

MEMORANDUM

TO: File – Paul L. AUBE

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

RE: DIOCESE OF MANCHESTER

DATE: August 6, 2002

On this date, the attached documents were received by Priority Mail from

[REDACTED]

The documents were sent to follow up from our telephone conversation on July 30, 2002.

While reviewing the documents, [REDACTED] called on the telephone. I advised I was in receipt of the package. However, I had not been able to completely review the contents. I further advised that upon review, I would be in touch to follow up with him where necessary.

These documents will be made a part of the case file in this investigation. See attached.

End of report.

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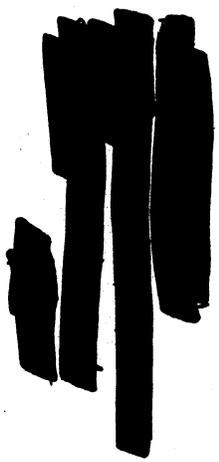
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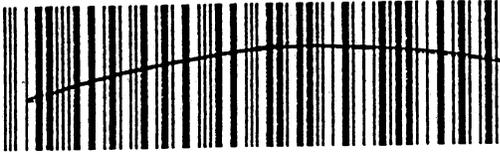


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ATTN: DET. KATHY KIMBALL
NEW HAMPSHIRE STATE POLICE
MAJOR CRIME UNIT
10 HAZEN DRIVE
CONCORD, NH 03305

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4-17

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August 1, 2002

Attn: Kathy Kimball
 New Hampshire State Police, Major Crime Unit
 10 Hazen Drive
 Concord, New Hampshire 03305
 (603) 271-2663

Dear Ms. Kimball:

Following is a chronological index of the enclosed materials for your use:

- I. Correspondence with Diocese of Manchester:
 - A. 9/20/88: 1st report/phone call to Fr. Francis Christian
 - B. 01/06/94: Letter from my mother, [REDACTED]
 - C. 01/18/94: My first letter to Diocese of Manchester
 - D. 01/19/94: Letter from college roommate, [REDACTED]
 - E. 01/31/94: Msgr. Francis Christian's initial response
 - F. 02/23/94: My faxed response to Msgr. Christian's Letter
 - G. 02/24/94: Msgr. Christian's response to my fax
 - H. 03/22/94: Letter from TEC group adult advisor, [REDACTED]
 - I. 03/27/94: Letter from my father, [REDACTED]
 - J. 04/13/94: Bishop O'Neil's initial response
 - K. 05/17/94: Bishop O'Neil's detailed response to me
 - L. 05/17/94: Bishop's response to my father
 - M. 06/06/94: Msgr. Christian per my Confirmation name request

- II. Misc./new documents (not in chronological order):
 - A. 07/10/94: Letter from family friend [REDACTED] and Rochester police investigation of desecration of Holy Rosary Church related to Fr. Aube
 - B. 08/01/02: Cover letter just sent to Diocese of Manchester
 - C. 03/22/95: Letter *NEVER* sent to Diocese of Manchester
 - D. 03/22/95: Addendum per abuse regarding brother [REDACTED]
 - E. 04/20/95: Letter *NEVER?* Sent by my father to Diocese of Manchester
 - F. 08/04/94: [REDACTED]'s proposed canonical processes
 - G. 08/04/94: Ditto
 - H. 04/20/95: [REDACTED] response to [REDACTED]'s proposal

I hope this information is helpful to you. I have also sent copies to the offices of Abramson, Brown and Dugan. Thank you for your time and attention with this matter. Please do not hesitate to call if I can be of further assistance.

Sincerely,

[REDACTED]
 [REDACTED]
 [REDACTED]

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Sincerely,

[REDACTED]
 [REDACTED]
 [REDACTED]

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☐ CORRESPONDENCE

**SECRETARIAT FOR ADMINISTRATIVE AND CANONICAL AFFAIRS**

Diocese of Manchester, 153 Ash Street, P.O. Box 310, Manchester, NH 03105-0310 603-669-3100

September 20, 1988

PERSONAL/CONFIDENTIAL

On September 19, 1988, I received a call from a [REDACTED] from Seattle, Washington. He is currently a youth minister in a parish in Seattle.

After many years of grappling with the problem, and apparently motivated by a recent incident in the Seattle area, he called to inform us that between the ages of about 14 and 18, while he was living in Holy Rosary Parish in Rochester, he was the target of Father Paul Aube's affections. He claims that during these years Father Aube often hugged him, kissed him on the mouth, and massaged him while talking to him about love. He claims that on a visit to Father Aube in approximately 1980 or 1981, Father Aube took this one step further, and tried to fondle his genitals. He claims he was very confused because of this, and only in the past year or so has been able to work it out by himself. He was concerned as to whether we were aware of Father Aube's problem, and concerned that there not be any other victims.

I explained to him that we had become aware of Father Aube's problem at approximately the same time he claims the last incident took place. Father Aube had willingly admitted the problem and had been most cooperative in going through extensive psychological testing and a lengthy psychological counseling. I explained that at the recommendation of the psychotherapist Father Aube had been assigned to hospital ministry, where he would not come into contact with youth in a familiar fashion. I also explained that we had Father Aube's assurances, and had no reason to doubt, that the problem was under strict control. There had been no difficulties since the Rochester situation. [REDACTED] seemed pleased by these assurances. I suggested that he write a letter to us for the sake of the record. He questioned whether the Diocese would be willing to support him in seeking psychotherapy himself if he felt that a necessity, and I told him I would need to discuss this with the Bishop, and that he should make a formal request if he feels that is required.

I spoke, on the same day, with Bradford Cook, the Diocesan attorney, to see if legally there was anything we should do. His response was that at this point nothing was necessary unless some kind of further action were taken by the man in question.

January 6, 1994

Dear Father Francis,

I am [redacted]'s mother and I write this letter with great sorrow. I also include [redacted] name because I know he was molested sexually and spiritually by Paul Lube as well.

The rational part of me knows I should not feel guilty but the emotional part screams with why didn't I protect my sons... where was I?! And then I am enraged to think that the institutional church I have served & led my children to do so as well, has so violently betrayed us. I am old enough to have been graced with the wisdom to discern between my Catholic faith and the actions of some of those who choose to serve her.

[redacted] is young & will learn these lessons but my heart nearly broke when this man of such faith, integrity and courage said to me, "Now I must ask for the truth from the church and if they can't give it to me, then what can they give me?"

When I receive Communion and you say "The body of Christ," I respond "yes we are" believing it in every fiber of my body. When you raise the host & blood of Christ I say aloud with you "Through Him, with Him and in Him, all glory and honor are yours Almighty Father." I do so because

it is the singular phrase that embodies the mystery of the Incarnation and I always wonder why we laity are not encouraged to speak it a lot.

██████████ said you asked what he wanted. I will tell you what I would hope for.

In Christ's name I ask for Truth going back to the ordination of Paul Aube and history of his known molestations, inappropriateness, censures, and also facts on his own molestation. I include the letter because eventually it will help in the understanding & forgiveness process.

Your Bishop needs to personally ask forgiveness of my family and some restitution freely offered without ██████████ asking. Let me give you an analogy. If I wrongly threw my child out of my home, violated him, and years later he knocked on my door and said "you were wrong Mother", and I could see he was starving, ... in truth and in love I must ask his forgiveness, invite him in and feed him without his asking. That would be the symbolic gesture of true repentance.

We will need airline fares to N.H. We will need the opportunity to confront Paul Aube. I want him placed in some environment where he will never again be able to use his manipulating & calculating behavior on one more human being.. (And that is not a hospital as Chaplin.)

The day [REDACTED] is finally able to deal with this he will need intensive therapy which I expect the Diocese of Manchester to pay for.

I am a psychiatric nurse therapist and until recently, Clinical Nurse Manager of a critical unit for adolescents at St. Bernardine Med. Ctr. Our children came to us because of the potential of violence to themselves or others. In all the years I have worked with these wounded children, only about 3 were NOT sexually abused. I know professionally how devastating this can affect one's life and relationships.

I hope you can understand that there are no words to express to you my profound feeling and knowledge as I write this to you.

I ask you, as representative of the Ecological Church, to receive my sons' pain with recognition, reverence, compassion and above all, Truth.

In His name,

[REDACTED]
[REDACTED]

In my graduate thesis I developed a program for sexually abused wounded children. I call it "The Recognition Model" and I entitled it "Our Holy Child."
[REDACTED] as yours.

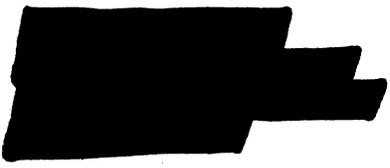
My address is:

[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]

I Am presently in MN caring for my
terminally ill father.

[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]

January 18, 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.:

I wish to bring to your attention a very serious and painful matter concerning the conduct of one of your priests. During the Spring of 1981, I was sexually abused by Fr. Paul L. Aube. It has taken me 13 years to realize that I must act upon this matter. The negative consequences resulting from Fr. Aube's actions were primarily of a spiritual nature. Therefore, I am not asking for a referral to psychological resources, nor do I in the least wish to threaten litigation. What I need, cannot be acquired by force or threat, even if such an approach were successful. I am appealing to you for that which you are most eminently qualified. I seek the judgment of your office as Bishop. I seek truth, compassion, assurance, repentance, atonement, forgiveness, reconciliation and finally closure on this matter.

Enclosed you will find several items:

- 1) A letter describing relevant events leading up to and following the incident of abuse and the resulting consequences.
- 2) An addendum regarding events with my other family members.
- 3) A list of those with whom I have spoken, sent copies of this letter, and/or, requested letters from, in order to lend credibility to my claims.
- 3) Two papers describing my "faith story" written in 1987, and 1989.
- 4) Materials from a seminar which I attended in 1990 entitled "Sexual Abuse by Clergy and Other Ministers". I drew many of my conclusions about the nature of Fr. Aube's actions from this information.

Thank you for your time and attention regarding this matter.

Sincerely,



n

January 18, 1994

My name is [REDACTED] I was born on Easter Sunday, [REDACTED]
[REDACTED] I am the third of six children. My parents are [REDACTED] and [REDACTED]
[REDACTED] We were all registered parishioners at Holy Rosary Parish in Rochester, New
Hampshire from the Summer of 1972 until the Summer of 1977. I also attended the Holy
Rosary School. My father was an officer in the Air Force and had been stationed at Pease
Air Force Base during these years.

To the best of my recollection, it was sometime between 1974-75, that Fr. Paul
Aube was assigned to our parish. I was 13-14 years old at the time. Recognizing that
raising six kids, on the move, away from lifelong friends and extended family was a
difficult job to handle, my mother made a habit to befriend at least one of the local priests,
if possible, wherever we moved. She began to invite Fr. Aube over for dinners, and within
a short time he knew us all by name and we very much looked forward to his company.

The one quality about Fr. Aube that immediately captured our attention and
wonder was what he referred to as his "gift of knowledge". He implied that he could read
people's minds, knowing their thoughts, feelings and aspirations. He even claimed to be
aware of events that had happened to us and others, and sometimes prophesied about our,
or other's futures. This absolutely amazed and captivated me and my brothers.

During one of the first dinners that we had Fr. Aube over to our house, he made
some comments to my 15 yr. old sister about her relationship with her boyfriend, and in
particular, he recounted some details of what had happened on a recent date with him.
When she asked how he knew about such details he mysteriously referred to his gift of
knowledge. (Much later we discovered that he in fact had simply conveyed details of
concerns that my parents had confidentially shared with him about my sister).

My parents were particularly vulnerable in trusting Fr. Aube because they sought
him out for counsel regarding difficulties with their marriage. Aube in turn, looked for
support and assistance from them regarding struggles with his Pastor and with paying
huge phone bills resulting from maintaining contacts with young people, who he had
ministered to at previous assignments.

We lived [REDACTED] town, and the parish was very close to our school. Fr.
Aube often offered to give me, or my brothers a ride home if we wished to visit him after
school, which we did often (in his rectory office/room). These visits were especially
frequent for me during my Freshman year in High School when I was enrolled in Fr.
Aube's Confirmation program. In addition to our discussions, he would sometimes give
me some project to work on, such as drawing pictures to be used in one of his slide
shows. Our visits generally consisted of discussions about religious questions and beliefs.

However, there were two very unique elements to these encounters. First, his very
"charismatic focus", and second, his very physical manner and approach. The best way
that I can describe these elements is to briefly describe a typical conversation. He would
generally start out saying something like "you feel very alone and alienated, no one can

understand you, not your parents, your friends, or your siblings. You are questioning everything, such as who you are, and what you believe. You have all these complex questions and ideas, but are unable to clearly speak them." Now for anyone who is remotely familiar with Erikson, or Kohlberg, they would recognize that Fr. Aube was simply describing the common themes of adolescence which his own psychology background had taught him. Yet, to me this was the first person who seemed to understand, or know me. I was amazed at his ability to know my thoughts and feelings. When I asked how he knew these things he said it was because of his "gift of knowledge", that the Holy Spirit had given him the power to see into the hearts of others. This was further reinforced by his throwing in an occasional detail about me that he may have received from my parents, or another family member.

Our conversations were also interspersed with constant and increasing physical contact. It started simply with quick and big bear hugs and occasional playful wrestling. Yet the frequency increased, and began to include an occasional kiss on the cheek, then later on the lips. The length of the hugs also increased, to where they were sometimes long embraces, while caressing my back or running his hand through my hair. The kisses also progressed from a peck on the cheek or lips to an occasional prolonged kiss on the lips. The physical contact was always done in conjunction with intense expressions of concern and "Christ like" love for me. "I love you", he would say, "like the Lord loves you". And referring to scripture he would say "God loves you so much that if you were the last person on earth, he would still send Jesus down to die for you, and I also would die for you!" This message would be delivered between hugs, and with an intense eye locking stare. Here was a priest of God, respected by my parents and the community, telling me that he would die for me! He would die for me, a gangly, awkward, freckle faced kid! How could I ever offer love as big and generous as that? "You are so special, God has something very special planned for your future!", he would say, "you will be called to do great things for God and his Church!" And I would respond, "everyone is". "I am not talking about something just like everyone", he would say, going on to imply some prophetic vision of some very unique and incredible calling for me, just me! I was like Jeremiah, who was called even from the womb.

On one hand, I was extremely uncomfortable with the nature of his physical contact, and yet on the other, his apparent and intense empathy, understanding, love, affirmation and concern was hypnotic and irresistible. This was especially the case for a confused and lonely 14 year old who recently moved to the area and had no childhood friends, who lived far from town and classmates, and whose parents were having marital difficulties. This sense of direction, the implied answers about my future, and about who I was, and this fascinating "gift of knowledge", which (I was told) was available to me through Fr. Aube's counseling, was what kept me coming back to him.

Fr. Aube often pushed me to consider priesthood. He would state that unless I was willing to offer all of my life to God, even if that meant becoming a celibate priest, I would never honestly know God's will for my future. When driving me home we would have long conversations about why I should consider priesthood. This was a consistent area of inquiry during our meetings. Prior to these discussions, I had never seriously entertained the thought of becoming a priest.

During the Summer of 1977 when I was 16, my family moved to [REDACTED]. My older brother, [REDACTED] entered the Air Force and within two months was stationed back at Pease Air Base in New Hampshire. In the balance, I was more relieved than sad to end my relationship with Fr. Aube. Shortly after moving to [REDACTED] my mother enrolled my younger brother, [REDACTED] and me on a Teens Encounter Christ (TEC) weekend retreat. (Since this was similar to the Cursillo and Search retreat movements, I will assume you are familiar with the TEC organization). This was largely a very positive experience for me. For the first time in my life, I felt that I had begun to experience God in a way that Fr. Aube had spoken of. After several months of involvement in this movement, I was picked to give a talk on my Confirmation at one of the upcoming retreats. Since Confirmation focused on gifts of the Spirit, I could not think of a more effective witness to this than Fr. Aube, who could show physical proof of the Spirit's power. So I petitioned my parents, and the leaders of TEC to fly Fr. Aube out for a retreat. Although it was not customary for the TEC organization to do fundraisers, they approved of and assisted me in organizing a Car Wash to raise money for Fr. Aube's ticket, of which my parents paid the balance. Sometime around the Spring, or Summer of 1978, Fr. Aube flew out to [REDACTED] for a week, and attended the retreat. In retrospect, the entire visit was rather strange, painful and quite confusing for me. Three significant events immediately followed the retreat.

First, a high school Senior attending his first retreat arrived at our house one night with his girlfriend. Fr. Aube began to describe details of a "spiritual struggle" in which they both had confronted one another. Fr. Aube explained that [REDACTED] (for lack of a name) possessed the same gift of knowledge that he did, except that [REDACTED] had been using his in service to himself, and Satan. He said he had become aware of [REDACTED] presence (on the plane ride out to California) even prior to ever seeing or meeting him, and that during the retreat they had in fact engaged in a struggle, without saying a word to one another. [REDACTED] acknowledged that he had been involved in some sort of cult at one time, and apparently agreed with Fr. Aube's interpretation of events. That is the very least I can say about this incident, without filling 3 more pages.

Second, later in the week Fr. Aube helped lead a prayer service at the Holy Spirit Church in [REDACTED] which was used as an opportunity for the retreatants (some 150) to gather following the retreat. That same week everyone received news that a young man who was involved in TEC had been killed in a car accident in Texas. At the end of the Liturgy the young man's sister "flipped out". She began to accuse Fr. Aube of being possessed by Satan, and that someone's car was sabotaged to blow up. To this day, I have no idea what caused her to lash out the way she did, or to make such bizarre accusations.

Third, [REDACTED] the founders of the regional TEC movement out of Vallejo, California, requested that Fr. Aube not return to any future retreats. Defending Fr. Aube, I pressed [REDACTED] about why this was the case. He never did give me a clear explanation, except to say that numerous parents were upset, because their kids were running up high phone bills calling Fr. Aube in New Hampshire after he returned. Many had nick named him "Fr. Aube Won Kanobe" in reference to the popular Star Wars movie since the "Force" seemed to be with him.

One night gathered around the dinner table he said, [REDACTED] could become a priest if he could ever learn to control his sexual urges". He may have been using his "gift" to

guess at a detail of my life, yet he already explained that it did not always work, and that he sometimes sinfully allowed himself to speak rather than God through him. In this case, he was quite wrong. I was very much a virgin at 17, and had very "clean" relationships with my girl "friends" at TEC and at school. Yet, I still felt ashamed, and concluded that my thoughts (which I believed he could read) were still quite impure. This and other sexual comments always stood out in my mind because it was the only subject about which Fr. Aube became somewhat harsh and judging. Otherwise, he was always extremely affirming and loving (which could be seen as attempts to seduce and groom).

The night before he was going to leave, he came into my brother's and my room as we were going to bed. In the course of hugging and kissing us good night, he told [REDACTED] that he possessed the gift of Knowledge, and told me that I possessed the gift of Love. I was disappointed because I wanted to have the power of the gift of knowledge.

Within weeks after Fr. Aube's visit, my connection with TEC became very difficult and confusing. Many of the teens were looking to me for explanations of what had happened. Most wanted him to return because they were fascinated and taken with him in the same way I was, and many, including me were simply confused. Fr. Aube had also conveyed to me that he was confused as to why the leaders had judged him so unfairly. Because I had no clear understanding of why he could not return, I made up lies about his busy schedule, costs, etc. I privately blamed the leaders of TEC for being blind to Fr. Aube's power and potential to heal and help lonely and troubled teens, and for putting me in a position where I had to lie to protect both them and Fr. Aube. I also blamed myself for initiating all this bizarre confusion and conflict within the TEC organization, and with my new friends. Finally, in anger and confusion, I abruptly stopped going to TEC, and for the next two years, I stayed away from church. My attitude with my parents changed dramatically for the worse. I began going to numerous parties, and my relationship with girls consisted of one night "makeout" sessions.

Other than occasional phone calls, I did not see Fr. Aube again until the Summer of 1980 when I was 19 years old. At that time, I took a trip around the country on my way to [REDACTED]. In New York City, I stayed with a girl that I knew from TEC. I spent the day and evening cruising around [REDACTED] with her, her boyfriend and her cousin. That night, we went back to her cousin's apartment, and to my amazement her cousin invited me to sleep with her. It was the first time I was ever "with" a woman, or that I ever had such an opportunity to "know" one biblically, which I declined with some difficulty. A few days later, I arrived in New Hampshire to visit with Fr. Aube. During an informal confession, I recounted to him the events of a few days before. When I finished, saying that I was at least proud that I had retained my virginity, he responded with an odd and abrupt, "so what did you do, skull fuck her"? Since I did not understand what that was, he explained that it was oral sex. "No", I replied, somewhat baffled at the nature of his response. I went on to relate to him the difficulties of the past two years, and my desire to clean up my life. I specifically choose to go to school at [REDACTED] because I felt it would be a more disciplined environment than the beaches around the [REDACTED] where I was also accepted. He once again challenged me to offer everything to God, even if that meant priesthood. It is not what I wanted to hear, but expected nevertheless.

The first two weeks after I arrived at [REDACTED] did not go as I had planned. With all the "Freshmen" excitement of being away from home, I slipped into the same party and "makeout" scene which I wanted to escape and change. I became very disgusted and ashamed of myself. I felt I was full of lust and corruption. Depressed and feeling very empty, it was at that time that I finally decided to take up Fr. Aube's challenge and offer all to God, even complete celibacy. I fantasized that I had committed suicide. I envisioned throwing myself into the path of a large oncoming truck. I concluded that if I had in fact killed myself, I would no longer have a life; therefore, my life from that time forward was God's. This was the only compelling reason by which I deserved to live even if it meant being an utter fool for Christ. "Brother will betray brother to death, and the father his child; children will rise against their parents and have them put to death. You will be hated by all men on account of my name; but the man who stands firm to the end will be saved". Matt 10:21-22.

I experienced what I believed to be a very intense conversion experience. I believed the only way that I could properly discern priesthood was to live the vows. So I announced to my friends that I was now celibate, I would not drink alcohol, I would only listen to Christian music, I began to give away, or share all my possessions. I also began to fast one day (24 hrs.) a week, and refused to work on Sundays to the point of changing my Christmas return flight from [REDACTED] so others would not have to work for me on Sunday. Needless to say, this was not easy. I became the brunt of jokes, and a great source of aggravation to my family. Although at the same time, many of my friends greatly admired my strength in standing up to peer pressure. I deeply struggled every day with the temptations. I went to morning, afternoon and evening vespers with the Benedictine monks every day to discipline myself. My only mentor, who counseled and supported me in these struggles was Fr. Aube by way of numerous phone calls. I even had him talking to others including my roommate. Once he prophetically told my roommate "some day you will be a priest, but you will not find God while at [REDACTED]". I began to emulate Fr. Aube's behavior by experimenting with counseling friends. I assumed my "powers" or gift of knowledge was still weak, but would strengthen with faith and use. I would hug classmates, give them that intense mystical stare, tell them that I, like Christ, I would die for them. I would make conjectures about what they were thinking by intensely observing their every word and gesture. Often they were amazed and asked how I knew these things. I would mysteriously allude to my gift of knowledge and the powers of the Spirit.

The last time I saw Fr. Aube was several months later in 1981 during my Spring Break when I hitchhiked out to New Hampshire. That visit was the most disturbing. I very much wanted to see him to seek counsel with all that I was experimenting and struggling with. I ended up staying with a young woman named [REDACTED] and her mother. I had a big crush on Vicki when I was a Sophomore in High School. She was also in my Confirmation class, but she recalled Fr. Aube being mean to her, which seemed impossible to me. At the time her sister had been diagnosed with cancer and Vicki's life was deteriorating with drug use. I tried to compassionately counsel her, while trying to contain my own passions. We spent a couple of long evenings talking and embracing each

other. During those times, I found myself becoming quite aroused, and so I desperately prayed to God to help me contain my desires.

Shortly after this, Fr. Aube and I got together one evening, in the rectory. I relayed to him many of the things I was struggling with and he patiently listened. He then began telling a story about a man who came to visit him seeking "love". Because he was told that Fr. Aube gave good love. He said the man was homosexual, and that he gave him love (he paused waiting for my response, then continued), but not the kind of love he expected. He gave him the love of Christ. He asked if I understood that about his love toward me, and I said yes. All the while the familiar physical contact was taking place, yet this time the kisses on the lips, and the hugs were even longer. He then began to pull the shades as he sadly informed me that a family in the parish was currently accusing him of sexually abusing their son, whose relationship with him was little different than mine. He could not risk having someone see us embrace and misinterpret its meaning. He asked if that was OK with me and I said of course. And I assured him that I did not consider anything he did with me abusive. His focus then returned to my struggles. He asked, "If you lost your virginity, would your whole faith fall apart with it?" I replied that I did not know. I hoped not. He then asked me to pull down my pants. I said I was very uncomfortable with that and would rather not. "Don't you trust me?", he said. "It's just not normal, and that makes me very uncomfortable", I replied. Fr. Aube then talked about how much our faith expresses itself in a way that the world would not define as normal. God's love is certainly not normal, nor clearly understood. Again he asked me to simply trust him, and to put out of my mind what "the world" would consider normal. After about 10 minutes of discussion, I finally and reluctantly agreed and pulled down my pants. After all, he loved me enough to die for me. The least I could do was to trust him, and risk a little embarrassment. "Your underwear too", Fr. Aube said. He then kneeled in front of where I was sitting and began to fondle me. "See, it's just a penis", he said. After a minute he asked, "what's wrong?" At first, I did not know what he meant, and then realized that he wanted me to get an erection. I responded, "well last night with Vicki I prayed to God to help me not to feel desire, and I believe he is helping me".

Fr. Aube abruptly stopped and told me to go ahead and put my pants back on. Shortly after that he offered to bring me back home. We rode quietly back to [REDACTED] At the time, I still very much wanted to believe that what had happened was done out of concern for me, and with good intentions, but his nervousness scared me. When he stopped in the driveway he turned and said, "I'm not a homosexual". "I know that", I replied. "I am in counseling, and am getting help", he said. I did not want to understand why he was telling me that, but I assured him that I did not think wrongly of him. He then insisted on purchasing a return flight for me, which I initially declined, but he insisted saying that he was concerned for my safety, so I happily accepted. We then embraced and said good night.

Our visits before my leaving were brief. Although during one of the days he strangely drove me up to a wooded lot in the mountains that he said he was interested in purchasing for a theater/restaurant. We walked around in the woods for a short while and then returned. The whole story seemed odd and fabricated as if he had something else in mind, but never revealed what it was.

Following that visit, the phone calls soon became less and less frequent, until they stopped altogether by the end of my Freshman year. I went through cycles of denying and accepting what had taken place. On the one hand I could not imagine that he had in any way tried to abuse me. His actions over the previous six years seemed so genuine, the evidence for his "Gift" and "Power" was so compelling. Yet the events that took place and his recent transfer to a hospital assignment confirmed that there were problems.

But the consequences of accepting it as abuse were too overwhelming for me. By that time I had decided to become a Theology major. Had my spiritual journey, of which Fr. Aube had been such an influential piece, been built on lies, seduction and perversion? Was his daring and courageous love and compassion, which I tried so hard to emulate, been grounded more in sexual desire rather than the power of the Holy Spirit? Then what sort of behavior had I been mimicking. On what type of counsel had I based my decisions regarding, dating, lifestyle, belief, school, studies, friends, vocation, etc? With what voice had I called others to conversion? And my God, who would believe that a 19-20 year old was gullible and naive enough to be sexually abused? And since I was working with teens in youth groups was I going to be suspect as the abused become abuser? Was this the "profound" and "unique" future God had in store for me?

About six months after the incident, I become overcome, confused and very doubtful that God was calling me to be a priest, or a prophet akin to the Old Testament, with martyrdom, persecution and all. It was a critical turning point in my faith life. I desperately petitioned God to release me from this burden. I asked for a normal life, a wife, a family. Since I could not discern an answer, I concluded by saying "God, this is what I am going to pursue, if it is not your Will then (like Job) take it from me, even if I should protest". In other words, "do not give me children, and take my wife from me." It was after that day and that prayer that I ceased all of the radical religious behaviors of celibacy, fasting, etc.

In general, I tried to interpret the events with Fr. Aube positively. I concluded that since he often tried and said strange and unusual things, and since I was very troubled with my sexual desires (toward females), he must have been trying to help me. The scope of the betrayal and humiliation that I sensed was far too great for me to accept for many years. It was far easier too cling to the evidence of his "gift"; evidence that God was in fact present through him to me. I felt that I should simply dismiss the rest as human weakness that should be forgiven. Consequently, I developed a very formidable, positive and courageous front, denying what I considered destructive thoughts, dwelling on the negative aspects of past events.

I did not dare discuss these events with anyone else during my years in college. With a pit in my stomach, I even silently watched as my brother [REDACTED] and a friend of his hitch hiked out to visit Aube the following Spring of 1982. By then Fr. Aube had been transferred to a hospital assignment. By the end of my Freshmen year enough doubt crept in to cause me to very slowly begin retesting, rethinking and reexamining all of the actions and words of Paul Aube.

The first significant crack in the "front" I created occurred at the end of my Junior year at [REDACTED]. I began dating a young woman (I'll call her "Julie"). On our third date, I invited her up to my dorm room, where I was the Resident Assistant. As we walked past the room of my Supervisor and Faculty Resident, [REDACTED] she became very tense.

Later she informed me that the year before, she had been involved in negotiations between her family, Fr. Perrigan and the University concerning an incident where he had sexually molested her. It was agreed that if any further incidents occurred, Fr. Perrigan would be removed from contact with the students. At the same time, a female student I worked with in Fr. Perrigan's dept. at the St. John's Liturgical Press, had been quietly protesting about his sometimes constant physical advances. By the beginning of the following school year, Fr. Perrigan was removed from any contact with the students. Although his "temptations" seemed far more understandable to me, the incident and the University's response was disturbing to me.

At the same time, during the Summer of 1983 my parents separated after nearly 25 years of marriage. With all of our moving around in the Air Force, the two primary constants in my life were my family and my church. When the pillar of my family began to fall, the already cracked and damaged pillar of my relationship with God and church began to fall as well. I allowed the feelings of betrayal, anger and bitterness to overcome me. These feelings were further compounded by the fact that I had decided to continue in my theological studies (perhaps a very expensive and temporary form of therapy). Only one semester remained before completing my undergraduate studies as a Theology major.

It was also at this time that I met my future wife [REDACTED]. She was the first and only woman that I ever dated for more than two weeks. Although, I was very grateful for the relationship, I was filled with doubts and guilt, nevertheless. I became completely absorbed in the study of vocations and gnosticism. I was not required to return to [REDACTED] during the first Semester of my Senior year, so I took a course studying the Gnostic Nag Hammadi Library at the [REDACTED]. Many of the professors at the [REDACTED], were part of the first American team given the opportunity to interpret the NH Library into English. I pored over articles in theological journals preparing a 25 page paper on the Gospel of Thomas. In the course of these studies, I realized how "Gnostic" Fr. Aube's approach was. Not only did he often emphasize a special "knowledge" which led to ones salvation, but his whole approach to sexuality was laden with a sense of shame and evil. The flesh was carnal and bad. Knowledge and Enlightenment saved one from damnation. We must use mind over matter. Forgotten was incarnation, and the constant reminder of Genesis about flesh and the created world: "and God saw that it was good." Much of the church still preaches a "Gnostic" influenced and tainted theology. This was certainly not all Fr. Aube's influence. Nevertheless, I felt both liberated and angry through this insight. Liberated, because I felt that it was now possible that I could live a married life feeling as redeemed or as "holy" as choosing a celibate life. My instincts told me that choosing celibacy out of a sense of shame was not the best of reasons to become a priest. I also felt angry because I had invested such a tremendous amount of time and energy struggling with a theology of sexuality which fundamentally was not "Catholic". And the man who had challenged me to begin that struggle was the epitome of "Catholic", at least in his official office as priest.

During the second semester of my Senior year and last at [REDACTED] I completed my final two theology classes. One was required and the other was a graduate school course on Vocations, principally marriage and the religious life. Like any Senior, I was confronted very urgently with my future. Although I could more clearly and finally recognize what had taken place with Fr. Aube, it introduced a number of obstacles to any

objective discernment regarding my future. My education vastly broadened my horizons and certainly benefited me; however, when it came to the question of a (Sacramental) vocation, I was still filled with confusion. My parent's separation after 25 years of marriage certainly affected my view of marriage, but not as much from a Sacramental aspect. My struggle with the Sacramental and religious nature of marriage, or priesthood (the question of what is God's Will for me) was effected far more by the events connected with Fr. Aube. It essentially came down to one question: "what was of God, and what was of Aube?" In other words, I would have to accept one of two scenarios. Either Fr. Aube was in fact often inspired by the Spirit and genuinely discerned a vocation for me, and in moments of weakness he turned from God and sinned. Or, the majority of everything he said and did was for the purpose of seduction, and a need to feel a demigod like power over those on whom he focused. If the first were true, then I certainly could not abandon this challenge or "call" lightly without in effect sinning myself. I could never genuinely pray "Thy Will be done!" in the Lord's Prayer at every Mass. In effect, I would cut myself off from God, the Eucharist and the Church. If the latter were true, then I could never trust that I had chosen priesthood, or any religious vocation out of any sense of "calling", or response to God. It would have been a response to seduction, *to remake myself into the image of Aube, not God*. Fr. Aube either inappropriately discerned a false "Calling" for me, or effectively retarded my ability to respond to a genuine "Call" by sexually abusing me. "A sound tree produces good fruit but a rotten tree bad fruit. A sound tree cannot bear bad fruit, nor a rotten tree bear good fruit." (Matt 7:17-18) In essence, a sound tree would not have done what Fr. Aube did, and consequently, I was his rotten fruit. My own deep moral confusion was a resounding testimony to this conclusion.

I began to deeply resent him, the Church and essentially God for leaving me on the brink of my future feeling lost, and ridiculously confused about where my life had come from and where it was going. I prayed desperately for guidance, and the answer consistently came back: "you should not be a priest, but you should not marry either, but at the same time you are strongly called to do both". In other words, nothing made sense. I did not see my problem as primarily psychological, so how could counseling help? And I was not inclined to trust the advice of any priest or religious person that I knew at the time. It was unwelcome news, so I remained silent.

In May of 1984, I realized that I was arriving before the world with my \$32,000+ Theology degree in hand, enraged at the God and Church which it represented. In essence, it was worthless to me, a huge symbol of betrayal. I felt that God had betrayed me for bringing Fr. Aube into my life. I could not teach, nor preach that which I wanted to cross exam, criticize, and expose as a lie.

This inability to confidently discern my Vocation has been one of the most significant and painful consequences of Fr. Aube's breach of a sacred trust. I had concluded that I was entirely unfit for the priesthood (or vice versa), and yet when I turned from this I was tormented by guilt and confusion. For many years, I have had great difficulty in developing a "secular" career path without eventually feeling guilty and ashamed. My gifts were meant to be used in direct service to God. Am I a prophet turning his back on God, a pathetic and weak opposite of Job? Yet my desires for a companion and family were equally strong. In the midst of my cynicism and anger, I had no capacity to believe that either a married, religious, or single life would be blessed by

God. In retrospect, I don't believe I had the capacity to trust God, since I felt betrayed by God. I was taught to believe that a priest was the very symbol of Christ, especially when in the act of dispensing Sacraments. In my case, most of my relationship with Aube took place within the context of informal Confessions, within the Sacrament of Reconciliation, with "Father" Aube acting in the name of Christ.

One reason that I even kept associated with the church, shortly after my graduation was out of respect for [REDACTED]. He had been in charge of campus ministry at [REDACTED]. There he had worked with my sister, and eventually became a good friend of our family. He was subsequently transferred to the [REDACTED] where he directed the St. Andrew's [REDACTED]. Since our family had moved nearby to [REDACTED] eventually worked with [REDACTED] on a project to build a new Center. He was aware of my anger, and disillusionment, but attributed it primarily to my parent's separation. Nevertheless, he wisely and patiently focused my attention on some tasks which did not require an orthodox response.

In Dec. of 1984 Fr. Michael witnessed my marriage to [REDACTED] whom I had met during the Summer of 1983. I knew in my heart that I did not feel confident that God blessed my "Vocation" of marriage. At that point I was tired of trying to figure it out. At the time, I did not know if I even believed in God any longer. I simply knew that any "Calling" from God was not making any sense. [REDACTED] as real, and she did make sense.

[REDACTED] and I moved briefly to Oakland, California, and then in August of 1986 we moved to [REDACTED]. By the Spring of 1987, I was disillusioned with doing the same kind of work that I had done prior to college. It essentially had no redemptive value to humankind. I concluded that I had wallowed in self-pity long enough, and needed to stop tormenting myself further. Although, I still harbored doubts about my relationship with the Church, I felt that I could at least make an effective religious education teacher at a local High School. I knew a great deal about the teachings and History of our Church, and felt that I could impart these without addressing my own beliefs. I needed to put the past behind, pick up the pieces and continue forward. And I especially needed to convince myself (or God) that my marriage had "Sacramental" value. That our relationship was in fact a witness to those around us.

Because of my volunteer background in youth ministry, I was directed to look into youth ministry positions. Effective July 1, 1987, I was hired as the full time youth minister for St. Anthony Parish in Renton, Washington (and consequently Jennifer was too, whether she knew it or not). I was responsible for the Junior & Senior High and Confirmation programs.

During the beginning of my third year in 1989, news broke in the Archdiocese that Fr. Jim McGreal, a former priest in our parish of seven years, was being charged with numerous counts of sexually abusing young boys. I suddenly found myself, along with the rest of the staff and the [REDACTED], helping prepare a response to the victim's families within our own parish. At the same time our associate priest decided to announce to the parish that he was homosexual, because he was deeply troubled by the association of

pedophilia with homosexuality. The TV News Program 20/20 soon arrived at the parish to interview our associate.

Following the McGreal case, in the Spring of 1990, Archbishop Hunthausen required every lay and religious minister in the Archdiocese to attend a daylong seminar on sexual abuse. The seminar was entitled: "Professional Ethics: Sexual Abuse by Clergy and Other Ministers". It was during this seminar that I finally and fully accepted that the vast majority of my relationship with Fr. Aube had consisted of seductive and "grooming" behavior. By this time nine years had past since the incident in 1981. For the first time, I told [REDACTED] about what had happened. Within a week of this seminar, I called the diocese of Manchester to inquire about Fr. Aube. For some time, I had been troubled by the fact that due to my silence, other young men may have been abused by him, including my brother [REDACTED]. At the time, Msg. Francis Christian would not offer any information. He simply suggested that I write a letter. Since I only wanted to know if the diocese was aware of Fr. Aube's behavior, I then proceeded to call Msg. Simmard at Holy Rosary Parish. He flat denied having any knowledge of any accusations or cases involving Fr. Aube. At that point I told him that he was lying and hung up. I know that it was naive to assume that such information would be made available to a stranger calling out of the blue, however, I was still surprised at the apparent fear, defensiveness and lack of genuine concern. This conclusion has been substantiated by the fact that no one attempted to contact me after a quick investigation showed that my story was true.

At the time, I was very hesitant to pursue the case any further. My work history since college had been very spotty, and at least now, I had an opportunity to "cash-in" on the investment of my education and background. I knew that by revisiting this past event, it might create doubts, confusion, anger, etc. that would threaten my ability to work in the very institution that I was in effect criticizing. Consequently, I "washed my hands" of the matter and assumed that if the Diocese of Manchester did not wish to deal with the case it was to their own peril. I felt that I had at least made the attempt.

I remained at [REDACTED] for five years, from July 1, 1987 to June 30, 1992. I believe the judgment of those I worked with would be that I conducted myself in a very competent and professional manner during those years. In fact, during my last year I was elected as the Chairman for the [REDACTED] Association of Youth Ministers (AAYM). I would invite you to contact [REDACTED] director of Youth Ministry, if you would wish to inquire about my conduct, or state of mind at that time. Since I was suspect of my every thought and action in relation to the teens with which I worked, I can confidently say that I was not a victim who became an abuser.

One of the events that precipitated my leaving [REDACTED] also eventually led to my reexamining the memories of Fr. Aube. Although I considered resigning my position in the Summer of 1993, I unfortunately, left under less pleasant circumstances in 1992. I cannot describe the relevance of these events without going into some detail, so please bear with me.

During the Spring of 1992, my Pastor informed me of some drastic cuts that would affect my program. Essentially, I would have to lay-off my part-time assistant and assume a third more responsibilities. These sort of things happen every day, except in this case, I felt that our new associate Pastor had inappropriately influenced the decision by introducing some very distorted information comparing my program with one in his

previous parish. Since I knew and had worked with the youth minister ("Joe") at this other parish, I eventually spoke with Joe at length. I shared with him my suspicions that my associate pastor was gay, and felt that he was somewhat attracted to me. I also felt that he dealt with his condition by reverting to a "hell and damnation" theology that flowed out of his own self hatred. And I suspected, but had nothing concrete, that he often lashed out at me personally and professionally in order to suppress his feelings of attraction. In other words, he was angry at me for feeling attracted to me, but unfortunately others, such as my assistant, were going to suffer for it. Joe later informed me that he too had some history with this priest. In fact this priest had fallen in love with him and had started acting quite aggressively, to the point where it was quite obvious to others on the staff. As a result, this priest was eventually forced to leave the parish. He clearly had a controversial and predominantly negative reputation everywhere he went. He was extremely difficult to work with, was considered incompetent, and sexually troubled. Yet the Archdiocese, by virtue of his priesthood, vested him with its full authority and blessing. On the other hand, I felt disgraced. My place in the church seemed an obvious joke. No matter how hard I worked, no matter how competent or effective a minister, I was still a lowly lay-minister with no real voice, or authority. In fact, the formal legitimacy of my ministry was dependent upon this priest. This was intolerable for me, and I became constantly filled with rage and anger. I wanted to physical hurt this man who even with his sexual hang-ups had somehow managed to manipulate such a significant part of my life, and livelihood.

I wished to address the issue with the Archbishop, but I was too suspicious of my own response, given my background with Fr. Aube. The parallels were too obvious, and the scope of my feelings of anger, betrayal and rage were far out of proportion to the actual events at hand. Once again, I quickly became completely disillusioned. I questioned why I was doing ministry anyway. Given that I had never gone to counseling and therapy regarding the events with Aube, I was probably using my ministry as a form of therapy. My being there had nothing to do with a "call", it had to do with making sense of the events with Fr. Aube and legitimizing my theology investment. The thought of that made me cringe. Because of my own increasing self doubts, I became less and less able to respond to the situation at the parish in a professional and constructive manner. My approach to problems, other staff members and the acting Pastor became increasing cynical, sarcastic, unconstructive and self destructive. By late Spring, I was tormenting over the decision to resign, when impulsively and in anger I resigned in the middle of a Parish Council meeting while arguing with the asst. pastor. I was relieved with my decision, since I concluded that I was becoming a more cynical and pathetic person.

On July 1, 1992, one day after leaving my job at [REDACTED] I began work on a 1,000 square foot addition/remodel of our home. It became my full time job. No people, no responsibilities, just me, my hammer, and my anger banging away, hour after hour, day after day. I told numerous associates that "I could not see the forest through the trees" any longer. I felt compelled to crawl into a hole, to pull back and reflect, to get to the heart of what had been unsettled in me for so long.

At the same time, I was given a golden opportunity to work with a friend of mine who was an architectural designer. He, like numerous people throughout my life (who

saw my artwork) felt that I had a natural inclination and gift for such work. Since I had often regretted never pursuing this career, I grabbed the chance, even though it had its initial sacrifices. Since I was still predominantly working on my house, I did not start do extensive design work until this past Summer of 1993. Since this work involved hours of quiet work in front of a computer, I was given much desired time to simply think and reflect. I assumed that time would wash away the anger and pain as it seemed to in the past when I turned from the church and from God.

Two events coincided to disturb this quiet, reflective time of mine. The first was that Fr. Michael Sweeney was transferred to the [REDACTED] as Pastor, and second, I was asked to attend the ordination of a very good friend of mine from college who had been in my wedding party. My estrangement from the church and the fact that I no longer received Eucharist certainly raised questions that were difficult to honestly avoid with Fr. Michael, especially since he expressed an interest in hiring me. Once again I became very troubled about what God was calling me to do. On the one hand a miraculous opportunity to pursue architecture seemed to have been handed to me, and on the other the "coincidence" of Fr. Michael's transfer and my friend's ordination also seemed to point back to the "prophetic" future that God was supposedly calling me to. Once again the guilt and shame of pursuing a "secular" career began to hang over me. But I also knew that I was in no shape to return to work within the church.

In August 1993, I flew out to Notre Dame, Indiana to witness Bill Lies' ordination. The ceremony was very beautiful and very powerful for me. Yet during the vows I was overcome with a flood of emotions and intense emotional pain. I was not receiving Eucharist. And as much as I felt utterly estranged from the church, it was the only place where I felt truly at home. I felt that I had betrayed God for rushing into my marriage without fully discerning my own vocation, and at the same time I had betrayed [REDACTED] by virtue of the same act. I felt that our current inability to have children was a punishment for this betrayal, and I had in affect brought that upon her. I also felt completely adrift again in regards to my career. It seemed that I was being directed back to the church, but that made little sense. The church, practically speaking, offered few viable careers. As the service ended, I quickly left and uncontrollably sobbed all the way back to my room at the Seminary where I was staying. It was the very intensity of my pain and the bizarre thoughts connected with it that made me realize that the events surrounding Fr. Aube were at the heart of much of it. Intellectually, I felt these thoughts and memories were garbage. But obviously they still had a powerful hold and effect upon me. Although my leaving [REDACTED] had been unpleasant, it was not THAT significant and an entire year had past in the interim.

In November, I flew down to [REDACTED] and met with my roommate from my freshman year in college. While we were at dinner he asked, "What ever happened to that Fr. Aube friend of yours?" "Why do you ask?", I said. "He said I was going to be a priest one day". "I don't think you need to give it that much credence, especially since you're married now", I replied. "Well, you never know." "Do you mean your wife could die someday and...?" "You never know", he shrugged.

It was shortly after my trips to Notre Dame and [REDACTED], and in consultation with [REDACTED] my college roommate, friends and previous

associates at St. Anthony's that I concluded I needed to go beyond resolving the residue of Fr. Aube's betrayal simply in my head. And as I said at the beginning, I need to hear the truth. I need to hear your judgment upon this matter given that you are familiar with and responsible for the person and priest, Paul L. Aube. I would like to hear Fr. Aube's response as well.

Predicting futures and self-fulfilling (and often self-destructing) prophecies is powerful stuff. And in my estimation, sacrilegious behavior given that any young Catholic man is bound to have enough trouble appropriately wrestling with the question of priesthood at some time in his life.

Claiming the ability to read minds, in order to gain spiritual credibility, or to elicit adulation from the young and innocent, is behavior generally associated with the "Psychic Friends" phone line, and not with Roman Catholic Priests.

Speaking in the name of Christ and the Holy Spirit as a means to develop an unusual degree of trust with a family, or individual for the purpose of seeking sexual favors and personal edification is an unspeakable betrayal. It is vulgar, profane, and sacrilegious. It is ultimately a blasphemous, insidious and evil act which violates everything that is of God and Church. Fr. Aube betrayed not just me, but my family, my friends, the Church, your office as Bishop, and his as Priest. And he betrayed God. Consequently, the need for reconciliation in this matter is not simply mine alone. If the church cannot speak the truth about itself it has nothing to say. If it cannot recognize its own need for healing, then it is blind. And if we all assume that we can achieve some sort of reconciliation while remaining behind the walls of our private pain and fear of political or legal consequences then we have simply added to the corruption of Christ's Word which calls us to action. To assume that a gesture of offering therapy, or my forcing litigation would somehow cause the consequences of this sin to disappear is absurd. But these are my judgments. I wish to hear yours.

Therefore, I come to you now with some specific requests. I certainly do not expect that some miraculous and well placed word or meeting will somehow magically soothe and remove all the harm done, yet to do nothing, or to act through litigation is an act of despair. As I said at the beginning I am seeking truth, compassion, assurance, repentance, atonement, forgiveness, reconciliation and closure. In the materials that I received from the Clergy Abuse seminar there was a page entitled "A Theological Context for Action: Justice Making". I have enclosed a copy with this letter. I believe it accurately sums up what I need and want.

1. Truth telling: I am very grateful for the information that you have already provided me. It was a great relief to know (after 13 years) that I was not alone, or crazy in my assessment of the situation. However, please do not insult my intelligence by claiming no knowledge of any suspicions regarding Fr. Aube's behavior, prior to and during his assignment at Holy Rosary. If possible (if approved by him) I would like more detailed information regarding his case history and personality profile, so that I can better understand his relationship with me.

2. Acknowledge the violation: Describe to me what you see as the truth of this matter, name the abuse in your own words, and give me your judgment. I would also like a written response from Fr. Aube addressed to me, my brother [REDACTED] my parents and my family as a whole. If deemed necessary, ask his Supervisor and/or Therapist to review and to write comments on the content of his letter(s) prior to *your* sending them. Please do not require Fr. Aube to write such a letter. He must be free to choose to do so himself.

3. Compassion: If you read and act upon this letter, I will judge that to be a compassionate response.

4. Protect the vulnerable: I have struggled to articulate this request for some time. I have concluded that I simply do not trust you to act on this primarily for two reasons. First, after clear evidence was brought forth in 1981 concerning Fr. Aube's conduct, little effort (in my estimation) was made to identify and invite other victims to come forward. Had the diocese acted immediately in suspending Fr. Aube pending an investigation, the abuse with me would have never occurred. Second, a quick investigation following my phone call in 1990 confirmed that my story was true, yet (once again) no one attempted to contact me. Your primary concern was, and is, to protect Fr. Aube, and the Corp. of the Diocese. I am asking you to provide me with evidence that you have, and are protecting the vulnerable and seeking those harmed (and not only when you are forced to do so).

Given the speed with which Fr. Aube captivated the teens during his very brief stay with the TEC organization [REDACTED] and the calculated way in which he developed a relationship with my brother and me, and the evidence for his numerous phone contacts prior to and after Holy Rosary, I highly suspect that far more than three families have been, or are being affected by him. Consequently, I implore you to very seriously consider two courses of action.

First, although you have a responsibility to protect Fr. Aube from the voyeurism of the American public and media, I believe you have a more compelling responsibility to seek out other victims, for the sake of the church, as well as for the sake of those harmed. At the very least you may need to consider informing the parishioners where he worked.

Connected with this, I request that you make copies of my entire letter available to the two other families that have already come forward. They are free to contact me if they so desire. (I wish to have proof, or verification that this has been done, if they wish to remain private.)

Second, for quite some time it has been disturbing to me that Fr. Aube is still an active priest as Chaplain for the Elliott Hospital. I have tracked his location for some time through the Catholic Directory waiting to see if the Diocese would act. For the reasons outlined throughout this entire account, I implore you to seriously consider removing him from any environment where he can associate with young men, *especially* those from previous relationships. Your supervision did not notice my brother's visit in the Spring of 1982! I cannot imagine that you could present a compelling enough case to me to suggest that the current situation

is acceptable. But if you wish to leave him there, then I would like to hear your case. At the very least, the hospital should be informed.

5. Call to account: Obviously, to remove Aube from his position would be one response. However, there are also Canonical questions regarding this case, whereby Fr. Aube may have used the Sacraments (informal Confession) as a means of seeking sexual favors. As I understand this, it is immediate grounds for excommunication, and/or removal from his office as priest. I also realize that false accusations on my part are immediate grounds for my own excommunication. Since this is a serious issue, and one outside of my expertise, I am simply suggesting that if you feel compelled to further investigate this matter, I am available.

I wish to discuss with you the possibility of returning to New Hampshire to confront Fr. Aube. However, the wisdom of doing this hinges greatly upon Fr. Aube's initial response to the case I have presented. If he is not inclined to repent, or to acknowledge and atone for his sin, then there is little hope for forgiveness or reconciliation for him.

6. Make restitution: Here too, I have struggled to articulate my request. Trying to describe the "damages" done is like trying to offer physical proof of the existence of God. Nevertheless, there were definitely financial costs over the years associated with Fr. Aube's abuse and relationship with me. Instead of seeking therapy, I sought answers in my studies, and in my choice of work. Yet, It is comically impossible for me to separate family and ordinary inclinations toward such pursuits from the betrayal of Fr. Aube. As my sister described: "All of us had an inclination to deeply seek answers to spiritual questions at that time in our lives. I met and was influenced by [REDACTED] At the same time, you were influenced by Fr. Aube, and therein lies the difference".

Ultimately the most valuable things that were damaged were my faith and trust. You cannot put a price on these. I will not demand, nor force, by threat of law or exposure, any "payoff". Nor will I enter into a web of negotiations and arguments using a microscopic investigation of my life and mental health as a means to determine just compensation. However, there are three specific, and perhaps final, requests that I can make at this time.

First, I ask that you compensate me for my recent expenses and time connected with the presentation of this case. In effect, I am providing an unsolicited professional service for the Corporation of the Bishop of the Diocese of Manchester; especially since the diocese failed to assume the expense of pursuing this matter itself. This process has been extremely disruptive to my work and private life during the past month. I have sacrificed a great deal of time and energy that would have otherwise been devoted to working on my house and income generating accounts. By the time I have sent this letter to you, I will have devoted more than 80 hours of my time to its preparation, including several lengthy and expensive phone calls to Minnesota, Washington D.C., and California. My time is currently billed at \$50 an hour, this comes to \$4,000, plus expenses. If

you freely determine that I deserve further compensation, I will certainly not argue with you. However, if you determine that compensation or money is ultimately what I am after, then I request *nothing*. *This is absolutely the least of my concerns*, and I deeply fear that any request for compensation will cast the seriousness of this letter and my other requests in doubt.

Second, since this only the beginning of a potentially lengthy process, I assume that you are open to incurring additional expense connected with this case, e.g., travel and/or therapy. On January 28, I will be meeting with Fr. John Heagle of "Therapy and Renewal Associates" [REDACTED] to discuss my concerns. But I do not wish to cloud your initial response with these issues. At this time, I am seeking an ecclesiastical response to what I have presented.

Third, for reasons connected with this case, I ask that you record my name as [REDACTED] rather than [REDACTED], in the Confirmation records at the Holy Rosary Church, Rochester, N.H. My name is currently recorded as [REDACTED] on my college diploma, in my marriage documents, and on a papal blessing of my marriage from Pope John Paul II. During my Sophomore year of college I privately repudiated the name [REDACTED] and claimed the name of my mother along side that of my father. The name [REDACTED] is only recorded at Holy Rosary, and in my Confirmation Bible.

7. Vindicate: If you take me seriously, and act upon this letter, I will feel vindicated.

I am sorry that I have had to bring such a painful matter to your attention. I cannot describe to you how difficult it has been for me to take up this role as a messenger of the "Bad News" after striving so long to be a faithful witness to the "Good News". If there has been a hand of God in all of this it has led me here. My burden and obligation is to forgive. If I had not sought the truth in this matter, the Church would have become significantly less relevant to my life. I firmly believe and pray that what I am doing is an act of faith, hope and love, and not one of revenge, despair and hate.

In closing, I share with you the quote that Fr. Aube wrote in my Confirmation Bible: "Remember that He is the Way, the Truth and the Life and the means that He has left you is His Word...Get to know It and you will have Peace, Happiness and Love...Don't forget to have the attitude of Mark 11:24, 'I tell you therefore: everything you ask and pray for, believe that you have it already, and it will be yours.' And use the Power that He has given you. With care and concern, as always, a friend, Fr. Paul Aube, 5-21-77. P.S.: His will be done in your life!!!"

May God be with us all,
[REDACTED]

Addendum:

I have contacted numerous people during the course of writing this letter in order to validate and confirm my recollections and memories of past events, and to identify any other possible victims, especially within my family. I have asked some of them to write letters to you as further evidence of Fr. Aube's actions and words, and to witness to you my own credibility and the strength of my marriage. You will find a list of those contacted on page 20. I also wish to bring to your attention details concerning my family.

The children in our family were born as follows: [REDACTED]

[REDACTED] was 16 when he met Fr. Aube. He also developed a close relationship with Fr. Aube. Although no sexual abuse occurred, Fr. Aube did exhibit "sexualized" behavior to [REDACTED], e., hugging, kissing, intent and prolonged stares and suggestive remarks or invitations. The following is a list of some of the occurrences with [REDACTED]

1. Fr. Aube asked [REDACTED] "have you been to Confession?" [REDACTED] said, "no, I'm not comfortable with it. I don't know what to say, and feel like I just have to make silly stuff up like, 'I got mad at my mother'.... Fr. Aube offered to do Confession in a way that [REDACTED] would not have to speak, and [REDACTED] agreed. Fr. Aube instructed [REDACTED] to lay back in a reclining chair. He then silently stared deeply and intently into [REDACTED] eyes. After a short while he mumbled a few Latin words and made the sign of the cross on [REDACTED] forehead. [REDACTED] describes the experience as quite euphoric. This would lead into a lot of affirming hugging and "spiritual" kissing. This is one example of an "informal" Confession.

2. Fr. Aube often told [REDACTED] that he was very spiritually aware, that he was on the right road. He just had a little more to go. [REDACTED] felt that Fr. Aube played a lot of mind games regarding his ability to "know" him.

3. [REDACTED] said Fr. Aube would sometimes allude to his bed in very subtle and quiet ways. On a couple of occasions Fr. Aube spoke about seeing Satan in flames over his bed, and recounted seeing a vision of Satan [REDACTED]

4. In early Winter of 1979, [REDACTED] new girlfriend took an overdose of a prescribed antidepressant drug and was taken to the hospital in Rochester for treatment. When she awoke she was somewhat incoherent and her voice very coarse (probably due to having a tube shoved down her throat). [REDACTED] left the hospital and went to talk with Fr. Aube. They returned to the hospital and Fr. Aube proceeded to perform an exorcism on the girl. When he made the sign of the cross on her forehead, she fell asleep. While driving back to the parish, [REDACTED] was wondering if reality was simply one's perception, i.e., Science saw a medical explanation and others saw demons. At that moment, Fr. Aube said, "Now you're getting closer". Therefore [REDACTED] assumed that Fr. Aube was reading his mind.

[REDACTED] has given full permission for me to recount these events and for you to contact him if you wish. [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] er, 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 [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.

Mother & Father:

My mother will be addressing her concerns directly with you. My father now lives [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.

(Feb. 6, 1994 Notes: I recently located and spoke with two of the people connected with the events surrounding the TEC retreat. The young woman whose brother was killed in an accident has absolutely no memory of Fr. Aube and her reactions to him. Yet, she is very distressed by this, since close friends of her family have confirmed my recollection of what occurred. The young man whom had the "gift" does recall these events. He has a paper and letter written by Fr. Aube, of which he is going to send me a copy. The couple that sponsored [REDACTED] on the retreat very clearly recalls the events. The wife was/is especially upset by these events. She will likely write a letter soon.)

*As promised. As I've told you, I
was deeply touched by your letter
to O'Neil, and by your courage in
dealing with this now in as
generous a way as you
have. I'll write my further
thoughts soon.*

January 19, 1994

The Most Reverend Bishop Leo O'Neil
Office of the Bishop
P.O. Box 310
Manchester, New Hampshire 03105

Dear Reverend Bishop:

[redacted] recently asked me to share with you my recollections regarding my relationship with him during the time we lived together as freshmen at [redacted] during the academic year 1980-81, and my impressions regarding his relationship with Paul Aube, a priest of the diocese of Manchester.

I have read the detailed and thoughtful account prepared by [redacted] regarding the nature of his relationship with Fr. Aube and the highlights of his spiritual and vocational autobiography since leaving [redacted]. While I believe it speaks eloquently for itself, I have been asked to add my impressions regarding certain [redacted] behaviors which might be relevant to any inquiry you might undertake regarding the events related in his letter. Since 1978, I have kept a journal which I consulted prior to drafting this note, to refresh my memory of the events of that year.

[redacted] account of the profound impact Fr. Aube had on his life, and the high regard in which he held this priest, jibes closely with my recollections from that period. I recall long conversations with [redacted] regarding our vocational choices and the extraordinary measures he felt he must take to discern his proper vocational path, including his decision to adopt the spartan lifestyle choices of the monastic community -- and sometimes, with typical youthful zeal, to exceed them.

From our conversations, it was clear that the fires of [redacted] unusual zeal had been stoked especially high by Fr. Aube during [redacted]'s time in New Hampshire and in [redacted]. Thus I can corroborate his account of his scrupulous sexual abstinence, his commitment to a routine of prayer, his refusal to use alcohol in setting in which that was deemed important, etc., under Fr. [redacted]'s direction.

For many students, including myself, [redacted] was a sensitive and thoughtful counsellor and friend. He self-consciously cultivated a sense of the holy in his personal relationships in the way he

*P. fictional
definitely
short &
sweet,
w/ a focus
on my
impression
of that
year, not
next year*

1-11-94

describes in his letter, and many of his friends were impressed -- and sometimes, I think, even intimidated -- by the depth of his personal commitment. Many of them believed that he would likely choose at some point to be ordained a priest.

I also recall his numerous long phone calls with Fr. Aube, during some of which he asked me to leave the room to afford him complete privacy. The only occasion on which I ever spoke to Fr. Aube personally was the one related, accurately, in [REDACTED] account regarding Fr. Aube's "prophecy" of my sacerdotal vocation.

As a young person struggling to discern my own vocational path, you can imagine my surprise at being told, after just a few minutes of talking with a complete stranger, that he had been given to know (by God, he suggested) through a certain "gift of knowledge" that I was to be a priest. While I resented what I viewed as his presumption, I did not take him as seriously as did [REDACTED] because I had no relationship with him. I do recall, however, a lingering curiosity which lasted for several weeks regarding this priest's gnostic claims to special knowledge. (I would liken it to the lingering sense of curiosity that I imagine might be prompted by the predictions of imminent catastrophe or good fortune by a palm reader on a casual night out with friends.)

I also recall that I felt strongly that Fr. Aube's counsel, unsolicited as it was and cloaked in the language of special spiritual knowledge, was highly inappropriate. While I am a great believer in the discernment of spirits, I approached his claims to special knowledge regarding my life choices -- and [REDACTED] -- with a healthy skepticism. [REDACTED] did not share much of that skepticism, as I recall.

During this period, [REDACTED] made it clear to me that Fr. Aube was a profoundly important spiritual and psychological counsellor whom he trusted implicitly. Though I did not share this with [REDACTED] during that year, my impression was that the relationship was characterized by [REDACTED] unhealthy and almost exclusive spiritual reliance on this man who didn't, from what I had seen and heard, seem to me deserving of such confidence. I did not, however, suspect the abuse which [REDACTED] describes in his letters, nor did he share with me his experiences of abuse by Fr. Aube at the time.

I hope these observations are helpful to you as you initiate an inquiry into the events [REDACTED] describes in his letter. I write because I have tremendous respect for and confidence in [REDACTED] personally, and in his personal integrity and honesty. I am convinced that by acknowledging this abuse and seeking to resolve the issues it has raised for him, he has taken an important first step -- both for himself and for others involved. If you need further testimony regarding [REDACTED] commitment to the

Church or his obvious concern to ensure that this matter is handled fairly and appropriately, in addition to that contained in his letter, I would be happy to offer my views.

If justice is to be done in relation to [REDACTED], Fr. Aube, and others who may be affected by this priest's behavior, I believe that the process [REDACTED] outlines at the end of his letter to you should be initiated as quickly and fairly as possible, to protect the rights of all parties involved. If I might presume, it seems to me especially important to take steps to protect all those under Fr. Aube's care who may remain vulnerable, pending completion of an investigation of this matter.

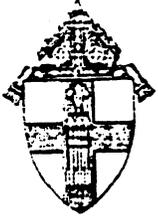
You will remain in my prayers as you ponder these difficult issues, and as you act to ensure that the rights of all those involved are safeguarded. In light of the NCCB's recent adoption of firm new guidelines regarding sexual abuse by clergy, I am confident that you will take steps to ensure a process in which acknowledgment, atonement, authentic reconciliation and the renewal in Christ that is promised by the Gospel can take place.

Thank you for your consideration. If I can clarify any of the above or can provide any additional information to you or to your Chancellor, I hope you will not hesitate to contact me.

With the assurance of my prayers,

Sincerely,

[REDACTED]
[REDACTED]



Secretariat for Pastoral Services
Diocese of Manchester

January 31, 1994

Dear [REDACTED]

Your packet of materials to Bishop O'Neil arrived at his office approximately a week and a half ago. Bishop O'Neil underwent serious surgery just prior to Christmas, and is currently out of the diocese, recuperating.

Because I recognized your name from the return address, when the Bishop called the office one day I shared with him the fact that your materials had arrived. When you and I spoke in December, I shared our conversation with Bishop O'Neil and reminded him of the fact that you had called me several years ago to share initial concerns in this regard. (When you called in 1988, the bishop of the diocese at that time was Bishop Gendron. He was well aware of Father Aube's difficulties, and I shared with him the information you discussed with me at that time. When Bishop O'Neil was named Bishop in June, 1990, he obviously was brought up-to-date on all the concerns regarding Father Aube).

Given the importance of your documentation, Bishop O'Neil suggested that I open it and read it so that we could act upon whatever new information might be contained in it. In a subsequent phone conversation I shared your story with him, and he suggested that I write to you by way of an initial response and indicate to you that he will be in touch with you personally upon his return to the diocese which, hopefully, will occur around the beginning of Lent.

As you may know, I have received a letter from your mother, and subsequently had a rather lengthy telephone conversation with her. That conversation convinces me even further of the importance of writing to you myself at this time, in response to the detailed story which you have provided. May I offer you the following thoughts and information.

First of all, I totally believe everything you have stated concerning Father Aube's relationship with you. The pattern of "grooming" that you outlined is consistent with people who have this sort of addictive sexual problem. Further, it is consistent with the 3 other instances of similar activity which had been reported to us by other victims of Father Aube. The pain and confusion that this activity has caused you is undeniable, and I am sorry that a priest of the Church in whom you placed such great trust was responsible for terribly wrong behavior in your regard. I realize that there

is little I can say to lessen that pain. The doubts and confusion that have plagued you all these years are a sorry testimony of Father Aube's abuse. I can only hope and pray that, with the grace of God and the help of competent professionals, you can soon arrive at understanding, acceptance, and peace in your own life. One thing that I can do is to share with you as clearly as possible the response of the Diocese to Father Aube's difficulties. My memorandum of our telephone conversation of September 20, 1988, indicates that I did share most of this with you at that time. Perhaps I did not do so as clearly as you would have liked, and I hope that our conversation of December 15th of last year helped you to clarify the situation. In any case, I would like to offer you the following facts as clearly as I can.

1. The Diocese had absolutely no knowledge or suspicion of Father Aube's problem prior to his ordination as a priest. I can assure you that such knowledge would have precluded his ordination.
2. In August of 1981, when the Diocese received the first complaint of sexual abuse, the following steps were taken.
 - a. Father Aube was relieved of his duties at Holy Rosary Church in Rochester, and was required to undertake extensive psychological testing and follow-up counseling. The victim in the case and his family were approached by the Diocese and assured of the willingness of the Diocese to be of whatever assistance possible.
 - b. The young man in question was already in counseling for other matters, and continued in that counseling situation.
 - c. The pastor of Holy Rosary Church in Rochester was made aware of the whole situation, and was encouraged to report to us any other suspected cases of abuse. Nothing was forthcoming at that time.
3. Father Aube remained in counseling (and does so up to the present), and subsequently, at the recommendation of the psychologist, was assigned to hospital ministry. That ministry was closely monitored by the Diocese, his psychologist, and his spiritual director. It did not put him into a situation where he could develop relationships with young people. In fact, since his position called for him to coordinate the hospital visitations of local priests, he rarely visited the general population of the hospital, and concentrated on his pastoral ministry in the oncology and critical care units.
4. Since 1981, up to the present, three other victims, including yourself, have identified themselves to the Diocese. All these allegations of abuse had occurred prior to 1981. In each instance those victims were assisted, according to their needs and desires, to obtain the appropriate counseling. In each instance Father Aube was confronted with the allegation and the fact of the allegation was made known to his counselor, so that it could serve as a reminder and reinforcement in his ongoing need to control his behavior.

No?

-3-

5. Since the diocesan intervention in 1981, and Father Aube's testing and counseling, there has been no further complaint raised against him. In other words, all the complaints and victims of which we know predated 1981. It appears that his counseling has proved effective in enabling him to control the sexual addiction from which he suffers. I also believe, however, that the warning given to him in 1981 by the Diocese that any further complaints of abuse subsequent to that date would result in his loss of the priesthood has served as a negative constraint in this regard.
6. Recently Father Aube's position as head of pastoral care at the Elliot Hospital was phased out, along with some thirty or forty other administrative positions in a hospital reorganization. Father Aube is currently without an assignment, and is very much aware of the fact that the Diocese will assign him only some kind of appropriate chaplaincy situation. We do not currently have such a position available. Any such new assignment would obviously be under the same sort of constraint that was true of his previous hospital ministry.

As of this writing I have not contacted Father Aube with your documentation. I intend to do that in the immediate future. I assume his response will be as has always been when confronted with the charges of victims, i.e., admission and remorse. When I spoke to Father Aube in 1988, after our first telephone conversation, that was his response at that time. I have no reason to believe it will be different now. I will speak with him about your hope that he would choose to write you an apology for his behavior. Obviously, I cannot predict what his response will be. Frankly, at this time I am not sure whether a return to New Hampshire to confront him is in everyone's best interests, but I assume the Diocese would be willing to keep this possibility open if it would prove to be necessary and in the interest of everyone involved.

I assume, from what I have previously said, that you understand that to the best of our knowledge our actions have already prevented there being any further victims since 1981. We will continue to safeguard potential victims in this way. While I have not discussed in detail with the Bishop what he would want to do to assist you by way of restitution at this time, I assume he will take that matter up with you when he writes upon his return to the Diocese.

In closing, [REDACTED] may I once gain assure you of my understanding of your pain, and thank you for helping us to make sure that Father Aube clearly understands the harm he has done people in the past so that he will avoid causing harm in the future. I will be away from Manchester from February 5th to February 12th, but will be happy to speak with you before or after that date, if you have any further questions.

In the meantime I assure you of my prayers, and particularly for the counseling you will be beginning with [REDACTED]. I have attended two retreats given by [REDACTED] and have found him to be a very wonderful man. I hope you find him to be so as well.

Looking forward to discussing these matters further with you in the near future, I am

Sincerely in Christ, c



(Msgr.) Francis J. Christian
Secretary
Chancellor

February 23, 1994

FAXED TO
DIOCESE ON
2/23/94

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.

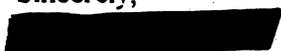
3) The dates and timeline obviously contradict between your memo and my letter. I believe the date of your memo to be correct. When I first began to reassemble past events, I recalled that the case with Fr. McGreal, parish and Archdiocesan workshops, and the phone call to you took place sometime in 1988. 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.

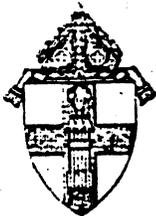
4) Following our conversation of Sept. 20, 1988, I contacted the Pastor at Holy Rosary parish. Unlike page 2, section 2C. of your letter, the pastor denied any knowledge of Fr. Aube's abusive actions, and expressed no interest in reporting my case to the diocese.

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, although he also indicated this to me.

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

Sincerely,





Secretariat for Pastoral Services
Diocese of Manchester

2522

February 24, 1994

CONFIDENTIAL

[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 private counseling situation early in 1981. While that is possible, what is beyond dispute is the extensive testing and follow-up therapy that he was required to undergo and which he continues, 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

[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] 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 "You're [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] had the 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]

[REDACTED] met with Fr. 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] 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]

[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. After a 7-year separation, I divorced [REDACTED] mother, [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 discreditable 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]'s 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] 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].

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 Seattle's 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. Son [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] and many others and, at the very least, that his abberant 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] is 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]



OFFICE OF THE BISHOP

DIOCESE OF MANCHESTER

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

April 13, 1994

[REDACTED]

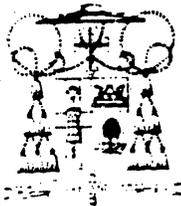
Dear [REDACTED]

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



OFFICE OF THE BISHOP

DIOCESE OF MANCHESTER

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

May 17, 1994

CONFIDENTIAL

[REDACTED]

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

MICHAEL T.H.H.

-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

Leo E. O'Neil
Bishop of Manchester

OFFICE OF THE BISHOP

DIOCESE OF MANCHESTER

May 17, 1994

CONFIDENTIAL

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 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 an 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.

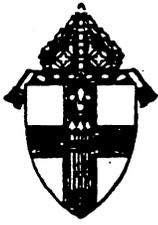
-2-

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*

Leo E. O'Neil
Bishop of Manchester



Secretariat for Pastoral Services
Diocese of Manchester

June 1, 1994

Rev. Paul D. Montminy
Holy Rosary Parish
189 North Main Street
Rochester, N.H. 03867-1299

[Redacted]

Dear Fr. Montminy:

[Redacted] was confirmed at Holy Rosary Parish in Rochester some time in the mid to late 1970s. At the time, he chose the Confirmation name of [Redacted]. He has now requested that this name be replaced in the Confirmation register by the name [Redacted].

Would you please make the appropriate change in the Confirmation register. Fill in the form at the bottom of this sheet and return the whole sheet to me.

Thanking you for your kind assistance in this matter, I am

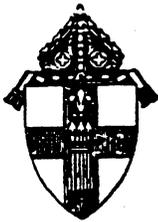
Sincerely in Christ,

Francis J. Christian

(Msgr.) Francis J. Christian
Secretary
Chancellor

I have made the above change in the Confirmation register of Holy Rosary Parish on JUNE 3 1994.
(Date)

(Signed) *Rev. Paul D. Montminy*



Secretariat for Pastoral Services
Diocese of Manchester

2536

June 6, 1994

[REDACTED]

Dear [REDACTED]

Enclosed please find a copy of the letter I sent to the pastor of Holy Rosary in Rochester asking that he make the change you requested in the Confirmation register. As you can see, he has made the change to the name of [REDACTED]. Apparently there must have been a mistake in the original register since the name [REDACTED] was never listed. In any case, your Confirmation name now is formally listed as [REDACTED].

Trusting this information will be helpful to you, I am

Sincerely in Christ,

(Msgr.) Francis J. Christian
Secretary
Chancellor

Enclosure

2537

11/11/11

10th July, 1994

Dear [REDACTED]

At long last I am following up on my promise to see what I could find out for you about Father Aubé.

Recently I went to Rochester and made an appointment with the director of St. Charles Children's Home, where I used to work as counselor and Home-School liaison. Sister Paul Marie (now a "mother") and I enjoyed a very good working-relationship when I knew her as one of the young staff sisters in the late 70's - early 80's.

When I asked her directly about Father Aubé she indicated that he left under a cloud. She used the word "ousted," but said she believed he left in disgrace just after the church was desecrated and that he was held responsible, since he had given out keys to the church to the young people responsible for the damage. She denied hearing/knowing of any other reasons, particularly of a pedophilic nature. I'm sorry I wasn't able to help you more.

Enclosed is a copy of a Time magazine article concerning a priest in Massachusetts. There was another well-publicized

case concerning a priest in Keene. These things were unthinkable years ago - as one of your family said, if one even thought such a thought, the only solution was to rush off to confession.

Having gone back to school in the early/mid 70's & sat there w my mouth open as professors "taught" young people that the only "sin" one could commit was to feel guilt over anything that "felt good," it's not surprising to find supposedly well-educated people who have no conscience & no empathy for their victims.

We hope you are both enjoying a beautiful Puget Sound summer. We were married at McLeod & remember those perfect summer days well.

[redacted] (2) arrive tomorrow for a month & Hugh on Sat. for 2 1/2 weeks. If you (or any woman) decide to travel back East any time, the Hotel Parkside is at your disposal. We're one hour N. of non-Edenton. [redacted] also (w/ [redacted]) [redacted] a [redacted]

[redacted] are moving to Seattle in Sept. - [redacted] - [redacted] Take care. Love & all
God Bless
[redacted]

Ms Kimball - I seem to recall that some these investigations involved allegations of abuse and not just the desecration of the church. I had little luck finding any concrete info.

* PGR DESecRATION of church

SEVERAL PERPETS WERE MADE

AUGBY
13 NORTH RD.
CANDIA N.H. 03034
DATE BORN 4/8/41
SSN. 003-30-0255
5'-6" 180 LBS. BROWN HAIR

- WAS THERE AN INVESTIGATION?

- WERE THEIR CHARGES PRESSED?

- HOW DID THEY NOT LITIGATE THEM?

- DID FAMILIES PRESS CHARGES?

(NOT NECESSARY - STATE VS. PERPETRATOR)

INVESTIGATED CASE (YEARS AGO)

RECALLS MADE

SPOKE TO

VERY ABUPT & TESTY DID NOT WISH TO SPEAK ABOUT

JUST RECALLED THERE WAS THAT STATE COULD NOT RECALL FAMILY NAMES, ETC.

FR. PAUL L. AUGBY EXAMINED: 1970

BORN: 4/8/41

HT 5'-6" WT: 180 LBS. HAIR: BROWN

SSN: 003-30-0255

13 NORTH RD. CANDIA NH 03034

24
12
13

40 yrs. old



August 1, 2002


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

To Bishop John B. McCormack and Auxiliary Bishop Francis J. Christian:

I sincerely applaud your recent and courageous actions, releasing the names and files of those accused of sexual misconduct. Two days ago, I was informed that the Attorney General's office had received my file. However, a few details were unclear and it appeared incomplete to the detectives involved. I will be helping them to clarify any questions pertaining to information that I had provided you, and I am sending them the enclosed documents that I had never sent to the Diocese of Manchester.

Enclosed you will find a letter dated March 22, 1995 that I spent several months editing and re-editing, but never sent. In the end, I concluded that your office was not willing, capable, or prepared to respond to my case in an ecclesiastical manner. You will also find a couple of documents that Fr. Michael Sweeney, O.P. had been working on during my numerous discussions and debates with him concerning this issue. They are rough drafts that he was still working on when I resolved to abandon my efforts altogether for the sake of my sanity and marriage. I gave a copy of Fr. Michael's document to Fr. Thomas P. Doyle, O.P., J.C.D. to review. Enclosed you will find Fr. Doyle's response.

I am sending these documents now for two reasons. First, as a simple courtesy, since I have sent copies to the Attorney General's Office. Second, because I am hopeful that they may help shed some light on other cases with which you are undoubtedly struggling. I do not expect a response from you. I left the church sometime in late 1995 and am no longer predisposed to reconcile with a faith that is—in general—no longer central to my life. Regardless, I have come to believe that a canonical approach is unrealistic until any and all criminal and civil actions have been resolved. Perhaps this will ultimately prove to be the genius behind Cardinal Law's and your actions of late.

I will be cooperating with the Attorney General's investigations, and have contacted the law offices of Abramson, Brown & Dugan to offer my support, assistance and testimony to the other numerous victims of Fr. Aube and potential victims of Diocesan malfeasance.

May the truth finally set us all free.

Sincerely,
