

MEMORANDUM OF INTERVIEW

PERSON INTERVIEWED: GERALD CHALIFOUR
DATE: AUGUST 22, 2002
PERSONS INTERVIEWING: DET. PETER FAVREAU, MANCHESTER PD
INV. ALLISON VACHON, AGO *AV*
WILL DELKER, SR. AG
RE: GERALD CHALIFOUR

PF Okay. Today's date is August 22, 2002. It's approximately 10:20 a.m. I'm Detective Peter Favreau of the Manchester, New Hampshire Police Department on behalf of the New Hampshire Attorney General's Office. Um, and we're continuing an interview today with ah, Gerald Chalifour. Ah, there are others present in the room and I'll allow them to introduce themselves at this time.

AV Allison Vachon with the Attorney General's Office.

WD Will Delker with the Attorney General's Office.

LW Laurie Waterman, legal case manager, law firm of Robert McDaniel.

GC Gerald F. Chalifour.

RM Robert E. McDaniel, counsel for Mr. Chalifour.

PF All right, Mr. Chalifour. When we left off, we were talking about um, an incident that took place in 1982. Um, you described an incident that happened um, in Massachusetts on Cape Cod. Somewhere in that area, any way. Um, I had a few follow-up questions to go over that particular incident, and then, if we can, when we complete that, we'll just work our way forward some more, um, (unintelligible) up to the present date. Um, you talked about a victim in that case, ah, that you named as [REDACTED]

GC Umm hmm.

PF Um, I'm not sure if I asked you this before or not but um, you were in Manchester at St. Theresa's at that time.

GC That's correct.

PF Um, the young man, [REDACTED] and I'm not sure if you told us how old he was at the time.

- GC Ah, he was turning 16 the following month.
- PF Was he a Manchester resident at the time?
- GC Yes. Yes.
- PF Did you know of his family?
- GC Yes. His father was a [REDACTED]
- PF Okay. Did you, you met them through, with the church --
- GC Yes.
- PF -- or did you meet them through the [REDACTED]?
- GC Yes. Through the church.
- PF Okay. How long had you known that family, do you remember, before you took an interest?
- GC Ah, I went there in '76 and this happened in '82 so it's 6 years.
- PF Had that, was that the first time that you took him on a, a trip of that nature or had you done that before?
- GC Yes. Yes.
- PF That was the first time?
- GC Yes.
- PF Okay. Um, I was looking through the files and I came across um, a report that was completed by a Doctor Goodkind. Is that ah, do you remember that name?
- GC Well they ah, when I went to New Mexico in '91, there was a psychiatrist and a psychologist. That might have been the psychologist.
- PF Yeah. The date is ah, the date on the, on the report that he completed is November 15 of 1991.
- GC Yeah.
- PF Um --
- GC Well, he was one of the ah, Goodkind, the other was Fire, Fire, Liar, Fire, something like that.

PF Okay. The reason I bring that up is there's some ah, reference in his report to that 1982 incident. Apparently he spoke with you about it. Um, and he talks about um, not in specific. He doesn't talk about names or where it occurred or anything like that but there, there's a couple quotes that he attributes to you. Um, I just wanted to, to find out if you remember making the statements and maybe you can explain them. Um, when we talked to you last time, you said that there, your contact with [REDACTED] was basically ah, you were in bed together but um --

GC Well, no ah, weren't in bed together. I asked him to give me a back rub and he said well, okay if you give me one first. So he got on the bed and I got on the side of the bed and I worked his back and then I asked him want me to do the bottom of your legs, too. And he says yes. And then, when we got done there, well, he got up and I laid down and he did my back and, and ah, that was it.

PF Okay. Apparently in '91 you made a couple of statements such as ah, quote them, they're in quotes ah, it wasn't my idea to have sex with him. I'm not saying it wouldn't have happened but I respected that boy.

GC Yeah.

PF Does that sound like something --

GC Yeah.

PF -- you remember saying that?

GC Yeah. Yeah.

PF Okay. Is that something that you said when you were asked about it in '82 um, were you asked what was going to happen or what your intentions were at the time?

GC By?

PF Police, or his parents or anybody else.

GC Ah, I really can't recall what statements I made.

PF Okay.

GC But that statement is correct. I mean, I didn't ah, it wasn't my intention to carry it any further. In fact, my primary intent was to just get my back rubbed. That was it. But then when he asked, well, I asked him to do it to my back. Well, you know, what's good for the goose is good for the gander. If he asked for it, too, well I, it's kinda hard for me to say well, no. You do my back but I won't do yours.

- PF Is it, is it possible that it could've led to some sort of sexual encounter? I guess that's what I'm getting at. 'Cause it says --
- GC I suppose it could have. But that was not, you know, I didn't say hey ah, [REDACTED] you want me to do your back or, I, I, that was his, he asked for it. And ah --
- LW I, I wanna clarify --
- RM Yeah (unintelligible)
- LW Ah, this question.
- PF Sure.
- LW Could you rephrase your question. Because I don't think Jerry understood your question.
- RM There's a distinction between could it have led --
- LW And did it.
- RM -- to something and did it lead to something.
- LW Okay. Is it possible that it did?
- PF Well, he already told me it didn't. And I understand that. I'm clear on that. Ah, I'm not trying to, to, to work back into whether it happened or not. I'm just trying to get a feel --
- LW Your question was was it possible that it could have led to something else.
- PF Right. Well, in your mind. I mean, is it, would, did you have any intention --
- GC No.
- PF -- of having sex with him?
- GC No, I did not. No, I did not. That was, no, that's, I'm very sure of that. I'm positive of that.
- PF Um, after the incident, you were questioned ah, at least in some way, to my understanding, um, from our last interview um, by the police briefly.
- GC Yeah. Well, he went to the desk to call his father to come and get him. And I guess, I don't know this for a fact now but the desk, the desk must have called the police under the circumstances.
- WD Sorry to interrupt.

PF That's okay.

WD If I could just, just ask a question. What prompted, what specifically prompted him to get up and go to the desk?

GC I thought about that and I, I, I don't know. I, I ah.

PF After you spoke with the police and, and after that night, were you questioned about that incident by anybody ah, from the diocese or any other priest or the bishop?

GC Well, okay. Let me just give you the --

PF Yup.

GC -- what happened. His father came down to get him. Where I had gone for only two nights over night in Cape Cod. Well, I came back the next morning. And I went to the house. And ah, I explained to the father what had happened. Ah, I didn't see any of [REDACTED] because he was, he'd gone to bed late and he was still sleeping. I thought if I, and the father told me that ah, ah, he understood and what I had said, what [REDACTED] had said, ah, as far as he was concerned there was nothing to go further on and then, then I got called into Bishop Gendron's office, I think it was that day or the next day. One or the other. And ah, he told me the same thing. [REDACTED] think [REDACTED] I think had been, I don't know if [REDACTED] was with them or not though. That's not clear. Ah, had been to see him and had told him the same thing had told me that they didn't think that it had gone to the point where they needed to take further action.

PF Did he, do you remember him telling what the nature of their specific complaint was.

GC I don't remember him saying ah, you know, you did this or you did that or specifically ah, ah, I don't recall. He might have. I, you know, we're talking 20 years ago and I remember the incident but the actual words of who said what ah, in what context, it's a bit fuzzy.

PF After he told you that, that they didn't feel that it went to the level where they needed to do anything.

GC Umm hmm.

PF What else did he tell you? Did he go further and tell you what he thought and what he thought the outcome was going to be?

GC [REDACTED] the Bishop?

PF No, Bishop Gendron.

- GC Bishop Gendron. Ah, well he worked on the assumption that they wouldn't go any further but just to, how do I express it, cover his bases so to speak, he sent me to Dr. Gerton Ouellette for an evaluation.
- PF Now did he do that specifically because of this incident?
- GC Yes, yes. Yeah.
- PF How long after the incident did you go see Dr. Ouellette? Do you remember?
- GC If I remember correctly, I think it was a matter of days. I mean, as soon as I, he could, he could take me. There wasn't, you know, an appointment down the road a ways. It was the next day, or second day after. Very, very shortly after.
- PF Now, did he tell you he was sending you there because he thought you had a problem or because he needed to protect himself or did he tell you why he was sending you there.
- GC He didn't spell it out.
- PF No.
- GC He just told me he wanted to go, he wanted me to go and talk to Dr. Ouellette and Dr. Ouellette then would get back to him with his evaluation or ah, recommendations or whatever.
- PF Did he, did he ask you if you thought you needed to go or if you thought you had a problem?
- GC No. No. He just said, I think you should well he said, I, I, I want you to go or something like that.
- PF Do you remember if, if you had a, had any reservations about going or if you simply agreed because he said to go or do you remember ah --
- GC No, I agreed because he wanted me to go and he thought it was the thing that should be done and I --
- RM He was the Bishop, right?
- GC He was the Bishop, yeah. And you obey the Bishop. So --
- AV Mind if I --
- PF No, go ahead.

- AV Did he say anything about you're gonna go to the demez program when you come back you need to report to me and we're gonna meet regularly or will you report back. How did that work out. Did he say?
- GC The Bishop?
- AV Yes.
- GC He didn't ah, I guess if, if Dr. Ouellette had, in his report, ah said, you know, you should meet with him, well, he probably would have.
- AV Okay.
- GC But, I don't think Dr. Ouellette ah, said anything like that.
- AV But the Bishop didn't set up any like, follow up consultation, like you're gonna come back in x amount of weeks and we're gonna re-evaluate --
- GC No, no, I, I understood at the time that would depend on the recommendation Dr. Ouellette would make.
- AV Okay.
- GC Dr. Ouellette said, he, you know, you keep in contact with the Bishop and whatever ah, Dr. Ouellette didn't require anything like that and ah, I guess the Bishop went along with whatever Dr. Ouellette saw as a course of action.
- WD Was there any um, interruption in your ministry as a result of this?
- GC No, no.
- WD So you weren't suspended or --
- GC No, no.
- WD There wasn't, were there any restrictions placed on your ministry?
- GC No.
- PF Did the Bishop ask you if you thought that you needed time off or if, if ah, if you thought you needed to be away from parish work for a while.
- GC No. See that was in the spring of '82 and in the fall of '83 ah, while we were having our annual bazaar in the parish hall, the last night, (unintelligible) I collapsed on the floor. And ah, then I did take some time off. It was just sheer physical exhaustion. It was just ah, I just collapsed on the floor.
- AV That was in 1982?

- GC That was in 9, no 198-, the fall, November of '83.
- PF Right after, at some point after the incident occurred with [REDACTED] m, there's some reference with you going to meet with the parents.
- GC And the next day I stopped in to see them.
- PF You stopped in. Okay. Um, it briefly mentions the encounter you had with the parents that we first, it says after you were confronted by the Bishop you went to see the parents and cried.
- GC Go and see the parents before I saw the Bishop.
- PF Okay. That's a, that's a mistake.
- GC When I came back from Cape Cod and I stopped in their house right away. And then, you know, that day or the next day the Bishop called me to go in and see him.
- PF Did he, do you know if the Bishop knew about your meeting with the parents?
- GC I don't know.
- PF Okay. So there, do you remember ever having a conversation with the Bishop um, where he told you he didn't think that was a good idea or that you shouldn't speak with the parents about what happened or anything like that?
- GC No, 'cause when I saw him, I had seen the parents already.
- PF Right.
- GC And he had seen them, too. I don't know when he saw them, whether it was the day itself or the next day but he had already seen them.
- PF Do you ever remember any of the ah, bishops or ah, members of the diocese ah, giving you instructions about whether or not you should meet with family members after the allegations of any of the boys we've talked about before or anything like that?
- GC No.
- PF Never?
- GC Well you see 1982 was the first time that, well, except for '69 with Bishop Primeau, the only time, this was only the second time that things had come to the attention of the diocese. The original things in the complaint there of [REDACTED] and [REDACTED] and (unintelligible) that didn't come to the diocese until '91.

PF Right.

GC It was suppose to have happened in the '60s but it took 25 years for them to come out and they all came out together.

PF Right.

GC You know. Was it collusion there or, I don't know but ah, they all, after 25 years, they all popped up like one, two, three.

PF Okay. They refer after the um, when I say they, the Bishop or anyone else involved in the diocese, do you remember them, when they talked to you about what happened in '82 um, and talked to you about counseling, did they ever refer to the past ah, the incident in Hudson or anything about that?

GC No.

PF That never came up at all.

GC Well, the only person I talked to (unintelligible) is Bishop Gendron.

PF And he didn't bring up any of the past?

GC I don't know if he was aware of that.

PF Not sure if he --

GC --previous incident.

PF Let me ask you this. Did you think that you were in a position that you needed counseling in '82 or '83?

GC Ah, that's very hard to answer. I went because the Bishop told me to, okay. Um, can I digress on this a little bit? Give you some of my --

PF Sure.

GC -- Okay. Um, I was brought up in the 30s and 40s, okay. And in those days um, sex was not, most families it was never talked about. I mean, there was the birds and the bees talk that didn't occur in those days. I wasn't, sex was a taboo subject. Ah, through grammar school and high school, never had any kind of sex education classes as such. Ah, I went to the seminary. We were all getting ready to take the vow of celibacy, but there was never any um, psychiatrist or psychologist or whatever came in and say hey look boys. Here are the possible dangers, temptations ah, ah, here's what to watch for. That never happened. We got out, we got ordained. And you're probably aware how the diocese this past spring had these mis, sexual misconduct things ah, which were scheduled last fall

but had, ah, postponed because of 911. But in those days, there was never anything like that. Ah, so that we never really were (unintelligible) hey look, guys. Beware. Ah, if you did something out of line, if you did something wrong, if you committed a sin and hopefully you, you, you, you were repentant of it and you asked God's forgiveness, you went to confession and you tried your best not to do it again. But there was no sense of this, you know, here's a criminal nature of what we're doing. What I'm trying to say is that both in our families, in the church, and probably in society in general, there wasn't the, the awareness that we have in our day and age of sexual abuse of kids. We didn't grow up with that. It, it's, you know, if we saw somebody in the paper once a year, a kid been abused, that was a big year. There was one, or maybe there were two. But now it's almost every day. So we didn't grow up in that, hey, this is wrong. This is seriously wrong. This is criminal. This is, we weren't conditioned to think that, that way and that's why, to answer your question, did I think that I needed counseling ah, I don't know what I thought then from that, that particular question but I would hazard a guess to say that probably not because I looked upon this as a moral failure than a psychological failure or ah, legal failure or ah--

WD But, um, I mean, from your saying, it seems like you at least recognize that it wasn't, that it wrong.

GC Yes. Oh definitely. Yes, yes. But, no, not to the ah, (unintelligible) it's a criminal act and the ah, the harm that it can do to kids and all, and I think it wasn't just me or just the chu-, I think it was society in general that, that, this was the, the mentality or the culture if you wanna call it that. I don't know if I've made myself any clearer or --

PF Maybe I can make myself a little clearer in my questions.

GC Yeah.

PF Um, and you did make yourself a little clearer. I, I understand what you're saying. Um, but whether it be a moral failure or a psychological failure, what I'm trying to figure out is if you thought, I mean, since it had happened in the 60s and then again in Hudson in the late 60s, early 70s, and now again in 1982 um, did you recognize that, or did you feel that you weren't able to stop it from happening? Was it something that you, was a burden to you throughout those years?

GC Well, again, if you look at my record. And ah, could I digress again?

WD Sure.

GC Okay. I love digressing. Ah, when I came in here Monday, I came in under the impression that I would give my testimony, whatever you wanna call it, under oath. Okay. Ah, then when I came in well, this wasn't the case. But I think I still

came in under that motivation that maybe I'm not under oath to these people but I gotta tell everything, okay. And in line with that ah, I gave you some information you didn't have. Okay? In other words, this is painful for me to come (unintelligible) today, okay. But, hey, let's get everything out on the table so they in turn can make a correct judgement on this, okay. Now, ah, to get back, to tie this into your, your, your question, did I put all these things together say I need help. That was your question, wasn't it?

WD

Yes.

GC

Okay. Ah, it happened over the years. But it wasn't one of these things that ah, I wasn't a Paul Shanley who abused, what 250 kids or something like that. Ah, in '82, it hadn't happened for, what, 8 years or something. Ah, I, I, I didn't feel that this was a, a, a, a compulsive thing, an obsessive thing where I had to go out and satisfy my ah, sexual urges on a regular basis with, like I was at St. Theresa's for 9 years. Give you an example. There was the one incident. Ah, that happened in '82. I can tell you now, as God is my witness, there has been nothing, nothing whatsoever since 1982. Nothing even look like being involved or what have you.

RM

Gerry, um, I wanna get focused on one, one small part of this.

GC

Okay.

RM

Um, you've described your sexual contact with minors um, fully for ah, the ladies and gentlemen in this room, is that right?

GC

I believe so.

RM

Okay. As you, as you look at it now ah, in the year 2002, not in the year 1968 or even the 1982, would you recognize that for a person who had these experiences like you that some kind of psychological counseling might have helped in those days?

GC

Probably today I would. As I say, hindsight is always clearer than, you know, the actual time. Today looking back, well I, I hope I've gotten only older but more, more wise and ah, I suppose today I would say hey, well, maybe I.

PF

Let's, let's look back again.

GC

Yeah.

PF

From today.

GC

Yeah.

PF

Based on your thoughts today, I'll get to my final point that I was getting at. Um, based on the way that you think now and the way that you look back, what you

see, do you think that, when you did finally go to counseling in the '82, '83 and after that, do you think it helped you and the second part of that is, do you think if it had happened earlier, might it have helped you?

GC Did it help me? Well, all I can say is the plain fact. I went for the first time to counseling in '82 and nothing has happened since '82, of any kind. So.

RM So the answer to the question is definitely.

GC Yes, there is yes. I mean ah, you know, this, this is the last incident and the first counseling and they happen to coincide and nothing has happened since and that's 20 years. Now, I think this was uncontrollable on my part or, again, a compulsion or something, it was 20 years, something would have happened. But nothing did.

WD Um, from you've described ah, your, these incidents have been somewhat sporadic. How um, did it come about with particular ah, boys that, that it happened. I mean how come one boy versus not another if you worked with, I assume you worked with alot of kids over the years.

GC Yeah. But it's like, let me make a comparison here. We all have friends and we all have close friends. We have friends we talk to and ah, pleasant with and, and we have friends that we would take vacations with and, and go out to eat with, what have you. The same thing here ah, the contact with all of these kids except [REDACTED] ah, they're all altar boys. And ah, you find you, you get some that are always faithful. They're always ready to pitch in when your stuck, somebody gets sick and, and you get closer to the ones that, that ah, seem to be giving more. You know, I gave you an example of [REDACTED] We're saying when we went camping, [REDACTED] was always the first one to get up and do the dishes. Well, small things, insignificant things. But they become things that bind you together. Things that make you appreciate somebody else and (unintelligible) appreciate that person well, you get close with that person. At least that's my read of it.

PF Was, was there a particular um, and you may just have answered this but, was there, in your mind, was there a particular type of child, boy, teenager, that you preferred and that's, I understand that you said the ones that were closest to you and did things --

GC Yeah.

PF -- but was there, was there anything else that you looked at or looked for?

GC You mean ah?

PF Ah, the weaker of the group.

GC Blond hair or?

PF No, I don't mean physically. Maybe, maybe the weaker of the group of guys or the ah, something to do with their home life or ah, anything of that nature. Anything psychological or anything ah, characteristic in that particular child over another.

GC I don't believe there was. I, again --

RM That's an answer.

GC --I never thought of it that way but I know (unintelligible)

AV What about, did you ever um, victimize someone because you thought that they wouldn't talk or that they wouldn't tell anyone because maybe you had that bond. You thought they would keep it between you and not report it?

GC No, because I think ah, I look back, and again, without putting every incident under a microscope, I'd say that most of, all of was, was just spontaneous things. They weren't planned things. You know, I'm gonna get this kid up to my room or something. Ah, you know, there was no ah, selection of a kid and a place at tomorrow morning or tomorrow night I'm gonna, there all things that, again, spontaneously. They just, they, they happened and and ah, ah, without any planning or any, you know, ahead of time, putting all the pieces in place that would happen. The when, the where, the how, the who and I --

AV Okay.

RM That's an answer.

PF Ah, do you remember ever speaking with anyone throughout these years ah, from the 50s up until '82; the last incident um, such as friends or other priests or anybody about the things that you were doing um, or the things that they were doing?

GC Ah, no. The ah, in 198-, 82 or the 91 thing. 91. Ah, on the recommendation of the people in New Mexico ah, when I came back, I did hook up with a Father Coucher at the Obleg Retreat House in Hudson as a spiritual director. Then they asked me if I had a priest that I was close to that I could confide in who could be supportive and ah, and I went to Father Paul Gregoire, who's now pastor in ah, Dover. He was at St. John the Baptist at the time. We sat down, couple times I guess, and ah, kinda threshed out with him ah, what had happened ah, both with me here locally, what had happened in New Mexico and ah, he was a very good listener. He wasn't advise giver in the sense of the psychiatrist/psychologist. Like aw geez, he wouldn't say well do this, do that, do something else, but he

listened to me very patiently and the only thing I can do ah, I, I can help you in any way, just get back to me and I'll, I'll be there for you.

PF So there was no one (unintelligible) prior to being asked to speak with a spiritual advisor?

GC No. No.

PF Do you remember any other ah, priests throughout those years that spoke to you about maybe ah, things that they had been doing with children or teenagers?

GC No.

RM Were there rumors at all, Gerry?

GC Were there rumors at all. Well, ah, in [REDACTED] ah, letter there, ah, those allegations he wrote down, I think he mentioned there had been rumors. I don't know of any. All I know is what he said.

RM Did you ever hear rumors about other priests?

GC Well ah, you asked me that before and I've been thinking about it since then. Just ah, the only thing that I ever heard, when I was newly ordained, I was ordained in '52. I was sent to Somersworth. Um, shortly after I went there, I had, somebody had mentioned in passing that there was a pastor in Troy, New Hampshire, who some years before had been transferred from one parish to the other because he had done something along this line. Ah, as I say, since you asked me, I've been thinking about this. The only, the only one that I can remember ever having heard that, that somebody was transferred because of something like this.

PF How about when you were sent to ah, New Mexico um, or the other, if there were any other places (unintelligible)

GC Well, there's one in St. Louis. There's one in Maryland.

PF Now were those places particular to types of abuse ah, sexual abuse, alcohol abuse um, and, and was it common?

GC New Mexico used to be alcohol abuse only.

PF Okay.

GC And then, I don't know if it was, it was a new need for the sexual treatment ah, facility, but when I went there, there were no more alcohol in there. It was all sexual ah, problems.

RM How many people were there for treatment when you were there?

- GC Oh, I think we were 4 per table at the dining room and there must have been like, 4 tables maybe, 5 tables, something like that.
- RM So 15 to 20 people?
- GC I'd say, yeah.
- RM World wide? From all over the world or just from the United States?
- GC All, no, for the United States.
- PF And that was the early 90s? 91?
- GC 91.
- RM Now, did people kinda rotate through there? I mean, if one guy get shipped home, would somebody else show up?
- GC I don't know. Ah, the usual um, treatment thing was 6 months. Ah, I was there for 8 days. I left there before I went through, innumerable tests, written tests and met with the psycho-, psychologist/psychiatrist. Ah, this Father Lector who headed the institute and, and after 8 days when they sent the report. And ah, there was only, I'd say Goodyear, or Goodkind.
- PF I said Goodkind.
- GC Goodkind. I know it was one or the other. Um, he's the only one that suggested that maybe, maybe I might profit by going through the full treatment. The others, the others, the psychiatrist and Father Lector and the special director, they all, they all ah, ah, said I could go back and with no, no problem. Now because what Dr. Goodkind, or whatever his name is said ah, best when the bishop said, well, to cover that, let's have you go back to Dr. Ouellette who already knows you 'cause he saw you ah, 9 years ago. He'll have the report from New Mexico with Dr. Goodkind's problems were and all that. And that he can make a determination. And Dr. Ouellette's determination was that ah, might not be bad if I went back but I really didn't need to.
- WD Um, can we go through a little more chronologically how things ah, with your career progressed after 1982. Um, and, I think there was, what was the next allegation that came out then?
- GC After '82?
- WD Yeah.
- GC Well, there was [REDACTED] in November of '91.

WD Yeah. Okay. Was there something that happened, I have a recollection of 1988.

GC Well, [REDACTED] been in '88.

WD Okay.

GC And ah, ah, again, that was the, the diocese handling these cases sometimes not been, when [REDACTED] went in in '88 ah, and said I had done something wrong with him. I don't know if he specified what it was. Ah, Christian asked him, well, let me check with his ah, his psych-, his psychologist because he's been under treatment and see what his psychologist says. Well, you know, it was the wrong thing to say 'cause that encouraged [REDACTED] In other words, Christian made known to him something he'd have no inkling of that in '82 I had been to Dr. Ouellette. And I think that kind of, I won't say fueled the fire but I think it gave [REDACTED] what he needed to work out his allegations, his long letter over the next three years and then bring it to a, a head. Ah, Father Christian called me in and he asked me about it and I says, I have not abused this kid. I have not ah, had sex with him. I had not, but again, when Christian wrote his report, which I just saw recently, ah, he mentions that, he didn't say to [REDACTED] that I had denied it (unintelligible). Didn't mention that at all. It was ah, he told [REDACTED] 'd had been to a psychi-, been to a psychologist and, and ah, see the, the, the, I don't want to sound bitter. But sometimes the way the diocese handles these things is, like in '91. Ah, first of all, in civil law, you're innocent until proven guilty. Well, I got the impression very, very strong from Christian, that I was guilty until proven innocent. Little things that happened. For example if I pointed out some contradictions of some of these things, well, you know, it's been a long time. They've been traumatized and all that and that's why they can't be too sure of it. And ah, but they're right and you're wrong. And that carried over when he ah, sent me to Ouellette, talked to Ouellette, I imagined. Because Ouellette, I went in there and ah, and he wrote up in his, in his report that I was in denial. You asked me Monday if I felt that Ouellette was working to get me off the hook or just the opposite. Well, he wrote that report that I was in denial. Ah, he, he didn't try to trap me but he wasn't trying to get me off the hook, either. Like this bit, in denial. So that was the first thing that the diocese ah, I felt that I was judged and I had to prove my innocence. And a case like this was very hard to do. Well, it's he said, I said. The second thing is, two weeks ago, I got to my attorney, the written, the documentation the diocese had on these things here. Which I had never seen before in my life. Ah, at the time I didn't ask to see 'em because I wasn't aware that such things existed. You know, I thought it was just a verbal, verbal complaints and I, and he never offered to say, well, look, here are the allegations. Now what about this and this and this. Something like you're doing now. No, no. I never saw the paperwork at all, at all, at all. The third thing, in civil law, I believe that you have the right to confront your accusers. Am I correct?

RM I presume that you're okay on that?

- WD Okay.
- RM Sometimes.
- GC Sometimes. Well. Okay. Well, I was never, it was never even considered that I would meet with these people. And, and ah, with Christian present or whoever else and that, and ah, last but not least. When we got all done, I asked Christian if I could put in my file my response to these accusations. My, how do I say, my version of it. Yeah, that's the way to say it. My version of it. He said, no, you can't do that. You can't do that. So I feel those 4 things are, well, it should happen otherwise. (unintelligible)
- WD Um, (unintelligible) talking a little bit more. I wanna ask you some questions in a little bit more detail about how things, how they did handle things um, chronologically. So I, I take it from what you said a little bit earlier that between 1982 and 1988 ah, there were no more, there were no allegations between those --
- GC Right.
- WD -- years. Okay. Ah, did you continue with Dr. Ouellette for that entire time or (unintelligible)
- GC No, no. I went to Dr. Ouellette 'til, well I started like in April and I went through, (unintelligible) I think I went through the summer. Again, I'd have to check with his records. He, he's retired now. Ah, it was the matter of 4 months and he, 5 months, something like that.
- WD And ah, at the end of that time with Dr. Ouellette, was there any, did you have any follow-up (unintelligible) did you have any follow-up with the bishop or the chancellor.
- GC No.
- WD And was there any restriction or limitation between 1982 or 88 on your ministry?
- GC No.
- WD Okay. Um, in 1988 ah, [REDACTED] sent in the letter, what happened. How did, how did your dealing with the diocese go forward from that point?
- GC Well, Christian called me up, said I wanted to see you. So I went over to his office and ah, told me [REDACTED] had made allegations. I told him that, I said, like a minute ago I had, that I have not abused him or had sex with him or what have you. Ah, if I remember correctly, I think him I told him about the one time where [REDACTED] had asked to lie next to me in bed. I told him that was the only thing that I could possibly see that [REDACTED] could have presented as, you know, and ah, okay, you know. I'll get back to you.

WD All right. And this, ah, I'm sorry, this meeting was with Monsignor Christian?

GC Yes. And ah, that's the last I heard of it.

WD Did you meet with the bishop at all with respect to this in 1988?

GC No.

WD Anyone, anyone else from the diocese other than Christian?

GC No. No.

WD Um, so was there any follow-up in 1988 with um, Monsignor Christian with respect to, to [REDACTED]

GC No there wasn't.

WD All right. So there was no additional counseling?

GC No. There was this one meeting and he told me about it and I denied it. And I went home and he went home and that was it.

WD And when was the next um, meeting you had with someone from the diocese regarding these types of allegations?

GC November '91.

WD Okay.

GC With Christian, with ah, [REDACTED] ng complaint.

WD Um, explain to us how that came to your attention. How, how, um, Monsignor Christian call you up again and?

GC No, no, no, no. I was working at the time as chaplain at, part-time chaplain at St. Joseph's Hospital in Nashua and part-time chaplain at St. Theresa's in Manchester. I was working down there and, I think I mentioned before that [REDACTED] sister worked with [REDACTED] wife. So [REDACTED] sister, who was a nun, told the full-time chaplain, Father Corriveau, what her brother had told her and Corriveau came to Manchester to tell, to tell it to Quinn. Because Quinn was in charge of the hospital chaplains. And Quinn called me in, told me what the allegations were, not in great detail but just like, there'd been allegations made and ah, he wanted me to see Christian because I was going away. They were trying to find a place for me.

WD What do you mean by that, I'm sorry.

GC New, New, New Mexico.

WD Oh.

GC It was, I go to New Mexico or Maryland or --

WD So this is something that um, Father Quinn told you?

GC He told me I would be going, I guess he talked it over with Christian before and ah, he sent me in to see Christian and Christian told me well, we got a call in and they can take you in New Mexico and ah, you're gonna get your tickets this afternoon and you'll leave tomorrow.

WD Did you meet with the bishop at all?

GC I met with the bishop after I came back from um, New Mexico. Ah, I don't remember if it was the bishop himself or his secretary, somebody called me any way. Bishop would like you to have lunch with him. And I did have lunch with him. Um, he didn't get into the allegations as such. Ah, I got the impression that he felt Christian had taken care of it and he was just there to support. Anything I can do, please feel free to ah, and that was the one meeting I had with the bishop. That was it.

WD Okay. You said you went fairly quickly after the allegations arose in 1991 to --

GC Oh yes. It was bang, bang, bang.

WD -- New Mexico. I think you said earlier that you were gone for 8 days.

GC Yeah.

WD What happened when you came back? Where did you go? Where were you living at the time?

GC Okay. Ah, this is '91. Ah, okay, well I was doing part-time work in the hospital in Nashua and part-time work at St. Theresa's Manor in Manchester. I was living, I owned a house at the time. Ah, which I have since sold to my sister. The reason I was asking Mr. Favreau about his relatives, the people live there, their name is Favreau, Paul Favreau. That was why I was asking if you were related to them. Um, so I returned, this is a, a condo I had built in '86 when I was at CMC and there was no housing for the chaplain so I built a place to live in.

WD So you went back there.

GC I went back home.

- WD When you got back from New Mexico. And what was your sit-, your working situation at that point?
- GC 'Course I was all done in Nashua because of [REDACTED] and, so I kept on at St. Theresa's Manor and I asked the bishop shortly after for retirement. I had my four-
- END OF SIDE A
- BEGINNING OF SIDE B
- WD Um, how long did you continue on at St. Theresa's? Or St., I'm sorry, which, where were you ah?
- GC What year in Manchester?
- WD In '91 after you came back. You said you continued on for a while.
- GC Okay. Yeah. St. Theresa's Manor 'til January or February of '93. But I wasn't living there. I was going for mass, for benediction, and going for, you know, what ever they needed something done. I was living at my house and I was going there to do whatever I had to do.
- WD Um, when you came back in '91, did ah, the diocese put any restrictions on your service at all?
- GC No, in fact ah, I haven't been doing any outside work now for the past year or so. As you were told, I have cancer and I've had problem. Okay. Um, but the first few years after I retired, I must have hit half the parishes in New Hampshire. And many, many a time I went somewhere because Christian called me.
- WD Okay. And what were you doing?
- GC Helping out weekends or ah, for 2 ½ years, no, 22 months the pastor of Goffstown was dying of cancer so I was kinda full time but living at home. You know, not just the weekends, but during the week, funerals, weddings, whatever, whatever.
- WD Wh-, um, what other sorts of responsibilities? You said mass, obviously um, funerals --
- GC Funerals, weddings. I've had ah, meetings with CCD parents. I've had ah, ah, you know the nursing home (unintelligible) I've had ah --
- RM Any youth duties? Any duties with children?
- GC No, no, no.

- WD No CCD or youth group or --
- GC CCD, just the parents.
- WD How 'bout the ah, youth group or um, confirmation classes or any of that sort of thing.
- GC No, no.
- WD And was that a result of something the diocese did or was it a result of your --
- GC Status as a retired priest, yeah.
- WD Okay. It was a result of that.
- GC Yeah.
- WD The status was in fact the reason.
- GC Yeah.
- WD And was your retirement the result of the allegations that had been lodged against you or was there another reason?
- GC Ah, retirement was on my part. The diocese didn't tell me to retire. I asked to retire. And ah, I did because, well, I'd gotten to the point where I was kinda wrung out. You know, ah, you see I'm the type, I don't take time off. But I do nothing, I'm retired. But, you know, I don't take time off for vacations ah, are few and far between. Anyways, I push, push, push, push, push. And if you burn the candle at both ends you get to the point where both ends meet. That's what happened in 90, 92. Ah, both after 40 years of, both ends met and I wrote to the bishop and ah, I don't know if you have that letter or a copy of that letter.
- WD I think we do.
- GC Yeah. And ah, explained to him and then hey ah, I need to kind of, and I told him I would still be available for weekend work which I did for 5, 6, 7 years, whatever it was. But not full time. I, I was beyond that point.
- WD At some point did your, did your ability to perform even parish work change as a result of allegations?
- GC No.
- WD Um, but right now you're not allowed to continue to do that.
- GC That's since February.

- WD Okay. So, so is February was when things changed.
- GC That was the blanket suspension of all of the 14 bad guys.
- AV I just wanna clarify something that you had said, Mr. Chalifour. About Nashua. When you left, you were, you said you were part time Nashua part time in St. Theresa's Manor.
- GC I was going 3 days in Nashua, 3 days in Manchester, yes.
- AV And that's when the allegations came out with [REDACTED]
- GC Yeah.
- AV And you were sent to New Mexico.
- GC Yeah.
- AV You had made a statement about um, because of [REDACTED], you're not going back to Nashua. Who, who said that to you. Who, who made that statement.
- GC No one made a statement. I mean, I just felt that I couldn't go back. I didn't even talk to the bishop or anybody about it. I felt that given the situation --
- AV Okay.
- GC -- that ah, they didn't want me back working, she was part of the pastoral staff. Ah, certainly wouldn't want me working with her.
- AV Okay. So was it you that made that decision or was it the diocese?
- GC I think it was a mutual thing.
- AV Okay.
- GC I mean, I didn't want to go back. And I don't think they wanted me to go back under those circumstances, you know. One of these understood kind of things that we hadn't put it down in writing, either one of us --
- AV Right.
- GC -- but ah.
- AV Did anyone say due to the allegations, you're gonna have to be transferred to another parish?
- GC No.

- AV Okay.
- WD Um, I think you talked a little bit about this previously. But I wonder if you could elaborate on whether the diocese, at any point through your career, 40 year career, had, or now 50 year career, had um, policies either written or unwritten that you were aware of with respect to sexual, sexual abuse allegations?
- GC Nothing that I ever was aware of. I'm not saying that eternally there wasn't something. I don't know. I, I never was working in the chancery office.
- WD Right. But it's not something that you as a, ah, rank and file priest --
- GC It was nothing like what they gave out this past spring.
- WD Okay. And so this past spring was the first time that you became aware of formal policy or was there something in place prior to that?
- GC Ah, well last fall when they scheduled these sexual misconduct workshops throughout the state. Well, they were scheduled in the summer, the spring, but four last fall and then they postponed. But, at the time, it came out in the paper ah, since 1993 I guess, that there was a policy of ah, don't ask me the details now --
- WD Umm hmm.
- GC -- immediate suspension on allegation or something like that.
- WD Okay.
- GC But all I know is what I read in the paper. We were never notified.
- WD Okay.
- GC We never got anything official. Never got anything, you know, here's the diocesan policy ah, ah.
- WD Um, this training you just talked about that was scheduled in the spring to take place in the fall but ultimately happened later --
- GC Yeah.
- WD -- was that the first time that there was this type of training or had that happened previously?
- GC No. That was the first, first time.
- WD So, was, and was this, um, the most recent training, was it mandatory?

- GC Yes.
- WD Okay. So --
- GC Well, it was, pardon me. It was mandatory except the day before, Arsenault called us up and said you don't have to go. Okay, so I say fine. Figured we're beyond the point of going. I don't know.
- WD Ah, but prior to that there had been no mandatory training with respect to sexual abuse?
- GC No. No.
- WD Or any decision --
- GC This here was mandatory. This one in the spring for priests, nuns, lay workers, teachers, custodians, anybody who worked for the church.
- WD Had you, had you ever received any training on reporting abuses, ah, reporting um, any kind of abuse against children from the diocese?
- GC No. No.
- WD Okay. So they never, would they ever send you anything in writing about, you know, there's a law that requires if you know, learn about kids being abused, you have to report it to the authorities?
- GC Not that I recall.
- WD Okay. And, and you never had any form-, like in person training on that.
- GC No, no there wasn't.
- WD Um, I wanna, I was gonna back up to 1969 'cause I had a couple of questions about that. Um, do you remember any of the people that were on the parish council at the time?
- GC The president was Richard Dolbec. He's not around any more. I don't know where he moved to, but he left, he left Hudson.
- WD Okay. How many members, how many people are on the council?
- GC Ah, see I've been to different parishes and it varies from one parish to the next. Ah, St. Kathryn's was a new parish, no parish hall, so we meet in the rectory. Living room of the rectory so it probably could seat 6, 7, 8 people at most in the living room of the rectory.

- WD Do, do you remember any of the other people that participated?
- GC You know that's, 33 years ago. And I've had different parish councils since then and ah, I've had no reason to keep a record of who was on the parish council --
- WD Sure.
- GC -- when I was in Hudson.
- WD That's okay.
- GC So I, I, I'm sorry, I just don't. I remember Dolbec because he was the president of the council --
- WD Okay.
- GC But beyond that.
- AV Did the churches typically keep records of who attended the parish council meetings, excuse me, or document minutes or anything like that? Was it informal or was it pretty formal?
- GC It depends on the parish.
- AV Okay. So it varied from different place you were at.
- GC Yes.
- AV Was it typical that you would attend, the pastor would attend?
- GC Yes.
- AV Okay.
- GC Yeah, because --
- AV Would there ever be a meeting that you would be asked not to attend.
- GC Ah, it happened once. I think I mentioned that last time. When the bishop had (unintelligible) ten deans would go to different parishes and they would meet with the parish council, with the pastor out and then --
- AV (Unintelligible)
- GC After a half an hour, the pastor would come in and ah, ah, but that wasn't just my parish, it was all 131 parishes had to, had to go through that.
- AV And how regularly did they meet, pari--, did it vary from parish to parish?

- GC Yes. Yeah. Usually it was monthly except during the summer months but ah, it varied from parish to parish. Some parishes, the council was very active and others. It depended on the pastor a great deal, you know. I always found them very, very useful because they were a good sounding board. (Unintelligible) parish, take the pulse of the parish while you, parish council either, elected by the parishoners. He wasn't chosen by me. So you could get a good pulse of what the parish. So to me, it was useful. Some other pastors thought it was a pain.
- PF Um, sometime after, and I, I have no idea how long after um, the 1969 incident involving [REDACTED]
- GC Umm hmm.
- PF You wrote a letter to his mother. Um, kind of an apology type of a letter.
- GC Yes.
- PF Um --
- GC I saw that because my lawyer had a copy of it.
- PF Okay. I'm gonna ask you a couple questions about that. Um, first of all, do you remember when that was? How long after?
- GC The letter's not dated is it?
- PF No.
- GC No. In fact ah, I didn't really remember writing it until I saw it.
- PF Okay. Um, did you remember anyone, the bishop um, other priests, or otherwise, talk to you about the fact that you wrote a letter um, or whether or not you should've written a letter or what to do to get the letter back or anything like that? Do you remember any conversations like that?
- GC No I don't.
- PF That's all right. That's okay.
- AV That's okay.
- GC No I don't.
- PF I include the parish council. Any members of the parish council ever having any discussions with you about a letter that you wrote?
- GC No they didn't.

PF Okay. Um, did you ever meet with the [REDACTED] family, face to face --

GC No.

PF -- following ah, the accusations?

GC No.

PF Okay. And either just before or after you left Hudson um, had you ever had any conversations with um, Father Boisselle about [REDACTED] or about --

GC Not about [REDACTED]s. I had a conversation with him because he, as I told you, he was named administrator until a new pastor could be named so I, you know, when he came over and, and ah, we talked about what time the mass is, and different things that he would have to take care of but never about ah, and I never saw his letter to the bishop until very, very recently there. Until he showed it to me.

PF Do you remember talking to him about sexual abuse in any way, at any, at any time?

GC With Father Boisselle?

PF Yes.

GC No.

PF And did you ever hear of Father Boisselle having any contact with [REDACTED] or his family? Following, after you left Hudson?

GC Well yes, some contact with them in the sense that they came to church on Sunday I imagine but personal contact --

PF Right.

GC -- I never heard of anything.

WD Could I just follow up on, on this line of questioning, in terms of your dealings with Father Boisselle in the time where you are going into the hospital for your health, health related issues. I think you said last time that you really that, that there was only one day that you remember having stayed um, at the rectory and it was the night that [REDACTED] stayed over.

GC Yeah.

- WD Um, I have a letter that you wrote in 1969 that indicates a little bit different, and I don't think this is a big deal. The purpose of this question is to try to jog your memory to see --
- GC Yeah, okay.
- WD -- if you can --
- GC I understand.
- WD -- um, if this helps you refresh some or any of the incidents that happened. It's really the last paragraph of the letter. It's from you to the bishop ah, written on October 16, 1969 and it's really the last paragraph that I'm referring to.
- GC I, all I know is that there was one bed and I know I didn't sleep with Father Boisselle. And I only remember sleeping on that couch once. So, how, how do I reconcile all that, I, I don't know. I, I'm --
- WD So you don't have a recollection of this meeting --
- GC No, no.
- WD -- that's referred to in the letter where you stayed for a few days.
- GC For 3 days. Not really.
- WD It's not a big deal, I just --
- GC It just, I.
- WD It's not a big deal. I'm just, I was just seeing if it jogged your memory.
- GC Yeah, yeah. No. I, I don't know. Either he just for 3 days, he came down in the day time and we talked. I don't know, I can't.
- RM Well, Ger-, Gerald, if you ah, if you do remember it, you know, a day, a week, or something from now. Just, you know, give us a call in the office and, and you know, we'll pass it (unintelligible)
- WD And like I said, it's not a big deal. I just was seeing if it helped bring back any of the --
- GC I can't, I can't, yeah, I can't.
- RM It's one of the things that lawyers do alot is show people things that they haven't seen in a long time and it gets memories coming.

- GC Yeah. But, you know, as I, as I told you before, ah, I've tried to be very open. forthcoming, complete, okay. But when you're thinking back on 30 some odd years, it gets a bit fuzzy.
- WD Sure. I absolutely understand that.
- GC And ah.
- WD And I wasn't, again, I wasn't, I really wasn't trying to suggest anything, I'm just trying. You know, I had a record that it was, that might help you sort of think about things a little bit. And so, if it helps at all, let us know.
- GC Yeah, yeah. No.
- WD Do you, do you have any other questions?
- PF On that period of time?
- WD Yeah.
- PF No.
- WD Okay.
- AV I'm jumping ahead to '72.
- WD Okay. Go ahead.
- AV So um, speaking of parish councils, because we're on that subject, in '72 when you were at St. Peter's in Farmington, do you remember anyone that was on the parish council at that time?
- GC The president was Paul Terrier who is deceased. Um.
- AV Anyone else that stands out?
- GC Well, that's what I'm trying to think of now.
- AV Yeah.
- GC Ah, '72. See it, it, every year there's one third of, well, at least the way I ran it, one third of the parish council was replaced every year and ah, so over the years there were a number of ah, well I was there for 6 years so, there were a number of replacements. Who was on the, the original one, ah, the early one.
- WD How 'bout over the years, who, who the different presidents were.

AV Would Paul have stayed at parish council and been president for a longer term or was it, did you say every year or so it changed over?

GC Ah, we, we, we chose new members one third of the council every year. But the president could stay for years. I mean --

AV Okay.

GC -- well, they're all elected for 3 years. And every year we elected one third of them, okay. So Paul was at least on there for 3 years. Whether he was president for 3 years or not ah, you know, those are details you don't find any need to --

AV Right.

GC -- to ever but just, I'm gone from there and I did my work and now I'm gone.

AV Right. And again, like your attorney had said, if anything comes up in the next week and all of a sudden something new pops into your head, just let us know. That'll be helpful.

GC Yeah, yeah.

PF I wanna skip ahead.

WD Um, actually I, I, I got, I got just one follow-up question on that. Um, to your knowledge, did your um, conduct with ██████ think it was ██████ during that time, ever come to the attention of the parish council in Farmington?

GC Not that I know of.

PF You mentioned ah, a few minutes ago, a little while ago about um, the possibility of some sort of a um, policy regarding sexual abuse that, that supposedly came into effect in 1993?

GC I seen, I seem to have recalled seeing that in the paper.

PF Okay.

GC Not, not in '93. Recently.

PF Right. But it refers to --

GC It was put, it was put into effect in '93 but we never, I don't remember ever hearing about it.

PF Okay.

GC Okay. Except 'til recently when it came out in the paper.

- PF There's a couple of references um, but um, Father Christian, um, Monsignor Christian, in '93 about you ah, in letters that he wrote to different people. Um, and they refer to the fact that, that the diocese became aware of you having a problem with children or allegations of abuse um, several years ago. The letters are written in '93. Um, and they talk about the diocese becoming aware of problems you had ah, several years prior to that so I would guess they're talking about 1990 um, area. And they also talk about when they became aware of you having these problems, they sent you to therapy and they didn't allow you um, to be in any ministry where you could have contact with children. Ah, what I was going to ask you and you, I think you already answered it, was ah, during that time ah, 1993, they're talking about confronting you and dealing with the problem. Did they ever mention a specific policy ah, that they had in effect of how they, they had to handle it based on their policy?
- GC No.
- PF Um, do you remember them ah, talking to you about, now that we're aware of this, this is what we need to do um, and, I guess what I'm getting at, did they make it clear to you that they, they were surprised and just became aware of this or was it your understanding that they've known since 1969.
- GC I don't quite get what you ah --
- PF Okay. My, I guess what I'm trying to get at is, they make it clear in these letters that they just found out ah --
- RM In '93.
- PF In '90 to '93, that you were having problems with children ah, abusing teen-agers, something to that nature.
- GC Well they had had the [REDACTED] thing in '69.
- PF Right.
- GC And then [REDACTED] had been in '88.
- PF There are some different people involved in the 90s, such as Monsignor Christian, then were involved in '69.
- GC Yes.
- PF Um, does Monsignor Christian give you the impression that he's just finding out about this or do you feel like he must have known about the past?
- GC Well, you're asking me to make a judgement call as to what he was thinking.

- PF Well, did he ever say anything to you that would lead you to believe that he already knew about the past um.
- GC No.
- PF Okay.
- GC He didn't say anything.
- PF He just didn't say anything.
- GC Yeah. Whether he knew or not, I have no way of knowing. He didn't say anything about it that I, that I recall.
- RM Do you remember seeing a letter in 1988 signed by Christian that concerned one of these incidents with a teenager?
- GC No.
- RM You don't remember seeing that in my office?
- GC I saw the letter of ah, the letter of '88.
- LW Right. There were 3 letters, '69, '88, and '93.
- GC Yeah. The '88 letter, was that the letter from [REDACTED] was it from Christian in '88?
- LW Christian.
- RM It was from Christian in '88.
- GC From Christian.
- LW '88 and '93 (unintelligible)
- GC The letter to Christian to [REDACTED] was it?
- LW Right.
- RM Yeah.
- GC Okay, okay.
- LW And the '93, the '93 letter says he, he's known about it for 3 years and yet he had written an '88 letter that said he knew about it.
- GC Oh.

- LW Remember that?
- GC Yeah, okay.
- RM So if Christian said, in 1993, that he had only learned about your issues within the last 3 years, that statement would be untrue, right?
- GC Would be in, in, in, incorrect.
- RM Correct.
- AV I have a follow up question, too. This ah, we may have touched upon this on Monday, Mr. Chalifour, but when you were confronted by the bishops, or ah, Monsignor Christian about the allegations that were lodged against you, did you ever admit to any specific assaults? I can't remember if we, if we touched upon you admitting anything specific that happened to them?
- GC Well, in '69, when Bishop Primeau called me in on the [REDACTED] thing, I did admit that something had happened, yes.
- AV Okay. In '69.
- GC Ah.
- WD I'm sorry. Can, can, I know we, I think we covered this again, but what, to the best of your memory, what was it that you remembered talking or telling um, Bishop Primeau happened back then?
- GC Exactly what I told him ah, I don't know. All I know is that ah, when I went in to see him ah, Mr. Dolbec had been in to see him. So he was aware of what the allegations were.
- WD Okay.
- GC And ah, ah, so I, I don't think that we went through all the details of it because I think he was already aware of, at least a general idea of it, not the particular details.
- AV And in part of that conversation, was there ever a discussion of, can you keep this confidential or what are you gonna do about this or that type of thing. How's it gonna be dealt with.
- GC You mean, I would ask the bishop or he would ask me?
- AV Either or.
- GC Not that I recall.

- AV Okay. Was there any ever discussion of any records um, whether it be documents sent by victims or anything like that, any discussion whatsoever from '69 when the first allegation came out to present, anything about records being destroyed?
- GC No.
- AV Okay.
- GC No.
- WD Were there um, in either, any of the correspondence or in, from between you, your counselors and the diocese, was there um, I don't know how to ask this question exactly. Were matters discussed specifically like these, these are the specific problems that he has or was there more of a general code that was used to um, you know, make things sound not so bad as they really were or to, to, sort of, um, I'm not articulating my question.
- GC Yeah, because I'm having a hard time.
- WD Yeah. Let me, let me try to rephrase the question. Um, are you, was there any understanding um, either explicitly or implicitly that you wouldn't talk about or you wouldn't write about what happened, um, explicitly in your conversations with the diocese that it would be more spoken and more euphemisms, or um, suggestions about what happened as opposed to --
- GC What do you mean that I wouldn't write about it?
- WD Well, that you wouldn't, that, that there wouldn't be letters back and forth saying this is what happened between [REDACTED] and I or, or, or any of the boys.
- GC I was never asked to submit anything in writing. In fact, as I was telling you, I was refused. When I wanted to put something in my record, that was refused. I was never asked well, you, you, explain to us in writing what happened or, I don't know if that's what your getting at.
- WD Yeah. Okay. And, and there was ah, okay, I think I understand what you're saying.
- RM When you had conversations with the bishop or diocese officials, did they talk about such things as um, touching the teenager, you know, certain place on his body or ah, taking sexual activity to a certain stage.
- GC No. They never got into specifics. It was always, you know, kinda the, well, you know what you've done. So we don't need to talk about it, but you know it's wrong. It was more of that rather than again, give us a graphic.

RM I think, is that the same in, in cases where you did admit it as well as cases where you didn't do it but were accused?

GC Yes. I don't think there was any difference.

RM Okay.

LW Did I understand you to say that at one point you wanted to make a written response to an allegation and you had a request to do that.

GC When I, the [REDACTED] filioy there. I wanted to, you know, I wasn't aware of the written stuff. Um, but the accusations had been made and Christian didn't make (clearing his throat) excuse me, did make a few things, did pull a few things out where verbally he told me. You know, [REDACTED] of course, there was a suit filed, a civil suit for damages. That I got served by the sheriff so that his accusations I knew better than the other two because I had a copy in front of me. And I asked Christian if I could ah, after we got all done, if I could write my, my version of it or my answer to it or my rebuttal and he said no, no, you can't, you can't do, you can't have that in your, in your, in your records.

LW You can't have that in records (unintelligible)

GC Yeah, something to that, I'm not quoting him word for word, but --

RM Right. We get the idea.

GC He doesn't want that in there.

LW Okay.

WD Um, I know we're jumping around a little bit here but um, you, you talked earlier about your retirement and your decision to retire and then you had asked the bishop to retire. Um, I don't know if you're aware that in 1992, [REDACTED] um, also continues his correspondence with Monsignor Christian. Are you aware of that?

GC Well, I've seen whatever my attorney has gotten. I don't know if you have the same ah --

WD Um, did you have continuing discussions with Christian or with the bishop or anyone else about [REDACTED] continuing concerns over the years. Or how often did you meet with them about it?

GC Ah, well, I met with Christian once before I went to New Mexico. Once the original allegations were made and then when I came back, um, as I recall, I met with Christian once and with Bishop O'Neal once. That's all I remember.

WD Um, so your retirement was in June of 1992 or I have a letter here requesting --

GC Well, yeah, yeah. Actually I went to January or February of '93.

WD Okay. Um, so you're, I think what you're saying is that there isn't a connection between the fact that [REDACTED] writing in nin-, in March of 1992 um, making accusations against you and your retirement, or your letter in June of 1992 asking the bishop to retire. That there's no connection between those two.

GC No. No.

PF Okay. (Unintelligible) Do you know if, or was it ever said to you that there was a connection made on the part of the bishop to accept the retirement based on [REDACTED] or any of the other allegations or was it?

GC That was never said to me in so many words. I don't know if --

PF Was it ever implied that --

GC I don't know. I mean, when I asked for it, I gave, I think you have a copy of my letter, you know. Um, I think I have valid reasons to ask for my retirement. Like I was, I had my years in. Ah, whether it was, the diocese would have thought well, well, it's a good thing he's retiring. That way we can get him off the radar screen. I don't know. I mean, I'm just, this is just supposing now.

WD But they didn't ask you to do it for that reason.

GC No, no. They didn't ask me and they didn't say well, as long as you're in trouble, you can retire. There was nothing like that, no.

AV And they didn't no-, notify you about continued contacts with [REDACTED]

GC No. No.

PF I just have some general questions.

WD Go ahead.

PF Mr. Chalifour, I just have some general questions about (unintelligible). And a lot of these might be opinions and if you don't have one, that's fine. Or if you don't know the answer, just say you don't know. Um, over the years that you were involved as a priest in the diocese or, or through the Diocese of Manchester um, do you know whether or not sexual abuse by priests was a, was common or um, was it known to be ah, a problem within the church throughout the years that you were a priest?

GC I didn't know of it. I mean, I never heard about it.

- PF Do you have an opinion as to how the diocese handled and, and you don't know about others so I'm gonna stick to you. Ah, do you have an opinion about how they handled your situation over the years. Whether or not they did it right or wrong or, or you wish they had done it different. Anything like that?
- GC Well, I told you my four, what you call problems or objections or, you know, the fact that I was judged guilty before (unintelligible). Ah, that did grate on me to a certain extent that ah, I felt that ah they could have done things differently.
- PF Ah, I think ah, okay, you answered my question. I won't ask it again.
- AV Anything you can think off that we haven't talked about that maybe we haven't asked you that you, that you want us to know. That --
- GC You know, since this thing came up here in February ah, I was saying before that I, I ah, there was no compulsion or obsession on my part to have sex with, with kids, okay? But since February, I must admit it's been on my mind an awful lot, you know. Ah, whether I do wrong or how, how do I handle it. How is this gonna end up or, you know, that kind of ah, thinking that ah, that people would do, I think, under similar circumstances that ah, ah, so it's been on my mind and, and ah, the reason why I agreed so readily when counsel advised me to come in and talk to you people. I said, well, let's go in. Let's get this squared away and ah, ah, put this to rest. I mean it's, it's ah, I say there's been nothing in the past 20 years so the past 20 years, except for the time that [REDACTED] and (unintelligible) New Mexico. Outside of that time, I, I did put it to rest. And ah, and then since this was all settled with with [REDACTED] and [REDACTED] and what have you ah, I had similarly sort of half put it to rest. It was still there but it wasn't all encompassing. But since the last February, well of course, it's been ah, and of course, being retired, I don't have all the, the occu-, if I were in a parish, well, I've got a meeting tonight 7:00 o'clock and I've got this tomorrow morning and I got bum, bum, bum, bum. Well, being retired, I wanted time to my self.
- AV Right.
- GC Okay. And I don't watch soap operas. So I've got a lot of time to think and that's why it's been, it's been ah, it's been on my mind an awful lot and that's why I'm anxious to have this, this squared away. I mean, I'm anxious to, to ah, I don't know, I'll do whatever it needs to be done to, to, finally put this to bed. Then, that's a bad word, I suppose. I'm sorry. Ah, put this to rest and ah, ah, 'cause I'm 74 years old. And I don't know how many years I got to go yet. 'Cause ah, you've been made aware of, my health is not, over and above the cancer, you know, there's high blood pressure and a few other little problems. Ah, I don't know how long I've got. But the years I've got left, I'd like to be able to enjoy without having this on my mind.

WD Well, we appreciate it. Ah, I do have a co-, just a couple of questions before we conclude. Um, in any of your discussions over the years with any of the bishops or Christian or Quinn, or any of the people you've mentioned from the diocese, was there um, anything communicated about the need to avoid scandal or need to avoid publicity or need to avoid um, the adverse consequences of the fact that this conduct was, would become public.

GC No. Not that I recall, no. And I think I would remember it if it happened. Pointed out or, you know, emphasized it (unintelligible) hey, shhh, ah, it was if, I don't know, just, you're question was did they try to get me to, to hide it or to, to, I can't say they did. Ah, I don't know what they were thinking but they never, to me, said in so many words.

WD Um, just wanna ask you about a couple of names of, perhaps altar, I think they're altar boys, from the time you were back in Suncook, and I know we're jumping way back now.

GC Yeah.

WD You had talked about [REDACTED] Does that name sound familiar?

GC Yes.

WD Okay. Did anything happen with [REDACTED]

GC He stole money from the rectory but that was it.

WD Okay. So between you and he?

GC No, no. Oh no.

WD Oh. How about [REDACTED] Was he an altar boy at that time?

GC Yes. And ah, he's now in [REDACTED] I know that because [REDACTED]
[REDACTED]

RM You can do that in [REDACTED]

GC Yeah. But he was one of the kids that, I remember this very well now. That [REDACTED] had offered him, I don't know, ball point pen, something, some trinket, if he could see his private parts. He's one of those that [REDACTED] ad ah, approached.

WD And was there any contact ah, any inappropriate contact between you and he?

GC Oh no. Oh no.

WD How about [REDACTED]

GC [REDACTED]

WD Yeah. Did, [REDACTED] Is that a name that rings a bell?

GC We had a [REDACTED] family in town but they, this is a fella that I grew up with in Manchester.

WD All right. So there's wasn't an al-, you don't recall an altar boy in Suncook.

GC I'm sure there was, no, because [REDACTED] I knew him. We went through grammar school together and I don't think he ever had any kids.

WD How about um, [REDACTED]?

GC Yes, there was a [REDACTED] Yeah.

WD Okay. Any --

GC No, no.

WD -- thing with that person.

GC No. You know all my altar boys. (unintelligible) I mean, whoever gave you the list was very complete.

PF I think I'm all set.

AV I don't have anything else. Other than just the fact that if you do come up with any names or anything like parish counsel, if you could just let your attorney know and he can relay that information to us. That would be helpful.

GC Yeah. As I told you, is that something that you keep in mind ah.

AV Exactly. Exactly.

GC You know, if I asked you, who did you meet with, well you probably weren't even born then, but who did you meet with 33 years ago on Thursday night. I mean, you'd say well, huh? You know, it's the same thing.

AV Right. So if it just pops into your head, just let us know.

GC Yeah. Some, some names you keep in mind because --

RM People know that, Jerry. These are professional attorneys and investigators.

GC Yeah.

RM They know about that. Why don't you excuse us for just a minute.

GC Yeah.

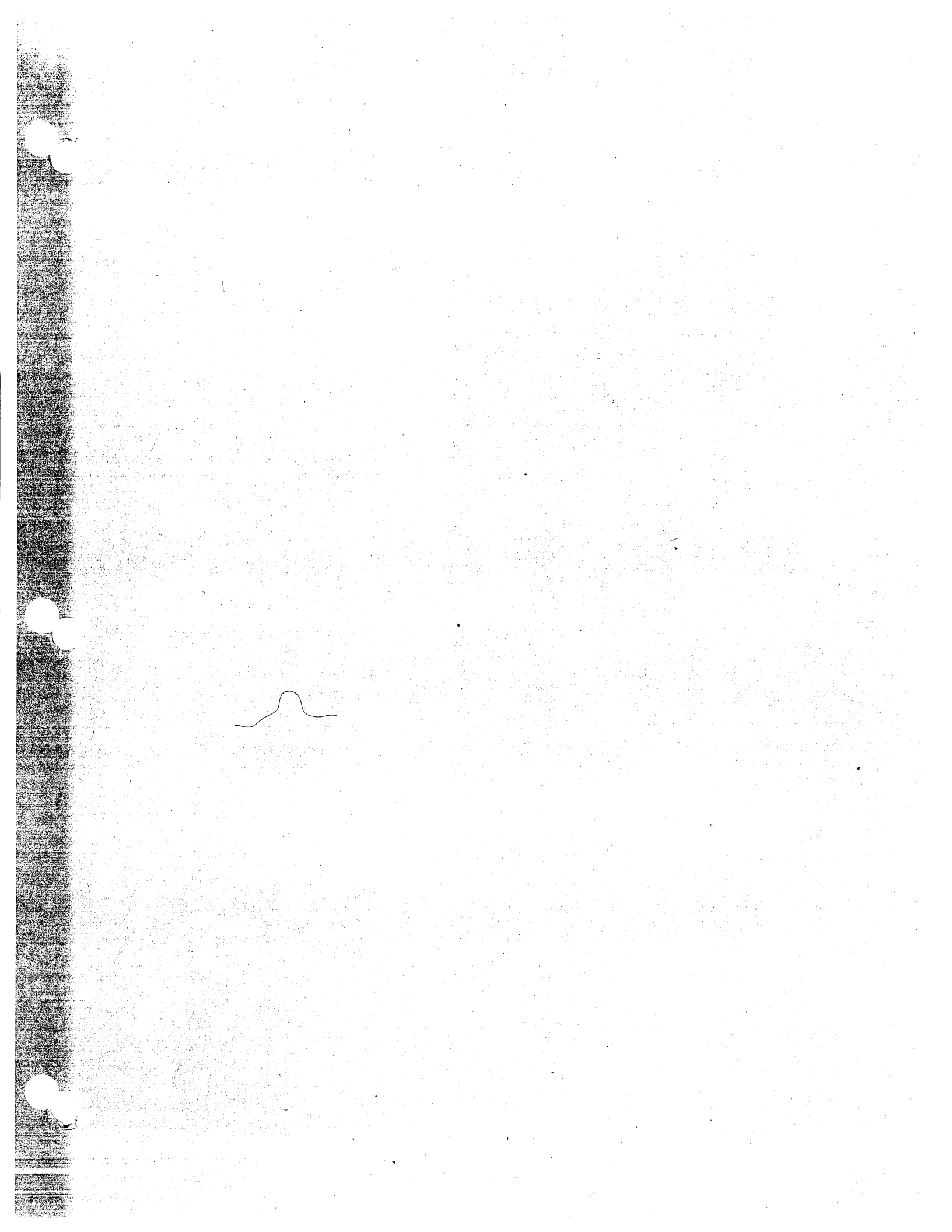
WD We appreciate your cooperation. Thank you very much.

GC Well I thank you for listening to me and I hope that things will work out.

PF I'm gonna turn off the tape. It's ah, 11:47.

END OF TAPE 1, SIDE B





MEMORANDUM OF INTERVIEW

PERSON INTERVIEWED: [REDACTED]

PLACE: [REDACTED]

DATE: 8/30/02

PERSONS INTERVIEWING: Detective Peter Favreau, Manchester Police Department
Investigator Allison Vachon, Attorney General's Office

RE: Gerald Chalifour

At approximately 10:00 a.m. on 8/30/02, AGO Investigator Allison Vachon and I went to [REDACTED] for a pre-arranged interview with [REDACTED]. [REDACTED] is the mother of one of the victims in this case [REDACTED] and she agreed to be interviewed about the matter involving her son. It was learned through an interview with [REDACTED] that during his childhood he was the victim of a sexual assault committed by Father GERALD CHALIFOUR and at some point his mother, [REDACTED] learned of this assault. According to [REDACTED] his mother [REDACTED] reported the assault to the parish council of St. Kathryn's Church in Hudson, New Hampshire and attended a church council meeting in which the allegations were discussed. For that reason, we thought it appropriate to interview [REDACTED] in order to learn any information she might have about this or any other incidents involving Father Gerald CHALIFOUR.

At the meeting with [REDACTED] in her home, we explained the purpose of our investigation to her and she told us that she was aware of what we were doing and appreciated the fact that we were coming to her home in order to interview her. [REDACTED] stated to us that she had some information that she wanted to share with us and we allowed her to do that. [REDACTED] began by telling us that she did and continues to feel bad about everything that happened saying that she thought at the time that she learned her son had been assaulted, that she took appropriate action. At the time, which she referred to only as "1969," [REDACTED] did what she could to get Father Gerald CHALIFOUR removed from St. Kathryn's Church in Hudson and she had hoped that that would be enough to solve the problem. She always felt somewhat guilty about this, however, because she never saw to it that Father CHALIFOUR was removed from ministry completely so that he would not harm other children in the future. At the time this all occurred, [REDACTED] was an avid churchgoer and held the belief that the church was holy. This belief was strong, she said, and though she did come forward and report the actions of Father CHALIFOUR, she was not in a position to seek further action against him because of her difficulty in going against the church itself.

With that information, [REDACTED] began to explain the events saying that in 1969, she was a member of the parish council at the newly built St. Kathryn's Church in Hudson, New Hampshire. She recalled Father CHALIFOUR being the pastor at the time and she was involved a great deal in many areas of building a new parish. [REDACTED] recalled that in the beginning, the church was without an organ for its choir and members of the parish council determined that they needed to raise \$1,800.00 in order to buy one. [REDACTED] came up with the idea of having a church bazaar to raise the money and she took it upon herself to organize this event. In doing so, she had contact with Gerald CHALIFOUR on practically a daily basis and CHALIFOUR was also coming to [REDACTED] home in order to assist with her planning of this event. In coming to her home, Gerald CHALIFOUR became familiar with [REDACTED] family, including her 3 children.

On one occasion in 1969, CHALIFOUR explained to [REDACTED] that he was doing some work in the church rectory and he asked [REDACTED] to send her son [REDACTED] over to help him. [REDACTED] figures that CHALIFOUR knew her son from seeing him around the house, saying that [REDACTED] was a teenager and was in and out of the house on many occasions during which Gerald CHALIFOUR was there. [REDACTED] thought this was a good idea, both for Gerald CHALIFOUR and for her son, thinking that getting him involved with the church would be beneficial. [REDACTED] agreed to go to help Father CHALIFOUR and went to the rectory a few times and [REDACTED] then remembers [REDACTED] suddenly refusing to go back. Not knowing what was occurring, [REDACTED] was irritated with her son and she insisted that he return in order to help Father CHALIFOUR.

Eventually, [REDACTED] agreed that he would go back and he then left the house but did not return for a couple of days. Although this was not normal activity for [REDACTED] [REDACTED] described him as having some difficulties growing up as a teenager and she assumed at the time that he must be upset about something. She did not panic that he did not return that night saying that she felt he must be sleeping over a friend's house. When [REDACTED] finally did return home the next day, [REDACTED] asked him what happened and it was at that time that [REDACTED] revealed to his mother that Father CHALIFOUR had done something wrong. He explained to his mother, without going into detail, that Father CHALIFOUR had [REDACTED] massage his back. On another occasion, CHALIFOUR told [REDACTED] to wait outside his bedroom in the rectory until he called him in. When Father CHALIFOUR called [REDACTED] into the rectory bedroom, the room was completely dark and CHALIFOUR was lying in the bed naked. CHALIFOUR pulled [REDACTED] on top of him, but [REDACTED] did not tell his mother anything further about that incident. [REDACTED] did tell his mother that on another night, he had been walking in the area of the church rectory and he saw Father CHALIFOUR sitting in a chair on the screened porch behind the rectory building. CHALIFOUR said to [REDACTED] "come on in. I've been expecting you." And [REDACTED] could see that CHALIFOUR was again, completely naked. Once again, [REDACTED] did not go into detail in telling his mother of these events but [REDACTED] stated to us that after hearing about what happened, "I lost it."

[REDACTED] immediately called a close friend who was also a member of the St. Kathryn's Church council who she identified to us as [REDACTED] informed [REDACTED] about what happened to her son at the hands of Father CHALIFOUR

and [REDACTED] suggested to her that she report the incident to the chancellor's office. [REDACTED] also suggested to [REDACTED] that she go to church the following Sunday and sit in the front row with her family and stare Father CHALIFOUR down. [REDACTED] told [REDACTED] that he would set up her appointment with the chancellery and [REDACTED] agreed to wait for [REDACTED] to make that appointment. She did go to church the following Sunday, she said, and sat with her family in the front row of St. Kathryn's. She stared at Father CHALIFOUR throughout the mass, she said, and she recalled Father CHALIFOUR staring back at her with his hands shaking.

Within a couple of days, [REDACTED] received a letter on parish stationery from Gerald CHALIFOUR and she recalls the letter saying something to the effect of, "we all have shortcomings. I hope this won't prevent you from working toward the betterment of the parish." [REDACTED] could not recall what else the letter may have said but she believed she received that letter at some point during October of 1969. Soon after receiving that letter, [REDACTED] received a phone call from RICHARD DOLBEC, the president of the St. Kathryn's parish council. DOLBEC stated to [REDACTED] that he was coming over her house and upon arrival, he asked [REDACTED] about the letter she received from Father CHALIFOUR. [REDACTED] does not know to this day how Richard DOLBEC learned about the events involving her son but she assumes that he was contacted by [REDACTED] at some point. [REDACTED] handed the letter to Richard DOLBEC at the time that he came to her house and allowed him to read it. DOLBEC stated that he would take the letter with him and handle the matter himself but [REDACTED] did not feel comfortable with that. DOLBEC insisted, however, saying that he would make a copy of the letter and return the original to her. [REDACTED] noted that she never saw the letter again and to this day she has no idea what happened to it. In her mind, she believes that DOLBEC was trying to handle the matter by himself, though she does not know his motivation for taking the letter and not returning it.

The following Sunday, [REDACTED] again went to church with her family and she once again, sat in the front row in order to stare him down. [REDACTED] recalls Father CHALIFOUR acting very strangely throughout the mass and remembers him telling the parish that he was going to be leaving for a vacation to Key West and would not be around for a while. Throughout that mass, [REDACTED] recalls that Father CHALIFOUR was shaking visibly and at one point he said to the parish, "your pastor is not well," and he then left and ended the mass before saying the final prayer. [REDACTED] was told at some point that CHALIFOUR had been placed on administrative leave but she never learned the details of that.

Approximately one week later, [REDACTED] received a telephone call from Richard DOLBEC informing her that he had called an emergency parish council meeting. DOLBEC asked [REDACTED] to bring her son [REDACTED] and although [REDACTED] resisted, he eventually agreed to go with his mother to that parish council meeting. [REDACTED] explained to us that [REDACTED] was 15 or 16 years old at the time and had a very difficult time standing in front of members of the parish council. He stood with his head down throughout the meeting and seemed very embarrassed and/or ashamed about what was taking place. [REDACTED] recalls that there was a young priest at the meeting by the name of BOISELLE and upon [REDACTED]

arrival at that meeting, Richard DOLBEC asked [REDACTED] to tell everyone in the room what had happened. Before [REDACTED] was able to do so, the priest, BOISELLE, said, "no, we'll have none of that. We're not going to ruin the name of a good priest," and he called an end to the meeting immediately. [REDACTED] remembers leaving at that point with her son and she is not sure if [REDACTED] ever had a chance to address the council at all about what had happened.

When asked, [REDACTED] said that she did not remember dealing with the young priest, BOISELLE, ever again after that meeting. She did recall that BOISELLE took over the parish, at least temporarily, and although she worked a little bit with BOISELLE after that, she never had dealings with him about the events involving her son. [REDACTED] also noted that she never heard anything further from the diocese about this incident and has not heard from them to this day.

For further information, [REDACTED] explained to us that she has had no conversations with Richard DOLBEC about this incident involving Father CHALIFOUR after that parish council meeting, but she has had many conversations with [REDACTED]. [REDACTED] noted to us that she and [REDACTED] both got divorced from their spouses some years later and 30 years after the events involving Father CHALIFOUR, she and [REDACTED] began dating. [REDACTED] relationship with [REDACTED] is off and on to this day, but she has spoken with [REDACTED] recently about the events involving her son. [REDACTED] as made it clear that he does not want to be involved whatsoever in this investigation telling [REDACTED] that this type of activity is common within religion and that he himself had been hit on while in the seminary some years ago.


As a final note, [REDACTED] told us that she continues to attend St. Kathryn's Church and she is happy with the current pastor, Father GARY BELLIVEAU. When asked, [REDACTED] told us that they do not keep records of parish council meetings, most certainly not dating back to the 1960s or 70s as she herself has questioned Father BELLIVEAU about that. Approximately 2 years ago, Father BELLIVEAU did find one single piece of paperwork involving Gerald CHALIFOUR which he told her was CHALIFOUR's letter of resignation. Father BELLIVEAU has told [REDACTED] that there is no other paperwork that he can find from that time period, and [REDACTED] believes this to be true. With all the above information, we thanked [REDACTED] for her time and she stated that she would call us immediately if she comes up with any other information that would be pertinent to our investigation.

MEMORANDUM OF INTERVIEW

PERSON INTERVIEWED: Richard Dolbec

PLACE OF INTERVIEW: [REDACTED]

DATE: September 10, 2002

PERSONS INTERVIEWING: Det. Peter Favreau, Manchester Police Dept. 

RE: Father Gerald Chalifour

At approximately 1030 hours on 9/10/02, I went to [REDACTED] to conduct a pre-arranged interview with RICHARD DOLBEC. Richard DOLBEC was said to be the president of the parish council at St. Kathryn's Church in Hudson, New Hampshire back in 1969 at a time when Father GERALD CHALIFOUR had been accused of sexually assaulting the teen-aged son of one of the parishioners. Speaking with Richard DOLBEC on 9/9/02, he agreed to be interviewed about his knowledge as to this event and any others pertinent to this investigation, so I went to his house on 9/10/02 to conduct that interview.

Sitting down with Richard DOLBEC, he explained to me that he indeed was the president of the first parish council that was set up at St. Kathryn's Church in Hudson, New Hampshire. Although he could not recall the exact date, Mr. DOLBEC stated that St. Kathryn's was built by donation back in 1969 and for the first six months, the church was staffed by members of St. John's parish which is also located in Hudson, New Hampshire. Eventually, St. Kathryn's was appointed a pastor by the name of Father Gerald CHALIFOUR and almost immediately a parish council was set up. The council consisted of six members with Richard DOLBEC appointed president of that first parish council. As for Father CHALIFOUR, DOLBEC described him as very charismatic and very serious about his job and he seemed like a great person to begin what would eventually become a successful St. Kathryn's Church.

The Parish council met once a month at the church and in the beginning, they did a lot of construction and/or fixing up of the newly built St. Kathryn's Church. Father CHALIFOUR was always involved in these activities and often donated his own money to finance projects around the church. St. Kathryn's started out with approximately 75 to 100 families involved in the church and most parishioners were excited and impressed by Father CHALIFOUR's ability to "make things happen." As for the parish council, DOLBEC stated that the following people were the original members of that council: [REDACTED] was the secretary and treasurer; [REDACTED] parish council member; [REDACTED] parish council member; [REDACTED] parish council member; and [REDACTED] president.

In the beginning, St. Kathryn's was a very happy parish and it was DOLBEC's opinion at the time that things were running very smoothly and that the pastor, Father CHALIFOUR, was doing an excellent job. Almost out of the blue, however, DOLBEC received a telephone call from fellow church council member [REDACTED] telling DOLBEC that there was a problem. [REDACTED] asked if he could come to DOLBEC's house to discuss this problem and DOLBEC agreed to meet with him that day. Richard DOLBEC cannot remember the date of this incident but said he believed it took place in 1969. Upon arrival [REDACTED] explained to Richard DOLBEC that there was a serious problem with [REDACTED] which involved one of [REDACTED] sons and Father CHALIFOUR.

Richard DOLBEC noted to me at this point that the weekend prior to this conversation, St. Kathryn's Church had gotten a new priest by the name of AIMEE BOISELLE. The parish was told by Father BOISELLE that Gerald CHALIFOUR had taken a temporary leave of absence from the church due to an illness and that he would be returning following his recovery. Richard DOLBEC and the other parish council members found out later that CHALIFOUR had actually suffered a nervous breakdown but none of them were surprised based on CHALIFOUR's work ethic and his continuously taking on so many tasks around the church. It was only a few days after that [REDACTED] came to DOLBEC's house and explained to him of the accusations against Father CHALIFOUR involving one of the sons of [REDACTED] who was an active member of St. Kathryn's Church. It was decided that the parish council would hold a special meeting at Richard DOLBEC's house as this was neutral ground and the new Father BOISELLE was asked to attend. Most of the parish council members were there, DOLBEC recalled, and BOISELLE attended the meeting as well.

At the meeting, [REDACTED] and her son, who DOLBEC believed was between 13 and 15 years old at the time, arrived but to this day, DOLBEC cannot remember the first name of [REDACTED] son. At the meeting, [REDACTED] introduced [REDACTED] to the parish council and to Father BOISELLE and [REDACTED] explained immediately that Father CHALIFOUR had "gone to bed" with her son on a number of occasions at the church rectory. DOLBEC stated that he recalled being astonished by these statements and said that it was difficult for him and the other church council members to believe that this had actually happened. They had no reason to doubt [REDACTED] and her son, he said, it was just that they had never experienced such a situation and had been convinced that Father CHALIFOUR was a good man. Richard DOLBEC recalled that [REDACTED] son seemed as if he was going to say something but he also appeared very "sheepish" and shy. Before he could get any words out of his mouth, Father BOISELLE spoke up and asked the young boy "you're going to spare us the gory details aren't you?" In DOLBEC's opinion, this caused the boy to be completely quiet and he never said a word.

DOLBEC regrets the fact that he did not speak up on behalf of the [REDACTED] or her son, believing now that he should have done so but at the time, he was astonished by what he had heard. [REDACTED] however, did not keep quiet and DOLBEC recalls her "laying in to Father BOISELLE," shouting to him that Father CHALIFOUR had abused her son and that many other members of the church were aware of what had happened. [REDACTED] then took her son and left the meeting and the church council meeting continued without them. At the meeting, it was decided that the council needed to let the bishop know of the accusations against Father

CHALIFOUR so DOLBEC asked Father BOISELLE if he would be willing to speak to the bishop on behalf of the church council. Surprisingly, Father BOISELLE refused and told the members of the church council that he wanted no involvement in this situation whatsoever. DOLBEC is confused by that to this day saying that none of the members understood why their priest would not be involved in such an incident. As president of the parish council, DOLBEC agreed that he would meet with the bishop and an appointment was scheduled by Father BOISELLE for him with the bishop within a few days.

DOLBEC remembers going to the bishop's house in Manchester but, upon arrival, he did not meet with the bishop at all. Instead, he was introduced to a monsignor who spoke with him about what his concerns were. DOLBEC cannot recall what the monsignor's name was, saying only that he believed it was Irish and perhaps was the name SHEA. It appeared to DOLBEC as if this monsignor already knew what DOLBEC had come to tell him but he stood and listened DOLBEC's story anyway. DOLBEC described the monsignor as not being overly friendly and short in his conversation and it appeared to DOLBEC as if the monsignor had no intention of having DOLBEC speak directly with the bishop about this. Instead, the monsignor asked DOLBEC what he felt the consequences would be for the parish and how many people knew about the accusations against Father CHALIFOUR. DOLBEC's answer at the time was that he felt the church would survive as it had a number of hardworking families but that many of these families were already aware of the allegations being made against Father CHALIFOUR. Upon hearing that, the monsignor told DOLBEC that he could tell his people that Father CHALIFOUR would not be returning and that a new priest would be assigned to that parish. That was the end of the conversation and the end of DOLBEC's contact with the Manchester Diocese and this incident was never brought up again.

DOLBEC recalls that Father BOISELLE continued in St. Kathryn's for approximately 6 to 7 weeks after this incident but he never spoke of Father CHALIFOUR or the accusations either. When Father BOISELLE left, DOLBEC does not recall any explanation for his leaving except that he was a temporary priest and DOLBEC recalls an older priest being assigned to the parish for a brief period of time after that. This priest seemed tired and did not fit in with St. Kathryn's and eventually he was replaced by Father BULGER. DOLBEC described Father BULGER as "top notch" and said that he did an excellent job with St. Kathryn's parish. DOLBEC noted to me that no members of the council nor any of the priests ever spoke of the [REDACTED] incident again after that meeting at his house and he noted as well that no official minutes were kept of that meeting. That meeting was done completely by word of mouth and no documentation was made of the incident so there would be no records available of that meeting.

After telling his story, Richard DOLBEC asked if I was interested in his impression of the entire incident and I told him that I was. DOLBEC then told me that it was his opinion that the monsignor at the Manchester Diocese took the information from him about Father CHALIFOUR and then made a decision without looking deeply into what had taken place. DOLBEC believes that the bishop was probably briefed on the incident at some point but that he has "deniability" because he was not directly involved and it was not part of any conversations with DOLBEC or other members of parish council. Later in his life, DOLBEC eventually served two terms in the New Hampshire Legislature where he was part of a labor committee. He recalled an incident where he was involved with members of the Manchester Diocese, involving some type of union

activity and he recalled that he was treated very coldly by all members of the church. DOLBEC recalled as well that his younger brother tried for many years to become a priest, putting himself through school, etc., but that no matter how many times he asked, he never received any support from the Manchester Diocese. DOLBEC is not sure of this but he believes it is possible that his name is known throughout the Diocese as being involved in the incident at St. Kathryn's Church and perhaps he has been "blacklisted" because of his involvement in that matter.

For further information, I did question Richard DOLBEC about a letter that was received by [REDACTED] from Father CHALIFOUR in which he stated some type of an apology for what he had done to her son. [REDACTED] had told us that she believed Richard DOLBEC took possession of that letter and she was unsure what he did with it at the time. When I asked him, DOLBEC said that it was possible that [REDACTED] had received a letter but he did not recall the letter or having seen it and he apologized for being unable to provide further information about it. DOLBEC noted at that point that there were other members of the church council who could verify his description of the events as they occurred and he provided me with the phone number of [REDACTED] of Old Orchard Beach, Maine, as some one he knew would cooperate with this investigation. DOLBEC noted as well that I should speak with [REDACTED] who was a member of that council saying that [REDACTED] would probably have a great deal of information to offer as well. [REDACTED] was the one who convinced everyone on the board that [REDACTED] story was true, despite their reluctance to believe that a priest would engage in such conduct. DOLBEC recalls [REDACTED] telling at the board that the allegations would true, saying that it was not difficult to believe because it had happened to him when he was an alter boy in Lowell, Massachusetts. [REDACTED] told members of the council that he had been assaulted by a pastor of their church, who was also his uncle, and that this type of activity was certainly occurring within the church. As for other members of the parish council, DOLBEC stated that [REDACTED] and [REDACTED] were both deceased and he had no information on how to contact [REDACTED].

With all the above information, I thanked Richard DOLBEC for his time and said that I would call him if I needed anything further from him in the future. It should be noted that during this interview, Richard DOLBEC explained to me that on 9/9/02, he sat down at his computer and typed out a two page document about this incident. DOLBEC had wanted to organize his thoughts and decided to put the information on paper. DOLBEC provided me a copy of that document to include in my file and said that he would be available for further interview if that became necessary in the future.

Re: St. Kathryn's Parish Hudson NH

History

St. Kathryn's Parish came about in the late 1960's, the church was built at the corner of Lowell and Wasson roads in Hudson, New Hampshire. Initially the services were run from St. John's parish on School St. Father Chalifour was assigned as pastor and the church was dedicated. It was a close knit community about 100 families, we had a dirt parking lot and a lot of reasons to work together. This was also the time of parish councils, St. Kathryn's had a parish council almost at the inception of the parish community. Our first parish council members were:

Richard Dolbec, president
[REDACTED] vice president
[REDACTED] treasurer

The incident:

I am not sure of the exact dates, but my recollection of what happened is:

It was reported that Father Chalifour was taken ill and a priest was going to fill in. A young priest Father Boiselle announced that he would be here for a few weeks while father Chalifour recovered from a nervous breakdown. He was somewhere in northern New Hampshire being treated.

[REDACTED] called and came to my house to request a special meeting of the council. There was a problem with [REDACTED] and her sons and father Chalifour. These allegations had been made they are all over the parish and the council has to deal with it ASAP. [REDACTED] recommended the meeting be on neutral ground not at the rectory where we usually held the meetings. The meeting was called for a few evenings hence at my house and Father Boiselle was advised. I remember he was not inclined to attend, but I told him we request his presence.

The meeting was held at my home at [REDACTED] recall that one of the members could not make it, but father Boiselle was there. [REDACTED] was there with one of her teenage sons. I do not recall his first name. [REDACTED] introduced the problem and [REDACTED]. [REDACTED] said there were problems with her sons and Father Chalifour, that father Chalifour had them over at the rectory and there were sexual acts. That father Chalifour was going to bed with the boys. She presented her son, who was encouraged to explain what had occurred. However, father Boiselle spoke up asking that we be spared the gory details. [REDACTED] got pretty upset, and the boy had been intimidated to silence. He seemed pretty shook up. I estimate he was between 13 and 15. The council listened carefully to [REDACTED]. [REDACTED] also stated that she had an older son, who was also involved with father Chalifour, that the older boy was out of the house, living in Nashua in an unconventional lifestyle. [REDACTED] left with her son.

The members discussed this and I recall most of us astonished that this could be true. [REDACTED] stated that it was true he had first hand knowledge, and it happened to him in Lowell when he was young. The council voted to bring the problem up to the chancery and let the bishop know. We asked father Boiselle if he would carry the message. He

refused. They voted that as president it was my responsibility to take the message forward. Father Boiselle was asked to make the appointment and he did.

At the Chancery in Manchester, I met with a monsignor (Irish name). He knew why I was there, but he listened to my presentation which was basically the following.

Father Chalifour has been accused of having sexual relations with a young boy, of taking the boy to bed.

The monsignor asked, "How widespread is the knowledge of this?"

Answer; " Pretty widespread, the members of the council and quite a few parishioners. [REDACTED] talks to a lot of people, I am sure that 20 or 30 families know.

The monsignor said, "That's it then, Father Chalifour will not return to Hudson."

That was it. He was neither friendly, nor hostile, not overly cordial, kind of matter of fact. I was escorted to the door. The meeting was short.

My impression was that he was not happy getting this news and it was not something he didn't know about already. I only brought the message.

MEMORANDUM OF INTERVIEW

PERSON INTERVIEWED: [REDACTED]
PLACE OF INTERVIEW: [REDACTED]
DATE OF INTERVIEW: October 17, 2002
INTERVIEWED BY: Allison Vachon, AGO Investigator
Will Delker, SAAG
RE: Father Gerald Chalifour

On October 17, 2002, WILL DELKER and ALLISON VACHON went to the home of [REDACTED]

[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED] was at the home when DELKER and VACHON arrived. The [REDACTED] had several questions about how we obtained [REDACTED] name as a potential victim of Father GERALD CHALIFOUR. They were very concerned about how this information would effect their son's reputation. We stated to them that his name was provided to us by CHALIFOUR when he was interviewed. His name was not discovered through any documents we had received from the Diocese. There was one document in the CHALIFOUR file that referenced and "incident" in 1982 but no names were provided via this documentation.

[REDACTED] was very concerned about his name being released and about the possibility of charges being brought against CHALIFOUR and/or the Diocese without his permission. He did not want to "be used like a pawn." He stated that, along with his parents, they had been thinking about the incident that occurred in 1982 after seeing CHALIFOUR's name in the paper as a priest that had been suspended due to allegations of sexual abuse.

The family asked for an overview of the investigation as well as its purpose. We explained that we were speaking with several victims in various cases regarding allegations of sexual abuse, when/if they were reported to the Diocese, what action the Diocese took (if any), as well as if there were subsequent victims after reports were made.

The [REDACTED] stated they had no idea that CHALIFOUR had engaged in sexual misconduct with other boys until they read CHALIFOUR's name in the newspaper earlier this year. [REDACTED] indicated he did not recall reading CHALIFOUR's name in the paper or being aware that he had been accused of sexually assaulting minors until VACHON contacted him a couple weeks ago. The [REDACTED] stated that prior to the incident with their son they had no suspicion about CHALIFOUR's conduct and they trusted him because he was a priest.

They stated that the reason they did not do anything about the incident was because they wanted to protect their child, he was a young adult at a difficult age, and that that sort of thing was not heard of at that time. Reflecting back on the incident they stated they felt they were naïve. They were very active at St. Theresa's in Manchester, NH and [REDACTED] was an alter boy while CHALIFOUR was the Pastor. In fact, they had on one occasion had him over for dinner.

[REDACTED] wanted a confirmation from us that we would not subpoena him or pursue criminal charges relating to information he provided us without his permission. He was concerned about the effect of a prosecution on his son who had the same name as him. He requested something to this effect in writing and we stated that a letter could be provided at a later date. [REDACTED] requested that DELKER provide him with a handwritten document, which DELKER did furnish per his request.

At this time, it was not apparent whether or not [REDACTED] would disclose what incident had taken place in 1982 although he had made several references during our conversation that something had indeed taken place along with similar inferences from his parents. When asked about where the incident occurred, he was reluctant and declined to tell us what town on Cape Cod it took place. I asked [REDACTED] whether he wanted to take some time to process the information we discussed, talk with his parents, and contact us regarding whether or not he wanted to disclose what had occurred.

[REDACTED] stated that he and his family had been discussing the matter since the time I had contacted him approximately a week prior. At this point, he said he wanted to discuss the incident and provided us with a police report from the town of [REDACTED] DELKER and VACHON took the opportunity to review the report and began questioning [REDACTED] based on its contents. (See [REDACTED] attached report dated 4/27/82)

When CHALIFOUR came to the [REDACTED] residence for dinner one evening, he asked if he could take [REDACTED] to Cape Cod for a couple days for vacation. [REDACTED] described the trip as a religious retreat and stated the purpose was to "get closer to God." [REDACTED] described himself as being the head alter boy at St. Theresa's. Even though there was no formal position as head alter boy, CHALIFOUR gave [REDACTED] the best assignments during Mass as well as the most responsibility.

CHALIFOUR picked [REDACTED] up for the trip and they stayed at the [REDACTED]. At some point during the evening, they planned on going

swimming. CHALIFOUR stated to [REDACTED] you're a big boy now, you can change in front of me instead of going into the bathroom, or words to that effect. When they went swimming they held hands in the pool and played a game by holding their breath underwater.

When they got back to the room CHALIFOUR complained about being tired and sore and in need of a backrub. CHALIFOUR was laying on his stomach on the bed completely naked. He had [REDACTED] massage his shoulders, back, and thighs with some type of moisturizing crème. CHALIFOUR turned over onto his back and [REDACTED] stated that at this time CHALIFOUR had an erection. CHALIFOUR asked [REDACTED] to massage his front side. [REDACTED] began by massaging CHALIFOUR's chest. CHALIFOUR tried to grab [REDACTED] hands and move them to CHALIFOUR's genitals. [REDACTED] pulled his hands away and quickly massaged CHALIFOUR's thighs. [REDACTED] was positioned so that if CHALIFOUR was lying down on his back, he would have been to the left side of CHALIFOUR. CHALIFOUR grabbed [REDACTED] wrist and pulled him on top of him, giving him a bear hug. He pushed himself off of CHALIFOUR and ended up on the right side of him. During this time CHALIFOUR was saying things to [REDACTED] like, "stop being a little boy, don't you love me?" CHALIFOUR continued struggling with him and pulled him back on top of him and [REDACTED] grabbed the hair on his chest and his neck to push him up against the wall and away from him and believes CHALIFOUR said "Are you happy now?" He remembers at some point going into the bathroom to wash the crème off his hands because it was sticky. [REDACTED] was not completely certain about all the dialogue that was taking place during the incident but remembers feeling the awkwardness of CHALIFOUR wanting [REDACTED] to touch his genitals.

[REDACTED] lied down afterwards in the bed he had given CHALIFOUR a massage on. CHALIFOUR ended up in the other bed which was closest to the door. [REDACTED] remembers listening to CHALIFOUR's breathing patterns to wait until he fell asleep. Once he was assured CHALIFOUR was asleep, he got up to leave the room but struggled trying to get out the door. Why he struggled, he is not quite certain. He ended up in the hotel lobby and used the payphone to call his parents and explained what happened with CHALIFOUR, he told them CHALIFOUR was "gay and he's after me." His parents contacted the [REDACTED] and stated they were on their way to the hotel to pick him up.

Police Officer [REDACTED] met [REDACTED] in the lobby of the hotel and requested a statement from him. He was brought back to his room to gather some of his belongings and remembers the police asking, "who are you" and CHALIFOUR stating his name. When the police asked CHALIFOUR his name again he gave his name and introduced himself as a priest.

[REDACTED] was exhausted when he met his parents at the Police Department and said that while the police were talking to his parents, the officers said he could lie down in a cell block to sleep.

[redacted] were told by the police they should follow up with New Hampshire prosecutors regarding the incident and were given copies of the police report. After meeting with police they drove back to New Hampshire.

The next day, CHALIFOUR came by the [redacted] residence with the rest of [redacted] belongings. He came up to the front door but they did not allow him into the residence. He was stating "I'm so sorry" and was crying. He also stated "I'll pay for his education." [redacted] asked him to leave. She stated she felt as if he was looking for sympathy.

When they returned back to New Hampshire, [redacted] contacted the Diocese to make an appointment with Bishop GENDRON. Approximately a week later, he and [redacted] met with GENDRON at his office and they explained the incident and gave him what she described as the "original" copy of the police report. They stated that he "did not seem fazed." [redacted] remembers GENDRON saying, "so what, what do you want me to do about it?"

[redacted] stated that his father brought him to see GENDRON. He could not remember if it was the same meeting at which his mother was present or a separate meeting. [redacted] explained that he knelt down and kissed the Bishop's ring. He does not remember exactly what he said to the Bishop or what the Bishop said to him but he remembers thinking that things would be taken care of because the Bishop knew what happened. The [redacted] received no apology from the Diocese and no action was taken against CHALIFOUR that they were made aware of. The [redacted] immediately changed parishes and were outraged that two years later, CHALIFOUR was still the Pastor at St. Theresa's. [redacted] said he remembers driving by St. Theresa's and seeing CHALIFOUR's name on the marquee and being upset that CHALIFOUR was still there.

After [redacted] disclosed to us what happened with CHALIFOUR, we explained to him how CHALIFOUR described the incident to us during his interview. The accounts were very different. He stated there was mutual backrubbing and nothing sexual took place. He stated that the parents were explained what happened, realized it was a big misunderstanding, and they dropped the whole thing. The [redacted] said that CHALIFOUR never convinced him that it was just a misunderstanding.

We asked [redacted] if he was aware of any other victims of CHALIFOUR. He stated that a friend named [redacted] always felt uncomfortable around CHALIFOUR but was never assaulted, however he suspects his younger brother may have been victimized because he was an alter boy at St. Theresa's and left suddenly. [redacted] explained that CHALIFOUR continued to have contact with his friend [redacted] and [redacted] brother even after the incident was brought to the Diocese attention. [redacted] agreed to talk with his friend and ask him if he would be willing to speak with investigators. Another potential victim was [redacted] who was an alter boy who also left suddenly while either CHALIFOUR or Father PHILIP PETIT was Pastor at the Church. [redacted] was another name that [redacted] provided. [redacted] described [redacted] as

being very close to CHALIFOUR when [REDACTED] as an altar boy. [REDACTED] all
works at the Diocese in charge of vocations.

END OF INTERVIEW.

OFFICERS' REPORT

DATE April 27, 1982

PAGE NO. 01

FROM

TO

Juvenile Officer

On April 27, 1982 at approximately 12:15 am Officer [redacted] and I were dispatched by Officer [redacted] to a possible assault which had occurred in room 106 of the [redacted] on [redacted]. Officer [redacted] advised me that a 15 year boy was the victim and that the boy's parents were coming down from Manchester, New Hampshire to pick the boy up. Officer [redacted] and I met [redacted] of Manchester, New Hampshire in the lobby. He appraised of an incident that had taken place earlier in the night in his hotel room. (See statement of [redacted]). Following this appraisal, Officer [redacted] and I went to room 106 and met a man there who was injured. I asked this man for some identification and he produced a valid New Hampshire Driver's License in the name of Gerald Chalifour of 140 Mitchell St., Manchester, N.H. Social Security number of [redacted] D.O.B. of 09/17/28. Chalifour indicated that he was a priest at St. Theresa's Church of 140 Mitchell St in Manchester, N.H. Phone number at the parish is 603-623-5055. After securing this information I told Father Chalifour that I was investigating an alleged assault and I proceeded to advise him of his Miranda rights. Chalifour stated that he was on a short vacation and that [redacted] had his parents permission to be with him. ([redacted] is an altar boy at the St. Theresa's Church.) Chalifour stated that nothing sexual had taken place. He stated that he had hugged [redacted] and that he had told him that he did so out of love for him. Chalifour did in fact confirm the massage incident and pointed to a bottle of Dermassage as confirmation. I then advised Father Chalifour that [redacted] did not wish to remain with him and that an investigation would have to be conducted of the incident. [redacted] accompanied Officer [redacted] and I back to the police station where a complete statement was taken. Parents will be appraised of all particulars upon their arrival.

Respectfully Submitted,

Officer [redacted]

OFFICERS REPORT

DATE APRIL 27, 1982 PAGE NO. 01

FROM OFFICER [REDACTED]

TO SGT [REDACTED] JUVENILE OFF. [REDACTED]

The following is a statement made by [REDACTED] of [REDACTED]

Manchester, New Hampshire. [REDACTED] is 15 years of age (D.O.B. [REDACTED]) Home phone number is [REDACTED]. [REDACTED] is an altar boy at St. Theresa's Church, 140 Mitchell St., Manchester, New Hampshire. Phone # 603-623-5055. [REDACTED] indicates that he is staying in room 106 of the [REDACTED] of [REDACTED] on a short vacation. [REDACTED] is accompanied by Father Gerald Chalifour of St. Theresa's Church in Manchester, N.H. The following statement was made by [REDACTED] in the presence of Sgt. [REDACTED] and Officers [REDACTED] and [REDACTED] of the [REDACTED] Police Department.

" At about 10:20 pm on April 26, 1982 I had entered room 106 of the [REDACTED] after having taken a swim in the hotel pool. Father Chalifour and I entered the room. I went to get my pajamas and Father Chalifour went into the bathroom. He came out of the bathroom and he didn't have any clothes on. I went into the bathroom to hang up my bathing trunk and towel. I came back out to get my pajamas and as I came back into the room Father Chalifour asked me if I wanted a rub down. I was putting on my pajamas at this time and I said I'm all wet, I'd better go dry off. Father Chalifour then said something to the effect of it's no problem go lie down on the bed. I just laid down on the bed on my stomach and he put some creme on my back. He said it would be cold. He then rubbed the backs of my thighs with the creme. Then he told me to roll over. I said I wanted to go to bed, and he said in French poor little boy. Then he did the front of my thighs with the creme. When he was done, he said now you do me or something like that. Then I took some creme and I tried to squeeze it on his back. I had a hard time getting the creme out, there wasn't much left. So he said wait it's like ketchup, let it sink to the bottom. So I just hurried up and I rubbed his back quickly. Then he said aren't you going to do my legs. So I put the creme in my hand and just hurried up and did both of his legs. Then he rolled over and I did the front of his legs, his thighs. Then I closed up the bottle and went to the bathroom to wash my hands together all the creme off. He said what are you doing. I said washing my hands. He replied Yeah it does get sticky.

POLICE DEPARTMENT

DIV. UNIFORMED PATROL DIVISION

OFFICERS REPORT

DATE April 27, 1982

PAGE NO. 02

FROM OFFICER

TO Sgt. Juvenile Officer

Statement of [redacted] of [redacted], Manchester, New Hampshire.

(Continued from page 01)

I walked back into the room and went to pick up my pajamas. They were on the opposite bed on the pillow. As I went to get my pajamas he put his arm around me and grabbed me around the neck. And so I bent down and he tried to pull me on top of him, he had no clothes on. So I fell on the other side of him and I was pushing on his chest and I said no father. And he said Oh hugging me. He said I get so lonely. He was trying to pull me closer to him and he said I get so lonely. I was trying to push away and I said that's why you have friends. And I said leave me alone, let me go to bed. I know I put on my pajamas and I slipped into my bed. He went towards his suitcase and I guess he was trying to open it, I heard something click. I saw him take a pill he went to the bathroom and then he came back out. Then he went to bed. I waited till he was asleep and I didn't know whether to call my parents. I didn't know what would come out of it. I was confused then I decided to call my parents. I snuck out of the room and used a hall phone to call my parents. They told me to tell them where I was. I couldn't remember where I was. I told them what happened and my father said to go to my room and get some clothes on and go to the lobby to find out where I was. I did this and called my father back and he told me to wait in the lobby he would be coming down. Then I met the police officers in the lobby and told them what happened.

Signed,

[redacted]
April 27, 1982
[redacted]

AGREEMENT

This Agreement is entered into this 2nd day of October, 1995 by and between [REDACTED] and the Roman Catholic Bishop of Manchester, a corporation sole, with a principal place of business at 153 Ash Street, Manchester, New Hampshire.

WITNESSETH:

In consideration of the mutual covenants contained herein, the parties stipulate and agree as follows, to wit:

1) Background [REDACTED] has stated claims against the Roman Catholic Bishop of Manchester for damages alleged to have resulted from improper actions by Rev. Gerald Chalifour. The said Bishop denies liability. The parties have agreed to settle their dispute. The claimant is concurrently signing a release, releasing all parties against whom claims have been asserted in this matter.

2) Covenants. Each of the Parties agree:

a) not to disclose any information concerning the other obtained in the process of settling this matter to any other person or entity whatsoever. [REDACTED] may divulge names or details of the events complained of in individual therapy sessions covered by professional privilege but will not waive such privilege.

b) not to disclose the terms of this Settlement Agreement to any person or entity. Each party understands that the other or others may be compelled to disclose documents or give testimony in response to legal process and agrees to give the other notice of any such request in order that the other may contest such request. Further, [REDACTED] agrees and represents that he has not assigned his right to execute a release or settle this matter or the settlement amount to anyone in his divorce action and has full right to execute this agreement and that his wife has no right to consent to or control this settlement or receive the funds hereunder paid and [REDACTED] will indemnify and hold each releasee harmless in the event of any such claim.

3) Consideration. Consideration for this agreement will be one payment by the Roman Catholic Bishop of Manchester in the amount of Sixty Thousand Dollars (\$60,000).

4) No Legal Action. A writ returnable October 3, 1995 prepared by counsel for [redacted] will not be filed and no publicity regarding such writ will be made. All copies thereof will be destroyed by the parties and counsel.

5) Enforcement. This is part of an agreement of settlement binding between the parties, and shall be specifically enforceable in the courts of Hillsborough County, New Hampshire to the jurisdiction of which both parties submit.

6) Counterparts. This Agreement may be executed in multiple, counterpart copies, no one of which need be signed by both parties, and all of which shall constitute a single, fully executed original.

IN WITNESS WHEREOF, the parties hereto have this 2nd day of October, 1995 set their hands.

WITNESS:

[redacted signature]

[redacted signature]

Individually

The Roman Catholic Bishop of Manchester, a corporation sole

Lin Maynard

By: John P. Luzzi for

Francis J. Christian,
Chancellor
duly authorized

GENERAL RELEASE

KNOW ALL MEN BY THESE PRESENTS that [REDACTED] for and in consideration of ONE DOLLAR (\$1.00) in hand paid and for other good and valuable consideration, the receipt and sufficiency of which are hereby acknowledged, and by these presents, does for himself, his heirs, executors, beneficiaries, administrators, successors and assigns (the foregoing releasing parties being hereinafter referred to as the "Releasor") hereby release, remise and forever discharge fully and finally, The Roman Catholic Bishop of Manchester, a corporation sole, and its past, present and future officers, directors, agents, servants, representatives, employees, subsidiaries, affiliates, partners, predecessors and successors in interest and assigns, and all other persons and/or entities to the extent that such other person and/or entity is liable or could be deemed liable by, through, or under them including, without limiting the scope hereof, the Rev. Gerald Chalifour, St. John The Baptist Parish, Monsignor Francis J. Christian and/or prior Chancellors of the Diocese of Manchester, and Bishop Leo O'Neil and/or his predecessor Bishops (the foregoing released parties being hereinafter referred to as the "Releasee") of and from any and all past, present or future cause and causes of action, all manner of actions, suits, demands, claims, debts, sums of money, accounts, reckoning, bonds, bills, specialties, covenants, controversies, judgements, agreements, premises, variances, trespasses, damages, execution, and liabilities of whatsoever kind and nature, including, but not limited to any and all claims for breach fiduciary duty, breach of obligation to supervise or select clergy, breach of duty of loyalty, and any and all damages and expenses of any nature whatsoever, past present and future, foreseen or unforeseen, known or unknown, which upon or by reasons of any matter, cause or thing whatsoever from the beginning of the world to the date of these presents. Without limiting the generality of the foregoing, this release specifically pertains to all events complained of concerning contact between [REDACTED] and Rev. Gerald Chalifour, including all claims which have been or could have been raised in connection with the aforementioned contact.

The Releasors shall not bring, commence, maintain or prosecute, directly or indirectly, any action at law or proceeding in equity or any legal or administrative proceeding or other claim for damages or other relief against Releasee based in whole or in part upon any act or omission of Releasee, anywhere in the world, including, without restricting the generality of the foregoing, any claim, demand, cause of action, obligation, damage or liability, based upon, arising out of, or connected in any way whatsoever with any act, cause, matter or thing whatsoever by, or on behalf of, Releasee.

This release may and shall be pleaded as a full and complete defense to, and may be used as the basis for an injunction against, any action, suit or other proceeding which may be instituted, prosecuted or maintained in breach hereof anywhere in the world brought by Releasor or anyone claiming under or by assignment of the rights of Releasor.

This release is in no way to be considered an admission of any liability on the part of any party, by whom any and all liability is specifically denied.

Releasor hereto acknowledges that he has been represented by counsel in connection with the matters contained in this General Release, that he has had an opportunity to fully discuss this documents with such counsel prior to executing the same, that he understands the effect of this document, and that he has executed such document voluntarily.

The terms of this release are contractual and not a mere recital. This release may be executed in any number of counterparts, all of which when taken together shall constitute a single release.

IN WITNESS WHEREOF, [redacted] having read carefully the foregoing release and knowing and understanding its content, and with the advice of counsel, signs the same as his own free act and deed this 2nd day of October, 1995.

WITNESS:

Susan M. Maxfield

[redacted]

STATE OF NEW HAMPSHIRE
COUNTY OF MERRIMACK

The foregoing instrument was acknowledged before me this 2nd day of October, 1995 by Robert Petrin.

Susan M. Maxfield
Notary Public
My commission expires: 3/22/2000