

JDR

CHALIFOUR

Complaint File – Gerald F. Chalifour
(Confidential Envelope)

CONFIDENTIAL



CONSULTATION SERVICE FOR CLERGY and RELIGIOUS

282 CONCORD STREET MANCHESTER, N. H. 03104

603-668-0014

May 14, 1982

Most Reverend Odore J. Gendron D.D.
Bishop Of Manchester

Dear Bishop,

I write to inform you that the Reverend Gerald F. Chalifour has undertaken a program of personal counseling. He has had two visits thus far, and because of the relief he has experienced, he is now freely choosing to continue the process.

I personally feel that this will prove very helpful to him in meeting the stresses he has been experiencing. I am hoping that this will prove effective in coping with the matter which you presented in his regard. I hope that this notification meets your request for assurance that the matter is being dealt with in an habilitative way.

Sincerely,

Henry P. Ouellette, Ph.D.
Director

May 19, 1982

PERSONAL/CONFIDENTIAL

Henry P. Ouellette, Ph.D.
Director
Consultation Service for Clergy and Religious
282 Concord Street
Manchester, New Hampshire 03104

Dear Dr. Ouellette:

Just a brief note to thank you for notifying me that Father Gerald Chalifour has undertaken a program of personal counseling with you.

I appreciate the help that you will be able to provide to this fine priest and trust that the counseling experience will enable him to continue his fruitful ministry in the Diocese of Manchester.

With every good wish, I am

Cordially in Christ,

Bishop of Manchester

from the desk of 306
BISHOP GENDRON

it, m, b *J. J. C. ...*

1. 2. 3.

with

To C. ...



CONSULTATION SERVICE FOR CLERGY and RELIGIOUS

282 CONCORD STREET MANCHESTER, N. H. 03104

603-668-0014

307

September 1, 1982

Most Reverend Odore J. Gendron, D.D.
Bishop of Manchester

Dear Bishop Gendron,

I wish to inform you that the regular counseling sessions with Rev. Gerald Chalifour were terminated on August 25, 1982.

By mutual agreement it seemed that Father had benefited from the sessions and he seems more confident that he will be able to render the level of service for which he is known.

Thanking you for your confidence in our services, I am

Sincerely

Henry P. Guertin-Ouellette PhD

An Agency of New Hampshire Catholic Charities

September 7, 1982

Dr. Henry P. Guertin-Ouellette
Consultation Service for Clergy
282 Concord Street
Manchester, New Hampshire 03104

Dear Dr. Guertin-Ouellette:

Thank you for your correspondence of September 1st informing me that Father Gerald Chalifour's regular counseling sessions with you have been terminated by mutual agreement as of August 25, 1982.

I am pleased to learn that you feel that Father Chalifour has benefited from these sessions, and I wish to express my appreciation to you for the considerate care you have given to him.

With every good wish, I am

Cordially in Christ,

Bishop of Manchester



Rev. Francis Christian
Diocesan Administration Building
153 Ash Street
Manchester, New Hampshire

Dear Frank,

— Several years ago, when I was applying for laicization, I shared with you--and we used as part of the grounds for laicization--the fact that I was sexually molested by priests during my teen-age years. The priests involved were Eugene Belanger and Gerald Chalifour.

These experiences were very troubling for me, and continue to affect me in my relationships. They also consequently affect my wife. We have been undergoing counseling to try to overcome some of the ramifications of my under-developed ability to relate on an affective basis, and I feel that I and we are making progress. Beyond that, I think that I am finally ready to face the fact that I was sexually abused and seek counselling to deal with that specific issue.

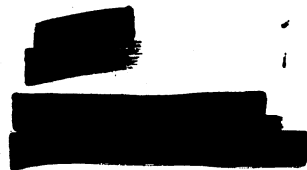
All of this is costly. Since the source of the problem is the sexual molestation that I experienced at the hands of priests in my formative years, I feel that it is right to ask the Diocese to accept financial responsibility for the counselling that my wife and I have already undergone as well as for future counselling.

I am directing all of this to you because we have already discussed the molestation. It is a painful subject, and I would like it to be addressed discretely. Would you please take care of bringing this letter to the attention of those who need to be concerned with its contents.

I thank you in advance for the attention that you will give to this matter, and I look forward to hearing from you.

~~Francis Christian~~
~~153 Ash Street~~
~~Manchester, NH~~

Sincerely,



~~153 Ash Street~~
~~Manchester, NH~~

1-20 year \$ 3500
~~2000~~
~~2000~~
~~2000~~
\$ 9000.00

January 7, 1992

Dr. Henry P. Guertin-Ouellette
Consultation Services for Clergy & Religious
282 Concord Street
Manchester, NH 03104

Dear Dr. Ouellette:

Enclosed please find a copy of the evaluation report on Father Gerald Chalifour from the Servants of the Paraclete. I am sending this to you at the explicit request and with the permission of Father Chalifour as you can see from the enclosed release form. Father Chalifour wishes to discuss this report in depth with you as a result of my recent meeting with him in reference to the evaluation.

I explained to Father Chalifour that the serious reservations expressed by Dr. Goodkind make it impossible for the Diocese to assign him to ministry without some explicit assurance that these problem areas are being appropriately addressed. Based on your conversation with Father Chalifour and whatever testing you deem appropriate, I would appreciate receiving from you as soon as possible a recommendation as to whether the problem areas can be adequately addressed by Father Chalifour with you in individual therapy or whether Father Chalifour needs an in-patient program with the Servants of the Paraclete. Father Chalifour understands that I am requesting your recommendation and willingly grants you permission to make it to me. Please feel free to call upon me if you have any questions in this regard.

Thanking you for all of your efforts on behalf of the Clergy of the Diocese, I am

Yours in Christ,

(Rev. Msgr.) Francis J. Christian
Secretary
Chancellor

Enclosure



SECRETARIAT FOR ADMINISTRATIVE AND CANONICAL AFFAIRS

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

February 20, 1992

Henry P. Guertin-Ouellette, Ph.D.
Consultation Service for Clergy and Religious
282 Concord Street
Manchester, N.H. 03104

Dear Dr. Guertin-Ouellette:

Thank you for your report of January 20, 1992 in reference to Fr. Gerald Chalifour. I am most grateful to you for all your efforts in his regard, and am pleased to inform you that the Diocese now feels it is appropriate to allow Father Chalifour to continue to minister under some very strict guidelines. I include a copy of my letter to Father Chalifour in this regard.

Thank you again for your kind assistance. With every good wish, I am

Sincerely in Christ,

(Msgr.) Francis J. Christian
Secretary
Chancellor

Enclosure

RELEASE

For and in consideration of the payment of \$ 7000.00
 hereby received by us, the undersigned [REDACTED] and
[REDACTED] of [REDACTED],
New Hampshire, freely and voluntarily release the Roman
 Catholic Bishop of Manchester, a corporation sole, its agents,
 employees, representatives, and clergy of and from any and all
 actions, harm, and damages which may have occurred from the
 beginning of the world to the date of this release specifically
 involving but not limited to incidents of physical, sexual,
 emotional abuse which allegedly may have resulted in physical or
 psychological problems and any and all other matters or damages.
 This release is given freely by us and is intended to run to all
 agencies and agents of the Roman Catholic Church.

It is acknowledged that the making of this payment is in no
 way an admission of liability. The payment and all matters
 involved in this matter shall be kept confidential.

IN WITNESS WHEREOF, we have freely executed this release,
 aware that it is giving up certain legal rights, this 12th day of
March, 1992.

Francis M. McCarroll
 Witness

[REDACTED]

Francis M. McCarroll
 Witness

[REDACTED]

STATE OF NEW HAMPSHIRE
COUNTY OF Hillsboro

The foregoing instrument was acknowledged before me this 12th
day of March, 1992 by _____.

W. August B. Smith
Notary Public/
Justice of the Peace

STATE OF NEW HAMPSHIRE
COUNTY OF Hillsboro

The foregoing instrument was acknowledged before me this 12th
day of March, 1992 by _____.

W. August B. Smith
Notary Public/
Justice of the Peace

April 7, 1992

PERSONAL

Atty. Bradford E. Cook
Sheehan, Phinney, Bass & Green
Professional Association
1000 Elm Street - PO Box 3701
Manchester, NH 03105-3701

Dear Brad:

Enclosed please find correspondence with [REDACTED], a [REDACTED]. He is one of the young men with whom Father Chalifour was involved a number of years ago in Suncook.

As you know from previous discussion, we have recently had Father Chalifour evaluated by the Servants of the Paraclete in New Mexico. As you recall, their staff had mixed feelings about whether he was currently a risk. The greatest concern was voiced by the psychologist who did not believe he had attained a valid score in the MMPI. Even though the psychiatrist and director of the institution did not feel there was a continuing serious risk, in order to try to move the issue forward we referred Father Chalifour to Dr. Henry Guertin-Ouellette, who readministered the MMPI, and did receive a valid result. Based on that and on his professional evaluation he concluded that since Father Chalifour has had no recurring problems for the last ten years he did not feel there was any significant risk under certain provisions: (1) that Father Chalifour be assigned to a ministry such as a nursing home; (2) that Father Chalifour obtain and meet regularly with a priest advisor; and (3) that Father Chalifour continue to meet with him on a regular basis. Father Chalifour has complied with all of these conditions, and as a result the Bishop has, for the present, allowed him to function as chaplain at Saint Teresa's Home in Manchester.

It is possible that [REDACTED] has been in touch with [REDACTED], who, as you recall, recently felt he needed financial assistance with his counseling expenses. [REDACTED] indicated to me he has been in touch with no one about any of these matters, and while I tend to believe him, I am not 100% sure of that fact. The tone of [REDACTED] letter is obviously one of a troubled and angry man. Before I meet with him it might be good for us to touch base. Would you give me a call as soon as you have had a chance to review the situation?

Thanking you in advance, I am

Sincerely,

(Msgr.) Francis J. Christian
Secretary
Chancellor

Enclosure

SHEEHAN
PHINNEY
BASS +
GREEN



October 30, 1992

Monsignor Francis J. Christian
Diocese of Manchester
PO Box 310
Manchester, NH 03105

Dear Monsignor Christian:

Enclosed find a proposed Agreement of Release for signature by [redacted] and the other parties referenced.

You will note that the full amount of the payment needs to be filled in and the name of [redacted] needs to be filled in.

Should you have any questions, please let me know.

Sincerely,

Bradford E. Cook

BEC:jf

BEC/6423 CUO

RELEASE AND CONFIDENTIALITY AGREEMENT

Agreement made this _____ day of _____ 1992 by and between the Roman Catholic Bishop of Manchester, a Corporation sole, with a principal place of business at 153 Ash Street, PO Box 310, Manchester, NH (hereinafter Diocese), the Reverend G. Chalifour, an individual with a principal residence at _____ (hereinafter Chalifour) and _____ an individual with a principal residence at _____

Whereas, _____ has made certain claims against Chalifour and the Diocese which are not admitted by and are denied by the Diocese and Chalifour; and

Whereas the parties agree that it is in the best interest of all to settle any claims and matters which may exist between them by a payment by Chalifour to _____ in the amount of \$1.00 and other good and sufficient consideration paid to enable _____ to obtain medical and counselling services; and

Whereas the parties have agreed upon certain terms of this Release and Confidentiality Agreement as follows;

Now therefore, the parties hereto agree as follows:

1. Release.

_____ hereby releases the Diocese and Chalifour from and on account of any claims which he may have against them for any matters whatsoever from the beginning of the world to the date hereof.

2. Payment.

_____ hereby acknowledges the payment to him of all settlement amounts and the total amount of \$15,000.00 paid as agreed by the parties in accordance with Schedule A attached hereto and made a part hereof.

3. No further charges or claims.

_____ agrees that as part of the release and in consideration payments made hereunder, he will be foreclosed from bringing any further civil claims or criminal charges against Chalifour or the Diocese on account of any matters from the beginning of the world to the date hereof.

4. Confidentiality.

All parties to this Agreement agree that the contents hereof and all matters referred to herein directly or indirectly shall be kept confidential by them and disclosed to no third party whatsoever. In the event that such Confidentiality Agreement is violated by [REDACTED], any payments made hereunder shall be returned to Chalifour.

5. Additional Party.

[REDACTED] wife of [REDACTED] hereby joins in and agrees to all of the terms of this release and all of the other agreements set forth herein as if made by her and agrees to be bound thereby and released any claims she may have on account of any such matters in consideration of the payment made were under which is acknowledged to benefit her as well.

In witness whereof, the parties hereto have set their hands and seals as _____ day of _____, 1992, Roman Catholic Bishop of Mancheseter by Monsignor Francis J. Christian duly authorized

Reverend G. Chalifour

Witness

[REDACTED]

Witness

[REDACTED]

RELEASE AND CONFIDENTIALITY AGREEMENT

Agreement made this _____ day of _____ 1992 by and between the Roman Catholic Bishop of Manchester, a Corporation sole, with a principal place of business at 153 Ash Street, PO Box 310, Manchester, N.H. (hereinafter Diocese), the Reverend G. Chalifour, an individual with a principal residence at _____ (hereinafter Chalifour) and _____ an individual with a principal residence at _____ (hereinafter _____), in _____ (hereinafter _____)

Whereas, _____ has made certain claims against Chalifour and the Diocese and

Whereas the parties agree that it is in the best interest of all to settle any claims and matters which may exist between them by a payment by Chalifour to _____ in the amount of \$1.00 and other good and sufficient consideration paid to enable _____ to obtain medical and counselling services; and

Whereas the parties have agreed upon certain terms of this Release and Confidentiality Agreement as follows;

Now therefore, the parties hereto agree as follows:

1. Release.

_____ hereby releases the Diocese and Chalifour from and on account of any claims which he may have against them for any matters whatsoever from the beginning of the world to the date hereof.

2. Payment.

_____ hereby acknowledges the payment to him of all settlement amounts and the total amount of \$15,000.00 paid in one lump sum on the date of the signing of this document.

3. No further charges or claims.

_____ agrees that as part of the release and in consideration payments made hereunder, he will be foreclosed from bringing any further civil claims or criminal charges against Chalifour or the Diocese on account of any matters from the beginning of the world to the date hereof.

4. Confidentiality.

All parties to this Agreement agree that the contents hereof and all matters referred to herein directly or indirectly shall be kept confidential by them and disclosed to no third party whatsoever. In the event that such Confidentiality Agreement is violated by [redacted] any payments made hereunder shall be returned to Chalifour.

5. Additional Party.

[redacted] hereby joins in and agrees to all of the terms of this release and all of the other agreements set forth herein as if made by her and agrees to be bound thereby and releases any claims she may have on account of any such matters in consideration of the payment made which is acknowledged to benefit her as well.

In witness whereof, the parties hereto have set their hands and seals as _____ day of _____, 1992, Roman Catholic Bishop of Manchester by Monsignor Francis J. Christian duly authorized

Reverend G. Chalifour

Witness

[redacted]

Witness

[redacted]

RELEASE AND CONFIDENTIALITY AGREEMENT

Agreement made this [redacted] day of [redacted] 1992 by and between the Roman Catholic Bishop of Manchester, a Corporation sole, with a principal place of business at 153 Ash Street, PO Box 310, Manchester, N.H. (hereinafter Diocese), the Reverend G. Chalifour, an individual with a principal residence at [redacted] (hereinafter Chalifour) and [redacted] an individual with a principal residence at [redacted] (hereinafter [redacted])

Whereas, [redacted] has made certain claims against Chalifour and the Diocese and

Whereas the parties agree that it is in the best interest of all to settle any claims and matters which may exist between them by a payment by Chalifour to [redacted] in the amount of \$1.00 and other good and sufficient consideration paid to enable [redacted] to obtain medical and counselling services; and

Whereas the parties have agreed upon certain terms of this Release and Confidentiality Agreement as follows;

Now therefore, the parties hereto agree as follows:

1. Release.

[redacted] hereby releases the Diocese and Chalifour from and on account of any claims which he may have against them for any matters whatsoever from the beginning of the world to the date hereof.

2. Payment.

[redacted] hereby acknowledges the payment to him of all settlement amounts and the total amount of \$15,000.00 paid in one lump sum on the date of the signing of this document.

3. No further charges or claims.

[redacted] agrees that as part of the release and in consideration payments made hereunder, he will be foreclosed from bringing any further civil claims or criminal charges against Chalifour or the Diocese on account of any matters from the beginning of the world to the date hereof.

4. Confidentiality.

All parties to this Agreement agree that the contents hereof and all matters referred to herein directly or indirectly shall be kept confidential by them and disclosed to no third party whatsoever. In the event that such Confidentiality Agreement is violated by [redacted] any payments made hereunder shall be returned to Chalifour.

5. Additional Party.

[redacted] wife of [redacted] hereby joins in and agrees to all of the terms of this release and all of the other agreements set forth herein as if made by her and agrees to be bound thereby and releases any claims she may have on account of any such matters in consideration of the payment made which is acknowledged to benefit her as well.

In witness whereof, the parties hereto have set their hands and seals as _____ day of _____, 1992, Roman Catholic Bishop of Manchester by Monsignor Francis J. Christian duly authorized

Reverend G. Chalifour

Witness

[redacted]

Witness

[redacted]



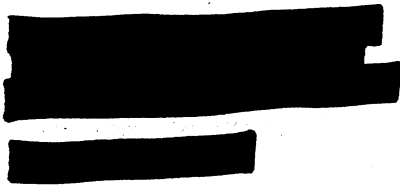
SECRETARIAT FOR ADMINISTRATIVE AND CANONICAL AFFAIRS

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

603-669-3100

341

November 12, 1992



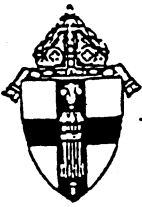
Enclosed please find a suggested agreement of settlement and release drawn up by our diocesan attorneys. Will you please let me know as soon as possible whether this meets with your satisfaction. If so, we can then arrange a date for the signing and the transfer of funds.

Looking forward to hearing from you in the near future, I am

Sincerely in Christ,

(Msgr.) Francis J. Christian
Secretary
Chancellor

Enclosure



SECRETARIAT FOR ADMINISTRATIVE AND CANONICAL AFFAIRS

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

603-669-3100

342

November 12, 1992

Rev. Gerald F. Chalifour
239 Wayne Street
Manchester, N.H. 03102

Dear Gerry:

Enclosed please find a suggested agreement of settlement and release drawn up by our diocesan attorneys. Will you please let me know as soon as possible whether this meets with your satisfaction. If so, we can then arrange a date for the signing and the transfer of funds.

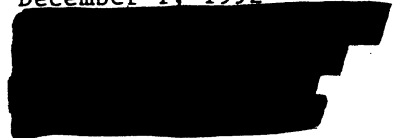
Looking forward to hearing from you in the near future, I am

Sincerely in Christ,

(Msgr.) Francis J. Christian
Secretary
Chancellor

Enclosure

December 1, 1992



Msgr. Francis J. Christian
Secretariat For Administrative And Canonical Affairs
Diocese of Manchester
153 Ash St.
Manchester, N.H. 03105

Dear Father,

In going over the legal document, I would be in need of clarification of section #4 concerning confidentiality. A number of scenarios appear which may or may not be applicable.

I understand the principle of confidentiality concerning the parties involved. I also realize the need of privacy for Gerry, so that he may go on with his life. It must be mentioned that during the process of dealing with the issue at hand that I mentioned him by name only to those parties that were helping me, e.g., three N.H. priests and several peers from my childhood. I never made his name public. The professionals I spoke with for input did not need nor were told his name. Furthermore, I have no difficulty in stating in the agreement that I will do no further "research" into the issue, for my questions have been dealt with appropriately and thus answered. However, I do have questions about the following scenarios:

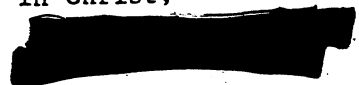
1. Three N.H. priests were contacted by me, two of whom were aware that Gerry had a history of sexual abuse. All three were told by me that the two main issues for me was the need for assurance that Gerry's problem had been dealt with and that I was seeking counseling reimbursement from him and not the diocese. Can they be informed that both those concerns have been resolved (I would not say anything about the amount)?
2. If someone approaches me who says he was abused by Gerry, e.g., one of my peers from Suncook, what can be said?
3. If Gerry is arrested in the future for sexual abuse charges, can I come forward?
4. If he is brought to court--civil or criminal-- and someone has given me a subpoena (I did not initiate such), I am legally bound to testify. What happens to the reimbursement? Must it be returned to Gerry?

*My answer
is
no
to
reimburse
no
to
enter
public things*

Am I allowed to speak about being sexually abused (neither his name nor the amount of the agreement would be divulged) to family, close friends, or others who were also sexually abused by priests? Furthermore, as part of my own healing process, can I write about the experience (if the situation arises)? Once more, no name would be given. One issue for me is that there has been much negative press about the Church. Part of my own healing has been the church and the offender's response. Can this be alluded to anonymously?

I do not want to make this process more complicated than necessary, but the above questions need to be clarified. Thank you again for your time. I will await your reply.

In Christ,





SECRETARIAT FOR ADMINISTRATIVE AND CANONICAL AFFAIRS 344

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

603-669-3100

December 8, 1992

[REDACTED]

Dear [REDACTED]

In response to your letter of December 1st, I have consulted with our diocesan attorney for a clarification on the confidentiality demands in the agreement you will sign with the Diocese. Based on that conversation, I am pleased to respond to your questions in the following fashion.

1. You may certainly share with the priests with whom you have already been in contact the fact that your concerns have adequately been addressed. In other words, in this general fashion, you may indicate that you now feel that the issues have been satisfactorily resolved.
2. In case someone else should approach you about being abused, you should simply refer them directly to the Diocese.
3. If Gerry should be arrested in the future, you may come forward only after consulting with the Diocese. In other words, your testimony could very well be unnecessary if the facts of the case at hand are clear enough and/or if other witnesses have already come forward. If your testimony would not be necessary for justice to be done in the case at hand, then you would not need to come forward.
4. If you are subpoenaed (such subpoena not being the result of anything you have previously said or done) in a civil or criminal case, you obviously have to testify as truthfully as possible. The reimbursement you receive will not be affected in this situation.

[REDACTED]
December 8, 1992
Page 2.

5. Without being specific as to the person or the resolution of the issues, you may speak about your own situation to family and friends, or others in similar circumstances, insofar as that is truly necessary for your well-being or the well-being of those other parties. We would ask, however, that you not in any other fashion--speaking or writing--bring your situation to a wider public. Our reason for this request is simply that it would make you subject to subpoenas even in unrelated cases by prosecutors who are looking for information, and that subpoena would then unfairly require you to divulge privileged information.

I hope that I have adequately responded to your concerns, [REDACTED] If not, please feel free to be in touch with me again. Once you are ready to come to Manchester with your wife to sign the release document, please let me know so that we can arrange a mutually convenient time.

With every best wish, I am

Sincerely in Christ,



(Msgr.) Francis J. Christian
Secretary
Chancellor

RELEASE AND CONFIDENTIALITY AGREEMENT

Agreement made this 2nd day of January 1993 by and between the Roman Catholic Bishop of Manchester, a Corporation sole, with a principal place of business at 153 Ash Street, PO Box 310, Manchester, N.H. (hereinafter Diocese), the Reverend G. Chalifour, an individual with a principal residence at [REDACTED] (hereinafter Chalifour) and [REDACTED] an individual with a principal residence at [REDACTED] (hereinafter [REDACTED])

Whereas, [REDACTED] has made certain claims against Chalifour and the Diocese and

Whereas the parties agree that it is in the best interest of all to settle any claims and matters which may exist between them by a payment by Chalifour to [REDACTED] in the amount of \$1.00 and other good and sufficient consideration paid to enable [REDACTED] to obtain medical and counselling services; and

Whereas the parties have agreed upon certain terms of this Release and Confidentiality Agreement as follows;

Now therefore, the parties hereto agree as follows:

1. Release.

[REDACTED] hereby releases the Diocese and Chalifour from and on account of any claims which he may have against them for any matters whatsoever from the beginning of the world to the date hereof.

2. Payment.

[REDACTED] hereby acknowledges the payment to him of all settlement amounts and the total amount of \$15,000.00 paid in one lump sum on the date of the signing of this document.

3. No further charges or claims.

[REDACTED] agrees that as part of the release and in consideration payments made hereunder, he will be foreclosed from bringing any further civil claims or criminal charges against Chalifour or the Diocese on account of any matters from the beginning of the world to the date hereof.

4. Confidentiality.

All parties to this Agreement agree that the contents hereof and all matters referred to herein directly or indirectly shall be kept confidential by them and disclosed to no third party whatsoever. In the event that such Confidentiality Agreement is violated by [redacted] any payments made hereunder shall be returned to Chalifour.

5. Additional Party.

[redacted] wife of [redacted] hereby joins in and agrees to all of the terms of this release and all of the other agreements set forth herein as if made by her and agrees to be bound thereby and releases any claims she may have on account of any such matters in consideration of the payment made which is acknowledged to benefit her as well.

In witness whereof, the parties hereto have set their hands and seals as 2nd day of January, 1993, Roman Catholic Bishop of Manchester by Monsignor Francis J. Christian duly authorized

Gerald F. Chalifour
Reverend G. Chalifour

Francis J. Christian
Witness

[redacted]

Francis J. Christian
Witness

[redacted]

January 13, 1993

Rev. Msgr. Francis Christian
Diocese of Manchester

Dear Msgr. Christian,

Will you please staple the enclosed cancelled check to the agreement signed by [REDACTED] to prove (if ever needed) that I have paid the amount specified and that he has cashed the check.

Sincerely yours,

Gerald F Chalifour

0241443704	CDNA	101	001 0269	571
JAN04-93	15:25	15,000.00	<i>Jan 2</i> 19 <i>93</i>	54-14/114
PAY TO THE ORDER OF	[REDACTED]		\$15,000. ⁰⁰ / ₁₀₀	
	FIFTEEN THOUSAND		⁰⁰ / ₁₀₀ DOLLARS	
	[REDACTED]	01 01-08-93 5700 338		
FOR	[REDACTED]		<i>Gerard F. Chalifour</i>	
	[REDACTED]			

GUARANTY SAVINGS & LOAN ASSOCIATION OF AMERICA

Upshall, Cooper & Temple

Professional Association

Attorneys at Law

FREDERICK E. UPSHALL, JR.
THOMAS G. COOPER
CHARLES S. TEMPLE

355

TEN GREEN STREET
P. O. BOX 867
CONCORD, NEW HAMPSHIRE 03302-0867

TELEPHONE (603)
225-2791
TELECOPIER (603)
225-0892

May 25, 1995

Reverend C. Peter Dumont, Pastor
St. John the Baptist Church
10 School Street
Suncook, NH 03275-1917

RE: [REDACTED]

Dear Reverend Dumont:

Please be advised that this office represents [REDACTED] as sexually molested and abused by Father Gerald Chalifour from approximately 1963-1967. During this time Father Chalifour was a Priest at St. John the Baptist Church in Suncook, New Hampshire and [REDACTED] was a parishioner and altar boy under Father Chalifour's supervision.

[REDACTED] contends that Father Chalifour intentionally and maliciously sexually abused him. Father Chalifour has inflicted lifelong psychological injuries on [REDACTED] due to the nature of his conduct. [REDACTED] has experienced extreme emotional difficulty dealing with the ramifications of Father Chalifour's actions.

Enclosed please find a medical report prepared by [REDACTED] treating psychologist, Dr. Leo Shea, which supports these assertions. As a result of Father Chalifour's intentional, malicious, and negligent actions and St. John's negligence in preventing Father Chalifour from harming him, [REDACTED] has suffered and continues to suffer from a host of problems including dysthymia, depression, post-traumatic stress disorder, sleep deprivation, eating disorder and an inability to fully sexually orient himself with his wife. In addition to extensive therapy [REDACTED] has already received, Dr. Shea feels it will be necessary for [REDACTED] to continue treatment for, at least one more year.

To date, [REDACTED] has incurred \$6,917.00 in medical bills. This amount is expected to increase as treatment continues.

My purpose in writing to you today is to determine whether this matter is capable of being resolved without the necessity of

Reverend C. Dumont, Pastor
[REDACTED]

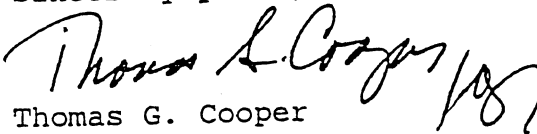
May 25, 1995

Page 2

litigation. Accordingly, I have been authorized to demand \$225,000.00 in full settlement of this claim. This figure will compensate [REDACTED] for his pain and suffering and medical expenses, as well as compensation to [REDACTED] for her loss of consortium. This demand is made without prejudice and will remain open until the close of business June 5, 1995.

I am hopeful that this matter can be resolved prior to instituting suit although I have drafted a Writ of Summons and will file it if I do not hear from you within the time frame specified hereinabove. It would be most appreciated if you or the appropriate representative of St. John's would contact me at your earliest convenience. Thank-you for your consideration.

Sincerely yours,


Thomas G. Cooper

/dc
Enc.
cc: [REDACTED]

FROM THE DESK OF

Msgr. Paul L. Bouchard

Friday, May 26th

Frank,

Pete Dumont called me about the enclosed this morning. He was somewhat concerned because the lawyer wants a response by June 5th. He could not understand why he and the parish, and not the Diocese, had been contacted in regard to the allegation. I spoke to John Molan about it, so he is aware of what is going on.

This afternoon Peter had to come to Manchester, so he left a copy of the correspondence, which is what is attached.

Paul

May 30, 1995

TO: Attorney Bradford E. Cook
FROM: Monsignor Francis J. Christian
RE: Enclosed Documentation

When I met with [REDACTED] several years ago, it seemed as if the most he would be looking for from us was continuing psychological help if that was necessary. Please advise me what the next step should be in our dealings in this matter.

SHEEHAN
PHINNEY
BASS +
GREEN
PROFESSIONAL
ASSOCIATION

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June 2, 1995

1000 ELM STREET
P.O. Box 3701
MANCHESTER
NEW HAMPSHIRE
03105-3701
FAX 603-627-8121
603-668-0300

Mr. Thomas G. Cooper
Upshall, Cooper and Temple
Ten Green St.
Concord, N.H. 03302-0867

Re: [REDACTED]

1 HARBOUR PLACE
SUITE 325
PORTSMOUTH
NEW HAMPSHIRE
03801-3856
FAX 603-433-3126
603-433-2111

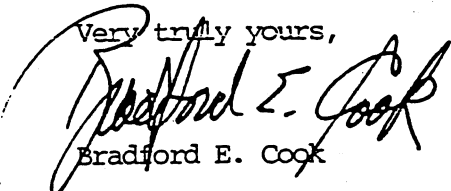
Dear Mr. Cooper,

This office represents the Roman Catholic Bishop of Manchester. Your letter to Father Peter Dumont of St. John the Baptist Church in Suncook has been forwarded to us. Please be informed that:

1. There is no legal entity St. John the Baptist Church and all future communication should be through this office.
2. As has been explained to your client by at least one representative of the Church in the past, the Church had no knowledge of the actions complained of and therefore has no liability.
3. The Church is concerned about your client and I and representatives of the Church are willing to meet with you and your client in a effort to help him overcome his problems.
4. The demand set forth in your letter is not appropriate in light of the facts and is therefore rejected.

If you wish to have a meeting, please let me know.

Very truly yours,


Bradford E. Cook

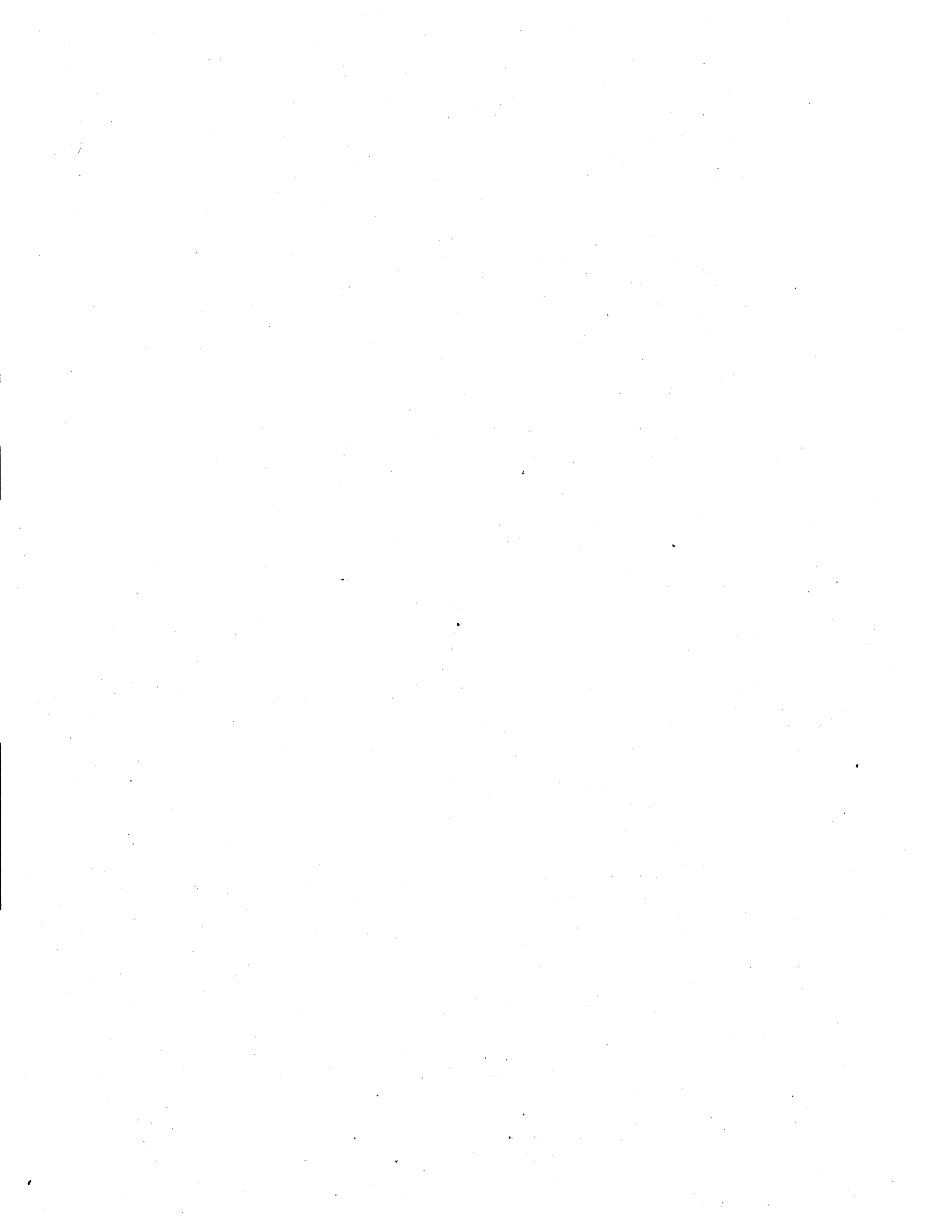






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Dear Frank,

My life continues to fall into place. Since we last spoke nearly a year ago, it was only to write my request for dispensation. It was readily accepted by the provincial. Thus the investigative process will begin in earnest in Jan 94. The witnesses are now needed. I believe you had offered to write a letter concerning my abuse, a. B. Confirming/writing it, would you be able to do that?

Events occur in God's time. I believe that is very true for me. My process with the diocese was an important part of my healing. The anger has receded & that is an important step in seeking dispensation in the next step.

In Christ,

P.S. A re time goes on and the healing progresses, I am in con-

Dear Monsignor,

May the Spirit of Peace,
Happiness
and Contentment

be yours at Christmas
and Always.

[Redacted]

reacting with classroom, etc
I may need to contact
[Redacted] - is he aware
(Evening vice-chancellor of
the abuse?)

Thank you for everything

[Redacted]

SAINT KATHRYN'S CHURCH

Lowell Road

Hudson, New Hampshire 03051

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CONFIDENTIAL

October 14, 1969.

Bishop Ernest J. Primeau, S.T.D.
Diocese of Manchester
Manchester, N.H.

RICHARD DOUGLAS BEARD
CHAIRMAN

Your Excellency:

The Parish Board of St. Kathryn's Church met in an emergency session on October 13, 1969, at 7.00 p.m. I was invited to attend. Two non-members of the Board, [REDACTED] were present and gave testimony to an incident that occurred between Father Chalifour and [REDACTED]. Father Chalifour was accused of a sexual act with [REDACTED].

It was the expressed desire of the members of the Parish Board that Father Chalifour should not return to St. Kathryn when he returns from his seek leave.

I feel that the party invilved would be ready to testify to Your Excellency if you consider it necessary.

In Christ Jesus,

Aime A. Boisselle

(Rev.) Aime A. Boisselle

Hoyden

SAINT KATHRYN'S CHURCH

Lowell Road

Hudson, New Hampshire 03051

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CONFIDENTIAL

October 15, 1969

Most Reverend Ernest J. Primeau, STD
Diocese of Manchester
153 Ash Street
Manchester, N.H.

Your Excellency:

Since our meeting of yesterday, [REDACTED] has spoken to me, explaining at length many details leading to and subsequent to the incident of her son with Fr. Chalifour.

[REDACTED] the boy, had been friendly with Fr. Chalifour since last winter. He did a number of odd jobs around the church and the rectory. They became good friends. [REDACTED] began to spend many days and nights at the rectory. Father visited the family on a regular basis. [REDACTED] a non-catholic, was impressed by Father and soon expressed the desire to become a Catholic. [REDACTED] who had not been "practicing" soon got involved in parish work as well as being a regular communicant.

Sometime around May, [REDACTED] ran away from home because of a "problem" which he had. Father advised [REDACTED] to send her son to [REDACTED] even before school ended - a trip which had been planned for the summer only. But it was felt that it could not wait. By that time, Father had gained once again [REDACTED] confidence by apologizing for his past actions.

When [REDACTED] returned to Hudson from [REDACTED] Father and he became inseparable friends. After a while, [REDACTED] forbade Father to give [REDACTED] money, cigarettes, lunches, or to receive him at the rectory. She confronted Father and asked him to stop, since she felt that she should have some consideration as a mother. Yet, on August 15, when the family went to the beach, [REDACTED] insisted to go swimming with Father with the understanding that they should return by 9:00 pm. [REDACTED] came home only at 11:00 pm and dressed only in a bathing suit. They had been to the Drive-In. The next day, the same thing happened.

On a Sunday night, [REDACTED] called Father because she was worried about [REDACTED]. He has not been home and she thought he might have gone to the rectory. Actually, [REDACTED] has been there Saturday night and had found Father undressed on the porch. Father brought him inside and... [REDACTED] called his parents to say that he was staying at the rectory. But he left and roamed the streets all night and all day.

Apparently, [REDACTED] had had suspicions for a long time but had never faced the issue openly. And it was only last month that her suspicions were verified.

[REDACTED] had confided to a 19 yrs. old girl next door, before going to [REDACTED]. And this must be where an opened rumor began circulating. And now they seemed to be well-known facts with the young group as well as many adults.

Yet, Father Chalifour is respected and admired by a large number of parishioners. He has accomplished wonders in the parish. He is looked upon as a dynamic priest. A large number of the return of indifferent catholic families is attributed to his zealous work and pleasing personality. If what is reported is true (and it seems to be), I feel convinced that Father Chalifour is sick and needs help. And he can

SAINT KATHRYN'S CHURCH

Lowell Road

Hudson, New Hampshire 03051

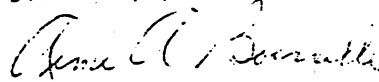
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return to his ministry to continue his priestly work.

I hope that this information may be useful when you speak with Mr. Richard Dolbec. I think that Mr. Dolbec is familiar with most of these facts.

If I can be of any further assistance, I shall be happy to help.

sincerely yours in Christ,



(Rev.) Aime A. Boisselle

October 16, 1969
90 Stearns Circle
Manchester, N. H.

Most Rev. Ernest J. Primeau
Bishop of Manchester
P. O. Box 310
Manchester, N. H. 03105

Your Excellency,

I have just been discharged from Notre Dame Hospital having been there since last Sunday undergoing the check-up which both you and Dr. Laflamme suggested.

It was found that my thyroid glands were not secreting the necessary fluids into the rest of the system. The doctor believes that this could account for a great deal of the constant fatigue that I have been experiencing for the past few months. He has given me medication, the dosage of which will be increased gradually over the next few weeks; he believes that within a few months the condition will be remedied.

There was also some malfunction of the kidneys due to dehydration. The solution to this will prove to be an easy one. Drink water, more water, and more water. Literally, I will have to drink quarts of it each day.

He also advised that I see him in two months so he can run more tests and see if these two conditions have improved.

May I take this opportunity to thank you most sincerely for the great kindness and understanding with which you received me when I saw you last month. It meant a great deal to me.

I stayed at St. Kathryn's three days after Fr. Boiselle came in order to brief him on what was going on in the parish. He is a hard worker and I believe that he will do very well in Hudson. I have been able to leave the parish with no worries as to what would happen while I was away.

Please keep me in your prayers.

Sincerely yours,

Gerald F. Chalifour

SAINT KATHRYN'S CHURCH

Lowell Road

Hudson, New Hampshire 03051

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Dear [REDACTED]

Being human beings, we are weak...oftentimes we make mistakes, occasionally serious ones. I regret that I did not live up to your expectations of me. I am sorry for the hurt I caused both you and [REDACTED]

I beg for your understanding, compassion and prayers that somehow I may make amends and with time regain your confidence, trust and friendship.

I hope and pray that we may continue working together for mutual help and for the good of the parish.

This letter is not meant as an excuse for my behavior, but merely as an expression of the sorrow which I feel very acutely.

Sincerely,

Gerald F Chalifour

April 7, 1988


Rev. Msgr. Francis J. Christian
Chancellor
Diocese of Manchester
153 Ash Street
P.O. Box 310
Manchester, N.H. 03105-0310

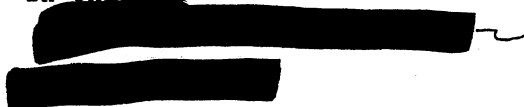

Dear Msgr. Christian,

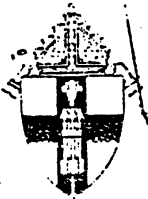
Being the chancellor of the diocese, I believe you are the appropriate person with whom I should share some information. This involves a member of the clergy.

When Rev. Gerald Chalifour was at St. Jean Baptist (now St. John Baptist) in Suncook, he sexually abused ^{me} for approximately five years. This occurred to me when I was between the ages of 12-16. The sexual abuse ended in 1968. It stopped because I was approached by another boy he had been abusing. After my conversation with this person, I finally realized what was happening. This gave me the courage to prevent the abuse from ever occurring again. Over the years, another man I grew up with admitted to me he had also been abused by Rev. Chalifour. He also lived in Suncook.

I do not know if anyone has ever reported him in the past. I have had virtually no contact with him during the last 15 years. I have thought of writing this letter a number of times. I am writing at this time for a number of reasons. First, I believe it is a matter of justice. Concerning pedophilia, it is well documented that when an adult male molests children under age 18, it is not just one boy ^{FOR} one time. It is usually a sexual pattern which is ongoing for years. With that concern, hopefully this letter will prevent Rev. Chalifour from continuing any sexual abuse if it is still ongoing. I have a sincere concern for young boys he may come in contact with. Secondly, I love the Church. The church has suffered enough in the press and financially recently because of pedophilic priests. Third, Rev Chalifour, if he hasn't already received counseling, is probably in need of it. I do feel compassion for him (among many other feelings). Fourth, the reason the issue has surfaced for me is also because I am involved in working with sexually abused victims. After much thought concerning my own experience of being sexually abused, I concluded that this was the right time for this letter.

If you have any questions, please feel free to contact me. I am willing to see you in person if you believe that is the appropriate action.

In Christ



**SECRETARIAT FOR ADMINISTRATIVE AND CANONICAL AFFAIRS**

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

May 16, 1988

MEMORANDUM RE FATHER GERALD F. CHALIFOUR

FROM: MONSIGNOR FRANCIS J. CHRISTIAN

I met with Father Chalifour on May 10, 1988, in response to the attached letter.

Father Chalifour admits that during the years in question he did have some sexual problems with young men. He claims, however, that nothing ever occurred with [REDACTED] and that in the two or three cases where there was some sexual contact with others it never involved anything more than an embrace and, on one or two occasions, some mutual fondling, but never to the point of ejaculation or intercourse. Five or six years ago after a misunderstanding with a young man at St. Theresa's, Father Chalifour went for treatment with Dr. Henry Ouellette and was in treatment for a period of three or four months. He claims that that treatment was helpful to him in assisting him to understand his problem, and that he has learned from his mistakes and since his treatment he has had no problems of a sexual nature whatsoever.

I called Dr. Ouellette to ascertain that Father Chalifour had indeed been in treatment. Dr. Ouellette verified this, but indicated that he wasn't sure the treatment was as effective as might be hoped. He felt that Father Chalifour was in a denial phase most of the time during treatment. The treatment terminated when Father Chalifour felt that he understood the situation sufficiently. Dr. Ouellette indicated that it is entirely possible that Father Chalifour has been able to keep his problem under control, but that given his denial he might need further therapy.

I called [REDACTED] on the phone and shared the following with him: (1) that Father Chalifour admitted to having problems during the time that he mentioned (I did not mention to him that Father Chalifour absolutely denied any contact with him). (2) I told him that five years ago Father Chalifour had been in therapy for an extended period of time, and that I had verified this fact with the therapist; (3) that Father Chalifour claims, and we have no reason to dispute his claim, that since the therapy he had absolutely no problems. [REDACTED] seemed grateful that I had spoken with Father Chalifour, and that Father Chalifour had received the help that was necessary. It was my impression that this is the end of the matter as far as [REDACTED] concerned. It is also my impression, however, that [REDACTED] has no reason to lie about the situation, and that Father Chalifour probably did in fact have some sexual

MEMO RE FATHER GERALD F. CHALIFOUR
FROM MONSIGNOR FRANCIS J. CHRISTIAN
(May 16, 1988)

page 2

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contacts with [REDACTED] which he continues to deny. I do not believe Father Chalifour is currently sexually active, but I reminded him that if he felt himself weakening in any way, he should return for therapy, both out of concern for future victims as well as the fear of what the law would do if he in fact did slip in this regard.

**SECRETARIAT FOR ADMINISTRATIVE AND CANONICAL AFFAIRS**

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

February 20, 1992

Rev. Gerald F. Chalifour
293 Wayne Street
Manchester, N.H. 03102

Dear Fr. Chalifour:

This letter will confirm in writing the substance of our recent conversation in reference to the report submitted to the Diocese by Dr. Henry Guertin-Ouellette as a result of his recent work with you.

The Diocese is delighted, as a result of that report, to learn that Dr. Guertin-Ouellette feels, with the proper safeguards, there is no reason why you cannot continue in an appropriate ministry. As a result, it is the intention of the Diocese to permit you to continue functioning in a ministry which will deal primarily with the elderly and the infirm. - This ministry can be pursued as long as you follow through on Dr. Guertin-Ouellette's recommendations. Specifically:

1. That you meet regularly with a spiritual director, in this case Fr. Roger Couture, OMI, who you have chosen for this purpose.
2. That you consult and share regularly with a priest friend who can help you resolve any stresses or tensions that arise in every-day living. It is my understanding that you will do this with Father Paul Gregoire, the Pastor of St. John the Baptist Church in Manchester.
3. That you will continue to be in touch with the Consultation Service on a regular basis until such time as Dr. Guertin-Ouellette, or another professional, feels that such meetings are no longer necessary.

I am very happy, Gerry, for all the cooperation you have shown in allowing us to arrive at this decision which hopefully will be beneficial to you as well as to the Diocese. Please be assured of my prayerful best wishes in the months ahead, and know that I am always available if I can be of any assistance to you.

With every good wish, I am

Sincerely in Christ,

(Msgr.) Francis J. Christian
Secretary
Chancellor

**SECRETARIAT FOR ADMINISTRATIVE AND CANONICAL AFFAIRS**

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

March 12, 1992

PERSONALMEMORANDUM RE [REDACTED]

In December of 1991, in response to his request, I met with [REDACTED] to discuss the psychological and marital problems he was having.

As a result of having been sexually molested over a period of some years, both as a high school student and as a seminarian by Father Gerald Chalifour (we know in fact that Father Chalifour did have problems in this area at one time in his ministry, although recent testing has shown that he has been free of such problems for more than ten years), [REDACTED] told me that he did not in any way blame the Church as a whole or the Bishop for Father Chalifour's problems. He understood that the Diocese was unaware of them at the time. However, those experiences had affected him deeply, and he was now having to deal with them at significant cost. He was wondering if the Diocese could be of assistance to him and his wife in this regard.

I subsequently discussed the matter with the Bishop, who agreed that we would fund two years of counseling for [REDACTED] and his wife, with the clear understanding that we were doing this not because we felt ourselves legally or morally obliged to do so but purely out of a sense of charity. Our diocesan attorney, Bradford Cook, suggested that a waiver be signed by [REDACTED] and his wife, which would release the Diocese from any subsequent responsibility in view of the help they were receiving from the Diocese.

That signed waiver is attached.

Date: March 12, 1992

Francis J. Christian
(Msgr.) Francis J. Christian

March 26, 1992

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Rev. Msgr. Francis J. Christian
Chancellor, Diocese of Manchester
153 Ash Street
P.O. Box 310
Manchester, N.H. 03105-0310

Dear Msgr. Christian,

In the spring of 1988, I had contacted you to address the issue of Gerald F. Chalifour. Since that time, several factors have entered in and therefore I want to address the three following areas:

1. I am requesting financial reimbursement for my sexual abuse counseling.
2. I am requesting that Gerald F. Chalifour be permanently removed from any public ministry.
3. I am requesting information about the diocesan policy on how it deals with report(s) of sexual abuse by diocesan clergy, and if such reports are confirmed, how it deals with the offending priest and the victim.

I will now discuss each of the above in detail.

#1

In the late [redacted], I was meeting regularly with a Roman Catholic counselor/spiritual director. The focus was on the discernment process concerning returning to or leaving the active priestly ministry. Within that context, the issue of my sexual victimization by G. Chalifour surfaced. It was at that time that I contacted you. Eventually, counseling terminated when the issue of leaving the ministry was made. However, my counselor believed that I needed to do further work on my sexual abuse issues and referred me to specialists in the field.

During the last 20 months, I have come to realize and feel the impact of my sexual victimization by G. Chalifour. With that in mind, I began sexual abuse counseling in the fall of 1991. It has been a financial burden and thus I am requesting financial reimbursement. In requesting such, I would like to describe how the sexual abuse has impacted upon me.

There is no doubt that my self-image has been significantly affected by the abuse. Instead of integrating the Catholic view that I am made in God's image, there has been a persistent feeling of shame centering around the fact that I, i.e., my body, is "dirty". I have had to struggle with my sexuality and with intimacy. As a child, I developed religious scrupulosity to cope with the abuse. More recently, flashbacks and dreams about the abuse have occurred. Even the little joyful experiences most people take for granted have been negatively affected. For example, it is difficult for me to look at my older sister's wedding pictures without feeling sadness because

I am pictured with my sister, brother-in-law, and my perpetrator.

Words cannot describe the emotional pain caused by G. Chalifour's immoral actions. However, I believe two themes will help to delineate this. First, I ask you to place yourself in my shoes as a child. As a child/adolescent, I had relatively no knowledge about sex but was definitely taught by family and parochial school sisters that impure thoughts, etc. were mortal sins. While this was being ingrained in me, I was being sexually abused by a priest who had me do such things as taking off ^{my} clothes, lie on him (frontal), and perform sexual acts upon him such as touching and arousing his buttocks and rectum, French kissing, stimulating his penis and feeling his semen on my hand after he ejaculated. So here I was, a child with relatively no sexual knowledge, dealing with a strict moral/sexual code and all the while being sexual with "a man of God". How is a child expected to integrate this into his being? Is it surprising that shame, guilt, confusion, and scrupulosity developed? From that moment on, I began repressing and suppressing my sexual feelings. My body and sexuality were not seen as gifts from God but were seen as dirty and sinful. Furthermore, to realize and understand the extent of my anguish, I cannot emphasize enough how obsessional thinking (scrupulosity)--a common development in adolescent sexual abuse--is an anxiety producing and energy consuming difficulty. Over the years, I have come to deal with it effectively but it is something that I will always be prone to fall back into.

The second theme to discuss is how the abuse has permeated other parts of my life. From early in grade school (prior to G. Chalifour's assignment in Suncook), I wanted to be a priest. Suncook was a very ethnic and Catholic town. My religious and social life centered around the church. My sense of vocation was cultivated by my family and the Holy Cross sisters. When G. Chalifour came to St. Jean Baptiste, he reached out to me and many other boys. He was a true father to me and I loved him. But he betrayed that trust and love. Being sexually abused by him has scarred me for life. I always (and still do) felt a call to priesthood but because of the abuse I was not able to integrate my sexuality into my life and calling, which I have been in the process of doing the last several years. One goal of adolescence/young adulthood is to integrate one's sexuality into one's personality. G. Chalifour's actions did not allow me to do that. If I had not been sexually abused, one of two healthy developments would have happened: I would have been able to see my sexuality for what it was, integrate it appropriately and decide that 1) I could be a happy celibate priest, or 2) I would have realized that celibacy was not meant for me and thus not enter the seminary. G. Chalifour took that ability away from me and unnecessarily complicated my life

As you know, I have left the active ministry. I have also married outside the Roman Catholic Church. This has caused me and my family much pain. Alienation, hurt, and guilt have had to be dealt with. I have and always will want to be a priest. The void of priestly ministry will always be there. If laicization should be applied for and granted, it will never fill the void. If I had not repressed my sexuality as a teenager and adult because of the abuse, I might never have decided to be ordained. I might have still felt the call to priestly ministry but I would have been able to be certain that I was not given the charism of celibacy and therefore not have to undo all that has happened. Shame has been with me because of the abuse since age 11 or 12, making me feel that I am "damaged goods". And now, in the eyes of the Church, I am living in sin. Without laicization, I am a leper in the institution that I have loved since my earliest memories. I am without the canonical right to participate in the Church's sacramental life. Meanwhile, my perpetrator is considered in "good canonical standing"--is my sin greater than his? I find the entire situation very ironic. It must also be mentioned that even with laicization, I would have fewer rights/privileges than a lay person, i.e., being excluded from ministries such

as lector, eucharistic minister, teaching CCD, etc. With or without laicization, the shame is highlighted further. What troubles me the most is that when I attend the eucharist, all these issues and hurts are before me more so now than ever before. Mass is no longer a time for serenity and feeling the Lord's presence and love, but it has become a time of intense sadness, memories of the abuse, and realization of my present and permanent status in the Church. And I believe that this emotional turmoil could have been avoided if I had not been sexually abused by G Chalifour--for my choices would have been clearer.

In summary, the impact of the abuse which occurred over a period of 5-6 years is extensive. The emotional pain has been with me for close to 30 years. Even though words cannot capture the intensity of that pain, I hope what I described gives an insight into ^{T/K}burden I have had to carry most of my life.

As part of my request for reimbursement for counseling, I believe it is appropriate to request that G. Chalifour pay part of it--even if only a token amount--so as to possibly make him realize the effects of his behavior.

#2

My second proposal is that G. Chalifour be excluded from any public ministry. I am not opposed to his celebrating eucharist privately for himself and his immediate family. But I do not want him to be in public ministry--in whatever fashion--because it can provide him the opportunity to be in contact with male children or adolescents. He must never be placed in a situation, approved by the Church, where temptation may occur.

Why do I feel so strongly about this? There are several reasons. First, most experts in the field do not believe pedophilia is curable. Second, ^{ABC47}when I reflect on our conversation in 1988, I asked you if G. Chalifour said anything ^{me} when he was confronted with my letter and allegations. You stated that the only statement he made about me was "Why after all these years?" I have been bothered by that statement ever since then. What is so troubling is that he failed to acknowledge the impact of his behavior upon me, to admit the immorality of his actions, and to express his sorrow and ask to be forgiven. All of this is in line with chronic pedophiles--they see nothing wrong with sexually abusing children/adolescents. What is even more alarming is that even though you reported to me that he had been in counseling in the late 1970's or early 1980's, he still lacks remorse. Considering all of this, the conclusion is clear: If he does not believe that there is anything wrong with what he has done, then why will he stop doing it? Even he G. Chalifour says he has refrained from pedophilia, there is no guarantee he will not be involved in such in the future.

Third, I am not looking for retribution, but the damage--more correctly, the carnage--caused by G. Chalifour must be stopped and never allowed to happen again. The remotest possibility must be excluded. I am sure the number of boys he has sexually abused and emotionally harmed is high. In Suncook alone, I know he molested 4 boys and I have suspicions about several others. And what ^{ABC47}the other parishes he was in? The bottom line is that I never want another person to suffer like I and others have. On a practical level, the diocese is placing itself in danger of civil litigation. On a spiritual level, priest-molesters are causing the faithful to leave the Church and to be alienated from the Lord. I offer one example. Last fall, I

attended a gathering of 15 victims/survivors of priest-molestation. Out of the 15, all of whom had been brought up Roman Catholic, only 2 still active in the Church-- myself (a resigned priest) and the other was an active priest. The remainder had left the Church and of these some were agnostic, had joined other denominations, or believed in a non-denominational Higher Power. These souls were lost to the Church probably forever. Furthermore, just reflect on the impact they will have on their children, friends, and acquaintances as they deal with their anger and resentments toward the Church.

With all of the above in mind, G. Chalifour must be prevented from damaging other lives, the Church, and the spreading of the Good News.

#3

This brings me to a third area of concern.: What is the diocesan policy and procedure concerning rumors and allegations about sexual abuse by a priest? As part of that issue, I have several observations. First, I strongly urge diocesan officials to investigate directly and immediately any report or rumor about priest molestation. Again, in our conversation several years ago, you mentioned that I was the first person to actually report being molested by G. Chalifour but that rumors had been circulating. All I can think of is that if the situation had been addressed at the time of the first raised suspicion/rumor, additional victimizations could probably have been avoided. Second, I believe chancery officials, because of all the civil and criminal litigations in the U.S., have become more knowledgeable about the profile of the priest-sex offender and the impact upon the victims. However, I also have a feeling that misconceptions may still persist. For example, I have come across notions such as that the sexual abuse cannot be too bad since it occurred only once, that it is less serious if there was no penetration, that the priest has been assigned to a "safe ministry", and that the offending priest has been told to seek help if the urge returns. Such misconceptions are unfortunate.

As a survivor of priest-molestation, as a resigned priest, as a practicing Catholic who loves the Church, and as a therapist involved in counseling sexual abuse survivors, I certainly would volunteer my services to address the psychodynamics and impact of priest molestation to diocesan personnel involved in dealing with such matters in the privacy of the chancery.

Concluding Remarks

This has been a lengthy letter, but it is only in so doing that I could raise my concerns as found in the three requests and presenting the reasons for such. Morality, the protection of children, and helping to heal the wounded whether they be children or as adults is at stake. I in no way mean to be disrespectful. However, to confront the problem directly is the only solution, for priest-molestation is a cancer in the Mystical Body of Christ.

From what has been written, my sexual victimization has been a burden. In the midst of it all, however, my faith in Jesus Christ has been my support, consolation,

and foundation. The Lord has given me many gifts and His grace is what allowed me to be an effective priest as confirmed by the parishioners I ministered to and by my previous superiors. I have been able to continue using these gifts and in being His instrument of grace in my present role as a counselor. Personally, I have experienced the Lord's healing touch, but I also realize the process must continue.

Monsignor, I want to thank you for your time. I will await your response and I look forward to meeting you.

In Christ,

[REDACTED]

April 6, 1992

PERSONAL

[REDACTED]

Dear [REDACTED]

I am in receipt of your letter of March 26th, and appreciate the time you have taken to write to me of your concerns.

While I believe I can respond satisfactorily to the three concerns you raised I would prefer to do that in person, and would like to suggest that we arrange to meet at a mutually convenient time. Would you please call my office at #603-669-3100, so that we can arrange a date and place for the meeting.

Assuring you of my prayerful best wishes, I am

Sincerely in Christ,

(Msgr.) Francis J. Christian
Secretary
Chancellor

June 18, 1992

Most Rev. Leo E. O'Neil
Bishop of Manchester

Dear Bishop,

Pursuant to our short conversation in North Conway last week:.....

When you were kind enough to invite me for lunch in January, you asked why I wanted to retire. Not wanting to take up any more of your time, I gave you the short answer that I was 'tired'. Permit me to expand on that answer now.

For the past 40 plus years I have suffered greatly from the effects of stress. Coupled with the fact that I have always been a workaholic and a perfectionist, this has made life very difficult at times. I had to take a year off in mid-theology, 2 months off in 1969 and again in late 1983 after I collapsed in the parish hall. I have been using tranquilizers on and off for over 40 years, always under a doctor's prescription. This stress has been manifested by headaches, gastro-intestinal difficulties, sleeplessness, chronic fatigue, intermittent hypertension (190/110), soreness in shoulders and neck and dizzy spells. On this last matter, a carotid bilateral ultrasound doppler in March 1992 showed negative for any cerebral circulation problems. For the past 5 years I have suffered anxiety attacks which cause nightmares, always focusing on the same concern, i.e. I won't be on time for whatever.

While my problem with stress and tension is not as clinically demonstrable as cancer or heart disease, it is nonetheless just as debilitating.

That is the reason why I am asking for retirement after 40 years of being 'au devoir'. I want to keep on working but feel that I need a respite from a permanent assignment and the accompanying schedules. I will admit that I felt guilty about asking when I thought of others who have been ordained longer than I have but are still working. But Dr. Guertin-Ouellette and the Rev. Roger Couture, o.m.i., my spiritual director, made me understand and accept the fact that I must consider my situation in asking for retirement and not that of others.

The exact date of my retirement of course depends on the convenience of the diocese.. Personally, I would like it to be next October 31st. I have made a pledge of \$5,000 to Mt. Carmel Nursing Home in memory of my father. Catholic Charities has been keeping half of my monthly salary to redeem this pledge. It

will be all paid up with my October check. As I am forfeiting any monthly stipend from the Retired Clergy Fund, I would like my pledge to be paid out of earnings rather than savings.

Again I would state my intentions, as spelled out in my January 1st letter to you, that my first year's monthly retirement stipend be given to the Diocesan Seminarians Fund, the second year to the Sick Priests' Fund and future years to be determined on a yearly basis. I live a simple and frugal life and believe that I have enough to finish my days but I would reserve the right to begin collecting in the future if ever the need should arise. Who can know the future but the Lord!

I deeply regret the concern I have caused you in the past few months over my irresponsible actions of the late 1960's and early '70's. I ask for your forgiveness and prayers.

I wish also to thank you for the stole you presented to me at the convocation to mark my 40th. It was a nice gesture albeit a rare expression of affirmation from the diocese.

Please rest assured of my prayers for you in your most difficult job as Ordinary.

Sincerely in Christ,

Gerald F. Chalifour
Gerald F. Chalifour

**SECRETARIAT FOR ADMINISTRATIVE AND CANONICAL AFFAIRS**

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

June 22, 1992

[REDACTED]

Dear [REDACTED]

Just a brief note to touch base with you subsequent to our recent meeting. I was happy to have the chance to sit down with you and talk about your concerns. As we had agreed, I am awaiting further communication from you so that I can discuss with the Bishop possible assistance. Please be in touch at your convenience.

With every good wish, I am

Sincerely in Christ,

(Msgr.) Francis J. Christian
Secretary
Chancellor

September 10, 1992

Msgr. Francis J. Christian
 Secretariat For Administrative And Canonical Affairs
 Diocese of Manchester
 153 Ash Street
 P.O. Box 310
 Manchester, N.H. 03105-0310

Dear Monsignor,

Since our meeting in the spring, I have spent much time in prayer and seeking counsel concerning the issue of G. Chalifour's history of sexually abusing boys. As I processed the various dimensions of our conversation, I became increasingly troubled by the conclusion that he was not considered a pedophile in the assessment by the Servants of the Paraclete. This conclusion did not seem to be corroborated by the facts. Therefore, during the past several months, I have spent much time investigating several facets of the abuse.

I have spoken with a significant number of qualified and concerned persons. I presented the factual information I have and then sought their opinions about the above assessment. These individuals included clery, chancery officials, law enforcement personnel, therapists who treat sexual offenders, and a Roman Catholic priest psychologist. The unanimous consensus was that they considered the assessment in question to be dubious or untenable. Why? Because of the number of victims, the length of the abuse, the number of times a boy was victimized, the varied sexual acts, his modus operandi (longstanding nature), the history of denial and minimization, his lack of remorse, etc. It was also pointed out that a viable assessment requires input from the sexually abused. The only input given to the assessors was through secondary sources. Furthermore, it is clear that the perpetrator can lie, consciously or unconsciously, during testing.

On another level, through my research, I have come across further information about his sexual exploitation. I have discovered other people he sexually abused, previously unknown to me. The sexual abuse continued after he left Suncook. His circle of victims is wider than I even imagined. Just how many boys did he abuse? If one should go public with this, how many more victims would come forward?

In the end, the term pedophile (or whatever term is used) is not the important factor. What matters is that G. Chalifour has a serious and lengthy history of sexually acting ^{out} with boys. Considering all the above factors, I believe it is necessary that G. Chalifour undergo a more objective assessment--one which will be based on his information, diocesan input, and that of his victim(s). There is a place in Massachusetts that does such on an outpatient basis. They have done evaluations on Roman Catholic priests concerning this issue. I will be very willing to accept and not contest the results of the evaluation and the recommendations. If the recommendation is that G. Chalifour needs to be involved in their outpatient individual and/or group counseling, I would expect and require him to abide by such. The length is to be determined by that agency. If the agency concludes that no counseling is required/recommended, I will accept it and drop the issue.

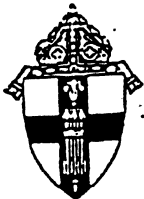
Concerning the issue of financial assistance/renumeration for previous counseling, present counseling, car and travel expenses, emotional pain, etc. ^{with} directly the result of being sexually abused by G. Chalifour, I am requesting the sum of \$20,675. That sum is to be paid by G. Chalifour, as part of his accountability. It is a matter of his doing justice and making amends. A payment schedule could be arranged if he chooses not to pay in one lump sum, even though closure might be the preference. As part of my agreement with him and the diocese, I am willing to abide by the following: 1) if G. Chalifour gives the above amount and abides by the counseling recommendations (if the agency deems any counseling is necessary), then I will not file any civil or criminal suits/charges against him (I will sign a legal document to that effect); 2) I will readily sign an agreement waiving any and all liability in terms of the diocese; and c) the diocese will not reimburse G. Chalifour any amount of the above sum; The diocese's financial help provided to him will be limited to the normal ministerial stipends, health insurance, retirement, and counseling.

In summary, I feel strongly about the proposals for the assessment and financial compensation. As stated earlier, I have prayed and sought counsel, mostly from priests, and it is clear to me that the proposals are just. If revenge was my aim, 1) I would persist in my earlier request that G. Chalifour be permanently barred from ministry, and 2) I would have gone public. I do not want to do either. However, in justice to me, those he victimized, and possible future victims (sexual predispositions can be controlled but they do not disappear), G. Chalifour needs to be assessed. Once more, I am willing to go with the proposed evaluator's assessment and recommendations. Such will resolve my outstanding questions. But until my two proposals are met, my conscience and sense of moral obligation will not rest. In the end, G. Chalifour needs to realize a greater sense of accountability for his actions and that the affects of his sexual exploitation are deep rooted.

I do not mean to be harsh or to dictate diocesan policy. However, all of this is based in my deep rooted Christian Catholicism. I am a member of Christ's Mystical Body. So I will await your reply.

Sincerely in Christ,

[REDACTED]



SECRETARIAT FOR ADMINISTRATIVE AND CANONICAL AFFAIRS

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

603-669-3100

383

September 21, 1992

[REDACTED]

Dear [REDACTED]

Please excuse my delay in responding to your letter of September 10. I was away from the office for a couple of days and found it only today. Unfortunately, I cannot discuss your recommendations with the Bishop until later on this week when he returns to the office. I will be in touch with you as soon as I can once I have spoken at length about this matter with Bishop O'Neil.

Assuring you of my prayerful best wishes,
I am

Sincerely in Christ,

(Msgr.) Francis J. Christian
Secretary
Chancellor

October 15, 1992

[REDACTED]
Dear [REDACTED]

Subsequent to my letter to you of September 21st I have had occasion to discuss your proposals both with Bishop O'Neil and with Father Chalifour. I have also been in contact with our diocesan attorneys. I believe that I am now in a position to meet with you to decide on a mutually acceptable agreement. Could you call me at (603) 669-3100 to arrange a time and place to get together.

Assuring you of my prayerful best wishes.

Sincerely yours,

Rev. Msgr. Francis J. Christian
Secretary
Chancellor