

MEMORANDUM

TO: File-PAUL L. AUBE

FROM: Detective Kathleen M. Kimball, NHSP
Investigator Anthony Fowler, AGO



RE: Diocese of Manchester

DATE: Monday, October 7, 2002

On the above date, at approximately 0945 hours, Investigator FOWLER and I responded to the Law Offices of Robert McDANIEL in order to review documents in his possession pertaining to the Diocese of Manchester and **Paul AUBE**.

Upon comparing the documents held by Attorney McDANIEL to those obtained from the Diocese, we found some documents that had not been included from the Diocese' files. In addition, we found signed copies of some correspondence that the Diocese had included only an unsigned, draft copy.

As a result of the review, copies of several documents were requested and provided by Attorney McDaniel's office. See attached.

"Become aware of self and smile
Take the risk; pay the price:
LOVE"



From the desk of
REV. PAUL L. AUBE

0/A
11/1/82
715782

Dear Jack,

Enclosed please find two rough drafts of the kind of letter that would be necessary to initiate the process of acquiring an apartment as resident chaplain in the senior citizen centers that we are now servicing. As I told you at the Confirmation, I have the clear impression that both boards, Concord Housing Authority and HUD, are presently receptive to the idea. At this point we might want to go for broke and ask that both John Roby and I be assigned to these centers; John at the Kennedy Apartments would be willing to offer the residents a weekly Mass as opposed to a monthly as they are presently receiving and me, at the Capitol Towers, since that is where I am presently ministering. Both John and I are very interested in the idea and feel that this would be the most practical, safe and economical route to go.

I hope that the Bishops are still open to the idea, as they were last June.

I would like to re-emphasize that though this assignment is very draining, I am enjoying it tremendously and am finally starting to learn how to set limits on myself. I find that having a "home" to go to would definitely be an added and necessary incentive to reaching my necessary goal and growth. I count on your continued support during this process.

Rest assured of my sincere prayers and gratitude for your sensitivity and co-operation since I have been working in your department. IT'S REFRESHING to have another priest you know is there and cares... THANKS!!!

Paul

P.S. Just became aware that the Bishop is coming here this Wed. (11-10-82). Could you approach this with him before he comes??? God bless.

Mr. Tony D'Agostino
Chairman
Commissioner

Board of ~~Directors~~
Concord Housing Authority
15 Pitman St.
Concord, New Hampshire 03301

~~From Mr. D'Agostino~~
To the Board of Directors:

The Roman Catholic Diocese of Manchester is presently studying how it can best meet the needs of its Senior Citizens in the Concord Area.

((We are presently offering religious services at two of your centers, namely, the John F. Kennedy Apartments, on a monthly basis and the Capitol Towers Apartments, on a weekly basis.

)) In order to facilitate a greater availability to these residents we are interested in knowing whether you would consider advantageous to have a Priest involved in our Catholic Chaplaincy Services, reside on premise.

)) Our Catholic Chaplaincy Services is presently providing services to the area nursing homes, the Concord & State Hospitals, the State Prison and your two above mentioned Centers. With the advent of progress ^{growth} and change in our Churches of the area, we are deliberating whether it would be advantages to both your residents and our Chaplaincy Services to have one or more of our chaplains residing in your Centers.

Realizing that this is not our decision to make, we make this proposal and remain open to any thought, suggestions and ideas you might be able to share with us in our ^{deliberations} considerations. Of course we are open to negotiate conditions and responsibilities you might want us to assume.

Looking forward to your response, we remain cordially,

(Very Rev.) John P. Quinn
Vicar for Community Affairs
Diocese of Manchester
153 Ash Street
Manchester, New Hampshire 03105

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11/11/82

G/A / 11/1/83

Mr. Tony D'Agostino
Chairman
Board of Commissioners
Concord Housing Authority
15 Pitman Street
Concord, New Hampshire 03301

Dear Mr. D'Agostino:

The Roman Catholic Diocese of Manchester is presently studying the delivery of services to the senior citizens of ^{the} Concord area.

Currently, religious services are conducted by members of our staff on a monthly basis at the Kennedy Apartments and on a weekly basis at the Capitol Towers. Further, services and counseling are provided at the area nursing homes, the Concord and State Hospitals and the State Prison. We are exploring the feasibility of improving services to the elderly residents of the Concord Housing Authority through chaplains in residency.

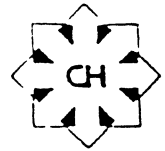
Such an undertaking would, of necessity, be short term, initially, providing you and us with the opportunity to evaluate the performance at the end of the specified probationary period, prior to any long term commitments by either party.

In order that we might fully examine the possibilities of improved and extended activities and your disposition to resident chaplains, we respectfully request a meeting with you and your Board of Commissioners at your early convenience.

(Very Rev) John P. Quinn
Vicar for Community Affairs
Diocese of Manchester
153 Ash Street
Manchester, New Hampshire 03105

CONCORD HOSPITAL

71 PLEASANT STREET, CONCORD, N. H. 03301 • 603 225-2711



RICHARD G. WARNER
Administrator

January 26, 1983

Rev. John P. Quinn
Vicar for Community Affairs
Diocese of Manchester
657 River Road
Manchester, New Hampshire 03105

Dear Father Quinn:

I have been advised that Father Paul L. Aube has been transferred to Manchester to provide pastoral care services at the Elliot Hospital. In his fifteen months with us, Father Aube has been tireless in his efforts to provide pastoral services for both patients and families and importantly, to hospital staff members as well. He has responded promptly when asked to help and has become an important person in this hospital's patient care services.

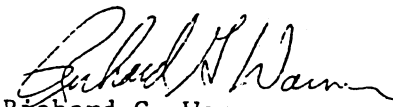
Because of Father Aube's diligence and compassion in the provision of pastoral care, the staff, both hospital staff and medical staff, have seen a new dimension to pastoral services and have come to rely upon his assistance.

It is with all of the above in mind that I express for our patients, their friends and relatives, and the entire hospital staff our hope that Father Aube's replacement will have had some educational background and significant experience in hospital pastoral counseling. I feel certain that if Father Aube's replacement is not skilled in the elements of pastoral counseling, the chaplaincy services at Concord Hospital will have taken a giant step backward. It would be regrettable to see that occur.

I recognize that the availability of skilled hospital chaplains is very limited but I would respectfully urge that you give special consideration to the nature and services provided by Concord Hospital.

Any consideration that you can give will be greatly appreciated.

Sincerely,


Richard G. Warner
Administrator

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A G R E E M E N T

between

Rev. Paul Aube and The Sisters of the Holy Cross, St. George Manor.

Rev. Paul Aube, has agreed to serve as
Chaplain to the Sisters of the Holy Cross, St. George Manor.

Fr. Aube's duties and responsibilities as Chaplain are:

- (1) The daily offering of the Eucharist for the Sisters;
- (2) A monthly Religious Conference for the Sisters;
- (3) Serving as Ordinary Confessor for the Sisters.

In return for his services, the Sisters of the Holy Cross, St. George Manor, shall:

- (1) Be responsible for \$100.00 per month for Fr. Aube's salary;
- (2) Be responsible for fee for Fr. Aube's annual retreat (\$80.00);
- (3) Be responsible for a weekly substitution fee for Fr. Aube's replacement on his day off;
- (4) Provide a Chaplain's residence at St. George Manor for Fr. Aube.

This Agreement was entered into and approved by both parties and the Diocese of Manchester on 2/1/83.

Rev. Paul L. Aube
Rev. Paul Aube

Maquette LeBlanc CSC
for Sisters of the Holy Cross

John P. Quinn
Rev. John P. Quinn
Episcopal Vicar, Community Affairs

7102

Saint Peter's Rectory
135 North State Street
Concord, N. H. 03301

March 31, 1982

Very Rev. John Quinn
Vicariate for Community Affairs
Diocese of Manchester
153 Ash Street
Manchester, N.H. 03105

Dear Fr. Quinn,

This is to serve as a follow-up to your phone call informing me of the Bishop's, as well as your concern for the ministry to the elderly that has been assigned to me in the Concord area.

In October, when I gladly started my ministry in Concord as the Chaplain of the Concord Hospital and the area nursing homes and the provision of daily Mass at the Carmelite Monastery, I was faced with having to binate the Eucharist on Sundays, Mondays, Tuesdays, Wednesdays and Saturdays. My first impression was indeed inquisitive as to the reasons why there was a need to have Mass on a weekly basis at the nursing homes, since only a small fraction of the Catholics living in these quasi-domiciles were attending. At tiem, I had as many, if not more, non-Catholics attending the Mass as I had Catholics. And due to presedents, everyone, Catholics and non-Catholics alike were accustomed to receive Communion. This is omething I feel uncomfortable with. But my main concern lied, and still does, in providing ministry to the majority who did not attend the Liturgy.

I talked to Fr. Quirk, the Dean, about the need for all the Masses, in November. At that time, he said that he didn't think it unreasonable to change the schedule to once a month, if I thought it best. So, it was in December that I talked to you about changing the Mass schedules. You said that you, also, thought it to be reasonable to have Mass on a monthly basis. It was then that I advised the different nursing homes that Mass would be offered once a month. Since then, I have earnestly tried to visit each Catholic resident of these four nursing homes, individually. But, as of yet, I have not been able to succeed, since each visit is quite time consuming, if on intends to partially minister to their needs. With the start of Lent, I advised the nursing homes that we would have a weekly Liturgy during this special time.

It was after Lent started that I became aware that some complaints of dissatisfaction had been sent to the attention of the Bishop and some local Pastors. Subsequently, Fr. Quirk called a meeting to discuss the matter with those who had received complaints, namely, Msgr. Murray (he didn't attend), Fr. Barnea, Fr. Lamontagne, himself and myself. The meeting held on March 15, 1982, was a positive deliberation of what the needs were felt to be and what might be done to meet them.

Some thought that an increase of personnel would be in order; others felt that rescheduling the time of Masses should be considered. It was believed that finding someone else to be responsible to say Mass at the Carmelite Monastery would give extra time to spend at the nursing homes. Establishing a Parish based Eucharistic Minsitry service program, whereby the Parish inwhich the nursing home is located would be providing help and the distribution of Holy Communion to the residents individually, on a weekly basis, seemed a unanimously accepted idea. The meeting ended with the understanding that I would bring the matter to your attention for evaluation and concrete recommendations in time for us to make the new budget.

At this point, I would like to give my personal evaluation and recommendations for your reflection and consideration concerning the present expectations of this assignment:

A) OBSERVATIONS AND FACTS:

The assignment, as presently understood, is definitely too vague in the areas of what can be properly accomplished for the pastoral care at the Concord Hospital and the area nursing homes, so as to be prudent in what one priest can do well without "burning-out" and losing effectiveness, e.g.:

1- NURSING HOMES:

a) McKerley Health Care Center Concord:

-two buildings with different needs who want to have each their own Mass. Co-operation is poor.

-considerable need for a minimum of 65 Catholics

b) Harris Hill, McKerley Nursing Home, Boscowen, N.H.

-minimum of 20 Catholic residents wanting weekly Mass. Average attendance 6 to 12 R.C. and 5 to 10 non-Catholic. Co-operation is good.

c) Havenwood Retirement Community:

- ideal retirement community sponsored by United Church of Christ. About 15 Catholics of which 4 or 5 are in the nursing facility. Would like to have a priest involved in the community concept and have a weekly Liturgy provided for its resident Catholics; mostly for those living in the retirement cottages and are ambulatory. Needs are minimal -- expectations unrealistic if linked with this assignment rather than the Parish Community.

d) Capitol Plaza Towers:

-high rise dwelling for self-care elderly. At least 30 R.C. in residence. Needing minimum service. Mostly providing a weekly Mass. Very enthusiastic and grateful group. Pleasure to go.

e) Other Nursing Homes of the Area:

-I have receive calls from at least two other nursing homes in Concord. They were told by some R.C. Parishes of Concord that I was responsible for the nursing homes of the area.

*Where is the line drawn as to how many homes are included. These are growing both in number and in population...???

2- CONCORD HOSPITAL CHAPLAINCY:

a) I have been averaging a minimum of 60-65 R.C. patients per day. The minimum priestly ministry to those in need, i.e., patients, patients' families and the health care team (physicians/nurses/techs) involved with these patients, requires more than an 8 hour work day in itself, if it is to be done with the minimum amount of effectiveness.

b) responsible for "on call" coverage 24 hours a day, everyday. A few night calls per week can be a definite drain for the full day's schedule ahead.

c) Comparison with other general hospitals staffed with a full time priest:

-St. Joseph Hospital, Nashua, N.H.:

-209 beds: 1 full time priest
3 full time sisters
1 part time priest
2 part time sisters

-no other obligations

7101

-Memorial Hospital, Nashua, N.H.:

-191 beds: 1 full time priest
1 full time sister

-PLUS: Greenbriar Nursing Home

-Elliot Hospital, Manchester, N.H.:

-287 beds: 1 full time priest
1 part time priest
1 sister

-PLUS: Daily Mass at the Manor

-Catholic Medical Center, Manchester, N.H.:

-264 beds: 2 full time priests
2 full time sisters

-no other obligations

-Mary Hitchcock Memorial Hospital, Hanover, N.H.:

-411 beds: 1 full time priest
-operating under a C.P.E. Unit concept and approach. Ministry mainly to special care units with availability upon request for rest.

-no other obligations

-Concord Hospital, Concord, N.H.:

-presently over 295 beds and expanding: 1 full time priest

-PLUS: -4 nursing facilities

-1 high rise for the elderly

-Daily Mass at Carmelite Monastery

(Which I enjoy tremendously)

The history of how this heavy schedule came about seems very interesting from what I've been told.

B) Recommendations and Suggestions:

I firmly believe that a new, definite and realistic job description needs to be had. With the growth, needs and services at the Concord Hospital, if more than the distribution of Holy Communion is expected, then, the hospital ministry itself should be considered a full time appointment. If not, then, a good Eucharistic Ministers' program would be sufficient, with the local priests being on call for the Anointing and Reconciliation. Therefore, I recommend and suggest the following: that added personnel be provided so that the people that we are responsible and concerned with may receive at least the minimum pastoral care. This might be accomplished in one of the following ways:

1- Division of Hospital and Nursing Homes as two separate assignments, as is the case in Manchester:

a) Hospital Ministry to include:

-Concord Hospital

-Carmelite Monastery

-2 high rises for the elderly

b) Nursing Home ministry to include:

-ALL area nursing facilities

2- Additional personnel in the form of a Deacon and/or Pastoral Ministers, with Mass at the nursing homes on a monthly basis and Holy Communion on a weekly basis. A weekly Mass at each of places would definitely be ideal, but at this time, capricious and unrealistic in order to be prudent in not "burning out" any priest who wants to take this ministry conscientiously.

7465

- 3- Returning the responsibility of the nursing home ministry to the Parish in which boundaries they are located. With the reality of Lay Ministers of the Eucharist available in Parishes, it now becomes possible for each Parish to develop this ministry to meet the pastoral care needs of the residents in these quasi-domiciles. It would result in the residents having a sense of belonging to some Parish Community once again. The Parish Priest could provide Mass to these people using Parish resources such as Folk Group, Youth Group, Sodality, etc... however frequent they would deem possible and/or necessary. The Eucharistic Ministers could provide Communion on a weekly basis. I personally believe this to be the best solution.

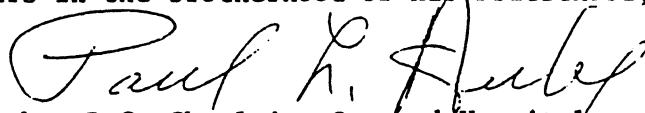
Let me assure you, Fr. Quinn, that I have given much thought, prayer, reflection, research and consultation with others involved in this kind of ministry before putting these observations, facts, recommendations and suggestions on paper. I also need to add that I am experiencing much inner joy, peace, and fulfillment in this ministry. I do, however, feel a heavy burden with the fact that the lack of adequate time does not permit me to meet the minimum needs of all these responsibilities. I am faced with:

- 1- satisfying myself with giving "lip service" to all involved, which in conscience I cannot do;
- 2- being just to some to the neglect of others, which again is not acceptable;
- 3- "burning out" in trying to minister to all minimally, which not advisable or prudent;
- 4- attempting to bring about a realistic re-evaluation of this assignment, due to the growth that has taken place since its inception.

Hence, I trust that you accept these thoughts with the candor, honesty and Christ-like concern with which they are shared. I guess that my growing awareness and understanding of what this ministry is, can best be expressed by the words of George Yahn: "The Chaplain is not one who only reads the Scriptures, prays with and exhorts the patient, or administers ceremonies or Sacraments. His task is spiritual counseling for wellness. This includes giving guidance and talking about the presence of the Divinity, worship and the ability to empathize, listen and not judge." This requires availability and time. But most importantly, it requires the ability to bring across "a center of calm where stress, excitement and confusion threaten. In the end, what anxious patients, their families and the health care team need most from the Chaplain is that kind of presence."

I do hope that my lengthy expose will be of help to you in your deliberations so that you may offer some realistic and concrete recommendations as we try to meet the needs at hand and prepare the budget for the coming year.

Respectfully yours in the brotherhood of His Priesthood,



(Rev.) Paul L. Aube, R.C. Chaplain, Concord Hospital



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CHANCERY OFFICE
153 ASH STREET
MANCHESTER, NEW HAMPSHIRE
03105

August 27, 1981

DIOCESE OF MANCHESTER

PERSONAL/CONFIDENTIAL

Dr. Ernest C. Desjardins, Ph.D.
Clinical Psychologist
439 Middle Street - PO Box 101
Portsmouth, New Hampshire 03801

Dear Dr. Desjardins:

This letter will serve to confirm the conversations you had by telephone with Bishop Gendron on August 20th, as well as my telephone conversations with you of August 24th and August 26th. All of these telephone calls, as you know, were in reference to Father Paul Aube who had been referred to you for a complete series of psychological tests in order to ascertain whether or not Father Aube is afflicted by any emotional or psychological disorders.

You are aware that [REDACTED] New Hampshire, has alleged that Father Aube has been engaged in homosexual activities with her son, [REDACTED] for approximately the past two years. She is in possession of this information from [REDACTED]'s psychologist, Dr. Seeman, as well as from the boy's uncle in whom he has confided. Quite obviously, Bishop Gendron is most concerned about these allegations and wishes to pursue whatever investigation is necessary to ascertain both if they have any foundation in fact and, if so, how Father Aube can be helped so as to preclude any repetition of such behavior.

At this time Bishop Gendron has taken the following steps: (1) Father Aube has been ordered to avoid any and all contact with [REDACTED] in person or by phone. (2) Beginning August 28th, Father Aube has been asked to take an extended vacation from Holy Rosary Church so that he will not find himself placed in any situations which might be compromising. (3) Father Aube has been requested, and has readily agreed, to undergo a complete series of psychological tests which I mentioned above, and has agreed to sign a waiver so that you may share the results of these tests as well as your recommendations with Bishop Gendron. I have personally spoken with [REDACTED] in regard to these three points and have assured her that if the tests show any psychological problems the Bishop will certainly make sure that Father Aube receives the follow-up therapy required to assist him in overcoming such

problems. It is my impression that [REDACTED] may feel it necessary to directly give to me, hopefully with the participation of her son, a complete history of the alleged relationship. If, in fact, this is something she wishes to do, I will attempt to obtain permission from the family to share it with you so that you may use it in the process of your evaluation of the various tests you will be administering.

In the report which you send to Bishop Gendron, he would appreciate the following information. (1) Whether any serious psychological problems are part of Father Aube's lifestyle and if so, what they are. (2) If such problems exist, whether Father Aube can remain in the active ministry at this time. (3) If he can continue to function as a priest, whether he should remain at Holy Rosary in Rochester or be assigned to another priestly assignment. (4) What conditions you would place on him in the future ministry he may undertake. (5) What sort of ongoing psychological therapy is required, if any, in regard to whatever problems may be uncovered.

Gratefully recognizing the adjustments you have made to your own schedule to be of assistance to us in this regard, your report will be anxiously awaited at your earliest convenience. As in past cases of referral, please forward your bill for services directly to me.

With every good wish, I am,

Sincerely yours,

Rev. Francis J. Christian

Rev. Francis J. Christian
Chancellor

BISHOP'S HOUSE
657 RIVER ROAD
MANCHESTER, NEW HAMPSHIRE
03105

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October 5, 1981

Rev. Paul L. Aube
Holy Rosary Rectory
189 North Main Street
Rochester, N. H. 03867

Dear Father Aube:

Subsequent to our recent conversation and upon the approval of the Diocesan Personnel Board, this letter will serve to confirm your appointment as Chaplain of the Concord Hospital and the nursing homes in the area, effective October 9th, 1981.

In this capacity it is understood that you will reside at Saint Peter's Church in Concord, New Hampshire, and that you will be responsible, on a daily basis, for providing Mass to the Sisters at the Carmelite Monastery in Concord. It is further understood that you will be directly responsible in this ministry to Father John P. Quinn, the Vicar for Community Affairs.

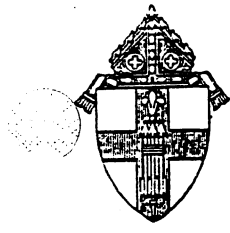
It is my hope that this new ministry will prove to be personally satisfying to you and that, in turn, your work will be fruitful and spiritually beneficial to all those you touch.

With every good wish, I am

Cordially in Christ,


Bishop of Manchester

cc: Rev. John P. Quinn



Secretariat for Pastoral Services
Diocese of Manchester

January 26, 1993

PERSONAL/CONFIDENTIAL

Dr. Ernest C. Desjardins, Ph.D.
278 Lafayette Road
Portsmouth, NH 03801

Dear Dr. Desjardins:

I write to you in reference to Father Paul Aube, whom you have assisted in the past on behalf of the Diocese. From the conversation I had today with Father Aube, I understand that he is already scheduled to meet with you on Thursday, January 28th. I am most grateful to you for making time for him so readily.

As Father Aube perhaps shared with you, I was recently contacted by Dr. Frank Thompson, a psychologist from [redacted]. He is counseling with a young man named [redacted], who is now in his mid 20s. [redacted] had revealed to his doctor that he had been sexually molested by Father Aube in Rochester at around the age of 15 or 16. I asked the doctor to suggest that [redacted] call me, and while apparently [redacted] was initially reluctant to do so, he finally spoke with me on January 20th. He revealed that on one occasion Father Aube had invited him to the rectory where he began to discuss with him such issues as masturbation and then proceeded to attempt to fondle him and kiss him. He claims that Father Aube sensed his uncomfortableness and allowed him to leave while making it clear that he would welcome return visits. [redacted] never again returned to the rectory.

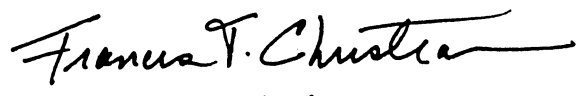
In speaking with [redacted] it appears his primary concern is that we are aware of Father Aube's problem, and that there will be no future victims. [redacted] has, however, already consulted a lawyer, and apparently has received some advice about a lawsuit which he appears to be ambivalent about at this time. I promised [redacted] I would speak with Father Aube and would get back to him. It is my hope that the assurance of the Diocese that Father Aube has been properly treated and is no longer a risk will be satisfactory to him.

I met with Father Aube to discuss this situation on January 21st. It is obvious that being forced to confront the past is very painful for him. I felt it important he seek you out once again to be sure that he is handling appropriately the pain of the situation and perhaps the fear

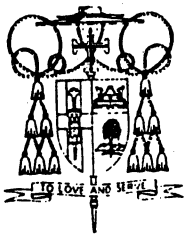
of what it might mean. I would also appreciate it if, after your meeting(s) with him, you could write to me some time in the near future with your assessment as to whether or not Father Aube continues to be in a good place emotionally, and if you still feel that his hospital ministry is an appropriate pastoral placement for him. If you have any further questions, please feel free to be in touch with me.

Again, thank you for you kindnesses to Father Aube. With every good wish, I am

Sincerely,



(Msgr.) Francis J. Christian
Secretary
Chancellor



OFFICE OF THE BISHOP
DIOCESE OF MANCHESTER

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

May 23, 1994

CONFIDENTIAL

Rev. Paul L. Aube

[REDACTED] 03108

Dear Father Aube:

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

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

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

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

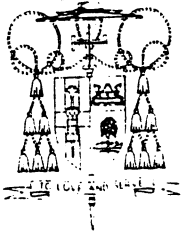
Assuring you of my prayerful best wishes, I am

Your friend in Christ,

+ Leo E. O'Neil

Bishop of Manchester

Enclosures



7486

OFFICE OF THE BISHOP
DIOCESE OF MANCHESTER

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

September 7, 1994

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

Dear Father Aube:

Since our letters crossed in the mail, I thought it best that I respond to your latest letter to me.

Your letter delivered by a messenger from Attorney John Broderick's office reached me on August 19, 1994, four days after the date I had requested that you be in contact with Monsignor Christian. Therefore, my letter of August 17, which reiterates the verbal information I conveyed to you at the August 9 meeting with you in my home, stands, that is, since you did not comply with my request that you contact Monsignor Christian by noon on August 16th, you are automatically placed on administrative leave, and may not publicly celebrate Mass or the sacraments.

You have asked for sabbatical leave during which time you will be allowed to publicly minister. Paul, I cannot grant that request until you receive the psychological testing I have requested.

I have stated to you many times this is for your good as well as that of the diocese. Should you receive an affirmative evaluation, then I would be able to discuss with you options in ministry. Whatever the recommendations that the staff of Villa John Vianney make, both you and I must make every effort to follow. So it is for your benefit that I ask for this evaluation.

Your letter states that such an evaluation "is not clinically indicated and advised." I have been advised to obtain a second opinion and frankly I have never heard of any therapist denying the right of a bishop to seek other advice and opinion. While your therapist must be your advocate, I must be concerned for all the people involved in this matter and I intend to do so as compassionately and as fairly as I can. Simply put, as Bishop of Manchester, I request the right to a second opinion and ask you to comply. Otherwise, I cannot allow you to live alone, minister publicly, or grant you a sabbatical leave.

Page 2
Rev. Paul L. Aube
September 7, 1994

You are, therefore, because of your refusal to comply with my requests, placed on administrative leave and cannot celebrate Eucharist or sacraments until you are in contact with Monsignor Christian in order that he may make arrangements for such evaluation.

Sincerely in Christ,

+ Leo E. O'Neil

Bishop of Manchester

7488

September 13, 1994

Mr. John T. Broderick, Esq.
Broderick & Dean, P.A.
707 Chestnut Street
Manchester, NH 03105

Dear Mr. Broderick,

Enclosed please find the latest letter from Bishop O'Neil in response to my letter of August 17, 1994. Once again the main focus and concern, as clearly stated in my letter to him, has been completely overlooked and ignored. He and his advisors have obviously decided not to focus on the issue. Is it because they don't want to deal with it or does it indicate ulterior agenda and motives? Has it not become very clear that their demand also includes a forgone conclusion? Whatever the reality may be, they are missing the whole point. I have, since my first meeting with Diocesan Officials and the Bishop, agreed to the value of a "second opinion" in the form of an updated evaluation from an impartial party. My Doctor has always encouraged a second opinion from a mutually acceptable and qualified psychologist. What he objected to was the clinical need for an in-patient evaluation. The wisdom of a second opinion has never been the issue. My concerns and request are legitimate and reasonable in view of their continued violations of my rights, the obvious reality that they keep twisting facts and their lack of Christ-like support and cooperation. I need to thoroughly discuss this with you. The time has come to seriously consider the alternatives and take action. Submission by spiritual, emotional and economic starvation which is the method they are presently using to have me comply to their manipulative and false pretensed demand, can no longer be tolerated. It is increasingly clear that their motivations are not pure based on good faith, nor of the Holy Spirit. They do not exemplify the mind and heart of Christ's life and teachings. I can not see the will of God through and in their actions or attitude. If it is not of the Lord then...

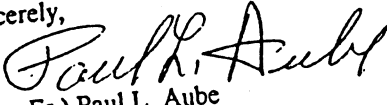
For all intents and purposes, I am being shunned and rejected by the one(s) who represents Christ to the Church. The one(s) from whom I should expect to receive the support and help I need to cope with seriousness of the circumstances. I have been and am cut off from the Priesthood I legitimately receive from Jesus Christ and from my Church, in a punitive way, for having very successfully, by the Grace of God, faced up to the reality of myself and for having sought and followed the demands imposed upon to the letter and at my expense, for the past thirteen years.

My ever increasing anguish over and about the Bishop and his actions and that of other Diocesan Officials, is only enhanced by the difficulty I experience in having access to and timely follow-up from legal counsel. For my own psychological health, I need to effectively know that you are there with me. I well realize that you are very busy and that this is a very frustrating situation for you and your services. Yet, I hope that is not the reason why I am experiencing difficulty in communicating with you. Can you make the time to be there with me for His sake?

I am waiting to hear from you.

Gratefully in and through Christ, rest assured of my continue prayers.

Sincerely,


(Rev. Fr.) Paul L. Aube

MEMORANDUM OF INTERVIEW

PERSON INTERVIEWED: BETTY STOWELL

PLACE OF INTERVIEW: NH ATTORNEY GENERAL'S OFFICE
TELEPHONE

DATE OF INTERVIEW: OCTOBER 22, 2002

RE: DIOCESE OF MANCHESTER
FATHER PAUL AUBE

INTERVIEWED BY: ANTHONY FOWLER, INV (2)

Located BETTY STOWELL, who is mentioned in the MAY 11, 1982 document authored by REV. FRANCIS CHRISTIAN regarding AUBE and [REDACTED] S. STOWELL resides at [REDACTED]. Her telephone numbers are [REDACTED] is employed at the [REDACTED]

Explained the reason for my call and [REDACTED] immediately indicated she remembered her concerns about FR. AUBE, but could never substantiate them. She stated this entire incident with [REDACTED] began in 1980, and that [REDACTED] relationship with AUBE didn't add up to her. [REDACTED] mother, [REDACTED] had problems with [REDACTED] and was separated from her husband at the time.

STOWELL stated that something in her gut told her that something was going on between AUBE and [REDACTED] and recalled a time when [REDACTED] was going to be admitted to the HAMPSTEAD HOSPITAL and AUBE drove them there. Present in the car at that time, were AUBE, herself, [REDACTED] and [REDACTED] mother [REDACTED] STOWELL stated the looks that [REDACTED] and AUBE were giving each other were very strange and STOWELL suspected AUBE was sexually abusing [REDACTED] She was not sure if [REDACTED] mother ever believed this was happening, but she (STOWELL) did.

STOWELL also recalled a time in MAY 1980, on the night before she flew to SCOTLAND. AUBE called her at app. midnight and spoke to her until 2-3 am. STOWELL stated she confronted AUBE with her suspicions regarding [REDACTED] and tried to get something out of him. She recalled AUBE stating that all the kids would come by his window at the rectory at night and throw pebbles at the window to get him up. She thought this was strange, and told AUBE outright she had suspicions about him, but he did not admit it.

STOWELL also recalled being in Juvenile Court for [REDACTED] one time, and AUBE was there. AUBE walked up to her and genuflected in front of her, which she also stated was very strange. Asked if AUBE ever told her that he was abusing boys, and in particular [REDACTED], and STOWELL stated he never admitted it. STOWELL stated that AUBE knew that she knew what was going on. STOWELL also stated that [REDACTED] never disclosed sexual abuse to her either.

I then read STOWELL the May 11, 1982 document authored by REV. FRANCIS CHRISTIAN regarding [REDACTED] and FR. AUBE. STOWELL recalled this information and stated that everything in that document was accurate information. STOWELL stated she either got the information about [REDACTED] going to see AUBE and the trip to MAINE through [REDACTED] himself or [REDACTED] mother, but did not recall which one. STOWELL also confirmed that she contacted LOIS WEBB and gave her this information, as she had built a strong friendship with WEBB back then. She specifically recalled telephoning WEBB and giving her the information in the May 1982 document.

Asked STOWELL where [REDACTED] might be now. STOWELL related that [REDACTED] ended up in the ARMY and got married. He married an Asian woman and has two children. She does not know for sure where [REDACTED] is today, but knew he was in KOREA a few years ago. She related that [REDACTED] lived in the DOVER area somewhere.

STOWELL then recalled times when she confronted AUBE with her suspicions about him. AUBE would respond by saying something similar to no one will believe you, but he knew that she knew. Asked how she became involved with [REDACTED] and his mother. STOWELL recalled that she was doing social work at the time and met them through her work. She also worked in the Rochester District Court with JUDGE COOPER in the early 1980s.

MEMORANDUM OF INTERVIEW

PERSON INTERVIEWED: LOIS WEBB

PLACE OF INTERVIEW: NH ATTORNEY GENERAL'S OFFICE
TELEPHONE

DATE OF INTERVIEW: OCTOBER 22, 2002

RE: DIOCESE OF MANCHESTER
FATHER PAUL AUBE

INTERVIEWED BY: ANTHONY FOWLER, INV. *AF*

Located retired CATHOLIC CHARITIES WORKER LOIS WEBB in [REDACTED]. Her address is [REDACTED]. Her telephone number is [REDACTED] and her date of birth is [REDACTED].

Introduced myself to WEBB and asked if she recalled the [REDACTED] family when she worked in PORTSMOUTH. WEBB stated she did, and recalled seeing [REDACTED] when she worked for CATHOLIC CHARITIES. Asked WEBB if [REDACTED] son [REDACTED] ever disclosed sexual abuse on him by FR. AUBE, and WEBB stated he never disclosed to her and [REDACTED] wouldn't come near her. She never had any specific information about [REDACTED], and in fact, [REDACTED] did not have specific information about [REDACTED] and AUBE, and only suspected.

Asked if she recalled a DR. SEEMAN and WEBB did. Asked if SEEMAN ever shared [REDACTED] disclosure with her, and WEBB stated no, further relating that DR. SEEMAN wouldn't share any information with her. DR. SEEMAN never confirmed sexual abuse on [REDACTED] to her. WEBB continued by saying that when they received information and suspicions, they would inform the main office of CATHOLIC CHARITIES about it. WEBB stated she never had any facts about [REDACTED] being sexually abused by AUBE, again stating she suspected, as did his mother.

Asked if she ever asked anyone at the DIOCESE OF MANCHESTER to transfer AUBE out of ROCHESTER, and WEBB stated she never did. Asked if this suspicion was ever reported to Law Enforcement by her of anyone else, and she stated it was not reported by her, or anyone else to her knowledge.

WEBB continued by saying that she would have reported this information to her boss BOB CLOHOSEY at the Manchester office of CATHOLIC CHARITIES,

reporting what had been said and her suspicions, and what they did internally with that information was up to them, not her. WEBB stated she wanted to see [REDACTED] but did not.

I then read WEBB the document dated May 11, 1982 authored by REV. FRANCIS J. CHRISTIAN regarding AUBE and [REDACTED]. WEBB stated this did not sound familiar to her at all, and was not familiar with a boy named [REDACTED]. She denied making this call to REV. CHRISTIAN. WEBB stated if she had that information (documented in the report) she would not have let it go. She would not have accepted the reason for not going forward with this, as stated by CHRISTIAN in the document. WEBB stated she does not take no for an answer easily. She again stated however, that she was not familiar with [REDACTED] or this information in the document.

WEBB stated she had lots of suspicions about AUBE, but never received any specific information about him. She did confirm knowing BETTY STOWELL who is mentioned in the CHRISTIAN document.

MEMORANDUM

TO: FILE

FROM: ANTHONY FOWLER, INV. ^{ca}

RE: DIOCESE OF MANCHESTER
FATHER PAUL AUBE
BOB CLOHOSEY TELEPHONE CALL

DATE: OCTOBER 22, 2002

After speaking to LOIS WEBB, (retired CATHOLIC CHARITIES WORKER), called BOB CLOHOSEY at the Manchester office of CATHOLIC CHARITIES, 669-3030 ext.221. Asked CLOHOSEY if his office would have records from the early 1980's pertaining to a couple of sexual assault victims of FR. AUBE. Requested records, if they existed, on [REDACTED] and [REDACTED]. He referred me to JOE NAFF-668-0014 who is handling the release of any records.

MEMORANDUM

TO: FILE

FROM: ANTHONY FOWLER, INV. (2)
KATHY KIMBALL, INV.

RE: DIOCESE OF MANCHESTER
ROCHESTER PD-LT. PAUL MOORE
FATHER PAUL AUBE

DATE: OCTOBER 21, 2002

Above investigators called the ROCHESTER POLICE DEPT. and spoke to [REDACTED]. This call was in reference to a document submitted by [REDACTED] that indicated a prior investigation by the ROCHESTER PD on FR. AUBE possibly relating to sexual abuse. She referred us to LT. PAUL MOORE, who was also mentioned on the LARSON document as one of the persons who investigated this supposed complaint.

LT. PAUL MOORE called me back. His telephone number is [REDACTED], and is employed by the ROCHESTER PD. LT. MOORE indicated he knew FR. AUBE years ago when AUBE was assigned to ROCHESTER as a priest. He further related that he was a Sergeant at the time, doing some juvenile work. LT. MOORE recalled that AUBE would actually counsel kids referred from court.

LT. MOORE related that he personally had an awful feeling about AUBE, thinking there was something wrong with him. Stated that one day AUBE was there and the next day he was gone, recalling AUBE'S abrupt departure from ROCHESTER. He also knew that somehow boys were involved, but did not know the specifics. LT. MOORE indicated that he was never involved with DET. CARBERRY or anyone in an investigation of AUBE, and never heard of his Department investigating AUBE at that time.

MEMORANDUM OF INTERVIEW

PERSON INTERVIEWED: [REDACTED]

PLACE OF INTERVIEW: NH ATTORNEY GENERAL'S OFFICE
TELEPHONE

DATE OF INTERVIEW: NOVEMBER 1, 2002

RE: DIOCESE OF MANCHESTER
FATHER PAUL AUBEINTERVIEWED BY: ANTHONY FOWLER, INV. 

Located [REDACTED] by telephone and [REDACTED] confirmed he had grown up in NASHUA and was familiar with FR. PAUL AUBE. [REDACTED] was somewhat hesitant to speak about this issue, however we had a conversation regarding some basic information [REDACTED] was willing to give me.

[REDACTED] resides at [REDACTED]. His telephone numbers are [REDACTED]. His date of birth is [REDACTED]. [REDACTED] confirmed that he attended ST. LOUIS parish in NASHUA as a boy and was president of the CYO for a time. Stated that AUBE was in charge of the CYO. He also confirmed that AUBE fondled his penis app. a dozen times or a little more during app. a one year time period starting when he was around 14 years old. Asked how this fondling started, and recalled that AUBE used the guise of cleanliness and was showing him how to retract the foreskin of his penis to clean it and avoid diseases. AUBE then would want him to get an erection.

[REDACTED] also told me that during this time frame, he would go on trips with AUBE to different events and recalled AUBE having a camp somewhere they would go to. He confirmed that fondling would occur at these locations, as well as his living quarters in the Rectory a couple of times. Also recalled going to BERLIN with AUBE, thinking he was cool because AUBE would let him smoke cigarettes on the trips.

Asked [REDACTED] how this abuse stopped, and related that AUBE'S advances got more involved, and AUBE tried to get him to do more than just fondling. He claims that penetration never occurred, as well as oral sex. He further described AUBE as wanting him [REDACTED] to touch AUBE'S penis. AUBE also wanted [REDACTED] to take his clothes off. [REDACTED] also claimed that he never agreed to these requests, and his contact with AUBE gradually stopped because he would not do these other things. He also recalled when AUBE would be driving, AUBE would

grab his hand and try to force him to touch his (AUBE'S) penis. He would tell AUBE he was weird.

Asked [REDACTED] if he ever disclosed to anyone what had occurred with AUBE. [REDACTED] related he never told anyone, including his parents, as they held AUBE on a pedestal. He believes that he may have told his wife in a very general way, a few years ago. He also stated that during the mid 80's (could not remember the year he was married) he asked AUBE to officiate at his wedding for him, which AUBE did. [REDACTED] also stated he never reported this abuse to anyone and the DIOCESE OF MANCHESTER was never informed of these incidents [REDACTED] did relate speaking to AUBE about some "charges" that AUBE said he had in ROCHESTER and that AUBE further said the kid who made the "charges" was all screwed up and nothing happened to him.

[REDACTED] stated this was all he could tell me, and had moved on from these acts and was fine.

MEMORANDUM OF INTERVIEW

PERSON INTERVIEWED: [REDACTED]

PLACE OF INTERVIEW: NH ATTORNEY GENERAL'S OFFICE
TELEPHONE

DATE OF INTERVIEW: NOVEMBER 1, 2002

RE: DIOCESE OF MANCHESTER
FATHER PAUL AUBE

INTERVIEWED BY: ANTHONY FOWLER, INV. (e)

Located [REDACTED] by telephone and confirmed he was the person who grew up in ROCHESTER and was familiar with FR. AUBE. [REDACTED] resides at [REDACTED]. His telephone number is [REDACTED]. [REDACTED] agreed to speak to me about AUBE. His date of birth is [REDACTED].

Asked [REDACTED] if he had been a sexual abuse victim of AUBE'S and stated he was not. [REDACTED] indicated that AUBE never did anything to him. [REDACTED] did recall a kid named [REDACTED] and also [REDACTED], stating that [REDACTED] is his cousin. Further recalled a time when he and [REDACTED] went on a camping trip with AUBE and they went in a camper to ATTITASH MOUNTAIN where the alpine slide was.

Asked if he knew anything about [REDACTED] seeing he and [REDACTED] leave for the trip with AUBE, and then [REDACTED] warning his parents not to let them go. [REDACTED] did not recall this incident, but confirmed it would have been the ATTITASH trip. [REDACTED] recalled his father was a little nervous about he going on the trip, but never said why. He approximated his age at the time to be around 13. [REDACTED] continued by saying that [REDACTED] was more familiar with AUBE than he was and [REDACTED] already knew AUBE. He believed his father let him go on the trip because [REDACTED] knew AUBE. He also stated this camping trip was the only time he ever went with AUBE.

Asked [REDACTED] what parish he was associated with as a boy, and related ST. MARY'S in ROCHESTER. He also believed that AUBE was not associated with ST. MARY'S and was assigned to HOLY ROSARY. Related then he attended CCD there and may have been acquainted with AUBE through that.

Asked [REDACTED] where [REDACTED] was now and stated SAN FRANCISCO, CA. He is going to get [REDACTED] telephone number and give

the information to this office. Also stated that [REDACTED] was about a year older than he.

MEMORANDUM

TO: FILE
FROM: ANTHONY FOWLER, INV *af*
RE: DIOCESE OF MANCHESTER
FATHER PAUL AUBE
DATE: OCTOBER 28, 2002

Have been trying to locate several more AUBE sexual abuse victims. One of those victims is a [REDACTED] during AUBE'S NASHUA, NH assignment. Had located a [REDACTED] at [REDACTED]. Contacted this subject who related he is not the [REDACTED] we are looking for.

MEMORANDUM

PERSON INTERVIEWED: [REDACTED]

PLACE OF INTERVIEW: NH ATTORNEY GENERAL'S OFFICE
TELEPHONE

DATE OF INTERVIEW: OCTOBER 28, 2002

RE: DIOCESE OF MANCHESTER
FATHER PAUL AUBEINTERVIEWED BY: ANTHONY FOWLER, INV. ^o

[REDACTED] returned my calls on today's date. She is [REDACTED] mother. Explained to [REDACTED] the reason for my call, and she knew that her son [REDACTED] had been sexually abused by FR. AUBE. [REDACTED] resides at [REDACTED]. Her telephone numbers are [REDACTED]. Her date of birth is [REDACTED].

Asked [REDACTED] how she became aware of the abuse by AUBE on [REDACTED]. She indicated that [REDACTED] is retired from the military, and during the early 90's while the Gulf War was going on [REDACTED] went to alcohol abuse counseling in the Army. During that counseling, [REDACTED] told his counselor about the sexual abuse by AUBE, and then he told her that AUBE had sexually abused him as a teenager, app. 15-16 yoa.

[REDACTED] also confirmed that [REDACTED] never told her when he was a teenager that AUBE sexually abused him, and she first learned of this in the early 90's. She stated that when [REDACTED] told her about the sexual abuse, it was due to his counselor's advice, and [REDACTED] never went into detail, other than to tell her AUBE sexually abused him. She stated she never suspected AUBE of sexual abuse when [REDACTED] was growing up, and in those years, was grateful that AUBE took an interest in [REDACTED] and helped her family. She recalled that [REDACTED], as a teenager, had a drug and alcohol problem and AUBE was like a father figure because [REDACTED] father was out of the picture.

[REDACTED] also stated that neither she nor [REDACTED] ever made an allegation to the DIOCESE OF MANCHESTER, and she is very positive that [REDACTED] never did this on his own, as an adult. Asked her if [REDACTED] or anyone ever initiated a civil suit against the DIOCESE, and she stated not to her knowledge, and would be surprised if [REDACTED] did. She did not think [REDACTED] would speak to me about this matter. [REDACTED] was very cooperative, and gave me [REDACTED] address and personal information. [REDACTED] resides at [REDACTED].

[REDACTED] His telephone number is [REDACTED]
He owns a computer company, and his wife's name is [REDACTED] who is
aware of the sexual abuse by AUBE. [REDACTED] again confirmed that [REDACTED]
never disclosed the sexual abuse until the early 90's, and an allegation against the
DIOCESE hasn't ever been made, to her knowledge.

MEMORANDUM OF INTERVIEW

PERSON INTERVIEWED: [REDACTED]

PLACE OF INTERVIEW:

NH ATTORNEY GENERAL'S OFFICE

DATE OF INTERVIEW:

OCTOBER 28, 2002

RE:

DIOCESE OF MANCHESTER
FATHER PAUL AUBE
FOLLOW-UP TELEPHONE CALL

INTERVIEWED BY:

ANTHONY FOWLER, INV. (e)

Called [REDACTED] back for some follow-up questions pertaining to her son [REDACTED]. Asked if she recalled a time when [REDACTED] spent the night with AUBE after AUBE left ROCHESTER and was assigned to Concord. She recalled [REDACTED] being a chronic runaway and confirmed a time when [REDACTED] ran away, and AUBE brought him back home. She stated that [REDACTED] ran away to NEW YORK and AUBE went to NEW YORK and picked [REDACTED] up [REDACTED] then spent a night with AUBE before AUBE brought him home. She did not know or recall where AUBE was staying at the time, but it was after AUBE left ROCHESTER.

She could not recall whether or not AUBE was stationed in CONCORD at that time. Asked how AUBE ended up going to get [REDACTED] in NEW YORK. She recalled that AUBE told her that [REDACTED] called him and told him that he was in NEW YORK and wanted AUBE to pick him up there. AUBE did go to NEW YORK and pick up [REDACTED] and then [REDACTED] spent a night where AUBE was living. Asked if she was sure [REDACTED] had in fact gone to NEW YORK, or she just believed AUBE. [REDACTED] stated that both [REDACTED] and AUBE stated that [REDACTED] had gone to NEW YORK and [REDACTED] called AUBE to come get him.

She also confirmed a time when [REDACTED] went to the beach in MAINE with AUBE, after AUBE had left ROCHESTER. She confirmed that [REDACTED] was still in contact with AUBE after AUBE left ROCHESTER and they were living in BARRINGTON at the time. She also believed that AUBE rented a cottage on a lake in BARRINGTON that summer of 1982. When asked again, she did not know where AUBE was, after he left ROCHESTER. Stated she might have known back in 1982, but does not recall now.

[REDACTED] also recalled the ride to take [REDACTED] to HAMPSTEAD HOSPITAL to try and get him admitted there. She confirmed that [REDACTED] herself, BETTY STOWELL and AUBE went in AUBE'S car. She did not know if AUBE ever tried to talk [REDACTED] out of being admitted to the HAMPSTEAD HOSPITAL.

She was positive that [REDACTED] was seeing and in contact with AUBE after AUBE left ROCHESTER, and she knew AUBE left ROCHESTER under questionable circumstances. [REDACTED] stated there were numerous times that [REDACTED] ran away as a teenager and she was concerned about his alcohol and drug abuse.

Next, called [REDACTED] in [REDACTED] and left a message for him to call me.

MEMORANDUM OF INTERVIEW

TO: File- PAUL L. AUBE

PERSON INTERVIEWED: Dr. J. Edward CONNERS

LOCATION OF INTERVIEW: [REDACTED]

INTERVIEWERS: Detective Kathleen M. Kimball, NHSP *kmk*
Investigator Anthony Fowler, AGO

DATE OF INTERVIEW: Wednesday, October 16, 2002

On the above date, at approximately 1045 hours, the above listed investigators met in the residential office of

Dr. J. Edward CONNERS,
Psychologist

Date of Birth: [REDACTED]

Telephone: [REDACTED]

in order to discuss his professional contacts with Paul L. AUBE and the Diocese of Manchester.

Prior to any discussion, Dr. Connors was shown the Authorization for Release of Information form that was signed by AUBE. Dr. Connors then signed and dated the form on the last line. See attached document.

Dr. Connors then provided an already prepared, three page Curriculum Vitae describing his training and professional experiences. This document is also attached.

Permission to record our interview was granted by Dr. Connors and the transcript is also attached to this report.



**NEW HAMPSHIRE DEPARTMENT OF SAFETY
DIVISION OF STATE POLICE** 8030
**AUTHORIZATION FOR RELEASE OF
MEDICAL INFORMATION
TO NEW HAMPSHIRE STATE POLICE**

PATIENT/VICTIM: LAST NAME AUBE	FIRST PAUL	MI L.	DATE OF BIRTH [REDACTED]
STREET [REDACTED]	CITY [REDACTED]	STATE [REDACTED]	ZIP CODE [REDACTED]
			TELEPHONE # [REDACTED]

I hereby authorize PHYSICIAN/MEDICAL CARE PROVIDER J. Edward Connors	ADDRESS [REDACTED]	TELEPHONE # [REDACTED]
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to release to the Director of the New Hampshire State Police or his designated representative all records of medical treatment pertaining to injury or injuries sustained on _____ subject to the following limitations: (INITIAL ALL LIMITATIONS THAT APPLY)

- Confined to all records and test results regarding treatment(s) and/or admissions on _____ or between _____
DATE: _____ and DATE: _____
- 2. No limitations placed on dates, history, illness, diagnostic or therapeutic information; specifically allowing and including access to any/all records for psychiatric treatment(s), drug or alcohol abuse treatment(s) and/or HIV (AIDS) testing and test results.
- Confined to sexual assault examinations, HIV (AIDS) test results and all other related test results and follow-up medical treatment(s) provided as a result of the initial examination dated _____
- Any and all records or test results relating to the presence or absence of any infectious disease, HIV (AIDS) testing and test results and blood or airborne pathogen infection test results.
- Other: _____

PERSON AUTHORIZING RELEASE OF INFO Paul L. Aube	RELATIONSHIP TO VICTIM Self	SIGNATURE <i>Paul L. Aube</i>	DATE 10-11-02
STREET 10 McDANIEL LAW OFFICE	CITY CONCORD	STATE NH	ZIP CODE 03301
WITNESS NAME, ADDRESS ROBERT E. McDANIEL, ESQ.		SIGNATURE <i>[Signature]</i>	DATE 10-11-02
NAME AND TITLE OF AUTHORIZED RELEASING AGENT J. Edward Connors		SIGNATURE <i>[Signature]</i>	DATE 10-11-02

CURRICULUM VITAE

HOME PHONE: [REDACTED]

SOCIAL SECURITY: [REDACTED]

1. NAME: Conners, J. Edward

2. MAILING ADDRESS: [REDACTED]

3. PRESENT EMPLOYMENT:

Presently self-employed as a Consulting Psychologist, Vocational Expert, Licensed Psychologist, Commonwealth of Massachusetts, 1973.

PREVIOUS EMPLOYMENT:

Faculty Professor of Psychology, University of Massachusetts at Boston, Harbor Campus.

Professor of Psychology, University of Massachusetts at Boston. Date of First Employment in this position, 1/20/82 to 8/31/85; Retired as a Full Professor of Psychology, December 31, 1986.

4. Professor of Psychology, Boston State College, Boston, MA 9/2/62 - 1/19/82.

Professor of Psychology, Former Chairman of Department 1966 - 1974 and responsible for Development of Program, Curricula, Personnel Selection, In-Service Training, Professional Standards and Research. Former Director of Graduate Teacher Preparation Program for Special Education of Special Needs Children, Emotionally Disturbed, Mental Retardation, Learning Disabilities - 1964 - 1977.

5. Research Associate - Harvard University School of Public Health; 10/20/56 - 9/1/62

Research Associate in Mental Health, Harvard School of Public Health Community Mental Health Program Instructor in Mental Health.

Harvard School of Public Health, Community Mental Health Program, Assistant to the Director.

a) My duties involved teaching, research, and administration in the areas of community mental health consultation.

b. Director of Psychological Research, Department of Mental Health, Commonwealth of Massachusetts. Project Director for a study to develop regulations for the establishment

- 2 -

of Special Educational facilities throughout the Commonwealth for Children with Special Needs. Research was undertaken at the request of the Commissioners of the Departments of Mental Health and Education, and its findings submitted to the Secretary of State of the Commonwealth and implemented.

6. Chief of Counseling Psychology Service, V.A. Hospital, Brockton, MA 7/3/54 - 9/20/56

Duties:

- a) In which the major counseling activities were performed with neuropsychiatric patients.
- b) Major Functions: Diagnostic and Vocational Evaluation of Patients; Counseling and Psychotherapy; Community Placement and Follow-up; In-Service Training and Research.

7. Counseling Psychologist, V.A. Hospital, Boston, MA 10/1/52 - 7/3/54

Duties: Staff Counseling Psychologist in General Medical, Surgery Hospital.

Major Functions: Diagnostic and Vocational Evaluation of Patient; Counseling and Psychotherapy; Community Placement and Follow-up; In-Service training and research.

8. Counseling Psychologist, V.A. Hospital (Cushing), Framingham, MA 2/3/47 - 10/1/51. Vocational evaluation and rehabilitation of disabled veterans.

EDUCATION

- a) Undergraduate

<u>Institution</u>	<u>Degree</u>	<u>Date of Degree</u>	<u>Major Subjects</u>
College of the Holy Cross	B.S.	1943	Social Sciences

b) Graduate

<u>Institution</u>	<u>Degree</u>	<u>Date of Degree</u>	<u>Major Subjects</u>
Boston University	M.Ed.	1951	Vocational and Educational Counseling & Guidance
Boston University	D.Ed.	1954	Counseling Psychology, Speech Pathology, Audiology

9. PROFESSIONAL RECOGNITION:

Member of Psi Chi (National Honor Society in Psychology)
 Member, American Psychological Association
 Member, Massachusetts Psychological Association (Approved by the Massachusetts Board of Certification in Psychology)
 Member of Division of Community Psychology, A.P.A.
 Fellow, American Board of Vocational Experts
 American Association Counseling and Development - 25 years
 National Distinguished Service Registry - Medical and Vocational Rehabilitation Library of Congress - 1987

10. CONSULTATION ACTIVITIES - FORMERLY

Consultant, Carney Hospital, Dorchester, MA - Psychiatric Service

Consultant, Arbour Hospital, Jamaica Plain, MA - Psychiatric Service

Impartial Vocational Expert - Health & Human Services, Social Security, Bureau of Hearings and Appeals. 1967 to August 1992

Consultant, Bournemouth Hospital, Brookline, MA - Psychiatric Service

11. PUBLICATIONS - BIBLIOGRAPHY UPON REQUEST12. PRIVATE PRACTICE - 1955 - present

Duties: Diagnosis, Vocational and Educational Evaluation, Counseling and Rehabilitation of Severely Disabled Individuals with Physical or Mental Handicaps.

Vocational and Educational Counseling and Career Guidance for future occupations of individuals. Administer tests of intelligence, scholastic achievement, vocational interests, aptitudes and personality to both disabled and non-disabled clients.

DR J. EDWARD CONNERS INTERVIEW

AF: Okay, this is Investigator Anthony Fowler of the New Hampshire Attorney General's Office, Department of Justice. It is October 16, 2002 at 10:43 a.m. by my watch. We are conducting an interview with Dr. J. Edward Connors. We are in his home at [REDACTED] Um, Dr. Connors has agreed to meet with us to discuss Father Paul Aube and just for the record we have a signed release, an authorization from Father Aube to speak to Dr. Connors, who has acknowledged the release and has in fact signed the release. Dr. Connors I asked you before we went on tape sir, do you have any problem with, do we have your permission to audio tape this interview?

EC: Absolutely.

AF: Okay, and sir if you would introduce yourself and give us your address and date of birth if you would.

EC: Yes. Ah, my name is Dr. J. Edward Connors, CONNERS, at [REDACTED] y, [REDACTED] Ah, my birth date is [REDACTED]

AF: What is your phone number sir where you can be reached?

EC: Ah [REDACTED]

KK: And I'm Detective Kathleen M. Kimball of the New Hampshire State Police.

AF: And also for the record Dr. Connors has given us actually two copies of um his employment, his education and credentials, which span back many years in the course of a long career. Ah, Dr. Connors, why don't we start off sir if you could, as I said we have the document, which gives us your credentials. Um, sir do you ah recall getting a referral years ago. Well, actually let me start this way. Do you recall seeing a Father Paul Aube on at least a couple of occasions back some years ago?

EC: At the moment I don't, no.

AF: Okay.

EC: But ah since obviously you have a report and an evaluation from me I, which in the affirmative, yes, I did see him.

AF: Okay.

KK: Could we ask you how did you become involved in doing evaluations for the Diocese of Manchester?

EC: Okay. Ah, my involvement came from a Jewish Convert Psychiatrist by the name of Dr. Jack Green when I was Chief of the Counseling Psychology Service at the Veteran's Administration Hospital in Brockton, Massachusetts in which Dr. Green mentioned to me about a Father Jerome Hayden and who is founding an institute ah here in the Arch Diocese. This is fascinating when I tell you about some of the stuff. Okay you can strike that part.

KK: That's okay.

EC: He asked me to meet with Father Hayden, who I did. Father Hayden was about to establish an institute which eventually he did here in Holliston, Massachusetts called Marsalin MARSALIN, which ostensibly would be a school for education, training and or treatment of emotionally disturbed children, but in addition to that Father Hayden's background was that of a Cardiologist originally from Pittsburgh, Pennsylvania AB who everybody told him that he ought to become a priest and apparently he must have listened to it and he became a Benedictine Monk. After extensive training as a Benedictine Monk he also became trained as a psychiatrist, as well as a psychoanalyst. It then developed that I'm one of the few Catholic psychologists is existence ah in which he asked me if I would see and evaluate priests, nuns and brothers and eventually it ended up with 12 or 13 different orders here in Massachusetts, New Hampshire. St. Anselms was one of them. Ah, and as a result I helped establishing Marsalin Institute since as I mentioned before we started that involved with lead paint cases.

AF: Yeah.

EC: I'm known off the record as the Deans Special Education and as you'll see in my resume I happened to be after I left the Veteran's Administration started in private practice, part time basis of seeing mentally disturbed adults primarily. I was also on the faculty of Harvard School of Public Health Community Mental Health program assistant to the director in which Massachusetts passed the first special education in law for emotionally disturbed children. I was asked by the Commissioner of Education, Owen D. Cannon at that time, and Dr. Harry Solomon, Commissioner of Department of Mental Health to be the study director to set up the rules, regulations for the implementation of this law. Now, which I did and as a result I then about 5 years to give back as I said I began in private practice doing diagnostic therapeutic work, private office in Boston teaching and research and so forth. Went to a state college because it became apparent to me here you've passed a law. You know it was a special education needs of emotionally disturbed kids and then got involved in the area of learning disabilities and I got into all of that and so I left my

Harvard faculty appointment and went to a state college right down the street to set up the first graduate program to train teachers, who knew nothing about emotionally disturbed and here I had about 11 you'll see that it's all there. Eleven or twelve years of working in three different Veteran's Administration Hospitals on Neurology, Psychiatry, General Medicine and with results that I meet Father Hayden through Jack Green and ah Father Hayden is a very brilliant guy. I became Chairman of the Board. We got Marsalin Institute established and how it connected with special education was that after I appeared before the legislature with my report where 11 years of my private practice I reviewed the first 3000 cases of kids that went into residential centers out of the state, day care centers, special classes. As a result of that, I certified Marsalin Institute to get state funding you know to take care of the kid. Also, I'm right down the street here. Use to be the first mechanical (inaudible) for the (inaudible), which is now a residential center right down here.

KK: So through Father Hayden is how you got involved with the Diocese of Manchester?

EC: Got involved and ah

KK: Do you recall when that was?

EC: Yeah. I was at ah the VA Hospital in Brockton from lets see from 1955, '54, '55.

KK: All right. So you have been

EC: No before that. Let me see. I have to go back. Yeah, okay between '54 and '56 when I met Jack Green.

AF: Okay.

EC: And even after I left I kept up.

AF: And was it through Father Hayden that you got hooked up through for the Diocese of Manchester?

EC: Yes.

AF: With, with priests?

EC: Primeau.

KK: Yeah, it was Bishop Primeau at the time.

EC: Primeau and one of the cases was I believe that Bishop Primeau called Father Hayden whenever he had a priest that had a problem whatever and somehow or another I remember going out to Saints Scholasticus conference out in Fort Smith, Arkansas with Father Hayden and as I said I ended up with about 14 different orders ah evaluating priests, nuns and so forth so it was through Father Hayden.

AF: Okay. Um, doctor what we're going to do is we're going to show you some documents going back in particular talking ah some documents that refer to Father Paul Aube and your contact with him.

EC: Huh, huh.

AF: And for the record sir, the first document we're going to show you is ah dated August 23, 1968, and it's addressed to you from um Reverend Thomas Hansberry, who was the Vicar General at the Diocese of Manchester.

EC: Huh, huh.

AF: Um, would you take a look at that sir and see if that document refreshes your memory as to who Aube is and ah this document is going to talk about um the Diocese wanting you to evaluate, I believe, Father Aube before he entered the priesthood.

EC: Okay. That's standard.

AF: Yeah.

KK: Standard.

EC: (Inaudible) of a Vicar General or a Vocational Director or somebody in authority. You know having some question about somebody.

AF: Right.

EC: He's a little bit more specific.

AF: Right.

EC: Certainly you didn't get that type of thing all I would get is a summary. Would refer a case to Father Hayden. Father Hayden would then call me and ask me to go make an appointments.

AF: Yeah.

EC: To see that person and so forth.

AF: Well as you see as we go along there's a lot of documents ah between you and the Diocese so.

KK: Why do you think they were so specific in this particular case?

EC: I have no idea. I'd only be speculating at it. Obviously somebody told the good Vicar General here or else he had personal behavioral observation on this guy or somebody had said kind of a bad apple.

AF: Yeah.

EC: Check him out.

AF: Yeah.

KK: Huh, huh.

AF: Yeah.

EC: And so you know.

AF: Okay.

KK: Okay.

AF: We'll keep going sir.

EC: Okay.

KK: This is a copy, well a similar letter only directed to Paul Aube saying that an appointment had been made.

EC: Right.

KK: With you.

EC: This was my private office for years at 1180 Beacon Street in Boston.

AF: And for the record, this is a document.

EC: Yes.

KK: The same date.

AF: Dated August 23, 1968.

EC: Okay.

AF: Okay.

KK: And then this next document is dated September 4, 1968.

EC: Okay.

KK: Um, and you can take your time to read through this. I believe it's a two page. Yes, it's a two page document.

EC: Okay.

AF: And that is ah addressed to Monsignor Hansberry from Dr. Connors.

EC: Well was he in the Seminary at the time?

KK: He was in a Preparatory type of Seminary. He wasn't ordained until 1970.

EC: Okay.

KK: So he was like in a preparatory high school college situation.

AF: And I think they had some concerns about him and that's why they obviously had you evaluate him.

EC: Whose they?

AF: Ah.

KK: The Diocese.

AF: The Diocese of Manchester.

EC: Well that goes back to what I said a moment ago.

AF: Yeah.

EC: Somebody was raising the bell about this guy.

AF: Yeah. Did you ah, do you, do you recall um and I know it's a long time ago. It was 1968, but um do you recall this guy Aube?

EC: Not at the moment I don't because see I saw so many people.

AF: Yeah. Yeah.

EC: And ah unless I saw a picture of him.

AF: Well as we go there are more documents that are more specific.

EC: Okay.

AF: That might help you.

EC: Okay. But obviously I did. I wanted to know why they ran up the flag on him.

AF: Yeah.

EC: You know.

KK: Yes, if I could call your attention there are two places here. Um, on the page one in the

EC: Yeah, okay.

KK: In the third paragraph um your first sentence is pretty self-explanatory,

EC: Yeah.

KK: But then um I had that star. Where did I put it?

EC: Okay.

KK: Yes, you refer to in that third paragraph in other words he is capable of strong emotional reactions and this may result or be manifested by occasional compulsive behavior.

EC: Huh, huh.

KK: That, that reference to compulsive behavior sounds pretty strong um, but it doesn't really indicate in what way he could be compulsive.

EC: Obviously that was the general impression of what I said and naturally what I'm looking for is you know professional terms psychopathology basically put it in simple language. What we're really doing was trying to find out you know if he's a potential candidate for the priesthood or religious life. Ah, basically fairly balanced, stable individuals, is that right? The fact that he is compulsive well since I only lectured about that stuff for about 20 years was always to make the distinction of. I'm compulsive. Your compulsive, but it's only to the extent that compulsive into we're organized in our behavior and our thinking and so on and so forth. We look at it from a psychological point of view is if the guy is like I can drive my wife up the wall watching Nomar Garciaparra.

KK: Huh, huh.

EC: You know.

KK: All of this.

EC: _____ I keep telling her will you stop looking at it all right. Take a look at Daubach because even it can be 20 below zero he takes his hat off, he's wiping his brow. That's ritualistic behavior all right and so what I'm fairly saying was it must have been something about I'm a great believer and non verbal behavior, all right. As clinician for many, many years. Ah, most of my background for years is working with hundreds of schizophrenics okay, in treatment as well as neurotics so that was just a clinical impression that I had that I thought should be reported for somebody that's going to have this kind of future. Somebody who would raise some questions about his behavior, which I did not know about specifically, but said and the approach that I would use if I thought there was a warning sign there, but I if there was a specific thing. If it was really ritualistic behavior I would have specified.

AF: Okay.

KK: Okay.

EC: But I was just saying as part of an evaluation. You know if this guy, this guy is capable of strong emotional reactions okay, which you ought to know about that. Number 1, number 2 and he has certain compulsive tendencies, but ah he would need a great deal of compulsion in order to get through all of this.

AF: Yep.

KK: Huh, huh.

AF: Okay.

KK: All right.

EC: So that's what it meant.

AF: Okay.

EC: In general that's what it meant.

AF: Yep.

EC: But the main thing I might as well put this on the record because ah one of the things basically all right. I'll get to this eventually, right now. One of the not so hidden agendas here was the question of homosexuality.

AF: Yes.

EC: Okay.

AF: And we're talking about with priests?

EC: Anybody in the evaluations.

AF: Sure.

EC: Although the good mother superiors would never verbalize that to me you know, but I knew it was there cause I went all the way out and saw locations with Father Hayden and I mentioned Arkansas was a fascinating case when I thought might be a true paranoia individual, pretty woman and she was really the vocational director and she was involved with some of the postulants.

KK: Huh, huh.

EC: Aube was brought to Primeau's attention. Called Father Hayden, which you have to keep in mind. There are very few Catholic psychiatrist as well as psychologist. Back in those days, right?

KK: Huh, huh.

EC: Okay. So that's the way.

KK: All right. This next document is dated September 10, 1968, and it is to Father Eugene Robitaille and it is from Reverend Hansberry and it refers to your report doctor and I'll give you a chance to read through that.

EC: I don't remember this.

KK: And you're referring to. He Paul Aube apparently split some of his training time between Canada and in Jaffrey, New Hampshire.

EC: Yeah, okay.

KK: And so there was some experience up in Canada that the letter is referring to that was very frustrating and you say that when you talked to Paul you don't remember that coming out?

EC: No. And I'm noted for an excellent memory, but I don't ah I don't remember this split thing you know.

KK: The split training?

EC: Yeah.

KK: Okay.

EC: Cause he didn't attend two years of college, right. So the (inaudible)

AF: Yeah.

EC: I'll give him a chance you know.

AF: Right.

KK: Right.

EC: Okay.

KK: Okay. All right. Um, the next one doesn't apply in our record. That doesn't apply. Then we have a document dated December 29, 1975 and this is following an incident that occurred in New Hampshire, Nashua, New Hampshire, where Paul Aube now ordained for 5 years was found in a vehicle by the Nashua Police Department with a young man engaged in a sexual situation and um we are told that Paul Aube went to the Bishop, who was then

AF: Bishop ah

KK: Gendron at the time.

EC: Oh yeah. That rings a bell.

- KK: And then he requests that Paul Aube requested specifically to talk with you because he remembered you from his pre-ordination evaluation and so this is trying to get Paul Aube connected back up with you following this incident in December of 1975.
- AF: And for the record this is a letter to Father Aube from Vice Chancellor George Ham dated December 29, 1975 referring Paul to Dr. Connors.
- KK: And then the next document we have is dated June 15, 1976 and this is your report on your letterhead doctor to Bishop Gendron after your evaluation of Paul Aube following the December '75 incident and we'll give you a chance to read through that.
- AF: He was caught by the police [REDACTED]
- EC: I see that.
- AF: Yep.
- EC: May I ask you something?
- AF: Yeah.
- EC: After I received your call and the name didn't mean anything to me at the time cause as I said I'd seen so many people and I just wonder lets go off the record for a minute.
- AF: All right. We're going to stop the tape here. It's ah 11:14 a.m. by my watch. We're going off tape at the request of Dr. Connors. Okay, we're back on tape. It's 11:18 a.m. by my watch. October 16, 2002. We're continuing with the interview of Dr. J. Edward Connors. We had gone off tape at Dr. Conner's request and just very briefly during the time that we were off tape ah Dr. Connors was relating some information, which now seems that has um lead him to believe that he specifically recalls Father Aube now based on what he's read in this and ah some of the discussion we had to do had to do with fondling and non homosexual behavior, but it appears now that Dr. Connors has some independent recollection of this man based on that document.
- EC: Denial of homosexual.
- AF: Denial of homosexuality. Just to clarify the homosexual.
- KK: That Aube denied he was a homosexual.
- AF: Okay.

KK: And you're shaking your head that the tape can't see him in which direction?
Was that a yes or a no?

EC: That's why I wanted it in there.

AF: Okay.

EC: He denied this.

KK: Okay.

EC: Okay.

AF: Doctor, I'd like to go through this document with you.

EC: All right.

AF: If you wouldn't mind. Um,

EC: My sense of humor, I've got nothing to do until next Tuesday.

AF: Um, this letter is dated, as Kathy indicated is dated June 15, 1976. It's addressed to Bishop Gendron by you and it appears to be an overview of you seeing Father Paul Aube subsequent to the incident in Nashua, New Hampshire, where he was caught with a boy by the Nashua Police Department.

KK: Can I ask a question before you actually go through this document. Do you recall receiving communication from the Diocese before Paul Aube got to you relating to this incident? Did they give you any information about why he wanted to come back and see you?

EC: My clear recollection is that he brought it up when he asked to come back to see me at 1180 Beacon Street.

KK: Okay. So the Diocese didn't provide you with any information?

EC: The Diocese didn't give this information.

KK: Okay.

AF: Okay.

KK: Well that's important for us to know whether they allowed you to be objective in seeing someone or whether they provided you with possibly tainting information before you saw him.

EC: Yeah, that I understand what you're asking, but what you're asking the answer is no they did not provide me with any indication of this. This is something that he had requested. I'd seen him and I'd given an evaluation. I submitted a report to the referring authorities or whoever it was and then an incident occurs ah, but they don't tell me what the specific incident was.

KK: Okay.

EC: This is the first time I ever knew that the police were involved. He didn't tell me that either.

KK: Okay.

AF: So any information, information that would be in this document what you're saying is would have come from Father Aube, is that correct?

EC: Yes. His perception of what happened.

AF: Okay. All right. Let's ah, lets go down here to the first page in the third paragraph and you refer back to your notes on doing some testing when he was a candidate for the priesthood and those documents we just went over.

EC: Right.

AF: In August of '68. And um, then you further put I have likewise and I'll read I have likewise given considerable thought to this young man and the incident in quotation involving a college student on the evening of December 27, 1975. That would be the Nashua incident. Do you remember sir how you found out about ah a college student being involved?

EC: Yeah, if it's in there, it's because he told me.

AF: Father Aube?

EC: He told me.

AF: Okay. And it goes on to say in which both of them were apprehended by the police and questioned regarding an alleged homosexual relationship on a secluded back road in the vicinity of the community in which he is assigned. Now you refer there to being apprehended by the police. Can you tell us in

your recollection how you would have known that they were apprehended by the police?

EC: Only because it came from him.

AF: From him? Okay. All right. Um,

EC: Hold on a minute.

AF: Sure.

EC: Let me say this. Ah, this is a therapeutic situation I'm in, all right, with him. Somebody had seen red flags being raised. He's putting his best foot forward telling me what he wants me to hear all right. But allowing me and 10,000 other patients I was seeing to put my own interpretation on the credibility of this and so I'm very specific in asking all right. It probably started what's happened to you since the last time I saw you? All right. What's, what's the problem now. Getting back to what you just asked nobody had told me about this. It came from him. I had no document. I would have remembered that, all right.

KK: Huh, huh.

EC: Because ah I see things like this I'll tell you why I'm so certain of this. Here for 25 years I'm doing nothing else but reviewing records, dictating them in 14, 15 pages, all right of reading records. I do not put in a record if I read that somebody was stuff, driving under the influence, etc., etc. (inaudible) I see it I've been asked a number of times in cross examination of the obvious question did you see this in the record. Yes I did. Well what did that have to do with your formulation or opinion? Absolutely nothing as to how when it happened, how much time had passed I just didn't get into it because I believe very strongly that it's not up to me all right. Let the defense lawyer bring it up.

AF: Yep.

EC: Okay, so I'm very conscience about privacy of what the hell I ever put down.

AF: I understand.

EC: Especially when I'm in court, so.

AF: Okay.

EC: So if I did it.

KK: It was significant?

EC: It was significant and that's why I recall it. I recalled it just before I got to this. You know the previous one, I said to myself this is the guy that I remember sitting in my office justifying all right an incident all right. And he threw himself on the mercy of the court. He knows that I have a hell of a lot of authority about his life and his future.

KK: Well speaking of that with that reference to the police incident in Nashua during your visits with Paul. You had two before you wrote this report.

EC: Right.

KK: Do you recall him telling you anything about the Bishop contacting the Chief of Police in Nashua to quash all police records of that incident?

EC: No.

AF: Did he ever, he never mentioned that to you?

EC: That was never mentioned to me.

AF: Okay.

KK: So you don't know whether that was done or not?

EC: I had, if I was under oath, I'd have to say it didn't come up.

KK: Okay.

EC: It didn't come up ah not at all. Doesn't ring a bell.

KK: Would that be something you would remember if it had come up?

EC: I remembered him.

KK: Huh, huh.

AF: Yeah.

EC: I remembered him.

KK: Okay.

EC: All right. Because he was one of the cases that. This is one of the cases that finally I couldn't stand this anymore, all right. When I told Father Hayden ah in Washington, DC. We'd gone down before congressional committees to get funding for the institute and so forth. So I said Father I've got to tell you something. I can't take this anymore. I said too many people in authority. Excuse me. Asking me to make a decision about something that I don't have the expertise. I'm Jesuit trained. I know how to think. At least they got through to me and I said I just can't take this anymore. To which I always remembered and I used it myself. He looked at me and he said Jay, I'm known as Jay, actually, you know Jay. He said I've known you for a long time. You have a lovely wife and kids, blah, blah. You give me the con job too.

AF: Yeah.

EC: So.

AF: Yeah.

EC: He said you'll have a well ordered anxiety and my response to that was well, that's fine Father so what you're really telling me is diagnostically I'm not sick, but I'm getting sick of this all right.

AF: Yep.

KK: Ummm.

EC: So, yeah, that was why because I had obviously coming to the point at of playing the game you know people asking me and say hey, this is it. Yep.

AF: Okay.

EC: I didn't know that.

AF: Well, we'll continue on here with the document. Ah, in the next paragraph down you talk about I am not convinced that he is a homosexual as much as I was concerned about his imprudent behavior and impaired judgment for which he is deeply regretful since, especially since it is rather successfully prevented him from following his chosen religious goal of being involved in a youth ministry.

EC: Right.

AF: Okay. Couple of things there I'd like to ask you is obviously when you talk about the imprudent behavior and impaired judgment, I assume we're talking about the incident where he got caught with this lad in Nashua.

EC: Correct.

AF: Okay and down here you talk about um how this has prevented him from ah being involved in youth ministry. Do you remember how you would have, or how you knew that his specialty if you will, was youth ministry, doctor?

EC: I don't recall specifically other than the fact that in seeing him and taking his history and getting an update that's the only reason it's there is request what your assignment now, what are you doing now?

AF: I see.

EC: And I just recorded it accurately what he had told me.

AF: I see.

KK: So that's based on information he gave you?

EC: Right.

AF: A little further down in the document you put I have discussed with him his somewhat unconscious masochistic tendencies that get him into situations where he is going to be punished by authority and he seems to have developed some insight into this as a result of our sessions, but I have some question as to whether he will continue to behave as such due to his admitted, outspokenness in being a very direct.

EC: In my approach.

AF: In my approach as he views his priestly role.

EC: Right.

AF: Tell me what you, what you're talking about there?

EC: Well basically saying is this. I obviously formed an impression after seeing him a few times, all right. And again this is always one of the things in an evaluation of people going into religious life, a religious career as you know the vows they have to take and long experience for me as a clinician seeing non religious people is the old question of and I say masochistic tendencies is this guy that wants to punish himself, but also must be a pretty hostile guy,

you know or he can come to the edge of letting authorities know you know so here again he's justifying his behavior by saying well you know I really don't have a problem, but on the other hand I have a very direct approach. Well he doesn't say I'm confrontational, but he could come to that point and so again that's why its there. It's letting people know that this guy is now ordained as a priest.

KK: Yes.

EC: That in future assignments wherever the hell it is, all right. What I'm telling you is or suggesting that this guy may have problems with authority, all right. And that he can be unconsciously acting out in his behavior. This could be the very thing. I'm only speculating here.

AF: Would the behavior you're talking about the incident in this case.

EC: The behavior in general.

AF: Okay.

EC: Of this guy. Of, I was going to say when he was back in that prepostulant area, all right. Somebody was picking up something about his behavior. Not homosexuality. Is it something being different than other people, all right and that this guy it's just they don't tell you all of this stuff.

KK: And the issue of authority had come up in the past?

EC: Huh?

KK: The issue of that authority had come up in the past.

EC: Yeah. So this is basically what I'm saying and why I put it down.

AF: Okay.

EC: Okay.

AF: And moving on to the second page you write I believe that Father is always going to be somewhat difficult to control irrespectable of whatever assignment he is in since he finds it somewhat difficult to lead a disciplined life. What are you saying there?

EC: I'm reinforcing what I just said in the previous paragraph. Again, it's just reiterating look you've got this guy all right and you're asking me to tell you

what I think now. I've seen this guy is now different than just doing a routine evaluation.

TAPE ONE, SIDE B

AF: Okay, we're back on tape. It's 11:33 a.m. by my watch. This is Investigator Anthony Fowler continuing the interview with Dr. J. Edward Connors. Same people present. Dr. we were talking about ah the top part of the second page and you're talking about how you think he is going to be difficult to control irrespective whatever assignment he is in.

EC: Exactly.

AF: Now, when, when you say difficult to control obviously you've spoken at length about that. Would that also include when you say difficult to control, are you telling the Diocese there that his sexual behavior is also going to be difficult to control from their aspect of it?

EC: No.

AF: Okay. What you're talking about there is essentially is this guy being a rebel? Is that what you're talking about?

EC: Saying to them is look is it look at this, this guy in other reports. What I'm basically saying is that's why they send them to me. Here is some warning signs about this guy and I'm just reporting them to you, all right. Once I'm finished with him I'm never going to see him again, all right, which I haven't. But I have the ethical professional obligations credible to say okay based on my experience, which in '68 was extensive. I have to tell you this. That for 20 years I taught the courses on abnormal behavior to under graduates and graduate students for 20 years and in a course of advance psychopathology. You know the last lecture that I gave every year was on homosexuality. What was known, what was not known, what was fortunate had a sense of humor, but these were graduate students. Some of these students were Ph.D. students, all right that I trained. Was this one of the persons that did the definitive research on homosexuality was a woman psychologist, National Institute of Mental Health and you know what her name was, Evelyn T. Hooker. The kids were and I laughed and say can you imagine that, but it was flawed research. I won't go into that.

KK: Huh, huh.

EC: All right.

- AF: So, down here continue with the document you write we discussed at great length his future assignment, which I believe is more in your hands than mine, but I believe that he is in a difficult position in his present assignment as long as the police report is hanging over his head and there is some indication that local police have implied difficulty in his relationships with young people and have gone so far as to advise a couple of teenagers to stay away from him since he could be a serious threat to them.
- EC: He must have told me that.
- AF: Would he have told you that?
- EC: Yeah, I'd have no document to that.
- AF: Okay. Let me ask you this and we'll continue on with this. You're professional, smart guy, doctor for many years. Based on what you've read so far would you put this man in a parish doing youth ministry?
- EC: No.
- AF: Okay.
- KK: Regardless of whether he tells you that the person that he was involved in in that incident in Nashua was a "college student" I'll put that in quotes. I'm going to off tape.
- AF: Okay, we're off tape 11:37 a.m.
- KK: We're back on tape.
- AF: 11:39 a.m. Back on tape.
- EC: The question would be this to me. Obviously, I didn't feel, but again it's because to diagnose homosexuality is a extremely difficult thing, all right. And God knows I've seen so many of them, all right. Father Hayden was surrounded with them all right in treatment, all right that I saw all right and religious, all right. And non religious okay. Any I myself had seen a number of homosexuals myself all right. Half of my close friends, in fact the guy all right we're not getting into that. The answer would be this if somebody said to me based on that, all right. Ask my opinion about his assignment with kids undoubtedly from everything I've said I would have said no, but I would also say this that I think in which I've been saying all along is you've got serious problems with potential serious problems with this guy. They really haven't surfaced at the moment, all right.

- KK: Well and, I think I would, I would probably suggest to you that you were in a position that you could only make a um, your observations were only from what information you were given at the time.
- EC: Exactly.
- KK: And so you really had some blinders on.
- EC: Exactly. Sure.
- KK: And, and so what you did not know at the time was that there is a fine, there's a distinction that we have to make as investigators in this situation is his behavior with children. Not necessarily whether he was homosexual or not because that could be with a consenting adult.
- EC: Exactly.
- KK: Our situation is dealing with his behavior with teenage boys who were not adults yet.
- EC: No, I understand this very well.
- AF: So let me ask you this based on what you've read so far. If I was to tell you that after he met with you and subsequent to that letter right there that we're talking about would it surprise you one bit to know that he went on to repeatedly offend sexually teenage boys?
- EC: inaudible
- AF: Would it surprise you?
- EC: No it wouldn't surprise me actually. Wouldn't surprise me.
- KK: And would it surprise you to know that he had admittedly had sexual contact with teenage boys prior to this visit with you, these visits with you?
- EC: I wouldn't in retrospect that wouldn't surprise me. Ah, that wouldn't surprise me because again as I said it's a guy that knew the research for years all right. Came into the field with a psychiatrist who was bi-sexual all right. I never (inaudible) close personal friends for years even my kids physicians all right. Great people. Great friend, but no basically what I was saying to the people in authority I had nothing to do with his assignment.
- AF: Right.

- KK: Right.
- EC: Number one, number two did not know never asked me all right. I'm not that high up clegiastical politics.
- AF: I guess that's a good point. I guess I want to ask you that.
- EC: What?
- AF: Do you recall anybody in the Diocese of Manchester at the time, whether it be Bishop Gendron or anybody asking you specifically whether this man, Father Aube, should be or what or should be ah.
- EC: Assigned anywhere.
- AF: Assigned anywhere that has to do with children.
- EC: Never.
- AF: Never asked.
- KK: So basically what you're doing is pointing out the symptoms.
- EC: Right.
- KK: And you cannot make recommendations such as don't assign him to a parish ministry to be in the company of kids. You couldn't do that.
- EC: Had nothing to do with me.
- KK: You couldn't do that.
- EC: Nothing to do. In my private practice with a police officer every day, every morning before I went to teach I went to a private psychiatric hospital and worked up patients you know before they gave them shock or finding out whether they were brain damaged or not, no. And I also did screening for some of the local, not here, police and I remember one guy who got depressed, drank came home. He lived in an apartment, it must have been like one of those road houses he got into the wrong apartment. Nobody was there fortunately. He takes out his gun. He, it accidentally goes off apparently into the floor so he ends up in this private psychiatric hospital. I see it so I write in my report that ah oh and the psychiatrist said to me, would you let me know if this guy should have his gun so I wrote in the report no and maybe I should have said re-evaluate it after treatment, but you know he's just working up, blah, blah. The guy calls me about a year later and he said doctor do you

remember me. No I don't. Well I'm the guy that got drunk and went into the wrong house, a police officer, and well I said yeah, I remember that. He said can I have my gun back? What are you asking me for. He said you wrote that take my gun away. I said well bring me up to date. What are you doing?

KK: Huh, huh.

EC: He says they've assigned me administratively and he said I've lost all kinds of details this that, etc., etc. so I said I have no reason to, but I said I'll tell you what I'll call a psychiatrist relied of my judgment I says how's this guy been? He says fine. I said give the guy back his gun, but no this is really what I was saying. I did not get involved in assignments. Nobody asked me that. My main job was do you think that this person is personality wise stable enough to handle training in the religious order and after that.

AF: Okay.

EC: It's pure and simple.

AF: They were, they, you weren't your, you weren't in a position to recommend assignments or taking away of assignments. They just wanted to know whether or not the person could handle pressures and stresses of being a priest.

EC: That's right.

AF: Okay.

EC: I remember one brother.

AF: All right. Lets continue on here sir. This is one area here. It says there is some question reading from the document again. There is some question in the mind of Father Desjardins. Father Desjardins is Ray Dejardin who is his, who is the pastor of the church where Father Aube was assigned at St. Aloysius in Nashua okay.

EC: Okay.

AF: There is some question in the mind of Father Desjardins whether this man has a double personality, which again is difficult to delineate, but I would think that those who have seen him over the past six years would have a better, would be in a better position to evaluate this as a possibility. Do you recall where you learned about Father Desjardins having concerns that Father Aube may have a double personality?

EC: No I don't, but ah who told me give you some background here. As I said I'm the guy that was teaching about this stuff and I didn't quite believe you know two faces of Eve and double personality, multiple personality. I still didn't believe it all right and I won't go into all of the reasons, but ah it would be very hard for me as a full professor for years and all of the training that I've had and experience, all right of getting that by me based on scientific knowledge experience and so forth, but if I put it in somebody drew it to my attention or my best educated guess was this guy, which is very obvious all right, very obvious no different than any other patient I've ever seen all right. He's a bright guy, trying to manipulate me and so on and so forth, but he had no idea that I was going to recount what he said all right.

AF: Would you have spoken, would it be possible, would you have spoken with Father Desjardins about this man?

EC: No, never.

AF: No.

EC: I never spoke to Primeau. I never spoke to.

AF: Okay.

EC: The only ones I ever spoke to probably would have been Hansberry somehow or another seems to ring a bell, but I don't recall that. Ah, I remember going up to St. Anselms on a number of occasions because interestingly enough two of my brothers went there when it was a high school and fortunately I didn't go there. No.

AF: Okay. Let me ask you this. Next paragraph down. Objectively speaking his past and present history seems to predict episodic difficulties and there may be deep defects in the basic personality structure, which are not amenable to psychiatric treatment with any great hope for change. What are you saying there doctor?

EC: Yeah. What I'm saying, but I didn't have the evidence. Let me put it this way what am I implying?

AF: What are you implying there?

EC: Okay. What I'm implying is in simple language hey Father you got a problem on your hands. You had a problem with this guy for some time. It's now coming to the surface. It's come to the surface. He's trying to be very blunt, typical of my Marine Corps and as well as professional. This guy is trying to cover his ass. He's trying to con me and I wasn't buying it.

AF: Okay.

EC: All right.

AF: When you say

EC: Simple as that and so what I'm saying is and I'm implying is this. If I say that I don't think the guy could profit from psychiatric care what is it I'm really saying. Here's what I'm saying. Again the purpose was for me to ascertain whether these individuals had behavioral potential psychiatric problems that would prevent them from reaching the goal and it would be the same with anybody I ever saw all right, priests or non priests, is what I'm saying okay I've seen this guy a couple times. You've got problems with this guy. In the future you can have problems with this guy from my perception of him and so in good faith to use the term, I'm telling you what I think about him and that I even went so far as to say I don't think he could profit from psychiatric care. That's simply saying to them I'm not calling him a sociopath all right cause I don't have the evidence to say all right, but that's what I'm implying. He's got deep, personality defects of his basic personality foundation and this is interrelated with now the history you're telling me of his acting out, okay. No matter what form it took all right, I'm saying this guys got problems, but rather than come out and saying at that time he was a psychopath all right, because I couldn't prove it. I couldn't build a case for it and I was very capable, but I am just trying to say hey you've got a problem without repeating this over again and that you're going to continue to have problems with this guy and so it's obviously came out all right.

AF: Okay. And again you put at the end of that sentence, which you're, he's amenable to psychiatric treatment with any great hope for change.

EC: Yeah.

AF: And I guess what.

EC: That's what I just said.

AF: Right.

KK: Huh, huh.

EC: The basic, see here's the thing. You know this as well as I do. You don't have to be a psychologist to know these things is that guys that behave like this or anybody behaves like this over a sufficient period of time doesn't seem to learn from their behavior, mistakes and so forth. We're very intelligent all

right. So that basically has to tell you hey the guy never learns all right. And that as a result putting him in treatment you know. I use to discharge people, Veterans you know out of hospitals because of this. Say listen why keep these people. They have no anxiety. His is a manifest, con, manipulator, anxiety that goes with being a bright guy all right and this is what he was doing, all right. That's really what I'm saying.

KK: He was trying to cover his butt?

EC: Huh?

KK: He was trying to cover this butt?

EC: He's no different than thousands of patients I've seen all right. Problems I've had for years and years. In court work is malingering you know it's very difficult. You have to look for secondary gain. What's the secondary gain for this guy. Secondary gain for this guy, he wanted to be in a highly protected environment. I can give you all kinds of you know and do his.

KK: Which the Diocese is.

EC: Huh?

KK: Which the Diocese is.

EC: Which the Diocese is all right and they wanted to report well it wasn't it legal, right. They had all kinds of reasons for not doing this all right. Any Arch Diocese for that matter. Yeah. It gets back to the distinction they made. Okay.

AF: But let me ask you this and I've, this probably is a very unfair question. Okay.

EC: It's like life.

AF: Right. Would you have based on reading this.

EC: Right.

AF: This document, based on your recollection of this man.

EC: Right.

AF: Would you have any indication at all professionally doctor that Father Aube may be a pedophile?

- EC: Well let me say this. There is a guy that this is one of the things, this whole episode all right. Nobody knew what the hell pedophilia was all right. And I'll show you, I'll show you all the psychology books and that diagnostic statistical manual that I for 19 years alone in private psychiatric hospitals say nothing in my private practice all right over the years that first of all it wasn't defined all right. It's supposedly a very age wise group, all right. It's not teenagers all right. Let me tell you what I really think about this whole mish mash whether it's at your place or the Arch Diocese and so forth. Take this off the record for the moment.
- KK: Okay.
- AF: Okay, we're going off tape. It's
- KK: Do you have anything else that you wanted to ask regarding this?
- AF: I have my yeah.
- KK: Okay.
- AF: Ah, 11:56 a.m. by my watch. Going off tape for a minute. Okay, we're back on tape continuing the interview with Dr. Connors. It's 12:05 p.m. by watch. Dr. couple more questions and then we're going to wrap this up.
- EC: Sure.
- AF: Ah, based on reading this document here, ah we had talked about probably the term, I had mentioned the term pedophile, but I'm going to get away from that a little bit. I guess what I'm asking you here is based on what you've seen here and what your recollections are of Father Aube and I think I may have already asked this, but would you, would it surprise you sir to learn or to hear whether it be from me or somebody else, that this man had gone on to repeatedly re-offend in particular with teenage boys based on what you're seeing here?
- EC: My response lets put it this way. Based on what we've just reviewed what I'm saying and did say is this that he I could not definitively make the diagnosis of homosexuality A, B, but this man personality wise had a potential for acting out behavior and it would not surprise me that it went in the direction of sexual acting out behavior nor would it have surprised me if it went in a direction towards aggressive behavior. Now you can say that's interrelated, but this is basically what I was trying to say is you've got problems. If they've surface and you know about it and I don't cause you haven't given me anything all right.

AF: Yep.

EC: You haven't given me anything. See this was one of the difficulties with me that I was not used to. Here I've been a Chief of Service in a hospital all right. I've worked for 12 years or so at 3 different VA Hospitals. Worked with some of the best people in the country. Went to Harvard, School of Public Health and Jewish psychiatrist one of the most brilliant guys I ever knew internationally now and records you tell me everything you know before you're ever going to get me on that stand.

KK: But in these cases with the priests you were at the mercy of the priest that you're dealing with.

EC: You're at the mercy of whoever. Look I'm a consummate realist. I have no ax to grind, but is this. Lawyers sanitize records the same as anybody else does all right. God forbid the guy that did it to me in federal court one day and I blasted him, but a federal judge who I was frightened of myself Rias Zobel, her husband had the Louise Woodward case. Flowers. Yeah, but oh yeah they didn't for many, many reasons you know. People don't divulge and I'll give you the records on so forth and apparently most of them felt it was only because Father Hayden had such high credibility and intelligence. He was the one incidentally was the director of the same (inaudible) school in Washington, DC where the Kennedy kid was.

KK: Yes.

AF: Let me ah. I'm sorry, go ahead.

KK: Did you have any further contact with the Diocese of Manchester regarding Paul Aube after you wrote this document?

EC: No.

AF: Okay. And that goes to part of the letter. Said I and I quote from the letter or read from the letter. I would also be interested in a follow-up as to future behavior. Did you ever get a follow-up from the Diocese on this guy?

EC: I never heard of him until you called.

AF: Okay. And that's

EC: Remember and as I thought about it yeah, you know mentally reviewed some of the cases that stuck out in my mind. He was one of them.

AF: He was one?

EC: And the other was a (inaudible) priest at one time and two other priests I'm sitting listening to this guy and this guy had the best rationalization I ever heard. Tell why he didn't have, he could make a mental reservation and go out and what he was saying to me in front of two other priests that he could have sexual relations with a woman and you know and wasn't in violation of his vows.

KK: His vows.

EC: His vows. You know what I said to him. Gee Father I said I think that's great. The two guys looked at me. He says thought you'd understand I says geese you just gave me the open door policy. I could use that in terms of my wife.

AF: Sure.

EC: Where the hell did you come up with that?

KK: Do you, do you have any documents that you have saved, notes or anything relating to Paul Aube in your files?

EC: I doubt it. I would have looked no. I, I got rid of all of that stuff years ago.

AF: Father have you ever been asked ah have you had any recent contact with any member of the Diocese of Manchester?

EC: No.

AF: Have you ever been asked by any member of the Diocese to destroy any files?

EC: No.

AF: Okay. And have you ever been asked by any member of the Diocese of Manchester to, have they ever put any pressure on trying to imply to you on how they wanted a particular evaluation to read?

EC: They wouldn't dare.

AF: Okay. Okay.

KK: All right.

EC: They wouldn't dare.

AF: Any, is that it? All right I'm going to end this interview. It's 12:11 p.m. on October 16, 2002 and this is the end of the interview with Dr. J. Edward Connors.

197419

NEW HAMPSHIRE STATE POLICE
POSSESSED PROPERTY REPORT

1. CASE NO. MC-02-5573	2. INVESTIGATING TPR. TFC Kathleen M. Kimball	3. ID 569	4. TOWN OF CRIME Manchester	5. TN CD ****	6. DATE OF REPORT 8 0 6 1
7. OWNER State of New Hampshire		8. OWNERS TEL. 603-271-3671		9. OWNERS ADDRESS NH Attorney General's Office 33 Capitol Street Concord, New Hampshire	
		10. DATE POSSESSED 10-16-02			
CHECK ONE	11. RECOVERED STOLEN PROPERTY <input type="checkbox"/>	12. SEIZED PROPERTY <input type="checkbox"/>	13. POSSESSED ABANDONED PROPERTY <input type="checkbox"/>	14. EVIDENCE <input checked="" type="checkbox"/>	15. OTHER <input type="checkbox"/> (Explain)
CHECK ONE	16. SEIZED WITH A WARRANT <input type="checkbox"/>	17. SEIZED WITHOUT A WARRANT <input checked="" type="checkbox"/>	18. NHSP LABORATORY NUMBER (If Applicable)		

C I R C U M S T A N C E S

P R O P E R T Y

# OF ITEMS	ITEMIZE, DESCRIBE AND VALUE EACH ITEM DESCRIPTION, INCLUDING SERIAL NUMBER	VALUE
	Maxell C90 Cassette Tape, Interview of Dr. J. Edward CONNERS	
	ORIGINAL	

DATE	RELINQUISHED BY	RECEIVED BY/ LOCATION	PURPOSE
10-16-02		TFC K. M. Kimball/Needham	Evidence
10-17-02	TFC K. M. Kimball	AG's Office/Concord	Hold

C U S T O D Y

PAGE NO. 1 OF 1 PAGES	SIGNED (Investigating Trooper) <i>Kathleen M. Kimball</i>	ID NO. 569	DATE 10-17-02
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