



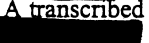



Memorandum

To: File (Gerald Chalifour)

From: Detective Peter Favreau; Manchester, NH PD 

Date: 07-25-02

Re: 

On 07-25-02, AGO Investigator Vachon and I conducted a taped interview with , who is alleged to have been sexually abused by Father Gerald Chalifour in the 1960's. A transcribed copy of that interview will be submitted to the Chalifour file. Following the interview,  provided us with a list of people whom he thought might have been victims of Father Chalifour during that same time period.  had little information to offer regarding the current whereabouts of these people, and he made it clear that he had no direct information as to whether or not these subjects had actually been abused. The subjects were around the same age as  and served as altar boys with him at St. Jean the Baptist church in Allentown, leading  suspect possible abuse.

The list is as follows:

1. 

2. 

3. 

4. 

5. 

6. 

MEMORANDUM OF INTERVIEW

PERSON INTERVIEWED: [REDACTED]
PLACE: STRAFFORD COUNTY ATTORNEY'S OFFICE
DATE: 3/7/02
PERSONS INTERVIEWING: CAROL ANN JENSEN
VICTIM/WITNESS ADOVCATE, STRAFFORD COUNTY
RE: GERALD CHALIFOUR

CJ If it gets too warm, you can tell 'cause it's either freezing in here or boiling hot. Okay. You've seen the video equipment, you know that we're being video taped today. What I'd like to do first is say who we are.

[REDACTED] Okay.

CJ Would you like me to go first or would you like to go first?

[REDACTED] I'll go first.

CJ Okay.

[REDACTED] Um, my name is [REDACTED] I live in, at [REDACTED]
[REDACTED]

CJ Okay. My name is Carol Ann Jensen and I work with the Strafford County Attorney's Office, upstairs where you came in today with your wife. It is March 7th, I believe.

[REDACTED] Yeah.

CJ The year 2002. You told me that you live in [REDACTED]

[REDACTED] Yes.

CJ Who lives there with you?

[REDACTED] Um, my wife and 3 kids.

CJ Okay.

[REDACTED] My dog and 2 cats.

CJ A full house.

[REDACTED] Yeah.

CJ Um, what's your wife's name?

[REDACTED]

CJ And what's your children's names and ages?

[REDACTED] Um, the oldest is [REDACTED]
[REDACTED]

CJ Okay. So, teenagers and a 3 year old. There's a difference. (Laughter)

[REDACTED] Yeah.

CJ There's a realm. (Laughter)

[REDACTED] Yeah. We have the best of both worlds. (Laughter)

CJ Exactly, exactly. (Laughter). How old are you?

[REDACTED] I am 43.

CJ Okay. And when's your birthday?

[REDACTED]

CJ How long have you lived at the address in [REDACTED]

[REDACTED] Since, basically, April of 96.

CJ Okay. And where did you live before that?

[REDACTED] We lived in ah, mobile home over in ah, in [REDACTED] in the ah, what's it called, ah, ah, God, what's the name of it, [REDACTED]

CJ Okay.

[REDACTED] Yeah.

CJ All right. And do you work?

[REDACTED] Yes.

CJ Where do you work?

[REDACTED] I work for a ah, company [REDACTED]

CJ Umm hmm.

[REDACTED] Um, the name of the company is [REDACTED] Ah, I'm their [REDACTED] and I work out of my home ah, out of an office in my home. [REDACTED]
[REDACTED]

CJ Oh, that must be exciting.

[REDACTED] Yeah. Oh yeah. Well, it's not as exciting as you think but it's ah, you know, I'm always go, go, go --

CJ Umm hmm.

[REDACTED] -- and never get to see the sights.

CJ Umm hmm.

[REDACTED] (Unintelligible)

CJ Oh, good. Um, [REDACTED] do you know why you came here to talk to me today?

[REDACTED] Yes.

CJ Okay. Can you tell me why?

[REDACTED] Um, the reason that I came is due to ah, a, an incident that happened ah, back in the early 70s um, with a priest that was recently named on that list by the archdiocese.

CJ Okay. Okay. And where did you live in the 70s?

[REDACTED] Ah, I lived in Farmington.

CJ Okay.

[REDACTED] Um, with my parents at [REDACTED]

CJ Okay. All right. And how long did you live there at [REDACTED]

[REDACTED] Ah, well basically, 'til I was 18, um, and then I went to UNH.

CJ Okay. So you lived there in the 70s 'til you were 18?

[REDACTED] Yeah, a, it would have been there ah, basically the fall of um, 76 ah, is when I went, started my freshman year at UNH.

CJ Okay. All right. And you said you lived there with your parents?

[REDACTED] Yes.

CJ Okay. And you said that you saw the list.

[REDACTED] Yeah.

CJ What list are you talking about?

[REDACTED] Ah, the archdiocese ah, of New Hampshire, released a list of 14 priests um, that were ah, what they called suspended or, whatever terminology they used, but basically it all was tied into some sort of sexual abuse with regards to the 14 on the list.

CJ Okay. All right. And you said you saw a name --

[REDACTED] Yes.

CJ -- that was significant to you?

[REDACTED] Yup.

CJ Okay. And what name was that?

[REDACTED] Um, Father Gerald Chalifour.

CJ Okay. And how did you come to know Father Chalifour.

[REDACTED] Um, I was an altar boy at um, St. Peter's Church in Farmington.

CJ Okay.

[REDACTED] Um, and I don't know exactly when I started being an altar boy but it would have been probably mid to late 60s.

CJ Okay.

[REDACTED] Um, and he basically came to Farmington in the, in 1971, as our pastor.

CJ Okay.

[REDACTED] So, I got to know him, you know, really through, through the church and, you know, being an altar boy.

CJ Okay. And you said that you became an altar boy in the mid to late 60s?

[REDACTED] Yeah. I don't know exactly which date but --

CJ Okay. And you said that Father Chalifour came in 1971?

[REDACTED] Yup.

CJ Okay. How many masses were you doing as an altar boy when Father Chalifour came?

[REDACTED] Ah, if I remember correctly, we ah, we kinda rotated and it was probably once a week --

CJ Okay.

[REDACTED] -- I would say. Or close to that.

CJ All right.

[REDACTED] But ah, we typically rotated or maybe it was kinda first come, first serve, I, I don't remember exactly the protocol but, but I was doing quite a few of the ah, you know, masses and stuff.

CJ Okay. And you said you got to know him through that?

[REDACTED] Yes.

CJ Okay.

[REDACTED] Yeah.

CJ And were you in school at that time? When you met Father Chalifour?

[REDACTED] Ah, yes I was, ah, 71 I would have been 13, I guess, 12 or 13 so I guess middle school.

CJ Okay.

[REDACTED] Yeah.

CJ And where did you go to school?

[REDACTED] At um, Farming-- or Memorial Drive High, or, well it's changed now. I can't remember what the name, the Farmington School System.

CJ Okay. Okay. So it's changed names.

[REDACTED] Yeah. It's, it's, Memorial Drive used to be the high school now Memorial Drive, or it's called Henry Wilson Memorial Drive, I guess, is the middle school and now they have Farmington High School and whatever.

CJ Okay. And I don't think I asked you, did you have any, do you have any siblings?

[REDACTED] Yes.

CJ Okay.

[REDACTED] Yes. I have 3 sisters.

CJ Okay.

[REDACTED] All younger than me.

CJ Okay. So um, after Father Chalifour came to St. Peter's, um, you said that the masses rotated and you got to know him through the parish?

[REDACTED] Yes.

CJ Okay. And what kind of things would you do?

[REDACTED] Ah, I'm not sure what you mean by --

CJ At the parish, you know.

[REDACTED] Well we, you know, at the parish, I mean, as an altar boy, I mean, we would serve mass, obviously. Um, you know, before mass, we'd have to get some of things ready that um, I mean the water and the wine (unintelligible) I'm not sure if we were even allowed to do the wine but, um --

CJ Yeah, were you allowed to do the wine?

[REDACTED] (Laughter) I don't know. That's a good question. Um, and you know, then we had to light the candles and um, um, you know, get our, I guess the frocks we called them or whatever, but ah, you know, you kinda had to get dressed and stuff so.

CJ Okay. Were you an altar boy with any one else?

[REDACTED] Um, I mean, I didn't have like a partner, I mean, we would all kind of um, you know, I think it was like, whoever was there at the mass, you know, you would, you know, you would kind of partner with. And usually there were 2 altar boys in most cases for every mass.

CJ Okay. And why don't you tell me about after you met Father Chalifour?

[REDACTED] Well I, um, you know, Father Chalifour, you know, I mean he, I would say was a very charismatic type person. Um, I would say that um, you know, he, he was

well liked and I think people had a lot of respect for him. I mean, he played an active role, you know, in the church, on the committees and stuff like that. Um, you know, he was, just, you know, he was well liked and ah, and that was certainly my impression of him that ah, you know, he, people thought a lot of him. I thought a lot of him, you know, he was, you know, he was nice to you.

CJ Okay. And did your relationship change at any point?

[REDACTED] No. I mean it, um, well, yeah, I mean, in 1972 um, yeah, it did change because um, you know, where we were more altar boy to priest type relationship um, in 1972, he started to ask, you know he asked me if I would like to go to a drive-in movie with him.

CJ Okay. Okay.

[REDACTED] Okay.

CJ And where would you be when he would ask you that?

[REDACTED] Um, I don't, I don't remember where I was. I mean, it may have been in church or whatever but um, I, I don't remember where he asked.

CJ Okay. Okay. And you mentioned a drive in movie.

[REDACTED] Yup.

CJ Did you go?

[REDACTED] Yup.

CJ Okay. And where was the drive in movie?

[REDACTED] It was the one in Somersworth, ah, located right across from Tri-City Dodge.

CJ Okay.

[REDACTED] It's not, ah, now it's a parking lot for cars, I believe, but it used to be right there.

CJ All right.

[REDACTED] I don't remember what the name of it was.

CJ Okay. And you said that that was in 1972?

[REDACTED] Yes.

CJ Okay. And did anyone else go to the drive in with you?

[REDACTED] No.

CJ Okay. And how did you get to the drive in?

[REDACTED] We went in his car.

CJ Okay. What kind of car would he have?

[REDACTED] Um, I wanna say like a Chevy Impala.

CJ Okay.

[REDACTED] Um, but that's just pure guess on my part. I, I kind of picture the car in my mind but um, I think it was like a Chevy or something like that.

CJ All right. Do you know what color it was?

[REDACTED] Ah, if I remember it correctly, it was kind of a gold or light brown or something like that.

CJ Okay. So it was just you and Father Chalifour and you went to the drive in and what happened when you get to the drive in?

[REDACTED] Well we went to see the movie "The Godfather."

CJ Okay.

[REDACTED] Um, that's, I mean, to be honest with you, that's how um, I'm able to actually pin point the timing on this um, because that movie came out in 1972, okay. And so we went to see that movie um, and you know, there's a situation in that movie or a scene where, you know, the woman takes off her, off her ah, shirt, basically. You know, and I remember feeling kind of weird because, you know, here I am sitting in a drive in with a priest. We were just sitting there watching a movie and here's a naked woman on the screen. I just felt, you know, kind of weird, well am I suppose to look at this or not or what, you know? It just seemed like an odd situation for me to be in.

CJ All right. And did you say anything?

[REDACTED] No.

CJ Did he say anything to you?

[REDACTED] No.

CJ Okay. All right. So you watched the movie and what happened after the movie?

[REDACTED] We, I mean, you, just basically took me home.

CJ Okay.

[REDACTED] I mean, it was all very innocent and just took me home.

CJ Okay. All right. And when's the next time you get together?

[REDACTED] Um, the next time would be ah, when him and I were alone, ah, was when he invited me to this camp. I believe it's in Manchester, I'm not exactly sure but um, but he invited me to a camp for a weekend.

CJ Okay.

[REDACTED] During the summer.

CJ Okay. And what kind of camp was it?

[REDACTED] Ah, well I don't believe it was his camp. I believe it was a camp of some friends, whatever, that they allowed him to basically use it any time he wanted.

CJ Okay.

[REDACTED] But I don't think it was his camp.

CJ Okay.

[REDACTED] Um, but it was camp along side a lake. Um, and it's hard to describe. I mean, it's more of a camp versus, I, I picture it more as a camp versus being, like a house on a lake.

CJ Okay.

[REDACTED] You know.

CJ All right. And when was that that you went to the camp?

[REDACTED] That would have been during the summer of 72.

CJ Okay.

[REDACTED] I don't know the exact day or month but it would've the summer.

CJ Okay. And, you said that he asked you to go to the camp with him?

[REDACTED] Yes.

CJ Okay. And it was just you and him.

[REDACTED] Yes.

CJ Okay. Why don't you tell me about it, your time at the camp.

Well, um, we went to the camp, I mean we got there um, I believe we got there like on a Friday afternoon. Ah, and um, basically, what we, you know, what we did, you know, we got there in the afternoon. Nothing really happened during um, kind of the day light hours and stuff but it was really more toward the evening um, you know, he had suggested that you know, we go out, and go swimming, you know, 'cause it, um, I remember, I don't remember if it had a dock or what but, you know, it had an area definitely where you could go swimming and, you know, so I thought, you know, sure. And he suggested that we go skinny dipping.

CJ Okay.

And I thought that was a little odd but, you know, I thought to myself well, I guess it's okay with a priest or whatever. It's, you know, it's certainly should be okay with God, I guess.

CJ Okay.

Um, and so we, you know, we went to the ah, we went out. It was dark and, you know, we were kind of swimming around the water and I remember him grabbing me from behind and kinda putting his arms around me.

CJ Okay.

And, um, and again, that just seemed odd.

CJ Umm hmm.

And um, you know, and then he started to fondle my genitalia.

CJ Okay.

Started feeling me up.

CJ Okay. And what was he fondling and feeling you up with?

His hand.

CJ Okay. And where were you when that was happening?

In the water.

CJ Okay. All right. And what happened next?

█ Ah, I don't remember if I said to him that, that feels weird or what but I, I mean, basically, we got out of the water.

CJ Okay.

█ Okay. Um, and then went to the house. Um, the next thing that I really remember is um, going to bed. Um, now, the room, the room that we slept in ah, we both slept in the same room but we had different, they were kinda like cot beds, you know, like what you would see in the Army.

CJ Okay.

█ You know, that sort of thing.

CJ Umm hmm.

█ But they weren't like full beds or anything. Um, and so he was sleeping in like one side of the room and I was sleeping on the other side of the room. And um, being the summer, it was hot um, so and basically I was sleeping in my underwear.

CJ Okay.

█ And um, I remember being woken up by him and ah, I mean, he basically pulled down my underwear and started, you know, rubbing up against me with his penis.

CJ Okay.

█ Okay. Um, at that stage, I, I don't remember, you know, whether he, you know, penetrated me or whether he ejaculated in me or whatever. Um, because at that point I don't, you know, I remember him moving up behind me and starting to rub up against me and --

CJ Okay. Where was he rubbing up against you?

█ Um, well his penis was rubbing up, you know, in the um, inside my anus area and stuff.

CJ Okay. Okay. And that's what you woke up to?

█ No, that's where I don't, from there on I don't quite remember, you know, again whether he, you know, whether he, you know, penetrated me or not. I don't remember.

CJ Okay.

█ From that point.

CJ Okay.

[REDACTED] Um, I do remember that he was rubbing up against me.

CJ Okay. Um, and he was rubbing up against your anus area with his penis.

[REDACTED] Yeah. Yeah.

CJ Okay.

[REDACTED] He was completely naked.

CJ Okay. And how were you positioned?

[REDACTED] Ah, well I was, the way I was sleeping, I was facing the wall and I was, because I sleep on my side so um, I don't wanna say, somewhat in a fetal position on your side but um, but obviously my butt area would have been um, what he would see from approaching the bed.

CJ Okay. All right. And you said that you don't know if he penetrated you or ejaculated?

[REDACTED] I, I don't know.

CJ Okay.

[REDACTED] From that stage, it becomes kind of fuzzy.

CJ All right.

[REDACTED] I don't really.

CJ Did he say anything while he was rubbing up against you?

[REDACTED] No, not that I remember.

CJ Okay. Did you say anything to him?

[REDACTED] No. Because I, I mean, I was basically very confused and --

CJ Okay.

[REDACTED] At the time, I just didn't really know what was happening.

CJ Okay. And what happened after he stopped rubbing?

[REDACTED] I, the next thing that I remember of that weekend um, is the following day um, I don't remember after that. You know, like I said, whether he penetrated me or

whatever. The next thing I remember is the next morning um, just laying on the couch and um, I remember laying on the couch and I remember looking out and you could see the sun was coming in and um, I remember getting up off the couch and the next thing I remember is that, you know, I'm on the floor. I basically had passed out.

CJ Okay.

And um, and I, I believe he came over to pick me up and, you know, ah, but basically at that point I asked him, I told him that I, I wanted to go home.

CJ Okay.

And um, but I, I had just gotten off the couch and I just, I, I passed out.

CJ Okay. How did you get to the couch?

I don't know.

CJ All right. What were you wearing when you got up off the couch?

I believe I was fully clothed at that point.

CJ Okay. And you said that he helped you up when you passed out?

Yeah. Yeah.

CJ Okay. And when you said that you wanted to go home, what did he say?

He said okay.

CJ Okay. And, and did you go home?

Yes.

CJ Okay. Were you suppose to go home at that time?

No.

CJ Okay.

No, I was suppose to go back um, I think we were suppose to be there 3 days and I came home the second day.

CJ Okay. And did he say anything about what had happened in the water or in the house?

Well, um, yeah, he did. I mean he acknowledged what had happened ah, in the car, when he was dropping me off.

CJ What did he say?

He said to me that he was very, very very sorry for what he had done. Um, and he hoped that I would forgive him.

CJ Okay.

And um, and he asked me, I mean he basically begged me not to tell anybody. And I don't remember whether I said I would or I wouldn't, but I just remember him, I think I just got out of the car and I think I was just very disgusted with the whole situation and whatever, but he, yeah, he acknowledged to me in the car that ah --

CJ Okay. And what did he say? How did he?

Basically, he just said he was sorry for what he did.

CJ Okay. Um, and you said that he told you not to tell anyone? .

Umm hmm.

CJ What did he say about that?

He just, he just basically begged me, just said he was sorry. He said he would never do it again.

CJ Okay.

Um, he, you know, he, you know, he was upset with the fact that he had done this to me or he said that anyways and um, he just asked me not to tell anybody.

CJ Okay. And what happened after he dropped you off? Did you tell anybody?

No.

CJ Okay. Okay. Um, and did you see him again?

Yeah. Well, I mean, he was in Farmington until 1976.

CJ Okay.

So, I mean, I continued to be an altar boy until I was a senior in high school.

CJ All right.

[REDACTED] And so, yeah, I, I did see him.

CJ And did he mention what had happened when he'd see you?

[REDACTED] Nothing. No.

CJ Okay. And did anything like that happen again?

[REDACTED] No. I wouldn't have let it happen again.

CJ Okay. And you said that you stayed an altar boy until you were a senior?

[REDACTED] Umm hmm.

CJ Okay. And was he still there when you were a senior?

[REDACTED] Yes.

CJ Okay. And did you tell anyone what had happened?

[REDACTED] No.

CJ Okay.

[REDACTED] Not until, the first one that I told, was my wife.

CJ Okay.

[REDACTED] She, um, I think when we were engaged ah, to be married then I, you know, I told her about it.

CJ Okay. And when did you get engaged?

[REDACTED] Gosh, she'd shoot me for not knowing um, I believe it was in like the, like February of 84, I think.

CJ Okay. All right. And you said you told her when you got engaged.

[REDACTED] Yeah.

CJ Okay. All right.

[REDACTED] And then um, I did later on, I did tell my mother. My mother um, in the early 90s, I did tell her. I'm not sure really what prompted that but um, her and I did have a discussion about that.

CJ Okay. What did you, what did you tell your wife had happened?

[REDACTED] I basically explained that, you know, I don't, I don't remember if I went into a lot of detail and stuff but I did ah, basically explained to her that I had been molested.

CJ Okay.

[REDACTED] You know. By a priest. And by Father Chalifour.

CJ Okay. And you said that you told your mother in the 90s?

[REDACTED] Yes.

CJ Okay. All right.

[REDACTED] My mother is, is [REDACTED], you know, so our, our family was very, very Catholic and ah, um, you know, she was quite upset with the ah, the church.

CJ How, did you tell your mother what, what had happened?

[REDACTED] Ah, yes I did.

CJ Okay. And you said your mother is [REDACTED]?

[REDACTED] Yes.

CJ Did she know Father Chalifour from [REDACTED]?

[REDACTED] Yes. Oh, not from being [REDACTED]

CJ Okay.

[REDACTED] Yeah. She knew him as being a parishioner.

CJ All right. And you said the first person you told was your wife.

[REDACTED] Umm hmm.

CJ Did you talk to any of the altar boys about Father Chalifour?

[REDACTED] No.

CJ Okay.

[REDACTED] No one.

CJ All right. And you said that he never mentioned it again.

[REDACTED] No.

CJ All right. Whether, can you tell me how you get to the camp that you went to.

[REDACTED] Um, we went in the same car that we went to the movies in.

CJ Okay. And do you think it was in Manchester?

[REDACTED] I believe it was in Manchester.

CJ Okay.

[REDACTED] I could probably find that out.

CJ Okay. Do you remember the name of the lake?

[REDACTED] I don't.

CJ Okay. What makes you think it was in Manchester?

[REDACTED] Ah, it seemed to me that he had friends or family or whatever um, you know, from the Manchester area.

CJ Okay.

[REDACTED] Um, I just think of it as being Manchester but um, I do know um, other altar boys that ah, I believe, went to the camp and you know, they would be able to tell me. I don't believe that this thing happened to people that I'm referring to because there were two brothers. One being older than me, one being younger than me and I don't think something like that would have gone on with two of them being there, especially with an older one.

CJ Umm hmm.

[REDACTED] Okay. But they --

CJ They would go with Father Chalifour?

[REDACTED] Yeah, one of them did mention that ah, just recently to me, about the camp which is, is the camp where Father Chalifour took me.

CJ Okay. Do you remember how you got there? I mean, in terms of a route.

[REDACTED] I don't. I mean, I was, was only 14 and I wasn't probably thinking of driving at that time so um, it didn't mean a lot to me.

CJ Okay. When you decided to go to the camp, did Father Chalifour talk to your parents about you going to the camp or did you talk to your parents?

Well I, I mean, my parents would have aware that ah, I was going. I don't know whether he, I think he probably asked me first and, you know, I went to my parents basically said, Father Chalifour wants to take me to a camp, or to a camp or out for a few days.

CJ Okay. And can you describe for me what the camp looked like?

I wanna say it's brown and it has, it has some windows in the front of it and I think it has a porch that you kinda of, there's stairs going up onto this kinda open air porch. Something like you'd really picture for kind of a, you know, a cottage on a lake versus a house on a lake.

CJ Umm hmm.

Um, and I believe that when you walk into the door there was um, there was kind of a living room area where this couch was ah, that I had talked about. Um, and I think off to the left was a, a kitchen area that you came in and if you went kinda straight across the room, I believe, that's where the bedroom was.

CJ Okay.

Okay. And I remembered there were two beds um, in the bedroom. And it, if I remember correctly, I believe there was that tongue and grove type of boards, you know, kinda going vertically but, you see that a lot in camps, that tongue and grove type set up. I'm pretty sure that that those were the sort of walls that you saw.

CJ Umm hmm. Umm. hmm.

In the room. My bed was in like one, as you come in the door, I believe his bed was ah, straight across ah, let's just say that's the door there. His bed would have been here and my bed would've been over here.

CJ Okay.

In this corner. But the, picture the room being long, you know, longer length wise to this one.

CJ Okay. Um, you said that you didn't tell anyone what happened when you returned and that he had asked you not to tell anyone.

Right.

CJ And you don't know if you said to him about not telling, why didn't you tell anyone?

[REDACTED] Um, well I, you know, we're talking about the early 70s. Times were, I think, much different than they are now.

CJ Umm hmm.

[REDACTED] You know, um, back in the early 70s, I think people believed in their priests and their clergy. Um, and, you know, a priest was the last person that would have thought of to be molesting kids.

CJ Umm hmm.

[REDACTED] And, and because of that trust and, like I said, he was a very charismatic person. I think, you know, he easily, well, or, you know, that sort of profile easily sucks people in.

CJ Okay.

[REDACTED] Sort of thing. And I didn't tell anybody because, I mean, there were several, I think several reasons. One um, I think I was afraid, you know, with, you know, how the parish would either accept what I said or reject what I said or, or whatever. Um, like I said, the times were different then and you know, for an altar boy to say that a priest was fondling you or raping you or whatever, um, it, it was unheard of. And whether people believed you or not was another thing. I think my parents definitely would have believed me.

CJ Umm hmm.

[REDACTED] But it's the sort of thing that I, I don't believe that a lot of people in the parish would have believed and I think I was worried about being labeled a troublemaker or maybe a homosexual or, or whatever. I mean, there were just a lot of things running through my mind.

CJ Right.

[REDACTED] And, you know I, I think I wanted to believe that you know, maybe, this guy made a mistake, too. I, I don't know but, you know, it's, I just didn't tell. You know, I, there were just a lot of different reasons that I, that I didn't tell.

CJ Okay. And you said you told your wife and your mother. And what brought you to where you are today telling me what happened?

[REDACTED] Well I, I think the recent events, you know, with what's going on in Boston um, certainly with what's going on in New Hampshire and in with Maine. Um, you know I, I feel really, for the first time, since really it's happened to me, I'm beginning to find the courage to, to talk about it.

CJ Okay.

█ And I think, I think the awareness within the public is different. I think the way ah, it's perceived or whatever, I, I think, I think it's a more believable situation now for, you know, the way that people approach this whole thing now because it's obviously something that has happened and um, whether they believe me or not is another thing but it's certainly something that has happened to a lot of different people and um, like I said, I, I'm just really finding the courage to kind of come forth for the first time.

CJ Okay. Um, so other than your mother and your wife and telling me today what happened, have you told anybody else?

█ Ah, my kids know.

CJ Okay. When did you tell your children?

█ My oldest son has probably known for a year or so.

CJ Okay.

█ And it, it's the sort of thing that ah, you know, I used, you know, in talking with them about ah, you know, not, you know, having to be careful of who you're dealing with or don't allow yourself to be put into a situation where there's somebody like, especially let's say an adult, that maybe you don't know or are uncertain of. You know, don't allow yourself to be put into those situations where something like that could happen.

CJ Okay.

█ Okay. And so I've kinda tried to use it as a learning experience for my kids. You know that, you know, even no matter who it is in today's day and age, and unfortunately I hate to have to feel that way but you have to be careful, not only of parents, you know, you can't, you can't have hold of your kids 24 hours a day when they're going to school and stuff and certainly there are times when there are situations where, you know, they have to make their own decisions.

CJ Okay. So you told your kids.

█ Yeah. My father knows.

CJ Okay.

█ And my mother-in-law knows.

CJ Okay.

█ And that's pretty much it.

CJ All right. Um, you said that nothing like that happened again with Father Chalifour after the incident at the camp.

[REDACTED] No.

CJ And did you have, what kind of time did you and Father Chalifour spend together after that?

[REDACTED] Um, virtually it was very standoffish.

CJ Okay.

[REDACTED] Um, ah, you know, I, I looked at it as being violated in some way and um, and I wasn't going to allow myself to be put in that position again and I continued to serve mass under Father Chalifour but um, it was very difficult, you know, to be standing up, up there on the altar um, you know, listening to a priest who is suppose to be a follower of God, knowing that, you know, what he did to me and, and how, you know, it's hard to respect I think, somebody after, you know, those sorts of things have happened.

CJ Did you do anything socially together again?

[REDACTED] No. Um, the, the only thing socially that we would do together was generally as a group.

CJ Okay.

[REDACTED] Okay. You know, it was like catechism. If I remember correctly, I think the ah, the last few years he actually took over ah, teaching the high school group um, catechism. So we had a lot, if he wasn't teaching it full time, we had a lot of interaction with him full time but it was always together with a group.

CJ All right.

[REDACTED] Okay. It wasn't, it was never one on one with me.

CJ All right. And you mentioned um, brother altar boys that used to go to the camp.

[REDACTED] Umm hmm.

CJ Um, are you still in touch with them?

[REDACTED] Um, yes.

CJ Okay. And have you told them what happened with Father Chalifour?

[REDACTED] No.

CJ Okay. And do you know if they've seen the list from the diocese?

Ah, well, they are, I know, I know they still attend mass on a, you know, faithful basis at St. Peter's and I know that ah, at St. Peter's in Farmington, it was mentioned several weeks ago that Father Chalifour was on that list so, my feelings is that yes, they're very much aware of, you know, him being on that list.

CJ Okay. And you said that um, have you spoken to anyone in the parish or related to the church about what happened?

I, I've spoken to ah, one lady who's kind of talking in general terms, just, kind of feeling out what was, you know, what they thought about the accusations, you know, against Father Chalifour and stuff.

CJ Okay.

And either in general terms, I mean, I didn't really come out and tell her that, you know, I had been abused or whatever.

CJ Okay.

But I was just tryin' to feel her out as to, you know, what was the feeling within the church and stuff.

CJ Okay. All right. And have you had any contact with the diocese about what happened?

Yes. Um, I have ah, who did I, I, I called the diocese in Manchester and um, basically what they did was to have a social worker ah, call me that is paid by the diocese to um, chat with me.

CJ Okay.

He called back, this was a couple weeks ago, so he called me and you know, I, you asked if anybody else knew, I mean, actually, yes, you're right, I did give him kind of a, a brief summary of, of what happened.

CJ Okay.

With regards to Father Chalifour.

CJ Okay.

And um, 'cause at the time the Attorney General and the diocese was asking for um, people to come forward and give that information so. Um, we did, I have since had a, a face to face meeting, that first meeting was just over the phone. Ah, I've since had another meeting last week with the diocese.

CJ Umm hmm.

Um, and it was really more of a, a question and answer period I think. It, you know, I, myself I, you know, somewhat frustrated with the fact that because this happened so long ago um, and you know, the statutes of limitations appear to be an issue, you know, I basically said to them that I, I felt it was the church's responsibility to at least give me some idea of, you know, what he's done to other people either before me or after me and, you know, in a way that, try to bring some sort of closure to all this.

CJ Okay.

Um, and they indicated that, or at least the social worker indicated that he thought that certainly that would be a viable request. Um, whether that will ever be addressed or whatever is certainly another issue.

CJ Umm hmm.

Um, but we, more of a question and answer period which he, he didn't really know an awful lot about Father Chalifour.

CJ Okay.

So he really couldn't answer a lot of my questions.

CJ All right. And how did you come to come in contact with our office?

Well when I, when I spoke with the social worker there at the diocese um, he basically at the end of the first session asked me whether or not I intended to um, ah, to explore legal options and I told him I, I didn't really know. I said I'm just basically coming forward, you know, because people have asked. Um, but, you know, but I said to him, I go ah, you know, I'm, I'm thinking about, you know, contacting the Attorney General. Um, and so he basically gave me the, you know, the number of your office ah, to call and stuff.

CJ Okay.

And so that's how I ended up ah, calling, calling your office.

CJ Okay. All right. I think what I'd like to do now is take a quick break.

Okay.

CJ And I'm gonna go back and see Investigator Hart.

Yeah.

CJ See if there's any questions that I might have forgotten, which I might have. But it shouldn't be too much longer.

[REDACTED] Okay.

CJ If you want, you can get a drink of water or you can wait here. It shouldn't be more than a minute or two.

[REDACTED] Okay.

CJ Okay?

[REDACTED] All right.

SILENCE

CJ Okay. Um, I just one or two more questions and then we'll be done. Um, do you think if you saw the camp again, you would be able to identify it, where you went with Father Chalifour?

[REDACTED] Um, I would definitely be able to identify the inside.

CJ Okay.

[REDACTED] Okay, um, because I really, I only saw the camp ah, when I got, well, probably twice I saw the camp, okay. 'Cause when we got there, it was during the day, okay, so we went in. Like I said, if I remember correctly, um, I believe it was brown.

CJ Umm hmm.

[REDACTED] Um, and it had a porch. The inside of the camp is really what seems more vivid.

CJ Okay.

[REDACTED] To me. Only because I was inside the house most of the time. And when we went out at night, I mean, it was dark.

CJ Okay.

[REDACTED] Okay. And I didn't go outside the house after we went back in in the evening from swimming, I didn't go back outside until we left.

CJ Okay.

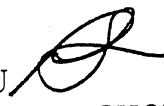
[REDACTED] Okay. So, like I said, what I remember more is, is really the bedroom. And like I said, um, if I remember correctly, it, it had those tongue and groove um, 'cause I remember seeing that as he was, you know, doing whatever.

MEMORANDUM OF INTERVIEW

PERSON INTERVIEWED: [REDACTED]

PLACE OF INTERVIEW: ATTORNEY GENERAL'S OFFICE

DATE: JULY 26, 2002

PERSONS INTERVIEWING: DETECTIVE PETER FAVREAU 
AG INVESTIGATOR ALLISON P. VACHON

RE: FATHER GERALD CHALIFOUR

PF Okay. The date is July 26th, 2002. Um --

AV 944.

PF It's actually 944 a.m. We're at the Attorney General's Office. I'm Detective Peter Favreau of the Manchester, New Hampshire Police Department. I'm with Attorney General's Office Investigator Allison Vachon as well as [REDACTED]. Um, we're speaking with [REDACTED] this morning um, about abuses that ah, he suffered at the hands of a Father Gerald Chalifour ah, back in the late 60s early 70s um, and without ah, going into to much further detail, um, [REDACTED] I'm gonna let you do most of the talking and ask you to start from the beginning um, and, and work your way toward the present date.

[REDACTED] Um, the best of my recollection is um, the first abuse occurred in 63 to 64. Um, the reason I believe it occurred at that time is ah, I was born on [REDACTED] so at that time, what they did, is even those I was born in [REDACTED] I was put in the same grade with everybody else so what I remember is just um, first, a few remembrances was that I was [REDACTED] in comparison to my classmates, etc., you know, I was probably the [REDACTED] I mean the [REDACTED], um, and um, and to give a first memory that I have is um, happened at the rectory in Suncook ah, at St. John the Baptist, um, ah, he, I believe, lived on the second floor ah, he had an office and he had his bedroom and then the bathroom was on the ah, to the side. Ah, he had a regular bed and then he had a um, a couch but it was just kind of on, it was like a small flat bed. Um, and I remember the beginning what would happen is that I would give him ah, he would ask me, he would pull his shirt off and ask me to give him back rubs with rubbing alcohol. I remember specifically doing that. I also have a remembrance of doing that on a number of occasions. Um, then I remember at one occasion um, that he pulled his ah, pants down to maybe about a third of the way down his rear end in terms of the massage or whatever the thing

included rubbing alcohol in that area. Um, one thing I just remember, he had a mole on his back ah, I remember that at that time. Um, then I just remember the next, the next memory I have is, and then again, that's why I feel it it was occurred and ah, 63, 64 area was um, I ended up going in the bathroom, on a different occasion, and ah, I took my clothes off, I came back and I wore, I had my white tee shirt and my white underwear and ah, he was on the bed. Again, I don't remember if he was laying on his stomach or whether he was on his back, but I remember sitting on top of him so again, I don't know if I was on his rear end or on top of him. I just remember sitting up in the position. I don't remember that, that, what happened, but I mean, that memory is there and ah, I can picture again, the ah, the bathroom because it had pink tile I remember that to this day. Um, after that, I don't have many memories um, of what happened, whether I repressed them or ah, what, I'm not sure. Um, the next memory ah, was probably I was 14, 15, so that time I was between 11 ½ and 12 ½ when it first started. Um, I was about 14, 14 to 15, I remember we were at um, Northwood Lake and ah, there was a parishoner and he, he was using the accommodations and other people, I think, were there ah, I don't know, ah, other adults were there or ah, other kids, altar boys or whatever. 'Cause one of the camps was ah, the altar boys (unintelligible) and it was a small room and there were two beds and um, I remember ah, I was in, in his bed and ah, this was the first time that, you know, that the memory was very specific because he had me ah, masturbate him. And ah, and again what I remember is ah, you know, having the semen on my hand and ah, just feeling at that time again, that his genital was seemed to be so large.

PF

Okay.

When that happened, I went to a near by bed which is a few feet away and ah, he remained in his. Ah, again, just at that time I just felt ah, well, (unintelligible) dirty or shame or whatever, that kind of thing. Um, the last specific memory I have is um, by this time I was over 16 because I'd got my driver's license ah, [REDACTED] ah, 67, yeah 67, so I would, probably got my license in early 68, but I got it real quick after my 16th birthday so ah, two other ah, people who were from the parish, whatever, my, you know, a year younger than myself, um, ah, I'm thinkin' I know who they are, they came down with me, so we drove down to, at that time, he was stationed at um, I believe the name of the parish was St. Kathryn's in Hudson, ah, which was a new parish at the time and he was the pastor there. Ah, so I went down, he had just moved there. Um, and ah, so it was kind of in, in a transition so the other two boys slept in a, it was almost like I'm tryin' to think of a sliding doors, heavy wooden sliding doors so they were sleeping on either couch or a different bed or something, pull out bed or something in one room and I was in the big bed with him. Ah, and ah, and then he started, you know, making his advances, whatever, he's attempted or, he might have succeeded I believe in terms of kissing on the lips and trying to ah, french kiss me and at that time I

just, you know, I, I fought it and ah, when he said don't fight me, and then I just resisted, he stopped. Um, as far as other memories um, ah, again, I can't say any factual things but I mean I just um, know that part of the whole thing is that we went on many trips. Ah, all the altar boys in groups and ah, that kind of thing and I was within the inner circle of ah, special altar boys or whatever. Um, and um, but I don't remember any specific acts but I just have remembrances of Moody Beach, ah, is it Moody Beach in Maine, I think. And, I just remember being in a room, I don't even know if I was with him or not. Then there was another room on, which was someplace in New Hampshire, a lake, not sure where it was so that would have been 67. And again, the reason I remember that the ah, not being a Red Sox fan, but that's the year the Red Sox were going for the pennant, so I (laughter) remember following that. But I remember also that we were in the same room, a large room on the second floor, I believe and just ah, just having feelings of there's something just not right here but, again, I don't have any remembrances of touching me or my touching him or anything like that. Um, those were the kind of things. When I was 16 and a quarter, it was March. The reason why I remember it happened in March of 68 is because it was the time of the ah, ah, and I had checked this a couple of years ago and I forgot the name of the show but there was a, I believe alleged spy ship, whatever, in North, that was taken over by North Korea. It wasn't (unintelligible) but it was a different name and I forgot what the name is so, when I was in Hudson, the story was on TV so that's why I remember very specifically March of 68 was the last sexual contact I had with him. Um, and then um, about a month later, a couple of months later, two months later, someone from the parish was in seminary, was 3 years older, who was like an older brother to me almost, ah, so I saw him. And I picked him up one night and I had to pick up my father because he was working [REDACTED], and he was working overtime so it was about 9 o'clock at night. So I picked him up and we were talking and at that time I just said something to him about what had happened and he told me, he goes, he said you just need to, because he was 3 years older than me so he said, you know, you need to stay away from him, um, that he had done the same to me. And um, and I needed to hear that because now, that is, ah, you know, I had, as, as time grew on, when I was 15, 16, I knew there was something that was wrong, that there wasn't right about this ah, but again, having no sex education ah, I grew up in typical, at that time, probably French Canadian family where sex was not talked about and sex was kinda frowned on ah, and ah, ah, you know, and, and then just a side line for me how I coped with it at that time was I ah, I compartmentalized my life. Ah, this was going on, hmmm, then I had the teaching sexual things were wrong and basically at that time I, ah, never officially diagnosed because a lot of people don't like to diagnose things but, I mean, I know I had really scrupilosity OCD and that's how I coped with things so therefore as for me ah, what I would do is, my attempt to control what was going on is ah, was to focus on the obsessions and rituals and that prevented me from having to deal with things but I also remember is um, ah, hmmm, for

example, the Catholic faith as in the Jewish faith whatever is, you don't use the name of the Lord in vain, you don't use God's name in vain. Okay so, for me at that time, what I had done was to think, as soon as I thought of the word God, then I committed a mortal sin. And what I would do, is, I would have a check list and I would, every time I had the thought, I thought I'd said it so therefore I would say, okay, 450 times in 7 days. I did the same thing with sexual thoughts is, they weren't sexual in a sense so, aro-, arousal or anything, but I thought, and again, for whatever reason. I'd been heterosexual all my life, fantasies had been that, that's not right or wrong, that's who I am. Um, but as soon as I thought of a boy, then that to me was an impure thought, it was a mortal sin. So what I ended up doing was I would go to confession, like, a couple of times a day. So I'd go in at 10 o'clock in the morning to confess, you know, 1,100 impure thoughts and (unintelligible) as with everything, you know, a little humor in it, so I would eventually I said. So I'd go at 10 and also by 2 o'clock, you know, the numbers were still up there so I'd ended up doing, is going to a, to confession, priest that didn't speak French so (laughter). But again, it was kinda humorous but again, it was how I dealt with, I was embarrassed about that too, you know what I'm sayin'. What am I doing, you know, so that's how I got through and I think because of that I, whether I repressed the memories or not, I, I have a feeling that I did but ah, those, those were specific things that I remember about that. And again that turning point was when I was 16 and 3 months or whatever um, conversation with this individual that's why it stopped.

PF Can I ah, just take you back real quick.

Yes.

PF (unintelligible) Maybe just a little family background and ah, how you came to know Father Chalifour and, and that kind of stuff.

Okay. We ah, again Suncook's a very small town ah, when I was goin' to school ah, throughout the 8th grade, you know, so from [redacted] I started [redacted] through [redacted] graduated in [redacted] from 8th grade ah, even by [redacted] a lot of us, the ah, the services and everything else were still in French, okay. Gradually English was kind of taking over but, you know, like my parents first language is basically French and that was not unusual in that community. Our classes would be in the morning, would be, everything would be in French and classes in the afternoon in English. So, that's kind of, and religious ah, and the sisters of Holy Cross were there ah, again, for me it was a very ah, you know, good experience whatever. Very religious, what I ended up doing is a lot of the services during school time and after school time was connected to the church um, all sorts of different societies for all sorts of different age groups and obviously for us was, you know, the altar boys were, were a big, was a big thing, considered a privilege. Um, so that's how I, and that's why I'm not sure

when he came in but that's why I think he came in 62, 63. Um, and then um, ah, and I must have become an altar boy during that time. And ah, so there was a, and again, not unusual for boys at that time was, either you wanted to go Notre Dame to play for the Fighting Irish in Football or you, even though it was Fighting Irish, it was, Notre Dame was French (laughter) or become a priest or both. Ah, so, like I, I went and through some pictures whatever and ah, everybody is dressed like a priest and again, it was a very ah, um, you know, not only in this case but other cases in terms of other priests would have been very ah, very helpful with family and ah, had a good reputation and ah, and um, so that's kinda the context you know. My family was a typical family and again, I know a lot of the abuse ah, sometimes comes from families that are very dysfunctional and that's understandable but the families that I know, the people in Suncook that were abused were basically healthy, supportive families, you know, have we all had our little issues and things but it wasn't like running from the family to there was, the family was happy because you were connected with the church. Ah, doing things in the church, for the church so it was kinda seen as an honor.

PF

Um, when you first got to know Father Chalifour, was he friendly with you because you were an altar boy or did he get to know your family first or, do you remember how that came about?

All I know is that everyone, a year or two before, and again this is just a hunch, but I think people would become like an altar boy like usually in 4th grade or whatever. For whatever reason, and I'm not sure why but the priest who was there before and I was not able to ah, I don't know if I had a tough time with the prayers in Latin or whatever it was um but, he told me I couldn't be an altar boy. So, and that was a big, you know, disappointment, you know, um, so when Father Chalifour came I think I re-applied which was like maybe a year later or whatever and um, so I think that was, see I don't think he contacted my family first. But again, it's, it's such a small community and then again, you know, so like besides Sunday church or mass, I mean, everything was there. The cub scouts were there, the boy scouts were there, which everybody belonged and I belonged to also and so, even though, so there were so many things going on so there was like, always some kind of contact, you know. I think when, um, when I started forming a relationship with him then he got a little bit closer to my family. But, or you know, he might come by or if he came to pick me up he would see my family and talk to them and that kind of thing but it was never, anything where my parents socialized with him ah, that kind of thing.

PF

Okay, um the first incident that you described for me, how old do you think you were?

My guess is that I was 11 ½.

PF 11 ½?

█ 12 ½ max.

PF Now do you remember how that came about? How you came to be in --

█ We were um, he just brought me upstairs. Um, and again, I don't know how I got into that room, whether. You know, there's a lot of times, as the years went by, we'd be playing cards, you know, with another priest or, or ah, other altar boys and again, the altar boys would range in age from again, from my age to 15, 16, okay, or even ah, some were going to the seminary, 18, 19, 20 so it was kind of ah, ah, so you'd be often times with people who might be 2, 3 years old than you. Okay, so ah, so that we would get into his office. Sometimes I remember doing like, mailing things for him, whether I was doing them at age 11 ½, that I don't know but, ah, again, I just presume he just asked me to go in and ah, and again, that's, you know, all I remember is like, I got up there some how and I remember the couch, I remember the shirt, but not, not much more than that.

AV █ After the abuse would take place, like that first time, was there in any discussion of it with him? Did he say anything to you, did you say anything to him?

█ Not (unintelligible)

AV Okay.

█ You know, I doubt it very much and I don't think ah, and again, the other thing, which gives me an insight into ah, into how his style was, when I talked to somebody else um, about what had happened. Ah, I think his thing, his MO was, included his, for his, in his mind, he had separated, as long as boy, teenage boy, whatever, doesn't have arousal or doesn't come then it's not sinful. I mean that's, that's theoretical, okay. But the reason I say that is because someone had mentioned to me is when he was in a situation with him, he started getting aroused, and again, this hearsay but, but he had said to ah, to this person, ah, don't, you know, he didn't say don't come but he said you know, don't spill or something like that so again, I think for him that's how he had compartmentalized this, this stuff, okay. Again, just hearsay ah, um, again, someone had told me ah, he probably had been abused himself which doesn't justify anything but I (unintelligible) because, you know, he had values, he had um, in every other area ah, you know, ah, the only question I had to him, and again, looking at him, coming from the counseling perspective, too, he didn't seem to have, in retrospect, an ability to be able to have adult relationships, you know. You know, because most priest, I mean being a priest in the past have friends or other priests in healthy, adult relationships and his were professional ah, he didn't seem to have any, any

other priest friends which is very unusual. But ah, I forgot what the question was but in terms of something tangible so he wouldn't say anything to me afterwards or ah, except for those last.

AV

Right. So he didn't try to silence you or don't tell anyone, anything like that.

No, no. And he never, he never was, and again, I don't remember, he never sodomized me in my remembrance. He never was violent, ah, you know the closest would be when he said, you know, that last incident was, you know, don't fight me, whatever, but as soon as I put up ah, a wall or whatever, he stopped.

PF

And even the last time he didn't say anything after?

No.

PF

Okay. How ah, how was your relationship with him after that last time? Did you have one or?

Ah, yeah, I mean, it's ah, you know, ah, you know and again, I thought about this, I hadn't thought about this in many years and also I just, ah, it is just quaint, peculiar is ah, at that time, still, it was the early mid 60s whatever, mid 60s, it was still not unusual for young boys or men, whatever, 14, 15, you know, at that time to go into the seminary, high school seminary, okay. It's unheard of now but I mean, it was very common and I was, that's what I wanted to do. And he gave me a book to read about the seminary and 'cause he says, you know, I think you really should, you know, go to Bishop Brady, go to high school, date, that kind of thing. And it manages fine. That's, which was good advice, okay, but it was strange, I mean, like, what was going on. So after that, I probably um, had minimal contact with him. I don't think I, after that time, I probably had um, couple years later ah, I was probably about 18, 19 um, ended up at Northwood at this camp again and ah, nothing happened. Ah, he didn't make any overtures, anything like that. Ah, and ah, so nothing occurred at that time. Ah, I felt the victim role very well because, and again, not knowing any better, I knew I wasn't gonna allow anything to happen but just the fact that I allowed myself to be in the circumstance where something could happen. But at that time, I was still connected to him in some way emotionally. Um, and then I saw him, probably in [redacted] and that's when, at that time, I was studying for the diocese throughout that time, [redacted] I took a leave of absence for a year at, I [redacted] for a year and then I entered to [redacted] community which is a ah, a religious community throughout the eastern United States and I, hmm, and when I did that, I went to see him again with a couple other people, I don't remember, I remember one, but there was a couple of us any way. But I went to see him and he was ah, in Farmington, was it Farmington, it's a little town, it's in New Hampshire, I'm trying to think of it, but any way ah, so I went to see him. He was pastor of that parish and

talked to him again at that time, he ah, you know, just talking about, he was opinion-- I mean, as the years go by, I realized he's very opinionated. That's probably why the friendships didn't develop with other adults and he just said, 'cause, you know, Diocesan priests are the ones that do the work, you know, the religious community is like cream on the cake. They're not really necessary and so (laughter) instead of being happy, but that's what he said. But any way, and then when I was a [REDACTED] I ended up, part of our training is that we would do these little, um, we'd go on retreat teams, whatever, so this is probably [REDACTED] I ended up in um, a parish in Manchester, I forget the name. Um, I think it's on Pine Street. Not St. George's but St. Ann's or something, St. Augustus. So I was there, and he just happened to be there and ah, and he was nice, he didn't say much and, one of the things that the, enjoyable things in the relationship part or, what made it interesting was that he did have ah, a good sense of humor with all of us ah, and we'd have like little nicknames and, and, and that kind of thing so as soon as he said something, I said, I came up with a response that he was familiar with and it was just like little French terms of like, you know, not, not vulgar terms but just ah, I can't think of anything in comparison in English but ah, but w would, so I said one, he said one so, I think we spoke for about 2 minutes. There were a lot of people of there and that was, I, afterwards I, if I had invited him to my ordination um, he didn't come. He sent me, you know, a gift ah, and then, was not in, I haven't been in contact with him basically, since 78 or 79.

PF

One more before we leave (unintelligible) can you go over certain, you touched on a situation when you were just over 16 years old, when you were having a conversation with somebody. Could you just go over that a little bit more and ah, I, I kinda of missed it a little bit. How that came about.

[REDACTED] Okay. Okay. It was, I was, well, I was in high school so I mean, I was living in Suncook at the time. I, and again, just had gotten my license so my father was working [REDACTED] and ah, and so he was working late at night, which was unusual. Um, and ah, so what I did is, this friend of mine, who was 3 years older than me, ah, was on a ah, vacation from the seminary and ah, so we had spent time, we had worked together at [REDACTED] and all this and I had stayed in contact with him, you know, by letter and ah, he was always a very, very supportive person. So ah, so I think what happened, he had come over to my house just to see me and my mother and that, you know, so wow, geez, I've got go pick up my father, so I said do you wanna come for the ride and he said yeah, so then we were waiting about 15 minutes, whatever, my father was, God's purpose or whatever but any way, he wasn't coming out as soon as he was suppose to and so therefore, that's when I just, I got courage or whatever, but I just said is, you know, indirectly, I said, something's going on and ah, I said, this is what happened and he said, what happened and you know, so he kinda pulled it out and ah, and that's when he tells me, he says, you know, I

don't know if he used the word abuse but he says that's not, that's not right, that ah, he had gone through something similar with him ah, as far as being abused, ah, that he had spoken to, at some time period, I don't know when, um, maybe when he began at seminary, whatever, to a priest or ah, something like that. A priest told him that was wrong and, you know, and that he needed to maintain his distance from him. Ah, not that, what this guy did, but just, what the priest had done to him, you know, so um, so he told me he says just ah, just don't put yourself into the situation where you'd be with him, you know, and ah, to ah, you did the right thing, etc. Um, it would, that's again, when it started to stop.

PF Would you be ah, inclined to ah, tell us who that was? Or would you rather not?

[REDACTED] You, um, you've gotten all the records. (Laughter). No, when the diocese had to give you the records, or you don't know --

PF I don't know if I have 'em all.

AV Right.

PF That's the problem.

[REDACTED] Okay. All right.

PF It's, it's okay.

[REDACTED] Yeah.

PF You don't have to tell us.

[REDACTED] No.

AV Either that or you could reach out to that person if they want to reach out to us, they can.

[REDACTED] Okay. Yeah, probably.

PF Let me ask you this then, um, did that person say that he had suffered his abuse from Father Chalifour?

[REDACTED] Yes.

PF Okay.

[REDACTED] Yeah. When he was (unintelligible) years old.

PF And that he had spoken to --

Somebody when he was in seminary.

PF When he became a priest?

Yeah. In the seminary. So you do on to, 17, 18, whatever, he went to college. College seminary and spoke with somebody ah, and they had told him that ah -

PF What year would that have been?

That would have been, I was 16, uh, 68, so it would have been around spring of 68.

PF Now, where were you going to school at the time?

Ah, Bishop Brady.

PF Okay. Allison, do you have anything to ask?

AV Yeah, not in, in that area.

PF If you want, we'll start at that, following that conversation and you can move us on to what happened to you personally from then on.

I mean like, the impact or?

PF Ah, impact, ah, where you went to school, what, what you did next. Um, how you got into [redacted] and, and that sort of thing.

AV And then, and then from there um, going on to first reporting to the diocese.

Diocese.

AV How that correspondence occurred.

Okay. Yeah. Ah, hmmm, yeah, I mean, I think the impact for me was ah, you know, I went into this after, high school, graduated [redacted] from Bishop Brady. Um, I went to the seminary um, for a 5 year program which was a ah, actually I went to school for 2 years at the seminary in [redacted] and then I ended up getting a scholarship to [redacted] University so I was there for 3 years in Washington, D.C. [redacted] And um, you know, I think the impact for me was, I mean, the ah, sexual stuff has been there all my life. The rituals have been there all my life. I obviously, you know, I'm dealing with them much more effectively but um, it's always been there. Um, ah, in terms of my own sexuality, I ah, ah, I felt there was always something that was, you know, dirty or wrong and ah, ah, but I felt a call to the priesthood. I felt a call to ah, serve [redacted] Ah, and ironically, the

priest, Father Chalifour had an excellent role model in terms of how to be there for people, how to do things, okay, so I mean,

END OF SIDE A

And so I um, again, I took some time off to think about it. For that year, I dated a little bit. Ah, when I was [REDACTED] then I decided to go back into seminary and I looked at different communities and I looked at um, the [REDACTED] and they were basically a teaching community um, and I felt a call to that. So I went to school, ah, again, the ah, but I knew there something that was wrong, but again, because at the time, you know, everything, you know, legal field, priesthood field, theological field, counseling field hadn't done much to be able to stop him so therefore, I think, it's nothing, you know, and I remember, I remember this, in 78 feeling ah, somewhat suicidal and I wasn't at that time, connected to the abuse ah, but I, but now I think it was. But so I, I went to a psychiatrist and I remember going to a psychiatrist and the order, you know, said, you know, go ahead, take the help that you need and whatever and I just remember, so after a few sessions um, I just mentioned to him, I said, you know, I said um, one of the things is I was sexually abused and the conversation, I don't think, lasted 10 minutes. Probably lasted about 5. And he said two things. Um, I think it's sign of the time. He goes, he says, you don't have to worry because he says, you're not a boy any more. That was his conclusion, okay, and the second thing was, hmmm, he said, well, you know, you had to have an or-, and that was his way of doing things, he was very direct, and he says, you had to have an orgasm because I mean, you were on top of him. (Laughter) And that was it. Okay? So, I got the message, I perceived was, not to blame him because that was a sign of the times. 'Cause it's not an issue here, okay. (Laughter). So struggling with my own intimacy and again, you know, my heterosexuality, and, and I just said, well, you know but I feel (unintelligible) um, um, during that time, I think it was about 75, before I dated this woman who is my present wife a few times, whatever, and we just kinda went our own ways, no particular reason, whatever. And then ah, so I was [REDACTED] um, and then I was ah, [REDACTED] whatever and ah, but even then I know that when I would do things like marriage preparation or that kind of thing, I think one of the things, I'd become homophobic because of this. And part of the homophobia was getting part of my issue, part of it is, when I was in the seminary, ah, I saw things, and over the years my naivete went out the window and my suspicions grew. I had no proof of things but whenever I would see, you know, I could see, I could see somebody, you know, like a baseball coach with a kid and not have any problems with that, okay, with a boy. But then if I saw a particular coach, whatever, but it's just an instinct in me or if I saw a seminarian or a deacon with a young boy's who's 13 or 14 at the seminary, I just, you know, but again, I just kept it to myself because I says (unintelligible) so it was always part of me. So in, in, in [REDACTED] I remember giving a workshop for marriage

preparation in the parish. Again, just people preparing for marriage, whatever, most of them in their 20s. Ah, thank you, and then ah, and I mentioned at that time, I just said, you know I says, you know, you're talking about sexuality you might say is, what's a priest talking, and they would have all types of different speakers, lay people and everything else, married couples and I would say, you might wonder why priest is talking about sexuality but I says, I'll give you (unintelligible) one of them is, if you've had issues in the past, you do need to deal with them. And I said, for example, if someone's been sexually assaulted or abused and I, you know, I said very briefly, I'd been abused as a child, friend of the family, whatever, had an impact on me (unintelligible) you know, so I mean, I knew something was going on, okay. And then, so I get a call, shortly thereafter from a woman and she says ah, can you speak to ah, we're having a meeting, Overeaters Anonymous, whatever, and we need some speakers, whatever, and they said the spot so I said okay. So, I mean, that was my cry in a sense that saying there's something inside me, you know, and I gave a talk and ironically, there must have been 60, 70 people and there were 3 of us that were there, 2 other women and myself. And they weren't abused by priests um, so I must have said that I was abused by a priest 'cause a woman comes over, she's probably 45 or 50, and she says, you know, my son was being, is or was abused by a priest. And I just, and I don't remember what the conversation was. I just says take care of him, protect him. And by this time he was 17, 18 or whatever. So I mean, it was always inside me, okay. Ah, the other part is that during that time um, I started drinking, um, I know it was self-medication. Um, did I consider myself alcoholic, yes. I don't have any reservations about that. Um, but it was my binge drinking because again, ah, part of being obsessive compulsive is you won't, you try to organize everything so what I would do is if I'd know I'd be off for 3 days, that's when I'd go on my bender, okay. Um, I thank God that I, you know, a couple of times I know I drove. I wasn't highly intoxicated but I certainly was above .08. Thank God I never hurt anybody but myself but, I knew something, my drinking period was relatively short, 82 to 85. Um, but I knew I, I needed to stop that. But one time when I was drinking is when I really became suicidal. And ah, I, and I wrote everything down and when people drink or use, the truth often comes out and I just, um and I just remember, and I still have that thing to this day, you know, and I read it and part of it's like, the abuse and, and how it affected my self-esteem and I felt like a piece of shit and thought there was something wrong with me and that I was an awful person and all this other stuff and um, so shortly thereafter I um, that's the closest I ever came to committing suicide. But I was, you know, I was in the rectory and I was a couple floors up and my cement thing (unintelligible) hit the bottom and whether that would have done it or not, I don't know, but for whatever reason I ah, I didn't. Um, so within a year, I went into recovery. Been in recovery since September of 85. Um, but by that time, as they say in 12 steps is, I made no major decisions for a year. And then I just looked up and said, you know, I can't stay. Okay. I reconnected with my

present wife and ah, that was part of the decision, too. And ah, so I left in [REDACTED] Um, so, I mean, through a process of ah, counseling, whatever, I started coming to terms with it um, 91 was ah, with the Father Porter thing started, and that's where my dates are a little bit confused. I have to check in terms of when I got in contact with the diocese but um, hmm, during that time, about, it's 91 to 94, I think, it's not even to 93, if you have the ah, and I can, can get that date, I have it in a security box at home. But the date of the settlement ah, for my settlement with Father Chalifour whatever my financial one, whatever date that is, that's during that span of time. So 91 is when this was happening. I, I got connected with a therapist who dealt specifically with sexual abuse um, did a lot of stuff with victims of, of priestly abuse. So I was with him for 3, 4 years. Again, he was very good, allowed me, and again, this was the first confirmation or affirmation that what I experienced was one of the things that needed to be dealt with. Ah, so I um, part of my thing was, I said well, let me start looking ah, at options. So then I started, so I got in contact with um, [REDACTED] um, actually at first, I think, see and this is where I'm a little bit confused, the person I spoke with, I'll give you his first name. His first name is [REDACTED] okay., the guy who told me to stop, okay.

PF

Hmm umm.

AV

Right.

[REDACTED] I spoke with him, you know, at that time, and then um, I believe, I just wanted a (unintelligible) admission of how many people were abused, who was abused, what happened to them, that kind of thing. I believe I contacted him. I mean, there's a chance he might have contacted me but I think I'm the one who took the initiative and contacted him. Um, and I spoke with him um, met with him, you know, a few times, whatever. Ah, strike that. I got married in [REDACTED] and ah, (unintelligible) no children, which again, I directly relate to the abuse because my fear was I didn't want to bring a child into this world that was, you know, when I got married I was [REDACTED] yeah, [REDACTED] Ah, and my wife wanted a child and by the time, 95, 96 came, I was put together, she felt that because of the age factor that she didn't want to (unintelligible) but that's ah, that's a loss I deal with. Um, so, [REDACTED] so I contacted [REDACTED] um, I sent a letter to another person who I thought, 15 years back, late 70s, mid 70s, late 70s, had mentioned that he had been, either, that Father Chalifour had exposed himself or that he was touched by him or there was an overture. When I made contact with him, he denied all that. So again whether, I can just, I can, I can almost picture the conversation, but that's where he was at. Um, I sent a letter to another person um, [REDACTED] sent it to the family and I, whether it was opened by the family or whether he never got it, again I mean, there's probably 10 kids, my suspicion was that there was probably 5 to 10 people that I had a highly big suspicion that he had abused. Why, only because they were part of the inner circle. Okay? But I have no proof. Um, so I wrote to him. Um,

because to me, out of everybody he was the one that probably would have never responded. Um, um, I um, who else did I contact? Okay, then I made a call and this is where, you know, as [REDACTED] or whatever, [REDACTED] makes me proud cause I think there's a lot of priests out there who ah, are as upset with everything that's occurred and so there's kind of like, so I approached a couple priests, one priest, and I said ah, where's this other priest (cough) located. I need to talk to, you know, I told him why and I said I'd like to talk to him about that. So he said ah, I haven't spoken to him in a number of years but he said, I'll, I'll give him a call and see if he wants to connect with you. So I connected with him, 'cause he was part, he wasn't really part of the inner circle, but he, nothing, you know, so I met with him, and he said no, nothing happened to him because Father Chalifour didn't really like him too much. He had a, he had a strong personality also, okay? And that kind of thing, but he said, I knew something, well, I didn't know, he said, he had suspicions, okay, he had suspicions when we were, this guy was 2 years older, he goes, there was a couple of us at CYO that thought that something was going on but we didn't have any, any information. So he wasn't abused. Um, but then I contacted another priest and what he told me was um, and this is what scared me for, or whatever, or created concerns that the abuse might have been wider than we thought. Ah, he named his brother, and this is a priest telling me that his brother had been abused by Chalifour, okay, so again, it's hearsay, it's indirect. Um, and he said what happened, they were having conversation one night, his mother was there, he was there, and his brother was there and his brother had been drinking. And just blurted out, you know, fuck Chalifour or whatever, that he'd been abused by him. The reason I was concerned was that, and again, this could be mis-, not mis-information but he, he wasn't part of the inner circle, when I came into it, which was relatively shortly after Chalifour came in. Um, but again, it might have been, he might have been an altar boy and, but he must have dropped out or whatever, okay. So, um, I wasn't able to get in touch with him, okay. Um, and then this priest, and that's where it gets difficult is, this priest told me he had been abused, but not by Chalifour but by another priest so ah, and that he knew another, one of his friends had been abused by him. Um, so, I just continue on my search and I think, and I and that kind of stuff so I know of myself, and then I contacted with [REDACTED] I met with. Again, I don't know, you know, I sent him a letter, he contacted me. We met once, um, at the mall, um, you know, ah, not that I found any consolation but I remember one of the things he said. And I don't even think I said anything at the time but afterwards 'cause you know, he says, when, he says I always wondered why a number of things, but he says, I always wondered why I'd be in an office like this and start counting the holes in the, the obsession and stuff, you know. Um, and I said, well, okay. Um, so we spoke. Um, I think I had told him at that time that I had met with the diocese, that I felt comfortable with how they had handled it. Um, and he said that, you know, he would contact me and that he'd probably being going civilly, you know, whatever, at that time, okay, that his lawyer might contact,

whatever. That's the last I've had any contact with him. So again, the year, it's 91 to 94, whatever that period of time is. You know, it all occurred before the summer, before, like, close to the summer. Um, I mean I ah, you know, I've gone through pictures, and again I, I just you know, I just feel there are more, more victims but. So I decided to um, go to the diocese and I said, so, and at that time I wanted to inform them what had happened. Um, I didn't go into details, I didn't tell them all the specifics. I just said I'd been sexually abused so I didn't, I don't think I gave them any specific information other than it happened in Suncook, it happened for a number of years, over a period of years, whatever. And ah, and at that time they told me that, um, that that, one previous report and, and I met with um, at the time it was Monsignor Christian and ah, yeah, it had to be, it had to be that. I'm trying to say mine was the first report, but I don't think so. The reason I say I don't think I was the first because they showed me, I think Christian showed me part of the report from the treatment that he had gone to. Okay? Um, which I didn't feel he needed to show me that but I felt um, I don't know what the word is but I'm, not happy, but that he had done something like that. That he showed me the report, that he wanted to treat me, and he felt that he wasn't a threat. That he had been told if he abuse, abuses once more that he would be, you know, defrocked, or whatever word was used. Um, and, the psychiatric report just said he was considered to be heterosexual which is not unusual, and um, he went through a period of time that he had not done this in I don't know how many years but a number of years, okay. So ah, you know, I did tell them that ah, I ah, I, you know, I said that I knew of two others, okay. I might have given them [REDACTED] name, [REDACTED] name. I might have, but I said that, you know, I know for a fact there are two others. But at that time he said, he, well, everybody what they need to do. Um, but I knew that civilly, I didn't want to do anything civilly because again, and people have that right, but I felt it was like suing my family. You know, and I said, you know, I just can't so, I, I said I just can't so I um, I told them, I said, well I told them, I think we need to reimburse for counseling and for basic, for counseling and for whatever. So either the amount was, I think it was 15, again, I have to see if it was 15 or 20. So um, he said, well I'll get back to you, I so he got back to me. Ah, said he was willing to do something, so we worked out the agreement. I signed it, my wife signed it obviously Father Chalifour signed it. Throughout my process, I felt, and I can only speak for myself, that Monsignor Christian was very compassionate, caring, he did not say oh no it didn't happen or, you know, or was it that bad or, basically he said, you know, whatever, I don't know what word he used, terrible or, or that it happens so ah, there was no condemnation, no, no reprisals, no, ah, whatever. And ah, when I, you know, when I spoke with him (unintelligible) the other part is, I said, well, you know, I says (unintelligible) seek to be laicized as a priest 'cause I think I am in no man's land here in terms of, I mean, I still go to church and I couldn't stop, but I mean ah, I am out of grace with the church and my family, and it's a big struggle with my parents and all this because I got married, married outside of

the church and ah, so I said, you know, putting my documentation together and ah, everything else I have to go through, the coronal process which is, ah, complicated as the civil process is the criminal process. So I get my lawyer, church lawyer, whatever and all this other stuff so I said, so he wrote a statement that said, you know, I'd been abused, you know, whatever. Um, which he didn't have to state that or whatever and he encouraged me, he goes, he says, you know, well and Monsignor Christian has always been like this, not that I knew him very well before, but just what I read, he says you know, he says you know, we don't know where things are going, but he said, with the church is, ah, you know, there are certain, how did he put it. He put it good, he says, you know, even though um, you're no longer an active priest he said, there's a lot of places and different diocese that they allow you to do certain things, okay. Probably wouldn't want to be quoted on this (laughter) legally or whatever, coronically you might not be able to but he goes, he says, you know, it's kind of flexible and you know, and he goes, he says, I hope that works out for you, he says, who knows, eventually maybe there'd be a married priesthood so I mean, the whole experience was for me, a very positive one. Um, at the end of it all, I felt like I still do to this day, that it allowed me to ah, to forgive ah, ah, Father Chalifour. Ah, I also spoke with Monsignor Christian, I said, you know, ah, I said, I don't foresee this happening, but I said, if I want to get in contact with him, I said ah, how would I do that? And he says, well, I said, do you think he would wanna get in contact with me and he says, I don't know. He says, if you decide that, just go through me and I will touch base with him and I would touch base with him and see. Ah, nothing's come of that but again, just that he offered that possibility if I ever chose to, you know, and ah, so, that's kinda where um, that ended. I mean, there was a confidentiality statement, obviously, ah, my wife signed it too. Um, that was the last contact I had with the diocese. Um, until recently. Um, and then um, when all this stuff started coming up in Jan- ah, January, February, March. Um, kinda reopened a lot of things in um, my life. And some of those issues, kind getting a few new memories here and there. Um, so then I ah, oh yeah, yeah, the night, and I don't know if it was in February, whatever that night that 14 names were released from the diocese of Manchester, those priests, um, came on and they didn't give the names of the priests, 'cause this was the Boston station, but then, my wife is, I'm computer illiterate, but my wife is very good at it so she went to the Union Leader and got the things and, my fir-, interesting my first reactions were ah, if he's, Father Chalifour, if he hasn't offended anybody during this time frame over the last 10 years, 15 years, (unintelligible) um, I said, if he did something, that's different but, just let it be. Ah, then when the days went on, I thought okay, what am I gonna do, am I gonna connect, contact, everything else and so I contacted a priest from the diocese and whom my wife knows and I just said ah, you know, I said, what's, was my name released or not. And I told him, I said, you know, I said, and ah, and this is kinda where I'm at, I'm kinda mixed up somewhere, but there is where I'm at, I said, (unintelligible) I knew the statutes of limitations was way gone but I said,

even if they were there, I said, I would, I would not choose, if there's no new cases, okay, then I would not, not seek criminal possibilities, even if they were available. Um, I said is, and this is the priest coming out of me says, all I felt, was I felt a deep sadness 'cause I know, then again, I don't know, but I think I know. He has no friends. He probably has one family member left, a sister, okay, I don't know if she's still alive. Ah, the last thing that he had was the priesthood and the last thing, and sometimes they allow people even if they're totally taken out of the ministry, they'll still be allowed to celebrate private mass okay. I think that's been taken away from him. Now, I thought about this. He has nothing in life. He has absolutely nothing in his, okay. And he's, I don't know, 77, 76, 78, whatever. Ah, and I just felt a deep sadness for that because I know since I lost that, but I've have a lot of other things that I can fall back on. So, and then I told um, ah, I said ah, you know, and I also said, you know, if he ah, if he dies, I would like you to inform me of this because I want to make a decision whether I would attend the funeral or not. So again, in terms of impact for-me um, I mean, from that angle is, ah, then, the old song from the 80s, Tainted Love. That's all I can think about is that. Whether he was capable of loving, I believe he was, but it was a perversion that was connected with it. But, you know, something that was there. And does he ever understand fully the repercussions of his actions? Probably to some degree but not totally (unintelligible). So I, I ah, I struggle personally, then again, you know, I could think about is, geez, do I want this guy in jail? I mean, if he hasn't done anything recently, definitely not. So I contact the diocese and I says, you know, the other part is I says is ah, I don't want my name, I don't want my name coming out and ah, so he said, well you'd have to check with ah, the chancellor on that and ah, so he called me back. Well, I called him and he told me, he said, you know, he says that, you know, at this time, you're name will not be given out, just the name of the priest offenders were given out. Um, so again, that part is, if they say that that's how I was, that's how I was. Because that's, that was my, my decision at the time um, as the weeks have gone by, you know, so when I got the call (unintelligible) maybe, go ahead, but if they say that they, you know, I asked them not to reveal the files, to give up the files, that's very true, very true.

AV

Was that a limited contact was all that, was it just a limited contact that you touched base with them to find out --

Yeah, very quickly, it was I came up on a Friday and I saw him and I ah, ah--

AV

Who is him?

Um, let's see, [REDACTED] Okay. And he's from originally, okay. And ah, so he says, I'll get you, I'll get a answer to, whatever. So he's like, I called, he gave me the answer. So that's, that's the last contact I had with the diocese.

PF Do you want to go?

AV I don't have a lot. Um, if you could just go way back, you talked about some various incidents between 11 ½, 12 ½, to 16 or 17. Do you have an idea about how many incidents of abuse took place, [REDACTED]

[REDACTED] Um, the ones that I remember, then again, this might count as one, I, I just remember there was more than once in terms of the backrubs that I remember very clearly. And I remember very clearly the one where he brought his shorts down, whatever, and I remember his crack, or whatever, and fondling in that area, not touching the genitals, no fondling there. So I remember that one, you know, the backrubs, I know a number of those. Whether anything happened, that I don't know. The one about his rear end that I remember clearly, the one being on the bed which would have been 12 or 13, ah, not even 13, not that late. 'Cause I (unintelligible) physically I'm small, I mean, I just remember that so clearly. Um, again, being on top of him and then the other two incidents that I remember very clearly was when we were at Northwood Lake and I ah, masturbated him in the bed. See, that kind of thing that I remember very clearly and ah, the last one was the ah, the one in ah, Hudson. I don't remember any others.

AV During any time did you report anything to the police? Any report filed?

[REDACTED] No um, the only time, no I never filed a report, but I remember during the span of '91 to '93 um, I just went to um, 'cause I know he was living in Manchester so I went to the Manchester Police. I just went in, you know, that's when they had the new police station so I hadn't been there in probably never been there.

AV Right.

[REDACTED] I probably go in and have all these, you know, windows, and everything else. So I said as, ah, I'd be interested in getting information in terms of filing ah, you know, charge or how would I go about that. And the woman was at the desk and said, well, you gotta do this and that. This is, like, you know, all of a sudden. And not that maybe she was having a bad day and I just wasn't in the mood (unintelligible) she wasn't particularly helpful. So I didn't do anything with that.

AV Nothing was actually filed? You'd gone there with the intent of trying to figure out what you might do or what your options were?

[REDACTED] Yeah.

AV As far as other victims, do you know of any other victims that may have reported abuse? You'd spoken about [REDACTED] and [REDACTED] and that you had

reached out to a handful of other people. Did you hear back from anyone else besides [REDACTED]

[REDACTED] No.

AV Okay.

[REDACTED] Except the ones that denied it.

AV Right. Okay. Is there some people you reached out to that you thought might have been victimized, you never either heard back --

[REDACTED] Yes.

AV -- or other people had gotten back to you and said it didn't happen.

[REDACTED] Yeah.

AV Okay. I'll read my notes real quick. When you had um, spoken with [REDACTED] you said you disclosed the abuse and um, do you know what year that was approximately?

[REDACTED] 68. The spring of 68. Shortly after the March incident.

END OF TAPE

PF Okay. This is the start of Tape 2. We'll continue where we left off.

AV Just a couple more questions, [REDACTED] When you had had some contact, you had some back and forth correspondence, it sounds like, with the diocese, how did you come up with um, compensation for counseling? Was it something you had said you needed or was it something the diocese recommended to you?

[REDACTED] Ah, I think I was just looking for um, for help in the counseling process, so I'm the one that suggested it. Um, and they asked me, ah, and I had told them specifically is that I didn't want to sue the diocese, again, because it was like suing my own family. Um, but I felt I wanted to get reimbursement or compensation from the person who did it and I felt, because in my heart, I felt that the church was not responsible. That it was this individual person who was responsible. So ah, so he asked me what I'm looking for and I said 15, 20, whatever and um, I might have said 15, whatever. And ah, so he said well ah, I'll speak to the person and ah, and the reason I knew I could go for that amount or whatever is, Father Chalifour had always been um, um, I'm not gonna say in the stock market, that kind of thing, but he, he'd always been well educated in the area of finances and that, had done some work, some (unintelligible) in terms of that. So I felt that he had the money to ah,

reimburse that amount and, again, I wasn't seeking to wipe out his fund, I was just seeking, and I knew that I knew this would make a small amount but not, you know.

AV So you specifically wanted it to come from Father Chalifour.

[REDACTED] Yes, that was my request.

AV And as far as the confidentiality agreement went, what was, what was that all about? What did that mean? Were you restricted or?

[REDACTED] Well, basically, I think, I'm gonna have to look at it but I think the agreement was that I would not ah, I would not speak out about the ah, about the abuse. Um, I could speak to who ever, I've already, who already knew and, in terms of counseling or in terms any of those things that I could, you know, use that, that support system. Um --

AV As far as disclosure um, can you just go over briefly with us, you mentioned a counselor and um, [REDACTED] and, were there, was there anyone else that you disclosed to, um?

[REDACTED] Yes. Back in 91 um, well yeah, a number of priests I've disclosed to. Friends, priest friends um, over the years. Some in more detail than others. 'Cause sometimes people would ask, you know, we wondered why you left and, you know, what it is and ah, so several priests, friends, and ah, who've all been very compassionate and understanding. Um, 1991, I went to the initial meeting of ah, (unintelligible) SNAP, S-N-A-P, which is Survivors Network for those Abused by Priests and ah, it's still goin' on strong now, much stronger now than ever.

AV So it's an organization?

[REDACTED] It's an organization that started in, probably were, meeting, first meeting was in Chicago in 1991, I remember and I went with my sister ah, [REDACTED]. She's always been very supportive and ah, so we went to the conference, workshop, whatever, and there were probably about 20 to 25 victims or people who'd been abused by priests. Um, including one other priest that was there. Um, so, um, um, so I was involved with them for, for a short period of time. Um, and then I kind of ah, and I think it's a, it can be a very helpful thing but eventually, through my own counseling process, I had to let go because I felt that, you know, the initial therapy, do you forgive your, your offender and ah, people can decide either way but I felt that, in living very much in the anger, I, I needed to get off the anger, anger kick for myself. And so I still receive their mailing periodically but not, I'm not connected to them in any formal way. So I went, you know, I did that. Um, my sister [REDACTED] in New Hampshire and I told her around 1990, 91, about this.

Um, and then um, I told my sister, my other sister who's married ah, older and um, I told her around that time I'd been abused but I didn't tell her by who. Ah, and I just said a family friend, or whatever, and ah, a friend of the family and um, because the reason is that her picture, she had been married by Chalifour, he witnessed the marriage so I didn't want to screw up her wedding pictures or whatever so, you know, a few months back, a couple months back, she said, you know, when it all came out, you know, she just wrote to me and said, you know, ah, you know, I know what's up. (Laughter).

AV

Right, right.

[REDACTED]

So since that time I've, you know, come out and said it, you know, who it was and that kind of thing so um, so besides the counseling, some immediate family, friends um, you know.

AV

And just two more quick questions. When you met with the diocese, you said something about um, that you were reaching out in regards to dispensation or laicization or.

[REDACTED]

Yeah.

AV

And that Christian wrote a letter?

[REDACTED]

A letter for me. Because basically what happens is, if you seek, you can't, if you leave the active ministry, for whatever reason, okay, you, what happens, you go on a leave of absence. They allow you to go on a leave of absence, okay. And you can do that for two years, three years, four years, okay. By 1990, I knew I wasn't gonna return so I told the order that I was not returning. So they have to make a formal statement that says your, the word they use is that you're read of the order. I guess, a technicality and then, well, emotionally, it's kind of a closing part for me, but necessary. So then what happens is that if you get married, you can't seek dispensation 'til you're married, okay. Because they're just not gonna grant it, 'cause there's always hope that you're gonna come back.

AV

Right.

[REDACTED]

Okay? [REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]

(unintelligible) theology, you have that mark on your soul and you have that, so no matter what you do, you always have that. And so therefore is, what you try to do is look for, you know, were you, whether it's maturity, were you psychologically free to make that decision when you decided [REDACTED]

[REDACTED]

So you have to get research, or all, right, so

basically I had my counselor write a report, okay, from Family Dynamics and from the abuse, okay, I had um, so when Monsignor Christian wrote a letter, he, that's kind of like evidential facts that I'd been abused so I wasn't just stating I was being abused but --

AV Right.

-- he said, yes, he was abused. You know, we know that for a fact. So when he gave that to me, and that was kind of a strong piece of factual evidence, 'cause Rome ah, well, I know priests in the last couple years, but they weren't, they don't give out the laicizations very often because the thing is if we become too flexible, then everybody's gonna leave.

AV Right.

Or, more people who leave won't return, so if we keep strong and, you know, with an iron fist, people are not gonna leave which is bullshit but (laughter) people are gonna leave any way so.

AV Would that be a document that you still have or that you might be able to provide to us?

I'd, I'd have to check.

AV Okay.

'Cause I know I'd forwarded that to ah, I know it's in Rome.

AV Okay. Not something that you held a copy?

I'd, I'd have to check to see --

AV Okay. That would be great.

-- whether I'd, but, but, you know.

AV And just one last question. In any of your um, contacts with the diocese, whether it be in person or writing or over the phone, was there anything else that you talked about, you know, what you wanted to see happen. Were you, you know, did you want anything to happen with Chalifour? Um, you talked a little bit about how um, he had, obviously had some therapy or some counseling or something like and you felt that that was um, good, but was there any other recommendations you were making or any other criteria that you placed or things that you wanted to see happen?

No, I just wanted to make sure that, you know, that, that he wasn't in the position where he would be abusing any kind of children, you know, and that

was my reason to tell them that. And to let them know what had happened because I didn't know if anybody had ever reported before.

AV When you had said that you didn't want him, um, around children or still in active ministry with youth, how was that responded to?

Well, what they had told me is that's when they gave me the information about the ah, the treatment um, that the diagnosis was that he was not considered, again, I'd have, in that I don't have the documents or whatever, but I mean, you know ah, I don't know what the official designation was but, you know, that he was a, diagnostically considered a pedophile or a phebophile or whatever and ah, but that he'd been told that if there was one more incident that he would be taken out of the priesthood, the ministry, you know.

AV Okay. So he left it with you as, this is where we're at and if it happens again, that he would be pulled out.

Yeah.

AV Okay.

PF I just have a couple and then we can wrap it up. Um, at the ah, when you signed the confident-, the confidentiality agreement, who was there? Do you remember?

I think just myself, my wife and Monsignor Christian.

PF Okay. No other priests or attorneys or anything like that?

Not that I know of.

PF Did you ever deal with the ah, attorney from the diocese?

No.

PF No. And ah, I think I just have one more. You mentioned that you had spoken with one ah, one of the other people that you had spoke with that possibly had been abused had mentioned that he'd been abused in Suncook but by a different priest. Did he say who that was?


Yes. I don't know if I feel, you know, well it's Father Roland Vayette.

PF Father Vayette?

That would have been the 70s. He's deceased.

AV He was at St. Jean the Baptist?

PF I think that's all I have. Um, do you have any questions or anything else that you want to ask us?

 No, not really. It's just it's um, it's, I know everybody does things differently, whatever emotion they go with but (unintelligible) I just feel pulled apart in many ways. You know, I feel pulled apart, that those things would be stopped. Feel pulled apart of, um, the church and, and, you know, in a sense am I betraying the church and I know intellectually I'm not but (unintelligible) it's there and um, but it's ah, it needs to be done.


AV We thank you for that. We thank you for taking the time to come and tell us what happened to you.

 Okay.

PF I'll turn off the tape. It's 1058 a.m.


END OF TAPE

Memorandum

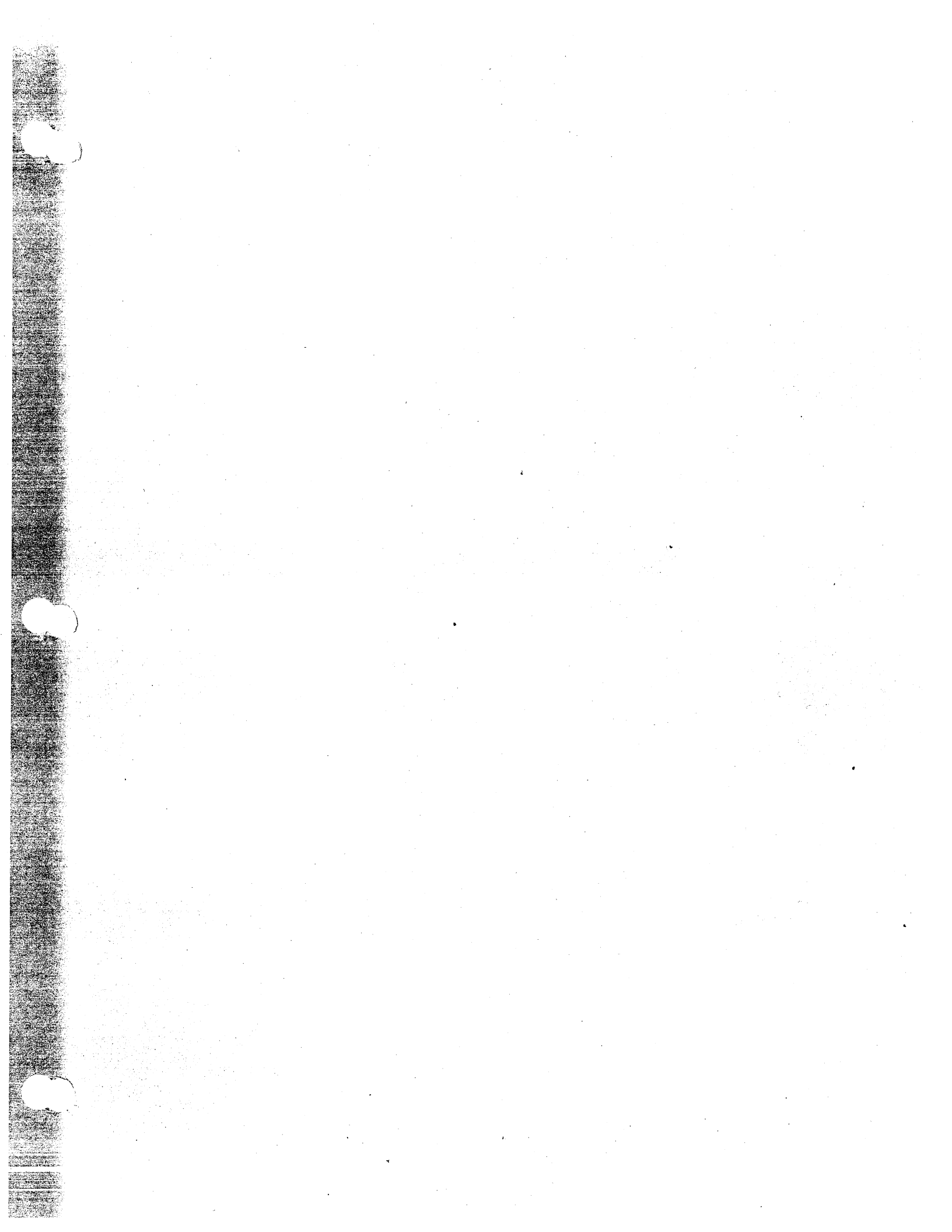
To: File (Gerald Chalifour)
From: Detective Peter Favreau; Manchester, NH PD 
Date: 07-30-02
Re: Nashua PD

On 07-30-02, I spoke with Detective Linnehan of the Nashua Police Department regarding Father Gerald Chalifour. I inquired as to whether or not the Nashua PD had any history of contacts with Father Chalifour dating back to the 1960's. I was advised that the Nashua Police Department has had no contacts with Chalifour during this or any other time period.

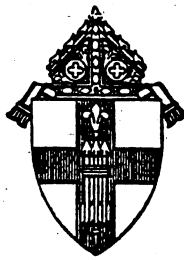
Memorandum

To: File (Gerald Chalifour)
From: Detective Peter Favreau; Manchester, NH PD 
Date: 07-30-02
Re: Farmington PD

On 07-30-02, I spoke with Detective Drury of the Farmington Police Department regarding Father Gerald Chalifour. I inquired as to whether or not the Farmington PD had any history of contacts with Father Chalifour dating back to the 1960's. I was advised that the Farmington Police Department has had no contacts with Chalifour during this or any other time period.



CHALIFOUR



P R O F E S S I O F I D E I

Ego Gerald F. Chalifour firma fide credo et profiteor omnia et singula quae continentur in Symbolo fidei, videlicet:

Credo in unum Deum Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium et in unum Dominum Iesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia saecula, Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri per quem omnia facta sunt qui propter nos homines et propter nostram salutem descendit de coelis, et incarnatus est de Spiritu Sancto, ex Maria Virgine, et homo factus est; crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est; et resurrexit tertia die secundum scripturas, et ascendit in coelum, sedet ad dexteram Patris, et iterum venturus est cum gloria iudicare vivos et mortuos, cuius regni non erit finis; et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur qui locutus est per Prophetas; et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum, et expecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.

Firmiter quoque amplector et retineo omnia et singula quae circa doctrinam de fide et moribus ab Ecclesia, sive solemniiudicio definita sive ordinario magisterio adserta ac declarata sunt, prout ab ipsa proponuntur, praesertim ea quae respiciunt mysterium sanctae Ecclesiae Christi, eiusque Sacramenta et Missae Sacrificium atque Primatum Romani Pontificis.

Haec omnia spondeo me fideliter, integre sincereque servaturum et inviolabiliter custoditurum, nunquam ab iis sive in docendo sive quomodolibet verbis scriptisque deflectendo.

Sic spondeo, sic iuro, sic me Deus adjuvet, et haec Sancta Dei Evangelia.

Gerald F. Chalifour

Pastor

St. Kathryn
Hudson, N. H.

Robert E. Mulvaney

Sept 30, 1968

February 11, 1964

Rev. Gerald F. Chalifour
St. John the Baptist Rectory
School Street
Suncook, N. H.

Dear Father Chalifour:

We have been asked for a ruling on the bill which you rendered to the Estate of the late Father J. F. Eugene Belanger for use of the rectory facilities at the time of his funeral. It apparently is in the amount of \$329.66. It includes such items as: Services of parish staff; use of rectory for the wake; telephone; lunch; room and board for family member; use of church for wake and funeral; packing and moving personal effects downstairs. It is extraordinary to present such a request for payment to a pastor's family in a time of bereavement and I feel that it should be withdrawn.

If there is a possibility of serious friction with the family in the matter of administration of the estate of Father Belanger, I suggest that you withdraw as one of the administrators. This suggestion is made with the understanding that the Church is not one of the legatees in the estate.

With cordial good wishes, I am

Sincerely in Christ,

Bishop of Manchester

Chalifour

March 10, 1959

Most Rev. Matthew F. Brady, D.D.
Bishop of Manchester
145 Lowell Street
Manchester, New Hampshire

Your Excellency,

I have received your letter appointing me chaplain of St. Charles Orphanage in Rochester.

I wish to thank you for your kind consideration and understanding of my case. I am grateful.

Results of a medical checkup taken since I have returned to Berlin are both good and bad. Chest X-rays show that my left lung which was badly clouded in January seems to have cleared although I still feel some sharp pains in it once in a while. My blood pressure is up. However the doctor says it will take at least six months to a year before I can have this thing licked.

Thanking you for your good wishes, I remain,

Respectfully yours,

Gerald F. Chalifour

Gerald F. Chalifour
Angel Guardian Church
Berlin, New Hampshire

November 10, 1958

Rev. Gerald F. Chalifour
 Angel Guardian Rectory
 Berlin, New Hampshire

Dear Gerry,

Monsignor Hansberry had me check your seminary bill account today in response to a telephone conversation which you had with him.

You will recall that Margaret Hurley (who took care of these matters) died in April, 1957. Since that time we have been progressively accounting the various seminary bills that the Diocese of Manchester has paid.

Today I made a thorough check of the Baltimore bills paid by this diocese in your regard. Here is what we find:

Payments made:

1)	\$ 325.00	(Sept. 22, 1948)
2)	325.00	(Sept. 20, 1950)
3)	375.00	(Sept. 19, 1951)
4)	375.00	(Feb. 10, 1952).

These payments were all acknowledged by Baltimore. The total aggregate, therefore, comes to \$ 1400.00. We also have a bond payment record by you credited for \$ 1075.00. All of which still leaves a total of \$ 325.00 balance due.

Please check these figures with your records. I have been told that it was your understanding that your bill had been paid in full. If so, it is regrettable that the mistake was made in this office. We would be only too happy to settle this account in your favor. Perhaps you may have some explanation of the \$ 325.00 discrepancy. Was it paid before? Please advise us.

Sincerely yours in Christ,

Assistant Chancellor

Mod. 2



N. 100.14/51

SANCTISSIMI DOMINI NOSTRI
PII DIVINA PROVIDENTIA PP. XII
 AUCTORITATE

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM,

susceptis precibus ab Ordinario Manchesterien
 rite commendatis, quibus Guardus Chalifour, diaconus

eiusdem Dioecesis, postulat dispensationem super defectu canonicae aetatis
trium mensium et duodecim dierum
 ut ad sacrum Presbyteratus ordinem legitime promoveri possit, ob legitimas
 causas allatas, benigne committit eidem Ordinario, ut, pro suo arbitrio et
 conscientia, dispensationem largiatur iuxta petita, dummodo Orator S. Theo-
 logiae curriculum a pontificiis praescriptionibus determinatum expleverit, ser-
 vata *Instructione* ab H. S. C. die 27 decembris 1930 edita de scrutinio, atque
 in *Actorum Apostolicae Sedis Commentario officiali* relata mense aprili 1931.

Datum Romae, ex aedibus eiusdem Sacrae Congregationis, die 18

decembri 1951

Bobrenell off

(Heic adnotetur rescripti exsecutio ab
Ordinario peragenda et subsignanda)

SACRA CONGREGATIO
DE SACRAMENTIS

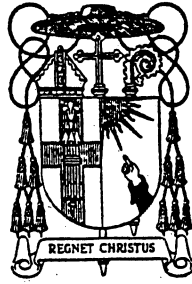
OFFICIUM I
DE SACRA ORDINATIONE ALIISQUE SACRAMENTIS

Indultum dispensationis aetatis
pro presbyteratu

S. C. DE SACRAMENTIS	
Taxa	<i>Deo. Alio</i>
Expensae Lib.
Agentia Lib.
Exsecutio Lib.

Lacy

P.



MATTHAEUS FRANCISCUS

Dei et Sanctae Sedis Apostolicae gratia

EPISCOPUS MANCHESTERIENSIS



Universis et singulis has litteras inspecturis,
SALUTEM IN DOMINO.

Fidem facimus et testamur, dilectum Nobis in Christo:

..... Geraldum F. Chalifour Diaconum

Dioecesis Manchesteriensis

examinatum, approbatum, idoneumque repertum, et ab Ordinario suo rite dimissum, in Ordinatione

habita in Ecclesia Cathedrali Nostra die 7a mensis Junii 19 52,

incidente in Festum Sabb. Quat. Temp. Pentec.

a Nobis, Sacram Ordinationem celebrantibus juxta S. R. E. ritum, servatis omnibus servandis, ad

Ordinem Presbyteratus

in Domino promotum fuisse.

Datum Manchesterii, ex aedibus episcopalibus, sub signo sigilloque Nostro, et Nostri Cancellarii
chirographo, die 7a mensis Junii 19 52

+ *Matthaeus F. Brady*
Episcopus Manchesteriensis.

De Mandato Ex.mi et Rev.mi Dni. Episcopi.

Michael J. Hanley
Cancellarius

SAINT JOSEPH'S ABBEY
CISTERCIAN MONKS OF THE STRICT OBSERVANCE
SPENCER • MASSACHUSETTS
Priests Retreat House

To Your Excellency:

We are pleased to inform Your Excellency
that Reverend Gerald F. Chalifour
has made a retreat at this monastery during
the week of April 29, 1968
and has followed the retreat exercises under the
direction of the retreat master appointed for that period.

Sincerely in Christ,

Brother Paschal, O.C.S.O. Guestmaster.



FORMULA PROFESSIONIS FIDEI ET IURISIURANDI
CODICE IURIS CANONICI PRAESCRIPTA OMNI-
BUS PROMOVENDIS AD ORDINEM
SUBDIACONATUS.

—

“Obligatione emittendi professionem fidei, secundum formulam a Sede Apostolica probatam, tenentur . . . : coram loci Ordinario eiusve delegato, Vicarius Generalis, parochi et ii quibus provisum fuit de beneficiis quibusvis, etiam manualibus, curam animarum habentibus; rector, professores sacrae theologiae, iuris canonici et philosophiae in Seminariis, initio cuiuslibet anni scholastici vel saltem initio suscepti muneris; *omnes promovendi ad ordinem subdiaconatus*; librorum censores, de quibus in can. 1393; sacerdotes confessionibus excipiendis destinati et sacri concionatores, antequam facultate donentur ea munia exercendi.” Codex Iuris Canonici, can. 1406,7.

PROFESSIO ORTHODOXAE FIDEI
IUXTA FORMAM A SUMMIS PONTIFICIBUS PIO IV
ET PIO IX PRAESCRIP TAM

Ego Geraldus Franciscus

Chalifour

firma fide credo et profiteor omnia et singula, quæ continentur in symbolo Fidei, quo sancta Romana Ecclesia utitur, videlicet: Credo in unum Deum Patrem Omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei Unigenitum. Et ex Patre natum, ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos

homines, et propter nostram salutem descendit de cœlis. Et incarnatus est de Spiritu Sancto ex Maria Virgine, et Homo factus est. Crucifixus etiam pro nobis, sub Pontio Pilato: passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos, et mortuos: cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et Unam, Sanctam, Catholicam et Apostolicam

Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

Apostolicas et ecclesiasticas traditiones, reliquasque eiusdem Ecclesiæ observationes et constitutiones firmissime admitto et amplector. Item sacram Scripturam iuxta eum sensum, quem tenuit et tenet sancta Mater Ecclesia, cuius est iudicare de vero sensu et interpretatione sacrarum Scripturarum, admitto; nec eam unquam nisi iuxta unanimum consensum Patrum, accipiam et interpretabor.

Profiteor quoque septem esse vere et proprie Sacramenta novæ legis a Iesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria, scilicet, Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem et Matrimonium; illaque gratiam conferre, et ex his Baptismum, Confirmationem et Ordinem sine sacrilegio reiterari non posse. Receptos quoque et approbatos Ecclesiæ Catholicæ ritus in supradictorum omnium Sacramentorum sollemni administratione recipio et admitto. Omnia et singula quæ de peccato originali et de iustificatione in sacrosancta Tridentina Synodo definita et declarata fuerunt, amplector et recipio. Profiteor pariter in Missa offerri Deo verum, proprium et propitiatorium Sacrificium pro vivis et defunctis; atque in sanctissimo Eucharistiæ Sacramento esse vere, realiter et substantialiter Corpus et Sanguinem una cum anima et divinitate Domini nostri Iesu Christi; fierique conversionem totius substantiæ panis in Corpus et totius substantiæ vini in Sanguinem, quam conversionem Catholica Ecclesia Transubstantiationem appellat. Fateor etiam sub altera tantum specie totum

atque integrum Christum, verumque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis iuvari. Similiter et Sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum Reliquias esse venerandas. Firmiter assero imagines Christi ac Deiparæ semper Virginis, nec non aliorum Sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo. Sanctam, Catholicam et Apostolicam Romanam Ecclesiam omnium ecclesiarum matrem et magistrum agnosco, Romanoque Pontifici beati Petri Apostolorum Principis successori ac Iesu Christi Vicario veram obedientiam spondeo ac iuro.

Cætera item omnia a sacris Canonibus et Oecumenicis Conciliis, ac præcipue a sacrosancta Tridentina Synodo, et ab Oecumenico Concilio Vaticano tradita, definita ac declarata, præsertim de Romani Pontificis Primatu et infallibili magisterio, indubitanter recipio atque profiteor, simulque contraria omnia, atque hæreses quascunque ab Ecclesia damnatas et reiectas et anathematizatas, ego pariter damno, reiicio, et anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, quam in præsentem sponte profiteor et veraciter teneo, eandem integram et inviolatam usque ad extremum vitæ spiritum, constantissime, Deo Adjuvante, retinere et confiteri, atque a meis subditis seu illis, quorum cura ad me in munere meo spectabit, teneri et doceri et prædicari, quantum in me erit, curaturum,

Ego idem N. *Geraldus Franciscus Chalifour*
spondeo, voveo ac iuro. Sic me Deus adjuvet et hæc sancta Dei Evangelia.

FORMULA IURISIURANDI ADVERSUS
MODERNISMUM.

(S Offic. Mar. 22, 1918)

Ego Geraldus Franciscus
Chalifoux

firmiter amplector ac recipio omnia et singula, quæ ab inerranti Ecclesiæ magisterio definita, adserta ac declarata sunt, præsertim ea doctrinæ capita, quæ huius temporis erroribus directo adversantur. Ac primum quidem: Deum, rerum omnium principium et finem, naturali rationis lumine per ea quæ facta sunt, hoc est per *visibilia* creationis opera, tamquam causam per effectus, certo cognosci, adeoque demonstrari etiam posse, profiteor. Secundo: externa revelationis argumenta, hoc est facta divina, imprimisque miracula et prophetias admitto et agnosco tamquam signa certissima divinitus ortæ christianæ religionis eademque teneo ætatum omnium atque hominum, etiam huius temporis, intelligentiæ esse maxime accommodata. Tertio: Firma pariter fide credo, Ecclesiam, verbi revelati custodem et magistram, per ipsum verum atque historicum Christum, quum apud nos degeret, proxime ac directo institutam, eandemque super Petrum, apostolicæ hierarchiæ principem eiusque in ævum successores ædificatam. Quarto: Fidei doctrinam ab Apostolis per orthodoxos Patres eodem sensu eademque semper sententia ad nos usque transmissam, sincere recipio; ideoque prorsus reiicio hæreticum commentum evolutionis dogmatum, ab uno in alium sensum transeuntium, diversum ab eo, quem prius habuit Ecclesia; pariterque damno errorem omnem, quo, divino deposito, Christi Sponsæ

tradito ab Eaque fideliter custodiendo, sufficitur philosophicum inventum, vel creatio humanæ conscientiæ, hominum conatu sensim efformatæ et in posterum indefinito progressu perficiendæ. Quinto: certissime teneo ac sincere profiteor, Fidem non esse cæcum sensum religionis e latebris *subconscientiæ* erumpentem, sub pressione cordis et inflexionis voluntatis moraliter informatæ, sed verum assensum intellectus veritati extrinsecus acceptæ ex auditu, quo nempe, quæ a Deo personali, creatore ac domino nostro dicta, testata et revelata sunt, vera esse credimus, propter Dei auctoritatem summe veracis.

Me etiam, qua par est, reverentia, subiicio totoque animo adhæreo damnationibus, declarationibus, præscriptis omnibus, quæ in Encyclicis litteris "*Pascendi*" et in Decreto "*Lamentabili*" continentur, præsertim circa eam quam historiam dogmatum vocant.—Idem reprobo errorem affirmantium, propositam ab Ecclesia fidem posse historiæ repugnare, et catholica dogmata, quo sensu nunc intelliguntur, cum verioribus christianæ religionis originibus componi non posse.—Damno quoque ac reiicio eorum sententiam, qui dicunt, christianum hominem eruditorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere quæ credentis fidei contradicant, aut præmissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo hæc directo non denegentur.—Reprobo pariter eam Scripturæ Sanctæ diiudicandæ atque interpretandæ rationem, quæ, Ecclesiæ tradi-

tione, analogia Fidei, et Apostolicæ Sedis normis posthabitis, *rationalistarum* commentis inhæret, et critice textus velut unicam supremamque regulam, haud minus licenter quam temere amplectitur.—Sententiam præterea illorum reiicio qui tenent, doctori disciplinæ historicæ theologicæ tradendæ, aut iis de rebus scribenti seponendam prius esse opinionem ante conceptam sive de supernaturali origine catholicæ traditionis, sive de promissa divinitus ope ad perennem conservationem uniuscuiusque revelati veri; deinde scripta Patrum singulorum interpretanda solis scientiæ principiis, sacra qualibet auctoritate seclusa, eaque iudicii libertate, qua profana quævis monumenta solent investigari.—In universum denique me alienissimum ab errore profiteor, quo *modernistæ* tenent in sacra traditione nihil inesse divini; aut, quod longe deterius, pantheistico sensu illud admittunt; ita ut nihil iam restet nisi nudum factum et simplex, communibus historiæ factis æquandum;

hominum nempe sua industria, solertia, ingenio scholam a Christo eiusque Apostolis inchoatam per subsequentes ætates continuantium. Proinde fidem Patrum firmissime retineo et ad extremum vitæ spiritum retinebo, de charismate *veritatis certo*, quod est, fuit eritque semper in *episcopatus ab Apostolis successione*,¹ non ut id teneatur quod melius et aptius videri possit secundum suam cuiusque ætatis culturam, sed ut *nunquam aliter credatur, nunquam aliter intelligatur* absoluta et immutabilis veritas ab initio per Apostolos prædicata.²

Hæc omnia spondeo me fideliter, integre sincereque servaturum et inviolabiliter custoditurum, nusquam ab iis sive in docendo sive quomodolibet verbis scriptisque deflectendo. Sic spondeo, sic iuro, sic me Deus adiuvet et hæc sancta Dei Evangelia.

1. IREN, 4, c. 26.

2. *Præscr.*, c. 28.

Geraldus Franciscus Malifoux

Professione fidei præscripta emissa, hoc iuramentum editum et subscrip-

tum est coram me die 19⁹ mensis Aprilis anni 1952

Jacobus A. Leubach, S.S.

Pæstis Delegatus

Baltimore

FRANCISCUS PATRITIUS KEOUGH
DEI ET APOSTOLICAE SEDIS GRATIA,
ARCHIEPISCOPUS BALTIMORENSIS

Universis Praesentes Litteras Inspecturis Salutem et Benedictionem in Domino.

Fidem facimus et testamur Illmum et Revmum Laurentium J. Shehan,
Tit. Epum. Lyddae de licentia et auctoritate Archiepiscopi Baltimorensis,
die vicesima septima Mensis Septembris A.D. 1951, Sacram Ordinationem cele-
brantem in sacello Semii. Stae. Mariae Baltimorensis dilectum Nobis in
Christo Geraldum Franciscum Chalifour Dioecesis Manchesteriensis
examinatum, approbatum idoneumque repertum et ab Ordinario suo rite dimissum ad Sacrum
Ordinem Diaconatus juxta S. R. E. ritum in Domino promovisse.

Datum Baltimore sub signo sigilloque Seminarii Sanctae Mariae Baltimorensis
die vicesima sexta Mensis Maii A.D. 1952

De Mandato Illmi et Revmi Archiepiscopi


Rector Semii Stae Mariae Baltim.

Franciscus Patritius Keough

Dei et Apostolicae Sedis Gratia

Archiepiscopus Baltimorensis



PRAESENTIBUS testimonialibus litteris fidem facimus dilectum

in Christo **Geraldum Franciscum Chalifour**

vitam morum honestate et religione commendabilem duxisse pro tempore quo in Seminario Sanctae Mariae Baltimorensi commoratus est, atque ex hac nostra Archidioecesi nulla ecclesiastica censura quod sciamus innodatum discessisse.

Datum Baltimoreae, sub sigillo nostro, die **vicesima sexta**
mensis **Maii** **A. D. 1952**

De Mandato Illmi et Rmi Dni Archiepiscopi,



**Rector Seminarii
Sanctae Mariae Baltimorensis.**

SEMINARIUM SANCTAE MARIAE BALTIMORENSE

TESTIMONIUM
DE EXERCITIIS SPIRITUALIBUS

HISCE litteris testimonialibus fidem facimus atque testamur

Geraldum Franciscum Chalifour

diocesis Manchesteriensis

per sex dies ad normam Sacrorum Canonum Exercitiis Spiritualibus rite vacasse

ut se praepararet ad Sacrum Presbyteratum suscipiendum.

Datum Baltimore, ex aedibus Seminarii Sanctae Mariae, die quinta

mensis

Junii

anni 1952

Jacobus A. Zuehlke S. J.

Rector

May 20, 1952.

Mr. Gerald F. Chalifour
St. Mary Seminary
Roland Park
Baltimore 10, Md.

Dear Mr. Chalifour:

The Most Reverend Bishop has no objection to a photographer at the ordination ceremonies provided he does not interfere.

His Excellency prefers not to grant a dispensation from fast and abstinence on Saturday, June 7.

With best wishes, I am

Sincerely yours

Michael J. Hurley
Chancellor.

M.J.H./h.

ST. MARY'S SEMINARY
ROLAND PARK
BALTIMORE-10, MARYLAND

2021

May 18, 1952

Rt. Rev. Michael J. Hurley
Chancellor, Diocese of Manchester

Dear Msgr. Hurley,

Would it be possible to obtain the following from His Excellency, the Bishop:

1) Permission to have a photographer at the Cathedral during the ordination ceremony of June 7th. Fr. M. Richey would stay with him to make sure that he doesn't get in the way.

2) Dispensation from fast and abstinence for all who will partake of a private buffet lunch to be served all day Saturday, June 7th, at our home.

Thank You.

In Xto,
Gerald F. Chalifour

Most Rev. Matthew F. Brady, D.D.
 Bishop of Manchester,
 145 Lowell St.,
 Manchester, New Hampshire

Your Excellency,

I, the undersigned, Gerald Francis Chalifow, a
 deacon of the Diocese of Manchester, do hereby petition
 that I may be advanced to the priesthood. I do this
 wholly of my free and spontaneous will, moved there-
 unto by no consideration other than the glory of God,
 the service of the Church, and the salvation of my soul.
 I am fully aware of the specific obligations attached
 to this order.

Gerald Francis Chalifow

Baltimore, the 29th day of March, 1952.

Witnessed by: James A. Laubach S.S.

Most Rev. Matthew F. Brady, D.D.
Bishop of Manchester,
145 Lowell St.
Manchester, New Hampshire.

Your Excellency,

I, the undersigned, Gerald Francis Chalifour, a layman of the diocese of Manchester, do hereby petition that I may be advanced to tonsure, the four minor orders, subdeaconship and deaconship. I do this wholly of my free and spontaneous will, moved hereunto by no consideration other than the glory of God, the service of the Church, and the salvation of my soul. I am fully aware of the specific obligations attached to these orders.

Gerald Francis Chalifour

Baltimore, the eleventh day of April, 1951

Witnessed by: James A. Lubeckel S.S.

FORMULA PROFESSIONIS FIDEI ET IURISIURANDI
 CODICE IURIS CANONICI PRAESCRIPTA OMNI-
 BUS PROMOVENDIS AD ORDINEM
 SUBDIACONATUS.

“Obligatione emittendi professionem fidei, secundum formulam a Sede Apostolica probatam, tenentur . . . : coram loci Ordinario eiusve delegato, Vicarius Generalis, parochi et ii quibus provisum fuit de beneficiis quibusvis, etiam manualibus, curam animarum habentibus; rector, professores sacrae theologiae, iuris canonici et philosophiae in Seminariis, initio cuiuslibet anni scholastici vel saltem initio suscepti muneris; *omnes promovendi ad ordinem subdiaconatus*; librorum censores, de quibus in can. 1393; sacerdotes confessionibus excipiendis destinati et sacri concionatores, antequam facultate donentur ea munia exercendi.” Codex Iuris Canonici, can. 1406, 7. .

PROFESSIO ORTHODOXAE FIDEI
 IUXTA FORMAM A SUMMIS PONTIFICIBUS PIO IV
 ET PIO IX PRAESCRIP TAM

Ego Geraldus Franciscus

Cheliffes

firma fide credo et profiteor omnia et singula, quæ continentur in symbolo Fidei, quo sancta Romana Ecclesia utitur, videlicet: Credo in unum Deum Patrem Omnipotentem, factorem cæli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei Unigenitum. Et ex Patre natum, ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos

homines, et propter nostram salutem descendit de cælis. Et incarnatus est de Spiritu Sancto ex Maria Virgine, et Homo factus est. Crucifixus etiam pro nobis, sub Pontio Pilato: passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cælum: sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos, et mortuos: cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et Unam, Sanctam, Catholicam et Apostolicam

Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

Apostolicas et ecclesiasticas traditiones, reliquasque eiusdem Ecclesiæ observationes et constitutiones firmissime admitto et amplector. Item sacram Scripturam iuxta eum sensum, quem tenuit et tenet sancta Mater Ecclesia, cuius est iudicare de vero sensu et interpretatione sacrarum Scripturarum, admitto; nec eam unquam nisi iuxta unanimum consensum Patrum, accipiam et interpretabor.

Profiteor quoque septem esse vere et proprie Sacramenta novæ legis a Iesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria, scilicet, Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem et Matrimonium; illaque gratiam conferre, et ex his Baptismum, Confirmationem et Ordinem sine sacrilegio reiterari non posse. Receptos quoque et approbatos Ecclesiæ Catholicæ ritus in supradictorum omnium Sacramentorum sollemni administratione recipio et admitto. Omnia et singula quæ de peccato originali et de iustificatione in sacrosancta Tridentina Synodo definita et declarata fuerunt, amplector et recipio. Profiteor pariter in Missa offerri Deo verum, proprium et propitiatorium Sacrificium pro vivis et defunctis; atque in sanctissimo Eucharistiæ Sacramento esse vere, realiter et substantialiter Corpus et Sanguinem una cum anima et divinitate Domini nostri Iesu Christi; fierique conversionem totius substantiæ panis in Corpus et totius substantiæ vini in Sanguinem, quam conversionem Catholica Ecclesia Transubstantiationem appellat. Fateor etiam sub altera tantum specie totum

atque integrum Christum, verumque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi delectas fidelium suffragiis iuvari. Similiter et Sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum Reliquias esse venerandas. Firmiter assero imagines Christi ac Deiparæ semper Virginis, nec non aliorum Sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo. Sanctam, Catholicam et Apostolicam Romanam Ecclesiam omnium ecclesiarum matrem et magistratam agnosco, Romanoque Pontifici beati Petri Apostolorum Principis successori ac Iesu Christi Vicario veram obedientiam spondeo ac iuro.

Cætera item omnia a sacris Canonibus et Oecumenicis Conciliis, ac præcipue a sacrosancta Tridentina Synodo, et ab Oecumenico Concilio Vaticano tradita, definita ac declarata, præsertim de Romani Pontificis Primatu et infallibili magisterio, indubitanter recipio atque profiteor, simulque contraria omnia, atque hæreses quascunque ab Ecclesia damnatas et reiectas et anathematizatas, ego pariter damno, reiicio, et anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, quam in præsentī sponte profiteor et veraciter teneo, eandem integram et inviolatam usque ad extremum vitæ spiritum, constantissime, Deo Adjuvante, retinere et confiteri, atque a meis subditis seu illis, quorum cura ad me in munere meo spectabit, teneri et doceri et prædicari, quantum in me erit, curaturum,

Ego idem N. *Geraldus Franciscus Chalifoux*
spondeo, voveo ac iuro. Sic me Deus adjuvet et hæc sancta Dei Evangelia.

FORMULA IURISIURANDI ADVERSUS

MODERNISMUM.

(S Offic. Mar. 22, 1918)

Ego Geraldus Franciscus
Chalifoux

firmiter amplector ac recipio omnia et singula, quæ ab inerranti Ecclesiæ magisterio definita, adserta ac declarata sunt, præsertim ea doctrinæ capita, quæ huius temporis erroribus directo adversantur. Ac primum quidem: Deum, rerum omnium principium et finem, naturali rationis lumine per ea quæ facta sunt, hoc est per *visibilia* creationis opera, tamquam causam per effectus, certo cognosci, adeoque demonstrari etiam posse, profiteor. Secundo: externa revelationis argumenta, hoc est facta divina, imprimisque miracula et prophetias admitto et agnosco tamquam signa certissima divinitus ortæ christianæ religionis eademque teneo ætatum omnium atque hominum, etiam huius temporis, intelligentiæ esse maxime accommodata. Tertio: Firma pariter fide credo, Ecclesiam, verbi revelati custodem et magistram, per ipsum verum atque historicum Christum, quum apud nos degeret, proxime ac directo institutam, eandemque super Petrum, apostolicæ hierarchiæ principem eiusque in ævum successores ædificatam. Quarto: Fidei doctrinam ab Apostolis per orthodoxos Patres eodem sensu eademque semper sententia ad nos usque transmissam, sincere recipio; ideoque prorsus reiicio hæreticum commentum evolutionis dogmatum, ab uno in alium sensum transeuntium, diversum ab eo, quem prius habuit Ecclesia; pariterque damno errorem omnem, quo, divino deposito, Christi Sponsæ

tradito ab Eaque fideliter custodiendo, sufficitur philosophicum inventum, vel creatio humanæ conscientiæ, hominum conatu sensim efformatæ et in posterum indefinito progressu perficiendæ. Quinto: certissime teneo ac sincere profiteor, Fidem non esse cæcum sensum religionis e latebris *subconscientiæ* erumpentem, sub pressione cordis et inflexionis voluntatis moraliter informatæ, sed verum assensum intellectus veritati extrinsecus acceptæ ex auditu, quo nempe, quæ a Deo personali, creatore ac domino nostro dicta, testata et revelata sunt, vera esse credimus, propter Dei auctoritatem summe veracis.

Me etiam, qua par est, reverentia, subiicio totoque animo adhæreo damnationibus, declarationibus, præscriptis omnibus, quæ in Encyclicis litteris "*Pascendi*" et in Decreto "*Lamentabili*" continentur, præsertim circa eam quam historiam dogmatum vocant.—Idem reprobo errorem affirmantium, propositam ab Ecclesia fidem posse historiæ repugnare, et catholica dogmata, quo sensu nunc intelliguntur, cum verioribus christianæ religionis originibus componi non posse.—Damno quoque ac reiicio eorum sententiam, qui dicunt, christianum hominem eruditorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere quæ credentis fidei contradicant, aut præmissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo hæc directo non denegentur.—Reprobo pariter eam Scripturæ Sanctæ diiudicandæ atque interpretandæ rationem, quæ, Ecclesiæ tradi-

tione, analogia Fidei, et Apostolicæ Sedis normis posthabitis, *rationalistarum* commentis inhæret, et critice textus velut unam supremamque regulam, haud minus licenter quam temere amplectitur.—Sententiam præterea illorum reiicio qui tenent, doctori disciplinæ historicæ theologicæ tradendæ, aut iis de rebus scribenti seponendam prius esse opinionem ante conceptam sive de supernaturali origine catholicæ traditionis, sive de promissa divinitus ope ad perennem conservationem uniuscuiusque revelati veri; deinde scripta Patrum singulorum interpretanda solis scientiæ principiis, sacra qualibet auctoritate seclusa, eaque iudicii libertate, qua profana quævis monumenta solent investigari.— In universum denique me alienissimum ab errore profiteor, quo *modernistæ* tenent in sacra traditione nihil inesse divini; aut, quod longe deterius, pantheistico sensu illud admittunt; ita ut nihil iam restet nisi nudum factum et simplex, communibus historiæ factis æquandum;

hominum nempe sua industria, solertia, ingenio scholam a Christo eiusque Apostolis inchoatam per subsequentes ætates continuantium. Proinde fidem Patrum firmissime retineo et ad extremum vitæ spiritum retinebo, de charismate *veritatis certo*, quod est, fuit eritque semper in *episcopatus ab Apostolis successione*,¹ non ut id teneatur quod melius et aptius videri possit secundum suam cuiusque ætatis culturam, sed ut *nunquam aliter credatur, nunquam aliter* intelligatur absoluta et immutabilis veritas ab initio per Apostolos prædicata.²

Hæc omnia spondeo me fideliter, integre sincereque servaturum et inviolabiliter custoditurum, nusquam ab iis sive in docendo sive quomodolibet verbis scriptisque deflectendo. Sic spondeo, sic iuro, sic me Deus adiuvet et hæc sancta Dei Evangelia.

1. IREN, 4, c. 26.

2. *Præscr*, c. 28.

Geraldus Franciscus Chalifoux

Professione fidei præscripta emissa, hoc iuramentum editum et subscrip-

tum est coram me die 22^a mensis Aprilis anni 1951

Jacobus A. Leubach S.S.
Pætes Delegatus
Baltimore

Juramentum ab eis præstandum qui tenentur "animum in diœcesi
perpetuo manendi jurejurando firmare," ad normam canonum 956 et
981 (¶) 1.

Ego *Geraldus Franciscus Chalifoux*
jurejurando affirmo me animum habere mancipandi me in perpetuum
Diœcesi *Manchestrenensi*

Sic me Deus adjuvet et hæc sancta Dei Evangelia.

Datum *Baltimore* die *22^a* mensis *Aprilis* anni *1951*

Testis: *Jacobus A. Laubscher S. D.* *Geraldus Franciscus Chalifoux.*

I the undersigned, Gerald Francis Chalifour having presented to the Bishop the petition for the reception of the Orders of Subdeaconship and Diaconship, now at the approach of Sacred Ordination and upon serious consideration of the matter in the presence of God, do testify under oath that I am not compelled by any coercion, force or fear to receive these Sacred Orders but that I desire them of my own accord and that I wish to receive them with full and free deliberation, as I know and feel that I am really called by God.

I attest that I fully know all the obligations and everything else connected with these Sacred Orders which I want and propose to receive of my own free will, and I am resolved to observe them all most conscientiously during the whole course of my life.

In particular, I declare that I clearly know the full meaning of the law of celibacy and I firmly declare that, with God's help, I will gladly keep it and completely observe it.

Finally, I promise with sincere faith that, according to the Sacred Canons, I will most obediently observe all that my superior command me and ecclesiastical discipline requires of me, and that I am prepared to set a good example both in deed and word, that I may earn my reward from God for the reception of such great offices.

So I promise, vow and swear; So may God help me and these holy gospels of God which I touch with my hands.

Baltimore, the 22nd of April, 1951

Gerald Francis Chalifour

Delegate of the Ordinary Witness: James A. Luebacher S.S.