

7/27/80
Jacobson

Memo

To: ARCHBISHOP POWER + FR. JOSEPH WOOD
From: FR. JACOBSON
RE: COMPLAINT ABOUT FR. GARY JACOBSON

On Thursday July 24

she calls me in the
morning about Fr. Gary Jacobson.

Her husband is a lawyer in Salem. He is the daughter
of [unclear] He is not a nun

She is a member of Queen of Peace Parish in Salem

She says that 2 young women have confided in
her that they have slept many times with Fr.
Jacobson. One of the two is willing to testify
to this because she now realizes the harm
that is being caused

She says that there is trouble in the
parish because those who know of these
instances now look suspiciously upon any
contact with women that Fr. Jacobson has.

I told her I would pass this on to Fr. Wood & the
Archbishop.

REDACTED

PS Last night Fr. Frank Penley called me asking what's going

and says he is hearing all kinds of stories. I told
him things were being looked into.

MEMORANDUM:

Subject: Father Gary Jacobson - A Complaint
Date: August 22, 1980

At his request I saw _____, a Salem attorney and a member of Queen of Peace parish in my office. He brought with him a client,

_____ claimed that at the urging of Father Jacobson she had sexual relations with the priest on the following dates: June 18, 1978, July 2, 1978, sometime in August and again in October, 1978. In January, 1979, she told him to leave because she said that she had learned that he had been doing the same thing with a recently divorced woman with children. On all occasions _____ said Father Jacobson had been drinking beer.

According to _____ he had relations with the "other" unnamed woman on the following dates (I believe she said that the meetings occurred at the rectory, or at least some of them did): January 1, 1979, March 17, 1979, toward the end of May and August, 1979, September 9 and November 25, 1979.

This information was known to others in the parish. It was beginning to result in scandal.

She pointed out that after a divorce a woman is very vulnerable.

I informed _____ that I would confront Father Jacobson with the charges she had made against him, and would take immediate action to see that this kind of conduct is brought to an end.

+C. M. Power

REDACTED

PD 0060

BLAIR, MacDONALD, JENSEN & LIPSCOMB
ATTORNEYS

RON MacDONALD
SAMUEL R. BLAIR
JOHN W. JENSEN
PAUL J. LIPSCOMB

September 25, 1980

PERSONAL & CONFIDENTIAL

CERTIFIED MAIL
RETURN RECEIPT REQUESTED

Cornelius Powers, Archbishop
Archdiocese of Portland In Oregon
Chancery Office
2838 E. Burnside
Portland, OR 97214

Dear Archbishop Powers:

Thank you again for meeting with me and my client on Friday, the 22nd day of August, 1980. My main motivation in requesting an audience with Your Grace at that time was that of a concerned parishioner of Queen of Peace parish. Unfortunately, I now find myself communicating with you not only as a concerned parishioner, but professionally as well.

I find that Queen of Peace parish remains much in the same posture as it did a month ago, with one very important exception - knowledge of the conduct is becoming more widespread among parishioners and non-parishioners alike. In my capacity as a parishioner I wanted to share this development with you before the situation becomes more aggravated and beyond redemption. In addition, I find it necessary to write to you as an attorney at law.

My client has not, as of the date of this writing, decided what, if any, legal course of conduct she may pursue in conjunction with the matters of which we spoke. It would appear to me that Your Grace and, indeed, the Archdiocese of Portland, has an affirmative legal duty to anyone who may fall victim to the course of conduct that we shared with you earlier. I have taken the liberty of conferring with a clinical psychologist and, although I have not disclosed identities, I have tendered to him a hypothetical set of circumstances which do, in fact, constitute what my client disclosed to you in our meeting. The professional opinion of the psychologist is that the conduct we have described to you is inveterate and difficult, at best, to change given even a willing patient. I am sure that Your Grace will want

Page - 2
Cornelius Powers, Archbishop
Archdiocese of Portland
September 25, 1980

to and must confer with legal counsel retained by the Archdiocese for a legal opinion as to the Archdiocese's legal duty and liability at this juncture. I am sure that with the knowledge you have before you, you will be advised that the Archdiocese has an affirmative legal duty to protect the parishioners of Queen of Peace parish. In the event of a transgression such as those we have discussed previously, I am sure that you will be advised that a civil jury could render a substantial verdict, not only against the immediate transgressor, but also against the overseer.

Because of the overwhelming implications by way of potential defamation to the Church and civil suit, I found it absolutely incumbent upon myself to share these grievous concerns with you.

In the hopes of finding a resolution to the problem that will both insure the safety of the parishioners of Queen of Peace parish and prevent the public exposure of these matters, it would seem appropriate that the Archdiocese take some affirmative action and I would respectfully request Your Grace advise me through your appropriate legal representative as to the decision with regard to the tenure and the course of help for the pastor of Queen of Peace parish at his earliest opportunity.

I respectfully remain,


RON MACDONALD

RM:ko

October 14, 1980

Mrs.

Dear Mrs.

I think that by the time you will have received this letter you will have heard from Father Gary Jacobson. He planned to write to you, as President of the Queen of Peace, Salem, Parish Council. If you have not heard from him by the time you receive this letter, I would appreciate it very much if you would telephone me at the Portland Chancery, 234-5324.

I am deeply grateful to you for the way you have handled your responsibility and a difficult situation.

Praying God's blessings upon you, the Parish Council and Queen of Peace, I am

Sincerely and gratefully yours,

+Cornelius M. Power
Archbishop of Portland

cc/: Rev. Gary Jacobson

*2 Jacobson was terminated at Queen of
Peace, Salem, on October 13, 1980.*

*+ l m
10-14-80*

PD 0063

ARCHDIOCESE OF PORTLAND IN OREGON

2438 EAST BURNSIDE, P.O. BOX 351
PORTLAND, OREGON 97207

OFFICE OF
PERSONNEL DIRECTOR

June 23, 1981

MEMO: TO THE BISHOPS AND THE PERSONNEL BOARD

FROM: Rev. Joseph Wood

RE: Educational Sabbatical for Father Gary Jacobson

Father Jacobson has made application and has been accepted for a spiritual direction program in Cambridge, Massachusetts.

The program begins in September of 1981 and extends for 9 months until the following Spring. At that time Father Jacobson would return home for an assignment.

He has spoken to the Archbishop about this possibility and the Archbishop did not disagree.

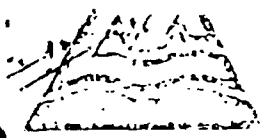
He would need some money from the continuing education fund, probably from the Tobin fund for which his program qualifies. He also will be getting some financial help from friends at Queen of Peace parish in Salem. These people are anxious to know if they can continue to collect helping funds.

RECOMMENDATION: That the Board approve Father Jacobson's request for the sabbatical for the following reasons:

1. This program is one of the best and Father Jacobson has been accepted.
2. He will have help from private sources in his funding.
3. He has a vital interest in spiritual direction and wants to grow in his ability to be a director.
4. He is not presently assigned.
5. We are adopting a policy of encouraging interested priests to continue their education.
6. He is willing to follow the best needs of the Archdiocese

RECOMMENDATION: That when Father Jacobson returns we find him an assignment which could be a combination of duties that would suit his interest, such as hospital chaplaincy work, marriage tribunal work, retreat work and time for giving spiritual direction.

PD 0064



MULTNOMAH COUNTY OREGON

DIVISION OF PUBLIC SAFETY
12240 N.E. GLISAN
PORTLAND, OREGON 97230
(503) 255-3600



XXXXXXXXXXXXXXXXXXXX
XXXXXXXXXXXXXXXXXXXX
FRED B. PEARCE
Sheriff

February 10, 1983

JUL 8 1983

St. Henry Catholic Church
346 NW 1st
Gresham, Oregon 97030

Good Morning!

As you are probably aware, child abuse has become a critical problem in our society today. Last year, in Oregon alone, the REPORTED cases of abuse, about one tenth of the cases that are ACTUALLY occurring, increased 200%.

Recently, there have been cases of child abuse reported to various church personnel and the church did not respond in the appropriate manner as prescribed by Oregon law. I would like to take a few minutes now and tell you what the child abuse laws are and what they require you to do.

WHAT DOES THE LAW REQUIRE?

The law mandates that any public or private official (which includes clergymen) must report a case of child abuse if, in their official capacity, they have reasonable cause to believe that a child that they have come in contact with has been abused or if they have come in contact with an adult that has abused a child.

WHAT DOES THE LAW MEAN BY ABUSE?

Oregon law defines abuse as:

1. Any physical injury to a child which has been caused by other than accidental means, including any injury which appears to be at variance with the explanation given for the injury, or
2. Neglect which leads to physical harm (neglect generally refers to parental failure to provide a child with a minimum amount of food, shelter, health care, or education). A child who in good faith is under treatment solely by spiritual means through prayer in accordance with the tenets and practices of a recognized church or religious denomination by a duly accredited practitioner thereof shall, for this reason alone, not be considered a neglected child or
3. Sexual molestation (inappropriate sexual activity between adult and child or between siblings).

WHAT DOES THE LAW MEAN BY CLERGYMAN?

Clergyman means a minister of any church, religious denomination or organization who in the course of the discipline or practice of the church, denomination, or organization is authorized or accustomed to hear confidential communications and under the tenets of that church has a duty to keep such communication secret. This would include the head minister and anyone, paid or unpaid, assisting in the pastoral duty.

WHERE DOES THAT LEAVE YOU AS A CLERGYMAN?

If, in your official capacity as a clergyman, you have reasonable cause to believe that a child is being abused and:

1. The report comes from a child, a concerned adult, or from your own observations, a report must be filed, or
2. The information comes from an adult that is abusing a child, a report must be filed that you believe a child is being abused. Since this is confidential communication, you do not need to give further information, nor can you be asked to testify to the communications between you and that adult. However, you must still report to the appropriate agency that the abuse is taking place.

ARE THERE ANY CLERGYMAN EXCEPTIONS?

The legislature has found that for the purpose of safeguarding the welfare of abused children and to prevent further abuse, it is in the public interest to require mandatory reporting of child abuse. The law recognizes that there are particular relations in which it is the policy of the law to encourage confidence and therefore a person cannot be EXAMINED as a witness. The clergyman/layman communication is considered confidential when we speak of TESTIFYING not REPORTING!

TO WHOM AND WHAT DO I REPORT?

An oral report must be made immediately by telephone, or otherwise, to the local Children's Services Division or to a local law enforcement agency. If known, you should supply the name and address of the child, the parents or responsible party at the time, the child's age, the nature and extent of the abuse, the explanation given for the abuse, and any other information which you think may be helpful. In Multnomah County there is a 24 hour child abuse hotline for reporting and advice. That number is 238-1155.

WHAT IS MY LIABILITY IN REPORTING A CASE OF SUSPECTED CHILD ABUSE?

Oregon law provides that anyone who reports a case of child abuse in good faith, and has reasonable grounds for making such report, shall have immunity from any liability, civil or criminal.

WILL MY REPORT BE KEPT CONFIDENTIAL?

The reporter is guaranteed a substantial degree of anonymity, unless the matter becomes the subject of court action.

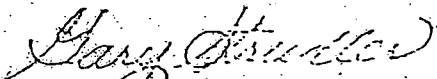
WHAT HAPPENS IF I DO NOT REPORT A CASE OF CHILD ABUSE?

If you have reasonable grounds to believe that a child is being abused and you do not report it, you have committed a violation which is punishable by a fine of \$250.

Though the law mandates that clergymen must report cases of abuse, we need to look past the law and realize that abused children need help...help from further abuse as well as the emotional scars that have been imbedded in their conscience. We also need to see the abuser as a person who needs our help and support and the only way help can be provided by many available community agencies is if all of us are working together.

If you have any further questions, or would like more information, PLEASE CALL My number is 255-3600 extension 215.

Sincerely,



MARY STAUDLER
Crime Prevention Unit

657vs/7535H

CONFIDENTIAL

MEMORANDUM

TO: File
FROM: Fr. Peri
RE: Fr. Gary Jacobson
DATE: 15 January 1987

On 14 January 1987, [redacted] came into the office to make an observation about Father Gary Jacobson. [redacted] are members of Christ the King Parish and have known Fr. Jacobson for 2 1/2 years. The [redacted] have seven children: four at Christ the King and two daughters at LaSalle and one small child at home.

[redacted] observation of Gary Jacobson is that he has an "inappropriate" interest in young girls. His behavior in word and deed, she maintains, has been unprofessional and unbecoming. In support of her observation, she offered the following information.

In January of 1986, they had invited Jacobson over to their home for dinner. Gary had been to the house prior to this time and it was common for him to watch television with [redacted] as well as play cards with the kids.

On this particular occasion, [redacted] had gone upstairs to finish preparing the dinner in a few minutes. Their 15 year old daughter, [redacted] came upstairs and was upset and crying. [redacted] said that Jacobson had put his hand on her back and was massaging her back. His hand was under her shirt.

The girl was upset enough to stay in her Mother's bedroom and not join the family for dinner. The girl then related to her Mother that once before while the kids were playing cards, Jacobson had more than once pulled her to himself in order to kiss her on the forehead.

[redacted] then related an incident from a girls' softball game in June of 1986. Jacobson was the umpire, it seems. Somewhere along the line, Jacobson repeatedly told [redacted] about the beauty of the girls' builds, their physical beauty. [redacted] said it was obvious that he was "noticing" the girls. [redacted] said that during the fall of 1986, three different people made comments to her about Father Jacobson and "his interest in the girls." These people said that they were uncomfortable with Father Jacobson's attention to the girls.

In December, 1986, at a basketball game in which the LaSalle girls played Seaside, Jacobson sat close to [redacted] to watch the game. Before the game, Jacobson kept making comments about the girls bodies and their looks to the point of being inappropriate, according to [redacted]

REDACTED

PD 0068

MEMO

RE: Fr. Gary Jacobson

Page 2.

 said that he agrees with the data that his wife supplied, however, he said that he did not share the same sense of alarm over the behavior described above and which agrees is not proper behavior for a priest.

The also pointed out to me that there is a certain level of gossip in the parish about Father Jacobson.

My recommendation to the was that they should talk to Father Jacobson first and tell him frankly about their uneasy feelings. I said that I would also be talking to him after they did. said that he would call me after he had a chance to see Father Jacobson.

REDACTED

PD 0069

The Consulting Service for Clergy and ~~Confidential~~ ^{CONFIDENTIAL} FEB 24 1987

0858 S.W. Palatine Hill Rd. - Portland, Oregon

Phone 636-1521

The Rev. Jacob Mosbrucker

February 24, 1987

TO: Father Paul Peri, Personnel Director
FROM: Father J. Mosbrucker, Chairman of the Health Panel
RE: Father Gary Jacobson

Father Jacobson was the associate at St. Henry Parish from 1982 to 1985. I was the priest in residence during that same period of time.

In the Spring of 1983 several women approached me about Father Jacobson's behavior toward women. Some of this behavior was exhibited during times when Father Jacobson had been consuming alcohol and some was not. I spoke with several women at that time who had varying complaints concerning Father Jacobson's behavior. It was serious enough that we evaluated him for alcoholism. The evaluation concluded that he was pre-alcoholic at that time but the potential was very great that he would become alcoholic.

His sexually aggressive behavior toward women took several forms. While at parish social functions he very deliberately would kiss a particular woman without her permission having been given. This kind of behavior occurred also in the choir loft on a Sunday morning with a young woman of about 20 years of age. He also would show up at single women's homes late at night. This occurred with a particular woman several times. She refused to answer the door. When a male neighbor came over to the apartment to investigate the knocking, Father Jacobson departed and did not return. Several single women felt that he was attempting to get involved in their personal lives and they were resisting. They felt very uncomfortable because he was a priest and yet he was exhibiting romantic behaviors and sexual innuendos.

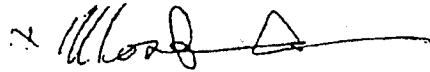
There is no indication that Father Jacobson had a long-term relationship with any woman or that he cared to have the kind of friendship and sharing that was developed over a period of time.

When questioned about his behavior he did not indicate any kind of remorse or concern that he might have injured someone.

PD 0070

TO: Father Paul Peri, Personnel Director
Page 2
February 24, 1987

After the evaluation by the Health Panel, Father Jacobson indicated that he would change his habits concerning alcohol, which he apparently did for a period of several months. There was no recommendation made at that time for treatment because of the evaluator's report of pre-alcoholism.

A handwritten signature in dark ink, appearing to read "J. Mosbrucker", with a long horizontal line extending to the right.

Father J. Mosbrucker

The Consulting Service for Clergy and Religious

0858 S.W. Palatine Hill Rd. - Portland, Oregon

Phone 636-1521

CONFIDENTIAL
APR 27 1987

The Rev. Jacob Mosbrucker

April 23, 1987

TO: Father Paul Peri
FROM: J. Mosbrucker
RE: Father Gary Jacobson

Father Gary Jacobson was referred to this office because of a complaint filed by a The purpose of the referral was to assist in determining what course of action should be recommended to Father Jacobson. I explained that I would interview him and that a report would be written. He understood that and accepted that procedure.

Father Jacobson indicated that he had been at the home of the family who have been his friends since September of 1985. The father of the family is a "beer drinking buddy." Father Jacobson said that he had too much beer to drink and was rubbing the eighth grade girl's back underneath her sweater, adding "you know I have that problem."

The girl's mother wrote a complaint to the Archdiocese concerning Father Jacobson's behavior. He explained that the girl's mother thought that he was too affectionate with girls in general. This attitude, he felt, was engendered by other women who had mentioned the behavior of Father Jacobson at coffee and rolls, viz hugging young girls. He said that he had made a comment at a softball game about a girl having a particular build and he felt that Mrs. had been prejudiced about that comment by the earlier incident with her daughter. He complained that he "can't say anything without all sorts of sexual connotations being put on it."

He understands his problem in several ways. The first is that when he is drinking beer his "sexual feelings are almost out of control." Typically, this is the connection that he makes. The other explanation that he gives is that "I reach out mainly to young girls for affection." He expresses a need to change his behavior but at the same time protests that there is a normal expression of affection, especially with the girls who are on the softball team, such as a hug. He further protests that people should not talk about him because he doesn't always reach out to the attractive women on the team. In fact, if a girl were to take the initiative people should not talk about his behavior at all. He feels there is an

REDACTED

PD 0072

RE: Father Gary Jacobson
Page 2
April 23, 1987

injustice done to him by people talking about his expressions of affection and thereby depriving him of it.

Father Jacobson sees some diminishment in his life in recent years, especially due to a worsening case of arthritis. He indicated a strong dislike for parish life for several reasons. One, that there are "all those people coming at me," an inability to delegate responsibilities, and the extreme loneliness he experiences by being in a couple oriented culture. His gratifications come from spiritual direction, umpiring girls' softball games, engaged encounter work, and liturgy and music. Life in the parish he finds very stressful because there is too much to do and the responsibility tends to overwhelm him.

His solution to the consequences of him being criticized for his over-affectionate behavior was several pronged. He first indicated that he would stop drinking beer but then protested that the incidents were not that frequent and ongoing so he should not be deprived of that activity. He, secondly, has taken steps to be careful about what he says around young women and to "make sure I'm not pawing people." A third activity is to become more involved in his spiritual life and more faithful to his spiritual exercises. He also feels that he needs a more structured, predictable life and not the disruptions which he experiences in parish life. On the other hand, he has formed no long-term relationships with women and, as he described it, he could "love 'em and leave 'em."

Father Jacobson is obviously a very confused man. He attempts periodically to get his basic needs met which seems to get him into trouble by hurting some other person in his life. He responds to the reactions of others by working harder at his spiritual life and ceasing the use of alcohol but then resenting what he experiences as a deprivation of contact with women. He does not see his aggressive behavior towards women as hurtful and only understands that when there is a serious disruption of his life, such as the complaint by He did not indicate that his behavior would change but rather that he would modify the places where he expressed this behavior so that he would not continue to offend those people who were involved in the complaint. This does not seem to be so much a change of his attitudes. Rather, it is damage control.

In light of these comments it seems to me that any change he would undergo would be the result of long-term, intensive psychological work with him. Concomitantly, I would recommend: 1) that those making recommendations for his life would read his total record; 2) that he not be involved in parish life; 3) that he be given the long-term, intensive patient therapy that might be of some assistance to him.

J. Misbrucker
jl

MEMORANDUM

TO: Archbishop George
FROM: Father Charles Lienert
SUBJECT:
DATE: July 24, 1996

The following are responses to the questions in letter:

- 1) What happened when he (Jacobson) was confronted; did he admit to what he did, etc.?

I confronted Father Jacobson shortly after ~~I spoke for~~ the first time with *I spoke with*
He admitted what he had done. Because of the length of time, he could not remember all of the details, but did admit to the relationship. He expressed his sorrow for what he had done.

- 2) Did he go into treatment, what kind of treatment?

Father Jacobson first went into treatment in 1987. This was the result of a complaint about his touching a teenage girl and of his drinking. He was sent to the House of Affirmation for an assessment. As a result of the assessment, he was sent to St. Francis Cabrini Hospital in Seattle for treatment of his alcohol abuse and his acting out with women. He completed treatment there and entered follow-up treatment with Dr. John Lingus, a psychiatrist in Portland. He has been in regular therapy with Dr. Lingus since 1988. I have periodically met with Dr. Lingus and Father Jacobson together. I have specifically addressed with both of them the issue of his sexually acting out. Dr. Lingus has Father Jacobson's permission to contact me if he has any concern that Father Jacobson may be in danger of a relapse.

REDACTED

He is restricted from meeting alone with women. His supervisor in the Tribunal and his pastor at the Cathedral are aware of this restriction and the reason for it. If he helps somewhere other than the Cathedral, he is required to report it to my office. He is only allowed to help with Sunday Mass. (Since his illness, he is unable to do this.)

- 3) Does he have any understanding of what he did and does he indicate any remorse?

Father Jacobson has expressed to me that he understands the damage his actions have done and that he is sorry. He has worked with his therapist to insure that he will not repeat this behavior.

- 4) Is he sorry? If he is truly sorry, would he be willing to write a letter to that effect?

Shortly after I confronted him with accusation, he offered to meet with her or do whatever else she might desire to express his sorrow and to apologize. After checking with her therapist, I advised him it would not be helpful at that time. He would be willing to write a letter if we asked him.

- 5) Does he realize what I have and am going through?

I am uncertain to what extent Father Jacobson realizes this. I have not told him any specifics about , only that she was very seriously harmed.

To protect her privacy

- 6) I would like to know what kinds of safeguards are in place now to prevent such things from happening again?

We have a screening process for candidates to the priesthood that look specifically at their psychosexual development. We reject any candidates with potential problems. We similarly screen priests who wish to transfer to the Archdiocese. The seminary addresses specifically the moral and ethical questions of sex abuse on the part of a priest.

We have had some in-services with priests on sex abuse.

When we receive a complaint, we investigate it. We have a policy of the victim's needs first. We place the priest on administrative leave. If the investigation gives credence to the complaint, the priest is sent for an evaluation and appropriate treatment. Based on the outcome of the treatment, he may be asked to leave the priesthood. In some cases where recovery is clear, he may be permitted to engage in some form of ministry with appropriate safeguards.

- 7) As my healing process continues and I gain the self esteem I will need to confront him with appropriate safeguards in place and in order to do this, would his therapist be willing to talk to my therapist to assure he is ready for such a meeting?

REDACTED

I believe that Dr. Lingus would agree to talk to her therapist. I have not asked him.

- 8) ...are any specific books written for people who have been sexually abused by priests and are they able or not able to come back to Church?

I am unaware of any books which specifically address this question. I called St. Luke's Institute. They suggested that a book mentioned in the current newsletter of the Interfaith Sexual Trauma Institute might be the book closest to this subject. It is entitled, Restoring the Soul of the Church by Mark Laaser and Mary Meyer Hopkins. It is published by Collegeville Liturgical Press (1-800-858-5450). This book specifically addresses healing congregations which have been traumatized by clergy sexual abuse. I have not read this book.

phoned after she wrote with these additional questions.

- 9) When did the Archdiocese find out there was more than one person (victim)?

I believe that the first time the Archdiocese became aware of Father Gary Jacobson's involvement with a woman was in 1978. He was the pastor of Queen of Peace Parish in Salem. He was removed from the parish. Our records do not indicate that he received some professional treatment or evaluation at that time. Our records indicate that the next time the Archdiocese became aware of another individual was in 1987. At that time he was sent for evaluation and treatment.

- 10) After discovering the first person, how come they didn't question him more?

I am unable to determine from the files whether Father Jacobson was asked if there were other women he had abused when he was confronted in 1978. Archbishop Power may remember. After [redacted] reported his abuse to me, I have questioned Father Jacobson in the presence of Dr. Lingus whether there were other individuals we were unaware of. We have offered assistance and counseling to any victim we are aware of (I am uncertain about the 1978 incident at Queen of Peace).

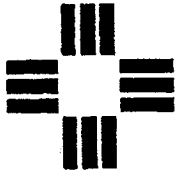
CJL:gg

REDACTED

PD 0076

COPY

Vicar for Clergy



**ARCHDIOCESE
OF PORTLAND
IN OREGON**

MEMORANDUM

TO: Kate
FROM: Father Lienert
SUBJECT: Medical Retirement for Father Gary Jacobson
DATE: October 16, 1996

Father Gary Jacobson plans to take medical retirement, effective January 1, 1997. He will be 65 in January of 1997 and will begin the process of going on Social Security.

I told him that you would assist him in getting on Massachusetts Mutual and the medical plan for retired clergy.

CJL:gg

Father Charles Lienert
Archdiocese of Portland
2838 E. Burnside
Portland, Oregon 97232

Dear Father Lienert

Two weeks ago Sunday, I had the misfortune to attend a Mass at University of Portland Chapel where Gary Jacobson was the presider. I am very upset. Saul, who I have discussed this with, agrees that we were led to the conclusion that Jacobson was ill, resided at Maryville and wouldn't be around the general public. It was our impression when we met with you that he indeed was ill.

To see him at Mass completely undid progress I have been making in accepting what had occurred and going beyond that. I have resurrected feelings of low self-esteem, living nightmares and recurrence of flashbacks.

I don't know how to deal with this and Saul and I are trying. I almost feel that I cannot attend any church except St. Clare's. I was at that Mass because my father was celebrating his anniversary of graduating from Columbia Prep.

I wanted you to know this occurred and see if ^{you} could come up with suggestion as to how this situation can be avoided in the future. ^

Sincerely,

REDACTED

PD 0078



ARCHDIOCESE
OF PORTLAND
IN OREGON

COPY

Vicar for Clergy

June 14, 2000

Dear

Thank you for your letter. I am very sorry that you encountered Father Gary Jacobson at the University of Portland Chapel.

When I spoke with you and Saul, Father Jacobson was in Maryville. He was afflicted with Guillain-Barré disease and was almost totally paralyzed. My understanding is that this disease causes progressive paralysis. After a period of time the person generally improves, although the extent of the recovery differs from person to person. Father Jacobson recovered beyond his expectations and is able to get about, although he still suffers from some problems in his legs. He is currently living in our priest retirement facility in Beaverton. Father Jacobson is retired and has no assigned duties. He is permitted to celebrate Mass when his assistance is requested.

You are aware that Father Jacobson is restricted from saying Mass at St. Clare because of your request. If there is another church that you attend regularly, I will ask Father Jacobson not to celebrate Mass in that church. If there is some occasion when you intend to participate in Mass at another church, I or my secretary would be happy to check to make sure Father Jacobson is not going to be there.

Please let me know if I can be of any further assistance.

Sincerely yours,

Reverend Charles J. Lienert
Vicar for Clergy

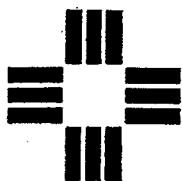
CJL:gg

bcc: Paulette Furness
Rhonda Kwei

REDACTED

2838 E. Burnside Street, Portland, Oregon 97214-1895 • 503/234-5334

PD 0079



ARCHDIOCESE
OF PORTLAND
IN OREGON

Vicar for Clergy

MEMORANDUM

TO: File
FROM: Father Charles Lienert
RE: Meeting with Father Gary Jacobson
DATE: March 25, 2002

Father Dennis O'Donovan and I met with Father Gary Jacobson on March 11. It had come to my attention that he was helping out at St. Cecilia. Someone from St. Cecilia had expressed concern that he was close to a family there as well.

I reminded him that he was supposed to inform me when he was helping somewhere and that he was not to be alone with women or children. He said he knew that, but it had slipped his mind since he had been sick for so long and had retired. He told us that he had known this family for some time. They were going through a divorce. Each of them had asked for some advice with a marriage case.

He agreed that it would be best for him not to do any ministry. He said was comfortable doing that. His health has been deteriorating so it would be easy for him to decline any requests.

I have informed Archbishop Vlazny about this. He concurs.

CJL:gg