that you will render fine priestly service to the people of God in St. Andrew parish.”³³

St. Andrew’s Church in Jamaica Plain, Massachusetts, was Geoghan’s next assignment from 1974 to 1984. He was made Scout chaplain and put in charge of altar boys. John Collins, who was not molested by Geoghan, worked as the houseboy in the rectory. He liked Geoghan, his “favorite priest,” because Geoghan not like the older, stuffier priests. Geoghan “was all about fun, games, and treating kids to ice cream.” He had “a trick Superman handshake.” Collin wondered why the housekeeper was so upset when she learned he had been in Geoghan’s room; years later he realized why she reacted so violently. She knew or suspected what Geoghan did to boys in that room.³⁴

Frank Leary was the fifth of six children in a poor family. In 1974 when Leary was thirteen, Geoghan got him a summer job at the church. Geoghan brought him into the rectory to show him his stamp collection and tried to fondle him. The boy left. A few days later Geoghan found the boy working around the church. According to the psychiatric evaluation

This time Mr. Leary remembers that the priest was much more stern with him and directive. He recalls that Geoghan made him close his eyes and repetitively recite “Hail

²⁶ Leary v. Geoghan, Deposition of Joanne Mueller, August 17, 2000, p. 83, 20-21.

²⁷ Leary v. Geoghan, Deposition of Joanne Mueller, August 17, 2000, p. 83, l. 18.

²⁸ Leary v. Geoghan, Deposition of Joanne Mueller, August 17, 2000, p. 82, ll. 16-22.

²⁹ Leary v. Geoghan, Deposition of Joanne Mueller, August 17, 2000, p. 89, ll. 15-20.

³⁰ Leary v. Geoghan, Deposition of Paul Miceli, September 20, 2000, p. 27, ll. 3-4.

³¹ Leary v. Geoghan, Deposition of Paul Miceli, September 20, 2000, p. 39, ll. 5-12.

³² Stephen Kurkjian and Sacha Pfeiffer, “Police Probed Priest on Sex Abuse as Early as 1986,” *Boston Globe*, January 25, 2002. This article also mentions a possible complaint about sexual abuse to the archdiocese and a hospital stay in the late 1960s.

³³ Letter from Humberto Cardinal Medeiros to Rev. John J. Geoghan, May 30, 1974; Sacha Pfeiffer, “Letters Exhibit Gentle Approach Toward Priest,” *Boston Globe*, January 24, 2002.

³⁴ John Collins, “Inside a Priestly House of Horrors,” *Lowell Sun*, January 9, 2003.

Mary's". While he prayed he reports that the priest began to fondle his penis again and then performed oral sex on him.

Leary cried, but stayed.

He recalls having a "kind of dissociated feeling like the room was moving out of his way as he left." Mr. Leary states that after the molestation, Father Geoghan told him that this was the way that "God treated special kids" and later threatened to kick his mother out of the church if Mr. Leary ever told her about what had happened.³⁵

Geoghan molested the boy again. Leary remembers a priest yelling. "Jack, we told you not to do this up here! What the hell are you doing? Are you nuts?"³⁶ Under oath, Rev. Francis H. Delaney, who was the pastor at St. Andrew's, said that he could not recall anyone making a sexual abuse complaint about Geoghan; he remembered when presented with the letter he had written on August 17, 1979 describing and dismissing (as the "slow poison of calumny") such a complaint.³⁷ This is the first mention in Geoghan's archdiocesan personnel file about allegations of abuse.

This complaint was made by Miss Coveny, who told the Rev. William Francis, Chaplain of the Boston Police, that Geoghan had done something immoral (archdiocesan records do not have details). Bishop Daily wrote to Rev. Francis Delaney, Geoghan's superior at St Andrew's, that "the charges were quickly proven to be completely unfounded and totally irresponsible. One phone call accomplished that." Daily was able, he claimed, to do a complete investigation and exonerate Geoghan with one phone call. In this letter Daily continued that, to console Geoghan, "I have written to ask him to drop by at the Chancery...to personally assure him of his good record and his good name and priestly reputation."³⁸

Maryetta Dussourd was rearing her three boys as well as her niece's four boys in 1977 when Geoghan met the family. The boys ranged from 4 to 11. Geoghan became very close to the boys. An archdiocesan memo said that Geoghan stayed in their house even when he was on retreat because he missed the boys so much. He would "touch them while they were sleeping and waken them by playing with their penises."³⁹ He performed oral sex on them, fondled them and forced them to fondle his penis as he prayed. In 1980 Dussourd discovered that seven of her children and her niece's children had been molested. Geoghan told her son Ralph that "I [Maryetta] would never believe him, that I loved, that I loved the Church too much, that I would not believe

³⁵ Psychiatric Evaluation of Francis J. Leary by Dr. Stephen G. Porter, June 20, 1999. All documents cited are from exhibits in *Leary v. Geoghan*. Some can be found in the appendix of *Betrayal: The Crisis of the Catholic Church* by The Investigative Staff of the *Boston Globe* (Boston, Little, Brown and Company 2002); some can be found online at BishopAccountability.org under Boston Documents.

³⁶ The Investigative Staff of the *Boston Globe*, *Betrayal: The Crisis of the Catholic Church* (Boston, Little, Brown and Company 2002) p. 13. John Collins thought that this priest would have been Father Mooney.

³⁷ *Leary v. Geoghan*, Deposition of Francis Delaney, April 27, 2001, p. 44, ll. 20-24, p. 49, l. 16 – p. 50, l. 24; Letter from Frank Delaney to Most Rev. Thomas Daily, August 17, 1979; Michael Rezendes and Matt Carroll, "Accusers' Accounts Tell of Abuse and Its Scars," *Boston Globe*, January 26, 2002.

³⁸ Letter from Most Rev. Thomas V. Daily to Rev. Francis Delaney, August 23, 1979; "The Geoghan Papers," *Boston Herald*, January 25, 2002.

³⁹ Michael Rezendes and *Globe* Staff, "Church Allowed Abuse by Priest for Years," *Boston Globe*, January 6,

my own son.”⁴⁰ She had her other son Danny, nine years old at the time, tell his father, and the father’s reaction demonstrates why boys were so reluctant to tell their parents what had happened. The father screamed at the boy:

How could you do this to me? How could you do this? You know what it’s like to be a man. Are you some kind of pervert? What is wrong with you?⁴¹

She told the Rev. John Thomas, whom she knew through her charismatic prayer group, that she suspected Geoghan had molested probably a total of fifteen children, two of whom had set fire to their bedroom to get away from him.⁴² Thomas asked her what the families wanted done. She told him they wanted Geoghan removed immediately, and that her husband wanted to beat Geoghan up and then call the police. Then, according to Dussourd,

[Thomas] said both families had problems, and that the Catholic Church was bigger than we were, and that probably no body would believe us, and that we probably couldn’t afford legal counsel. He also told me that I was a sinner and what Geoghan had done also was a sin, and the difference was that we were talking about his career of which he had sacrificed many years for.⁴³

Thomas confronted Geoghan, who casually admitted, “Yes, it’s all true.”⁴⁴ Thomas told Bishop Daily, who sent Geoghan to his family’s home from the parish that day. Thomas was horrified that Geoghan might suffer consequences. Dussourd reports that Thomas pleaded with her not to go public, not to hurt Geoghan. Thomas said “do you realize what you are taking from him?”⁴⁵ Dussourd didn’t know what to do and other parishioners shunned her as a troublemaker.⁴⁶

When Geoghan was confronted with the charges about the Dussourds, he casually admitted “homosexual activity with seven boys ages six to 11,”⁴⁷ but excused his behavior because “it was only two families.”⁴⁸ The archdiocese was aware that Geoghan “admits the activity but does not feel it is serious or a pastoral problem.”⁴⁹ The archdiocese apparently concurred with Geoghan’s judgment of the abuse. Bishop Daily did nothing to prevent further abuse. He explained that “I am not a policeman, I am a shepherd.”⁵⁰

In 1980 Geoghan took a year’s sick leave and saw Dr. Robert W. Mullins, who knew Geoghan well. Mullins was a neighbor of the Geoghan family in West Roxbury, and was a family

⁴⁰ Leary v. Geoghan, Deposition of Maryetta Dussourd, August 24, 2001, p. 18, ll. 4-6.

⁴¹ Leary v. Geoghan, Deposition of Maryetta Dussourd, August 24, 2001, p. 19, l. 22- p. 20, l.1.

⁴² Leary v. Geoghan, Deposition of Maryetta Dussourd, August 24, 2001, p. 26, l. 19; p. 26, ll. 1-2.

⁴³ Leary v. Geoghan, Deposition of Maryetta Dussourd, August 24, 2001, p. 35, ll. 12-20.

⁴⁴ Michael Rezendes and *Globe* Staff, “Church Allowed Abuse by Priest for Years,” *Boston Globe*, January 6,

⁴⁵ *Betrayal: The Crisis of the Catholic Church* p. 23

⁴⁶ The Dussourd family continued suffering: “Maryetta does need help. She is now divorced. Her three sons are now in their twenties; one was discharged from the armed forces for attempting suicide” (Letter from Edna D. Buckley to Cardinal Law, January 19, 1994).

⁴⁷ “The Geoghan Papers,” *Boston Herald*, January 25, 2002.

⁴⁸ Michael Rezendes and *Globe* Staff, “Church Allowed Abuse by Priest for Years,” *Boston Globe*, January 6, 2002.

⁴⁹ Michael Rezendes and *Globe* Staff, “Church Allowed Abuse by Priest for Years,” *Boston Globe*, January 6, 2002.

⁵⁰ *Betrayal: The Crisis of the Catholic Church*, p. 24.

physician without any expertise in psychiatry or sexual disorders. Dr. John H. Brennan, whom Geoghan also saw during this year off, was a psychiatrist, and wrote to the Archdiocese that Geoghan “was now able to resume his priestly duties.”⁵¹ But Brennan had no experience in treating sexual disorders; his experience was more personal. In 1977, three years before he treated Geoghan, Brennan was sued by a patient who said he had sexually molested her and who settled for \$100,000. (Another suit by another patient was filed in 1992.)⁵² But Brennan had other qualifications: he was director of psychiatric education at St. Elizabeth’s Hospital in Brighton and received many patients as referrals from a priest-psychologist, the Boston Franciscan Fulgence Buonanno.

Geoghan knew what the doctors would say. He wrote to Cardinal Medeiros, “I have been receiving excellent care on direction from two wonderful Catholic physicians, Dr. John Brennan and Dr. Robert Mullins. They assure me that within a relatively short time I shall be able to return for fruitful years of priestly ministry. I am eager to return.”⁵³ In 1981 Cardinal Medeiros put him into St. Brendan’s Church in Dorchester but neglected to tell the pastor, the Rev. James H. Lane, that Geoghan had a history of sexual abuse.

At St. Brendan’s, Geoghan prepared children for First Communion and then took them to his summer house, where he abused them. Geoghan spent so much time with children that some people in the parish began to get suspicious. Geoghan’s past continued to haunt the archdiocese. On July 24, 1982, Ralph and Maryetta Dussourd, Margaret Gallant, and Fran Dussourd (both sisters of Maryetta Dussourd) met with Bishop Daily to demand that Geoghan be removed from ministry. They reported that Geoghan met one of the boys he had molested and took him out again for ice cream.⁵⁴ Cardinal Medeiros’ response was to send Geoghan to Rome for a two-month sabbatical with \$2,000 expense money.⁵⁵

In August 1982 Margaret Gallant wrote to Cardinal Medeiros to report that she had been asked to keep silent so as not to hurt the boys – which, she remarked, was “absurd” because the names of minors are protected by law. She pointed out that a layman who has abused children would be confined and exposed so as to warn parents and children. Abuse by Geoghan was worse than abuse by a layman because it “hits the very core of our being in our love for the church.” Gallant, a better diagnostician than the family doctor and the psychiatrist, wrote “I do not believe he is cured; his actions strongly suggest he is not, and there is no guarantee that persons with these obsessions are ever cured.” She expressed compassion for Geoghan, but sought action for “the children in the church.” The child victims were invisible to Medeiros and the other bishops: “My two sisters and my niece have never as much as received an apology from the church, much less any offer of counseling for the boys. It embarrasses me that the Church is so negligent.” Gallant remembers that Father Damian of Molokai, the leper saint, “went after a child molester and beat

⁵¹ *Betrayal: The Crisis of the Catholic Church*, p. 208.

⁵² Michael Rezendes and Matt Carroll, “Doctors Who OK’d Geoghan Lacked Expertise, Review Shows,” *Boston Globe*, January 25, 2002.

⁵³ Letter from John J. Geoghan to Humberto Cardinal Medeiros, November 2, 1980; Sacha Pfeiffer, “Letters Exhibit Gentle Approach Toward Priest,” *Boston Globe*, January 24, 2002.

⁵⁴ Memo to File from Rev. Brian M. Flatley, July 11, 1996.

⁵⁵ Letter from [Humberto Cardinal Medeiros] to Rev. John J. Geoghan, August 26, 1982.

him up.” She claimed “we...have the right to expect service from the Ordained.”⁵⁶ Medeiros replied to Gallant that he was worried about scandal and pleaded for Christian forgiveness.

After Geoghan returned from Rome, the pastor, Lane, eventually found out about the abuse, and Geoghan lost access to the children of St. Brendan’s. Cardinal Law came to Boston in March 1984. In September 1984 Margaret Gallant wrote to Cardinal Law to warn him that Geoghan was again “seen in the company of many boys,” that she has been trying to keep the abuse secret and to calm her family, but that she is concerned with her “fellow members of the Body of Christ who are left in the dark as to the danger their children are in.”⁵⁷ Despite Geoghan’s 1980 admission of sexual abuse and further complaints from St. Brendan’s, in November 1984 Law assigned Geoghan to St. Julia’s Church in Weston – and waited a month to get doctors to sign off on a statement that Geoghan was medically cleared.⁵⁸ According to Dr. Robert W. Mullins, after the “unfortunate traumatic experience” (that is, getting caught), Geoghan has had “a brief, but beneficial, respite,” and “is able to resume full pastoral activities without any need for specific restrictions.”⁵⁹

Msgr. Francis Rossiter at St. Julia’s was told of Geoghan’s past and promptly put Geoghan, an admitted pedophile, in charge of three youth groups. Bishop John M. D’Arcy was not happy with this arrangement and wrote to Cardinal Law, asking him whether this assignment was a good idea, because of Geoghan’s “history [note the word and its implications] of homosexual involvement with young boys.”⁶⁰ D’Arcy was shortly thereafter (February 1985) sent off to South Bend, Indiana, although he had to leave his dying mother behind in Boston. He claims his transfer had nothing to do with his protest against Geoghan’s assignment.

In 1986, two years after his “full recovery,” Geoghan demonstrated why he was so eager to return to ministry. He heard that the father of a family he had known at St. Andrew’s Church had committed suicide. Geoghan immediately offered help. Geoghan took 12-year-old Patrick McSorley out for ice cream. Then Geoghan “patted his [Patrick’s] upper leg and slid his hand up toward his crotch. “I froze up,” McSorley said, ‘I didn’t know what to think. Then [Geoghan] put his hands on my genitals and started masturbating. I was petrified.’ McSorley added that Geoghan then began masturbating himself.”⁶¹

In the mid-1980s Geoghan spent a lot of time at the Boys’ and Girls’ Club in Waltham. There he met Mark Keane, with whom he talked about his swimming, and then according to Keane, Geoghan pushed him under a staircase and performed oral sex on him.⁶² More allegations were

⁵⁶ Letter from Margaret Gallant to Cardinal Medeiros, August 16, 1982; *Betrayal: The Crisis of the Catholic Church*, pp. 214-215.

⁵⁷ Letter from Margaret Gallant to Cardinal Law, September 6, 1984.

⁵⁸ On December 14, 1985, Dr. John H. Brennan wrote to Rev. Robert J. Banks, “Father Geoghan has been under my care for the past seven years. His emotional condition is stable and very satisfactory. There are no psychiatric contraindications or restrictions to his work as a parish priest.”

⁵⁹ Letter from Dr. Robert W. Mullins to Rev. Oates, October 20, 1994; *Betrayal: The Crisis of the Catholic Church*, p. 218.

⁶⁰ Letter from Most Rev. John M. Darcy to Most Rev. Bernard F. Law, December 7, 1984; Michael Rezendes and *Globe* Staff, “Church Allowed Abuse by Priest for Years,” *Boston Globe*, January 6, 2002.

⁶¹ Michael Rezendes and *Globe* Staff, “Church Allowed Abuse by Priest for Years,” *Boston Globe*, January 6, 2002.

⁶² Thomas Farragher, “Settlement doesn’t heal victims’ hearts,” *Boston Globe*, September 20, 2002.

made to the Archdiocese and Bishop Daily began to be worried. The number of victim was growing, and the evil was spreading. In 1989 the archdiocese was told that a “kid...was practicing fellatio on his three-year-old brother. Kid said Father [Geoghan] did it.”⁶³

Dr. Brennan was not sanguine about Geoghan’s state in April 1989. He told Bishop Daily “You better clip his wings before there is an explosion...You can’t afford to have him in a parish.”⁶⁴ Law sent Geoghan to St. Luke’s in Suitland, Maryland, for an evaluation. The evaluation was: that Geoghan had “homosexual pedophilia.”⁶⁵ Auxiliary Bishop Banks told Geoghan he had to leave the ministry, but instead Geoghan was put on sick leave, and in August 1989 Law sent Geoghan to the Institute for Living in Hartford, Connecticut. There Dr. Robert Swords and Dr. Vincent Stephens said that tests indicated that Geoghan “showed an immature and impulsive nature” and “could be a high risk taker.” Their diagnosis was “atypical pedophilia, in remission,” and “mixed personality disorder with obsessive-compulsive, histrionic, and narcissistic features” but that the abuse was limited to three years (1975-79) and “had a playful childlike quality to it.”⁶⁶ Geoghan had lied to them about the extent of the abuse, and the Archdiocese had not told the Institute everything that was in its records. Even after the archdiocese had withheld pertinent information for the Institute and therefore allowed Geoghan to get away with his lies, the diagnosis was still not what Bishop Banks expected to hear. Banks wrote to the doctors that he was “disappointed and disturbed by the report,” because he had been assured orally that “it would be all right to reassign Father Geoghan to pastoral ministry and that he would not present a risk for the parishioners whom he would serve.”⁶⁷ Robert Swords gave Banks a revised prognosis that would allow Banks to assign Geoghan to a parish: “We judge Father Geoghan to be clinically quite safe to resume his pastoral ministry,”⁶⁸ and added Geoghan was “fit for pastoral work in general including children.”⁶⁹ In December 1990 Dr. John Brennan changed his opinion of Geoghan and this time was upbeat. He wrote to Bishop Banks: “There is no psychiatric contraindication to Fr. Geoghan’s pastoral work at this time.”⁷⁰ Law sent Geoghan back to the boys of St. Julia’s.

More complaints came in to the archdiocesan chancery, and Cardinal Law removed Geoghan from parish work in January 1993 and put him in the Office of Senior Priest, where he had no effective supervision.⁷¹ Yet more complaints came to the archdiocese.⁷² St Luke’s again

⁶³ Memo from Rev. Brian M. Flatley to File, July 11, 1996.

⁶⁴ Memo from Bishop Banks, April 28, 1989; Michael Rezendes, “Memos Offer Split View of Priest,” *Boston Globe*, January 24, 2002.

⁶⁵ See Note 3 above; Michael Rezendes and *Globe* Staff, “Church Allowed Abuse by Priest for Years,” *Boston Globe*, January 6, 2002.

⁶⁶ Discharge Summary, Reverend John J. Geoghan, The Institute for Living, November 4, 1989, signed Dr. Robert F. Swords and Dr. Vincent Stephens; Michael Rezendes, “Memos Offer Split View of Priest,” *Boston Globe*, January 24, 2002.

⁶⁷ Letter from Most Rev. Robert J. Banks to Dr. Vincent J. Stephens, November 30, 1989.

⁶⁸ Letter from Dr. Robert F. Swords to Most Rev. Robert Banks, December 13, 1989.

⁶⁹ Letter from Robert Swords to Bishop Banks, December 12, 1990. Michael Rezendes, “Memos Offer Split View of Priest,” *Boston Globe*, January 24, 2002.

⁷⁰ Letter from Dr. John H. Brennan to Most Rev. Robert J. Banks, December 7, 1990; *Betrayal: The Crisis of the Catholic Church*, p. 223.

⁷¹ Memo from Father Miceli to File, December 2, 1994.

⁷² A single mother of four young boys in Waltham said that Geoghan befriended the family and molested the boys. Until November 1994 he called them and, they said, talked about “bad” things, including “the idea of the boys

evaluated Geoghan in January 1995, and the diagnosis was the worst yet: “It is our clinical judgment that Father Geoghan has a longstanding and continuing problem with sexual attraction to prepubescent males. His recognition of the problem and his insight into it is limited.”⁷³ Law sent Geoghan to an Ontario treatment center, Southdown, which was also guarded in its prognosis of Geoghan.⁷⁴ But Dr. Edward Messner, who was treating Geoghan, insisted that Geoghan was “not a sexually dangerous person.”⁷⁵

In 1995, Geoghan, facing civil suits from his victims, sold to his sister his interest in the houses he had inherited from his mother, houses worth about \$1 million – for \$1. He thereby made himself judgment-proof and indigent. His defense was therefore paid by the state of Massachusetts and by the taxes paid by the families of the boys he had molested.⁷⁶ He wallowed in self-pity, writing to Rev. William Murphy, “I have been falsely accused and feel alienated from my ministry and fellowship with my brother priests. I cannot believe that one would be considered guilty on an accusation based on speculation but I have experienced this. Where is the justice or due process?...I will do all in my power to maintain my innocence.”⁷⁷ Geoghan seems to have forgotten that in 1980 he had admitted abusing the Dussourd boys.

After news stories about the lawsuits against Geoghan started appearing in 1996, the archdiocese decided to hold meetings in parishes. At the July 1996 meeting at St. Julia’s in Waltham, “there was a unanimous [sic] outpouring of support for Fr. Geoghan.” The parishioners had observed “Fr. Geoghan’s wonderful rapport with children.” The parishioners were furious that the archdiocese had even mentioned the fact that Geoghan was being sued, that the archdiocese had “railroaded” Geoghan to Canada, and that the archdiocese had “violated” Geoghan’s “civil rights.” The parishioners felt “hurt and anger against the complainants.” One parishioner “blames the newspapers for being irresponsible in publishing this story.” Another parishioner suggested contacting the owner of the *Boston Herald*, since he was a parishioner at St. Julia’s “to put a stop to the damaging publicity.” The representatives of the archdiocese who were present at this meeting noted that “it would have been ‘social suicide’ for someone to ask questions that might have challenged Fr. Geoghan’s innocence.”⁷⁸ The archdiocese, however, knew that Geoghan had admitted to several cases of abuse.

Against the advice of his assistants, at the end of 1996 Law granted Geoghan early retirement, and wrote to him, “Yours has been an effective life of ministry, sadly impaired by illness. On behalf of those who you served well, and in my own name, I would like to thank you.”⁷⁹ Law thanked a man who had, his victims claimed, molested over 150 children, poisoned scores of

having sex with their mother. The mother herself had been the victim of sexual abuse. (Memo from S. Rita McCarthy to Rev. Brian M. Flatley, December 30, 1994; David Weber, “Mom Sues Priest for Alleged Sexual Abuse of Sons,” *Boston Herald*, July 11, 1996)

⁷³ Sacha Pfeiffer, “Geoghan Preferred Preying on Poor Children,” *Boston Globe*, January 7, 2002.

⁷⁴ Letter to Rev. Bill Murphy from Dr. Samuel F. Mikhail, January 2, 1997.

⁷⁵ Letter from Edward Messner to Timothy O’Neill, March 15, 1996.

⁷⁶ Sacha Pfeiffer and Matt Carroll, “Geoghan Shifted Real Estate to Trust,” *Boston Globe*, January 14, 2002.

⁷⁷ Letter from John J. Geoghan, to Monsignor Murphy, November 17, 1995; *Betrayal: The Crisis of the Catholic Church*, p. 225.

⁷⁸ “Questions / Comments / Reflections, Meeting held Monday, July 15, 1996, St. Julia Parish, Weston, MA”

⁷⁹ Jules Crittenden, “Records Depict Lonely, Immature, and Self-deluded Priest,” *Boston Herald*, January 27, 2002.

families, destroyed people's faith, and who would cost the Archdiocese of Boston \$30 million and Law his job. Even after his forced retirement Geoghan continued to function as a priest, which allowed him to pursue his other interests. He agreed to baptize a child; the infant's brother served as altar boy. Before the baptism, the boy claims, Geoghan helped him put on a pair of dress pants and masturbated him while pretending to help with the zipper.⁸⁰

In 1997 the Archdiocese of Boston found Geoghan's continued presence in the state a source of legal complications and tried to get him out of the state. Rev. William Murphy wrote in a memo for Geoghan's file: "I spoke to Father Geoghan today regarding the proposal he make a visit to Alma, Michigan, and the Sisters of Mercy. Father Geoghan has concluded that he lacks sufficient emotional strength for a move to Michigan."⁸¹

As the law closed in on Geoghan, the Archdiocese of Boston began reconsidering its thirty-year support for him. Rev. Brian M. Flatley handled the Geoghan case and wrote to Law, who was sympathetic to Geoghan's request not to be sent to a residential treatment center, that Geoghan "was not totally honest" and Flatley was not convinced that Geoghan was "not lying again" when he denied molesting yet another group of boys.⁸² It was beginning to dawn on Flatley that Geoghan, in addition to being an admitted pedophile, was not always telling the truth.⁸³

On February 17, 1998, the Vatican, that is, Pope John Paul II, having reviewed Geoghan's dossier and expressing no concern for what had happened to his victims, removed Geoghan from the priesthood.⁸⁴

On January 18, 2002, Geoghan was found guilty of indecently touching a ten-year-old boy. It was one of his lesser offenses, but it was one that the Archdiocese of Boston had not managed to conceal until the statute of limitations protected Geoghan from prosecution. The boy at the Waltham Boys' and Girls' Club claimed: "He was trying to teach himself to dive from the deep end of the swimming pool, he said, when a familiar man asked if he wanted help. 'Yes,' answered the boy, and he dove some more, coached by the priest he had seen a few times around his Waltham housing project. But about 15 minutes later, as he floated in the pool near the priest, the boy was startled by an unexpected touch: a hand that slid up his leg, beneath his bathing suit, and squeezed his buttocks."⁸⁵

Judge Sandra Hamlin gave Geoghan the maximum sentence, ten years, because "this defendant hid behind his (priest's) collar and under the sanctity of the Roman Catholic Church engaged in what this court can only describe as depraved and reprehensible behavior."⁸⁶ Geoghan was on the way to prison. But not all of his victims survived to see this vindication.

⁸⁰ Marie Szaniszló, "First Geoghan Trial to Begin," *Boston Herald*, January 13, 2002.

⁸¹ Memo from Rev. William F. Murphy to Most Rev. William Murphy, February 18, 1997; Stephen Kurkjian and Sacha Pfeiffer, "Police Probed Priest on Sex Abuse as Early as 1986," *Boston Globe*, January 25, 2002.

⁸² Globe Spotlight Team, "Documents show church long supported Geoghan," *Boston Globe*, January 24, 2002.

⁸³ Memo from Rev. Brian J. Flatley to File: "it has been a shock to me that priests have lied to me." Flatley in a Memo to Cardinal Law wrote: "Father Geoghan is clever. He withheld information from each assessing group, only to admit a little more to the next tester. He is a real danger. I think he needs to be in residential care" (June 4, 1996).

⁸⁴ "Notice of Geoghan's Dismissal from Priesthood," *Boston Globe*, May 8, 1998.

⁸⁵ Kathleen Burge, "Man testifies Geoghan fondled him," *Boston Globe*, January 17, 2002.

⁸⁶ Marie Szaniszló, "Geoghan sentenced to 9-10 years," *Boston Herald*, February 22, 2002.

The Greenlaw family were friends of Geoghan's. John Brian Greenlaw started talking about suicide when he was seven years old; when he was seventeen his mother found him hanging in a noose and cut him down; he barely survived that episode. In May 2002 at age thirty-three he succeeded in killing himself with an overdose of alcohol and drugs. Only then, when she found his letters, did his mother discover the source of his self-destructiveness. He had written "How Father Geoghan had molested him, raped him in a car while going for ice cream, told my son he 'loved' him more than his mother ever could. In one letter Brian said Geoghan wanted him to move out of his house and into the rectory."⁸⁷ She said that her son felt that God had raped him.⁸⁸



Patrick McSorley, deceased

Patrick McSorley lived to receive financial compensation from the Archdiocese of Boston for his abuse by Geoghan, but he said that "the money is not going to change my life. My heart is always going to be broken because of this."⁸⁹ McSorley died of a drug overdose on February 23, 2004.

Abuse Victim and Murderer

Joseph Lee Druce was born as Darrin Ernest Smiledge in Danvers, Massachusetts on September 9, 1965.⁹⁰ His mother Donna Lee had to marry his father Dana Smiledge after she got pregnant. She did not want the child, the delivery was difficult, the marriage was violent, and the father beat his wife (which Darrin witnessed⁹¹) and then beat Darrin⁹² and left the family after seven

⁸⁷ Tom Mashberg, "Son's Suicide Leaves a Void in Mom's Life," *Boston Herald*, September 20, 2002.

⁸⁸ Thomas Farragher, "Settlement Doesn't Heal Victims' Hearts," *Boston Globe*, September 20, 2002.

⁸⁹ Thomas Farragher, "Settlement Doesn't Heal Victims' Hearts," *Boston Globe*, September 20, 2002.

⁹⁰ In 1999 he changed his name to his maternal; grandmother's maiden name in prison after he was convicted of his first murder in order to shield his mother from publicity (Franci Robinson, "Court Records Show Druce Was Molested as a Troubled Youth," *Boston Herald*, September 25, 2003). On his change of name petition he wrote "Safety and enemy issues. Very important to change identity" (Tom Farmer, "Hatred, Drugs Fueled Killer's Mental Illness," *Boston Herald*, August 26, 2003).

⁹¹ Gary V. Murray, "At Trial, Druce's Mother Yells of Abuse, Emotional Problems," *Worcester Telegram and Telegraph*, January 20, 2006. Dana Smiledge denied he ever beat his wife; see Gary V. Murray, "Druce Testifies about Abused Past," *Worcester Telegram and Telegraph*, January 21, 2006.

⁹² Sean P. Murphy, "Druce Beaten as Child, Inquiry Finds," *Boston Globe*, September 24, 2003.

years. She found it impossible to control Darrin.⁹³ When he was two he “would bang his head against a window in his bedroom until the glass broke.”⁹⁴ When he was three or four years old, he banged his head against tables, and when he was five years old he ran away, rowing out alone to sea.⁹⁵ She later suspected he may have been sexually abused at his nursery school.⁹⁶ Druce, according to one source, was physically abused by a clergyman when he was about eight or nine. The source claimed: “This guy would make him bang his head against the wall or make him rough up other kids to get an ice cream.”⁹⁷



Darrin Smiledge (Joseph Lee Druce)

Druce was enrolled in Lakeside School in September 1973. There the school psychologist, Mary E. Labella, evaluated him and noted that the nine-year-old Druce “is obsessed with sexuality and indeed has a very accurate detailed knowledge of both sexual behavior and anatomy. He frequently makes all kinds of sexual references to the point that even other youngsters are quite disturbed.”⁹⁸ Druce was also aggressive, Labella continued: “He is extremely provocative, teases other youngsters and fights frequently.”⁹⁹ At the school Druce was put on a regimen of Thorazine and Ritalin.¹⁰⁰ Druce’s IQ tested at 118, but he was not interested in school. Druce said he was raped about once a week by two staff members at this school.¹⁰¹

Even as an adult, Druce was small, 135 lbs and only 5 feet; he was also extremely handsome¹⁰² and attracted the attention of men who liked small, handsome, sexually precocious boys.

⁹³ Tom Farmer and David Weber, “Druce Killed to ‘Save’ Children,” *Boston Herald*, August 28, 2003.

⁹⁴ Gary V. Murray, “At Trial, Druce’s Mother Yells of Abuse, Emotional Problems,” *Worcester Telegram and Telegraph*, January 20, 2006.

⁹⁵ Tom Farmer and David Weber, “Druce Killed to ‘Save’ Children,” *Boston Herald*, August 28, 2003.

⁹⁶ Gary V. Murray, “At Trial, Druce’s Mother Yells of Abuse, Emotional Problems,” *Worcester Telegram and Telegraph*, January 20, 2006.

⁹⁷ Franci Richardson, “Source Says Druce Was Abused by Clergyman,” *Boston Herald*, October 25, 2003.

⁹⁸ Franci Robinson, “Court Records Show Druce Was Molested as a Troubled Youth,” *Boston Herald*, September 25, 2003.

⁹⁹ Tom Farmer and David Weber, “Drive Killed to ‘Save’ Children,” *Boston Herald*, August 28, 2003.

¹⁰⁰ Fox Butterfield, “Inmate in Priest Killing Has History of Emotional Problems,” *New York Times*, August 28, 2003. Tom Farmer, Laurel J. Sweet, and Maggie Mulvihill, “Murderer’s Rep as Rat Preceded Long Rap Sheet,” *Boston Herald*, August 27, 2003.

¹⁰¹ “Inmate Accused in Geoghan Slaying Tells of Abuse,” *Boston Globe*, January 21, 2006.

¹⁰² Tom Farmer, Laurel J. Sweet, and Maggie Mulvihill, “Murderer’s Rep as Rat Preceded Long Rap Sheet,” *Boston Herald*, August 27, 2003.

According to Druce's father, to a private investigator, and to court records, Druce was sexually abused by three adult men, one of whom had a religious affiliation, although he was not a clergyman.¹⁰³ After leaving the school, when he was thirteen, Druce was befriended by one of the abusers, a twenty-six-year old man in Salem, Massachusetts. The man got Druce "a summer job, taught him to drive, and, at one point, moved him into his parents' home" because Druce was getting along so badly with his mother, Donna. The man got Druce drunk and molested him.¹⁰⁴

In 1980 Dr. Howard Abrams warned about Druce: "I remain pessimistic about the possibility or usefulness of further therapy."¹⁰⁵ Druce embarked upon a criminal career: operating a motor vehicle to endanger, larceny, breaking and entering, forgery, possession of drugs.¹⁰⁶ In 1988 a homosexual, fifty-one-year-old George Rollo, picked up Druce, then twenty-two-years old, and Druce's friend, Kenneth Tarantino. Rollo made the mistake of touching Druce's crotch (an action confirmed by the Tarantino¹⁰⁷). Druce beat Rollo until he was unconscious and stuffed him in the trunk of his own car. Rollo returned to consciousness as Druce was driving around and from the trunk pleaded not to be killed. Druce drove to a wooded area and dragged Rollo into the woods, untied him, and forced him to strip naked. He led Rollo to believe he would be freed, but wrapped a rope around Rollo's neck, pulling the rope tight and yelling, "You're dead. You deserve to die. You're a faggot. All fags should die."¹⁰⁸ Druce dumped the corpse off Route 128 in Beverly and spray painted the ground to show where the body was.¹⁰⁹ Druce was arrested the next day while wearing Rollo's bloody shirt.¹¹⁰

The psychologist who evaluated Druce for commitment to a psychiatric institution before trial reported that Druce had a "thrill-seeking nature" and "cares very much about the consequences, and the more dangerous, the more negative, the more painful, the more stimulating, the stronger his impulse and the weaker the control."¹¹¹ Druce "believes in Satan. Unafraid, laughing as he declares intent to kill himself... Expects to go to Satan and await the arrival of his enemies."¹¹² Another psychiatrist concurred; "As [Druce] says of himself, his prime goal in life is to remain

¹⁰³ Sean P. Murphy, "Druce Beaten as Child, Inquiry Funds," *Boston Globe*, September 24, 2003.

¹⁰⁴ This came out at the 1988 murder trial; see Franci Richardson, "Court Records Show Druce Was Molested as Troubled Youth," *Boston Herald*, September 25, 2003. Druce also described it at the 2006 trial; see Gary V. Murray, "Druce Testifies about Abused Past," *Worcester Telegram and Telegraph*, January 21, 2006 and "Inmate Accused in Geoghan Slaying Tells of Abuse," *Boston Globe*, January 21, 2006. Druce named his abusers in a poem, but because they have not been named elsewhere, I have not included their names.

¹⁰⁵ Tom Farmer and David Weber, "Drive Killed to 'Save' Children," *Boston Herald*, August 28, 2003.

¹⁰⁶ Martin Finucane, "Court Records Paint a Frightening Picture of Massachusetts Priest's Alleged Killer," *AP*, August 26, 2003.

¹⁰⁷ Eric Convey and Franci Richardson, "Nuisance Became a Menace with Murder of Gunman," *Boston Herald*, August 25, 2003.

¹⁰⁸ David Weber, "Druce's 1988 Murder Shows Parallels to Ex-priest's Slaying," *Boston Herald*, September 1, 2003; John McElhenny, "Suspect's '88 Crime Has Similarities: Victim Was Older, Perceived as Gay," *Boston Globe*, August 25, 2003.

¹⁰⁹ Fox Butterfield, "Inmate in Priest Killing Has History of Emotional Problems," *New York Times*, August 28, 2003.

¹¹⁰ Franci Richardson, Laurel J. Sweet, and Eric Convey, "Choked to Death: Suspect Had Long History of Violence," *Boston Herald*, August 24, 2003.

¹¹¹ Michael S. Rosenwald, "Court Records Show Druce's Troubled, Deviant Life," *Boston Globe*, August 28, 2003.

¹¹² Tom Farmer, "Hatred, Drugs Fueled Killer's Mental Illness," *Boston Herald*, August 26, 2003.

on the edge, whether it be taking drugs, flying down [Route] 128 against the traffic on his motorcycle and then in his car, or other forms of thrill-seeking danger.”¹¹³ The prospect of punishment would not deter such a person.

The detectives who investigated the murder were so convinced that Druce would kill again if he were set free that for the first time in their careers they walked to a church while the jury was deliberating and asked for divine justice.¹¹⁴ Druce was convicted of first-degree murder, armed robbery, theft of a vehicle, and assault and battery with a dangerous weapon, and sentenced to life imprisonment without the possibility of parole.¹¹⁵ He was put in various prisons in Massachusetts and Rhode Island, lasting for three years in the maximum security segregation unit at Walpole before being transferred to protective custody at the high security prison, Souza-Baranowski, in Shirley, Massachusetts.¹¹⁶

Druce hated Jews and gays, and joined the Aryan Nation, a group of society’s losers whose only badge of superiority in their own minds is their white “Gentile” skin. Druce had time on his hands in the prison. In 1999 he amused himself by sending from his prison cell fake bombs and a letter with his own excrement to former State Attorney Scott Harshbarger¹¹⁷ and in 2002 by sending letters filled with fake anthrax to lawyers and organizations with Jewish sounding names.¹¹⁸

Murder in the Prison

In 1978 the Supreme Judicial Court of Massachusetts held that protected inmates had the right to socialize with one another. Governor Dukakis threw all prisoners together, with predictable results. The problems that this caused led Massachusetts to begin to reconstruct a series of separate prisons and segregation units.¹¹⁹ But this process did not occur fast enough and thoroughly enough to save Geoghan.

Child abusers, known as skimmers, are targeted in prison by both guards and other prisoners.¹²⁰ Prisoners need someone to look down upon in order to maintain some self-respect. Geoghan was sent to a medium security prison, MCI-Concord. There the guards and other prisoners did not treat him with the tenderness that he had grown accustomed to receiving from the archbishops of Boston. Guards called him Satan and Lucifer. He said his bed was urinated on and defecated on.

¹¹³ Michael S. Rosenwald, “Court Records Show Druce’s Troubled, Deviant Life,” *Boston Globe*, August 28, 2003

¹¹⁴ John McElhenny, “Suspect’s ’88 Crime Has Similarities : Victim Was Older, Perceived as Gay,” *Boston Globe*, August 25, 2003.

¹¹⁵ Franci Richardson, Laurel J. Sweet, and Eric Convey, “Choked to Death: Suspect Had Long History of Violence,” *Boston Herald*, August 24, 2003.

¹¹⁶ Fox Butterfield, “Prison Policy Put Priest in Unit with His Killer, Experts Say,” *New York Times*, August 29, 2003.

¹¹⁷ Maggie Mulvihill, “Con’s Mail Scare Alarms Police,” *Boston Herald*, January 23, 1999.

¹¹⁸ Paul Schindler, “Yet Another Victim,” *Gay City News*, August-September 2003; “Convict Pleads Guilty in Anthrax Hoax,” *Boston Globe*, August 2, 2002.

¹¹⁹ Fox Butterfield, “Prison Policy Put Priest in Unit with His Killer, Experts Say,” *New York Times*, August 29, 2003.

¹²⁰ Ted Conover, “Prisoners of Hate,” *New York Times*, August 28, 2003.

Fellow prisoners claimed that Geoghan was targeted by a guard¹²¹ and a later report said that Geoghan was harassed.¹²² He complained, was marked down as a troublesome prisoner, and after thirteen months in Concord was sent to a high security prison.¹²³ The superintendent decided to do this, although he thereby acted against the unanimous vote of the administrative board which wished to keep Geoghan at MCI-Concord for his own safety.¹²⁴

The maximum security prison, Souza-Baranowski, in Shirley, Massachusetts, was blanketed by 366 cameras; the ever-present eye tended to keep down misbehavior among both guards and prisoners, and Geoghan felt secure. He wrote that “the unit is run strictly. There is more isolation than Concord but for greater security.”¹²⁵ Demeaning remarks by guards were minimal and usually not addressed to him.

Druce had been in the prison at Walpole but complained to corrections officials that he had enemies there and needed to be protected. In late May 2003, he was transferred to the protective custody unit in Shirley.¹²⁶ Prison officials decided to place in the cell next to John Geoghan, convicted pedophile, the homophobic, neo-Nazi murderer, John Druce, who was then thirty-seven years old. This unit contained child murderers and a lay employee of the Boston Archdiocese, Christopher Reardon, who had molested at least 250 boys.¹²⁷ It was a volatile combination.

When Geoghan was at Concord, he watched his picture appear on television as an example of all that was wrong with the Catholic Church. A fellow inmate reported that Geoghan would profess his innocence and dismiss the news with remarks such as “They’re making up stories.”¹²⁸ He derided his accusers as participants in a “money scheme” who had “come out of the woodwork.”¹²⁹ Druce told Geoghan that Geoghan’s was costing the archdiocese of Boston \$10 million. “I’m worth \$20 million,” Geoghan replied.¹³⁰ Druce overheard Geoghan talking about his appeal plans (which Geoghan was confident would succeed) and about his plans to go to South America after getting out of prison to work as a missionary with children.¹³¹ Druce wrote that he heard conversations between sex offenders in which they showed “no remorse, only gloating and reminiscing [sic] over past crimes.”¹³² Druce claimed that he heard Geoghan talking

¹²¹ Franci Richardson, “Out for Him: Inmate: Guard Bullied Geoghan,” *Boston Herald*, September 15, 2003.

¹²² Pam Belluck, “Inquiry Lists Prison System Errors in Case of Slain Priest,” *New York Times*, February 4, 2004.

¹²³ *Boston Globe*, August 28

¹²⁴ Eric Convey, Robin Washington, and Franci Richardson, “Priest Placed in Peril: State Ignored Warnings in Transferring Geoghan,” *Boston Herald*, August 27, 2003.

¹²⁵ Letter from John Geoghan to [redacted], May 6 [2003]. See Thomas Farragher, “Behind Walls, Trouble Built to a Brutal End,” *Boston Globe*, December 2, 2003.

¹²⁶ Michael S. Rosenwald and Stephen Kurkjian, “Monthlong Plot to Kill Geoghan,” *Boston Globe*, August 26, 2003;

¹²⁷ Franci Richardson and Maggie Mulvihill, “Geoghan Feared Two Guards,” *Boston Herald*, August 30, 2002. For Reardon’s crimes, see Leon J. Podles, *Sacrilege: Sexual Abuse in the Catholic Church* (Baltimore: Crossland Press, 1980) pp. 178-180.

¹²⁸ Thomas Farragher, “In Death, Geoghan Triggers Another Crisis,” *Boston Globe*, November 30, 2003.

¹²⁹ Thomas Farragher, “Behind Walls, Trouble Built to a Brutal End,” *Boston Globe*, December 2, 2003.

¹³⁰ “Geoghan Killer Druce Recalls Confrontation,” *Boston Herald*, January 24, 2006.

¹³¹ Denise Lavoie, “Inmate Says Arrogant Geoghan Angered Him,” *The Colombian*, January 23,

¹³² Sean P. Murphy, “Letter Says Druce Was Abused as Boy,” *Boston Globe*, September 13, 2003.

to other inmates about the best way to molest small children (“digital penetration”¹³³). That comment was the trigger, according to Druce. Druce said that digital penetration had been part of the abuse he suffered at the Lakeland School.¹³⁴ He then decided to avenge the 150 children that Geoghan had molested and to make sure that Geoghan would never molest another child.

Druce said he wanted to get out of the protective custody unit and sent back to Walpole prison or to a federal prison. He discussed with other inmates the possibility of staging a fake hostage scene. Druce had been in solitary confinement from August 6 until August 21, 2003, for fighting with another prisoner; he used the time to plot the murder. He returned to cell number 21, thirty yards from Geoghan’s cell number 2.

The maximum unit was staffed by two guards. On August 23, 2003, one guard opened at 11:48 a. m. to let the prisoners out to return their lunch trays; they had four minutes to do that and return to their cells. The other guard had left the unit to accompany a nurse on her rounds; this often happened. During those four minutes, Druce followed Geoghan into Geoghan’s cell, explaining that there was something he didn’t like with his coffee and he wanted to exchange it with Geoghan.¹³⁵ The door of Geoghan’s cell locked automatically. Druce had a cut-up book, *The Cross and the Switchblade*,¹³⁶ which he stuffed into the closed door of Geoghan’s cell so that the door could not be opened from the outside. He tied Geoghan’s hands behind his back with a T-shirt, but Geoghan did not scream for help, because Druce persuaded him the actions were all part of a staged hostage ruse.¹³⁷ Druce tied stretched gym socks around Geoghan’s neck and used a sneaker as a garrote to tighten the socks around the neck of the 68-year-old, 130 lb. Geoghan. According to Druce, this is what was said:

Geoghan: “It doesn’t have to end like this.”

Druce: “Your days are over. No more children for you, pal.”¹³⁸

Druce tightened the socks until he saw blood coming out of Geoghan’s nose and ears.¹³⁹ As Geoghan lay on the floor, Druce repeatedly jumped off the cot on him, breaking his ribs and puncturing his lungs. Druce also had a razor and intended to make sure that Geoghan would never be able to have sex with a child again even if he survived the assault.¹⁴⁰ Another inmate saw the attack and called for a guard; the guards forced the door open with a crowbar at 12:07 p. m.. Druce had been alone with Geoghan for only about ten minutes. Geoghan’s face and head were purple; he was not breathing and had no pulse; he was taken to the Leominster hospital, where he was pronounced dead at 1:17 p.m.

¹³³ Gary V. Murray, “Druce Testifies about Abused Past,” *Worcester Telegram and Telegraph*, January 21, 2006.

¹³⁴ Gary V. Murray, “Druce Testifies about Abused Past,” *Worcester Telegram and Telegraph*, January 21, 2006.

¹³⁵ Michael S. Rosenwald and Stephen Kurkjian, “Monthlong Plot to Kill Geoghan,” *Boston Globe*, August 26, 2003.

¹³⁶ Franci R. Ellement, “Court Hears the Details of Geoghan’s Murder,” *Boston Globe*, January 12, 2006. *The Cross and the Switchblade*, by David Wilkerson, is about how a Pentecostal minister converted gang members in New York.

¹³⁷ Michael S. Rosenwald and Stephen Kurkjian, “Monthlong Plot to Kill Geoghan,” *Boston Globe*, August 26, 2003; Franci R. Ellement, “Court Hears the Details of Geoghan’s Murder,” *Boston Globe*, January 12, 2006.

¹³⁸ Thomas Farragher, “In Death, Geoghan Triggers Another Crisis,” *Boston Globe*, November 30, 2003.

¹³⁹ “Office: Inmate Boaster of Geoghan Killing,” *Boston Globe*, September 10, 2005.

¹⁴⁰ Gary V. Murray, “Officer Says Druce Boasted about Killing,” *Worcester Telegram and Telegraph*, September 10, 2005.

Druce considered himself a hero. He told the guards, “I just saved your kids from being raped.”¹⁴¹ From being nothing he would now be famous; he told guards that now the pope would know him.¹⁴² What Druce did was to make it harder to expose the malefactors in the Boston archdiocese.¹⁴³ Geoghan had been convicted of only one count of child molestation. At the time of his death, he was appealing his conviction. If an appellant dies during an appeal, the conviction is vacated. The court has therefore declared John Geoghan not guilty.¹⁴⁴



After pleading not guilty to murdering Geoghan, Druce left the courtroom shouting “let’s keep the kid’s safe. Hold pedophiles accountable for their actions.” Prisoners waiting nearby cheered and chanted, “Druce, Druce, Druce.”¹⁴⁵ Another day Druce left the courtroom shouting, “God save all the innocent kids.”¹⁴⁶ Druce was convicted of first degree murder and faces solitary confinement. After hearing the verdict, Druce said he accepted the punishment but added: “Hold the pedophiles accountable, as well as myself.”¹⁴⁷

For those who believe in an afterlife and a judgment and have doubts about Geoghan’s fate, Msgr. John Jenik of the South Bronx has offered a cheerful prognosis: “I mentioned him

¹⁴¹ Al Guart, “Perv Rev’s Strangler a Hero in His Own Sick and Evil Mind,” *New York Post*, August 31, 2003.

¹⁴² “Officer: Inmate Boaster of Geoghan Killing,” *Boston Globe*, September 10, 2005.

¹⁴³ Paul Schindler, “Yet Another Victim: John J. Geoghan, priest at center of Catholic scandal, slain in prison,” *Gay City News*, 29 August – 4 September 2003: “In monitoring the unfolding sex abuse scandal, Erickson keeps in close touch with Daniel Shea, a gay attorney from Houston who has represented a number of sex abuse victims in central Massachusetts. Contacted about the Geoghan killing, Shea forwarded a copy of a subpoena that he served in July in a civil lawsuit alleging that George Rueger, an auxiliary bishop in the Worcester diocese, raped Sime J. Braio in 1964 when the accuser was 14. Shea explained that the subpoena, served on an official of the Boston archdiocese, clearly signaled his effort to link Rueger and Geoghan to a beach house in Scituate, a south shore suburb of Boston, where Braio alleges the abuse took place. The archdiocese succeeded in quashing the subpoena and Shea said his next move was to depose Geoghan directly on the matter, an option now foreclosed.”

¹⁴⁴ Theo Emery, “Ex Priest’s Geoghan’s Conviction Vacated,” *Duluth News Tribune*, September 26, 2003.

¹⁴⁵ Sean P. Murphy, “‘Keep the Kids Safe,’ Druce Shouts in Court,” *Boston Globe*, September 20, 2003.

¹⁴⁶ Gary V. Murray, “Druce Testifies about Abused Past,” *Worcester Telegram and Telegraph*, January 21, 2006.

¹⁴⁷ Denise Lavoie, “Druce Guilty in Slaying of Pedophile Priest,” *AP*, January 25, 2006. As a bizarre footnote to the murder, two pirated videos appeared. One was from a security camera in the prison. It showed the guards trying to open the door to Geoghan’s cell and then dragging Druce out (<http://www.youtube.com/watch?v=IjkHXDtoXAo>). The other was from a camera that somehow had been smuggled into the prison. It showed Druce enthusiastically pantomiming his murder of Geoghan (Michele McPhee, “Druce Attorney, DA Seek Copies of Macabre Tape,” *Boston Herald*, August 30, 2005).

[Geoghan] in my homily at Mass Sunday and used the word ‘horrific’ to describe him. But I also said that forgiveness is extended to one and all including Hitler and Stalin because it is the church position that all will be saved.”¹⁴⁸ Jenik did not identify his source for his belief in universal salvation.

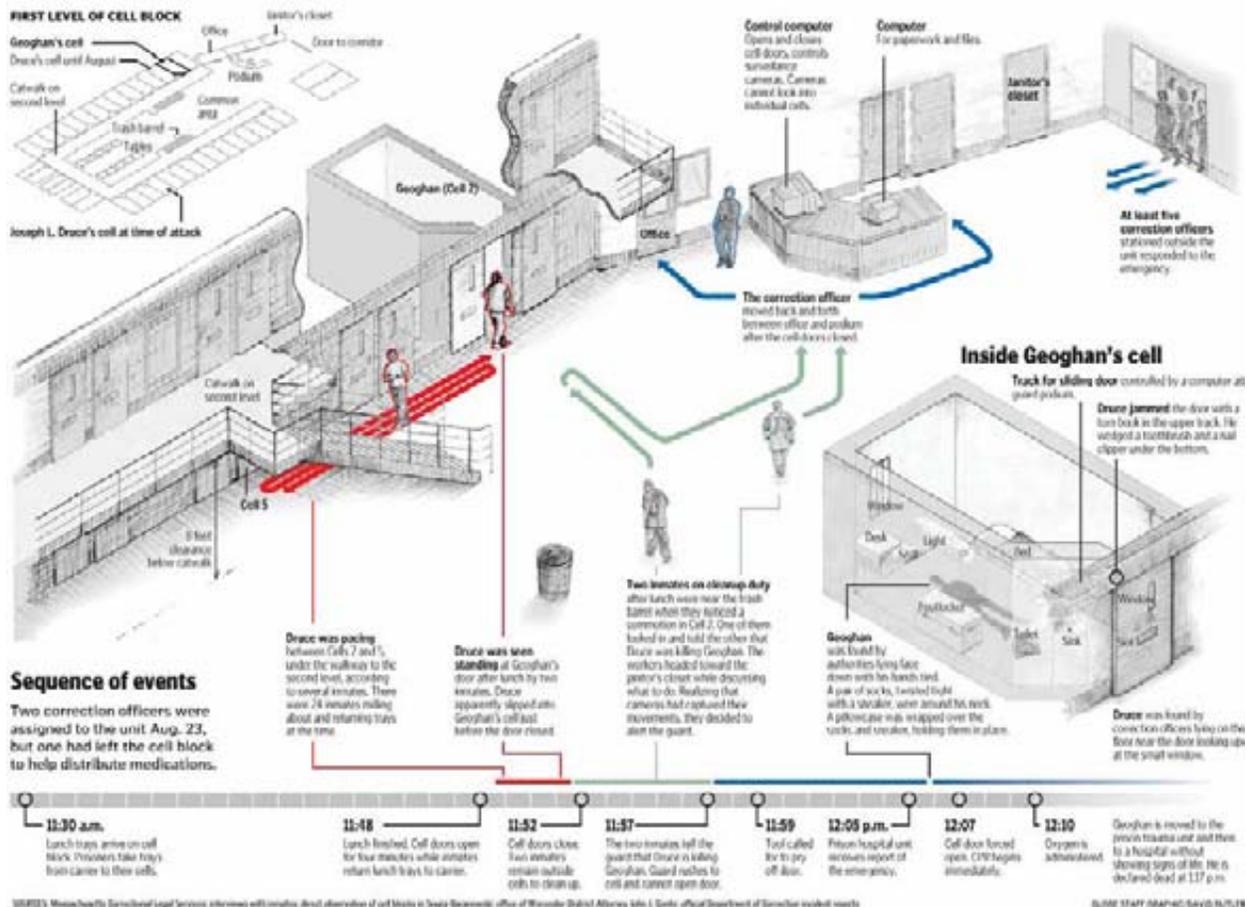
Archbishop Julian Herranz of the Vatican offered a more mature perspective: “We Christians must pray for the souls of the deceased. We cannot judge souls; that is the prerogative of God. This does not, in any way, mean justifying sin. We cannot ignore sin. The world does that too often and too easily...The greater the sin, the greater the need for our prayers, especially when it involves people in the Church.”¹⁴⁹

Graphic of cell block

Geoghan’s final minutes

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John J. Geoghan was killed just after lunch in his cell in the protective custody unit of Souza-Baranowski Correctional Center. The unit has 64 cells on two identical levels. No one was housed on the upper tier on the day of the attack.



¹⁴⁸ “Few Tears Are Shed,” *New York Newsday*, August 26, 2003.

¹⁴⁹ Meghan Dorney, “Former Priest John Geoghan Murdered in Prison,” *Boston Pilot*, August 29, 2003.