

Name WILSON, Dozia Joseph

Date of Birth Sept. 22, 1945 Place of Birth Baltimore, Maryland

Date of Consecration May 13, 1972 Place of Ordination Albany Cathedral

Home Address 421 Melrose Avenue, Atlantic City, N.J. Home Tel No. 344-6964

Date Assigned	Office	Place Assigned	Date Detached
May 1972	Assoc. Pastor	Sacred Heart, Albany, N.Y.	
March 1972	Director	Urban Ministry (Dioc. of Albany)	
October 1975	Chaplain	La Salle School for Boys (Albany)	
5-1-76	Adm.	St. Joseph, Roxbury	

Sacred Heart of Jesus Church

31 Walter Street

Albany, N.Y. 12204

Rev. John J. Rooney

465-3685

Ultimatum from Police
to Bishop Broderick
get him out of Albany.

5/22/78

The above note was given to me
by Fr. Michael Jordan who indicated
that he had spoken with Fr. John Crowley,
Associate of St. Joseph's who informed
him that Bp. Broderick, former bishop
of Albany, was told by Albany Police
to remove Fr. W. from the area, because
of homosexual activity.

Fr. Rooney above is the pastor where Fr. W.
served in Albany and gave this
info to Fr. Crowley on a recent visit to
[redacted] boy - a member of the
parish - living with Fr. W. At the
rectory along with others

+TRD

Albany

Reported to Cardinal
5/23/78

Peace to you Father...

Please forgive my ignorance, in not knowing how to properly address you, i am eager to learn.

First, i would like to say that last "Turkey Day" i was filled with joy and offered prayers in thanksgiving, that can never satisfy ^{my} longing, i mean i'm so glad that Five St. Ann was blessed with your presence, concern, and support, that i can never offer anything in return, i'm not even worthy to step foot in there again...

Five January, as I was riding home with my mother, sometime after midnite, she said, "██████ died." She didn't say my "father" died and silence filled the rest of the trip. I have too much confidence in God to be upset by "death", but i could only feel sad because i was looking for my "father", the man who was shut out of my childhood and hidden from me. I was getting close to gaining the strength I needed to talk to him, not that I had anything to say, but since I only remember seeing him a couple of times in 24 years I just wanted to be in his presence, I only wanted to understand, to show some compassion to a man I know must've been full of sadness, a sadness that made him sick, led him to alcoholism and a heart condition, hidden suffering that remains in my consciousness because the last time I saw him "alive" he was "sleated" or "drunk", sprawled out on a couch telling me "I'm proud you want to be a priest" "If there's anything I can do for you, just let me know". To sum up our relationship I will quote a Xmas card I received in "74" from him "What can I say SON." i cried because the pressure I was under at St. John's Seminary was suddenly...

I went to the wake and saw "me", suppression serves no man. A black point came in and opened the service with a reading from John "Don't let your hearts be troubled..."

John 14:1

I knew the entire reading by heart and I was deeply impressed, also I was comforted by this priest's words, a blue suit

I was further overjoyed to find out this priest was from St Joseph's Church, Roxbury, a place I had been before, I attended the 4th grade and still recall the bells tolling for Pope John XXIII. That year, I made my 1st Holy Communion at St Joseph's and after being relieved of my agnosticism I returned there the summer of '74 to find empty pews and sick priests who carried guns for protection, my love for St Joseph's parish was far outweighed by my unworthiness so I left St Joseph's to learn and pray that someday I might return and have something to offer the people who are also "me". I fled to "White Catholicism" to be trained, to observe, and to grow in the spirit and I am thankful, the sacrifices people made for me were beyond my comprehension, they gave me so much and I could return nothing...

Anyway, I talked to this priest and I told him I had been at St Joe's before and he allowed me to sing at the funeral and witness to my family who have had their faith dilled... I told him of my experience in working with youth and he told me about a Teen Center that I could get involved with, also there wasn't a CCD program and I was eager, privileged to help out... He also thought I could contribute to the choir an assimilated flavor of music, something beyond plain "Gospel" music.

I've found that working with youth cannot be a prescribed "hour" job, one has to be available at strange times, so I asked him if I could live-in, like before, in exchange for duties beyond what was previously mentioned, you know the diversity of "little" jobs that the parish situation offer. He agreed, and after calling me and a subsequent meeting I moved in. He was not there!

Was it two or three weeks, probably the latter, that he spent in California on vacation, during the blizzard of '78? Anyway, a 20 year old kid showed me the center and we began to call together the "disbanded" Teen Club. I say "disbanded" because in reality that's what it was, though I feel the Club only existed on chancery paper.

A few of the "officers", everyone in the Club was an officer, came together and the word spread that the Center would be opened, it never functioned before, but was blessed by a black Cardinal from Washington before it was shut down. "You can't do anything in the summer anyway," to quote this priest. This was in February that the Center was opened and I worked in the Center six miles a week, sometimes I was alone there, I found out that the kids did not like Fr. Wilson, they did not want to be associated with the Center because "that faggot stole our money to finance his trips." "We had fund raisers, painted and paneled the Center but it closed after that, he spent every weekend on some kind of vacation." And following from these arguments a triviality arose... "I don't like him because he wears a wig."

I don't judge God because of man's action, so I fervently tried to defend Fr. Wilson and to somehow reconcile and overcome what I took as innuendos and superficial trivialities. I can't tell you the pain it took to try and be effective while working with these "set backs", but I knew the kids before, even though they only knew my [redacted] and "[redacted]'s Brother". The kids I knew before were now "community hoods", to me they were still my friends. The word spread I was back and it wasn't long until the kids desire to dance and get out of the cold led them to get involved in the Center, the facilities and equipment were very run down.

Meanwhile, [redacted], the 20 yr old kid I originally met expressed to me he was "gay" and a few times his "boyfriend" came up from New Haven" and they would go off to spend the weekend together... this is St. Joe's Rectory "78"... It had been expressed to me that Fr. Wilson was "gay" and [redacted] used to sleep on his couch some nites, they drank to pollution, I became confused, here is a Christian institution, the Center, being run by someone who could not believe in God and was proud of being "gay". To this day I do not question Fr. Wilson's sexuality because our Lord associated with "modern day lepers" and I would not feel uneasy myself associating with someone with this problem and a heavy drug

problem. It was later that I saw in Fr. Wilson's library a book "Sin Gay and God Knows" (paraphrase). I became scared, others scandalized. I myself have investigated the "gay" problem so I still wasn't very upset, but after [redacted] left to "dry out" in a drug center and later left there and returned to St Joseph's things compounded for Fr. Wilson embraced him in something more than a Christian embrace and Fr. Wilson immediately went upstairs, packed an overnight bag and took [redacted] off for the weekend... ministry I hope...

How do I sum up the "[redacted] episode"? I wasn't being paid to work at St Joe's, only room and board, enough for me. Since I was [redacted] in the day and at the Center at night I needed to find a job to support both, and [redacted] gave me a job working 12 am - 8 am, weekends. On Friday I would go [redacted] in the morning and when I got home in the afternoon I went right to bed and tried to get as much sleep as I could from 3 pm - 11 pm, then I'd get up, go to work at midnight til 8 am. Saturday morning, come back and sleep from at least 11 am til 7 pm, get up and give a dance for the kids from 8 pm - 11:30 pm then go to work at midnight til 8 am Sunday morning, then [redacted] and sing at the 9 am + 11:30 am - 1:00 pm Masses, if I want to sleep after Mass I wouldn't be ready for [redacted] on Monday so I used to stay up until about 10 pm so I'd be rested for [redacted] Monday. Saturday at 7:00 pm until Sunday at 9:00 pm I would be up, some 26 hrs and most times trying to sleep in the rectory on a Sat. afternoon was impossible. Anyway, [redacted] said I was a fool, "Why don't you ask Fr. Wilson to pay you! He has oodles of money." I worked that kind of schedule from February til June, "I was content", I'd tell [redacted], But I felt the Center would be more effective if I could keep the dances going longer, past 11:30 pm for teenagers, and also I didn't want to sleep away Friday nights but I'd rather be with the kids, also it wasn't long before my participation

(3)

in the choir was affected by this schedule. [redacted] I think pressured Fr. Wilson into making an arrangement with me in June to give up my "tent making" and I expressed to him (Fr. Wilson) that I had bills to pay but there would be advantages if I could spend more time with the kids. I told Fr. Wilson I'd quit my job if he would make up the difference, close to \$50 a week. Fr. Wilson said alright and asked me if \$200/month would be alright. It was more than enough, but he went on further, "since you'll be [redacted] in July and after, I'll pay you \$25 more a month, starting in July, i.e. \$225 for July + August. I think it's relevant to this letter to say that [redacted] (the former [redacted]) left [redacted], after sacrificing tremendously to make the [redacted] in New Jersey (Bayonne - the mayor gave her \$50 and the key to the city, Asbury - St Peter Claver Church gave her money to take the kids to Conny Island and Asbury PK in thanksgiving for raising money for the Boy Scouts in Bayonne) a success. (It's also relevant to say that although I was getting \$25 a month more for [redacted] responsibilities, Fr. Wilson was spared paying [redacted] \$50 a week for her services, my opinion is that she more than deserved it, what a woman, so dedicated and caring for those children, they loved her and it took me a long time to reorganize [redacted] after she left because the kids were [redacted] for her, not Fr. Wilson, she left St Joseph's to become a "Jehovah's Witness", the black church will suffer for this. Anyway, I agreed to the \$225 salary, But, he went on further, "since you'll be directing the CCD program in September, I'll give you \$35 more a month i.e. \$260 for Sept, Oct, Nov... This was far beyond what I needed, especially since [redacted] was going to give me financial assistance in the coming [redacted]. It's relevant to say that since Fr. Wilson has been at St. Joe's the CCD program has been scandalous - Confirmation at age 11, 1st Communion after only six sessions for younger kids, to quote the 1st Communion Teacher "they weren't ready... it knows Fr. Wilson just wants the money... i.e. money. To further quote, [redacted] - "the kids came knocking at the door after their parents had sent them to receive CCD instruction and

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1-1-1977

they were turned away, no program..." "1st Communion last year was a scandal to the Church." Needless to say, it was a struggle (from August) to convince the children that God can be an important experience in their lives.

Recently, I went "ON STRIKE" at St. Joseph's because the \$25 for July and August (\$50) were not received by me, nor did I receive the \$60 (\$25 + ~~\$35~~ \$35) extra for Sept, Oct, Nov. The money is not the issue, the issue is the validity or credibility of Fr. Wilson's word. He's been telling me "take a vacation", I finally did, "my stroke", and NOW he claims I'm not doing my job. Father, he has shortchanged me \$310! I'm not even going to mention, but I must, that I feel he is charging the Chancery over \$4700 for my services this fiscal year. (He also says that my room and board costs \$160 a month, that he automatically deducts from my pay, But does it show that I'm paying \$160 a month in capital to St. Joseph's Parish in the records or am I donating \$160 a month to the pocket of "the padre".) You know his financial dealings with the school is scandalous - with him holding back over \$700 from the principal, a Protestant minister with a family to support! "Chaining the School", for what! For MONEY! I sat in his room once picking out Xmas cards and talking and do you know he received a phone call from a "Concert Promoter (B.B. King Concert)", not only did he receive a phone call, but he invited this guy up to his room to discuss the possibility of Fr. Wilson investing \$6000 of the Parish's money to make \$19,000 from this one concert. He covered it up by saying "Of course the Chancery has to be contacted and approve the deal". His utter and total familiarity with this promoter gives me the strong impression that this is not the 1st time they said "Let's Make A Deal". I also have to question Why did the Y.E.S. and A.B.C.D. kids who worked at St. Joseph's suddenly have to turn over their checks to him to deposit in the Church's account and then Fr. Wilson

would issue new checks for \$53 to them. Is it documented that these checks are NOT salaries from the Church or did the scandal of auditors require that he show he paid these salaries with disregard to the fact that this capital was coming from the state!

The "padre" has had many foster sons and subsequent incomes from the state and that is another story, But the "two" who presently reside at the rectory are being mistreated badly... [redacted] is noted to receive \$250 a month from the Church for his services, But, he also was, maybe still is, working at the [redacted] Downtown and making an additional \$ 50 /wk i.e. [redacted] should be receiving approximately \$ 450/month

Fr. Wilson pump him an allowance \$ 10 /wk and says he'll have thousands when he turns 18 and goes on his own - liar!

[redacted] receives \$4/wk for an allowance and is also on the Church payroll. The justification - these kids have to pay RENT! WHAT KIND OF A FATHER IS HE!

He charges them when they go out for dinner (Fr. Wilson eat out regularly at \$40 a sket, I have witnessed and am embarrassed by my two "dinners"). He charges them when he takes them on his "vacations" i.e. Albany, NY. SPRINGFIELD, MASS - he allegedly uses the Holiday Inn for a "gay spot" - nicknamed "NOTORIOUS" I am shocked and outraged when he tells people "HE TOOK ME IN LIKE A BEGGAR", I have requested that he does not justify the presence of foster children in the Rectory by implying that I'm his foster son and "see what good can be done."

These children of his, everyday, beg me for car fare to get to school and money for cigarettes and I am outraged when they are so thankful for me giving them a cigarette! His liberality with alcohol, letting the kids drink to excess has almost influenced my own ministry with "ghetto youth". I won't comment further on alcohol 'cept to say "stuff parties", "I'm getting twisted!" (drink to incoherence) were held during "working hours" often! I think Social Service is more than Scotch

WILSON, DOZIA
J. - 1.084

on the rocks and fantasizing on projects that ALWAYS are utter failures! The kids have done more fund raising than the entire staff.

I have to complain that to this day, as far as the Teen Center goes, Fr. Wilson hasn't given those kids anything! (set of pool balls, ping pong balls + pool sticks originally when [redacted] requested them)

I have been ~~so~~ cautious to ask for anything after I noted how much he says the Teen Center costs the budget and have received no money.

The kids put on a Talent Show to sponsor the Center and trips to the Cape, N.H., and other places too numerous to mention last summer. We gave free block parties in the winter and summer and their success led to "pay parties" this fall. The parties were originally very successful (over 200 kids of whom all I knew in the community gained free admittance)

WHAT HAPPENED! I told the kids "now we can get a pool table". Fr. Wilson says "it's not enough that the kids equip the Center, sponsor the trips, and be virtually self sufficient as I told Fr. Wilson I thought the Center could be... He wants them to pay my salary, (I'm paid for more than the Center) He wants them to pay for maintenance, lights (electricity) and HEAT!

So Charity Totally Self Sufficient? The kids could pay for it but I asked Fr. Wilson to please get them a new door and a pool table first, then charge them. He refused and hired additional personnel for the Center to be paid for by the Center (the kids)

He says that I'm not doing my job in the Center in November and I have to say "Why doesn't the heat turn on anymore up there?" I have witnesses to testify that even when I was "ON STRIKE" (for backwards) I tried to open the center but it was FREEZING!

(5)

I refuse to be responsible for the kids becoming ill with colds. Just this Wednesday, [REDACTED] will testify that it was too cold to hold CCD classes in the Center and so we moved downstairs to the heated but unused Cafeteria! His neglect reflects his greed! He immediately demanded that since now that the "pay parties" are financially successful he wants the money (this pressure, which I complied to, happened WHEN, when the auditors were around)

The kids told me that if I gave "their money" to Fr Wilson they'd never see it and they will not support the Center anymore. I originally kept the money and showed them they weren't working for nothing, But reluctantly I gave the funds to Fr. Wilson without the kids knowing it! What Happened! The Halloween Party was not to be a fund raiser but a service, I needed money to buy decorations, candy, tonic, and gas. I knew the amount I had turned over to Fr. Wilson, over \$100 (not to mention the former account of \$21.04 counting interest) But, when I went to cash a check he gave me, the director of the bank had to O.K. the check because the account was "OVERDRAWN" Fr. Wilson was on another vacation Puerto Rico (He's been to Detroit, Georgia - on Church business also - plus he's on vacation "every" night - NO PRESENCE TO THE PEOPLE - PRESENCE TO WHO - THE COMBAT ZONE!)

WILSON, DOZIA
J. - 1.086

I also had to put \$25 of my own money into the Halloween Party, I'm not boasting But [REDACTED] Social Service, claims I stole "thousands of dollars this summer" - There was no fundraising during the Summer!

As far as the CCD program goes, Fr. Wilson insisted that the kids be picked up and dropped off by using his car, fine! He's giving something, WRONG! - FALSE JUSTIFICATION OF? Recently he has refused any help with transportation to "punish me". Tell me, WHO'S REALLY HURT!?! - the kids Fr. Wilson isn't even present on CCD nites - IN TOWN!

He won't talk to me about how to ^{solve} ~~solve~~ the transportation problem — he rejoices in it! → "SEE HOW MUCH I'VE GIVEN..."

Not to mention that CCD cannot be offered to the ST JOSEPH'S COMMUNITY SCHOOL because even though I direct the program — Fr. Wilson is ^{involved} ~~involved~~ and they will support him in NO WAY whatsoever! (involved)

Because of these problems I can no longer support Fr. Wilson. As of Dec 1, 1978, I'm sleeping elsewhere! I haven't been able to go to school because of Fr. Wilson's neglect of essential services and it will be a struggle for me to pass six subjects this December, even though I did very well on tests already taken, I have to beg my teachers for mercy

But, I beg you for Justice!

The Church will always be Truth,

former

ST. JOSEPH'S Roxbury.

new address

til ?

P.S.

Please keep this confidential, I already have forgotten it... and do not plan on further comments about

ST. JOSEPH'S ROXBURY, THOUGH

THERE IS MORE THAT COULD'VE
Destruction of this

WE WERE!

WILSON, DOZIA
J. - 1.087

1 doing anything about St. Joseph, but they are saying that
2 they don't want the same thing to happen.

3 I have been pretty autonomous. The pastor and
4 I, we work very well together, and he has grown to respect
5 me. But now they are saying they want the pastor to have
6 all of this power.

7 The parents in the school are of the mind that
8 they like the philosophy. They are not ashamed to be Black.
9 There are a few people in the parish who are very ashamed
10 of being Black. They have no children in the school. They
11 have nothing to say about the school. But at this point,
12 they would like to have something to say about the educational
13 structure there.

14 The parents in the school like what is going on
15 as a Board.

16 My problem is how do we get the diocese to allow
17 the parents to choose their own principal and to operate
18 with a philosophy that they espouse; how do we remove any-
19 body from a situation when they are bad for the people or
20 ineffective.

21 I think that that is a difficult thing to do, but
22 I feel it has to be done. If I had the power to do it by
23 myself, I would do it. I believe that Reverend Dozia Wilson
24 should be removed from St. Joseph. He is not good for the
25 people there. How to do that, that is the problem.

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WILSON, DOZIA
J. - 1.099

METROPOLITAN REPORTING SERVICE, INC.

LJH-168

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1 Now, NOBC is supposedly a strong organization
 2 that can effect change. I think we at the table know that
 3 that may be not true. But I don't think that the Catholic
 4 Church in Boston thinks that that is not true, and, there-
 5 fore, we can really do some things if we really want to.
 6 I am telling you really in supplication for that, and I
 7 would hate to have to go back and have nothing happen.

8 This is the only resource I have.

9 MR. MC CONDUIT: Mr. Chairman, I have been lucky
 10 to get a little more in-depth information on this situation.
 11 After giving it some considerable thought, I think that
 12 maybe a letter from NOBC to the Chancery Office at Boston,
 13 expressing their concern and also advising the diocese there
 14 that NOBC is going to send in a team to do a full and
 15 thorough investigation. I guess the Sisters don't really
 16 want to expound too much on the situation, but I am not
 17 above that. I can say what it is.

18 (Off the record.)

19 MR. MC CONDUIT: It gets a little bit even deeper
 20 than that. He has contracted with a given organization to
 21 bring in boys, predominantly fair-skinned, almost White-
 22 looking boys, to live in, and then in a week or so, they
 23 are transported out.

24 I think it is a situation where we are talking
 25 about a Black parish, and it is a very scandalous situation,

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 J. - 1.100

5S2

ajh-169

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1 and I think we should be really and definitely concerned if
2 we are talking about Black Catholics and especially about our
3 youth. I am saying this to the Board, and I am not afraid
4 to say what I am saying -- maybe some of you are afraid to
5 get sued or something like that -- but it don't make me a
6 darn bit of difference because I have all the protection in
7 the world.

8 But I think we need to really investigate it, and
9 I don't mean a letter as a threat, but really send in an
10 investigation team to get total first-hand knowledge of
11 what is going on in that parish.

12 MR. HUBBARD: Sister Josita?

13 SR. COLBERT: I don't know. I would see a letter
14 going to the chancery, yes, one. I would, if the Board so
15 agrees, see a team to investigate the situation of the
16 Catholic Church in the Black community in Boston.

17 What is happening at St. Joseph's affects St.
18 John's, St. Francis DeSales, is that whole problem that we
19 are having now of the diocese, using examples like this
20 wherein we have Black leadership in this parish, you know,
21 priests and whatever, to say that we have not the ability
22 or we have not the skills -- I am just using those terms,
23 it is probably worse than that -- to manage, you know, and
24 so they use that.

25 In terms of what you said, that part you can't

lh-170

1 prove -- well, maybe you can -- but this Board is not dealing
2 with that.

3 What is happening in Boston is that church has
4 never, in my mind, since the little time I have been there,
5 had any respect for Black people. We did have fight to have
6 those schools work with parents, so that they would have some
7 input in their children's education there.

8 Medaris, with the help of Brother Joseph and some
9 other people, somewhat verbalized a respect for that, or
10 concern for that, by allocating or seeing that the diocese
11 allocated some funds for those particular schools. Now, a
12 lot of the other parishes frowned on that. They didn't want
13 that to happen.

14 The big thing is that the Black nuns are leaving.
15 That is one thing. This is a way for them to get back in
16 the schools. They don't want St. Joseph's to exist, and they
17 are using -- I think Father Wilson should go -- but they are
18 sitting there looking at that situation. So, the thing is
19 going to be that the Black priest close the school. The
20 Black priest is the cause of this happening.

21 He is not of service to that community. I think
22 he should go. I think he really should go. I think that
23 the church in Boston, for some reason, because of Brother
24 Joseph, sees NOBC as a powerful organization.

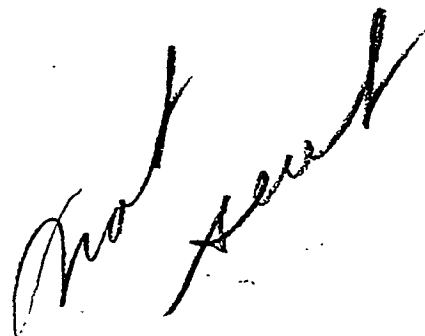
25 These people were really at their wit's end when

WILSON, DOZIA
J. - 1.102

ARCHDIOCESE OF BOSTON
2121 COMMONWEALTH AVENUE
BRIGHTON, MASSACHUSETTS 02135

OFFICE OF THE CARDINAL

February 23, 1979



Most Rev. Howard J. Hubbard, D.D.
Bishop of Albany
465 State Street
Albany, New York 12203

Your Excellency:

I am writing to inform you that I have terminated the assignment of Rev. Dozia J. Wilson, Administrator of St. Joseph Parish, Roxbury, effective March 6, 1979.

I am grateful to you and to your predecessor, Bishop Broderick, for allowing Father Wilson to serve in the Archdiocese and to administer to the spiritual needs of the Black community in Roxbury.

I take this action after prayerful consideration and consultation concerning the pastoral ministry at St. Joseph Parish and the needs of Father Wilson. I pray that Father Wilson's willingness to serve will be duly recognized and helpful toward a fruitful pastoral ministry in the future.

With every good wish, I am

Devotedly yours in Our Lord,

+ Humbert Cardinal Bernardini

Archbishop of Boston

WILSON, DOZIA
J. - 1.135

ARCHDIOCESE OF BOSTON
2121 COMMONWEALTH AVENUE
BRIGHTON, MASSACHUSETTS 02135

OFFICE OF THE CARDINAL

March 21, 1979

Mrs. [REDACTED]
[REDACTED]
[REDACTED]

Dear Mrs. [REDACTED]:

Thank you for your letter of March 14, 1979, which you write to express your dissatisfaction with the performance of Rev. Dozia Wilson as Pastor of St. Joseph's Parish, Roxbury. ~~I am grateful to you for writing~~ and I shall certainly give most serious consideration to your statements concerning pastoral ministry at St. Joseph's.

I am sure you are aware that I have been aware of the difficult situation at St. Joseph's and that I have been working personally and with many others, to try to effect a peaceful and equitable solution that will be spiritually beneficial to all concerned. Certainly, in God's providence, solutions can be found and with God's help, they will be. Thank you for your cooperation over the years and all that you have done for St. Joseph's Parish, Roxbury.

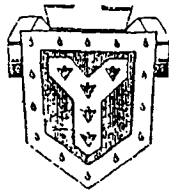
With every good wish and prayerful remembrance, I am

Devotedly yours in Our Lord,

+ Humbert Cardinal Medeiros

Archbishop of Boston

WILSON, DOZIA
J. - 1.142



NOT ACKNOWLEDGED AT
CARDINAL'S RESIDENCE

DIOCESE OF TULSA
P. O. BOX 2009
TULSA, OKLAHOMA 74101

CHANCERY OFFICE

April 6, 1979

918 / 587-3115

CARDINAL'S RESIDENCE
RECEIVED

APR 10 1979

OFFICE OF THE SECRETARY

His Eminence Humberto Cardinal Medeiros
Archdiocese of Boston
2121 Commonwealth Avenue
Brighton, Massachusetts 02135

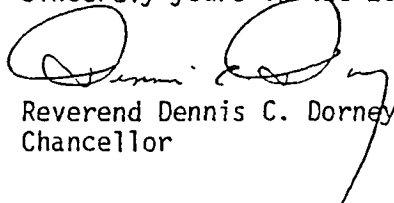
Your Eminence:

I am the Chancellor of the Diocese of Tulsa and also serve as secretary to our Personnel Board. Our Bishop, Bishop Eusebius J. Beltran, recently received a letter from Reverend Dozia Wilson who has been serving the Archdiocese as Administrator of St. Joseph's Parish in Roxbury.

He has expressed a desire to work in the Diocese of Tulsa and my purpose in writing to you is to ask for an evaluation and a recommendation for Father Wilson. If, perhaps, this letter should have more appropriately gone to one of the members of your Personnel Board, could I impose upon you to approach that person for such a recommendation or evaluation.

Thanking you in advance for your kind consideration of this matter and wishing you a very blessed Holy Week and Easter, I ask to remain

Sincerely yours in the Lord,


Reverend Dennis C. Dorney
Chancellor

DCD:rb

WILSON, DOZIA
J. - 1.150

4/17
Cardinal away of
contents
x RD

April 18, 1979

PERSONAL/CONFIDENTIAL

Reverend Dennis C. Dorney,
Chancellor
Diocese of Tulsa
P. O. Box 2009
Tulsa, Oklahoma 74101

Dear Father Dorney:

Recently, His Eminence, Cardinal Medeiros, received your request for reference for the Reverend Dozia J. Wilson, who has applied to work in the Diocese of Tulsa.

Father Wilson is a priest of the Diocese of Albany, New York. He came to Boston at the invitation of Cardinal Medeiros and with his Ordinary's permission, to exercise priestly ministry at Saint Joseph's Parish, Roxbury, in the Archdiocese of Boston. His appointment at Saint Joseph's began May 1, 1976 and is to terminate April 30, 1979.

Saint Joseph's Parish, Roxbury, is an inner-city Parish, most of whose parishioners are poor. Father Wilson came into a most difficult situation, not only from the point of view of economy (the Parish is almost totally subsidized) but also because of the division which exists in the community between those associated with Saint Joseph's school and those who favor Parish programs and activities. Father Wilson has been in the middle of those who vehemently oppose him and those who strongly favor him, in his practice of pastoral ministry.

In the past, Father Wilson has expressed to His Eminence the desire for a change. His Eminence has agreed that a change could be helpful to him and has expressed the prayerful thought that the generous spirit that led Father Wilson to the priesthood in God's Providence will enable him to fulfill an ever more effective ministry among God's people where ever he serves.

Reverend Dennis C. Dorney,
Chancellor
Diocese of Tulsa

Page 2.

April 18, 1979

With best personal regards, I am
Sincerely in Christ,

Most Reverend Thomas V. Daily,
Auxiliary Bishop of Boston
Chancellor

TVD:mmm

cc: Most Reverend Eusebius Beltran, D.D.

WILSON, DOZIA
J. - 1.156

M E M O R A N D U M

TO: Bishop Daily
 FROM: Father Ryan
 RE: Father Dozia Wilson

April 23, 1979

Enclosed please find a letter I have prepared for your signature to Mrs. [REDACTED] acknowledging her letter of April 19 in response to yours which I composed dated April 6, 1979.

As regards payment of the bills for Father Dozia Wilson, it would seem these will have to come from funding by Diocese of Albany into which he is incardinated, or from some funds of the Archdiocese general. The reasons:

- a) You will note from the April 19, 1979 letter of Mrs. [REDACTED] that the services rendered to Father Wilson were by a Father Madden who is not a licensed psychologist. Thus, Blue Cross-Blue Shield will not honor the claim which we have submitted to them and have resubmitted back to the House of Affirmation along with Father Wilson's Blue Cross-Blue Shield identification number (#007699863).
- b) Blue Cross-Blue Shield will not honor any claim for out-patient/in-patient psychological therapy unless it is done by a "licensed psychologist".
- c) This is in good line with the norms that we have set down for our Clergy Medical/Hospitalization Plan, as noted in our Plan booklet (page 2 - Benefits, Section A. which reads "In general all reasonable hospital bills are paid in full. This refers to in-patient charges at a general hospital, as well as in-patient charges at a licensed psychiatric hospital.")
 Also, noted on page 3, section C, "Mental-nervous and alcoholic conditions", we read: "When priest is treated as an out-patient: coverage up to 50% of billing for out-patient care, administered by a psychiatrist or licensed psychologist".
- d) This brings up the further question of our continuing payments to House of Affirmation, Inc. for priests who are incardinated in the Archdiocese, and whether or not we are receiving services from "psychologists who are not licensed". Thus it seems appropriate that we find out the credentials of all those who might be working with our assignees at House of Affirmation.....

Drawn at Clergy Fund Ad. Committee Meeting. +TVW

*Backup Hubbard on the phone has expressed his willingness to pick up undeleted bills should Blue Cross/Blue Shield etc not pay
 -TVW*

Case in Point: Father Dozia Wilson

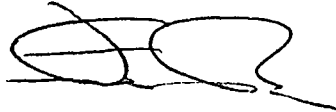
1) The bills addressed to you that I am aware of for care given to Father Wilson are as follows:

- (1) Dated 1/23/79 - \$70.00 balance
- (2) Dated 3/1/79 - \$70.00 balance
- (3) Dated 3/21/79 - \$35.00 balance
- (4) Dated 4/5/79 - \$35.00 balance

2) I assume no payments have been made on these, even though there is no "continuing balance due" brought forward on any of these bills.

This is my evaluation as I see it as you requested by dated 4/20/79.

FJR:tg
Enclosure

A handwritten signature in black ink, appearing to be 'FJR', written over a horizontal line.

WILSON, DOZIA
J. - 1.163

May 30, 1979

Most Rev. Eusebius J. Beltran
Bishop of Tulsa
P. O. Box 2009
Tulsa, Oklahoma 74101

Your Excellency:

I am writing to follow up your letter to me of May 14, 1979, in regard to the Reverend Dozia Wilson, formerly Administrator of Saint Joseph's Parish, Roxbury, here in the Archdiocese of Boston.

It is my understanding from the Chancellor of the Archdiocese, the Most Reverend Thomas V. Daily, that he wrote to your Chancellor, the Reverend Dennis C. Dorney, on April 18, 1979 following a request for an assessment of Father Wilson's petition for work in the Diocese of Tulsa. I, personally, have nothing to add to Bishop Daily's assessment of Father Wilson's ministry for two years in the Archdiocese of Boston.

With every good wish and prayerful remembrance, I am

Devotedly yours in Our Lord,

Archbishop of Boston

WILSON, DOZIA
J. - 1.175

25 August 1997

Bernard Cardinal Law
Roman Catholic Archdiocese
of Boston
The Chancery
2121 Commonwealth Avenue
Brighton, Massachusetts 02135

*No report
out of Diocese*

Dear Cardinal Law:

I am writing to inform you that a Roman Catholic priest temporarily assigned to the Boston Archdiocese (from the Albany, NY Diocese) sexually abused me when I was a teenager. At the time of this pedophilia, I was living under the guardianship of this priest, Rev. Dozia J. Wilson, in the parish rectory -- St. Joseph's Rectory in Roxbury.

This childhood sexual abuse occurred twenty years ago and was accompanied by other forms of abuse and harassment. I was abused during several years in the mid-1970s by Rev. Wilson. At the time he sexually abused, Rev. Wilson was serving a temporary assignment at St. Joseph's Church in Roxbury. This temporary assignment began in the Spring of 1976.

During the Summer of 1976, I started working for Rev. Wilson at St. Joseph's. I had moved away from [REDACTED] Away from my parents. Away from my family, my relatives and my friends. Away from my support and friendship networks. Into a larger city. And into a neighborhood and culture vastly different from the one I knew in [REDACTED] I was suddenly and almost exclusively dependent on Rev. Wilson; especially, dependent on him for friendship and support. In addition, I was in my first "real" job, working in a variety of roles to help Rev. Wilson revitalize this moribund parish. I had many demanding responsibilities and it was a very stressful time.

I stayed with Rev. Wilson in the parish rectory for two years and I attended two Catholic high schools: Catholic Memorial and Cathedral. I was sexually abused repeatedly in the rectory by Rev. Wilson. On a few occasions, Rev. Wilson took me on trips and abused me in motel rooms (e.g., the Sheraton Tara in Framingham).

Many years have passed from the occurrence of these hurtful episodes. Of course, I am still dealing with the consequences of this abuse. Only recently, however, as I began to undergo counseling and do other self-work, I began to grasp the larger extent of the damage caused by Rev. Wilson's behavior.

WILSON, DOZIA
J. - 1.181

Some of this damage includes my problems with alcohol. My relationships with women have also been affected. I have had relationship problems, including a divorce. I have problems with authority which has led to arrests, misdemeanor convictions and revocation of my driving license. Problems with holding jobs eventually resulted in homelessness. Currently, I live in a Catholic Charities SRO building in [REDACTED] I have left the Catholic Church.

I want to leave behind the legacy of being the victim of Rev. Wilson's sexually abusive behavior. I have entered counseling and I am working diligently to overcome this experience. On a daily basis, I am working to deal effectively with my pain and suffering. I do not want revenge on the Church or Rev. Wilson. I want to move on with my life. I want to restart my career. I want to break out of my emotional stagnation. I want to achieve better mental health.

This letter is part of my mental health self-improvement process. I believe in the good of the Church and I have some questions for you.

- 1) Did the Boston Archdiocese, or any of its priests, know in the 1970s about Rev. Wilson's tendencies toward pedophilia? Has any other information on this subject come to the Archdiocese's attention at anytime prior to this letter?
- 2) Is the Boston Archdiocese ready, willing and able to help me overcome the harmful legacies of this abuse? Is the Diocese ready, willing and able to help me?

I am attempting to grow, to affect positive self-development, to develop a better self-image and healthier self-esteem. I want to become a healthier person with a better life. I need help and I am asking you for assistance. I would be willing to meet with your representative to talk in greater detail about this abuse and my reluctance -- until now -- to bring this abuse to light, as well as to explore methods the Diocese can provide to help me overcome the legacy of being Rev. Wilson's sexual prey.

My voice mail phone number is [REDACTED] My address is [REDACTED]
[REDACTED]

[REDACTED]
[REDACTED]

WILSON, DOZIA
J. - 1.182

Confidential Memorandum

To: the file of Rev. Dozia Wilson

From: Reverend William F. Murphy

Date: September 3, 1997

Re: new allegation of past behavior

A letter was received from Mr. [REDACTED] by Cardinal Law and forwarded to me. A copy is attached.

On reviewing Fr. Wilson's file, it is plain that he was assigned to St. Joseph's, Roxbury from April 1976 through May 1979. He appears to have left the parish in a hurry, but there is no record of why.

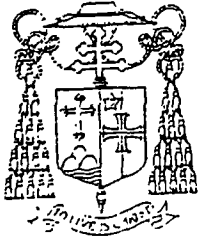
A long letter to Bishop Daily from [REDACTED], the [REDACTED] of the parish, claims that Fr. Wilson was a known, practicing homosexual who used parish funds for his personal trips and entertainment. There is no record of a response to this letter, only a note that indicates its content was communicated to Cardinal Medeiros and that Fr. Mike Groden implied Mr. Silva may not be a reliable source of information.

In May of 1978, Bishop Daily indicates that a Fr. John Rooney of Albany, Pastor of the parish Fr. Wilson was assigned to in Albany, visited "a [REDACTED] boy -- a member of the parish -- living with F. W. at the rectory along with others". Fr. Rooney informed Fr. John Crowley, Associate at St. Joseph's, that the Albany police had told Bp. Broderick, former Bishop of Albany, "... to remove Fr. W. from the area because of homosexual activity." This was communicated to Cardinal Medeiros on May 23, 1978.

There is another reference to Fr. Wilson's perceived behavior, contained in minutes of a NOBC meeting in Sept, 1978. It makes reference to the presence of fair skinned boys living in the rectory.

In November, 1978, Fr. Wilson was asked to go to the House of Affirmation or risk losing the Administratorship of the parish and being returned to Albany. He consented.

A letter to the Bishop of Tulsa in May, 1979, indicates Fr. Wilson's desire to work in that diocese. No mention is made of any problems with Fr. W.



CARDINAL'S RESIDENCE
2101 COMMONWEALTH AVENUE
BRIGHTON, MASSACHUSETTS 02135-3192

September 10, 1997

20218

[REDACTED]

Dear Mr. [REDACTED]

I am writing to acknowledge receipt of your letter, dated August 25, 1997, in which you inform me of sexual abuse by Reverend Dozia J. Wilson, a priest who was stationed in Boston during the mid-1970's. It saddens me a great deal to read your account and I promise to investigate the matter thoroughly.

My Delegate in these matters, Reverend William F. Murphy, will be conducting the investigation. He has been in contact with the Church authorities in the Diocese of Albany, from which Father Wilson came to Boston. He is also reviewing the file of Father Wilson. I have asked him to be in touch with you.

In cooperation with the Diocese of Albany, I assure you that I am committed to investigating this report and responding in the fullest appropriate way.

Asking God's blessings upon you and those you love, I am.

Sincerely yours in Christ

Edward Cardinal Law
Archbishop of Boston

WILSON, DOZIA
J. - 1.197