

Our Lady Queen Of Heaven Parish

P.O. Box 5940  
617 West Claude Street  
Lake Charles, Louisiana 70605  
318 477-1236

December 15, 1993

Dear Bishop Speyrer,

Pursuant to your recent letter, I met with Father Mark Broussard. I enclose an outline of our conversation and his responses. I approached Father Broussard as pastorally as I could under the circumstances; he was very cooperative.

I await any further direction you would like for me to take.

Devotedly in Our Savior,

*Harry D. Greig*

Rev. Msgr. Harry D. Greig

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Calcasieu Parish Sheriff's Office  
PO Box 2185, Lake Charles, LA 70601  
Legal Division

Mark was at St. Meinrads from 1980-1981. He then went to Our Lady Help of Christians from September, 1981 until May, 1982. [REDACTED] was an altar boy at the time. Mark's recollection was that [REDACTED] was fifteen because he had his driver's license. [REDACTED] was a "shadow" of Mark; he asked Mark to do everything. Mark's recollection is that a longer period had transpired after [REDACTED] dad's death than a few months. It was [REDACTED] invitation to Mark to do things; nothing sexual except [REDACTED] saying to Mark on one occasion "you look sexy".

The summer before entering Notre Dame Seminary, Mark went to LSU-E (Summer, 1982). Sr. Bea was at Creighton so he "watched" the place. Mark was taking a few LSU students canoeing and [REDACTED] asked to come. Mark is not sure if it was a Friday night, but when [REDACTED] arrived they went to a movie (in Lafayette). [REDACTED] told Mark that [REDACTED] did not like girls. When they returned from the movie, they were playing cards. [REDACTED] brought up again that [REDACTED] felt [REDACTED] was homosexual. They were tired play cards; the sofa bed (where [REDACTED] was to spend the night) was open; they sat down to watch television. [REDACTED] made the first move - said a pigment was missing around [REDACTED] penis and [REDACTED] wanted Mark to see it. [REDACTED] took [REDACTED] shorts off. [REDACTED] made the comment that [REDACTED] wanted to sleep with Mark. There was beer in the icebox - [REDACTED] asked if [REDACTED] could have one (at the time, Mark had no idea that [REDACTED] had a problem with alcohol). They compared penis; [REDACTED] had too much to drink and wanted to go in the shower - Mark's recollection is that nothing happened. [REDACTED] wanted to butt fuck Mark and tried but did not complete it; [REDACTED] wanted to lay on Mark's back naked; he founded Mark. Mark's only response was to observe his penis - he let [REDACTED] do what he wanted to do (I could have stopped him, Marks said, but did not.). Mark remembers the incident lasting ten minutes. Mark was guilt ridden. He got up to go to the bathroom because he did not want to ejaculate. Mark tried to talk with [REDACTED] and apologize saying it was all his (Mark's) fault.

[REDACTED] peers said (told Mark) the same thing happened to them by [REDACTED] invitation but they did not respond to the invitation. They said [REDACTED] was homosexual; [REDACTED] verified this. Mark did not feel comfortable naming names of these peers.

[REDACTED] referred to in the letter was part of the gay community.

The first Mardi Gras Mark was in the seminary, [REDACTED] asked if he could come to New Orleans and stay at the seminary. Mark says that this is the first contact he had with [REDACTED] once he was at Notre Dame Seminary.

Mark knows that [REDACTED] was in a treatment center in Baton Rouge (for alcohol). Mark did not know about the chemical problem before. [REDACTED] was in two or three other chemical centers for alcohol.

Mark's next significant contact with [REDACTED] was when [REDACTED] was a student at McNeese (Mark was an associate at Our Lady Queen of Heaven at the time). Mark went to see [REDACTED]; Mark asked [REDACTED] if he ever blamed him (Mark) for what happened. [REDACTED] got angry when Mark brought up being a homosexual.

[REDACTED] stayed in Minnesota close to a halfway house where he went after one of his treatments.

In December, 1987, [REDACTED] and [REDACTED] went to see Mark. Mark says he apologized. January, 1988, [REDACTED] mother) called Mark (he was at Our Lady Queen of Heaven). Mark went to see her. She said that she knew he had sexually abused [REDACTED]; she hoped that this would not happen with others; she wanted to hear Mark out (Mark clarified some information she did not have from [REDACTED]; she said that Mark was never welcomed at her house.

Mark has had no contact with [REDACTED] since 1987; Mark prays for him.

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Mark called to see Bishop Speyrer; the Bishop was not available so he contacted Father Mancuso. Mark said that he admitted to Bishop Speyrer that he had been involved in a sexual abuse situation. He said the Bishop did not want details and he choose to put their conversation in the sacrament of reconciliation. (Note: Mark could not remember the date. I was Chancellor at the time and believe it was February, 1988 because Mark was gone from Our Lady Queen of Heaven for Lent.)

While at Our Lady Queen of Heaven, among other things going on, Mark felt he was getting in a tempting situation; he wanted to get out of the situation. He went to Jemez Springs for treatment. Mark feels that any homosexual tendencies were dealt with there; they would not have let him leave if he was not okay is what he feels. Mark continues counseling to avoid any coming back at the church from his treatment time at Jemez Springs. (Note: Mark has not discussed the contents of this report with Msgr. Vincent, his counselor, because he asked me to let Msgr. Vincent know. I told Mark that I thought it was best he communicated with Msgr. Vincent; he was to set up an appointment. I did see Msgr. Vincent and asked him to contact Mark about setting up an appointment soon.)

Mark feels - I hurt that kid; offered counseling to him; always felt that ██████ needed help; always wanted to help him. Mark cares about him and would do anything to help him.

Mark feels - that until ██████ accepts his homosexuality he ██████ will never be better. Mark says that he knows that ██████ had similar relations that he had with Mark with other friends and with family members. He reiterates that ██████ only had one beer. He says that this incident happened a year later than ██████ claims. Later ██████ admitted that he had a drinking problem. Mark feels that he alone is to blame. This type of situation has not happened before or since (for Mark). ██████ has to be in control in relationships. If ██████ did not initiate the sexual relationship, he was not interested.

Mark was not "officially" in the seminary at the time this incident happened.

No one else was present when the incident happened.

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I have been appointed to inquire about the allegations made; I am not the judge or judging you; gatherer of information; what you say will be reported to the Bishop; the Diocesan attorney will advise the Bishop how to proceed; this inquiry should be confidential both ways other than how I have outlined the above.

We want the truth to get to the bottom of this; what is shared today determines how far this investigation goes. We want to protect you and the Church from unfair allegations and we want to support you.

1. What is your reaction to this letter?
  
2. How do you know this individual? What kind of relationship did/do you have with him? Is it true that you had sexual relations with this person (did these acts occur
  
3. The young man alleges that something happened in Eunice in 1981. What happened in your recollections of this event (as detailed as possible with the specifics)? Where did this happen? When did this happen (dates)? Who else was around? (Drinking, sex, who on who, etc.) Would anyone else know about this? (to verify, substantiate, etc.)
  
4. What type of confrontation occurred in 1987?
  
5. When was your last contact with this young man?
  
6. Where were you in your seminary training in 1981? Were there problems in the seminary? Has this happened before or since?
  
7. Is there anything you would like to add or comment upon that has not already been covered?

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