

Father LaVigne would pick me up at school, in order to take me back to the Rectory to do chores. If he saw me with any girls he would get very upset and curious, although I had no girlfriends. He more than once said "I know why you want a girlfriend, to have sex with her", and he would discourage me from having girlfriends.

During this time, Father LaVigne started offering me gifts. He personally paid for me to have braces and at one point offered to give me a car. The cost of the braces was over \$1,300, and I felt very guilty and obligated about this, because my parents would not have been able to afford the work. On a few occasions I went up to Father LaVigne's private house in Ashfield, Massachusetts. Curiously on those occasions although Father LaVigne would force me to sleep with him and try to snuggle, he was not as aggressive about sexual contact. It was at the Rectory that he was most aggressive. In addition to the sexual contact at the Rectory, Father LaVigne would frequently insist on washing me and cleaning my rectum, claiming that I did not know how to do it.

In the spring of 1988, I went on a trip to Pennsylvania with Father LaVigne in the Pennsylvania Dutch Country. It was a four day trip, purely a vacation for Father LaVigne. We stayed in hotels and at camp sights. On these occasions Father LaVigne repeated the same kind of sexual behavior as at

the Rectory, getting on top of me, grabbing my pubic hairs and penis, pinning me down beneath him and pushing his body into mine and rocking back and forth. Again as in all the other occasions, my only available defense was to be passive. Around Easter of 1986, I stopped being the altar boy on Sundays. Thereafter I only served as altar boy during holy weeks. That summer the visits continued on about a once a week basis, each time with the excuse of me doing yard work, but Father LaVigne really wanted me there for personal reasons. I would never do very much yard work and he would always divert me to other activities. I continued to be intimidated and scared of resisting Father LaVigne. He had been paying orthodontia expenses for sometime, which my family could not have afforded. He also had threatened to expose the fact that I had driven the car illegally and that on occasions I had been drinking wine at the Rectory, which he had freely given me. (My family did not allow me to ever drink at home, and as far as I knew, they were not aware of me ever drinking.) I also felt that Father LaVigne would find a way to discredit any story that I might tell and then take revenge on me.

The same pattern of once a week visits went on during the fall of that year, which was 1988. I took a three day trip to Canada with Father LaVigne. We stayed in either hotels or in camp sights. The same kind of sexual assaults that had

happened on the Pennsylvania trip or in the Rectory occurred as well. Father LaVigne spoke French well, and seemed to enjoy speaking French in front of me without translating what he was saying. I was totally dependent upon him for communication. After we returned from the Canada trip, I tried to cut back on visits to the Rectory and succeeded in reducing them to once a month. However, Father LaVigne kept on calling me constantly at home and trying to persuade me to come visit him. For the rest of that academic year, visits were approximately once per month. During those visits Father LaVigne would continue to try to engage me in sexual conduct. He also kept pressuring me with offers of help and gifts, offering to help me with school work etc. When it was obvious that I was continuing to resist and trying to cut back the visits, he complained "there is a wall between us, why don't you come over and we'll talk about it". After the end of that school year, in June of 1989, Father LaVigne started persisting again with a request that I accompany him on vacation. I was openly hesitant about going with him, and because he was annoyed at my indecision, he said "I don't want to pay for you in advance and have you drop out at the last minute. So if you want to go, you will have to pay your own way". I finally decided to go, both because of the ongoing sense of obligation that he had built up in me (he had continued to pay for orthodontia expenses) and because I did want to see California. Father LaVigne also pressured me by

acting as if his vacation would be ruined if I did not go with him. On the trip, Father LaVigne paid for all expenses but the plane ticket, which I personally paid for.

In California we stayed in a series of motels and camped out. The same patterns that occurred on the Pennsylvania and Canada trips occurred on this. When I continued to try to resist his sexual conduct, Father LaVigne said "You're no fun; I don't know why you come on these trips". While saying this he would be holding me by the shoulders and shaking me and trying to get me to submit. While on the California trip, I tried to treat it as simply a sight-seeing trip. I consciously tried to make a barrier between me and Father LaVigne with respect to his sexual conduct. He was obviously getting more nervous about the relationship and what would happen if it stopped. I remember him saying at one point

I enjoy your company; you're the only one who knows how I feel, you're the only one who knows how I truly feel".

At one point, Father LaVigne had also threatened to move out of Shelburne Falls so that he would never see me again. I believe he did this to see how I reacted. I reacted passively to this threat and I believe he was upset by my lack of response.

I continued to be concerned about how my orthodontia expenses would be paid for. In fact, Father LaVigne eventually stopped paying for the orthodontia after we had returned from the California trip. At some later point, when I visited the orthodontist for treatment, he asked me whether I was still friends with Father LaVigne and when I said no the orthodontist said "He sure is a strange person". My father at great personal hardship and expense then had to assume the costs of completing the orthodontia because we had no dental insurance. (My father could not pay, so Father LaVigne having the commitment paid for the whole treatment)

I understand that Father LaVigne also began paying orthodontia expenses for a friend of mine, at some time before the summer of 1990.

After the California trip, Father LaVigne knew that I wanted out of the relationship. He told me, "You call me, I won't call you". However, in spite of saying that, he did call me constantly, and whenever I would answer he would say "What's the matter, you haven't called in a while".

To try to ease the situation I would occasionally visit at the Rectory, but only in the daytime and would not stay over at night. Whenever I would talk to him or visit him he would quiz me about why I had changed. By this time I had my own car and was therefore able to drive myself away after visits.

The visits were at most once per month during the next year. In the early fall of 1990, members of my own religious community, The Holy Trinity Lay Community, stopped going to church in Shelburne Falls because a difference of opinion about how religious services should be conducted. I used this fact as an excuse to tell Father LaVigne in a phone conversation that we should discontinue any visits. He responded "But we've been friends for so long; why let this ruin our friendship". He later called and said "I am reminding you that I had long ago said that if the relationship ever stopped it would be your fault". He then demanded that I return all gifts that he had ever given to me, and asked me to come to the Rectory. I did go to the Parish and swap items with Father LaVigne, returning gifts that he had made to me and taking back some wooden objects that I had made or given to him.

At that point, Father LaVigne asked me "don't you want to reconsider?" He asked me in for a cup of coffee, I said no. I could see in his expression that he appeared to be quite concerned and fearful.

I have subsequently learned that about the time that Holy Trinity Lay Community decided to stop going to the Parish, Father LaVigne, after asking my father why the decision had been made and being told of the reason, then asked "What does

think of this?" This puzzled my father, since I had nothing to do with the decision. I suspect that Father LaVigne was trying to discover whether I had told anybody anything about his prior misconduct.

In the spring of 1991, Father LaVigne sent a confirmation card to me upon my officially coming of age in the Catholic church. When I graduated from high school in May of 1991, Father LaVigne sent me a card "now you're stepping into the real world. There are plenty of decisions you will have to make. I know you'll make the right decisions". Also on the card he wrote, "I thought you would like to know that David Hanham (a boy whose name Father LaVigne had mentioned in the past during our conversations of being troubled) committed suicide". I thought it extremely odd that he would have included this information on a graduation card and can only conclude that he was trying to warn me not to reveal anything.

During my last year in high school, I was told by numerous class mates that they thought Father LaVigne was a homosexual and should be avoided. I kept all information about my own experience with Father LaVigne confidential and never told any one about it until now. I am emotionally scared, and it is very hard for me to trust people. I hate myself for allowing Father LaVigne to abuse me. When I could no longer keep it to myself I finally told some of these details to my sister, and

she told my parents. I am afraid that this sexual abuse may have happened to other boys and is happening now. I believe he abused my brother, who was only eight years old at the time, and I understand that he has taken other boys on vacation with him during the summer of 1991 to Arizona.

*This is my statement I made this on the second or third week of September it was confirmed on the month of October 1991.*