

CHANCERY OFFICE
153 ASH STREET
P.O. BOX 310
MANCHESTER, NEW HAMPSHIRE
03105-0310



February 2, 1984

DIOCESE OF MANCHESTER

TO: File

FROM: Father Francis J. Christian, Chancellor

RE: Father Philip A. Petit

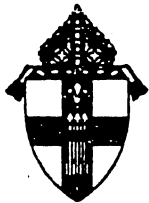
On January 31st, I received a phone call from a [REDACTED] in Merrimack. She claimed that in August, while on a sailing expedition to Northwood Lake with her son, Father Petit revealed to her son that he was homosexual. Her son, [REDACTED]. She and her husband were worried that this might have been some sort of verbal solicitation. She claims that she and her husband met with Father Petit shortly after the incident and that her husband was asked to meet with him again shortly after Christmas. In both instances Father Petit admitted that he was homosexual, but that he was not actively involved with their son or anyone in the parish. The [REDACTED] had approached Father Richard in Merrimack to help them in this matter. He had spoken to Father Petit, but the parents were still concerned that maybe enough was not being done.

On January 31st, I met with Father Robert Carty, the Pastor of Our Lady of Mercy in Merrimack, to explain the situation to him and what our plans for Father Petit were. I asked him to discuss the whole incident with Father Petit after I had met with him.

On February 1st, I met with Father Petit. He admitted that he had brought up the subject of homosexuality, but only because he felt the young man already was concerned that Father Petit was homosexual. He claims that there was no verbal solicitation intended. I told Father Petit that I was concerned about a recurring pattern. The same sort of thing had happened in Dover two years ago. A similar incidence had happened in St. Jean the Baptist Parish several months ago, and now this incident. (Father Petit did not deny that he had brought up the subject of homosexuality with a young man from Saint Jean's. He indicated he had done this only because he had heard that some of the young people of Saint Jean's were talking about him). I told Father Petit that this pattern was disturbing and asked him to explain it. His explanation was that he needs to be accepted in spite of the

fact he is homosexual, and this fact forces him to reveal his problem even though he knows it is not appropriate. I told him that I could understand his need for acceptance, but that he was certainly being indiscreet in revealing his problem to the wrong people. I also indicated that he could be facing serious legal problems if anyone ever wanted to charge him with verbal solicitation. I mentioned that even if he was not convicted, the public scandal would irrevocably damage his priesthood. If convicted, he could go to jail. I indicated that there were two immediate problems we were facing. One was to placate the parents as much as possible by showing them that both he and we took the problem seriously. Secondly, was the necessity of examining more carefully the repeated pattern of his behavior even though he has been in therapy. As a result, I told him that we wanted him to go to the House of Affirmation for a series of psychological tests. The dates for that testing would be February 28th to March 2nd. Once we had the results of the tests we would sit down and discuss the recommendations of the professionals to see what the next step should be, if any. Father Petit would have preferred to have the testing done by his psychiatrist, Dr. Desjardins. I told him this was not possible for two reasons; first, if the parents pressed the issue and found out we had sent him back to a psychiatrist with whom he was working, they could charge us with collusion because he had done the activity while under the care of this psychiatrist, and secondly, that we really needed a second opinion in this matter. Father Petit eventually agreed to my request.

On the evening of February 1st, I called Father Carty to explain what had happened in my interview with Father Petit. I also called the [REDACTED] family, who showed no vindictiveness and were pleased with the steps that the Diocese was taking.



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DIOCESE OF MANCHESTER

February 22, 1984

PERSONAL/CONFIDENTIAL

Richard J. Gilmartin, Ph.D.
Director.
House of Affirmation, Inc.
120 Hill Street
Whitinsville, MA 01588

Dear Dr. Gilmartin:

In response to your letter of February 2nd of this year, I am pleased to offer you the following information regarding Father Philip Petit, who is scheduled to undergo your assessment program on February 28th through March 2nd.

Father Petit is thirty-one years old and was ordained in the Spring of 1980. Shortly after his ordination, while serving in a temporary assignment in the city of Manchester, he picked up a young man and brought him to the rectory, where they engaged in homosexual behavior. This event became known to the Diocese through a confidential contact from the police department of the city, to whom Father Petit had gone to report that he had been robbed by this same young man. Apparently, Father Petit had had to give them some of the details of why he was in the rectory, etc. When confronted with this information, Father Petit admitted to the fact and agreed to undergo extensive psychological testing and whatever follow-up therapy was required with Dr. Ernest Desjardins of Portsmouth, New Hampshire. Dr. Desjardins's reports indicated that Father Petit did have a sexual problem, but that he felt with ongoing therapy it could be controlled. Father Petit has been seeing Dr. Desjardins regularly up until this time. Dr. Desjardins has periodically reported some improvement in Father Petit's difficulty.

There have been, however, several recurring similar sorts of behavior which continue to cause us concern and necessitate the need for a second opinion in his regard. About three years ago, while he was serving in a parish in Dover, New Hampshire, Father Petit openly discussed his homosexuality with a young man of the parish who reported it to his parents. The parents interpreted this as some sort of verbal solicitation, necessitating Father Petit's transfer to another parish. During the year or so he was in Berlin we had no reports of any difficulties. About nine months ago, however, a report was received by the Chancery that Father Petit, who was now stationed in Merrimack, New Hampshire, had approached a young man in another Manchester parish where he had served as a deacon, and again openly discussed his homosexuality with him. It has further

Richard J. Gilmartin, Ph.D.

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February 22, 1984

come to our attention just recently that during this summer he again approached a young man with whom he had become friendly in the Merrimack parish about his homosexuality. In this case, the young man reported it to his parents who, in time, decided to report it to the Chancery. They also interpreted Father Petit's conversation as some sort of verbal solicitation. In my conversation with Father Petit I mentioned our concern at this recurring pattern of behavior where he would (a) arrange to be alone in the company of a young man, and (b) discuss openly his homosexuality with him. Father Petit's explanation to this is that he needs people's affirmation in spite of his homosexuality, and is looking for that. I explained to Father Petit that, whatever his intentions, he was in grave jeopardy in regard to his credibility as a priest and, potentially, even with the law. In at least two of the cases mentioned the young man in question was a minor. I explained to Father Petit that his ability to live a celibate life was the primary concern of the Diocese, and that given his repeated similar difficulties, and particularly in light of the parents' concerns in the last case, it would be necessary for him to undergo a further assessment from an independent source to see if there is anything more that can be done to be of assistance to him. I explained that this assessment would both satisfy the demands of the parents in the latter case, as well as provide the Diocese with a second opinion on the source of his problem and his ability to control it.

I trust that this information will be helpful to you. Please do not hesitate to call upon me if anything more is required. In closing, let me assure you of the gratitude of the Diocese to you in being of assistance to Father Petit.

With every good wish, I am

Sincerely,

Rev. Francis J. Christian
Chancellor

April 4, 1984

Ms. Mary Ann Fay
House of Affirmation
120 Hill Street
Whitinsville, Ma. 01588

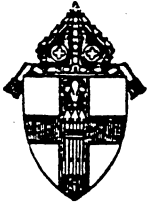
Dear Mary Ann:

I am in receipt of your report regarding Reverend Philip A. Petit, priest of the Diocese of Manchester who recently underwent a testing program at your facility. I have studied the report in detail and am grateful for your assessment of his situation. I am pleased that you conclude that he can continue to deal with his problem by on-going therapy with Dr. Ernest Desjardins, with whom he has been consulting over the past three years. It is my intention to recommend this course of action to Father Petit for the time being.

In closing, let me thank you again for your kind assistance in his regard. With every good wish, I am

Cordially in Christ,

Bishop of Manchester



DIOCESE OF MANCHESTER

CHANCERY OFFICE
153 ASH STREET
P.O. BOX 310
MANCHESTER, NEW HAMPSHIRE
03105-0310

3607

December 23, 1985

C O N F I D E N T I A L

REPORT ON FATHER PHILIP A. PETIT BY FATHER FRANCIS J. CHRISTIAN,
CHANCELLOR

The following information has been obtained from Father Philip A. Petit himself, in his conversations with Monsignor John E. Molan, Vicar General, and Father Francis J. Christian, Chancellor.

On or about October 5th, Father Petit stopped to offer a ride to a [REDACTED], a young man in his late teens or early twenties (he is definitely older than 18 years of age). In the course of their brief conversation Father Petit revealed that he was homosexual. According to Father Petit, who at the time was not addressed as a priest and did not identify himself as a priest, This revelation upset the young man, who asked to be let out of the car, which Father Petit claims that he did. Approximately a week and a half later this same young man was admitted as a patient at the Portsmouth Hospital. In the course of his rounds Father Petit stopped to see him and did not recognize him in any way. The young man, however, recognized him. Apparently, upon being discharged from the hospital, he revealed to his mother that the man who had offered him a ride was a priest. This upset the mother and the young man, who then placed charges against Father Petit.

On or around October 18th Father Petit was questioned by a Detective Demo of the Portsmouth Police Department. Father Petit then obtained the services of an Attorney Tony McManus, who met with the detective in question and the attorney. Father Petit related to the detective the story detailed above. The young man, however, was claiming to the police that Father Petit attempted to touch him sexually. He therefore accused Father Petit of simple assault, which is a misdemeanor in the State of New Hampshire. Father Petit steadfastly maintains that he made no such attempt on the young man and did not touch him in any way. [REDACTED]

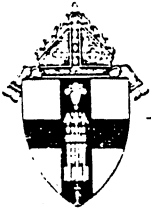
[REDACTED] At this point, [REDACTED], there has been no notoriety of any sort about the matter. On December 23rd, Father Christian received a call from the Manchester Police Department to notify him that the Portsmouth Police Department had been making inquiries as to whether or not Father Petit had any record. They were told by the Manchester Department that he did not.

[REDACTED]

Father Christian discussed with Father Petit in some depth the difficult public relations problem that could surface [REDACTED]

[REDACTED] Father Christian pointed out that while it is true that Father Petit has no criminal record, he does have several instances of similar problems which might surface if the people with whom he was involved came forward in anger at a public disclosure of the continuing nature of the problem. Father Petit realizes this danger, but is so convinced as to his innocence in this particular case he feels he has no other choice because anything else would be to admit guilt where he is not guilty. Father Christian pointed out to him that as in the other instances where the Diocese has tried to be of assistance, while at the same time demanding that he receive the appropriate psychological testing and help, the Diocese would do what was possible in any public notoriety. He pointed out, however, that the Diocese could not defend him unconditionally out of fear of something from his past surfacing.

Dr. Ernest Desjardins, the psychologist with whom Father Petit has been treating for some years believes that the present instance is simply a "slip", and that Father Petit is really doing quite well. He believes that Father Petit has made real progress. [REDACTED] even if there is no bad publicity, the Diocese must review Father Petit's situation to decide whether he should be simply allowed to continue treatment with Dr. Desjardins, or whether, in light of what appeared to be just repeated "slips", something more is required if he is to be allowed to continue to function.

**SECRETARIAT FOR ADMINISTRATIVE AND CANONICAL AFFAIRS**

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

January 24, 1986

C O N F I D E N T I A L

MEMORANDUM

FROM: Reverend Francis J. Christian, Chancellor
RE: Father Philip A. Petit

At the request of Bishop Gendron, I spoke today with Father Philip Petit and informed him that, [REDACTED] the Bishop feels he must relieve Father Petit of his ministerial responsibilities at this time. He is doing this because of the [REDACTED], and also because the public notoriety involved will make it difficult for Father Petit to serve fruitfully. While Father Petit was somewhat disappointed in the Bishop's decision in this regard, he appeared to understand its rationale and agreed to accept that decision.

I proceeded to discuss with him the advisability of his temporarily residing elsewhere than Immaculate Conception Parish. This was occasioned particularly by the discomfort of Father Michael Kerper, the Associate Pastor, with Father Petit's presence. Father Petit was quite angry that he would be asked to leave, but appeared to understand that the Bishop had no other alternative at this time, given Father Kerper's intransigence. Father Petit agreed to temporarily reside at Saint Michael's Parish in Exeter, if the Diocese could confirm that possibility with the Pastor, Father Lennon.

January 25, 1986

I spoke on this date with Father William Quirk, Pastor of Immaculate Conception Parish in Portsmouth. He agreed to convey to the administration of the Portsmouth Hospital Bishop Gendron's decision regarding Father Petit, and that temporarily Immaculate Conception would assume responsibility for the hospital. He indicated he would do this the first thing Monday morning, January 27th.

Monday, January 27, 1986

I spoke with Dr. Gilmartin at the House of Affirmation in Whitinsville and brought him up-to-date on the [REDACTED] involving Father Petit. I asked him whether or not inpatient care might now be considered for Father Petit. He indicated that the initial report of the House of Affirmation which had recommended outpatient care would need to be resubmitted to the Staff for further evaluation, in view of the new situation. He felt, however, that inpatient care would be desirable and a possibility.

January 31, 1986

On this date I spoke with Dr. Ernest Desjardins, Father Petit's psychotherapist. He indicated a real concern for Father Petit's depressive attitude and inquired about inpatient care for him, which he was now recommending and Father Petit had agreed to. He asked us to have Father Petit's name put on the waiting list at the House of Affirmation, with the understanding that Father Petit be allowed to remain in the area until [REDACTED] was resolved.

On February 5th, Father Paul Bouchard, the Assistant Chancellor, called Dr. Gilmartin at the House of Affirmation to ask that Father Petit's name be placed on the waiting list, given the circumstances and the request of his therapist. Dr. Gilmartin indicated that Father Petit's name would be put on the waiting list.

February 13th. Miss Murphy from the House of Affirmation called Father Bouchard to indicate that there was an opening at the House of Affirmation in Clearwater, Florida, as of March 12th. Father Bouchard indicated he would discuss this possibility with Bishop Gendron and Father Petit and would confirm that date.

On speaking with Father Petit, it became clear that he was hesitant to commit himself to that particular date before knowing if in fact his situation would be clarified by that time.

February 20th. Father Bouchard called Miss Murphy at the House of Affirmation to inform her that we did not want to reserve the date of March 12th for Father Petit, given the lack of assurance that [REDACTED]. He indicated that we would want his name retained on the waiting list, and that we would contact the House of Affirmation as soon as his [REDACTED] situation was clarified so that he could have as early an entry into inpatient care as possible.

February 5, 1986

Rev. Philip A. Petit
Immaculate Conception Rectory
98 Summer Street
Portsmouth, New Hampshire 03801

Dear Father Petit:

This letter will confirm our agreement
that you are presently on a temporary leave of
absence [REDACTED]

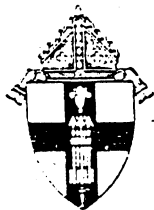
[REDACTED] you
will be in residence at Saint Michael Rectory
in Exeter. I am grateful to Father Lennon,
Father Thibeault and Father Majka who have ex-
tended their welcome and hospitality to you.
My main concern is that you be in a place where
you feel comfortable.

Please be assured of my prayers, Phil, as
you experience this difficult time of waiting.
If I may be of assistance to you in any way,
do not hesitate to contact me.

With every good wish, I remain

Cordially in Christ,

Bishop of Manchester



3612

SECRETARIAT FOR ADMINISTRATIVE AND CANONICAL AFFAIRS

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

March 6, 1986

C O N F I D E N T I A L

MEMORANDUM

FROM: Reverend Francis J. Christian, Chancellor

RE: Father Philip A. Petit

[REDACTED]

[REDACTED] e.

I spoke today with the House of Affirmation, who assured me that Father Petit's name was still on their waiting list. They would probably be able to place him in inpatient care at one of their facilities [REDACTED]

[REDACTED]

PERSONAL/CONFIDENTIAL

Martha L. Campbell, C.S.J., Psy.D.
Psychotherapist
House of Affirmation, Inc.
11 Williams Street
Hopedale, Massachusetts 01747

RE: Reverend Philip Petit

Dear Sister Martha:

I have received your letter of July 3rd, in reference to Father Philip Petit, a priest of the Diocese of Manchester, currently undergoing resident therapy at the House of Affirmation in Hopedale. Please excuse the delay in my response, but I was on vacation when your letter arrived and only returned to the diocese within the past several days. I am pleased to offer you the following personal perceptions in regard to Father Petit. I hope these may be of some assistance to you.

As I perceive things based on the problem Father Petit has had in his ministry, I would underline three areas which are a cause for concern to him and to me: (a) his homosexuality, (b) his rigidity and harshness with people on occasion, and (c) his questions about priesthood, and particularly secular priesthood as a viable vocation for himself.

Please allow me to comment briefly on each of these points. I became aware of Father Petit's homosexuality shortly after his ordination in 1980. He brought a young man back to the rectory where he was stationed and engaged in homosexual activity with him. The young man subsequently robbed Father Petit, and it is through the local police that the matter was brought to my attention. At that time Father Petit entered into psychological testing and counseling with Dr. Ernest Desjardins, Portsmouth, New Hampshire, a therapist he has seen regularly up until his entry into the House of Affirmation. Dr. Desjardins's occasional reports to me indicated that he felt that Father Petit was making progress and gaining a better control in the area of his homosexuality as time went on. However, on several occasions in the last few years I have received accusations from people who were verbally solicited by Father Petit. The pattern used seemed to be one of indirect solicitation, that is, for no apparent reason when in the company of a young man (this man might have been a perfect stranger or someone known to Father

Petit) he would reveal his homosexuality. The people involved interpreted this as an invitation. [REDACTED]

[REDACTED] In this case the young man in question alleged that there had been some attempt at sexual contact by Father Petit. Father Petit denies that, while admitting that he did reveal his homosexuality to the man. In sum, it would seem to me that Father Petit has found it very difficult to maintain a celibate lifestyle. On the other hand, I believe that this inability has been a real source of anguish and pain to him, and that he has struggled seriously with it. There is no doubt that his lack of capability for celibacy has been a serious problem to him and the diocese.

In several of his parish assignments Father Petit has also found it difficult to establish a friendly and harmonious work relationship with the lay people involved in ministry in the parish. He alienated many of these people by his insistence that things always be his way, and by being unable to accept their suggestions or criticisms. Apparently, when he was challenged in any fashion he became very angry and defensive, and simply hardened in the position he was trying to impose. It would appear that the people found him an excellent liturgist, homilist, and teacher, but on a personal level they found it very hard to relate with him, and found the rigidity mentioned above counter-productive to the life of the parish.

Finally, for some time Father Petit has been struggling with whether or not he should remain a diocesan priest, given his failure to find a happy ministry in parishes. He mentioned to me on several occasions his question of whether or not he would be better suited to religious life and perhaps a teaching vocation. I do not know whether he has explored in any depth this question. Neither do I know whether or not, given the points I have mentioned above, he is now perhaps questioning whether the priesthood is an appropriate vocation for him. Certainly, these are important questions for him to clarify.

I hope that these comments are of some assistance to you. Please do not hesitate to call upon me if I can be of any further assistance. I am grateful to you and the rest of the Staff for your kind efforts on Father Petit's behalf. I assure you of my prayers that your work with him will be blessed by God, and enable him to find peace and contentment within himself. Assuring you of my prayerful best wishes, I am

Cordially in Christ,

Bishop of Manchester

REV. PHILIP A. PETIT

28 August, 1986

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

Dear Bishop Gendron:

As you know, my involvement in the residential program at the House of Affirmation includes periodic progress reports to you as my Ordinary. It is now time for the first report, and this raises a serious concern I have regarding the confidentiality of my psychological reports.

In signing release forms in the past I named you as the recipient of my reports, and it was my intention that you alone have access to those reports. I now believe that others on your staff have had access to my reports. I am very concerned about who will have access to my reports in the future.

I will feel safer if I have your personal assurance that from now on you alone will have access to any of my psychological reports. If you, or your successor as Ordinary, want to share any information from my reports with anyone else you should request my express written consent.

I appreciate your genuine concern for me, and I thank you in advance for your response to my request.

Peace

Philip A. Petit

September 8, 1986

Reverend Philip A. Petit
11 Williams Street
Hopedale, Massachusetts 01747-1212

Dear Father Petit:

I have received your letter of August 28 in which you express concern regarding the confidentiality of the psychological reports I will be receiving from the House of Affirmation. Let me clearly state, first of all, that I share your concern for confidentiality. It is something that you certainly have a right to expect. I believe I can confidently state that, since I have been Bishop, I am unaware of any breach of confidentiality emanating from my office or my staff. On the other hand, I believe that your request that I, and I alone, have any sort of access to the facts of your treatment is unreasonable. There are times when in your best interest, and the best interest of the Diocese, I must consult with my staff people. Furthermore, if something should happen to me or if I am out of the Diocese on the occasion of a critical situation, Bishop Gerry and my other staff people who, at that point, would represent the Diocese, must be able to do so in a professional and knowledgeable fashion. That means that they must have some knowledge of your situation (or for that matter the situation regarding any priest).

I assure you that I do not routinely circulate, even to my staff, any psychological report I receive. When necessary I do share certain facts with my staff people who need the information for the above-mentioned purposes. As you know, all of these priests are bound by the oath of confidentiality they take when I share some of my responsibilities as Bishop with them. I believe it would be a very administratively unwise situation if I were to accede to your requests, and certainly unwieldy if I needed written permission from you each time I felt it necessary to consult on certain specific facts. As a result, I request that the release form prepared and signed by you with the House of Affirmation read as follows:

Page 2.

"I, Philip A. Petit, authorize the release of any and all information regarding my treatment to Most Reverend Odore J. Gendron, Bishop of Manchester, with the understanding that Bishop Gendron may, at his discretion, share such information with those persons he deems necessary in the performance of his pastoral responsibilities as Bishop."

I trust, Phil, that you understand that this agreement does not in any way undermine the confidentiality with which I will treat the sensitive materials which come to me. Your good name and reputation are very important, and I will preserve them carefully while at the same time acting responsibly on behalf of the Diocese.

Cordially in Christ,

Bishop of Manchester

24 October, 1986

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

Dear Bishop Gendron:

I very much appreciated your honesty and sensitivity during our dialogue last Wednesday. While I know that my future as a priest is far from resolved, I am now more at ease about my relationship with you personally. I hope that you now have a better understanding of why I am so hurt, frightened, and angry.


As you requested, I am providing you with a written statement of my requests concerning the confidentiality of my written psychological reports which are kept in diocesan files.

- 1) Regarding my psychological assessment and reports which were prepared by Ernest C. Desjardins, Ph.D.:
 - a) that all documents, and/or photocopies and notes of the same, be immediately removed from diocesan files and destroyed;
 - b) that all written notes of conversations with Dr. Desjardins be immediately removed from diocesan files and destroyed.
- 2) Regarding my psychological assessment and reports as prepared by the House of Affirmation, Inc.:
 - a) that you alone be the recipient and have access to these documents;
 - b) that you have permission to share verbally with your staff about my therapeutic progress, but not to read verbatim from the documents;
 - c) that if a future incident involving me be reported to you, a member of your staff would have access to these documents only if you are out of the diocese for an extended period of time;
 - d) that all documents, and/or photocopies and notes of the same, will be removed from diocesan files and destroyed within one year of my termination of residency at the House of Affirmation.

I think these requests are reasonable in that they respect both your need for administrative discretion and my right to confidentiality. If these requests are acceptable, I would appreciate a letter from you stating that the points in #1 have been complied with, and that you will abide by the points in #2.

In closing I must say that your visit meant a great deal to me. It is important for me not only to presume that you care, but to experience it. Your visit was just such an experience, and helps me to believe that you are genuinely interested in my future well-being. I would welcome your visiting again if your schedule permits.

Peace


Rev. Philip A. Petit

28 October, 1986

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

Dear Bishop Gendron:

Just prior to beginning residency at the House of Affirmation I submitted to you a listing of my expenses in order that you might determine how much I should receive as a monthly stipend.

[REDACTED]

I am requesting that my monthly stipend be increased to \$500.00, which was my salary when I went on leave. I further request that this increase be made retroactive to June.

[REDACTED]

Thank you for your consideration of this request,
and for your continued concern for me.

Peace

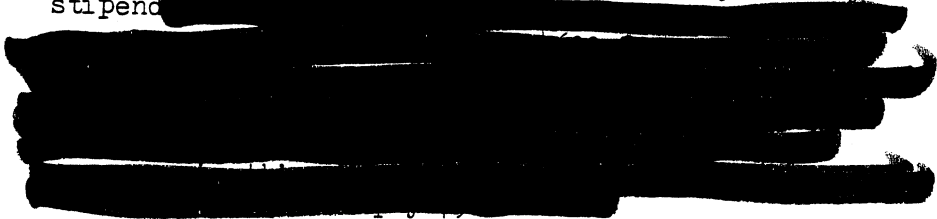
Philip A. Petit

2 December, 1986

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

Dear Bishop Gendron:

I sent two letters to you at the end of October, one outlining my requests with regard to confidentiality and the other requesting an increase in my monthly stipend. To date I have not received a response to either letter.

In the letter regarding the increase in my monthly stipend 

If there is any way I can clarify my requests in either letter, I am more than willing to do so. I thank you again for your continued concern and support, and I look forward to hearing from you soon.

Peace

Philip A. Petit

December 3, 1986

Reverend Philip A. Petit
House of Affirmation
11 Williams Street
Hopedale, Massachusetts

Dear Father Petit:

Please excuse the rather lengthy delay in replying to your letter and proposal of October 24th, and your subsequent request in your letter of October 28th. I simply did not have sufficient time until recently to go through your file to see how it would be affected by the proposal we discussed during my visit.

At this point, however, I am happy to notify you that I am agreeable to the proposal as outlined in your October 24th letter with one exception. I will certainly destroy all documents, notes, etc., referring to your treatment with Dr. Desjardins. I feel it important, however, that I keep one letter from him dated July 24, 1982. This letter was written after the situation in Dover requiring your transfer to Berlin. It basically indicates Dr. Desjardins' assessment of your continuing progress and his feeling that the Dover incident was isolated. It was basically because of his feeling in that letter that your reassignment was effected, and I feel I need to retain this document for legal protection should any questions ever surface about your reassignments in the Diocese. With the exception of this particular document, everything else has been destroyed. I also agree to your proposal regarding reports prepared and sent to me by the House of Affirmation, that is, I alone will receive and read them, although it is understood that I may share with a member of my staff orally any pertinent information I feel they need to be aware of for the good administration of the Diocese. It is understood further that a member of my staff may have access to these documents in relation to a further incident that might be reported if I am out of the Diocese at that time. I will remove and destroy those documents from the House of Affirmation a year after your termination.

Page 2.

I trust that these are substantially the provisions we discussed and agreed to as outlined in your letter, and I appreciate your willingness to allow me to be sensitive to your personal needs while at the same time see to the good administration of the Diocese.

I would like to take this occasion as well to inform you that I have authorized an increase of \$50.00 a month in the stipend the Diocese is providing you. This will take effect with the check you receive in December.

In closing, Phil, let me assure you of my continued prayers for you in the hopes that you will be able to make continuing progress in your therapy. Please do not hesitate to call upon me if I can be of any further assistance. I will remember you in a special way during my prayers in Masses during this holy season, and hope that Christmas will bring you many blessings.

Cordially in Christ,

Bishop of Manchester

16 January, 1987

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

Dear Bishop Gendron:

I regret any inconvenience as a result of my delay in responding to your letter of 3 December, however I had not anticipated its content and it has taken me this long to phrase my thoughts. I had hoped that the matter of confidentiality was resolved by our discussion here in Hopedale on 15 October. I think I told you then that my concern about confidentiality goes beyond the content of any one report.

I agreed to release those psychological reports to you because I believed you were genuinely interested in my well-being. I now get the impression that your concern for me is overshadowed by your concern for the legal defense of the diocese, and that my psychological reports are important to you for this reason. To date I am aware of no legal action against the diocese as a result of any activity of mine. It seems to me that if there were going to be any such litigation it would have been initiated by now. My attorney does not expect that I will be sued now or in the future, and I do not understand why your attorney thinks you will be sued on my account. If there is a particular incident which is the basis of your concern, I want to know about it. However, in the absence of a real threat of a lawsuit the need to defend the diocese remains hypothetical.

It is my understanding that federal law prohibits you from making any disclosure from my psychological reports without my specific written permission. In spite of this, I am aware that Fr. Christian referred to the 1981 assessment by Dr. Desjardins [REDACTED]

[REDACTED] This action seems to demonstrate your willingness to use such documents without my consent, but with gross disregard for the impact [REDACTED]. I believe I am justified in my anger about this, and understandably vigilant about protecting my right to confidentiality in the future.

A particular phrase of [REDACTED] appears in quotation marks and is attributed to the 1981 assessment. I compared the quote with the assessment report only to discover that the alleged quote is a paraphrase/synthesis of phrases in the assessment. This misrepresentation is quite disturbing both to Dr. Desjardins and to me. It is all the more egregious since Dr. Desjardins warned Fr. Christian not to refer to any psychological reports when speaking [REDACTED].

Most Reverend Odore J. Gendron, D.D.

16 January, 1987

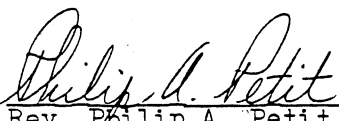
page 2

A further concern of mine is the question of diocesan files being subject to subpoena in the event of a lawsuit. I raised the issue with Mr. Cook and Fr. Christian during my meeting with them on 11 March. Mr Cook assured me that the diocese would take every measure to defend itself against such an order. He also stated, however, that in his opinion even an appeal to the U. S. Supreme Court would fail and the documents would have to be surrendered. If this ever happened I think we can agree that the prosecution would use the information against us both. On the other hand, reports which are kept in the therapist's files are far more defensible against subpoena. Dr. Desjardins will keep all documents on file, and in the event of a lawsuit against either or both of us will very much want to be of assistance. As long as he has the only copies of the reports he can better manage the dissemination of information for which he is ultimately responsible.

In view of all this, it is still my opinion that keeping any of my psychological reports from Dr. Desjardins in diocesan files is ill advised. To continue to do so places me at a real jeopardy which outweighs the potential benefit to the diocese. In the event of a lawsuit against the diocese on my account, I will instruct my attorney to cooperate with the diocesan attorney and Dr. Desjardins in coming to a mutually beneficial approach.

I therefore reiterate my request as specified in my letter to you of 24 October. I hope this detailed explanation of my concerns is helpful to you. I appreciate your patience in this matter, and thank you for your continued concern and encouragement.

Sincerely,



Rev. Philip A. Petit
11 Williams Street
Hopedale, Massachusetts
01747-1212

February 19, 1987

PERSONAL AND CONFIDENTIAL

Reverend Philip A. Petit
11 Williams Street
Hopedale, Massachusetts 01747-1212

Dear Father Petit:

Please excuse my delay in responding to your letter of January 16th. During this time I have been praying over your concerns, as well as consulting at some length with our diocesan attorney. After much consideration, I now feel better able to address the impasse at which we seem to have arrived in regard to the 1981 report of Dr. Desjardins.

Let me clearly state, Phil, that I am genuinely interested in your wellbeing. If you do not believe that, then perhaps my saying it will not convince you. I would hope that my actions toward you over the years speak clearly enough in this regard. I trust you can understand, however, that I also must have a concern for the Diocese, not only its legal status but the reputation it enjoys in terms of the correctness of our actions. In this regard it is imperative for me to be able to clearly demonstrate that everything the Diocese has done in your regard was proper. In my mind these two issues, your welfare and the welfare of the Diocese, are not an either/or proposition. They are both concerns and I intend to continue to do my best in regard to both of them.

I also feel it important to seriously question your statement that Monsignor Christian or anyone else in the Diocesan Office made direct reference to the 1981 document in dealing with [REDACTED]

[REDACTED] I would specifically question whether the quotation you refer to is clearly attributed to this office and clearly referring to that 1981 report. [REDACTED]

[REDACTED] But you must remember [REDACTED] has spoken with many people about your situation, and unless the quote in question is directly attributed to the Diocese, I cannot take seriously your claim that

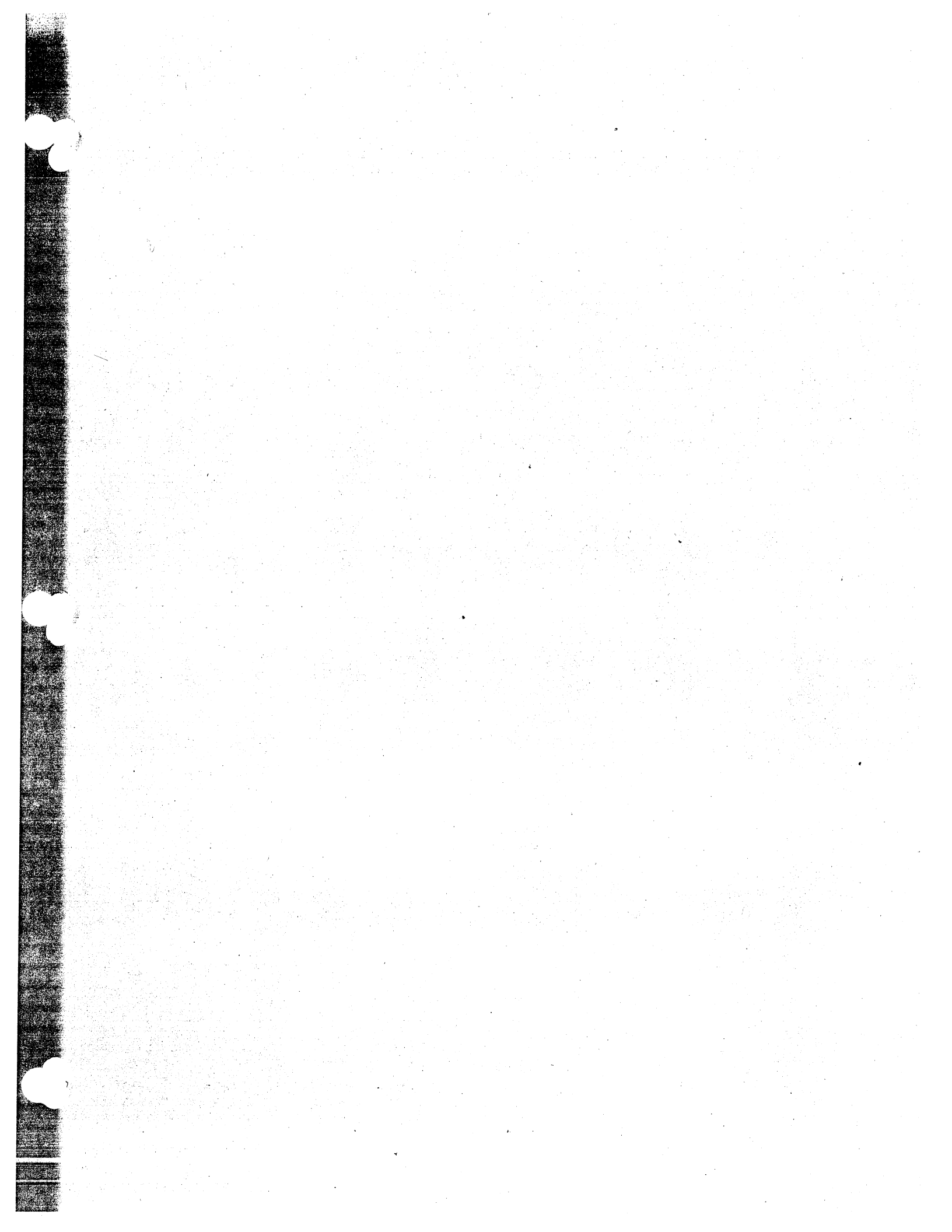
it originated here. Our recollection of our dealing with [REDACTED] is one brief phone call during which three questions were asked: whether we had previously been aware of a problem on your part, whether we had previously encouraged you to receive psychiatric care, and thirdly whether or not we were willing to assume the cost of inpatient care should that occur. The answer given by the Diocese was a simple "Yes" to each of those questions. Again, our recollection in no way substantiates your feeling that any other information was given to the Office by us.

Having said these things, I need now to share with you the feeling of our diocesan attorneys in reference to the 1981 document. It is their assessment that this is the only concrete evidence in the possession of the Diocese which clearly demonstrates that (a) we were requiring psychological care for you, and (b) that the psychological care was proving beneficial, and (c) that a specific incident, that is, the Dover situation, was in Doctor Desjardins' estimation not indicative of an ongoing pattern of behavior and that you were continuing to develop greater and greater control in the problem area. Obviously, that assessment played a great role in the decision of the Diocese that you should continue in pastoral ministry. Should any questions about the rectitude of the diocesan decision to continue to assign you be raised, that document becomes very important. It is our attorney's opinion that it is not enough to assume that such a document would be available to us in any legal action (no matter how remote a possibility that might be), simply because it is in Dr. Desjardins' file. If Dr. Desjardins relocates in another part of the country, if he should pass away, or in any other number of possible scenarios, that document might not be available to us if we destroy our copy. For this reason I am determined that the 1981 document remain part of your confidential file here at the Chancery Office.

As much as I wish to be sensitive to your concerns, Phil, I must ask you in turn to be sensitive to mine. I do not feel I can negotiate any further on this particular point. I must simply ask you to abide by my decision that this document will be treated according to all the conditions we have already agreed to in our previous correspondence. In this regard as well, I expect that I will begin to receive in the near future reports from the House of Affirmation regarding the status of your treatment. Please be aware of my continued concern and prayers. With every good wish, I am

Cordially in Christ,

Bishop of Manchester



13131

Re: Mr. Philip Petit

I. Experiences Available in the Parish

Visitations

Hospital
Nursing Homes
Shut Ins

Liturgy

Preaching
Music - Choir & Folk Group
Para Liturgical Services
Altar Boys
Lector
Eucharistic Minister
Prayer Group

Religious Education

Sacramental Preparation (Penance - Communion - Marriage - Baptism)
Grades 1-8-
Grades - High School
Adult Education

Parish School

Home Visitations

Parish Organizations

St. Ann's

Parish Council

Committees

Religious Education
Finance - Ground and Maintenance
Liturgy - Choir & Folk Group
Community Affairs

School Board

Catholic Parents Association

Youth Ministry

Campus Ministry

Ecumenism

Deanery Meeting

II. Experiences the deacon may be involved in

Personal Needs

Hospital and Nursing Home Ministry
 Youth Ministry
 Campus Ministry
 Sacramental Preparation
 Liturgy
 Preaching
 Prayer Group
 Para Liturgical
 Music - Choir & Folk Group

Parish Needs

Visit to Shut Ins
 Nursing Home
 Hospital
 Liturgy
 Music - Choir & Folk Group
 Altar Boys
 Prayer Group
 Sacramental Preparation
 1. Adult
 2. Youth
 Grades
 1-8
 High School
 Adult Education
 Parish Organizations & Meetings
 High School Youth
 Campus - Mass - Involvement during the week
 Ecumenism
 Deanery Meetings

Home Visitations

Contract Involvement

Shut Ins
 Nursing Home
 Hospital Visit
 Parishioners
 Para Liturgical Ceremonies
 Music - Choir & Folk Group
 Preaching - Rotation
 Baptismal Catechesis
 Marriage Preparation
 Youth Ministry
 Parish Council
 Community Affairs
 Liturgy

Future Options

Prayer Meeting
 Home Visitations

III. Frequency of Meetings

Monday Morning Meeting - Every Week

Diocese of Manchester
Office of Communications
153 Ash Street
Manchester, New Hampshire 03105
1-(603)-669-3100

Please TYPE or PRINT...

Full Name: Philip Arthur Petit Date of Birth: 12-20-52

Parents' Names (if deceased, please indicate):

Gedeon N. Petit, Jr. (Deceased) - Estelle (Boisvert) Petit

Home Address: R.F.D. # 4, Box 57-1 Pembroke Hill Road, Concord, N.H.

Home Parish: St. John the Baptist Suncook, N.H.

Education: Elementary School: St. Jean Baptiste - Suncook

Secondary School: Bishop Brady

College(s): St. Anselm's

Seminary(ies): St. John Seminary - Brighton, Mass.

Deacon Assignment(s) (Please list parish and dates of service):

Ordination to Diaconate

Ordination: Date and Hour: Sunday, February 18, 1978 3:00 p.m.

Church: St. John the Baptist

Address: Suncook, N.H.

First Mass: Date and Hour: _____

Church: _____

Address: _____

Please return this press questionnaire with two (2) glossy portrait-photographs to the Diocesan Communications Office.

Thank you!

NAME PETIT, Philip Arthur

PLACE OF BIRTH Pembroke, New Hampshire

DATE OF BIRTH 20 December, 1952

PLACE OF ORDINATION St. Joseph Cathedral Church

DATE OF ORDINATION 26 April, 1980

NAME OF ORDAINING PRELATE Most Rev. Odore J. Gendron, D.D., Bishop of Manchester

DATE OF INCARDINATION (IF EXTERN)

ACADEMIC DEGREES A.B., cum laude; M. Div.

COLLEGES ATTENDED St. Anselm College, Manchester, New Hampshire (1974)

SEMINARIES ATTENDED St. John the Evangelist Seminary, Brighton, Massachusetts (1978)

APPOINTMENTS AS ASSISTANT St. Theresa, Manchester, June 18, 1980; St. Joseph, Dover

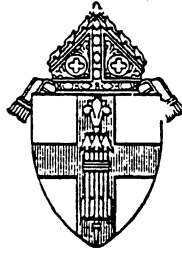
3/2/81; Guardian Angel Parish, Berlin, 6/15/82; Our Lady of Mercy, Merrimack

June 15, 1983; Leave of absence 6/1/86;

APPOINTMENTS AS PASTOR

DIOCESAN OFFICES

DIOCESE OF MANCHESTER



APPLICATION FOR ADMISSION TO THE SEMINARY

1. Name Philip Arthur Petit
First Middle Last

2. Residence? 167 Main Suncook N.H.
Number Street Town State

3. Parish? St. John the Baptist Suncook
Town

4. Pastor? Rev. Roland Veillette

Birthplace? Manchester When? 12/20/52

6. If not born in the Diocese of Manchester, when did you locate permanently in this Diocese?

7. What Grammar Schools did you attend? St. Jean Baptiste, Suncook

8. During what years? '58 - '66

9. What College did you attend? St. Anselm's

During what complete school years? Freshman & Sophomore, '70 - '72

What College Degrees did you obtain?

10. If your studies were interrupted, state when, for how long, why, and at what occupation?

11. How many years of latin did you have (if any) 2, High School

12. I.Q. Test average?

Diocese of Manchester
Office of Communications
153 Ash Street
Manchester, New Hampshire 03105
1-(603)-669-3100

Please TYPE or PRINT...

Full Name: Philip Arthur Petit Date of Birth: 12-20-52

Parents' Names (if deceased, please indicate):

^{Died 6-11-76}
Gedeon M. Petit Sr. - Estelle (Boisvert) Petit

Home Address: [REDACTED]

Home Parish: St. John the Baptist

Education: Elementary School: St. Jean Baptiste, Suncook

Secondary School: Bishop Brady

College(s): St. Anselm's

Seminary(ies): St. John Sem. Brighton

Deacon Assignment(s) (Please list parish and dates of service):

Ordination: Date and Hour: _____

Church: _____

Address: _____

First Mass: Date and Hour: _____

Church: _____

Address: _____

Please return this press questionnaire with two (2) glossy portrait-photographs to the Diocesan Communications Office.

Thank you!

what year of College, Philosophy, or Theology do you apply? College Junior


14. I can provide for all my tuition expenses in College

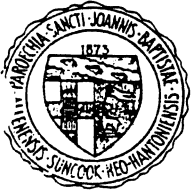
I can provide partly _____ I cannot at all _____

15. If from an outside Diocese please state, in a separate letter, why you prefer this Diocese?

Certificates And Other Documents to be Submitted
With This Application

- a) Your certificate of Baptism and Confirmation.
- b) The certificate of your parents' marriage.
- c) Are both your parents of the Catholic Faith. _____
- d) Recommendation from your pastor.
- e) Recommendation from your School or College Superior.
- f) Recommendation from your spiritual advisor (if you have one).
- High School reports for each year.
- h) College reports for each year.
- i) Statement concerning any indebtedness for education.
- j) Statement as to previous affiliation with other diocese religious society and for how long.
- k) Statement from parents as to insanity or epilepsy in family. _____
- l) Report of complete physical examination by reputable physician.
(Please use special report form supplied by diocese.)

Paternal great Aunt has 



Paroisse Saint Jean-Baptiste
Suncook, New-Hampshire
(Allenstown)

Certificat de Baptême

..... Philip Arthur Petit

Date de naissance ..Dec..20., 1952.....

Date du baptême ..Dec..25., 1952.....

..... Rev. A. J. Lesmerises

Officiant

Père ..Gedeon N. Petit Jr.

Parrain

.....Gustave Sanschagrín

Mère ..Estelle C. Boisvert

Marraine

.....Esther Sanschagrín

Copie conforme au registre

..... June 14., 1972

Suncook, New-Hampshire

Rev. *Roland Veillette*

Pastor



Paroisse Saint Jean-Baptiste
Suncook, New-Hampshire
(Allenstown)

Certificat

..... Philip Arthur Petit

..... May 29., 1960

(date) Première Communion

..... March 24., 1963

(date) Confirmation

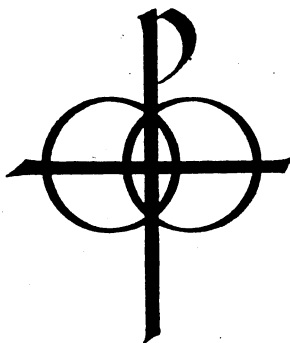
D'après les registres de la paroisse

..... June 14., 1972

Suncook, New-Hampshire

Rev. *Roland Veillette*

Pastor



Certificate of Matrimony

_____ Gédéon Petit _____ and

_____ Estelle Boisvert _____

*were united in the bonds of
Holy Matrimony
according to the rite of the
Holy Catholic Church*

by the Reverend _____ A.A. Sylvestre , Pastor _____ in the

Sacred Heart Church

50 Pleasant St.

Concord, N. H. 03301

witnessed by _____ Albert Petit _____ and

_____ Béatrice Normandeau _____

on _____ March 29, 1937 _____

issued by _____ *Sorenzo J. Lacasse*
Rev. Msgr Lorenzo J. Lacasse

June 15, 1972

To whom it may concern:

Philip Petit, a parishioner, has requested a letter of reference to enter the Seminary.

I find Mr. Petit of a good character, devoted and always anxious to help at all times.

He is of an excellent catholic family and I believe he should be given an opportunity to study his vocation and to help actively in the Lord's vineyard.

Sincerely yours in Christ,

Rev. Roland Veillette
(Rev.) Roland Veillette

Pastor.

St Anselms College 4305
Manchester, N. H.

June 14 1972

To Whom it may Concern;

I wish to recommend Mr Philip Petit, a student at St Anselms, as one eminently qualified to pursue studies for the priesthood, and to devote his life and talents to the Church. I consider him to be thus qualified, physically, emotionally, intellectually, morally and spiritually.

I have been one of his teachers and advisors for the two years that he has been at St Anselms. I have come to know him much better than I get to know most students. And throughout this period I have been repeatedly impressed, as he revealed

one after the other of well unusual
qualities to me, in his class work,
his attitude, and in informal contacts. 4306

He has shown a firm and unequivocal
commitment to his chosen vocation, which
I could hardly imagine him abandoning
at any time. And his performance in
his studies, which I can speak most
authentically about, simply supports
my conviction that if anyone is
destined for the priestly vocation, it is
Philip Petit

His philosophical studies show him
to be outstandingly competent in this
area, as he probably is in all others.

There is no one whom I could
recommend more enthusiastically and
more confidently, for admission to
sacerdotal studies and preparation.

Sincerely yours
Joseph B. McDonald
Chairman of Philosophy.

ST. ANSELM'S COLLEGE

Manchester, New Hampshire

4307

Name of the Record of Philip Arthur Petit

Address 167 Main Street, Suncook, New Hampshire

Entered September 21, 1970 Graduated

Withdrawn

| COURSES | Grades | Credit | COURSES | Grades | Credit |
|--|--------|--------|---------|--------|--------|
| 1970-1971 | | | | | |
| In 1-2 Integrated Liberal Studies | B A | 6 | | | |
| Bi 1-2 General Biology | B B | 8 | | | |
| En 1 English Composition | B | 3 | | | |
| Hi 1-2 European History | D B | 6 | | | |
| Mo 52-53 French Composition and Stylistics | C B | 6 | | | |
| Th 9 God and Man | C | 3 | | | |
| 1971-1972 | | | | | |
| In 45-46 Interdisciplinary Seminar | A B | 6 | | | |
| Mo 81-82 French Poetry | B B | | | | |
| Ph 21 Ancient Philosophy | B | 3 | | | |
| Philosophy of Nature | B | 3 | | | |
| Ps 5-10 General Psychology | B B | 6 | | | |
| Ph 14 Philosophical Psychology | C+ | 3 | | | |
| Ph 23 Modern Philosophy | B | 3 | | | |
| Summer 1971 | | | | | |
| Ph 19 Logic | B | 3 | | | |
| Th 26 Comparative Religion | B | 3 | | | |

Grading: A Excellent B--Good C Satisfactory D Poor E Failure F Failure because of Absence
 I--Incomplete W Withdrew WF -Withdrew Failing

Date June 13, 1972

E. R. Englund
 Assistant Registrar

SECONDARY-SCHOOL RECORD—TRANSCRIPT

4308

STUDENT INFORMATION

SCHOOL INFORMATION

| | | | |
|---|---|---|---|
| Name Philip | Family Name Arthur | Matr. Name Arthur | School Name Bishop Brady |
| Home Address 167 Main Street Suncook, N.H. | Home Address 25 Columbus Avenue | City Suncook, N.H. | City Suncook, N.H. |
| Parent or Guardian Mr. & Mrs. Gedeon N. Petit | Parent or Guardian Mr. & Mrs. Gedeon N. Petit | Parent or Guardian Mr. & Mrs. Gedeon N. Petit | Parent or Guardian Mr. & Mrs. Gedeon N. Petit |
| Date of Birth Dec. 20, 1952 | Sex M | Height 5' 11" | Weight 170 |
| Grade 9 | Year 1970 | Month June | Day 17 |
| Previous Secondary School Attendance None | Previous Secondary School None | Previous Secondary School None | Previous Secondary School None |
| Enrollment X | State System X | Rec. Period Assoc. | School Phone Number 4-7418 |
| Enrollment Grades 500 | Enrollment Grades 9-12 | Enrollment Grades 1/3 | Enrollment Grades 4 Yr. Col. 1/3 and Other |
| Enrollment Mark 70% | Enrollment Mark 85 | Enrollment Mark 93 | Enrollment Mark 85 97 90 |

| YEAR | SUBJECTS | GRADE | MARK | SEMESTER |
|------|---------------|----------|------|----------|
| 9 | English | | 80 | 1 |
| | Algebra I | | 70 | 1 |
| | Phys. Sci. | | 81 | 1 |
| | Latin I | | 70 | 1 |
| | W. Hist. | | 86 | 1 |
| 66 | Religion | | 85 | 1/2 |
| 10 | English | | 80 | 1 |
| | French II | Lab | 91 | 1 |
| | Gen. Math. II | | 84 | 1 |
| | Biology BSCS | Lab | 80 | 1 |
| | Theology | | S | 1/2 |
| | Reading | | X | 1/2 |
| 68 | Phys. Ed. | | S | 1/2 |
| 11 | English | | 83 | 1 |
| | French III | Lab | 84 | 1 |
| | Latin II | | 73 | 1 |
| | Geometry | | 83 | 1 |
| | U. S. History | | 83 | 1 |
| | 68 | Theology | | A- |
| 69 | Driver Ed. | | S | 1/2 |
| 12 | English | | 91 | 91 |
| | Algebra II | | 81 | 83 |
| | Chemistry | Lab | 88 | 89 |
| | Pers. Type | | 87 | 87 |
| | Theology | | 89 | 88 |

EXPLANATION OF HONORS COURSES

* RANK IN CLASS BASED ON 6 SEMESTERS
 XXX EXACTLY APPROX 66 IN CLASS OF 124
 FINAL RANK 53 Point Average 2.1579
 XXX ALL SUBJECTS GIVEN CREDIT XXX ALL STUDENTS
 MAJOR SUBJECTS ONLY COLL. PREP STUDENTS ONLY
 * 7 SEMESTER RANK---EXACTLY 59

OUTSTANDING ACTIVITIES, HONORS, AWARDS
 Grade 10 & 11=Christian Action-Vice Pref
 in Grade 11. Grade 11=Student Council.
 Grades 9 thru 12=Altar Boy (Senior Membe
 Grade 12= Christian Action; Liturgical
 committee.

* 1st SEMESTER AVERAGE

| DATE | NAME OF TEST | RAW OR STU. SCORE | PERCENTILE SCORE | NORM. GRADE |
|------|--------------|-------------------|------------------|-------------|
| | | | | |
| | | | | |
| | | | | |
| | | | | |

1969-1970 *Sister Mary Joseph, R.S.M.* Title Principal

ST. ANSELME'S COLLEGE

Manchester, New Hampshire

4310

Name: Philip Arthur Petit
 Address: 167 Main Street, Suncook, New Hampshire
 Entered: September 21, 1971 Graduated: A.B. May 12, 1974
 Status: Withdrew

| COURSES | Grades | Credit | COURSES | Grades | Credit |
|--|--------|--------|-------------------------------------|--------|--------|
| 1970-1971 | | | 1973-1974 | | |
| In 1-2 Integrated Liberal Studies | B | A 6 | Cl 13 Plato | B | 3 |
| Bi 1-2 General Biology | B | B 8 | Ed 17 Abnormal Psychology | B | 3 |
| En 1 English Composition | B | 3 | Mo 41 French Literature | B | 3 |
| Hi 1-2 European History | D | B 6 | Ph Independent Study: American Phil | B | 3 |
| Mo 52-53 French Composition and Stylistics | C | B 6 | Ph 19 Metaphysics | B | 3 |
| Th 9 God and Man | | C 3 | Cl 16 New Testament Greek | A | 3 |
| | | | Ed 16 Humanistic Psychology | A | 3 |
| 1971-1972 | | | Mo 42 French Literature | B | 3 |
| In 45-46 Interdisciplinary Seminar | A | B 6 | Th 12 The Early Church | B | 3 |
| Mo 81-82 French Poetry | B | B | Th 37 Western Mysticism | B | 3 |
| Ph 21 Ancient Philosophy | B | 3 | | | |
| Ph 7 Philosophy of Nature | B | 3 | | | |
| General Psychology | B | B 6 | | | |
| Ph 14 Philosophical Psychology | | C+ 3 | | | |
| Ph 23 Modern Philosophy | | B 3 | | | |
| Summer 1971 | | | | | |
| Ph 19 Logic | B | 3 | | | |
| Th 26 Comparative Religion | B | 3 | | | |
| 1972-1973 | | | | | |
| Cl 1-2 Basic Greek | B | B 3 | | | |
| Mu Applied Music | A | 3 | | | |
| Ed 18 Clinical Psychology | C | 3 | | | |
| Ph 15 Ethics | B | 3 | | | |
| Th 16 The Sacraments | A | 3 | | | |
| Ed 11 Psychology of Personality | | B 3 | | | |
| Ph 24 Contemporary Philosophy | | B 3 | | | |
| Th 6 The Old Testament | | C+ 3 | | | |
| Mu Organ Notre Dame College | | B 3 | | | |

Grading: A—Excellent B—Good C—Satisfactory D—Poor E—Failure F—Failure because of Absence
 I—Incomplete W—Withdrew WF—Withdrew Failing

Date: 7-11-74

Edward J. Cugliari
 Assistant Registrar

August 10, 1972

To whom it may concern,

We, Mr. Gedeon N. Petit, Jr., and Mrs. Estelle B. Petit, do state that:

- a) we are both baptized, practicing, Roman Catholics, and that,
- b) our son, Philip, is not indebted to anyone for the education he has thusfar received.

Mr.

Gedeon N. Petit Jr.

Mrs.

Estelle B. Petit

September 19, 1972

C
O
P
Y

Mr. and Mrs. Gedeon Petit
167 Main Street
Suncook, New Hampshire

Dear Mr. and Mrs. Petit:

It gives me great pleasure to welcome your son Philip as a candidate for the priesthood into the Diocese of Manchester. We are pleased that he has responded to this call from God and it is my fervent hope and prayer that he may persevere in his vocation to the priesthood.

We are also most grateful to you for your fine Christian example which has played such an important role in leading your son to this decision.

May God bless you for your generosity and for the many sacrifices you have made in behalf of your son Philip.

With every good wish, I am

Cordially in Christ,

Bishop of Manchester

Seminarian
- 4314

March 21, 1974

Mr. Philip A. Petit
C-191
St. Anselm's College
Manchester, N.H. 03102

Dear Philip:

This will acknowledge your letter of the 18th. It goes without saying that we would be more than delighted to have you attend the Mass of Chrism at the Cathedral again this year.

How feasible it would be, however, to have all the seminarians present at that ceremony I do not know. Not all of the seminarians are on vacation during Holy Week and I do not think that they would want to have a special day for the Bishop when everyone would not be at home. May I suggest that you contact Fr. Bresnahan or Msgr. Gendron concerning some alternative dates for a seminarian date for the Bishop. Be assured of my cooperation in any way I can.

With prayerful good wishes, I am

Sincerely in Christ,

Rev. Msgr. Robert E. Mulvee

cc: Msgr. Gendron
Fr. Bresnahan

3/18/74
4315

Dear Monsignor,

It occurred to me that since the Bishop's resignation, the seminarians of the Diocese have not had, nor will have it seems, an opportunity to see him before he leaves. Many were looking forward to seeing him at the Christmas get-together, and were disappointed that he could not be with us.

Last year, at Fr. Fournier's suggestion, I attended the Christmas Mass on July Thursday. I found this to be a good experience, and felt quite comfortable, even though I was the only seminarian other than the Deacons.

I was wondering how feasible it would be to suggest to the other seminarians to be present at the Mass this year. The informal coffee + doughnuts after would be an inexpensive yet effective way of seeing Bishop Primeau off.

I am suggesting this to you rather than Fr. Buesnahan, seeing that you are

-2-

in charge of ceremonies at the Cathedral, 4316
and you would be more in the know as to
whether this is possible or not. I think
it would be worthwhile, and may set a
precedent for future years.

I would ~~to~~ hope to hear from you
regarding this. In any case, I myself
hope to be able to attend the Christmas Mass
again this year.

Sincerely

Philip A. Petit

April 17, 1974

4317

Dear Father,

I realize I am late in sending this letter, but even as I write, I cannot say that I am sure of myself.

My first preference is Louvain. I have their catalogue, and I think it is recognized as a very solid theological preparation. I have been in contact with Pat Dubreuil, and he does not regret his choice. I would be able to take some courses in French, and as you know I am very interested in keeping what ability I have in French. One of my professors, Mr. Roger Blais, has done his masters and PhD in France, and feels the cultural change would be invaluable. He has had me in class and feels I would be able to handle the academics. I have a major in Philosophy, 2 yrs of Greek, 2 yrs of Latin (High School) and 18 credits in theology. All considered, I would be quite pleased to go to Louvain.

My second choice is Ottawa, again because of the possibility of choosing some courses in French.

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I spoke to my own Pastor, Fr. Laguerre, and he seemed satisfied. I received their catalogue, and it seems to be a good program. Many of the monks here at St. Anselm's have done studies there, and consider it to be a fine school.

Third choice is St. Meinrad or St. Mary's. I know little of St. Meinrad except that it has a strong academic program, and emphasizes the importance of good liturgy. Again, though none of the monks have studied there, some are familiar with it and some professors. They highly recommend it - as you might expect.

I visited St. Mary's last year, and was not terribly impressed. It seemed very loosely organized and impersonal. It is hard to judge though. St. Mary's has given many fine priests to the Diocese, so it cannot be all that bad.

On the question of finances, my parents have borne the expense of four years of college here at St. A's. I do have a job during the summer, but earn hardly enough for a year at school. I would hope the Diocese would be

willing to finance my studies, and I would be willing to make agreements for reimbursement.

* Again, I am sorry to have taken so long. I hope this does not create difficulties in making application for next year. I am done school (finals and all) on April 30, and would be willing to see you at your convenience thereafter.

Peace in the Name of God

Philip A. Petit