

Our Lady Of Fatima Church

5666

MAIN ST.

NEW LONDON, N. H. 03257

March 22, 1972

Most Reverend Ernest J. Primeau
Bishop of Manchester
657 River Road
Manchester, N.H. 03105

Dear Bishop Primeau:

Sorry to have kept you waiting for this evaluation of my six months with Robert Densmore. Here it is --- in numbered paragraphs!

1. At his suggestion last Fall, Bob has been receiving \$30 a week, the same stipend the parish paid the LaSalette priest who formerly helped on week-ends. If a Holy Day falls during the month, another \$30 is added to his check.

2. Bob uses both the rectory and his lake home as residence. During the Fall months he lived more at the lake than here. During the Winter, when he can rent the house to skiers, he moves in with me. During periods of my absence he lives in the rectory.

3. He suffers from arthritis. Tho he seldom complains about it there are days of considerable pain; other days when he might be bent forward like an old man. This malady does not seem to diminish his zest for activity but it limits the variety and intensity of these activities.

4. During the past six months he and I have alternated Sunday schedules: one week I take the New London Masses and he takes those in Potter Place; the following Sunday we reverse the order. His sermons are well prepared. The criticism I once heard about them being disorganized and too personal could not be made here. They are a tactful blend of humour, piety, simplicity, and a down-to-earth quality. Reactions from the parish has invariably been good. The only negative reaction had to do with a Baptism he celebrated at a Sunday Mass in Potter Place. The man who logged the complaint was unaware of how the ceremony had changed and the liberties of adaptation and choice when the Sacrament is celebrated within the Mass.

5. Bob has visited the majority of families in the Potter Place area, prepared the spiritual report for that section, and prepared the entire financial report for the two churches. He attends all the parish council meetings, all the committee meetings that he can, takes the sophomores at our High School meetings Sunday nights, visits the hospital more regularly than I, faithfully completes monthly Communion calls, and when necessary, prepares the Sunday bulletin in my absence.

6. He is an avid reader. This past Fall, along with adults from our parish, he attended regularly the Basic Course at the Claremont Christian Life Center. He has volunteered his services to the Center. Aside from Roger Vachon no other priest in the area has made the effort to attend a Center offering.

7. In a recent conversation with Bob I outlined my understanding of his current thinking and feelings about the ministry and the diocese.

The following paragraphs quite accurately reflect his position, or at least my understanding of it.

a. Having suffered through the leave or suspension, he has discovered that the ministry is still the key activity of his life. During this period he survived, retained his sanity and humour by drawing upon inner strengths. This has given him a certain self-confidence and independence. The worst has been faced and he has survived intact. His survival as a person does not depend on diocesan approval or disapproval. To me this indicates a certain maturity has been reached and need not dismay anyone.

b. Consequently his accepting an assignment will depend upon the nature of the assignment. There are some positions that would be intolerable. Others he could easily accept and fulfill capably. His age, his arthritis, his experience in Newport would be factors in accepting an assignment. He seems adamant about not living in another man's house. When I inquired why he could not live with another man when he and I were getting along fairly well, he replied that it is simply a different situation here than elsewhere. Possibly being with some pastor he likes would provide good experiences to offset the bad ones.

c. Without intending a slur at the Personnel Board, I would suggest that an attitude which sees Bob as a defiant priest, one who has not played according to the rules, and therefore who does not deserve preferential treatment, would be a harmful attitude hardly productive of the right kind of an assignment. It would lack the patience and love necessary to search out what is best for this man.

d. Bob impresses me as a very intelligent man; he has a quick mind and seemingly good retentive powers. He recently passed me a paper which I believe he authored that studies the break-down of parishes, missions, stations, as well as distribution of priests and recommends certain changes. At first it sounds fiscally impossible to implement but gradually one notices possibilities that shouldn't be disregarded.

e. Without knowing him as intimately as I would like, I don't see him as one having special charisms that put him in touch with people in a way that eludes me. He has great kindness and generosity in his dealings with people. His months away from the ministry have enabled him to develop a style free enough to be utterly available to others, whether it be as a babysitter, a friend, or a counsellor.

f. He continues to feel that the official handling of his Newport experience was unfortunate. With all the chancery talent something better could have been devised that would not have sacrificed his reputation in favor of another's. I suspect he feels that nothing has changed at the Chancery. Persons there are waiting for him to return to the fold, confessing his sins and repenting his resistance. I reassured him that he should bother enough to express clearly his views, share his feelings honestly and openly with you. One never knows before hand what can transpire when two priests earnestly seek to do the Lord's will. One can sometimes compromise more generously than the other.

Please overlook the typing errors. I hasten to send this without further delay. Use it as you see fit. I'm sure it will hurt no one. If I have left out points I made with you in Concord please inform me.

For now, Happy Easter, Grace, a fullness of the Spirit, and Peace to you.

Sincerely,

Thomas E. Keenan

August 17, 1972

Mrs. Farrell Quinlon
Indian Cave Lodge
Sunapee, New Hampshire

Dear Mrs. Quinlon:

Permit me to acknowledge receipt of your August 8th letter and express my sincere sympathy to you and your family on the loss of your only son Patrick. You may be assured that I will remember him at Mass and in my prayers that He may enjoy the rewards promised to all of God's good and faithful servants.

Since Patrick was identified with the suffering Christ for so many months I am confident that he now shares the joys of the resurrection.

It was indeed kind of you to write about the ministry performed by Father Densmore during your son's illness. I am certain that Father Densmore brought a great deal of consolation to you and Patrick during those trying months.

May God bless you all and if there is anything I can do to be of assistance to you, please feel free to call on me at any time.

With every good wish, I am

Cordially in Christ,

Bishop of Manchester

**INDIAN CAVE
LODGE**

Sunapee, N. H.

August 8 - '72

Most Rev. C. J. Poirer
Chancery Office
Diocese of Manchester
Manchester, N. H.

Your Excellency -

This note of commendation comes a month late but as we are in the highly-pessured summer present business in this glorious State I trust you will understand.

On July 5th - just a little over a month ago our only son, Patrick, died of cancer after a long and valiant battle. He would have been sixteen come September. Patrick was confined to a hospital

bed from mid-January 1870
first in Boston and then New
London N. H. During these
long, frustrating months of
great pain and anguish, I
for his family we were for-
tunate to have close to us
the ministrations of Father
Bob Denmore, who is present
assisting Fr. Keenan at Our
Lady of Fatima. Fr. Bob made
trips down to Boston to visit
Patrick without ever being
asked visited him constantly
during his trials here in New
London and very appropriately
was the only one with him at
the hour of death. His warm
compassion and selflessness
was able to part the Christ
joy with which our family pro-
able to accept this great personal
loss. — Thought you'd like to know
Sincerely, — Mrs. Farrell June

Box 206
New London, N.H.
March 8, 1973

5071

Rev. Eugene J. Boutin
Chairman, Personnel Board
517 Pine Street
Manchester, N.H.

Dear Father:

I should like to place before you my candidacy for the pastorate in West Lebanon.

I am in my forty-first year of age, and in my twelfth year of priesthood. With the exception of a year in Salem, I have always served in small parishes similar to the one in West Lebanon. I feel that my successful adventure in fund-raising in Whitefield and Twin Mountain -- (a matter of record) -- qualifies me for consideration as pastor of a parish with the sizable debt of this one.

Should I be elected, however, my prime concerns would be to continue to provide a well-planned and meaningful Sunday liturgy in the parish, and to devote much time and effort to the religious education programs in the parish, both for adults and for youth. Fortunately, the presence of an increasingly effective Christian Life Center in this area would be of great help in this regard.

I should also be pleased to devote my efforts to the building up of the Plainfield mission founded by Fr. E.J. MacDonald. Since all the parishes in which I have served have had mission churches attached, I feel that by experience I possess an understanding and sympathy for this type of ministry.

Selfishly, my reasons for desiring appointment to this particular post are two: 1) It would put me only a half-hour away from my mother. Her advanced age makes responsibility for her an increasing care for me. There is no one else to share this responsibility. 2.) It would give me sufficient income to meet my basic needs, which, in my present position, I do not have.

With thanks to you for your consideration in this matter, I am

Yours sincerely,

Rott, J. Densmore

(Rev.) R. J. Densmore
Assoc. Pastor
New London, N.H.

Densmore, R. J.
Box 206 5672
New London, N.H.
March 8, 1973

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Chairman, Personnel Board
517 Pine Street
Manchester, N.H.

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Yours sincerely,

R. J. Densmore

(Rev.) R. J. Densmore
Assoc. Pastor
New London, N.H.

Deunane
5673

Box 52
Bradford, NH 03221
March 22, 1973



Dear Monsignor,

I want to thank you very much for your hospitality on Tuesday. I thoroughly enjoyed our chat, as well as lunch with you and Fr. Beudet. Fr. Dufour and I had a very nice visit; it is amazing what he remembers about the old days when he knew my family. His illness has certainly not impaired his memory.

Since I have returned home, I have had a chance to have some "second thoughts" on what we discussed the other day. You can readily understand, I am sure, that I was somewhat "on the spot" in my conversation with you, and that it is always necessary to think things through to the fullest extent possible when one is alone with his own thoughts. I don't want you to think that I am going back on what I said to you. Rather, I feel that at this point, you expect me to speak to you in the most candid manner possible, and that is exactly what I am doing in writing to you now.

The work at the Hospital (in Hanover) does not frighten me; in fact, I believe I would welcome it. As I told you, I have always, in my priestly ministry, enjoyed ministerial contact with hospital patients. I do not know whether or not I could do the fine job which other priests have done this capacity; all I can say is that I am willing to give it a sincere

What bothers me about the proposed Hanover position is the connection with the parish. For reasons of my own -- perhaps too involved to go into here and now, and reasons which you might not understand, much less be in sympathy with -- I cannot wholeheartedly agree to an official connection with the Hanover parish and with Fr. Carty. Some of this has to do with what has happened to me in my past, and some, undoubtedly, to my own temperament and psychological shortcomings. Be as it may, it is there, and you, in your capacity, will simply have to accept my word for this.

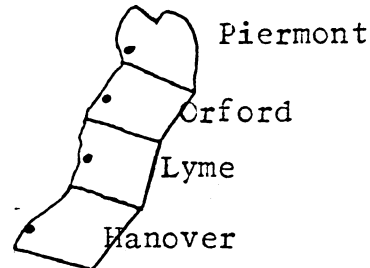
I am enclosing (as you have perhaps already noticed) a written proposal for a division of the duties in the present Hanover parish. I realize that power to deal with such a matter does not lie within your competence. If you feel that such a proposal has any intrinsic merit, I know that you will pass it on to the proper authorities, together with your own comments and recommendations.

If such a proposal were finally judged to be opportune, I will simply say to you that I would definitely be interested in assuming responsibility for the combined ministry of the Orford pastorate and the Mary Hitchcock chaplaincy.

Otherwise, I must, in all honesty, tell you that going up there to work -- under the present setup -- is basically repugnant to me, -- so much so that I would never attempt it. I am deeply sorry if this hurts you. You are a great inspiration to me, personally, and I want so much to accommodate you. But I do feel that in a matter such as this, complete honesty is called for.

A PROPOSAL

The Hanover parish is presently composed of the four townships of Hanover, Lyme, Orford, and Piermont, extending in a consecutive line from south to north along the Connecticut River, in this manner:



Churches are presently located in Hanover and in Orford. The parish also assumes the responsibility for the chaplaincy at the very large Mary Hitchcock Hospital in Hanover. Hitherto, two priests have been assigned to the parish, one serving as pastor, and the other assuming full charge of the hospital work.

In accordance with the principle of subsidiarity, (officially espoused by the Church), it is hereby proposed to divide the parish into two new parishes.

The present parish would include the township of Hanover alone. The pastor alone could adequately serve the priestly needs of such a parish, including the hospital chaplaincy). The present four Sunday Masses (one Saturday evening and three Sunday morning) could well be reduced to three (one Saturday evening and two Sunday morning). This would eliminate the need of extern help on weekends in Hanover.

It is felt that the pastor and parish council of the Hanover parish would readily agree to such an arrangement, considering the fact that the parish would thus be relieved of the pastoral care of the three outlying townships, as well as that of the hospital chaplaincy.

* * * * *

The new parish to be established would be Mary Queen of Peace, Orford. The present church is located at Orford, and serves Catholics of Orford, as well as those in the two adjacent townships of Lyme and Piermont (see map above). Thus, the new parish would include the three townships of Lyme, Orford, and Piermont.

The pastor could reside in the town of Lyme. He would be given, in addition to the pastorate, responsibility for the chaplaincy at Mary Hitchcock Hospital, Hanover. Living in Lyme, he could be ten minutes away from the hospital.

The Orford parish could be financially viable providing that the bulk of the pastor's salary was paid by a subsidy from the Hanover parish (e.g., \$3,000.00 a year). This would be a fair amount considering the fact that the Orford pastor would be assuming the chaplaincy at Mary Hitchcock Hospital, a service which is presently funded by the Hanover parish anyway. It is felt that the Hanover parish would readily agree to payment of this annual subsidy for the following reasons:

1. The Hanover parish would be relieved of responsibility for the chaplaincy at the Hospital (which lies within its territorial boundaries).
2. The Hanover pastor would be relieved of pastoral responsibility for services at the Orford church, and spiritual care of the Catholics in Lyme, Orford, and Piermont.
3. The Hanover parish would be relieved of responsibility for paying off the debt on the Orford church, which, at the present time, is still considerable.

* * * * *

It can readily be seen that the priest assigned to the new pastorate would be performing maximum service to the Church. He would have responsibility for the services at the church in Orford on the weekend. He would also be the coordinator of the new parish's religious education program at all levels. Finally, he would be giving maximum service on the weekdays by providing spiritual care for the hospital patients. The Hospital is the largest in the Twin States (450 beds), and is sufficiently large to keep the chaplain busy during the entire week. Also, the presence of a resident priest among the scattered Catholic population of Lyme, Orford, and Piermont would be a distinct contribution to the future evangelization of what is a fast-growing area of the State.

At a time when the Diocese is obliged to use its priestly resources at maximum capacity, if it is to do its job properly, it is apparent that scarcely a priest in the entire diocese would be so involved in continuous and intensive priestly work as the pastor of this proposed Orford parish.

* * * * *

I had an interview with Fr. Densmore on Tuesday, March 20th. It was a pleasant and, I hope, profitable interview.

His Status

Fr. Densmore is the Associate Pastor to Fr. Keenan at the parish of Our Lady of Fatima in New London. He was appointed by the Bishop via a letter about October 1971. By arrangement with the Pastor, Fr. Keenan, he serves the parish only on week-ends, but is available all the rest of the week. He lives in his own house in Sutton during the week. His Post Office address is Box 52, Bradford, N.H., 03221. His telephone number at home is 938-5357. --- The Parish Council voted that he should be paid \$275.00 per month. However, Fr. Densmore, feeling that the Parish could not afford this amount, offered to be paid for only his week-end work. This averages about \$140.00 per month. --- During Lent he says Mass in the Parish every day. He attends every Parish Council meeting and is present at every other Parish event and undertaking. He claims that this arrangement of living at his own house during the week has the approval of the Bishop. (I feel that the Bishop probably told him that whatever arrangement he might make with Fr. Keenan, would be alright.) --- He replied to a question from me that there was really no need of an associate pastor in New London. Everything considered, I would say that he is doing all the work expected of an associate pastor.

He is most willing to be of service to the Bishop and the Diocese. In spite of what may have transpired during the last few years, I do not find a single trace of bitterness or hard feeling in him. Due to the fact that his mother who is 72 years of age lives in Claremont and he is her only relative, and also due to the fact that he knows that area so much better than any other area of the Diocese, he would prefer to serve in that area.

5077

His Concept of Obedience

There is no doubt in ^{my} mind of his basic willingness to obey the Bishop.

However, if the Bishop were to call him in and tell him that he (the Bishop) would like ~~to~~ him to go to a certain place in the diocese, Fr. Densmore would like to be able to explain to the Bishop his reasons why he would prefer not to go that certain place. (In reality, I think that the Bishop gives this opportunity to everyone now).

In a ^{word} ~~word~~ I don't think there is any real question of real obedience. He feels that he is doing what God wants him to do. In my mind he is a good priest who to some degree has been misunderstood. I feel that I, for one, should take some of the responsibility for this misunderstanding.

Opinion of Father Keenan

Fr. Keenan recommends him most highly. I contacted Fr. Keenan for his opinion and he said that Fr. Densmore has been a "tremendous asset" to him ^{also} and the Parish. He regards him as a "priestly person". -- He ~~said~~ said that he understands why Fr. Densmore would prefer to serve in that section of the diocese. Fr. Keenan expressed a hope that Fr. Densmore would be given every chance to work in the diocese.

5078

Recommendations

I was highly impressed and encouraged by the interview with Fr. Densmore. I feel that he should be "reclaimed" and put to work.

I discovered that he would like to serve as an associate pastor in Claremont his home parish, and that he would "love to serve under Hector". This would release one of the curates serving there now. Although it is his home parish, he has been away from there for almost twenty years. I feel strongly about this especially at this time because of the scarcity of priests.

He also expressed a desire to serve as chaplain at the Mary Hitchcock Hospital in Hanover. He served there for a period of two weeks during the absence of Fr. Auger a few years ago and is familiar with the work. I feel that he would do a good job there, better than in parish work. If an assignment could be found in the diocese for Fr. Estee, this would solve the problem in Hanover without losing a priest, or changing another priest.

Dated: March 25, 1973



Sat: 5 p.m. Folk Mass; this will also be the occasion of the baptism of Anthony Carnevale, at the request of his parents. Mrs. Zoe Lagassa will also be received into the Catholic Church as a member of our parish. We welcome this child and this woman into the Church of Jesus and pray that their lives will be happy and rich in the service of the Lord.

Sun: 1:30 p.m. baptism preparation meeting for new or expecting parents. Rectory.

Mon: 3 p.m. Meeting of O.L.F. Altar Boys.

Tue: 7 p.m. V.C.S. meeting - rectory

8:30 p.m. A.A. meeting; church hall.

Fri: Beginning of the Octave of Prayer for Christian Unity. Our Church in New London will host this ecumenical service of prayer. Details will appear in next Sunday's bulletin.

Sat: 5 p.m. Folk Mass.

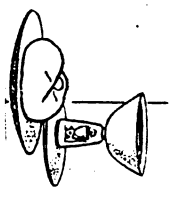
Next Sunday, Jan. 20 : 2nd Collection - for the Holy Father

ANNOUNCED MASSES:

Sat: 5 p.m. James MacAllister by Jos. & Helen Provost

Sun: 8 a.m. Joan Lyons by Mr./Mrs. Wm. Green

Next Sat. Joan Lyons by the Scatters



RECEIPTS: Offertory: \$ 372.95 Building & Maint. Fund: \$ 186.00

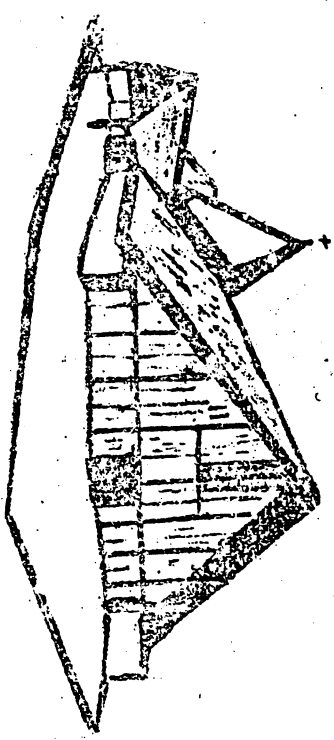
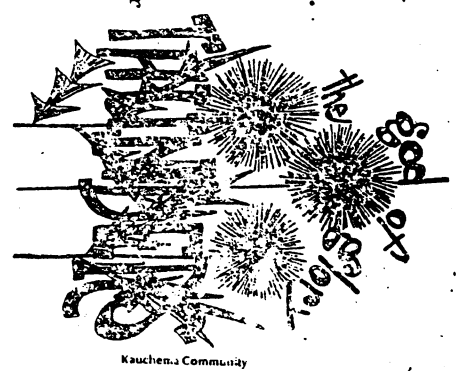
TC: \$ 41.10

Anonymous Donor: \$ 150 (OLF) Back Envelopes: \$100 (OLF)

We thank every one for their generosity toward the two churches.



SEARCH: The next search week-end for Juniors and Seniors will be held Jan. 18,19,20 at Sarto Center in Hooksett, N.H. Those of you interested in attending please contact Fr. Keenan. Fee: \$15 This week-end experience usually proves to be most rewarding and significant for the young person searching for personal values and new insights into his or her identity.



LADY OF PATRYA CHURCH
New London, N.H.

Sat: 5 p.m.

Sun: 8 a.m. & 10:30 a.m.

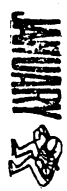
Confessions: before Mass

IMMACULATE CONCEPTION CHURCH
Potter Place, N.H.

Sun Mass: 9:15 a.m.

Rev. Thea. Keenan 526-4484

Rev. Robt. Denmore 938-5357



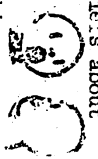
13, 1974

ABOUT MANY THINGS:

With the exception of the poinsettias, the symbols of Christmas that have surrounded us in church have disappeared. Yet the Christmas-Epiphany melody lingers still in the liturgy. Today's focus in the Gospel on the Baptism of Jesus and next Sunday's Gospel of the miracle at the Cana marriage prolong the season that celebrates the epiphany of God in his son Jesus.

Today's feast of the Baptism of Jesus, God showing forth his son, placing his stamp of approval on his ministry, suggests the theme: initiation into God's service. The theme is illustrated by the readings: First - Jesus is the chosen servant of God, who will bring justice to the nations. Leading us out of the darkness of the spirit in which we are imprisoned (Isaiah 42: 1-4, 6-7); Second - Peter teaches that Christ led a life of service to God and man after He was baptized by John (Acts 10:34-36); Gospel - Through baptism by John and the gift of the Spirit of God, Christ is confirmed in His mission as servant of the Father and Savior of mankind.

In the early church's kerygma, or preaching of core beliefs about Jesus, it's as if the earthly life of Jesus begins with his baptism. This event symbolizes Jesus' being appointed with the Holy Spirit and so prepared for a ministry of charismatic healing. This experience of Jesus emphasized what God was doing in him.



couple of weeks ago we had as a supper guest the Episcopal pastor of Harport, active in the charismatic renewal. This latter term suggests "pentecostal", a spirituality that emphasizes the active presence of the Holy Spirit in the believer. Charismatics are apt to speak of such things as "baptism in the spirit", "the gifts of the spirit" and "being in the spirit".

Just as today's feast (Baptism of Jesus) is seen as the start-point of his public ministry, so for the charismatic a similar baptism is seen to be the central reality in his christian life. This baptism is also "in the spirit" but dramatized in the early church's experience at the Pentecost event when Jesus, crucified and risen, sends the Spirit. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear" (Acts 2:33).

Our episcopal guest and others like him from the charismatic renewal were impressive in many ways. They were conscious of the gifts or charisms that were given them at baptism. They were convinced that God's Spirit is at work in the world today and in the church with the same intensity as in apostolic times. That the church, local or international, is not a stronger force for brotherhood, reconciliation, or mutual charity is not because the Spirit has left us or is declining, but because we lack confidence in his presence, we have failed to "release Him".

According to the New Testament the gifts or charisms that are given to us at our baptism initiation (including Confirmation & Eucharist) are numerous and varied. Usually they are not meant for us as individual persons but "for the building up of the body of Christ, the church. To presume that for some reason the contemporary church is lacking the needed charisms is to suspect that God is being unfaithful to his promises."

If today's Mass theme is "initiation into God's service" it is another way of stating that the sacraments of initiation are for us: the occasion for receiving the gifts needed for the building up of the church. As for the early Christians so for us --- we must expect that the Spirit will demonstrate his power by the transformation he will effect in our lives. To receive the Spirit is to change. We too must expect that the Spirit will manifest himself along the full spectrum of his charisms in the community. These included, in the early church, such charisms as helping, administration, prophecy, and tongues (1 Cor. 12:28; cf. Rom. 12: 6-8), but they were by no means limited to these.

One thing a pastor should be able to do is to recognize the Spirit wherever he blows. I am not always sensitive to the Spirit as he manifests himself in others, as he strives for the upbuilding of the church. Maybe... the New Year...?

speaking of bills of...
presence of this at the Epiphany party in the factory last Sunday eve. About 50 people from the five churches appeared and spent an hour or more visiting and getting acquainted with each other. Mrs. Walker was assisted by council wives to be sure but she had responsibility for putting it together. To her and the many who assisted her our thanks.

Last week Bob Thurston, (U.L. Baptist's Church), Mrs. Sticker, a Jew, and I comprised a panel of resource persons who met with High School students enrolled in an elective: Death & Dying. We spent about one hour responding to questions from the students about death, after-life and what it will be like, if at all. Their questions were usually deep and not always answerable in any precise fashion.

The experience brought back visions of the recent Lyons funeral and the dignity and composure which that family displayed on that occasion. It also reminded me how important it is to begin our "death education" at an early age. We have sex education, driver education, consumer education, etc. What is more important to our living well than "death education". Only the person who has faced the reality of his own death squarely will be able to live his life wisely, lovingly, cherishing its beauty, savoring its pains and joys. The two Dr. Johnsons deserve our encouragement for their efforts at making literature classes so timely.

* * *

The New London Fuel Co. has informed me that Monday or Tuesday their men will be here to drain the upper church in N.L. and install the necessary valves shut off the heat entirely. In Potter Place, the process will be simpler, because of the steam system.

In New London we don't have the seating facilities for a full church of 341, if they must be accommodated in the hall. One alternative would be to have two Saturday evening Masses, perhaps one at 4:30 p.m. and the other at 6 p.m. We shall see how great are the numbers!

THE FOLLOWING QUESTIONS PERTAIN TO LITURGICAL COMMITTEES BUT MAY BE OF INTEREST TO ALL AS A WAY TO APPRAISE ONE'S PARISH:

1. Education is most important in liturgical renewal. Has your parish been involved in an ongoing liturgical catechesis during these ten years since the Vatican II document on liturgy?
2. To think that Vatican II did away with choirs is a misunderstanding. Where has your choir gone? Has the music program improved? Do you have good musicians?
3. Does your parish have a liturgy team responsible for the liturgy programs in your community?
4. Is the prayer life of your parish a priority? Do you celebrate the liturgy of the Hours? Do you celebrate non-eucharistic liturgies?
5. Is there a total religious education program going on in your parish. Do people, young and old, come to understand their liturgical roles in the Church

January 18, 1974

Rev. Thomas E. Keenan
Our Lady of Fatima Church
Main Street
New London, New Hampshire 03257

Dear Father Keenan:

I thank you for the copy of your letter to Bishop Primeau of January 17th. I note that it is written in the spirit of fraternal charity which I have tried to exercise at all times in my relations with Father Robert Densmore. May I make the following observations concerning him.

- 1) I have known him, his mother and his family since he was a little boy. I was personally interested in his vocation and had hoped that he would be a great asset to the diocese.
- 2) I was disappointed to find that he had become so introverted and wrapped up in his own ideas of the priestly ministry.
- 3) I was instrumental in his being placed with one of the most benevolent pastors of the diocese early in his career.
- 4) When he "went off the deep end" in his ideas and actions after the death of another good pastor, I sought to assist him -- with little or no favorable reaction from him. In cooperation with the Bishop, I sought to fit him back into the pattern of things. I even asked to have him assigned to the cathedral to work with me and my associates in an atmosphere where I thought he would be able to make effective use of his talents. He refused to take anything but an assignment of his own choice in an area of the diocese where he personally wanted to work -- and where he was not needed.
- 5) He persistently refused to accept appointments at times when we were in need of assistance.
- 6) He is being allowed to work with you in your parish as another example of charity. In another diocese, he would long since have been suspended or laicized.

It seems that we have reached the point where Father Densmore must either fish or cut bait. There is too much talk about his doing what he pleases. His teaching at the Christian Life Center in Claremont

Rev. Thomas E. Keenan
January 18, 1974

-2-

was severely criticized. His serving as retreat master under diocesan auspices would have caused even more criticism. I do not feel that our Bishop should be exposed to such criticism simply because he charitably puts up with the rebellion of Father Densmore.

I know that you are doing everything in your power to assist Father Densmore. I sympathize with your efforts. I would do the same thing myself in your shoes.

I do not accept your criticism of me for my decision concerning the retreat. In the absence of the bishop, I carefully examined the letters having to do with his appointment to help you in New London. They are clearly written and specific. They do not authorize him to work other than in the area which he himself insisted upon. I do not believe that I should change a policy agreed upon with the Bishop at a time when the Bishop is not available.

I further deny the "harshness" which you speak of in your letter to the Bishop. I feel that this is uncalled for and uncharitable.

Since you have sent a copy of your letter to the Vicar for the Clergy, in addition to two other persons, I shall send him a copy of this for his information.

I appreciate your prayers and assure you of mine in return.

Sincerely in Christ,

Rev. Msgr. Thomas S. Hansberry,
Vicar General

cc. Bishop Primeau
Msgr. Gendron

Our Lady Of Fatima Church

MAIN ST.

NEW LONDON, N. H. 03257

5083

Jan.17, 1974

Most Reverend Ernest J. Primeau
Bishop of Manchester
153 Ash St.
Manchester, N.H. 03105

Dear Bishop Primeau:

Following my conversation with Msgr. Gendron on Jan.16, I am writing to you about Robert Densmore, about his status with the diocese and the two churches of Our Lady of Fatima and Immaculate Conception. The context of these remarks will be clear from what follows.

During your absence I received a telephone call from the Youth Department and Sr. Louise Vaillancourt inquiring if I could help, or suggest a priest who would help in the upcoming Search week-end Jan. 18,19,20. The appointment of Steve Scruton as pastor in Littleton made it difficult for him to fill his commitment to Search for that week-end.

Since I felt I could not help on those particular dates I suggested Fr.Densmore, who was here in the rectory at the time. They discussed the matter briefly and he was willing to help the program in my place.

Later I learned that Fr.Densmore would not be acceptable because his status with the diocese, defined in his letter of appointment, was to exercise the ministry in this parish, under my direction.

Since his assignment to this parish, and my first reading of the letter of appointment, I must confess I had not consulted it again. In my mind Bob and I were working in this parish. This was his and my ministry. If we were requested to help with confessions or Masses in other areas, we responded if we were able. Both of us tried to minister to the parish without being parochial. Even parish ministry is ministry to the wider church.

On various occasions I have told you how Fr. Densmore has been a willing and capable colleague, sharing whatever load I have requested. At times he has assisted Sr. Elizabeth Scadova and I in our Christian Life Center activities when we have encouraged him or expressed a need for his teaching talents. He has, along with me, helped other parishes in penance services, assisted with Masses when chaplains had to be absent,etc.

All of this I presumed to encourage without thinking that this man is under restrictions, his ministry has been defined narrowly; and until his status is regularized his generosity must be curbed, his activities curtailed in order to impress upon him the importance of submitting himself to proper authority.

These thoughts simply were never in my head. And from our periodic conversations I never detected such a narrow, restrictive spirit. What I realize now is that other people, not involved in this man's life, except in a remote and administrative way, would put a different interpretation upon his letter of appointment. Perhaps they were not as aware as you were of the manner in which this assignment was evolving for both Bob and I. Perhaps that explains how different our fraternal interest in a brother's effort at reintegration would be expressed and understood.

My thinking, during these two years of working together, has been that we are priests together. I must share my life, my friends, my interests, my work with him as he does with me. If his priestliness leads him to a generous collaboration, so much the better. As long as we were serving the church in this area, and I judged the forms of ministry to be reasonable and fruitful, I did not imagine there was a need to request a dispensation from the letter's restrictions.

I marvel that those who made the decision to discourage Bob's participation, men who were trying to follow "the letter" of the letter instead of its spirit, would not have contacted me "under whose direction" Bob supposedly was carrying on his ministry.

How disappointed I was to have to notify Bob that his willingness to help was not acceptable. How painful it must have been for Sr. Louise to so explain to him.

With all these preliminaries, my point in writing to you, and sending copies to the persons below, is to express my regrets for not following the letter more restrictively, regrets for occasioning pain to others. But I write also to express my sadness that such an interpretation should be held by good men in authority (revealing a harshness we all hoped had disappeared). Finally, I write to request what I had presumed, namely a dispensation from such restrictions, a dispensation to share my ministry, to encourage expansion of service, to broaden one's concept of what being priest and minister to the parish really means.

With every good wish for a happy, absorbing New Year, and a promise of my prayers for you and your staff

I remain

Thomas E. Keenan

Thomas E. Keenan

Copies to:

Msgr. Crosby
Msgr. Gendron
Msgr. Hansberry
Sr. Louise Vaillancourt

Our Lady of Fatima Church
MAIN ST.
NEW LONDON, N. H. 03257

1/17/74

Dear Bishop -

A sampling of recent bulletins, one of
my Israel trip, another, the latest in the saga
of OLF.

Thos. Keenan

5085

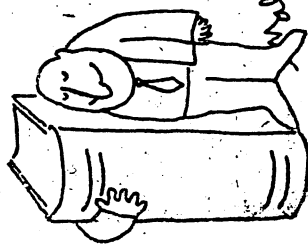


ANNOUNCED MASSES:

Last sun. 9:15 am Edith C McFadden (7 Anniv.) by John E. McFadden
Today: 9:15 a.m. Mrs. Helen Grusden by Bob & Frances Roach
10:30 a.m. Charles Emery by Mr. Mrs. Edward King
Sat. Dec. 22 1 p.m. wedding: Kathleen Fitzgerald & Peter Bianchi

IN BRIEF:

1. With Connie Ryan engineering the project, and the generous response of the people, our silver service set was completed by the addition of two lovely candleabra. Thank you all.
2. The parish council, last Sunday, approved the project of aluminum siding for the rectory. The price: \$8500. We will have to borrow about \$5,000 from the diocesan central fund at 5 3/4 %. Stu Clark will begin work Monday.
3. Parish supper on Dec. 8 was well attended; close to 100. The food was delicious, people enjoyed themselves, young and old alike. We thank the women who set up and supervised the supper, and members of the parish council who cleaned up and washed dishes.

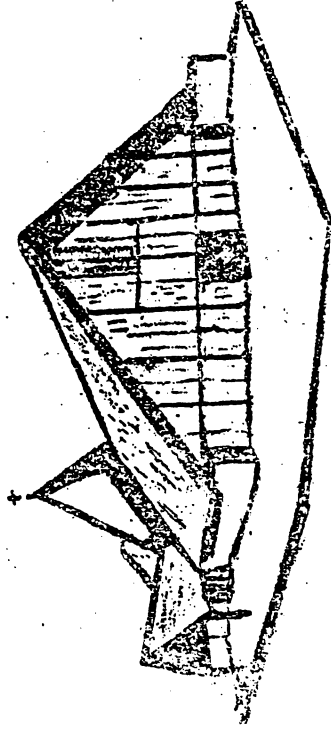


Our little cartoon to the right suggests an attitude toward reading and books. Why not make friends with some of the following:

Paperbacks: The Wonder of Sex - Dr. Wilke
Growing Old and How to Cope with It - The Bible Now -

The Church Learns, The People Learn
Magazines: America: Christmas Choices in Children's Books: "The World's Energy and Teilhard's Vision" "The Sins of Those Little Ones" (Sin & Confession for children) **Commonweal:** "Censorship or Pornography?"
National Catholic Reporter: Critics' Choice for Christmas

Coming Events: Next "Search" - Jan. 18, 19, 20 at the Sarto Center in Hooksett, N.H.
One day workshop for those involved in planning and celebrating Eucharistic liturgies: Friday, Jan. 11, 1974 10 a.m. to 4 p.m. at Notre Dame College, Manchester, N.H. Registration fee \$5. Bring your own lunch.



OUR LADY OF FATIMA CHURCH
New London, N.H.

Sat: 5 P.M.
Sun: 8 a.m. & 10:30 a.m.
Confessions: before Mass

IMMACULATE CONCEPTION CHURCH
Potter Place, N.H.

Sun. Mass: 9:15 a.m.
Rev. Thos. Keenan '26-194
Rev. Robt. Densmore 938-5357



16, 1973

ABOUT LAMY THINGS:

It's often a bore to have people just back from a trip abroad, impose details of their journey upon us. I'll try to spare you this burden. But I can't, entirely. It's on my mind, in my memory, touching my heart. May I share a few details, simply to give a report, an account of my absence? We arrived at the Lod Airport, outside Tel Aviv, Monday noon, bussed to the city of Haifa for supper. A leader of the Arab community spoke to us after we had eaten and answered questions, but not very convincingly. Tuesday am. we drove to the Galilee area, visiting sites of ancient villages where both Jewish history and Christian history entwined. That night (and the next) we spent in kibbutz Lavi, a commune of orthodox Jews whose occupation was farming and raising chickens and cattle. Each night we spent several hours discussing everything from kibbutz life to Arab-Jew relationships in Israel. These Jews were mostly from the British Isles. How strange it was to hear this information from an Irish Jew, whose brogue had not been lost by learning Hebrew!

Thursday morning we returned to Tel Aviv, via the tell of Herzl's grave, and the excavations of Herod's fortress city, sea side Caesarea. In Tel Aviv we met four people, Americans who had emigrated to Israel, and listened to their experiences of beginning a new life.



life with their families in Israel. That evening we left the coastal plains and drove westward to the hills of Judah and the city of Jerusalem. We were into the hills by dark and shortly came into view of the city, built on a series of hills, its lights twinkling on the heights above us. Jerusalem, city of peace, destroyed and rebuilt countless times over the centuries, the city considered holy by Jew, Christian, and Moslem. I remembered the psalms which spoke of the pilgrim's joy at "going up to Jerusalem" and the Gospel's account of how Jesus, in those final days, turned his head toward Jerusalem along with his apostles. The next four days we spent in Jerusalem, from whence we side-journeyed to Jericho, the Dead Sea, Massada, Bethlehem. We also visited the Kennedy memorial, where we planted trees, the Qumran Scrolls Museum, and the museum dedicated to the victims of the Nazi Holocaust. Each morning we were up at 6:30 a.m. and following our 7 p.m. dinner listened to and questioned Israeli officials from government, university and ecclesiastical spheres. Tuesday morning we left Jerusalem at 4:30 a.m. and arrived in N.H. 20 hours later, exhausted, enriched, energized.

It is not surprising that we lost all sense of the season of advent. Since Israel is officially committed to Judaism, the Sabbath begins on Friday eve. Buses cease their routes, stores close, the city grows quiet, coming to life only Saturday after the sun sets. No Christmas trimmings, no music. But a strong sense of the holy. The Bethlehem hills, much the same as on that first Christmas night, and Jerusalem itself were enough to evoke in my mind and heart the memory of Jesus, the events of his life, his words, his actions. It is only within the Christian culture however, do we feel the power and expectation of this season of advent. The Jews have their feasts but Advent-Christmas is not one of them. The Good News that the chains of sinfulness have been snapped, that we are invited to rejoice in the nearness of the Lord, that his Shalom is ours because of the gift of the Spirit --- these realities have a Christian twist to them. And the Jew? In the face of this faith? "It cannot be true. For we believe that when the Messiah comes he will bring peace and justice. But the 2000 yrs. of Christianity have brought us nothing but oppression, violence, persecution culminating in the Holocaust!" In the face of that rebuke, the Christian can only remain silent. Perhaps he resolves that this Advent will be different, because his gifts to others are to be justice, peace, community.



Sunday, December 16, 1973

THIS WEEK: Dec. 16, 1973

Sun: The Third Sunday of Advent, formerly known as Gaudete Sunday, invites us to rejoice for our preparation has brought the Lord closer. To the liturgy committee members who fashioned us the Advent wreath to help measure our progress, a warm thank-you.

Mon: 6 p.m. YCS Dinner meeting & Liturgy - Rectory

Tue: Final meeting of the Basic Course participants - rectory

Wed: 6:30 pm. Social; 7:30 pm. Dinner; 9 pm. Liturgy.

Thu: 8:30 pm. Meeting of Alcoholics Anonymous - church hall

Fri: Church Duty:(OLF) Josephine Götter & Elizabeth Trayner

Sat: 7 p.m. Advent Communal Penance Service(OLF): The liturgy committee has requested that the sacrament of penance be celebrated as a preparation for Christmas in this communal form. Those who wish to confess in the Confessional will have the opportunity. We hope to have several priests assisting us. There will be songs, visuals, periods of silence, review of life. We hope many of you will want to come.

Sat: 5 p.m. Anticipated Sunday Mass - Folk style

Next Sunday: Dec.23 at 3 p.m. OLF hall, the annual Christmas Pageant, presented by the School of Religious Education(Gr.1-8), under the direction of Mrs. Kay Lust & Miss Sue Turkalian. All pupils will take part. Parents and parishioners are cordially invited. Refreshments afterward.

NOTE: Dress rehearsal: after 8 am. Mass on Dec.23, lasting about 1 hour. Attendance is very important. We count on the parents to get the children here. Coffee and doughnuts will be served in the rectory during the waiting period.



RECEIPTS: Dec.2 OLF: Offertory \$ 241.50 Hldg.Fund: \$ 124.36
 IC: Offertory \$ 92.05
 Dec.9 OLF: Offertory \$ 269.80; Holy Day: \$ 73.00 Cath.U. \$ 98.
 IC: Offertory \$ 50 Holy Day: \$ 29 L.U. \$ 16.

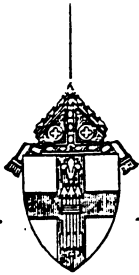
Campaign For Human Development: final receipts: OLF: \$386.13
 (Last year's total: \$585, so we almost IC: \$163.00 reached last year's gifts. Many Thanks to all.)



In the mail this past week came checks from parishioners, temporary, and permanent, some of whom wish to remain anonymous. Suffice it to say we are grateful to receive for IC \$500; and for OLF \$75. These gifts are most appreciated.

Addresses: Rev. Roland O Blais 189 Main St. Rochester, N.H. 03867
 Rev. Edward J. Bracq Maple St. Wilton N.H. 03098





5088

VICAR FOR RELIGIOUS
DIOCESE OF MANCHESTER

ADMINISTRATION BUILDING 153 ASH STREET MANCHESTER, N. H. 03105

January 21, 1974

MEMORANDUM

Re: Rev. Robert Densmore -

On Wednesday, January 16, 1974, I had Bob Densmore in the office to evaluate his situation. Rev. Thomas Keenan who knew of his appointment called to explain how he views Father Densmore's ministry and express his feelings of disappointment concerning the refusal of the Diocese to allow Father Bob to be part of the team to give a Search Program at the Sarto Center.

Fr. Keenan wanted to write to the Bishop to give his opinion on the matter and I encouraged him to do so. I said to him that he should try to obtain permission to extend Fr. Densmore's ministry according to his good judgement rather than presume that he already has the permission. He agreed.

Fr. Densmore was most cooperative and seemed well disposed, he did not seem to be upset over the decision taken against his going to the Search to help on the team. He said he had been asked by the priests in the area to help in various parishes for confessions, Masses, penitential services, replacing for vacations and was helping in the Christian Life Center where he taught a number of courses.

He believes in authority and obedience to the Bishop but his point is that he has certain difficulty living in the house of another man because of past experience and cannot bring himself to do this. He will work with or under anyone and is willing to take orders in the work but finds it difficult at this time to live in the house where someone else is in charge.

He is happy now although income is restricted and could use more money, but he helps out Fr. Keenan and has his own house in Sutton which is part of the parish of New London. He is willing to continue this way.

To my question: "what would you like?" - he said, " he would very much like to develop the parish of Newbury and Sunapee."

My recommendation is that we make a great effort to reconcile people like Fr. Densmore and take them where they are without imposing impossible demands if this can be done without detriment to moral principles. I would like to be able to continue to persue this possibility and when Fr. Densmore becomes of pastoral age to give him a place where we feel he can work. We have allowed him to work when we needed him -- maybe he needs us now...

January 18, 1974

Rev. Thomas E. Keenan
Our Lady of Fatima Church
Main Street
New London, New Hampshire 03257

Dear Father Keenan:

I thank you for the copy of your letter to Bishop Primeau of January 17th. I note that it is written in the spirit of fraternal charity which I have tried to exercise at all times in my relations with Father Robert Densmore. May I make the following observations concerning him.

- 1) I have known him, his mother and his family since he was a little boy. I was personally interested in his vocation and had hoped that he would be a great asset to the diocese.
- 2) I was disappointed to find that he had become so introverted and wrapped up in his own ideas of the priestly ministry.
- 3) I was instrumental in his being placed with one of the most benevolent pastors of the diocese early in his career.
- 4) When he "went off the deep end" in his ideas and actions after the death of another good pastor, I sought to assist him -- with little or no favorable reaction from him. In cooperation with the Bishop, I sought to fit him back into the pattern of things. I even asked to have him assigned to the cathedral to work with me and my associates in an atmosphere where I thought he would be able to make effective use of his talents. He refused to take anything but an assignment of his own choice in an area of the diocese where he personally wanted to work -- and where he was not needed.
- 5) He persistently refused to accept appointments at times when we were in need of assistance.
- 6) He is being allowed to work with you in your parish as another example of charity. In another diocese, he would long since have been suspended or laicized.

It seems that we have reached the point where Father Densmore must either fish or cut bait. There is too much talk about his doing what pleases. His teaching at the Christian Life Center in Claremont

Rev. Thomas E. Keenan
January 18, 1974

-2-

was severely criticized. His serving as retreat master under diocesan auspices would have caused even more criticism. I do not feel that our Bishop should be exposed to such criticism simply because he charitably puts up with the rebellion of Father Densmore.

I know that you are doing everything in your power to assist Father Densmore. I sympathize with your efforts. I would do the same thing myself in your shoes.

I do not accept your criticism of me for my decision concerning the retreat. In the absence of the bishop, I carefully examined the letters having to do with his appointment to help you in New London. They are clearly written and specific. They do not authorize him to work other than in the area which he himself insisted upon. I do not believe that I should change a policy agreed upon with the Bishop at a time when the Bishop is not available.

I further deny the "harshness" which you speak of in your letter to the Bishop. I feel that this is uncalled for and uncharitable.

Since you have sent a copy of your letter to the Vicar for Clergy, in addition to two other persons, I shall send him a copy of this for his information.

I appreciate your prayers and assure you of mine in return.

Sincerely in Christ,

Rev. Msgr. Thomas S. Hansberry,
Vicar General

cc. Bishop Primeau
Msgr. Gendron

Our Lady Of Fatima Church

MAIN ST.

NEW LONDON, N. H. 03257

5692

Jan.17, 1974

Most Reverend Ernest J. Primeau
Bishop of Manchester
153 Ash St.
Manchester, N.H. 03105

Dear Bishop Primeau:

Following my conversation with Msgr. Gendron on Jan.16, I am writing to you about Robert Densmore, about his status with the diocese and the two churches of Our Lady of Fatima and Immaculate Conception. The context of these remarks will be clear from what follows.

During your absence I received a telephone call from the Youth Department and Sr. Louise Vaillancourt inquiring if I could help, or suggest a priest who would help in the upcoming Search week-end Jan. 18,19,20. The appointment of Steve Scruton as pastor in Littleton made it difficult for him to fill his commitment to Search for that week-end.

Since I felt I could not help on those particular dates I suggested Fr.Densmore, who was here in the rectory at the time. They discussed the matter briefly and he was willing to help the program in my place.

Later I learned that Fr.Densmore would not be acceptable because his status with the diocese, defined in his letter of appointment, was to exercise the ministry of this parish, under my direction.

Since his assignment to this parish, and my first reading of the letter of appointment, I must confess I had not consulted it again. In my mind Bob and I were working in this parish. This was his and my ministry. If we were requested to help with confessions or Masses in other areas, we responded if we were able. Both of us tried to minister to the parish without being parochial. Even parish ministry is ministry to the wider church.

On various occasions I have told you how Fr. Densmore has been a willing and capable colleague, sharing whatever load I have requested. At times he has assisted Sr. Elizabeth Scadova and I in our Christian Life Center activities when we have encouraged him or expressed a need for his teaching talents. He has, along with me, helped other parishes in penance services, assisted with Masses when chaplains had to be absent,etc.

All of this I presumed to encourage without thinking that this man is under restrictions, his ministry has been defined narrowly; and until his status is regularized his generosity must be curbed, his activities curtailed in order to impress upon him the importance of submitting himself to proper authority.

These thoughts simply were never in my head. And from our periodic conversations I never detected such a narrow, restrictive spirit. What I realize now is that other people, not involved in this man's life, except in a remote and administrative way, could put a different interpretation upon his letter of appointment. Perhaps they were not as aware as you were of the manner in which this assignment was evolving for both Bob and I. Perhaps that explains how different our fraternal interest in a brother's effort at reintegration would be expressed and understood.

PROFESSION OF FAITH

I, Robt. Jos. DENSMORE, with firm faith, believe and profess all and everything that is contained in the Symbol of Faith, that is:

I believe in one God.
 The Father almighty, maker of heaven and earth,
 And of all things visible and invisible.
 And I believe in one Lord, Jesus Christ,
 the only-begotten Son of God.
 Born of the Father before all ages.
 God of God, Light of Light, true God of true God.
 Begotten, not made, of one substance with the Father.
 By whom all things were made.
 Who for us men and for our salvation came down from heaven.
 And he became flesh by the Holy Spirit of the
 Virgin Mary: and was made man.
 He was also crucified for us,
 Suffered under Pontius Pilate, and was buried.
 And on the third day he rose again, according to the Scriptures.
 He ascended into heaven and sits at the right hand of the Father.
 He will come again in glory to judge the living and the dead.
 And of his kingdom there will be no end.
 And I believe in the Holy Spirit, the Lord and Giver of life,
 Who proceeds from the Father and the Son.
 Who together with the Father and the Son is adored and glorified,
 And who spoke through the prophets.
 And one holy, Catholic, and Apostolic Church.
 I confess one baptism for the forgiveness of sins.
 And I await the resurrection of the dead.
 And the life of the world to come.

I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberation or affirmed and declared by its ordinary magisterium concerning the doctrine of faith and morals, accordingly as they are proposed by it, especially those things dealing with the mystery of the Holy Church of Christ, its sacraments and the sacrifice of the Mass, and the primacy of the Roman Pontiff.

Signed Robt. Jos. Densmore

Administrator, St. Catherine Parish,
 pro. temp. Charlestown, N.H.

Witness: A. W. Alkovich
 Charlestown

March 4, 1975
 Curacy Office
 Manchester, N.H.

March 4, 1975

Reverend Robert J. Densmore
P. O. Box 52
Bradford, New Hampshire

Dear Father Densmore:

Subsequent to our recent conversation, I wish to confirm in writing your appointment as temporary administrator of St. Catherine Parish, Charlestown, New Hampshire, effective March 6, 1975 for the duration of Father Lamothe's leave of absence for reasons of health.

As administrator you are authorized to administer to both the spiritual and temporal affairs of the parish, and this letter will serve to introduce you to the bank in order that you may be authorized to sign checks and attend to the financial needs of the parish.

Please be assured of my appreciation for your willingness to assume this responsibility and my continued prayers that your ministry in Charlestown may be both happy and fruitful. If at any time I can be of assistance, please do not hesitate to call upon me.

With every prayerful good wish, I am

Cordially in Christ,

Bishop of Manchester

March 9, 1975

Most Reverend J. Gendron, Bishop of Manchester
Diocesan Administration Building
153 Ash Street
Manchester, New Hampshire 03103

Your Excellency:

We, the parishioners of Our Lady of Fatima Church, New London, and Immaculate Conception Church, Potter Place, are acutely aware of our loss as we wish Godspeed to Father Robert Densmore, who is leaving us at your request to take up new duties. It is our wish to express to you a little of what Father Densmore has meant to us.

Our two churches have been greatly blessed with a remarkable drawing-together under the leadership of our pastor, Father Keenan, with the cooperation of Father Densmore. Father Densmore's contribution to the parish spirit has been a selfless devotion to the people's needs. He has, of course, been helpful with administrative duties and the chores of maintaining a parish. More importantly, however, Father Densmore has been an inspiration in his priesthood -- by his humility, his warmth, his humor, his readiness to help, his words of counsel and encouragement to the troubled, his solace to the ill and grieving, his exceptional rapport with the young, his learned teachings and his personal sanctity.

In New London, where Catholicism and its practitioners have not always been accepted, a new ecumenical spirit has been fostered. Much of the credit for this must go to the priests who serve Our Lady of Fatima parish. In this important advance Father Densmore has played a vital part. He is deeply respected by the clergy of our two Protestant churches and their congregations. Only those who have lived through the breaking down of prejudice can truly appreciate how much this means.

So, Your Excellency, we feel great sorrow at the departure of Father Densmore. At the same time we are happy for him that he should advance in his pastoral responsibilities. We send him from us with our fervent prayers and our heartfelt gratitude.

We also pray that the wonderful work done in our parish by Father Keenan and Father Densmore will continue to enjoy God's blessing.

As a parish we extend to you, our Bishop, our deepest respect and prayers that God will bless your work among us.

Faithfully yours in Christ,

Ellie, & Jan. Linn

Howard and Helen Becker

James Linnon
Jane Linnon

Marie Maren
Richard Fyette

John Becker

Ellie & Jan Linn

Lay and Mirt. Best Barros

Mr. Mrs. Richard Lizotte

Wally Egan

Elizabeth S. Trayner

Mary Sherty & children —

Agnes J. Poper.

Stephine Catter

Luceta A. Rogalski

Thomas P. Ruige

Betty and Ronald Acampora

Mary and Jack Flynn

John and Evelyn Kimmson

Charlotte & Victor Egan

Constance Jones

Gene Titare

Vincent G. La

Raymond L. Heath

Tom. Curran

Linda Curran

Mary Beth Curran

Jennifer Curran

Amy

Mary Barrett
 Mary Ann and Matt Shiel
 Alice P. Jones

Helen O. Smith
 Elizabeth & the Martens
 Mary & Peter Rayno
 Carol and Frank Thorn
 Richard & Rosemary Mathews
 Rita M. Hurd

F. Chalmers

Government Woman
 Paula and Alfio Fontanella
 Don & Mary Ann Connell, Miss Sue & Jim
 New London & Family
 I will miss you every time I come up
 God Luck! Irene Linehan

Maui Hegsdue
 S. Elizabeth Scadova
 Katie Linehan
 TARA Linehan

Nancy Robar
 Mrs. John E. Flynn
 Rita M. Hurd & family
 Peter A. Murphy

Francis & Harriet Dugan
Marie A. Bridgetts

John H. Warner

Arthur and Jean Van Delft

Stanley W. Beaudet

Doris' Robey

Barbara Japson

Joe McCarthy

James Bullock

John + Paul Bourque

Elaine Robey

Henry M. Carthy

Mr + Mrs Richard Corkum

Frank Chandler

Roger + Ren Champagne + family

Jim + Laurie Kestlock

Ann + Jack R. Gooden

George + Marion Murphy

Mr + Mrs John R. Fawcett

David Casenati

John & Mary Ann

Mrs. Mrs. ...

Judith ...

Mrs. Mrs. ...

Walter ...

John ...

Richard ...

Mrs. ...

Mrs. & Mrs. ...

The Bennetts - ...

Mrs. ...

...

...

Mrs. ...

Maryann Roche

Teddy Roche

Ed. Roche

Marcella Roche

1884

Mr. Wm. Patrick Doyle

1000 1st St

San Francisco

Dear Mr. Doyle

I have your letter of the 14th

and am glad to hear from you

and hope you are well

Yours truly

Wm. Patrick Doyle

Wm. Patrick Doyle

Wm. Patrick Doyle

August 26, 1975

Mr. and Mrs. Al Lambert
RFD #1, Box 104
Charlestown, New Hampshire

Dear Mr. and Mrs. Lambert:

May I take this opportunity to acknowledge receipt of your letter of August 24th and thank you sincerely for taking the time to write to me to voice your enthusiastic approval of Father Robert Densmore and his ministry to the people of Charlestown.

I am pleased to know that the needs of the people of St. Catherine's Parish are being so well served by Father Densmore. As you can probably imagine, it is far more common for the Bishop to receive negative criticisms rather than positive letters such as yours. I am most grateful for your thoughtfulness in sharing your thoughts with me.

With every prayerful good wish, I am

Cordially in Christ,

Bishop of Manchester

Sun. P.M.

Bishop Mendon:

Your Majesty:

I am writing you in regards to St. Catherine's Parish here in Charleston N.C.

I am hearing by the grape vine you maybe considering removing Father Robert Wessmore from this parish.

We moved here from Claremont, N.C. year ago April. We proceeded to go to Church here. There was a cold feeling amidst the pious We couldnt figure it out.

We began to realize

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the illness of the pastor.
 Then the interim priest from
 Claremont filled in.

Then Father Klesmore arrived
 the Congregation jelled. And we
 were on the right track.

His sermons are excellent.
 And the children love him
 mass is much improved.
 Communion has increased.
 Catholic Charities were very
 successful.

Please leave him here
 until we get all the
 church in order.

The children have increased
 and improved. These are
 our future needs.
 We now know what's going on
 in the council.

Thank you,
 Ruth + Al Lambert

Rev. Robert J. Densmore

5705



CHANCERY OFFICE
153 ASH STREET
MANCHESTER, NEW HAMPSHIRE
03105

DIOCESE OF MANCHESTER

February 25, 1976

Reverend Robert J. Densmore
Saint Catherine's Church
812 Main Street
P.O. Box 332
Charlestown, New Hampshire 03603

Dear Rob:

Bishop Gendron has asked me to forward a copy of the enclosed letter to you. It is the Bishop's policy to never act upon unsigned correspondence. But this is the second letter of this type he has recently received, he felt that, in your pastoral concern for the welfare of the parish and given the seriousness of the complaint, you would want to be aware of the situation.

Trusting that you will understand in a positive fashion the purpose of sending the letter to you, and hoping that all is well with you and your work, I am

Fraternally in Christ,

Francis

Francis J. Christian
Assistant Chancellor

Dear Bishop Gudron

The FIDs are sewing hell copies
and even nothing - just because Father
Dunmore told me to help ourselves
to communion. Now if you please write
a letter to be read in church saying
no OK with you if priests say or do
something different to make things more
interesting. That will shut them up
once and for all.

Respectfully yours,

The Francis of Father Dunmore

Rev. Robert J. Densmore

5707

March 31, 1978

Reverend Robert J. Densmore
St. Catherine Rectory
812 Main Street
P. O. Box 332
Charlestown, New Hampshire 03603

Dear Father Densmore:

With the approval of the Diocesan Personnel Board and upon the recommendation of Bishop Mulvee, I am pleased to confirm your appointment as Pastor of St. Catherine Parish, Charlestown.

This appointment is effective immediately upon your completion of the canonical requirements, i.e. making the required profession of faith and taking the customary oath before my delegate at the Chancery Office. May I ask that you arrange to come to the Chancery Office for this purpose at your earliest convenience.

With every prayerful good wish, I am

Cordially in Christ,

Bishop of Manchester

PERSONAL INTERVIEW OF BISHOP GENDRON

WITH

REV. ROBERT J. DENSMORE - PASTOR

ST. CATHERINE - CHARLESTOWN, N.H.

MAY 13-14, 1983

The parish visitation was a pleasant one. Father was most cordial, although very informal and casual in his approach. He seems to be well appreciated there. We had interesting parish council meetings. The points of emphasis at the meeting, which I repeated to Father Robert Densmore in my interview, were that they pointed out the great need for a liturgical committee which would tend to improve their liturgies and then work towards the spiritual growth of the parish. The second point that I made was that there was a special need for youth organization, youth activities, especially high school. The third, that there be an improvement in their system of religious education, even through the elementary school, although that's fairly well organized, but the system is not strong enough and they would continue to work towards developing the high school CCD program. Father indicated that the people from Charlestown feel that the Alstead community is not financially supported sufficiently with the group of the Charlestown people, since they contribute only approximately \$1,500.00 a year towards the support of the parish in Charlestown. Since they contribute only approximately \$1,500.00 a year towards the support of the parish in Charlestown, they feel that since there is so little community expense in the Holy Spirit Mission since they don't have their own church (they only pay \$100.00 a month for rental) that they ought to be giving more substantially to the support of the Charlestown rectory and hall, etc. Then the other point that was made was that Father has a problem with Sunday School. Some people do not attend Mass when there is no Sunday School. In other words, the population there seems to be more faithful to Mass attendance when they have to take their children to religious education. When there is no CCD class, then there is a lack of participation in the Sunday Liturgy. This is true both in Charlestown and Alstead. Father feels that he is in good health, although he seems to have some problems with his legs, going upstairs, and things of that sort. I talked with Father about his condition of living, which is very poor. He does his own cooking, his own cleaning, etc. He felt that he didn't feel he would want to have someone around all the time, and said he could hardly afford to pay someone. He really doesn't mind doing these things himself. But as a result, the house is very sloppy. He certainly is living a life of low level poverty because of his concern for spending. He heats the whole area with wood. The rectory is a huge building. He lives in three rooms in the wintertime to cut down on all expenses, and he's really happy doing this. He feels there would be problems if he hired a janitor or a housekeeper. He says he has a high school person come in four days a week for a little work. People here say that he's quite unconventional in his dress and behavior, and I pointed this out to him. He agrees. I recommended that he, at least when he is at a public function as a priest, should wear his clericals, and he agreed. He is happy here and feels that he could stay here for a long time. On the other hand, he is open to a change when something takes place that might be

Personal Interview
Father Robert J. Densmore
Page 2

agreeable to him. I sort of indicated to him clearly that he would not stay there forever. The people had mentioned that fact many times, and he indicated to them that he was good for another 15 or 18 years there. But he is quite open to a change down the road. I felt that it would not be this year, but it could happen in the next couple of years. Some of the people would miss him terribly, because he is a very compassionate person and is very sensitive to the needs of the people who are hurting, who are alienated, etc. Otherwise, there are people who, because of his unconventional approach, really don't respect him.

July 15, 1983

Rev. Robert J. Densmore
St. Catherine Rectory
Post Office Box 332
Charlestown, N. H. 03603

Dear Father Densmore:

I have selected you to attend the Spring 1984 Session of the Institute for Continuing Theological Education at Casa Santa Maria, North American College, Rome, Italy. This is an excellent continuing education opportunity and I know you will enjoy it and be enriched by it.

I am aware of your preference for the Fall 1984 Session, and regret that in view of many other considerations I have to make the decision to ask you to accept the Spring Session.

At this time I do not have the exact dates for the Spring 1984 Session. However, in the past the Spring Session began toward the end of February and ended in mid May. When I receive this information I will forward it to Monsignor John F. Burke, who will then advise you of the exact dates and send you the forms which the Institute will require you to complete.

The Priests Continuing Education Fund will be responsible for the basic cost, namely, the tuition, room and board at the Casa Santa Maria. The transportation costs, to and from, as well as incidental expenses in connection with travel and the Spring Session, will be assumed by you personally.

It will be your responsibility to find a replacement to cover your ministry during your absence, the stipend for which will be paid by the parish. Your own salary, of course, will continue to be paid by the parish.

With every good wish, I remain

Cordially in Christ,

Bishop of Manchester

FR. Robert
Densmore

5711

October 4, 1983

Reverend Robert J. Densmore
St. Catherine's Church
P. O. Box 332
Charlestown, New Hampshire 03603

Dear Father Densmore:

Thank you for your letter of September 29 in which you indicate the pastoral reasons which prevent you from attending the pastoral renewal program in Rome in the spring of 1984. While I am sorry that you will not be able to benefit from the program, I understand your reasons for having to refuse at this time.

If you wish to consider attending the program at a future date, please do not hesitate to apply once again for consideration to Monsignor Burke.

Assuring you of my prayerful best wishes,
I am

Cordially in Christ,

Bishop of Manchester

St. Catherine's Church

P. O. Box 332
Charlestown, New Hampshire 03603
Sept. 29, 1983

5712

Dear Bishop,

Thank you so much for nominating me for the ICTE, Rome, for the Spring, 1984, semester. I cannot go, and will try to explain briefly, because I know you get a lot of letters that you have to read.

1.) During Lent, we get a very sizable increase of participants in the Lenten daily Masses. Somewhere between fifty and sixty people. Even if I were lucky enough to get reliable supply for the weekends, I would never be able to do this for the weekday Masses. Our people are devoted to these weekday Masses during Lent -- I cannot let them down.

2.) Having a supply priest on just any ordinary Sunday of the year is one thing, but relying on a supply priest for the great Sundays of Lent, Palm Sunday, Easter, the Easter Season, and Pentecost is quite another thing. From my own viewpoint, I find these Sundays with my people the most consoling of the entire year -- (and God knows, there are few consolations in this life of ours!) I find Lent and the Easter time to be the most "teachable moments" of the entire year. You yourself remarked upon our very high Rice Bowl donation annually. You probably can understand that that doesn't happen by accident -- it happens because I am here and on the job -- sharing as best I can the deepest meaning of Lent and Easter with my people. I would never wish to confide my people to a supply priest during these most precious times of the year. A pastor in a larger parish could reasonably leave things in the hands of an associate, but as you know, there is none here. And not only that, but we have not one, but two, churches to think of.

3.) Our church furnace is notional. After nearly nine years, I have learned to run it. But it's not something I can brief a stranger on. Our people are, for the most part, old. When they come to Sunday Mass, they expect to be warm. Last year, they gave more money to the fuel collection than we spent on fuel. I doubt any parish in your diocese can make that claim. I feel that they deserve to be warm at Mass in the winter. I rise each Sunday at 6:00 A.M. to make sure that everything is okay with the furnace. Again, I cannot expect a supply priest to do this.

4.) Finally, our rectory is heated entirely with our wood fire, in the very efficient stove in the parlor. There is no one in the house besides myself to run this stove. If I were not here throughout the week, our pipes would freeze. I like the wood fire -- I find it much more warming than oil heat. But the fact remains that there is no money in our budget to heat our rectory with oil heat. We are a small church, and last year, 34¢ of every dollar we took in went to Manchester for various purposes. Our people do not always understand the needs of the universal, national, and diocesan church, but I do, and I am very happy to effect this saving on oil by heating with wood (all of which, by the way, is donated by my people -- they bring it in truckloads to me.) But surely you can see, during the winter season I can get no one in here to run the fires as I would run them.

St. Catherine's Church
P. O. Box 332
Charlestown, New Hampshire 03603

5713

I would conclude by asking you to think back when you were pastor in Pittsfield, and with no associate. I think that if you think of those days and some of the problems you might have then had, you will readily understand all that I am saying.

Finally, I want you to know -- in no uncertain terms -- that I am not insensitive to the great honor you have conferred upon me by nominating me for this continuing education in the spring. In fact, I am in a better position than most to realize just exactly how great the honor is, because I lived in Rome for forty-four months. A Roman Easter would be heavenly for me -- but right now, an Easter for me means an Easter with this portion of the church which you have confided to my service. I am confident that you can understand all of this. But, please do not think of me as unappreciative -- I am, and will continue to be -- deeply appreciative of your kind thought of me.

Perhaps the bottom line is that no parish priest should go to the Spring term of the ICTE unless he has associates upon whom he can rely.

Sincerely,



R.J. DENSMORE

P.S. My sincerest expression of sympathy to you upon the death of the Cardinal. I have been told how close you were to him, and how much his friendship meant to you. He was, indeed, a beautiful and inspiring man. I know that you feel his loss keenly. Was not Lawrence Riley's eulogy most powerful and close to the mark!

FR Densmore

5714

June 7, 1984

Reverend Robert J. Densmore
St. Catherine Rectory
116 Main Street
Post Office Box 332
Charlestown, New Hampshire 03603

Dear Father Densmore:

You will be pleased to know that I have chosen you to attend the Fall 1984 Session of the Institute for Continuing Theological Education at the Casa Santa Maria, North American College, Rome, Italy. You will replace Monsignor John E. Molan who is unable to attend the Fall '84 Session.

I have just learned that the Fall '84 Session will open on Tuesday, September 25 and conclude on the evening of Thursday, December 13. You will hear from Monsignor Burke in the very near future with more detailed information, and at the same time he will send you the forms which the Institute asks you to complete.

The Priests' Continuing Education Fund will be responsible for the basic cost; namely, the tuition, room and board at the Casa Santa Maria. The transportation costs, to and from, as well as other incidental expenses in connection with travel and the Fall Session will be assumed by you personally.

After consultation with Most Reverend Robert E. Mulvee and the Personnel Board, I am happy to inform you that Reverend Edward E. Bracq will provide the coverage of the parish during your absence.

Your own salary, of course, will continue to be paid by the parish. It is expected that the parish will also provide the stipend for Father Bracq.

Reverend Robert J. Densmore
June 7, 1984
Page 2.

5715

I know you will enjoy this return to Rome which will bring back so many pleasant memories of your seminarian days there. I am certain that you will be enriched by this excellent continuing education opportunity as well as enjoy the change of pace which it affords.

With prayerful best wishes, I am

Cordially in Christ,

Bishop of Manchester



Department of Priestly Life and Ministry

Diocese of Manchester

153 Ash Street, P.O. Box 310, Manchester, New Hampshire 03105 (603) 669-3100

- MEMO -

TO: Most Rev. Odore J. Gendron

FROM: Rev. John F. Burke

SUBJECT: Form to be completed in behalf of Father Robert J. Densmore
in regard to his participation in the Fall 1984 Session ICTE, Rome

DATE: June 13, 1984

The attached recommendation form is designed to give the Director of the Institute for Continuing Theological Education in Rome a profile of the priest who is to attend the Institute:

- Attached you will find suggested comments which you may or may not wish to use.
- Please note that your signature and date are required on the reverse side of the form
- The completed and signed form should be send VIA AIR MAIL to:

Reverend Msgr. John M. Smith, Director
Institute for Continuing Theological Education
Casa Santa Maria
Via Dell' Umilta 30
00187 Rome ITALY
- I would appreciate a carbon copy of the above or some word that the form has been completed and mailed.

NORTH AMERICAN COLLEGE

CASA SANTA MARIA

Via dell'Umiltà, 30 • 00187 Rome, Italy



INSTITUTE FOR CONTINUING THEOLOGICAL EDUCATION

**CONFIDENTIAL LETTER OF RECOMMENDATION FROM APPLICANT'S
ORDINARY OR RELIGIOUS PROVINCIAL WRITTEN ON BEHALF OF:**(NAME) Reverend Robert J. Densmore

In order to be of most effective service to you and to the priest-applicant from your Diocese/Religious Province, the Admissions Committee of the Institute for Continuing Theological Education would be grateful to you if you would respond to the following questions about the candidate under consideration as completely as you are able.

1. Does the applicant appear to be a man of faith and prayer? Please comment.

Father Densmore gives evidence that he is a priest of faith and prayer.

2. Is the applicant a satisfied person? Please comment.

He is content in his present assignment.

3. Is the applicant happy as a priest in priestly ministry now? Please describe and comment.

Father Densmore has been in his present assignment since March 31, 1978 and appears to be happy in his ministry.

4. Does the applicant enjoy adequate social adjustment? Is he happy with and in the presence of others? Please comment.

He is a well adjusted person who seems to delight in being with people.

Over, please

Manchester

DIOCESE

NAME: Densmore, Rev. Robert J.

5. Does the applicant have any personal problems of which the Director of the ICTE should be aware? Please comment.

None that I am aware of.

6. Is the applicant presently satisfied with his work situation?

It does appear that he is satisfied with his present assignment.

7. Does the applicant manifest a certain unity and balance in his life? Please comment.

Father Densmore does maintain unity and balance in his life as a person and a priest.

8. Further comments (if desired):

None

Your signature: _____

Today's date: 6/25/84

Please note: The candidate's application dossier will be considered only if this letter of recommendation bears the signature of his Ordinary or Religious Provincial.

October 7, 1985

Rev. Robert J. Densmore
St. Catherine Rectory
Post Office Box 332
Charlestown, NH 03603

Dear Father Densmore:

I have received your recent letter regarding your resignation as Pastor of Saint Catherine in Charlestown.

Given your health situation and what appears to be the need for treatment in regard to it, I feel that it is better that you resign the parish at this time. As a result, I accept your resignation, effective with the appointment of a new Pastor which will, hopefully be on the 23rd of October. I will, however, notify you more precisely of this date once the appointments are finalized.

Please be aware, Bob, of my concern for you. You have done a good job in Charlestown and Alstead in many ways. I look forward to using your talents in the Diocese again as soon as your health and emotional situation permits. I encourage you, as a result, to cooperate fully with the treatment you will receive at Saint Luke's and to be assured of my prayers that it will prove to be most beneficial. If there is anything that I can do for you, please do not hesitate to call upon me. Please take your salary for October from Saint Catherine's. Once it is determined whether you will be accepted immediately into treatment, or whether that will be postponed temporarily, please let me know so that we may make arrangements to pay you from the Clergy Fund. Again, if I can be of any assistance to you in the months ahead, don't hesitate to call upon me.

With every good wish, I am

Cordially in Christ,

Bishop of Manchester

October 3, 1985

Dear Bishop Genevion.

I am willing, at this time, to resign my pastorate here at Charlestown. I leave the ultimate decision to you.

I should like a brief period of absence before embarking upon a future ministry — and this for reasons of health. I am tired. But I do hope that the period will be very brief.

I do hope that you are well, and not overworked in the absence of your fine auxiliary. Thank you so much for your birthday greetings.

Sincerely,
Robt. Jos. Deunmore

BLIND COPY SENT TO FATHER JOHN P. QUINN

5721

May 29, 1986

Rev. Robert J. Densmore
St. Mary Rectory
32 Pearl Street
Claremont, NH 03743

Dear Father Densmore:

Subsequent to our recent conversations and upon the recommendation of Father John P. Quinn, the Secretary for Community Services, I am pleased to appoint you Catholic Chaplain to Memorial Hospital in Nashua, effective June 23, 1986. It is understood that you will take up residence at Saint Christopher Parish in Nashua, where you will provide weeked assistance and whatever other priestly services possible for you, given your primary responsibility at the hospital. Will you please verify with Father Quinn the details of payment of your salary and any other such considerations.

I am most grateful to you for your willingness to undertake this ministry. It is offered with the understanding that you will continue to see Dr. Henry Ouellette on a regular basis. I trust that with him you will be more and more able to bring under complete control the problem areas which you have already discussed with him.

If I can be of any assistance to you in the weeks and months ahead please do not hesitate to call upon me.

Cordially in Christ,

Bishop of Manchester

May 29, 1986

Rev. Karl E. Dowd
St. Joseph Rectory
Post Office Box 938
Salem, NH 03079-0938

Dear Father Dowd:

Subsequent to our recent conversation in reference to your appointment as Pastor of Saint Christopher Parish in Nashua, this letter will confirm the assignment of Reverend Robert J. Densmore, effective June 23, 1986, to residence at Saint Christopher's. Father Densmore has been named Catholic Chaplain at Memorial Hospital. He will, however, provide you with weekend assistance at Saint Christopher and be willing to help in whatever other ways his primary ministry makes possible.

Will you please verify with Father John P. Quinn, the Secretary for Community Services, the appropriate arrangement for board and room and any other such considerations.

I trust that this arrangement will be spiritually beneficial to all parties involved, and assure you once again of my prayers as you begin your new ministry.

With every good wish, I am

Cordially in Christ,

Bishop of Manchester

cc: Rev. John P. Quinn,
Secretary for Community Services



OFFICE OF THE BISHOP
DIOCESE OF MANCHESTER

5723

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

January 15, 1993

Rev. Robert J. Densmore
St. Augustine Rectory
383 Beech Street
Manchester, N.H. 03103

Dear Fr. Densmore:

Msgr. John Quinn, Director of Catholic Charities, has informed me that you would be willing to accept a deanery assignment at Elliot Hospital. Having consulted with the Personnel Board and now knowing your willingness to accept this assignment, I hereby appoint you Deanery Chaplain to the Elliot Hospital, Manchester, New Hampshire, effective February 1, 1993.

You will be responsible to Msgr. John Quinn, who will coordinate your ministry at the hospital with the priests of the Manchester East and West Deaneries.

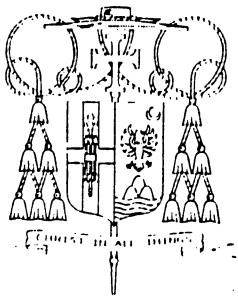
I know this will be a new challenge for you, but I am confident your pastoral skills and personal sensitivity in ministering to the ill and infirm will be of great encouragement and solace to the patients at Elliot Hospital.

May God continue to bless you with joy and peace and especially the power of His presence as you comfort and console your new "parishioners."

Sincerely in Christ,

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

cc: Rev. Msgr. John P. Quinn
Mr. Scott W. Goodspeed



5724

OFFICE OF THE BISHOP
DIOCESE OF MANCHESTER

May 12, 2000

Rev. Robert J. Densmore
St. Anne Parish
383 Beech Street
Manchester, NH 03103-5397

Dear Father Densmore:

Subsequent to your recent conversation with Bishop Christian and your previous request to retire from full-time active ministry, I am pleased to inform you that I grant you permission effective June 21st, 2000. You will be succeeded as Chaplain at the Elliot Hospital on that same date by Father Andrew Meehan. Father Meehan and Monsignor Norman P. Bolduc, the Director of Institutional Ministry, will be in touch with the Elliot Administration to discuss the details of Father Meehan's assignment.

I am most grateful to you, Bob, for all that you have done over these many years in caring for the sick people in our hospitals. The presence of the Church is most important during these times and I know that you have been a source of Christ's healing presence to innumerable people over the years. In their name, thank you.

In closing, I look forward to the different forms of ministry you will continue to provide to God's people here in New Hampshire and pray that your retirement will be a time of both joy and productivity.

With every good wish, I remain

Sincerely yours in Our Lord,



Bishop of Manchester

cc: Rev. Msgr. Norman P. Bolduc



Densmore, Fr. Robert

OFFICE OF THE BISHOP
DIOCESE OF MANCHESTER

5725

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

August 9, 1995

Rev. Robert J. Densmore
St. Anne Rectory
231 Merrimack St.
Manchester, NH 03103-5295

Dear Father Densmore:

This is to confirm your change of residence from St. Augustine Rectory to St. Anne Rectory, Manchester, effective August 1, 1995.

I am sure that you will be very happy at St. Anne's.

Assuring you of my prayerful best wishes, I am

Your friend in Christ,

+ Leo E. O'Neil

Bishop of Manchester

Best of luck, Bob.

6 November 1996

Reverend Robert J. Densmore
Saint Anne Rectory
231 Merrimack Street
Manchester, NH 03103-5295

Dear Bob:

According to our records, your date of birth is 19 August 1932. If this is accurate and you have participated in the Social Security system, then you will receive a mailing from the Social Security Administration a few months prior to your 65th birthday. In addition to this, *Blue Cross/Blue Shield of NH* will also send you a letter and form to complete regarding Selection of Benefits for Medicare (the BC/BS mailing is sent regardless of your participation in Social Security).

As you are aware, all **active clergy** are required by law to have our *Blue Cross/Blue Shield Plan* as their primary health care provider. With this in mind, the instructions on the following page should be a helpful guide as you complete the forms from both Social Security and Blue Cross offices.

If you have any questions concerning these forms or any other matter related to your health care or Social Security benefits, please do not hesitate to contact me.

Please know of my thoughts and prayers for your continued health and happiness in ministry.

Fraternally,

Reverend Edward J. Arsenault
Assistant to the Secretaries

file

INSTRUCTIONS - ACTIVE CLERGY
65TH BIRTHDAY

5727

Social Security Administration - Medicare Card

You should complete the back of your Medicare Card, DECLINING the medical insurance. This declination of Part B (Medical Coverage) is, again, to remain in full compliance with the law regarding actively employed Social Security beneficiaries.

Your card should be returned to the SSA in the envelope enclosed in the mailing.

The Social Security Administration will send you a **new** Medicare Card with no Part B coverage noted on the front of the card. Although this card is of no immediate use to you, please file it away carefully.

Blue Cross/Blue Shield of NH

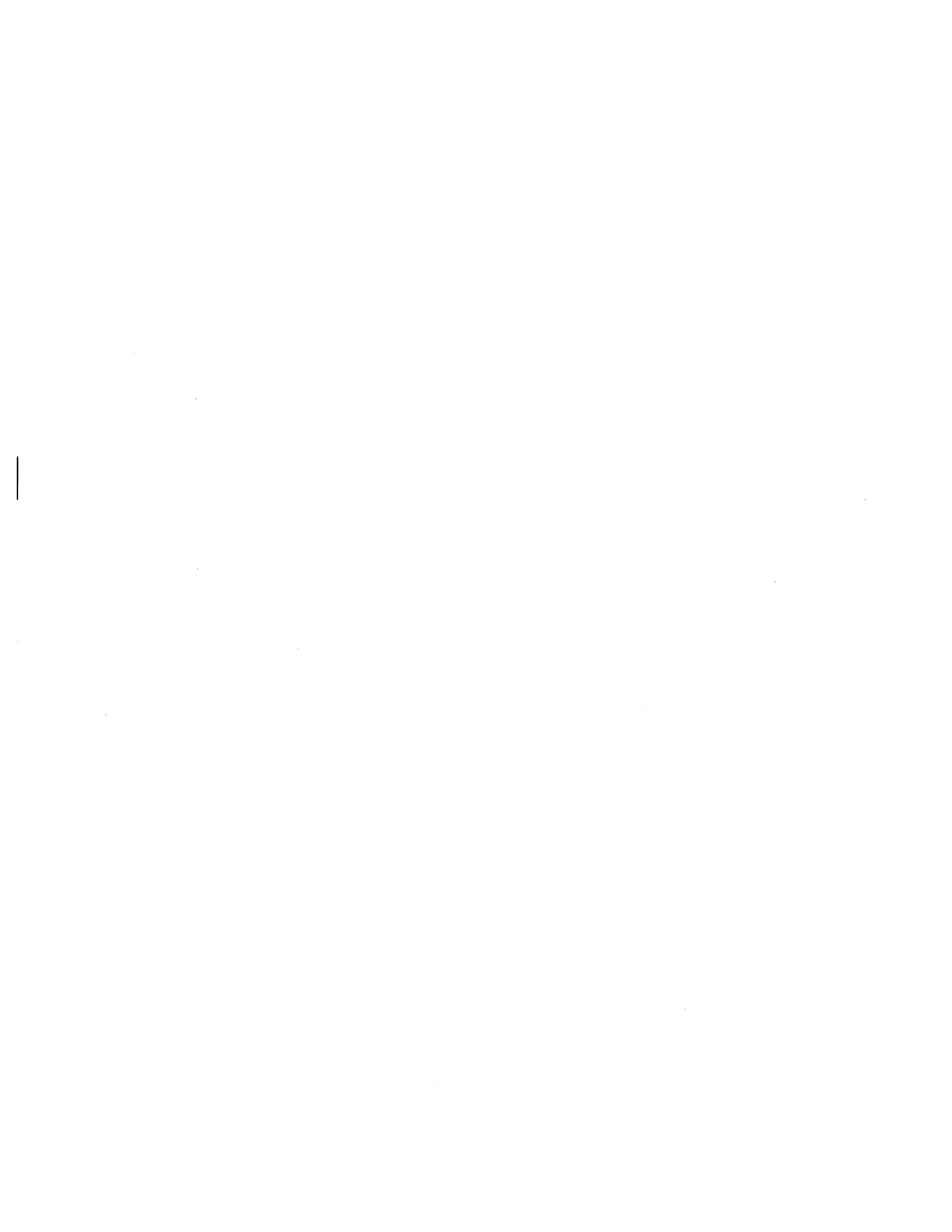
This form should be completed as follows:

COMPANY NAME	<i>Diocese of Manchester</i>
GROUP NUMBER	<i>01469-000</i>
SUBSCRIBER	<i>your full name</i>
CERTIFICATE NUMBER	<i>your Social Security number</i>
MEDICARE HEALTH INSURANCE CLAIM NUMBER	<i>BLANK</i>
EFFECTIVE DATE HOSPITAL INSURANCE EFFECTIVE DATE	<i>first day of month of 65th birthday</i>
MEDICAL INSURANCE	<i>not applicable</i>

1. You should mark the box MYSELF, electing continuation of primary coverage by the Diocese.

Please be sure to:

- a) sign the form
- b) enclose a copy of your Medicare Card (front & back), DECLINING Part B
- c) make copies of all forms and file them with your permanent records.



MEMORANDUM

TO: File – ROBERT E. DENSMORE
FROM: Brenda M. Blonigen, Sergeant *Bob/63*
RE: DIOCESE OF MANCHESTER
DATE: October 15, 2002

After reviewing this case it is suspended. DENSMORE is currently in treatment at St. Luke's in Maryland for treatment of alcoholism. After speaking with the victims in this case it appears that the first report of sexual abuse occurred in 1993 when [REDACTED] originally reported it. When [REDACTED] reported in 1985 she made very vague allegations which included homosexual activity, none with what appeared to be minors. From speaking with victims and possible victim's, being [REDACTED] children no allegations were made. Based on this information it does not appear at this time that any further investigation is warranted.