



OFFICE OF THE BISHOP

DIOCESE OF MANCHESTER

MOST REVEREND LEO E. O'NEIL, D.D.

February 1, 1994

Dear [REDACTED]:

This is to acknowledge receipt of your personal and confidential letter to Bishop O'Neil who is recuperating from recent surgery and will be out of the office until Ash Wednesday.

If the matter is urgent, I would be happy to forward your letter to the Chancellor of the diocese if you so desire. Please advise me in this matter.

Sincerely yours,

Helen T. Vollinger

Helen T. Vollinger
Secretary to
Bishop O'Neil

Fax • WinFax

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FACSIMILE COVER PAGE

To: [REDACTED]
Time: To send a Fax
Just the cover 3

Msgr. Francis Christian
12:25:47

[REDACTED] [REDACTED]
Today 2/23/94

February 23, 1994

[REDACTED]
[REDACTED]
[REDACTED]

Msgr. Francis J. Christian
Chancellor
Diocese of Manchester
153 Ash Street
Manchester, N.H. 03105-0310

Dear Monsignor:

I received your letter in response to the packet I sent you on Monday, February 7th. Thank you for not waiting until the Bishop's return before writing. I very much appreciated being informed of the circumstances, so that I was not left guessing as to how the information was at least initially received.

First of all, I wish to extend an apology to the priest who assisted you in your absence. Apparently he received a rather severe tongue lashing from my mother on February 8th or 9th, due to my having neglected to inform her that I received your letter, as I told her I would immediately do upon its arrival.

Second, I wish to thank you for your initial receptive and gracious response. It is a relief to know that I have not been cast as your protagonist, or worse yet, as a "priest and Rome bashing" enemy of the church. I look forward to our continuing correspondence which will hopefully lead toward a constructive resolution of this case for all involved.

There are a couple of points in your letter that I would like to clarify further. However, by doing so, I do not wish to diminish the overall constructive and positive stance that you have taken in my regard. My intention is to trust through verification.

First, you state on page two of your letter that you did share information about Fr. Aube with me during our conversation of September 20, 1988. I do not recall having been informed. Therefore, I would offer the following thoughts.

- 1) If I were in your position, I would be hesitant to provide such information to a stranger without first verifying who they are, and the facts that they have presented. I recall that this was your position at the time, and that you simply invited me to write a letter.
- 2) During that conversation, I informed you that Fr. Aube himself had told me about accusations against him (p. 6 of my letter). Perhaps you interpreted notes in your memo about my knowledge of these accusations as details that you and not Fr. Aube had provided. I would like you to please fax me a copy of that memo.

- 3) The dates and timeline obviously contradict between your memo and my letter. I believe the date of your memo to be correct. When I first began to reassemble past events, I recalled that the case with Fr. McGreal, parish and Archdiocesan workshops, and the phone call to you took place sometime in 1988. Two details caused me to change the dates to approximately 1990. First, the materials from the workshop were dated 1990, and secondly during our phone conversation of December 15, 1993, you recalled having spoken to me "a couple" of years before. Recently I referenced a New York Times article about the McGreal case dated June 12, 1988, only three months prior to the date of your September 20 memo. I apologize for not having been more thorough about these dates.
- 4) Following our conversation of Sept. 20, 1988, I contacted the Pastor at Holy Rosary parish. Unlike page 2, section 2C, of your letter, the pastor denied any knowledge of Fr. Aube's abusive actions, and expressed no interest in reporting my case to the diocese.

Second, on page 2, section 2, you allege that the diocese was not aware of any sexual abuse until August of 1981. Since Fr. Aube himself spoke of accusations as early as April of 1981 (p. 6 of my letter), I find it hard to believe that it took the Diocese five months to hear about these accusations. You also expressed no knowledge of any counseling that he was receiving during March April of 1981.

Once again, thank you for your response, time and consideration.

Sincerely,
[REDACTED]

February 24, 1994

CONFIDENTIAL

[REDACTED]
[REDACTED]
Dear [REDACTED]

I write as promised as a follow-up to our telephone conversation of yesterday. I simply wish to state for the sake of the record the responses I gave you to your questions on fax of February 23rd, 1994.

1. I include, as you requested, a copy of my confidential memo of September 20, 1988, which I made after receiving your phone call the previous day. Hopefully, this clarifies the concerns you expressed in your first two questions.
2. In regard to the point you raised in question 4, I can only repeat that the pastor of Holy Rosary Parish in Rochester in 1981 was informed of Father Aube's problem, and was instructed to report directly to the Diocese any other suspicions of which he became aware. Nothing was forthcoming at that time. I suspect that his reticence with you on the phone was due to the fact that you shared with him that you had already been in touch with me. Given that fact, and not knowing anything more about you it is logical to assume that he would have nothing more to tell you.
3. Finally, [REDACTED] in response to your question about the time lag from April to August 1981, I would repeat what I told you on the phone, i.e., that while Father Aube may have had suspicions in April that a case would be raised against him, in fact those complaints were brought to the Diocese by the victim only in August. (You may be interested to know -- and something which I had not thought to share with you until now -- Fr. Aube actually turned himself in to the Bishop a day or two prior to our receiving the formal complaint. I believe his actions were in large part due to the remorse and guilt he was feeling). As you know, the Diocese then acted swiftly and decisively in dealing with the situation.

-2-

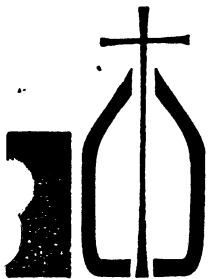
In this regard, the Diocese would have had no way of knowing whether or not Father Aube had entered into a [REDACTED] situation early in 1981. While that is possible, what is beyond dispute is the [REDACTED]

[REDACTED] after the Diocese discovered his problem in August of that year.

Trusting this information is of assistance to you and inviting your continued dialogue on these matters, I am

Sincerely,

(Msgr.) Francis J. Christian
Secretary
Chancellor



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MOST REV. LEO E. O'NEIL, D.D.
President
MSGR. JOHN P. QUINN
Diocesan Director

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Mrmo to; Msgr. Christian
From: Robert P. Clohosey
Dated: February 24, 1994
Re: [REDACTED]

[REDACTED]

Her current struggle has revived feelings about several of her own personal issues and decisions that she has made during her life. She's currently disabled and unemployed.

She reports that in addition to her own history of having been sexually abused, she also has had to deal with her son's history of sexual abuse at the hand of a clergyman in their parish in Rochester back in the summer of 1981.

[REDACTED] simply referred to this incidence as an example of the decisions in her life which she has made which she is now questioning. She referred to having discussed her son's sexual abuse episode with "the Bishop" and that she hopes that that was the right thing to do. She said her son is now actually gay and an alcoholic.

[REDACTED] also made some reference to hoping that the clergyman was not still becoming involved with other youngsters.

[REDACTED] is not of the impression that the [REDACTED] is feeling a need to officially review or challenge how the matter was handled by the diocese. The [REDACTED] seems more concerned about her own functioning at this time.

The matter was reviewed with Msgrs. Quinn and Christian. Msgr. Christian surfaced documentation concerning the matter. Documentation shows that following the disclosure of abusive behavior between the clergyman and [REDACTED] Msgr. Christian met with [REDACTED] at the parish back in 1981, and provided her with assurances on how the matter was being handled. Essentially, she was advised that the clergyman was removed from the parish; was in the process of receiving [REDACTED] and that he would not be returned to the parish. At the time, [REDACTED] agreed with this procedure. She did not want any more publicity or notoriety on this matter and was also

- Page Two -

comfortable with her son's ongoing treatment with his private psychologist.

At Msgr. Christian's suggestion and this writer's agreement, [REDACTED] was provided with this information and will share information with [REDACTED] only as is appropriate based on [REDACTED] need and desire for the information.

Additionally, information that can be provided if needed, would include assurances to [REDACTED] all the above procedures with the clergyman have been implemented. [REDACTED] he is not in a parish; and has been restricted to hospital duty.

Finally, and again if needed or desired, Msgr. Christian will be happy to meet with [REDACTED] to further discuss this situation.

Mr. Joseph Naff, [REDACTED] was advised on this matter and he will continue to review [REDACTED] involvement with [REDACTED] n.

cc: Msgr. Quinn
[REDACTED]

We, the following, do petition that Father Paul Aube be removed from Holy Rosary Parish because of his gross sexual misconduct upon certain young people among us.

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

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[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] did not experience any sexual abuse. She did note similar "sexualized" behaviors, and can attest to Fr. Aube's relationship with her brothers.

[REDACTED] was approximately 12 years old when he met Fr. Aube. [REDACTED] and Fr. Michael Sweeney all apparently have some knowledge of abuse that occurred with him.

[REDACTED] No abuse occurred with [REDACTED]. He recalls that he thought Fr. Aube was a little bizarre. Fr. Aube took he and [REDACTED] out to lunch once. End of story.

[REDACTED] I have not spoken to [REDACTED] about this matter. I do not suspect that he was abused.

[REDACTED] My mother will be addressing her concerns directly with you. My father now lives in [REDACTED]. Consequently, his response may take much longer, since it will take awhile for him to receive my letter. In either case, since they too have been betrayed, I feel that is necessary for you to address them directly.

[REDACTED]

March 22, 1994

Office of the Bishop
Diocese of Manchester
P.O. Box 310
Manchester, New Hampshire 03105

To the Most Reverend Leo E. O'Neil, D.D.:

RE: Father Paul Aube

My husband, [REDACTED] and I are Adult Advisors for the [REDACTED] Diocesan based program called Teens Encounter Christ (TEC). We write this document as an adult perspective in support of [REDACTED] experience, as we saw it, with Fr. Aube. It was an extremely frustrating time for us to witness.

We met Fr. Aube in 1977 through [REDACTED], who was very active in the TEC community. As a young teen who had experienced the TEC program, [REDACTED] was now serving as a member of the staff responsible for planning and serving on TEC weekend experiences for new candidates. [REDACTED] was a dynamic young leader and also a friend of our son, [REDACTED].

[REDACTED] was excited for our active TEC community to meet a family friend from where he used to live on the east coast. His friend, Fr. Aube, was a man who truly lived the life of Jesus and demonstrated in his every day life that he trusted in the power of the Holy Spirit. Fr. Aube was a good friend of the [REDACTED] and had definitely been instrumental in their family's growth and spiritual life. [REDACTED] told the Adult Staff of TEC about this priest whom he referred to with great respect and enthusiasm and asked if it would be okay for Fr. Aube to participate on the upcoming TEC weekend if they could work out all the details for Fr. Aube to visit [REDACTED].

[REDACTED]'s mother, [REDACTED] also worked as an Adult Advisor on TEC and confirmed the fact that this priest's visit would definitely be a blessing to our community because of their family's past experiences with him back east. Fr. Aube was a trusted friend of theirs. It was agreed that this would be a good thing for our community.

When Fr. Aube arrived, there was definitely excitement in the air. Although many events regarding his visit have slipped my mind because of the years that have passed, I vividly remember our first meeting. Fr. Aube rushed toward me with his hand stretched out saying [REDACTED]. I looked puzzled and said "How did you know that?" He looked very pleased to have mystified me and made some reference to the fact that he was all-knowing. I didn't think it was such a big deal because I figured [REDACTED] had probably told him about the adults he would be meeting and I also thought Fr. Aube was exercising his sense of humor.

As it turned out, this was the theme of his visit. He revealed that he could see into the hearts of us, adults as well as young people. He dived right into getting to know the young people. Prayer meetings took place at the homes of different teens. The kids couldn't get enough of him. He would have long talks with them and their parents, who also confided the concerns of their lives to him. He was available and they felt he had special gifts and he could see into their hearts. Fr. Aube traveled up and down our diocese to meet with the kids he had met on the TEC weekend. As adult advisors, we were concerned about the fervor that was building for Fr. Aube. Parents called to ask about his credibility and about the validity of comments and predictions he had made to their kids. Some parents expressed alarm about the huge telephone bills they were receiving because of the phone calls their kids were placing to Fr. Aube. It was scary for us because we didn't really know him and especially, alarming because we didn't know what kind of counsel he was giving in these private meetings with the kids. We had a wonderful staff of credible and committed adult advisors who had worked in close community. All of us had teen children who were involved in the TEC program. We operated in a very protective mode because these youths were very vulnerable.

From the beginning, Fr. Aube introduced himself to the community by verbalizing he possessed powerful gifts of the Spirit. He boasted of his ability to PREDICT the future. He made many confusing predictions to young people and adults. Because he possessed these delicate gifts, he warned the community that he was very sensitive and discerning. He also verbalized to the community and to one young man named [REDACTED] that [REDACTED] power to destroy him (Fr. Aube)", because [REDACTED] had the gift of knowledge. This is an example of the confusing actions that were taking place and causing parents to question us about his credibility. We were definitely in the midst of chaos and confusion.

Fr. Aube had gained great popularity with many of the teens who were now expressing their desire for him to be a permanent part of our TEC community on the west coast. Fr. Aube asked if he could meet with the core of the adult advisors, about six of us, because his visiting time was running short. [REDACTED]

Aube at a coffee shop. He made his shocking proposal to us which was: he wanted to be our TEC priest. He wanted us to buy him a motor home so he could travel up and down the diocese to minister

to the kids in the community. We were flabbergasted. He was asking us for things we had no way of delivering. We explained we had no funds, only enough to cover the food and rental of the facility we used for TEC weekends. He wanted us to have car washes and fund raisers. We explained we would not exploit the kids like this. We had no need for making demands on their time or talents. He was very pushy, persuasive, and extremely manipulative. At this point he had [redacted] on his side and had put so much pressure on [redacted] and the community that we were disgusted with his tactics. (I don't think any of the [redacted] were aware of the amount of pressure Fr. Aube was exerting on them. It put all of us adults in the "bad guy" position. His plan was well thought out and he was determined and persistent. It was upsetting to see him manipulating everyone involved but we stood firm saying "no" because he was asking for things we absolutely could not deliver. It was out of our hands and totally unrealistic. We had no funds and no way of bringing a priest into this diocese. We were surprised by his idea. We thought he came to visit and here he was with his plan to move in and expected us to support him.

Fr. Aube's visit could best be summarized by the fact that he created a spirit of utter chaos, confusion and destruction. The community was upset, fragmented and victimized. Many were troubled by trying to make sense of the predictions they had been left with. [redacted] was very disillusioned and left the community disappointed and unable to understand. This saddened us as adults looking on, especially since we were unable to explain to [redacted] the manipulation we had seen Fr. Aube inflicting on him.

We definitely support [redacted] in his endeavor to heal from this experience. Although I am the adult who wrote these thoughts, the other adult advisors mentioned are in total agreement. We commend [redacted]'s bravery and his courageous pursuit of the truth to heal himself as well as our church.

You have my permission to use this document in whatever manner you see fit. Thank you for your energy and we pray for your wisdom.

Sincerely,
[redacted]



OFFICE OF THE BISHOP
 Diocese of Manchester
 P.O. Box 310
 MANCHESTER, NEW HAMPSHIRE 03105

ATTENTION: MOST REV LEO O'NEIL, D.D.

[REDACTED]

Bishop Leo E. O'Neil
Diocese of Manchester
P.O. Box 310
Manchester, New Hampshire 03105

27 March 1994

Dear Bishop O'Neil,

I am the father of [REDACTED] with whom you should be painfully familiar by now through the attached letter and its enclosures, recently received by me w/o encls 2 & 3. I am a retired Air Force judge advocate, employed since my August 1990 retirement as corporate counsel for a [REDACTED] contractor here in [REDACTED]. After a 7-year separation, I divorced [REDACTED], [REDACTED] in 1990 and since married a Turk, a Muslim.

Because I will need more time to fully explore the Paul Aube abomination, my comments ~~comments~~ will be somewhat limited and speculative for now. However, I trust that you will have already taken action guaranteeing the protection of other Aube sex objects from contact by him. Given his reported "problems with the bishop" (a predecessor of yours), even prior to Rochester, you can ill-afford merely placing Aube yet another new step ahead of the process server.

[REDACTED] extraordinary disclosures have amplified not only a deep sense of parental failure in me but also a bitter irony for me concerning my estrangement from faith and family. My belief that [REDACTED] Aube-inspired spiritual extremism was the principal cause of our marital demise has troubled me for many years. Initially, it seemed a bit vindicating to learn of the fraudulent nature of that "inspiration" but, in reality, this spiritual abuse of my entire family only adds to the outrage of the apparent sexual abuse of at least three of my five sons.

What targets of opportunity we were! A transient family in need of close Church/pastoral affiliation and, above all, with a veritable smorgasbord of young boys for Aube to feast upon until we would slip away to a new Air Force assignment. Aube's well practiced charisma and loving embraces were the perfect cover. [REDACTED] was mesmerized by his "gifts" and, with assurances of more to follow, was soon singing in tongues. I remained skeptical but open to Aube's "generosity" of time and attention to our family and was no less duped as to his sincerity than [REDACTED] was. Our message of trust to our children was abundantly clear from our open arms and pocketbooks - the latter in response to Aube's woebegone solicitations in support of his titillating telephone trysts with other adolescent victims. His ulterior motives never occurred to me and, predictably in such cases, I was kept unaware of our sons' frequent visits to Aube's personal quarters, (literally his bedroom, under the nose of a more senior diocesan agent, Monsignor Simard).

Perhaps, as [REDACTED] suggests, our parental vulnerability was magnified by marital problems at the time. To me, these problems were far from critical but Aube could surely be of help. In late 1976, I experienced one of his informal confessions as an anticipated giant step toward improving the marriage. Despite my long and dis-creditable avoidance of the sacraments, the worrisome confession was a breeze in Aube's nonchalant, abbreviated style. I was uneasy about the emptiness of it but nevertheless relieved and grateful. Apparently, it was just another Aube strategy to enhance my trust in him.

new-born spiritual fervor grew increasingly intense throughout our next two assignments in [redacted] respectively. She quickly became a hyperactive leader in the area TEC group addressed by [redacted] and she organized a comparable youth group following our 1980 transfer to [redacted]. In [redacted], she also joined a charismatic adult group, arranged and conducted youth retreats, participated in other local/regional charismatic activities and proselyted to a point of eventual parish ostracism. These involvements literally entailed seven days and/or nights weekly, and our children were being consumed by their scope and mindbending nature. The impact on our marriage was devastating.

My disdain of charismacult and its diocesan condoners (at best) grew in direct proportion to [redacted] preoccupation with it. Increasingly, from the time of Aube's disruptive TEC visit until our 1983 separation, I found myself the odd man out and ultimately the villain in a holier-than-thou sea of spiritual elitism. Interestingly in light of Aube's sex/satan hangups, my proposals to [redacted] for even so much as a weekend away together were scorned as attempted "sex orgies." In a similar vein, I have good reason to believe that [redacted] told at least one of our children that I was an "instrument of the devil." These devilish notions may well have been "gifts" of Aube's discernment, like his discernment of young [redacted] satanic affiliation in [redacted] I witnessed at least part of that alarming display but again failed the youngsters by not stopping it cold. By the time I was fully attuned to the ravages of charisma, Aube seemed out of the picture. As I now learn, he still had his country-wide hooks into [redacted] if not also [redacted] by telephone.

It was mindboggling to me in New Hampshire that [redacted] had continued receiving the Eucharist despite her detached and unholy conduct toward me and our marriage. From [redacted] revelations, I can only conclude that this phenomenon was another destructive product of Aube's counselling/confessional MO designed to gain her trust in furtherance of his lascivious ends. Of course, only [redacted] or Aube could confirm my speculations about their private communications. Another sorry consequence of Aube's purported charisma was [redacted] s mental breakdown some 17 months after our separation. To my knowledge, after extensive in and outpatient psychotherapy, she is still experiencing adverse physical and emotional scars from this Aube "gift" to her and the [redacted] family.

So where is this sad tale of sexual abuse, clergy malpractice and diocesan neglect leading us? In [redacted] initial view, it compels the "justice-making" actions outlined in his letter and handouts from his [redacted] clergy abuse seminar. Considering the duration, depth and Vocational dimension of his torment, I'm confident that you will readily agree that those expectations are most charitable. [redacted] deeply fears" that his obviously symbolic restitution request will cast doubts in other respects. To me, it casts doubts solely upon [redacted] self-serving sixth step.

[redacted] has poignantly detailed the mentally consumptive impact on his life (to date) of the Aube/Simard/Gendron abuse and neglect without a remotely adequate damage assessment, as you know. Son [redacted] has yet to follow, but suffice now to note that he has experienced a 12-year period of educational, spiritual, lay ministry and emotional meanderings of consequence remarkably similar to [redacted] and, at age 31, he too has remained unemployed for more than a year. [redacted] apparently also exposed to Aube's brand of bedroom hospitality, had his own struggle for years and may be yet another pertinent story. Since sex abuse victims commonly block out or withhold the more loathsome details, it will scarcely be surprising to learn that Aube gratified himself in more loathsome ways with [redacted] many others and, at the very least, that his aberrant propensities were long known to his superiors.

Under the circumstances, it would seem morally unthinkable for you to treat [redacted] high road as a one-way street. Even as the family cynic, I cannot imagine how a Catholic prelate might conscionably take advantage of our now differently vulnerable diocesan victims by reducing the true measure of their damages to mere symbolism. Authentic moral leadership marches to a different drummer than do the proponents of damage control, (and might even begin to wonder how much damage past practices have truly controlled).

My "justice-making" views may seem less charitable than [redacted] but not if they better serve to protect other youngsters and to protect the damage controllers and even Aube from their own worst enemies, viz, themselves. Assuming castration and forked tongue removal are out of the question, Aube's permanent removal from any status permitting his personal contact with prospective victims is "sine qua non," for their sakes and yours. I am aware that Aube's homosexual conduct toward [redacted] as a 19/20 year old would not be effectively prosecutable. However, his prolonged kissing, caressing and groping (and assuredly worse) of adolescents for sexual gratification indeed were crimes, and his punishment and registration as a sex offender are long overdue.

If the diocese further evades renderance of Aube to Caesar's criminal justice system under the guise of compassion, then it further conspires against justice and compassion for his past and future victims, for the Church and for Society. On the chance that it has utterly escaped diocesan notice in the absence of blood or bodily injury in Aube's wake, trust me, the man is an extremely cunning, dangerous, and pre-meditative and repeat felony offender. His Roman collar is the insidious cornerstone of his gravely injurious criminality and his scandalization of the countless genuine priests also victimized by his remorse/reform charades and diocesan indulgence. Pedophiliacs don't change and, like Leo Shea, don't mellow with age.

The extent of diocesan knowledge of Aube's abuse (and Shea's, etc.) would be discoverable within and beyond judicial processes, and attempt to avoid full disclosure - which I hereby request - would risk more than the disclosures. You may expect that every diocesan inkling know to Aube will be requested or required from him, together with his revelation of any suppression efforts. This [redacted] if not others will view the extent of his cooperation in this regard as the true measure of his remorse sincerity. The moral implications for a church hierarchy that ^{would} withhold or have him withhold information pertinent to justice, repentance, truth, prevention etc., are for you to ponder.

Understandably, the [redacted] formula softpeddles diocesan accountability, but the nationwide "calls to account" don't, as you know. If accountability in Manchester hasn't yet extended beyond victim counselling gestures, then it's time that they must - with some well chosen regional assistance if necessary. While I recognize the legally tenuous nature of my marital damage assertions, our parental damage claims assuredly are now timely, demonstrable and actionable should the diocese trifle with [redacted] disclosures about himself and his brothers. In fact, you should not underestimate [redacted] resolve in the matter should he find that he has bared his soul and, once again, his trust to no avail.

Having now vented a bit of my anger, I will add that I'm not altogether a vengeful excommunicant with delusions of driving a blind Holy See financially to its knees. I assuredly do believe that meaningful accountability and prevention are due. I believe that I can only begin to atone for my parental neglect, ^{by trying} to ensure that my sons are not again victimized by diocesan tokenism. And, I believe that an adequate wake-up call for the Church and its trusting families compels more than business-as-usual symbolism. The other sorely needed wake up call re charismacult may have to await a more current example. In any event, I will look forward to your long overdue personal response to [redacted] and your more timely and serious response to this letter.

Most Sincerely,
[redacted]

If this strikes you as overreactive, contact [redacted]
R

[REDACTED] did not experience any sexual abuse. She did note similar "sexualized" behaviors, and can attest to Fr. Aube's relationship with her brothers.

[REDACTED] was approximately 12 years old when he met Fr. Aube. [REDACTED] and Fr. Michael Sweeney all apparently have some knowledge of abuse that occurred with him.

[REDACTED] No abuse occurred with [REDACTED]. He recalls that he thought Fr. Aube was a little bizarre. Fr. Aube took he and [REDACTED] out to lunch once. End of story.

[REDACTED] I have not spoken to [REDACTED] about this matter. I do not suspect that he was abused.

[REDACTED] My mother will be addressing her concerns directly with you. My father now lives in [REDACTED]. Consequently, his response may take much longer, since it will take awhile for him to receive my letter. In either case, since they too have been betrayed, I feel that is necessary for you to address them directly.



OFFICE OF THE BISHOP
DIOCESE OF MANCHESTER

MOST REVEREND LEO E. O'NEIL D.D.

March 29, 1994.

[REDACTED]
[REDACTED]
Dear [REDACTED]

Thank you for your recent letter written at [REDACTED] request in reference to Father Paul Aube.

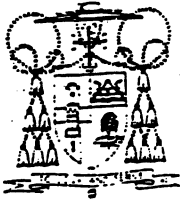
I appreciate your taking the time to write and assure you that your comments will be helpful to me in resolving the issues under consideration in the best interest of everyone involved.

Thanking you again for taking the time to write, I am

Your friend in Christ,

+ Leo E. O'Neil

Bishop of Manchester



OFFICE OF THE BISHOP
DIOCESE OF MANCHESTER

MOST REVEREND LEO E. O'NEIL D.D.

April 13, 1994

[REDACTED]
5
Dear [REDACTED]

Please excuse my delay in responding to your detailed correspondence in reference to Father Paul Aube. As you know, I am recovering from serious surgery and, as a result, have fallen somewhat behind in my work. While I intend to reply in more detail in the near future, I simply wanted to let you know that I have met with Father Aube and have discussed your letter with him.

With the promise of a more complete response as soon as possible, and with assurance that you are in my prayers, I am

Your friend in Christ,

+ *Leo E. O'Neil*
Bishop of Manchester

April 25, 1994

PERSONAL/CONFIDENTIAL

Atty. John Broderick
707 Chestnut Street
Manchester, NH 03104

Dear Atty. Broderick:

As we discussed, enclosed please find copies of the proposed letters from Bishop O'Neil to [REDACTED]

It would be our intention to mail these letters within the next several days. If you have any serious concerns that you wish us to consider, would you please be in touch with me in this regard. I will not mail them until I have heard from you, but would again emphasize the importance of sending both responses to the parties in question to forestall any further action on their part.

Sincerely,

(Msgr.) Francis J. Christian
Secretary
Chancellor

Enclosures



OFFICE OF THE BISHOP
DIOCESE OF MANCHESTER

MOST REVEREND LEO E. O'NEIL, D.D.

May 17, 1994

[REDACTED]

Dear [REDACTED]

I have received your letter of January 19 which you wrote to me at the request of [REDACTED]. I am sorry it has taken me so long to respond but I have been recuperating from surgery and only now am beginning to catch up on my correspondence.

Let me assure you that I will do what is necessary to make sure that everything which is appropriate is done to respond to the interests of all parties concerned.

Thanking you again and assuring you of my prayerful best wishes, I am

Your friend in Christ,

+ *Leo E. O'Neil*

Bishop of Manchester



OFFICE OF THE BISHOP
DIOCESE OF MANCHESTER

MOST REVEREND LEO E. O'NEIL, D.D.

May 17, 1994

CONFIDENTIAL

Dear [REDACTED]

I am responding to your letter and requests concerning Father Paul L. Aube. I want to assure you of our concern about the accusations made in your letter, your recovery from the problems you have experienced, and our concern that all persons be treated fairly. I take everything you have said seriously and respect your efforts, sincerity, and diligence.

Taking the requests that you have made in order, I have the following responses.

1. I need to restate prior assurances made to you that the Diocese had no knowledge of real or imagined problems prior to the matters which arose at Holy Rosary and of which we became aware in the Fall of 1981. Had the Diocese had any reason to believe there were problems prior to Father Aube's ordination or at any other time, his assignments would not have been made. I will inquire of Father Aube whether he would be willing to have information regarding his situation released to you, but without such permission I am obviously not in a position to provide any such information, as you state in your letter.
2. I have communicated to Father Aube your request for a response from him to you under the circumstances you described. I will not require him to respond to you as you requested we not, but will request that he correspond with you if he believes it is appropriate.
3. As stated above, I take your accusations seriously, and trust you will understand that my response is meant sincerely, compassionately, and prayerfully to address your concerns and aid in your recovery.
4. In connection with protecting others from problems, diocesan policies are very thorough and, in my estimation, effective. Father Aube does not have a full-time assignment, having been separated from his job at Elliot Hospital as you know. Since the first suggestion of problems, he has been required to have appropriate professional care and monitoring. As a

[REDACTED] for which Father Aube has recognized the need and with which he has fully cooperated, he has successfully come to understand and control his previous activity. While these 13 years have been difficult and painful to him, there is no known instance of any repetition of this behavior since 1981, and Father Aube has functioned very constructively as a hospital chaplain. Even in these conditions, however, and as part of the diocesan policy of continual monitoring, I intend to have an additional [REDACTED] him done at a [REDACTED]

[REDACTED] of any other assignments in the future. Such assignments of course would necessarily be of a restricted nature, such as a chaplaincy, and with appropriate monitoring always in place. Finally, I am considering appropriate ways to inquire whether there are others who have complaints concerning Father Aube, without unduly alarming innocent and unaffected parties.

5. As Father Aube has no permanent assignment at this time he has no position from which to be removed, as mentioned above. I am looking into your other accusations concerning his possible misuse of the sacraments, and will be providing Father Aube with a copy of your documentation. As to your confronting him, discussion of that option will have to be delayed.
6. I do not take any of your correspondence as an attempt to obtain unjust compensation. Your request for compensation seems, in the first instance, reasonable even though this gets us into the realm of lawyers, settlements, releases, and the like, an area in which I admit no expertise. However, I am willing to consider and discuss these, and do not take offense at your discussion of them. In an attempt to help you become whole, I am willing to pay counseling costs up to a total of \$4,000.00. If this is acceptable, please confirm and I will have the appropriate documents prepared. I have asked Monsignor Christian to attend to your request concerning the name change in official records.
7. Obviously, I take your correspondence, charges, and situation seriously. I shall remember you in my prayers daily. I am going to provide Father Aube with a copy of this response, along with the other materials mentioned.

Please feel free to contact me again.

Sincerely in Christ,

+ Leo E. O'Neil

Leo E. O'Neil
Bishop of Manchester



OFFICE OF THE BISHOP
DIOCESE OF MANCHESTER

MOST REVEREND LEO E. O'NEIL, D.D.

May 17, 1994

CONFIDENTIAL

[REDACTED]

Dear [REDACTED]

I received your letter of March 27, 1994 with great concern. Obviously, the matters which you recount and discuss in your letter are troubling and important, difficult to consider and evaluate, and I am grateful to [REDACTED] for all he has done to insure I understand the seriousness of the situation and to you for the additional insight you have provided.

As previously reported to [REDACTED] Father Aube no longer has a full-time assignment in the diocese. Moreover, he has consistently b [REDACTED] and, as part of my policy in these matters, I intend to require an a [REDACTED] to allowing any further assignment. [REDACTED], no further assignments will be forthcoming. Any future assignment would, of course, be of a restricted nature and under appropriate monitoring.

While I understand your anger and grief concerning the matters you discussed in your letter, I believe it is important for you to realize that the Diocese did not cover up or ignore actions or reports. As Monsignor Francis Christian has reported to your son, we had absolutely no knowledge of any problems prior to Father Aube's ordination and, in fact, no indication of problems prior to the report received in the Fall of 1981, which led to his ceasing to function as associate pastor in Rochester, [REDACTED]

[REDACTED] Since that time he has acted in only restricted capacities with the approval and recommendation of his therapist and with careful monitoring, and we are not aware of any subsequent problems.

Your statements concerning the legal system, civil and criminal, are being reviewed by the diocesan attorneys, but frankly I am informed that there is nothing as simple as a registration and most, if not all, of the activities mentioned are well outside the statute of limitations. I do not say this in order to hide behind legalisms, but to explain that options may be limited. I have responded to your son separately concerning his requests for compensation in connection with this matter, and hope that discussions will ensue concerning that topic.

-2-

Let me assure you of my concern for your pain and respect for your candor in your letter. I will continue to explore this matter in any reasonable way. I wanted you to know that we are acting in accordance with our procedures, advice from our advisors, and requirements of fairness to all concerned. I shall keep you and your family in my prayers.

Sincerely yours in Christ,

+ *Leo E. O'Neil*

Leo E. O'Neil
Bishop of Manchester



OFFICE OF THE BISHOP
DIOCESE OF MANCHESTER

MOST REVEREND LEO E. O'NEIL, D.D.

May 23, 1994

CONFIDENTIAL

Rev. Paul L. Aube
P.O. Box 4602
Manchester, NH 03108

Dear Father Aube:

Enclosed please find copies of my letters to [REDACTED].
[REDACTED] I have made some adjustments to my original letters, based on the suggestions I received from Attorney Broderick.

As to points #1 and 2 in my letter to [REDACTED] I would like to suggest that you consider the following: (a) write a brief appropriate letter of apology to him, and (b) have Dr. Desjardins write a brief letter to him indicating that you have been successfully in his care for thirteen years. It seems to me that those two letters might help [REDACTED] to take more seriously what I am saying in my letter to him.

After my recent conversation with Dr. Desjardins, it is my firm decision that you undergo a new evaluation at St. Luke's Institute in Maryland in the immediate future, according to the normal procedures of that facility. Will you please be in touch with Msgr. Christian, as soon as possible, so that we can arrange for such an evaluation. I hope that you can understand that this evaluation is in your best interest as well as that of the diocese, and is a safeguard for everyone involved.

If you should choose not to abide by this decision and arrangements are not made for such testing by the beginning of June, then it will be necessary for me to consider withdrawing permission for you to do any public ministry in the diocese until such an evaluation is completed.

Assuring you of my prayerful best wishes, I am

Your friend in Christ,

+ Leo E. O'Neil

Bishop of Manchester

Enclosures

May 17, 1994

CONFIDENTIAL

[REDACTED] W.

Dear [REDACTED]

I am responding to your letter and requests concerning Father Paul L. Aube. I want to assure you of our concern about the accusations made in your letter, your recovery from the problems you have experienced, and our concern that all persons be treated fairly. I take everything you have said seriously and respect your efforts, sincerity, and diligence.

Taking the requests that you have made in order, I have the following responses.

1. I need to restate prior assurances made to you that the Diocese had no knowledge of real or imagined problems prior to the matters which arose at Holy Rosary and of which we became aware in the Fall of 1981. Had the Diocese had any reason to believe there were problems prior to Father Aube's ordination or at any other time, his assignments would not have been made. I will inquire of Father Aube whether he would be willing to have information regarding his situation released to you, but without such permission I am obviously not in a position to provide any such information, as you state in your letter.
2. I have communicated to Father Aube your request for a response from him to you under the circumstances you described. I will not require him to respond to you as you requested we not, but will request that he correspond with you if he believes it is appropriate.
3. As stated above, I take your accusations seriously, and trust you will understand that my response is meant sincerely, compassionately, and prayerfully to address your concerns and aid in your recovery.
4. In connection with protecting others from problems, diocesan policies are very thorough and, in my estimation, effective. Father Aube does not have a full-time assignment, having been separated from his job at Elliot Hospital as you know. Since the first suggestion of problems, [REDACTED]

-2-

result of this therapy for which Father Aube has recognized the need and with which he has fully cooperated, he has successfully come to understand and control his previous activity. While these 13 years have been difficult and painful to him, there is no known instance of any repetition of this behavior since 1981, and Father Aube has functioned very constructively as a hospital chaplain. Even in these conditions, however, and as part of the diocesan policy of continual monitoring, I intend to have an additional independent evaluation of him done at a facility of my choosing (not his choosing), and await the results of that evaluation prior to consideration of any other assignments in the future. Such assignments of course would necessarily be of a restricted nature, such as a chaplaincy, and with appropriate monitoring always in place.—Finally, I am considering appropriate ways to inquire whether there are others who have complaints concerning Father Aube, without unduly alarming innocent and unaffected parties.

5. As Father Aube has no permanent assignment at this time he has no position from which to be removed, as mentioned above. I am looking into your other accusations concerning his possible misuse of the sacraments, and will be providing Father Aube with a copy of your documentation. As to your confronting him, discussion of that option will have to be delayed.
6. I do not take any of your correspondence as an attempt to obtain unjust compensation. Your request for compensation seems, in the first instance, reasonable even though this gets us into the realm of lawyers, settlements, releases, and the like, an area in which I admit no expertise. However, I am willing to consider and discuss these, and do not take offense at your discussion of them. In an attempt to help you become whole, I am willing to pay counseling costs up to a total of \$4,000.00. If this is acceptable, please confirm and I will have the appropriate documents prepared. I have asked Monsignor Christian to attend to your request concerning the name change in official records.
7. Obviously, I take your correspondence, charges, and situation seriously. I shall remember you in my prayers daily. I am going to provide Father Aube with a copy of this response, along with the other materials mentioned.

Please feel free to contact me again.

Sincerely in Christ,

Leo E. O'Neil
Bishop of Manchester

May 17, 1994

CONFIDENTIAL

[REDACTED]

Dear [REDACTED]

I received your letter of March 27, 1994 with great concern. Obviously, the matters which you recount and discuss in your letter are troubling and important, difficult to consider and evaluate, and I am grateful to [REDACTED] for all he has done to insure I understand the seriousness of the situation and to you for the additional insight you have provided.

As previously reported to [REDACTED] Father Aube no longer has a full-time assignment in the diocese. Moreover, he has consistently been under a psychologist's care and, as part of my policy in these matters, I intend to require an additional independent evaluation of him prior to allowing any further assignment. Absent another acceptable evaluation, no further assignments will be forthcoming. Any future assignment would, of course, be of a restricted nature and under appropriate monitoring.

While I understand your anger and grief concerning the matters you discussed in your letter, I believe it is important for you to realize that the Diocese did not cover up or ignore actions or reports. As Monsignor Francis Christian has reported to your son, we had absolutely no knowledge of any problems prior to Father Aube's ordination and, in fact, no indication of problems prior to the report received in the Fall of 1981, which led to his ceasing to function as associate pastor in Rochester, and to intensive psychological evaluation and continuing therapy. Since that time he has acted in only restricted capacities with the approval and recommendation of his therapist and with careful monitoring, and we are not aware of any subsequent problems.

Your statements concerning the legal system, civil and criminal, are being reviewed by the diocesan attorneys, but frankly I am informed that there is nothing as simple as a registration and most, if not all, of the activities mentioned are well outside the statute of limitations. I do not say this in order to hide behind legalisms, but to explain that options may be limited. I have responded to your son separately concerning his requests for compensation in connection with this matter, and hope that discussions will ensue concerning that topic.

-2-

Let me assure you of my concern for your pain and respect for your candor in your letter. I will continue to explore this matter in any reasonable way. I wanted you to know that we are acting in accordance with our procedures, advice from our advisors, and requirements of fairness to all concerned. I shall keep you and your family in my prayers.

Sincerely yours in Christ,

Leo E. O'Neil
Bishop of Manchester



OFFICE OF THE BISHOP
DIOCESE OF MANCHESTER

MOST REVEREND LEO E. O'NEIL, D.D.

July 12, 1994

Rev. Paul L. Aube
P.O. Box 4602
Manchester, NH 03108

Dear Father Aube:

Attorney John Broderick, on June 29, 1994, sent me a certified, hand-delivered letter which I presume was in answer to my letter to you of May 23, 1994.

I have asked our diocesan attorney, Bradford E. Cook, to respond to some of Attorney Broderick's concerns.

Paul, it is my personal wish that you return to active ministry. However, as I have explained to you many times, I cannot do that without the recommendation of professionals who have tested and evaluated you. Since you have asked for a choice, I offer you the option of either Saint Luke Institute in Suitland, Maryland, or the Servants of the Paraclete facility in Jemez Springs, New Mexico.

The diocese has, in the past, used both of these facilities. The quality of the testing program and the competency of professional staff are excellent. The evaluation program in both cases requires a residential stay of between four and seven days.

Because you have asked for more time, I have several times postponed the request I made to you on September 9, 1993. I can no longer do so. Therefore, I ask you to inform Monsignor Frank Christian, within two weeks of your reception of this registered letter, which of the above mentioned facilities you have chosen. Monsignor Christian will then make the necessary arrangements. If you fail to do this, I will, as stated in my letter of May 23, 1994, be forced to remove your priestly faculties until you comply with this request.

It must also be understood that all the recommendations made by the staff of either Saint Luke's Institute or the Servants of the Paraclete must be followed.

Page 2
Rev. Paul L. Aube
July 12, 1994

It was my understanding, Paul, that at a meeting held at my house on August 30, 1993 you stated you would use your severance pay from Elliot Hospital for your personal leave. Monsignor Quinn, who was also present, has the same recollection. I also remember that I told you to advise me when you began to "dip into you own personal savings."

Since almost a year has gone by, I will ask Monsignor Olkovikas to be sure that, from now on, you receive every month the customary stipend for a priest on sick leave.

In closing, let me assure you of my continued best wishes and prayers, and of my desire to assist you in every way I can, while at the same time protecting you and the diocese.

Your friend in Christ,

+ *Leo E. O'Neil*

Bishop of Manchester

CONFIDENTIAL

TO: Bishop McCormack
FROM: Father Arsenault
RE: Father Paul Aube
DATE: 22 January 2002

In reviewing Father Aube's confidential personnel file, I would note the following for your meeting with him:

1. Paul Aube has a long history of sexual abuse of minors. There are six (6) known victims in the file from his time at Guardian Angel in Berlin, NH and Holy Rosary in Rochester, NH. Each of these matters have been settled.
2. Paul Aube's last canonical assignment was as the deanery hospital chaplain at the Elliot Hospital in Manchester, NH. His position was "eliminated" during the Optima merge but my sense from the file is that this was negotiated with the Diocese at a time when Paul Aube was removed from ministry in 1993, associated with one of the reports alluded to above.
3. On August 17, 1994, Bishop O'Neil "placed" Father Aube on administrative leave. The conditions of this placement are consistent with a canonical suspension (i.e., no exercise of public ministry). This was after a long (18-24 months) back and forth over Bishop O'Neil's insistence that Paul Aube receive residential treatment for his sexual misconduct issues.
4. Paul Aube currently receives medical and dental insurance coverage from the Diocese of Manchester and \$750 per month in economic support.

I would recommend that you consider the following, either at your meeting with Paul Aube, or shortly thereafter:

1. Clarify his canonical status as either he requests administrative leave or he is placed on canonical suspension. He is eligible to retire in 2008.
2. Verify that he is not functioning as a priest.

Please let me know if I can do anything else to assist in your preparation for your meeting with him.

— Rev. Paul L. Aube —

FILE SUMMARY

Name	Paul L. Aube
Date of Birth	04/08/41
Date Ordained	05/23/70
Service	06/03/70 St. Mary, Claremont 10/10/73 Guardian Angel, Berlin 06/11/75 St. Aloysius, Nashua 09/15/76 Holy Rosary, Rochester 10/09/81 Chaplain, Concord Hospital & Nursing Homes Residency @ St. Peter Parish 01/27/83 Chaplain, Elliot Hospital & Manor St. Georges, Residency @ Manor; Rel. of Chaplaincy Manor St. Georges 08/27/93 Administrative Leave 08/17/94 Rights to exercise public priestly ministry removed by the Bishop of Manchester
Date and Nature of Complaint	In August 1981, a diocesan official received a report from a parent alleging sexual misconduct with her minor son (in 1981 he was an adult) by Paul Aube. Aube was referred for outpatient psychological evaluation.
Response Action Taken	In August 1981, Paul Aube was referred to Dr. Desjardins for psychological evaluation. Based on an initial evaluation, Aube was removed from parish ministry and assigned to a health care chaplaincy and directed to continue outpatient psychological treatment under Dr. Desjardins. In 1984, Desjardins was advised of another complaint regarding Aube and assured the Diocese that Aube was suitable for non-parish ministry. Desjardins continuously gave reports through 1994 that while under outpatient treatment, that Aube's behavior was not a danger to children. Notwithstanding Desjardins' representations, in August 1994, the Diocese directed Aube to seek residential psychological treatment in light of prior accusations of sexual misconduct with children and when he refused to do so, his rights to exercise public priestly ministry were removed by the Bishop of Manchester.
Additional Complaints	In May 1982, a NH Catholic Charities official called the Diocesan administration concerning a young man from Barrington, then 17 years old and two of his friends, as the result of a call she had received from a county welfare official in NH. The diocesan official followed up with the welfare

official who was unwilling to substantiate the complaint. In January 1985, a Diocesan official met with Aube in connection with a complaint letter from an adult alleging that as a teenager in Berlin in the 1970s he was molested by Aube as parish priest in the rectory of Guardian Angel Church. The letter also alleged that the complainant stated that he knew that Aube had sexually molested several boys throughout the state all of whom were then adults including one in Nashua, New Hampshire. The original 1981 complainants, as adults living out of state, made claims and reports themselves against the Diocese on account of actions which occurred in the late 1970s which resulted in confidentiality agreements and settlements.

Former altar boy suing priest for abuse in Dover

By BRAD MORIN
Democrat Staff Writer

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

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

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

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

he does not recall any case that involved Maguire.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Priests, diocese accuse

966

One cleric is on list of 14; other left church

By SARAH C. VOS

Monitor staff

cm4/24/83

Two new lawsuits have been filed alleging that the Diocese of Manchester failed to prevent priests from abusing boys in parishes in Somersworth and Rochester.

The cases are the most recent in a spate of civil lawsuits filed against the diocese. Both argue that the diocese knew or should have known that the priests in question "had a propensity for engaging in sexual contact with minors."

Neither victim had reported the abuse

before, according to Mark Abramson, the Manchester attorney who filed the lawsuits in Hillsborough County Superior Court yesterday. Both lawsuits ask the court for unspecified damages from the diocese but neither names the priest who allegedly committed the abuse as a defendant.

In one case, Daniel H. Whitehouse of Rochester accuses Paul L. Aube of sexually assaulting him from 1979 to 1986 at the Holy Rosary Parish.

Aube, who was ordained in 1970, was named by the diocese as one 14 priests who had been credibly accused of sexual abusing minors. Sometime before Feb. 15, when the diocese released the names, the diocese had forbidden Aube to say Mass in public or perform the sacraments, said Patrick McGee, a diocese spokesman. McGee did not know when that permission had been revoked, nor did he know when the church received its first credible allegation against Aube.

Aube's number is unlisted, and he could not be reached for comment. Whitehouse declined to speak to a reporter.

In the second case, Daniel Routhier of Somersworth accuses Leo Landry of sexually abusing him at the Holy Trinity Rectory in Somersworth on numerous occasions in 1966 and 1967. Routhier was 12 at the time and an altar boy, according to *Foster's Daily Democrat*.

According to the lawsuit, after Routhier went to confession, Landry told him that he needed additional counseling. When Routhier sought counseling, the priest sexually assaulted him, the lawsuit alleges.

Landry, who left the priesthood to be married in 1971, was not on the list released in February. McGee said that Landry's personnel file did not contain any credible allegations of abuse.

Landry, who is now living in Rochester, has denied the accusations, according to *Foster's*. Routhier declined to comment and referred all questions to Abramson.

Two more NH suits vs. priests

BY NANCY MEERSMAN
Union Leader Staff Writer

A man alleging he was sexually abused by a priest at Holy Trinity Catholic Church in Somersworth told his lawyer the priest used a diabolical scheme to ensure a never-ending stream of fresh 12- and 13-year-old boys to molest.

"It was a great source of victims for him. It was a pedophile's dream," said Manchester attorney Mark Abramson of the ploy the priest allegedly used to get boys to confess to masturbating and then receive "absolution."

When the worried youngsters brought their concerns to the priest, according to the introduction to a lawsuit filed yesterday in Hillsborough County Superior Court, the priest would "savagely sexually abuse the boys."

This priest, who left the church in 1972, was identified as Leo Landry in the lawsuit.

Telephoned at his home, Landry said he had "no comments" and referred the

call to the church chancellor.

His accuser, Daniel Routhier of Somersworth, is seeking damages from the Roman Catholic Bishop of Manchester Inc., alleging the church was negligent in employing a priest who abused children. Routhier alleges he was assaulted by Landry from 1966 to 1977.

Another alleged victim, Daniel Whitehouse of Rochester, also sued the church yesterday, accusing it of failing to protect him from Paul J. Aube, whom he alleges abused him at Holy Rosary in Rochester from 1979 to 1986.

"The victim was repeatedly sexually assaulted in the rectory," Abramson said. He said Aube implied the boy with favors, gave him alcohol, pretended to be his friend and then molested him.

Earlier this month, Abramson filed four lawsuits against the church on behalf of six other men alleging priests abused them when they were children.

Lawyers for the Manchester Diocese have not yet responded to those lawsuits. The plaintiffs, in the meantime, have asked the Hillsborough County Superior Court for \$3 million attachments on church assets.

Patrick McGee, spokesman for the Manchester Diocese, was served with the two latest suits yesterday. He declined comment.

McGee noted that Aube was on the list Bishop John B. McCormack made public in February, naming 14 priests who had been accused of sexual misconduct and had been relieved of their

pastoral duties. A church Web site said Aube was a resident of Manchester and was "on a personal sabbatical."

Landry was not on the bishop's list. McGee said Landry had been a member of an order, the Congregation of the Sacred Stigmata, and was not a diocesan priest. But he had been assigned to the Manchester Diocese from 1966 to 1971, working under Bishop Odore Gendron. McGee said Landry returned to lay status in 1972, at his own request, and got married.

"We had no complaints against him in our files," McGee said.

Several lawsuits are pending, including a potential class action suit in Hillsborough County Superior Court. Lawyers say they are receiving numerous calls from people claiming to be victims of sexual abuse in the church and many more suits are likely.

Peter Hutchins, a Manchester lawyer, said he has talked to 15 to 20 people interested in joining the class action suit. He said this type of suit makes gathering evidence easier and faster — many victims are able to fill in the gaps and complete the story for others whom they never realized were being abused by the same individual in the same time frame.

"Information in one case may be critical in another case," Hutchins said. "One person may not have a case because of the statute of limitations, but might want to help other victims. That is the advantage."

He said if the court doesn't cer-

tify the class, the cases could go forward together through the discovery period and then be tried individually.

Abramson said Routhier told him that Landry would call 12- and 13-year-old boys into a classroom at Holy Trinity School and ask them to disrobe.

"He would tell them their bodies were about to change and they were going to get urges they didn't have before, and they might be inclined to masturbate — something which all young boys did.

"He told them, if they did, it was a sin, and if they did, it had to be confessed. If they confessed, they had to confess to him," Abramson said.

The same day, as Routhier told it, the priest would hold confession in the school auditorium, but there was no confession booth, Abramson said.

"He had them kneel on a kneceler, face to face with the priest, with other boys around. There was no curtain. The boy would confess to impure thoughts and acts," Abramson said.

Routhier was told this had to be taken care of outside the church, Abramson said. "He had to come to the rectory, where he proceeded to abuse him over a long period of time, starting slowly and progressing..."

He said Routhier told him the abuse often happened after Mass when the altar boys would be asked to come to the Holy Trinity Rectory. "He abused them and then gave them absolution after he abused them," Abramson said.

ATTORNEY GENERAL
STATE OF NEW HAMPSHIRE

968

33 CAPITOL STREET
CONCORD, NEW HAMPSHIRE 03301-6397

LIP T. MCLAUGHLIN
ATTORNEY GENERAL

STEPHEN J. JUDGE
DEPUTY ATTORNEY GENERAL



April 23, 2002

Janice Rundles, Esquire
Strafford County Attorney
PO Box 799
Dover, NH 03821-0799

RE: Paul Aube

Dear Janice:

Attorney Robert McDaniel informed that he represents Paul Aube in the ongoing investigation regarding sexual assault. I met with Attorney McDaniel who indicated that he might be willing to discuss resolving the criminal matters involving his client. I informed Attorney McDaniel I would inform the appropriate County Attorney's Office of this information. I believe that sexual assaults by Paul Aube took place in your county.

Please contact me if you have any questions.

Sincerely,

A handwritten signature in cursive script, appearing to read "N. William Delker".

N. William Delker
Senior Assistant Attorney General
Chief, Criminal Justice Bureau
(603) 271-3671

NWD/mmp
135554

ATTORNEY GENERAL
STATE OF NEW HAMPSHIRE

389

33 CAPITOL STREET
CONCORD, NEW HAMPSHIRE 03301-6397

LIP T. MCLAUGHLIN
ATTORNEY GENERAL

STEPHEN J. JUDGE
DEPUTY ATTORNEY GENERAL



April 23, 2002

Pierre J. Morin, Esquire
Coos County Attorney
102 Coos County Courthouse
55 School Street
Lancaster, NH 03584

RE: Paul Aube

Dear Pierre:

Attorney Robert McDaniel informed that he represents Paul Aube in the ongoing investigation regarding sexual assault. I met with Attorney McDaniel who indicated that he might be willing to discuss resolving the criminal matters involving his client. I informed Attorney McDaniel I would inform the appropriate County Attorney's Office of this information. I believe that sexual assaults by Paul Aube took place in your county.

Please contact me if you have any questions.

Sincerely,

A handwritten signature in black ink, appearing to read "William Delker".

N. William Delker
Senior Assistant Attorney General
Chief, Criminal Justice Bureau
(603) 271-3671

NWD/mmp
135554

MEMORANDUM OF INTERVIEW

PERSON INTERVIEWED: [REDACTED]
 PLACE OF INTERVIEW: [REDACTED]
 DATE OF INTERVIEW: March 6, 2002
 INTERVIEWED BY: G. Michael Bahan, Chief Investigator

[REDACTED] contacted this office and advised that he had some information on one of the Priests involved with sexual activity against children. [REDACTED] provided the following information, in substance:

[REDACTED] stated that he is a convicted felon and that he did six years in the NH State Prison for Aggravated Felonious Sexual Assault. He completed his state prison term and he is on parole to 2004. His parole officer is [REDACTED] out of the Manchester District Office of the NH Department of Corrections. [REDACTED] stated that he is on the sexual offender's list and he reports to [REDACTED] advised him after she heard the story to contact this office.

[REDACTED] stated that he knows Father PAUL AUBE, who during 1975 and 1976, was assigned to the Holy Rosary Church in Rochester, New Hampshire where he was active in the church, ran a scout troop and taught Catholic Christian Doctrine (CCD). [REDACTED] said he has no direct knowledge of any sexual activity by AUBE, however, AUBE fits all the patterns of the other Priests. [REDACTED] stated that AUBE knew he was involved with sexual activity of children and [REDACTED] said that he knew that AUBE was also involved because of what he had said.

██████████ said he quite involved in the parish teaching CCD as well as involved in the scouting program. ██████████ said AUBE confronted him and ██████████ indicated that he had spilled his "guts" to AUBE and told him that he needed help. ██████████ said at that time he was in total denial. In prison ██████████ said he went through the intensive sexual Offender Program and due to that ██████████ said that he no longer does anything with any children.

██████████ said that AUBE told him that he had been in ██████████ and at that time after ██████████ disclosure of his activity with children to AUBE, AUBE told him that ██████████ he could no longer work with children and that he would have to quit teaching CCD and working with the scouts. ██████████ said at that time he owned a store in Rochester and AUBE had this discussion with him after several parishioners had contacted him where parents complained about ██████████ activity. ██████████ stated that in 1989, he was convicted of several counts of AFSA and after a plea he was sent to the NH State Prison.

During 1976, at AUBE'S direction, ██████████ quit the CCD and the scouting and the following year a new Director of Christian Education came in. ██████████ said he handed all the paperwork over to him and AUBE told the new director that ██████████ was not going to be allowed to teach and this occurred sometime between September to October 1976.

██████████ indicated that in January 1977, a new Director came in and shortly after a teacher quit and ██████████ was asked to come back to start teaching for him. After his first week of teaching, AUBE came back and confronted ██████████ AUBE stated that he thought ██████████ to quit and ██████████ told him about being called back by the other Director. ██████████ stated on that day AUBE smelled like alcohol and fired ██████████ and the new Director of Christian Education.

[REDACTED] said he went to the Pastor to tell his side of the story and the Pastor refused to hear the story. [REDACTED] got too long after he was called back and asked to teach and was again involved with the scouts in the Parish. He had another confrontation with AUBE. At that time, AUBE said I see that you are again working with the scouts and he wished him luck. [REDACTED] said at that time he went to confession with Father AUBE. He identified all the crimes that he committed which involved children to AUBE and his advice to [REDACTED] was "don't get caught." Shortly after this incident, AUBE was involved with something that was never disclosed and he was immediately reassigned out of Rochester to the Holy Rosary Parish in Hooksett, New Hampshire.

[REDACTED] stated that at this time all of this was taking place that he was married and running the store. He indicated that he and his wife were also Amway distributors. [REDACTED] said another couple, who had a 9-year-old son, were also Amway distributors and he knew that they were very religious and very friendly with Father AUBE. [REDACTED] stated he was at his house one day and the 9-year-old boy was there. He said this boy was definitely not the type of child that he would have gone after because he did not fit the pattern that he looked at sexually to go after. The boy reached over and grabbed him by the crotch. [REDACTED] said I asked the kid what are you doing and he said "well Father" and he stopped. [REDACTED] said I know of no other activity by them.

GMB:sch
182101

MEMORANDUM OF INTERVIEW

PERSON INTERVIEWED: [REDACTED]
PLACE OF INTERVIEW: [REDACTED]
DATE OF INTERVIEW: March 8, 2002
INTERVIEWED BY: G. Michael Bahan, Chief Investigator

[REDACTED] provided the following information, in substance:

[REDACTED] stated that Father PAUL AUBE sexually assaulted him at the Guardian Angel Church approximately 20 years ago. At the time of the assault, [REDACTED] said he believed that he was 16 years old and approximately 20 years ago that he wrote a letter to Bishop ODONE GENDRON and told him about this crime. [REDACTED] stated that he was sexually assaulted a number of times when he was a member of a youth and a folk group. He said he was sexually abused and raped.

[REDACTED] said he was not the only victim of Father AUBE and AUBE was very skilled at perpetrating this crime and would never admit it happened. He stated that after he wrote the letter to Bishop GENDRON, that he was contacted by Monsignor CHRISTIAN who called and offered him counseling. He said he declined the counseling and he never heard from CHRISTIAN again.

Approximately two (2) weeks prior to the release of the names by the Diocese of Manchester and by the Attorney General that he had heard about the trial in Massachusetts and had written a letter to the Diocese in Manchester. He said he spoke to Father ED ARSENAULT and JOE NAFF and then had asked them what could be done. He said that he had asked to speak to Bishop McCORMICK and last week he met with Bishop McCORMICK regarding this incident.

[REDACTED] stated that he is willing to meet with the Berlin Police Department about these crimes because he does not want it happening to any other children. He believes he is outside of the statute of limitations for these sexual acts against himself.

GMB/gmf

182431

TO: FILE
FROM: Paul E. Brodeur, Inv.
RE: DIOCESE OF MANCHESTER
Complaints re: Priest
DATE: 26 February, 02 1430 hrs.

This date called: [REDACTED]

[REDACTED] advised that his father was in the Air Force and from 1970 to 1975 was stationed at Pease AFB. There are 6 children in the family. They resided in Rochester, NH and attended Holy Rosary Parish and the Asso. Pastor was a PAUL AUBE.

[REDACTED] advised that his family is very strong Catholics. When they arrived the parents immediately contacted the church and Fr. AUBE. They had AUBE to the house for dinner and associated often.

[REDACTED] advised the children were young and believed AUBE had special insights. He found out later that AUBE would meet with the parents and they would mention that a particular child was having problems with an issue. Later AUBE would be speaking with [REDACTED] and mention "I know you are struggling with a problem." [REDACTED] felt this was Devine knowledge not realizing that AUBE had spoken with the parents. [REDACTED] advised that AUBE conducted himself in a physical sharing way to explain religious concepts. [REDACTED] advised from 1971 to 1975 there was a physical touching, hugging and kissing. [REDACTED] advised that at the time they did not realize that this was anything other than a sharing experience.

[REDACTED] advised in 1975 the father was transferred to [REDACTED]. [REDACTED] became involved in an advanced religious group that held retreats, seminars etc. [REDACTED] still believing that AUBE had Devine powers suggested that AUBE be a speaker at their seminar. [REDACTED] participated in fundraisers etc. and AUBE did go to [REDACTED] for the seminar. AUBE was there for a week and was well received by the group. Later [REDACTED] felt uncomfortable about certain issues and mentioned them to the organizers. They were relieved about his concerns because they likewise had issues that they questioned.

[REDACTED] advised that in 1981 he was at [REDACTED]. [REDACTED] at the age of 20 came to NH during the spring break. [REDACTED] visited with AUBE and AUBE suggested he drop his pants. [REDACTED] ally did drop his

070

pants and AUBE fondled the privates of [REDACTED] [REDACTED] advised that he couldn't believe what was happening and did not get an erection by concentrating on other subject. AUBE could not understand why.

[REDACTED] advised that he graduated from [REDACTED] with a degree in Theology. 1988 he was married and was hired as a Youth Minister at a church. He recalls in 1988 - 1989 time frame the issue of Priest abuse came out on Oprah and other shows. He finally realized what had taken place in the years past with AUBE.

[REDACTED] advised that in 1989 to 1990 he contacted the Diocese of NH and spoke with current Aux. Bishop Francis Christian. He inquired if they were aware of Fr. AUBE. CHRISTIAN responded that they were aware and that they had transferred AUBE to a hospital. [REDACTED] being involved with the church had access to a national directory. He determined that in 1991 AUBE was listed as a chaplain at a hospital. The following year his name was not listed and the year later AUBE was again listed as a chaplain at a hospital.

[REDACTED] has spoken with an Attorney. The Attorney suggested that he speak with other family members because typically it is not only one family member.

[REDACTED] advised that he has spoken with his younger brother [REDACTED] who is now in [REDACTED] and [REDACTED] did admit to sexual abuse of a more serious nature. Advised [REDACTED] to have [REDACTED] call OAG if acts took place in NH and he is willing to discuss the issues.

[REDACTED] realizes the statute of limitations may be against him but he is willing to a witness if needed on other cases involving AUBE. [REDACTED] also advised that he has a packet of information pertaining to his discussions and he will forward a copy.

TO: FILE
FROM: Paul E. Brodeur, Inv.
RE: DIOCESE OF MANCHESTER
Complaints re: Priest
DATE: 27 February, 02 1420 hrs.

This date received call from: [REDACTED]
[REDACTED]
[REDACTED]

[REDACTED] and is due to retire in June, 2002.
[REDACTED] advised that no one (parents, USN, church, friends, etc) is aware of what took place except is wife whom he recently discussed the matter with. [REDACTED] advised that he was speaking with his father. His father told him about the article in the news where the Attorney General requested anyone with information to come forward.

[REDACTED] advised that from 1976 to 1978 he lived with his parents at [REDACTED].
[REDACTED] The attended the Holy Rosary Church and the priest was a Fr. PAUL AUBE.

[REDACTED] advised that he was a member of a youth group from the ages of 16 to 18. At first AUBE was very active with the youth group. They took road trips and did activities. When he was 17 to 18 yoa acts of fondling and kissing took place. There was one incident in AUBE's room in the rectory. AUBE masturbated [REDACTED] but [REDACTED] advises that he was so scared that he got no reaction.

[REDACTED] advised of a friend of his, [REDACTED], born in 1961 from [REDACTED]. [REDACTED] that was also a victim. [REDACTED] had asked [REDACTED] if anything happened to him. [REDACTED] responded NO and [REDACTED] then requested his assistance to go to the rectory to beat the shit out of AUBE. [REDACTED] then admitted to [REDACTED] that AUBE had attempted to masturbate him also. [REDACTED] does not know current location of [REDACTED] [REDACTED] advised that the father of [REDACTED] was a [REDACTED]

[REDACTED] advised does not want his name known nor does he need any contacts or referrals from Victim/Witness.



MEMORANDUM

TO: File - Paul L. AUBE

FROM: Detective Kathleen M. Kimball, NHSP-Major Crime Unit *AKM*

RE: DIOCESE OF MANCHESTER

DATE: July 8, 2002 --

At approximately 1415 hours on this date, I made telephone contact with

[REDACTED]

[REDACTED]

[REDACTED]

had been interviewed at the [REDACTED]

[REDACTED] also advised that he had received a call from a man in Maine stating that his deceased son had been victimized by AUBE in Rochester in the 1970's.

A meeting was scheduled for the near future with [REDACTED] to review his case information in further detail.

End of report.

MEMORANDUM

TO: File – Paul L. AUBE

FROM: Detective Kathleen M. Kimball, NHSP-Major Crime Unit *Kim*

RE: DIOCESE OF MANCHESTER

DATE: July 8, 2002 ...

At approximately 1425 hours, I made telephone contact with

[REDACTED]
[REDACTED]
and advised her that I was a member of the newly formed Task Force investigating the Diocese of Manchester and that I was making contact w [REDACTED]. During the short conversation, I made an appointment for Investigator Anthony FOWLER and myself to respond to her office [REDACTED]
[REDACTED]

Prior to the conclusion of the conversation, [REDACTED] inquired if Father **Roger FORTIER** was on the Task Force list. She advised that concerns had been raised by personnel in that office during the 1990's when **FORTIER** had been prosecuted for child sexual assaults in the town of Farmington. She stated that the concerns revolved around possible prior knowledge of his behavior by Diocesan officials and their "lack of cooperation". [REDACTED] stated that her office would share details with investigators if requested.

Investigation continues.

End of report.

MEMORANDUM

TO: File – Paul L. AUBE

FROM: Detective Kathleen M. Kimball, NHSP-Major Crime Unit *KMK*

RE: DIOCESE OF MANCHESTER

DATE: July 11, 2002.

At approximately 1300 hours. Investigator Anthony FOWLER and I responded to the [REDACTED] where we met with [REDACTED]. During our meeting. we were provided with the attached copy of his investigative file pertaining to AUBE. It will be made a part of this case file.

Investigation continues.

End of report.



2148

Incident #: [REDACTED]
Call #: [REDACTED]

Date/Time Reported: [REDACTED]
Report Date/Time: [REDACTED]
Occurred Between: [REDACTED]
Status: Incident Open
Involves: Sex Crimes
Reporting Officer: [REDACTED]
Detective: [REDACTED]
Approving Officer: [REDACTED]
Signature: _____

OFFENSE(S)	A/C	RSA	SECTION
LOCATION TYPE: Government/Public Building [REDACTED]		Zone: [REDACTED]	
FELONIOUS SEXUAL ASSAULT OCCURRED: 01/01/1979 1531 SUSPECTED OF USING: Not Applicable WEAPON/FORCED USED: Personal Weapons (Hands/Feet/Etc)	C	632	A3

VICTIM(S)	SEX	RACE	AGE	SSN	PHONE
[REDACTED]	M	W	35	[REDACTED]	[REDACTED]
INJURIES: None ETHNICITY: Not of Hispanic Origin RESIDENT STATUS: Resident VICTIM CONNECTED TO OFFENSE NUMBER(S): 1 RELATION TO: AUBE PAUL					
			Otherwise Known		

SUSPECT(S)	SEX	RACE	AGE	SSN	PHONE
AUBE, PAUL L 13 NORTH RD CANDIA NH 03034	M	W	61	NOT AVAIL	
BODY: NOT AVAIL. DOB: 04/08/1941 LICENSE NUMBER: NOT AVAIL.					
COMPLEXION: NOT AVAIL. PLACE OF BIRTH: NOT AVAIL. ETHNICITY: NOT HISPANIC					

002 1533

On the above date I spoke with [REDACTED] who came into the station with a representative from SAS identified only as SUSAN. [REDACTED] came into report numerous sexual assaults that took place years ago between 1979 and 1984 to the best of his recollection. [REDACTED] advised me that he was between the ages of twelve and a half and sixteen at the time of the assaults. [REDACTED] further explained that it had started right after he got into trouble as a juvenile. He stated that he was seeking help and ended up either being referred to the church or just ended up there as he used to have a paper route in which he delivered to the church every day. [REDACTED] advised me that at the time he became friendly with the Priest at Holy Rosary Church who he identified as PAUL AUBE. He stated that he sought help from Aube at the time. [REDACTED] said the assault started as a hug here or there and then involved into kissing and making out with him. He further advised that eventually he believed that fellatio did occur. When asked if anything further then that had occurred such as anal penetration [REDACTED] stated that it did not. [REDACTED] was visible upset during the time I spoke with him and stated that he had come to report this due to all the latest news about the priests. He broke down crying at one point and could barely speak at other times. [REDACTED] believes that Aube could possibly live in Deerfield but was unsure. He stated that he believes that he would be between the ages of 55 and 65 at this time. [REDACTED] was brought in on the case and advised of the situation. He now is in the process of setting up an interview with the [REDACTED] has been advised of the same and was told that [REDACTED] would be in contact with him in the near future in regards to the interview. At this time there is nothing more from this Officer.

OF REPORT

2002 1439

On March 15, 2002 at approximately 1530 hours, [REDACTED] told me that he was assigned to handle the initial investigation of a sexual assault that was reported in the lobby of the station. The victim was identified as;

[REDACTED] arrived at the station with an advocate of Sexual Assault Services. He told [REDACTED] that he was sexually assaulted by a Roman Catholic Priest identified as;

Paul Aube
04/08/41
13 North Road
Candia, New Hampshire

When Aube was assigned to Holy Rosary Church in Rochester, New Hampshire [REDACTED] believed that assaults began when he was 12/13 and ended when he was 16 (1979-1984). The assaults involved hugging, [REDACTED], and possibly fellatio.

[REDACTED] requested that I speak briefly with [REDACTED]. I explained the protocol involving these types of investigations and he understood. He told me that he would have a representative from [REDACTED] present for his interview. I asked [REDACTED] if he was positive of his age when the assaults began. He told me that the assaults began shortly after he was arrested for burglary in [REDACTED] because he began seeing Father Aube for counseling after the burglary arrest.

I contacted [REDACTED]

[REDACTED] I also spoke with [REDACTED]

He told me that he had a list from the Attorney General's Office [REDACTED]

[REDACTED]. Father Paul Aube was on that list.

[REDACTED] gave me a copy of Father Aube's file which titled, "File Summary". The following is Father Aube's parishes/assignments.

06/03/70 St. Mary Claremont, New Hampshire

10/10/73 Guardian Angel Berlin, New Hampshire

1/75 St. Aloysius Nashua, New Hampshire

09/15/76 Holy Rosary Rochester, New Hampshire

1/27/83 Chaplain, Concord Hospital and Nursing Home. Residency at St Peter Parish Concord, New Hampshire

1/27/83 Chaplain, Elliot Hospital and Manor St. Georges, Residency at St. George Manor.

8/27/93 Administrative Leave

8/17/94 Rights of ministry removed by the Bishop of New Hampshire

The file summary concerning Father Paul Aube also contains complaints. In August 1981, a diocesan official received a report from a parent alleging that Father Aube committed sexual misconduct with her son. The child turned 18 later that year. Based on that complaint, Father Aube was referred to [REDACTED]. Father Aube was removed from parish ministry and assigned to a health care chaplaincy. He was required to continue his [REDACTED]. [REDACTED] was advised of another complaint against Father Aube and assured the diocese that Father Aube was suitable for non-parish assignments. Through 1994, [REDACTED] reported to the diocese that Father Aube was not a danger to children while [REDACTED]. In August 1994, the diocese requested Father Aube [REDACTED]. He refused and was removed of pastoral duties by the diocese.

On March 20, 2002 at approximately 1430 hours, I was present when [REDACTED] was interviewed [REDACTED] is single and has [REDACTED]

[REDACTED] area resident for most of his life.

[REDACTED] was asked [REDACTED] why he was at this interview and he answered because he was sexually abused by Father Paul Aube, a Roman Catholic priest, at the Holy Rosary Rectory on North Main St in Rochester, New Hampshire. [REDACTED] was asked when the assaults began and he stated when he was 13 years old. [REDACTED] was certain that the assaults began around his 13th birthday because he was arrested by the [REDACTED] for burglary and received support/counseling from Father Aube. According to [REDACTED] Father Aube ran a youth group called "Options" [REDACTED] not involved in the group because his sister was a member [REDACTED] was not a parishioner of Holy Rosary Church.

[REDACTED] asked [REDACTED] if he went to Juvenile Court for his burglary arrest [REDACTED] recalled going to the [REDACTED] and the presiding judge was [REDACTED] recalled getting into trouble with the police before getting involved in the youth group.

[REDACTED] if he recalled the first incident of assault at the hands of Father Aube. [REDACTED] said that he was meeting with Father Aube alone in the parish rectory. [REDACTED] said he became emotional during the meeting and Father Aube reached out to hug him and he then kissed him on the lips. [REDACTED] said they were alone when this happened.

[REDACTED] was asked where he met with Father Aube in the church. [REDACTED] said that they met in the rectory office which is a separate building from the church. He said he would ring the doorbell and usually be brought into the office by a woman who answered the door [REDACTED] believed she worked for the church as the office cleaner but he could not recall her name but said she was in her 50's.

[REDACTED] when would he meet with Father Aube. He said that he would meet with him once a week and he recalled meeting with him on Saturday afternoons. [REDACTED] said the kissing progressed to touching.

called being 14 or 15 years old when Father Aube would rub his penis with his hands both outside and inside his pants. [REDACTED] was asked to explain what would happen. He said that he and Father Aube would be missing. Father Aube would rub his crotch area against his [REDACTED] crotch area. [REDACTED] said that Father Aube would also put his hands down the front of his pants and touch his penis/area with his hands. [REDACTED] recalled this happening when he was 14 years old.

[REDACTED] said that Father Aube left Holy Rosary when he was 14/15 years old. He recalled Father Aube telling him that he could not see him anymore. [REDACTED] said that he continued to see Father Aube after he left Holy Rosary. When he was 16, he met with Father Aube at Elliott Hospital in Manchester, NH. [REDACTED] believed that he drove to the hospital after watching a Spaulding High School football game and met with Father Aube. He said that Father Aube was working for the church at Elliott Hospital. (The paperwork from the diocese reveals that Father Aube was transferred from Concord Hospital to Elliott Hospital in Jan. 83). [REDACTED] said when he saw Father Aube, they went into a room and Father Aube closed the door. He said that Father Aube then kissed and hugged him.

[REDACTED] said that he also met with Father Aube at his home in Candia. He said that he was an adult then and Father Aube invited him over for dinner. [REDACTED] said that they ate pasta for supper and then showered and then they went into his bed together. [REDACTED] said they were both naked and Father Aube was touching him all over. [REDACTED] said that Father Aube asked him to stay the night but [REDACTED] said he was uncomfortable so he left.

[REDACTED] was asked about details of the sexual abuse that occurred at the rectory. He said that he would touch Father Aube's penis in the rectory of Holy Rosary. He said that Father Aube would unzip his pants and his penis would be exposed. [REDACTED] was asked if there were any characteristics of Father Aube's penis and he was not sure but thought Father Aube might be uncircumcised. [REDACTED] was unsure because he said he usually closed his eyes while kissing Father Aube.

[REDACTED] said that oral sex occurred. [REDACTED] said that oral sex occurred at the rectory when he was 14/15 years old. He estimates that it happened 8-10 times. He said that he performed oral sex on Father Aube twice, once in the rectory and once at Father Aube's home in Candia, NH.

[REDACTED] explained that Father Aube would perform oral sex on him in the rectory. He said that they would both be on the floor. [REDACTED] would be sitting up and Father Aube would kneel down and perform oral sex on him. [REDACTED] if he ever ejaculated. He recalls ejaculating once on the floor.

[REDACTED] clarified approximate times that oral sex occurred in the rectory of Holy Rosary Church. He said that oral sex occurred shortly (within 4 months) of Father Aube being relocated. [REDACTED] also recalled performing oral sex on Father Aube shortly before he left.

On March 20, 2002 I completed a Criminal History Check on Paul Aube. Nothing was located.

On March 21, 2002 I called the Candia Town Clerks Office requesting information about Father Aube. The town office was closed so I called the police department and a dispatcher told me she would look up his records and call me back. I received a fax warranty deed. Father Aube lived at 13 North Road Candia, NH from 11/85 and sold the house on or about 11/14/2000. The only contact Candia Police Department had was a licensed dog issued 04/26/01. REFER TO CANDIA FAX REPORT.

On April 16, 2002 I spoke with;

Attorney Will Delker
Attorney General's Office
271-1251

who has been in contact with the Diocese of Manchester regarding the release of information of clergy being accused of sexually assaulting children. Attorney Delker told me that he had more information about Father Aube and would contact me in a few days.

I spoke with Attorney Delker on April 19th. He told me that he had information from the diocese consisting of approximately 20 letters written by parishioners of Holy Rosary complaining about the sexual misconduct of Father Aube when he was assigned to Holy Rosary. Attorney Delker told me the letters are not of much value now because the diocese redacted the names of the complainants. Attorney Delker told me that he was in the process of trying to get the original letters from the diocese. More follow-up required.

On May 1 2002 at approximately 1400 hours, I received a phone call from,

[REDACTED]

[REDACTED] told me that he has recently learned about the sexual abuse scandal involving catholic priests in New Hampshire. He asked me if we had any allegations against a priest named Father Aube who was assigned to the Holy Rosary Church in the late 1970's. I told [REDACTED] that I could not confirm or deny if we were actively investigating Father Aube but that his name was released by the Diocese of New Hampshire as a priest accused of sexual assault.

[REDACTED] stated something like, "oh my God I knew it". He told me that he had a son named [REDACTED] who was sexually abused by Father Aube when they lived on [REDACTED] in the late 1970's. [REDACTED] explained to me that he had custody of his children (2 boys) and he was a parishioner of Holy Rosary. He said that he was befriended by Father Aube and Father Aube eventually asked him if he could take his son [REDACTED] on weekend trips to introduce him to the catholic religion. [REDACTED] agreed and thought it was a good idea.

I asked [REDACTED] how many trips his son went on with Father Aube and he said he was with him all the time and he could not recall at this time where some of the places he went. He did recall that he thought it was strange when he son returned from the trips that he always asked to take a shower because he felt dirty.

[REDACTED] said that when his son was approximately 20 years old he learned that he had a gay life style. He told his son why he chose that life style and he stated bluntly, "do you remember when I went on all those trips with Father Aube, well he would blow me". [REDACTED] said that his son died from Aids approximately 13 years ago and blames father Aube for introducing his son to a gay life style. I asked [REDACTED] how old his son was when he lived in Rochester and he told me he was a teenager. I asked for his son date of birth but [REDACTED]

ot remember it.

I explained to [REDACTED] that since his son was now dead and the assaults happened in the late 1970's there was nothing I could do criminally for him but it might be useful if another prosecutable case develops. [REDACTED] said he was interested in contacting a lawyer that might be suing the diocese. I told him that I could not recommend a lawyer but he could research the [REDACTED] and learn who the lawyer representing her victims was.

On May 1st I left a message with [REDACTED] call me. He returned my call on May 3rd. I explained to him what I learned from [REDACTED] he told me his lawyer is;

Mark Abrahamson
627-1819

He did not recall any names but did recall other children being present with Father Aube. [REDACTED] told me that he has received encouraging phone calls from people in the community since the disclosure of his suit against Father Aube became public. He named a woman named [REDACTED] who lived on [REDACTED] the time of the assaults who might have some information concerning potential victims. I called [REDACTED] and he told me that he has already been in contact with Mr Abramson after reading the Foster's new article. More follow-up required.

On May 6, 2002 at 1300 hours, I spoke with [REDACTED] and I briefed him concerning the status of this case.

I checked with our prosecution department and was told that the juvenile files dating back to the late 70's early 80's are not organized and would be very difficult to locate.

On May 8, 2002 at approximately 1300 hours, I spoke with;

[REDACTED]
[REDACTED]
[REDACTED] told me that he was working a traffic detail on [REDACTED] a few days ago and was approached by an adult male asking where the "ponds" were located. Lt. Moore was unfamiliar with the location and the male mentioned to him that he was a private investigator investigating Father Aube for assaulting children in the "ponds". [REDACTED] later learned that the "ponds" could be the area of the [REDACTED] and the waste water treatment facility. [REDACTED] also told me that he recalled Father Aube being in Juvenile Court and being assigned children for Court Diversion. [REDACTED] and early 0's.

On May 8, 2002 at approximately 1400 hours, I contacted;

[REDACTED]

[REDACTED] told me she would research archives and call me back. [REDACTED] located a docket # [REDACTED] with an entry date of 10/29/80. The following are other entries;

4/29/81- "Case heard on SR Cont. for 7-8-81 for FU"

7/08/81- "Case heard on FU-Cont. till 09/16/91 for termination"

9/30/81- "FU-Case heard-Cont. to 12/09/81 for FU"

2/09/81- " Case heard on F.U., Case Closed"

[REDACTED] told me that she does not have the actual file because they destroy juvenile files once the defendant turns 23. She referred me to [REDACTED]

At 1430 hours, I spoke with;

[REDACTED] told me that [REDACTED] file would be in archives in Concord, NH. She will contact them ASAP and have the files pulled for the purpose of this investigation.

On May 15, 2002 I received a phone call from [REDACTED]. She told me the records are not kept that far back. She did learn that [REDACTED] did send kids to Holy Rosary for Court Diversion. [REDACTED]

On May 16, 2002 I spoke with [REDACTED] about this case. He told me that he can not prosecute this case because the statute of limitations has expired. I recommend the case be closed and reopened if more information develops.

FILE SUMMARY

Name	Paul L. Aube
Date of Birth	04/08/41
Date Ordained	05/23/70
Service	06/03/70 St. Mary, Claremont
	10/10/73 Guardian Angel, Berlin
	05/11/75 St. Aloysius, Nashua
	09/15/76 Holy Rosary, Rochester
	10/09/81 Chaplain, Concord Hospital & Nursing Homes Residency @ St. Peter Parish
	01/27/83 Chaplain, Elliot Hospital & Manor St. Georges. Residency @ Manor; Rel. of Chaplaincy Manor St. Georges
	08/27/93 Administrative Leave
	08/17/94 Rights to exercise public priestly ministry removed by the Bishop of Manchester
Date and Nature of Complaint	In August 1981, a diocesan official received a report from a parent alleging sexual misconduct with her minor son (in 1981 he was an adult) by Paul Aube. Aube was referred for outpatient psychological evaluation.
Response Action Taken	In August 1981, Paul Aube was referred to Dr. Desjardins for psychological evaluation. Based on an initial evaluation, Aube was removed from parish ministry and assigned to a health care chaplaincy and directed to continue outpatient psychological treatment under Dr. Desjardins. In 1984, Desjardins was advised of another complaint regarding Aube and assured the Diocese that Aube was suitable for non-parish ministry. Desjardins continuously gave reports through 1994 that while under outpatient treatment, that Aube's behavior was not a danger to children. Notwithstanding Desjardins' representations, in August 1994, the Diocese directed Aube to seek residential psychological treatment in light of prior accusations of sexual misconduct with children and when he refused to do so, his rights to exercise public priestly ministry were removed by the Bishop of Manchester.
Additional Complaints	In May 1982, a NH Catholic Charities official called the Diocesan administration concerning a young man from Barrington, then 17 years old and two of his friends, as the result of a call she had received from a county welfare official in NH. The diocesan official followed up with the welfare

official who was unwilling to substantiate the complaint. In January 1985, a Diocesan official met with Aube in connection with a complaint letter from an adult alleging that as a teenager in Berlin in the 1970s he was molested by Aube as parish priest in the rectory of Guardian Angel Church. The letter also alleged that the complainant stated that he knew that Aube had sexually molested several boys throughout the state all of whom were then adults including one in Nashua, New Hampshire. The original 1981 complainants, as adults living out of state, made claims and reports themselves against the Diocese on account of actions which occurred in the late 1970s which resulted in confidentiality agreements and settlements.