



Personal  
+  
Confidential

1886

To: Attorney General

I am writing this letter because of the articles in the Newspapers recently about Catholic Priest and the molesting of boys by them. I have asked family members back home in N.H. of the Priest that were named in the molesting of boys crime. And was shocked not to see a specific name on that list. I was told that that priest was fortunate I guess, he passed away a few years ago. Well he may be gone and buried. but the pain and suffering that he has caused to many altar boys who were trying to be good Catholic Boys and serving the Mass, and trying to be Soldiers of Christ as I was taught as a young Catholic boy through Confirmation is not dead and buried. It's still there.

I believe that ~~Father Francis~~  
~~has the name of~~ ~~the~~ ~~book~~ ~~for~~ ~~the~~ ~~book~~  
~~at 130~~ ~~pages~~

His way was he would one  
or one he would have his  
"Birds and the Bees" sex talk  
with his altar boys in the office  
at the rectory, the building  
connected to the Sacred Heart  
Church in Greenville N. H.

He really seemed truthful, acted  
like he was concerned about his  
young altar boys coming of age  
and being with the girls and being  
careful and, abstaining and all  
that. But at the end of his  
talk he would ask the altar  
boy to stand up and request  
to see our body parts that  
he spoke about.

which we would later find  
out that it was probably just  
to excite himself and plan  
future acts on us.

We would go into the basement of the church to put on our mass servers uniform. Then go upstairs to serve mass.

Then we had to all at once start worrying about being cornered by a Priest, pushing up against us, and reaching for our private parts. Sometimes we would hide in the closets till he left the room.

Then we started waiting for the second altar boy to arrive. If it was a 2 server mass, we would stand guard for each other. If it was a one server mass we would get our uniform, and quietly go into the bathroom and lock ourselves in the room till it was time for mass.

Soon we all started leaving the altar boy duties because we were tired of trying to avoid him and not knowing when we would be ~~unknowingly~~ caught by him, and have to try to force him away.

Unfortunately back then we did not know how to deal with it

Parents would not believe us, and we were taught that priests were like God. So that must be all night, some how, so our confused minds thought

I feel that we were affected by these priests, if all that were affected by Father Lane the case forward he would be M.H's version of John J. Bergin.

I'm sure that there were accusations made of it and it was just swept under the rug and hidden like all the other situations in the articles

Maybe Bishop Ernest J. Primeau didn't know how to deal with it back in the 60's and 70's. But we know now that it has had a horrible effect on many of us.

I wish all could come out and speak of these horrible days of priest molesting. Our heart still goes on.

I never knew it but my older  
brother tells me he could tell me  
some real stories of him and  
father Francis Lamthe,

[REDACTED]

P.S. Any correspondence can

be sent to me at

[REDACTED]

TO: FILE

FROM: Paul E. Brodeur, Inv.

RE: DIOCESE OF MANCHESTER  
Complaints re: Priest

DATE: 9 APRIL, 02

This date spoke with: Atty. MARK ABRAMSON  
1819 Elm St., Manchester, NH 03104  
tel. 603-627-1819

OAG had received a package of material from the above on March 29, 2002. The package included articles written by ABRAMSON and the fact that he was about to institute six new cases in Superior Court. He offered additional information if wanted.

This date called and spoke with Atty. ABRAMSON. In an effort to determine if his six clients were other than the victims known to OAG inquired of the names. Atty. ABRAMSON advised of the following clients:

[REDACTED]	priest	FLEMING
[REDACTED]	priest	FLEMING
[REDACTED]	priest	FLEMING
[REDACTED]	priest	PETIT

These victims and priests were known to OAG.

[REDACTED]	priest	LAMOTHE
[REDACTED]	priest	DUNN, Gerald (possible)

LAMOTHE had a prior complaint. The two victims were unknown to OAG and ABRAMSON explained that he is in the process of confirming that DUNN is the priest in question. The incident supposedly occurred at Holy Trinity church in Somersworth, NH.

ABRAMSON advised that he would furnish OAG with whatever material he has and will obtain.

# 4 priests accused of sex abuse in suits filed against diocese

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By NANCY MEERSMAN

Union Leader Staff *UL 4/10/88 A8*

The Roman Catholic Diocese of Manchester was hit yesterday with four lawsuits accusing the church of failing to protect six children from sexual assaults by priests at four different New Hampshire parishes.

The lawsuits say the priests molested young male parishioners in Manchester, Hudson, Keene and Somersworth from the late 1960s through the early 1980s, and they blame the church for allowing it to happen. The suits are filed against the Roman Catholic Bishop of Manchester Inc.

"The church was complicit in keeping all this stuff buried, with catastrophic effects on the emotional lives of the victims and their families. It has torn them apart," said attorney Mark A. Abramson, who filed the lawsuits in Hillsborough County Superior Court.

Abramson said some of the six plaintiffs he represents came forward after Bishop John B. McCormack in February issued a list of 14 priests who had been accused of sexual misconduct and who had been removed from parish duties.

The bishop said the church knew of no credible accusations of sexual misconduct against other priests.

The four priests in the lawsuits were not on the bishop's list. They are not listed as priests in the Manchester Diocese's current directory.

One of the lawsuits, brought by three brothers under the names John Doe I, II and III, identifies a priest whose name is being withheld in today's editions because his accusers are anonymous.

The others accused include the Rev. Philip Petit of St. Jean the Baptist in Manchester, the Rev. Francis Lamothe of St. Margaret Mary in Keene and a priest who has not yet been conclusively identified who allegedly molested a minor in the Holy Trinity Rectory in Somersworth.

Patrick McGee, spokesman for the diocese, said the church had nothing to say about the lawsuits yesterday because no one had seen them. Nor, he said, could the diocese discuss why these names

were absent from the bishop's list of priests accused of sexual misconduct.

McGee said he would research the status of the accused individuals and respond later.

Abramson, a plaintiff's attorney with Abramson, Brown and Dugan in Manchester, litigated the civil lawsuit by the Grover brothers of Keene against former priest Gordon MacRae in the 1990s. (MacRae is serving up to 67 years in prison on a 1994 rape conviction.)

Abramson said that case was so emotionally upsetting that he was reluctant to handle any more sexual abuse allegations against the clergy. But he felt it was necessary to seek some form of justice for people whose lives have been ruined. "I wish there was some way to hold the church criminally responsible," he said.

In one suit, the three "Doe" brothers and their parents allege a priest "savagely sexually assaulted" the pre-pubescent boys, who were frequently sent to play on the grounds of the John the Evangelist Rectory in Hudson.

Abramson said the parents thought: "What safer place than the rectory?"

He said the priest took one of the boys to the ocean and asserted his power over him by holding his head under water as he struggled. The boy finally escaped.

In his introduction to the lawsuit, Abramson says, "These monstrous acts have caused permanent, traumatic and devastating emotional injury to the plaintiffs by this defendant's utter failure to make even the most minimal effort to protect them from harm."

Abramson said the Doe brothers went on to serve as military officers, they now have good jobs and they don't need money from a lawsuit, but they were harmed.

"It's their psyche that's been destroyed, horribly traumatized in ways words can't describe," Abramson said.

"One of them told me it has affected any decision he has made in his entire life."

Abramson expects the Manchester Diocese to say it had no obligation to disclose the name of the priest the Does are accusing

because he is deceased.

"We have information that he's not dead. They knew exactly who he was," the lawyer said.

In one of the other suits, David Labrie of Manchester alleges he was sexually assaulted from 1979 through 1981 by Petit at the former St. Jean Baptiste Church in Manchester. As a result, the lawsuit says, Labrie "suffered severe and painful physical injuries, devastating and continuing emotional psychological harm and loss of enjoyment of life."

Jeffrey Theberge of Fremont lodges similar allegations against Lamothe for the years 1979 through 1982.

Plaintiff Thomas Eschmann of Somersworth accuses an unidentified priest of assaulting him at Holy Trinity Rectory in Somersworth from 1966 to 1968. Abramson said the priest was not identified because Eschmann was not certain of the name, but that would be established later.

Abramson said the priest, while wearing his clerical collar, would take boys aside and have inappropriate sexual contact with them.

The lawsuits do not specify damages sought.

"How much is the destruction of your emotional reserves worth?" Abramson said. "... maybe the church can put a figure on it."

The diocese settled the MacRae cases, but only after a bitter fight on technical grounds, Abramson said. The case would have collapsed if Judge Carol Ann Conboy hadn't ruled that the six-year statute of limitations hadn't begun to run until the victims became emotionally aware of the harm that was done to them.

In the end, the church paid, but the amount is confidential.

At least three other attorneys have said publicly they have clients who allege they were sexually abused by priests in New Hampshire and plan to sue.

Abramson said the Manchester Diocese had adequate insurance coverage in the 1990s because there were not many cases here, and he surmises this may still be the case.





March 14, 2002

To Whom it may concern;

I am writing this letter in regard to your offices desire to collect information on possible priest sexual abuse. The incident I am going to tell you about did not involve any touching, but has stayed in my mind more for it's bizzareness then anything else.

In the summer of 1970, I had been accepted at the La Salette Seminary for Boys in Enfield, NH. It was a private Catholic School, but the incident takes place in my home town of Greenville, NH at the Sacred Heart Church and the priest involved was named Father Francis Lamothe.

Shortly after I had been accepted, my mother told me that Father Lamothe wanted to speak to me at the Priests residence about the school. He wanted to speak to me alone. Upon arriving at the residence, Father Lamothe took me up to his office. There we chatted about the upcoming experience of going to a private boy's school and being away from home, etc. Then he began to speak about sexual topics involving young boy's and the frequent sexual experimentation and frustrations that are part of puberty and growing up. After this went on a few minutes, he asked to see my genitals. Now up until that time , I was not alarmed, nervous or whatever. Speaking about sex for a 14 year old boy like me was a cool subject, especially since it was such a forbidden topic at home and was quite the rage among my male peers.

But when he asked to see my genitals, alarm bells had gone off in my head. BUT, this was a priest and authority figure and not to be disobeyed. Plus it was it was in the middle of the day and his office windows were wide open. I did comply, but only after getting up, stepping back into the office foyer and dropping my pants and letting him see my genitals. I must stress that he never touched me and stayed behind his desk until I left shortly after this. Maybe my nervousness, which was obvious, kept him from doing anything further, but it is a experience that has stayed clear in my mind for 32 years. My wife who is a wonderful woman and devout catholic feels I don't have a case for abuse. But if anything this letter will help me get it off my chest and if it does lead to anything else, I really don't care.

A few years before this, I had been raped by a group of boys (of my own age) at the Greenville Public School Playground and after that I had been molested by an older boy who was the son of my mothers best friend. I never told anyone until I got married and to a counselor I have seen in the last 3 years. Maybe it was the alarms From those experiences that saved me from an even worse situation. It makes me wonder what else might have happened to others.

My mother would have killed me for telling her and it was just something you did not talk about in a Backwater French Canadian Mill Town back then.

In my opinion, Father Lamothe is long since dead and this letter will at least allow me to move on knowing that I have done what I could to either expose a predator or give the priesthood a chance to clear this man's name.

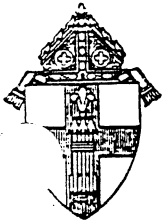
Thank You for your time and patience!!

Signed

A large black rectangular redaction box covers the signature area.

*Handwritten notes:*  
4-10-02 ...  
As ...  
...





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Secretariat for Pastoral Services  
Diocese of Manchester

December 6, 1993

CONFIDENTIAL

## MEMORANDUM

FROM: Msgr. Francis J. Christian

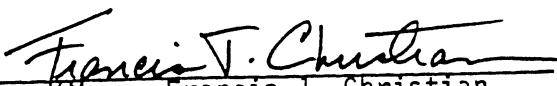
RE: Fr. Francis R. Lamothe

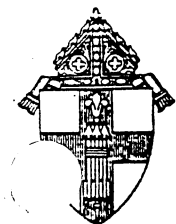
(Tel. [REDACTED])

On this date [REDACTED] of Greenville called to report a case of sexual misconduct.

He claims that 24 years ago, when he was 6 years old (he is currently 30), Father Francis R. Lamothe, then pastor of Sacred Heart, Greenville, sexually abused him for a period of 6 years. He claims that he was brought to the rectory many times, where he would be fondled, and that at least on several occasions Father Lamothe attempted to have anal intercourse with him. The abuse apparently ceased when [REDACTED] stopped being an altar boy at approximately 12 years of age. He claims that he is not aware of any other boys in the parish to whom this was done.

[REDACTED] claims that over the years he has been troubled by alcoholism, and has been in detox centers on several occasions. He has never married, and has not been able to hold down a steady job, working occasionally on different sorts of things. He says he needs help, and when asked what sort of help, he did not know how to respond. I suggested, as a first step, that I arrange an appointment for him with Dr. Michael Noonan. I made it clear that his counseling with Dr. Noonan would be at no expense to him. He has a car, and would have no problem in coming to Manchester for these appointments. He agreed that this was a good first step, and agreed to let me have Dr. Noonan contact him to set up an appointment in the near future.

  
(Msgr. Francis J. Christian  
Secretary  
Chancellor



Secretariat for Pastoral Services  
*Diocese of Manchester*

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December 7, 1993

CONFIDENTIAL

MEMORANDUM

FROM: Msgr. Francis J. Christian

RE: Fr. Francis R. Lamothe

On this date I received a second telephone call from [REDACTED] shortly after opening hours. He asked what the Diocese was going to do for him. I responded that I thought we had agreed in yesterday's conversation as a first step that he would meet with Dr. Michael Noonan, and that I had arranged for Dr. Noonan to call him to set up such a meeting. I asked [REDACTED] if he had not agreed to that yesterday. He paused, and said that this would not be enough. He certainly felt that the law was on his side, and he deserved something. He said he intended to get a lawyer. I indicated to him that that was his right, and that if he felt he wanted to pursue that course of action he could do so.

I told him again that I felt it would be beneficial to him to meet with Dr. Noonan. He did not show any interest in that, and quite clearly seems set on pursuing some sort of civil litigation. I will inform our diocesan attorneys about this matter at my earliest convenience.

Msgr. Francis J. Christian  
Secretary  
Chancellor

