

Burns, James (1993)

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91

Reorder No. 221½

March 30, 1993

1993/BA [REDACTED]

To: +DEP

Re: [REDACTED]/Parishioner at Fr. Tim Farrell's Parish

Don--

I received a phone call from Fr. Farrell this morning at approximately 8:20 AM regarding [REDACTED]. You may recall that [REDACTED] picked us up at the airport at Saint John's last year for the Fiesta Mass. She drove a large station wagon, has two sons--one 14 and another 16. She has been the choir director for a number of years for the parish.

[REDACTED] has been in counseling with a [REDACTED] (Mormon Counselor) who is reputed to be very good in her field. [REDACTED] has been dealing with a series of suppressed memories dating back to when she was four years of age and her father, then a much younger man ([REDACTED] is now 41) involved [REDACTED] in Santanic Rituals/Practices beginning with her indoctrination at age four. She developed a compulsive masturbation habit at the encouragement of her father who used this as a "preamble" to get her "into" the cult practices.

Gradually, as she grew older, [REDACTED] began to seek counsel and advice, both in the Confessional and out. Enter Fr. [REDACTED]. He gradually took advantage of her youth and confusion and began to ask her to masturbate in the confessional. Sometimes, he would invite her into the Sacristy and have her strip and perform oral sex or masturbate there. He "anointed her with oil" and placed a candle in her rectum and a crucifix in her vagina as part of the "cure."

Later on, Fr. Burns was brought in as a "consultant." The ritual abuse heightened and some of it took place in the living room of the rectory, at other times in Church. Burns or [REDACTED] would sit in the President's Chair. They would encourage [REDACTED] to "get ready" by masturbating herself. Then the twins would be brought in--two boys also abused by [REDACTED] (and Burns?) The boys would wrestle one another until one pinned the other on the floor. Then Burns or [REDACTED] would masturbate one of the boys to "get him ready" and they would ritually take turns raping and sodomizing [REDACTED]

Tim said that about six weeks ago, [REDACTED] was in the rectory living room and had to leave the house because she suffered a flash-back and said she could "see, hear, feel and even smell" the acts that had occurred there so many years previously.

Fr. Farrell's Call/ [REDACTED]
30 March, 1993
Page 2 of Two.

[REDACTED] has been undergoing therapy for the past ten years off and on. At first she went to seek counsel and help for depression. Gradually, she began to sense the seat of her deep feelings and under gradual guidance and support from her therapist, began to deal with the flash-backs more aggressively and allowed herself to re-experience parts of her ritual abuse as the beginning of a healing of memories process.

Just now, her husband and children know she is dealing with emotional difficulties but they don't know the extent of the ritualistic sex nor the involvement of the two priest's--Burns and [REDACTED]

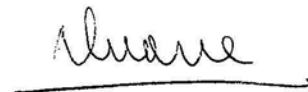
[REDACTED] has given Fr. Tim permission to speak "outside the Internal Forum" in this matter.

Tim would like to bring [REDACTED] and perhaps her counselor to at least one meeting with you, and this prior to Holy Week if possible. He was hoping for sometime tomorrow (Wednesday). Tim and [REDACTED] feel it is very important to sieze the moment and let [REDACTED] get a lot of this out into the open. Fr. Tim will be busy during Holy Week of course, as will [REDACTED] in her capacity as choir director. Fr. Tim leaves for two weeks in Rome on April 12, the day after Easter and feels that [REDACTED] cannot wait that long to speak with you on the entire matter.

Tim knows you are going to Santa Fe on Thursday for the Chrism Mass there but would hope you might make the time to see himself, [REDACTED] and the counselor sometime on Wednesday. If [REDACTED] is unable to make the appmt., then Fr. Tim and [REDACTED] would come without the counselor.

As a footnote, Msgr. Lindenmeyer was down to St. John's to assist Tim with a communal penance service in the past weeks and sat and listened to [REDACTED] re-count some of the details to him. Jim thinks that her recall is unemotional and genuine. You might wish to call Jim and get some of his feedback.

Finally, Tim would like to know as late as 10:00 PM this evening, if you can see your way clear to talk with he and [REDACTED] sometime tomorrow/Wednesday, so that he can plan his day and the trip up here and back with [REDACTED]





LITTLE COLORADO BEHAVIORAL HEALTH CENTERS

P.O. Box 579, St. Johns, AZ 85936

COPY

St. Johns 337-4301

Springerville 333-2683

May 6, 1993

Bishop Donald E. Pelotte
P.O. Box 1338
Gallup, New Mexico 87305

Dear Bishop Pelotte:

██████████ has asked that I correspond with you regarding the believability of memories brought forward by persons who have had to resort to dissociative measures for preservation of sanity.

I am an Arizona Board Licensed Psychologist with license #██████████. I have been in the practice of mental health counseling for 22 years. I have known ██████████ since 1980. I was the clinical supervisor for her counselors ██████████ and ██████████ for the entire duration of ██████████ therapy. She had one of the most severe histories of incestual and ritual abuse I have ever known. Her dissociative states were so well defined that most of them had names. Her therapy was successfully completed nearly three years ago in that all her dissociative states were successfully integrated into one fully functioning whole. It was the most successful case of it's kind I have ever seen.

Since ██████████ began her therapy in 1980, I have encountered numerous other cases of dissociative ego states. What I learned from ██████████'s case I have used as a yardstick in the other cases.

There is much current literature that demeans the validity of the memories of the dissociative states. Needless to say, the content is very sordid and easier to discount than deal with. The greater the trauma, the more complicated the dissociative system. A complication arises in the definition of the borderline personality. This type of person never seems to get better in therapy. They copy or multiply problems until they are insolvable. Because they are so good at what they do, they can copy the symptoms of people the see on television or read about in books. Multiple personality disorders are a favorite target. This then discounts the believability of the true Multiple Personality Disorder.

Page Two
Pelotte Letter

Another complicating factor is that one of the dissociative states (or personalities) in the true multiple personality disorder may present as borderline.

The comforting fact in [REDACTED]'s case is that she cannot be called a borderline personality because she successfully integrated her dissociative states (personalities) and is currently functioning as a whole person with no borderline tendencies.

This then leaves us with her word (memory) against whoever she may be indicting. From there forward, it becomes a legal and not a psychological matter.

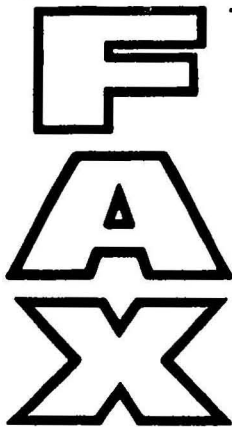
If I can be of further assistance, please feel free to ask.

Sincerely,

[REDACTED]

Licensed Psychologist [REDACTED]

[REDACTED]



DIOCESE OF GALLUP

OFFICE OF THE CHANCELLOR

P.O. BOX 1338

GALLUP, NM 87305-1338

(505) 863-4406/4407

(505) 722-9131 FAX

DATE: 19 May, 1993

TIME: 9:45AM

TO:

FROM:

COMPANY NAME:



Bishop Pelotte's Office

ATTENTION:

Servants of the Paraclete

Gallup, NM

FAX NO:

(505) 829-3706

ADDRESS:

MESSAGE:

Attached is the information from  who resides in the Saint Johns, AZ area.

Total Number of Pages Transmitted Including This Page Three (3) (Let us know if you do not receive all pages.)

Please Confirm Receipt of FAX By: PHONE FAX MAIL
LA_2013_10_09_Burns_000339



DIOCESE OF GALLUP

711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

May 20, 1993

COPY

[REDACTED]
PO Box 579

St. Johns, AZ 85936-0579

Dear [REDACTED]:

This is simply to acknowledge your letter of May 6th. I do very much appreciate the important input you shared regarding [REDACTED]. She was here to see me some weeks ago and her story is indeed a tragic one.

Once again I appreciate your help and may need to get back to you sometime in the future.

Sincerely,

**Most Rev. Donald E. Pelotte, SSS, Ph.D.
Bishop of Gallup**



LITTLE COLORADO BEHAVIORAL HEALTH CENTERS

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May 6, 1993

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Gallup, New Mexico 87305

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If I can be of further assistance, please feel free to ask.

Sincerely,

[REDACTED]
Licensed Psychologist [REDACTED]
[REDACTED]



DIOCESE OF GALLUP

711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

May 20, 1993

COPY

[REDACTED]

**Mental Health Counselor
1700 Barlow, 98
Bartlesville, OK 74006**

Dear [REDACTED]

Just a brief note to acknowledge your letter of May 17th, which arrived today in reference to [REDACTED]. I do appreciate your taking time to send this information onto me. I have met with [REDACTED] for a long session a few weeks ago. Her story is certainly a tragic one and I shall do all I can to help her in her healing process. Once again thank you for your input and your concern.

Sincerely,

**Most Rev. Donald E. Pelotte, SSS, Ph.D.
Bishop of Gallup**

DATE; May 17, 1993
TO; Bishop Donald E. Pelotte
Bishop of Gallup
Box 1338
Gallup, New Mexico 87305

Re: [REDACTED]

I have been requested by [REDACTED] and by [REDACTED], longtime counselor of [REDACTED]s, to please write to you and tell you my professional opinion regarding the counselling and reality of [REDACTED] therapy.

I was co-counselor for [REDACTED] for nearly four years. During that time period [REDACTED] worked long and hard to put her life together and be able to live without the fear and pain that she brought with her into counselling. Ego State Therapy was the main therapy used. She responded well and many unresolved issues were resolved.

The incidents of sexual abuse that she painfully remembered were consistent throughout her therapy. They came about slowly and over a long period of time. Never, at any time, were suggestions given to her that would lead her to make up these memories. Her memories are her own. It is my professional opinion, that she was brutally abused sexually by persons that she trusted and loved.

[REDACTED] is an outstanding person in her own right. Through the years she has grown into a loving and caring person. She is a devout Catholic and in the years that I have known her has been faithful in living according to those beliefs. To accuse anyone of doing wrong would be a difficult decision for her, and would only be made if it were the truth.

It is my belief that whatever the accusations are, you can believe them. None of us will ever know the extent of fear and pain that she has suffered. Not only physically, but emotionally. She is an honest young woman, filled with compassion and love for others. A good wife and outstanding mother, with nothing to gain by telling a lie, but everything to gain by telling the truth.

[REDACTED]
Mental Health Counselor
1700 Barlow, 98
Bartlesville, Ok. 74006

DATE: May 17, 1993
TO: Bishop Donald E. Pelotte
Bishop of Gallup
Box 1338
Gallup, New Mexico 87305

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[REDACTED]
Mental Health Counselor
1700 Barlow, 98
Bartlesville, Ok. 74006

COPY

[REDACTED]
Psychotherapist
[REDACTED]
Flagstaff, Arizona 86001
[REDACTED]

May 20, 1993

Bishop Donald E. Pelotte
Bishop of Gallup
P.O. Box 1338
Gallup, New Mexico 87305

Dear Bishop Pelotte:

I have been requested to submit a general clinical summary of my contact with [REDACTED]. This letter will include a brief history of my clinical experience followed by a general summary of my work with [REDACTED]. This letter is being written with her consent.

My professional training includes a Masters Degree in Clinical Social Work from the University of Minnesota in 1979. Since that time I have worked in a variety of mental health clinics in Minnesota, South Carolina, and Arizona. These positions included outpatient therapy, outpatient adult/children program director supervising other therapists, and program coordinator for a family incest treatment center. I have received on-going training in the field with emphasis on issues of sexual abuse including diagnosis and treatment of dissociative disorders, diagnosis and treatment of sexual perpetrators, assessment and treatment of sexual abuse victims, and intervention with incest families. I am currently in private practice in Flagstaff, Arizona and work closely with child protective services and the court system.

My clinical contact with [REDACTED] was initiated by her individual therapist while I was employed at the Guidance Center. The purpose for referral was to assess for participation in a woman's therapy group which I co-lead for victims of sexual abuse. [REDACTED] had at that time done extensive individual work and participation in group was seen as adjunct to this. The following assessment was obtained from my initial interview, her subsequent participation in group, and periodic contact I have had with her since group ended.

[REDACTED] presented with a clinical diagnosis of a severe dissociative disorder which had over the course of long term intensive treatment responded with the following significant changes i.e., documented integration of memory, affect and behavior resulting in elimination of disabling symptoms, reduced reliance on a dissociative process which resulted in increased connections, continuity and consistency in functioning. These changes directly followed her accessing repressed memories, feelings and perceptions.

Authenticity of repressed memories for this patient can be assessed from two separate directions. Those patients which present with questionable credibility generally fall into the

following categories ie., suffering from an underlying thought disorder or psychotic process and suffering from a borderline personality disorder. A simple mental status exam rules out a psychotic process. She is oriented to person, place and time. There is no evidence of tangential thinking, hallucinations or delusions. No part of her remembered history or functioning supports a presence of a psychotic state. [REDACTED] also does not fit the criteria for borderline personality disorder. There is no evidence of marked, intensive identity disturbance, no evidence of a pervasive pattern of instability of mood, interpersonal relationships, or self image. All of [REDACTED]'s symptoms have over the course of treatment been eliminated as repressed memories are accessed. This in no way follows the pattern research shows with borderline individuals. Rather they seem to get worse with memory work.

The second direction in establishing credibility involves examining common indicators used in assessing clinical authenticity. [REDACTED] showed evidence of the presence of repressed memory syndrome by the following 1) fears and avoidances unexplained by her known history and eliminated when memory was accessed, 2) specific indicators of emerging memories, 3) clinical evidence of dissociation, 4) brief periods of time loss or memory blanks. Another indicator which suggests authenticity involves [REDACTED]'s spontaneous offering of inconsequential details during memory access. In relationship to memories of family abuse there is corroborating data from a sibling. Through her extensive course in treatment [REDACTED] has shown significant discomfort when sympathy or support for repressed memories is offered. This feature is uncommon for individuals who are creating memories for secondary gains. Throughout my experience with [REDACTED] I have noted a profound presence of crippling disbelief as memories surface. Until [REDACTED] allows herself to believe she is left with disabling affective experiences. At the point of memory access and belief her symptoms disappear. This too is unheard of for those patients creating memory for secondary gain. [REDACTED] has no history of pathological lying or delusional functioning. There is no evidence of her experiencing an internal awareness of lying which is present when individuals create symptoms.

Though certainly not exhaustive the above is a general summary which I believe clinically supports the authenticity of [REDACTED]'s repressed memories. If I can be of further assistance please feel free to contact me.

Sincerely,

[REDACTED]

Confidential

May 25, 1993

Your Excellency Bishop Donald E. Pelotte
Bishop of Gallup
P.O. Box 1338
Gallup, New Mexico 87305

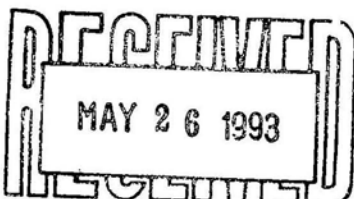
Dear Bishop Pelotte:

I am writing this letter in regards to our meeting in your office on March 31, 1993. During this meeting, with Rev. Timothy Farrell and Mr. [REDACTED] also present, we discussed my allegations concerning Rev. James Burns. These allegations, including sexual abuse and rape by Father Burns, require action be taken.

I understand that it will take some time to continue the investigation and to come to a conclusion and some resolution in this matter. I respectfully, but strongly, request that Father Burns be removed from a parish situation or any other situation where he has access to children and young adults. I believe that children and young adults are at risk and I find it very uncomfortable to leave them at risk while the investigation continues. Further action can be considered at the conclusion of the investigation.

Respectfully,

[REDACTED]



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Confidential

COPY

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Bishop of Gallup
P.O. Box 1338
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Respectfully,

[REDACTED]

RECEIVED
MAY 26 1993



DIOCESE OF GALLUP

711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

COPY

May 26, 1993

[REDACTED]
Psychotherapist

[REDACTED]
Flagstaff, AZ 86001

[REDACTED]

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[REDACTED]
Flagstaff, Arizona 86001
[REDACTED]

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Sincerely,

[REDACTED]

COPY

May 25, 1993

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P.O. Box 1338
Gallup, NM 87305

Dear Bishop Pelotte:

I am writing this letter on behalf of [REDACTED], a member of the St. Johns Catholic Church parish, and a client of mine for the past 13 years. It is my understanding that she has talked with you concerning her alleged sexual abuse by both former Father [REDACTED] and Father Burns, currently a pastor in New Mexico. It is also my understanding that such allegations against priests take time to ferret out the truth and to make decisions/judgments concerning the charges brought against them.

I would suggest that you give your full attention to these allegations. They warrant your concern.

I am a Nationally Certified Counselor, a licensed Arizona Certified Professional Counselor, and a K-12 Certified School Counselor. I have been in the area of counseling in the mental health profession for seven years and in school counseling for nine years. During the time I counseled with [REDACTED] I was under the clinical supervision of [REDACTED] Director of the Little Colorado Behavioral Health Center.

[REDACTED] has attested to the dissociative states experienced by [REDACTED] and to the integration of these states into a solid personality as memories were dealt with through the years of therapy. Fracturing of the personality or dissociative states are the result of extreme sexual/physical and/or ritualistic abuse. These dissociative states hold the memories of the abuse leaving the original personality to function on a daily basis. In therapy, each ego state releases the memories in order to heal and push toward integration.

As [REDACTED] therapist for over 13 years, I can attest to her honesty and integrity in what she remembers to be true and to the lack of malice behind her allegations. During the course of her therapy, we have explored the notion that she was lying and making up the memories which came to her. However, several factors negate this idea:

1. [REDACTED] had intense body memories prior to having visual/auditory memories. The body, as far as I know, does not lie.

2. Her memories were consistent over the years. Nothing was ever added other than to clarify details.
3. [REDACTED] healed as a result of remembering suppressed information and dealing with memories on several different levels.
4. In testing whether or not the power of suggestion could be used by her therapist. to "put ideas in her head," we found that she wouldn't accept what we suggested but would accept only her inner reality.
5. Her therapists could have never made up the insane reality of her memories.
6. The dissociative parts of her personality integrated after they dealt sufficiently with the memories they held.
7. The therapy could not be pushed any faster than she was ready to deal with the trauma she remembered.
8. Memories came when the time was right to remember them and when she had healed or stretched her frame of reference enough to deal with them.
9. [REDACTED]'s life was associated with the Catholic Church, her family and her career. She didn't read books that were pornographic or satanic. However, her memories are clearly those of one who has been victimized by pornography and ritual abuse.
10. [REDACTED] continually questioned these memories concerning their truthfulness. She had no reason to make up the memories.
11. People cannot heal from trauma based on lies.
12. During a good portion of her therapy she never read books such as "The Courage to Heal," that would have suggested other people's experiences. Later in therapy when she could tolerate this type of reading material, the experiences of others validated her own experiences.

Currently, [REDACTED] is remembering the abuse from these aforementioned priests because the support and the time is right to remember this suppressed information. Such information could not have been dealt with when it happened because of where she was in her therapy and her dissociative state at that time. That's one of the reasons the abuse could take place at that particular time and she wouldn't have remembered it.

This information is extremely confidential. Please treat it as such. I share it with you with [REDACTED] permission so that you may make the best choice concerning Father Burns.

Thank you for your cooperation in this matter and your patience in reading this long letter. If I can be of further assistance to you, please feel free to call or write to me.

Sincerely,



Counselor



DIOCESE OF GALLUP

711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87305 • Telephone (505) 863-4406

COPY

May 26, 1993

[REDACTED]
Counselor

[REDACTED]
St. Johns, AZ 85936

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