

OFFICE OF THE ILLINOIS ATTORNEY GENERAL

REPORT ON CATHOLIC CLERGY CHILD SEX ABUSE IN ILLINOIS

2023



**This report contains descriptions of child sex abuse, assault, and trauma.
Resources for survivors of child sex abuse can be found at page 689 of this report.**

Message from Illinois Attorney General Kwame Raoul



The following report represents the conclusion of my office’s multi-year investigation into child sex abuse by members of the Catholic clergy in the six dioceses across Illinois – the Archdiocese of Chicago and the Dioceses of Belleville, Joliet, Peoria, Rockford, and Springfield. This investigation began in the latter half of 2018 on the heels of a Pennsylvania grand jury report finding that more than 300 Catholic clerics had abused more than 1,000 children in the Commonwealth over the prior 70 years. Even before being sworn into office, I committed to continue the investigation my predecessor initiated.

Over the course of this investigation, two goals remained at its core: first, to obtain a full accounting of substantiated child sex abuse committed by Catholic clergy in Illinois and provide a complete public report of substantiated abusers; and second, to give voice to survivors in an attempt to contribute to their healing journey. To these ends, my attorneys and investigators examined thousands of diocesan files, reviewing more than 100,000 pages of documents held by the dioceses. They spent countless hours engaged in interviews and conversations with diocesan leadership and representatives. And over the course of this investigation, my office received more than 600 confidential contacts from survivors through emails, letters, voicemail messages, interviews, and phone calls. My investigation team treated each allegation with the respect it deserved and followed leads as they arose to ensure we conducted a thorough and comprehensive investigation. To build the most compelling portion of this report, my team worked closely with survivors to draft narrative accounts of their experiences as children sexually

abused by clerics. Without those survivors who bravely came forward to share their experiences and perspectives, neither the investigation nor this report would feel complete. I express my sincerest gratitude to each of those survivors, and to the others who contacted my office, for their deeply personal contributions.

As a direct result of this investigation and my team's persistence, the dioceses have improved their policies relating to their investigations of child sex abuse allegations and the public disclosure of substantiated child sex abusers. Before this investigation, the Catholic dioceses of Illinois publicly listed only **103** substantiated child sex abusers. By comparison, this report reveals names and detailed information of **451** Catholic clerics and religious brothers who abused at least 1,997 children across all of the dioceses in Illinois. As explained in the recommendations section of this report, more work remains, but this investigation resulted in significant steps forward in the dioceses' policies relating to investigations, disclosure and transparency, and survivor care and communications.

Decades of Catholic leadership decisions and policies have allowed known child sex abusers to hide, often in plain sight. And because the statute of limitations has frequently expired, many survivors of child sex abuse at the hands of Catholic clerics will never see justice in a legal sense. It is my hope that this report will shine light both on those who violated their positions of power and trust to abuse innocent children, and on the men in church leadership who covered up that abuse. These perpetrators may never be held accountable in a court of law, but by naming them here, the intention is to provide a public accountability and a measure of healing to survivors who have long suffered in silence.

A handwritten signature in black ink, appearing to read 'K Raoul', written in a cursive style.

Kwame Raoul

Illinois Attorney General



Merchandise Mart Reflection - Chicago, Illinois

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Inner Dome of the State of Illinois Capitol Building - Springfield, Illinois

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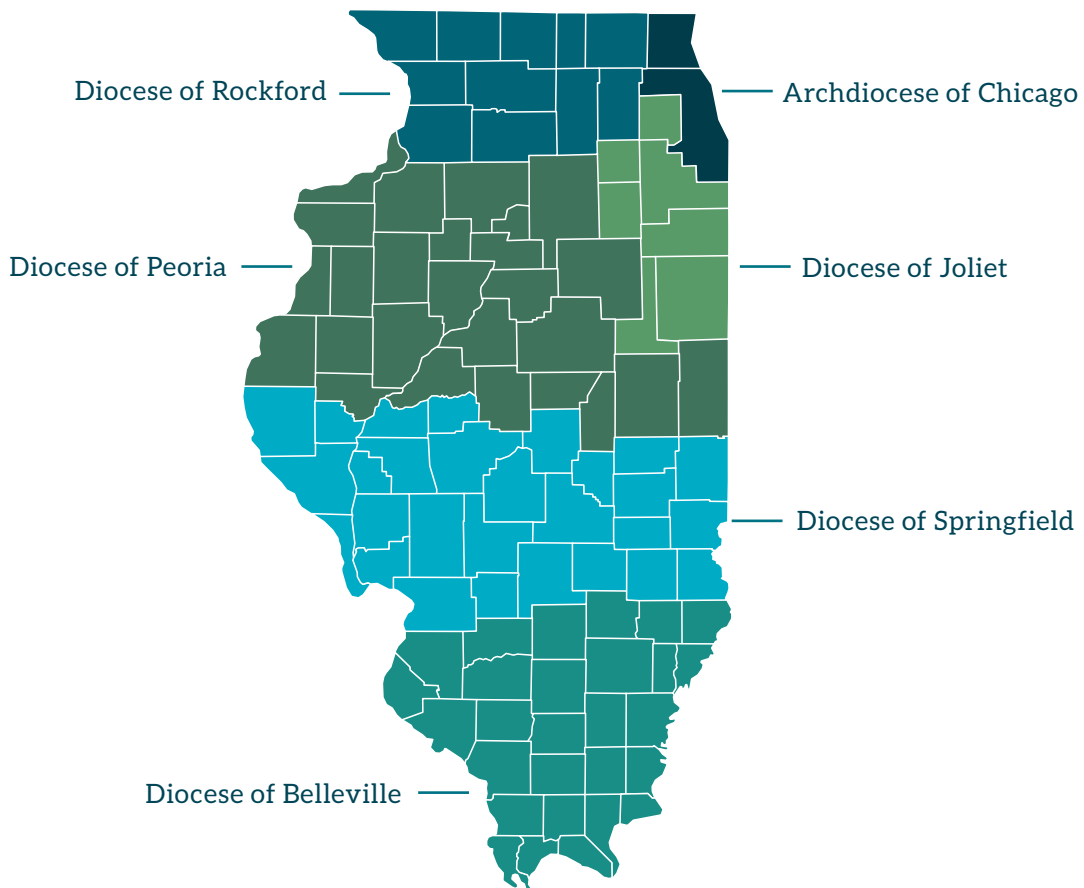
Introduction

In the late summer of 2018, a Pennsylvania grand jury found that more than 300 Catholic clerics (ordained bishops, priests, and deacons) ministering in the Commonwealth sexually abused over 1,000 children during the prior 70 years. Soon after the grand jury released its report, Cardinal Blase J. Cupich of the Archdiocese of Chicago penned a letter describing the “anger, shock, grief, and shame” he felt upon “learning about the devastating revelations of sexual abuse—and the failures of bishops to safeguard the children entrusted to their care—published in the Pennsylvania grand jury report.” Bishop Daniel R. Conlon, then of the Diocese of Joliet, termed the Pennsylvania numbers “staggering.” He found it “alarming to realize the extent to which some of my brother bishops and priests have failed to uphold their obligations to care for the people.” Along those same lines, Bishop Edward K. Braxton, then of the Diocese of Belleville, thought the Pennsylvania grand jury’s findings “deeply disturbing,” causing “anger, frustration, disappointment, and bewilderment in the minds and hearts of Catholic laity and clergy.” Consistent with the reactions of these Illinois Catholic leaders, shock waves were felt across the nation as a result of the Pennsylvania report. Attorneys General from multiple states, including Illinois, announced investigations into child sex abuse by Catholic clerics.

Even before taking office in January 2019, Illinois Attorney General Kwame Raoul committed to continue the investigation started in late 2018 by his predecessor, former Illinois Attorney General Lisa Madigan. Attorney General Raoul reiterated to the leaders of the Illinois Catholic Church the two primary goals of the investigation—(1) obtain a complete accounting of substantiated child sex abuse committed by Illinois Catholic clerics—meaning, the available evidence supports the conclusion that the cleric committed child sex abuse, and (2) provide voice to survivors in the hope they would find at least some measure of healing.

The Illinois Catholic Dioceses

Illinois is divided into six Catholic dioceses: the Archdiocese of Chicago and the Dioceses of Belleville, Joliet, Peoria, Rockford, and Springfield (“Illinois Dioceses”). The Attorney General’s investigation covered all six Illinois Dioceses.



The Catholic Conference of Illinois reports that the state’s 3.5 million Catholics make up approximately 27 percent of Illinois’ total population. The Catholic Conference notes that the church maintains 949 parishes and has 2,215 priests, 1,372 deacons, and 260 religious brothers, to serve the state’s Catholic community.

Overview of the Attorney General's Investigation

Because decades often pass between the time when child sex abuse is committed and the time when it is reported, the window in which to bring a criminal prosecution or civil lawsuit has frequently closed by the time a survivor comes forward. In legal terms, when the statute of limitations has run, a survivor is left with little to no legal recourse. As a result, the public reckoning from investigations like this one may be the only form of justice afforded survivors. Bishop Conlon seemed to understand this when the Attorney General's investigation was first announced: "People are looking for accountability. Sometimes it is hard to provide accountability for events that occurred years ago. The Illinois Attorney General's recently announced inquiry into diocesan records...may help."

Recognizing that "justice," at least in terms of criminal prosecutions and civil lawsuits, could be beyond reach for many survivors, the twin goals of the Attorney General's investigation—an accounting of child sex abuse by Illinois clerics and providing voice to survivors—became paramount. From the outset of the investigation, the leaders of the Illinois Dioceses pledged full support and cooperation in assisting the Attorney General in achieving those goals. Each ultimately fulfilled their pledge, not only by providing access to records and representatives, but by working with the Attorney General in an effort to improve the Illinois Dioceses' policies and procedures relating to allegations of child sex abuse by members of the Catholic clergy. Through it all, Attorney General investigators examined thousands of diocesan child sex abuse claim files and more than 100,000 pages of diocesan documents, along with conducting countless interviews and meetings with diocesan representatives and their attorneys.

Absent a willingness of survivors to bravely come forward and discuss with Attorney General investigators what happened to them at the hands of Catholic clerics, there would be no true investigative report.

Cooperation from the Illinois Dioceses aside, it was the survivors of child sex abuse who gave purpose and drive to the investigation. Without their courage and assistance, an exhaustive investigation would not have been possible. Absent a willingness of survivors to bravely come forward and discuss with Attorney General investigators what happened to them at the hands of Catholic clerics, there would be no true investigative report. After the Pennsylvania Grand Jury Report was released, Cardinal Cupich noted that “the voice of the victim-survivor must be the Church’s true north as it works to address this global scandal.” As it came to be, the “voice of survivors” was likewise the investigation’s “true north,” enabling the Attorney General and his investigators to better understand both the “scandal” and the human suffering left in its wake.

At the outset of the investigation, the Attorney General’s office opened a Clergy Abuse Hotline in an effort to both assist survivors in confidentially sharing what happened to



Illinois State Flower - Common Blue Violet

them and provide a vehicle for anyone to report allegations of child sex abuse by members of the Catholic clergy. Over the course of the investigation, Attorney General investigators had more than 600 confidential contacts with survivors of child sex abuse by Illinois Catholic clerics. These contacts included in-person interviews, video link interviews, telephone interviews, hotline messages, emails, and letters. For survivors who contacted the Attorney General, if their experience is discussed in this report, if their words are quoted, it is done with the survivor's permission. Recounting survivors' experiences only upon their specific authority was critical. After all, many survivors who contacted the Attorney General were choosing to share their experiences with child sex abuse by a Catholic cleric for the first time. Communications came from survivors who were abused decades ago, still battling the pain and suffering it caused. As one survivor put it, "for so long I did suffer in silence, and it was only when I contacted the Illinois Attorney General Clergy Abuse Hotline did I feel safe to share what happened to me. Because of you, I have been able to open up about the abuse and seek the professional help that I need. I no longer feel alone with the abuse, and with my loved ones and my friends and my therapist, I am on a good path now. I still have my struggles, but at least now I am not alone."

“For so long I did suffer in silence, and it was only when I contacted the Illinois Attorney General Clergy Abuse Hotline did I feel safe to share what happened to me...”

Survivors were not only generous with their time during the investigation, but many expressed gratitude for the Attorney General’s investigation: “As time passes, I feel as though things will be forgotten. It’s great to know that your efforts will ensure that will never happen. All the best to you and your amazing team. My family and I are eternally grateful for your tenacity and commitment to this effort.” And “thank you for your continuous help, getting us...to the end of this process. It wouldn’t have happened without the dedicated professionals



at the Illinois Attorney General's office." Statements like these kept the investigation on track, with the Attorney General ever mindful that in addition to an accounting of child sex abuse by Illinois Catholic clerics, some measure of survivor healing was an ultimate goal of the investigation.

All of these efforts led to additional Illinois Catholic clerics being publicly disclosed as substantiated child sex abusers, survivor document demands to dioceses being honored, survivor meetings with diocesan representatives and bishops, survivors sharing their experiences before diocesan review boards, and improved practices and policies by the Illinois Dioceses relating to child sex abuse allegations and investigations.

The Attorney General's Investigation by the Numbers

At the time the Attorney General announced an investigation into child sex abuse by Catholic clerics, only two of the six Illinois

“My family and I are eternally grateful for your tenacity and commitment to this effort.”

Dioceses (the Archdiocese of Chicago and the Diocese of Joliet) posted a list of substantiated Catholic cleric child sex abusers on their websites. Between the two of them, they listed **103** substantiated child sex abusers—the Archdiocese of Chicago listed 68 abusers and the Diocese of Joliet listed 35 abusers. Within months of the investigation’s opening, and at the Attorney General’s urging, the four remaining dioceses all posted a list of substantiated child sex abusers who ministered within their diocese on their respective websites. The Archdiocese of Chicago and the Diocese of Joliet also added more names to their lists. As a result, by December 2018, an additional **81** clerics substantiated as child sex abusers were listed on the Illinois Dioceses’ websites:

Archdiocese of Chicago – *10 additional abusers*

Diocese of Joliet – *1 additional abuser*

Diocese of Belleville – *17 abusers*

Diocese of Peoria – *19 abusers*

Diocese of Rockford – *15 abusers*

Diocese of Springfield – *19 abusers*

These additions increased the then total number of publicly named substantiated child sex abusers by the Illinois Dioceses to **184**.

The Attorney General’s investigation resulted in the Illinois Dioceses publicly listing an additional 231 substantiated Catholic cleric and religious brother child sex abusers across all dioceses.

From January 2019, and through the rest of the investigation, the Attorney General pressed the Illinois Dioceses to add the names of more clerics and non-ordained religious brothers to their public lists of substantiated child sex abusers. This effort included information gathering and analyzing diocesan files, with investigators then advocating to diocesan representatives and attorneys that sufficient information existed to substantiate a child sex abuse claim, file-by-file, one cleric at a time. In other instances, investigators brought information to the dioceses' attention relating to clerics who had been substantiated as child sex abusers by other Catholic entities; information the dioceses did not previously know. This too resulted in the public naming of additional substantiated child sex abusers. The Attorney General also successfully urged dioceses to change their policies relating to transparency and the disclosure of substantiated child sex abusers, leading to the disclosure of multiple clerics at a time.

Through this laborious process, over the course of many months, the Illinois Dioceses eventually disclosed **150** more clerics and religious brothers as substantiated child sex abusers on their respective websites:

Archdiocese of Chicago - *72 additional abusers*

Diocese of Joliet - *16 additional abusers*

Diocese of Belleville - *25 additional abusers*

Diocese of Peoria - *24 additional abusers*

Diocese of Rockford - *9 additional abusers*

Diocese of Springfield - *4 additional abusers*

The Attorney General is publicly disclosing in this report 160 more clerics and religious brothers across five of the six Illinois Dioceses who both ministered in Illinois and have been substantiated by Catholic sources as child sex abusers, but whom have *not* been disclosed as such by the Illinois Dioceses.

As a result of these disclosures, by the time the Attorney General concluded the investigation, the Illinois Dioceses had publicly disclosed **334** clerics and religious brothers as substantiated child sex abusers across all dioceses. Because some of these clerics and religious brothers ministered in more than one diocese, the total number of discrete child sex abusers now disclosed by the Illinois Dioceses is **320**. In total, the respective Illinois Dioceses disclosed:

Archdiocese of Chicago - 150 abusers

Diocese of Joliet - 52 abusers

Diocese of Belleville - 42 abusers

Diocese of Peoria - 43 abusers

Diocese of Rockford - 24 abusers

Diocese of Springfield - 23 abusers

All told, the Attorney General's investigation resulted in the Illinois Dioceses publicly listing an additional **231** substantiated Catholic cleric and religious brother child sex abusers across all dioceses.

The investigation also revealed claims by at least **1,997** survivors who were sexually abused by the **451** Catholic clerics and religious brothers who are now publicly disclosed in Illinois as substantiated child sex abusers.

In addition to the **334** clerics and religious brothers disclosed across the Illinois Dioceses, the Attorney General is publicly disclosing in this report **160** more clerics and religious brothers across five of the six Illinois Dioceses who both ministered in Illinois and have been substantiated by Catholic sources as child sex abusers, but whom have **not** been disclosed as such by the Illinois Dioceses. Because some of these clerics and religious brothers ministered in more than one diocese, the total number of additional discrete child sex abusers is **149**. These additional disclosures bring the total number of publicly disclosed substantiated child sex abusers across the Illinois Dioceses to **494**:

Archdiocese of Chicago - 275

Diocese of Joliet - 69

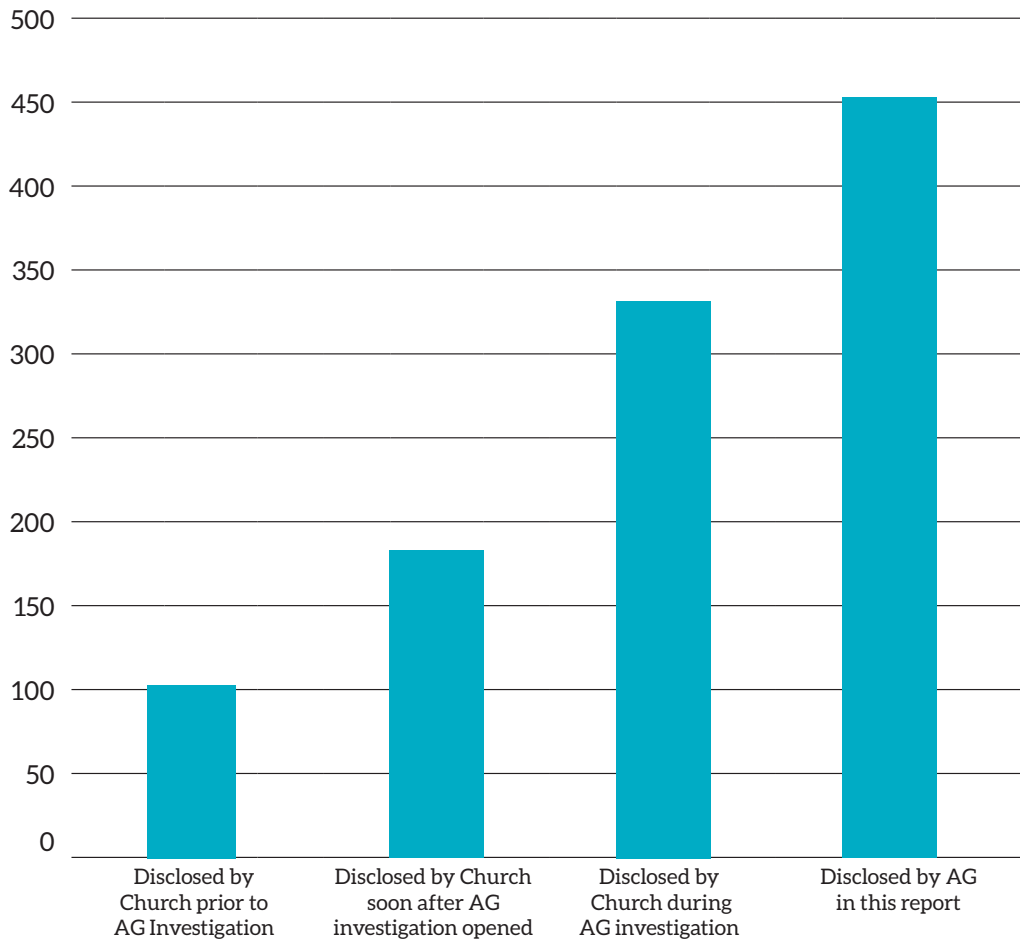
Diocese of Belleville - 43

Diocese of Peoria - 51

Diocese of Rockford - 24

Diocese of Springfield - 32

Because some of these clerics and religious brothers ministered in more than one Illinois diocese, the total number of discrete child sex abusers is **451**.



The investigation also revealed claims by at least **1,997** survivors who were sexually abused by the **451** Catholic clerics and religious brothers who are now publicly disclosed in Illinois as substantiated child sex abusers, numbers far greater than those reported by the Pennsylvania grand jury.

Summary of Investigation Numbers

Substantiated Catholic cleric child sex abusers disclosed on Illinois Dioceses websites when AG **initiated** investigation:

103

Additional substantiated Catholic cleric child sex abusers disclosed on Illinois Dioceses websites **within months of** AG investigation:

81

Additional substantiated Catholic cleric child sex abusers disclosed on Illinois Dioceses websites **during the course of** AG investigation:

150

Substantiated Catholic cleric child sex abusers disclosed on Illinois Dioceses websites **at conclusion of** AG investigation:

334

Substantiated Catholic cleric child sex abusers disclosed on Illinois Dioceses websites **as a result of** AG investigation:

231

Substantiated Illinois Catholic cleric/religious brother child sex abusers disclosed **across Illinois Dioceses** in AG investigation report:

494

Reported survivors of substantiated Illinois Catholic cleric/religious brother child sex abusers disclosed **across Illinois Dioceses** in AG investigation report:

at least 1,997

AG team survivor contacts through in person interviews, video link interviews, telephone interviews, hotline messages, emails, and letters:

more than 600

Substantiated Illinois Catholic cleric/religious brother child sex abusers **not disclosed** on Illinois Dioceses websites at **conclusion of** AG investigation:

160

Overview of the Attorney General's Report

The Attorney General's "Report on Catholic Clergy Child Sex Abuse in Illinois" is comprised of five principal sections. The first section analyzes the long term harms experienced by survivors of child sex abuse, discussing what researchers have recently come to understand, but what survivors have long known: the consequences of child sex abuse do not end when the abuse ends. The long term mental health, physical health, and economic effects of child sex abuse are all explored. Some survivors spoke to Attorney General investigators of failed careers, broken marriages, and strained relationships. Many shared that they suffered from drug and alcohol addiction, had attempted suicides, and served time in prison. Others said the abuse they suffered as children prevented them from "living up to their full potential." Many detailed how they followed the movements of their abuser, as the cleric was transferred from parish to parish; some kept track of their abuser through the cleric's retirement and death. Others expressed a sense of relief in knowing that what happened to them was going to be told: "I want to thank you and the staff of the Office of the Illinois Attorney General for their



The United States Conference of Catholic Bishops has pledged that “the first obligation of the Church with regard to [survivors of child sex abuse by clerics] is for healing and reconciliation.”

efforts in this extensive investigation and their persistence in finding the truth. The truth and the reality of the trauma that I, as well as the other victims and our families, have suffered with for so many decades is finally going to be shown for all to see.”

The second principal section of the report discusses each of the six Illinois Dioceses separately, opening with general background information, followed by a discussion of how the diocese’s leadership historically handled child sex abuse allegations, detailing how inaction by Catholic archbishops and bishops confronted with child sex abuse by clerics often led to scores of sexually abused children. This section reveals how known child sex abusers were transferred by archbishops and bishops between parishes, how archbishops and bishops accepted the transfer of known abusers from other dioceses, and how such information was kept from the Catholic community and the public. In an effort to ensure survivor voices are included in the report, the separate diocese sections then set forth detailed narrative accounts of child sex abuse committed by Catholic clerics while ministering in the Illinois Dioceses. These accounts are based upon interviews with survivors, documents provided by survivors, documents found in the dioceses’ files,

and documents the dioceses have released to the public. Many of those narratives are told from a survivor’s point of view, written in consultation with a survivor and based upon their experience. Where that is the case, the narrative is published with the survivor’s express permission; unless otherwise noted, pseudonyms are used to protect survivor identities.

The separate diocese sections conclude by disclosing specific information relating to each substantiated child sex abuser who ministered within the given diocese. The United States Conference of Catholic Bishops has pledged that “the first obligation of the Church with regard to [survivors of child sex abuse by clerics] is for healing and reconciliation.” In keeping with that mandate, leaders of the Catholic Church in Illinois acknowledge that publicly disclosing abusers is an important source of healing. Cardinal Cupich said disclosure “is considered best practice by the Archdiocese [and] means a great deal to victims.” Bishop Braxton noted “many individuals who have been affected by childhood sexual abuse, have indicated that [disclosure is] helpful to their healing and recovery.” Similarly, Zach Hiner, the executive director of the Survivors Network of those Abused by Priests (SNAP), confirmed “we’re always supportive of dioceses releasing these names. It will often let survivors who might be suffering in silence know that they are not alone.”

Consistent with these understood benefits of disclosure and transparency, information in the report relating to each substantiated cleric and religious brother includes:

Name/Ordination Year

The name of the substantiated cleric or religious brother and the year he was ordained. In instances where no ordination year is noted, the ordination year is either designated as “unknown” or the individual is a non-ordained religious brother who took vows in a religious order.

Diocesan/Order

The diocese or religious order into which the cleric or religious brother was ordained or took vows.

Illinois Assignments

The parishes and related church locations where the cleric or religious brother was assigned while ministering in Illinois, as reported by a diocese or religious order.

Reported Survivors

The number of survivors who made claims of child sex abuse against the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Date/Location of Reported Abuse

The date and location of claimed instances of child sex abuse committed by the cleric or religious brother, as reported by a diocese or religious order and/or as revealed in criminal conviction records.

Diocese Claim of First Report

The date the diocese reports having first received a child sex abuse claim, or claim of inappropriate behavior with a child, regarding the cleric or religious brother.

Placed on Catholic Church Public Lists

The date the identified diocese or religious order placed a cleric or religious brother on its public list of substantiated child sex abusers.

Actions/Status

Significant actions relating to the cleric or religious brother and his current status.

“The truth and the reality of the trauma that I, as well as the other victims and our families, have suffered with for so many decades is finally going to be shown for all to see.”

The third principal section of the report concerns the Illinois Dioceses’ policies and practices relating to allegations of child sex abuse against Catholic clerics. In 2002, the United States Conference of Catholic Bishops (“USCCB”) met in Dallas, Texas, and established the *Charter for the Protection of Children and Young People* (“Dallas Charter”). Revised in 2005, 2011, and 2018, the Dallas Charter, along with the accompanying *Essential Norms* approved by the Vatican, set forth policies for each United States diocese to adopt as part of an effort to address allegations of child sex abuse by Catholic clerics.

The USCCB intended the Dallas Charter to be a “comprehensive set of procedures,” but its language only broadly outlines what each diocese shall do when responding to allegations of child sex abuse, without specific guidance as to how the dioceses should implement those procedures.

Survivor well-being is at the heart of the Dallas Charter. The Preamble recognizes “[t]he sexual abuse of children and young people by some deacons, priests, and bishops, and the ways in which these crimes and sins were addressed, have caused enormous pain, anger, and confusion for victims, their families and the entire

Church.” The Dallas Charter requires dioceses to approach survivors with a “sincere commitment to their spiritual and emotional well-being,” stressing, “[t]he first obligation of the Church with regard to the victims is for healing and reconciliation.”

The USCCB intended the Dallas Charter to be a “comprehensive set of procedures,” but its language only broadly outlines what each diocese shall do when responding to allegations of child sex abuse, without specific guidance as to how the dioceses should implement those procedures. Among its broad mandates, the Dallas Charter requires dioceses to:

Adopt procedures to promptly respond to an allegation “where there is reason to believe that sexual abuse of a minor has occurred.” Designate a person or persons to “coordinate assistance” to an individual who reports that a member of the clergy sexually abused them as a child.

Establish a review board as a “confidential consultative body” to advise the bishop in assessing allegations of child sex abuse and determining a cleric’s suitability for ministry.

Report each allegation of child sex abuse to public authorities and cooperate in investigations.

Remove a cleric from ministry when child sex abuse, “whenever it occurred,” is “admitted or established after an appropriate process in accord with canon law.”

Communicate with the public about child sex abuse by the clergy in an “open and transparent” manner.

Because detailed guidance on how to implement the Dallas Charter’s broad principles is lacking, each individual diocese in the United States has wide latitude in setting its own procedures

to respond to child sex abuse allegations against clerics. As a result, each of the six Illinois Dioceses adopted different sets of policies and procedures, often written in such a detailed and complex manner that they are confusing to navigate. In an effort to bring some understanding, the policy section of the report includes an overview of common facets among the Illinois Dioceses' policies, but cautions that individual policies should be consulted when an allegation is raised in a specific diocese. The policy section closes with a discussion of certain concerns the Attorney General raised with the dioceses about their policies, revealing how the dioceses often modified their policies to address those concerns.

The analysis shows, for a person who had contact with a priest or religious brother, the statistical likelihood that the encounter would have been with a substantiated child sex abuser.

The fourth principal section of the report is a data analysis undertaken by the Attorney General's office with a recognized data expert. The overall data concerning the extent of child sex abuse by clerics and religious brothers in the Illinois dioceses is presented in the report's dioceses section. In the data analysis section, an examination of that data reveals the number of substantiated child sex abusers ministering in, or otherwise associated with, each of the Illinois Dioceses in any given year, from 1950 through 2019. The analysis shows, for a person who had contact with a priest or religious brother, the statistical likelihood that the encounter would have been with a substantiated child sex abuser. It also takes into account how long abusers were priests or brothers, compared to the total number of priests and brothers in the diocese in the given period, revealing



Dixon Waterfowl Refuge - Hennepin, Illinois

the level of exposure to these abusers. The data analysis section closes with a discussion of purportedly similar studies previously undertaken by the Catholic Church, revealing problems with both the studies and the data they relied upon.

The fifth, and final, principal section of the report contains the Attorney General’s recommendations to the Illinois Dioceses regarding their going-forward handling of child sex abuse allegations against Catholic clerics and religious bothers. The recommendations are organized into five categories—(1) Survivor Care and Communications, (2) Investigations and Determinations, (3) Disclosure and Transparency, (4) Mediation and Compensation, and (5) Religious Orders.

Soon after the Illinois Attorney General announced an investigation into child sex abuse by Illinois Catholic clerics, Cardinal Cupich told the *Washington Post* that if state investigations reveal that “we need to do something different, we will. We shouldn’t be afraid of admitting mistakes and fixing things.” Bishop Thomas Paprocki, of the Diocese of Springfield, confirmed that the church is “willing to consider any additional

actions that would be helpful in making our safe environment program more effective” and that he would “welcome further discussions and suggestions from the Illinois Attorney General’s office regarding any concrete steps to strengthen [safe environment] measures.” It is the Attorney General’s hope that Cardinal Cupich, Bishop Paprocki, and the other leaders of the Illinois Dioceses consider the offered recommendations with open minds.

A man who suffered child sex abuse at the hands of a Catholic cleric told Attorney General investigators that “many victims will become survivors when this report is published.”

Finally, a note about terminology. A common question for those undertaking an investigation such as this is how to refer to those who have suffered child sex abuse—“victim” or “survivor.” The term victim is typically used for someone who recently experienced a sexual assault, and is commonly used within the criminal justice system. The term survivor, on the other hand, is often used to connote a sense of empowerment for someone who has at least started down the path of healing. But neither term is appropriate for all; some victims simply do not yet see themselves as survivors, no matter how much time has passed since the abuse. A man who suffered child sex abuse at the hands of a Catholic cleric told Attorney General investigators that “many victims will become survivors when this report is published.” The Attorney General’s report is released with the fervent hope that the sentiment comes to pass, which is why the term “survivor” is used throughout.



Grain and Corn Silos - Central Illinois

The Long Term Harms Experienced by Survivors of Child Sex Abuse

“Daniel,” a survivor of abuse by Father Jerome Ratermann, has found himself on the brink of suicide. “Luke,” a survivor of abuse by Father Arthur Niemeyer, has struggled with alcohol, anxiety, and feelings of unworthiness. In conversations with survivors of child sex abuse by members of the Catholic clergy, Attorney General investigators heard experiences like these over and over again. Survivors spoke of years, and often decades, struggling with challenges including insomnia, anxiety, trust issues, nightmares, suicidal ideation, guilt, addiction, alcoholism, depression, post-traumatic stress disorder (“PTSD”), issues creating and maintaining relationships, and sexual side effects. Their experiences shed light on the road survivors are forced to walk as a result of child sex abuse.

In recent years, work by researchers, scientists, and advocates has demonstrated what survivors have long-known: the consequences of child sex abuse do not end when the abuse ends.¹ For the survivors, the end of the abuse is often only the beginning of a much longer journey—a search for healing and peace that many struggle to find. Here, we explore the lasting consequences of surviving child sex abuse, and the mental health challenges, substance use disorders, suicide and suicidal ideation, physical health problems, and professional and economic difficulties that many survivors must navigate for years. It is a story too often missed in the coverage of child sex abuse.

Mental Health

Nearly every survivor interviewed by Attorney General investigators reported struggling with some form of mental health challenge in the years after the abuse. Survivors reported a wide variety of such challenges, including insomnia, anxiety, trust issues, nightmares, depression, and PTSD. And for many survivors, the struggle for mental health continued for decades. “Jeffrey,” a survivor of abuse by Father Frank D. Westhoff, fell into a deep depression because he felt he could not tell anyone about what had been done to him. Jeffrey’s experiences of depression continued well into adulthood, and he has spent more than 30 years working to address his mental health.

The experience of Jeffrey, and many more survivors like him, is consistent with the research on the long-term consequences of child sex abuse on mental health. As long ago as 1986, a literature review conducted by Angela Browne and David Finkelhor of the

1 The studies referenced here each may have limitations, driven by factors such as difficulty in collecting data on commonly stigmatized experiences such as child sex abuse, and the statistical challenges in tracking and untangling consequences of any event to groups over long periods of time. Together, however, the studies confirm the experiences shared by survivors with Attorney General investigators, stressing the need to further explore the still inadequately understood long-term consequences of child sex abuse.

University of New Hampshire found that survivors of sexual abuse experienced a higher rate of anxiety attacks, nightmares, insomnia, feelings of isolation and stigmatization, negative self-concept and self-esteem, negative long-term sexual side-effects, and difficulty developing trusting relationships.² In 1999, a team of scholars led by Dr. Alfred Lange of the University of Amsterdam reached similar conclusions. In reviewing the existing literature, they wrote that “there is abundant evidence that female victims of [child sex] abuse are highly at risk of developing physiological and psychological problems [including] . . . sexual disorders, depression, anxiety disorders, . . . eating disorders, feelings of isolation and stigmatization, deficiencies in self-esteem, anger towards parents . . . sleeping disorders, excessive distrust, borderline personality disorder, dissociative disorders, and psychotic symptoms.”³

Nearly every survivor interviewed by Attorney General investigators reported struggling with some form of mental health challenge in the years after the abuse.

More recently, scholars have made significant advances in refining the understanding of the long-term impacts of child sex abuse. For example, in 2019, a team of scholars led by Helen P. Hailes conducted a meta-analysis of 559 studies covering more

2 Browne, A., & Finkelhor, D. (1986). Impact of child sexual abuse: A review of the research. *Psychological Bulletin*, 99(1), 66-77.

3 Lange, A., de Beurs, E., Dolan, C., Lachnit, T., Sjollema, S., & Hanewald, G. (1999). Long-term effects of childhood sexual abuse: objective and subjective characteristics of the abuse and psychopathology in later life. *The Journal of nervous and mental disease*, 187(3), 150-158.

than 4 million participants to examine the association between child sex abuse and long-term consequences to survivors after they turned 18 years old. The meta-analysis showed that 26 different psychosocial, psychiatric, and physical health outcomes have been “significantly associated with [child sex] abuse.” The strongest associations were between child sex abuse and conversion disorder (a condition that causes physical and sensory problems, such as numbness or blindness), borderline personality disorder, anxiety, and depression. The Hailes team identified a need for further research, however, in order to expand the understanding of the connections between child sex abuse and several other possible long-term outcomes, including bipolar disorder, obsessive compulsive disorder, and homelessness.⁴

Addiction and Alcoholism

Many child sex abuse survivors also report patterns of alcoholism and addiction that extend years into adulthood. “Richard,” a survivor of Father Thomas Francis Kelly, says that his experience of abuse caused him to become an alcoholic right out of high school. “Adam,” a survivor of abuse by Father John C. Anderson, told Attorney General investigators that he started drinking a lot in the years following the abuse. And “Matthew,” a survivor of abuse by Father Ralph S. Strand, experienced drug addiction during early adulthood.

While the connection between alcohol use, substance use, and child sex abuse is not well understood, there is a growing awareness that a connection exists. In their 2019 meta-analysis, the Hailes team noted that substance misuse was one of the three outcomes for which the highest quality evidence existed

4 Hailes, H. P., Yu, R., Danese, A., & Fazel, S. (2019). Long-term outcomes of childhood sexual abuse: an umbrella review. *The lancet. Psychiatry*, 6(10), 830–839.

as a connection with child sex abuse.⁵ Work by Dr. Cathy Spatz Widom and Dr. Susanne Hiller-Sturmhöfel also supports the proposition that “childhood abuse and neglect may increase the risk of alcohol problems” later in life.⁶ Given the gaps that exist in the literature, these researchers emphasize the importance of conducting additional research to clarify this relationship and further refine the understanding of factors that mediate any connection between child sex abuse and later patterns of substance and/or alcohol misuse.

Suicide and Suicidal Ideation

Multiple survivors interviewed by Attorney General investigators reported suicidal ideation and/or suicide attempts. “Rob,” a survivor of Father Walter M. Weerts, has been in therapy for a decade, grappling with “suicide type feelings.” Bob, a survivor of abuse by Father Thomas Considine, first attempted suicide while still in high school, and again in the 1980s. While Bob survived those two attempts, his brother, also a survivor of child sex abuse by a cleric, died by suicide in 1978.

The connections between child sex abuse and suicidality are now well established. As far back as 1986, a wide range of studies already demonstrated a connection between a history of child sex abuse and both self-harm and suicidal ideation.⁷ More recently, a team led by Dr. Megan Spokas of the University of Pennsylvania Department of Psychiatry wrote in 2009 that “[c]hildhood sexual abuse (CSA) correlates with suicide ideation

5 Hailes, H. P., Yu, R., Danese, A., & Fazel, S. (2019). Long-term outcomes of childhood sexual abuse: an umbrella review. *The lancet. Psychiatry*, 6(10), 830–839.

6 Widom, C. S., & Hiller-Sturmhöfel, S. (2001). Alcohol abuse as a risk factor for and consequence of child abuse. *Alcohol research & health : the journal of the National Institute on Alcohol Abuse and Alcoholism*, 25(1), 52–57.

7 Browne, A., & Finkelhor, D. (1986). Impact of child sexual abuse: A review of the research. *Psychological Bulletin*, 99(1), 66–77.

and a history of making a suicide attempt.” Their research also showed that the experiences of male-identifying and female-identifying survivors of child sex abuse differed. “Although women were more likely to endorse a history of CSA, men reporting CSA experienced more hopelessness and suicide ideation, and were more likely to have attempted suicide multiple times and be diagnosed with PTSD and [Borderline Personality Disorder], in comparison to men without a CSA history.” Across all categories, however, the data collected by the Spokas team suggested that “hopelessness was a significant mediator” between child sex abuse and suicide ideation.⁸

Physical Health

While much of the attention on the long term impacts of child sex abuse focuses on mental health, behavior, and substance use, a growing body of research now suggests that survivors may face long-term physical repercussions as well. In 2010, a team led by Leah Irish published a meta-analytic review of 31 studies in the *Journal of Pediatric Psychology*, observing that survivors of child sex abuse reported measurably more adverse issues relating to general health, gastrointestinal health, gynecologic or reproductive health, pain, cardiopulmonary symptoms, and obesity than the general population.⁹ In 2016, a research team led by Dr. Tracie O. Afifi of the University of Manitoba published similar results, using data from a Canadian community health survey to estimate that the experience of child sex abuse is linked with increased rates of arthritis, back

8 Spokas, M., Wenzel, A., Stirman, S. W., Brown, G. K., & Beck, A. T. (2009). Suicide risk factors and mediators between childhood sexual abuse and suicide ideation among male and female suicide attempters. *Journal of traumatic stress, 22*(5), 467-470.

9 Irish, L., Kobayashi, I., & Delahanty, D. L. (2010). Long-term physical health consequences of childhood sexual abuse: a meta-analytic review. *Journal of pediatric psychology, 35*(5), 450-461.

problems, migraine headaches, cancer, bowel disease, chronic fatigue syndrome, chronic bronchitis/emphysema, chronic obstructive pulmonary disease, and diabetes.¹⁰ Results like these should alert scholars and policymakers alike that the long-term repercussions of child sex abuse extend beyond mental issues, and affect health and well-being more broadly than has traditionally been recognized.

While much of the attention on the long term impacts of child sex abuse focuses on mental health, behavior, and substance use, a growing body of research now suggests that survivors may face long-term physical repercussions as well.

Economic and Professional Consequences

Survivors interviewed by Attorney General investigators also reported that their history of abuse had interfered with their professional and financial achievement for decades after the abuse ended. “David,” a survivor of abuse by Father Peter D. Kohler, reports that he has “left, quit, or was fired from every job he’s ever had.” Research shows that David is not alone.

In 2010, Columbia University economist Dr. Janet Currie and Dr. Cathy Spatz Widom, now a member of the Graduate Center

10 Afifi, T. O., MacMillan, H. L., Boyle, M., Cheung, K., Taillieu, T., Turner, S., & Sareen, J. (2016). Child abuse and physical health in adulthood. *Health reports*, 27(3), 10-18.

Faculty at the City University of New York, examined the long-term economic impacts on the survivors of child abuse and neglect. “These new findings,” they concluded, “demonstrate that abused and neglected children experience large and enduring economic consequences.” Using a prospective cohort design study methodology, Dr. Currie and Dr. Spatz Widom were able to measure “a ripple effect from earlier consequences of child maltreatment to long-term consequences for adult functioning, including economic productivity.” Their findings showed that “individuals with histories of abuse and neglect were about 14 percentage points less likely to be employed and significantly less likely to own a bank account, stock, a vehicle, or a home, compared to matched controls . . . Where participants reported earnings, individuals with documented histories of abuse and/or neglect reported almost \$8,000 less per year on average than controls.”¹¹

Survivors interviewed by Attorney General investigators also reported that their history of abuse had interfered with their professional and financial achievement for decades after the abuse ended.

In 2018, a team led by Johns Hopkins University mental health scholar Dr. Elizabeth J. Letourneau published similar results. Examining the costs associated with sex abuse of female children from a societal perspective, Dr. Letourneau and her team estimated that the cost for female survivors included discounted

11 Currie, J., & Widom, C. S. (2010). Long-term consequences of child abuse and neglect on adult economic well-being. *Child maltreatment*, 15(2), 111-120.

present values of \$14,357 in childhood health care costs, \$9,882 in adulthood medical costs, \$223,581 in productivity losses, \$8,333 in child welfare costs, \$2,434 in violence/crime costs (including costs associated with assault, robbery, burglary, and theft), \$3,760 in special education costs, and \$20,387 in suicide death costs.¹² These studies demonstrate that the scars left by child sex abuse are not just physical and psychological. Those scars extend further, affecting the careers, finances, and professional achievement of survivors long after the abuse has ended.

Conclusion

Survivors who shared their experiences with Attorney General investigators told of battles for healing that lasted years, and sometimes decades. And while every survivor's journey is unique, the data and science suggest that as a group, survivors of child sex abuse experience increased rates of mental health challenges, addiction, alcoholism, suicide and suicidal ideation, and physical health problems. Moreover, the long term economic, financial, and professional toll of child sex abuse is significant. Yet far too often survivors are left to cover their own treatment and recovery costs, even as the trauma of their abuse stands in the way of professional achievement.

The experience of survivors, coupled with the science and research, are a call to action. A call that triggers a moral obligation to support the survivors of child sex abuse suffered at the hands of Catholic clergy. The Catholic dioceses and archdiocese in Illinois can, and should, recommit to providing those survivors the ongoing support they need and deserve.

12 Letourneau, E. J., Brown, D. S., Fang, X., Hassan, A., & Mercy, J. A. (2018). The economic burden of child sexual abuse in the United States. *Child abuse & neglect*, 79, 413-422.

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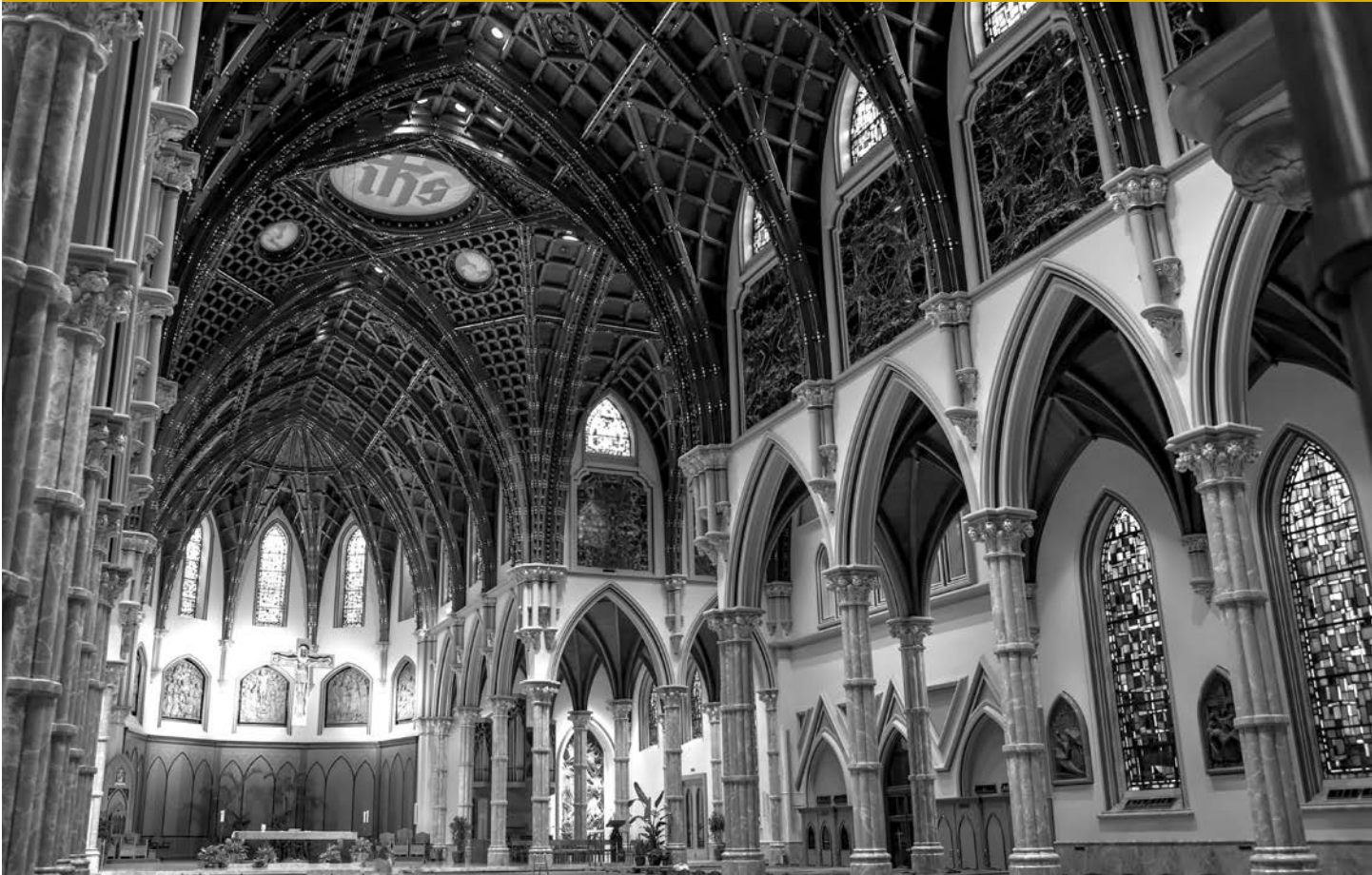
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ARCHDIOCESE OF CHICAGO



Archdiocese of Chicago



archchicago.org

Established 1843

2 counties

221 parishes

2,093,000 Catholics

275 abusive clerics and
religious brothers

History of the Archdiocese

What is now the Archdiocese of Chicago was created in 1843. At the time, it comprised the entire state of Illinois. Over the next century, most of the state would be removed from its jurisdiction until, in 1948, it comprised only Cook and Lake counties—a territory it has retained through the present date. While its geographic size has shrunk over the decades, its prominence and prestige have grown with the expansion of the city it calls home. In 1880, the Diocese of Chicago was designated an archdiocese, and since 1916, every archbishop of Chicago has attained the rank of cardinal. Today, the Archdiocese of Chicago, led by Cardinal Blase Cupich, is home to 700 diocesan priests, 449 religious order priests, 151 religious order brothers, 1,105 nuns, 656 deacons, and 42 certified pastoral associates. In 2021, the archdiocese reported providing religious leadership to approximately 2.2 million Catholics, nearly two-thirds of the Catholic population of Illinois.

Historic Leadership of the Church in Chicago

a. Bishops of Chicago

- i. William Quarter (1844-1848)
- ii. James O. Van de Velde (1848-1853)
- iii. Anthony O'Regan (1854-1858)
- iv. James Duggan (1859-1869)
- v. Thomas Foley (1869-1879)

b. Archbishops of Chicago

- i. Cardinal Patrick Augustine Feehan (1880-1902)
- ii. Archbishop James E. Quigley (1903-1915)
- iii. Cardinal George Mundelein (1915-1939)
- iv. Cardinal Samuel Stritch (1939-1958)
- v. Cardinal Albert Gregory Meyer (1958-1965)
- vi. Cardinal John Cody (1965-1982)
- vii. Cardinal Joseph Bernardin (1982-1996)
- viii. Cardinal Francis George (1997-2014)
- ix. Cardinal Blase Cupich (2014-Present)

The Archdiocese’s History of Handling Claims of Child Sex Abuse by Clerics

On February 2, 2006, the Archdiocese of Chicago’s independent professional fitness review board gathered for a regular meeting. Cardinal Joseph Bernardin’s creation of the board in the early 1990s had reflected a significant step forward in addressing child sex abuse by clerics. Among the first of its kind, the board was largely comprised of laypeople. Its task was to evaluate allegations of child sex abuse by diocesan clerics, determine whether such claims were substantiated, and make recommendations to the cardinal on next steps. But on this particular day in 2006, there would be no evaluation of child sex abuse claims. Instead, the board received a history lesson.

Bishop Thomas Paprocki gave the presentation. Paprocki was then an auxiliary bishop of the archdiocese who had formerly served as both its chancellor (from 1992 to 2000) and the cardinal’s delegate to the review board (from 1992 to 2003). In a few years’ time, he would be promoted again—this time to become the bishop of the Diocese of Springfield. Given his extensive involvement with the review board since its inception, Paprocki was quite familiar with the archdiocese’s handling of abuse claims.

According to notes from the meeting, Paprocki explained the archdiocese’s historical approaches to handling child sex abuse allegations. Paprocki distinguished between four time periods, each with a distinct model for handling abuse claims:

Pre-1960	Confessional model
1960s-1992	Therapeutic model (return to ministry/reassignment)
1992-2002	Therapeutic model (restricted ministry/monitoring)
2002-present	Legal/canonical model



Wacker Drive - Chicago, Illinois

The notes of the review board’s meeting that day do not contain the substance of Paprocki’s presentation. However, the models he introduced offer a useful lens for exploring the archdiocese’s history in handling child sex abuse claims. They also demonstrate that the archdiocese was relatively early, when compared to the rest of the nation, in recognizing and addressing the church’s child sex abuse crisis. Even so, its leaders made glaring missteps along the way, and serial predators were at times given ample opportunity to abuse well beyond the time they should have been removed from ministry.

Pre-1960: The Confessional Model

Confession, also known as reconciliation, is the Catholic sacrament by which a person both acknowledges, and asks forgiveness for, their sins. It is a private sacrament. A person who wishes to confess meets alone with a priest, sometimes with a screen separating them to protect the confessor's identity. The person confesses their sins to the priest, expresses sincere sorrow for them, and asks forgiveness; the priest listens, offers a penance to perform (such as prayer or good works), and can absolve the person of his or her sins.

A critical element of the sacrament is the “seal of confession,” a term used to describe secrecy. Specifically, a priest hearing confession must maintain absolute secrecy about everything he is told. Under the teachings of the Catholic faith, a priest cannot break the sacramental seal for any reason, even to save his own life, to protect his good name, to refute a false accusation, to save the life of another, to aid the course of justice (like reporting a crime), or to avert a public calamity. A priest who violates the seal of confession can be penalized by excommunication from the church. This provides critical context for Paprocki's discussion of the “confessional model,” which the archdiocese used to address claims of child sex abuse by clerics that the church received prior to the 1960s. Under the inviolable seal of the sacrament, a cleric who had sexually abused a child might have confessed his crimes to another priest, who could both forgive the abuser of his sin and decline to discuss his crimes with anyone, under penalty of excommunication. But, as Paprocki outlined, the confessional model was giving way to a different way of responding to child sex abuse allegations.

1960s-1992: Therapeutic Model – Return to Ministry/Reassignment

Throughout the 1960s, 1970s, and 1980s, the archdiocese began to receive notice of more allegations of child sex abuse by its clerics. While the exact reason is unknown, the handling of these claims shifted to what Bishop Paprocki termed a “therapeutic model,” with an end goal of returning the accused cleric to ministry. Essentially, when the archdiocese received an allegation against a cleric, it required him to submit to a professional psychiatric evaluation and, if warranted, treatment. Once the cleric was deemed rehabilitated (with the need for ongoing treatment a possibility), the cleric was placed back into ministry, nearly always at a parish different from the one where the alleged abuse occurred.

In 1983, in the middle of the therapeutic model period, Cardinal Bernardin established the vicar for priests’ office to serve as a pastor for diocesan priests. Child sex abuse allegations against priests were also shuttled to this office, although the vicar lacked any training for handling such claims. The vicar therefore sought the input of experts in psychology and law, and eventually the archdiocese established an advisory committee to assist the vicar. The vicar would investigate allegations as they came in, and help accused clerics get professional diagnoses and treatment if an allegation was proven. A priest could be returned to ministry, usually in a new parish, based in part on therapists’ reports of progress. But often, key officials in the new parish were not told about the priest’s history of child sex abuse.

Although the archdiocese was relying on the advice of psychiatrists and other mental health professionals in determining whether accused clerics were fit to return to ministry, the practice of returning these individuals to a parish was still problematic. One major problem of the “therapeutic model” was recidivism, or the possibility that the cleric would abuse again.

The following chart shows that numerous clerics against whom the archdiocese first received an abuse allegation between 1960 and June 1992 were also the subjects of additional claims of abuse after the first notice. Almost two decades after this time period, Cardinal Francis George, in a 2008 deposition in a civil lawsuit relating to child sex abuse by clerics, acknowledged the risk of reoffending, calling the recidivism rate “unacceptable.”

Archdiocesan Substantiated Clerics, First Notice and Possible Recidivism 1960 - June 1992

Cleric	Date of First Notice	Possible Recidivism¹
Baranowski, Alexander Sylvester	August 1963	Yes
Braun, David Francis	November 1963	Yes
Owens, Joseph	February 1968	Unknown
Skriba, Raymond Francis	January 1970	Yes
Cloutier, William J.	June 1979	Yes
Friese, Robert	August 1980	Yes
McCaffrey, Vincent	November 1980	Yes
Mayer, Robert E.	April 1982	Yes
Bogdan, Leonard Adolph	April 1983	Yes
Job, Thomas	November 1983	Yes

¹ “Yes” indicates that the Archdiocese identified claims of alleged abuse that post-date the first notice date. “No” indicates that the Archdiocese identified no claims of alleged abuse that post-date the first notice date. “Unknown” indicates that the dates of claims of alleged abuse provided by the Archdiocese are not specific enough to determine whether the alleged abuse occurred before or after the first notice date.

Cleric	Date of First Notice	Possible Recidivism
Przybylo, Czeslaw (extern)	June 1984	Yes
Buck, Daniel Peter	July 1984	No
Snieg, Marion Joseph	December 1984	Unknown
Romano, Russell Lawrence	April 1985	Yes
Becker, Robert Charles	February 1986	Yes
Hogan, Michael J.	February 1986	No
Holihan, Daniel Mark	July 1986	Yes
Fitzharris, Joseph L.	November 1986	Unknown
Ruge, Kenneth Charles	November 1986	Yes
McDonald, Robert Joseph	December 1986	No
Hagan, James Craig	May 1988	Yes
Kissane, Joseph Patrick	June 1989	No
Ray, James M.	April 1990	Yes
Curran, John William	June 1990	Yes
Maday, Norbert J.	July 1990	No
Craig, Robert	September 1990	Yes
Stewart, Victor E.	October 1990	Yes
Burke, Edmund F.	October 1991	No
Flosi, James Vincent	October 1991	No
Dilla, Francis Emil	November 1991	No
Huske, Leonard	November 1991	No
Musloff, Donald John	March 1992	No

In the case of Father Raymond Francis Skriba, after allegations that he had abused multiple teenage girls surfaced in January 1970, a church official simply recommended that Skriba be moved from his parish. This occurred despite Skriba's admitting to the abuse. Skriba went on to allegedly abuse or act inappropriately toward at least three more children. He remained in ministry until January 2003.

Father Vincent McCaffrey was also allowed to remain in ministry despite the archdiocese's knowledge of potential wrongdoing. In 1989, responding to an anonymous report that McCaffrey was abusing boys, the vicar for priests acknowledged to Cardinal Bernardin that McCaffrey was a "pedophile." However, the vicar recommended that McCaffrey be moved to another parish, lamenting, the "sad thing is that this threat will hang over Vince until the day he dies." McCaffrey would not resign until 1993.

Other examples abound. In the early 1970s, the principal of the parish school at Saint John Vianney "begged" archdiocesan officials to protect children from abuser Father Thomas Job. No one listened. The archdiocese quietly transferred Job to another parish in 1975 after he was arrested for allegedly abusing a boy. In 1986, despite evidence that Father Daniel Holihan was abusing multiple children, the vicar for priests simply advised him to stop taking children to his cottage. Holihan continued to abuse children.

But the handling of allegations against one particular abuser would ultimately bring about a significant change in the archdiocese's procedures. In 1981, a school official at Saint Edna, where Father Robert Mayer was an associate pastor, received word that Mayer removed his clothes while socializing with children and provided them with drugs and alcohol. Despite a letter from Saint Edna staff to Cardinal Cody in 1982 outlining further inappropriate behavior by Mayer, including sexual



Wabash under the L - Chicago, Illinois

advances towards a teenager, providing alcohol to children, and more indecent exposure, Mayer was not immediately transferred. A September 1982 memo to Mayer's file noted that if Mayer was in fact transferred, "it must be construed that he personally requested the transfer."

In 1983, the archdiocese transferred Mayer to another parish, Saint Stephen, and also settled a lawsuit involving allegations of sex abuse of at least one child by Mayer in 1984. Mayer remained in ministry, and was investigated by police in 1987 for alleged oral sexual contact with a child. Cardinal Bernardin simply signed an agreement with Mayer mandating Mayer avoid unsupervised contact with anyone under 21, transferred Mayer

again, this time to Saint Dionysius in 1990, and made him pastor of Saint Odilo that same year. A draft of a memo containing a message that Cardinal Bernardin was to deliver to Mayer in 1991 noted that Mayer had “repeatedly been the subject of sexual impropriety, and yet [had] refused to modify [his] behavior.” Mayer was indicted by a grand jury in 1991 for aggravated criminal sexual abuse of a child and eventually served prison time.

What followed was Cardinal Bernardin’s creation of the 1992 commission, which would be tasked with examining how the archdiocese handled child sex abuse claims. The commission reflected:

In the past, many people considered the sexual abuse of minors primarily as a problem of immorality. If the abuser repented and made a firm commitment to amend his life, it was assumed that he would be able to control his sexual appetite in the future. After doing such, a priest who had sexually abused children was assigned to a different parish, or sent to another diocese, and the bishop or religious superior hoped that the priest had learned his lesson.

Along these lines, Bishop Paprocki noted in a June 2019 speech at the University of Oxford that prior to 1992, clerics with substantiated allegations of abuse would “simply be reassigned with the naïve expectation that they would somehow refrain from relapsing into abusive behavior.” The 1992 commission further explained that “[t]here was inadequate awareness of the severity of the impact of the abuse on victims and the inability of available therapy to cure the abusers.”

Recommendations from that commission would serve as the foundation for how the archdiocese would handle abuse allegations to the present day.

1992-2002: Therapeutic Model – Restricted Ministry/Monitoring

On October 25, 1991, Cardinal Bernardin sent a letter to local Catholics acknowledging the archdiocese had made mistakes in its efforts to prevent child sex abuse, and committing not to repeat those mistakes. To that end, the cardinal wrote, he had appointed a review commission to examine, and provide recommendations as to, church policy in a number of areas: clergy assignments that might put people at risk; existing archdiocese policies and procedures relative to sexual misconduct by clergy or church personnel, with special attention on child sex abuse; the circumstances under which an accused cleric could engage in parish ministry; and recommendations on incorporating laypeople into the archdiocese's review process.

The commission delivered its report and recommendations in June 1992. Among the most important recommendations was the creation of a permanent independent review board to aid in the evaluation of alleged child sex abuse by clerics. The commission recommended that the board be comprised of nine people: three lay professionals (a psychiatrist, a psychologist or social worker with relevant experience, and an attorney); three priests (including one in parish ministry); and three representatives of the church-at-large (including a parent, a victim of child sex abuse or a parent of a victim, and a church council member). The lay review board members would not be employees of the diocese. The review board would receive and review evidence, deliberate, and make recommendations to the cardinal on how to proceed in child sex abuse cases. The cardinal would then make the final decision. The cardinal or the cardinal's delegate could attend review board meetings, but could not vote or act as the chair of the group. The commission also recommended the hiring of a lay professional case manager, to whom the vicar for priests would transfer the files relating to alleged child sex abuse.

The commission also proposed procedures for the handling, investigation, and evaluation of abuse claims. It put much of the investigatory work in the hands of the case manager, and broke the investigative process into two stages. The first stage focused on determining whether the accused cleric should be in a ministerial position with access to children. The commission did not recommend automatic removal of a cleric from ministry upon receipt of an allegation. In the first stage, the case manager would collect records, conduct interviews, and prepare a report for the review board. The review board would then meet to



Streeterville, Loop and beyond - Chicago, Illinois

determine, based on the case manager’s initial investigation, whether there was probable cause for believing the allegation. If the board determined no probable cause, it could close the case or impose restrictions if appropriate. If the board determined there was probable cause, it could recommend placing the cleric on administrative leave with pay pending a second stage investigation (unless the cleric admitted guilt, which would negate the need for additional investigation).

During the second stage of the investigation, the accused cleric would be sent for a complete psychiatric and psychological assessment. The case manager could then interview other witnesses and prepare a full written report for the review board's consideration. The review board would then meet again to review the case manager's full report. The accused, survivor, survivor's parents, or other relevant witnesses could appear at the meeting or offer written statements. The board would then vote on whether a preponderance of the evidence supported the allegation (meaning, whether it was more likely than not that the abuse occurred based on the evidence). The board would make recommendations to the cardinal on how to proceed, including possibly restricting the cleric's access to children, removing the cleric from parochial ministry, laying out conditions for possible return to ministry, and potentially permanently removing the cleric from the priesthood through laicization. The case manager would then notify the survivor of the final decision.

As the cardinal requested, the commission also made several recommendations on clerics' potential return to ministry after a substantiated allegation of child sex abuse. The commission made clear that any cleric who engages in child sex abuse should not return to any kind of ministry with access to children, and that no exceptions to this rule would be allowed. Before a priest could return to any other kind of ministry, the commission recommended that the priest undergo at least two years of intensive therapy, followed by a four-year supervised aftercare program. Components of the program included a supervisor or monitor for the cleric and ongoing group and individual therapy. Only after a cleric completed such a program, years after an initial diagnosis, would a cleric be eligible for an assignment that did not include access to children. The commission was critical of the archdiocese's previous approach of sending clerics, such as Mayer, back into ministry without notifying the parishioners of the cleric's history: "[A]rchdiocesan officials have precluded the right of parents to protect their children by sending these priests back into parishes without notifying the parishioners."

Cardinal Bernardin implemented the commission's recommendations. In doing so, he took the step of creating the independent review board envisioned by the commission. Among the first of its kind, the review board in large part took evaluation of child sex abuse claims out of the archdiocese's hands, and put it in the hands of a board largely made up of laypeople. The cardinal implemented the commission's recommendation to have a case manager handle allegations as they came in. The archdiocese also created the Office of Victim Assistance Ministry to provide outreach and support to survivors. Both of those offices still exist today, with the case manager's office known as the Office of Child Abuse Investigation and Review, and the assistance office known as the Office for Assistance Ministry.

Despite the cardinal's attempt for change, problems persisted. For example, a survivor came forward in October 1992 and accused Father Walter Huppenbauer of abusing her approximately 30 years earlier. At the time, Huppenbauer was the pastor of Saint Thomas of Villanova in Palatine. Because the survivor remained anonymous, the archdiocese decided not to submit the

Among the first of its kind, the review board in large part took evaluation of child sex abuse claims out of the archdiocese's hands, and put it in the hands of a board largely made up of laypeople.



Abraham Lincoln statue, Grant Park - Chicago, Illinois

allegation to the newly established review board, and allowed the vicar for priests to handle the matter. In December 1993, over a year after the allegation was received, Cardinal Bernardin asked Huppenbauer to voluntarily resign, which Huppenbauer eventually did. The parishioners of Saint Thomas of Villanova were shocked when they eventually learned in May 2002 of the allegations against Huppenbauer, nearly ten years after they were initially made. The archdiocese had said nothing to them about an accused child sex abuser working in their parish, regardless of the commission's admonishment against such a practice. The archdiocese has since received additional abuse allegations against Huppenbauer.

In at least one instance, when presented with evidence of a cleric sexually abusing children, the review board inexplicably allowed the cleric to remain in ministry with access to children, despite the commission's message that therapy could not cure these abusers. In 1993, two survivors accused Father William Lupo of abusing them in the mid-1980s. At that time, the archdiocese was aware of additional allegations against Lupo. Despite reviewing Lupo's case and determining that there was reasonable cause to suspect that Lupo had abused, the review board did not recommend Lupo be removed from ministry. Instead, it simply recommended a live-in monitor and restrictions. Lupo still met with teenage girls alone in the rectory.

In June 1994, another survivor came forward, and the review board again found the allegations credible. Yet the review board still recommended allowing Lupo to remain in ministry, and in 1995 discontinued all restrictions at Lupo's request. The arrival of 1998 brought about the same story: a survivor came forward accusing Lupo, and the review board allowed him to remain in ministry with restrictions. In October 2001, yet another survivor came forward with allegations against Lupo, but the review board determined it did not have jurisdiction over the allegations since the survivor was not a minor at the time of the abuse. Lupo remained in ministry until 2002. The archdiocese now publicly acknowledges Lupo as having been credibly accused of sexually abusing children.

In its report, the commission noted no action was necessary when a child sex abuse allegation was made against a deceased priest because he was no longer a risk to children.

In addition, the archdiocese at times refused to submit allegations levied against deceased clerics to the review board. Such was the case in 1994, when the archdiocese was contacted with allegations of sexual misconduct against Father Dominic Diederich, who had died in 1977. This was the result of a misguided recommendation by the 1992 commission. In its report, the commission noted no action was necessary when a child sex abuse allegation was made against a deceased priest because he was no longer a risk to children. Although the commission admirably prioritized ensuring children's safety, its approach failed to recognize the need for survivor healing. This could have been accomplished by reviewing allegations made against

deceased clerics. It was not until October 2022, under pressure from the Attorney General, that the archdiocese changed its policy; it now reviews new allegations against deceased clerics as it does any other child sex abuse allegation against clerics.

Moreover, despite the commission's recommendation that priests credibly accused of sexually abusing children never be placed back into ministry with access to children, the archdiocese sometimes did exactly that. In 1994, two survivors accused Father John Calicott of sexually abusing them when they were children in the 1970s. The board found the allegations credible. Yet approximately 18 months after the allegations surfaced, the archdiocese returned Calicott to ministry as pastor of Holy Angels with certain conditions imposed. Among those conditions was that Calicott was never to be alone with a child without the presence of a "responsible adult." Calicott remained in ministry with access to children until 2002, when he was removed. After Calicott's removal, the archdiocese received additional allegations of abuse by Calicott.

Ultimately, the cardinal's commission made significant recommendations for revamping the archdiocese's handling of child sex abuse claims. To his credit, Cardinal Bernardin followed the advice of the commission in implementing those recommendations, and as a result, the archdiocese found itself a leader in a new era of handling abuse claims. Yet as the above examples show, the archdiocese did not always faithfully execute its own policies and recommendations.

2002 – Present: Legal/Canonical Model – No Ministry

In 2002, the United States Conference of Catholic Bishops issued the Dallas Charter in response to a publicly acknowledged crisis relating to child sex abuse by members of the Catholic clergy. The charter set out mandatory policies relating to child sex abuse, to be implemented nationwide. In many ways, it confirmed

the wisdom of the Archdiocese of Chicago's policies in place since 1992. Each diocese was required to have victim outreach programs, something the archdiocese already had in place. Most importantly, though, the Dallas Charter required each diocese to create a review board, mostly comprising laypeople not employed by the diocese, whose role was to assist the bishop or archbishop in assessing allegations of child sex abuse and determining fitness for ministry. The archdiocese had established such a board nearly a decade earlier. The charter did, however, include one significant departure from the archdiocese's existing practice. It implemented a "one strike and you're out" policy; clerics credibly accused of sexually abusing children were to be permanently removed from ministry upon a single substantiated act of child sex abuse.

While five survivors provided the basis for the criminal charges against McCormack and his subsequent prison time, archdiocese documents show that McCormack sexually abused vastly more children. Those documents reveal the archdiocese received 104 claims of McCormack sexually abusing children occurring after the archdiocese first received notice in 1999 of his inappropriate conduct with children.

On the heels of its validation for establishing policies central to the Dallas Charter, the archdiocese was forced to confront one of the most notorious child sex abusers in the history of the Catholic church in Illinois—Father Daniel McCormack. Although officials were aware of potential abuse by McCormack as early as his seminary days in the 1980s, he was nonetheless ordained

a diocesan priest in Chicago and placed in ministry. In 1999, in response to an allegation that McCormack had sexually abused a boy, a school official advised the nun who reported the allegation that “[i]f the parents aren’t pushing it, let it go.” McCormack remained in ministry.

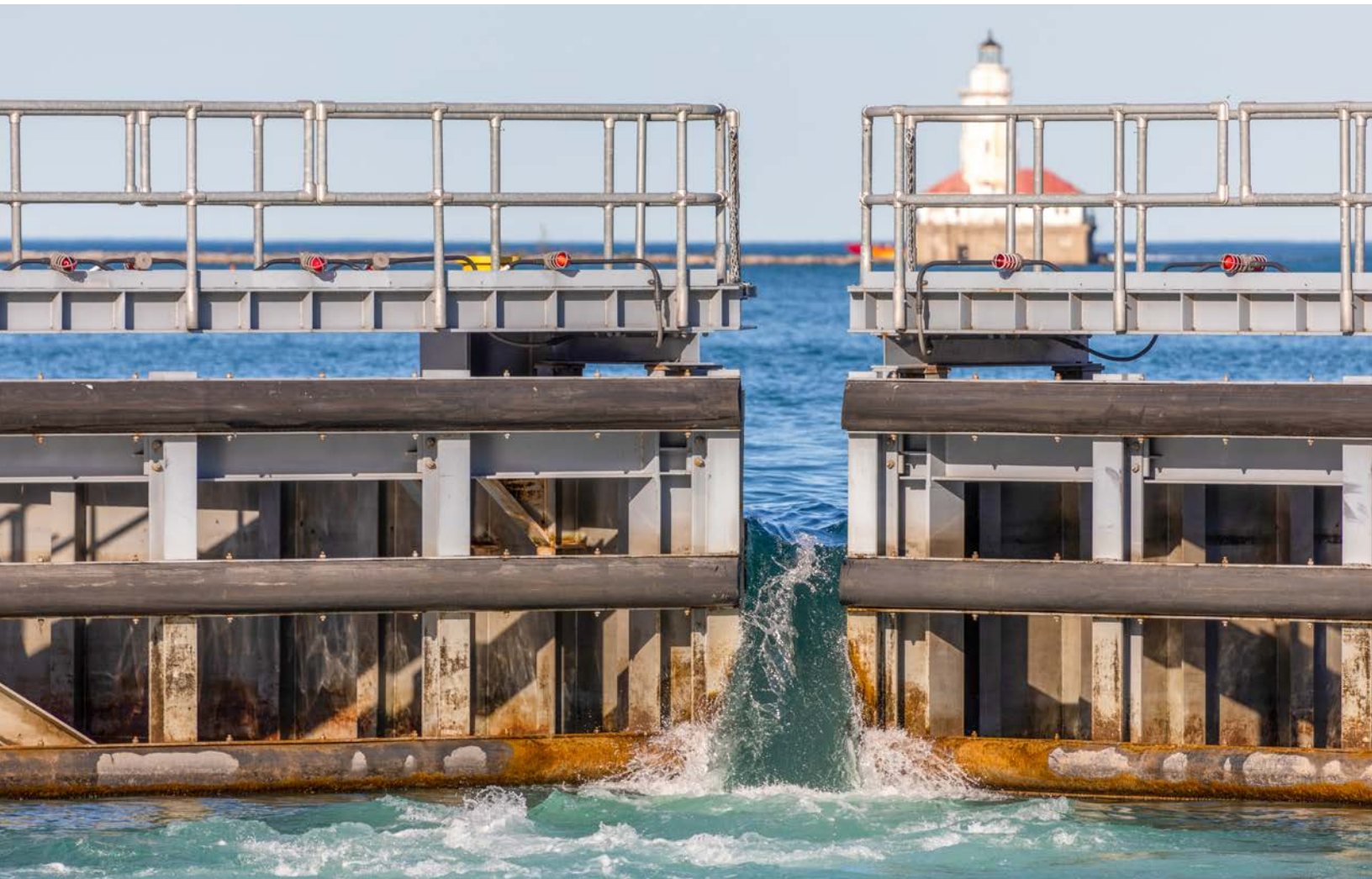
After implementation of the Dallas Charter in 2002, allegations against McCormack continued to mount. In 2003, the grandmother of an alleged abuse survivor contacted the archdiocese to complain about McCormack. The archdiocese did not investigate the complaint. In August 2005, McCormack was arrested for sexually abusing a child, released without charges, and left in ministry by the archdiocese. Rather than removing McCormack, the archdiocese attempted to implement restrictions, such as requiring another priest to monitor him and forbidding him from being alone with children. But the archdiocese did not explain to the monitor the purpose of his assignment, and McCormack ignored the restrictions. Months later, in October 2005, the review board recommended McCormack be removed from ministry. Cardinal George took no action.

Finally, McCormack was arrested in January 2006 and charged with sexually abusing five boys between 8 and 12 years old. McCormack pleaded guilty to all of the charges and was sentenced to five years in prison. While five survivors provided the basis for the criminal charges against McCormack and his subsequent prison time, archdiocese documents show that McCormack sexually abused vastly more children. Those documents reveal the archdiocese received 104 claims of McCormack sexually abusing children occurring after the archdiocese first received notice in 1999 of his inappropriate conduct with children. The review board rebuked Cardinal George for his inaction, despite its October 2005 recommendation, writing members were “extremely dismayed” that the cardinal “chose not to act” on the board’s recommendation. For his part, Cardinal George later testified that

“I am very dismayed myself. This is terrible that more precipitous action was not taken so I share that concern.” Cardinal George also admitted to knowing of children that McCormack abused after the cardinal chose to leave McCormack in ministry.

In response to the gross mishandling of the claims against McCormack, in 2006 the archdiocese hired an outside organization to conduct an audit of archdiocesan policies and procedures. The auditors, Defenbaugh & Associates, found a “total breakdown in communication amongst the archdiocesan staff assigned to react to allegations of sexual abuse of minors.” The auditors also found that while the archdiocese had policies

Opening the Chicago River locks - Chicago, Illinois



and procedures in place to respond to child sex abuse allegations, it did not comply with those policies, and did not follow the “basic spirit of their own established guidelines.” The audit further noted that archdiocesan staff “did not know or have forgotten what actions to take” when receiving a child sex abuse allegation.

With respect to McCormack, the auditors identified failures in monitoring McCormack after his August 2005 arrest, which allowed him further access to children. The audit also identified the failure to investigate the 2003 allegation, admonishing the archdiocese for the excuse that the complainant wished to remain anonymous. And the auditors criticized the archdiocese for failing to ensure Cardinal George had all the information necessary to make a decision to remove McCormack from ministry. As one example, archdiocesan officials delayed reporting McCormack’s August 2005 arrest to Cardinal George for nearly three days.

In addition to the Defenbaugh & Associates audit, in 2006 the archdiocese enlisted a specialist in sex offender supervision and management, Terry Childers, to evaluate its monitoring of clerics removed from ministry because of allegations of child sexual abuse. Childers wrote:

An effective monitoring system geared toward reducing the further sexual victimization perpetrated by accused priest abusers does not exist. Instead, there exists an “honor system” wherein the accused priest abusers are presumed to be truthful, live in relative anonymity in unrestricted environments, enjoy unlimited and unrestricted movement, and suffer little if any consequences for failing to comply with Archdiocesan monitoring protocols. The monitoring that is currently being done is based exclusively on the self-reported activities of the accused priest abusers. There are few attempts to corroborate or verify any information provided by the abusers.

Childers highlighted a number of areas in which monitoring of accused clerics fell short, including the lack of information provided to monitors, inconsistent completion of daily activity logs, issues in implementing travel policies, shortcomings of the residential areas in which accused clerics lived, and inconsistent participation in therapy. Childers wrote:

In this current “honor” system, the accused priest abusers are essentially self-monitored. They may choose whether or not to be in treatment, choose the type of treatment, choose the treatment provider, choose when, where, and with whom they travel, choose where they work and choose what to report on their daily logs. They may be required to reside at particular sites, but even there they have unrestricted movement with no curfew restrictions. This current “honor” system of monitoring allows the accused priest abusers to remain relatively anonymous. Sex offenders strive for and thrive on anonymity. It is anonymity that allows them to offend against many victims, and offend over very long periods of time.

Childers warned that without effective monitoring, an accused cleric could abuse again.

In the wake of the experts’ reports, the archdiocese announced that in order to ensure the protection of children it was voluntarily releasing the names of all living priests against whom substantiated claims of child sex abuse had been made since 1950. This step, while significant, offered no solace to survivors abused by clerics who were deceased. Before the Attorney General began investigating, the archdiocese did not send allegations made against deceased clerics to its review board. Those policies have been reformed as a result of the Attorney General’s investigation, with the archdiocese now investigating new claims against deceased clerics in the same manner as other claims. Similarly, prior to the Attorney General’s investigation, the archdiocese published the names of credibly accused religious order clerics

The Attorney General noted when the changed policy was announced in October 2022 that “I am proud that our investigation has resulted in the Archdiocese ending decades of policies that allowed substantiated child sex abusers to remain in the shadows – and is instead taking significant steps toward accountability – to survivors, families and parishioners.”

who ministered within the archdiocese in only the extraordinary circumstance where the archdiocese, rather than the order, investigated and determined the claim. That policy too has changed as a result of the Attorney General’s investigation, with the archdiocese now including on its list of substantiated clerics those who “served in an Archdiocesan ministry and have been identified by their respective orders as having substantiated or credible allegations of child sexual abuse made against them, as determined by the religious order.” The Attorney General noted when the changed policy was announced in October 2022 that “I am proud that our investigation has resulted in the Archdiocese ending decades of policies that allowed substantiated child sex abusers to remain in the shadows – and is instead taking significant steps toward accountability – to survivors, families and parishioners.”

Conclusion

The Archdiocese of Chicago has done much to improve its handling of child sex abuse claims against Catholic clerics over the past 30 years. The archdiocese revamped its policies and consistently looked forward (and inward) to improve both those policies and the implementation of them. This report, and the recommendations for further reforms contained in it, challenge the Archdiocese of Chicago to do so again—to look forward (and inward), and work to protect children from future abuse and to bring compassion and healing to those suffering from past abuse.

Beach Park, Zion - Lake County, Illinois



Narratives Regarding Chicago Clerics Substantiated As Child Sex Abusers

The following section contains explicit narrative accounts of child sex abuse committed by Catholic clerics while ministering in the Archdiocese of Chicago. Where the narrative was written in consultation with a survivor, and based upon their experience, it is published with the survivor’s express permission. In those instances, unless otherwise noted, pseudonyms are used to protect survivor identities. Resources for survivors of child sex abuse can be found at “Resources” on page 689 of this report.

ROBERT BOLEY

“Shanice” is good at math. She had to be. If she made a mistake, her teacher, Father Robert Boley, would tell her she couldn’t go out to recess—she had to stay in the classroom with him instead. And that’s when Boley would sit her on his lap and rape her. He did it dozens of times over the course of the school year.

The abuse happened in the late 1980s when Shanice was a fifth grader at Saint Cyril in Chicago’s Woodlawn neighborhood. Boley was a member of the Carmelite religious order; he was also Shanice’s math and homeroom teacher. Shanice remembers thinking Boley “seemed really nice” when she first met him. He had just turned up in Chicago the prior year after spending more than a decade ministering in the Archdiocese of Los Angeles. Before that, he had served an itinerant ministry—on the move every few years from Ontario to Massachusetts to Wisconsin and even, at one point in the early 1970s, finding himself in Joliet.

At first, Boley simply called on Shanice to come up and see him during the middle of class. He sat at a large desk at the front of

the room; from their seats, the other students couldn't see what was happening behind it. Boley told Shanice he wanted to help with her math problems. As she stood there next to him, behind his desk, he would rub her bottom over the skirt she wore to school every day—the uniform required for all young girls who attended Saint Cyril.

Boley touched Shanice like this more than once, at different times, always in the same way. Then, one day, Boley told Shanice she needed to stay back with him while her classmates went to recess. She had gotten a math problem wrong, he explained, and he wanted to give her some extra instruction.

Once they were alone in the classroom, Boley made Shanice sit on his lap. She remembers Boley rubbing her thighs. Looking back on it today, she recognizes he was grinding his body against her panties. But at the time, she didn't understand what was happening; she was too young to have thought much about sex, let alone understand it.

Shanice recalls clearly the socks she was wearing that day. They had ruffles. And she remembers looking down at those socks to see Boley had slid down her panties; they were now draped around her ankles, around those ruffles. Boley was raping her—first with his finger, and then with his penis. “I don't think that I even realized what was being taken from me,” Shanice says.

Boley raped Shanice many more times. Around twice a week he would tell her she had made another mistake in class and would have to stay behind. “If I made it to recess, I was happy,” Shanice recalls. And on those days when she found herself instead trapped in Boley's classroom, the priest told the young child that God wanted him to rape her. “He told me I was bad,” Shanice says. “He told me that Jesus made me bad, that he was there to help me.” Boley promised Shanice she would be a “better girl”—a “better person”—once he was done with her.

At the tender age of 10 years old, Shanice found herself believing Boley's lies. "I think that what people don't understand," she explains, "is when you are a child, you don't separate a priest from God. He was God. To me, he was God's worker." She began acting out—and discovered if she talked too much, if she was disruptive enough, then Boley would kick her out of class. That usually meant the principal would end up whacking her with a large wooden paddle known as the "board of education." But at least on those days, she didn't have to spend recess with Boley.

And Shanice is probably not the only child Boley abused at Saint Cyril. She remembers Boley "had somebody in for recess every single day."

At the time, Shanice kept quiet about what Boley was doing to her. She doesn't remember the exact words he used, "but whatever it was it made me fearful to tell anybody." There was one time, though, when another priest burst into the classroom during recess and caught Boley with Shanice. "I was on [Boley's] lap and [the other priest] didn't think anything of it," Shanice recalls. He asked Boley a question, Boley responded, and the other priest walked out and closed the door behind him. He didn't lift a finger to help Shanice. So the abuse continued.

And Shanice is probably not the only child Boley abused at Saint Cyril. She remembers Boley "had somebody in for recess every single day." If it wasn't her turn, it was someone else's. One time, Boley told another girl "she had to stay for recess and she peed on herself in her desk right then and there." "As a kid, I didn't even think anything of it," Shanice says. "But now I realize why." The poor child was so terrified of Boley she lost control of her bladder.

Boley continued abusing Shanice until he left the state at the end of the school year—bound for Kentucky, Ontario, and New Jersey, before winding up back in Illinois in 2002 at Our Lady of Mount Carmel in Darien. That’s where Boley was assigned when a California woman accused him of abusing her when she was a young girl in the 1980s. The Carmelites implemented a “safety plan” and removed Boley from public ministry in 2006. The Archdiocese of Los Angeles, where the abuse occurred, ultimately found the woman’s allegations to be credible.

As for Shanice, even as she grew into a woman and became a mother, she still struggled to talk about Boley’s abuse. She felt too embarrassed and ashamed. She struggled to wear dresses—or even to let her daughters sit on men’s laps. “I just knew sitting on somebody’s lap—a man’s lap, you know, was—made you vulnerable,” she explains.

Shanice was finally able to tell her mother about the abuse in 2019. And with her mother’s encouragement, she eventually shared her experience with the Archdiocese of Chicago, which agreed in 2022 to settle her claims for a substantial payment. The money helps, Shanice says, but it isn’t the only thing she wants from the church. “I want [the church] to stop [Boley], him and everybody that looks like him that’s out here doing this. When the first person says that this happened, stop them. Restrict them. Get them help.” And, she adds, “Those who knew should be found and held accountable.”

“This is hurtful stuff,” Shanice explains. “You don’t want to tell—it hurt to tell my mother. It hurt to tell my friend, you know. It hurts to even release it right now. It is just painful to even deal with it. And to even think about everything that’s gone out of my life. It made me—it is all Father Bob’s fault.”

DANIEL PETER BUCK

Sending a love letter is an age-old method of showing affection. But when the author is a Catholic priest and the recipient is a teenage girl, the tradition takes a sickening turn. Father Daniel Buck, a priest of the Archdiocese of Chicago, was assigned to Saint Francis Borgia in Chicago's Dunning neighborhood beginning in the late 1970s. It was there that he developed an inappropriate relationship with a 15 year old girl in the early 1980s.

One day in June 1984, Buck put pen to paper and authored a graphic and disturbing "love" letter to the young girl. He opened by reflecting on the "wonderful day" they had spent together:

I loved being close to you, holding your hand, feeling your gentle, loving touch, hearing your happy laughter, seeing your smile. I loved your outfit, the way it covered (and uncovered) various delightful parts of you. I tried to be careful, but I couldn't resist touching your legs and your neck; and I loved holding you close on the subway (rush hour isn't all bad). Your cute little belly button was like a magnet to me. I hope you didn't mind me taking a peek at it every chance I got, and searching for it with my naughty fingers in the subway. I'm sorry if I embarrassed you at all, but I'm only human and I can't resist you.

Buck also described the initial "panic" he'd felt upon receiving a phone call earlier that evening from the teenager's mother. He said he "feared the worst"—that perhaps the mother had "checked [the girl] for fingerprints" or found "a particularly juicy letter" Buck had written her. But Buck came away from the call "happy" because he felt sure he was "winning back [the mother's] trust." Buck told the young girl he "desperately want[ed] to show everyone concerned that our relationship is good for both of us" and assured her "[n]othing we do together will ever intentionally hurt us or anyone else." "I promise that I will resist the urge to rip off your clothes," he said, "when other people are around, that is.

Yet the archdiocese still gave Buck another placement, despite his admission that he engaged in sexual misconduct with a child.

I hope you'll be careful with your hands, too. Perhaps prayer will help you overcome your overwhelming biological urges. But don't pray too much!" Buck concluded with a number of requests: "Stay as sweet as you are; don't change a thing for me (except, of course your underwear every now and then; I'll gladly help.)" He added, "Needless to say, I'd appreciate it if you kept this letter in a secure place, away from curious eyes!"

The girl's mother found the letter in July 1984 and alerted archdiocesan officials. The notes of the official who responded to the complaint called the girl a "basket case" but noted her parents were threatening legal action. Rather than remove Buck from ministry, the official concluded it was a "necessity" to transfer him to a new parish. Neither Buck's letter to the archdiocese requesting transfer, nor the archdiocese's memo about the "emergency transfer," contained any mention of his inappropriate behavior with a teenage girl.

But even a transfer could not keep Buck away from the young girl he described as his "forever friend." He returned to Saint Francis Borgia in October 1984 to attend a Halloween dance for parish teens followed by a "lock-in" sleepover at the church. He

was seen there watching a movie “with his arm draped across [the teenage girl’s] shoulder.”

Buck remained in ministry into the 1990s. In 1995, when he was about to be transferred to Saint Priscilla, a parish near Saint Francis Borgia, the girl’s family complained. Instead of removing Buck from ministry, the archdiocese’s vicar for priests wrote: “If [Buck] is willing to withdraw his name from Saint Priscilla’s, then we can move on rather quietly.” The archdiocese also acknowledged that Buck’s case should have been—but due to an oversight was not—reviewed by the Cardinal’s commission, a body that investigated child sex abuse by clergy in 1991 and 1992. Yet the archdiocese still gave Buck another placement, despite his admission that he engaged in sexual misconduct with a child.

The archdiocese allowed Buck to remain in ministry for over 15 years despite written proof of his misconduct.

Only in the wake of the Dallas Charter in 2002 did the archdiocese finally remove Buck from ministry and submit his actions to a review board. In 2002 and 2003, three additional allegations were made against Buck. Of the four total allegations, three were found to be substantiated by the archdiocese. One of them stemmed from Buck’s 1984 letter; the others were made by the mother of two girls who alleged he fondled their chests and genitals in the mid-1970s when they were between 8 and 13 years old.

The archdiocese allowed Buck to remain in ministry for over 15 years despite written proof of his misconduct. And even though archdiocesan officials had been presented with this written evidence, a copy of the letter was not placed in Buck’s file at the

time the allegation was made in 1984. Perhaps this recordkeeping gaffe explains why Buck’s case was somehow overlooked and not presented to the Cardinal’s commission. The archdiocese did place some restrictions on Buck’s ministry in the mid-1990s, including a prohibition on being alone with children. But it took the 2002 Dallas Charter for the archdiocese to permanently remove from ministry a predator who wrote out his illicit thoughts and actions in vivid detail.

DOMINIC ALOYSIUS DIEDERICH

“Why do the interests of dead priests take precedence over live victims?” This was the question posed in 2006 by a woman who had contacted the Archdiocese of Chicago about abuse perpetrated by deceased Father Dominic Diederich. The archdiocese had already found evidence corroborating the allegations against him. But because Diederich had died in 1977, under the archdiocese’s longstanding policy, his name was not included on a list of priests credibly accused of abuse. Beginning in the 1960s, Diederich was pastor at Saint Maurice in the McKinley Park neighborhood of Chicago, where he allegedly abused at least five children. His abuse followed a consistent pattern of singling out young girls from economically disadvantaged families.

“Why do the interests of dead priests take precedence over live victims?”

In 2006, multiple survivors came forward with their experiences of Diederich’s abuse. One explained her motivation: “When I read the story in the press and I saw that this had happened to someone else, I wanted to say to her—it happened to me too, you are not the only one.”

In fact, the Archdiocese of Chicago had long known Diederich was an abuser. In 1994, 12 years before these survivors came forward, a different survivor contacted the archdiocese about Diederich's abuse. The allegations involved the same types of sexual misconduct toward young girls at the Saint Maurice school that the other survivors would later describe. But although the archdiocese concluded there was reasonable cause to suspect that Diederich had engaged in sexual misconduct, it refused to formally review the allegations because Diederich was deceased. In a 1994 letter, the administrator of the archdiocese's review board explained it "could not proceed formally through the procedures in a matter involving a deceased priest." Yet that same year, Cardinal Joseph Bernardin approved a financial settlement of the claims against Diederich.

The archdiocese's policy against formally reviewing allegations against deceased priests kept Diederich off the list of credibly accused priests. As recently as 2015, an archdiocesan attorney wrote to a survivor's attorney that "[s]ince Monsignor Diederich is deceased, this case will not be going to the Review Board."

Finally, in November 2018, after the Attorney General began an inquiry into the church's handling of abuse allegations, Diederich was added to the archdiocese's public list of clergy with substantiated allegations of child sex abuse. This addition came almost 25 years after the archdiocese first internally acknowledged that Diederich was an abuser—and more than 12 years after multiple women came forward to help assure other survivors that they were not alone.

JAMES CRAIG HAGAN

To most, Father James Hagan "was the cool addition to the church," the "pastor that changed the tide . . . he was beloved by everyone." But a darker truth lurked behind this sunny façade. For nearly two decades, Hagan used his position as a beloved

priest in the community to repeatedly sexually abuse more than a dozen young children and teenagers.

There is evidence that Hagan's abusive behavior may have begun as early as 1972, during his time at seminary. Later investigation found reasonable cause to suspect Hagan had fondled the buttocks and genitals of an 11 year old child on at least one occasion during that year. Hagan appears to have struck a second time about five years later. In 1977, three years after his ordination in 1974, Hagan found a new, 12 year old victim, who allegedly was subjected to "fondling and masturbation" on "numerous" occasions over the next six years.

By the mid-1980s, Hagan's actions were becoming ever more frequent, more blatant, and more brutal. The Archdiocese of Chicago's records show he likely began to sexually abuse three more children in 1981 and an additional three children in 1982. By 1985, Hagan may have been actively and simultaneously abusing and raping as many as eight different children, including through forced fondling, masturbation, and oral sex.

Hagan's actions nearly came to light in 1988, when allegations of child sex abuse were brought to the attention of the archdiocese and law enforcement by parents concerned over the way in which Hagan was teaching a sex education class. But Hagan's brush with the law did not prevent his predatory behavior; rather, it continued without pause. In 1988, he arrived at a new parish, Saint Denis in the Ashburn neighborhood of Chicago. Hagan would work there as a pastor through 1996.

Benn Jordan, who asked that his real name be used, is a survivor of Hagan's abuse in this period. He was an elementary school student and altar server at Saint Denis in the late 1980s. He was glad to have Hagan as a member of the community and looked up to him. "He was almost the type of figure where you are happy he knows you by name," Benn recalled years later.

The first time Hagan targeted Benn was in a bus, on the way back from a field trip. “Hagan sat next to me, put his hands between my legs,” remembers Benn. After that, the abuse escalated. Hagan exposed himself to Benn in the bathroom and then forced Benn to masturbate him, letting him leave only when Benn said his family was waiting to pick him up. In a third attack, Hagan fondled Benn and forced him to perform oral sex. The abuse continued for several months. “I stopped caring in a weird way,” Benn recalls. “I had what I now understand is depersonalization.”

“He was almost the type of figure where you are happy he knows you by name,” Benn recalled years later.

While Hagan stopped actively abusing Benn after several months, Benn’s life would never be the same. He started acting out in school—“I brought a switch blade, stopped doing my homework.” Soon Benn began to get panic attacks, which made it made it difficult to be in school. He dropped out as a teenager, before completing his high school degree.

As Benn suffered, the archdiocese continued its support for Hagan. In December 1991, the vicar for priests reached out to Hagan directly about a new archdiocesan initiative “to review all cases of alleged or real child abuse in our archdiocesan records.” “I want to set your mind at ease a bit,” the vicar wrote. “One of those cases was the situation in which you were involved in May of 1988. . . . As far as they were concerned, the incident is closed. . . . We can put it away for good now.”

But the archdiocese was wrong; the truth could not be put away. In early 1996, several survivors stepped forward with allegations that Hagan had abused them as children. Their

testimony was so powerful the archdiocese could no longer brush aside Hagan's monstrous acts. In August 1996, he was forced to resign as pastor of Saint Denis, and in April 1997, he resigned from the priesthood entirely.

The archdiocese has never truly grappled with its role in Hagan's crimes. In May 2005, Cardinal Francis George issued a declaration that "the Archdiocese does not consider itself in any way responsible for the activities of James C. Hagan" and "is not to be held liable for any scandal or harm to souls for which he has been or is responsible." Meanwhile, Benn wonders whether the church is doing enough to ensure what happened to him never happens to another child. "This is a systematic problem," Benn insists. "The church needs to hire psychologists to examine priests. We need to intervene as much as possible . . . [to] prevent future incidents from happening."

Hagan was finally laicized in April 2010. As of that date, the archdiocese had substantiated 11 allegations of sexual abuse and concluded there was "reasonable cause to suspect" Hagan had abused several more children.

In May 2005, Cardinal Francis George issued a declaration that "the Archdiocese does not consider itself in any way responsible for the activities of James C. Hagan" and "is not to be held liable for any scandal or harm to souls for which he has been or is responsible."

JAMES ALLEN HODER

The Archdiocese of Chicago thought it had Father James Hoder under control. After it learned he had sexually abused a child, an archdiocesan official simply told Hoder to “avoid unsupervised contact” with children and left it at that. The archdiocese warned Hoder twice more that same year about his “contacts with youth”; it even ordered him to stop teaching high school classes. But it wasn’t long before a fellow priest and parish housekeeper came forward to accuse Hoder of sexually abusing more children.

Still, the archdiocese did not suspend or expel Hoder. It simply allowed him to take a sabbatical at an educational center, then gave him another associate pastor position upon his return. When that position became untenable, the archdiocese moved Hoder to a hospital chaplaincy but neglected to inform hospital administrators of his past. As more allegations came in against Hoder, the archdiocese finally removed him from ministry—six years after first hearing a report that Hoder had sexually abused a child.

It was July 1985 when the archdiocese learned Hoder had sexually abused a teenage seminarian several years earlier. Hoder had just been assigned to Saint David in Chicago’s Bridgeport neighborhood—and it was the survivor himself who came forward to report his worry that Hoder was seducing young people. The vicar for priests met with Hoder to discuss his “concerns”; the vicar’s handwritten notes show Hoder admitted he “had many problems from 1976 to 1980”—when he was assigned to Saint Ita in Chicago’s Edgewater neighborhood—but “has had no involvements since 1982.”

The vicar instructed Hoder “to avoid unsupervised contact with young people since this seems to have been a problem in the past” but appears to have placed no actual restrictions

on Hoder's ministry. A few months later, in October 1985, the vicar delivered another "[s]trong message to [Hoder] to end unsupervised contacts with youth" (although the vicar also said he "admire[d] [Hoder's] generosity in wanting to help young people from [his] former parish"—Assumption of the Blessed Virgin Mary in Chicago's Little Village neighborhood). Despite this warning, the vicar discovered in December 1985 that Hoder was teaching classes at Mount Carmel High School in Chicago. He ordered Hoder "to cease teaching and devote his full attention to parish work."

The archdiocese's file on Hoder does not indicate whether he actually followed the vicar's instructions. Those records pick up in February 1990, when the vicar received disturbing reports from the pastor and housekeeper at Saint David—where Hoder was still assigned as an associate pastor. They told the vicar that Hoder had been associating with "young males" in the parish rectory, including having "one kid overnight in his room even though there were two other guest rooms available." These revelations prompted the vicar to tell an associate in March 1990 that "there was no way Jim was going to be allowed to take another assignment." At the time, Hoder was teaching a preschool class in addition to his associate duties, but archdiocesan records do not indicate Hoder was told to stop teaching.

The vicar met with Hoder the following month to discuss his "concerns." The conversation apparently turned to the survivor who had come forward five years earlier to report Hoder sexually abused him as a teenage seminarian. Hoder admitted he and the boy "had sexual activity between themselves three or four times." After the meeting, the vicar spoke to the executive director of the archdiocesan priest personnel board. They agreed a "sabbatical would be an excellent idea for" Hoder. The vicar's notes memorialize his suggestion "that they simply allow the process to continue and let's see whether or not any pastor is willing to take Jim."

Remarkably, one was; in August 1991, after his sabbatical had ended, Hoder was assigned to Saint Joseph in Chicago's Back of the Yards neighborhood. And just as remarkably, archdiocesan officials encouraged Hoder's return to parish ministry. A few months earlier, for example, the vicar had told a colleague he "saw no reason why Jim could not be re-assigned in the usual manner." The archdiocese's files do not disclose how, or whether, its assignment process considered the risk Hoder posed to children.

Hoder's time at Saint Joseph came to an abrupt end, however, and archdiocesan records are unclear about why. Cardinal Joseph Bernardin placed Hoder on immediate administrative leave in November 1991, just three months after he arrived in the parish. The vicar for priest's notes refer cryptically to a "ruling" against Hoder concerning his "relationship" with an unknown person. Hoder apparently defended himself, stating "he had done everything that he had been asked to do when he admitted to this relationship." Still, he was placed on a "protocol" requiring him to turn over phone bills, show a ticket or receipt to prove his attendance at social events, call every two hours when away from his residence, and avoid any guests under the age of 18.

Eventually, Hoder began to receive new, limited assignments. The following year, the archdiocese allowed him to assist the pastor in celebrating the liturgy at nearby Saint Michael the Archangel. He also began a chaplaincy at the University of Illinois hospital. But that appointment too came to an abrupt end. In November 1992, the university's director of pastoral ministry called the vicar for priests to tell him she was "extremely concerned about Hoder at this time." Apparently, she had gotten wind of Hoder's history of abuse and wanted to know why the archdiocese had not informed her. The vicar's notes on the conversation reflect a startling level of cluelessness. "[F]or some reason," he wrote, "I did not inform her of Hoder's background. I should have informed her at the time, but I guess I presumed

that she knew. That was my fault and so I informed her about as much as I thought she needed to know about his background and why he was in the situation where he is at right now.”

Later that month, the bottom finally fell out for Holder. The archdiocese received a phone call from another survivor who reported Hoder had fondled him when he was in his mid-teens. The vicar for priests rescinded Hoder’s authorization for limited ministry and placed him on immediate administrative leave. Hoder objected, but this time Cardinal Bernardin held firm. By May 1994, the archdiocese had assigned Hoder to a halfway house in Missouri. And within three years, Hoder had resigned from the priesthood altogether.

Apparently, she had gotten wind of Hoder’s history of abuse and wanted to know why the archdiocese had not informed her.

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After Hoder’s resignation, the archdiocese received multiple allegations of his past sexual abuse of children. In 2009, Hoder was laicized, removing any remaining status he retained as a member of the clergy. Today he is featured on the archdiocese’s list of clergy with substantiated allegations of sexual misconduct with children.

DANIEL MARK HOLIHAN

The Archdiocese of Chicago had more than one chance to stop Father Daniel Holihan from sexually abusing young boys. Holihan was an active pastor in several Chicago parishes until 1990 and is now known as one of the more notorious abusers in archdiocesan history. The archdiocese knew what Holihan

was doing to children years before it removed him from the pastorate—but during that time, it did nothing to stop him, taking him at his word that he could turn over a new leaf of his own accord. And even after Hoder resigned, archdiocesan officials sought to keep certain details quiet and established such lax control over his conduct that the priest was soon spotted socializing with children as if nothing had happened. More than a decade passed before the archdiocese finally decided to subject Holihan to strict monitoring. In the meantime, countless children had needlessly been put at risk.

Among the parish children, Holihan was apparently known as “Father Happy Hands.”

In July 1986—almost 30 years after Holihan was ordained a priest—the archdiocese received allegations that he had fondled children’s genitalia both over and under their clothing. The first report arrived from a fellow priest, who spoke to the vicar for priests about “rumors” he had heard from parishioners at Our Lady of the Snows in Chicago’s Garfield Ridge neighborhood, where Holihan was serving as pastor. These rumors concerned Holihan’s “relationships with young boys,” which included overnights to his family cottage. The principal of the parish school had also heard “periodic rumors” about Holihan’s abuse and recently had received specific information about an incident between the priest and two 12 year old altar servers.

Around the same time, Cardinal Joseph Bernardin received a letter from an Our Lady of the Snows parishioner warning of “a very unpleasant and potentially dangerous situation.” The parishioner reported a friend’s son had just seen Holihan unzipping an altar server’s pants and fondling him—and her

own sons had heard of other incidents as well. The parishioner further reported that a former nun and the parish's emeritus pastor had known of Holihan's abuse for years. Among the parish children, Holihan was apparently known as "Father Happy Hands."

Despite all this evidence that Holihan was sexually abusing multiple children, the archdiocese's records reflect no actual investigation or referral to law enforcement. Aside from a few phone calls, the vicar for priests did nothing more than meet with Holihan a few times. During the first meeting, Holihan explained he was a "hugger" and would take children to his cottage only if they requested it—but conceded only boys had stayed overnight. He blamed the "rumors" of abuse on "parents who are having trouble relating to their kids and resent his counseling them" along with "the subtle opposition of the pastor emeritus and a small group (6 people) who resent [Holihan] having taken his place as pastor."

The vicar for priests met again with Holihan and this time asked him "to reflect on what aspects of his behavior might have been open to suspicion," including "his physical contact with the children in hugging, rough-housing, etc." The vicar "expressed the hope that [Holihan] could modify these behaviors without losing his interest in ministry to families and children in school." The meeting ended with the vicar "strongly advis[ing]" Holihan to stop taking children to his cottage. The vicar checked in with Holihan about nine months later; he reported his satisfaction that Holihan had been "show[ing] caution in his dealings with children." And that was the end of it—at least from the archdiocese's perspective.

So it remained for three years—until the archdiocese was deluged with a flood of new allegations in the spring of 1990. This development prompted the archdiocese to start asking questions, which revealed further reports of Holihan's abuse in prior years.

It all began in March 1990, when the principal of Our Lady of the Snows' school received a phone call from a parent who said her son had seen Holihan rub another child's thigh in his car as he drove them to breakfast after morning mass. Later that afternoon, the principal learned six additional boys had also accused Holihan of touching them inappropriately. As it turned out, a Chicago police officer had visited the school earlier that week to show a film urging students to "tell it to an adult—their parent, their teacher, their principal, or whoever" if they were "touched by anyone and it makes them feel uncomfortable." This message gave the boys courage to speak up; previously, some said, they had been scared to report Holihan's abuse because they worried they would get in trouble. One of the survivors referred to Holihan by the same nickname the archdiocese had first heard four years earlier—"Father Happy Hands."

The principal, to his credit, promptly reported Holihan's abuse to the Department of Children and Family Services. The state's attorney also began an investigation; so did the archdiocese. Yet the vicar for priests did his best to keep quiet the alarming details he was learning about Holihan's tenure at Our Lady of the Snows. The pastor emeritus reported a parish employee had twice found Holihan "in bed with a young boy." The pastor thought the employee was "nutty as a bed-bug" and suspected the reason Holihan hadn't fired her was "to make sure that she doesn't ever talk"; if she were to "blab," the pastor warned, "this could blow the whole thing up in our faces." After hearing this, the vicar for priests talked to the pastor emeritus "at length about the importance of him not making any comments to anyone regarding the case" and cautioned "he should not make reference to the rumors that have been circulating for the last 10 years, etc." Archdiocesan officials do not appear to have interviewed the parish employee who caught Holihan in the act—or told law enforcement what she knew. Somehow, though, the vicar for priests seemed surprised when he was told parish parents were concerned "all of this will be just swept under the rug" by the archdiocese.

Meanwhile, Holihan kept seeing children—apparently undaunted by the pending investigations. A parish administrator told the vicar for priests “one of the boys who is attached to Mark wanted to visit him” and “other children have also been seen visiting him.” He was also seen “with some high school boys” at a local mall. The vicar wrote he “was astonished that Mark would take such risks at a time like this and put himself into such jeopardy” by “allowing minor children to come and go.” But the vicar took no action to prevent Holihan’s fraternizing with young boys. And when the Department of Children and Family Services completed its investigation in June 1990 and confirmed that credible evidence supported the sexual abuse allegations against Holihan, the vicar wrote defiantly to Cardinal Bernardin: “I am sure that DCFS would expect us to remove Mark from contact with minor children, but that, of course, is our decision, not theirs to make.”

Around the same time, the state’s attorney opted not to indict Holihan. An assistant state’s attorney told Our Lady of the Snows parishioners “it was our decision not to put the children through any court process, because we feel that our goal can be achieved without doing that.” In a letter, the archdiocese’s attorney thanked the same assistant state’s attorney “again for your cooperation with the archdiocese in its efforts to minimize the negative impact on the parish of the accusations against Father Holihan.” A few weeks later, the archdiocese received another report of Holihan being at a local mall with a high school boy.

In July 1990, Holihan agreed to resign. In a goodbye letter to his parish, he complained he “felt like the biblical leper.” The archdiocese did not remove Holihan from all ministry, however; nor did it require his movements to be strictly monitored. Even so, it continued to receive reports of Holihan’s associating with children. For example, in June 1991, a parishioner was waiting for a train to pass when she spotted Holihan in the car directly

behind her with two young boys. She reported the disgraced priest was “doing a little horsing around. He would lean over towards the one, poke him, and just play around.” It does not appear the archdiocese took any action in response. To the contrary, a few months later, the vicar for priests suggested “we should go a little easier on Mark since the nature of his children’s abuse was not overly gross.” The vicar sought to downplay the “12 occasions” when Holihan “was accused and called guilty of fondling children” by noting “[t]he fondling took place through the clothes of children and often occurred with adults around.”

Around this time, Holihan began to work part-time as an associate pastor at Saint Jerome in Chicago’s Rogers Park neighborhood. He was allowed to interact with the public but told not to associate with children; the archdiocese didn’t monitor him, however, to ensure compliance with its instruction. A few years later, Holihan was assigned to the parish’s baptism program. In 1992, the archdiocese became aware had signed up to be a prayer partner and confirmation sponsor for a parish boy. Memos by the vicar for priests show the archdiocese accepted Holihan’s assurances that the boy’s parents “know Mark’s situation and his past history.” “Just from his attitude it seems to me that there is no difficulty here,” the vicar wrote, adding that Holihan “was very cooperative and I have no reason to think that there is any difficulty in this Confirmation relationship.”

As the years went on, the archdiocese received more and more allegations of child sex abuse by Holihan from his time as a pastor. Only in 2005—almost 15 years after Holihan was removed from Our Lady of the Snows—did Cardinal Francis George remove Holihan’s faculties and place him under “a strict monitoring protocol which will allow the archdiocese to make sure that Father Holihan is not in any way in contact with children.” As the cardinal observed in his decree, “[t]he

accusations are so numerous against Father Holihan and the descriptions of the actions are so clear that there can be no doubt that Father Holihan is guilty” of abusing children. Holihan was confined to a nursing home in Palatine and forbidden to wear priestly garb or represent himself as a priest.

Still, the allegations of past child sex abuse continued to roll in. When the archdiocese hired an outside investigator for Holihan’s case, the priest refused to speak with him. In September 2008, Cardinal George ordered Holihan to move to a Catholic treatment center in Missouri. This prompted Holihan to seek laicization from the clergy. No longer under church control, he moved back to his cottage—the same residence where he had been accused so many times of abusing young boys.

WALTER EDWARD HUPPENBAUER

Father Walter Huppenbauer committed multiple acts of child sex abuse against multiple survivors. However, when one came forward in the early 1990s to share what happened to her, the Archdiocese of Chicago’s response was not to open an investigation of her appalling allegations but rather to shield Huppenbauer from scrutiny. As a result, the archdiocese allowed Huppenbauer to remain in parish ministry—and indeed to continue “a series of private confessions with the younger children”—even after becoming aware that he was potentially a predator.

The archdiocese first received an allegation of child sex abuse against Huppenbauer in October 1992, when he was the pastor of Saint Thomas of Villanova in Palatine. An anonymous woman placed a telephone call to the vicar for priests describing abuse that occurred approximately 30 years earlier when she was in fifth through eighth grades at Saint Hilary in Chicago’s West Ridge neighborhood. At that time, Huppenbauer was a newly

As a result, the archdiocese allowed Huppenbauer to remain in parish ministry—and indeed to continue “a series of private confessions with the younger children”—even after becoming aware that he was potentially a predator.

ordained priest and served as an assistant to the pastor at the parish and an assistant girls’ basketball coach at the school. The claimed abuse consisted of rubbing, kissing, and fondling under the survivor’s clothing. When the anonymous woman spoke to the vicar in October 1992, she told him she had called Huppenbauer about a decade earlier—also anonymously—and asked him if he understood what he had done to her. Huppenbauer responded by trying to guess the survivor’s initials—but none of the six or so initials he rattled off were hers. This led her to believe she was one of many young girls who had suffered abuse at Huppenbauer’s hands. A later description of the survivor’s account in the archdiocese’s files suggests church officials found her to be credible at the time she came forward.

Yet the archdiocese’s response to this allegation reveals its primary concern was protecting Huppenbauer and preventing negative publicity. A memo from the vicar for priests relating his initial meeting with Huppenbauer to discuss the allegation reveals the “very first thing was to tell [Huppenbauer] of his rights as a citizen,” particularly his “right to counsel.” The vicar provided Huppenbauer with a list of independent lawyers he

could consult (and for whose services the archdiocese would help to pay). Huppenbauer selected one of the lawyers on the list, immediately called him, and was advised not to discuss the matter with the vicar or others at the archdiocese. As a result, Huppenbauer did not provide the archdiocese with a substantive response to the allegation at this initial meeting.

The vicar for priests spoke to the survivor again about a week later. He told her “that by the constitution of the United States [Huppenbauer] has rights not to indict himself and that his lawyer was advising him not to do so.” The vicar also warned the woman—who reiterated her desire to remain anonymous—that if Huppenbauer “had to be removed from the parish, then most likely the State’s Attorney’s Office would be notified and there would be an investigation and it would come out.” The context suggests this may have been intended to discourage the woman from pursuing her allegation any further.

In the meantime, the vicar for priests placed Huppenbauer “under the mandate not to be in the presence of minors under 18” and asked him “to inform his principal and his Business Manager” so they could enforce the “mandate.” Huppenbauer was noncommittal about whether he would be able to do this, so the vicar gave him an opportunity to “think it over.” The vicar warned that eventually he would have to inform the principal and business manager if Huppenbauer didn’t do so himself—and, moreover, “if the woman comes forward, which is a strong likelihood, then we will have to deal with the monitoring in a stronger fashion.” The vicar’s admission that the “strength” of the archdiocese’s monitoring mandate depended not on the survivor’s credibility, the priest’s culpability, or the present danger to children, but rather on the public nature of the allegations, suggests its purpose was to protect the archdiocese’s reputation—not the children potentially at risk.

This conclusion is strengthened by the fact that, a month after the archdiocese learned of the allegation against Huppenbauer, still no one at Saint Thomas of Villanova had been informed of it or the mandate Huppenbauer supposedly was under to stay out of the presence of children. Huppenbauer's lawyer told the vicar for priests that his client was "reluctant to tell anybody lest the allegation become widespread." The vicar responded that the archdiocese too wanted the monitoring "to be as low-key as possible" but insisted it had to occur and, moreover, the archdiocese wanted Huppenbauer "to initiate it." After speaking further with Huppenbauer, his lawyer returned to the vicar a few days later and reported that Huppenbauer had finally agreed to speak to his principal and business manager. But Huppenbauer "pleaded" for an exception to the mandate that would allow him to continue "a series of private confessions with the younger children" of the parish. He insisted "it would be very difficult to change the format at this present time." The vicar agreed to "allow this" because "the allegation against [Huppenbauer] is still in a semi-anonymous stage and [Huppenbauer] has absolutely no record in his past of any previous problems with youth." Huppenbauer continued to participate in these private confessions with younger children for at least another two weeks before alternate arrangements were made.

More than a year passed without any further action by the archdiocese. To this point, Huppenbauer still had never admitted, denied, or responded in any substantive way to the allegation against him. Although an independent review board had been established to evaluate allegations against archdiocesan priests concerning child sex abuse, the archdiocese decided not to submit the allegation against Huppenbauer to that tribunal because the survivor wanted to remain anonymous. Huppenbauer was "pleased" that instead the vicar for priests would continue to handle the matter.

In December 1993—14 months after the archdiocese first learned of the allegation against Huppenbauer—Cardinal Joseph Bernardin met with Huppenbauer to ask for his “voluntary resignation from the parish.” The cardinal “told Huppenbauer he could not, nor would he, force the resignation, but felt that that would be best both for Huppenbauer and for the Archdiocese.” The cardinal stressed “the risk that the Archdiocese is taking” by allowing Huppenbauer to continue his ministry at Saint Thomas of Villanova and how his resignation “would help protect Huppenbauer himself, the parish, and the Archdiocese.” No mention was made of protecting children.

In February 1994, Huppenbauer agreed to resign. The archdiocese then appointed Huppenbauer to serve as chaplain to the Little Sisters of the Poor Center for the Aging in Chicago’s Lincoln Park neighborhood. The parishioners of Saint Thomas of Villanova were not told that their pastor had been asked to resign because of an allegation of child sex abuse—or that after learning about that allegation, the archdiocese allowed Huppenbauer to continue serving in that role for almost two years. Nevertheless, the vicar for priests later would describe the archdiocese as “coming down on the conservative side in this matter.” Huppenbauer would continue as chaplain at Little Sisters of the Poor for another seven years before retiring from active ministry in November 2001.

In May 2002, the archdiocese was again approached by the anonymous survivor who had first come forward in October 1992. This time, she agreed to reveal her identity and formalize her allegation of child sex abuse against Huppenbauer to the archdiocese. In September 2002, the survivor’s allegation was presented to the review board, which found there was reasonable cause to suspect that the alleged misconduct occurred and recommended that Huppenbauer remain withdrawn from ministry and that restrictions and monitoring be imposed on him. It was only at this time that the

parishioners of Saint Thomas of Villanova and other members of the public were told about the allegations levied against their former pastor. According to a contemporaneous report in the Daily Herald, “[p]arishioners expressed shock first at the fact that Huppenbauer’s past had not been made known to the congregation sooner, and that the victim’s attempt [in the 1990s] to bring the abuse to light had not been successful.” Subsequently, the review board conducted a second review and again found reasonable cause to suspect Huppenbauer engaged in sexual misconduct with a child. And in July 2003, Cardinal Francis George reviewed the results of the archdiocese’s investigation and determined that there was a semblance of truth to the allegations that Huppenbauer engaged in acts of sexual misconduct with a child.

Since then, the archdiocese has received additional allegations of child sex abuse against Huppenbauer. In May 2009, after being told he would have to submit to more stringent monitoring protocols, Huppenbauer asked to be laicized. He ceased to be a priest in August 2010 and died in December 2014.

THOMAS JOB

There is one constant in Father Thomas Job’s lengthy priesthood in the Archdiocese of Chicago—his sexual abuse of teenage boys. He started when he was a deacon still completing his seminary education and continued after ordination into the priesthood at every parish to which he was assigned. And he continued to abuse children even after their parents and school officials pleaded with archdiocesan officials to do something—anything—to stop him.

The warning signs were there from the beginning. During the late 1960s, when Job was still enrolled in seminary at Saint Mary of the Lake, a priest noted Job always had “boys

of the parish to work with him” on projects. A summer 1967 letter from Job recounts how he “took four boys from the parish along, and went down to the Smoky Mountains in North Carolina” for two weeks of “camping, a pastime which I particularly enjoy.” Job explained these children “worked for me at the rectory doing maintenance work and putting what they earned toward the trip. The parish more or less sponsored the trip, but the boys earned it on their own.” Some priests were even aware that Job had “propositioned [someone’s] son for some type of sexual act” while volunteering at Saint Peter Damian in Bartlett, where his parents lived. According to the pastor of that parish, Job “does not work alone but has a group of boys who work with him.”

The principal spoke to other archdiocesan officials to compel action from someone to protect the children in her school—indeed, she “begged them” for help—but, as she put it, she “couldn’t get anyone from the Archdiocese to listen.”

From about 1969 through 1970, Job was assigned to Santa Maria del Popolo in Mundelein. He was a “transitional” deacon—a sort of trial run for a seminary student on the cusp of being ordained a priest. And indeed, the iniquities Job committed during this time did foreshadow those he would later commit as an ordained priest of the archdiocese. One survivor came forward in April 2008; he told the archdiocese that when he was in the seventh grade, Job would take him upstairs to the rectory and then give him a “hug” in which Job’s hands ended up inside the survivor’s pants; this happened about 20 times. Another survivor

published a book in 2009 in which he disclosed that Job had taken him and other boys from Santa Maria del Popolo to swim naked in the seminary's nearby pool; another time, Job took the survivor to his home, where they swam in their underwear and afterwards Job sat the boy on his knee and told him it was "okay to be naked." One of his colleagues from Santa Maria del Popolo later recalled to archdiocesan investigators that Job was "a pompous person who thought very highly of himself" and "was very reluctant to leave" the parish once he was ordained a priest and his diaconate came to an end in the spring of 1970.

Job's first assignment was as an associate pastor at Saint John Vianney in Northlake. Despite the change in scenery, his predilection for young boys continued. A survivor approached the archdiocese in October 2003 to tell of his abuse. Job provided the survivor with alcohol and would hug, kiss, and fondle him; Job also forced the survivor to engage in mutual oral sex, as well as sleeping in the same bed and showering with him. The abuse occurred for approximately three years in the early 1970s, when the survivor was in the fourth through seventh grades.

The survivor reported the abuse to the school's principal, who confirmed the account when contacted by the archdiocese's investigators decades later. She told the investigator she became suspicious of Job immediately upon his arrival in the parish because "Job was always with boys, taking them on trips and overnights at the rectory." He would even fly them in his airplane to visit his cottage in Wisconsin—luxuries Job was apparently able to afford because of his family's money. Then, the survivor and "another boy went to see her in her office, and told her that Fr. Tom was doing something bad to them." She reported the allegations to the pastor, but he "didn't believe her" and "dismissed it" without any follow-up. The principal spoke to other archdiocesan officials to compel action from someone to protect the children in her school—indeed, she "begged them" for help—but, as she put it, she "couldn't get anyone from

the Archdiocese to listen.” Ultimately, she “resigned from her position because she ‘couldn’t take it anymore.’” For many years she “carried her upset (that the Church did not act responsibly)” when confronted with these allegations.

These were not the only acts of child sex abuse Job committed at Saint John Vianney. Many other survivors have come forward to the archdiocese in recent years with similar accounts about Job’s tactics and the harm they suffered at his hands. One of them had even reported the abuse to the Northlake police in 1975, upon which Job was arrested. The former principal recalls hearing that the boy’s father “was threatening to go with a shotgun to confront the accused cleric” in his jail cell and “Job was gone from St. John Vianney the next day.” It is unclear why no criminal charges resulted from this incident.

Despite this appalling denouement to Job’s tenure at Saint John Vianney, he was quickly and quietly shuffled to another unsuspecting parish—Saint Cletus in LaGrange. A priest was tasked to keep an eye on Job “because of inappropriate behavior with some children in Northlake” but those “monthly meetings were terminated in early ’78 as there did not seem to be any reason to continue”—a decision that priest later regretted as a “mistake.” In that same year, Job began abusing several young boys—an ordeal that began when they were in seventh grade and lasted through their sophomore year of high school. Job

“taught” the “boys how to masturbate” and provided them with pornography. He also bought them expensive gifts. These incidents took place on a weekly basis at the church rectory and at Job’s home.

In 1983—a year after Job had left Saint Cletus for Saint Joseph in Libertyville—the parents of one of these survivors learned of the abuse and reported it to the pastor and principal of Saint Cletus, as well as the vicar for priests. Job confessed and later wrote a letter to the survivor in which he said he was “terribly sorry for what I did to you” and could never “make up to you for the way in which I used you.” (Disturbingly, the letter also sought to reestablish contact; in response, the survivor’s mother warned the archdiocese that she did not want Job writing her son again.)

The vicar for priests began meeting with Job “on a regular basis for support and supervision” and also arranged for the pastor at Saint Joseph to serve “as an on-site supervisor.” He “was also ordered to avoid further contacts with young people.” Although Cardinal Joseph Bernardin was made aware, the archdiocese did not remove Job from his current position at Saint Joseph. He would continue to have access to young boys, and parishioners were not informed about his wrongdoing. As Job’s former principal at Saint John Vianney told the archdiocese years later, after Job left that parish and was “assigned to subsequent parishes, she received more than one phone call out of more than one parish asking her how he could have gone from parish to parish” without anyone raising an alarm or putting a stop to it.

Indeed, at Saint Joseph, Job continued committing crimes against children—and crimes against the church too. When Job was transferred to that parish, the pastor received an anonymous letter saying, “Watch out for Job. He plays with boys and he steals from the collection.” On advice of the vicar for priests, the pastor confronted Job about “all the teenage boys going up to [his] room”; Job denied wrongdoing but did stop hosting boys in his room. The pastor also began “keeping

track of the collections.” He found that when Job was away on vacation “in June and July the collection jumps about \$2,000 per Sunday and the percentage of loose money jumps to 6%-14% of the total collection instead of 2%-3%.”

Two months after the pastor reported this to church officials, Cardinal Bernardin granted Job’s request for a six-month sabbatical at his cottage in Wisconsin beginning in June 1987; Job said he was “getting very nervous about all the articles in the newspaper” (apparently regarding child sex abuse by priests) and wanted “to get away from the rectory” and “from public life” so he could “sort things out.” The vicar for priests recommended this course of action in part because he believed the archdiocese “need[ed] to be both supportive to [Job] and conscientious about our legal and moral responsibilities as well.” But in December of that year, the vicar for priests learned that Job was “still taking kids up” to the cottage. In addition, Job met with parish boys at a gym in Lake Forest, where he would “video tape[] the people going through their gymnastic routines.” The pastor of Saint Joseph observed that “this was a rather strange thing for a priest to be doing,” and the vicar for priests agreed Job “has to be supervised by someone, and someone will have to check out the rumors that he is still taking youngsters to his cottage.” But nothing appears to have been done.

Instead, a month later, Job was assigned to the final stop of his tumultuous tenure in the archdiocese—Saint Bede in Ingleside. A few months in, church officials conceded ominously that Job had fallen through the cracks and, “in effect, he is not under supervision by anyone connected with diocesan administration.” In June 1990, the pastor of Saint Bede reported that parish boys were visiting Job’s house and some were staying overnight. This apparently prompted the vicar for priests to observe that Job “is considered a high risk both regarding liability and scandal.” Job was reported to have been “panicked” by this episode and determined to leave Saint Bede and resign from the priesthood. Yet, by September, his plans had changed; although he was now

working as an alcohol counselor at the Lake County Health Department, he continued to live at Saint Bede and had now determined “he wishes to stay in Priesthood.” In November 1990, however, the vicar for priests noted that Cardinal Bernardin “thinks [Job] should not be in a parish.” In August 1991, during discussions about assigning Job to yet another unsuspecting parish, the vicar for priests remarked on the archdiocese’s “ongoing concern that [Job] is not in a more closely supervised environment.”

These events culminated in November 1991 with Cardinal Bernardin’s acceptance of Job’s resignation from the priesthood. In a cover letter to the cardinal enclosing his resignation letter, Job wrote: “You have been aware for years of my personal problem. I can only reiterate my sorrow over the embarrassment I have been to the priesthood and to the Archdiocese. . . . I have come to realize that I will never be trusted to function without supervision and that I will never be fully accepted as a ‘normal’ priest again—whatever that means. I’m sure that the legal department of the diocese would rejoice over your acceptance of my resignation—and I can truly understand why.” The cover letter contains no mention of—and certainly no expression of concern for—the many children Job had abused over the course of two decades.

In a cover letter to the cardinal enclosing his resignation letter, Job wrote: “You have been aware for years of my personal problem...”

In subsequent years, Job continued working at the Lake County Health Department. That career too came to an ignominious end in 2011, when a Lake County judge sentenced Job to a year in jail for embezzling public funds from his employer. As

late as 2004, the archdiocese received reports that Job was falsely representing himself to be a priest in good standing; he even distributed communion and performed funeral rites. The archdiocese did not publicly disclose his abuse of children until October 2005. He was finally laicized in 2010. Since Job resigned from the priesthood, numerous survivors have approached the archdiocese to share their experience of sexual abuse at Job's hands.

ROBERT LOUIS KEALY

Father Robert Kealy was an accomplished priest whose many pastoral and academic achievements allowed him to rise quickly in the ranks of the Archdiocese of Chicago—and become intimately acquainted with the most powerful men in the local church. He was instrumental in the church's initial efforts in the early 1990s to respond institutionally to the looming crisis of predator priests. And Kealy was a big hit with his parishioners too. Known as the “cool priest” who drove a sports car and enjoyed an easy rapport with teens in particular, Kealy also charmed older churchgoers with his passionate homilies and respect for tradition. But ultimately allegations of child sex abuse would surface and cast a dark shadow on this formerly prominent priest.

Kealy was ordained in 1972. His first assignment was associate pastor of Saint Germaine in Oak Lawn. During this period, Kealy was a busy man. In addition to his regular pastoral duties, he also found time to head up the parish's “teen club” and study for his law degree from DePaul University, which he obtained in 1976. He then left Oak Lawn to become a full-time advocate before—and then judge of—the Metropolitan Tribunal, the internal judicial branch of the archdiocese that primarily adjudicates applications for marriage annulments under canon law. Kealy simultaneously was appointed a professor of law at DePaul University and helped launch its Center for Church/

State Studies. He followed this successful tenure with three years of study at the prestigious Pontifical Gregorian University in Rome, where he received a doctorate in canon law. When Kealy returned to Chicago in 1985, Cardinal Joseph Bernardin rewarded him for all these accomplishments by appointing him to the influential position of chancellor of the archdiocese.

The chancellor of the archdiocese is the institution's chief administrative officer. He is responsible for promulgating policies and procedures and recordkeeping and plays a key role in the archdiocese's day-to-day operations and finances. During Kealy's time in the chancery, one of the challenges faced by the archdiocese was to formulate an institutional response to increasing allegations of clergy sex abuse of children. In 1992, the archdiocese implemented its first formal policies for dealing with such allegations. Kealy played a key role in this process. He sat on the review board that evaluated allegations against other clerics and determined whether they should be removed from active ministry. And he was involved in overseeing the archdiocese's monitoring of priests thought to have committed sex abuse of children. Kealy was one of the highest-ranking officials in the archdiocese. His potential might have seemed limitless.

But in that same year, Kealy abruptly departed the chancellor's role. The story at the time was that he sought a change of scenery upon encountering "a strong desire to return to parish ministry and become a pastor"—"nothing," he explained, "gives a priest a deeper sense of his priesthood than the person-to-person encounters whereby he enables people to experience Christ's healing, redemption, and grace in their lives." And that justification was not contradicted even by internal archdiocesan documents. The truth was known only by a select few in the upper echelons of the church. As the vicar for priests explained in an internal memo in 2000, his file on Kealy "contains no information explaining why he left the office" of chancellor. Yet in a conversation with his predecessor, the vicar for priests was

able to discover that Kealy’s departure had been hastened by “a telephone call (and subsequent interview) from a young adult male who claimed that [Kealy] had made a sexual advance while he was at a party.” The episode caused “great concern to Cardinal Bernardin since [Kealy] was playing a major role in dealing with priests accused of misconduct with minors” and he therefore “determined that [Kealy] needed to leave the Chancellor’s Office quickly and quietly.” The matter was handled by the cardinal himself “and, apparently, there is no written record in existence.”

So Kealy was sent packing to Immaculate Conception in Highland Park without any of his parishioners—or even most archdiocesan officials—aware of the reason why. He remained the pastor there until 2001, when he was appointed to Saints Faith, Hope & Charity in Winnetka. But just as Kealy was preparing for the transition, another allegation came to light—this one concerning sex abuse of a child during the 1970s when Kealy was just starting out at Saint Germaine in Oak Lawn.

And he was involved in overseeing the archdiocese’s monitoring of priests thought to have committed sex abuse of children. Kealy was one of the highest-ranking officials in the archdiocese. His potential might have seemed limitless.

The survivor approached the archdiocese in June 2001 and said he was a sophomore in high school when the incident occurred. One evening, Kealy invited a few teenage boys from the parish to come over to the rectory to drink alcohol and smoke marijuana

with him. (In fact, the survivor said it was Kealy who first introduced him to alcohol and marijuana.) Around midnight, when the survivor and Kealy were alone, Kealy grabbed the survivor's genitals over his clothes.

Kealy had a remarkable response when archdiocesan officials confronted him with this allegation. He admitted alcohol and marijuana were available in his rectory at Saint Germaine. He admitted to drinking alcohol and smoking marijuana there with teenage boys from the parish. He even admitted he drank so much at the time there were mornings he would wake up and not remember what he had done the night before. But he denied having touched any of the boys in a sexual manner, and on this basis the review board decided unanimously there was not reasonable cause to suspect Kealy had engaged in sexual misconduct with a child. And because the news of Kealy's appointment to Saints Faith, Hope & Charity had already been announced, the archdiocese determined to plow full speed ahead—without informing parishioners even of Kealy's admission that he drank and smoked with teenage boys on church property during his prior posting.

A few months later, however, the archdiocese was forced to come clean. The survivor called again and said he was planning to go public with his allegation. He also put the archdiocese in touch with a former classmate, who confirmed the survivor had told him

about the incident at the time it happened. The archdiocese informed Kealy it needed to meet with him “immediately” to discuss this development. An internal memo by the vicar for priests records what happened next: “Without reservation [Kealy] admitted that he had engaged in sexual misconduct with [the survivor]. He said it must have happened when he was drinking heavily and had blackouts.” Kealy also admitted to two other instances of child sex abuse. Later that day, the review board conducted an emergency meeting by conference call, “decided that the case presented reasonable cause for misconduct,” and “recommended to the Cardinal that [Kealy] be placed under strict protocol.” Kealy quickly resigned from Saints Faith, Hope & Charity, and the public was finally notified of the survivor’s allegations along with the board’s decision to substantiate them.

But Kealy did not go quietly. A few months later, after the U.S. Conference of Catholic Bishops issued the Charter for the Protection of Children and Young People at its annual meeting in Dallas, Kealy attempted to backtrack on his confession. He said the vicar for priests had misunderstood him when he admitted to sexual misconduct with a teenage boy, and in any event those conversations were privileged under canon law. He insisted the allegation against him did not fall within the charter’s purview because he had just been “horsing around” and there was no “intention of sexual gratification” on his part. He explained he had resigned from ministry only under the pressure of “media hysteria.” At the same time, Kealy was circulating among the broader Catholic community a critique of the charter’s procedures and, in particular, what he viewed as its lack of regard for a priest’s canon law right to protect his good name. He wrote Cardinal Francis George to express his concern that the archdiocese’s own procedures for investigating allegations of child sex abuse “are canonically flawed and contrary to or inconsistent with the universal law of the Church and its underlying theological values.”

The cardinal was apparently unmoved. In July 2003, he “determined that there is a semblance of truth to the allegation that Kealy engaged in acts of sexual misconduct with a minor” and referred the matter to the Congregation for the Doctrine of the Faith in Rome to ask for “permission to conduct a trial to determine whether [Kealy] committed the delict of sexual abuse of a minor; and, if so, what penalty ought to be imposed on [him].” The process culminated in a decree issued by the cardinal in July 2005 finding “Kealy engaged in inappropriate touching of a young man who had just turned 16 years of age” when both “were under the influence of alcohol and other drugs (specifically marijuana).” Because this action had caused “damage to the young man” and “led to scandal among the Christian faithful who are rightly scandalized by actions of their priests who engage in sexual activity with members of the faithful,” the cardinal removed Kealy’s archdiocesan faculties for at least a year, pending further review at that time. Before the year was up, however, Kealy resigned from the priesthood in April 2006 to begin work as a private lawyer. Since then, the archdiocese has received additional allegations against Kealy.

THOMAS FRANCIS KELLY

Three survivors of sexual abuse by Father Thomas Kelly contacted the Attorney General’s investigators to share their eerily similar experiences. Kelly was a serial predator who abused more than 15 boys ranging in age from 11 to 17 during the 1960s and 1970s. He would make his victims feel special by taking them to dinner, movies and concerts. He would often let these teenagers drive his car—and he also gave them alcohol, cigarettes, and marijuana. He showed them pornographic magazines and invited them to spend the night in the rectory where he would sexually abuse them, often while they were drunk. The abuse consisted of kissing, fondling, masturbation, and oral sex.

Kelly began abusing boys soon after his 1962 ordination. Joe, who asked that his real name be used, considers himself one of the lucky ones. He says he has an outward appearance of being healthy and successful but his life has been a struggle. “Through the grace of God, I have been able to overcome the fact that I was an abused child.”

Joe was an altar server at Saint John Vianney in Northlake. He was raised in a Catholic family; his mother was devoutly religious, and he was taught to hold priests in high esteem. He remembers Kelly, who was the parish pastor, used the classic techniques of a child predator. “He groomed us to feel like we were special. He would take care of us and provide us greater opportunity than we would have without him.”

In 1962 or 1963, Kelly took Joe aside to tell him about a weightlifting class he was starting after school. Only a few boys were invited, so Joe was honored to be included. Kelly also invited Joe out to dinner, drive-in movies, and eventually to spend the night at the rectory. Joe was only 11 years old, but his parents were thrilled. “Where could you be safer?” they said.

At the rectory, Kelly offered Joe beer. And then, in the middle of the night, Joe woke up to find himself being sexually assaulted by the man he trusted and held in high esteem. Kelly was performing oral sex on the young boy. He said, “This is a good thing, but it’s just between you and I; you don’t ever say anything to anybody.”

Joe doesn’t remember how many times the abuse happened. He blocked that out. But he knows it also happened to his classmates. He and his friends would joke among themselves, “You spent the night at the rectory? Did Father Kelly give you the pajamas without the snap in front?”

Joe didn't know what to do, so he started to stay away from Kelly. Then suddenly, one day, Kelly was gone. The parishioners were never told where he went. Joe remembers the church gave the "phony" explanation that Kelly had found a better opportunity.

Joe had enjoyed being Catholic. But when the abuse occurred, his foundation began to crumble. He holds the church responsible for what happened to him and so many others: "They made the church a safe harbor." He believes the church "is an organization that preaches protection of children, but when it comes to protection of children versus protection of their financial assets, the financial assets move to the top." He insists the church could have stopped the sexual abuse of children had it done the right thing.

He now knows the archdiocese moved Kelly around from parish to parish, even after learning he was abusing young boys.

Joe suppressed Kelly's abuse, but the memories came back when his daughter was born. He knew he had to deal with issues like his inability to have relationships and his lack of trust. He wanted to be a better person, and he felt the need to protect his daughter. Around that time, he saw a newspaper article describing what happens to survivors of sexual assault. He understood he wasn't alone.

Joe also hired an attorney, who helped him contact the Archdiocese of Chicago to report Kelly's abuse. He shared his feelings of disappointment that the archdiocese "buried its head in the sand" and allowed a known predator like Kelly to move

from parish to parish. The archdiocesan staff who met with Joe “all were nice people.” But, he said, “I didn’t feel like it was getting anywhere.”

The archdiocese arranged a meeting between Joe and Cardinal Francis George. The cardinal asked Joe to join an ad hoc committee to review the church’s policies that deal with accused priests. Joe participated in the committee’s meetings and shared his viewpoint as a survivor. The cardinal also invited him to share his experience with archdiocesan priests because, according to the cardinal, many of them did not understand “the true effects on people who were abused.” Joe spoke for over an hour. The cardinal later told Joe a priest had approached him to say “it was the most powerful message the priest had heard regarding child abuse in the Catholic church.” The cardinal said he agreed.

“Richard” also contacted the Attorney General’s investigators to share his experience of abuse by Kelly. It occurred in 1962 and 1963 when he was 12 and 13 years old. Richard remembers Kelly was the “cool priest” who was in charge of altar servers like him at Saint John Vianney—the same parish Joe attended. Richard was athletic and a devoted Catholic—and he was one of Kelly’s favorites. “It felt pretty good to be chosen by him,” Richard says.

Kelly created a weightlifting room in the parish school. He would pull Richard and a few other boys out of class early to join him there and “be one of the guys.” “I felt special,” Richard recalls. But in the weightlifting room, Kelly would grab and fondle Richard. “I didn’t catch on to his shenanigans because I didn’t know what they meant,” Richard explains.

Kelly asked Richard’s parents if he could take him out to dinner. They said yes; his mother couldn’t have been prouder. Kelly took Richard to an Italian restaurant on Grand Avenue in Chicago. After dinner, Kelly took Richard to the movies. “He would sneak

us into these adult movie areas,” Richard remembers. “There were never many people there, and he would touch me and try to play with my groin. I’d brush him away, and he’d get upset.” Kelly warned Richard not to tell anyone about it: “No one will believe you because I am a priest.”

Kelly introduced Richard to alcohol when he was 13 years old. After treating Richard to a Notre Dame football game, Kelly drove him to the rectory instead of his parents’ home. Kelly offered Richard a drink and tried to grope him. “I repeatedly asked him to stop,” Richard remembers. “He wouldn’t.” Later, Richard awoke in his underwear and Kelly was rubbing his penis against Richard’s leg. “I asked him to stop and told him I wanted to go home, but I couldn’t because of the time of day.”

Kelly’s abuse lasted until Richard graduated from the eighth grade. He never told anyone because of Kelly’s warning that no one would believe him. And in any event, Richard did not want to embarrass his parents.

The abuse caused Richard to become an alcoholic right out of high school. “That’s how I drowned my thoughts,” he explains. He credits his wife for encouraging him to see a psychologist. It took a while, but Richard finally was able to talk about Kelly’s abuse, not only with the psychologist, but also with his wife. His wife told him she sensed something wasn’t quite right when they first got married, but she couldn’t pinpoint it. “When he finally told me, he was bawling his eyes out,” she recalls. “I knew there had to be something major that happened in his childhood.”

Today, Richard says he still “kicks” himself for not telling anyone about the abuse when it was happening. “I thought I was the only one,” he explains. “What got me was that I didn’t have the fortitude to tell someone, even my parents.” He now knows the archdiocese moved Kelly around from parish to parish, even after learning he was abusing young boys. That “really pissed me off,” he says.

Indeed, the archdiocese's records establish it was well-aware of Kelly's abuse as it was happening. The church appears to have first received allegations of sexual misconduct against Kelly in October 1967. A note from Cardinal John Cody to the archdiocese's chancellor that same month asked tersely, "What are you planning to do about this Father Kelly?" The chancellor responded that he intended to transfer Kelly from Saint John Vianney—Joe and Richard's parish—to Saint Catherine of Genoa in Chicago's West Pullman neighborhood. The cardinal agreed with this approach. Kelly wrote the chancellor a few months later to assure him "it does not seem that there has been any public scandal" caused by his abrupt departure. "I have been faithful to my spiritual exercises," Kelly said, "and I am more convinced than before that there is no real problem as long as vigilance and common sense prevail."

Ben did tell his friend and his cousin what Kelly did to him, and both said Kelly had tried to do the same things to them.

Later that same year, however, it appears the archdiocese received additional allegations against Kelly. In a November 1968 letter to Cardinal Cody, Kelly wrote, "I cannot think of myself as anything but a priest." The letter continued: "If you would consider giving me one last chance to prove I can be a good priest, I know that I can do it. . . . If you will allow me to remain, I will seek psychiatric help immediately." Kelly acknowledged "what a risk" the cardinal would be taking by giving him "one more chance." Apparently the cardinal was comfortable with the potential consequences, for Kelly remained a priest.

"Ben," another survivor who came forward to speak to the Attorney General's investigators, is one of the children who suffered as a result of the cardinal's approach to Kelly's abuse.

He was a parishioner at Saint Catherine of Genoa—where Kelly was transferred after the first allegations surfaced. Ben was 17 years old at the time of the abuse. But, he explains, he was “immature” and “easy to take advantage of.” His father had recently died.

One day, during a parish picnic, Kelly invited Ben and a friend to the rectory for an afterparty. Kelly enticed them with the promise of gin, women, and pornography. After they arrived at the rectory, Kelly put the boys in separate rooms. Ben doesn't remember what happened that night.

He saw Kelly several times that week. Kelly took him to drive-in movies, gave him a lot of alcohol, and brought him back to the rectory to spend the night. Kelly told him to take a shower before going to bed. Ben awoke in the middle of the night to find Kelly trying to perform oral sex on him. Ben rolled over and said, “No, no, no!” Kelly was muscular and domineering, so Ben didn't want to confront him.

The next day, they went to a drive-in and had more beer. Kelly let Ben drive his fancy car before returning to his room in the rectory. Ben recalls “it was very clear that he was trying to perform oral sex on me.”

Another time, Kelly took Ben to see a movie. During the movie, Kelly put his hand down Ben's crotch; in the car, Kelly tried to have oral sex with him. Ben said, “No.” He went home and never saw Kelly alone again.

Ben did tell his friend and his cousin what Kelly did to him, and both said Kelly had tried to do the same things to them. But, Ben says, he “made the biggest mistake and the thing I felt most guilty about: I kept my mouth shut. Back then, you didn’t talk about priests because they were above reproach.”

Ben still feels guilty today because he knows Kelly continued to get “cycled through a whole bunch of parishes”—and he assumes the abuse continued. “I feel like a bad guy,” he concedes. “I continue to bear that guilt, and that’s not fun.” But Ben also believes “everyone” in the church knew what Kelly was doing to young boys like him. He is angry that the archdiocese and other priests did nothing to protect him.

JOSEPH PATRICK KISSANE

After Father Joseph Kissane confessed in graphic detail to sexually abusing three children, the Archdiocese of Chicago sat on its hands for six months. Even then, the archdiocese’s solution was merely to ask another priest to keep an eye on Kissane with no formal restrictions. The archdiocese did not remove Kissane from public ministry until almost two years after his confession. The archdiocese then sat back for decades before informing the public about Kissane’s abuse. In that time, many more survivors came forward to share their experiences with the archdiocese.

The archdiocese first received allegations of sexual misconduct by Kissane in June 1989. The survivor’s lawyer sent a letter reporting that Kissane had sexually abused the survivor from 1978 to 1979, when she was a child, at Saint Catherine of Alexandria in Oak Lawn. She recalled another priest at the parish frequently saw her in the rectory and even scolded Kissane for bringing her by so often. Kissane also took the survivor to a doctor to obtain contraception, which he paid for.

Within a month of receiving this letter, the vicar for priests spoke to both the survivor and Kissane. The internal memorandum summarizing the vicar’s interview with Kissane recounts the priest’s confession, not only to abusing the survivor who came forward, but also to abusing two other children. Yet, the document describes Kissane’s crimes as if they were passive events in which he had no agency. And even though he was well-aware of the survivors’ ages, the vicar wrote that Kissane characterized his abuse of them as “relationships”—showing neither man understood the girls were unable to consent because of their young ages.

The vicar for priests questioned Kissane’s former colleague at Saint Catherine, who recalled “there would always be several grade school girls hanging around” Kissane.

Despite Kissane’s admission, the archdiocese did nothing to protect other children from him for almost six more months. There is no record it reported his criminal conduct to law enforcement. And when the archdiocese finally took action in December 1989, it was incongruent with the severity of Kissane’s abuse. The vicar for priests merely instructed a fellow priest to watch Kissane and ensure he was not around children without another adult present. The instruction was informal, vague, and flimsy considering Kissane still had official power from the archdiocese to minister without restriction.

In January 1990, seven months after Kissane’s confession, the archdiocese finally got around to investigating him. The vicar for priests questioned Kissane’s former colleague at Saint

Catherine, who recalled “there would always be several grade school girls hanging around” Kissane. “They become attached,” the priest continued, “and from time to time they would be up in [Kissane]’s room or [he] would take them for a ride in his car.”

The priest admitted he was concerned about Kissane’s behavior, not because he feared these “grade school girls” were being groomed or sexually abused, but rather because he worried “who knows what these kids might say about [Kissane] later on.” He did recall the parents of one child who “used to hang around [Kissane’s] room a lot” said “in no uncertain terms that they did not want their daughter to have anything to do with him.” He also recalled the principal of the parish school “was concerned about the young girls paying so much attention to [Kissane] and being at the rectory so much.” The vicar for priests instructed Kissane’s former colleague to “keep all of this under hat” and “not let on to anyone any knowledge of the situation.”

But only a short time later, in August 1990, the archdiocese received another allegation of child sex abuse against Kissane. Cardinal Joseph Bernardin told the vicar for priests, “if the charges are true, then there is no way in which we can allow Kissane to ever function again.” The following month, Kissane was living with his parents, presumably unsupervised and in any event continuing to see his accuser. The vicar for priests apparently was incredulous: “I asked [Kissane] how he explained continuing such a contact when her claim is that he has done such devastating damage to her. He said that they were trying to explore whether or not it would be possible to maintain some sort of friendship.”

In November 1990, the vicar for priests drafted a memorandum to Cardinal Bernardin summarizing discussions with Kissane relating to a survivor’s recently filed lawsuit. Kissane had “admitted to sexual involvement with 9 teenage females,” the vicar noted, including one victim only 14 years of age. Yet, the vicar’s primary concern seemed to be the cost of looming litigation for the church. He told Kissane “the possibility of

his returning to ministry is practically nil” because of “the potential for enormous litigation”—and also emphasized “someone has to be concerned about the enormous sums of money that is being expended.”

In January 1991, Cardinal Bernardin told the vicar for priests “that he definitely does not intend to allow [Kissane] ever to minister in this archdiocese” and “it would be scandalous for [the archdiocese] to allow him to minister.” Three months later, in April, the cardinal withdrew Kissane’s faculties, thus terminating his ability to minister in the archdiocese. Kissane submitted his resignation request shortly thereafter, and the cardinal accepted it—two years after Kissane first admitted to sexually abusing young girls.

Kissane had “admitted to sexual involvement with 9 teenage females,” the vicar noted, including one victim only 14 years of age.

In August 1994, another survivor wrote a letter to Cardinal Bernardin reporting that Kissane had raped her two decades earlier in the convent at Saint Catejan in Chicago’s Morgan Park neighborhood. The archdiocese’s newly created review board was made aware of the allegation—and also that Kissane “was an ‘old’ case of an Archdiocesan priest with prior allegation(s) of sexual misconduct with minors lodged against him in the past.” Yet, the vicar for priests failed to provide the board with any details about the prior allegations. At a subsequent meeting, the board determined that, because Kissane had already resigned from ministry, the archdiocese would not investigate the allegation—and indeed would shun the survivor by declining to “write/attempt to contact [her] to request a meeting for her to detail her allegation.”

It was not until November 2002 that the review board finally investigated and substantiated an allegation of sexual abuse against Kissane—this one from among the influx of survivors who came forward in light of the Boston Globe’s reporting on child sex abuse in the church earlier that year. Many of those other allegations were also substantiated by the board. Kissane was laicized in August 2010 and died the following year.

GEORGE W. KLEIN

The Archdiocese of Chicago posts a public list comprising dozens of clerics it has determined are credibly accused of sexually abusing a child. But Father George Klein’s name does not appear among them. The exact reasons why remain a mystery.

“Monica,” a survivor of Klein’s abuse, decided to share her experience with the Attorney General’s investigators because she didn’t feel satisfied with the archdiocese’s response. After reviewing Monica’s complaint in late 2011, the archdiocese’s review board determined there was “insufficient reason to suspect that [Klein] engaged in the sexual abuse of [Monica] when she was a minor.” However, the board also determined Klein’s conduct “was otherwise inappropriate” and restrictions should be placed on him. Cardinal Francis George accepted these recommendations and prohibited Klein from being alone with anyone under 18 years old or engaging in any functions with children.

“He could have helped me,” she says. “If you can’t go to your parents or your priest, there is no one to go to.”

This outcome has bothered Monica ever since. “They’re still lying,” she says. “They’re not transparent.”

The abuse happened in the mid-1970s when Monica was a sophomore at Saint Benedict High School in Chicago’s North Center neighborhood. Monica’s home life was not easy. Her parents were separated, and her father abused her. One night, she was found drunk at one of her high school’s basketball games. As a result, she was sent to Klein for counseling sessions. At the time, he was the principal of Monica’s high school.

Monica says Klein lied to her about what these counseling sessions would entail. They took place in Klein’s office; at first, Monica and Klein would sit at opposite sides of his desk. He asked about her difficult home life, and she told Klein about the abuse she suffered at the hands of her father. Klein talked her out of reporting the abuse to the authorities. He insisted she would be removed from her home if she did. She now realizes Klein was lying. As the counseling continued, Klein moved to her side of the desk and started pulling her into his lap. He then molested her.

Sometimes Klein would pick Monica up after school and drive to the lake with a six pack of beer. She does not recall what happened in the car; it's possible, she says, that he abused her there too. The abuse went on for about a year and ended at some point during her junior year of high school.

It took Monica a long time to realize what had happened. But when she did come to understand, the fact that she had trusted Klein was a source of great damage. "He could have helped me," she says. "If you can't go to your parents or your priest, there is no one to go to."

In 2011, Monica's therapist encouraged her to confront the abuse. She decided to meet with archdiocesan representatives to share her experience. The archdiocese offered her counseling for the abuse. She thought, "Are you kidding me?" It was counseling from a priest that led to her abuse. Why, she wondered, would she ever accept more counseling from the church?

The archdiocese restricted Klein's ministry pending an investigation of Monica's claims. They hired an investigative firm to run a background check on her, as well as to speak to various potential witnesses. She says that the archdiocese wanted to talk to her mother, brothers, and sister. But those interviews never took place; she did not consent after the support group SNAP—Survivors Network of those Abused by Priests—advised her the archdiocese would "twist those interviews against" her. The archdiocese also interviewed Klein, who denied her account.

It was counseling from a priest that led to her abuse. Why, she wondered, would she ever accept more counseling from the church?

Then came the review board's December 2011 decision that baffles Monica even today. The board determined there was "insufficient reason to suspect that [Klein] engaged in the sexual abuse" of Monica. It also determined, however, that "Klein's conduct does not constitute sexual abuse of a minor but [was] otherwise inappropriate." Monica wonders, "What does that mean? To this day, I don't know what that means." When she asked the archdiocese for an explanation, she says the archdiocese refused to explain.

Adding to the confusion are the additional concerns raised to the cardinal by the review board. The board chided Klein for his "Lack of impulse control," "Lack of understanding of boundaries," "Poor judgment in [his] role as a counselor," "Repeated inappropriate relationships with women," and "Dishonesty." Based on this and other information acquired during the investigation, the board said Klein should be "permanently restricted from public sacramental ministry." The cardinal accepted the board's recommendation within a day.

Monica feels the archdiocese's failure to acknowledge her allegations as credible is an effort to protect the image of the institution: "Their image is their priority, not the victims."

Yet, Klein quickly returned to the altar. He began saying mass at Saint Philip the Apostle in Northfield, where he resided, shortly after the review board's determination. Cardinal George wrote Klein in February 2012 to remind him of his restrictions. Not only was he forbidden to celebrate public mass or perform other sacraments, he was also forbidden to be alone with

anyone under 18, to teach or engage in any other functions with children, and to engage in pastoral counseling of any form.

Eventually, however, some of these restrictions were peeled away. In September 2012, less than a year after the review board's decision, Klein was given permission to concelebrate at funeral masses of priests, wedding masses of friends, or other special occasions. In November 2012, the vicar for priests wrote to Klein noting that it was no longer necessary for someone to stay with him in the parish rectory while the other resident priest was away. And in December 2014, Klein was given permission to occasionally offer a public weekday mass at Saint Philip.

In April 2015, Klein wrote to the new Chicago archbishop, Blase Cupich, questioning his decision to reinstate restrictions imposed by Cardinal George. He asked for an audience to plead his case, but the archbishop declined:

While you chronicle a number of developments in your background that led to the present moment, there is one aspect that seems to be missing in this present correspondence and in earlier letters, namely, your own need to take full responsibility for the damage that you have done to various people. You seem to lack even in this present correspondence self-awareness and internal freedom to your own behavior, which puts into doubt your ability to exercise prudent and sound judgment in the future. That is a concern to me, as you seem to minimize the harm that you have done to others.

The archbishop was firm that Klein's restrictions would remain in place: "There really is nothing that is going to change my mind on this, and I believe that you need to examine very carefully your need to take responsibility for your actions."

Yet even the archbishop's admonition would not keep Klein from pushing the boundaries of his restrictions. He offered

a reading at a wake in November 2016 while wearing clerical garb. Archdiocesan officials debated whether this constituted a violation of Klein's protocols, specifically the prohibition on celebrating sacraments or devotional practices without permission. It is unclear what resulted.

Klein died in 2018. To this day, his name does not appear on the archdiocese's public list of clerics with credible accusations of child sex abuse, despite his noted dishonesty, his repeated inappropriate relationships with women, and his acknowledged inappropriate behavior. Monica feels the archdiocese's failure to acknowledge her allegations as credible is an effort to protect the image of the institution: "Their image is their priority, not the victims." The archdiocese is "still not accountable," she says. But she is clear on one thing: the archdiocese's inclusion of Klein on its public list would aid in her healing. Whether the archdiocese will take that step remains to be seen.

WILLIAM R. LEYHANE

Now a psychologist and an ordained Catholic deacon in the Diocese of Joliet, Terry Neary (who permitted his real name to be used), is a survivor of child sex abuse committed by a Catholic priest, Father William Leyhane. Terry believes the church's public naming of abusers on diocesan websites is a "game changer" for survivor healing. He identified to the Attorney

General’s investigators seven “vital benefits and purposes for listing substantiated perpetrators on diocese websites”:

Public Proclamation

“No one sees a simple private letter, or a rarely read lawsuit. A public list is different—everyone sees it.”

Validation

“Public listing is an announcement by the church to survivors that ‘we believe you.’”

Invitation for Healing

“After a name goes up, other victims of that abuser are more likely to come forward for the healing the church says it wants to provide.”

Transfer of Guilt and Shame

“Someone carries the guilt and shame. When the name goes up, the survivor can finally put down the guilt and shame, transferring it to the abuser.”

Accountability

“The church is taking action for its past failures in protecting children.”

Transparency

“The church is no longer hiding and covering up.”

Prioritizing

“The needs of survivors finally outweigh those of guilty priests.”

Because Terry understands so well the importance of disclosure, he fought for years to have Leyhane named as a child sex abuser and placed on the Archdiocese of Chicago’s public list. He painstakingly described to Attorney General’s investigators how he was met with resistance at every turn—told time and time again that the “archdiocese’s policies” did not allow the church to investigate Leyhane’s abuse—and therefore precluded

him from being named on the archdiocese's public list of substantiated abusers.

Terry believes the church's public naming of abusers on diocesan websites is a "game changer" for survivor healing.

Finally, on October 14, 2022, after additional pressure from the Attorney General's investigators, the archdiocese relented. It agreed to, and did, add Leyhane to its public list of child sex abusers. It also changed its policy regarding other abuse claims brought against deceased priests, each of which will now be investigated. With that, Terry had some sense of peace. But the struggle and conflict leading to the policy change, and the naming of Leyhane, is only a part of the decade's long retraumatization which Terry experienced from the archdiocese's response and lack of response.

In 1971, while 13 year old Terry was answering phones in the rectory of Saint Ethelreda in Chicago's Auburn Gresham neighborhood, Leyhane passed by and asked if he would like some cookies. As any child would, Terry followed Leyhane into the kitchen for a snack. It was there that the first abuse happened. Leyhane, who was 75 years old at the time, started fondling Terry's "genitals and French kissing" him. "I remember the layout of the room and his disgusting cigar breath." That happened again two or three times over the next month. "It stopped when I said no to his invitations and gave him the cold shoulder."

Terry told no one of the abuse because he "knew it was wrong." He kept it inside for nearly 10 years. Finally, in 1980, when

studying for a doctorate degree in clinical psychology at Loyola University Chicago, Terry shared with therapists and family members what happened to him at Saint Ethelreda.

By 1995, Terry was a clinical psychologist and active in his parish. It was then that he summoned the courage to report Leyhane's abuse to the archdiocese. He had a brief telephone conversation with Cardinal Joseph Bernardin, who apologized to Terry. "Cardinal Bernardin was very pastoral during our conversation," Terry recalls. "He helped me."

In October 2001, Terry met with archdiocesan officials to make a formal report of Leyhane's abuse. He tearfully described what Leyhane had done to him and offered suggestions about how the church might better handle abuse claims and screening candidates for the priesthood. When asked what the archdiocese could do for him, Terry requested it award four \$500 scholarships to graduates of Saint Ethelreda who wished to attend a Catholic high school. The archdiocese agreed. But later, when Terry attended the Saint Ethelreda school graduation, he noticed no scholarships had been awarded. Terry then requested a meeting with Cardinal Francis George, who had succeeded Cardinal Bernardin as the leader of the archdiocese.

During their 45 minute meeting, Cardinal George told Terry that he would "take care of the scholarships," and the scholarships were subsequently given.

Months later, Terry received a letter from the archdiocese advising him that its review board had evaluated his claim and concluded "it is possible that sexual abuse of a minor had occurred." Terry thought this meant the archdiocese had substantiated and validated Leyhane's abuse of him. Years passed before Terry discovered how mistaken he was.

In fact, after Terry met with archdiocesan officials in October 2001, the review board reported to Cardinal George that, while it thought it was “possible that sexual misconduct with a minor occurred,” it “was reluctant to find ‘reasonable cause’ that Father Leyhane engaged in sexual misconduct with a minor” because “Father Leyhane is not alive to respond to the allegations.” The cardinal agreed “with the Review Board’s concern to protect [Leyhane’s] good name and reputation.”

For almost two decades, the archdiocese failed to treat Terry with the dignity and respect he deserves.

Almost two decades passed before Terry learned that the archdiocese had not substantiated Leyhane’s abuse of him. Terry knew that was the case because he discovered that the priest’s name did not appear on the archdiocese’s public list of substantiated child sex abusers. Terry contacted the archdiocese upon that realization and asked for a meeting with Cardinal Blase Cupich. He received no response, so he suggested a short phone conversation with the cardinal instead. He was promised the message would be passed along, but again there was no response. Thus began a long back-and-forth between Terry and archdiocesan officials during which the church’s response to Terry’s prior report of abuse took center stage.

Archdiocesan officials told Terry the church had not investigated his claim back in 2001 because of its general policy not to investigate claims against deceased priests. That is false. In fact, at the time, the archdiocese’s policies provided an allegation against a deceased priest “shall be processed in the same manner as any other allegation.” But the review board

did not follow its policies. Instead, it ignored the damning supporting evidence in the archdiocese's own records, which showed another survivor had reported Leyhane's abuse in October 1994; he too detailed Leyhane's "hard kissing on the mouth" and the smell of tobacco. And in the time since, more survivors had come forward—one in April 2004, another in March 2006, and four more in November 2007, December 2007, July 2008, and September 2008. Many of these survivors asked the same question Terry had: "Did he do it to others?"

Through it all, the archdiocese's documents bear out its revictimization of survivors. In one poignant communication to the archdiocese, a survivor wrote "my family has suffered, and [the abuse] has damaged my relationship with my wife. Is there any advice you can give . . . ?" The archdiocese responded callously: "It sounds as though you are doing what you need to continue on your own road to healing with your family."

Worse, the archdiocese misled Leyhane's survivors. In April 2004, a survivor asked if other child sex abuse claims had been made against the priest. At the time, the archdiocese knew of two other reports, including Terry's. Nevertheless, the archdiocese responded that its records "provide *no reasonable cause to suspect* Fr. Leyhane ever engaged in sexual misconduct with a minor" (emphasis added). When the Attorney General's investigators questioned this seemingly false statement, archdiocesan officials insisted it was accurate because the review board had not, by that time, determined there was "reasonable cause to believe" Leyhane was an abuser. Maybe so, but a survivor reading that response could only have concluded one thing—no other reports of abuse had been made—leaving the survivor to believe he was the only one Leyhane abused, wondering what he did to cause Leyhane to choose him, and him alone.

For almost two decades, the archdiocese failed to treat Terry with the dignity and respect he deserves. His requests for direct communications with Cardinal Cupich have been ignored. His

request that his claim be reopened for further review (something specifically provided for in archdiocesan policies) was denied. And while archdiocesan officials tell Terry “we have no reason not to believe” Leyhane abused you, he understands that such careful phrasing is a far cry from the review board finding the accusation credible and putting Leyhane’s name on the archdiocese’s public list of abusers.

And to address the archdiocese’s objection that a deceased priest cannot defend himself against charges, Terry repeatedly offered the solution of the review board erring on the side of assuming the deceased priest will categorically deny the accusation, and even deny knowing the survivor. The review board can then listen to the survivor’s version of events and decide, based upon all it knows of the deceased priest, which is the more credible version. The archdiocese saw no merit in Terry’s proposed solution.

All of which brings us back to where we began, with Terry gaining some peace in knowing Leyhane has finally been publicly disclosed as a child sex abuser—now named on the archdiocese’s public list. Based on experience, he believes this can help other possible victims of Leyhane come forward for healing. Terry’s reflections on the entire ordeal are that “as bad as the abuse was, it has also been very traumatic to deal with the Chicago archdiocese. Why don’t they err on the side of the victim? They instead err on the side of protecting the reputation of a deceased priest.” Regardless,

Terry’s “relationship is with God, Jesus, and the Holy Spirit.” He says his “faith is in them and their unwavering love.” And for Terry, that is sufficient.

WILLIAM L. LUPO

Father William Lupo manipulated and sexually abused girls and young women during the 1970s and 1980s across parishes in the Archdiocese of Chicago. He exploited his status as a spiritual guide, and abused his position of trust, to expose his naked body and engage in inappropriate physical contact with young girls, including kissing, prolonged hugging, rubbing of genitals, and in one case, sexual intercourse.

Survivors recall receiving inappropriate letters from Lupo when they were teen girls in his parish. Lupo would sign off with “I love you” and sometimes talk about sex. He also would hug them for 15 to 20 seconds at a time, during which he often groaned, said “I love you,” and rubbed his erect genitalia on their abdomens. Lupo appeared keenly aware of his special status as a spiritual guide—and the access it granted him to young girls’ and women’s bodies as they came to him for counseling.

Despite many opportunities, including more than a decade of allegations, repeated consideration by its review board, repeated substantiations of sexual misconduct, and ongoing monitoring arrangements, the archdiocese did not treat Lupo as the predator he was. In fact, the archdiocese repeatedly declined to remove Lupo from service. Instead, he was assigned to parish after parish. Following his resignation in 2002, more than 20 years after he began manipulating and abusing young girls in the church, the archdiocese permitted him to retain his residence in the rectory for several months.

The archdiocese received some of the earliest allegations of sexual misconduct by Lupo in April 1993, when he was the pastor

at Saint Peter Damian in Bartlett. Two sisters and their mother contacted the archdiocese to report that Lupo had abused the girls in the mid-1980s when he was assigned to Saint Mary in Des Plaines. The abuse took place when the girls were approximately 12 to 17 years old and, among other things, consisted of Lupo exposing himself. At the time, the archdiocese was aware of additional allegations of “passionate kissing and hugging over approximately six years with at least 3 teenage girls.”

Lupo appeared keenly aware of his special status as a spiritual guide—and the access it granted him to young girls’ and women’s bodies as they came to him for counseling.

The review board considered Lupo’s case later that same month and determined “there is reasonable cause to suspect that [Lupo] engaged in sexual misconduct with a minor.” It noted the consistency in the allegations and Lupo’s “acknowledgement of naked exposure of body to one of the teenage girls at the time.” But rather than removal from ministry, the review board merely recommended a live-in monitor and restrictions to ensure Lupo was not alone with children outside of the presence of a responsible adult. Even so, Lupo continued to require teenage girls to meet with him alone in the rectory, ostensibly in preparation for confirmation. Despite becoming aware of this, the board reiterated its recommendations in a subsequent review.

Less than a year later, in May 1994, Lupo wrote the review board requesting it take yet another look at his case. He hoped it would result in the lifting of his restrictions and the closing of his file. Within a month, however, another woman

contacted the archdiocese in June 1994 with a report of abuse at Lupo's hands. This woman reported that the abuse occurred over a period of two years when she was a sophomore and junior in high school and Lupo was assigned to Saint Mary. The abuse consisted of hugging and kissing, as well as Lupo asking the girl to touch his genitals.

The review board found these allegations "seemingly credible." But the board concluded it still was reasonable to allow Lupo to remain in ministry with monitoring. And this despite the fact that Lupo adopted a victim posture during these proceedings, stating that the allegations "really aggravate[d]" him and that it was "unfair people can do that to" him. He denigrated the survivor and said he was particularly upset that someone like her "can make these" types of allegations.

Lupo remained incredulous regarding the allegations against him and the monitoring required of him. In 1995, he wrote the review board yet again to request he be released from further monitoring, stating that he had come "to understand how my casual attitude toward touch and embracing could be misconstrued." The board agreed to discontinue all restrictions and monitoring imposed on Lupo and voiced no objection to his appointment to a second six-year term as pastor of Saint Peter Damian.

In late 1998, however, the review board received another letter from someone alleging Lupo had abused them. It determined to reimpose the “minimum level of the protocol established by the Monitoring Subcommittee” and instructed Lupo to not be alone with children without another responsible adult present. Nevertheless, the review board again concluded it was reasonable to allow Lupo to remain in ministry, despite the accumulation of sexual abuse allegations mounting against him. In fact, Lupo received accolades from Cardinal Francis George, who wrote in one letter: “Bill, I know you have done a wonderful job as pastor of Saint Peter Damian. You can take pride in all that has been accomplished under your leadership.” Cardinal George reappointed Lupo in June 2001 for a third term as pastor of Saint Peter Damian.

Less than five months later, however, an adult woman formalized her allegations of inappropriate sexual behavior against Lupo in October 2001. Lupo denied the sexual intercourse but admitted he was affectionate with her and others. He also admitted kissing her, adding it was “more than a peck on the cheek.” The review board was informed of the allegation, but since the person making the allegation was not a child at the time of the incident, the board determined it did not have jurisdiction to conduct a review.

Lupo remained in ministry until the Dallas Charter was issued in June 2002. In his farewell letter to his parish, he continued to deny the allegations against him and stated that “the stress in going through the juridical process [established by the Dallas Charter] would be more than I would care to chance. . . . I have no other real option than to resign my pastorate and to leave the priesthood.” Lupo was laicized in 2014, the same year he was placed on the archdiocese’s public list of child sex abusers. He passed away in April 2021.

ROBERT E. MAYER

To say that the Archdiocese of Chicago received a significant number of allegations over the years concerning Father Robert Mayer sexually abusing children would be an understatement. Perhaps the most alarming part about Mayer, however, is that the archdiocese knew of his sexual abuse of children in the early 1980s but refused to remove him from ministry. The hope that Mayer would somehow change his ways was wishful thinking.

Archdiocesan documents are riddled with similar allegations against Mayer: he offered alcohol to children, typically boys; he showed them pornography; he exposed his genitals to them; and he engaged in mutual masturbation or fondling. It is an experience that one survivor who spoke to the Attorney General's investigators knew all too well.

"Vincent" and his family were members of Saint Mary in Lake Forest when Mayer arrived there as an associate pastor in the mid-1970s. Vincent says Mayer was "known to be the cool, young priest." Mayer was generally approachable and would open the parish gym for kids to play basketball on the weekends. Vincent had friends who attended the parish school and had gotten to know Mayer well.

In the spring of 1977, Vincent was a freshman in high school and had just turned 15 years old. One night, Saint Mary hosted a dance for high school students. Vincent attended with a male friend who knew Mayer and suggested they visit the rectory to see if the priest was there. According to Vincent, "the idea was that he probably had alcohol and would probably let us have it."

Vincent had never had a drink in his life, but true to his friend's prediction, Mayer did indeed provide them with alcohol. With nearly no tolerance, Vincent recalls that he quickly became

intoxicated. He returned to the dance for a while but eventually decided to head back to the rectory to see if Mayer had any more alcohol.

When Vincent arrived, Mayer was with another boy looking at pornographic magazines. Shortly after, Vincent and Mayer engaged in mutual masturbation. Mayer “implied that this is sort of what guys do: drink, look at girly magazines, and help each other have a good time.” Vincent explains, “I am not a homosexual and I was not attracted to him, but I was 15 years old with raging hormones and trying to figure out how the world worked, and there was a priest telling me how to” masturbate.

Vincent says this rationalization was all part of Mayer’s process to convince young boys to willingly participate in the abuse. Mayer “was an outgoing guy, very personable, related really well to young people, and showed a lot of interest in me. At first, none of it felt creepy. I was an athlete and mildly popular. He treated me like a cool guy.” Vincent also says Mayer “had this shtick that he was helping us to grow sexually and teaching us how to please women.” Mayer made the boys feel like they were “learning how to be sexual creatures,” and the priest’s claimed goal was to “help you enjoy your sexuality and teach you the ways of the world.” Vincent says that Mayer’s targets for abuse were also purposeful and aimed at normalizing what was happening: “It wasn’t like he was preying on the kids who couldn’t protect themselves. It was prominent or successful teenagers instead.” Vincent says this technique “somehow normalized it for me again.” Vincent “wanted to be part of that little gang of kids.”

Two or three weeks after the dance, Vincent and his same friend were out on a weekend night looking for something to do. His friend again suggested that they visit the rectory to see if Mayer had any beer. According to Vincent, what they witnessed upon arriving was “practically an orgy.” Two or three kids were already there, everyone was drinking, and apparently

some sexual activity had already happened. “It was almost like we came in halfway through the party and we joined on in,” Vincent says.

Vincent recalls that Mayer participated in the masturbation during these encounters. “That’s what made it seem okay. He’s the priest. If a priest is telling you it’s okay, it must be okay.” While Vincent declined Mayer’s attempts at oral or anal sex, he knows that Mayer wanted it—and also knows Mayer engaged in those activities with other kids.

The archdiocese did nothing to stop Mayer’s behavior, other than moving him from one parish to the next. Archdiocesan documents evidence that the clergy personnel board was aware of “allegations” directed at Mayer in 1982. An April 1982 letter to Cardinal John Cody from staff members at Saint Edna in Arlington Heights where Mayer was assigned complained that the priest was providing alcohol to kids. The letter further noted that Mayer would come out of the shower nude, even when others were present, and had made sexual advances towards a teen. Additional allegations came forward in 1982 that Mayer took teenage boys to his cottage, exposed himself to them, and attempted to remove their pants while swimming.

In response, the archdiocese somehow determined that there was insufficient evidence to warrant Meyer’s removal from Saint Edna. However, archdiocesan officials made it clear that if Mayer was transferred, the public should never know that it was because of sexual abuse, and certainly not because of any complaints by parishioners. Officials wrote, “if Mayer is transferred in the near future, it must be construed that he personally requested the transfer.” In October 1982, Archbishop Joseph Bernardin penned a letter saying that Mayer would in fact be transferred, but on grounds other than those complained of by the parishioners. But the archbishop was seemingly aware of the significant risk of placing Mayer in another assignment.

He wrote, “If there really is a problem with [Mayer], it will not be long for a crisis to develop elsewhere.”

Bernardin transferred Mayer to Saint Stephen in Des Plaines in 1983. But the problems persisted. In 1984, a parishioner came forward stating that Mayer had a library of pornographic movies, had taken photographs of children passed out, and maintained an album of those photographs. A memo to now Cardinal Joseph Bernardin that same year acknowledged concerns that Mayer was serving liquor to children, as well as the concerns that Mayer was showing pornography to young people, and had a photo album filled with pictures of sleeping or unconscious teens. A 1987 memo again acknowledged Mayer was serving liquor to children, and someone had called the Des Plaines police to report Mayer may have engaged in oral sex with a 15 year old boy.

Again, the archdiocese’s response was to transfer Mayer to new parishes—first to Saint Dionysius in Cicero in 1988, and then to Saint Odilo in Berwyn in 1990. At least one church official acknowledged this was a risky approach: “There has always been a lot of smoke surrounding Bob, and there is no guarantee that the allegations of sexual misconduct won’t surface again.”

Once again, Mayer did little to change his behavior. A fellow priest at Saint Odilo told an archdiocesan official that “kids [were] all over the place” at the parish rectory, including in Mayer’s room. Finally, in July 1991, the archdiocese removed Mayer from ministry, telling Saint Odilo parishioners that the move was for “personal reasons.” In reality, Mayer had been accused of making sexual advances towards a young adult man. In a July 1991 draft statement to be given to Mayer ostensibly in response to this incident, Cardinal Bernardin acknowledged Mayer’s history. However, the cardinal’s concern was not for the safety of any children or other parishioners. Instead, Bernardin worried about Mayer’s reputation, and that of the church. “Over the years,” the cardinal wrote, “you have repeatedly been the subject of

allegations of sexual impropriety, and yet you have refused to modify your behavior in such a way that the risk to yourself and to the Church would be eliminated.” The cardinal also referenced a 1987 agreement signed by Mayer that required Mayer to avoid unsupervised contact with anyone under 21 years of age.

When Saint Odilo parishioners found out the real reason behind Mayer’s removal, they were understandably angry. They met with church officials in October 1991 and questioned how the archdiocese could have sent Mayer to them in the first place. During the same meeting, a young girl stood up and stated that she too had been abused by Mayer.

Authorities charged Mayer with aggravated criminal sexual abuse of a girl between ages 13 and 17 in December 1991. He was convicted and sentenced to three years in prison. He never again ministered as a priest and was laicized in 2010.

In the early 2000s, more survivors came forward accusing Mayer of abuse. Many of their accounts were similar to Vincent’s: alcohol, pornography, masturbation, fondling. The archdiocese reported to the Attorney General’s investigators that it had received 51 allegations of sexual abuse by Mayer.

That the archdiocese gave Mayer so many opportunities to commit abuse sickens Vincent. “The fact that this guy was a creep is bad enough,” he says. “If they caught him at Saint Mary’s and threw him in jail, that would have been one thing. But the fact that the church knew about it and moved him and hid him was despicable to me.” Vincent adds, “I felt anger that the church would let this happen to other kids.”

Even as recently as 2005, the Archdiocese of Chicago attempted to wash its hands of Mayer. In a declaration, Cardinal Francis George wrote, “the Archdiocese does not consider itself in any way responsible for the activities of Robert E. Mayer,” and “is

not to be held liable for any scandal or harm to the souls for which he has been or is responsible.” It’s this type of attitude that frustrates Vincent. “I have pretty strong feelings about the damage the Catholic Church has done,” he explains. “I think there are hundreds of thousands of me across the world. But rather than there being any accountability, they protected the priests. I can’t think of anything more horribly bad for a religion.”

“If they caught him at Saint Mary’s and threw him in jail, that would have been one thing. But the fact that the church knew about it and moved him and hid him was despicable to me.”

Mayer’s arrest led to the 1992 cardinal’s commission and the overhaul of the archdiocese’s handling of abuse claims. But Cardinal George’s declaration 13 years later, after the publication of the Dallas Charter, is further evidence that the archdiocese was willing to detach itself from the most vulnerable of its faithful in an attempt to shield itself from liability. Children, like Vincent and many others, who were subjected to the most vile of treatment by a man the archdiocese knew was a child sex abuser but did almost nothing to stop.

VINCENT MCCAFFREY

Father Vincent McCaffrey warned at least one of the children he was sexually abusing to keep it a secret. Those threats worked; the survivor remained silent for years. But when he summoned the courage to come forward in 2004, his experience could not have come as any surprise to the Archdiocese of Chicago.

Church officials had known for decades about McCaffrey's sexual interest in children.

There are many survivors of McCaffrey's abuse. One died by suicide. All have lived with mental, physical, and emotional struggles. As one survivor testified, "I just have very little faith and trust in people. I mean, I had an experience with this man who, the way I was raised, [priests] were next to God. For a person of that caliber and stature to do what he had done to me was beyond my belief. To this day, I tend to see the darker side of people than the better side." The survivor added: "The archdiocese is just as much to blame as Vincent McCaffrey is."

McCaffrey's abuse took many forms, including fondling, oral sex, and anal penetration. He used psychological manipulation and strategy to isolate and overpower his victims, often taking the children to secluded cabins, forcing them to drink alcohol, and drugging them. One survivor remembered a trip with McCaffrey when he was 13 or 14: "I remember being in the hot tub after playing racquetball and him holding me down and me coming up gasping for air, spitting water, and that was his way of intimidating us and letting us know that he would physically take us if need be." Another survivor reported that McCaffrey molested him more than 200 times from the time he was a prepubescent boy until his high school graduation.

McCaffrey is one of the most well-known and notorious sex abusers in the country. Unlike most priests profiled in this report, McCaffrey was prosecuted and sentenced for his crimes—his aggravated abuse of children increased his federal child pornography sentence to the 20 year statutory maximum, the longest sentence anyone had received for possession of child pornography at the time. By his own admissions under oath at his criminal sentencing, McCaffrey abused more than a dozen prepubescent children, all of whom he accessed through his role as priest. The total number of times McCaffrey has abused children is estimated to be in the hundreds.

Archdiocesan officials knew about McCaffrey’s patterns of abuse as early as 1979; so did several of his fellow clerics. Yet the archdiocese declined to remove McCaffrey from ministry. He was able to continue molesting and abusing children until his 1993 resignation—“hundreds of times” according to his own testimony. McCaffrey admitted it is hard for him to keep track of the children he abused because he is a “serial molester” and “predator” “who cannot be cured.”

Despite the severity of McCaffrey’s abuse, the archdiocese’s internal discussions minimized it and used euphemisms rather than accurately naming him as a predator. In a 1989 memo, for example, the vicar for priests recounted his phone conversation with a concerned priest who “recently heard from another priest some gossip about why [McCaffrey] left St. Josaphat’s.” The vicar explained he kept the priest in the dark about McCaffrey’s “problem.”

These efforts to conceal McCaffrey’s abuse reflect a larger ethos that prioritized the church’s reputation over children’s safety. In a 1989 memo to Cardinal Joseph Bernardin, the vicar for priests recommended McCaffrey’s transfer from Saint Josaphat in Chicago’s Lincoln Park neighborhood due to an anonymous report that McCaffrey was abusing parish boys. The vicar acknowledged McCaffrey was a “pedophile” yet concluded “the best thing would

be for Vince to move” to another parish to avoid “the risk of [Saint Josaphat] being hurt in any way.” “The sad thing,” the vicar admitted, “is that this threat will hang over Vince until the day he dies.”

The vicar acknowledged McCaffrey was a “pedophile” yet concluded “the best thing would be for Vince to move” to another parish to avoid “the risk of [Saint Josaphat] being hurt in any way.”

The archdiocese’s preoccupation with concealing McCaffrey’s abuse extended across the institution. In 1980, the pastor of Our Lady of Loretto in Hometown wrote a letter to the archdiocese’s personnel board after a teenage boy and his parents reported McCaffrey’s abuse to local police. The pastor shared his “gut feeling” that McCaffrey’s “friendship with some of the young kids” in the area reflected “ground work . . . being laid” for abuse. Still, the pastor’s primary concern was not for the children but rather for the containment of scandal. He expressed gratitude that the police “have been very good in keeping the situation quiet” and admitted lying to parishioners about the reason for McCaffrey’s recent absence: “This is a small town and I had to tell the people he was sick and that it was alcoholism to stop the speculation.” Yet the pastor too had been a victim of the archdiocese’s silence; he was kept in the dark about McCaffrey’s “psychological problem” when the church abruptly transferred him to Our Lady of Loretto only one year earlier: “When I find his former Pastor, the Vicar of the area and the Personnel Board all know of the problems and no one tells the ‘receiving Pastor,’ I think something is wrong. Please review your policy in this matter.”

Archdiocesan documents related to McCaffrey highlight the same pattern over and over again—the use of euphemisms,

lack of concern for the children being abused, and efforts to conceal and cover up McCaffrey's abuse. This permitted, and even encouraged, McCaffrey's continued abuse of children over several decades.

DANIEL J. MCCORMACK

Father Daniel McCormack is one of the most infamous child abusers anywhere in Illinois. For years, he preyed on young, vulnerable boys in Black parishes on the West Side of Chicago. What separates McCormack from other prolific child-abusing clerics is that his abuse both occurred and was uncovered relatively recently. And despite reforms aimed at protecting children and removing abusive clerics, the Archdiocese of Chicago accomplished neither goal in the wake of McCormack's abuse. In fact, even after McCormack was arrested for sexually abusing young boys, Cardinal Francis George himself allowed the serial predator ample opportunity to abuse again. All told, the archdiocese has received more than 100 claims of child sex abuse against McCormack—and has paid millions to survivors to settle those claims.

McCormack was born in 1968 and raised in Chicago's West Lawn neighborhood near Midway Airport. He was drawn to the priesthood when he was just a child. "I believe I was called at the earliest of ages," McCormack later explained, "and then I struggled with how to answer." He studied American and African American history at an undergraduate seminary in Niles before enrolling at the University of Saint Mary of the Lake in Mundelein to continue his priestly formation.

There were plenty of warning signs while McCormack was a seminarian at Saint Mary. Three separate incidents of sexual abuse were brought to the attention of school officials in the spring of 1992. The incidents took place during 1988 and 1991;

two involved McCormack allegedly abusing adult males, while the other involved him allegedly abusing a child. Saint Mary apparently dealt with these reports according to the standards of the time—meaning it didn't deal with them at all. McCormack was allowed to continue his studies; apparently he was not disciplined, and there is no evidence the allegations were reported to law enforcement or even documented in his file. As Cardinal George conceded years later, McCormack should have been removed from seminary and never allowed to become a priest in the first place.

But the church wasted this early opportunity to prevent the tragedies that would follow McCormack's wake throughout his tenure in the archdiocese. McCormack was ordained a priest just two years later, in 1994. His list of assignments over the next decade included parishes in areas of Chicago where the population was mostly Black: Saint Ailbe in Calumet Heights, Holy Family on the Near West Side, and Saint Agatha in North Lawndale. And it was only a matter of time before more allegations surfaced.

In 1999, while McCormack was assigned to Holy Family, a nun who was principal of the parish school reported an allegation of child sex abuse. A fourth grade boy had told her he approached McCormack to become an altar server; McCormack told the boy to pull down his pants so the priest could measure him. The nun confronted McCormack, who

admitted he had “used poor judgment.” The boy’s mother also met with McCormack and then asked the nun not to pursue the matter further. The nun nevertheless raised McCormack’s behavior to an archdiocesan school official, who told her, “If the parents aren’t pushing it, let it go.” No one reported the incident to law enforcement or the Department of Children and Family Services. According to a later audit, this was one of several similar allegations or suspicions about McCormack brought to the archdiocese’s attention—and simply ignored—between 1999 and 2005.

McCormack, meanwhile, continued to put himself in close reach of children. He began teaching algebra and coaching basketball at Our Lady of the Westside School in Chicago’s North Lawndale neighborhood. In September 2003, the grandmother of an alleged abuse victim who played on McCormack’s basketball team called the archdiocese to complain about McCormack. Her allegation was not investigated, apparently because the vicar for priests mistakenly thought she wished to remain anonymous (although of course the archdiocese was more than capable of investigating either way). McCormack remained in ministry.

Then, in August 2005, McCormack was arrested for sexually abusing a child. He was eventually released without charges, although multiple detectives found the survivor to be credible. The archdiocese did not remove him from ministry, however; it later claimed this was because the authorities did not charge McCormack with a crime and because the archdiocese could not collect enough information to conduct its own review. Instead, the archdiocese allowed McCormack to continue living at Saint Agatha under “restrictions” forbidding him to be alone with children, to host them in the rectory, and to teach them in school. The archdiocese assigned another priest to “monitor” McCormack but neglected to explain the purpose of his assignment. No wonder McCormack was quick to flout these “restrictions.” He continued to teach classes at Our Lady of the

Westside and even took three boys on an out-of-town trip when his monitor went away for a holiday weekend.

In October 2005, the archdiocese's review board recommended McCormack's removal from ministry. But Cardinal George demurred because the police had declined to charge him. Later, the review board would offer a pointed rebuke of the cardinal's decision: "You chose not to act on [our recommendation], and we now have a situation that reflects very poorly, and unfairly, on the Board." Board members also wrote they were "extremely dismayed that yet another claim of clerical sexual abuse of a minor has been brought to our attention, and that action was not taken in a timely manner." Years later, Cardinal George would admit mistakes had been made. "I am very dismayed myself," he said. "This is terrible that more precipitous action was not taken so I share that concern. I understand it and I share it as my own as well."

As the mother of one survivor put it, "If Cardinal George [had] done the right thing, these other boys would not have been molested. [Instead], he just opened the door for [McCormack] to take advantage of other Black children."

The additional claim to which the review board referred arose out of McCormack's second arrest in January 2006. This time, he was charged with abusing five boys between the ages of 8 and 12 in the Saint Agatha rectory. The survivors were members of the basketball team McCormack coached and friends of his students at Our Lady of the Westside. McCormack pleaded guilty to all charges in July 2007 and was sentenced to five

years in prison. But the impact of his abuse stretched far beyond the children who came forward in 2006.

And all the while, the warning signs were there for anyone to see. Seminary officials knew of multiple instances of abuse but did nothing to stop McCormack's ordination. And when faced with McCormack's arrest and a recommendation from his own review board to remove the disgraced priest from ministry, Cardinal George instead allowed McCormack to continue preying on vulnerable children in underserved neighborhoods on Chicago's West Side. As the mother of one survivor put it, "If Cardinal George [had] done the right thing, these other boys would not have been molested. [Instead], he just opened the door for [McCormack] to take advantage of other Black children."

THOMAS JOSEPH MOHAN

"They had a chance to make things right, but they did everything wrong." That's how Tom Emens, who asked that his real name be used, summarizes the Archdiocese of Chicago's response to his allegations of child sex abuse against Monsignor Thomas Mohan.

Mohan spent most of his time as a priest in Chicago. In 1973, he retired and relocated to California, where he assisted as a priest at Saint Anthony Claret in Anaheim. Mohan lived with his sister in a house two blocks from Tom's. It was not unusual to see him walking through the neighborhood while wearing his garb.

It was a big deal when Mohan "dropped into our lives" when Tom was 8 or 9 years old. His father remembers the moment vividly: "He showed up unannounced one day while out on a walk in the neighborhood. It was an honor to have a member of the clergy take interest in the family, and a monsignor at that. There was a little buzz at Saint Anthony's about how we were so favored."

Tom immediately noticed the priest's charm. "Mohan inserted himself into our family, like an uncle," Tom recalls. "It was comfortable; he was a good family friend." Mohan's charisma and standing within the church convinced Tom's parents it was safe for their son to visit the priest on his own. "My parents took me to his residence the first time for religious study," Tom explains. "My mother had often expressed her desire to have one of her children in the priesthood, and Mohan seemingly took me under his wing." Tom felt favored by Mohan, and this had a profound effect on him.

Tom got his first bike when he turned 10. He was excited because it meant more freedom. He frequently rode his bike to Mohan's house. That's when Mohan's grooming of Tom began to intensify. "I was the golden boy," Tom recalls. "Mohan gave me his undivided attention, and he was very well read and truly showed a genuine interest in me. I was completely flattered and excited to be held in such high regard by him." During this time, Mohan discussed all kinds of interesting topics with Tom—like religion, music, and their shared passion for western novels. "Mohan had an entire bookshelf filled with Louis L'Amour paperbacks that he frequently loaned me," Tom remembers. "Mohan always made sure I had a new book to take home and read—with the promise to take home another upon a return visit to him."

During that summer, Mohan invited Tom over for a swim. A family across the street from Mohan allowed him to use their pool when they were away on vacation. That's where the abuse began. It started with touching and groping—and progressed to fondling under Tom's bathing suit. "As a 10 year old boy, with absolutely no control over my own sexual response, I was shocked into submission," he recalls. "I didn't know what was happening or why, but Mohan convinced me somehow that it was perfectly acceptable." Tom adds: "To this day, I struggle

with the guilt and shame of what he did to me—even though I know that he had complete control over me after grooming me for so long.”

After several more incidents of sexual assault in the pool, Mohan introduced Tom to oral sex. “I recall changing out of my swimsuit,” Tom remembers. “Mohan undressed with me in his room, and this is the first time he touched me while completely naked.” Mohan moved him to the edge of the bed and asked him first to sit and then eventually to lay down—legs spread and hanging over the edge of the bed. “Mohan would always perform oral sex on me first and made certain that I always satisfied his needs in return,” Tom explains. It went on for the next 18 months. “It was up to him when it would happen,” Tom says.

Eventually, Mohan wanted anal sex. He began by digitally penetrating Tom. “He was definitely preparing me for it, and I didn’t like it at all,” Tom remembers. During his final visit to Mohan’s house, Tom experienced the most painful encounter. After performing oral sex on him, Mohan tried several times to penetrate him anally—against Tom’s objection. “This was the first time I showed any signs of defiance,” he says. “Mohan was extremely angry with me and acted as if I did something horribly wrong.” The incident escalated to the point where Tom feared for his safety. He bolted out of Mohan’s house for what would be the last time.

Tom would still see Mohan every few weeks at church and on his walks around the neighborhood. But Mohan no longer dropped by Tom’s house for long visits. Tom’s father recalls: “Your mother began to complain to me that she felt she had to stop whatever she was doing and entertain Mohan, something she didn’t have time to do. He just hung around. Then, he stopped visiting altogether. I asked mother if she had said

something to make him feel unwelcome, and she said no.” To Tom, though, it was clear why Mohan stopped visiting: he no longer had Tom under his control.

After the abuse, Tom became a rebellious kid. He got into trouble at school and acted out. “I had a clear disdain for authority afterwards—particularly towards priests and nuns,” Tom explains. “To this day, I cannot stand to be around a church, much less any priest or nun.” Although his brothers were altar servers, Tom wanted nothing to do with it. He refused to go to church once he turned 18. To this day, he has never returned. This caused a tremendous amount of tension and animosity with his parents.

Now Tom realizes all he lost because of Mohan’s abuse. He told his family and decided to report it to the church. His sister was particularly supportive and helped him throughout this process.

“To this day, I struggle with the guilt and shame of what he did to me—even though I know that he had complete control over me after grooming me for so long.”

It was unclear who in the church was responsible for Mohan. He had been a priest of the Chicago archdiocese but had retired to California, where the abuse occurred. And during his time in California, his parish had been transferred from the Archdiocese of Los Angeles to the newly created Diocese of Orange. Ultimately, Tom was put in touch with representatives from the Chicago archdiocese, who arranged to fly to California to meet with him and his sister about Mohan’s abuse.

Tom was greatly disappointed by the experience. The archdiocese sent him a transcript of the discussion, which had been recorded with Tom's permission. But portions were missing. Key words like "abuse" and "kiss" and "Mohan" had been omitted from the transcript—as had a two-minute section during which archdiocesan officials offered their own views "as to why there are so many pedophile priests." Tom believes the archdiocese "took out what they said because it was very revealing." He asked the archdiocese what happened to the missing text and was told it was caused by a vendor error; when he reached out to the vendor, however, the archdiocese became angry and changed its tone. "Finally, after months of frustrating interactions, I received a letter from legal counsel for the Archdiocese of Chicago telling me to back off," Tom recalls. "I hit a wall, and I felt completely alone."

"I felt cheated," Tom says. He has no confidence in the church. "They are doing more damage than good," he says. "It's an injustice to victims who tell their stories. The revictimization adds insult to injury."

CARLOS PERALTA

Father Carlos Peralta, an order priest of the Salesians of Don Bosco, arrived in the Archdiocese of Chicago from Peru in 1998 to minister to the expanding Spanish-speaking community of Saint John Bosco in Chicago's Belmont Cragin neighborhood. What his new parishioners didn't know was that for years Peralta had been shuffled across South America by his superiors in the Salesian order, leaving behind him a trail of allegations of sexual abuse of children. Supplied by the Salesians with a letter falsely attesting to his good character, Peralta was welcomed to Chicago by the archdiocese, where he settled into his new role. Because of years of cover ups by church authorities spanning

the Western Hemisphere, Peralta would once again be in a position to sexually abuse children entrusted to his care.

It took less than 18 months for Peralta to strike again. In May 1999, the archdiocese and Salesians received credible allegations that Peralta had sexually abused at least three children. Neither the archdiocese nor the Salesians informed law enforcement. Instead, they kept the allegations secret from authorities for more than two months, quietly removing Peralta from public ministry and placing him on administrative leave. It was only in July 1999 that the archdiocese informed the Department of Children and Family Services. Three days later, the archdiocese's review board concluded there was reasonable cause to suspect at least one of the allegations against Peralta was true.

It was too late. Peralta, with the help of the Salesians, left Chicago, escaping just ahead of a criminal investigation into his conduct. After briefly residing at church facilities in Virginia and New Jersey, Peralta left the United States for Mexico.

Because of years of cover ups by church authorities spanning the Western Hemisphere, Peralta would once again be in a position to sexually abuse children entrusted to his care.

After Peralta's escape, the archdiocese and Salesians washed their hands of responsibility for investigating his crimes. Despite finding reasonable cause to suspect he had committed sexual abuse, just after Peralta left Chicago the archdiocese closed its investigation and declined to name him on its list of confirmed abusers because he was a Salesian and not an archdiocesan

priest. As for the Salesians, they refused to reach any conclusions regarding Peralta because, they said, they were not permitted to interview the families of Peralta's survivors.

Once again, Peralta had evaded justice with the assistance of the church. In April 2002 a Salesian representative told the Chicago Tribune that Peralta was "working in Mexico City and has had no unsupervised contact with children." But two years later, a Dallas Morning News investigation revealed Peralta was working as a priest out of a Salesian office across the street from a school.

After Peralta's escape to Mexico, the archdiocese and Salesians came under pressure for the role they played in enabling his actions. In 1999, a lawsuit was filed alleging Peralta had molested four boys in Chicago. An investigation by the Department of Children and Family Services found evidence substantiating charges of sexual misconduct against Peralta. More recently, the Attorney General's investigation uncovered a 2001 memorandum sent to Cardinal Francis George revealing the true state of the archdiocese's knowledge: "Evidence points to the fact that Father Peralta may have molested many other minors during the few months he ministered at St. John Bosco."

In November 2018, nearly two decades after his abuse was reported to the archdiocese, Peralta was finally added to the archdiocese's list of clergy with substantiated allegations of sexual abuse. But the damage wrought by the church's

prior actions could not be entirely undone. Peralta is believed to be outside the United States and has not been brought to justice. Numerous survivors are left to carry the weight of his crimes—and the failures of the institutions that enabled him.

RAYMOND FRANCIS SKRIBA

“As I indicated in our pleasant conversation, I feel that this whole matter should be forgotten by you as it has been forgotten by me. No good can come of trying to prove or disprove the allegations.” Cardinal John Cody wrote these chilling words in a brief letter to Father Raymond Skriba in July 1970.

One explained she was distraught and confused by his actions: “I didn’t know if it was wrong or not because he’s a priest and I thought I might be helping him.”

Six months earlier, Skriba had been accused of sexually abusing three teenage girls at Saint Walter in the Morgan Park neighborhood of Chicago. Two of those girls wrote letters to the Archdiocese of Chicago detailing Skriba’s sexual touching, kissing, and other acts. One explained she was distraught and confused by his actions: “I didn’t know if it was wrong or not because he’s a priest and I thought I might be helping him.” The same survivor then warned the archdiocese about the danger Skriba posed to other children, noting that he had become involved in the parish’s teen club “primarily to become more familiar with new girls.” The letter concluded with a simple postscript: “Hurry!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!”

Monsignor Frank Byrne investigated the allegations and interviewed Skriba. He summarized his findings in a letter to the cardinal in March 1970: “In the course of his testimony I gathered that there was guilt here.” Indeed, Skriba appeared to admit wrongdoing while trying to shift blame to the teenage girls; he insisted he “was the one who was ‘abused’” and accused the girls of “baseless and insane jealousy.” Byrne also uncovered evidence suggesting Skriba might have been abusing other children. When confronted with the allegations, Skriba identified the girls he believed to be his accusers. But, Byrne noted, “the girls [Skriba] named and suspected as testifying against him are not the girls that I had seen.”

Despite concluding that Skriba was guilty, Byrne simply recommended he be moved from Saint Walter. Cardinal Cody kept the reasons for the reassignment deliberately vague, as reflected in the minutes of the archdiocesan personnel board from May 1970: “The Cardinal sent word that Father Raymond Skriba would be changed from St. Walters and that Ray would know why.” The archdiocese relocated Skriba to Saint Joseph in Round Lake.

Despite concluding that Skriba was guilty, Byrne simply recommended he be moved from Saint Walter.

And just as Cardinal Cody had hoped, the evidence of Skriba’s abuse was forgotten. The documentation of Skriba’s misconduct was placed in a folder marked “Privileged and Confidential,” where it remained buried for decades.

It was not until January 2003 that Skriba was finally removed from ministry—almost 33 years after Cardinal Cody first determined that he had sexually abused young girls at Saint Walter.

It took other survivors coming forward with their experiences to bring these records to light. In 2002, multiple women contacted the archdiocese about Skriba’s sexual abuse. After these survivors shared their experiences, the records from 1970—which showed that the church knew Skriba had engaged in sexual abuse—finally resurfaced. In the years after Cardinal Cody expressed his desire for “this whole matter [to] be forgotten,” Skriba is alleged to have abused or acted in an inappropriate sexual manner toward at least three more children.

Even in the face of numerous survivors’ statements and the evidence amassed more than three decades earlier, the archdiocese was slow to complete its investigation of Father Skriba. In December 2002, one survivor wrote to express frustration with the process: “I cannot believe this is still unresolved and that he has not been officially removed.”

It was not until January 2003 that Skriba was finally removed from ministry—almost 33 years after Cardinal Cody first

determined that he had sexually abused young girls at Saint Walter. Skriba remained under monitoring until his death in 2014.

VICTOR E. STEWART

Father Victor Stewart had a turbulent priesthood. Shortly after he was ordained, a young boy moved into his rectory on the South Side of Chicago and lived there for several years with the knowledge and tacit approval of Cardinal Joseph Bernardin and other high-ranking officials in the Archdiocese of Chicago. Stewart sexually abused the young boy repeatedly. He was not the only victim; Stewart allegedly abused dozens of children during his 14 years as a parish priest. And child sex abuse was not Stewart's only offense. He was also accused of financial improprieties—including embezzling thousands of dollars from his low-income parish. Worse, survivors of Stewart's abuse are mostly Black but, for various reasons, did not always have their allegations taken seriously by the archdiocese—leading to a particular sense of distrust and betrayal in the communities where Stewart was assigned to minister.

Stewart was ordained in 1978 and assigned to Saint Catherine of Genoa in Chicago's West Pullman neighborhood. A survivor later came forward to the archdiocese to describe how Stewart sexually abused him during this time. The survivor was in high school when he wound up spending a lot of time with Stewart, who taught him how to drive, took him bowling, and treated him to other activities. The survivor recalled Stewart "had a lot of young friends." The survivor explained how "the relationship turned bad" when Stewart began to perform oral sex on him. This happened about once a month over the course of the survivor's time in high school. A neighbor became aware of the survivor's close relationship with Stewart and warned the survivor "to stay away from" Stewart, although she didn't say

why. Later, the survivor would wonder if perhaps the neighbor “knew something about” Stewart—if perhaps there were others Stewart had abused even earlier.

The survivor explained Stewart “took advantage” of him and other young boys in the predominantly Black parish community. Other witnesses later told the archdiocese they saw boys coming in and out of the rectory “all the time”; some even stayed overnight.

In 1982, Stewart was assigned to Saint Charles Lwanga near Washington Park in Chicago. A survivor later told the archdiocese he had moved into the rectory at Saint Charles Lwanga that same year and had lived there through 1987. The survivor met Stewart when he was in seventh grade. Stewart bought gifts for the survivor and paid for his driving lessons; he also made the survivor kiss him, rub lotion on him, and massage him. The survivor further reported that Cardinal Bernardin and other high-ranking archdiocese officials visited the rectory during this time and knew he was living there. The survivor explained Stewart “took advantage” of him and other young boys in the predominantly Black parish community. Other witnesses later told the archdiocese they saw boys coming in and out of the rectory “all the time”; some even stayed overnight. A fellow priest said he often saw Stewart “roughhousing” with parish boys. Stewart was especially close to members of the parish school’s boys’ basketball team. One parishioner said “Stewart would buy boys expensive Michael Jordan gym shoes and jogging suits.” He even bought some boys cars when they got older.

In January 1985, Stewart wrote a check drawn on a parish account to pay for a boy's lessons at a local driving school. The check bounced, and, after attempting unsuccessfully to resolve the issue with Stewart, the driving school reached out to the archdiocese in March 1985 for help. A few weeks later, Stewart abruptly resigned as pastor of Saint Charles Lwanga. He told colleagues he was suffering from "ministry burnout" and expected it would "take a great deal of time and rest for proper healing and regeneration to take place." But soon after resigning, Stewart wrote Cardinal Bernardin to ask for his position back. He told the cardinal he only recently "began to realize what tragic consequences [his] resignation would have on many persons"—particularly the boys of the parish community. Stewart explained he "found [him]self moving more and more in the direction of 'father image' to many of our young people," including when he "was asked, because of desperate circumstances, to take one of the kids to live in the rectory." Stewart also explained he was "sponsoring" five children from the parish to attend Catholic high schools because "their parents are too poor to pay the tuition." Stewart proposed a "team ministry" approach going forward

The archdiocese now understands—and has expressed to the Attorney General's investigators—that it has work to do to ensure Black survivors feel as comfortable sharing their experiences and seeking justice for their abuse as survivors of other races.

where another pastor “would be concerned with financial and fiscal concerns” and “Stewart would concern himself with pastoral and spiritual, Youth concerns.” Cardinal Bernardin subsequently allowed Stewart to resume his position at Saint Charles Lwanga, where he remained for another five years.

In 1990, Stewart was appointed to Saint Ailbe in Chicago’s Calumet Heights neighborhood. The reason for the change was the archdiocese’s decision to shutter Saint Charles Lwanga. The archdiocese worried Stewart would not “be able to cope with” the closure and doubted whether Stewart would “be up to communicating the message properly to the parish and whether or not he personally will be able to deal with the issue.” In July 1990, Stewart moved into the second floor of the rectory at Saint Ailbe. He brought with him two boys described in church records as Stewart’s “sons,” as well as “three other boys from St. Charles Lwanga.” Archdiocesan officials would later report the second floor of the Saint Ailbe rectory was “sealed” from the rest of the parish community, with only Stewart and those five young boys enjoying “access to that portion of the house.” Parishioners also told the archdiocese Stewart’s “sons and the other three boys [] receive money on a regular basis and perform no services for the parish.”

Soon after transition to Saint Ailbe, Stewart’s career as a parish priest began its spiraling descent when two separate yet related bouts

of wrongdoing suddenly came to light. Archdiocesan records show the vicar for priests reached out to Stewart in late 1990 to request “exact addresses and phone numbers” for a number of young men Stewart apparently knew as boys. The vicar for priests wanted to interview the young men but, troublingly, provided “reassurance” to Stewart in advance and noted approvingly in an internal memo that Stewart was “willing to cooperate in order to do whatever is necessary to put this whole thing behind him.” In February 1991, the vicar for priests conducted an interview with one of these young men—the survivor noted above who was abused by Stewart at Saint Catherine of Genoa. This survivor—whom the vicar for priests described as “polite and friendly” and “a fine young man” whose veracity could not be questioned—gave the vicar for priests a detailed narrative of the sexual abuse Stewart had inflicted on him as a child. Yet the vicar for priests apparently determined to do nothing in response. He told the survivor’s mother he believed her son and “was very much impressed with” him but did not know how to proceed because Stewart, by contrast, apparently had denied that any abuse had occurred. The archdiocese then closed its “investigation” into the matter.

Meanwhile, more trouble was brewing for Stewart. In June 1991, the vicar for priests learned an accountant had documented “malfeasance” in Saint Ailbe’s “financial situation”—at the very least “financial mismanagement or worse—stealing.” The archdiocese had “been hearing these complaints over a long period of time” but decided to respond “slowly” given Stewart’s “other difficulties” and a concern about “put[ting] [too] much pressure on” Stewart at one time. Parishioners had reported about \$20,000 missing from the church’s bank accounts and “want[ed] to go to the police” about it. They also told archdiocesan officials Stewart had “young men going in and out of the rectory day and night.” One parishioner observed “young boys seem to have the run of the second floor” of the rectory, where Stewart lived. The archdiocese acknowledged Saint Ailbe parishioners “really want

[Stewart] thrown out” and determined a financial audit would be necessary. Church records do not reveal how the archdiocese responded, if at all, to parishioners’ separate concern about young boys in the rectory. One church leader did note, however, that “his lack of trust” in Stewart stemming from his mismanagement of parish funds was now causing “doubts in [the church leader’s] mind about the other matters.”

A few weeks later, the archdiocese recognized it was inevitable Stewart would have to resign his post at Saint Ailbe in light of the financial transgressions quickly coming to light. Stewart agreed to do so. In response to reports that “young men are still coming and going and things are being taken from the rectory,” the archdiocese determined to “change the locks and get an alarm security system and possibly ‘babysitters’ for the house just to make sure it is not vandalized.” Finally, after a month of rumors and uncertainty, a senior archdiocesan official was dispatched to Saint Ailbe in August 1991 to inform parishioners of Stewart’s resignation.

For months, Stewart languished between assignments as the archdiocese searched for someplace to park him and dealt with the fall-out from his transgressions. An internal memo from October 1991 mentions Stewart’s “fears of the accusations against him being renewed” and the archdiocese’s attempts to learn if those fears “are well-founded.” Finally, in June 1992, the church appointed Stewart to serve as a live-in chaplain at Mercy Health Care and Rehabilitation Center in Homewood—even though several teenagers worked at the facility every afternoon. Stewart lived and ministered there until he died two years later in June 1994.

In the years after Stewart died, dozens of survivors stepped forward to report his abuse to the archdiocese. Like Stewart himself, the survivors of his abuse were mostly African American. But these survivors—along with the mostly

Black survivors of another disgraced priest, Father Terence Fitzmaurice—soon came to believe the archdiocese was treating their claims differently on the basis of their race. The survivors voiced three principal concerns—the archdiocese subjected their claims to higher scrutiny than those of white survivors, offered lower monetary settlements, and failed to fully inform them of available counseling services. The archdiocese commissioned an investigation by an independent law firm, which, in a November 2009 report, found the church “employed a higher scrutiny to claims brought against Stewart” but for reasons other than the survivors’ race.

The Attorney General’s investigators pressed the archdiocese to explain these findings. Its general counsel provided information suggesting plausible and nonracial reasons to evaluate some (but not all) claims against Stewart with heightened scrutiny. The general counsel also insisted the archdiocese did not act with the intent to discriminate against Stewart’s survivors on the basis of race (and the Attorney General’s investigators found no evidence it had). Nevertheless, the general counsel recognized Black survivors were disproportionately affected by the archdiocese’s decision to apply heightened scrutiny to claims against Stewart—even if that was not the archdiocese’s intent. The disparate impact of the archdiocese’s approach is likely to have sowed distrust in Black communities and caused harm to Black survivors who justifiably perceive they have been, or will be, treated differently because of their race. Some may even have decided not to report their abuse because of the indignities they expected to face if the archdiocese “employed a higher scrutiny to [their] claims.”

The archdiocese now understands—and has expressed to the Attorney General’s investigators—that it has work to do to ensure Black survivors feel as comfortable sharing their experiences and seeking justice for their abuse as survivors of other races. It must continue to be conscious of—and take action

to address—the particular ways in which Black communities, and others, have been affected by the scourge of priests who prey on children. The Attorney General anticipates the archdiocese’s renewed commitment to providing compassion and healing to all survivors of child sex abuse.

RALPH S. STRAND

“Matthew,” a survivor of Father Ralph Strand, reached out to the Attorney General’s investigators to help shine a light on the issue of clergy child sex abuse. After years of abuse and decades of recovery, Matthew was able to share what Strand did to him. Matthew believes the Archdiocese of Chicago should take responsibility for assisting survivors in moving forward. “Victims and survivors have carried an undue and unfair burden; the church has completely failed in taking responsibility for the long-term traumatic impact of child sexual abuse.”

“Victims and survivors have carried an undue and unfair burden; the church has completely failed in taking responsibility for the long-term traumatic impact of child sexual abuse.”

Matthew met Strand in the mid-1980s between fifth and sixth grade. He was an altar server at Saint Mary in Des Plaines; Strand showed an interest in becoming friends, and Matthew often served mass for him. Matthew now recognizes Strand “groomed the entire family” during those years. Having gained the trust of Matthew’s parents, Strand often took the boy to lunch, dinner, the movies, concerts, and trips—just the two of them. There were also shared meals with Matthew’s family and socializing outside of church. Matthew believes these acts of grooming—used to build trust as a prelude to abuse—were “as damaging as the actual abuse.”

Matthew often spent the night at Strand’s room in the rectory at Saint Mary. As he looks back, he is certain the others who lived at the rectory—two priests and a housekeeper—must have known what was going on. “I would be very surprised if those three did not know I spent the night,” he says. “They would see me there at night—and then see me there for breakfast.”

In seventh grade, Matthew was having difficulties at home. On a particularly rough day, Strand put his arm around Matthew’s waist in an overly intimate way. Matthew thought to himself, “This is not what I signed up for.” He stopped communicating with Strand. But the next year, when Matthew was having some behavioral issues, he and a few friends vandalized the parish school. They were about to be expelled until Strand mediated the situation. As a result, the boys remained in school and graduated with their class. Matthew felt indebted to Strand and was willing to give him a second chance.

Matthew kept in touch with Strand even after beginning high school at Loyola Academy. He began questioning his sexuality and shared those feelings with the priest. Strand apparently saw an opportunity; he invited Matthew to his room in the rectory to view the contents of his extensive pornography collection. Finally, after dinner in the rectory one evening, Strand performed oral sex on Matthew. When it was over, the priest

told the boy, “No one can know about what happened tonight.” The abuse continued throughout Matthew’s time in high school and after Strand became the pastor of Saint Francis Borgia in Chicago—hundreds of times over a three-year period.

During his senior year in high school, Matthew started to become deeply troubled by his “relationship” with Strand. But he could see no way out. Finally, in the spring of 1993, he summoned the courage to tell someone—his freshman year religion teacher. Matthew described what Strand had done to him over eight long years. Not only did the teacher believe Matthew, he said he wasn’t surprised. He had become suspicious when Matthew was a student in his class three years earlier—especially when Strand drove the boy to meet the teacher one night to drop off a research paper. The teacher admitted he “had a feeling something was not quite right.”

The teacher reported Strand’s abuse of Matthew to the Cook County state’s attorney and the archdiocese; he also helped Matthew share his experience with his parents. A few months later, in May 1993, the state’s attorney indicted Strand on criminal charges relating to child sex abuse. The archdiocese’s reaction was to protect itself and its disgraced priest.

In March 1993, the archdiocese’s review board determined there was “reasonable cause to suspect” Strand had sexually abused Matthew. Two days later, Strand was placed on administrative leave from his parish assignment. But Raymond Goedert—who was serving as auxiliary bishop, one of the archdiocese’s top officials—lamented this state of affairs in his handwritten notes: “Is there not some other way to protect children + at the same time not destroy the accused, e.g., leave the accused in place but assign a monitor, spell out his restrictions, inform leadership, etc. (‘house arrest’ is better than public disgrace).” Goedert questioned the benefits of reporting child sex abuse allegations to the state’s attorney and insisted

removing “a pastor with the devastating effect of the media on his good name is too high a price to pay.” “Bottom line,” Goedert concluded, “under the present system, the church simply can’t win. We are damned, no matter how we handle the issue. The irresponsibility of the media render us helpless to protect the good name of the accused.”

The urge for self-protection did not stop with Goedert’s meanderings. Two months later, in May 1993, Strand sent a letter to Cardinal Joseph Bernardin resigning as pastor of Saint Francis Borgia. “I feel deep regret,” the disgraced priest wrote, “over the pain that my human frailty may have caused the good people of that parish and the Archdiocese.” Strand’s words sent shock waves through the archdiocese’s highest echelons and earned him a worried missive from the vicar for priests suggesting Strand write the cardinal again so as not to leave “a wrong impression”:

Ralph, my own feeling about this is that your resignation may have left a wrong impression. I suggest you put it on record that you did not in any way admit guilt for the allegations of sexual abuse. I’m sure that, had you consulted your attorney on the wording of your resignation he would have made sure that you reiterated that you were in no way incriminating yourself. You are of course free to talk to your attorney on this matter. My reason for suggesting a follow-up letter in your file is that we must keep the copy of the resignation that you sent since it was accepted, but you have the right to submit clarifications. I recommend that you do so.

The archdiocese continued to be concerned with optics as Strand’s criminal trial loomed. In fact, church officials seemed intent on pressuring Strand to avoid a public proceeding. A March 1995 memo from the vicar for priests summarized a “presentation” given to Strand designed to highlight “some of the possible ramifications of going to trial that others may not

appreciate.” “The trial will be public,” the vicar warned. “The church will be affected. The priesthood will once again come under heavy scrutiny and possible criticism.” And the vicar expressed particular concern that this scrutiny and criticism might lead to serious consequences for the archdiocese’s bottom line: “If the family is put through a trial, whether they win or lose, their disposition to demand damages from the Archdiocese might heighten, feeling that they have been put through an additional wringer and have been re-victimized.”

In the end, Strand took the vicar’s advice to avoid a trial; he pleaded guilty to criminal sexual assault of a minor, for which he served 21 months in prison. And in the eyes of the church at least, that marked the end of the book on Strand’s crimes against children. Or so it thought.

After Matthew stepped forward, seven additional survivors of Strand’s abuse made reports to the archdiocese. Some of these came in while Strand was alive; others after he died in 2013. The allegations against Strand—the man whose “good name” Goedert had wanted to protect—included lewd talk of sex, groping, rubbing genitalia, and anal sex.

The archdiocese’s review board “substantiated” several of the claims made before Strand’s death but, in accordance with its policy at the time, declined to investigate those made after he died. Rather than look for the truth, the archdiocese chose to

risk revictimizing those survivors, who may have wondered: Does the church believe me? Does the church care about my experience? Does the church acknowledge the abuse? The archdiocese recently agreed to change its policy—to investigate all claims against all priests—in large part because of the Attorney General’s work to highlight the pain its prior refusal to investigate abuse claims against dead priests was causing for survivors.

As for Matthew, early adulthood was tough. He tried college twice but returned home each time. He self-medicated and had a “very serious drug addiction.” Matthew was on the brink of losing friends and family before going through detox and rehab, after which he successfully returned to college and obtained his degree. Later, he would earn master’s and doctorate degrees.

Sober for 22 years now, Matthew believes “it’s important for the church to understand the long-term impact—abuse like this can uproot an individual, a family, and a community.” To ease this damage, Matthew thinks the church should make sincere efforts at “restorative justice,” facilitating conversations between church leaders, abusers, and survivors to “at least create a chance for healing.”

ANTHONY JOSEPH VADER

The Archdiocese of Chicago’s records show it first received an allegation of child sex abuse against Father Anthony Vader in late 2002. As it turned out, Vader was a serial predator. Multiple allegations of child sex abuse were subsequently brought to the archdiocese’s attention. Ultimately, its review board found evidence to substantiate at least five claims of abuse.

The archdiocese first concluded there was reasonable cause to suspect that Vader engaged in sexual misconduct with a child in January 2003. He was temporarily withdrawn from

all ministry pending a canonical trial and assigned to reside in a monitored setting where he was forbidden to be alone with children. Yet, Vader did not comply with all his restrictions. On several occasions, he was spotted wearing clerical garb against the cardinal's instruction; he also presided over a public mass and proposed an out-of-state vacation with another priest who was also subject to monitoring (Vader suggested they could monitor each other). As the vicar for priests later reflected, "I sense that if [Vader] is given the least bit of leeway, he has a tendency to extend it far beyond the limits."

Vader had a particular interest in the Filipino American community. In 2002, the Illinois House of Representatives issued a resolution commemorating the fiftieth anniversary of his priesthood and noting he had "been a minister, a friend, an adviser, a confidante and staunch supporter of the Filipino American community for almost" half a century. In early 2004, about a year after being removed from ministry, Vader proposed to take a month-long trip to the Philippines. He was vague about where he was traveling in the country and insisted he would be performing "private" ministry there notwithstanding the cardinal's instruction. Nevertheless, he was permitted to go.

Around the same time, the archdiocese also confronted Vader about his "frequent presence" at his former parish and mission. Not only did Vader admit to "greeting

people outside of the church and signing parish checks,” he also spoke, in the archdiocese’s words, “as if he were still in active ministry at both.” The archdiocese reminded Vader “that his presence and involvement at the aforementioned parishes most likely identifies himself as a priest to the parishioners” in violation of the cardinal’s instruction that he should be removed from active ministry. But Vader insisted “it would be ‘inhumane’ to forbid him from continuing such practices.” Displaying contempt for his parishioners, including the children, Vader also uttered a vile racial slur “on more than one occasion” to reference that his former parish was predominantly Black; he refused to stop using the N-word even when asked to do so by archdiocesan officials. After Vader continued to show up at his former parish despite this reprimand, the archdiocese warned him that “Cardinal George might choose to exercise his right to pursue civil legal action and have Fr. Vader arrested for trespassing.”

In July 2005, the cardinal issued a decree finding with “moral certitude” that Vader was “guilty” of sexually abusing three children. Vader’s faculties were suspended for a period of five years. Over the next few years, the archdiocese continued to receive additional allegations of child sex abuse against Vader; his faculties were never restored. Eventually Vader’s health began to decline, and he passed away in July 2011.

Information Relating to Child Sex Abusers in the Archdiocese

The following section contains specific information regarding substantiated child sex abuse committed by Catholic clerics and religious brothers who ministered in the Archdiocese of Chicago. This information includes:

Name/Ordination Year

The name of the substantiated cleric or religious brother and the year he was ordained. In instances where no ordination year is noted, the ordination year is either designated as “unknown” or the individual is a non-ordained religious brother who took vows in a religious order.

Diocesan/Order

The diocese or religious order into which the cleric or religious brother was ordained or took vows.

Illinois Assignments

The parishes and related church locations where the cleric or religious brother was assigned while ministering in Illinois, as reported by a diocese or religious order.

Reported Survivors

The number of survivors who made claims of child sex abuse against the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Date/Location of Reported Abuse

The date and location of claimed instances of child sex abuse committed by the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Diocese Claim of First Report

The date the diocese reports having first received a child sex abuse claim, or claim of inappropriate behavior with a child, regarding the cleric or religious brother.

Placed on Catholic Church

Public Lists

The date the identified diocese or religious order placed the cleric or religious brother on its public list of substantiated child sex abusers.

Actions/Status

Significant actions relating to the cleric or religious brother and his current status.

DEOGRATIAS AGUILAR

Ordained: N/A

Order: Divine Word Missionary, S.V.D.

Illinois Assignments

- 1962-1966: Techny n/k/a, Northbrook, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1970s: Bordentown, NJ

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 05/21: Divine Word Missionaries, Chicago Province

Actions/Status

- 1969: Professed vows to Divine Word Missionaries Order
- 2008: Died

LOUIS ALTENDORF

Ordained: 1935

Order: Divine Word Missionary, S.V.D.

Illinois Assignments

- 1956-1960, 1963: Chicago, IL
- 1985-1989: Techny n/k/a Northbrook, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1940s-1950s: St. Louis, MO
- 1962-1964: Wisconsin
- mid-1960s: Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 05/21: Divine Word Missionaries, Chicago Province

Actions/Status

- 1989: Died

JOSEPH SEBASTIAN ANGERS

Ordained: 1944

Order: Dominican, O.P.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- Unknown: Dominicans, Province of Saint Albert the Great

Actions/Status

- 1978: Died

JAMES (HUGH) AUSTIN

Ordained: Unknown

Order: Carmelite, O.Carm.

Illinois Assignments

- 1928-1929: Saint Cyril Priory, Chicago, IL

- 1928-1929: DePaul University, Chicago, IL
- 1932-1934: Mount Carmel High School, Chicago, IL
- 1937-1939: Joliet Catholic High School, Joliet, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites

Actions/Status

- 1966: Died

FELIX BAK

Ordained: 1949

Order: Franciscan, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2002: Died

DAVID B. BALL

Ordained: 1962

Diocesan: Chicago, IL

Illinois Assignments

- Angel Guardian Orphanage, Chicago, IL
- Saint Simon the Apostle, Chicago, IL
- Saint Lambert, Skokie, IL
- United States Navy (Chaplain)

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1999: Died

OSCAR (ANSCAR) BANDINI-BEGUERISSE

Ordained: 1941

Order: Jesuit, S.J.

Illinois Assignments

- 1963: Saint Pascal Church, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1963: Saint Pascal, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 02/21/20: Jesuits, Midwest Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1941: Entrance into Jesuits
- 2009: Died

ALEXANDER SYLVESTER BARANOWSKI

Ordained: 1955

Diocesan: Chicago, IL

Illinois Assignments

- Saint Wenceslaus, Chicago, IL
- Saint Mary of Perpetual Help, Chicago, IL
- Holy Innocents, Chicago, IL
- Saint Bruno, Chicago, IL

Reported Survivors: At least 7

Date/Location of Reported Abuse

- 1955-1966: Chicago, IL
- 1961-1962: Springfield, IL
- Unknown: Chicago, IL

Diocese claim of first report: 1963

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1975: Resigned
- 1976: Laicized
- 2011: Died

CHARLES PATRICK BARNES

Ordained: 1955

Diocesan: Chicago, IL

Illinois Assignments

- Our Lady of Mount Carmel, Chicago, IL
- Saint Andrew, Chicago, IL
- Saint Lucy, Chicago, IL
- Queen of Martyrs, Chicago, IL
- Saint Therese of the Infant Jesus, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1989: Died

WAYNE BARRON

Ordained: Unknown

Order: Claretian, C.M.F.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1972: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/01/19: Diocese of Springfield-Cape Girardeau, MO
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1990s: Removed from ministry
- 2011: Died

HARRY J. BARTON

Ordained: 1928

Order: Jesuit, S.J.

Illinois Assignments

- 1956-1959: Saint Ignatius High School, Chicago, IL
- 1959-1960: Loyola Academy, Chicago, IL
- 1969-1988: Loyola Academy, Wilmette, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1956-1957: Saint Ignatius High School, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- 01/26/20: Archdiocese of Cincinnati, OH

Actions/Status

- 1988: Died

RICHARD BARRY BARTZ

Ordained: 1974

Diocesan: Chicago, IL

Illinois Assignments

- Ascension Church, Oak Park, IL
- Transfiguration Church, Wauconda, IL
- Saint Mary of the Lake Seminary, Mundelein, IL
- Saint Eulalia, Maywood, IL
- Columbus-Cabrini Medical Center, Chicago, IL
- Saint Frances Cabrini Shrine, Chicago, IL
- Advocate Ravenswood Medical Center, Chicago, IL
- Chicago Institute of Neurosurgery & Neuroresearch, Chicago, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse

- 1985: Chicago, IL
- 1987: Lake Geneva, WI
- Unknown: Boston, MA

Diocese claim of first report: 1987

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1987: Limited ministry with restrictions and monitoring
- 2002: Removed from public ministry
- 2002: Resigned
- 2015: Laicized

PATRICIO WILLIAM BATUYONG

Ordained: 1983

Diocesan: Chicago, IL

Illinois Assignments

- Saint Hubert, Hoffman Estates, IL
- Saint Ansgar, Hanover Park, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1991: Hoffman Estates, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 11/28/18: Archdiocese of Chicago, IL

Actions/Status

- 1993: Removed from public ministry
- 1996: Laicized
- 2009: Died

ROBERT CHARLES BECKER

Ordained: 1965

Diocesan: Chicago, IL

Illinois Assignments

- Queen of Martyrs, Chicago, IL
- Our Lady of the Snows, Chicago, IL
- Saint Clement, Chicago, IL
- Saint Gertrude, Chicago, IL

Reported Survivors: At least 35

Date/Location of Reported Abuse

- 1962-1963: Galena, IL
- 1969-1986: Chicago, IL

- 1970-1971: Evergreen Park, IL
- Late 1970s: Colorado
- 1976-1987: Woodhaven, IL
- 1979-1980: Parish in Diocese of Rockford, IL
- 1984: Berwyn, IL
- Unknown

Diocese claim of first report: 1986

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1986: Restricted from ministry
- 1989: Died

ROBERT E. BECKSTROM

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- 2021: Died

JOSEPH R. BENNETT

Ordained: 1966

Diocesan: Chicago, IL

Illinois Assignments

- Saint John the Baptist de la Salle, Chicago, IL
- Our Lady of the Ridge, Chicago Ridge, IL
- Saint Joseph and Saint Anne, Chicago, IL
- Cook County Jail, Chicago, IL
- Saint Christina, Chicago, IL
- Saint John de la Salle, Chicago, IL
- Saint Agnes, Chicago, IL
- Our Lady of Fatima, Chicago, IL
- Holy Ghost, South Holland, IL

Reported Survivors: At least 11

Date/Location of Reported Abuse

- 1963-1964: Chicago, IL
- 1967-1981: Chicago, IL
- 1967-1981: Barrington, IL
- 1967-1979: Chicago Ridge, IL
- 1974-1981: Orland Park, IL
- Unknown: South Holland, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 09/15/08: Archdiocese of Chicago, IL

Actions/Status

- 2003: Placed on monitoring
- 2006: Removed from public ministry
- 2012: Resigned from Ministry
- 2014: Laicized

LEONARD ADOLPH BOGDAN

Ordained: 1960 and 1994

Diocesan: Chicago, IL ; Kalamazoo, MI

Illinois Assignments

- Saint Camillus, Chicago, IL
- Saint Isidore, Blue Island, IL
- Saint Symphorosa, Chicago, IL
- Sacred Heart of Jesus, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1982-1984: Chicago, IL

Diocese claim of first report: 1983

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL
- 10/20/20: Diocese of Phoenix, AZ

Actions/Status

- 1987: Placed on monitoring
- 1994: Ordained in the Diocese of Kalamazoo
- 2000: Retired
- 2009: Faculties removed by Diocese of Phoenix

ROBERT L. BOLEY

Ordained: 1975

Order: Carmelite, O.Carm.

Illinois Assignments

- 1970-1971: Joliet Catholic High School, Joliet, IL
- 1971-1972: Carmel High School n/k/a Carmel Catholic High School, Mundelein, IL

- 1987-1989: Saint Clara-Saint Cyril, Chicago, IL
- 2002-2006: Our Lady of Mount Carmel, Darien, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Early 1980s: Los Angeles, CA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 11/30/18: Archdiocese of Los Angeles, CA
- 01/20/21: Carmelites
- Unknown: Diocese of Joliet, IL
- 10/14/22: Archdiocese of Chicago

Actions/Status

- 2006: Removed from public ministry and on a safety plan

ROBERT PETER BOWMAN

Ordained: 1955

Diocesan: Chicago, IL

Illinois Assignments

- Saint Denis, Chicago, IL
- Saint Lawrence O'Toole, Matteson, IL
- Our Lady of Victory, Chicago, IL
- Saint Timothy, Chicago, IL
- Saint James, Arlington Heights, IL
- Saint Teresa of Avila, Chicago, IL

Reported Survivors: At least 10

Date/Location of Reported Abuse

- 1953: Chicago, IL
- 1959-1966: Chicago, IL
- 1964-1965: Matteson, IL
- 1966-1967: Chicago, IL

- 1966-1967: Kentucky
- 1978-2008: Arlington Heights, IL
- 1978-2008: Chicago, IL
- 1980-1984: Arlington Heights, IL
- 1999: Chicago, IL

Diocese claim of first report: 2000

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 2002: Limited ministry with restrictions and monitoring.
- 2002: Removed from public ministry
- 2011: Died

DANIEL PATRICK BRADY

Ordained: 1948

Order: Dominicans, O.P.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 4

Date/Location of Reported Abuse

- 1959: Unknown
- 1961-1963: Holy Ghost, Hammond, LA
- 1973-1975: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 11/02/18: Archdiocese of New Orleans, LA
- 03/27/19: Diocese of Baton Rouge, LA
- 04/21/22: Dominicans - Province of Saint Albert the Great, USA

Actions/Status

- 2001: Died

DAVID FRANCIS BRAUN

Ordained: 1954

Diocesan: Chicago, IL

Illinois Assignments

- Sacred Heart, Chicago, IL
- Saint Sebastian, Chicago, IL
- Saint Linus, Oak Lawn, IL
- Saint Teresa of Avila, Chicago, IL
- Our Lady of Grace, Chicago, IL
- Saint Lambert, Skokie, IL
- Saint Francis Xavier, Wilmette, IL
- Saint Joseph, Round Lake, IL
- Saint Thomas of Villanova, Palatine, IL
- Mater Christi, North Riverside, IL

Reported Survivors: At least 6

Date/Location of Reported Abuse

- 1954: Chicago, IL
- 1958/1960: Chicago, IL
- 1960s: Chicago, IL
- 1960-1966: Melrose Park, IL
- 1964: Unknown
- 1965 or 1966: Chicago, IL

Diocese claim of first report: 1963

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1994: Removed from public ministry
- 1997: Died

ROBERT C. BROOME

Ordained: 1943

Order: Jesuit, S.J.

Illinois Assignments

- 1949-1956: Saint Ignatius College Prep, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1956: Saint Ignatius High School, Cleveland, OH

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/21/18: Jesuits, Midwest Province
- 01/26/20: Cincinnati, OH

Actions/Status

- 2000: Died

ROBERT NOEL BROUILLETTE

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/15/06: Archdiocese of Seattle
- 10/21/20: Diocese of Phoenix, AZ

Actions/Status

- 2000: Convicted of 10 counts of disseminating child pornography in IL and sentenced to 4 years of probation

VINCENT BRYCE

Ordained: 1957

Order: Dominican, O.P.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Early 1970s: Saint Vincent Ferrer, River Forest, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- Unknown: Dominicans, Province of St. Albert the Great
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2002: Removed from public ministry

DANIEL PETER BUCK

Ordained: 1971

Diocesan: Chicago, IL

Illinois Assignments

- Saint Luke, River Forest, IL
- Our Lady of Grace, Chicago, IL
- Saint Wenceslaus, Chicago, IL
- Saint Francis Borgia, Chicago, IL
- Saint Thomas of Villanova, Palatine, IL
- Saint Pius X, Stickney, IL
- Saint Priscilla, Chicago, IL
- Saint Frances of Rome, Cicero, IL
- Saint Mary, Buffalo Grove, IL

Reported Survivors: At least 5

Date/Location of Reported Abuse

- 1972-1977: Clarendon Hills, IL
- 1972-1977: Ingleside, IL
- 1980-1981: Chicago, IL

Diocese claim of first report: 1984

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1995: Limited ministry with restrictions and monitoring
- 1997: Returned to ministry
- 2002: Removed from public ministry

THOMAS R. BURG

Ordained: 1964

Diocesan: Cleveland, OH

Illinois Assignments

- 1989-1990: University of Illinois at Chicago, John Paul II Center, Chicago, IL
- 1988-1992: Loyola University, Water Tower Campus, Chicago, IL
- 1992-1995: Loyola University, Mallinckrodt College, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 06/21/19: Diocese of Cleveland, OH
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2002: Died

EDMUND F. BURKE

Ordained: 1944

Diocesan: Chicago, IL

Illinois Assignments

- Blessed Sacrament, Chicago, IL
- Holy Name of Mary, Chicago, IL
- Saint Leo, Chicago, IL
- Saint Helena, Chicago, IL
- Saint Columbanus, Chicago, IL
- Saint Francis Xavier, Wilmette, IL

Reported Survivors: 7

Date/Location of Reported Abuse

- 1951-1954: Chicago, IL
- 1960: Chicago, IL
- 1961: Tennessee
- 1962-1966: Unknown

Diocese claim of first report: 1991

Placed on Catholic Church Public Lists

- 11/28/18: Archdiocese of Chicago, IL

Actions/Status

- 1989: Died

JOHN J. BURKE

Ordained: 1943

Order: Viatorian, C.S.V.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 8

Date/Location of Reported Abuse

- 1973: Saint George, Bourbonnais, IL
- 1980s: Saint George, Bourbonnais, IL

Diocese claim of first report: 1984

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- 1983: Retired
- 1986: Died

EUGENE PATRICK BURNS

Ordained: 1955

Diocesan: Chicago, IL

Illinois Assignments

- Saint Anne, Hazel Crest, IL
- Saint Catherine Laboure, Glenview, IL
- Saint Nicholas of Tolentine, Chicago, IL
- Saint Denis, Chicago, IL
- Saint Joseph, Homewood, IL
- Saint Terrence, Alsip, IL
- Our Lady of Knock, Calumet City, IL
- Queen of Apostles, Riverdale, IL
- Saint Ann, Lansing, IL
- Saint Margaret Hospital, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1962-1966: Glenview, IL
- 1962-1966: Michigan
- 1962-1966: Wisconsin
- 1985: Chicago, IL

Diocese claim of first report: 2004

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 2005: Died

IGNATIUS M. BURRILL

Ordained: 1937

Order: Jesuit, S.J.

Illinois Assignments

- 1951-1952: Bellarmine Jesuit Retreat House, Barrington, IL
- 1956-1958: Saint Ignatius College Prep, Chicago, IL
- 1958-1962: Saint Mary of the Lake Seminary, Mundelein, IL
- 1962-1987: Loyola Academy, Wilmette, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1952-1956: Saint Ignatius High School, Cleveland, OH
- 1977: Loyola Academy, Wilmette, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1987: Died

DONALD J. BUTLER

Ordained: Unknown

Order: Jesuit, S.J.

Illinois Assignments

- 1946-1971: Holy Family Parish, Chicago, IL
- 1971-1982: Saint Ignatius College Prep, Chicago, IL
- 1982-1988: Little Brothers of the Poor, Chicago, IL
- 1988-1995: Provincial Office, Chicago, IL
- 1996-1997: Clark Street Jesuit Residence, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1964-1968: Holy Family Parish, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1999: Died

RICHARD EDMUND BUTLER

Ordained: 1949

Order: Dominican, O.P.

Illinois Assignments

- 1962-1964: National Chaplain of Newman Apostolate, Chicago, IL
- 1964-1968: Provincial Dir. of Newman Apostolate, Chicago, IL
- 1964-1968: Saint Pius V Priory, Chicago, IL
- 1975-1988: Saint Dominic-Saint Thomas Priory, River Forest, IL
- 1975-1988: Fenwick High School, Oak Park, IL

Reported Survivors: Unknown

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 03/27/03: Diocese of Tuscon, AZ

Actions/Status

- 1988: Died

JOHN WALTER CALICOTT

Ordained: 1974

Diocesan: Chicago, IL

Illinois Assignments

- Saint Ailbe, Chicago, IL
- Holy Name of Mary, Chicago, IL
- Holy Angels, Chicago, IL

Reported Survivors: 7

Date/Location of Reported Abuse

- 1976-2002: Chicago, IL
- 1979: Kentucky

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 01/14/03: Archdiocese of Chicago, IL

Actions/Status

- 2002: Removed from public ministry
- 2009: Laicized

STUART B. CAMPBELL

Ordained: 1930

Order: Dominican, O.P.

Illinois Assignments

- 1931-1934: Fenwick High School, Oak Park, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1956-1959: Fresno County, CA
- 1978-1980: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/06/18: Archdiocese of Los Angeles, CA
- 12/21/18: Dominicans, Saint Joseph Province
- 04/05/19: Diocese of Reno, NV
- 04/12/19: Diocese of Las Vegas, NV
- 12/03/19: Diocese of Columbus, OH
- 07/31/20: Diocese of Covington, KY
- 08/06/21: Diocese of Fresno, CA
- 10/26/21: Dominicans, Holy Name Province

Actions/Status

- 1986: Died

DAMIEN (PATRICK) CHONG

Ordained: N/A

Order: Carmelite, O.Carm.

Illinois Assignments

- 1988-1990: Saint Clara, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/31/13: Archdiocese of Los Angeles, CA
- 01/20/21: Carmelites

Actions/Status

- 2012: Removed from public ministry
- 2014: Died

JOSEPH (MARK) CIGANOVICH

Ordained: Mark

Order: Carmelite, O.Carm.

Illinois Assignments

- 1968-1970: Carmel High School for Boys, Mundelein, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites

Actions/Status

- 1996: Separated from Order
- 1996: Pleaded guilty to receiving child pornography in mail, federal
- 2011: Died

WILLIAM J. CLOUTIER

Ordained: 1975

Diocesan: Chicago, IL

Illinois Assignments

- Saint Frances Cabrini, Chicago, IL
- Saint Damian, Oak Forest, IL
- Our Lady of the Snows, Chicago, IL
- Pope John Paul II Catholic Center, University of Illinois at Chicago, Chicago, IL
- Saint Peter, Skokie, IL

Reported Survivors: 23

Date/Location of Reported Abuse

- 1966-1982: Chicago, IL
- 1975-1981: Chicago, IL
- 1962-1966: Oak Forest, IL
- 1962-1966: Putnam County, IL
- 1985-1987: Skokie, IL
- Unknown

Diocese claim of first report: 1979

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1991: Removed from public ministry
- 1993: Resigned
- 2003: Died

JOSEPH A. COLLETTI

Ordained: 1971**Diocesan:** Lafayette, IN**Illinois Assignments**

- 1976-1978: Saint Monica Church, Carpentersville, IL
- 1978-1982: Saint Ferdinand, Chicago, IL

Reported Survivors: At least 1**Date/Location of Reported Abuse**

- Unknown

Diocese claim of first report: N/A**Placed on Catholic Church Public Lists**

- 09/28/18: Diocese of Lafayette, IN
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1990: Removed from public ministry
- 2018: Laicized

JAMES A. CONDON

Ordained: 1939**Order:** Jesuit, S.J.**Illinois Assignments**

- 1956-1960: Loyola Academy, Chicago, IL

- 1967-1993: Saint Ignatius College Prep, Chicago, IL

Reported Survivors: At least 1**Date/Location of Reported Abuse**

- 1960s: The Queen's Work, Saint Louis, MO
- 1965: Saint Xavier High School, Cincinnati, OH

Diocese claim of first report: N/A**Placed on Catholic Church Public Lists**

- 12/07/18: Jesuits, Central and Southern Provinces
- 12/17/18: Jesuits, Midwest Province
- 01/26/20: Archdiocese of Cincinnati, OH

Actions/Status

- 1993: Died

CHARLES CONEFREY

Ordained: N/A**Order:** Christian Brother, C.F.C.**Illinois Assignments**

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1**Date/Location of Reported Abuse**

- Unknown

Diocese claim of first report: N/A**Placed on Catholic Church Public Lists**

- N/A

Actions/Status

- Unknown

AUGUSTINE “GUS” COPS

Ordained: 1986**Order:** Capuchin Franciscan, O.F.M. Cap.**Illinois Assignments**

- 1986-1988: Saint Justin Parish, Chicago, IL

Reported Survivors: Unknown**Date/Location of Reported Abuse**

- Unknown

Diocese claim of first report: N/A**Placed on Catholic Church Public Lists**

- 10/01/20: Capuchin Franciscans, Saint Joseph Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2004: Retired

EDMUND CORRIGAN

Ordained: N/A**Order:** Christian Brother, C.F.C.**Illinois Assignments**

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1**Date/Location of Reported Abuse**

- Unknown

Diocese claim of first report: N/A**Placed on Catholic Church Public Lists**

- N/A

Actions/Status

- Unknown

EDWARD COURTNEY

Ordained: N/A**Order:** Christian Brother, C.F.C.**Illinois Assignments**

- 1961-1968: Brother Rice High School, Chicago, IL
- 1969-1972: Leo High School, Chicago, IL
- 1972-1974: Saint Laurence High School, Burbank, IL

Reported Survivors: At least 2**Date/Location of Reported Abuse**

- 1970-1971: Leo High School, Chicago, IL

Diocese claim of first report: N/A**Placed on Catholic Church Public Lists**

- 01/15/16: Diocese of Seattle, WA

Actions/Status

- 1983: Removed from the Christian Brothers Order
- 1988: Pleaded guilty to indecent liberties, Adams County, WA

PHILIP J. COURY

Ordained: 1971

Order: Vincentian, C.M.

Illinois Assignments

- 1980-1990: Saint Vincent De Paul Seminary, Lemont, IL
- 1991-1995: Catholic Charities, Joliet, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1975-1978: Saint John Seminary, Kansas City, MO
- 1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 09/05/19: Archdiocese of Kansas City, MO
- 12/07/20: Vincentians, Western Province

Actions/Status

- 2010: Removed from ministry

ROBERT CRAIG

Ordained: 1974

Diocesan: Chicago, IL

Illinois Assignments

- Saint Aloysius, Chicago, IL
- All Saints-Saint Anthony, Chicago, IL
- Saint Ann, Chicago, IL
- Saint Mark, Chicago, IL

Reported Survivors: 9

Date/Location of Reported Abuse

- 1975-1976: Chicago, IL
- 1978-1979: Chicago, IL
- 1982-1991: Chicago, IL
- 1986-1991: Chicago, IL
- 1986-1991: Mundelien, IL
- Unknown

Diocese claim of first report: 1990

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1990: Removed from public ministry
- 1993: Resigned from priesthood
- 2009: Laicized

THOMAS CARROLL CROSBY

Ordained: 1948

Diocesan: Chicago, IL

Illinois Assignments

- Saint Bartholomew, Chicago, IL
- Quigley Preparatory Seminary, Chicago, IL
- Holy Name Cathedral, Chicago, IL
- Mater Christi, North Riverside, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1967-1968: Chicago, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 11/28/18: Archdiocese of Chicago, IL

Actions/Status

- 1987: Died

JOHN WILLIAM CURRAN

Ordained: 1957

Diocesan: Chicago, IL

Illinois Assignments

- Saint Bede the Venerable, Chicago, IL
- Quigley Preparatory Seminary South, Chicago, IL
- Blessed Sacrament, Chicago, IL
- Saint Catherine of Siena, Oak Park, IL
- Saint Albert the Great, Oak Lawn, IL
- Saint Christina, Chicago, IL
- Alvernia Manor, Chicago, IL
- Saint Joseph, Homewood, IL

Reported Survivors: 40

Date/Location of Reported Abuse

- 1949-1954: Chicago, IL
- 1965-1970: Chicago, IL
- 1980-1990: Chicago, IL
- 1964: Burbank, IL
- 1966: Burbank, IL
- 1968-1970: Burbank, IL
- 1972-1980: Burbank, IL
- 1973-1974: Unknown
- early 1980s: Unknown

Diocese claim of first report: 1990

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1994: Removed from public ministry
- 2000: Died

NORMAN J. CZAJKA

Ordained: 1961

Diocesan: Chicago, IL

Illinois Assignments

- Saint John of God, Chicago, IL
- Saint Casimir, Chicago, IL
- Saint Mary of Czestochowa, Cicero, IL
- Saint Camilulus, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1992-1995: Chicago, IL

Diocese claim of first report: 2005

Placed on Catholic Church Public Lists

- 09/15/08: Archdiocese of Chicago, IL

Actions/Status

- 2006: Removed from public ministry
- 2012: Died

VINCENT DAN MINH CAO

Ordained: 1968

Order: Redemptorists, C.S.S.R.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- Unknown

RICHARD DE RANITZ

Ordained: 1970

Order: Dominican, O.P.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/21/11: Dominicans, Province of
Saint Albert the Great

Actions/Status

- Unknown: Removed from ministry
- 2018: Died

CRESCENTE (SONNY) DERIVERA

Ordained: Sonny

Order: Divine Word Missionary, S.V.D.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1995: Chile

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/18/21: Divine Word Missionaries,
Chicago Province

Actions/Status

- 2008: No longer under jurisdiction of
the Chicago Province

OWEN DA SILVA (DE SILVA)

Ordained: Unknown

Order: Franciscan, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1936-1937: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 05/31/19: Franscians, Province of
Saint Barbara
- 06/24/19: Diocese of Las Cruces, NM

Actions/Status

- 1967: Died

WALTER GEORGE DEROECK

Ordained: 1971

Diocesan: Chicago, IL

Illinois Assignments

- Saint Paul of the Cross, Park Ridge, IL
- Mary Queen of Heaven, Cicero, IL
- Quigley Preparatory Seminary (North), Chicago, IL
- Saint John Berchmans, Chicago, IL
- Saint Catherine Laboure, Glenview, IL
- Saint Celestine, Elmwood Park, IL

Reported Survivors: 9

Date/Location of Reported Abuse

- 1970s: Cicero, IL
- 1976-1978: Cicero, IL
- 1976-1978: Chicago, IL
- 1982-1986: Chicago, IL
- 1982-1986: Michigan City, IN
- 1982-1986: Colorado
- 1982-1986: Hawaii
- 1983-1985: Michigan City, IN
- 1986: Tennessee

Diocese claim of first report: 1999

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 2001: Removed from public ministry
- 2001: Resigned
- 2002: Laicized

DOMINIC ALOYSIUS DIEDERICH

Ordained: 1917

Diocesan: Chicago, IL

Illinois Assignments

- Saint Nicholas, Evanston, IL
- Sacred Heart, Chicago, IL
- Saint Mary, Chicago, IL
- Saint George, Chicago, IL
- Saint Maurice, Chicago, IL

Reported Survivors: 7

Date/Location of Reported Abuse

- Late 1950s: Chicago, IL
- Early 1960s: Chicago, IL
- 1962: Chicago, IL
- 1966-1967: Chicago, IL
- 1972-1973: Chicago, IL

Diocese claim of first report: 1994

Placed on Catholic Church Public Lists

- 11/28/18: Archdiocese of Chicago, IL

Actions/Status

- 1977: Died

JAMES DIETE

Ordained: 1980

Order: Vincentian, C.M.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/07/20: Vincentians, Western Province

Actions/Status

- 1987: Removed from ministry
- 1995: Left Vincentian order and priesthood

FRANCIS EMIL DILLA

Ordained: 1953

Diocesan: Chicago, IL

Illinois Assignments

- Saints Cyril and Methodius, Chicago, IL
- Saint Joseph, Chicago, IL
- Saint Simon the Apostle, Chicago, IL
- Holy Rosary, Chicago, IL
- Assumption BVM, Chicago, IL
- Sacred Heart, Chicago, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- Late 1960s: Unknown
- 1969: Unknown

Diocese claim of first report: 1991

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1992: Removed from public ministry
- 2005: Died

WARREN J DISCON

Ordained: 1955

Order: Vincentian, C.M.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1970s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/07/20: Vincentians, Western Province

Actions/Status

- 1993: Died

MICHAEL E. DORRLER

Ordained: Unknown

Order: Jesuit, S.J.

Illinois Assignments

- 1979-1980: Saint Ignatius College Prep, Chicago, IL
- 1984-1988: Loyola University Chicago, Chicago, IL
- 1994-1997: Bellarmine Jesuit Retreat House, Inc., Barrington, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1990-1993: Brebeuf Jesuit Preparatory School, Indianapolis, IN

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- 12/18/18: Archdiocese of Indianapolis, IN

Actions/Status

- 1975: Entered Jesuit order
- Unknown: Permanently removed from public ministry

RICHARD JAMES DOUAIRE

Ordained: 1947

Diocesan: Chicago, IL

Illinois Assignments

- Saint Columbanus, Chicago, IL
- Saint Mary, Riverdale, IL
- Saint Christina, Chicago, IL
- Holy Rosary, Chicago, IL
- Our Lady of Angels, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1975: Died

THOMAS JOSEPH DOVE

Ordained: 1961

Order: Paulist Father, C.S.P.

Illinois Assignments

- 1985-1992: Old Saint Mary, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1975: Saint Paul the Apostle, Archdiocese of Los Angeles, CA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 11/01/18: Paulist Fathers
- 12/06/18: Archdiocese of Los Angeles, CA
- 02/28/20: Diocese of Memphis, TN
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2014: Suspended from Ministry
- 2020: Died

DANIEL MICHAEL DRINAN

Ordained: 1977

Order: Claretian Missionary, C.M.F.

Illinois Assignments

- 1990:1992: Claretian Fathers Headquarters of U.S.A. Eastern Province, Oak Park, IL
- 1994-1997: Claretian Fathers Headquarters of U.S.A. Eastern Province, Oak Park, IL
- 1998-1999: Our Lady of Guadalupe, Chicago, IL

- 1999-2000: Claretian Fathers Headquarters of U.S.A. Eastern Province, Oak Park, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Late 1970s: Christ the King, Baton Rouge, LA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- Unknown: Diocese of Austin, TX
- 03/27/19: Diocese of Baton Rouge, LA
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2006: Removed from ministry

DENNIS DRUGAN

Ordained: Unknown

Order: Capuchin Franciscan, O.F.M. Cap.

Illinois Assignments

- 1981-1982: DePorres Capuchin Community, Chicago, IL
- 1983-1984: Saint Justin Capuchin Community, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 08/21/18: Diocese of Great Falls-Billings, MT

- Unknown: Capuchin Franciscans

Actions/Status

- Unknown: Left Capuchin Franciscan order

THOMAS GREGORY DUFFIN

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments

- 1972-1978: Brother Rice High School, Chicago, IL
- 1982-1999: Saint Laurence High School, Burbank, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- 1961: Entered Christian Brothers order
- 1999: Died

JOHN H. DUGGAN

Ordained: 1957

Order: Jesuit, S.J.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1950s-1980s: Scranton, PA
- 1950s-1980s: Wernersville, PA
- 1950s-1980s: Towson, MD

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 09/02: Archdiocese of Baltimore, MD
- 08/19/18: Diocese of Scranton, PA
- 12/17/18: Jesuits, Maryland Province

Actions/Status

- 2004: Died

ANTHONY DUKICH

Ordained: 1957

Order: Franciscans, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1986: Died

BERNARDINE GEORGE DYER

Ordained: 1961

Order: Dominican, O.P.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 02/13/19: Diocese of Richmond, VA
- 04/17/19: Dominican Friars Province
of Saint Joseph
- 05/23/19: Diocese of Brownsville, TX
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2010: Dismissed from the Order by
Province of Saint Martin de Porres
- 2013: Died

LAURENCE EAGLE

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- Unknown

ROBERT J. ERPENBECK

Ordained: Unknown

Order: Jesuit, S.J.

Illinois Assignments

- 1938-1941: Saint Ignatius College Prep Chicago, IL
- 1945-1949: Saint Ignatius College Prep Chicago, IL
- 1949-1958: Jesuit Community Oak Park, IL
- 1964-1966: Regis Hall Wadsworth, IL
- 1966-1967: Jesuit Community Oak Park, IL
- 1968-1970: Bellarmine School of Theology North Aurora, IL
- 1973-1975: Ignatius House, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1961: Jesuit Novitiate, Milford, OH
- 1964: Milford Retreat Center, Milford, OH

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- Unknown: Archdiocese of Cincinnati, OH
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1931: Entered Jesuit order
- 1986: Died

RICHARD WAYNE FASSBINDER

Ordained: 1953

Diocesan: Chicago, IL

Illinois Assignments

- Saint Hugh, Lyons, IL
- Queen of All Saints Basilica, Chicago, IL
- Saint Emily, Mount Prospect, IL
- Prince of Peace, Lake Villa, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1972-1992: Lake Villa, IL

Diocese claim of first report: 2001

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 2002: Removed from public ministry
- 2004: Died

THEODORE FEELY

Ordained: 1958

Order: Conventual Franciscan, O.F.M. Conv.

Illinois Assignments

- Saint Anthony of Padua, Rockford, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1968: Unknown
- 1969: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 11/14/18: Diocese of Rockford, IL
- 04/12/19: Diocese of Las Vegas, NV
- 11/12/20: Diocese of Stockton, CA
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1991: Died

FEDERICO FERNANDEZ BAEZA

Ordained: 1977

Order: Franciscan, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 8

Date/Location of Reported Abuse

- 1983-1987: Texas

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/31/19: Archdiocese of San Antonio, TX

Actions/Status

- 1987: Removed from ministry
- Unknown: Returned to ministry
- 2015: Removed from ministry

JOSEPH FERTAL

Ordained: 1959

Order: Divine Word Missionary, S.V.D.

Illinois Assignments

- 1967-1972: Techny
n/k/a Northbrook, IL
- 2016-2021: Techny
n/k/a Northbrook, IL

Reported Survivors: 4

Date/Location of Reported Abuse

- 1968: Techny
n/k/a Northbrook, IL
- 1971: Niles, IL
- 1972: Scranton, PA
- 1995: Corona, CA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/21/18: Diocese of Scranton, PA
- 04/18/21: Divine Word Missionaries,
Chicago Province
- Unknown: Diocese of San Bernadino,
CA

Actions/Status

- 1995: Suspended
- Unknown: Permanently banned from
Diocese of San Bernadino
- 2021: Died

MARK A. FINAN

Ordained: 1948

Order: Jesuit, S.J.

Illinois Assignments

- 1942-1943: Loyola Academy, Chicago, IL
- 1943-1945: Saint Ignatius College Prep, Chicago, IL
- 1958-1960: Province Office, Oak Park, IL
- 1965-1967: Bellarmine Jesuit Retreat House, Barrington, IL
- 1967-1973: Loyola University, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1944: Saint Ignatius College Prep, Chicago, IL
- 1963-1965: Saint Xavier High School, Cincinnati, OH

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- Unknown: Archdiocese of Cincinnati, OH

Actions/Status

- 1934: Entered Jesuit order
- 1973: Dismissed from Jesuit order
- 1993: Died

JOHN J. FITZGERALD

Ordained: 1969

Order: Congregation of the Holy Cross, C.S.C.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1970s: Illinois

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 06/12/19: Congregation of the Holy Cross
- 10/29/19: Diocese of Phoenix, AZ

Actions/Status

- 1992: Removed from ministry
- 1997: Left Congregation of the Holy Cross order

JOSEPH L. FITZHARRIS

Ordained: 1962

Diocesan: Chicago, IL

Illinois Assignments

- Saint Louise de Marillac, La Grange Park, IL
- Saint Aloysius, Chicago, IL
- Saint Fidelis, Chicago, IL
- Saint Francis Xavier, Chicago, IL
- Saint Bartholomew and Saint Joseph, Waukegan, IL
- Saint Genevieve, Chicago, IL
- Saint Pascal, Chicago, IL
- Good Shephard, Chicago, IL

Reported Survivors: At least 20

Date/Location of Reported Abuse

- 1968-1970: Puerto Rico
- 1969-1986: Chicago, IL
- 1972-1975: Kansas City, MO
- 1981: Indiana
- 1981-1986: California; Colorado
- 1986: Unknown
- Unknown: Chicago, IL

Diocese claim of first report: 1986

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1987: Convicted of sexual abuse of a minor in IL and sentenced to one year of supervision
- 1987: Limited ministry with restrictions and monitoring
- 1991: Removed from public ministry
- 1995: Resigned
- 2009: Laicized

JAMES VINCENT FLOSI

Ordained: 1971

Diocesan: Chicago, IL

Illinois Assignments

- Saint Hubert, Hoffman Estates, IL
- Holy Name Cathedral, Chicago, IL
- Saint Luke, River Forest, IL
- Saint Gertrude, Franklin Park, IL
- Saint Giles, Oak Park, IL

Reported Survivors: 7

Date/Location of Reported Abuse

- 1960-1976: Hoffman Estates, IL
- 1972: Park Ridge, IL
- Early to mid-1970s: Park Ridge, IL
- 1976: Chicago, IL
- 1981: Chicago, IL

Diocese claim of first report: 1991

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1992: Resigned
- 2010: Laicized

SALVATORE V. FORMUSA

Ordained: 1935

Diocesan: Joliet, IL

Illinois Assignments

- Saint Anthony, Joliet, IL
- Immaculate Conception, Elmhurst, IL
- Saint Lawrence, South Wilmington, IL
- Holy Trinity, Westmont, IL
- Immaculate Conception, Braidwood, IL
- Saint John the Baptist, Winfield, IL
- Central DuPage Hospital, Winfield, IL
- Saint Luke, Carol Stream, IL
- Saint Anthony, Frankfort, IL
- Saint Mark, Wheaton, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1968: Unknown

Diocese claim of first report: 1968

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2002: Removed from ministry
- 2006: Died

ROBERT FRIESE

Ordained: 1978

Diocesan: Chicago, IL

Illinois Assignments

- Saint Cyprian, River Grove, IL
- Saint Juliana, Chicago, IL
- Mary Seat of Wisdom, Park Ridge, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1982: Des Plaines, IL

Diocese claim of first report: 1980

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1985: Found guilty of aggravated criminal sexual abuse and taking indecent liberties with a child in IL
- 1985: Resigned
- 1986: Sentenced to four years of probation
- 1987: Laicized

THOMAS M. GANNON

Ordained: Unknown

Order: Jesuit, S.J.

Illinois Assignments

- 1961-1962: Loyola Academy, Wilmette, IL
- 1968-1972: University of Chicago, Chicago, IL
- 1972-1983: Loyola University, Chicago, IL
- 1987-1990: Holy Family, Chicago, IL
- 1990-2008: Heartland Center, East Chicago, IN

Reported Survivors: 6

Date/Location of Reported Abuse

- 1961-1966: Saint Ignatius High School, Cleveland, OH
- 1970-1971: Saint Jerome, Chicago, IL
- 1977-1978: Loyola University, Chicago, IL
- 1983: Saint James Church, Gary, IN
- 1993: Our Lady of Mount Carmel, Chicago, IL
- 1998: Holy Family, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1954: Entered Jesuit order
- 2011: Died

KENNETH JOHN GANSMANN

Ordained: 1935

Order: Franciscan, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown: Minnesota

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 02/17/14: Archdiocese of St. Paul-Minneapolis, MN
- Unknown: Diocese of Nashville, TN

Actions/Status

- 1974: Died

GERALD B. GARVEY

Ordained: Unknown**Order:** Jesuit, S.J.**Illinois Assignments**

- 1927-1930: Loyola Academy Chicago, IL

Reported Survivors: At least 2**Date/Location of Reported Abuse**

- 1950s: Saint Ignatius High School, Cleveland, OH

Diocese claim of first report: N/A**Placed on Catholic Church Public Lists**

- 12/17/18: Jesuits, Midwest Province

Actions/Status

- 1920: Entered Jesuit order
- 1960: Died

JESUS P. GARZA

Ordained: 1979**Diocesan:** Chicago, IL**Illinois Assignments**

- Saint Casimir, Chicago, IL
- Saint Sebastian, Chicago, IL
- Quigley Preparatory Seminary (North), Chicago, IL
- Saint John Berchmans, Chicago, IL
- Saint Ita, Chicago, IL

- Saint Aloysius, Chicago, IL
- Saint Margaret Mary, Chicago, IL
- Resurrection, Chicago, IL
- Saint Mary, Buffalo Grove, IL
- Our Lady of Grace, Chicago, IL
- Saint Ann, Lansing, IL

Reported Survivors: At least 1**Date/Location of Reported Abuse**

- 1983-1984: Chicago, IL

Diocese claim of first report: 2000**Placed on Catholic Church Public Lists**

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 2000: Resigned

RENE (BERNARD) GAWLIK

Ordained: N/A**Order:** Divine Word Missionary, S.V.D.**Illinois Assignments**

- 1959-1963: Techny n/k/a Northbrook, IL
- 1975-2019: Techny n/k/a/ Northbrook, IL

Reported Survivors: At least 1**Date/Location of Reported Abuse**

- 1960s-1970s: East Troy, WI

Diocese claim of first report: N/A**Placed on Catholic Church Public Lists**

- 04/18/21: Divine Word Missionaries, Chicago Province

Actions/Status

- 1959: Professed vows as Divine Word Missionary
- 2019: Died

WILLIAM (PATRICK) GLEESON

Ordained: 1952

Order: Carmelite, O.Carm.

Illinois Assignments

- 1953-1954: Mount Carmel High School, Chicago, IL
- 1963-1967: Joliet Catholic High School, Joliet, IL
- 1970-1979: Our Lady of Mount Carmel, Darien, IL
- 1988-1989: Provincial House, Barrington, IL
- 1989-2000: Our Lady of Angels Retirement Home, Joliet, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites

Actions/Status

- 2000: Died

WILLIAM C. GRAHAM

Ordained: 1976

Diocesan: Duluth, MN

Illinois Assignments

- 2000-2005: Lewis University, Romeoville, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1977-1978: Cathedral High School, Duluth, MN

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 11/26/19: Diocese of Duluth, MN
- 12/13/19: Diocese of Joliet, IL
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2016: Removed from ministry

CARLOS GRIEGO

Ordained: N/A

Order: Dominican, O.P.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 3

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/21/22: Dominicans - Province of Saint Albert the Great, USA

Actions/Status

- 1992: Removed from ministry
- 2010: Died

JOSEPH ISRAEL GUIDRY

Ordained: 1957

Order: Divine Word Missionary, S.V.D.

Illinois Assignments

- 2005-2019: Techny
n/k/a Northbrook, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1980s: Greenville, MS

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 07/07/19: Diocese of Baton Rouge, LA
- 04/18/21: Divine Word Missionaries,
Chicago Province
- Unknown: Diocese of Jackson, MS

Actions/Status

- 2004: Removed from ministry
- 2019: Died

JAMES CRAIG HAGAN

Ordained: 1974

Diocesan: Chicago, IL

Illinois Assignments

- Saint Catherine of Sienna, Oak Park, IL
- Saint Richard, Chicago, IL
- Saint Gertrude, Chicago, IL
- Saint Denis, Chicago, IL

Reported Survivors: 19

Date/Location of Reported Abuse

- 1972: Oak Park, IL

- 1974-1979: Chicago, IL
- 1977-1983: Unknown
- 1981-1990: Chicago, IL
- 1988: Franklin Park, IL
- 1994-1996: Chicago, IL
- Unknown: Chicago, IL

Diocese claim of first report: 1988

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1996: Removed from public ministry
- 1997: Resigned
- 2010: Laicized

ROGERS (CHARLES) HANNAN

Ordained: N/A

Order: Divine Word Missionary, S.V.D.

Illinois Assignments

- 1983-1986: Chicago, IL
- 2000-2001: Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 2012: West Virginia

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Wheeling-
Charleston, WV
- 04/18/21: Divine Word Missionaries,
Chicago Province

Actions/Status

- 1982: Professed vows for Divine Word
Missionaries

- 2012: Dismissed from Divine Word Missionaries
- 2014: Convicted of soliciting a minor by computer in WV and sentenced to 2-10 years in prison

JOHN EDWARD HEFFERAN

Ordained: 1956

Diocesan: Chicago, IL

Illinois Assignments

- Saint Louise de Marillac, La Grange Park, IL
- Saint Anastasia, Waukegan, IL
- Saint Simeon, Bellwood, IL
- Infant Jesus of Prague, Flossmoor, IL
- Saint John the Evangelist, Streamwood, IL
- Saint John Vianney, Northlake, IL
- Saint James, Highwood, IL
- Saint Ann, Lansing, IL
- Saint Gerald, Oak Lawn, IL
- Saint Bede, Ingleside, IL
- Saint Alphonsus, Lemont, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1964-1967: Waukegan, IL
- 1968 or 1969: Flossmoor, IL
- 1977 or 1978: Northlake, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- March 1993: Limited ministry with restrictions and monitoring
- July 1993: Returned to ministry

- 2003: Removed from public ministry
- 2018: Died

ED HENNESSEY

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- Unknown

STEVEN HENRICH

Ordained: 1974

Order: Crosier, O.S.C.

Illinois Assignments

- 1989-1990: Crosier Community, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Late 1970s: Madison, Minnesota

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/27/17: Crosiers
- Unknown: Archdiocese of Detroit, MI
- Unknown: Diocese of Phoenix, AZ

Actions/Status

- 2017: Removed from public ministry

GILBERT HENSLEY

Ordained: N/A

Order: Dominican, O.P.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/21/22: Dominicans.- Province of
Saint Albert the Great

Actions/Status

- 2004: Removed from ministry
- 2014: Died

MEL HERMANN

Ordained: 1964

Order: Capuchin Franciscan, O.F.M.
Cap.

Illinois Assignments

- 1999-2008: Our Lady Gate of Heaven
Parish, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 06/18/13: Capuchin Franciscans, Saint
Joseph Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2021: Died

JEROME HEUSTIS

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- Unknown: Died

JAMES HODER

Ordained: 1975

Diocesan: Chicago, IL

Illinois Assignments

- Saint Ita, Chicago, IL
- Assumption, Chicago, IL
- Saint David, Chicago, IL
- Saint Joseph, Chicago, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1975: Unknown
- 1976: Chicago, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists

- 01/04/10: Archdiocese of Chicago, IL

Actions/Status

- 1985: Limited ministry with restrictions and monitoring
- 1997: Resigned
- 2009: Laicized

MICHAEL J. HOGAN

Ordained: 1984

Diocesan: Chicago, IL

Illinois Assignments

- Saint Barbara, Brookfield, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1985: Brookfield, IL
- 1985: Arkansas
- 1985: Texas

Diocese claim of first report: 1986

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1986: Limited ministry with restrictions and monitoring
- 1993: Resigned
- 2015: Laicized

DANIEL MARK HOLIHAN

Ordained: 1957

Diocesan: Chicago, IL

Illinois Assignments

- Old Saint Patrick, Chicago, IL
- Saint Aloysius, Chicago, IL
- Saint Sylvester, Chicago, IL
- Saint Francis de Sales, Chicago, IL
- Saint Jane de Chantal, Chicago, IL
- Our Lady of the Snows, Chicago, IL
- Saint Therese of the Infant Jesus, Chicago, IL
- Saint Jerome, Chicago, IL

Reported Survivors: 40

Date/Location of Reported Abuse

- 1960s: Chicago, IL
- 1962-1964: Chicago, IL
- 1965-1966: Chicago, IL
- 1965-1966: Wonder Lake, IL
- 1968-1971: Chicago, IL
- 1968-1971: Wonder Lake, IL
- 1978-1979: Chicago, IL
- 1980: Chicago, IL
- 1980: Wonder Lake, IL
- 1982: Chicago, IL
- 1982: Wonder Lake, IL
- 1982: Iowa
- 1983-2007: Chicago, IL

- 1983-2007: Wonder Lake, IL
- 1984 or 1985: Chicago, IL
- 1985-1991: Chicago, IL
- Unknown: Cook County, IL

Diocese claim of first report: 1986

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1990: Limited ministry with restrictions and monitoring
- 2002: Removed from public ministry
- 2008: Resigned
- 2010: Laicized
- 2016: Died

GEORGE S. HOPF

Ordained: 1949

Diocesan: Milwaukee, WI

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: 2

Date/Location of Reported Abuse

- 1963-1969: Unknown
- 1969: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 07/09/04: Archdiocese of Milwaukee, WI

Actions/Status

- 2004: Removed from public ministry
- 2004: Died

PETER ALFONSE HORNE

Ordained: N/A

Order: Divine Word Missionary, S.V.D.

Illinois Assignments

- 1991: Techny
n/k/a Northbrook, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse

- 1958: California
- 1960: East Troy, WI
- 1968-1970: Washington, DC

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/18/21: Divine Word Missionaries, Chicago Province

Actions/Status

- 1947: Professed vows as Divine Word Missionary
- 1991: Died

THOMAS BARRY HORNE

Ordained: 1929

Diocesan: Chicago, IL

Illinois Assignments

- Saint Margaret Mary, Chicago, IL
- Saint James, Chicago, IL
- Holy Name Cathedral, Chicago, IL
- Saint Peter Damian, Bartlett, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1985: Died

DENNIS HUFF

Ordained: N/A

Order: Franciscan, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 09/12/17: Archdiocese of Santa Fe
- 06/18/22: Franciscans, Saint John the Baptist Province

Actions/Status

- left religious order

WALTER EDWARD HUPPENBAUER

Ordained: 1957

Diocesan: Chicago, IL

Illinois Assignments

- Saint Hilary, Chicago, IL
- Saint Odilo, Berwyn, IL
- Saint John Chrysostom, Bellwood, IL
- Saint Thomas of Villanova, Palatine, IL
- Saint Gilbert, Grayslake, IL
- Saint Eugene, Chicago, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1961-1963: Chicago, IL
- 1971-1973: Palatine, IL
- mid-1970s: Wildwood, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1992: Limited ministry with restrictions and monitoring
- 2002: Removed from public ministry
- 2010: Laicized
- 2014: Died

LEONARD HUSKE

Ordained: 1956

Diocesan: Chicago, IL

Illinois Assignments

- Our Lady of Peace, Chicago, IL
- Saint John Chrysostom, Bellwood, IL
- Saint Columbanus, Chicago, IL
- Saint Leo the Great, Chicago, IL
- Saint Monica, Chicago, IL
- Saint William, Chicago, IL
- Saint Julie Billiart, Tinley Park, IL
- Saint John of the Cross, Western Springs, IL

- Saint Ann, Lansing, IL
- Saint Bernadette, Evergreen Park, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- late 70s-early 80s: Cook County, IL

Diocese claim of first report: 1991

Placed on Catholic Church Public Lists

- 2018: Archdiocese of Chicago, IL

Actions/Status

- 2018: Removed from public ministry

CHARLES B. IRWIN

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- 1945: Entered Christian Brothers order
- 1997: Died

JOSEPH JABLONSKI

Ordained: 1976

Order: Missionaries of the Sacred Heart, M.S.C.

Illinois Assignments

- 2011-2019: Faculties to minister in Diocese of Joliet, IL
- Saint Therese of Jesus, Aurora, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 2014: San Bernardino, CA
- 2015: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/09/18: Diocese of San Bernardino, CA
- 03/21/19: Diocese of Rockford, IL
- 02/17/21: Diocese of Joliet, IL
- Unknown: Missionaries of the Sacred Heart

Actions/Status

- 2019: Diocese of Rockford removed faculties to minister in the diocese
- 2019: Diocese of Joliet removed faculties to minister in the diocese
- Unknown: Permanently banned from ministry in the Diocese of San Bernardino

THOMAS JOB

Ordained: 1970

Diocesan: Chicago, IL

Illinois Assignments

- Saint John Vianney, Northlake, IL
- Saint Cletus, LaGrange, IL
- Saint Joseph, Libertyville, IL
- Saint Bede, Ingleside, IL

Reported Survivors: 22

Date/Location of Reported Abuse

- 1969-1970: Mundelein, IL
- 1969-1975: Northlake, IL
- 1978-1982: LaGrange, IL
- 1978-1982: Antioch, IL
- 1983-1986: Fox Lake, IL
- 1983-1986: South Dakota
- 1983-1986: Cancun, Mexico
- 1983-1986: Canada
- 1983-1986: Copenhagen, Denmark
- 1983-1986: Germany
- 1983-1986: Iceland
- 1983-1986: Luxembourg

Diocese claim of first report: 1983

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1991: Resigned
- 2010: Laicized
- 2021: Died

ROBERT J. JODA

Ordained: 1958

Order: Jesuit, S.J.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1970: Marquette University, Milwaukee, WI

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province

Actions/Status

- 2018: Permanently removed from public ministry

WALTER E. JOHNSON

Ordained: 1953

Order: Maryknollers, M.M.

Illinois Assignments

- 1956-1963: Saint Teresa Chinese Mission, Chicago, IL
- 1977-1982: Saints Peter and Paul, Cary, IL
- 1982-1988: Centro San Jose, Harvard, IL
- 1988-1992: Saints Peter and Paul, Cary, IL
- Hispanic Apostolate, McHenry County, IL
- Saint Mary, Woodstock, IL

Reported Survivors: 6

Date/Location of Reported Abuse

- 1950s: Unknown
- 1970s-1987: Unknown
- 1981: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 11/14/18: Diocese of Rockford, IL

Actions/Status

- 1988: Removed from ministry

- 1988: Returned to ministry
- 1993: Removed from ministry
- 2018: Died

THOMAS J. JOHNSTON

Ordained: 1986

Order: Dominican, O.P.

Diocesan: Detroit, MI

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 06/10/19: Archdiocese of Detroit, MI
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1999: Removed from public ministry
- 2006: Released from vows to religious
order

STEPHEN JUDA

Ordained: 1942

Order: Resurrectionist, C.R.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1972: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/01/19: Diocese of Springfield-Cape
Girardeau, MO
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2006: Died

RAYMOND C. KALTER

Ordained: 1930

Order: Redemptorist, C.Ss..R.

Diocesan: Davenport, IA

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: 3

Date/Location of Reported Abuse

- 1950s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 07/14/08: Diocese of Davenport, IA

Actions/Status

- 1977: Died

GREGORY KARETA

Ordained: 1954

Order: Franciscans, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1970s - Monterey, CA
- 1980 - Los Angeles, CA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 02/17/04: Archdiocese of Los Angeles, CA
- 01/02/19: Diocese of Monterey, CA
- 01/17/22: Diocese of Fresno, CA
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2006: Died

JOHN KEALY

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- Unknown: Died

ROBERT LOUIS KEALY

Ordained: 1972

Diocesan: Chicago, IL

Illinois Assignments

- Saint Germaine, Oak Lawn, IL
- Saint Cletus, LeGrange, IL
- Saint Boniface, Chicago, IL
- Queen of All Saints Basilica, Chicago, IL
- Immaculate Conception, Highland Park, IL
- Saints Faith, Hope and Charity, Winnetka, IL

Reported Survivors: 4

Date/Location of Reported Abuse

- Late-1960s-1970s: Northbrook, IL
- 1975-1978: Oak Lawn, IL
- 1995: Chicago, IL

Diocese claim of first report: 2001

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 2002: Limited ministry with restrictions and monitoring
- 2002: Removed from public ministry
- 2006: Resigned
- 2018: Laicized

JOHN JAMES KEEHAN

Ordained: 1967

Diocesan: Chicago, IL

Illinois Assignments

- Saint Basil, Chicago, IL
- Our Lady of Good Counsel, Chicago, IL
- Saint Benedict, Blue Island, IL
- Saint Thomas of Canterbury, Chicago, IL
- Truman College, Chicago, IL
- Our Lady of Lourdes, Chicago, IL
- Queen of Angels, Chicago, IL
- Holy Innocents, Chicago, IL
- Saint Ann, Chicago, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1967: Chicago, IL
- 1967: Minnesota
- 1971: Chicago, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1992: Placed on monitoring
- 1993: Limited ministry with restrictions and monitoring
- 2002: Removed from public ministry

ARTHUR KELLY

Ordained: 1971

Order: Divine Word Missionary, S.V.D.

Illinois Assignments

- 1969: Techny
n/k/a Northbrook, IL
- 1973-1974: Chicago, IL
- 1979-1986: Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1971: Washington, DC

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/18/21: Divine Word Missionaries,
Chicago Province

Actions/Status

- 2004: Died

THOMAS FRANCIS KELLY

Ordained: 1962

Diocesan: Chicago, IL

Illinois Assignments

- Saint John Vianney, Northlake, IL
- Saint Catherine of Genoa, Chicago, IL
- Saint Therese of the Child Jesus (Little Flower), Chicago, IL
- Queen of the Apostles, Riverdale, IL
- Saint Kieran, Chicago Heights, IL
- Saint James, Sauk Village, IL
- Our Lady of Knock, Calumet City, IL

Reported Survivors: 20

Date/Location of Reported Abuse

- 1960s: Northlake, IL
- 1967-1972: Chicago, IL
- 1979: Chicago Heights, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists

- 11/28/18: Archdiocese of Chicago, IL

Actions/Status

- 1990: Died

JOHN JOSEPH KEOUGH

Ordained: 1952

Diocesan: Chicago, IL

Illinois Assignments

- 1952-1960: Saint Justin the Martyr, Chicago, IL
- 1960-1965: Our Lady of Hope, Des Plaines, IL
- 1965-1966: Saint Frances of Rome, Cicero, IL
- 1967-1981: O'Hare International Airport, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1956-1963: Des Plaines, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1982: Resigned
- 2008: Laicized

ALLAN F. KIRK

Ordained: 1965

Order: Jesuit, S.J.

Illinois Assignments

- 1959-1962: Saint Ignatius College Prep., Chicago, IL
- 1971-1990: Saint Ignatius College Prep., Chicago, IL
- 1991-2001: Loyola University Medical Center, Maywood, IL
- 2001-2006: Loyola University, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1979: Saint Ignatius College Prep, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- 01/26/20: Archdiocese of Cincinnati, OH

Actions/Status

- 2006: Died

JOSEPH PATRICK KISSANE

Ordained: 1969

Diocesan: Chicago, IL

Illinois Assignments

- Our Lady of Loretto, Hometown, IL
- Saint Cajetan, Chicago, IL
- Saint Catherine of Alexandria, Oak Lawn, IL
- Saint Adrian, Chicago, IL
- Most Holy Redeemer, Evergreen Park, IL

Reported Survivors: 8

Date/Location of Reported Abuse

- 1969: Hometown, IL
- 1970-1988: Chicago, IL
- 1977-1980: Unknown
- 1977-1981: Oak Lawn, IL

Diocese claim of first report: 1989

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1989: Limited ministry with restrictions and monitoring
- 1991: Removed from public ministry
- 1991: Resigned
- 2010: Laicized
- 2011: Died

VALENTINE “VAL” J. KLIMEK

Ordained: 1944

Diocesan: St. Cloud, MN

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/03/14: Diocese of St. Cloud, MN
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1990: Retired
- 1994: Died

LEONARD PAUL KMAK

Ordained: 1959

Diocesan: Chicago, IL

Illinois Assignments

- Saint Fidelis, Chicago, IL
- Saint Veronica, Chicago, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1961: Chicago, IL
- 1964-1965: Chicago, IL

Diocese claim of first report: 2001

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1968: Resigned
- 1969: Laicized
- 2002: Died

JOHN (GREGORY) KNOERNSCHILD

Ordained: 1970

Order: Carmelite, O.Carm.

Illinois Assignments

- 1970-1974: Joliet Catholic High School, Joliet, IL
- 1996-1998: Mount Carmel High School, Chicago, IL
- 2001-2004: Mount Carmel High School, Chicago, IL
- 2008-2009: National Shrine of Saint Therese, Darien, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1977-1978: Crespi Carmelite High School, Encino, CA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- Unknown: Diocese of Joliet, IL
- 02/17/04: Archdiocese of Los Angeles, CA
- 01/20/21: Carmelites

Actions/Status

- 2010: Died

BERNARD P. KNOTH

Ordained: 1977

Order: Jesuit, S.J.

Illinois Assignments

- 1971-1974: Saint Ignatius College Prep, Chicago, IL
- 1989-1990: Loyola University, Chicago, IL
- 2003-2009: Jesuit Community, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1986-1968: Brebeuf Jesuit Preparatory School, Indianapolis, IN

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/12/18: Archdiocese of Indianapolis, IN
- 11/02/18: Archdiocese of New Orleans, LA
- 12/07/18: Jesuits, Central and Southern Provinces
- 12/17/18: Jesuits, Midwest Province

Actions/Status

- 2003: Removed from ministry
- 2009: Dismissed; left order and priesthood
- 2009: Laicized

ROBERT J. KOCH (A.K.A. "J. ROBERT KOCH")

Ordained: 1943

Order: Jesuit, S.J.

Illinois Assignments

- 1937-1940: Loyola Academy Chicago, IL
- 1961-1967: Saint Ignatius College Prep, Chicago, IL
- 1967: Jesuit Retreat House, Wadsworth, IL
- 1968-1978: Saint Ignatius, Chicago, IL
- 1978-1979: Chicago Lakeshore Hospital, Chicago, IL
- 1979-1982: MacNeal Memorial Hospital, Berwyn, IL
- 1982-1985: Chicago, IL
- 1985-1988: Cuneo Hospital, Chicago, IL
- 1988-1996: Loyola University, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1966: Saint Ignatius College Prep, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1996: Died

**ADALBERT ("ALBERT")
KOWALCZYK**

Ordained: 1938

Order: Resurrectionist, C.R.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 03/30/07: Diocese of San Diego, CA
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1972: Died

ROBERT (BARRY) KREMER

Ordained: 1946

Order: Carmelite, O.Carm.

Illinois Assignments

- 1948-1955: Mount Carmel High
School, Chicago, IL
- 1958-1960: Joliet Catholic High School,
Joliet, IL
- 1968-1970: Saint Bernard, Joliet, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites

Actions/Status

- 2004: Died

MICHAEL FRANCIS KROL

Ordained: 1945

Diocesan: Austin, TX

Illinois Assignments

- Saint John the Baptist (Eastern Rite),
Chicago, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse

- 1961: Brooklyn, NY
- 1962: Pueblo, CO

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/31/19: Diocese of Austin, TX
- 02/22/19: Diocese of Norwich, CT

Actions/Status

- 1996: Died

GEORGE KROMENAKER

Ordained: 1947

Diocesan: Springfield, IL

Illinois Assignments

- 1947: Our Saviour, Jacksonville, IL

- 1947-1948: Blessed Sacrament, Springfield, IL
- 1948: Camp Star of the Sea, Springfield, IL
- 1949-1952: Our Saviour, Jacksonville, IL
- 1952-1954: Saint Mary, Alton, IL
- 1954-1956: Saint Francis Xavier Cabrini, Springfield, IL
- 1956-1958: Cathedral of the Immaculate Conception, Springfield, IL
- 1958-1966: Saint Anne, Edgewood, IL
- 1966: Visitation of the Blessed Virgin Mary, Alexander, IL
- 1968-1969: Sacred Heart, Villa Grove, IL
- 1969-1970: Saint Aloysius, Litchfield, IL
- 1996: Leo High School, Chicago, IL
- 2003: Leo High School, Chicago, IL
- Unknown: Saint Mary, Loretto, IL
- Unknown: Mendel High School, Chicago, IL
- Unknown: Foster-McGraw Hospital, Maywood, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1967: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 2006: Retired
- 2010: Died

JEROME (JERRY, JOHN) KUCAN (KUCON)

Ordained: 1951

Order: Croation Franciscan, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/06/18: Diocese of Erie, PA
- 08/01/18: Diocese of Harrisburg, PA
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2010: Died

LAURENCE KURLANDSKI

Ordained: 1942

Order: Resurrectionist, C.R.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- Unknown: Resurrectionists, USA Providence

Actions/Status

- 1990: Died

RICHARD JAMES KURTZ

Ordained: 1977

Order: Jesuit, S.J.

Illinois Assignments

- 2003-2007: Jesuit Community, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1970: University of Detroit Jesuit High School, Detroit, MI
- 1987-1989: University of Detroit Jesuit High School, Detroit, MI
- 2001: University of Detroit Jesuit High School, Detroit, MI

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits Midwest Province
- 06/10/19: Archdiocese of Detroit, MI

Actions/Status

- 2012: Pleaded guilty to sexual assault in CO
- 2014: Convicted of production, transportation, and possession of child pornography in MI

JOHN H. LANE

Ordained: 1938

Order: Jesuit, S.J.

Illinois Assignments

- 1965-1966: Saint Ignatius Parish, Chicago, IL
- 1966-1994: Holy Family Parish, Chicago, IL
- 1995-1999: Saint Ignatius College Prep, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1966-1976: Holy Family Parish, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits Midwest Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1932-1965: Worked in Patna Province, India
- 2000: Died

RONALD JUSTIN LASIK

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 8

Date/Location of Reported Abuse

- Unknown: Saint Laurence High School, Chicago, IL
- 1950s: Mount Cashel Orphanage, Newfoundland, Canada

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- 1999: Convicted, six counts of sexual assault and one count of assault, Canada
- 2020: Died

RICHARD L. LAUSE

Ordained: 1977

Order: Vincentian, C.M.

Illinois Assignments

- 1978-1986: Saint Vincent De Paul Seminary, Lemont, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/07/20: Vincentians Western Province

Actions/Status

- 2003: Removed from ministry

ROLAND JULES LECOMPTE

Ordained: 1951

Diocesan: Chicago, IL

Illinois Assignments

- Our Lady of Mercy, Chicago, IL
- Quigley Preparatory Seminary, Chicago, IL
- Saint Felicitas, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1969: Died

WILLIAM R. LEYHANE

Ordained: 1919

Diocesan: Chicago, IL

Illinois Assignments

- Saint Gabriel, Chicago, IL
- Saint Thomas Aquinas, Chicago, IL
- Saint John Baptist, Chicago, IL
- Our Lady of Victory, Chicago, IL
- Saint Agnes, Chicago, IL
- Saint James (Sag Bridge), Chicago, IL
- Saint Ethelreda, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1971: Saint Ethelreda, Chicago, IL

Diocese claim of first report: 2001

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1982: Died

JAMES LEWNARD

Ordained: 1995

Order: Viatorian, C.S.V.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1978: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/23/21: Viatorians

Actions/Status

- 2021: Removed from ministry

PETER (ADRIAN) LICKTEIG

Ordained: 1932

Order: Carmelite, O. Carm.

Illinois Assignments

- 1933-1950: Joliet Catholic High School,
Joliet, IL
- 1962-1966: Saint Cyril, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1959: Saint Joseph, Leavenworth, KS

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/25/19: Archdiocese of Kansas City, KS
- 01/20/21: Carmelites
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1968: Died

BERNARD (FRANZ) LICKTEIG

Ordained: 1958

Order: Carmelite, O. Carm.

Illinois Assignments

- 1967-1970: Joliet Catholic High School,
Joliet, IL
- 1976-1977: Saint Joseph Priory,
Barrington, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites
- 06/18/21: Archdiocese of Galveston-
Houston, TX

Actions/Status

- 1977: Separated from Carmelite order
- 1996: Died

RONAN CHARLES LILES

Ordained: 1969

Order: Dominican, O.P.

Illinois Assignments

- 1978-1979: Dominican Fathers Provincial Office, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- Early 1970s: Minnesota

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/05/13: Archdiocese of Saint Paul-Minneapolis, MN

Actions/Status

- 1985: Permanently removed from ministry
- 2006: Died

LAWRENCE LOVELL

Ordained: 1976

Order: Claretian, C.M.F.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 12

Date/Location of Reported Abuse

- 1974 -1985: Los Angeles, CA
- 1976: Phoenix, AZ

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 02/10/04: Archdiocese of Los Angeles, CA
- 10/29/19: Diocese of Phoenix, AZ

Actions/Status

- 1985: Removed from ministry
- 1986: Convicted in CA related to child sex abuse
- 1992: Laicized
- 2004: Pleaded no contest to child molestation and attempted sexual conduct with a minor in CA; sentenced to 14 years in prison

RALPH LUCZAK

Ordained: 1958

Order: Congregation of the Holy Cross, C.S.C.

Illinois Assignments

- Unknown: Notre Dame High School, Niles, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1960s: Michigan

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 06/12/19: Congregation of the Holy Cross
- 01/18/20: Diocese of Fort Wayne, IN

Actions/Status

- 1969: Removed from ministry
- 1979: Died

RONALD LUKA

Ordained: 1963

Order: Claretian, C.M.F.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown: New York

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 03/18/21: Diocese of Rockville Centre, NY
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- Unknown

RAYMOND LUKAC

Ordained: 1954

Diocesan: Greensburg, PA

Illinois Assignments

- 1965-1968: Saint Stanislaus, Posen, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse

- 1950s: Greensburg, PA
- 1961-1963: Gary, IN
- Unknown: Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 08/14/18: Diocese of Greensburg, PA
- 12/05/18: Diocese of Wheeling-Charleston, WV

Actions/Status

- 2000: Died

WILLIAM L. LUPO

Ordained: 1965

Diocesan: Chicago, IL

Illinois Assignments

- Our Lady Help of Christians, Chicago, IL
- Our Lady Mother of the Church, Chicago, IL
- Saint Mary, Des Plaines, IL
- Our Lady of the Wayside, Arlington Heights, IL
- Saint Peter Damian, Bartlett, IL

Reported Survivors: 5

Date/Location of Reported Abuse

- 1977-1987: Cook County, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1993: Limited ministry with restrictions and monitoring
- 1995: Restrictions removed
- 1998: Limited ministry with restrictions and monitoring
- 2002: Resigned
- 2014: Laicized
- 2021: Died

NORBERT J. MADAY

Ordained: 1964

Diocesan: Chicago, IL

Illinois Assignments

- Saint John of God, Chicago, IL
- Saint Leo, Chicago, IL
- Saint Louis de Montfort, Oak Lawn, IL
- Saint Bede Venerable, Chicago, IL
- Our Lady of the Ridge, Chicago Ridge, IL
- Saint Jude the Apostle, South Holland, IL

Reported Survivors: 72

Date/Location of Reported Abuse

- 1965-1968: Chicago, IL
- 1969-1972: Oak Lawn, IL
- 1971-1977: Mundelein, IL
- 1971-1984: Portage, IN
- 1971-1985: Chicago, IL
- 1972: Crete, IL
- 1975-1976: Oak Lawn, IL
- 1975-1984: Wisconsin
- 1978: Rockford, IL
- 1979: Burbank, IL
- 1981-1983: Mount Prospect, IL
- 1981-1988: Chicago Ridge, IL
- 1986: Mundelein, IL
- Unknown

Diocese claim of first report: 1990

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1991: Limited ministry with restrictions and monitoring
- 1992: Removed from public ministry
- 1994: Convicted child sexual assault in WI and sentenced to 20 years in prison

- 2007: Laicized
- 2019: Died

GREGORY MADIGAN

Ordained: N/A

Order: Crosier, O.S.C.

Illinois Assignments

- 1988-1990: Crosier Community, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 03/07/14: Crosiers

Actions/Status

- 2019: Retired

EMMET MALONE

Ordained: 1947

Order: Franciscan, O.F.M.

Illinois Assignments

- 1949: Saint Joseph Seminary, Westmont, IL
- 1956: Corpus Christi, Chicago, IL
- 1973-1990: Saint Peter, Chicago, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1950s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/31/19: Archdiocese of San Antonio, TX

Actions/Status

- 1994: Died

EDWARD MALONEY

Ordained: 1955

Diocesan: Chicago, IL

Illinois Assignments

- Saint Simeon, Bellwood, IL
- Quigley Preparatory Seminary North, Chicago, IL
- Saint Columbkille, Chicago, IL
- Saint Abrose School, Chicago, IL
- Precious Blood, Chicago, IL
- Saint David, Chicago, IL
- Saint Mark, Chicago, IL
- Saint Maria Del Popolo, Mundelein, IL
- Mision San Juan Diego f/k/a Santa Teresita Vicariate, Arlington Heights, IL

Reported Survivors: 8

Date/Location of Reported Abuse

- 1966-1983: Chicago, IL
- 1977-1979: Lake County, IL
- 1977-1979: Indiana
- 1977-1979: Mexico
- Unknown

Diocese claim of first report: 2007

Placed on Catholic Church Public Lists

- 01/14/10: Archdiocese of Chicago, IL

Actions/Status

- 2009: Removed from public ministry
- 2018: Died

PETER JOSEPH MARRON

Ordained: 1936

Order: Augustinian, O.S.A.

Illinois Assignments

- 1937-1941: Saint Rita High School, Chicago, IL
- 1941-1945: Saint Mary, Rockford, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1976-1978: San Diego, CA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 03/30/07: Diocese of San Diego, CA
- 03/23/21: Diocese of Rockford, IL

Actions/Status

- 1998: Died

THOMAS MARSHALL

Ordained: 1959

Order: Paulist, C.S.P.

Illinois Assignments

- 1962-1966: Old Saint Mary, Chicago, IL

Reported Survivors: At least 5

Date/Location of Reported Abuse

- 1956: Lake George, NY
- 1959: Lake George, NY
- 1959-1963: Los Angeles, CA
- 1982: Buffalo, NY

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 02/17/04: Archdiocese of Los Angeles, CA
- 11/05/18: Diocese of Buffalo, NY
- 03/08/19: Paulists Fathers List
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2012: Died

J. DENNIS MARTIN

Ordained: 1962

Order: Vincentian, C.M.

Illinois Assignments

- Unknown: Saint Vincent Seminary, Lemont, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1960s and 1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/07/20: Vincentians Western Province

Actions/Status

- 2014: Died

**ANDREW (DORFMEISTER)
MASTERS**

Ordained: 1934

Order: Society of the Divine Word, SVD

Illinois Assignments

- 1929-1934: Techny n/k/a Northbrook, IL
- 1951-1959: Techny n/k/a Northbrook, IL
- 1984-2008: Techny n/k/a Northbrook, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1950s: Chicago, IL
- 1970s: New Orleans, LA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 11/02/08: Archdiocese of New Orleans, LA
- Unknown: Society of the Divine Word, Chicago Province

Actions/Status

- 2008: Died

LEONARDO G. MATEO

Ordained: 1959

Diocesan: Tagbilaran, Phillipines

Illinois Assignments

- 1977-1982: Immaculate Conception, Elmhurst, IL; Elmhurst College, Elmhurst, IL
- 1982-1984: Saint Petronille, Glen Ellyn, IL
- 1992: Saint Bede, Ingleside, IL

Reported Survivors: At least 10

Date/Location of Reported Abuse

- 1959: Archdiocese of Los Angeles, CA
- 1977-1982: DuPage County, IL

- 1977-1982: Immaculate Conception, Elmhurst, IL
- 1980-1981: YMCA, Elmhurst, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 02/17/04: Archdiocese of Los Angeles, CA
- 04/09/06: Diocese of Joliet, IL
- 06/27/19: Diocese of Richmond, VA

Actions/Status

- 1991: Removed from ministry
- 2004: Died

LAURENCE (LARRY) MAYER

Ordained: 1965

Order: Norbertine, O.Praem

Illinois Assignments

- Holy Spirit House of Studies, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 07/19/19: Saint Norbert's Abbey, WI

Actions/Status

- 2007: Died

ROBERT E. MAYER

Ordained: 1964

Diocesan: Chicago, IL

Illinois Assignments

- Saint Catherine of Siena, Oak Park, IL
- Saint Barnabas, Chicago, IL
- Saint Mary, Lake Forest, IL
- Saint Edna, Arlington Heights, IL
- Saint Stephen Protomartyr, Des Plaines, IL
- Saint Agnes, Chicago, IL
- Immaculate Conception, Highland Park, IL
- Saint Dionysius, Cicero, IL
- Saint Odilo, Berwyn, IL

Reported Survivors: 51

Date/Location of Reported Abuse

- 1969-1979: Chicago, IL
- 1974-1991: Lake Forest, IL
- 1974-1982: Fox Lake, IL
- 1977-1979: Alpine Valley, WI
- 1980-1991: Arlington Heights, IL
- 1980-1991: Des Plaines, IL
- 1990-1992: Berwyn, IL

Diocese claim of first report: 1982

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1987: Limited ministry with restrictions and monitoring
- 1991: Removed from public ministry
- 1992: Convicted in IL of four counts of criminal sexual abuse of a child
- 1993: Sentenced to three years in prison
- 1994: Resigned
- 2010: Laicized
- 2019: Died

KEVIN (DENNIS KEVIN) MCBRIEN

Ordained: 1970

Order: Carmelite, O.Carm.

Illinois Assignments

- 1973-1981: Joliet Catholic High School, Joliet, IL
- 1978-1981: Saint Elias Priory, Joliet, IL
- 2007-2008: Saint Thomas the Apostle, Chicago, IL
- 2008-2010: Saint Matthew, Glendale Heights, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1977-1978: Joliet Catholic Academy, Joliet, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites
- 02/22/21: Diocese of Joliet, IL
- Unknown: Diocese of Sacramento, CA
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2011: Removed from public ministry and placed on safety plan

VINCENT MCCAFFREY

Ordained: 1978

Diocesan: Chicago, IL

Illinois Assignments

- Our Lady of Help, Chicago, IL
- Saint Victor, Calumet City, IL
- Our Lady of Loretto, Hometown, IL

- Saint Joseph the Worker, Wheeling, IL
- Saint Josaphat, Chicago, IL
- Our Lady of Good Counsel, Chicago, IL

Reported Survivors: 17

Date/Location of Reported Abuse

- 1970s: Calumet City, IL
- 1976-1979: Chicago, IL
- 1976-1979: Mundelein, IL
- 1976-1978: Calumet City, IL
- 1976-1978: Michigan
- 1978-1987: Hometown, IL
- 1981-1982: Wisconsin
- 1982-1990: Wheeling, IL
- 1989-1996: Chicago, IL

Diocese claim of first report: 1980

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1987: Limited ministry with restrictions and monitoring
- 1991: Removed from public ministry
- 1993: Resigned
- 2002: Pleaded guilty in IL to possession of child pornography
- 2003: Sentenced to 15 years in prison
- 2010: Laicized

DAVID F. MCCARTHY

Ordained: 1955

Order: Jesuit, S.J.

Illinois Assignments

- 1948-1949: Loyola Academy, Chicago, IL
- 1961-1977: Holy Family, Chicago, IL
- 1978-1989: Loyola University, Chicago, IL

- 1989-1993: Saint Mary of the Lake, Chicago, IL
- 1993-1995: Haymarket House, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1963-1978: Holy Family, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province

Actions/Status

- 1999: Died

DANIEL J. MCCORMACK

Ordained: 1994

Diocesan: Chicago, IL

Illinois Assignments

- Saint Ailbe, Chicago, IL
- Saint Joseph Seminary, Chicago, IL
- Our Lady of Peace, Chicago, IL
- Holy Family, Chicago, IL
- Saint Agatha, Chicago, IL

Reported Survivors: 130

Date/Location of Reported Abuse

- 1992: Mexico
- 1995-2006: Chicago, IL

Diocese claim of first report: 1999

Placed on Catholic Church Public Lists

- 09/15/08: Archdiocese of Chicago, IL

Actions/Status

- 2005: Limited ministry with restrictions and monitoring
- 2006: Removed from public ministry
- 2007: Pleaded guilty in IL to five felony counts of aggravated sexual abuse; sentenced to five years in prison
- 2007: Laicized
- 2017: IL court found McCormack a sexually violent person

ROBERT JOSEPH MCDONALD

Ordained: 1973

Diocesan: Chicago, IL

Illinois Assignments

- Saints Faith, Hope and Charity, Winnetka, IL
- Center for Pastoral Ministry, Chicago, IL
- Our Lady of the Brook, Northbrook, IL
- Holy Cross, Deerfield, IL
- Our Lady of Grace, Chicago, IL
- Mercy Hospital, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1979-1981: Northbrook, IL

Diocese claim of first report: 1986

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1987: Limited ministry with restrictions and monitoring
- 1990: Resigned
- 2016: Laicized

DONALD J. MCGUIRE

Ordained: 1961

Order: Jesuit, S.J.

Illinois Assignments

- 1954-1957: Loyola Academy, Chicago, IL
- 1965-1970: Loyola Academy, Wilmette, IL
- 1976: Loyola University, Chicago, IL
- 1981-1984: Bellarmine Jesuit Retreat House, Inc, Barrington, IL
- 1985-1988: Bellarmine Jesuit Retreat House, Inc, Barrington, IL
- 1988-2002: Jesuit Community, Evanston, IL
- 2002-2005: Jesuit Community, Chicago, IL

Reported Survivors: At least 10

Date/Location of Reported Abuse

- 1954-1957: Loyola Academy, Chicago & Wilmette, IL
- 1965-1970: Loyola Academy, Chicago & Wilmette, IL
- 1974-1976: Carroll House, Washington, DC
- 1976: Loyola University, Chicago, IL
- 1976-1981: University of San Francisco, CA
- 1981-1984: Bellarmine Jesuit Retreat House, Barrington, IL
- 1984: Sacred Heart Retreat House, Alhambra, CA
- 1985-1988: Bellarmine Jesuit Retreat House, Barrington, IL
- 1988-2002: Canisius House, Evanston, IL
- 2002-2005: Chicago Jesuit Community, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/07/18: Jesuits, West Province
- 12/17/18: Jesuits, Midwest Province
- 10/29/19: Diocese of Phoenix, AZ
- 11/12/20: Diocese of Stockton, CA

Actions/Status

- 2006: Convicted in WI of five counts of indecent behavior with a child and sentenced to 7 years in prison and 20 years of probation
- 2007: Dismissed from Jesuit order
- 2008: Convicted in IL of traveling to engage in sex acts with a minor and sentenced to 25 years in prison
- 2008: Laicized
- 2017: Died

FRANCIS MCHUGH

Ordained: 1940

Order: Norbertine, O.Praem

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/10/19: Diocese of Saginaw, MI
- 07/19/19: St. Norbert's Abbey, WI
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1998: Died

PATRICK L. MCLAUGHLIN

Ordained: 1939

Order: Jesuit, S.J.

Diocesan: Detroit, MI

Illinois Assignments

- 1940-1944: Saint Ignatius College Prep, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1957-1959: University of Detroit High School, Detroit, MI

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- Unknown: Archdiocese Detroit, MI

Actions/Status

- 1970: Died

PETER JOHN MCNAMARA

Ordained: 1970

Diocesan: Chicago, IL

Illinois Assignments

- Saint Bernardine, Forest Park, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1971-1972: Forest Park, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1971: Resigned
- 1972: Laicized

WILLIAM J. MEAGHER

Ordained: 1938

Diocesan: Chicago, IL

Illinois Assignments

- Our Lady of Mercy, Chicago, IL
- United States Navy (Chaplain)
- Mary Queen of Heaven, Cicero, IL
- Transfiguration, Wauconda, IL
- Our Lady Gate of Heaven, Chicago, IL
- Columbus Hospital (Chaplain)

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1980: Died

JOHN PAUL MEDVIT

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- 2012: Died

MAURICE F. MEYERS

Ordained: Unknown

Order: Jesuit, S.J.

Illinois Assignments

- 1959-1969: Saint Ignatius College Prep, Chicago, IL
- 1969-1970: University of Illinois, Chicago, IL
- 1970-1971: Saint Ignatius College Prep, Chicago, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1956-1957: Alpine Scout Camp, NJ
- 1959: Ten Mile River Scout Camp, Narrowsburg, NY
- 1964: Saint Ignatius College Prep, Chicago

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province

Actions/Status

- 1930: Entered Jesuit order
- 1980: Died

GARY M. MILLER

Ordained: 1972

Diocesan: Chicago, IL

Illinois Assignments

- Saint Leonard, Berwyn, IL
- Saint John Bosco, Chicago, IL
- Queen of the Rosary, Elk Grove Village, IL
- Saint Pascal, Chicago, IL
- Saint Bernadette, Evergreen Park, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1973-1977: Berwyn, IL

Diocese claim of first report: 2012

Placed on Catholic Church Public Lists

- 01/04/10: Archdiocese of Chicago, IL

Actions/Status

- 2012: Removed from public ministry
- 2021: Died

HENRY MILLER

Ordained: N/A

Order: Divine Word Missionary, S.V.D.

Illinois Assignments

- 2012-2017: Techny
n/k/a Northbrook, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1960s-1970s: Ghana

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/18/21: Divine Word Missionaries,
Chicago Province

Actions/Status

- 1948: Professed vows as Divine Word
Missionary
- 2017: Died

THOMAS JOSEPH MOHAN

Ordained: 1935

Diocesan: Chicago, IL

Illinois Assignments

- Saint Mary of the Lake, Chicago, IL
- Blessed Sacrament, Chicago, IL
- Quigley Preparatory Seminary,
Chicago, IL
- Saint Edward, Chicago, IL
- Saint Genevieve, Chicago, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1974-1975: Unknown
- 1978-1980: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/06/18: Archdiocese of Los Angeles,
CA
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2002: Died

MICHAEL MONTGOMERY

Ordained: 1983

Order: Franciscan, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 06/18/22: Franciscan, Saint John the
Baptist Province

Actions/Status

- Left religious order
- Laicized

PHILLIP T. MOONEY

Ordained: 1957

Order: Jesuit, S.J.

Illinois Assignments

- 1952-1954: Saint Ignatius College Prep,
Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1953-1954: Holy Family, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1989: Dismissed from Jesuit order
- 2017: Died

EDWARD JAMES MORGAN

Ordained: 1937

Diocesan: Chicago, IL

Illinois Assignments

- Our Lady of Grace, Chicago, IL
- Saint Frances of Rome, Cicero, IL
- Annunciation, Chicago, IL
- Saint Brendan, Chicago, IL
- Maternity B.V.M., Chicago, IL
- Saint Ailbe, Chicago, IL
- Saint Kilian, Chicago, IL
- Saint Mary, Buffalo Grove, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2002: Died

CHARLES A. MROWINSKI

Ordained: 1955

Order: Resurrectionist, C.R.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1984: Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/13/21: Diocese of Springfield-Cape Girardeau, MO
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2008: Died

DONALD JOHN MULSOFF

Ordained: 1969

Diocesan: Chicago, IL

Illinois Assignments

- Saint Catherine of Alexandria, Oak Lawn, IL
- Mary, Queen of Heaven, Cicero, IL
- Blessed Sacrament, Chicago, IL
- Saint Mary of Perpetual Help, Chicago, IL
- Immaculate Conception, Chicago, IL
- Saint Celestine, Elmwood Park, IL

Reported Survivors: 7

Date/Location of Reported Abuse

- 1969-1974: Oak Lawn, IL
- 1983: Oak Lawn, IL
- 1978-1988: Chicago, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 2002: Limited ministry with restrictions and monitoring
- 2002: Removed from public ministry
- 2005: Permanently removed from ministry
- 2005: Died

FRANCIS J. MURPHY

Ordained: 1930

Order: Vincentians, C.M.

Diocesan: Los Angeles, CA

Illinois Assignments

- DePaul University, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1964-1965: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/06/18: Archdiocese of Los Angeles, CA
- 12/07/20: Vincentians, Western Province

Actions/Status

- 1970: Died

ROBERT (HUGH) MURPHY

Ordained: N/A

Order: Carmelite, O.Carm.

Illinois Assignments

- 1974-1985: Mount Carmel High School, Chicago, IL
- 1985-1987: Brandsma House and Loyola University, Chicago, IL
- 1987-2002: Saint Simon Stock Priory, Darien, IL; Lewis University, Romeoville, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 11/08/18: Diocese of Savannah, GA
- 01/20/21: Carmelites

Actions/Status

- 2005: Removed from public ministry and placed on safety plan

DONALD O. NASTOLD

Ordained: 1958

Order: Jesuit, S.J.

Illinois Assignments

- 1960-1968: Saint Ignatius College Prep, Chicago, IL
- 1991-1996: Chicago Province Office, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1999-2000: Saint Francis Xavier, Cincinnati, OH

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- Unknown: Archdiocese of Cincinnati, OH

Actions/Status

- 2007: Died

FELIPE NAVARRETTE DIAZ

Ordained: Unknown

Order: Carmelite, O.Carm.

Illinois Assignments

- 2013-2014: Carith House, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites

Actions/Status

- 2015: Separated from Carmelite order

WALTER D. NEARY

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- Unknown: Died

JACQUES (NIJSSEN) NYSSSEN

Ordained: 1959

Order: Divine Word Missionary, S.V.D.

Illinois Assignments

- 1990-1991: Techny
n/k/a Northbrook, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1960s: Ghana
- 1980s: Caribbean

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/18/21: Divine Word Missionaries, Chicago Province

Actions/Status

- 2015: Died

WILLIAM JOHN O'BRIEN

Ordained: 1973

Diocesan: Chicago, IL

Illinois Assignments

- Saint Jude the Apostle, South Holland, IL
- Saint Symphorosa, Chicago, IL
- Saint Cajetan, Chicago, IL
- Queen of Angels, Chicago, IL

Reported Survivors: 4

Date/Location of Reported Abuse

- 1975-1981: Chicago, IL
- 1983: Chicago, IL

Diocese claim of first report: 2005

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 2005: Removed from public ministry
- 2006: Resigned
- 2006: Laicized

THOMAS O'HERN

Ordained: 1977

Order: Vincentian, C.M.

Illinois Assignments

- Unknown: Saint Vincent Seminary, Lemont, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/07/20: Vincentians, Western Province

Actions/Status

- 2004: Removed from ministry
- 2006: Separation from religious order
- 2014: Died

JOHN BAPTIST (J.B.) ORMECHEA

Ordained: 1965

Order: Passionist, C.P.

Illinois Assignments

- 1979-1988: Immaculate Conception, Chicago, IL

Reported Survivors: 5

Date/Location of Reported Abuse

- 1963-1966: Unknown
- late 1970s-early 1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- 2003-present: Rome, Italy (under "strict safety plan and supervision"; removed from public ministry)

DONALD J. O'SHAUGHNESSY

Ordained: 1955

Order: Jesuit, S.J.

Illinois Assignments

- 1958-1963: Loyola Academy, Wilmette, IL
- 1967-1980: Loyola Academy, Wilmette, IL
- 1982-1991: Loyola Academy, Wilmette, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1960s: Brebeuf Jesuit Preparatory School, Indianapolis, IN
- 1970s: Loyola Academy, Wilmette, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/12/18: Archdiocese of Indianapolis, IN
- 12/17/18: Jesuits, Midwest Province

Actions/Status

- 2004: Removed from ministry
- 2013: Died

DANA HAROLD OSTDIEK

Ordained: 1960

Order: Dominican, O.P.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2009: Died

JOSEPH OWENS

Ordained: 1965

Diocesan: Chicago, IL

Illinois Assignments

- Saint Gertrude, Chicago, IL
- Saint Philomena, Chicago, IL
- Our Lady of Lourdes, Chicago, IL
- Saint John Fisher, Chicago, IL

Reported Survivors: 7

Date/Location of Reported Abuse

- 1965-1968: Chicago, IL
- 1965-1967: Minnesota

Diocese claim of first report: 1968

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1970: Resigned
- 1971: Laicized

FRANK PADUCH

Ordained: 1989

Order: Augustinian, O.S.A.

Diocesan: Beaumont, TX

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/31/19: Diocese of Beaumont, TX

Actions/Status

- 2005: Laicized

**EUSEBIO (CHEVY) PANTOJA
SEGURA**

Ordained: 1969

Order: Claretian Missionary, C.M.F.

Illinois Assignments

- 1970: Our Lady of Guadalupe, Chicago, IL

Reported Survivors: 4

Date/Location of Reported Abuse

- 1967: Chicago, IL
- 1969: Chicago, IL
- Early 1970s: Texas

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 11/28/18: Archdiocese of Chicago, IL
- 01/31/19: Archdiocese of San Antonio, TX
- 01/31/19: Diocese of Corpus Christi, TX

Actions/Status

- 1973: Separated from the Claretians
- 1980: Removed from ministry
- 2004: Removed from public ministry by the Diocese of Celaya, Mexico

THOMAS PARAMO

Ordained: 1956

Order: Claretian, C.M.F.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2004: Died

THOMAS PARROTT

Ordained: 1950

Order: Vincentian, C.M.

Diocesan: Springfield-Cape Girardeau, MO

Illinois Assignments

- 1952-1960: De Paul Academy, Chicago, IL
- 1958-1964: De Paul University, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- Late 1950s-Mid 1960s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/07/20: Vincentians, Western Province
- 04/13/21: Diocese of Springfield-Cape Girardeau, MO

Actions/Status

- 1987: Retired from Diocese of Springfield-Cape Girardeau, MO
- 1996: Died

P.B. PATITUCCI

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- Unknown

CARLOS PERALTA

Ordained: 1989

Order: Salesian, S.D.B.

Illinois Assignments

- 1999-2000: Saint John Bosco, Chicago, IL

Reported Survivors: 5

Date/Location of Reported Abuse

- 1999: Chicago, IL

Diocese claim of first report: 1999

Placed on Catholic Church Public Lists

- 11/28/18: Archdiocese of Chicago, IL
- Unknown: Salesians, Province of Saint Philip the Apostle

Actions/Status

- 1999: Removed from public ministry
- 2006: Laicized

ROCCO FRANCIS PERONE

Ordained: 1949

Order: Paulist Father, C.S.P.

Illinois Assignments

- 1949: Saint Mary, Chicago, IL

Reported Survivors: At least 5

Date/Location of Reported Abuse

- 1950-1956: Saint Philip Neri, Portland, OR
- 1957: Unknown
- 1958-1962: Saint James the Greater, Oklahoma City, OK
- 1968-1970: Beaumont, TX

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 03/08/19: Paulist Fathers
- 04/24/19: Diocese of Beaumont, TX
- 06/12/19: Diocese of Cheyenne, WY
- Unknown: Archdiocese of Oklahoma City, OK

Actions/Status

- 1992: Died

FRANCIS JOSEPH PHELAN

Ordained: 1940

Diocesan: Chicago, IL

Illinois Assignments

- Our Lady of Mercy, Chicago, IL
- Saint Carthage, Chicago, IL
- Holy Name of Mary, Chicago, IL
- Saint Thaddeus, Chicago, IL
- Resurrection, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1995: Died

ALOYSIUS PIORKOWSKI

Ordained: 1935

Diocesan: Chelmno, Poland

Illinois Assignments

- Hospital, Park Ridge, IL
- Saint Pancratius, Chicago, IL
- Saint Wendelin, Shannon, IL
- Saints John and Catherine Church, Mount Carroll, IL
- Saint Mary, Galena, IL

- Saint Peter, South Beloit, IL
- Saint Mary, Polo, IL
- Saint Mary, Sterling, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1949-1964: Unknown
- 1962-1964: Kane County, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/02/19: Diocese of Lincoln, NE
- 08/31/20: Diocese of Rockford, IL
- 10/28/21: Archdiocese of Omaha, NE
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1978: Died

SLEEVA RAJU POLICETTI

Ordained: 1987

Diocesan: Hyderabad, India

Illinois Assignments

- 1996-2002: Saint Tarcissus, Chicago, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- Mid-Late 1990s: Chicago, IL
- 2000-2002: Chicago, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 11/28/18: Archdiocese of Chicago, IL

Actions/Status

- 2002: Removed from public ministry
- 2008: Laicized

RICHARD J. POSTER

Ordained: 1992

Diocesan: Davenport, IA

Illinois Assignments

- 2001-2002: Catholic Theological Union, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 2002: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/12/19: Diocese of Davenport, IA

Actions/Status

- 2003: Pleaded guilty for possession of child pornography
- 2004: Sentenced
- 2006: Convicted of violation of parole (for being near children); sentenced to 2 months in jail
- 2007: Laicized

JOHN J. POWELL

Ordained: N/A

Order: Jesuit, S.J.

Illinois Assignments

- 1965-1968: Bellermine School of Theology at Loyola University, Chicago, IL
- 1968-1979: Loyola University, Chicago, IL
- 1979-2001: Jesuit Community, Loyola University, Chicago, IL

Reported Survivors: At least 4

Date/Location of Reported Abuse

- 1963: Saint Mary's College, Notre Dame, IN
- 1966-1967: Bellarmine School of Theology, North Aurora, IL
- 1967: Loyola University, Chicago, IL
- 1967: Rosarian Academy, West Palm Beach, FL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- Unknown: Archdiocese of Detroit, MI
- Unknown: Diocese of Fort Wayne-South Bend, IN

Actions/Status

- 1943: Entered religious order
- 2009: Died

THOMAS J. POWERS

Ordained: 1972

Order: Jesuit, S.J.

Illinois Assignments

- 1981-1983: Loyola University, Chicago, IL

Reported Survivors: At least 4

Date/Location of Reported Abuse

- 1970s: Saint Ignatius High School, Cleveland, OH
- 1973-1978: John Carroll University, University Heights, OH
- 1985-1986: Walsh Jesuit High School, Cuyahoga Falls, OH
- 2000: Colombiere Center, Clarkston, MI

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province

Actions/Status

- 2001: Dismissed
- 2019: Died

FRANKLIN (FELIX) PRIOR

Ordained: 1958

Order: Carmelite, O.Carm.

Illinois Assignments

- 1968-1974: Mount Carmel High School, Chicago, IL
- 1998-2002: Saint Matthew, Glendale Heights, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites

Actions/Status

- 2017: Removed from public ministry

LEONARD PRUSINSKI

Ordained: 1936

Order: Resurrectionists, CR

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1995: Died

CZESLAW (CHESTER) J. PRZYBYLO

Ordained: 1976

Diocesan: Tarnow, Poland; Rzeszow, Poland

Illinois Assignments

- Five Holy Martyrs, Chicago, IL
- Holy Innocents, Chicago, IL
- Saint Turibius, Chicago, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1982-1984: Chicago, IL
- 1987-1991: Chicago, IL

Diocese claim of first report: 1984

Placed on Catholic Church Public Lists

- 11/28/18: Archdiocese of Chicago, IL

Actions/Status

- 1993: Removed from public ministry

KONSTANTY PRZYBYLSKI

Ordained: 1975

Order: Resurrectionists, C.R.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1995-2000: Port Dover, Ontario, Canada

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2006: Pleaded guilty sexual assault and exploitation of two teenage boys
- Laicized

PONCIANO RAMOS

Ordained: 1985

Order: Divine Word Missionary, S.V.D.

Illinois Assignments

- 1979: Techny
n/k/a Northbrook, IL
- 1981-1985: Chicago, IL

Reported Survivors: At least 4

Date/Location of Reported Abuse

- 1960s: Philippines
- 1992: Indianapolis, IN

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/18/21: Divine Word Missionaries, Chicago Province
- Unknown: Diocese of San Bernardino, CA
- Unknown: Divine Word Missionaries, Western Province

Actions/Status

- 1993: Pleaded guilty to child sexual abuse charges in IN and sentenced to 18 month suspended sentence
- 2002: Removed from ministry
- 2021: Died

JAMES M. RAY

Ordained: 1975

Diocesan: Chicago, IL

Illinois Assignments

- Saint Anastasia, Waukegan, IL
- Saint Peter Damian, Bartlett, IL
- Transfiguration, Wauconda, IL

Reported Survivors: 13

Date/Location of Reported Abuse

- 1974 or 1975: Waukegan, IL
- 1976-1984: Waukegan, IL
- 1981: Chicago, IL
- 1989-1991: Wauconda, IL

Diocese claim of first report: 1990

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1990: Limited ministry with restrictions and monitoring
- 2002: Removed from public ministry
- 2009: Resigned
- 2012: Laicized

ROBERT J. REITMEIER

Ordained: 1971

Order: Oblate, O.M.I.

Illinois Assignments

- 1989-1991: Precious Blood, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/31/13: Diocese of Duluth, MN
- 07/07/15: Oblates
- 09/28/18: Archdiocese of St. Paul & Minneapolis, MN
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1992: Left Oblate order
- 2007: Laicized; Dismissed from order

M. LAWRENCE REUTER

Ordained: N/A

Order: Jesuit, S.J.

Illinois Assignments

- 1971-1990: Loyola Academy, Wilmette, IL

- 1990-2002: Loyola University, Chicago, IL
- 2002-2010: Loyola University Medical Center, Maywood, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1986-1988: Loyola Academy, Wilmette, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1958: Entered Jesuit order
- 2010: Removed from ministry

PAUL S. REYCRAFT

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse

- Unknown: Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- Unknown

CLAIRE RISSE

Ordained: 1947

Order: Divine Word Missionary, S.V.D.

Illinois Assignments

- 1947-1949: Techny
n/k/a Northbrook, IL
- 1960-1963: Techny
n/k/a Northbrook, IL
- 1964: Chicago, IL
- 1993-1998: Techny
n/k/a Northbrook, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1950s: Papua New Guinea

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/18/21: Divine Word Missionaries,
Chicago Province

Actions/Status

- 1998: Died

JOHN ALLEN ROBINSON

Ordained: 1971

Diocesan: Chicago, IL

Illinois Assignments

- Saint Clotide, Chicago, IL
- Saint Priscilla, Chicago, IL
- Saint Emily, Mount Prospect, IL
- Saint Damian, Oak Forest, IL
- Saint Edward, Chicago, IL
- Queen of the Rosary, Elk Grove
Village, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1965: Chicago, IL
- 1973-1974: Chicago, IL
- 1977: Chicago, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 2003: Removed from public ministry
- 2016: Died

LOUIS P. (MEINRAD) ROGGE

Ordained: 1954

Order: Carmelite, O.Carm.

Illinois Assignments

- 1957-1962: Joliet Catholic High School,
Joliet, IL
- 1970-1971: Joliet Catholic High School,
Joliet, IL
- 1976-1980: Saint Cyril Priory, Chicago, IL
- 1980-1984: Brandsma House, Chicago, IL
- 1992: Saint Simon Stock Priory,
Darien, IL
- 1994-2007: Saint Elias Friary, Joliet, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse

- 1974: Athens, GA
- 1997-1998: Bolingbrook, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 11/06/18: Archdiocese of Atlanta, GA

- 01/20/21: Carmelites
- 02/09/21: Diocese of Joliet, IL

Actions/Status

- 1974: Pleaded guilty to child molestation charges in GA and sentenced to six years of probation
- 2002: Removed from public ministry and placed on safety plan
- 2007: Pleaded guilty to two counts of aggravated criminal sexual abuse in IL and died before sentencing
- 2007: Died

JOHN F. ROHRICH

Ordained: 1965

Diocesan: Chicago, IL

Illinois Assignments

- Saint Eulalia, Maywood, IL
- Saint Matthias, Chicago, IL
- Quigley Preparatory Seminary North, Chicago, IL
- Saint Francis Xavier, Wilmette, IL
- Saint Peter, Skokie, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1966: Maywood, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1975: Resigned
- 2016: Laicized

RUSSELL LAWRENCE ROMANO

Ordained: 1973

Diocesan: Chicago, IL

Illinois Assignments

- Saint Ann, Lansing, IL
- Saint Leonard, Berwyn, IL
- Our Lady Mother of the Church, Chicago, IL
- Quigley Prep Seminary South, Chicago, IL
- Saint Barbara, Brookfield, IL

Reported Survivors: 17

Date/Location of Reported Abuse

- 1973-1974: Lansing, IL
- 1973-1981: Berwyn, IL
- 1980-1986: Chicago, IL
- 1982-1986: Brookfield, IL
- 1985-1986: Berwyn, IL
- Unknown: Berwyn, IL

Diocese claim of first report: 1985

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1986: Limited ministry with restrictions and monitoring
- 1991: Resigned
- 2009: Laicized
- 2020: Died

ANDREW RONAN

Ordained: 1951

Order: Servites, O.S.M.

Illinois Assignments

- 1959-1965: Saint Philip High School, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/08/09: Archdiocese of Portland, OR
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1966: Laicized
- 1992: Died

KENNETH CHARLES RUGE

Ordained: 1963

Diocesan: Chicago, IL

Illinois Assignments

- Saint Rosalie, Harwood Heights, IL
- Holy Redeemer, Evergreen Park, IL
- Divine Infant, Westchester, IL
- Saint Leonard, Berwyn, IL
- Divine Savior, Norridge, IL

Reported Survivors: 24

Date/Location of Reported Abuse

- 1967-1968: Evergreen Park, IL
- 1970-1972: Chicago, IL
- 1971-1974: Evergreen Park, IL
- 1971-1974: Woodhaven, IL
- 1978-1985: Berwyn, IL
- 1979-1981: Westchester, IL
- 1979-1981: Woodhaven, IL
- 1979-1981: Colorado

- 1983-1987: Woodhaven, IL
- 1983-1987: Berwyn, IL

Diocese claim of first report: 1986

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1986: Limited ministry with restrictions and monitoring
- 1991: Removed from public ministry
- 2002: Died

DANIEL PETER (D.P.) RYAN

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/15/16: Archdiocese of Seattle, WA

Actions/Status

- Unknown: Died

JOSEPH E. SAVAGE

Ordained: 1918

Diocesan: Chicago, IL

Illinois Assignments

- Saint Andrew, Chicago, IL
- Saint Mark, Chicago, IL
- Immaculate Conception, Elmhurst, IL
- Saint John Berchmans, Chicago, IL
- Saint Mary, Mokena, IL
- Saint Patrick, Wadsworth, IL
- Holy Cross, Deerfield, IL

Reported Survivors: 7

Date/Location of Reported Abuse

- 1950-1956: Wilmot, WI
- 1950s: Silver Lake, WI
- 1955-1959: Silver Lake, WI
- 1955-1960: Wisconsin

Diocese claim of first report: 1936

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1936: Resigned
- 1974: Died

PHILIP SCHERER

Ordained: 1955

Order: Servites, O.S.M.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2016: Died

AUSTIN SCHLAEFER

Ordained: 1951

Order: Capuchin Franciscan, O.F.M.
Cap.

Illinois Assignments

- 1979: DePorres Capuchin Community,
Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 06/18/13: Capuchin Franciscans, Saint
Joseph Province
- Unknown: Diocese of Saginaw, MI
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1992: Died

DANIEL SCHULTE

Ordained: 1987

Order: Vincentian, C.M.

Illinois Assignments

- Saint Vincent De Paul, Chicago, IL

- Saint Alexis Medical Center, Hoffman Estates, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 2006: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 03/29/19: Diocese of Springfield-Cape Girardeau, MO
- 06/12/20: Vincentians, Western Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2005: Removed from ministry
- 2006: Pleaded guilty to possessing child pornography in Illinois and sentenced to seven years in prison
- 2020: Died

EDWARD SCHUSTER

Ordained: 1917

Diocesan: Chicago, IL

Illinois Assignments

- Saint John of God, Chicago, IL
- Saint Bruno, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1953: Died

WILTON L. SKIFFINGTON

Ordained: 1936

Order: Jesuit, S.J.

Illinois Assignments

- 1952-1955: Saint Ignatius College Prep, Chicago, IL
- 1955-1956: Loyola University, Chicago, IL
- 1956-1965: Loyola Academy, Wilmette, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1963-1964: Loyola Academy, Wilmette, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- 01/26/20: Archdiocese of Cincinnati, OH

Actions/Status

- 1923: Entered religious order
- 1988: Died

TIMOTHY SKLOPAN

Ordained: Unknown

Order: Carmelite, O.Carm.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites, Providence of the Most Pure Heart of Mary

Actions/Status

- 1963: Entered Carmelite order
- 2004: Died

RAYMOND FRANCIS SKRIBA

Ordained: 1957

Diocesan: Chicago, IL

Illinois Assignments

- Queen of the Universe, Chicago, IL
- Saint Gertrude, Franklin Park, IL
- Saint Walter, Chicago, IL
- Saint Joseph, Round Lake, IL
- Immaculate Conception, Waukegan, IL

Reported Survivors: 9

Date/Location of Reported Abuse

- 1963: Chicago, IL
- 1963-1969: Franklin Park, IL
- 1969-2005: Waukegan, IL
- 1988: Round Lake, IL
- 1992: Round Lake, IL
- 1994: Round Lake, IL
- Unknown: Chicago, IL

Diocese claim of first report: 1970

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 2002: Removed from public ministry
- 2014: Died

RICHARD LOUIS SKRIBA

Ordained: 1949

Diocesan: Chicago, IL

Illinois Assignments

- Assumption, Chicago, IL
- Holy Rosary, Chicago, IL
- Saint Simon the Apostle, Chicago, IL
- Queen of the Universe, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1998: Died

GERALD SMOLA

Ordained: N/A

Order: Jesuit, S.J.

Illinois Assignments

- 1953-1955: Saint Ignatius College Prep, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1950s: University of Detroit Jesuit High School, Detroit, MI

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- Unknown: Archdiocese of Detroit, MI

Actions/Status

- 1938: Joined order
- 1969: Dismissed from order

MARION JOSEPH SNIEG

Ordained: 1955

Diocesan: Chicago, IL

Illinois Assignments

- Saint Jane de Chantal, Chicago, IL
- Saint William, Chicago, IL
- Maternity of the Blessed Virgin Mary, Chicago, IL
- Saint Constance, Chicago, IL
- Saint Rosalie, Harwood Heights, IL

Reported Survivors: 16

Date/Location of Reported Abuse

- 1955-1960: Chicago, IL
- 1962-1963: Galena, IL
- 1962-1963: Iowa
- 1967-1973: Chicago, IL
- 1975: Indiana
- 1977-1979: Chicago, IL
- 1977-1979: Galena, IL
- 1977-1979: Canada
- 1982-1984: Harwood Heights, IL
- 1982-1984: Stockton, IL

Diocese claim of first report: 1984

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1987: Limited ministry with restrictions and monitoring
- 2002: Removed from public ministry
- 2005: Died

ROBERT E. SPANGENBERG

Ordained: 1974

Order: Spiritan, C.S.Sp.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1980s: Pittsburgh, PA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- Unknown: Diocese of Raleigh, NC
- Unknown: Diocese of Charlotte, NC
- 12/13/19: Diocese of Charleston, SC
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2003: Retired
- 2006: Died

FRANCIS MARY SPARACINO

Ordained: N/A

Order: Capuchin Franciscan, O.F.M. Cap.

Illinois Assignments

- 1983-1984: De Porres Capuchin Community, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 06/18/13: Capuchin Franciscans, Saint Joseph Province

Actions/Status

- 2004: Retired
- 2015: Died

WILLIAM J. SPINE

Ordained: 1973

Order: Jesuit, S.J.

Illinois Assignments

- 1983-1986: Saint Mary, Moline, IL
- 1986-1989: Holy Family, Chicago, IL
- 1992-2001: Loyola University, Chicago, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse

- 1975-1976: Diocese of Lexington, KY
- 1975-1979: Tacna, Peru
- 1979-1982: Our Lady of Mercy Rectory, Bronx, NY
- 1979-1982: Saint Ignatius, Brooklyn, NY

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province

- 08/17/20: Diocese of Lexington, KY
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1960: Entered religious order
- 2006: Removed from ministry

STANLEY STANISZEWSKI

Ordained: 1974

Diocesan: Warsaw, Poland

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: 2

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 08/27/18: Diocese of Gary, IN
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2016: Died

JAMES R. STEEL

Ordained: 1968

Diocesan: Chicago, IL

Illinois Assignments

- Saint Tarcissus, Chicago, IL
- Saint James, Highwood, IL
- Saint Stephen Protomartyr, Des Plaines, IL

- Saint Joseph the Worker, Wheeling, IL
- Saint John Brebeuf, Niles, IL
- Saint Hilary, Chicago, IL
- Saint Bonaventure, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1982-1983: Wheeling, IL
- 1982-1983: Wisconsin

Diocese claim of first report: 2005

Placed on Catholic Church Public Lists

- 09/15/08: Archdiocese of Chicago, IL

Actions/Status

- 1992: Resigned
- 2001: Laicized

JAMES STEIN

Ordained: 1986

Order: Norbertine, O.Praem

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1988: Wisconsin

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 03/19/19: Diocese of Jackson, MS
- 07/19/19: Saint Norbert Abbey, WI
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2003: Removed from ministry
- 2004: Pleaded no contest to felony sexual assault of a minor in WI; sentenced to one year in jail and 10 years' probation

ROBERT A. STEPEK

Ordained: 1981

Diocesan: Chicago, IL

Illinois Assignments

- Saint Symphorosa and Seven Sons, Chicago, IL
- Saint Christina, Chicago, IL
- Saint Joseph, Homewood, IL
- Saint Albert the Great, Burbank, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1980-1983: Chicago, IL
- 1987: Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 09/15/08: Archdiocese of Chicago, IL

Actions/Status

- 2006: Removed from public ministry
- 2013: Returned to restricted ministry
- 2016: Died

KENNETH STEWART

Ordained: Unknown

Order: Capuchin Franciscan, O.F.M. Cap.

Illinois Assignments

- 1999-2003: Saint George, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 06/18/13: Capuchin Franciscans, Saint Joseph Province
- Unknown: Diocese of Saginaw, MI
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2004: Left religious order
- Unknown: Laicized

VICTOR E. STEWART

Ordained: 1978

Diocesan: Chicago, IL

Illinois Assignments

- Saint Thaddeus, Chicago, IL
- Saint Catherine of Genoa, Chicago, IL
- Saint Charles Lwanga, Chicago, IL
- Saint Ailbe, Chicago, IL
- Mercy Health Care and Rehabilitation Center

Reported Survivors: 47

Date/Location of Reported Abuse

- 1975: Mundelien, IL
- 1976-1977: Chicago, IL
- 1979-1993: Chicago, IL

Diocese claim of first report: 1990

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1992: Limited ministry with restrictions and monitoring
- 1994: Died

RALPH S. STRAND

Ordained: 1964

Diocesan: Chicago, IL

Illinois Assignments

- Saint Eugene, Chicago, IL
- Saint Simeon, Bellwood, IL
- Saint Thecla, Chicago, IL
- Saint Francis Borgia, Chicago, IL
- Saint Mary, Des Plaines, IL

Reported Survivors: At least 8

Date/Location of Reported Abuse

- 1971-1973: Bellwood, IL
- 1980-1984: Chicago, IL
- 1989-1993: Chicago, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1993: Removed from ministry
- 1995: Convicted of criminal sexual abuse of a teenager in IL; sentenced to four years in prison
- 2013: Died

GERALD A. STREETER

Ordained: 1968

Order: Jesuit, S.J.

Illinois Assignments

- 1962-1963: Saint Ignatius College Prep, Chicago, IL
- 1963-1965: Loyola Academy, Wilmette, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1963-1964: Loyola Academy, Wilmette, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province

Actions/Status

- 1955: Entered religious order
- 1996: Died

CHARLES E. SULLIVAN

Ordained: Unknown

Order: Jesuit, S.J.

Illinois Assignments

- 1933-1935: Saint Ignatius College Prep, Chicago, IL
- 1946-1947: Saint Ignatius College Prep, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1956-1958: Our Lady of the Springs, French Lick, Indiana

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- 12/18/18: Archdiocese of Indianapolis, IN

Actions/Status

- 1927: Entered religious order
- 1996: Died

JAMES PATRICK SULLIVAN

Ordained: 1943

Diocesan: Chicago, IL

Illinois Assignments

- Immaculate Conception, Chicago, IL
- Saint Cecelia, Chicago, IL
- Saint Eulalia, Maywood, IL
- Saint Nicholas, Evanston, IL
- Saint Christina, Chicago, IL
- Saint Carthage, Chicago, IL
- Saint Anthony, Chicago, IL
- Saint Bridget, Chicago, IL
- Saint Mary, Riverside, IL
- Saint Elizabeth Hospital (Chaplain), Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1986: Died

THOMAS J. SWADE

Ordained: 1961

Diocesan: Chicago, IL

Illinois Assignments

- Saint Bernardine, Forest Park, IL
- Holy Angels, Chicago, IL
- Saint Dorothy, Chicago, IL

Reported Survivors: 10

Date/Location of Reported Abuse

- 1956 or 1957: Chicago, IL
- 1977-1988: Chicago, IL
- 1981: Chicago, IL
- 1981: Indiana
- 1983-1986: Chicago, IL
- 1983-1986: Wilmette, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1992: Limited ministry with restrictions and monitoring
- 1997: Returned to ministry
- 2002: Removed from public ministry
- 2009: Laicized

HENRY PETER SWIDER

Ordained: 1950

Diocesan: Chicago, IL

Illinois Assignments

- Saint Joseph, Summit, IL
- Holy Innocents, Chicago, IL
- Saint Mary of Perpetual Help, Chicago, IL
- Saint Bridget, Chicago, IL
- Saint Casimir, Chicago, IL

Reported Survivors: 6

Date/Location of Reported Abuse

- 1959 or 1960: Chicago, IL
- 1961-1967: Chicago, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1969: Left active ministry
- 1974: Resigned
- 2007: Died

BRUNO S. SZCZAWINSKI

Ordained: 1944

Diocesan: Chicago, IL

Illinois Assignments

- Holy Innocents, Chicago, IL
- Saint Isidore, Chicago, IL
- Saint John the Baptist, Harvey, IL
- Saint Adalbert, Chicago, IL
- Saint James (Polish), Chicago, IL
- Saint Andrew the Apostle, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1970: Died

ALBERTO REMANDO TANGHAL

Ordained: 1991

Diocesan: Chicago, IL

Illinois Assignments

- Church of the Holy Spirit, Schaumburg, IL
- Our Lady of Ransom, Niles, IL
- Saint Leonard, Berwyn, IL
- Saint Priscilla, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1998-1999: Chicago, IL

Diocese claim of first report: 2000

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 2000: Suspended from Active Ministry
- 2003: Died

RICHARD GREGORY THEISEN

Ordained: 1952

Diocesan: Chicago, IL

Illinois Assignments

- Saint Francis Borgia, Chicago, IL
- Saint Patrick High School, Chicago, IL
- Saint Francis de Sales, Chicago, IL
- Saint Henry Parish, Chicago, IL
- Saint Christina, Chicago, IL
- Saint Leonard, Chicago, IL
- Saint Cornelius, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1962-1967: Chicago, IL

Diocese claim of first report: 2000

Placed on Catholic Church Public Lists

- 01/14/10: Archdiocese of Chicago, IL

Actions/Status

- 1978: Resigned
- 2001: Laicized
- 2013: Died

JOSEPH S. THOMAS

Ordained: 1952

Diocesan: Chicago, IL

Illinois Assignments

- Saint Columbia, Chicago, IL
- Saint David, Chicago, IL
- Saint Ferdinand, Chicago, IL
- Saint Giles, Oak Park, IL
- Our Lady of the Cross Mission, Chicago, IL
- Saint Margaret Mary, Chicago, IL
- Saint John Vianney, Northlake, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse

- 1959: Chicago, IL
- 1980s: Chicago, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 09/15/08: Archdiocese of Chicago, IL

Actions/Status

- 1997: Retired
- 2002: Removed from public ministry
- 2011: Died

JAMES R. TREPANIER

Ordained: 1955

Order: Congregation of the Holy Cross, C.S.C.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1980s: Illinois

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 09/18/18: Diocese of Fort Wayne-South Bend, IN
- 06/12/19: Congregation of the Holy Cross

Actions/Status

- 1991: Restricted from ministry
- 2002: Faculties removed; permanently removed from ministry
- 2021: Died

MICHAEL TRUJILLO

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- Unknown

CAMILLUS (MICHAEL) TURKALJ

Ordained: 1934

Order: Divine Word Missionaries, S.V.D.

Illinois Assignments

- 1934: Techny
n/k/a Northbrook, IL
- 1939-1944: Techny
n/k/a Northbrook, IL
- 1954: Techny
n/k/a Northbrook, IL
- 1977-1987: Techny
n/k/a Northbrook, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1955: East Troy, WI
- 1959-1962: Riverside, CA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- May 2021: Divine Word Missionaries, Chicago Province
- July 2021: Divine Word Missionaries, Western Province

Actions/Status

- 1934: Professed vows
- 1987: Died

WALTER JOSEPH TURLO

Ordained: 1970

Diocesan: Chicago, IL

Illinois Assignments

- Sacred Heart, Melrose Park, IL
- Triton Community College, River Grove, IL
- Saint William, Chicago, IL
- Saint Mary Magdalene, Chicago, IL
- Saints Peter and Paul and Saint Patrick, Chicago, IL
- Saint Mary of the Assumption, Chicago, IL
- Saint Fabian, Bridgeview, IL

Reported Survivors: 4

Date/Location of Reported Abuse

- 1975-1978: Chicago, IL
- 1975-1978: Emlhurst, IL
- 1975-1978: Michigan
- 1975-1978: New York
- 1977-1978: Bridgeview, IL
- Unknown

Diocese claim of first report: 2004

Placed on Catholic Church Public Lists

- 09/15/08: Archdiocese of Chicago, IL

Actions/Status

- 2005: Removed from public ministry
- 2008: Resigned
- 2009: Laicized

DAVID TUSHAR

Ordained: 1976

Order: Congregation of the Holy Cross, C.S.C.

Diocesan: Duluth, MN

Illinois Assignments

- 1974-1985: Notre Dame High School, Niles, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- Late 1970s: Illinois

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/20: Congregation of the Holy Cross
- 01/07/21: Diocese of Duluth, MN

Actions/Status

- 2020: Removed from ministry
- 2021: Died

DONALD FRANCIS ULATOWSKI

Ordained: 1956

Diocesan: Chicago, IL

Illinois Assignments

- Saint Francis of Assisi, Chicago, IL
- Saint Jane Frances de Chantal, Chicago, IL

- Immaculate Conception, Waukegan, IL
- Saint Dismas, Waukegan, IL
- Saint Francis of Assisi, Chicago, IL
- Saint Gilbert, Chicago, IL
- Saint Maria Goretti, Chicago, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1963-1971: Chicago, IL
- 1981-1982: Chicago, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1994: Limited ministry with restrictions and monitoring
- 1999: Died

ANTHONY JOSEPH VADER

Ordained: 1952

Diocesan: Chicago, IL

Illinois Assignments

- Holy Cross, Chicago, IL
- Saint Laurence, Chicago, IL
- Holy Name of Mary, Chicago, IL
- Review Board Member, Chicago, IL
- Sabbatical from Review Board, Chicago, IL
- Sacred Heart Mission House Residence, Chicago, IL
- Holy Name of Mary, Chicago, IL
- Cardinal Stritch Retreat House, Mundelein, IL
- Holy Family Villa, Palos Park, IL

Reported Survivors: 13

Date/Location of Reported Abuse

- 1950s: Unknown
- 1955-1958: Deerfield, IL
- 1958: Chicago, IL
- 1960-1961: Deerfield, IL
- 1963-1967: Chicago, IL
- 1994-1995: Chicago, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 2002: Limited ministry with restrictions and monitoring
- 2003: Removed from public ministry
- 2011: Died

ROGER W. VAUGHN

Ordained: 1977

Order: Crosier, O.S.C.

Illinois Assignments

- 1984-1987: Saint Sabina, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/05/13: Archdiocese of St. Paul & Minneapolis, MN
- 01/03/14: Diocese of St. Cloud, MN
- 03/07/14: Crosiers
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2001: Dismissed from Order

DAVID H. VERHALEN

Ordained: 1954**Order:** Congregation of Holy Cross, C.S.C.**Illinois Assignments**

- Notre Dame High School, Niles, IL

Reported Survivors: 1**Date/Location of Reported Abuse**

- 1970s: Illinois

Diocese claim of first report: N/A**Placed on Catholic Church Public Lists**

- 06/12/19: Congregation of the Holy Cross

Actions/Status

- 2001: Permanently removed from ministry
- 2012: Died

CLOVIS JAVIER VILCHEZ-PARRA

Ordained: 2012**Diocesan:** Chicago, IL**Illinois Assignments**

- Our Lady of Mercy, Chicago, IL
- Our Lady of Fatima, Chicago, IL
- Mission San Juan Diego, Arlington Heights, IL

Reported Survivors: 1**Date/Location of Reported Abuse**

- 2014-2015: Chicago, IL

Diocese claim of first report: 2015**Placed on Catholic Church Public Lists**

- 06/08/21: Archdiocese of Chicago, IL

Actions/Status

- 2015: Removed from public ministry
- 2015: Charged and pled guilty to felony possession and reproduction of child pornography
- 2017: Sentenced to 4 years in prison and ordered to register as a sex offender
- 2019: Laicized

PHILLIP VORLICK

Ordained: N/A**Order:** Christian Brother, C.F.C.**Illinois Assignments**

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1**Date/Location of Reported Abuse**

- Unknown

Diocese claim of first report: N/A**Placed on Catholic Church Public Lists**

- N/A

Actions/Status

- 1998: Died

VINCENT CASIMER WAICHES

Ordained: 1946

Order: Divine Word Missionary, S.V.D.

Diocesan: San Diego, CA

Illinois Assignments

- Saint Mary Mission House, Techny
n/k/a Northbrook, IL

Reported Survivors: Unknown

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/31/19: Diocese of Austin, TX
- 03/19/19: Diocese of Jackson, MS

Actions/Status

- 1995: Died

HENRY JOSEPH WALSH

Ordained: 1923

Diocesan: Chicago, IL

Illinois Assignments

- Saint Laurence, Chicago, IL
- Holy Rosary, Chicago, IL
- Our Lady of Victory, Chicago, IL
- Saint Margaret, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1958: Died

JEREMIAH WALSH

Ordained: 1967

Order: Divine Word Missionary, S.V.D.

Illinois Assignments

- 1967-1988: Techny
n/k/a, Northbrook, IL
- 2000: Techny
n/k/a, Northbrook, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1977: Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 05/21: Divine Word Missionaries,
Chicago Province

Actions/Status

- 1967: Professed vows in religious
order
- 2000: Died

FREDDY WASHINGTON

Ordained: 1992

Order: Spiritans, C.S.Sp.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- Unknown

JOHN BENEDICT WEBER

Ordained: Unknown

Order: Carmelite, O.Carm.

Illinois Assignments

- 1978-1980: Mount Carmel High School
Chicago, IL
- 1992-1993: Saint Gelasius Parish
Chicago, IL
- 1993-1997: Titus Brandsma Priory,
Mundelein, IL
- 1997-2002: Saint Gelasius Parish,
Chicago, IL
- 2002-2006: Saint Simon Stock Priory,
Darien, IL

Reported Survivors: Unknown

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/31/19: Archdiocese of Galveston-
Houston
- 01/20/21: Carmelites
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2011: Removed from public ministry
and placed on safety plan

BRUCE WELLEMS

Ordained: 1986

Order: Claretian, C.M.F.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- Unknown

WILLIAM WERT

Ordained: 1986

Order: Carmelite O.Carm.

Illinois Assignments

- 1987-1993: Joliet Catholic High School,
Joliet, IL

- 1999-2001: Saint Cyril Priory, Chicago, IL
- 2001-2004: Saint Elias Priory, Joliet, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 2007: Washington, D.C.
- 2010-2011: Venice, FL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites
- 02/09/21: Diocese of Joliet, IL

Actions/Status

- 2007: Convicted of assault of a child in Washington, D.C. and sentenced to 180 days in prison and 5 years of probation
- 2007: Removed from public ministry and placed on safety plan
- 2012: Separated from Carmelite order
- 2013: Convicted of eight counts of illegal sexual activity with a child in FL and sentenced to life in prison

MICHAEL HOWARD WESTON

Ordained: 1973

Diocesan: Chicago, IL

Illinois Assignments

- Saint Linus, Oak Lawn, IL
- University of Illinois at Chicago Newman Center, Chicago, IL
- Saint Teresa of Avila, Chicago, IL
- Saint Julie Billiart, Tinley Park, IL
- Moraine Valley Community College, Palos Hills, IL
- Mater Christi, North Riverside, IL

- Sacred Heart, Winnetka, IL
- Resurrection Parish, Chicago, IL
- Saint Eulalia, Maywood, IL

Reported Survivors: 9

Date/Location of Reported Abuse

- 1973-1981: Cook County, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 03/20/06: Archdiocese of Chicago, IL

Actions/Status

- 1993: Resigned
- 2009: Laicized

GORDON WILCOX

Ordained: 1955

Order: Congregation of the Holy Cross, C.S.C.

Illinois Assignments

- 1964-1969: Notre Dame High School, Niles, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1970s: California

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 06/01/19: Diocese of Oakland, CA
- 06/12/19: Congregation of the Holy Cross

Actions/Status

- 1984: Died

MICHAEL WINKELS

Ordained: 1976

Order: Dominican, O.P.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1978: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/21/22: Dominicans - Province of Saint Albert the Great, USA

Actions/Status

- 2021: Removed from ministry

STANLEY T. WISNIEWSKI

Ordained: 1964

Order: Jesuit, S.J.

Illinois Assignments

- 1966-1988: Saint Ignatius College Prep, Chicago, IL
- 1999-2001: Saint Ignatius College Prep, Chicago, IL
- 2001-2002: Province Development Office, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1966: Saint Ignatius College Prep, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/17/18: Jesuits, Midwest Province
- 01/26/20: Archdiocese of Cincinnati, OH
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2005: Died

LOUIS WOJTOWICZ

Ordained: 1997

Diocesan: Chicago, IL

Illinois Assignments

- Saint Juliana, Chicago, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1999: Chicago, IL; Michigan

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 11/28/18: Archdiocese of Chicago, IL

Actions/Status

- 1999: Removed from public ministry
- 2013: Died

KAZIMIERZ (CASIMIR) WRONKA

Ordained: Casimir

Diocesan: Chicago, IL

Illinois Assignments

- Saint James, Chicago, IL
- Five Holy Martyrs, Chicago, IL
- Saint Wenceslaus, Chicago, IL
- Saint Richard, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2000: Died

FRANCIS (LAMBERT) YORE

Ordained: Unknown

Order: Carmelite, O.Carm.

Illinois Assignments

- 1976-1977: Saint Cyril Priory, Chicago, IL
- 1977-1984: Aylesford Renewal Center, Darien, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

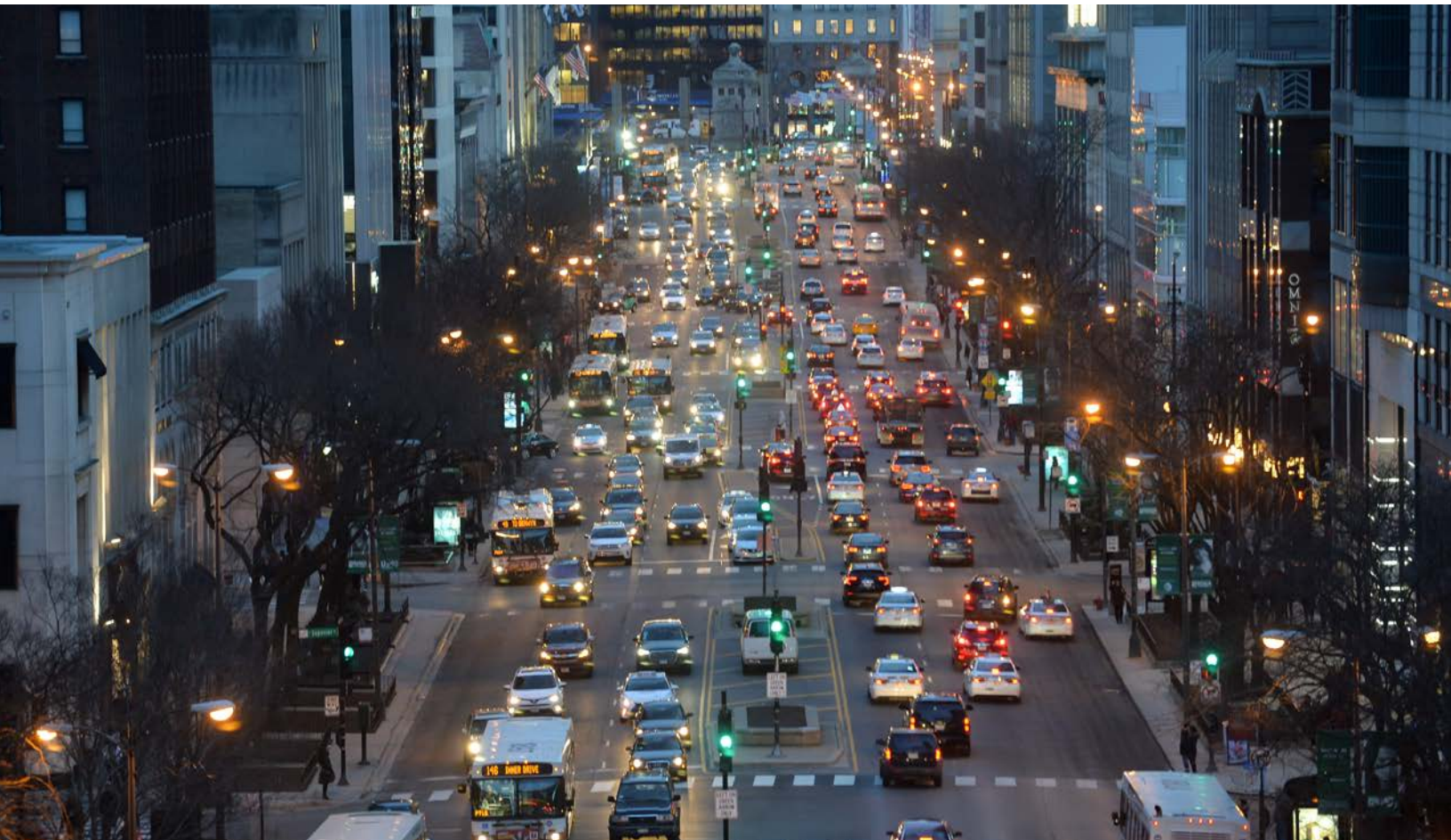
Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelite

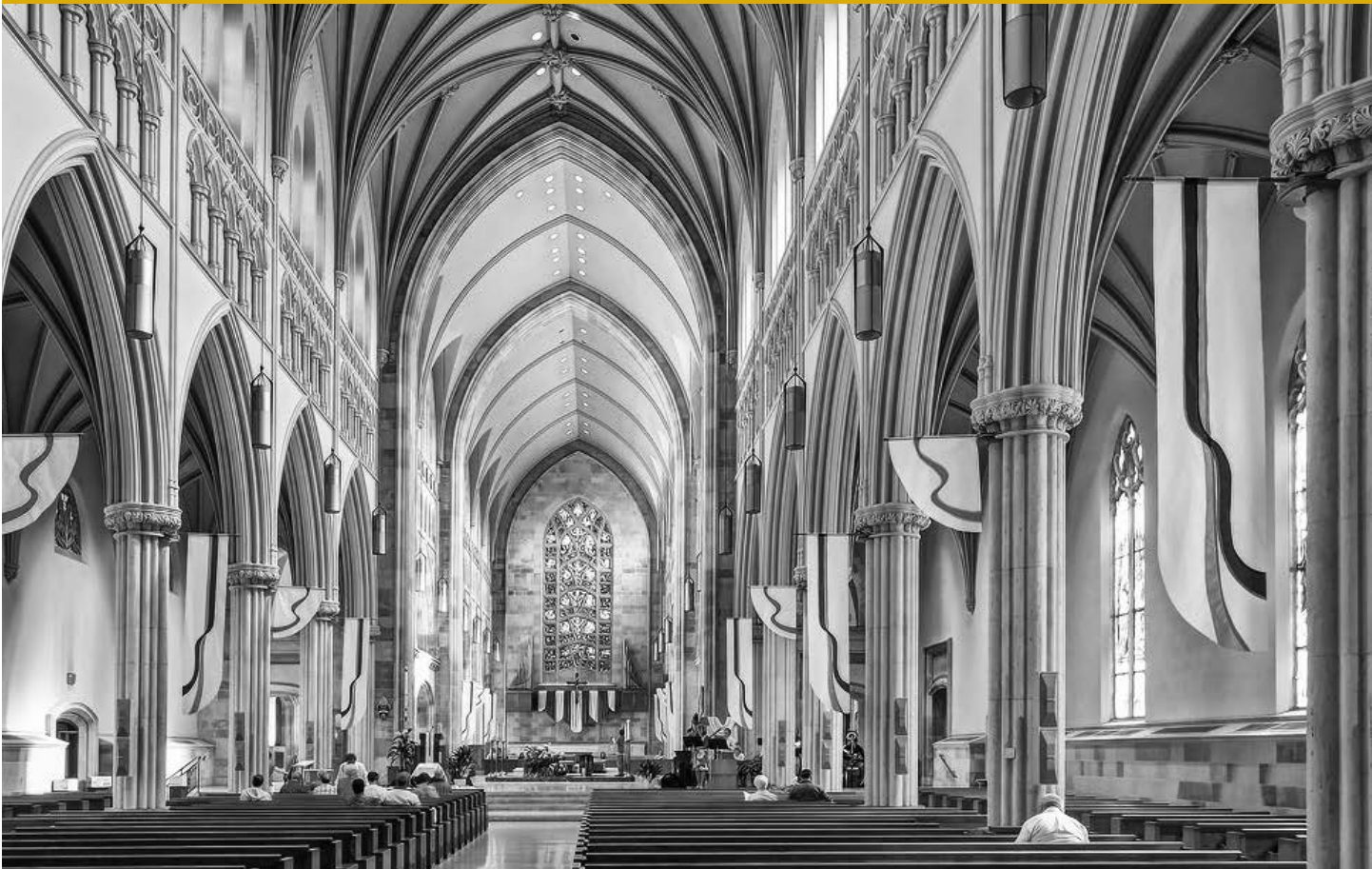
Actions/Status

- 2004: Died

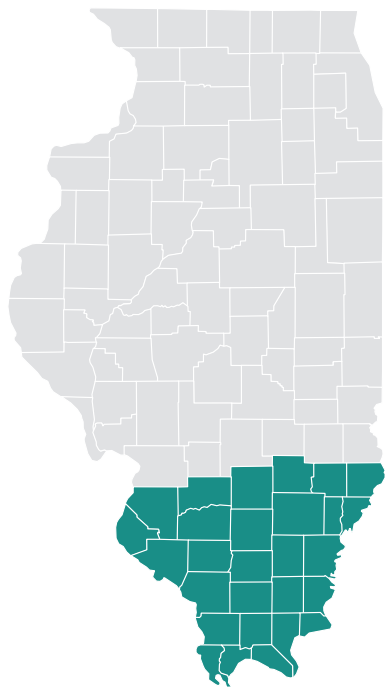
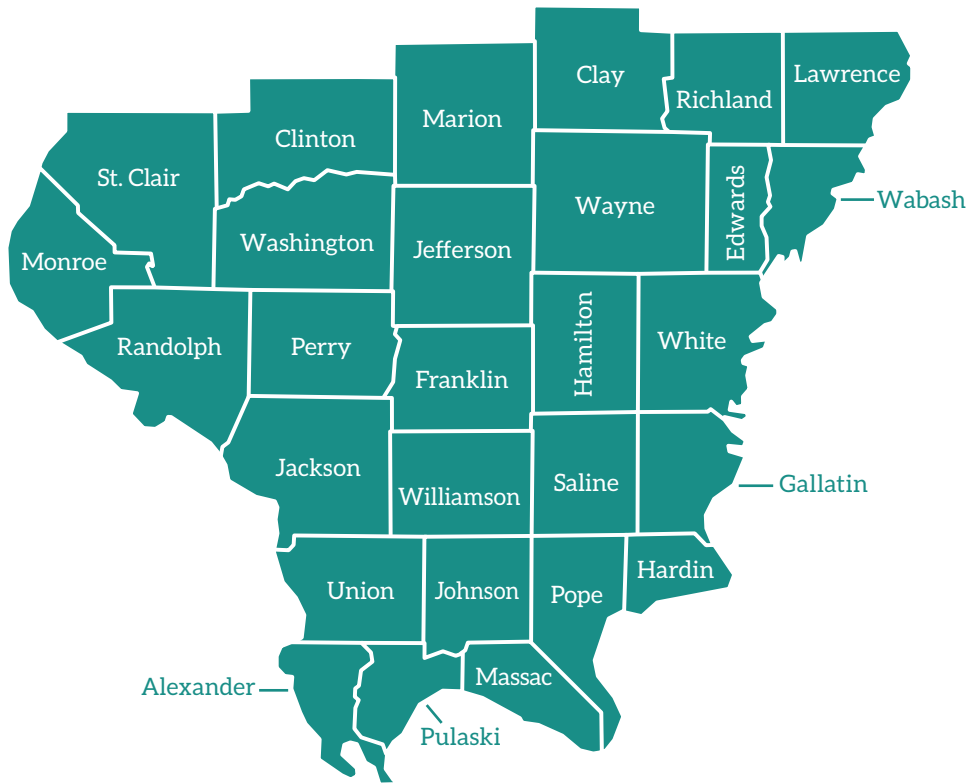




DIOCESE OF BELLEVILLE



Diocese of Belleville



diobelle.org

Established 1887

28 counties

101 parishes

70,000 Catholics

43 abusive clerics and religious brothers

History of the Diocese

Established in 1887, the Diocese of Belleville spans 11,678 square miles and 28 counties in southern Illinois. The southernmost diocese in Illinois, its territory touches the eastern, western, and southern borders of the state. The diocese's northern edge borders the Diocese of Springfield. The diocese's cathedral, the Cathedral of Saint Peter, is located in Belleville.

The total population of the geographic region covered by the Diocese of Belleville is approximately 860,000. Of that number, about 70,000 are Catholic, meaning that Catholics make up approximately 8 percent of the total population within the diocese. To serve a Catholic population spread over such a sizable area, the diocese has 101 Catholic parishes and is home to 98 diocesan priests, 13 priests from other dioceses, and 36 priests associated with religious orders. Additionally, the diocese has 36 permanent deacons and 124 religious sisters. The diocese has had nine bishops throughout its history, the first being Bishop John Janssen, who served from 1888 to 1913. Bishop Henry J. Althoff served from 1914 to 1947; Bishop Albert R. Zuroweste from 1948 to 1976; Bishop William M. Cosgrove from 1976 to 1981; Bishop John N. Wurm from 1981 to 1984; Bishop James P. Keleher from 1984 to 1993, Bishop Wilton Gregory from 1994 to 2005; Bishop Edward K. Braxton from 2005 to 2020; and Bishop Michael McGovern (the current bishop) began his tenure in 2020.



The Diocese's History of Handling Claims of Child Sex Abuse by Clerics

In a February 13, 2023 article “A priest scandal rocked the Belleville Diocese 30 years ago. How have things changed?” the *Belleville News-Democrat* outlines how “18 clergy [were] removed from the Catholic Diocese of Belleville” as a result of credible allegations of child sex abuse. Absent from the *News-Democrat*'s article is mention of how diocese leadership, including multiple bishops, knew of, and participated in, the transfer of a known child sex abuser from parish to parish, over a course of decades, all illustrated by the diocese's bishops' mishandling of Father Raymond Kownacki.

Beginning in 1974, James was sexually abused at the hands of Kownacki, a priest in the Diocese of Belleville. Kownacki abused James more than 50 times while the boy was between the ages of 12 and 17. In October 2002, James filed a lawsuit against the diocese, alleging it knew Kownacki had sexually abused other children before transferring him to Saint Theresa in Salem, where he abused James. At trial, it was revealed the diocese learned Kownacki was a child sex abuser as early as April 1973, when then Bishop Albert Zuroweste and other diocesan officials met with a young girl, Gina, who told them she had been violently and repeatedly raped by Kownacki.

Gina told Bishop Zuroweste that she met Kownacki in the early 1970s, when she was 16 years old, after he was assigned to her family's parish in Saint Francisville. “He convinced my parents that he wanted to help kids,” Gina said, according to the diocese's notes of the interview. She attended Kownacki's religion classes and cleaned the rectory where he lived. She described a time when the priest drove her to clean his mother's house in Tamaroa. It was far away, so they had to spend the night. After dark, Kownacki

entered the room where Gina was sleeping, got into her bed, and, before she knew it, was having sex with her.

Gina also told the bishop that when Kownacki was transferred to a new diocese assignment in 1971, to Washington Park, he convinced Gina's parents to let her come live with him as his housekeeper by promising he would pay \$200 a month and cover her private education. Over the next two years, Kownacki physically and sexually abused Gina. She explained to Bishop Zuroweste that Kownacki told her sex was a good thing because God desired people to love each other. Gina said that when she became pregnant, Kownacki tried multiple ways to abort the baby. He gave her something to drink and said if that "doesn't work he could squeeze the womb and force it out." Gina told him no, but Kownacki "put his fingers in" anyway. "It hurt awful," Gina told Bishop Zuroweste.

Finally, Gina told the bishop that Kownacki had admitted to sexually abusing other children. Kownacki bragged to Gina about how other girls came to him for the pleasure of sex. He said he

A diocesan official later agreed, under oath at the trial of James's lawsuit, that "grown-ups were making decisions to keep secret serious, horrific allegations of sexual molestation, rape of children."

had sex with one of two Guatemalan twin boys also living with him in Washington Park. Gina thought Kownacki might also have been involved with a 14 year old girl who attended the parish. Gina told Bishop Zuroweste all of this, and more, in April 1973. But rather than investigate, the bishop transferred Kownacki to a new parish—Saint Theresa in Salem, where James lived. Bishop Zuroweste’s appointment letter was read to Saint Theresa parishioners; it said the bishop had confidence in Kownacki’s “knowledge, piety, prudence, experience, and general character.” A diocesan official later agreed, under oath at the trial of James’s lawsuit, that “grown-ups were making decisions to keep secret serious, horrific allegations of sexual molestation, rape of children.” “It’s like any family,” the official continued. “I don’t know [that] you go hanging the dirty laundry all over the line.”

With praise from Bishop Zuroweste (not the last bishop to turn a blind eye toward Kownacki’s sex abuse of children), and without any warning of Kownacki’s violent sex abuse of children, Saint Theresa parishioners had no reason not to trust Kownacki to minister to their children—children like James, who was then 12 years old. James’s parents were raised in devout Catholic homes, had attended Catholic schools, went to church every week, and raised their children in the same Catholic traditions and environment. James, a quiet and obedient boy, was raised to respect priests, to believe they spoke the word of God, to do whatever the agents of the church asked, and never to question them.

After Kownacki arrived at Saint Theresa, James volunteered his time to care for the church grounds and the rectory, where Kownacki lived. He also became an altar server and began spending more time around the church. A few months later, Kownacki asked James and another boy to stay overnight at the rectory. The three of them watched movies and Kownacki gave them alcohol. The other boy tired and went to sleep. James testified at the trial of his case that Kownacki then moved closer to James and started kissing the boy’s neck and rubbing his shoulders. Kownacki’s hand moved down



The Clocktower at the Old Town Square - Marion, Illinois

James's body and started rubbing his genitals. James had never had any sort of sexual education, but he had been taught to obey priests. In a state of confusion, James was led to Kownacki's bedroom, where the priest stripped them both naked and then performed oral sex on James while masturbating himself. When Kownacki fell asleep, James got up to wash himself. Fearing the trouble it might bring, James told no one of the abuse.

James testified that after that night in the rectory, Kownacki sexually abused him on a routine basis for several years. The abuse was primarily in the form of oral sex occurring in the rectory, in the school, in the church, and in the darkroom Kownacki had constructed for James to develop photographs. Kownacki took James on trips to Saint Louis, Chicago, Washington, Guatemala, and Rome. James remembers being sexually abused more than 50 times over the years. The abuse gradually ended after James entered high school. But that was not the end of Kownacki's child sex abuse—or the end of the diocese's leadership hiding Kownacki's abuse.

In 1982, diocese leadership was again made aware of Kownacki's crimes against children. Someone at the diocese spoke with the parents of a high school freshman at Saint Theresa, who said

Kownacki had sexually abused him. Kownacki had told the boy he had abused other children, including James; the boy passed this information along to his parents, who in turn reached out to the diocese. After hearing of the claimed child sex abuse, the diocese's vice-chancellor told the boy's parents not to let "this get out all over the parish." He told them, "let's just keep it quiet and try to get this resolved in whatever manner the Diocese will decide how to resolve this." A confidential report relating to the child sex abuse was prepared in 1982 by a diocesan official, concluding that Kownacki was "sick." The report was given to Bishop John N. Wurm, then the bishop of the diocese, but once again, the diocese failed to disclose the abuse. Instead, Kownacki was immediately reassigned to Saint Joseph, a parish in Cobden. In June 1982, Bishop Wurm (now the second bishop to transfer the priest to an unsuspecting parish) sent Kownacki a letter saying the transfer to Saint Joseph was as a result of his "dedicated priestly services." Rather than remove Kownacki from ministry, Bishop Wurm gave him praise. Years later, during the trial of James's case against the diocese, the diocese's vice-chancellor would testify that at the time Kownacki was transferred by Bishop Wurm to Saint Joseph in Cobden, it was common knowledge among diocesan leaders that Kownacki liked to molest children.

In June 1983, Bishop Wurm sent Kownacki a letter advising him that he was being transferred yet again; this time he was being appointed pastor of Saint Mary in Harrisburg. Bishop Wurm again said the transfer was due to Kownacki's "dedicated priestly service." But in August 1984, the vice-chancellor was made aware of suspicious conduct at Saint Mary. Another priest of the diocese told the vice-chancellor that he had heard two boys were living in the rectory and Kownacki was paying them \$150 per week even though they did "absolutely nothing." In addition, the parish janitor said he would see five to six boys leaving the rectory when he arrived in the morning; he could only presume the boys had stayed the night. The priest told the vice-chancellor that Kownacki had "to be removed immediately or there [would] be nothing left of the

Harrisburg parish.” The diocese vicar general began to investigate. He asked diocesan staff to see any records reflecting information about allegations of sexual abuse or misconduct that were not already included in Kownacki’s personnel file. In response, he was given notes from the long-ago April 1973 meeting between Gina, Bishop Zuroweste, and others. With that information in hand, the vicar general met with parish trustees at Saint Mary, and soon thereafter he told Kownacki that he was to leave as pastor of Saint Mary. Kownacki was then placed on sick leave and not assigned to another parish.

Years later, during the trial of James’s case against the diocese, the diocese’s vice-chancellor would testify that at the time Kownacki was transferred by Bishop Wurm to Saint Joseph in Cobden, it was common knowledge among diocesan leaders that Kownacki liked to molest children.

In December 1984, James P. Keleher was ordained as the diocese’s bishop. By that time, the diocese had established a personnel board that advised the bishop concerning appointments of priests to various parishes and offices in the diocese—Bishop Keleher was a member of that board. In spite of all the Diocese of Belleville and its leaders knew for more than a decade about Kownacki and his acts of sex abuse against children, minutes from the personnel board’s April 1985 meeting state *“In making assignments, must not forget about Fr. Kownacki.”* Meeting minutes from the following month state *“Fr. Kownacki is ready for a parish. Bishop informed him the Board is about ready to come up with a parish.”*



Pulliam Hall SIU - Carbondale, Illinois

On May 15, 1985, Bishop Keleher (now the third bishop to transfer the priest to a new parish) sent Kownacki a letter informing him that he was appointed the pastor of St. Patrick parish in Tipton and the Immaculate Conception parish in Madonnaville. The bishop told Kownacki in his letter: “[A]s you assume the pastoral responsibility of the parish communities at Tipton and Madonnaville, I am confident you will carry out your mission well in building up the Body of Christ at these two beautiful parishes.” Soon after, in a June 25, 1985 letter, the bishop told Kownacki that he was also appointed the pastor of St. Mary in Valmeyer, after consultation with and approval of the personnel board. The bishop was confident Kownacki would carry out his “mission well in building up the Body of Christ in these three beautiful parishes.” A year after Kownacki’s 1985 parish appointments, the Saint Mary housekeeper met with the diocese’s vice-chancellor to report there were young boys living in the rectory. She had found a note Kownacki sent to one of them: “Come up to my bedroom if I am sleeping or not, and massage me. I need it. I love you.”

With all of that, the diocese personnel board finally decided in the spring of 1987 that Kownacki should no longer serve in parish ministry. Minutes from the board’s March 1987 meeting state “[t]his led to much discussion on Fr. Kownacki. Bishop [Keleher] said while we must take care of a brother priest, the diocese must also be considered.” Nothing in the minutes indicate whether the bishop commented that the children of the diocese must also be considered.

On April 7, 1987, the personnel board met again; the minutes state “nothing much ha[d] changed” with respect to Kownacki and that the board “agreed he should be moved from Valmeyer now” (emphasis in original). Kownacki was removed from parish ministry and instead assigned to a cloistered convent for nuns where there would be no children. But then in June 1988, Bishop Keleher told Kownacki that he had been appointed to residence at Saint Henry in Belleville, “after consultation and approval of the Priest Personnel Board.” Saint Henry parish was next to a grade school and near a high school. And that is where the diocese left matters for nearly seven years—a known child sex abuser living in the immediate vicinity of schoolchildren.

Bishop Wilton Gregory succeeded Bishop Keleher, taking over leadership of the Diocese of Belleville in 1994. Within months, he issued a press release explaining he was going to personally review all priests’ personnel files to determine if there was any information indicating undisclosed allegations of sex abuse, molestation, or misconduct between a priest and a child. After seeing Kownacki’s file, Bishop Gregory believed the matter warranted further review. He asked a diocesan official to investigate. After reviewing Kownacki’s personnel file, the official became concerned, even though the file included neither the April 1973 notes from Gina’s interview with Bishop Zuroweste nor the 1982 report naming James as a victim. What was included were Kownacki’s letters to Gina and a 1982 letter regarding the freshman boy in Salem. From that information, the official investigated further, speaking with Gina and her parents, as well as with the family from Salem who gave the information leading to the 1982 report regarding Kownacki. The official concluded that Kownacki should be removed from ministry. The diocese’s review board agreed, determining Kownacki was a risk to sexually abuse children, and in January 1995 (more than 20 years after Bishop Zuroweste first met with Gina) the review board voted to remove Kownacki from active ministry.

At the trial of James’s lawsuit, Bishop Gregory admitted that it took 21 years for Kownacki to be removed from ministry after the diocese first learned he was a violent child sex abuser. As for James, he had intended to go to his grave telling no one of how Kownacki sexually abused him. But his wife had read about Boston priests sexually abusing children. One night, she asked James if Kownacki had ever done anything to him. The two shared a tearful night. After that, James decided to file his lawsuit against the diocese—a lawsuit that ended with a jury awarding him \$5 million in damages and revealing how Kownacki sexually abused children for decades, all the while enabled by multiple Bishops of the Diocese of Belleville.

Conclusion

The *News-Democrat* article referenced above also notes that Bishop Michael McGovern, the current bishop of the Diocese of Belleville, has said his “goals included learning about the history of clergy sexual abuse in Belleville, keeping children safe and addressing allegations with a process that’s fair to both victims and priests.” Understanding that history is not possible without knowing how the diocese’s bishops turned their backs on children in order to “take care of a brother priest.” A history revealed through the experiences of Gina, James, and others like them. Even so, the Diocese of Belleville has made strides forward in child protection procedures, investigating child sex abuse allegations, and publicly disclosing clerics who ministered within the diocese and are substantiated child sex abusers. The Attorney General takes note of those strides, and discusses them elsewhere in this report. But here, the emphasis is on the diocese’s history of child sex abuse cover-up—a history Bishop McGovern seems determined not to repeat.

Narratives Regarding Belleville Clerics Substantiated As Child Sex Abusers

The following section contains explicit narrative accounts of child sex abuse committed by Catholic clerics and religious brothers while ministering in the Diocese of Belleville. Where the narrative was written in consultation with a survivor, and based upon their experience, it is published with the survivor's express permission. In those instances, unless otherwise noted, pseudonyms are used to protect survivor identities. Resources for survivors of child sex abuse can be found at "Resources" on page 689 of this report.

MICHAEL JOSEPH CHARLAND

The Oblates of Mary Immaculate were impressed by the young man who arrived in Godfrey in the summer of 1965 to spend a year in training as a prospective member. Michael Charland is "[a] man of high standards and willing to sacrifice for them," the master of novices wrote. He "[h]as a deep attachment for the Oblate Priesthood, strives mightily toward it and should be a good one." Charland professed his first vows to glowing reviews and then left Illinois in 1966 to continue pursuing a course of study and preparation known as "formation." By the time he returned to the state a fully ordained Oblate priest in 1973, a different picture of the man was starting to emerge.

It was during his further studies that Charland first seems to have developed an interest in counseling. "The priest must do many things today because of a need or a lack somewhere," he wrote the order's provincial in January 1968. "But of all the things that a priest does, that are not strictly sacramental, perhaps the

most directly connected with his ministry—or at least I feel is most directly connected with it—is direction and counseling.” “Personally,” Charland added, “I would like to be a counselor in the seminary—high school or college level—without having to teach. (I think a counselor can have better rapport with an individual if he isn’t associated in the person’s mind with some course he may not care for or just with the ‘authority’ of a teacher.)”

Charland became involved with the Archdiocese of Saint Paul and Minneapolis’s youth retreats—despite having just been caught sexually abusing teenage boys.

A few months after completing his theological degree in 1971—the same year he was ordained a priest—Charland began to pursue graduate studies in counseling at Creighton University, where he developed a pattern of conduct he would eventually use to sexually abuse children. As a fellow Oblate later put it, “it was at about that time that the difficulties first began to surface.” Charland lived in the order’s “house of studies” near the Omaha campus along with young men (barely adults) working on their undergraduate degrees; these were prospective Oblates pursuing the same path Charland had recently completed. Ostensibly as part of his schoolwork, Charland conducted interviews and performed a series of tests on the young men to create a “sociogram” visually representing their social links. One of them was shown to have “few friends” and thus was relegated to the sociogram’s “outer circle.”

Looking back a decade later, this young man reflected that “[t]he sociogram became the means for [Charland] to reach out to me in my need and at the same time, to satisfy some of his

needs.” Charland “talked to me quite extensively,” the young man recalled, “recognizing in the sociogram some dangerous signs in terms of isolation and perhaps departure from the Oblates.” Through these counseling sessions, the two became friends—and they “expressed this friendship in a sexual, physical way. To me,” the young man explained, “it flowed right out of the counseling. The friendship and counseling were mixed up for me as I think back.” He continued: “I was scared, yet so in need and soon accepted it as part of a deep, intimate friendship.”

It is generally unethical, if not illegal, for a counselor to engage in a sexual relationship with a patient. The patient can be vulnerable; the counselor generally holds a position of power and trust. Pursuing a sexual relationship under these circumstances takes advantage of this unequal dynamic and can be profoundly harmful to the patient.

Charland’s interest in the TEC program meant he was surrounded by teenage boys at every turn. Perhaps someone along the way might have questioned the wisdom of this vocation if the Oblates had simply told the truth about Charland’s “counseling” sessions at Saint Henry’s.

But Charland would not be in this report if his wrongdoing had been confined to young men. Regrettably, it was not. A year after the sociogram incident—perhaps, some documents hint, because of it—Charland found himself assigned to Saint Henry’s Preparatory Seminary, a high school the Oblates operated in Belleville. Upon arriving on campus in August 1973, Charland took on the role of school counselor, which he seemed to relish

to the detriment of his other duties. His provincial later recalled he “was not completely happy” with Charland during his time at Saint Henry’s because “his main preoccupation was counseling and not teaching—he maintained that most of the boys had psychological problems and that he could help them.”

In December 1976, a high school freshman at Saint Henry’s told the school superior that Charland was sexually abusing him during “counseling” sessions. The boy described “a series of sexual touchings, fondlings, ‘sittings on the lap,’ etc., with some minimal undressing. To the best of my recollection,” the superior explained a decade later, “there was no mention of oral or anal sex, or of any overt orgasms or ejaculations.” But, he conceded, “I didn’t want to know any more than I really had to so I was not privy to a lot of detail.” And while the superior “did not make any kind of investigation to determine how long or how widespread the situation had been,” he did form the “impression” that “more students were involved than just the one” and that he was “not dealing with an isolated incident, a momentary weak moment.” He confronted Charland, who “admitted that there was substantial truth in the student’s statement.” The superior concluded Charland “was clearly involved in sexual misconduct with underage boys.”

Charland “agreed that under the circumstances he would have to leave St. Henry’s”—but not until the upcoming Christmas break. In the meantime, he “was told to stay away from the students as much as possible.” A few weeks later, Charland departed Belleville for a hastily arranged position as the associate director of campus ministry at the University of Saint Thomas in Minnesota. “From my point of view,” the superior explained, “I felt the incident was over.” His only regret was that, while Charland’s abuse “was never publicly discussed” at Saint Henry’s, it seemed there was still “widespread knowledge of at least the general outline of what had happened.” The Oblates’ provincial in Minnesota, meanwhile, showed the same concern for secrecy—and seemed to have had more success achieving it. “As far as

I know,” he said, “the circumstances of this sudden transfer were known to only a few persons in the province. After this everything seemed to go well.”

The provincial’s optimism did not square with reality. Charland became involved with the Archdiocese of Saint Paul and Minneapolis’s youth retreats—despite having just been caught sexually abusing teenage boys. In August 1977, he cofounded the archdiocese’s TEC program—Teens Encounter Christ—which he also served as a spiritual director. Over the next few years, he hosted dozens of three-day TEC retreats at his home parish in downtown Saint Paul. He also volunteered as a spiritual director for TEC retreats in other dioceses—including the Diocese of Belleville’s program in Sparta. Charland’s interest in the TEC program meant he was surrounded by teenage boys at every turn. Perhaps someone along the way might have questioned the wisdom of this vocation if the Oblates had simply told the truth about Charland’s “counseling” sessions at Saint Henry’s.

But the Oblates continued to keep Charland’s secret. And that is how the priest found himself alone one day in 1981 with a 17 year old boy named Joe—a devout Catholic and former altar server who was attending one of Charland’s TEC retreats. The retreat wrapped up with the priest hearing the teen participants’ confessions—alone, of course. At the end of Joe’s confession, Charland gave the boy a sexual hug. “He was brushing his pelvis side to side against mine and suddenly I realize what he’s doing because he’s aroused,” Joe told Minnesota Public Radio in 2017. “He released the hug. And he held my face in his hands and then he kissed both of my eyes and then he kissed me on the mouth.” Joe said he was too scared to tell the church or police what Charland had done to him.

Charland didn’t last much longer with the Oblates. All told, he spent almost eight years in Minnesota before a brief stint as a campus minister in Wisconsin in 1984. But a few months after

taking the position, Charland again abruptly resigned—this time leaving the priesthood altogether to marry a woman back in Minnesota. Indeed, the details of the crimes he committed against children under the guise of “counseling” sessions—and the Oblates’ complicity in covering it all up—come primarily from materials prepared by the order in the 1980s to assist Charland with his petition to the pope for laicization and a dispensation from his vows. The petition was granted.

Even after settling down in the Twin Cities as a married man, Charland continued to work as a counselor to young people. The Oblates knew it too. But to the horror of anyone familiar with Charland’s history, still no one from the church said a word.

ARTHUR W. NIEMEYER

“I want the whole world to know what he did to me.” That’s what “Luke” told the Attorney General’s investigators about Father Arthur Niemeyer, who sexually abused him in the late 1970s when he was barely a teenager. “I hope it never happens again to anyone else,” Luke says. In fact, it never had to happen at all—if only the Diocese of Belleville had taken seriously an earlier report it received of Niemeyer’s deviant interest in children.

It was 1977, and Luke’s brother had been admitted to Saint Joseph’s hospital in Breese for an appendectomy. One day, while Luke was visiting, a priest stopped by his brother’s room. It was Niemeyer, who was serving as the hospital’s chaplain. The priest quickly took an interest in Luke. He began to invite the boy out for pizza and ice cream—and then camping trips. Luke’s parents were happy to let their son spend time with such a distinguished man. They even allowed Luke to take a two-week trip with Niemeyer to the Smoky Mountains.

Niemeyer sometimes asked Luke to invite other children with them when they went camping. Luke recalls feeling a little “jealous” during one of those trips when he noticed the priest was especially “enamored” of another boy. Looking back, Luke recognizes this was all part of Niemeyer’s grooming process.

“I had a flashback to a time I was with my friends and saw two neighborhood dogs humping,” Luke explains. “I realized that was what Father was doing to me. I was the bottom dog.”

A year passed, and Luke was now a freshman in high school. It was his dream to make the basketball team, and Niemeyer knew it. One night, the priest took Luke to his house nestled among the cornfields near the hospital. He said he had learned a game in seminary that would help Luke become stronger for basketball. To play, they had to strip to their underwear and then lay side-by-side on the floor; at the count of three, they would turn to face each other and then try to pin the other down. Luke agreed to give the game a shot. “He was a priest,” Luke explains. “I believed everything he said.”

Luke noticed something different about Niemeyer as soon as they started “playing” the game. He was aggressive and violent; he quickly overpowered the boy and held him down by the wrists. It hurt. Then, Niemeyer pressed his body against Luke’s and forced the boy’s legs apart. “I didn’t know what was happening,” Luke recalls. “I thought, he won the game. Why is he still laying on top of me?” Then, Niemeyer thrust his penis into the boy. “I had a flashback to a time I was with my friends and saw two

neighborhood dogs humping,” Luke explains. “I realized that was what Father was doing to me. I was the bottom dog.”

But once wasn't enough for Niemeyer. As soon as he was done, he told Luke they were going to play another round. The priest counted to three and then, Luke remembers, “as violently as he could, climbed on top of me, pinned me down, and humped me. I felt helpless and powerless.” As soon as it was over, it happened again. And again and again and again. The “game” continued seemingly forever. Finally, Niemeyer got up, got dressed, and told Luke they were going to Pizza Hut—and the boy could drive them there in the priest's car.

On the way into town, Niemeyer instructed Luke not to tell anyone what had just happened. “No one will believe you,” the priest insisted, “and you'll go to hell.” And if Luke did tell on him, Niemeyer warned, he would tell on Luke too—for driving his car without a license.

The priest's threats worked as intended. Luke never told anyone—not until many years had passed and he was an adult. Instead, the boy suffered alone. And the pain continues to this day. As a result of Niemeyer's abuse, Luke has struggled with alcohol, anxiety, and feelings of unworthiness. He finds it difficult to trust and still has nightmares about the priest who took his innocence. “I don't want to think about him anymore,” Luke says, “but I can't make it go away.”

It didn't have to be this way. Niemeyer could have been stopped in his tracks—exposed as a child predator—long before the day in 1977 he first set eyes on Luke in that hospital room in Breese. In 1966, when Niemeyer was the director of Saint John's orphanage in Shiloh, the mother superior and a seminarian house parent approached Bishop Albert Zuroweste to report their suspicions Niemeyer was sexually abusing grade-school boys. All the bishop did, though, was transfer Niemeyer to a new assignment in another parish. Years later, the seminarian told the *Belleville News-Democrat* "it seemed like the bishop was sweeping allegations under the rug without holding Niemeyer accountable. 'It kind of blew my mind,' he said."

The diocese's file on Niemeyer sheds no light on Bishop Zuroweste's reasoning. But it does contain evidence of two other child sex abuse allegations reported to the church. One survivor, who came forward in 1987, said Niemeyer forced him to play an inappropriate "game" while he was hospitalized; the other, who came forward in 1993, said the same. The details they shared about the game are similar to what Luke experienced. It seems Niemeyer had a routine.

Despite this, the diocese did not publicly identify Niemeyer as a child sex abuser until June 2020. It couldn't be done, diocesan officials insisted; even if the allegations were credible, Niemeyer was dead when they came in. But after the Attorney General's investigators pushed back on this reasoning, the diocese relented and added Niemeyer to its public list.

That came as a great relief to Luke. It has long been his hope that Niemeyer would be exposed for who he is—a child sex abuser who preyed on young boys throughout southern Illinois. And because of Luke's courage to share his experience, the truth is finally known.

JEROME B. RATERMANN

“It’s our little secret,” Father Jerome Ratermann told his young victim. “But it’s okay because I’m your priest.” “Daniel” reached out to the Attorney General’s investigators to share details of the sexual abuse he endured at Ratermann’s hands.

Daniel grew up believing “priests are like family; they have your best interest at heart.” That’s what he was taught as a boy attending Saints Peter and Paul in Waterloo, where Ratermann was assigned from 1972 through 1985. And that is why Daniel (like so many others) did not reveal the abuse he suffered until years later—after decades-old memories began to resurface and “weird thoughts and dreams started to come.”

And while the diocese claims it didn’t learn about Ratermann’s sexual abuse of young boys until 1986, its own documents reveal it was first notified almost two decades earlier.

“I felt special being an altar server,” Daniel told the Attorney General’s investigators. Every summer, Ratermann would take the altar servers for weekends at his houseboat on Crab Orchard Lake in Williamson County. Ratermann used these trips as an excuse to get the boys alone—and his houseboat is where the worst abuse occurred. It started with touching and fondling and ultimately led to oral and anal sex.

But Daniel wasn’t safe from Ratermann even away from his houseboat. The abuse extended into the church itself. Ratermann would often kiss and fondle Daniel at Saints Peter and Paul while the boy was changing into his altar robes before mass.

When the memories returned, Daniel reached out to the Diocese of Belleville for help. The diocese agreed to pay for therapy, which Daniel found helpful. Six months in, however, Daniel contacted an attorney, who wrote the diocese on his behalf. The diocese lashed out and refused to pay for further treatment.

At times, Daniel has found himself on the brink of suicide. “You understand rationally that it wasn’t your fault,” he says, “but I still have those guilt issues.” He credits his incredible family relationships and is thankful they understood what he was going through and supported him throughout. “Everyone has bad days,” Daniel explains, “but most people’s reaction when going through a hard time isn’t ‘let’s just end this shit because I’m tired of it.’ It’s a never-ending battle every day. And when it’s a bad day, I have to consciously talk myself down from doing something stupid.”

Daniel believes he “was not the only one” Ratermann sexually abused. He’s right. The Attorney General’s investigation of diocesan files confirmed at least six other survivors alleged Ratermann abused them. And while the diocese claims it didn’t learn about Ratermann’s sexual abuse of young boys until 1986, its own documents reveal it was first notified almost two decades earlier.

According to Ratermann’s own summary of events, “[i]n the summer of 1968 allegations were made to [the] Bishop of Belleville, about my sexual misconduct with teenagers.” Ratermann continued: “The Bishop sent me on a leave of absence from my assignment as principal of Mater Dei High School in Breese, Illinois. The case was resolved by the Bishop, the parents, and the State’s Attorney. No one pressed charges. Later I was assigned to parish ministry.”

In 1986, an additional allegation surfaced. But even when faced with another allegation, the diocese “concluded that to leave

Father in his ministry would not threaten harm to anyone because of sexual misconduct on his part.” Ratermann’s response to the charge was “that he had no memory of the abuse, but [he] said it could have happened. He could not deny it.” Despite this, “[i]t was determined that Father Ratermann could continue to serve as a parish priest.” So he was given a new parish assignment at Blessed Sacrament in Belleville. It was only in 1993, after “allegations of a similar nature” came to light, that the diocese felt the need to “relieve Father of all of his pastoral duties.” Ratermann has not ministered since.

As for Daniel, he believes the “Catholic church lied about [the abuse] and covered it up. I hold the church just as responsible for the cover up.” But Daniel is pleased Ratermann was finally placed on the diocese’s public list of child sex abusers in October 2018. What took so long? The diocese took action only after the Attorney General’s investigators urged it to disclose those priests credibly accused of child sex abuse.

Today, as a result of the Attorney General’s investigation, the Diocese of Belleville’s list of substantiated abusers has more than doubled from the original 17 names. It now includes 42 clerics who the church concedes ministered in, or had a meaningful connection with, the Diocese of Belleville and have “credible allegations [against them] that they engaged in the sexual abuse of minors or serious sexual misconduct with adults.”

FRANCIS SKUBE

Father Francis Skube arrived in the Diocese of Belleville sometime in the late 1950s or early 1960s. He sold himself as the cofounder and superior of a religious order called Franciscan Brothers of Christ the King. Even then, though, his sexual interest in children was no secret to some church officials.

A March 1959 letter to an official in the Diocese of Springfield from the pastor of Saint Francis in Provo, Utah, warned “Skube will cause a great deal of spiritual damage while masquerading as religious.” The pastor said he “expelled” Skube from Saint Francis some sixteen months earlier because he had committed “homosexual acts” with nine junior high school boys. Skube caused “great spiritual damage” to those boys, the pastor reported, most of whom “are still suffering from bad habits which were taught” to them by Skube.

That same day, the Saint Francis pastor also wrote directly to Skube. He warned him to stop sending letters and photos of himself to the boys he had abused in Provo. “We are still trying to overcome the ravages of your weakness of homosexuality which you inflicted on some of the boys of St. Francis School,” the pastor explained. And he closed with a threat of his own: “If you want to stay out of jail, Frank, stay out of St. Francis Parish.”

Despite this damning evidence, it seems the Diocese of Belleville was in the dark about Skube’s past when it welcomed him in. It was not until January 1971 that it received a copy of the March 1959 letters from the Saint Francis pastor. And apparently it failed to ask any of Skube’s former colleagues for a reference. If it

A March 1959 letter to an official in the Diocese of Springfield from the pastor of Saint Francis in Provo, Utah, warned “Skube will cause a great deal of spiritual damage while masquerading as religious.”

had, the Saint Francis pastor likely would not have hesitated to offer Belleville the same chilling warning he had previously given Springfield: “Francis Skube is not a religious brother in any sense of the term.”

Unsurprisingly, Skube continued committing crimes against children. The Belleville chancellor’s handwritten notes dated July 1976 reference some “serious difficulties” Skube experienced a few years earlier at Saint Catherine Labouré in Cahokia. It got so bad “people were ready to do him bodily harm.”

In 1974, Bishop Albert Zuroweste “confronted” Skube about his “problems” and offered him a choice. If Skube would resign his leadership role in the Franciscan Brothers of Christ the King and “go for psychiatric aid,” then the religious order could remain in the diocese. If Skube refused, however, then the order would have to find a new diocese to call home (and the new bishop would have to be told of Skube’s “problems”).

Skube chose to flee to another diocese. He even drafted a proposed letter of recommendation to prospective landing spots for the bishop’s signature. As directed, the draft acknowledged Skube had “been accused of homosexual activities in the Diocese of Salt Lake City and twice in the Diocese of Belleville”—a coded and euphemistic reference to his abuse of children. “Other than this,” the draft pronounced without a hint of irony, “he has done an excellent job.” The bishop declined to put his name to Skube’s draft.

Nevertheless, Skube wound up in the Diocese of Davenport in Iowa—and, after he wore out that welcome too, in the Diocese of Peoria and then other dioceses in Florida, Indiana, and Ohio. In 2008, the Diocese of Davenport found allegations of child sex abuse against him to be credible and added the disgraced priest to its public list. After a thorough review, the Attorney General’s investigators pressed the Diocese of Belleville to follow suit, which it finally did in February 2020.

ROBERT J. VONNAHMEN

Documents the Diocese of Belleville produced to the Attorney General’s investigators reveal Father Robert Vonnahmen sexually abused as many as 23 children while ministering there between 1956 and 1993. In those same records, the diocese represented it first received notice of child sex abuse allegations against Vonnahmen in November 1992. But diocesan records also reveal allegations that Vonnahmen’s fellow priests implored the diocese’s bishop to investigate him for child sex abuse as early as 1968 or 1969. These priests passed on reports of misconduct with children attending a diocesan summer camp operated under Vonnahmen’s direction. The bishop failed to act. Similar suspicions were raised again to a new bishop in 1976 or 1977—and then again in 1985 to another new bishop who finally removed Vonnahmen from the camp. Even so, the diocese did not remove Vonnahmen from his longtime parish ministry at Saint Joseph in Elizabethtown until 1993—a quarter of a century after the first child sex abuse allegations surfaced. Such is the sad chronology of Vonnahmen’s tenure in the Diocese of Belleville, where almost two dozen children suffered at the serial abuser’s hands.

One of Vonnahmen’s survivors, “Andrew,” met the priest at Camp Ondessonk, the diocesan facility in Johnson County where Vonnahmen served as director for decades. Andrew was a summer camper there between 1981 and 1984. As he explained to the Attorney General’s investigators, Vonnahmen routinely singled him out for special treatment. In 1984, Andrew was a counselor in training, which meant he was housed alone in an isolated cabin. It was there that Andrew woke one night to find Vonnahmen on top of him, trying to “jam his tongue down” the boy’s throat. Andrew has blocked out the details of that forced encounter from his memory, but he does recall finding blood on his underwear the next morning. At the time, Andrew told no one what Vonnahmen had done to him. “I was terrified of what

might happen to me if I did tell,” Andrew explains, “because of who he was.” Andrew may have been spared Vonnahmen’s abuse had the diocese acted upon the reports it received in 1968 or 1969 and then again in 1976 or 1977. But the diocese did not act, and so Vonnahmen continued on at Camp Ondessonk until 1985, sexually abusing children almost every summer along the way according to the diocese’s own records.

Andrew recently contacted the diocese about Vonnahmen’s abuse. The diocese neither acknowledged the crime nor apologized for it. Because of the abuse, Andrew has had issues trusting men in authority and has struggled with an opioid addiction. “The man was a monster,” he says. At the time of the abuse, Andrew felt he had nowhere to turn. “What was I supposed to do? The man who was my confessor was also my rapist.”

“What was I supposed to do? The man who was my confessor was also my rapist.”

The Diocese of Belleville finally removed Vonnahmen from ministry in 1993, after more child sex abuse allegations surfaced against him. Through it all, diocesan records reveal reports of as many as 16 children being abused by Vonnahmen after the first reports of wrongdoing surfaced in 1968 or 1969—and as many as nine children being abused by Vonnahmen after additional reports were made in 1976 or 1977. Because of the diocese’s inaction, these children were left on their own—to try to heal as best they could from horrific abuse ranging from fondling and kissing to violent oral and anal sex.

Information Relating to Child Sex Abusers in the Diocese

The following section contains specific information regarding substantiated child sex abuse committed by Catholic clerics and religious brothers who ministered in the Diocese of Belleville. This information includes:

Name/Ordination Year

The name of the substantiated cleric or religious brother and the year he was ordained. In instances where no ordination year is noted, the ordination year is either designated as “unknown” or the individual is a non-ordained religious brother who took vows in a religious order.

Diocesan/Order

The diocese or religious order into which the cleric or religious brother was ordained or took vows.

Illinois Assignments

The parishes and related church locations where the cleric or religious brother was assigned while ministering in Illinois, as reported by a diocese or religious order.

Reported Survivors

The number of survivors who made claims of child sex abuse against the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Date/Location of Reported Abuse

The date and location of claimed instances of child sex abuse committed by the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Diocese Claim of First Report

The date the diocese reports having first received a child sex abuse claim, or claim of inappropriate behavior with a child, regarding the cleric or religious brother.

Placed on Catholic Church

Public Lists

The date the identified diocese or religious order placed the cleric or religious brother on its public list of substantiated child sex abusers.

Actions/Status

Significant actions relating to the cleric or religious brother and his current status.

EDWARD BALESTRIERI

Ordained: 1959 and 1979

Order: Trinitarian, O.S.S.T., 1959

Diocesan: Belleville, IL, 1979

Illinois Assignments

- 1978-1981: Saint Joseph, Marion, IL
- 1983-1987: Saint Joseph, Cobden, IL
- 1987-1989: Immaculate Conception, Shawneetown, IL
- 1987-1989: Saint Patrick, Pond Settlement, IL
- 1989-1994: Saint Mary Magdalene, Todd's Mill, IL
- 1995-1999: Saint Paul, Vienna, IL
- 1995-1999: Saint Francis de Sales, Stonefort, IL
- 1999-2002: Saint Mary, Sesser, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1975-1976: Monmouth County, NJ

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 2002: Removed from ministry
- 2005: Retired
- 2012: Died

REAL "RAY" BOURQUE

Ordained: 1954

Order: Oblate, O.M.I.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/22/21: Diocese of Belleville, IL

Actions/Status

- 2014: Died

PAUL J. BRUENING

Ordained: 1954

Diocesan: Sioux City, IA

Illinois Assignments

- 1970-1975: Saint Rose of Lima, Metropolis, IL
- 1970-1975: Saint Paul, Vienna, IL
- 1975-1978: Saint Ann, Nashville, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1957: Diocese of Sioux City, Iowa

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 02/22/19: Diocese of Sioux City, IA
- 07/25/22: Diocese of Belleville, IL

Actions/Status

- 1978: Died

JAMES R. CALHOUN

Ordained: 1955

Diocesan: Belleville, IL

Illinois Assignments

- Saint Bruno, Pinckneyville, IL
- Saint Luke, Belleville, IL
- Saint Peter, Belleville, IL
- Saint Catherine, Grand Chain, IL
- Our Lady of Fatima, Ullin, IL
- Our Lady of Lourdes, Sparta, IL
- Saint Anthony, Coulterville, IL
- Blessed Sacrament, Belleville, IL
- Saint Boniface Church, Germantown, IL

Reported Survivors: 9

Date/Location of Reported Abuse

- 1956-1960: Unknown
- 1979-1983: St. Clair County, IL
- 1981-1983: St. Clair & Pottawattamie Counties, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 1993: Removed from ministry
- 1996: Died

MICHAEL CHARLAND

Ordained: 1971

Order: Oblate, O.M.I.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1970s: St. Clair County, IL

Diocese claim of first report: 2008

Placed on Catholic Church Public Lists

- 07/07/15: Oblates, Central Province
- 12/03/15: Diocese of Duluth, MN
- 09/28/18: Archdiocese of St. Paul-Minneapolis, MN
- 04/01/19: Diocese of Springfield-Cape Girardeau, MO
- 02/12/20: Diocese of Belleville, IL
- 11/22/22: Diocese of Superior, WI

Actions/Status

- 1989: Laicized
- 2004: Died

ROBERT CHLOPECKI

Ordained: 1974

Diocesan: Belleville, IL

Illinois Assignments

- 1974: Our Lady of Mt. Carmel, Herrin, IL
- 1975: Saint Albert, Fairview Heights, IL
- 1977-1978: Saint Stephen, Caseyville, IL
- 1978-1979: Our Lady of Good Counsel, Renault, IL
- 1979-1982: Saint Aloysius-Sacred Heart, Royalton-Ziegler, IL
- 1982-1987: Saint Mary, Mound City, IL
- 1982-1987: Saint Catherine, Grand Chain, IL
- 1982-1987: Our Lady of Fatima, Ullin, IL
- 1987-1993: Saint Ann, Nashville, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1980-1981: St. Clair County, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 1993: Removed from ministry

DAVID G. CROOK

Ordained: 1981

Diocesan: Belleville, IL

Illinois Assignments

- 1981-1982: Our Lady of Mount Carmel, Herrin, IL
- 1981-1982: Holy Spirit, Carterville, IL
- 1982-1983: Saint Teresa of the Child Jesus (Little Flower), Belleville, IL
- 1984-1985: Saint Mary, Mount Vernon, IL
- 1986-1987: Saint Mary, Mount Vernon, IL
- 1987: Saint Rose, Metropolis, IL
- 1987-1989: Saint Philip, East St. Louis, IL
- 1990-1994: Saint George, New Baden, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1981-1983: St. Clair County, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 1993: Removed from ministry
- 1994: Resigned

DONALD J. DUMMER

Ordained: 1964

Order: Oblate, O.M.I.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1997: Saint Mary, St. Paul, Minnesota

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/23/14: Archdiocese of St. Paul-Minneapolis, MN
- 07/25/22: Diocese of Belleville, IL
- Unknown: Diocese of Crookston, MN

Actions/Status

- 2006: Removed from ministry

JAMES VINCENT FITZGERALD

Ordained: 1950

Order: Oblate, O.M.I.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1960s-1980s: Minnesota; South Dakota

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/31/13: Diocese of Duluth, MN
- 07/07/15: Oblates, Central Province
- 03/29/16: Diocese of New Ulm, MN
- 04/01/19: Diocese of Springfield-Cape Girardeau, MO
- 02/12/20: Diocese of Belleville, IL

Actions/Status

- 2009: Died

EUGENE T. FITZSIMMONS

Ordained: 1947

Order: Marianist, S.M.

Illinois Assignments

- Assumption High School, East St. Louis, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 06/24/20: Marianists
- 07/07/20: Diocese of Belleville, IL

Actions/Status

- 2000: Withdrew from religious order
- 2011: Died

CHESTER E. GAITER

Ordained: 1976

Order: Jesuit, S.J.

Illinois Assignments

- Saint Joseph, East St. Louis, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1970s-1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/07/18: Jesuits, Central and Southern Provinces
- 02/12/20: Diocese of Belleville, IL

Actions/Status

- 1962: Entered religious order
- 1993/1994: Retired
- 2010: Died

**GERALD "JERRY" ROBERT
HECHENBERGER**

Ordained: 1996

Diocesan: Belleville, IL

Illinois Assignments

- 1996-1997: Saint Joseph, Olney, IL
- 1996-1997: Saint Joseph, Stringtown, IL
- 1997-1999: Saint Sebastian, Fairfield, IL
- 1999-2006: Holy Family, Cahokia, IL
- 1999-2006: Sacred Heart of Jesus, Dupo, IL
- 2006-2011: Saint John the Baptist, Smithton, IL
- 2014-2018: Holy Childhood of Jesus, St. Libory, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown: St. Clair County, IL

Diocese claim of first report: 2018

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 2018: Removed from ministry
- 2019: Pleaded guilty to possession of child pornography and methamphetamine in IL and sentenced to 9 years in prison
- 2020: Died

PAUL KABAT

Ordained: 1958

Order: Oblate, O.M.I.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 07/07/15: Oblates, Central Province
- 12/09/15: Diocese of Duluth, MN
- 11/03/17: Archdiocese of St. Paul/Minneapolis, MN
- 02/12/20: Diocese of Belleville, IL
- Unknown: Diocese of Crookston, MN

Actions/Status

- 1989: Left religious order
- 1999: Died

EDWIN G. KASTNER

Ordained: 1951

Diocesan: Belleville, IL

Illinois Assignments

- 1951-1956: Blessed Sacrament, Belleville, IL
- 1956-1959: Saint Clare, O'Fallon, IL
- 1959-1961: Saint Barbara, Okawville, IL
- 1961-1963: Saint Elizabeth, Ava, IL
- 1961-1963: Saint Ann, Raddle, IL
- 1961-1963: Saint Joseph, Willisville, IL
- 1963-1965: Saint Mary, Mound City, IL
- 1965-1982: Saint Joseph, Lebanon, IL
- 1982-1985: Saint Mary, Valmeyer, IL
- 1985-1993: Saint Rose, St. Rose, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1956-1959: St. Clair County, IL
- 1964-1969: Washington County, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 1993: Removed from ministry
- 1995: Retired
- 2012: Died

RAYMOND F. KOWNACKI

Ordained: 1960

Diocesan: Belleville, IL

Illinois Assignments

- 1960-1967: Saint Clare, O'Fallon, IL

- 1960: Saint Adalbert, East St. Louis, IL
- 1964: Saint Joseph, Freeburg, IL
- 1970-1971: Saint Francis Xavier, Saint Francisville, IL
- 1971-1973: Saint Martin of Tours, Washington Park, IL
- 1973-1982: Saint Teresa of Avila, Salem, IL
- 1973-1982: Saint Philomena, Kinmundy, IL
- 1982-1983: Saint Joseph, Cobden, IL
- 1983-1984: Saint Mary, Harrisburg, IL
- 1985-1987: Saint Patrick, Tipton, IL
- 1985-1987: Immaculate Conception, Madonnaville, IL
- 1985-1987: Saint Mary, Valmeyer, IL

Reported Survivors: 9

Date/Location of Reported Abuse

- 1970-1973: Lawrence County, IL
- 1970-1973: St. Clair County, IL
- 1973-1982: Marion County, IL
- 1985-1987: Monroe County, IL
- Unknown: Marion County, IL

Diocese claim of first report: 1972

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 1995: Removed from ministry
- 2013: Laicized
- 2022: Died

FREDERICK A. LENCZYCKI

Ordained: 1972

Diocesan: Joliet, IL

Illinois Assignments

- 1972-1975: Saints Peter and Paul, Naperville, IL
- 1975-1980: Saint Charles Borromeo Seminary, Romeoville, IL
- 1980-1984: Saint Isaac Jogues, Hinsdale, IL
- 1984: Saint Mary, Beaverville, IL
- 1991-1992: Pastoral Center, Belleville, IL

Reported Survivors: 18

Date/Location of Reported Abuse

- 1962: Will County, IL
- 1978-1984: Saint Isaac Jogues, Hinsdale, IL
- 1979-1980: Saint Charles Borromeo Seminary
- 1984: DuPage County, IL
- Unknown: Saint Peter, Pacifica, CA
- 1989-1991: Archdiocese of San Francisco, CA
- 1992-1999: St. Louis, MO

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL
- 07/26/19: Archdiocese of St. Louis, MO

Actions/Status

- 2002: Removed from ministry
- 2004: Pleaded guilty to aggravated sexual abuse of three children in IL and sentenced to five years in prison
- 2008: Found sexually violent by a jury under the Illinois Sexually Violent Persons Commitment Act and committed to state treatment facility
- 2016: Laicized
- 2019: Pleaded guilty to 2 counts of sodomy of children in MO and sentenced to 10 years in prison

EUGENE G. LINNEMANN

Ordained: 1980

Diocesan: Belleville, IL

Illinois Assignments

- Blessed Sacrament, Belleville, IL
- Saint Albert the Great, Fairview Heights, IL
- Saint Patrick, Ruma, IL
- Saint Leo, Modoc, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1979-1983: St. Clair County, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 1993: Removed from ministry
- 2011: Died

LARRY N. LORENZONI

Ordained: 1951

Order: Salesian, S.D.B.

Illinois Assignments

- 1967-1968: Saint Francis Xavier, Carbondale, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1957-1958: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 02/17/04: Archdiocese of Los Angeles, CA
- 02/12/20: Diocese of Belleville, IL

Actions/Status

- 2005: Retired
- 2017: Died

WALTER E. MACPHERSON

Ordained: 1955

Diocesan: Belleville, IL

Illinois Assignments

- Saint Martin of Tours, Washington Park, IL
- Saint Joseph, Prairie du Rocher, IL
- Saint Michael, Paderborn, IL

Reported Survivors: 4

Date/Location of Reported Abuse

- 1963-1974: St. Clair County, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 1994: Removed from Ministry
- 2011: Died

PATRICK J. MCNULTY

Ordained: 1966

Order: Marianist, S.M.

Illinois Assignments

- Cathedral High School, Belleville, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1970s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/31/19: Archdiocese of San Antonio, TX
- 06/24/20: Marianists
- 07/07/20: Diocese of Belleville, IL

Actions/Status

- 1984: Died

LOUIS J. MEINHARDT

Ordained: N/A

Order: Marianist, S.M.

Illinois Assignments

- Assumption High School, East St. Louis, IL
- Spalding Institute, Peoria, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 06/24/20: Marianists
- 07/07/20: Diocese of Belleville, IL

Actions/Status

- 1923: Entered religious order
- 1990: Died

THOMAS GREGORY MEYER

Ordained: 1970

Order: Oblate, O.M.I.

Illinois Assignments

- 1990-1998: Saint Peter and Paul, Alton, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1969-1970: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 07/07/15: Oblates, Central Province
- 12/09/15: Diocese of Duluth, MN
- 11/03/17: Archdiocese of St. Paul-Minneapolis, MN
- 04/01/19: Diocese of Springfield-Cape Girardeau, MO
- 02/12/20: Diocese of Belleville, IL

Actions/Status

- 2012: Died

THOMAS W. MILLER

Ordained: 1977

Diocesan: Belleville, IL

Illinois Assignments

- 1977-1980: Saint Joseph, Olney, IL
- 1980-1982: Saint Clare, O'Fallon, IL
- 1982: Saint Mary, Anna, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 02/12/20: Diocese of Belleville, IL

Actions/Status

- 2004: Died

ORVILLE LAWRENCE (O.L.) MUNIE

Ordained: 1937

Order: Oblate, O.M.I.

Illinois Assignments

- 1981-1983: Saint Isidore, Bethany, IL
- 1981-1883: Sacred Heart, Dalton City, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1971-1975: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 07/07/15: Oblates, Central Province
- 07/03/17: Archdiocese of St. Paul and Minneapolis, MN
- 04/01/19: Diocese of Springfield-Cape Girardeau, MO
- 01/18/20: Diocese of LaCrosse, WI
- 04/29/19: Diocese of Peoria, IL
- 02/12/20: Diocese of Belleville, IL

Actions/Status

- 1993: Died

ARTHUR "ART" W. NIEMEYER

Ordained: 1949

Diocesan: Belleville, IL

Illinois Assignments

- 1949: Saint Peter, Belleville, IL
- 1949-1950: Saint Luke, Belleville, IL
- 1966-1971: Saint Theresa of Avila, Salem, IL
- 1966-1971: Saint Elizabeth Ann Seton, Kinmundy, IL
- 1971-1973: Holy Family, Cahokia, IL

Reported Survivors: 4

Date/Location of Reported Abuse

- 1976: Unknown
- 1977: Clinton County, IL
- 1979-1983: St. Clair County, IL
- 1987: Unknown

Diocese claim of first report: 1987

Placed on Catholic Church Public Lists

- 02/12/20: Diocese of Belleville, IL

Actions/Status

- 1988: Died

GAVIN O'CONNOR

Ordained: 1977

Diocesan: Bridgeport, CT

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 03/22/19: Diocese of Bridgeport, CT
- 04/22/21: Diocese of Belleville, IL

Actions/Status

- 1984: Left active ministry
- 1989: Removed from ministry and laicized

ANTHONY O. ONYANGO

Ordained: 2011

Diocesan: Belleville, IL

Illinois Assignments

- 2011-2013: Saint Stephen, Caseyville, IL
- 2013: Holy Trinity, Fairview Heights, IL
- 2013: Saint Teresa, Belleville, IL
- 2013: Saint Luke, Belleville, IL
- 2016-2019: Saint Damian, Damiansville, IL
- 2016-2019: Saint Bernard, Albers, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: 2020

Placed on Catholic Church Public Lists

- 07/25/22: Diocese of Belleville, IL

Actions/Status

- 2020: Removed from ministry
- 2022: Laicized

LOUIS P. PETERSON

Ordained: 1974

Diocesan: Belleville, IL

Illinois Assignments

- Saint Augustine of Canterbury, Belleville, IL
- Saint Mary, Belleville, IL
- Saint Edward, Fairfield, IL
- Saint Sebastian, Mt. Carmel, IL
- Holy Family, Cahokia, IL
- Saint Teresa of the Child Jesus, Belleville, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1991-1993: St. Clair County, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 1994: Removed from ministry

ANTHONY J. PISTONE

Ordained: N/A

Order: Marianist, S.M.

Illinois Assignments

- Cathedral High School, Belleville, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/09/18: Diocese of Fort Worth, TX
- 06/24/20: Marianists
- 07/07/20: Diocese of Belleville, IL

Actions/Status

- 1953: Entered religious order
- 2005: Removed from ministry
- 2017: Died

RAYMOND A. PRYBIS

Ordained: 1967

Order: Oblate, O.M.I.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown: Massachusetts

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 08/01/18: Diocese of Harrisburg, PA
- 08/23/18: Archdiocese of St. Paul-
Minneapolis, MN
- 07/25/22: Diocese of Belleville, IL

Actions/Status

- Unknown

THOMAS P. PURCELL

Ordained: 1972

Order: Marianist, S.M.

Diocesan: Fresno, CA

Illinois Assignments

- Assumption High School, East St.
Louis, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1982-1983: Tuscon, AZ

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 08/05/11: Diocese of Tuscon, AZ
- 03/30/20: Marianists
- 07/07/20: Diocese of Belleville, IL
- 11/12/20: Diocese of Stockton, CA
- 06/08/21: Diocese of Fresno, CA

Actions/Status

- 1959: Entered religious order
- 1990: Withdrew from religious order
- 1996: Suspended from ministry
- 2003: Convicted of abusing a 13-year-
old in AZ and sentenced to 9.5 years in
prison

JEROME B. RATERMANN

Ordained: 1957

Diocesan: Belleville, IL

Illinois Assignments

- 1957-1958: Immaculate Conception,
Centreville, IL
- 1958-1960: Saint Henry, East St.
Louis, IL
- 1960-1961: Saint Henry, Belleville, IL
- 1968: Saint John, West Frankfort, IL
- 1968-1971: Saint Joseph, Prairie du
Rocher, IL

- 1971-1985: Saints Peter and Paul, Waterloo, IL
- 1985-1993: Blessed Sacrament, Belleville, IL

Reported Survivors: 7

Date/Location of Reported Abuse

- 1968-1969: Clinton County, IL
- 1968-1970: Randolph County, IL
- 1974-1976: Williamson County, IL

Diocese claim of first report: 1986

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 1993: Removed from ministry
- 1993: Resigned
- 1996: Retired

WILLIAM F. RENSING

Ordained: 1955

Diocesan: Belleville, IL

Illinois Assignments

- Cathedral of Saint Peter, Belleville, IL
- Saint Pancratius, Fayetteville, IL
- Our Lady of the Assumption, Fairview Heights, IL
- Our Lady of Lourdes, Sparta, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1971: Franklin County, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 2002: Removed from ministry
- 2017: Died

KENNETH J. ROBERTS

Ordained: 1966

Diocesan: Dallas, TX

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: 3

Date/Location of Reported Abuse

- 1984: St. Clair County, IL
- 1980s: LaSalle County, IL

Diocese claim of first report: 2006

Placed on Catholic Church Public Lists

- 01/31/19: Diocese of Dallas, TX
- 07/26/19: Archdiocese of St. Louis, MO
- 03/06/19: Diocese of Peoria, IL
- 02/12/20: Diocese of Belleville, IL

Actions/Status

- 1995: Retired
- 1998: Removed from ministry
- 2018: Died

E. ALAN RUPPERT

Ordained: 1978

Diocesan: Belleville, IL

Illinois Assignments

- 1978-1979: Saint Mary, Mount Carmel, IL
- 1979-1982: Saint Teresa of the Child Jesus, Belleville, IL
- 1982-1984: Saint Dominic, Breese, IL
- 1984-1985: Immaculate Conception, Centreville, IL
- 1984: Saint Philip, Centreville, IL
- 1990: Saint Philip, East St. Louis, IL
- 1993: Holy Rosary, Fairmount City, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1977-1979: Unknown
- 1990: St. Clair County, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 1998: Removed from ministry

JOSEPH R. SCHWAEGEL

Ordained: 1965

Diocesan: Belleville, IL

Illinois Assignments

- 1965-1966: Saint Mary, Trenton, IL
- 1966: Saint Bernard, Albers, IL
- 1984: Saint Mary, Belleville, IL
- 1988-1993: Saint Peter's Cathedral, Belleville, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1972: St. Clair County, IL
- 1974-1988: St. Clair County, IL

Diocese claim of first report: 1999

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 1994: Removed from ministry
- 2016: Died

GARY SEBESCAK

Ordained: 1994

Diocesan: Belleville, IL

Illinois Assignments

- 1994: Saint Mary, Mount Vernon, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1989: Spencer County, IN

Diocese claim of first report: 1995

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 1995: Removed from ministry

FRANCIS A. SKUBE

Ordained: N/A

Order: Franciscan Brothers of Christ the King

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: 3

Date/Location of Reported Abuse

- 1964: St. Clair County, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 07/14/08: Diocese of Davenport, IA
- 02/12/20: Diocese of Belleville, IL

Actions/Status

- Unknown

FRANCIS THEIS

Ordained: 1980

Diocesan: Belleville, IL

Illinois Assignments

- Saint Augustine, Canterbury, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1956-1960: St. Clair County, IL
- 1979-1983: St. Clair County, IL
- 1981: St. Clair and Pottawattamie Counties, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 1993: Removed from ministry
- 2010: Died

EMIL TWARDCHLEB

Ordained: 1923

Order: Oblate, O.M.I.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1971-1975: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 07/07/15: Oblates, Central Province
- 11/03/17: Archdiocese of St. Paul-Minneapolis, MN
- 04/01/19: Diocese of Springfield-Cape Girardeau, MO
- 02/12/20: Diocese of Belleville, IL

Actions/Status

- 1976: Died

ROBERT J. VONNAHMEN

Ordained: 1956

Diocesan: Belleville, IL

Illinois Assignments

- 1956: Saint Patrick, East St. Louis, IL
- 1956-1964: Saint Philip, East St. Louis, IL
- 1958-1984: Camp Ondessok (Catholic youth camp), Ozark, IL
- 1964-1982 and 1984-1993: Saint Joseph, Elizabethtown, IL

Reported Survivors: 23

Date/Location of Reported Abuse

- 1956, 1962-1969: St. Clair & Johnson Counties, IL
- 1959-1960: Spencer County, IN
- 1961: St. Clair County, IL
- 1966-1967: Johnson County, IL
- 1970: Bahamas
- 1971-1972, 1977-1982, 1984: Johnson County, IL
- 1983-1985: Unknown
- Unknown: Johnson County, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists

- 10/18/18: Diocese of Belleville, IL

Actions/Status

- 1993: Removed from ministry
- 2007: Laicized
- 2016: Died

GERARD "GERRY" M. WEBER

Ordained: 1962

Order: Oblate, O.M.I.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/31/19: Archdiocese of Galveston-Houston, TX
- 07/25/22: Diocese of Belleville, IL

Actions/Status

- 2011: Removed from ministry

JOHN WIELEBSKI

Ordained: 1978

Order: Trinitarian, O.S.S.T.

Diocesan: Baltimore, MD

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: 3

Date/Location of Reported Abuse

- mid-late 1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 07/23/19: Archdiocese of Baltimore, MD
- 04/22/21: Diocese of Belleville, IL

Actions/Status

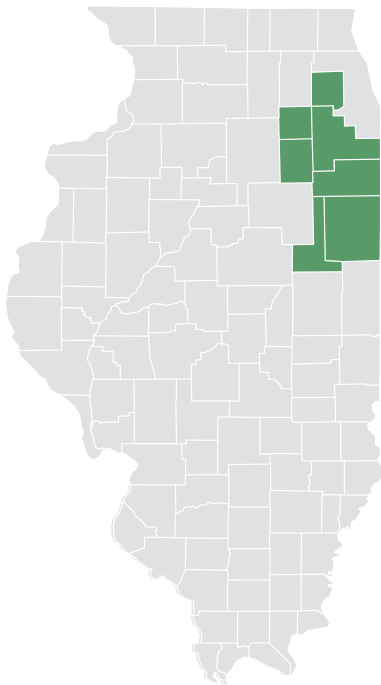
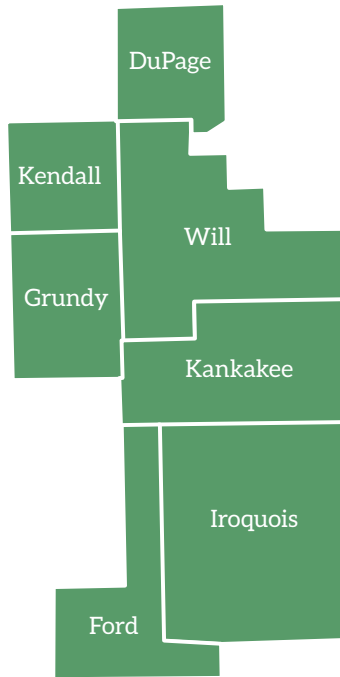
- 1988: Incardinated into the Archdiocese of Baltimore, MD



DIOCESE OF JOLIET



Diocese of Joliet



dioceseofjoliet.org

Established 1948

7 counties

117 parishes

520,148 Catholics

69 abusive clerics and religious brothers

History of the Diocese

In December 1948, Pope Pius XII created the Diocese of Joliet from regions previously in the Archdiocese of Chicago and the Dioceses of Rockford and Peoria. The diocese consists of seven counties: DuPage, Kendall, Will, Grundy, Kankakee, Iroquois, and Ford. In its first 20 years, the diocese's Catholic population tripled from 90,000 to 270,000. Bishop Martin McNamara was the diocese's first bishop. In 1966, Bishop Romeo Blanchette succeeded McNamara. By the time Blanchette resigned in 1979, the diocese's Catholic population had skyrocketed to 401,000, and Bishop Joseph Imesch became the third bishop of Joliet. Imesch was still at the helm in 2002 during a major public reckoning with Catholic clergy committing sexual abuse of children, and remained until his retirement in 2006. At that time, the diocese's Catholic population was over 650,000. Bishop Peter Sartain led the diocese from 2006 until 2010. Bishop Daniel Conlon followed from 2010 to 2020. The current bishop of the Diocese of Joliet is Bishop Ronald Hicks.

The Diocese's History of Handling Claims of Child Sex Abuse by Clerics

In the context of all Illinois dioceses, the Diocese of Joliet has been ahead of the curve in installing policies and procedures to respond to and prevent clerical child sex abuse. Even so, the diocese has demonstrated slavish adherence to off-the-books, unwritten policies that derail justice for abuse survivors and much-needed institutional transparency. The diocese also has a distressing history of allowing extern priests (those incardinated in another diocese) and religious order priests to minister in the diocese despite knowing that the priests have sexually abused

children in the past. Some were even convicted of child sex abuse, yet the diocese welcomed them and allowed them to minister without protecting children from them.

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Like all Catholic dioceses, the diocese's aptitude in protecting children, investigating abuse allegations, and achieving justice is largely dependent on its bishop's leadership, as he has ultimate, unilateral authority in every aspect of the process. In the case of the Diocese of Joliet, this concentration of power proved disastrous during the tenure of Bishop Imesch. Under Imesch, the diocese covered up abuse committed by Joliet priests by shipping them off to new parishes without relaying their history of abuse. When these failures came to light in 2002 and its aftermath, Imesch caused further harm by casting blame on others and mistreating abuse survivors.

The diocese made early efforts to address clerical sex abuse of children, but believes it is a problem of the past that does not warrant ongoing attention.

The diocese was on the forefront of adopting measures widely used today to investigate, prevent, and remedy child sex abuse by clerics. Such measures enacted by the diocese include adopting

written policies, establishing a review board to investigate and advise the bishop on abuse allegations, publishing a list of diocese clerics credibly accused of abusing children, and offering survivors monetary settlements as well as therapeutic and spiritual services. The diocese implemented all of these policies on its own accord before the Attorney General launched an investigation.

The diocese installed its first written child sex abuse policies in 1990, well before some other dioceses in Illinois. To date, the diocese has amended those policies five times: in 1993, 1997, 2003, 2008, and 2013. The diocese reported in 2004 that there had been over 100 credible allegations of sexual misconduct by diocesan and religious order clerics who resided within the diocese between 1949 and 2004. Since 2003, the diocese has employed a victims assistance coordinator “to coordinate assistance for the immediate pastoral care of persons who claim to have been sexually abused when they were minors or as vulnerable adults by clergy[.]” Such pastoral care includes providing survivors information about counseling and inviting survivors to meet with the bishop.

According to the diocese’s website, it formerly “struggled with the impact of clergy sexual abuse crisis, which gained national

Under Imesch, the diocese covered up abuse committed by Joliet priests by shipping them off to new parishes without relaying their history of abuse. When these failures came to light in 2002 and its aftermath, Imesch caused further harm by casting blame on others and mistreating abuse survivors.

attention in 2002, and the effects of which continued to be felt in the [] years following.” The use of the past tense and attempt to cabin the crisis into a discrete earlier time period represent the diocese’s seeming overarching view that clerics sexually abusing children is an issue of the past that does not require continuous effort or attention. The diocese appears to want those impacted to move on without further discussion or recognition of ongoing trauma and systemic failures, opting instead to rest on its laurels as a pioneer in this arena. But resistance to growth and a defensive posture have unnecessarily prolonged an already tragic history of abuse and re-traumatized survivors.

The diocese appears to want those impacted to move on without further discussion or recognition of ongoing trauma and systemic failures, opting instead to rest on its laurels as a pioneer in this arena. But resistance to growth and a defensive posture have unnecessarily prolonged an already tragic history of abuse and re-traumatized survivors.

For instance, despite increased public awareness of child sex abuse and activism promoting transparency in the Catholic church’s response to abuse allegations, in recent years the diocese has instilled in its bishop even more unilateral power than prior policies. The 2013 policies added the requirement that the bishop initially assess an abuse allegation before the review board begins its investigation. If the bishop determines, after “consultation with others, that there is a semblance of truth to the allegation, and that it is not manifestly false or frivolous,” only then can

The bishop can single-handedly quash any independent review of an allegation before even the most basic investigation.

the assessment process begin. As a result, the bishop can single-handedly quash any independent review of an allegation before even the most basic investigation.

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The diocese adheres to unwritten, arbitrary policies in response to allegations of child sex abuse by a priest.

Beyond its publicly assessable written policies, the diocese adheres to unwritten rules for survivors reporting abuse that stall investigations and prevent the review board from making findings. For example, when one survivor summoned the strength to submit to an interview by the diocese about their allegations in 1991, Bishop Imesch refused to have the survivor interviewed until the survivor's therapist consented to the interview, even though the diocese had no such written policy. When this survivor refused, the diocese stopped its investigation, was unable to make a credibility finding about the survivor's abuse allegations, and took no action against the alleged abuser.

In a different instance, the review board seemingly invented a requirement that it see one survivor's mental health records in order to avoid making a credibility finding. In that case, the review board requested in 2007 that a survivor reporting abuse release his mental health records to the board despite no established policy for such an intrusive request. Internal communications show that from the start, the review board felt the allegation "did not merit pursuit" and "that the [review board] as a whole was not pursuing it with enthusiasm." Instead of considering the allegation with an open mind, the review board focused on building a record to appear as though they did their due diligence but were obstructed by the survivor. A review board member wrote of the need to "have on record [that] we not only received his allegation, but did follow-up to the point of his refusal to furnish the [board] with records it felt necessary to determine his credibility. My goal would be to table further action until [the survivor] complied and have that in our minutes." After months of communication with the diocese, the survivor refused to provide his mental health records and the review board concluded that it was "not able to proceed any further with [the] allegation," determining the result of the investigation was "inconclusive." As a result, the diocese took no action against the accused.

In the case of Father Donald Pock, the diocese bypassed the procedures of the review board entirely. Bishop Imesch added Pock to the diocese's list of credibly accused priests in April 2006 despite no documentation that any allegation against Pock was presented to the review board, as required under diocesan procedures. As far as can be determined from existing documents, Imesch simply decided to believe a survivor and bypass the review board process without documenting or justifying his decision. The handling of the Pock claim underscores the unchecked power vested in the bishop of the Diocese of Joliet, under which the mere stroke of the bishop's pen can override written policies and procedures.

The diocese's current approach to abuse allegations against a religious order priest who ministered in the diocese are particularly



Rialto Square Theatre - Joliet, Illinois

opaque and ill formed. When allegations of abuse are made against such an order priest, the diocese does not investigate or present them to the review board, but rather forwards them to the priest's order. The diocese will only add a religious order priest to its list of credibly accused child sex abusers if the order itself finds allegations credible and publicly discloses the priest. This policy is problematic in practice for several reasons. First, the diocese has bound itself to any action, or more often inaction, by the religious order in response to abuse allegations. An order can easily do nothing upon receiving abuse allegations against one of its priests from the diocese. Second, not all religious orders publish a list of credibly accused priests. Therefore, when a religious order finds allegations credible but chooses not to publish a list, the diocese will not add the abuser to its public list despite the credibility finding. Third, sometimes a religious order will find allegations credible but wait years to add the abuser to its list, preventing timely disclosure of an abuser and delaying transparency and justice. Fourth, some religious orders have neither the expertise for internal investigations nor financial wherewithal to hire qualified outside investigators. In that event, the diocese's policy leaves the "investigation" in very uncertain waters.

These problems came into stark relief in the case of Father Joseph (Salvatore) Mika, a Franciscan Friar of the Assumption B.V.M. Province who ministered in the Diocese of

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Joliet. According to documents produced to the diocese by the Franciscans, Mika admitted to the Franciscans that he sexually abused a child. Despite the confession of guilt, the diocese continues to refuse to disclose Mika as an abuser on its list because the Franciscans' review board never formally considered his case and has not publicly disclosed him as credibly accused. Thus, the diocese knows of an admitted abuser who ministered within its boundaries, yet will not publicly acknowledge him as a substantiated child sex abuser.

Diocese bishops made the diocese a haven for extern and religious order priests who were known child sex abusers.

As gatekeeper and shepherd of a diocese, a bishop is the ultimate authority in deciding whether to allow any extern or religious order priest to minister in their diocese. Diocese of Joliet bishops, Bishop Imesch in particular, failed to protect some of the most vulnerable in their flock—children—from known and often even convicted child sex abusers on several occasions by giving these abusers the green light to minister in the diocese.

When these errors came to light years later, the diocese often rejected opportunities for transparency and healing, refusing to publicly list extern or religious order priests who had ministered in the diocese and had been convicted or otherwise substantiated as a child sex abuser. With but one exception, the diocese did not make such disclosures until 2019 in response to the Attorney General's investigation. In some cases, clear evidence that an extern or religious order priest sexually abused a child was sitting in the diocese's files, but it took Attorney General investigators pointing it out in order for the diocese to publicly disclose the priest.

Prior to the Attorney General's investigation, the diocese disclosed only one extern priest as a credibly accused abuser who ministered in the diocese, and zero religious order priests as such. Today, the diocese's list contains 13 extern or religious order priests, but omits 4 such priests whom the diocese knows have been credibly accused of child sex abuse. The chart below lists all extern or religious order priests who are credibly accused of sexually abusing children and ministered in the diocese.



Name of Credibly Accused Religious Order or Extern Priest Who Ministered in Diocese of Joliet	Date Disclosed by Diocese as Credibly Accused
John Beatty, C.S.V.	02/09/2021
Gary Berthiaume, Diocese of Cleveland	12/13/2019
Robert Boley, O.Carm.	01/20/2021
John Burke, C.S.V.	Not yet disclosed
Lawrence Dudink, S.V.D.	Not yet disclosed
William Graham, Diocese of Duluth	12/13/2019
Joseph Jablonski, M.S.C.	02/17/2021
James Janssen, Diocese of Davenport	12/13/2019
John Knoernschild, O.Carm.	01/20/2021
Kevin (Dennis Kevin) McBrien, O.Carm.	02/09/2021
Joseph (Salvatore) Mika, O.F.M.	Not yet disclosed
Samuel Pusateri, O.S.B	12/13/2019
James Rapp, O.S.F.S.	12/13/2019
Louis Rogge, O.Carm.	02/09/2021
Jeffrey Salwach, O.F.M.	Not yet disclosed
Michael (Matthew) Sprouffske, O.Carm.	02/09/2021
William Wert, O.Carm.	02/09/2021

As much as the Diocese of Joliet wants to paint child sex abuse by clerics as a remedied problem of the past, its community is still suffering from wrongs committed during the tenure of Bishop Imesch. Imesch orchestrated systemic cover-up of child sex abuse and squandered the opportunity in 2002 to rise to the moment and reckon with his diocese's history of child sex abuse by clerics.



Mazonia-Braidwod State Fish and Wildlife Area, Northern Illinois

Imesch engaged in a pattern of keeping cleric abusers in circulation in the diocese without restriction. He testified as follows in a 2005 deposition:

Q: It is correct to say that you knowingly continued priests in ministry until the [Dallas] Charter required their removal and you knew that credible allegations had been made against those clergymen, correct?

A: Yes. Yes.

Two examples of this practice are Father Fred Lenczycki and Father J. Anthony Meis, both diocesan priests in the Diocese of Joliet.

Bishop Imesch treated public outcry and pain during the post-2002 reckoning with the clerical child sex abuse crisis as affronts to him personally, deflected any blame onto mental health professionals, publicly defended known abusers, and had to be pushed by dogged advocates before he would enact changes.

Lenczycki was accused of molesting at least nine altar boys in the early 1980s at Saint Isaac Jogues in Hinsdale. Diocesan files, including letters from Lenczycki himself disclosing his “sexually act[ing] out” and “abuse [of] people” to Imesch, evidence that Imesch was aware in early 1985 that Lenczycki had been accused of child sex abuse. Imesch did not appear to report the allegations to law enforcement. Instead, he sent Lenczycki to receive therapy at a church-run treatment facility in California, from which Lenczycki thanked Imesch profusely in letters for “all you’ve done to help me—including your sending me here.” In early 1986, Imesch recommended Lenczycki for assignment to the archbishop of San Francisco, without any apparent disclosure of his dangerous history, explaining that Lenczycki was “an excellent priest, effective preacher and has a good rapport with people.” In 1992, Lenczycki moved to a parish in St. Louis, Missouri, where the pastor did not know of his past as an abuser. In a letter to the archbishop of St. Louis, Imesch recommended Lenczycki be granted full privileges as a priest and said there was nothing questionable on his record. Lenczycki lived and worked in St. Louis for a decade before church officials there learned in 2002 of his past child sex



Bourbonnais Geologic Area Nature Preserve - Bourbonnais County, Illinois

abuse allegations and demanded that Imesch recall him. After the Archdiocese of St. Louis stated publicly that Imesch had not disclosed Lenczycki’s history, Imesch complained to the archdiocese that its “very disturbing” announcement had “created a very difficult situation for me.” Not mentioning the safety and wellbeing of the children of St. Louis, Imesch’s concern was any disgrace cast on him. Lenczycki eventually admitted to abusing as many as 30 children during his 25 years of unrestricted ministry in the Diocese of Joliet and in California and Missouri. He received a 5-year prison sentence in 2004 for sexually abusing three children in Hinsdale, and a 10-year prison sentence in 2019 for sexually abusing two children in Missouri. In 2008, Lenczycki was the first priest in the United States found by a jury to be a sexually violent person when a DuPage County jury returned its verdict.

As for Anthony Meis, Imesch allowed him to retire quietly from Saints Mary & Joseph in Chebanse in 1993 after a survivor reported abuse to the diocese and Meis admitted his guilt to Imesch. Meis spent time in therapy, and then in 1994 relocated to minister in St. Louis, with Imesch’s recommendation. St. Louis church officials removed him from unrestricted ministry eight years later in 2002 upon learning that he was a child sex abuser.

Bishop Imesch treated public outcry and pain during the post-2002 reckoning with the clerical child sex abuse crisis as affronts

to him personally, deflected any blame onto mental health professionals, publicly defended known abusers, and had to be pushed by dogged advocates before he would enact changes.

Facing backlash after his 2005 deposition testimony in a child sex abuse case was made public, Imesch apologized to his flock in a February 2006 letter for “the pain and embarrassment you have experienced from the media reports,” but not for his decision-making. He did not take responsibility for enabling abusers and putting children in harm’s way—despite admitting to just that in his deposition—and instead placed the blame on psychologists and therapists. Imesch reasoned that “[t]he actions of the priests happened before psychologists recognized that behavior of that kind was indicative of a severe problem that could not be adequately treated” and claimed that he “relied heavily on the judgment of professional therapists when they concluded that a priest was fit for return to ministry.” He even applauded his decisions to keep abusers in circulation, noting that some “carried out their responsibilities well and...with the commendation of supervisors.” By Imesch’s logic, some positive performance evaluations for priests who (enabled by Imesch) continued to sexually abuse children, should be solace to any community victimized by those abusers. Imesch’s uncompromising defensive posture, attempts to justify mistakes, and refusal to acknowledge that he ever made a mistake, inflicted further suffering on the diocese’s faithful.

The release of Imesch’s deposition transcript led Tim Placher, a journalist for the Daily Southtown, to share child sex abuse he suffered at the hands of diocesan priest Father Richard Ruffalo. Placher came forward about the abuse in graphic, painful detail in a March 2006 Daily Southtown column. He also called for Imesch to step down as bishop. Imesch responded to Placher’s column by ignoring Placher’s pain and bemoaning that it was actually Imesch himself who was “deeply hurt” and “baffled” because “[f]or 26 years, [Placher] never said anything. And now (he comes out publicly), is

it because of the publicity around me? It sounds like he wants to smear my name.” In sum, a survivor publicly shared that a priest in the diocese sexually abused him as a child, and rather than offer apology, seek forgiveness, and seize an opportunity for possible healing, Imesch threw stones at the already injured member of his flock. In doing so, Imesch displayed the same need for self-preservation and lack of care, understanding, and compassion that had plagued the Diocese of Joliet for decades under his watch on the issue of child sex abuse by Catholic clerics. His callousness likely deterred other survivors from coming forward to seek healing out of fear that Imesch would turn the tables and claim an ad hominem attack on him.

Conclusion

The Diocese of Joliet has been receptive to feedback and recommendations from Attorney General investigators, much of which was informed by conversations with survivors. However, the diocese has demonstrated little initiative in correcting gaps and missteps in its policies and procedures on its own. With the conclusion of the Attorney General’s investigation, the diocese is called to continue its movement toward transparency and healing, and frequently examine its practices on its own accord to avoid complacency and encourage growth.



Narratives Regarding Joliet Clerics Substantiated As Child Sex Abusers

The following section contains explicit narrative accounts of child sex abuse committed by Catholic clerics while ministering in the Diocese of Joliet. Where the narrative was written in consultation with a survivor, and based upon their experience, it is published with the survivor's express permission. In those instances, unless otherwise noted, pseudonyms are used to protect survivor identities. Resources for survivors of child sex abuse can be found at "Resources" on page 689 of this report.

JOHN BEATTY

"They're not practicing Catholics, they're practicing predators." This is how "Marco" describes Father John Beatty and other abusers in the Catholic church. In 1955, Marco was 16 years old and Beatty's student at Saint Patrick Central High School in Kankakee. Beatty came to Marco's home one evening to watch television. As they sat alone in the living room, Beatty slowly moved his hand up Marco's leg, unzipped his pants, and fondled his genitals. Several months later, Marco told his mother what had happened because he was worried Beatty would also abuse his younger brother. Marco's parents reported the abuse to Father John Burke, who was Beatty's superior in the Clerics of Saint Viator religious order. Tragically, Burke also sexually abused children, and there is no evidence he took any action to prevent Beatty from continuing to prey on young boys. Marco was devastated when Beatty was simply transferred to another parish.

In Marco's young mind, reporting Beatty's abuse to his parents was all he could do. He had no "other conception of how to expose it." When Burke failed Marco and his parents by declining

to take action, Marco felt it would be pointless to tell anyone else in the church about Beatty's abuse. He did not speak of it beyond close family and friends until September 2018, when he shared his experience with the Attorney General's investigators.

Because the church failed to act on Marco's report, Beatty continued to use his position to prey on children. He abused another one of his students at Saint Patrick in the early 1960s, according to a report the Diocese of Joliet and the Viatorians received in 2004. The Viatorians found this claim credible, but neither the diocese nor the religious order publicly disclosed Beatty as a credibly accused child sex abuser at the time. The Attorney General's investigators pressed the Diocese of Joliet to add Beatty to its own list given the Viatorians' credibility finding and the Diocese of San Diego's separate disclosure of Beatty as a credibly accused priest in September 2018. Eventually, in February 2021, the diocese relented. Finally seeing Beatty's name on the Diocese of Joliet's list made Marco feel "satisfied that he was exposed" as an abuser.

Because the church failed to act on Marco's report, Beatty continued to use his position to prey on children.

GARY D. BERTHIAUME

One might have thought that Father Gary Berthiaume would have run out of second chances by the time he arrived in the Diocese of Joliet in 1988 as a disgraced priest. A decade earlier, while he was assigned to a parish in the Archdiocese of Detroit, a Michigan

court convicted Berthiaume of sexually abusing a child. After being released from prison, Berthiaume was shuffled off to the Diocese of Cleveland and assigned to a local parish as if nothing had happened. But Berthiaume continued to offend. He admittedly “used poor judgment” and made “foolish decisions” to continue “taking out young men,” even planning trips with them in secret. When his actions came to the attention of Cleveland church leaders, Berthiaume was sent out of state for “treatment” and told he could not return to the diocese.

But Berthiaume found a saving grace in Bishop Joseph Imesch of Joliet. The two men had served together in the 1970s at Our Lady of Sorrows in Farmington, Michigan. At the time, Bishop Imesch was a rising star in the Archdiocese of Detroit. A few years after being ordained in 1956, he became the secretary to the archbishop. After serving in this capacity for over a decade, he was named pastor of Our Lady of Sorrows in 1971, a position he continued to occupy through 1977. Meanwhile, in 1973, he also took on the role of auxiliary bishop of the Archdiocese of Detroit.

In the same year, Berthiaume arrived at Our Lady of Sorrows to serve as an associate pastor under Bishop Imesch. During the four years they worked together, Bishop Imesch found Berthiaume to be “a wonderful minister” who was “very apostolic.” So it came as a shock when he turned on the radio one day in 1977—only a few months after leaving Our Lady of Sorrow for a position as regional bishop in the Archdiocese of Detroit—and heard a report that Berthiaume had been arrested for sexually abusing a child. At the time, Bishop Imesch didn’t believe Berthiaume could have done anything wrong. He had never “seen anything or heard anything that caused [him] to be suspicious that” Berthiaume had engaged in “inappropriate sexual conduct of any kind.” Bishop Imesch felt he “knew what kind of priest [Berthiaume] was and there was no indication of any abhorrent behavior.”

But Bishop Imesch's instincts failed him. While he was awaiting trial, Berthiaume confessed to the bishop that he had in fact sexually abused a child as charged. Bishop Imesch kept this crucial information quiet, however. He did not tell police or prosecutors that Berthiaume had admitted his guilt. He later explained that he didn't think it was his "responsibility" to aid law enforcement in their efforts to bring justice to the child survivor of Berthiaume's criminal abuse.

Nevertheless, Berthiaume was convicted of sexually abusing a child and sentenced to six months in a Michigan prison. That should have disqualified him from serving as a parish priest ever again. It did not. In 1978, he "was given a chance for new life in ministry" in the Diocese of Cleveland, where he was initially assigned to a working-class parish in an industrial neighborhood. Years later, he would tell the Cleveland bishop in a letter that he was "truly grateful" for this opportunity for a fresh start. Berthiaume added: "You're probably saying to yourself, if that's how you feel, you sure had a heck of a way of showing it."

What Berthiaume meant is that he had returned to his old ways. "There were a few occasions where I used poor judgment and made foolish decisions in taking young men out between 1983 and 1986," Berthiaume admitted to the Cleveland bishop. His letter suggests he was less concerned about how his actions would affect these "young men" and more concerned about how they might affect the church's reputation: "It may have seemed that I was acting irresponsibly even while all the publicity was going on and placing not only your position, but that of every priest in jeopardy."

In the summer of 1987, Berthiaume "exercised poor judgment again by planning a raft trip for August with three young men." This turned out to be the last straw for Berthiaume in Cleveland. The bishop got word of the excursion and determined to send Berthiaume to a church-affiliated psychiatric institution in Maryland "for evaluation." Berthiaume arrived in February 1988

and resided there a few months receiving “treatment.” After reflecting on “the risky behavior I engaged in,” Berthiaume told the Cleveland bishop: “I could understand how you could not give me your full support to return to the Diocese, not only because of your feelings and concerns about me, but because of the tremendous pressure from the press we all felt.”

Berthiaume’s efforts to avoid temptation weren’t helped by Bishop Imesch’s decision to keep his past under wraps. Berthiaume reported he was occasionally asked “to take a children’s Mass or help with confessions at grade or high schools in the area.” Presumably the parishioners making these requests of Berthiaume were unaware he had been convicted of child sex abuse.

Fortunately for Berthiaume, his former colleague had since been appointed bishop of the Diocese of Joliet. Bishop Imesch knew, of course, that Berthiaume had sexually abused a child in the Archdiocese of Detroit. He also knew of Berthiaume’s disgraceful tenure in the Diocese of Cleveland. And he knew that the Cleveland bishop thought Berthiaume was oblivious to “the harm and scandal he caused.” Despite all this, Bishop Imesch welcomed Berthiaume to the Diocese of Joliet in October 1988.

He later explained his reasoning to a concerned former parishioner: “A number of years ago, because of my relationship with [Berthiaume], I replied to his request to come to the Diocese of

Joliet for ministry by assigning him as a chaplain at [the Cenacle] retreat house [in Warrenville] run by religious women. The Sisters were given full information about his past. I accepted [Berthiaume] after speaking with therapists who had worked with him over a period of time. They felt that he had responded favorably to his therapy and they felt that he could effectively and safely minister under supervision.” Bishop Imesch granted Berthiaume full priestly faculties in the diocese and trusted the Cenacle sisters to enforce his restriction that Berthiaume was forbidden “to deal with young people.” He made no efforts to inform the broader diocesan community about Berthiaume’s wrongdoing.

Even after arriving in the Diocese of Joliet for another new start, Berthiaume remained concerned about the possibility of offending again. In December 1989, he wrote: “I am very conscious of avoiding places such as theatres, malls, etc. at times when young people may be around. I can’t place myself in any situation which may cause me any difficulty.” Although he was permitted to minister at a local hospital, Berthiaume said he avoided the “adolescent psych ward” unless “either a parent or nurse was present.” Berthiaume’s efforts to avoid temptation weren’t helped by Bishop Imesch’s decision to keep his past under wraps. Berthiaume reported he was occasionally asked “to take a children’s Mass or help with confessions at grade or high schools in the area.” Presumably the parishioners making these requests of Berthiaume were unaware he had been convicted of child sex abuse. According to Berthiaume, he said “no” to each of these opportunities.

In May 1990, Bishop Imesch appointed Berthiaume as the Catholic chaplain at Good Samaritan Hospital in Downers Grove. First, however, he obtained written assurances from the Diocese of Cleveland that it would “assume responsibility for any liability incurred by” Berthiaume in this role. Berthiaume was forbidden to have any contact with child patients at the hospital, including

those in the adolescent psychiatric ward. Ten years passed without any apparent incident, until a local television news station learned of Berthiaume's past conviction for child sex abuse and present ministry at Good Samaritan Hospital. Bishop Imesch was unapologetic when asked for his comment on the April 2000 story: "It is unfortunate, I think, that Channel 7 considers it newsworthy to report something that occurred over 20 years ago. [Berthiaume] has been duly punished for his offense. He has undergone extensive therapy, has had continuing consultation, and has followed up with the advice of his therapists to attempt to reconstruct his life."

But even Bishop Imesch could not resist the wind of change that was now picking up speed around the country. In early 2002, the Boston Globe began reporting the bombshell conclusions of its investigation into clergy sex abuse and the church's historical efforts to cover it up. The public outcry that followed forced Good Samaritan to relieve Berthiaume of his ministry—much to the bishop's chagrin. "I know that the hospital placed itself at risk by hiring him," he lamented to its chief executive in May 2002, "and I know I did as well, but I was convinced that he was someone who was working hard to lead a moral life."

Despite the backlash, Bishop Imesch expressed no regret for allowing a priest convicted of child sex abuse to minister in the Diocese of Joliet. "I am convinced that some abusers can be rehabilitated and can function without

putting children at risk,” he wrote a group of Good Samaritan nurses in May 2002. Berthiaume “is a prime example of that. However, as I listen to many people, there seems to be little support for allowing a child abuser to function in any ministry, even a restricted one. It is unfortunate and will certainly mean the loss of some very dedicated ministers.” Bishop Imesch held fast to his view that Berthiaume remained deserving of a ministry. In October 2004, he wrote to Kenneth Kauckeck, pastor of Our Lady Star of the Sea in Grosse Pointe Woods, Michigan: “I firmly believe that Father Berthiaume has demonstrated that a priest who has abused children can become a productive and trusted minister. . . . I would hope that some consideration could be given to allowing him to serve in some restricted ministry.” Nothing came of the inquiry—and a few years later, Kauckeck himself was removed from ministry due to a credible allegation that he had sexually abused a child.

As for Berthiaume, he was laicized and thus dismissed from the clerical state in late 2007. He apparently remained in the Warrenville area until the fall of 2020, when he was extradited to Michigan to stand trial on charges of sexually assaulting a 14 year old boy in the rectory of Our Lady of Sorrows in August 1977.

JOHN BURKE

Father John Burke abused at least eight children and covered up sexual abuse by another cleric during the 30-plus years he ministered in the Diocese of Joliet. Yet he suffered not the slightest repercussion for his crimes. Two survivors of Burke’s abuse courageously came forward to share their experiences with the Attorney General’s investigators.

Like many survivors of child sex abuse by clergy, “Albert” was abused when he was most vulnerable and in need of adult protection. As a young child, his father brought him to

According to news reports, one survivor testified to the grand jury that Burke had abused him “about 50 times during the past three years.”

a Catholic orphanage called Guardian Angel Home in Joliet; he was eventually transferred to the Fortin Villa orphanage in Bourbonnais, where he was sexually abused by a nun, and eventually placed with a foster family, where he suffered physical abuse. Around 1958, when he was about 13 years old, Albert ran away from the foster family. The police caught him in Saint Anne and detained him in the Kankakee County jail.

This moment of desperation was when Albert first encountered Burke, a member of the Clerics of Saint Viator religious order and pastor at Saint George in Bourbonnais. Burke ministered at the Kankakee County jail and, because of his status, the police released Albert from jail into the priest’s care. Albert stayed with Burke at Saint George for two traumatizing nights before fleeing back to the Fortin Villa orphanage. On the first night, Burke got into bed with Albert, laid practically on top of him, and rubbed his genitals. When Albert protested, Burke locked him in a closet for the rest of the night. On the second night, Burke got into bed with Albert and again rubbed his genitals. Burke told Albert no one would believe him if he reported the sexual abuse because Burke was a priest.

Sadly, Burke was right—Albert reported his abuse several times, to church officials and others, but no one believed him. After fleeing Saint George, Albert explained what Burke had done to him to two nuns and a priest at the Fortin Villa orphanage. They insisted Albert must be “badly mistaken” about Burke’s intentions and suggested the priest was just trying to clean him. Albert also reported the abuse to his aunt, who warned him he would be “locked up” if he repeated it to anyone else.

In 2017, Albert wrote Pope Francis to report Burke’s abuse. Albert’s letter was forwarded to the Diocese of Joliet and Reverend Robert Egan, the leader of the Clerics of Saint Viator religious order to which Burke had belonged. Egan spoke to Albert on the phone twice and shared that Burke had sexually abused other children; he also wrote Albert a letter informing him that the religious order knew of “some allegations of sexual abuse of a minor” by Burke made in Kankakee in 1985 and that “the Diocese of Joliet is fully aware of the complaints made against Fr. Burke.” But Egan did not offer Albert any counseling or other resources—and there is no evidence that the religious order investigated Albert’s allegations of sexual abuse by Burke.

Around the same time, Albert told a Catholic priest in Tennessee about the abuse and asked him for help managing the trauma from it. The priest directed Albert to Catholic Charities and advised that he would have to pay for his own counseling. The notion that a church official thought Albert should pay for his own counseling made him feel like the guilty party, not Burke.

As for the Diocese of Joliet, Bishop Daniel Conlon sent Albert a letter disclaiming any responsibility for Burke and insisting that reporting the abuse to Burke’s religious order “is the right direction for you to go.” And while church representatives in Rome asked Albert’s local diocese in Tennessee to provide him “pastoral support” and stated they “may conduct a canonical inquiry” into his allegations of abuse, Albert has yet to receive any such support from the church—and there is no evidence any canonical inquiry ever occurred.

In the 60 years since Burke abused him, Albert has been “ashamed and depressed” and experienced “uncaring and emotional stress as well as guilt.” He has panic attacks at night. When the Attorney General’s investigators told Albert they believed him, he said he was “tearing up,” grateful that someone finally understood.

In 1984, four individuals—two adults and two children—reported to the Kankakee County sheriff that Burke sexually abused them as children from 1980 to 1984 while he was assigned to Saint George in Bourbonnais. The Kankakee County state’s attorney convened a grand jury to investigate their allegations. According to news reports, one survivor testified to the grand jury that Burke had abused him “about 50 times during the past three years.” In January 1985, the state’s attorney charged Burke with two misdemeanor counts of contributing to the sexual delinquency of a minor. The case went to trial before a judge, who ruled that a 14 year old survivor was incompetent to testify because he “did not know the difference between the truth and a lie”—and, consequently, the survivor’s father could not testify either. The state’s only witness at trial was a 17 year old survivor. The judge found Burke not guilty on both counts. In August 1986, Burke’s religious order, the Viatorians, reached a settlement with one of these survivors for \$12,500 and with that survivor’s father for \$1,000.

Egan’s about-face is representative of the Viatorians’ dogged insistence on Burke’s innocence for decades, only recently admitting to knowledge of his crimes.

In November 1984, the Department of Children and Family Services investigated the child sex abuse by Burke at the center of his criminal charges and issued an opinion finding “credible evidence of abuse or neglect” and child sex abuse was “indicated.” The Viatorians received this report and provided it to the Diocese of Joliet as well. Yet neither did anything. In fact, when Burke was charged in January 1985, Egan, the Viatorians’ leader, publicly attested to Burke’s innocence, announcing to the media that the “Viatorians have full faith that the allegations against Father Burke are unfounded.” However, Egan admitted to Albert in 2018 that Burke was an abuser. Egan’s about-face is representative of the Viatorians’ dogged insistence on Burke’s innocence for decades, only recently admitting to knowledge of his crimes.

After the 2002 *Boston Globe* reporting on clergy abuse of children, a series of survivors bravely came forward to the diocese and Viatorians disclosing abuse by Burke. One asked Viatorian provincial Charles Bolser whether anyone else had reported abuse by Burke. Bolser said no. That was wrong. Bolser tried to clean up his response in a subsequent letter to the survivor:

Perhaps I misunderstood your comment or question, but the fact is that there was one other accusation made many years ago, when Fr. Burke was still alive. That action was reported to authorities and criminal charges were brought. While there may have been other incidents, neither I, nor anyone else in authority, has ever been made aware of them.

But Bolser was wrong again. At this point in January 2004, four survivors—not one, as Bolser claimed—had publicly alleged abuse by Burke.

Next, in November 2010, an attorney for an incarcerated individual informed the Diocese of Joliet that Burke sexually

abused her client at Saint George in Bourbonnais when her client was a child. In response, the diocese provided the attorney with Burke's file and contact information for the Viatorian provincial. The diocese never informed the Viatorians of these allegations but rather left that up to the survivor's attorney. Again, the diocese did not investigate the allegations—even though the abuse happened in the diocese.

Shortly thereafter, in June 2011, another survivor reported child sex abuse by Burke to the Diocese of Joliet. Burke abused that survivor in the 1980s, again at Saint George in Bourbonnais. The diocese possessed no other information on this survivor's allegations, and it appears that the diocese again failed to share allegations against Burke with the Viatorians or otherwise investigate them.

"Lance" is another survivor of child sex abuse by Burke. He grew up poor in Kankakee, the youngest of nine children. His parents divorced soon after he was born, and his father was absent from his childhood. Lance's mother became concerned about the lack of male role models in his life. She enrolled him in the Youth Service Bureau, which provided counseling and mentoring to at-risk youth. It was through this program that 12 year old Lance was introduced to Burke as a potential mentor. Like many other clerical abusers, Burke exploited Lance's vulnerable situation as a low-income child in need of a father figure.

Upon meeting Lance, Burke went to his home to meet his mother and started calling him there to arrange meetings. Lance's mother "completely trusted" Burke and "looked up to" him. Burke took Lance on frequent excursions where he paid for everything—restaurants, shopping centers, sporting goods stores, and more. All of this was a real treat for Lance. But there was a darker side to Burke's generosity. He also would buy beer for Lance—and when they went to restaurants, he let Lance drink his whiskey. Burke also gave Lance amyl nitrate, known as poppers.

After a few months of grooming Lance to gain his trust, Burke asked if he was circumcised and if there was a girl he liked. Burke's questioning progressed into showing Lance pornographic magazines. A couple weeks later, Burke and Lance were drinking beer in Burke's car at a local park when the priest unzipped the boy's pants and performed oral sex on him. Burke gave Lance five dollars and warned him not to report the abuse to anyone because it was "just between us" and "adults wouldn't understand."

Around this time, Burke stopped picking Lance up at home. The priest told the boy to meet him at a convenience store instead—because he didn't want neighbors getting suspicious that they were spending so much time together. Burke also instructed Lance to lie to his mother about where he was going and not tell her he was with Burke.

Burke sexually abused Lance approximately 20 to 25 times from 1972 to 1975. The abuse occurred primarily in Burke's car and also at the Saint George rectory in Bourbonnais, where Burke resided. Burke gave Lance money after each incident of abuse, which was a "motivator" for Lance. Burke ensured Lance was impaired through alcohol or drugs when abusing him. He also trafficked the teenager to another man in Kankakee for sexual abuse. Burke would bring Lance to that man's house and wait in the driveway while the man performed oral sex on Lance; when it was over, the man would pay Lance 10 dollars.

In July 1974, Burke asked Lance's mother if the boy could stay with the priest for a couple days—supposedly so Lance could help with some yard work and other chores. After years of abuse, Lance was terrified at the prospect of spending a night with Burke. He decided to run away, hitchhiking to Florida to stay with his brother. But Lance returned to Kankakee several months later, and Burke continued to abuse him.

When Lance was 15 years old, he tried to commit suicide. Before the abuse started, Lance was on the high honor roll and student council; while the abuse was occurring, however, he started to skip school regularly and failed seventh grade. Burke's abuse caused Lance to feel "confused," "scared," "ashamed," "worthless," and "like a piece of crap." He became a "recluse" and, as he put it, a "monster."

Because of Burke's abuse, Lance has had "trust issues," "trouble socializing," and "authority problems." Lance has abused drugs and alcohol. He has suffered from hypervigilance, nightmares, depression, anxiety, post-traumatic stress disorder, and high blood pressure. But, Lance says, "one of the worst" effects of Burke's abuse is that "my innocence, my childhood, my puberty, my virginity, all of those were taken from me without my permission. I didn't get to have what normal kids have as far as growing up and going to the prom and having dates. I turned very withdrawn."

Lance was burdened with the secret of Burke's abuse until 2018, when he saw media reports about the Pennsylvania grand jury report on clerical abuse of children. These reports made Lance feel like he "needed to" report Burke's abuse to the church. He "was flooded with all these memories and confusion and anger" and he "wanted some answers." Lance shared his experience for the first time in a Facebook message and email to the parish where Burke had been assigned while abusing Lance. The leader of the Viatorians, Burke's religious order, called Lance

in response and then met him in person. He told Lance that Burke had sexually abused other children and that Burke's abuse of Lance was consistent with the abuse reported by other survivors. Lance reached a settlement with the Viatorians in November 2021. But the Diocese of Joliet did not contribute to the settlement or investigate Lance's allegations despite that the abuse occurred in the diocese while Burke ministered there with the bishop's blessing.

Burke was a supervisor of other Viatorians in the Diocese of Joliet. While in this role, the parents of a child sexually abused by another Viatorian in the diocese, Father John Beatty, reported Beatty's abuse to Burke in approximately 1955. There is no evidence that Burke took any action in response to this reported abuse, which is unsurprising given that Burke was an abuser himself. Beatty proceeded to abuse at least one other child after Burke's inaction.

Despite all this, Burke does not appear on the Diocese of Joliet's public list of priests with credible and substantiated allegations of child sex abuse. Nor does Burke appear on a public list maintained by his religious order. A June 2019 letter from the Viatorians to the Diocese of Joliet recognizes the existence of "several credible accusations against Fr. John Burke." Yet the religious order refused to explain to the Attorney General's investigators why it deems this concession insufficient to disclose Burke as a child sex abuser.

A June 2019 letter from the Viatorians to the Diocese of Joliet recognizes the existence of "several credible accusations against Fr. John Burke."

As for the diocese, it will not add Burke to its public list because of an informal, unwritten policy that a religious order must first find credible any allegations against a religious order priest. The diocese refuses to conduct its own investigation of these allegations, however, because it believes religious orders should handle claims against their own priests—even if a religious order priest abused children in the diocese while ministering there with the diocese’s permission.

Burke’s case illustrates why the diocese’s position is untenable. First, because the Viatorians did not investigate or make credibility findings for any allegations against Burke, he can never be disclosed as an abuser on the diocese’s list. The diocese therefore hides behind the Viatorians’ dereliction of responsibility. The diocese’s own records contain nine allegations of abuse by Burke—and the Viatorians acknowledge several of those allegations are credible—yet the diocese still refuses to add him to its list. Second, and equally problematic, the diocese appears to have sat on some of these allegations and never shared them with the Viatorians. The diocese cannot place the onus of investigation on religious orders when at times the diocese does not even tell the orders about the existence of allegations.

While the diocese and Viatorians point fingers, survivors like Albert and Lance continue to question the church’s sincerity—as known abusers like Burke evade accountability on the basis of specious technicalities.

ARNO DENNERLEIN

Like many survivors of clergy abuse, “Carl” kept it secret for years; he only felt comfortable reporting it upon learning of the Attorney General’s investigation. Carl was close with Father Arno Dennerlein while serving as an altar server at Saint Patrick in Joliet. In 1973, Carl was 14 years old and would

regularly spend time with Dennerlein in the Saint Patrick rectory. During one visit to Dennerlein's private sitting room, the priest heard the boy's confession—a sacrament, or sacred ritual, in which a person discloses "sins." Carl confessed to masturbation; Dennerlein responded by instructing Carl to pull down the boy's own pants and underwear. Carl did as he was told. With Carl's genitals exposed, Dennerlein stared directly at him and began to masturbate. Carl, not knowing what to do, turned his face away, "feeling bad, embarrassed, and confused."

Decades passed, but Carl told no one about Dennerlein's abuse. That changed in 2018, when Carl learned about the Attorney General's investigation. He first reported the abuse to his therapist, who encouraged him to reach out.

As it turns out, Carl was not the only survivor of Dennerlein's abuse. The Attorney General's investigation revealed seven other survivors who told the Diocese of Joliet that Dennerlein sexually abused them as children too. The diocese's review board considered six of these allegations and found one of them credible. Yet investigators appointed by Bishop Joseph Imesch later overturned that finding. The diocese never resolved its internal investigation, which sat for over a decade until Dennerlein's death in 2021.

The first survivors came forward in February 2003. Two brothers reported to the Joliet police that Dennerlein had sexually abused them as children in the mid-1970s. Like Carl, the abuse occurred while Dennerlein was assigned to Saint Patrick. The police passed the allegation on to the diocese, and in August 2003, the review board determined one of the brother's allegations was credible. Despite his "personal reservations," Bishop Imesch reluctantly removed Dennerlein from ministry—even as the bishop insisted to the press that he did "not agree."

Dennerlein appealed to the Congregation of the Doctrine of the Faith in Rome. In a jarring 2005 decision, this body concluded

that Dennerlein should be allowed to freely “exercise his priestly ministry” and then retire without restrictions. That was directly counter to the Dallas Charter, in which the U.S. Conference of Catholic Bishops had agreed that credibly accused abusers like Dennerlein must be removed from public ministry. Fortunately, the charter prevailed, and Dennerlein chose to retire with restrictions.

That outcome was thrown into jeopardy by two “assessors” appointed by Bishop Imesch to independently investigate the brothers’ allegations pursuant to canon law. In 2006, the assessors overturned the review board’s credibility finding. They claimed the review board’s investigator had predetermined that Dennerlein was a pedophile. They also found there was “no longer any real danger of scandal regarding” Dennerlein and he therefore “could be allowed to return to ministry.” It is telling that the assessors’ decision considered the risk of causing scandal for the church—but ignored the risk of allowing an abuser to gain access to children. The canon law process languished for years and remained unresolved even when Dennerlein died in 2021.

Meanwhile, another set of brothers filed a lawsuit against the diocese in 2003 for sexual abuse by Dennerlein when they were children in the 1960s. At that time, Dennerlein was assigned to Saint John the Baptist in Winfield. Father John Slown, a Joliet diocesan priest who was convicted of sexual abuse of a minor in DuPage County in 1983, abused

the brothers for years and introduced Dennerlein to them. The lawsuit was dismissed as barred by the statute of limitations, and the review board deemed the allegations not credible.

After these four survivors courageously made public their abuse by Dennerlein, Bishop Imesch took the time to respond personally to dozens of letters he received in support of Dennerlein. In almost all his letters, Bishop Imesch remarked that “this is a very difficult time for” Dennerlein. “Hopefully this matter will be settled favorably,” he continued. In other letters, the bishop observed that the diocese “had seven [previous] cases of false allegations” and insisted “[a]ll indications seem to be that Father Dennerlein is innocent.” The bishop also bemoaned that the “National Guidelines” of the church required Dennerlein to be placed on leave. “If it were my decision alone, Father Arno would be back as pastor now.” Essentially, Bishop Imesch made no effort to hide his disbelief of survivors—and took every opportunity to proclaim his allegiance to Dennerlein.

Another survivor came forward to the diocese in August 2006. He reported that Dennerlein abused him at Saint Anthony in

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Frankfort when he was just 13 years old. But the review board found the allegations were not credible. The Board fixated on the survivor's "reputation." It noted his "history of drug use, theft, etc." Even so, the review board issued a cryptic word of caution to Bishop Imesch: "prior to Father Dennerlein being permitted to engage in even a limited type of ministry, it is imperative for you to review and take into consideration all of the information and documents regarding the five individuals who have made allegations against Father."

Yet another survivor made a report to the diocese in early 2008. The abuse occurred in 1971 and 1972 while Dennerlein was the dean of students at Saint Charles Borromeo in Lockport. The review board found the "allegation could not be substantiated" because the survivor did not appear at its meeting where the claim was considered.

In March 2013, the Diocese of Joliet listed Dennerlein as having credible allegations of child abuse against him after the review board found them credible. However, because Dennerlein appealed that decision through canon law to church officials in Rome, the diocese's list noted a "continuing canonical process." The diocese failed to explain to the public the meaning of this phrase or how it is relevant when a priest is credibly accused of child sex abuse. Dennerlein's canon law appeal was never resolved, and sat pending until his death in 2021. The diocese left Dennerlein in this separate section of its list until February 2021, after pressure from the Attorney General's investigators.

As a survivor of abuse, Carl endured "years of guilt and self-imposed silence" as well as "the relentless feeling you're damaged." He has read about other survivors of clergy abuse coming forward with their experiences after "years and years" of bearing the weight of that secret—only to be "called a liar." Carl questions, "Is it any mystery why guys drink themselves to death or overdose?"

LAWRENCE DUDINK

Few records remain of Father Lawrence Dudink, a member of the Society of the Divine Word religious order. But those in existence show he was convicted of abducting a child. They also show that upon his release from prison for this crime, the Diocese of Joliet allowed Dudink to reside in a retreat house for children with full knowledge of his conviction.

Wisconsin authorities charged Dudink with kidnapping a 17 year old girl in November 1960. He allegedly snatched her from a hospital just hours after she had been admitted “for treatment of a nervous condition”; he then took her to Arizona, where he held her in a motel for over a month before he was caught and arrested. His religious order apparently sought to explain his actions by describing him as a “reformed alcoholic.” In December 1960, Dudink pleaded guilty to the lesser crime of abduction and was sentenced to three years in a Wisconsin prison. He served barely a year, however, before being released in January 1962.

Now Dudink needed a court-approved location for supervised parole. The Diocese of Joliet opened its doors to him. In December 1961, Bishop Martin McNamara granted Dudink permission to reside at the LaSalle Manor in Plano. The bishop warned Dudink he could not perform priestly functions, wear clerical garb, leave without permission, or have contact with the “girl involved in the case” or her family.

But there was one glaring issue: LaSalle Manor was also home of the Christian Brothers Retirement House for Boys, which hosted retreats for children. Bishop McNamara spotted this problem in advance. He arranged for a psychiatric evaluation of Dudink and asked for the advice of a Catholic priest ministering at Dudink’s prison in Wisconsin. McNamara’s requests and their responses suggest that Dudink sexually abused the child whom he kidnapped; indeed, one explicitly evaluated whether Dudink would pose a “sex danger” to children. Even so—despite knowing that

Dudink had likely abused a child and that housing him at LaSalle Manor would give him access to children—McNamara still granted Dudink permission to reside there beginning in January 1962.

Even so—despite knowing that Dudink had likely abused a child and that housing him at LaSalle Manor would give him access to children—McNamara still granted Dudink permission to reside there beginning in January 1962.

The Attorney General’s investigators asked the Diocese of Joliet to add Dudink to its list of credibly accused abusers. As evidence, the investigators pointed to Dudink’s conviction for abducting a teenage girl and the letter evaluating his risk as a potential “sex danger” to children. The diocese declined to name Dudink, however, because “he was neither charged with nor convicted of sexual abuse of a minor.”

SALVATORE FORMUSA

Father Salvatore Formusa served within the Archdiocese of Chicago at the beginning of his career and abused children while serving in the Diocese of Joliet later in his career. Today, the Diocese of Joliet and the Archdiocese of Chicago acknowledge Formusa as having been credibly accused of sexually abusing children.

Formusa was ordained a priest of the Archdiocese of Chicago in 1935. His third assignment after ordination was to Saint Anthony in Joliet in 1945; he served there until 1950. In December 1948, Pope Pius XII issued a decree establishing

the new Diocese of Joliet from portions of the Archdiocese of Chicago and the dioceses of Rockford and Peoria. Formusa became a priest of the new Diocese of Joliet because his parish fell within its territory.

Formusa's first known instance of abuse occurred in the early 1960s while he was pastor of Holy Trinity in Westmont. The exact details are unclear, as the only apparent documentation was in shorthand notes of Romeo Blanchette, who at the time was the Diocese of Joliet's vicar general and would eventually become its second bishop. According to Blanchette's notes, in or around October 1962, a 9 year old girl in the fourth grade visited Formusa "concerned about [her] parents' marital difficulties." Blanchette's notes further indicate that Formusa sat the girl in his lap, kissed her three times, and "explained about babies." The notes also reveal that Formusa made a reference to "something hard in [his] pants" and that there was "[i]ndecent exposure. She handled him." Formusa told the girl not to tell her mother: "It's our secret," he insisted. "We're going to be real good friends." Blanchette consulted Westmont's police chief, who said he was aware of two previous incidents involving Formusa. One parent had reported Formusa's improper advances toward his daughter, while another parent had reported that her teenage daughter did not want to be alone with Formusa.

Formusa told the girl not to tell her mother: "It's our secret," he insisted. "We're going to be real good friends."

Blanchette then spoke to Formusa, who "admitted the child's story" and "[d]id not try to deny his guilt." Formusa said he was willing to "express sorrow to [the] parents of [the] girl," but Blanchette told him "not to say anything." Blanchette told

Formusa he would ask the girl and her parents “not to talk to anyone about this, so that there would be no widespread scandal.” Blanchette sent Formusa to an Alexian Brothers facility in Wisconsin for psychological testing and therapy.

During his stay at the psychiatric facility, Formusa pleaded with Blanchette to remain at his assignment in Westmont, pledging “that this thing will never happen again.” Blanchette advised Formusa to resign the post, but Formusa asked Blanchette to reconsider. He insisted there was no public scandal concerning his admitted sexual acts with the 9 year old girl. And he noted he “pleaded guilty on one count, but not on three.” Formusa continued to deny the two allegations made to the Westmont police, even going so far as to call one of those survivors “delinquent” and “feeble-minded.” Blanchette responded by observing Formusa’s “tendency to minimize the incidents which led to” his stay at the psychiatric facility. “Just as the alcoholic cannot become better unless he admits that he needs help, so, too, in your case it may be that you will benefit from professional advice only if you convince yourself that you need help to cope with your problems.”

Blanchette told Formusa he would ask the girl and her parents “not to talk to anyone about this, so that there would be no widespread scandal.”

Nevertheless, Formusa was immediately shuffled to another parish upon his release from the psychiatric facility just a few months later. And barely a year into Formusa’s tenure at Immaculate Conception in Braidwood, he was the subject of another allegation of sexual misconduct. The mother of a

15 year old girl complained to the diocese in May 1964 that Formusa had chosen her daughter to help make a scrapbook in the rectory. According to Blanchette's notes, Formusa offered the girl a bottle of beer, sat on her knee, and showed her a "sex book." He then told the girl that he wanted to learn to dance, took her by the arm, and picked her up in the air. Formusa talked about the first night of marriage and told the teenager to "[p]romise to come back at 7:30 [to] learn to dance." When she didn't show up, Formusa called the girl's home in search of her.

Blanchette determined that Formusa's actions were "highly imprudent" and there "is a grave risk involved." Blanchette warned Formusa that his behavior "indicated he had strong impulses [about] sexuality." Blanchette wrote:

I told him that after the episode in Westmont, we'd expect him to be on his guard much more than a normal person. For this reason his sitting on the lap of a 15-year-old girl was extremely imprudent, and could easily have led to more serious actions. The risk is great, and so considering the whole picture, we could not for his good and the good of the Church chance his remaining in Braidwood. I asked for his letter of resignation, which he gave me, dated and signed the day before. I told him that he should not be in a rectory alone, that the presence of other priests was a help, although it was not an absolute deterrent—as shown by the Westmont episode.

Despite repeated incidents, the Diocese of Joliet still returned Formusa to ministry just six months later in November 1964. Not surprisingly, Formusa sexually abused yet another child. In July 1968, Formusa was formally charged in DuPage County with the crime of indecent liberties with a child—fondling a young girl under the age of 16. A handwritten note in the diocese's file suggests the victim was just 9 years old.

Despite repeated incidents, the Diocese of Joliet still returned Formusa to ministry just six months later in November 1964.

Blanchette was now the Bishop of Joliet; in response to these charges, he finally withdrew Formusa's faculties to hear the confessions of children in January 1969. Yet in 1971, Bishop Blanchette allowed Formusa—who was working toward a master's degree in counseling—to provide psychotherapy to adults. The bishop also continued to assign Formusa to parish work, although he forbade him to have contact with children. Even this did not prevent Formusa from abusing; he simply shifted his abuse to adults.

In 1985, the diocese was contacted by a lawyer representing a woman who claimed that Formusa became sexually involved with her while he was her therapist. Although the matter settled out of court, Bishop Joseph Imesch wrote Formusa a telling letter in 1988: "There is no doubt in my mind that had the plaintiff or the lawyer for the plaintiff been more aggressive, there would have been a much higher settlement. Not only do I think you should pay [your lawyer's] entire bill, but I would even think that you should light a vigil light for him!" Then, in 2002, the diocese received allegations from another woman who saw Formusa for counseling in the 1970s when she was in her twenties. She said Formusa sat in her lap, grabbed her and hugged her tightly, and made inappropriate sexual comments, all while she was going through a divorce.

Finally, in 2006, the Diocese of Joliet publicly acknowledged Formusa as having been credibly accused of sexual abuse. And despite that Formusa began his career in the archdiocese—and

even lived in Chicago after he was credibly accused of sexually abusing children—not until October 2022 did the Archdiocese of Chicago acknowledge him as a substantiated child sex abuser.

JAMES M. JANSSEN

Father James Janssen is an example of the coordinated efforts by church officials to shuffle around priests who they know have sexually abused children. Janssen was ordained a priest in 1948 in the Diocese of Davenport in Iowa. He appeared abruptly in the Diocese of Joliet in 1956 as resident at Saint Isaac Jogues in Hinsdale—fresh off a short leave of absence for sexually abusing two children at a YMCA in Newton, Iowa. Bishop Leo Hayes, the leader of the church in Davenport, had instructed Janssen “to leave the Diocese immediately or just as soon as possible.” While ministering at Saint Isaac Jogues, Janssen did undergo “treatment” at the Loyola Center for Guidance and Psychological Service. Yet he was allowed unrestricted access to children in the Saint Isaac Jogues community.

But the pastor dismissively referred to Janssen’s abuse of the boy as a “relationship” and a “sordid mess” that threatened to undermine the priest’s otherwise “excellent work” at Saint Isaac Jogues with the Boy Scouts and parish teenagers.

Janssen took advantage of this freedom to continue to abuse children. In September 1958, the pastor of Saint Isaac Jogues

forwarded to Bishop Hayes sexually explicit letters between Janssen and a 14 year old parish boy. The boy's "heartbroken" mother had found the letters and turned them over to the pastor in the hopes he would see to it that Janssen was disciplined. But the pastor dismissively referred to Janssen's abuse of the boy as a "relationship" and a "sordid mess" that threatened to undermine the priest's otherwise "excellent work" at Saint Isaac Jogues with the Boy Scouts and parish teenagers. "Thank God," he said, "this horrible thing has not spread to other boys." The cover letter from the pastor to Bishop Hayes does not express any concern for the boy's safety or well-being, and there is no evidence the church had done anything to protect parish children from Janssen's abusive tendencies.

The response from Bishop Hayes—who knew, of course, that Janssen had sexually abused multiple children prior to arriving at Saint Isaac Jogues—focused on the church's reputation: "It is consoling to know that no general notoriety has arisen, and I pray that none may result." The bishop promised to "confront" Janssen about the abuse but failed to mention any action he would take to support the young survivor in Hinsdale. A short time later, Janssen was shuffled back to the Diocese of Davenport, where "[h]e confessed his guilt" to Bishop Hayes. The bishop observed he "was not too favorably impressed with [Janssen's] general attitude, and my hopes for his emendation are not too high." Nevertheless, Janssen was permitted to minister in the Diocese of Davenport for another 30 years.

The church's failure to act in 1958 was an opportunity lost. In his more than 40 years of active ministry, Janssen abused at least 36 children. One of them was Janssen's nephew; in 2005, a jury awarded him \$1.9 million in damages for abuse that began in the 1950s, when the boy was just 5 years old and living in Chicago, and continued for almost a decade. Janssen abused other children in front of his nephew and even offered the boy to another priest for further abuse.

The church’s failure to act in 1958 was an opportunity lost. In his more than 40 years of active ministry, Janssen abused at least 36 children.

In July 2008, the Diocese of Davenport added Janssen to its list of credibly accused priests. The Diocese of Joliet, however, failed to do the same for another 10 years. Janssen first appeared on Joliet’s public list in December 2019 only because of the Attorney General’s urging.

MARK JENDRYSIK

In the summer of 1981, 13 year old “Christina” was an active member of the youth group at Visitation, the Diocese of Joliet’s parish in Elmhurst. She enjoyed youth group meetings and events—or hanging out with friends. Father Mark Jendrysik, a young seminarian who helped lead the youth group, took a special interest in Christina and her friends. He would drive them home from meetings and events and would hug each of them to say goodbye when dropping them off. But Jendrysik always made Christina “feel special.” He let her sit in the front seat of his car and gave her extra attention.

One night, Christina was the last girl left in Jendrysik’s car. He parked in her driveway and leaned over to the passenger seat and hugged her goodbye. But this time, he kissed her, “aggressively stuck his tongue down her throat,” and roughly grabbed her breast over and under her clothing. This was Christina’s first kiss. When she made it inside her home, she was angry at Jendrysik. She had a crush on a boy at school and didn’t want her first kiss to be with Jendrysik.

Jendrysik continued to abuse Christina for the remainder of the summer. He got bolder as time went on, taking advantage of his access to her at the Visitation youth group. He was constantly pulling her aside so they could be alone where he would kiss and touch her. He would bring her into the basement kitchen at the parish to abuse her. He touched her genitals over her clothing and forced her to touch his.

Christina does not recall all the details with absolute clarity, but she believes Jendrysik did more to her. When she engaged in other sex acts as an adult, she did not feel pain; to the contrary, it felt like she had experienced them before. Christina does remember Jendrysik bringing her into the rectory where he was staying that summer. She recalls walking past the secretary into the residential area, feeling embarrassed and scared as the secretary watched her walk by. The next thing she remembers is walking out of the rectory feeling ashamed.

When the abuse started, Christina felt angry but helpless. But Jendrysik convinced her this was a special relationship and instructed her to not tell anyone. As the abuse continued, she explains, “there came a point where I felt nothing at all.” Christina did not tell anyone because she was afraid she would be in trouble. She was made to believe she “did something to make him break his vow of celibacy.” Jendrysik left Visitation at the end of the summer of 1981.

Jendrysik returned during the school year and visited Christina’s eighth grade classroom. While addressing the class, he stood behind Christina and massaged her neck and shoulders as her classmates watched. Christina was embarrassed, terrified, and frozen. Jendrysik followed Christina to her locker and said he wanted to see her. Christina refused and the other kids asked why she was “yelling at Father Mark.” At a youth group meeting later that weekend, Jendrysik showed up and tried to get Christina to spend time with him. She refused. A father of another child pulled Jendrysik aside and told him Christina had asked him to leave her alone.

In 1996, Jendrysik called Christina on her home phone and asked to speak with her. She wasn't home but the message was relayed to her by her mother. She didn't return his call.

In May 2009, Christina began seeking healing and felt God was asking her to forgive Jendrysik. She called Jendrysik to tell him she had forgiven him for abusing her. Jendrysik said he remembered what he had done. He said he remembered their relationship "like you remember a first love." She told him she was a child, it was not a relationship, and he took away her innocence. He claimed he had used his experience with Christina to help other priests deal with their "mistakes."

Jendrysik's abuse caused Christina an emotional trauma that impacted different areas of her life. She struggles to practice her Christian faith. She is unable to feel attached to or trust others. She often feels shame in intimate relationships as she struggles to say "no" in situations. Christina says she feels "despair and hopelessness over whether my life will get better." Depression and anxiety make her feel as if she has been "damaged to a place where" she doesn't know if she will "ever be repaired."

In 2017, Christina considered reporting the abuse by Jendrysik but decided against it when she had constant fear and anxiety at the thought of reporting it. In 2018, she learned of the Attorney General's investigation into the abuse of children by Catholic clerics and "felt there's someone on [her] side." She contacted the Attorney General's investigators through the hotline and email inbox for survivors of Catholic clerical sexual abuse of children and reported the abuse by Jendrysik; this was the first time she reported the abuse to anyone. Next, she filed a report with the Elmhurst police about the abuse. The police interviewed Jendrysik in response to Christina's report, and the police report states he admitted to having "a relationship with" Christina and that there was "a possibility that I touched her breast while we were kissing." Christina also reported the abuse to the Diocese of Joliet's victim assistance coordinator, who offered

to pay for counseling; however, Christina learned from a form provided by the counselor that by signing this she would be required to release her progress notes to the diocese and would not be protected by the federal health privacy laws. This made Christina feel deceived and caused more emotional damage. The diocese also offered to provide counseling for Christina's mother but never returned her call to set it up.

In December 2018, the diocese informed Christina that Jendrysik had been "defrocked" and was removed from his position at the church where he served. Christina assumed he was no longer a priest. Therefore, she was shocked to learn that Jendrysik had been officially removed from the priesthood and officially laicized in late 2021, when Christina had the opportunity to meet with Bishop Ronald Hicks to discuss the abuse with him in person. Such confusion over the diocese's response to Christina's reporting the abuse only engendered mistrust for her.

Over the years, Christina has written about her abuse and received emails and calls from other victims of misconduct by Jendrysik. One told Christina that they had reported Jendrysik to the diocese but didn't see anything come of it. She was also told Jendrysik has been communicating "the relationship with Christina was mutual and he is being made an example of by the diocese." As of 2021, other parishes continued to put "Father Mark Jendrysik" on their list of prayer requests in various online and printed materials. These events have caused further trauma to Christina.

Although an internal church investigation resulted in Jendrysik's laicization in 2021, that investigation placed undue emphasis on the public nature of Christina's reporting of the abuse. In August 2020, the church's investigation recommended Jendrysik's laicization, recognizing that Jendrysik had admitted to abusing Christina to the police. The church's investigation highlighted public reporting on Christina's allegations of abuse in recommending laicization, noting that her allegations had

Throughout the process, Christina felt that the diocese failed to appreciate the profound impact that the abuse had on her life because she is articulate and appears physically put together. She was saddened that, despite Catholic clergy child sex abuse being so prevalent, the diocese did not appear to have educated itself or have any understanding of the “invisible” damages and the internal struggles survivors endure.

“been made public by various influential news agencies.” The investigation took into account Christina’s online posts about the abuse, concluding that “the situation is no longer occult and is not possible to prevent or repair scandal without recourse to the public forum.” The September 2020 decree initiating canonical proceedings against Jendrysik for abusing Christina described how his “inappropriate conduct . . . seem[s] to cause gravest scandal among the faithful.” The church’s continued focus on publicity and “scandal” about a priest sexually abusing a child even in present day investigations demonstrates why survivors still feel the need to put their trauma on public display. They rightfully believe that the public eye may be the only way to ensure accountability for the church.

Christina retained an attorney to pursue a claim against the Diocese of Joliet. In late 2022, four years after starting the reporting process with the diocese, Christina and the diocese reached a monetary settlement. Throughout the process, Christina

felt that the diocese failed to appreciate the profound impact that the abuse had on her life because she is articulate and appears physically put together. She was saddened that, despite Catholic clergy child sex abuse being so prevalent, the diocese did not appear to have educated itself or have any understanding of the “invisible” damages and the internal struggles survivors endure. The diocese’s focus on her “failure to come forward sooner” likewise evidenced the diocese’s ignorance or disregard for the fact that only a small percentage of victims ever find the courage to share with anyone that they have been abused. Christina feels that “the church only cares about moving on. They don’t care about doing what is right for victims.” Along those lines, Christina said that when she asked for a letter of acknowledgement and apology from the diocese about the abuse, it denied her request.

JAMES F. RAPP

After leaving the Diocese of Joliet, Father James Rapp, a member of the Oblates of Saint Francis de Sales religious order, was convicted of sexually abusing children in Michigan and Oklahoma. But his publicly available criminal records were not enough for the diocese to add him to its list of credibly accused priests. When the Attorney General’s investigators reminded the diocese of Rapp’s convictions—the evidence of which was located in the diocese’s own files—it balked at the request to disclose him. Diocesan officials explained they needed to “confirm” Rapp’s convictions.

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As it turned out, Rapp’s criminal records were not the only evidence of child sex abuse in the diocese’s files. The Oblates’ provincial was refreshingly candid in his May 1987 letter introducing Rapp to Bishop Joseph Imesch:

I am writing this letter to you on behalf of one of our priests who is currently investigating ministry possibilities for the immediate future.

This man is currently at the Montara House of Affirmation Center and completing a six month growth experience. ... His counsellors have written the following to me: ... “Father should not return to school work or any ministry which would bring him in contact with minors, but could function well in a parish situation.”

Father went to this therapeutic center for help in regard to ephebophilia, a sexual attractions to adolescent boys. When we received information from a parent in one of our high schools that Father had been involved in sexual behavior with their son, we confronted him with this information. There was no denial.

With that damning information in hand, Bishop Imesch welcomed Rapp to minister in the diocese for three years. Then, when news of Rapp's criminal convictions surfaced in 2002, the diocese issued a statement attempting to justify its earlier decision:

Prior to conditionally granting Father Rapp faculties to function as a priest in the Diocese of Joliet, Bishop Joseph Imesch was made aware by the Provincial of the Oblates of St. Francis de Sales that there previously had been a substantiated allegation of sexual misconduct with a minor made against Father Rapp.

Prior to Father Rapp's assignment to St. Raphael parish, the Diocese of Joliet informed the pastor of St. Raphael of the prior allegations and of the conditions of Father Rapp's acceptance for ministry. During the period in which Father Rapp served at St. Raphael, the conditions of his ministry were met.

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Yet the diocese never revealed the nature of these “conditions” of ministry—and there is nothing in Rapp's file explaining what they were or evidencing what steps, if any, were taken to ensure they were satisfied. To the contrary, an internal diocesan email from 2005 suggests uncertainty about its handling of Rapp:

I believe this story concerns the notorious bad boy who served for three years at St. Raphael. As far as we've heard, no one has come forward to report abuse from him while in our parish. It seems strange that he has cases against before and after being here. How can that be?

Strange indeed—how can that be?

LOUIS P. ROGGE

At least two children were sexually abused in the Diocese of Joliet because Bishop Joseph Imesch opened the church's doors to a convicted abuser—a member of the Carmelite religious order named Father Louis Rogge. In 1974, Rogge pleaded guilty to child molestation in Georgia. He was sentenced to six years' probation, of which he served just two before returning to unrestricted ministry in the church. The Carmelites would later point to "the standards and policies of that day" as an excuse for this decision.

At least two children were sexually abused in the Diocese of Joliet because Bishop Joseph Imesch opened the church's doors to a convicted abuser—a member of the Carmelite religious order named Father Louis Rogge.

Apparently operating under those same "standards and policies," Bishop Imesch welcomed Rogge to the diocese in late 1992—authorizing him to engage in public ministry without taking any precautions to protect children. The bishop said he was "happy" to have Rogge. That sentiment wasn't universal, though; the Archdiocese of Chicago rejected Rogge's application for faculties around the same time.

In June 2002, 28 years after Rogge pleaded guilty to child molestation, the Carmelites claimed only to have just discovered evidence of his conviction during a review of their files—an incredible assertion given Rogge was an ordained

Carmelite at the time he pleaded guilty. The Carmelite provincial asked Bishop Imesch to “revoke [Rogge’s] faculties to function as a priest in the Diocese of Joliet” but did not disclose the reason why. There is no evidence Bishop Imesch acceded to the Carmelites’ request to remove Rogge from public ministry.

In September 2005, a father told the diocese that Rogge had sexually abused his two sons when they were children in 1996 and 1999. The diocese shared this report with the Carmelites and the Will County state’s attorney. Rogge confessed to sexually abusing the boys in their bedrooms in Bolingbrook. In December 2006, the state’s attorney charged Rogge with four counts of aggravated criminal sexual abuse based on their investigation of the father and sons’ allegations. In April 2007, Rogge pleaded guilty to two of these counts. He died while awaiting sentencing for these crimes.

The Diocese of Joliet sought to wash its hands of Rogge’s sexual abuse. It issued a statement in December 2006 asserting that, while “[n]obody likes to see somebody else injured,” the diocese did not have “any dealings with Father Rogge.” That is false; Rogge, of course, had been granted faculties to minister in the diocese by Bishop Imesch. And despite Rogge’s confession, the diocese refused to add Rogge to its public list for more than 15 years. The diocese still did not add Rogge to its list when the Attorney General’s investigators informed it in January 2020 that he was on the Archdiocese of Atlanta’s list of priests with credible allegations of child abuse. Only after the Carmelites disclosed Rogge as credibly accused of child sex abuse in November 2020 did the diocese follow suit in February 2021. In the interim, for all practical purposes, a reasonable person might well have assumed Rogge remained in good standing with the diocese notwithstanding his multiple crimes against children.

JEFFREY SALWACH

In 2003, “Brandon” reported to the Franciscan Friars religious order that Father Jeffrey Salwach and another priest sexually abused him as a child. The abuse occurred at Saint Jude in New Lenox in the mid-1970s; it began when Brandon was 9 years old and lasted until he was 13. At the time, Salwach was a Franciscan brother but was not yet ordained a priest.

Rather than seeking justice, however, the Franciscans sought to garner evidence of Salwach’s innocence, obfuscate any suggestion of his guilt, and bury the truth.

Brandon sued Salwach, the Franciscans, and the Diocese of Joliet in June 2004. In response, the Franciscans launched an investigation and sent Salwach to the Isaac Ray Forensic Group to be “evaluated for an assessment of possible deviant sexual interest and dangerousness.” Rather than seeking justice, however, the Franciscans sought to garner evidence of Salwach’s innocence, obfuscate any suggestion of his guilt, and bury the truth.

Isaac Ray provided the Franciscans with a report summarizing its evaluation of Salwach:

Father Salwach denied any form of inappropriate sexual contact with minors at the beginning of his evaluation at the Isaac Ray Forensic Group. However, after he was confronted with the results of a polygraph test, he admitted to fondling a number of minors while he was a teacher in the 1970s, including his accuser. ...

Father Salwach's denial of being sexually aroused while performing these inappropriate acts must be viewed with skepticism. Father Salwach has demonstrated behaviors in the past consistent with a Paraphilic disorder (with pedophile interests).

The Franciscans' review board received this evaluation in October 2005. But even though Salwach had admitted to sexually abusing Brandon and other children while ministering as a Franciscan brother, the board insisted "there is no reason to suspect Jeffrey to be a risk for offending minors." Apparently, Salwach's confession to child sex abuse was insufficient for the board to consider him a danger to children. With respect to Brandon's lawsuit, the board noted in its minutes that it was "without substantiation." But the court and Brandon did not have the Isaac Ray evaluation in which Salwach confessed to abusing Brandon. To the Franciscans, all that mattered was public evidence of guilt; appearances seemed to be more important than truth.

Worse, the Franciscans appear to have gone looking for excuses to discredit Brandon. They interviewed his sister around February 2006. According to a contemporaneous memo, she told them that Brandon "tends to lie" and "she feels that he may be lying" about Salwach's abuse. Her assessment was based merely on her view of Brandon's "questionable character," "her intuition," and her distrust of repressed memories. The Franciscans seized on this flimsy speculation. A March 2006 internal memo lauds Brandon's sister as "a credible person" who "definitely came across as sincere and a woman of integrity." Nevertheless, the Franciscans ultimately settled Brandon's lawsuit.

The Franciscans dismissed Salwach from the order in April 2016—not because he had confessed to sexually abusing multiple children, but rather because he twice refused to return to the Franciscans' "religious house" when ordered to do so. Salwach is no longer a Franciscan, but he is still a Catholic priest.

Despite Salwach's clear confession, the Franciscans continue to maintain he did not abuse Brandon. A July 2019 email from the Franciscans' provincial vicar to the Diocese of Joliet acknowledges the Isaac Ray report and yet, in what appears to be willful denial, nevertheless insists that Salwach "appears to have made no admission of guilt." And because the Franciscans refuse to acknowledge the reality of Brandon's child sex abuse allegation, the diocese also refuses to add Salwach to its public list of credibly accused priests due to its policy of ignoring all allegations against religious order priests until they are substantiated by the order itself.

When Brandon filed suit in 2004, his attorney explained how Salwach's abuse had derailed Brandon's life: "This is another situation where a man, now an adult, has largely had his life ruined by a priest. He's undergone a very unpleasant divorce. He's become estranged from his wife and children. He spent years, including much of his teenage years, in a chemical and alcoholic fog." It is a shame that the Franciscans chose to revictimize Brandon after he came forward rather than make amends for what their brother had done.

JOHN SLOWN

The Diocese of Joliet's handling of Father John Slown is the archetypal cover up of child sex abuse in the Catholic church. The diocese learned on at least six occasions that

Slown had sexually abused multiple children in several parishes. But the diocese did not punish Slown or seriously investigate the allegations against him. And there is no indication the diocese ever informed law enforcement about Slown's growing list of victims. Instead, the diocese facilitated Slown's abuse. On multiple occasions, it responded to reports of Slown's crimes by sending him for brief stints in treatment centers—indulging his cover story that he simply needed help with being a “work-aholic” before allowing him to return to parish ministry.

In 1971, Slown served as an associate pastor at Saint Scholastica in Woodridge. That year, a priest in New Jersey informed the diocese of his “grave” belief that Slown had sexually abused all five boys in a local family that once lived in the diocese and still received visits from Slown. The diocese's response was not to report Slown to the police or bar him from ever functioning as a priest. Instead, the diocese told Slown to refrain from visiting the family and seek counseling. It sent him on a “spiritual retreat” to a famed monastery in Kentucky. According to notes by Bishop Romeo Blanchette on a meeting with Slown in April 1972, the bishop told Slown he was not being “black-balled” and that he expected Slown “to continue to perform satisfactorily.” Later that year, the bishop appointed Slown as pastor of Saint Mary Magdalene in Joliet.

While Slown was at Saint Mary Magdalene, his associate pastor—Father William Virtue, who himself was later credibly accused of child sex abuse—informed Bishop Blanchette that Slown “cannot keep his hands off young men and boys whenever they are present.” Virtue also told Blanchette in 1976 that teenagers in the parish had named two boys “who were supposedly the objects of a sexual advance by Fr. Slown.” A housekeeper at the rectory provided a sworn affidavit about Slown's abuse in 1976. Slown somehow found out and confronted the housekeeper at her home, reciting her testimony “almost word by word.”

Although Bishop Blanchette apologized to the housekeeper,

Slown remained pastor at Saint Mary Magdalene until September 1977. It was then that the bishop learned a family had reported multiple incidents of sexual abuse by Slown. The bishop was told “many in the parish, especially the young, know of [Slown’s] sexual escapades—and have really had their faith hurt.” That same day, Slown submitted his resignation as pastor, which Bishop Blanchette accepted. Yet even then, the bishop appointed Slown “temporary administrator” at Saint Mary Magdalene for several weeks and ordered he be sent a \$400 monthly check “from the Clergy Retirement Fund for disabled priests.” A few months later, Slown told Bishop Blanchette he had discerned his “main problem”: “I am a work-aholic.” His resignation, Slown said, was “a most prophetic move,” because he could now “relax and put things into correct order”—and with “God’s help, the doctor’s guidance, and my intellect and will power, the situation will be solved.”

The situation was not solved. Bishop Blanchette wrote Slown in April 1978 asking for his doctor’s thoughts “regarding the question of a future assignment.” Three months later, Blanchette appointed Slown pastor at Saint Joseph in Bradley. Just before he was supposed to start, Slown’s former parishioner told the diocese he had sexually abused her 13 year old son a decade earlier. Nonetheless, Slown was permitted to become pastor at Saint Joseph the following month.

By February 1980, the diocese was learning Slown’s self-diagnosis as a “work-aholic” did not repair his pattern of serial abuse. An associate pastor told the diocese that Slown had abused a child in the sacristy both before and after a recent mass. Slown responded that “those people who informed you about me might be too close to the situation and thus not able to make a true, valid, and objective critic of me” and that “there are so many parishioners who are saying how good I look and act.” A few months later, however, Slown entered a “psychotheological program” in California. At the time, the diocese’s auxiliary

bishop told Slown he was “most optimistic about your future and its peace & success.”

Slown’s “psychotheological” treatment was brief, reflecting the wash-and-repeat cycle the diocese continued to employ against child sex abuse allegations. In May 1981, Bishop Joseph Imesch assigned Slown to Divine Savior in Downers Grove, relaying his “happiness in having you become active once more in the diocese.” Less than a year later, the bishop made Slown pastor at Saint Irene in Warrenville.

In June 1983, the bishop received a letter from a parishioner reporting that Slown had been talking with her friend’s son and another boy outside church when Slown “grabbed the boys['] privates.” Bishop Imesch responded by asking the parishioner if he could share her letter with Slown himself, despite Slown’s history of confronting his accusers. The bishop insisted “it is important that we be willing to forgive one another[,] even our leaders.”

Yet even here, after myriad credible allegations of abuse, Bishop Imesch promised to help Slown find another assignment.

Following this incident, Bishop Imesch directed Slown to meet regularly with a therapist and staff at a religious education institute. The bishop assured Slown of his support so long as the troubled priest was “really making an effort to retain your sobriety.” There was no mention of the past decade of credible sexual abuse allegations.

In August 1983, a full two months after receiving the report of Slown assaulting children in broad daylight, Bishop Imesch asked him to resign as a pastor of Saint Irene. The bishop opined in a memo that “[w]hat John basically needs is someone to confide in, who will also confront him when he feels that the drinking is going on.” Not content to let Slown simply resign, Bishop Imesch gave him yet another assignment eight days after accepting his resignation, this time as associate pastor at Christ the King in Lombard. “I am hopeful and somewhat optimistic that the pressures of ministry will be reduced for him as an associate,” the bishop wrote in September 1983.

But Slown returned to abusing children in his first month in his new position. He reached into the pants of multiple boys at a Halloween party—in full view of several parents. Although Slown’s file indicates he was “On Sick Leave” starting November 1, Slown was reportedly convicted of sexually assaulting a child later that year. It is unclear whether he spent time in prison.

By December 1983, Slown had enrolled in a treatment program in Saint Louis, followed by another treatment program in New Mexico in 1984. In mid-1985, Bishop Imesch told Slown that parents in the diocese had “threatened to pursue the matter” if Slown ever returned. “Aside from that,” the bishop wrote, “I have not heard anything from them, and I am hoping that I will not.” Yet even here, after myriad credible allegations of abuse, Bishop Imesch promised to help Sloan find another assignment.

Somehow, Slown continued to find work as a priest. In November 1985, he was assigned to serve as an associate pastor in the Archdiocese of Santa Fe. Slown’s file is unclear as to whether Bishop Imesch told the Santa Fe archbishop about Slown’s history of sexual abuse before he was assigned there. Either way, it appears Slown was dismissed from Santa Fe within a year of his arrival. Bishop Imesch finally suspended Slown’s priestly faculties after determining he had lied about this and was unable

to “maintain sobriety.” Despite all that had occurred, Bishop Imesch expressed his “hope” to Slown that another bishop would provide Slown “an opportunity to minister.”

The Diocese of Joliet began receiving additional allegations of Slown’s sexual abuse of children in 2002. Even at this late date, Bishop Imesch lied about his own knowledge of Slown’s criminal history. He told one victim that “[e]verything I heard was strictly rumor” and that he did “not know names of any young people who were involved with Father Slown.” Other allegations followed, along with lawsuits. The count of Slown’s survivors in the diocese’s files numbers over 20.

As these allegations continued to arrive, Slown wrote the diocese in 2007 asking for a pension and annual benefits. He said he had “20 years of continuous sobriety” and thus “the problems” for which he “was removed from the ministry” had been “resolved.” Slown’s request was granted. Newly installed Bishop Peter Sartain wrote Slown an upbeat letter bringing him the good news. Slown’s file contains no indication of how much the diocese paid out to his survivors or whether it ever reported his obvious and frequent sexual abuse of children to law enforcement.

WILLIAM C. WERT

Even after Father William Wert was convicted of assaulting a 14 year old boy, his Carmelite religious order let him move to the group’s

retirement home. And while he was there, Wert was criminally convicted of sexually abusing another 14 year old boy. Given these convictions, one would have hoped the Carmelite order and the Diocese of Joliet—where Wert ministered for over a decade—would have disclosed Wert on their public lists of credibly accused priests. They did not do so, however, until the Attorney General’s investigators intervened.

After ministering across the country and in Canada, Wert arrived in the Diocese of Joliet in 1987. In 1990, he was appointed the athletic director and then principal of Joliet Catholic Academy. He remained in the diocese until 1993 and then returned to the area again between 1999 and 2004.

In May 2007, while living in Washington D.C., Wert was charged with sexual abuse of a minor. He followed a 14 year old boy from a train station, asked if he knew somewhere they could hide, and then grabbed the child’s inner thigh. Wert was convicted of simple assault and sentenced to 180 days in jail. The Carmelites removed Wert from public ministry and imposed a “safety plan” but did not strip him of his clerical status.

After he was released from jail, Wert retreated to the Carmelite’s retirement home near Venice, Florida, to serve out his five years of probation. The Carmelites claimed they “took steps” to keep Wert away from children. Nevertheless, the Carmelites did not notify the local diocese of Wert’s criminal conviction. The Carmelites felt this “was not necessary because Wert was not authorized to perform ministry for the diocese.”

Whatever “steps” the Carmelites took to keep Wert away from children were inadequate. In January 2011, a Venice father found lewd messages from Wert on his 14 year old son’s phone. The father reported Wert to the authorities, who charged him with 11 counts of sexual battery and lewd behavior. At trial, it was revealed that Wert and the boy met in an online chat room

sometime in the fall of 2010. For the next several months, Wert sexually abused the child in the Carmelite’s residence, an empty house, a wooded area, and a motel room. In February 2013, a jury convicted Wert of eight counts of illegal sexual activity and sentenced him to life in prison.

The boy’s father also filed a lawsuit against Wert and the Carmelites for sexual abuse and failing to supervise, respectively. That case settled in 2011. Wert was “separated” from the Carmelite order in 2012 but was not laicized until March 2015.

All told, the diocese did not disclose Wert until February 2021—14 years after the disgraced priest was first convicted of assaulting a child.

In August 2019, the Attorney General’s investigators sought to have the Diocese of Joliet add Wert to its public list on the basis of his two criminal convictions. The diocese did not do so. Then, in February 2020, the investigators informed the diocese that Wert had been added to the Archdiocese of Los Angeles’s public list and reiterated the need for the Diocese of Joliet to do the same. It finally did so after the Carmelites disclosed Wert on the order’s public list. All told, the diocese did not disclose Wert until February 2021—14 years after the disgraced priest was first convicted of assaulting a child.

Information Relating to Child Sex Abusers in the Diocese

The following section contains specific information regarding substantiated child sex abuse committed by Catholic clerics and religious brothers who ministered in the Diocese of Joliet. This information includes:

Name/Ordination Year

The name of the substantiated cleric or religious brother and the year he was ordained. In instances where no ordination year is noted, the ordination year is either designated as “unknown” or the individual is a non-ordained religious brother who took vows in a religious order.

Diocesan/Order

The diocese or religious order into which the cleric or religious brother was ordained or took vows.

Illinois Assignments

The parishes and related church locations where the cleric or religious brother was assigned while ministering in Illinois, as reported by a diocese or religious order.

Reported Survivors

The number of survivors who made claims of child sex abuse against the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Date/Location of Reported Abuse

The date and location of claimed instances of child sex abuse committed by the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Diocese Claim of First Report

The date the diocese reports having first received a child sex abuse claim, or claim of inappropriate behavior with a child, regarding the cleric or religious brother.

Placed on Catholic Church

Public Lists

The date the identified diocese or religious order placed the cleric or religious brother on its public list of substantiated child sex abusers.

Actions/Status

Significant actions relating to the cleric or religious brother and his current status.

JOHN M. BEATTY

Ordained: 1950

Order: Viatorian, C.S.V.

Diocesan: San Diego, CA

Illinois Assignments

- 1951-1954: Cathedral Boys' High School, Springfield, IL
- 1955: Peoria, IL
- 1961-1962: Saint Patrick Central High School
n/k/a Bishop McNamara High School, Kankakee, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1961-1962: Saint Patrick Central High School
n/k/a Bishop McNamara High School, Kankakee, IL

Diocese claim of first report: 2004

Placed on Catholic Church Public Lists

- 09/14/18: Diocese of San Diego, CA
- 02/09/21: Diocese of Joliet, IL

Actions/Status

- 1985: Retired
- 1997: Died

RICHARD L. BENNETT

Ordained: 1972

Diocesan: Joliet, IL

Illinois Assignments

- Saint Dennis, Lockport, IL

- Saint Pius X, Lombard, IL
- Saint Raphael, Naperville, IL
- Saint Mary of Gostyn, Downers Grove, IL
- Sacred Heart, Joliet, IL
- Holy Spirit Catholic Community Church, Naperville, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 05/28/19: Diocese of Joliet, IL

Actions/Status

- 2009: Left ministry
- 2022: Laicized

GARY D. BERTHIAUME

Ordained: 1968

Diocesan: Detroit, MI

Illinois Assignments

- 1988-1990: Cenacle Retreat House, Warrenville, IL
- 1990-2002: Good Samaritan Hospital, Downers Grove, IL

Reported Survivors: 4

Date/Location of Reported Abuse

- 1977: Our Lady of Sorrows, Farmington, MI

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 06/10/19: Archdiocese of Detroit, MI
- 06/21/19: Diocese of Cleveland, OH
- 12/13/19: Diocese of Joliet, IL

Actions/Status

- 1978: Convicted of sexually abusing a child in MI and sentenced to six months in prison
- 2002: Removed from ministry by Diocese of Cleveland
- 2007: Laicized

ROBERT BOLEY

Ordained: 1975**Order:** Carmelite, O.Carm.**Illinois Assignments**

- 1970-1971: Joliet Catholic High School, Joliet, IL
- 1971-1972: Carmel High School n/k/a Carmel Catholic High School, Mundelein, IL
- 1987-1989: Saint Clara-Saint Cyril, Chicago, IL
- 2002-2006: Our Lady of Mount Carmel, Darien, IL

Reported Survivors: At least 1**Date/Location of Reported Abuse**

- Early 1980s: Los Angeles, CA

Diocese claim of first report: 2006**Placed on Catholic Church Public Lists**

- 11/30/18: Archdiocese of Los Angeles, CA
- 01/20/21: Carmelites
- Unknown: Diocese of Joliet, IL
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2006: Removed from public ministry and on a safety plan

ROBERT NOEL BROUILLETTE

Ordained: N/A**Order:** Christian Brother, C.F.C.**Illinois Assignments**

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2**Date/Location of Reported Abuse**

- Unknown

Diocese claim of first report: N/A**Placed on Catholic Church Public Lists**

- 01/15/06: Archdiocese of Seattle, WA
- 10/21/20: Diocese of Phoenix, AZ

Actions/Status

- 2000: Convicted of 10 counts of disseminating child pornography in IL and sentenced to 4-years of probation

ANDREW L. BUCZYNA

Ordained: 1987**Diocesan:** Joliet, IL**Illinois Assignments**

- Saint Joseph, Downers Grove, IL
- Holy Trinity, Westmont, IL
- Saint John Vianney, Lockport, IL
- Silver Cross Hospital, Joliet, IL
- Saint Isaac Jogues, Hinsdale, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1978-1980: Michigan or Indiana

Diocese claim of first report: 2008

Placed on Catholic Church Public Lists

- 03/04/13: Diocese of Joliet, IL

Actions/Status

- 2008: Removed from ministry
- 2021: Died

JOHN J. BURKE

Ordained: 1943

Order: Viatorian, C.S.V.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 8

Date/Location of Reported Abuse

- 1973: Saint George, Bourbonnais, IL
- 1980s: Saint George, Bourbonnais, IL

Diocese claim of first report: 1984

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- 1983: Retired
- 1986: Died

JAMES R. BURNETT

Ordained: 1968

Diocesan: Joliet, IL

Illinois Assignments

- Saint Charles Borromeo Parish,
Bensenville, IL
- Saint Mary, Mokena, IL
- Saints Peter & Paul, Naperville, IL
- Cathedral of Saint Raymond
Nonnatus, Joliet, IL

Reported Survivors: 5

Date/Location of Reported Abuse

- Early 1970s: Saint Charles Borromeo,
Bensenville, IL
- 1978-1982: Saint Mary, Mokena, IL

Diocese claim of first report: 2005

Placed on Catholic Church Public Lists

- 03/04/13: Diocese of Joliet, IL

Actions/Status

- 2006: Removed from ministry
- 2019: Died

PHILIP J. COURY

Ordained: 1971

Order: Vincentians, C.M.

Illinois Assignments

- 1980-1990: Saint Vincent De Paul
Seminary, Lemont, IL
- 1991-1995: Catholic Charities, Joliet, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1975-1978: Saint John Seminary, Kansas City, MO
- 1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 09/05/19: Archdiocese of Kansas City, MO
- 12/07/20: Vincentians, Western Province

Actions/Status

- 2010: Removed from ministry

PHILIP J. DEDERA

Ordained: 1972

Diocesan: Joliet, IL

Illinois Assignments

- Saint Andrew, Romeoville, IL
- Saint Pius X, Lombard, IL
- Visitation, Elmhurst, IL
- Saint Walter, Roselle, IL
- Saint Scholastica, Woodridge, IL
- Saint Mary, Paxton, IL
- Saint Patrick, Momence, IL
- Saint Patrick Residence, Naperville, IL
- Edward Hospital and Saint Thomas the Apostle, Naperville, IL
- Saint Joseph Mission, Loda, IL

Reported Survivors: 7

Date/Location of Reported Abuse

- 1970-1972: DuPage County, IL
- 1972-1976: Will County, IL
- 1975-1979: Saint Pius X, Lombard, IL

- 1979-1980: Saint Walter, Roselle, IL
- Early 1980s: Saint Walter, Roselle, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 2002: Permanently removed from ministry

ARNO A. DENNERLEIN

Ordained: 1969

Diocesan: Joliet, IL

Illinois Assignments

- Notre Dame, Clarendon Hills, IL
- Saint Charles Borromeo Seminary, Diocese of Joliet, IL
- Saint Patrick, Joliet, IL
- Saint John the Baptist, Winfield, IL
- Saint Anthony, Frankfort, IL
- Sacred Heart, Lombard, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1977: Saint Patrick, Joliet, IL
- 1986-1987: Saint Anthony Frankfort, IL

Diocese claim of first report: 2003

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 2003: Removed from ministry
- 2021: Died

PAUL F. DINAN

Ordained: 1937

Diocesan: Joliet, IL

Illinois Assignments

- Saint Mary, Paxton, IL
- Saint Teresa, Kankakee, IL
- Saint Peter the Apostle, Itasca, IL
- Saint Joseph Mission, Loda, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown: Kankakee County, IL

Diocese claim of first report:
After 1996

Placed on Catholic Church Public Lists

- 03/04/13: Diocese of Joliet, IL

Actions/Status

- 1996: Died

RICHARD DOCHSTADER

Ordained: 1975 and 1987

Order: Scalabrinian, C.S., 1975

Diocesan: Joliet, IL, 1987

Illinois Assignments

- Saint Joseph, Lockport, IL
- Saint Joseph, Bradley, IL
- Saint Anthony, Frankfort, IL
- Saint Petronille, Glen Ellyn, IL

- Saint Margaret Mary, Naperville, IL
- Saint Mary Immaculate, Plainfield, IL
- Saint Patrick Residence, Naperville, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: After 2003

Placed on Catholic Church Public Lists

- 05/28/19: Diocese of Joliet, IL

Actions/Status

- 2003: Died

LAWRENCE DUDINK

Ordained: Unknown

Order: Divine Word Missionary, S.V.D.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- 1960: Pleaded guilty to abduction of minor in WI and sentenced to three years in prison

WILLIAM J. DUGAL III

Ordained: 1976

Diocesan: Joliet, IL

Illinois Assignments

- Saint Joseph, Lockport, IL
- Driscoll Catholic High School, Addison, IL
- Provena Saint Joseph Medical Center, Joliet, IL
- Presence Villa Franciscan, Joliet, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1976: Saint Joseph, Lockport, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 03/04/13: Diocese of Joliet, IL

Actions/Status

- 2002: Removed from ministry
- 2009: Died

LEONARD (JEFFREY) FAIRFIELD

Ordained: 1946

Order: Carmelite, O.Carm.

Illinois Assignments

- 1967-1970: Saint Bernard, Joliet, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites

Actions/Status

- 2005: Died

LOWELL E. FISCHER

Ordained: 1954 and 1962

Order: Trappist, O.C.S.O., 1954

Diocesan: Joliet, IL, 1962

Illinois Assignments

- Saint John the Apostle, Villa Park, IL
- Holy Ghost, Wood Dale, IL
- Saint Scholastica, Woodridge, IL
- Saint Francis Woods Motherhouse, Frankfort, IL

Reported Survivors: 4

Date/Location of Reported Abuse

- 1965-1969: Holy Ghost, Wood Dale, IL
- 1968-1973: Saint Scholastica, Woodridge, IL

Diocese claim of first report: 1994

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 2002: Removed from ministry
- 2006: Died

ALEJANDRO FLORES

Ordained: 2009

Diocesan: Joliet, IL

Illinois Assignments

- 2010: Holy Family, Shorewood, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 2005-2010: Saint Mary, West Chicago, IL

Diocese claim of first report: 2010

Placed on Catholic Church Public Lists

- 11/14/11: Diocese of Joliet, IL

Actions/Status

- 2010: Removed from ministry
- 2010: Pleaded guilty to criminal sexual assault of a child in IL and sentenced to four years in prison
- 2020: Laicized

SALVATORE V. FORMUSA

Ordained: 1935

Diocesan: Joliet, IL

Illinois Assignments

- Saint Anthony, Joliet, IL
- Immaculate Conception, Elmhurst, IL
- Saint Lawrence, South Wilmington, IL
- Holy Trinity, Westmont, IL
- Immaculate Conception, Braidwood, IL
- Saint John the Baptist, Winfield, IL
- Central DuPage Hospital, Winfield, IL
- Saint Luke, Carol Stream, IL
- Saint Anthony, Frankfort, IL
- Saint Mark, Wheaton, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1968: Unknown

Diocese claim of first report: 1968

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2002: Removed from ministry
- 2006: Died

JAMES M. FREDERICK

Ordained: 1959

Diocesan: Joliet, IL

Illinois Assignments

- Saint Liborius, Steger, IL
- Notre Dame, Clarendon Hills, IL
- Saint Charles Borromeo Seminary, Diocese of Joliet, IL
- Saint Patrick, Wilton Center, IL
- Saint Anthony, Frankfort, IL
- Saint Joseph, Manhattan, IL
- Diocese of Joliet - Cemeteries Office
- Diocese of Joliet - Schools Office
- Saint Francis Woods Motherhouse, Frankfort, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1967-1968: Saint Charles Borromeo Seminary

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 1988: Died

JOHN M. FURDEK

Ordained: 1984

Diocesan: Joliet, IL

Illinois Assignments

- Saints Peter and Paul, Naperville, IL
- Saint Philip the Apostle, Addison, IL
- Saint Alexander, Villa Park, IL
- Diocese of Joliet - Vocations Office

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1989: Saints Peter and Paul, Naperville, IL

Diocese claim of first report: 2013

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 2000: Removed from ministry
- 2003: Pleaded guilty to attempted sexual assault of a child in WI and sentenced to 15 years in prison
- 2022: Laicized

MICHAEL L. GIBBNEY

Ordained: 1975

Diocesan: Joliet, IL

Illinois Assignments

- Immaculate Conception, Elmhurst, IL
- Visitation, Elmhurst, IL
- Mary Queen of Heaven, Elmhurst, IL
- Saint Francis of Assisi, Bolingbrook, IL
- Saint Charles Borromeo, Bensenville, IL
- Saint Liborius, Steger, IL
- Immaculate Conception, Morris, IL

Reported Survivors: 12

Date/Location of Reported Abuse

- 1968-1973: Saint Charles Borromeo Seminary
- 1975-1976: DuPage County, IL
- 1977-1978: Mary Queen of Heaven, Elmhurst, IL
- 1981-1986: Saint Francis of Assisi, Bolingbrook, IL
- 1982-1984: Will County, IL
- 1989-1990: Saint Liborius, Steger, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 1992: Removed from ministry
- 2011: Laicized
- 2020: Died

LAWRENCE M. GIBBS

Ordained: 1973

Diocesan: Joliet, IL

Illinois Assignments

- Saint James the Apostle, Glen Ellyn, IL
- Divine Savior, Downers Grove, IL
- Christ the King, Lombard, IL
- Saint Joseph, Lockport, IL
- Saint Mary Immaculate, Plainfield, IL
- Joliet Junior College, Joliet, IL
- North Central College, Naperville, IL
- Saint Joseph, Rockdale, IL
- Holy Cross, Joliet, IL
- Saint Joseph, Rockdale, IL
- Elmhurst College, Elmhurst, IL
- Saints Peter and Paul, Naperville, IL

Reported Survivors: 13

Date/Location of Reported Abuse

- 1969: Saint James, Glen Ellyn, IL
- 1973-1978: DuPage County, IL
- 1977: Divine Savior, Downers Grove, IL
- 1977-1980: Christ the King, Lombard, IL
- 1978: Saint James, Glen Ellyn, IL
- 1978-1980: Wonder Lake, IL
- 1979-1987: Saint Joseph, Lockport, IL

Diocese claim of first report: 1993**Placed on Catholic Church Public Lists**

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 1992: Removed from ministry
- 2022: Laicized

LEONARD J. GILMAN

Ordained: 1998**Order:** Carmelite, O.Carm.**Illinois Assignments**

- 1994-1996: Joliet Catholic Academy, Joliet, IL
- 2001-2002: Joliet Catholic Academy, Joliet, IL

Reported Survivors: At least 1**Date/Location of Reported Abuse**

- Unknown

Diocese claim of first report: N/A**Placed on Catholic Church Public Lists**

- 01/20/21: Carmelites

Actions/Status

- 1992: Entered Carmelite order
- 2015: Died

WILLIAM (PATRICK) GLEESON

Ordained: 1952**Order:** Carmelite, O.Carm.**Illinois Assignments**

- 1953-1954: Mount Carmel High School, Chicago, IL
- 1963-1967: Joliet Catholic High School, Joliet, IL
- 1970-1979: Our Lady of Mount Carmel, Darien, IL
- 1988-1989: Provincial House, Barrington, IL
- 1989-2000: Our Lady of Angels Retirement Home, Joliet, IL

Reported Survivors: At least 1**Date/Location of Reported Abuse**

- Unknown

Diocese claim of first report: N/A**Placed on Catholic Church Public Lists**

- 01/20/21: Carmelites

Actions/Status

- 2000: Died

WILLIAM C. GRAHAM

Ordained: 1976**Diocesan:** Duluth, MN**Illinois Assignments**

- 2000-2005: Lewis University, Romeoville, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1977-1978: Cathedral High School, Duluth, MN

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 11/26/19: Diocese of Duluth, MN
- 12/13/19: Diocese of Joliet, IL
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2016: Removed from ministry

CARROLL D. HOWLIN

Ordained: 1961

Diocesan: Joliet, IL

Illinois Assignments

- Saints Peter and Paul, Naperville, IL
- Holy Trinity, Westmont, IL
- Saint Charles Borromeo Seminary, Diocese of Joliet, IL
- Diocesan Consultor, Diocese of Joliet, IL
- Saint Pius X, Lombard, IL
- Saint Paul the Apostle, Joliet, IL

Reported Survivors: 7

Date/Location of Reported Abuse

- 1970: Saint Charles Borromeo Seminary, Diocese of Joliet
- 1972-1975: Will County, IL
- 1976: Saint Charles Borromeo Seminary, Diocese of Joliet
- 1995-1996: Whitley City, KY
- 1996: Unknown

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL
- 08/14/20: Diocese of Lexington, KY

Actions/Status

- 2002: Removed from ministry
- 2010: Permanently removed from ministry after canonical trial
- 2015: Died

JOSEPH JABLONSKI

Ordained: 1976

Order: Missionary of the Sacred Heart, M.S.C.

Illinois Assignments

- 2011-2019: Faculties to minister in Diocese of Joliet, IL
- Saint Therese of Jesus, Aurora, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 2014: San Bernardino, CA
- 2015: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/09/18: Diocese of San Bernardino, CA
- 10/21/20: Diocese of Rockford, IL
- 02/17/21: Diocese of Joliet, IL
- Unknown: Missionaries of the Sacred Heart

Actions/Status

- 2019: Diocese of Rockford removed faculties to minister in the diocese
- 2019: Diocese of Joliet removed faculties to minister in the diocese

- Unknown: Permanently banned from ministry in the Diocese of San Bernardino

JAMES M. JANSSEN

Ordained: 1948

Diocesan: Davenport, IA

Illinois Assignments

- 1957-1958: Saint Isaac Jogues, Hinsdale, IL

Reported Survivors: At least 36

Date/Location of Reported Abuse

- 1953: Iowa
- 1953-1962: Unknown
- 1956-1958: Saint Isaac Jogues, Hinsdale, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 07/14/08: Diocese of Davenport, IA
- 12/13/19: Diocese of Joliet, IL

Actions/Status

- 2004: Laicized
- 2015: Died

MARK JENDRYSIK

Ordained: 1985

Diocesan: Joliet, IL

Illinois Assignments

- Saint Alexis, Bensenville, IL
- Saint Walter, Roselle, IL
- Saint Elizabeth Seton, Naperville, IL

- Assumption of the Blessed Virgin Mary, Coal City, IL
- Saint Dominic, Bolingbrook, IL
- Saint Philip the Apostle, Addison, IL
- Saint Raphael, Naperville, IL
- Saint Mary Nativity, Joliet, IL
- Holy Cross, Joliet, IL
- Saint Matthew, Glendale Heights, IL
- Saint Andrew, Diocese of Joliet, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1981-1982: Elmhurst, IL

Diocese claim of first report: 2018

Placed on Catholic Church Public Lists

- 11/08/18: Diocese of Joliet, IL

Actions/Status

- 2018: Removed from ministry
- 2021: Laicized

JOHN (GREGORY) KNOERNSCHILD

Ordained: 1970

Order: Carmelite, O.Carm.

Illinois Assignments

- 1970-1974: Joliet Catholic High School, Joliet, IL
- 1996-1998: Mount Carmel High School, Chicago, IL
- 2001-2004: Mount Carmel High School, Chicago, IL
- 2008-2009: National Shrine of Saint Therese, Darien, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1977-1978: Crespi Carmelite High School, Encino, CA

Diocese claim of first report: 2004

Placed on Catholic Church Public Lists

- Unknown: Diocese of Joliet, IL
- 01/20/21: Carmelites
- 02/17/04: Archdiocese of Los Angeles, CA

Actions/Status

- 2010: Died

ROBERT (BARRY) KREMER

Ordained: 1946

Order: Carmelite, O.Carm.

Illinois Assignments

- 1948-1955: Mount Carmel High School, Chicago, IL
- 1958-1960: Joliet Catholic High School, Joliet, IL
- 1968-1970: Saint Bernard, Joliet, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites

Actions/Status

- 2004: Died

FREDERICK A. LENCZYCKI

Ordained: 1972

Diocesan: Joliet, IL

Illinois Assignments

- 1972-1975: Saints Peter and Paul, Naperville, IL
- 1975-1980: Saint Charles Borromeo Seminary, Romeoville, IL
- 1980-1984: Saint Isaac Jogues, Hinsdale, IL
- 1984: Saint Mary, Beaverville, IL
- 1991-1992: Pastoral Center, Belleville, IL

Reported Survivors: 18

Date/Location of Reported Abuse

- 1962: Will County, IL
- 1978-1984: Saint Isaac Jogues, Hinsdale, IL
- 1979-1980: Saint Charles Borromeo Seminary
- 1984: DuPage County, IL
- Unknown: Saint Peter, Pacifica, CA
- 1989-1991: Archdiocese of San Francisco, CA
- 1992-1999: St. Louis, MO

Diocese claim of first report: 1995

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL
- 07/26/19: Archdiocese of St. Louis, MO

Actions/Status

- 2002: Removed from ministry
- 2004: Pleaded guilty to aggravated sexual abuse of three children in IL and sentenced to five years in prison
- 2008: Found sexually violent by a jury under the Illinois Sexually Violent Persons Commitment Act and committed to state treatment facility
- 2016: Laicized
- 2019: Pleaded guilty to 2 counts of sodomy of children in MO and sentenced to 10 years in prison

PETER (ADRIAN) LICKTEIG

Ordained: 1932

Order: Carmelite, O.Carm.

Illinois Assignments

- 1933-1950: Joliet Catholic High School, Joliet, IL
- 1962-1966: Saint Cyril, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1959: Archdiocese of Kansas City, KS

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/25/19: Archdiocese of Kansas City, KS
- 01/20/21: Carmelites
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1968: Died

BERNARD (FRANZ) LICKTEIG

Ordained: 1958

Order: Carmelite, O.Carm.

Illinois Assignments

- 1967-1970: Joliet Catholic High School, Joliet, IL
- 1976-1977: Saint Joseph Priory, Barrington, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites
- 06/18/21: Archdiocese of Galveston-Houston, TX

Actions/Status

- 1977: Separated from Carmelite order
- 1996: Died

EMMET MALONE

Ordained: 1947

Order: Franciscan, O.F.M.

Illinois Assignments

- 1949: Saint Joseph Seminary, Westmont, IL
- 1956: Corpus Christi, Chicago, IL
- 1973-1990: Saint Peter, Chicago, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1950s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/31/19: Archdiocese of San Antonio, TX

Actions/Status

- 1994: Died

JOHN D. MALZONE

Ordained: 1955

Diocesan: Joliet, IL

Illinois Assignments

- Saint Anthony, Joliet, IL
- Saint Joseph, Rockdale, IL
- Visitation, Elmhurst, IL
- Saint James the Apostle, Irwin, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1961-1962: Saint James the Apostle, Irwin, IL

Diocese claim of first report: 2001

Placed on Catholic Church Public Lists

- 03/04/13: Diocese of Joliet, IL

Actions/Status

- 1970: Left ministry
- 2008: Died

LEONARDO G. MATEO

Ordained: 1959

Diocesan: Tagbilaran, Phillipines

Illinois Assignments

- 1977-1982: Immaculate Conception, Elmhurst, IL; Elmhurst College, Elmhurst, IL
- 1982-1984: Saint Petronille, Glen Ellyn, IL
- 1992: Saint Bede, Ingleside, IL

Reported Survivors: At least 10

Date/Location of Reported Abuse

- 1959: Archdiocese of Los Angeles, CA
- 1977-1982: DuPage County, IL
- 1977-1982: Immaculate Conception, Elmhurst, IL
- 1980-1981: YMCA, Elmhurst, IL

Diocese claim of first report: 2014

Placed on Catholic Church Public Lists

- 02/17/04: Archdiocese of Los Angeles, CA
- 04/09/06: Diocese of Joliet, IL
- 06/27/19: Diocese of Richmond, VA

Actions/Status

- 1991: Removed from ministry
- 2004: Died

KEVIN (DENNIS KEVIN) MCBRIEN

Ordained: 1970

Order: Carmelite, O.Carm.

Illinois Assignments

- 1973-1981: Joliet Catholic High School, Joliet, IL
- 1978-1981: Saint Elias Priory, Joliet, IL
- 2007-2008: Saint Thomas the Apostle, Chicago, IL
- 2008-2010: Saint Matthew, Glendale Heights, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1977-1978: Joliet Catholic Academy, Joliet, IL

Diocese claim of first report: 2010

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites
- 02/22/21: Diocese of Joliet, IL
- Unknown: Diocese of Sacramento, CA
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2011: Removed from public ministry and placed on safety plan

ANTHONY J. MEIS

Ordained: 1972

Diocesan: Joliet, IL

Illinois Assignments

- Saint Joseph, Manhattan, IL
- Saint Liborius, Steger, IL
- Saint Joseph, Lockport, IL
- Saint Joseph, Bradley, IL
- Bishop McNamara High School, Kankakee, IL
- Saint Joseph, Cabery, IL
- Saints Mary and Joseph, Chebanese, IL
- Provena Saint Mary Hospital, Kankakee, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1985-1986: Unknown

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 2002: Removed from ministry
- 2015: Died

LAWRENCE W. MULLINS

Ordained: 1977

Diocesan: Joliet, IL

Illinois Assignments

- Cathedral of Saint Raymond, Joliet, IL
- Immaculate Conception, Elmhurst, IL
- Saint Margaret Mary, Naperville, IL

Reported Survivors: 12

Date/Location of Reported Abuse

- 1975-1982: Saint Raymond, Joliet, IL
- 1984-1989: Immaculate Conception, Elmhurst, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 1993: Removed from ministry
- 2018: Laicized

ROBERT (HUGH) MURPHY

Ordained: N/A

Order: Carmelite, O.Carm.

Illinois Assignments

- 1974-1985: Mount Carmel High School, Chicago, IL
- 1985-1987: Brandsma House and Loyola University, Chicago, IL
- 1987-2002: Saint Simon Stock Priory, Darien, IL; Lewis University, Romeoville, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 11/08/18: Diocese of Savannah, GA
- 01/20/21: Carmelites

Actions/Status

- 2005: Removed from public ministry and placed on safety plan

JAMES A. NOWAK

Ordained: 1967

Diocesan: Joliet, IL

Illinois Assignments

- Sacred Heart, Lombard, IL
- Saint Andrew the Apostle, Romeoville, IL
- Saint Dominic, Bolingbrook, IL
- Saint Anthony, Joliet, IL
- Holy Trinity, Westmont, IL
- Saints Peter and Paul Church, Naperville, IL
- Saint John Vianney Villa, Naperville, IL
- Saint Mary Nativity, Joliet, IL
- Diocese of Joliet - Tribunal

Reported Survivors: 28

Date/Location of Reported Abuse

- 1967-1968: Saint Petronille, Glen Ellyn, IL
- 1967-1968: Will County, IL
- 1976-1989: Will County, IL
- 1978-1986: Saint Dominic, Bolingbrook, IL
- 1977-1987: Bolingbrook Health Club, Bolingbrook, IL
- Early 1980s: Charlie Club, Romeoville, IL
- 1987-1991: Saint Anthony, Frankfort, IL and Saint Charles Borromeo Seminary, Lockport, IL

Diocese claim of first report: 2012

Placed on Catholic Church Public Lists

- 03/04/13: Diocese of Joliet, IL

Actions/Status

- 2012: Removed from ministry
- 2020: Died

DANIEL (WILLIAM KEVIN) O'BRIEN

Ordained: N/A

Order: Carmelite, O.Carm.

Illinois Assignments

- 1958-1960: Joliet Catholic High School, Joliet, IL
- 2001-2002: Carmelite Carefree Village, Darien, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites

Actions/Status

- 2005: Died

DONALD G. O'CONNOR

Ordained: 1964

Diocesan: Joliet, IL

Illinois Assignments

- Saint Rose, Wilmington, IL

- Sacred Heart, Lombard, IL
- Immaculate Conception, Braidwood, IL
- Saint Bernard, Joliet, IL
- Assumption of the Blessed Virgin Mary, Coal City, IL

Reported Survivors: 6

Date/Location of Reported Abuse

- 1964-1966 & 1970-1975: Will County, IL
- 1967: Unknown
- 1967-1970: Chicago, IL and Assumption of the Blessed Virgin Mary, Coal City, IL
- 1968-1970: Saint Mary, Coal City, IL
- 1977: Unknown
- 1978-1980: Immaculate Conception, Braidwood, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 2002: Removed from ministry
- 2011: Died

DONALD P. POCK

Ordained: 1958

Diocesan: Joliet, IL

Illinois Assignments

- Saint Mary Magdalene, Joliet, IL
- Immaculate Conception, Morris, IL
- Saint Joseph, Joliet, IL
- Lewis University, Romeoville, IL
- Divine Savior, Downers Grove, IL
- Saint Patrick, Joliet, IL
- Saint Joseph, Manteno, IL
- Saint Peter, Itasca, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1968-1976: DuPage County, IL
- 1971: Divine Savior, Downers Grove, IL
- 1976-1979: Saint Joseph, Manteno, IL

Diocese claim of first report: 2006

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 2002: Removed from ministry
- 2004: Died

EDWARD F. POFF

Ordained: 1958

Diocesan: Joliet, IL

Illinois Assignments

- Cathedral of Saint Raymond Nonnatus, Joliet, IL
- Sacred Heart, Joliet, IL
- Saint Joseph, Downers Grove, IL
- Saint Bernard, Joliet, IL
- Immaculate Conception, Morris, IL
- Saint Andrew the Apostle, Romeoville, IL
- Provena Saint Mary Hospital, Kankakee, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1982-1986: Immaculate Conception, Morris, IL
- 1994: Unknown

Diocese claim of first report: 2016

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 2002: Removed from ministry
- 2020: Died

FRANKLIN (FELIX) PRIOR

Ordained: 1958

Order: Carmelite, O.Carm.

Illinois Assignments

- 1968-1974: Mount Carmel High School, Chicago, IL
- 1998-2002: Saint Matthew, Glendale Heights, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites

Actions/Status

- 2017: Removed from public ministry

SAMUEL D. PUSATERI

Ordained: 1979

Order: Benedictine, O.S.B.

Illinois Assignments

- 1980-1991: Saint Bede, Peru, IL
- 1995-2004: Wheaton Franciscan Motherhouse, Wheaton, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1989-1990: Saint Bede, Peru, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/18/18: Diocese of Peoria, IL
- 12/13/19: Diocese of Joliet, IL

Actions/Status

- 1991: Removed from ministry
- 1991: Pleaded guilty to sexual assault of a child in IL and sentenced to six years in prison

JAMES F. RAPP

Ordained: 1967

Order: Oblate, O.S.F.S.

Illinois Assignments

- 1987-1990: Saint Raphael, Naperville, IL

Reported Survivors: At least 7

Date/Location of Reported Abuse

- 1980s: Lumen Christi High School, Jackson, MI
- 1992-1999: Duncan, OK

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/04/18: Diocese of Salt Lake City, UT
- 09/27/19: Diocese of Lansing, MI
- 10/03/19: Archdiocese of Oklahoma City, OK
- 12/13/19: Diocese of Joliet, IL

Actions/Status

- 1999: Faculties revoked by Archdiocese of Oklahoma City
- 1999: Pleaded no contest to 2 counts of lewd molestation with a minor in OK and sentenced to up to 40 years in prison
- 2009: Removed from ministry
- 2009: Laicized
- 2016: Pleaded no contest to 3 counts of first degree criminal sexual conduct and 3 counts of second degree criminal sexual conduct in MI and sentenced to up to 40 years in prison

LOUIS P. (MEINRAD) ROGGE

Ordained: 1954

Order: Carmelite, O.Carm.

Illinois Assignments

- 1957-1962: Joliet Catholic High School, Joliet, IL
- 1970-1971: Joliet Catholic High School, Joliet, IL
- 1976-1980: Saint Cyril Priory, Chicago, IL
- 1980-1984: Brandsma House, Chicago, IL
- 1992: Saint Simon Stock Priory, Darien, IL
- 1994-2007: Saint Elias Friary, Joliet, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse

- 1974: Athens, GA
- 1997-1998: Bolingbrook, IL

Diocese claim of first report: 2005

Placed on Catholic Church Public Lists

- 11/06/18: Archdiocese of Atlanta, GA
- 01/20/21: Carmelites
- 02/09/21: Diocese of Joliet, IL

Actions/Status

- 1974: Pleaded guilty to child molestation charges in GA and sentenced to six years of probation
- 2002: Removed from public ministry and placed on safety plan
- 2007: Pleaded guilty to two counts of aggravated criminal sexual abuse in IL and died before sentencing
- 2007: Died

ANTHONY J. ROSS

Ordained: 1972 and 1997

Diocesan: Joliet, IL, 1972; Santa Rosa, CA, 1997

Illinois Assignments

- Saint John the Baptist, Winfield, IL
- Cathedral of Saint Raymond Nonnatus, Joliet, IL
- Saint Peter the Apostle, Itasca, IL
- Sacred Heart, Lombard, IL
- Saint Isidore, Bloomingdale, IL
- Saint Charles Borromeo, Bensenville, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1981-1982: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL
- 01/12/19: Diocese of Santa Rosa, CA

Actions/Status

- 2002: Permanently removed from ministry

RICHARD M. RUFFALO

Ordained: 1959

Diocesan: Joliet, IL

Illinois Assignments

- Saint Rose of Lima, Kankakee, IL
- Saint Joseph, Rockdale, IL
- Saint Peter the Apostle, Itasca, IL
- Cathedral of Saint Raymond Nonnatus, Joliet, IL
- Saint Mary, Park Forest, IL
- Holy Cross, Joliet, IL
- Diocese of Joliet - Tribunal

Reported Survivors: 4

Date/Location of Reported Abuse

- 1964-1970: Saint John the Baptist, Winfield, IL
- 1969 & 1980: Will County, IL
- 1980: Saint Mary, Park Forest, IL

Diocese claim of first report: 1997

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 1997: Died

DANIEL L. RYAN

Ordained: 1956 and 1984

Diocesan: Joliet, IL, 1956; Springfield, IL, 1984

Illinois Assignments

- 1956-1958: Saint Paul the Apostle, Joliet, IL
- 1960-1963: Saint Joseph, Rockdale, IL
- 1963-1965: Saint Mary Nativity, Joliet, IL
- 1965-1979: Saint Thaddeus, Joliet, IL
- 1979-1981: Saint Michael, Wheaton, IL
- 1981-1984: Auxiliary Bishop, Diocese of Joliet, IL
- 1984-1999: Bishop, Diocese of Springfield, IL

Reported Survivors: 5

Date/Location of Reported Abuse

- 1982-1999: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 11/18: Diocese of Springfield, IL
- 12/13/19: Diocese of Joliet, IL

Actions/Status

- 1981: Named Auxiliary Bishop of Joliet, IL
- 1984: Named Bishop of Springfield, IL
- 1999: Resigned as Bishop of Springfield, IL
- 2002: Removed from ministry
- 2015: Died

FRANCIS LEE RYAN

Ordained: 1968

Diocesan: Joliet, IL

Illinois Assignments

- Saint Liborius, Steger, IL
- Saint Joseph, Addison, IL
- Saint Anne, Crest Hill, IL

- Saint Charles Borromeo Center, Lockport, IL
- Saint Francis of Assisi, Bolingbrook, IL
- Saint Edmund, Watseka, IL
- Saint Joseph Mission, Crescent City, IL
- Saint Joseph, Rockdale, IL
- Providence Catholic High School, New Lenox, IL
- Diocese of Joliet - Vocations Office

Reported Survivors: 2

Date/Location of Reported Abuse

- 1975-1977: St. Anne, Crest Hill, IL
- 1975-1977: Michigan City, IN
- 1975-1977: Joliet Catholic Academy, Joliet, IL

Diocese claim of first report: 2010

Placed on Catholic Church Public Lists

- 03/04/13: Diocese of Joliet, IL

Actions/Status

- 2010: Removed from ministry
- 2016: Died

JEFFREY SALWACH

Ordained: 1984

Order: Franciscan, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1974-1978: Unknown

Diocese claim of first report: 2004

Placed on Catholic Church Public Lists

- N/A

Actions/Status

- Unknown

GERALD J. SIMONELLI

Ordained: 1990

Diocesan: Joliet, IL

Illinois Assignments

- Saint Mary, West Chicago, IL
- Saint Dominic, Bolingbrook, IL
- Saint Petronille, Glen Ellyn, IL
- Saint Andrew the Apostle, Romeoville, IL
- Saint Joseph, Addison, IL
- Saint Isidore, Bloomingdale, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 2006-2008: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 06/04/15: Diocese of Joliet, IL

Actions/Status

- 2010: Removed from ministry
- 2020: Laicized

HENRY J. SLADE (SLABOSZEWSKI)

Ordained: 1969

Diocesan: Joliet, IL

Illinois Assignments

- Saint Isidore, Bloomingdale, IL
- Saint Matthew, Glendale Heights, IL
- Saint Pius X, Lombard, IL
- Saint Charles Borromeo Seminary, Diocese of Joliet, IL

Reported Survivors: 9

Date/Location of Reported Abuse

- 1970s: Cook County, IL
- 1971-1973: Saint Pius X, Lombard, IL
- 1974-1978: Saint Charles Borromeo Seminary, Lockport, IL
- 1975 & 1979: Saint Pius X, Lombard, IL
- 1976: Saint Pius X, Lombard, IL
- 1976-1978: Saint Matthew, Glendale Heights, IL
- 1982-1990: DuPage County, IL
- 1989-1990: Saint Isidore, Bloomingdale, IL

Diocese claim of first report: 1990

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 1990: Removed from ministry
- 1990: Pleaded guilty to criminal sexual abuse in IL and sentenced to one year of probation
- 2016: Died

JOHN C. SLOWN

Ordained: 1959

Diocesan: Joliet, IL

Illinois Assignments

- Saint Michael, Wheaton, IL
- Saint John the Baptist, Winfield, IL

- Saint Scholastica, Woodridge, IL
- Saint Mary Magdalene, Joliet, IL
- Saint Joseph, Bradley, IL
- Divine Savior, Downers Grove, IL
- Saint Mark, Wheaton, IL
- Saint Irene, Warrenville, IL
- Christ the King, Lombard, IL
- Saint Margaret Mary, Herscher, IL

Reported Survivors: At least 10

Date/Location of Reported Abuse

- 1962-1969: Saint John the Baptist, Winfield, IL
- 1963-1968: DuPage County, IL
- 1972-1975: Saint Mary Magdalene, Joliet, IL
- 1972-1977: Will County, IL
- 1978-1980: Kankakee County, IL
- 1978-1981: Saint Joseph, Bradley, IL
- 1981-1983: DuPage County, IL

Diocese claim of first report: 1971

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 1983: Convicted of sexual abuse of a child in IL
- 1986: Removed from ministry
- 2022: Died

MICHAEL (MATTHEW) SPROUFFSKE

Ordained: 1954

Order: Carmelite, O.Carm.

Illinois Assignments

- 2002: Carmelite Carefree Village, Darien, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1955-1959: Los Angeles, CA

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- Unknown: Archdiocese of Los Angeles, CA
- 01/20/21: Carmelites
- 02/09/21: Diocese of Joliet, IL

Actions/Status

- 2002: Removed from public ministry and placed on safety plan
- 2005: Died

EDWARD A. STEFANICH

Ordained: 1965

Diocesan: Joliet, IL

Illinois Assignments

- Saint Joseph, Addison, IL
- Christ the King, Lombard, IL
- Visitation, Elmhurst, IL
- Saint Scholastica, Woodridge, IL

Reported Survivors: At least 5

Date/Location of Reported Abuse

- 1969-1970: Christ the King, Lombard, IL
- 1974-1987 & 1995: DuPage County, IL
- 1975: Visitation, Elmhurst, IL
- 1984-1986: Saint Scholastica, Woodridge, IL

Diocese claim of first report: 1986

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 1987: Removed from ministry
- 1987: Pleaded guilty to criminal sexual abuse in IL and sentenced to six months in prison and one year of probation
- 2016: Died

JAMES O. STORM

Ordained: 1952

Diocesan: Joliet, IL

Illinois Assignments

- Saint Joseph, Manteno, IL
- Saints Peter and Paul, Naperville, IL
- Saint Pius X, Lombard, IL
- Saint James the Apostle, Irwin, IL
- Saint Ambrose, Joliet, IL
- Saint Joseph, Manhattan, IL
- Saint Anthony, Joliet, IL
- Saint Joseph, Rockdale, IL
- Saint Teresa, Diocese of Joliet, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1960-1964: Kankakee County, IL
- 1964-1965: Will County, IL

Diocese claim of first report:

After 1974

Placed on Catholic Church Public Lists

- 03/04/13: Diocese of Joliet, IL

Actions/Status

- 1974: Died

CHARLES VAN DUREN

Ordained: 1952

Diocesan: Joliet, IL

Illinois Assignments

- Immaculate Conception, Elmhurst, IL
- Saint Joseph, Joliet, IL
- Saint Mary, West Chicago, IL
- Saint Irene, Warrenville, IL
- Saint Mary Immaculate, Plainfield, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1975-1978: Saint Irene, Warrenville, IL

Diocese claim of first report: 2008

Placed on Catholic Church Public Lists

- 06/18/08: Diocese of Joliet, IL

Actions/Status

- 1997: Died

WILLIAM D. VIRTUE

Ordained: 1975 and 1988

Diocesan: Joliet, IL, 1975 ; Peoria, IL, 1988

Illinois Assignments

- Saint Mary Magdalene, Joliet, IL
- Saint Dominic, Bolingbrook, IL
- Saint Mary Nativity, Joliet, IL
- Saint Mary, Mokena, IL
- Sacred Heart, Joliet, IL
- Sacred Heart, Campus, IL
- Saint Mary, Loretto, IL
- Sacre Coeur, Creve Coeur, IL
- Saint Joseph Home, Lacon, IL

- Saint Theresa, Cedar Point, IL
- Sacred Heart, Granville, IL
- Saint Theresa, Earlville, IL
- Sacred Heart, Farmer City, IL
- Saint John, Bellflower, IL
- Saint Flannen, Harmon, IL
- Saint James, Lee, IL
- Saint Theresa, Earlville, IL
- Saint Patrick, Maytown, IL
- Saint Mary, Walton, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1968 & 1986: Unknown
- 1970s: Unknown
- 1981-1982: Saint Mary, Mokena, IL

Diocese claim of first report: 2005

Placed on Catholic Church Public Lists

- 03/04/13: Diocese of Joliet, IL
- 11/14/18: Diocese of Rockford, IL
- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 2006: Removed from ministry
- Unknown: No faculties to minister in Diocese of Joliet

OLIVER T. WALSH

Ordained: 1960

Diocesan: Joliet, IL

Illinois Assignments

- Saint Isaac Jogues, Hinsdale, IL
- Saint Theresa, Itasca, IL
- Saint Joseph, Bradley, IL
- Mary Queen of Heaven, Elmhurst, IL
- Saint Peter, Piper City, IL
- Immaculate Conception, Roberts, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report:

After 1975

Placed on Catholic Church Public Lists

- 03/04/13: Diocese of Joliet, IL

Actions/Status

- 1975: Died

JOHN-BENEDICT WEBER

Ordained: 1977

Order: Carmelite, O.Carm.

Illinois Assignments

- 1978-1980: Mount Carmel High School, Chicago, IL
- 1992-1993: Saint Gelasius, Chicago, IL
- 1993-1997: Titus Brandsma Priory, Mundelein, IL
- 1997-2002: Saint Gelasius, Chicago, IL
- 2002-2006: Saint Simon Stock Priory, Darien, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/31/19: Archdiocese of Galveston-Houston, TX
- 01/20/21: Carmelites

Actions/Status

- 2011: Removed from public ministry and placed on safety plan

WILLIAM WERT

Ordained: 1986

Order: Carmelite, O.Carm.

Illinois Assignments

- 1987-1993: Joliet Catholic High School, Joliet, IL
- 1999-2001: Saint Cyril Priory, Chicago, IL
- 2001-2004: Saint Elias Priory, Joliet, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 2007: Washington, D.C.
- 2010-2011: Venice, FL

Diocese claim of first report: 2007

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites
- 02/09/21: Diocese of Joliet, IL

Actions/Status

- 2007: Convicted of assault of a child in Washington, D.C. and sentenced to 180 days in prison and 5 years of probation
- 2007: Removed from public ministry and placed on safety plan
- 2012: Separated from Carmelite order
- 2013: Convicted of eight counts of illegal sexual activity with a child in FL and sentenced to life in prison

MYLES P. WHITE

Ordained: 1968

Diocesan: Joliet, IL

Illinois Assignments

- Saint Isaac Jogues, Hinsdale, IL
- Sacred Heart, Lombard, IL
- Notre Dame, Clarendon Hills, IL
- Saint Boniface, Monee, IL
- Saint Martin de Tours, Kankakee, IL

Reported Survivors: At least 11

Date/Location of Reported Abuse

- 1968-1972: Saint Isaac Jogues, Hinsdale, IL
- 1968-1972: DuPage County, IL
- 1973: Sacred Heart, Lombard, IL
- Mid/Late 1970s: Unknown
- 1978-1979: Saint Boniface, Monee, IL
- 1980-1983: Unknown
- 1982-1988: Saint Boniface, Monee, IL
- 1982-1992: Saint Martin, Kankakee

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists

- 04/09/06: Diocese of Joliet, IL

Actions/Status

- 1992: Pleaded guilty to child molestation in IN and criminal sexual assault of a child in IL, and sentenced to four years in prison
- 1992: Removed from ministry
- 2012: Died

FRANCIS (LAMBERT) YORE

Ordained: Unknown

Order: Carmelite, O.Carm.

Illinois Assignments

- 1976-1977: Saint Cyril Priory, Chicago, IL
- 1977-1984: Aylesford Renewal Center, Darien, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/20/21: Carmelites

Actions/Status

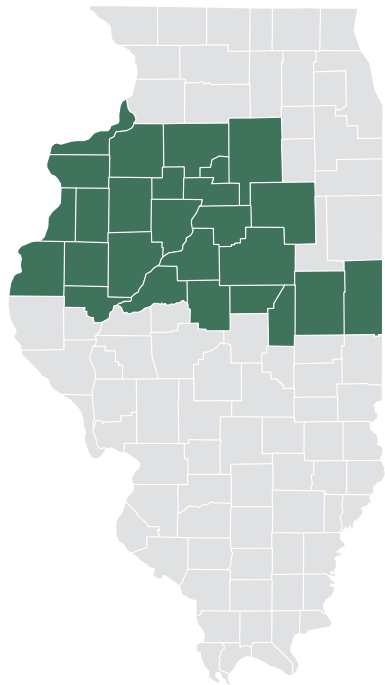
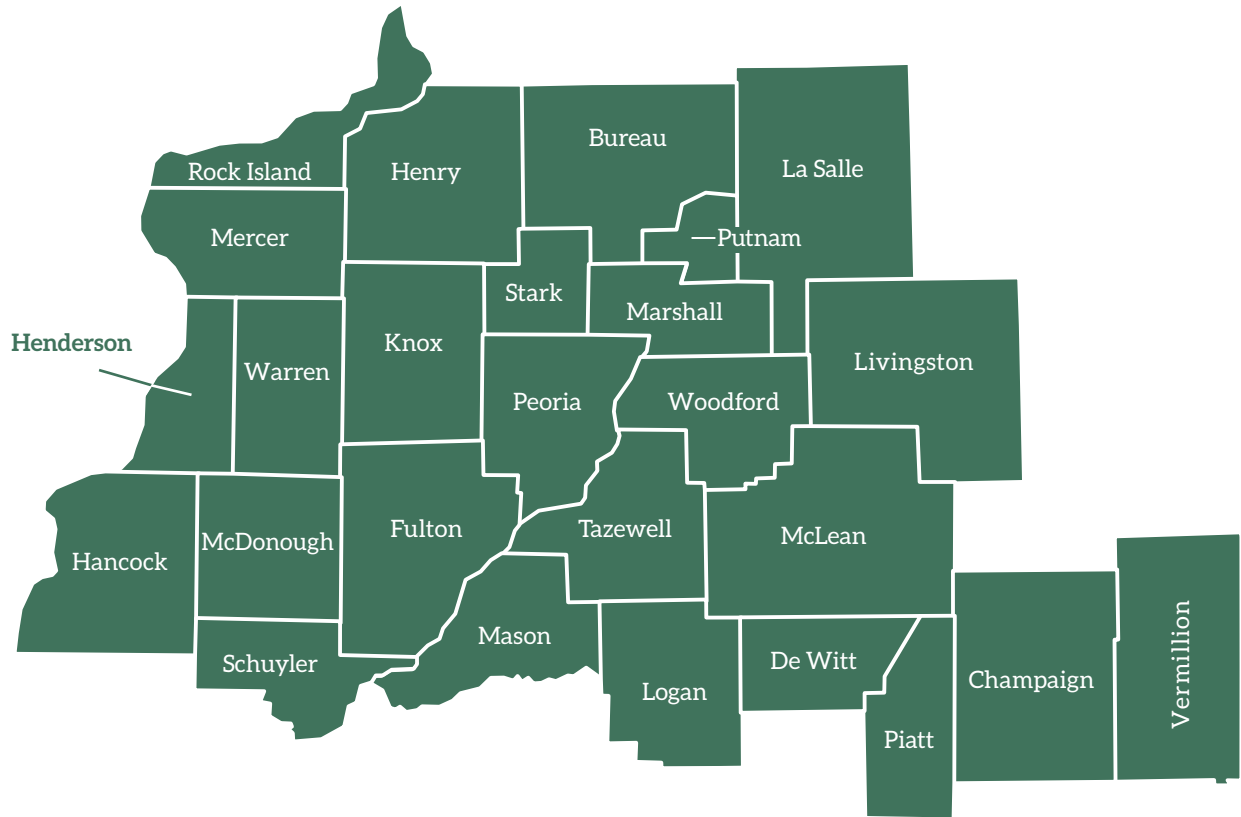
- 2004: Died



DIOCESE OF PEORIA



Diocese of Peoria



cdop.org

Established 1875

26 counties

156 parishes

132,205 Catholics

51 abusive clerics and religious brothers

History of the Diocese

Established in 1877, the Diocese of Peoria covers 16,933 square miles and 26 counties. It touches the eastern and western borders of the State and shares borders with three other Illinois dioceses (Joliet, Rockford, and Springfield). The total population of this region is nearly 1.5 million; approximately 132,000, or 9 percent, are Catholic. The diocese has 157 parishes and 177 priests, including 20 affiliated with religious orders. It also has 144 permanent deacons and 148 sisters. The diocese has had nine bishops in its history. Bishop John Spalding served from 1877 to 1908; Bishop Edmund M. Dunne from 1909 to 1929; Bishop Joseph H. L. Schlarman from 1930 to 1951; Bishop William E. Cousins, D.D. from 1952 to 1958; Bishop John Baptist Franz, D.D. from 1959 to 1970; Bishop Edward W. O'Rourke, D.D. from 1971 to 1990; Bishop John J. Myers, D.D., J.C.D. from 1990 to 2001; Bishop Daniel R. Jenky C.S.C. from 2002 to 2022; and Bishop Louis Tylka, who began his tenure as bishop in March 2022 and serves to this day.

The Diocese's History of Handling Claims of Child Sex Abuse by Clerics

The story of the Diocese of Peoria relating to child sex abuse is one of continuity of leadership. Bishops allowed the practices and attitudes of their predecessors to affect their handling of abuse cases, even as formal policies and practices changed. At the time Bishop Edward W. O'Rourke resigned in 1990, his successor, Bishop John J. Myers, was serving as the diocese's coadjutor bishop and vicar general. And diocesan leaders who served under Bishop Myers continued to play prominent roles after he departed in 2001 – many continue in those roles today.

The story of the Diocese of Peoria relating to child sex abuse is one of continuity of leadership. Bishops allowed the practices and attitudes of their predecessors to affect their handling of abuse cases, even as formal policies and practices changed.

Handling Child Sex Abuse Claims Before Bishop Myers' Tenure

Of the 43 clerics disclosed by the Diocese of Peoria as having substantiated allegations of child sex abuse against them, the diocese claims to have received first notification of possible abuse by only nine of them before Bishop Myers assumed leadership in 1990:

Cleric	Year of First Notice	Bishop at Time of First Notice
Bernard Tomaszewski	1946	Schlarman
John Ryan	1963	Franz
John Onderko	1964	Franz
Robert Barnett	1964	Franz
Lawrence Schumacher	1966	Franz
Ron Roth	1968	Franz
Richard Slavish	1971	O'Rourke
Louis Condon	1982	O'Rourke
Duane LeClercq	1985	O'Rourke

The scarcity of allegations does not reflect scarcity of abuse. To the contrary, diocesan documents show Bishop Joseph Schlarman was aware of abusive behavior by Father Bernard Tomaszewski. In a February 1946 letter to the priest, the bishop wrote:

There is sworn evidence in the Chancery Office that you have repeatedly taken indecent liberties with girls less than 16 years of age. According to the law of the State this is a criminal offense punishable with penitentiary. According to Moral Law it is a very heinous sin. According to Canon Law, since your criminal acts have become publicly known, it is a crimen grave publicum.

Yet there is no evidence the diocese took disciplinary action against Tomaszewski. Instead, Tomaszewski submitted his resignation as pastor to Bishop Franz. Franz granted Tomaszewski's request, claiming that the resignation was due to Tomaszewski's health problems. Franz also granted Tomaszewski an indefinite leave of absence from active ministry.

Diocesan documents relating to Father Duane LeClercq also evidence the downplaying of child sex abuse allegations (as well as poor recordkeeping) in the years preceding Bishop Myers. LeClercq, who was identified as having "unsubstantiated" allegations against him when the Attorney General's investigation began, was abruptly disclosed and named on the diocese's substantiated list in November 2018, purportedly because the diocese suddenly uncovered new documents confirming him as a child sex abuser. In particular, a 1991 memo by James Campbell, the vicar general, recounts an "offense" that occurred around 1985 but insists LeClercq is now "free from his former difficulty." The diocese did not provide any contemporaneous files documenting the 1985 incident to the Attorney General's investigators, but a 2018 memorandum by James Kruse, the vicar general, offers a few details on what happened. The police were informed that LeClercq had touched the genitals of a sleeping 16 year old boy. The priest and Myers, then the diocese's vicar general, were called to the police station to make a report. There is no evidence of any action taken against LeClercq.

The lack of documentation, investigation, and disciplinary action during this time is also illustrated through deposition testimony Bishop Myers gave in a civil proceeding relating to child sex abuse:

Q: [D]uring the time that you worked ... with then Bishop O'Rourke, did you discuss with him any of the priests of the diocese and any problems pertaining to sexual abuse that he was aware of?

A: No. Bishop O'Rourke was a very private man and he simply did not share that information with me.

Q: Did you ever ask him ... if there had ever been any problems or allegations, complaints, pertaining to priests in the diocese and sexual abuse?

A: Asked him directly, no....

Murray Baker Bridge towards the City of Peoria, Illinois



Handling Child Sex Abuse Claims During Bishop Myers' Tenure

Bishop Myers was ordained a priest of the Diocese of Peoria in 1966. In 1977, he earned a degree in canon law and was appointed vice chancellor and vocation director of the diocese by Bishop O'Rourke. In 1984, Myers became vicar general, reporting directly to the bishop and responsible for many administrative tasks, including the handling of sex abuse allegations. After serving as Bishop O'Rourke's deputy for approximately three years, Myers was made coadjutor bishop in 1987. In this role, he assisted the bishop in the administration of the diocese.

When Bishop Myers took over sole leadership of the diocese in 1990, child sex abuse allegations against clerics were beginning to increase. The chart below lists clerics against whom the diocese first received allegations of child sex abuse during Bishop Myers' leadership.

Cleric	Year of First Notice
Eugene Kane	1990
Michael Van Acker	1990
Samuel Pusateri	1991
Toussaint Perron	1992
Edward Lohan	1992
William Harbert	1992
Francis Engels	1992
William Isermann	1993
Robert Hughes	1993
George Hiland	1993
John Anderson	1993
Norman Goodman	1998
Walter Bruening	1999



Colona - Henry County, Illinois

As the allegations began to mount, Bishop Myers removed some priests from ministry but attempted to address these cases quietly and without “scandal.” In other instances, he purportedly lacked knowledge of the abuse allegation. In other cases, the bishop downplayed abuse. In yet others, he protected the accused, moving disgraced priests to new assignments or allowing them to retire after allegations surfaced.

A Claimed Lack of Knowledge

As Bishop Myers explained it in his deposition testimony, there was “haphazard” recordkeeping while he was in charge:

But one of the things that happens, as I explained, in Peoria the Bishop’s office and the chancery are a block

apart. And the tribunal was in the chancery. And someone, I don't really know who it was, discovered that Monsignor Campbell – so everything, you know, got filed a little bit haphazardly.

[B]ecause of the, perhaps slipshod filing system that we had between the two different buildings of the office of the Bishop, there may have been things that got by me.

And again, I underscore the kind of loose system that we had with the two different buildings in Peoria. And it could be sometimes two weeks of copies that I would get when they moved them from building to building and sometimes I didn't have time to read them all.

And when asked whether reports were made to law enforcement about possible child sex abuse by diocese clerics, Myers deferred to this two-building system: “And very often I would simply delegate or presume that – that it was being handled by a person in [the other] office.” Myers appeared to use this two-building recordkeeping system to imply that he lacked knowledge of alleged abuse:

Q: Under canon law you're aware that if there is an allegation of sexual abuse by a priest, the Bishop is required to conduct an investigation, correct?

A: If he knows about it.

Q: And the only way you could really know whether [certain behavior was criminal] was to investigate it?

A: If you knew about it.

When asked which accused clerics he was aware of during his tenure, Bishop Myers testified that there were “at least five,”

able to name Francis Engels, William Harbert, John Anderson, Norman Goodman, and Louis Condon. But as illustrated in the chart above, the diocese documents reveal its knowledge of thirteen priests accused during Myers' tenure of sexually abusing children.

Failure to Discipline Priests, Protection of Accused, Desire to Avoid Publicity

Diocesan documents and Bishop Myers' testimony also evidence the steps he took to protect clergy who had been accused of child sex abuse.

Q: Did you at any time ever make the information that you got concerning the investigation done by your officials available to the public by letting them know that priests were being removed because of credible allegations?

A: No. That was not the practice at the time.

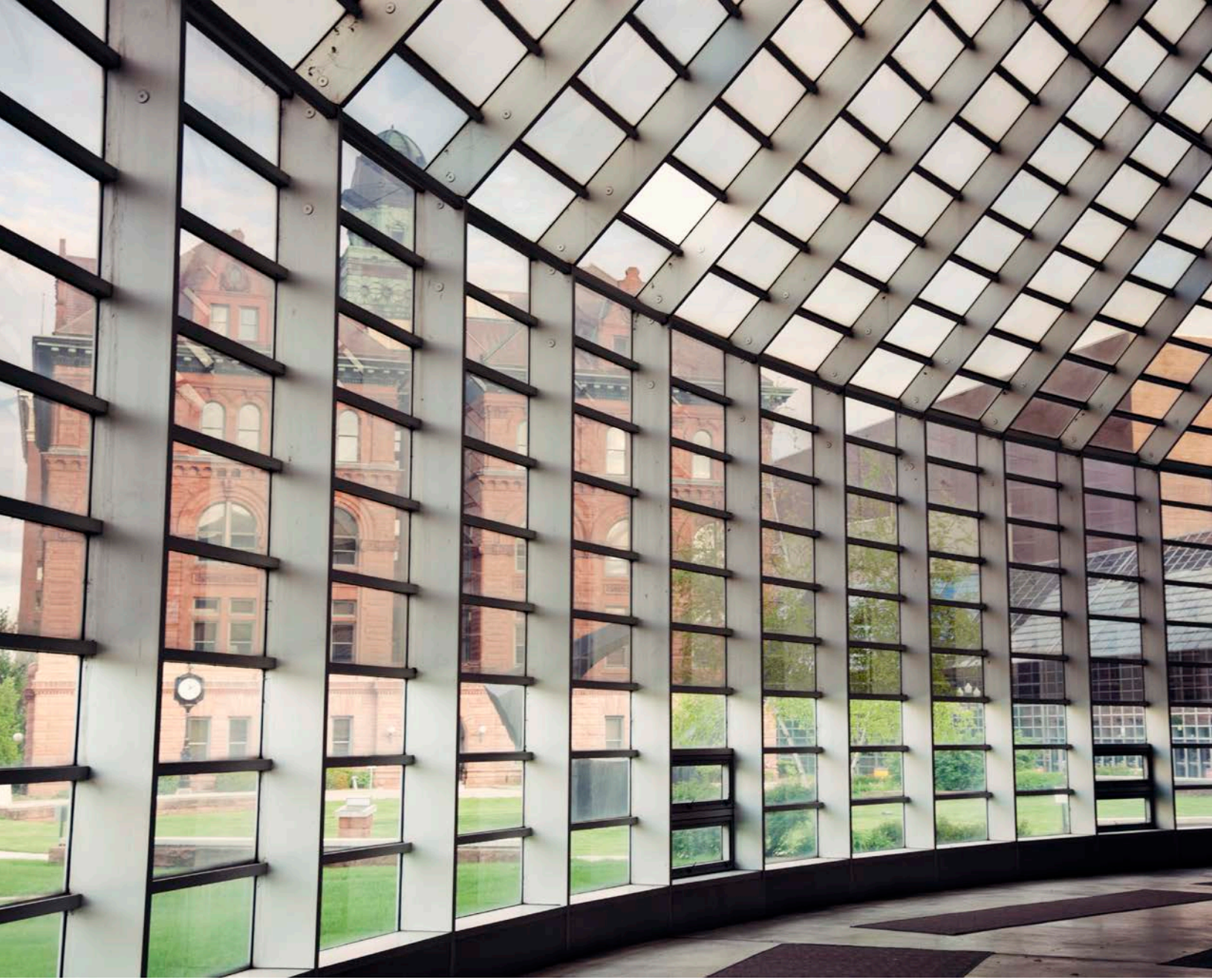
Q: Why not?

A: It just wasn't the practice. It has now become the practice but it wasn't then.

Q: Did - did - was there something then in terms of practice in the canon law and the requirement to avoid scandal that kind of overrode or influenced the practice back then?

A: I think that there was a great sensitivity to caring for victims but also to the reputation of priests. If a priest loses his reputation, he's done.

In some instances, Myers simply assigned the accused priest to a new parish. In others, the bishop reinstated predator priests in their old parishes. When the mother of one survivor learned the bishop



City Hall as seen from the Civic Center - Peoria, Illinois

was planning to reinstate Father Francis Engels, who acknowledged molesting her son in the 1980s, she called the diocese to protest. “I didn’t realize they would be so upset,” the bishop explained.

Even for the worst offenders, Bishop Myers held open the possibility they might one day be put back into ministry. He told Father George Hiland he was not to publicly function as a priest “until such a time as you have completed a therapy program which is judged adequate by” the vicar general. When the religious order cleric Father Samuel Pusateri was arrested, charged, and sentenced to prison in 1991 for abusing a child, Myers allowed him to retain

his faculties as a priest in the diocese until 1993. Even though he was ultimately forced to withdraw them, the bishop insisted there was a “possibility” he might be willing to restore Pusateri’s faculties “in the years ahead.”

At times, Myers even showered praise on priests who had been accused of child sex abuse. He wrote to Hiland: “I want to thank you for your generous and fine priestly service in the Diocese of Peoria. Literally thousands of people share this gratitude, and, I am sure, offer their prayers and best wishes to you.” And to Father Robert Hughes, a substantiated child sex abuser, the bishop wrote: “I would like to take this opportunity to thank you for your generous and effective ministry in the diocese these many years. But most of all, I would like to thank you for your many years of leadership as Pastor of St. Patrick’s Parish in Washington.”

Mistreatment of Survivors

Bishop Myers’ practices belie his assertion that “there was a great sensitivity to caring for victims” in the Diocese of

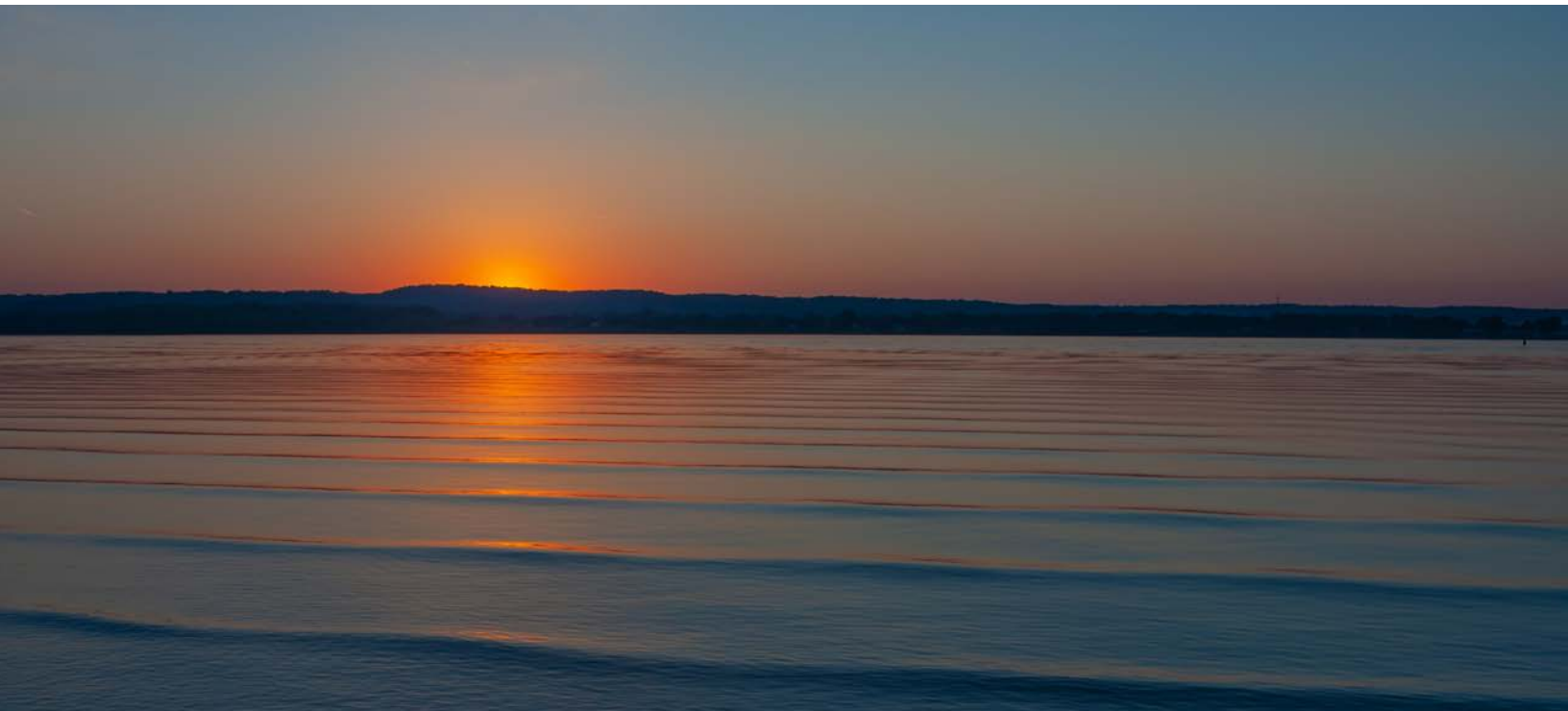
A claimed lack of knowledge, unclear investigations, protection of the accused, and misdirection of survivors were all part of Bishop Myers’ era. When he left Peoria in October 2001 to become Archbishop of Newark, the problems he oversaw remained.

Peoria. The claimed lack of knowledge, the failure to acknowledge credibly accused priests, and the efforts taken to protect the reputation of credibly accused priests are each enough to make a survivor's efforts to heal more difficult. But beyond this, diocesan documents and survivor experiences shared with the Attorney General's investigators reveal how the diocese responded to those who came forward with child sex abuse allegations during Bishop Myers' tenure.

When a survivor came forward to report abuse by Father Edward Lohan in 1992, the diocese responded with a dismissive letter: "Father Lohan is now 78 years of age. He is retired and lives quietly in an apartment attached to a retirement home. Father has had a severe heart attack and has had part of a foot removed. He walks with the help of a ... cane. I think it is safe to say that he is now in a position in which he can do some good and no harm." In another case, the diocese publicly downplayed allegations against Monsignor Norman Goodman. When more than a dozen survivors of Goodman's abuse came forward in 1998, the diocese's response, according to one of them, was to paint Goodman as the victim. Because one survivor was still a child, the Logan County state's attorney considered charging Goodman but ultimately declined to do so. The diocese responded by drafting a celebratory press release in which it reasserted that it "steadfastly believed in Msgr. Goodman's innocence." The press release also had a message for the survivors: "The Peoria

Diocese is confident the issue will now be put to rest, and those involved will get on with their lives.”

A claimed lack of knowledge, unclear investigations, protection of the accused, and misdirection of survivors were all part of Bishop Myers’ era. When he left Peoria in October 2001 to become Archbishop of Newark, the problems he oversaw remained.



Ripples on the Illinois River - Mason County, Illinois

Handling Child Sex Abuse Claims After Bishop Myers’ Tenure

Bishop Daniel Jenky became the eighth bishop of the Diocese of Peoria in 2002. He had no prior experience in the diocese, and his administration relied heavily on maintaining and elevating existing personnel. He named Monsignor Steven Rohlf, who served under Bishop Myers, as vicar general, chancellor, and moderator of the curia. With an additional nod toward continuity, the diocese’s outside counsel, Patricia Gibson, left private practice to work directly for the diocese. She became vice chancellor and later the diocese’s first lay chancellor.

Rohlf and Gibson had significant involvement in responding to child sex abuse allegations against diocesan clerics during both Bishop Myers' and Bishop Jenky's tenures. Through them, some of Bishop Myers' methods continued under Bishop Jenky's leadership, even as the church as a whole was entering a new era with the advent of the Dallas Charter.

Bishop Jenky took over mere months before the Dallas Charter was released in 2002. In anticipation of this sea change, Bishop Jenky established a diocesan review commission with thirteen members charged with investigating child sex abuse allegations. He then announced that, as a result of this review, he had asked seven diocesan clerics to step down from public ministry based on sexual misconduct with children: Fathers Edward Bush, John Anderson, Robert Creager, Walter Bruening, Richard Slavish, Norman Goodman, and Gregory Plunkett. Days later, Father Michael Van Acker too was removed.

Bishop Jenky's public announcements represented a bold step toward accounting for child sex abuse by diocese clerics. They also represented a step away from the "keep it quiet" approach employed by his predecessors. But the bishop's efforts to clean up the errors of his predecessors were not without incident. For example, in November 2018 the diocese announced it was disclosing three additional clerics as substantiated child sex abusers: Fathers George Hiland, John Onderko, and Duane LeClercq. The diocese had received allegations against these priests before Bishop Jenky's tenure, but somehow this information fell through the cracks during the review the bishop ordered back in 2002. Apparently, not until prompted by the Attorney General's investigators to do so, did the diocese search files maintained by its vicars general for child sex abuse allegations, even though vicars general would have been closely involved in handling such claims.

For other priests, the diocese inexplicably failed to acknowledge credible allegations against them. For example, Father Samuel Pusateri was not identified as having been accused of child sex abuse, even though he was criminally convicted of having done



French Canyon at Starved Rock - LaSalle County, Illinois

so. Father Toussaint Perron pleaded guilty to sexually abusing a child and served three years in prison, but the diocese described the allegations against him as “unsubstantiated.” That’s the same term the diocese used to dismiss allegations against Father Eugene Kane, who admitted to oral sexual contact with a child in the back seat of his car. After the Attorney General’s investigation began, the diocese finally added these and other priests to its public list of credibly accused child sex abusers.

Leadership in the Diocese of Peoria Today

Bishop Jenky retired as Bishop of the Diocese of Peoria in early March 2022. During his tenure, Jenky took a number of steps forward in acknowledging child sex abuse by Catholic clerics. Most notably, Jenky publicly removed a number of clerics from ministry after they had been credibly accused of child sex abuse. Additionally, he attempted to correct the missteps of his predecessors, publicly acknowledging clerics with credible allegations received before he became bishop. He established a review commission to advise him on sexual abuse cases, and created the victims assistance coordinator position to directly interface with survivors.

Jenky was not able to entirely distance the diocese from past administrations, including its unclear recordkeeping and inadequate investigations. The diocese did

The diocese did not publicly list clerics who were substantiated child sex abusers or acknowledge credibly accused religious order or extern priests until after the Attorney General's investigation began.

not publicly list clerics who were substantiated child sex abusers or acknowledge credibly accused religious order or extern priests until after the Attorney General's investigation began. Likewise, the diocese made written reports of a significant number of child sex abuse claims against clerics to local state's attorneys only after the Attorney General's investigation began. Finally, based on certain survivor accounts, the diocese's treatment of survivors under Bishop Jenky was less than exemplary.

Conclusion

Bishop Louis Tylka became the ninth bishop for the Diocese of Peoria in March 2022. Like Jenky, Tylka had no prior connection to the Diocese of Peoria, born in the Chicago suburbs and spending the majority of his career working in the Archdiocese of Chicago. Only time will tell if Bishop Tylka will continue to push the Diocese of Peoria forward in handling cases of child sex abuse by Catholic clerics.

Narratives Regarding Peoria Clerics Substantiated As Child Sex Abusers

The following section contains explicit narrative accounts of child sex abuse committed by Catholic clerics while ministering in the Diocese of Peoria. Where the narrative was written in consultation with a survivor, and based upon their experience, it is published with the survivor's express permission. In those instances, unless otherwise noted, pseudonyms are used to protect survivor identities. Resources for survivors of child sex abuse can be found at "Resources" on page 689 of this report.

JOHN C. ANDERSON

When the lawn at Saint Edward in Chillicothe needed to be mowed, Father John Anderson knew just whom to ask—the altar servers. But for at least two young children, an innocent request to do yard work turned into sleepovers at the rectory—and those sleepovers turned into repeated sexual abuse at the hands of a predator priest. These survivors spoke to the Attorney General's investigators about their experiences—and their disappointment with the Diocese of Peoria's responses. Both men carry the memories of Anderson's abuse with them to this day.

"Adam" was 8 years old when his family moved to Chillicothe in the late 1970s. He enrolled in the third grade at Saint Edward, where Anderson was pastor. That's when he began spending evenings at the rectory. While Adam slept, Anderson would sneak in and rub the child's penis over his clothes. Adam began mowing the lawn at Saint Edward—and also at Anderson's property west of town, where the priest's mother lived. But as the work progressed, so did the abuse. On overnights, at the rectory and now at his mother's home too, Anderson would enter Adam's

room, reach into his pants, and fondle him. Eventually, Anderson would strip fully naked and masturbate while lying next to Adam in his bed. The abuse went on for three or four years; Adam estimates Anderson abused him 30 to 45 times. He believes it stopped only because he was getting older.

The diocese told Adam it knew Anderson had abused young boys like him—and it suggested he forgive the predator priest.

Adam still feels the effects of Anderson's abuse. "He's messed up my life," Adam explains. "This truly ruined a young kid's mind. And it didn't just ruin my childhood. It also ruined my manhood as I got older." Adam turned to the Diocese of Peoria for help. "I started drinking a lot, and I think my emotions were getting to me because I had done this for so long. I called the diocese to let it all out." The diocese told Adam it knew Anderson had abused young boys like him—and it suggested he forgive the predator priest. "When I heard that, I was kind of dumbfounded," Adam says. Even today, the memories keep him from going back to the town where he grew up. "I kept it bottled up," he explains. "I was more ashamed and embarrassed. That's why I don't go back to Chillicothe anymore. I feel like their eyes are looking at me."

"This truly ruined a young kid's mind. And it didn't just ruin my childhood. It also ruined my manhood as I got older."

"Paul" moved to Chillicothe in 1978 after his parents divorced. Like Adam, he became an altar server at Saint Edward—and

Anderson also asked Paul to mow the parish's lawn and, later, to spend some time with Anderson's mother on the weekends to make some extra money. Again, this led to sleepovers. Paul always slept on the couch; while he slept, Anderson would enter the room, stick his hand down Paul's pants, and start masturbating him. The abuse went on like that for two or three years. Finally, one night at the rectory, Paul ran out the front door after Anderson tried to abuse him again. He decided to move back to Quincy, where his father still lived, to get away from Anderson. About a year later, Anderson traveled to Quincy for the weekend with two other boys. Paul met up with them briefly. "I think he was checking up on me to see if I had told anyone or would say anything," Paul recalls. "He'd ask, 'How are you? Are you alright? Have you talked to anyone about the stuff we talked about before?'" Paul told the priest he hadn't. "Who's going to believe me?" he said.

“Anderson was a repeat offender; I was called a liar. When you get told that, you basically give up. If the bishop won't believe me, who will?”

In 1993, Paul disclosed the abuse to his counselor, who reported it to the diocese. This led to a phone call between Paul and Bishop John Myers. "I was told the whole time on that phone call that I was lying, that Anderson would never do that, that he denied it. But I came to find out he was doing it to one of my best friends," Paul remembers. "Anderson was a repeat offender; I was called a liar. When you get told that, you basically give up. If the bishop won't believe me, who will?"

A Peoria bishop eventually did acknowledge that Paul had been abused by Anderson—but not Bishop Myers. In a 2002 letter, Bishop Daniel Jenky wrote to Paul’s mother:

First of all, allow me to apologize for the abuse your son [Paul] experienced from John Anderson. There is no way I could ever adequately express my deep sorrow and great shame that he or anybody else was ever victimized by a priest.

In an apparent attempt to justify the delay in acknowledging Anderson’s abuse of Paul, Bishop Jenky painted Anderson as a master of deception: “As you have personally experienced, a perpetrator is often highly skilled in hiding his crimes and cleverly manipulating both his friends and his colleagues.” In October 2018, after the Attorney General’s investigation began, the Diocese of Peoria reported the allegations against Anderson by Paul, Adam, and other survivors to the local state’s attorney—more than 16 years after Bishop Jenky’s letter to Paul’s mother.

Paul wants to make sure no one else experiences what he did. “I sure don’t want anyone to have to go through that, to have all your beliefs and everything you’ve been told in your life to be flushed down the drain.” He will never forget his 1993 phone call with Bishop Myers: “There was a dangerous man walking among them. And the diocese didn’t do a dang thing about it. They protected him.”

NORMAN D. GOODMAN

The title of “monsignor” is reserved for clergy who have distinguished themselves by exceptional service to the church. The title is bestowed directly by the pope upon recommendation by the priest’s diocesan bishop. So Monsignor Norman Goodman was singled out as exceptional, not just by his own bishop, but also by the seat of the church in Rome. And according to “Jacob”—who was sexually abused by Goodman as a child—the Diocese of Peoria’s

actions in the aftermath of his allegations demonstrate just how far it was willing to go to protect the reputation of one of its favored shepherds—at the expense of the youngest members of the flock.

Jacob shares his experience in a matter-of-fact way because, he says, he wasn't the only one Goodman abused. Jacob was an altar server at Holy Family in Lincoln. Goodman would approach him from behind, press him up against a counter or sink, and fondle him. Sometimes Goodman would even stick money down Jacob's front pants pocket as an excuse to touch his genitals. The abuse occurred when Jacob was in sixth, seventh, and eighth grade; it stopped around 1983.

In the late 1990s, Jacob told his family he had been abused by Goodman. He also came forward to the diocese. "Initially, I was in the mindset of, don't pursue this, I don't want anyone to know, this is a small town," Jacob explains. His attitude changed after he sat down with diocesan representatives and their lawyers.

Jacob's goals in that initial meeting were simple and straightforward. He wanted the diocese to acknowledge the

A senior diocesan official—the same priest who lauded Goodman at his retirement mass—said to Jacob, "If you have such a problem with it, you need to catch [Goodman's] hand in the cookie jar." Jacob said, "A cookie jar would be a boy's pants." The official responded, "I know. Whatever. Just catch him."

abuse took place, remove Goodman from ministry so he wasn't a danger to any other children, and offer a public apology. "They said that none of that is happening," Jacob recalls—and so Goodman remained in ministry at Jacob's parish.

When the diocese finally "retired" Goodman in the late 1990s, ostensibly in response to additional allegations that had surfaced against him, Jacob remembers the diocese sought to paint Goodman as the victim. He says a senior diocesan official came to Holy Family to offer mass and "say how wonderful Goodman was and how we're going to miss him. They cloaked the church with wreaths of black garland as if Goodman was the one who had been victimized." Even after that, the survivor says Goodman kept returning to Lincoln. He would sit at the school playground adjacent to Holy Family; he would also frequent other playgrounds in town and even the public pool where children often gathered.

One of the allegations against Goodman was forwarded to the Logan County state's attorney because that survivor was still under 18 years old. But the state's attorney declined to charge Goodman with any crimes. The diocese responded by drafting a celebratory press release. It said it was "pleased" with the decision and had "steadfastly believed in Msgr. Goodman's innocence." It closed with a shot aimed squarely at Goodman's survivors: "The Peoria Diocese is confident the issue will now be put to rest, and those involved will get on with their lives."

The diocese's admonishment only served to motivate Jacob. He turned his focus to mediating his dispute with the diocese and securing settlement on behalf of himself and other survivors. Jacob says he was supposed to receive five meetings with the diocese to help them rewrite their abuse policies and procedures; he got just two. He also says the survivors were supposed to receive "a public apology, which we never got." One moment from the mediation continues to gnaw at Jacob. A senior diocesan official—the same priest who lauded Goodman at his retirement mass—said to Jacob, "If you have such a problem with it, you need to catch [Goodman's] hand in the cookie jar." Jacob said, "A cookie

jar would be a boy's pants." The official responded, "I know. Whatever. Just catch him."

Finally, in 2002, the diocese placed Goodman on permanent leave and publicly acknowledged the sexual abuse allegations against him. But the work, Jacob says, had only just begun. "The mindset of my generation is, if you want to have a street fight, we're going to have a street fight." It's this mentality that has led Jacob to take his advocacy on behalf of survivors beyond central Illinois. Since the late 1990s, he has travelled the world—from Dallas to Boston, from Australia to Rome—connecting survivors, attorneys, and advocacy groups in the name of promoting healing and ensuring accountability. Even today, Jacob says the church's response continues to disappoint him: "What they did to us, and still do, when you're in a religion, you have a level of ethics, morals, or decorum. I had never considered in a million years that that would not be present." And so Jacob's fight continues.

As for Goodman, the once favored son, the Diocese of Peoria produced records to the Attorney General's investigators disclosing 19 survivors of Goodman's child sex abuse.

WILLIAM HARBERT AND M. DUANE LECLERCQ

"Nathan" knew the nightmares would come. "Every time I have to tell my story," he says, "I don't sleep well for several nights. I just feel so much shame and guilt." Yet still he chose to share his experiences with the Attorney General's investigators—to let his voice be heard. He was abused by two priests as a freshman at Trinity High School in Bloomington in 1964. Today, Father William Harbert and Father Duane Leclercq are both on the Diocese of Peoria's public list of credibly accused clerics. But that wasn't always the case for Leclercq. As for Harbert, the diocese was aware of child sex abuse allegations against him long before it claims to have been.

Harbert taught sex education to Nathan and other freshman boys. They thought the priest was “cool because he told funny stories.” But otherwise they found him a bit odd. Harbert had a terrible habit of grabbing boys by the crotch in the hallways of Trinity High School and then “giggling like a kid.” “We thought it was grab-assing,” Nathan recalls, referring to a type of horseplay. “But he would do it often. I remember times walking down the hallway, going to the bathroom, and he would grab you by the groin and say, ‘Gotcha!’” On one occasion, Harbert asked Nathan and some friends to accompany him to a dentist appointment after school. “It was real cool back then to be hanging with a priest,” Nathan explains. But even in the car, Harbert’s abuse continued: “He would grab you in the car and say, ‘Gotcha!’”

Then, suddenly, Harbert was transferred to Saint Joseph in Pekin, about 30 minutes away from Bloomington. Still, he continued to abuse Nathan and his friends. Harbert invited the boys out to Pekin for a hayrack ride; he even offered to pick them up and drive them there. Just outside Pekin on Route 9, Harbert stopped at a gas station and emerged with fruit-flavored gin. He offered all the boys a drink. On the way back from the hayrack ride, Harbert stopped at the same gas station so the boys could use the bathroom. He followed them in there and grabbed them by the groin. Afterwards, he gave them even more gin—so much that Nathan blacked out.

The Diocese of Peoria claims it didn’t know Harbert was a predator until a survivor came forward in 1992. Its own records show otherwise. In 1974, Bishop Edward O’Rourke responded to a letter from a couple who said they knew “the real reason” Harbert left Saint Rose in Rushville. The bishop thanked them for keeping quiet: “I greatly appreciate your wisdom and tact in avoiding public comment about the personal problems of Father Harbert.” In 1988, Bishop John Myers responded to a letter from a survivor’s mother describing abuse that occurred in the 1970s. “During the period which you mentioned,” the bishop conceded,

“the diocese did have Father Harbert in psychotherapy. It is amazing that this kind of thing could occur, but who knows the mystery of evil in this world.” Later that year, the bishop wrote a careful but telling letter to the mother of two more survivors: “Only recently have I become aware of specific instances of [Harbert’s] problem. I assure you that he has been receiving help for a long time and that we do monitor the situation.” Yet a 1994 letter to Harbert from the diocese’s vicar general shows the church was still receiving reports of young boys coming and going from Harbert’s home.

The Diocese of Peoria claims it didn’t know Harbert was a predator until a survivor came forward in 1992. Its own records show otherwise.

Leclercq was also a priest at Nathan’s high school. Like many teenagers, Nathan did his best to keep busy outside class. He “went out for wrestling” even though he “wasn’t very good at many sports.” Practices took place in the Trinity High School basement. “I’d wrestle the heavyweights,” Nathan recalls, “even though they were bigger.” But there’s a distinct difference between wrestling a teenager at practice and fending off a Catholic priest.

On several occasions, Leclercq ran into Nathan in the basement after practice. The priest would jump on the teenager, knocking him onto the wrestling mats and grinding his groin into him—all while accusing him of smoking cigarettes. Leclercq also followed Nathan home a few times. “He came in the house and would sit there and eat popcorn and watch TV with me and my family,” Nathan remembers. “I was totally embarrassed, and I was in awe. I had no idea that he was going to follow me home.”

When the Attorney General began investigating in August 2018, Leclercq's name did not appear on the Diocese of Peoria's public list of clerics with substantiated allegations of child sex abuse. Two months later, however, the diocese apparently stumbled across additional documents that caused it to reconsider. One of these documents was a November 1991 memo from the vicar general referencing a 1985 "offense" committed by Leclercq. The memo insists Leclercq is now "free from his former difficulty."

When the diocese contacted Leclercq in October 2018 to discuss this recent discovery, the priest responded, "I was wondering when you were going to call me about this." Leclercq then admitted to fondling a 16 year old boy at his apartment in 1985. He explained the boy reported the abuse to the police, who called him to the station along with the future Bishop Myers (then serving as vicar general). Leclercq admitted nothing was done about the incident; he did not receive a psychological evaluation, and the diocese simply transferred him to a new assignment in Creve Coeur. Leclercq also confessed to abusing another boy—and to hosting many young men in his apartment.

Leclercq's case evidences several troubling missteps by the diocese. It didn't adequately respond to the 1985 abuse by removing Leclercq from ministry. It didn't adequately document the incident—and didn't keep track of the limited documentation that did exist. And Bishop Myers' problematic involvement in keeping Leclercq's abuse under wraps raises concerns about how he may have handled additional allegations of child sex abuse that came to light during the decade he would spend at the diocese's helm in the 1990s.

As for Nathan, he has had difficulty coming to grips with the abuse he experienced at the hands of both priests. He is keenly aware the diocese moved his abusers to other parishes. And while he struggles with the nightmares, the sleepless nights, and the prospect of forgiveness, the diocese's own records show

his two abusers were in ministry long after the diocese knew or should have known they were predator priests.

GEORGE H. HILAND

“Peter” recalls his mother and grandmother loved that Father George Hiland took an interest in him. “‘Aren’t we going to get him something for Christmas?’ my mother asked, ‘We have to give him something.’ We ended up giving him house slippers.” It all made Peter feel like he was trapped—like he had nowhere to turn. There was no one he could tell that Hiland was sexually abusing him. Today, he remembers it vividly—the abuse, where it took place, and how Hiland made him feel. “I don’t really hate anyone,” he says. “But I really started hating him.”

The abuse started in the mid-1960s when Peter was in the seventh grade. He was an altar server at Saint Stephen in Streator, where he also attended school; his father had died when he was just 10 years old. Hiland approached Peter and asked if he would be afraid to go out with him. Peter said no, so Hiland took him to a bonfire. A short time later, they went for a drive. Hiland let Peter sit in his lap and hold the steering wheel. Then he began fondling Peter; eventually, he pulled down the young boy’s pants. Later, Hiland would perform oral sex on Peter and then force Peter to reciprocate. “I hated it,” Peter says. “But I didn’t know who to talk to.”

“We had sex everywhere,” Peter remembers—the church choir, the school cafeteria, the underground tunnel between the school and church, even on his teacher’s desk. The summer before eighth grade, Hiland took Peter to the woods near a local farm about twice a week. He forced the boy to strip naked; then he sprayed him from head to toe with mosquito repellent and had sex with him. But the worst was when Hiland had sex with Peter in the cemetery. “All I could think was that my father was buried there.”

Hiland made sure to “reward” Peter after each instance of abuse. “Every time we had sex, he would take me to Top Save,” Peter recalls. “I went in and would buy these plastic Aurora monster

We had sex everywhere,” Peter remembers—the church choir, the school cafeteria, the underground tunnel between the school and church, even on his teacher’s desk.

models and put them together. He gave me the money, and he would sit in the car while I would go in. I had every single model they came out with.”

The abuse finally stopped when Peter graduated from the eighth grade. He was relieved he would never have to see Hiland again once he started high school in the fall. That summer, he got a job at a root beer stand just to get away from the priest.

The Diocese of Peoria did not publicly acknowledge Hiland as having been credibly accused of child sex abuse until 2018—a few months after the Attorney General began investigating. Yet the diocese had known Hiland was a predator priest for 25 years. A 1993 memo describes Hiland’s abuse of one child in Streator in the 1970s and his admission to abusing a second. A 1994 letter from Bishop John Myers to Hiland acknowledges both men’s “sadness at the circumstances which have prompted you to submit your resignation as the Pastor of St. Patrick’s Parish, Dwight, and to seek retirement status in the diocese.” Bishop Myers also mentioned Hiland’s “unresolved issues which should be dealt with before you can effectively be involved in any priestly ministry” and the “serious recommendation for counseling and therapy.” Yet the bishop also made sure to praise Hiland: “I want to thank you for your generous and fine priestly

service in the Diocese of Peoria. Literally thousands of people share this gratitude, and, I am sure, offer their prayers and best wishes to you.”

Yet the diocese had known Hiland was a predator priest for 25 years.

The diocese chose not to report Hiland’s abuse to law enforcement at the time of the incident, waiting to do so until 2018, after the Attorney General began investigating. A 1993 document helps to explain why. A church official wrote that such cases “should be managed in a way that restricts it to counseling at a moderate fee for a reasonable amount of time. The difficulty with counseling is that it can reinforce the desire to sue for compensation in large amounts. But this is a risk the priest and diocese has to take to fulfill our own policies.” In other words, the diocese was more concerned for its own bottom line than achieving justice for survivors.

The diocese apparently misplaced the 1993 memo describing Hiland’s abuse of one boy and admission to abusing another. It did not rediscover the damning documents until October 2018. This is yet another instance of the diocese’s shoddy recordkeeping practices, which for far too long deprived child sex abuse survivors of the healing that comes with seeing their abusers publicly named.

Today, Peter is sharing his experience to prevent others from living through what he did. “I just don’t want somebody else to have to go through this. It’s awful. And it seemed like all [Hiland] really cared about was controlling everything. He knew my father died. He used every little advantage he could,” Peter explains. “I’m pretty sure it’s still going on. I don’t really know

how to stop all of this. But it's very damaging. I'm very upbeat, but I keep a lot of stuff in."

In other words, the diocese was more concerned for its own bottom line than achieving justice for survivors.

SAMUEL PUSATERI

Father Samuel Pusateri is an example of a pedophile priest whom the Diocese of Peoria long ignored. A member of the Order of Saint Benedict, he pleaded guilty in 1991 to criminal sexual assault of a 17 year old student at Saint Bede Academy in Peru—within the diocese's geographic bounds. But for years, the diocese resisted publicly naming him as a credibly accused priest. The reason? "That's not my man," a church representative explained.

The reason why the diocese was reluctant to publicly name Pusateri as a child sex abuser may have something to do with how bishops generally responded to allegations of child sex abuse by members of religious orders. As one representative for multiple Illinois dioceses explained to the Attorney General's investigators, a bishop's response simply would be, "That's not my man." What the representative meant is that, although religious order clerics like Pusateri must receive a diocese's permission to minister within its territory, they generally are governed by their order rather than the diocese. Put another way, the dioceses disclaim responsibility of any sort for those clerics operating within their geographic bounds who are not technically diocesan priests.

But Bishop John Myers' response to Pusateri's conviction undercuts that post hoc justification. A month after Pusateri was sentenced in 1991, the bishop wrote the prison chaplain where the disgraced priest was serving his time to request "your special attention for Father Samuel." He followed this with a letter-writing campaign seeking permission for Pusateri to celebrate prison masses using grape juice instead of wine—a quest that culminated with Bishop Myers pleading Pusateri's case to Cardinal Joseph Ratzinger, who would later become Pope Benedict XVI.

Bishop Myers did eventually revoke Pusateri's permission to minister (or faculties) in the Diocese of Peoria. But he delayed doing so for years until late 1993—and even then he did not rule out the possibility he might renew Pusateri's faculties after the priest was released from prison. "With regard to the request to have the faculties of the diocese restored," Bishop Myers wrote to Pusateri's religious order that his advisors' "recommendation almost unanimously was 'the time is not yet right.'" One wonders: when would be the right time to welcome a convicted child sex abuser back to the fold?

Pusateri never returned to the Diocese of Peoria. But in 1995, he turned up in the Diocese of Joliet, where he served as chaplain to the Franciscan Sisters in Wheaton until 2004. He then departed for Rome, where he remained engaged in active ministry as recently as 2018, when the Attorney General's investigation began.

“That’s not my man,” a church representative explained.

After initially resisting, both the Diocese of Peoria and the Diocese of Joliet ultimately relented to the Attorney General's insistence that Pusateri—who, to reiterate, is a convicted child sex abuser—

be named on their respective public lists of credibly accused priests. It is difficult to understand why this result took so long to accomplish and caused so much consternation. The only purported explanation—that Pustaeri is “not my man”—just doesn’t hold up.

KENNETH J. ROBERTS

Not just any priest puts pen to paper to create a book chronicling what led him to the priesthood. But Father Ken Roberts was not just any priest. He wrote about his transition from a jet-setting lifestyle to the priesthood in a 1975 autobiography titled *Playboy to Priest*. Although Roberts was a priest of the Diocese of Dallas in Texas, his celebrity status and role as retreat master gave him access to children across the nation—including central Illinois. One of those children was “William,” a survivor of Roberts’ abuse whose revictimization by the Diocese of Peoria is just as heartbreaking as the disgraced priest’s crimes.

The abuse by Roberts took place in the 1980s, but what haunts William today is the aftermath. “This was trust-shattering, spiritually disillusioning revictimization at the merciless, self-preserving hands of the Diocese of Peoria,” he says. At the time of the abuse, William was a boy in fifth or sixth grade. He attended a retreat called Emmaus Days at Saint Bede Abbey in Peru. Roberts was a retreat leader chosen by the Diocese of Peoria; the abbey liaison, also approved by the diocese, was Father Samuel Pusateri, a religious order priest who later pleaded guilty to criminal sexual assault of a child.

A confessional service was part of the retreat. Instead of celebrating that sacrament in the worship assembly building, where several other priests were also hearing confession, Roberts led William out of the building, through hallways of the school, and into the office of the school’s principal. In that lonely room, Roberts forcibly held William against his body and kissed William on the mouth multiple times, despite William’s best efforts to flee. Roberts’ manner of abusing William was

consistent with his behavior in numerous other credible accounts of abuse. The Illinois Supreme Court explained, in a decision involving Roberts' conduct in another case of abuse reported in the Diocese of Belleville, that in a private meeting with a young boy, Roberts repeatedly professed his love for the boy and kissed the boy on the mouth. In response to his own abuse at Roberts' hands, William found himself "completely numb." Years of confusion, alcoholism, and even a suicide attempt were to follow.

In the early 2000s, William decided to report his abuse to the Diocese of Peoria in the hopes of finding closure and a path forward. In April 2004, the diocese agreed to cover the costs of any future counseling he needed as a result of Roberts' abuse. But the payments soon stopped without explanation. Hurt and confused, William reached out to the diocese to remind its representatives of its promise to pay his counseling costs, and of the diocese's public statement that it would pay survivors' counseling costs as long as needed. The diocese's new chancellor, Patricia Gibson, flatly refused William's request that it honor its commitment to pay for his counseling. William appealed to Bishop Daniel Jenky, hoping the head of the diocese could put the situation to rest. But Bishop Jenky merely confirmed the diocese was backing out of the arrangement and suggested the official who had initially approved it had been mistaken. That official, the vicar general, was the same person who was in charge of the Emmaus Days program at which Roberts sexually

abused William. With respect to William's own anguish, William recounts that the bishop offered no comfort, remorse, or accountability. Instead, he wrote, "I am sorry that you feel betrayed and hurt by this process, but we believe that we have dealt with you fairly and in cooperation with the efforts made by the Diocese of Dallas." William says the bishop seemed to be blaming Peoria's decision to cease payments at least in part on William's contact with Roberts' home diocese in Dallas.

The diocese's new chancellor, Patricia Gibson, flatly refused William's request that it honor its commitment to pay for his counseling.

But in William's view, "the Diocese of Dallas showed accountability and great Christian compassion. Instead of taking responsibility, protecting children and survivors, and helping victims heal, the Diocese of Peoria's actions were completely revictimizing. They called my very tiny settlement with Dallas and my seeking counseling help from Peoria 'double dipping'—a deeply injurious comment that hurts to this day."

Dismayed, William reached out to the former vicar general of the diocese, with whom he had become close through several years of the Emmaus Days programs and through many years thereafter as William explored his vocation. They had also been in contact when the 2004 agreement was reached. The former vicar general's response undercut Bishop Jenky's assertions: "It was always my belief," he wrote, "that these things happened on our watch and that we were responsible for what happened in the diocese. I wasn't going to blame Dallas," he added. The former vicar general then spoke to Bishop Jenky's letter directly, as well as to the chancellor's actions towards William (and survivors in general): "While I have never seen the Bishop's

letter to you, I am aware that he can be offensive in a letter in ways that I presume he does not intend. [The chancellor] is a lawyer and thinks like one, and in cases such as yours is always on the defensive.” The former vicar general also directly acknowledged the diocese’s failure to act upon the warning signs of Roberts’ predatory behavior during the time Roberts led Emmaus Days and other retreats in Peoria:

I had seen [Roberts] be quite affectionate with the kids (in a way that I would never have felt comfortable doing) but I simply told myself I was too constricted and should not think ill of such a holy man. In hindsight I should have gone with my instincts and said something to him, but in those days I just didn’t think (or want to think) that such a thing could be happening.

The following years were not easy for William. Frustrated with the lack of compassion shown him by the Diocese of Peoria, William contacted both future Cardinal Blase Cupich, then an official with the U.S. Conference of Catholic Bishops, and Cardinal Francis George, then leader of the Archdiocese of Chicago, seeking their “advocacy, healing, and intervention.” Both refused his plea for help. As William sees it, “they played politics, and placed their image and church self-protection over justice, accountability, Christian compassion, and victim healing. There was absolutely no recourse provided—there was no means of appeal for anyone revictimized or betrayed by a bishop, as was my case. All of the ‘higher ups’ stood firmly with the autonomy of each bishop instead of standing with righteousness, compassion, advocacy, and victim healing.”

Having been bullied and betrayed, and seeing no evidence that anyone in the Diocese of Peoria or elsewhere in the church would intervene to help, William gave up hope that his counseling costs would be paid by those he deemed responsible for his suffering. William was forced into a position to try to close this painful chapter of his life, even if it had to be done on the church’s terms.

In early 2009, he was on the precipice of an agreement with the Diocese of Peoria when he received a traumatizing phone call from its chancellor.

The memory of this call, which he took in his driveway, is seared into his thoughts as vividly as the abuse he endured from Roberts. As William remembers it, the chancellor asked if he would be willing, in exchange for an agreed sum, to go “on record” and say either that Bishop Jenky did not renege on the initial agreement or that the diocesan official who had approved it either acted outside of his authority or miscommunicated it to William. William refused. As William’s wife recalls, she had “never seen him so broken. They were asking him to lie.” William’s refusal to do so upset the chancellor. “She screamed at me,” William says. “I mean Webster’s Dictionary definition screaming. All of her responses started with ‘Why can’t you just . . .?’ I responded with a question: ‘Why won’t Bishop Jenky simply honor his word and pay for my counseling?’”

A short time later, the diocese backed down and reached an agreement with William that did not require him to make a public statement. But even today, William can’t help but wonder about his conversation with the chancellor. “Without a question, in that moment, had I agreed to lie, she would have settled then. It was a quid pro quo.” He sums up his feelings on the exchange: “As a boy, when I asked for the sacrament of reconciliation, I came with defenses down and total trust in Catholic Christian goodness to help me heal, and was instead betrayed, abused, and left powerless. Later, as a man, I did the same when I approached the Diocese of Peoria, coming to them defenses down, never using a lawyer, and trusting that surely their professed Catholic Christian compassion and goodness would lead to healing. Instead, just like I was spiritually raped in the confessional as a boy, they bullied me with lawyers, wanting me powerless, accepting terms that benefitted their interests.”

For its part, the Diocese of Peoria acknowledged Roberts as having been credibly accused of child sex abuse within its borders only

after the Attorney General's investigation began. This delay occurred despite William's coming forward over a decade earlier, and despite the diocese's paying for some of William's counseling related to the abuse. Roberts is also acknowledged as having been credibly accused of child sex abuse in his home diocese of Dallas, as well as the Diocese of Belleville and the Archdiocese of Saint Louis.

And despite William's repeated missives to the diocese about counseling, about its cessation of counseling payments, and the discussions of a way forward, certain of these documents were simply not produced to the Attorney General's investigators in the diocese's file relating to Roberts. For example, the file contains no communications between William and the diocese in 2009, when William was attempting to reach an agreement with the diocese regarding his counseling costs. Nor does the file contain William's 2006 letter to Bishop Jenky or Bishop Jenky's response.

Through it all, William has done his best to move on. "I'm going to do what I've always done," he says, "live one day at a time." It's an understanding he gained from over two decades of sobriety through 12-step recovery work, and years of therapy. But as he reflects on his exchanges with the Diocese of Peoria, which he calls "a deeper and additional source of betrayal," his thoughts are clear. "There is no healing in the Peoria Catholic Church," he says. "My healing has come from understanding that the predatory priest who abused me was a sick person with a compulsive drive to violate."

Information Relating to Child Sex Abusers in the Diocese

The following section contains specific information regarding substantiated child sex abuse committed by Catholic clerics and religious brothers who ministered in the Diocese of Peoria. This information includes:

Name/Ordination Year

The name of the substantiated cleric or religious brother and the year he was ordained. In instances where no ordination year is noted, the ordination year is either designated as “unknown” or the individual is a non-ordained religious brother who took vows in a religious order.

Diocesan/Order

The diocese or religious order into which the cleric or religious brother was ordained or took vows.

Illinois Assignments

The parishes and related church locations where the cleric or religious brother was assigned while ministering in Illinois, as reported by a diocese or religious order.

Reported Survivors

The number of survivors who made claims of child sex abuse against the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Date/Location of Reported Abuse

The date and location of claimed instances of child sex abuse committed by the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Diocese Claim of First Report

The date the diocese reports having first received a child sex abuse claim, or claim of inappropriate behavior with a child, regarding the cleric or religious brother.

Placed on Catholic Church

Public Lists

The date the identified diocese or religious order placed the cleric or religious brother on its public list of substantiated child sex abusers.

Actions/Status

Significant actions relating to the cleric or religious brother and his current status.

JOHN ANDERSON

Ordained: 1948

Diocesan: Peoria, IL

Illinois Assignments

- Saint Mary Aledo, IL
- Saint Mary, Canton, IL
- Saint Rose, Rushville, IL
- Saint Edward, Chillicothe, IL
- Saint Philomena, Peoria, IL
- Saint Joseph Home, Peoria, IL
- King's House Retreat Center, Henry, IL

Reported Survivors: 7

Date/Location of Reported Abuse

- 1979-1984: Peoria County, IL
- 1988-1990: Peoria County, IL
- Unknown: Peoria County, IL
- Unknown: Colorado

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 1986: Removed from ministry
- 2009: Died

MICHAEL "MIGUEL" BACA

Ordained: 1953

Order: Franciscan, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/16/14: Diocese of Gallup, NM
- May 2019: Diocese of Peoria, IL
- 09/20/19: Diocese of Wichita, KS

Actions/Status

- 1997: Died

ROBERT O. BARNETT

Ordained: 1933

Diocesan: Peoria, IL

Illinois Assignments

- 1933: Saint Patrick, Peoria, IL
- 1935: Saint Mary, Moline, IL
- 1937: Saint Patrick, Lincoln, IL
- 1940: Saint Mary, Delavan, IL
- 1957: Saint Mary, East Moline, IL
- 1966: Saint Francis of Assisi, Ottawa, IL
- 1976: Huber Memorial Home, Rock
Island, IL

Reported Survivors: 6

Date/Location of Reported Abuse

- 1964-1966: LaSalle County, IL
- 1964-1966: Rock Island County, IL

Diocese claim of first report: 1964

Placed on Catholic Church Public Lists

- 08/26/19: Diocese of Peoria, IL

Actions/Status

- 1991: Died

JOHN M. BEATTY

Ordained: 1950

Order: Viatorian, C.S.V.

Diocesan: San Diego, CA

Illinois Assignments

- 1951-1954: Cathedral Boys' High School, Springfield, IL
- 1955: Peoria, IL
- 1961-1962: Saint Patrick Central High School n/k/a Bishop McNamara High School, Kankakee, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1961-1962: Saint Patrick Central High School n/k/a Bishop McNamara High School, Kankakee, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 09/14/18: Diocese of San Diego, CA
- 02/09/21: Diocese of Joliet, IL

Actions/Status

- 1985: Retired
- 1997: Died

WALTER BRUENING, A.K.A. WALTER BREUNING

Ordained: 1954

Diocesan: Peoria, IL

Illinois Assignments

- Saint Patrick, Urbana, IL

- Saint Joseph, Pekin, IL
- Saint Anthony, Atkinson, IL
- Saint Mary, Hooppole, IL
- Saint Augustine, St. Augustine, IL
- Saint Patrick, Raritan, IL
- Saint Mary, Henry, IL
- Saint Joseph, Henry, IL
- Saint Mary, Henry, IL

Reported Survivors: 5

Date/Location of Reported Abuse

- 1960s-1970s: Saint Joseph, Pekin, IL
- Unknown: Henry County, IL

Diocese claim of first report: 1999

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 1999: Retired
- 2002: Removed from ministry
- 2009: Died

EDWARD BUSH

Ordained: 1957

Diocesan: Peoria, IL

Illinois Assignments

- Saint Thomas, Peoria Heights, IL
- Sacred Heart, Moline, IL
- Saint Patrick, Colona, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1960-1961 & 1964-1965: Peoria County, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 2002: Removed from ministry; retired
- 2011: Died

JOHN JOSEPH CASEY

Ordained: 1932

Order: Vincentian, C.M.

Illinois Assignments

- Saint Patrick, LaSalle, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1940s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/07/20: Vincentians, Western Province

Actions/Status

- 2000: Died

TERRY CASSIDY

Ordained: 1984

Diocesan: Peoria, IL

Illinois Assignments

- 1984-1987: Christ the King, Moline, IL
- 1987-1989: Saint Catherine, Aledo, IL

- 1987-1989: Saint Mary, Keithsburg, IL
- 1987-1989: Saint Anthony, Matherville, IL
- 1987-1989: Saint Therese, New Boston, IL
- 1987-1989: Saint John, Viola, IL
- 1987-1989: Saint Andrew, Oquawka, IL
- 1989-1990: Saint Mark, Peoria, IL
- 1990-1992: Saint Edward, Chillicothe, IL
- 1992: Saint Mary, Moline, IL
- 1992-1995: Saint Jude, Dunlap, IL
- 1994-1995: Saint Mary, Wenona, IL
- 1994-1995: Saint John the Baptist, Lostant, IL
- 1995-1999: Saint Joseph, Chenoa, IL
- 1995-1999: Saint Mary, Lexington, IL
- 1999: Saint Ann, Peoria, IL
- 2001: Saint Martin de Porres, Peoria, IL
- 2001: Saint Ann, Peoria, IL
- 2006-2013: Teens Encounter Christ, Diocese of Peoria, IL
- 2006-2013: Cursillo Center, Diocese of Peoria, IL
- 2007: Knights of Columbus Saint Jude Council, Peoria, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1985: Rock Island County, IL

Diocese claim of first report: 2015

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 2015: Removed from ministry

LOUIS CONDON

Ordained: 1948

Diocesan: Peoria, IL

Illinois Assignments

- 1948: Saint Mary, Moline, IL
- Unknown: Saint Mary, Pesotum, IL
- Unknown: Saint Louis, Princeton, IL
- 1949: Sacred Heart, Rock Island, IL
- 1952: Saint Mary, Lincoln, IL
- Unknown: Saint Rose, Rushville, IL
- Unknown: Immaculate Conception, Delevan, IL
- 1962: Saint Mary, Delevan, IL
- Unknown: Saint Joseph Mission, Hopedale, IL
- 1971: Saint Joseph, Kewanee, IL
- Unknown: Saint Mary, DePue, IL
- 1976: Sacred Heart, Moline, IL
- 1980: Hispanic Ministry, Diocese of Peoria, IL
- 1982: Saint Margaret Hospital, Spring Valley, IL

Reported Survivors: 6

Date/Location of Reported Abuse

- 1958-2000: Unknown

Diocese claim of first report: 1982

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 1986: Retired
- 2009: Died

ROBERT CREAGER

Ordained: 1954

Diocesan: Peoria, IL

Illinois Assignments

- Sacred Heart, Moline, IL
- Saint Malachy, Geneseo, IL
- Saint Mary, Keithsburg, IL
- Saint Theresa Mission, New Boston, IL
- Deanery, Rock Island, IL
- Saint Mary, Pesotum, IL
- Saint John the Baptist, Clinton, IL
- Saint Patrick, Wapella, IL
- Saint Patrick, Ottawa, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1956: DeWitt County, IL
- 1972-1982: LaSalle County, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 1998: Retired
- 2002: Removed from ministry
- 2008: Died

PAUL F. DINAN

Ordained: 1937

Diocesan: Joliet, IL

Illinois Assignments

- Saint Mary, Paxton, IL
- Saint Teresa, Kankakee, IL

- Saint Peter the Apostle, Itasca, IL
- Saint Joseph Mission, Loda, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown: Kankakee County

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 03/04/13: Diocese of Joliet, IL

Actions/Status

- 1996: Died

FRANCIS ENGELS

Ordained: 1962

Diocesan: Peoria, IL

Illinois Assignments

- 1962: Saint John, Champaign, IL
- 1965: Saint Mary, Champaign, IL
- 1967: Saint Mary's Hospital, Galesburg, IL
- 1969: Saint Joseph, Pekin, IL
- 1970: Saint Columba, Ottawa, IL
- 1973: Saint Mary, Moline, IL
- 1973: Saint Joseph, Chenoa, IL
- 1973: Saint Mary Mission, Lexington, IL
- 1976: Saint John, Woodhull, IL
- 1976: Saint John Vianney, Cambridge, IL
- 1986: Sacred Heart, Annawan, IL
- 1986: Saint Mary Mission, Hooppole, IL
- 1992: Saint Anthony, Atkinson, IL

Reported Survivors: 5

Date/Location of Reported Abuse

- 1971-1973: McLean County, IL
- 1976-1984: Bureau County, IL

- Unknown: Henry and Tazewell Counties, IL
- Unknown: Indiana
- Unknown: Iowa
- Unknown: Kentucky
- Unknown: Michigan
- Unknown: Minnesota
- Unknown: Wisconsin

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 1993: Removed from ministry
- 2005: Pleaded guilty to sexual abuse of a teenager in Wisconsin; sentenced to 10 years in prison
- 2019: Died

JOHN V. FARRIS

Ordained: 1949

Order: Vincentian, C.M.

Illinois Assignments

- Saint Patrick, LaSalle, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1951-1954: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 02/17/04: Archdiocese of Los Angeles, CA
- 04/01/19: Diocese of Springfield-Cape Girardeau, MO
- 12/07/20: Vincentians, Western Province

Actions/Status

- 2003: Died

JAMES VINCENT FITZGERALD

Ordained: 1950

Order: Oblate, O.M.I.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1960s-1980s: Minnesota; South Dakota

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/31/13: Diocese of Duluth, MN
- 07/07/15: Oblates, Central Province
- 03/29/16: Diocese of New Ulm, MN
- 04/01/19: Diocese of Springfield-Cape Girardeau, MO
- 02/12/20: Diocese of Belleville, IL

Actions/Status

- 2009: Died

NORMAN GOODMAN

Ordained: 1960

Diocesan: Peoria, IL

Illinois Assignments

- Sacred Heart, Moline, IL
- Saint Patrick, Lincoln, IL
- Saint Mary, Atlanta, IL
- Holy Family, Lincoln, IL
- Saint Columba, Mason City, IL

Reported Survivors: 19

Date/Location of Reported Abuse

- 1970-1995: Logan County, IL

Diocese claim of first report: 1998

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 2002: Removed from ministry
- 2013: Died

WILLIAM HARBERT

Ordained: 1962

Diocesan: Peoria, IL

Illinois Assignments

- 1962: Holy Trinity, Bloomington, IL
- 1966: Saint Joseph, Pekin, IL
- 1969: Saint Thomas the Apostle, Peoria Heights, IL
- 1971: Saint Joseph, Rock Island, IL
- 1973: Saint Rose, Rushville, IL
- 1974: Christ the King, Moline, IL
- 1976: Immaculate Conception, Monmouth, IL
- 1977: Saint Mary, Keithsburg, IL
- 1977: Saint Therese, New Boston, IL
- 1977: Saint Andrew, Oquawka, IL
- 1981: Immaculate Conception, Ohio, IL
- 1977: Saint John, Walnut, IL
- 1992: Saint Joseph Home, Lacon, IL

Reported Survivors: 12

Date/Location of Reported Abuse

- 1966-1973: Rock Island County, IL
- 1982: Bureau and Tazewell Counties, IL
- Unknown: Florida

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 1993: Removed from ministry
- 2003: Died

GEORGE HILAND

Ordained: 1958

Diocesan: Peoria, IL

Illinois Assignments

- Saint Stephen, Streator, IL
- Saint Patrick, Arlington, IL
- Sacred Heart Mission, Dimmick, IL
- Saint Thomas, Dalzell, IL
- Saint John, Fairbury, IL
- Saint James Mission, Forrest, IL
- Saint Patrick, Dwight, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1970: LaSalle County, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 1993: Removed from ministry

ROBERT HUGHES

Ordained: 1954

Diocesan: Peoria, IL

Illinois Assignments

- 1954: Holy Trinity, Bloomington, IL
- 1962: Catholic Youth Center
- 1965: Illinois State University, Saint Robert Bellarmine Catholic Student Center, Normal, IL
- 1971: Saint Patrick, Washington, IL
- 1980: Vicariate, Pekin, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1954-1961: McLean County, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- July 2019: Diocese of Peoria, IL

Actions/Status

- 2016: Died

WILLIAM ISERMANN

Ordained: 1956

Diocesan: Peoria, IL

Illinois Assignments

- 1956: Saint Patrick, Washington, IL
- 1958: Saint Patrick, Ransom, IL
- 1958: Saint Patrick, Ottawa, IL
- 1959: Saint Anthony, Hoopston, IL
- 1960: Holy Trinity, Moline, IL
- Unknown: Saint Mary, DePue, IL
- 1964: Saints Peter & Paul, Leonore, IL
- 1963: Immaculate Conception, Streator, IL
- 1972: Saint Joseph, Peoria, IL
- 1974: Saint John, Cullom, IL
- 1977: Saint Patrick & Dwight Correctional Center, Dwight, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1950s-1970s: LaSalle and Tazewell Counties, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- March 2019: Diocese of Peoria, IL

Actions/Status

- 1993: Removed
- 1996: Died

J. EUGENE KANE

Ordained: 1954

Diocesan: Peoria, IL

Illinois Assignments

- 1954: Saint Patrick, Ottawa, IL
- 1960: Saint Patrick, Peoria, IL
- 1962: Bergan High School, Peoria, IL
- 1966: Saint Patrick, Elkhart, IL
- Unknown: Saint Thomas Aquinas, Mt. Pulaski, IL
- 1974: Cathedral of Saint Mary, Peoria, IL
- 1978: Saint Pius X, Rock Island, IL
- 1990: Saint Mary, El Paso, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: 1990

Placed on Catholic Church Public Lists

- July 2019: Diocese of Peoria, IL

Actions/Status

- 2009: Died

PHILIP KRAUS

Ordained: 1975

Order: Jesuit, S.J.

Illinois Assignments

- Catholic Social Services, Peoria, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1970s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/07/18: Jesuits, Central and Southern Provinces
- May 2019: Diocese of Peoria, IL

Actions/Status

- 1996: Restricted from ministry with minors
- 2003: Removed from ministry

SEVERIN LAMPING

Ordained: 1929

Order: Franciscan, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/12/20: Diocese of Jefferson City, MO
- February 2021: Diocese of Peoria, IL
- 02/14/22: Archdiocese of Cincinnati, OH
- 06/18/22: Franciscans, Saint John the Baptist Province

Actions/Status

- 1986: Died

M. DUANE LECLERCQ

Ordained: 1964

Diocesan: Peoria, IL

Illinois Assignments

- 1964: Holy Trinity, Bloomington, IL
- 1968: Saint Mark, Peoria, IL
- 1971: Saint Mary, Moline, IL
- 1973: Saint Vincent de Paul, Peoria, IL
- 1976: Sacre Coeur, Creve Coeur, IL
- 1979: Saint Edward, Chillicothe, IL
- 1982: Teens Encounter Christ, Diocese of Peoria, IL
- 1983: Saint Bernard, Peoria, IL
- 1983: Saint John, Clinton, IL
- 1983: Saint Patrick, Wapella, IL
- 1989: Saint Theresa, Earlville, IL
- 1991: Saint Boniface, Peoria, IL
- 1994: Saint Patrick, Dwight, IL
- 1994: Saint Patrick, LaSalle, IL
- 2003: Sacred Heart, Granville, IL
- 2003: Saint Patrick, Henepin, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- Unknown: Peoria County, IL

Diocese claim of first report: 1985

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 2018: Removed from ministry

EDWARD LOHAN

Ordained: 1941

Diocesan: Peoria, IL

Illinois Assignments

- 1941: Holy Trinity, Bloomington, IL
- 1948: Saint Patrick, Danville, IL
- 1948: Schlarman High School, Danville, IL
- 1948: Saint Elizabeth Hospital, Danville, IL
- 1950: Corpus Christi High School, Galesburg, IL
- 1950: Saint Mary Hospital, Galesburg, IL
- Unknown: Saint Thomas More, Galesburg, IL
- 1951: Galesburg State Research Hospital, Galesburg, IL
- 1956: Immaculate Heart of Mary, Galesburg, IL
- 1973: Saint Philomena, Peoria, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1948, 1958-1960: Vermilion and Knox Counties, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists

- July 2019: Diocese of Peoria, IL

Actions/Status

- 1993: Died

JOACHIM LUX

Ordained: 1961

Order: Franciscan, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/
religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/15/20: Diocese of Wichita, KS
- 12/08/20: Archdiocese of New Orleans, LA
- February 2021: Diocese of Peoria, IL
- 02/14/22: Archdiocese of Cincinnati, OH
- 06/18/22: Franciscans, Saint John the Baptist Province

Actions/Status

- 2019: Died

FRANK MARTINEZ

Ordained: 1982

Diocesan: Davenport, IA

Illinois Assignments

- 1985: Saint Mary Hospital, Decatur, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1986: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 07/10/08: Diocese of Davenport, IA
- May 2019: Diocese of Peoria, IL
- 09/23/22: Diocese of Springfield, IL

Actions/Status

- 2008: Laicized

LOUIS J. MEINHARDT

Ordained: N/A

Order: Marianist, S.M.

Illinois Assignments

- Assumption High School, East St. Louis, IL
- Spalding Institute, Peoria, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 06/24/20: Marianists
- 07/07/20: Diocese of Belleville, IL

Actions/Status

- 1923: Entered religious order
- 1990: Died

THOMAS MILLER

Ordained: 1979

Diocesan: Peoria, IL

Illinois Assignments

- 1979: Holy Trinity, Bloomington, IL
- 1983: Schlarman High School, Danville, IL
- 1988: Saint Paul, Danville, IL
- 1988: Saint Bernard, Peoria, IL
- 1989: Peoria SE, Diocese of Peoria, IL
- 1994: Saint Vincent de Paul, Peoria, IL
- 2000: Prelate of Honor, Diocese of Peoria, IL
- 2002: Knight of the Holy Sepulchre, Diocese of Peoria, IL

Reported Survivors: 4

Date/Location of Reported Abuse

- 1979-1982, 1999-2000: McLean County, IL

Diocese claim of first report: 2004

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 2004: Removed from ministry

ORVILLE LAWRENCE (O.L.) MUNIE

Ordained: 1937

Order: Oblate, O.M.I.

Illinois Assignments

- 1981-1983: Saint Isidore, Bethany, IL
- 1981-1883: Sacred Heart, Dalton City, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1971-1975: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 07/07/15: Oblates, Central Province
- 07/03/17: Archdiocese of St. Paul and Minneapolis, MN
- 04/01/19: Diocese of Springfield-Cape Girardeau, MO
- 04/29/19: Diocese of Peoria, IL
- 01/18/20: Diocese of LaCrosse, WI
- 02/12/20: Diocese of Belleville, IL

Actions/Status

- 1993: Died

THOMAS MURPHY

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- May 2019: Diocese of Peoria, IL

Actions/Status

- Unknown

JOHN ONDERKO

Ordained: 1962

Diocesan: Peoria, IL

Illinois Assignments

- 1962: Saint Hyacinth, LaSalle, IL
- 1962: Sacre Coeur, Creve Coeur, IL
- 1980: Holy Cross, Mendota, IL
- 1980: Saints Peter and Paul, Peterstown, IL
- 1981: Saint Mary, Moline, IL
- 1993: Resurrection, LaSalle, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1971: LaSalle County, IL

Diocese claim of first report: 1964

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 2005: Retired

VICTORIAN OSTMEYER

Ordained: 1935

Order: Franciscan, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- February 2021: Diocese of Peoria, IL
- 02/14/22: Archdiocese of Cincinnati, OH
- 06/18/22: Franciscans, Saint John the Baptist Province

Actions/Status

- Unknown

CARTER PARTEE

Ordained: 1947

Order: Franciscan, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 10/09/20: Franciscans, Saint John the Baptist Province
- 12/08/20: Archdiocese of New Orleans, LA
- February 2021: Diocese of Peoria, IL
- 11/05/21: Diocese of Gallup, NM
- 02/14/22: Archdiocese of Cincinnati, OH

Actions/Status

- Unknown: Laicized
- Unknown: Left religious order
- 2010: Died

TOUSSAINT PERRON

Ordained: 1958

Order: White Father, M.Afr.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: 2

Date/Location of Reported Abuse

- 1975, 1992: Henry County, IL; Saint John, Walnut, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists

- March 2019: Diocese of Peoria, IL

Actions/Status

- 1993: Convicted of aggravated sexual abuse of child in IL; sentenced to three years in prison

JUVENAL PFALZER

Ordained: 1942

Order: Franciscan, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 02/08/19: Archdiocese of Louisville, KY
- 10/15/20: Diocese of Wichita, KS
- 12/08/20: Archdiocese of New Orleans, LA
- February 2021: Diocese of Peoria, IL
- 11/05/21: Diocese of Gallup, NM
- 02/14/22: Archdiocese of Cincinnati, OH
- 06/18/22: Franciscans, Saint John the Baptist Province

Actions/Status

- 2002: Died

ROMAN PFALZER

Ordained: 1947

Order: Franciscan, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 09/12/17: Archdiocese of Santa Fe, NM
- 10/12/18: Archdiocese of Indianapolis, IN
- 08/02/19: Diocese of Gallup, NM
- 11/13/20: Diocese of Las Cruces, NM
- February 2021: Diocese of Peoria, IL
- 02/14/22: Archdiocese of Cincinnati, OH
- 06/18/22: Franciscans, Saint John the Baptist Province

Actions/Status

- Unknown

GORDON PILLON

Ordained: 1979 and 1993

Diocesan: Orange, CA; Peoria, IL

Illinois Assignments

- Bradley University's Newman Center, Peoria, IL
- Saint Edward, Chillicothe, IL
- Saint John Chapel, Champaign, IL
- Saint John the Baptist, Clinton, IL
- Saint Patrick, Wapella, IL
- Sacred Heart, Farmer City, IL
- Saint John, Bellflower, IL
- Saint Patrick, LaSalle, IL
- Saint Hyacinth, LaSalle, IL
- Queen of the Holy Rosary, LaSalle, IL
- Resurrection, LaSalle, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1978-1984: Orange, CA

Diocese claim of first report: 2006

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL
- 12/29/19: Diocese of Charlotte, NC

Actions/Status

- 1993: Ordained in Diocese of Peoria
- 2006: Removed from ministry
- 2012: Died

JEROME "JERRY" PILON

Ordained: 1989

Diocesan: Peoria, IL

Illinois Assignments

- 1989: Holy Family, Lincoln, IL

- 1989: Saint Mary, Atlanta, IL
- 1989: Saint Columba, Mason City, IL
- 1989: Lincoln Correctional Center, Lincoln, IL
- 1991: Holy Cross, Mendota, IL
- 1991: Saints Peter & Paul, Peterstown, IL
- 1992: Saint Anthony, Hoopston, IL
- 1998: Saint Mary, Moline, IL

Reported Survivors: 6

Date/Location of Reported Abuse

- 1997-2003: Texas; Michigan

Diocese claim of first report: 2008

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 2009: Removed from ministry

GREGORY JAMES PLUNKETT

Ordained: 1988

Diocesan: Peoria, IL

Illinois Assignments

- 1988: Saint Columba, Ottawa, IL
- 1991: Immaculate Conception, Carthage, IL
- 1991: Saint Mary, West Point, IL
- 1995: Saint Catherine, Aledo, IL
- 1995: Saint Mary, Keithsburg, IL
- 1995: Saint Therese, New Boston, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1988, 2003: Henry and Mercer Counties, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 2002: Removed from ministry
- 2011: Died

SAMUEL PUSATERI

Ordained: 1979

Order: Benedictine, O.S.B.

Illinois Assignments

- 1980-1991: Saint Bede, Peru, IL
- 1995-2004: Wheaton Franciscan Motherhouse, Wheaton, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1989-1990: Saint Bede, Peru, IL

Diocese claim of first report: 1991

Placed on Catholic Church Public Lists

- 12/18/18: Diocese of Peoria, IL
- 12/13/19: Diocese of Joliet, IL

Actions/Status

- 1991: Removed from ministry
- 1991: Pleaded guilty to sexual assault of a child in IL and sentenced to six years in prison

KENNETH ROBERTS

Ordained: 1966

Diocesan: Dallas, TX

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: 3

Date/Location of Reported Abuse

- 1980s: LaSalle County, IL
- 1984: St. Clair County, IL

Diocese claim of first report: 2006

Placed on Catholic Church Public Lists

- 01/31/19: Diocese of Dallas, TX
- 03/06/19 2019: Diocese of Peoria, IL
- 07/26/19: Archdiocese of St. Louis, MO
- 02/12/20: Diocese of Belleville, IL

Actions/Status

- 1995: Retired
- 1998: Removed
- 2018: Died

RONALD W. ROTH

Ordained: 1966

Diocesan: Santa Fe, NM

Illinois Assignments

- 1966: Holy Family, Olgesby, IL
- 1967: Saint John, Peoria, IL
- 1972: Saints Peter & Paul, Chatsworth, IL
- 1972: Guardian Angel Home, Peoria, IL
- 1972: Sacre Coeur, Creve Coeur, IL
- 1973: Saint Thomas the Apostle, Peoria Heights, IL
- 1974: Saint Philomena, Peoria, IL
- 1976: Director House of Prayer, Urbana, IL
- 1978: Director of Charismatic Renewal Programs, Diocese of Peoria, IL
- 1978: Saint Patrick, Ransom, IL

- 1983: Saint John, Lostant, IL
- 1986: Apostolate of Prayer and Healing, Diocese of Peoria, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1968-1972: New Mexico

Diocese claim of first report: 1968

Placed on Catholic Church Public Lists

- 09/12/17: Archdiocese of Santa Fe, NM
- March 2019: Diocese of Peoria, IL

Actions/Status

- 1993: Removed from ministry
- 2009: Died

JOHN J. RYAN

Ordained: 1951

Diocesan: Peoria, IL

Illinois Assignments

- 1951: Saint Patrick, Ottawa, IL
- 1953: Holy Trinity, Bloomington, IL
- 1963: Saint John, Clinton, IL
- 1978: Loyola University, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1963: DeWitt County, IL

Diocese claim of first report: 1963

Placed on Catholic Church Public Lists

- 08/26/19: Diocese of Peoria, IL

Actions/Status

- 2000: Died

LAURENCE SCHUMACHER

Ordained: 1930

Diocesan: Peoria, IL

Illinois Assignments

- 1930: Immaculate Conception, Streator, IL
- 1934: Saint Patrick, Danville, IL
- 1937: Saints Peter & Paul, Peterstown, IL
- 1947: Saint Mary, Henry, IL
- 1970: Saint Theresa, Earlville, IL
- 1971: Immaculate Conception, Streator, IL
- 1972: Saint Bernard, Bushnell, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1966: Marshall County, IL

Diocese claim of first report: 1966

Placed on Catholic Church Public Lists

- July 2019: Diocese of Peoria, IL

Actions/Status

- 1978: Retired
- 1980: Died

RICHARD SLAVISH

Ordained: 1959

Diocesan: Peoria, IL

Illinois Assignments

- Immaculate Heart of Mary, Galesburg, IL
- Sacred Heart, Moline, IL
- East Moline State Hospital, East Moline, IL

- Saint Mary Cathedral, Peoria, IL
- Saint Theresa, Alexis, IL
- Saint Aloysius, Wataga, IL
- Saints Peter & Paul, Nauvoo, IL
- Sacred Heart, Dallas City, IL
- Saint Francis, Kewanee, IL
- Saint John, Cambridge, IL
- Saint Anthony, Matherville, IL
- Saint John, Viola, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1960, 1971: Rock Island County, IL

Diocese claim of first report: 1971

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 2002: Removed from ministry
- 2016: Died

WILLIAM J. SPINE

Ordained: 1973

Order: Jesuit, S.J.

Illinois Assignments

- 1983-1986: Peter Claver Community & Saint Mary, Moline, IL
- 1986-1989: Holy Family, Chicago, IL
- 1992-2001: Loyola University, Chicago, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse

- 1975-1976: Diocese of Lexington, KY
- 1975-1979: Tacna, Peru

- 1979-1982: Our Lady of Mercy Rectory, Bronx, NY
- 1979-1982: Saint Ignatius, Brooklyn, NY

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/21/18: Jesuits, Midwest Province
- 08/17/20: Diocese of Lexington, KY
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 2006: Removed from ministry

BERNARD TOMASZEWSKI

Ordained: 1924

Diocesan: Peoria, IL

Illinois Assignments

- Saint Patrick, Danville, IL
- Saint Boniface, Seymour, IL
- Saint Hyacinth, LaSalle, IL
- Saint Patrick, Tolono, IL
- Saint Valentine, Peru, IL
- Immaculate Conception, Monmouth, IL
- Saint Elizabeth, Thomasboro, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1946: Unknown

Diocese claim of first report: 1946

Placed on Catholic Church Public Lists

- March 2019: Diocese of Peoria, IL

Actions/Status

- 1946: Removed
- Unknown: Died

JOHN TURNBULL

Ordained: 1955

Order: Franciscan, O.F.M.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1970s: Unknown

Diocese claim of first report: 2006

Placed on Catholic Church Public Lists

- 04/01/19: Diocese of Springfield-Cape Girardeau, MO
- March 2019: Diocese of Peoria, IL
- 02/14/22 : Archdiocese of Cincinnati, OH
- 06/18/22 : Franciscans, Saint John the Baptist Province

Actions/Status

- 2005: Removed from ministry
- 2017: Died

EMIL TWARDCHLEB

Ordained: 1923

Order: Oblate, O.M.I.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1971-1975: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 07/07/15: Oblates, Central Province
- 11/03/17: Archdiocese of St. Paul-Minneapolis, MN
- 04/01/19: Diocese of Springfield-Cape Girardeau, MO
- 02/12/20: Diocese of Belleville, IL

Actions/Status

- 1976: Died

MICHAEL VAN ACKER

Ordained: 1981

Diocesan: Peoria, IL

Illinois Assignments

- Holy Trinity, Bloomington, IL
- Central Catholic High School, Bloomington, IL
- Saint Patrick, Wapella, IL
- Bergan High School, Peoria, IL
- Saint Patrick, Andalusia, IL
- OSF Saint Mary Medical Center, Galesburg, IL

Reported Survivors: 7

Date/Location of Reported Abuse

- 1981-1986, 1991: Peoria and McLean Counties, IL

Diocese claim of first report: 1990

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 2002: Removed from ministry

WILLIAM D. VIRTUE

Ordained: 1975 and 1988

Diocesan: Joliet, IL 1975; Peoria, IL 1988

Illinois Assignments

- Saint Mary Magdalene, Joliet, IL
- Saint Dominic, Bolingbrook, IL
- Saint Mary Nativity, Joliet, IL
- Saint Mary, Mokena, IL
- Sacred Heart, Joliet, IL
- Sacred Heart, Campus, IL
- Saint Mary, Loretto, IL
- Sacre Coeur, Creve Coeur, IL
- Saint Joseph Home, Lacon, IL
- Saint Theresa, Cedar Point, IL
- Sacred Heart, Granville, IL
- Saint Theresa, Earlville, IL
- Sacred Heart, Farmer City, IL

- Saint John, Bellflower, IL
- Saint Flannen, Harmon, IL
- Saint James, Lee, IL
- Saint Theresa, Earlville, IL
- Saint Patrick, Maytown, IL
- Saint Mary, Walton, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse

- 1968 & 1986: Unknown
- 1970s: Unknown
- 1981-1982: Saint Mary, Mokena, IL

Diocese claim of first report: 2006

Placed on Catholic Church Public Lists

- 03/04/13: Diocese of Joliet, IL
- 11/14/18: Diocese of Rockford, IL
- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 2006: Removed from ministry
- Unknown: No faculties to minister in Diocese of Joliet

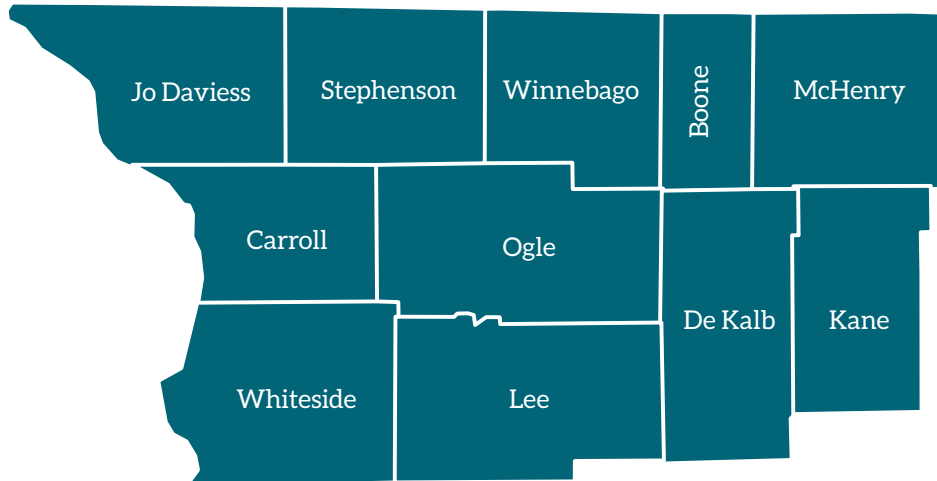




DIOCESE OF ROCKFORD



Diocese of Rockford



rockforddiocese.org

Established 1908

11 counties

104 parishes

413,526 Catholics

24 abusive clerics and
religious brothers

History of the Diocese

The Diocese of Rockford was established in 1908 by Pope Pius X from territory formerly located in the Archdiocese of Chicago. It stretches across northern Illinois from the Mississippi River to Chicago's western suburbs. It comprises eleven counties—Boone, Carroll, DeKalb, Jo Daviess, Kane, Lee, McHenry, Ogle, Stephenson, Whiteside and Winnebago—and includes, among many other municipalities, all or portions of Aurora, Belvidere, Crystal Lake, DeKalb, Dixon, Freeport, Galena, Rochelle, Rockford, Savanna, and Sterling. As of November 2018, around 350,000 Catholics were living within the diocese boundaries, served by 104 parishes and 129 active priests. The current bishop, David J. Malloy, is the ninth man to hold the title and has served in the role since 2012. His predecessors are Peter James Muldoon (1908-1927), Edward Francis Hoban (1928-1942), John Joseph Boylan (1942-1953), Raymond Peter Hillinger (1953-1956), Donald Martin Carroll (1956), Loras Thomas Lane (1956-1968), Arthur Joseph O'Neill (1968-1994), and Thomas George Doran (1994-2012).

The Diocese's History of Handling Claims of Child Sex Abuse by Clerics

The diocese prides itself on being one of the first to implement policies and procedures to respond formally to incidents of clergy misconduct. In the mid-1980s, Bishop O'Neill and the diocese's outside counsel, a Rockford lawyer named Chuck Thomas, worked together to design "the intervention team concept." The approach was intended to respond to all accusations of wrongdoing against diocesan personnel, including but not limited to allegations of child sex abuse by clerics. Unusual for the time, the intervention team comprised not only priests but also laypeople, including Thomas himself and a mental-health professional. The diocese's written policy required all employees

who received or learned about an accusation of wrongdoing to submit to an intervention team member “an accurate and complete description of the incident.” The team member was then required to “consult with the appropriate professionals” (including psychiatrists and social workers as necessary) and commence an “appropriate investigation” depending on the severity of the alleged wrongdoing. The policy specifically provided the accused diocesan personnel may be placed on administrative leave during the course of the investigation.

In its “introduction and rationale” for the intervention team policy, the diocese explained that “[g]reat discrepancy between staff behavior and the Christian life will be perceived by the community as hypocrisy and will impact negatively both the individual staff person and the Church in general.” Therefore, the diocese continued, “[w]e must help one another to stay committed to our Mission and to live in a way which is congruent with our expressed beliefs. Checks and balances need to exist within our structures to help Diocesan staff to remain focused on their task.” But the diocese also warned of potential civil liability. “Not only are major cases of deviant behavior a traumatic experience for the instigator and the survivor or survivors, but the potential financial injury could be catastrophic to the institutional Church. The Diocese and individual parochial programs cannot sustain million dollar claims or judgments.”

Beyond the Intervention Team Concept

At the same time the Diocese of Rockford began its endeavor to ferret out clergy wrongdoing, it opened its arms in 1987 to a Phoenix priest who had just been convicted of a crime relating to the sexual abuse of a 13 year old boy. Father Joseph Lessard was spared a prison sentence, thanks in part to the intercession of the Phoenix bishop, who now sought to offload the disgraced cleric on another diocese. Bishop O’Neill was familiar with Lessard’s past,

yet agreed to provide refuge to him in the Diocese of Rockford. He justified his decision with chilling reasoning: “We have to take some in since we have some too.”

The original intervention team concept remained in place for almost a decade. But several developments occurred in the early 1990s that eventually caused the diocese to take a fresh look. In June 1993, the National Conference of Catholic Bishops created an ad hoc committee to study the subject of clergy sex abuse. When that committee issued its report in November 1994, Bishop Doran formed his own ad hoc committee to evaluate the diocese’s policies against the report’s recommendations. In addition, the diocese received its first acknowledged report of child sex abuse by one of its own priests in February 1993. A survivor told the diocese that Father William Joffe—fresh out of federal prison on a bank fraud conviction—had sexually abused him as a boy in the 1960s at Saint Patrick in Dixon. The diocese found good reason to be concerned about the allegation; it quickly removed Joffe from ministry and essentially banished him from its territory. But it failed to inform parishioners about the reasons for Joffe’s removal—and did little to respond to the survivor’s needs other than offering to pay for the survivor’s counseling.

The diocese’s new policies issued in September 1995—the first to apply specifically to child sex abuse—represented an opportunity to learn from other dioceses’ experiences and improve upon outcomes. There were some positive changes. The diocese’s policies made clear that “[s]exual misconduct by a priest, religious, lay employee or volunteer, with a minor [any person under the age of 18 years] violates human dignity, ministerial commitment and the mission of the Catholic Church.” The diocese also pledged to “make appropriate assistance available to those who may be affected by the alleged sexual misconduct.” And the diocese formalized the intervention team’s processes

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and expanded its membership to include four lay Catholics—two mental-health professionals and two parish members. Over time, these lay Catholics included notable community members like a judge, a doctor, and a retired state trooper.

The intervention team’s work was buoyed by a clear mandate to each of the diocese’s clerics, employees, and volunteers: “These personnel are expected to report promptly allegations of sexual misconduct with a minor to the Misconduct Officer unless prohibited by applicable Church law.” The diocese also established a 24-hour hotline for survivors to make allegations directly to a diocesan representative. The misconduct officer was charged with reviewing and analyzing these allegations and to “determine whether the safety of children requires the immediate withdrawal of the accused from a ministerial assignment and/or

employment” and “conduct such inquiries as may be appropriate for a representative of a private organization.” Volunteers, including a former FBI agent and police chief, assisted with this last task as independent investigators. The information compiled by the misconduct officer was then presented to the intervention team, which would review it and make recommendations to the bishop about whether the accused cleric should remain in public ministry (or accused employees or volunteers should remain at their stations). The misconduct officer was also required to “comply with all civil reporting requirements related to sexual misconduct with a minor and to cooperate with official investigations.”

In addition, the 1995 policies required the diocese to designate a survivor assistance minister who was charged not only with “minister[ing] to the survivor, survivor’s family or other persons affected” but also “identify[ing] professional and other resources and mak[ing] them available to aid in the care of a survivor or other person.” The diocese itself pledged to “make appropriate assistance available to those who may be affected by the alleged sexual misconduct of a priest, religious, lay employee or volunteer with a minor.” It also committed to “develop[ing] and maintain[ing] programs for outreach to communities affected” in order to “promote healing and understanding.” In connection with this, the diocese developed a brochure for distribution in parishes and other church facilities articulating “what to do if you know of, suspect or have been a victim of sexual abuse at the hands of a church employee or volunteer.”

Implementing the Diocese’s Child Sex Abuse Claim Policies

The new 1995 policies were put to the test the following year when four survivors stepped forward to report child sex abuse allegations against two different priests. In May 1996, a survivor reported Father John Holdren had sexually abused him as a



Horseshoe Mound Preserve - Jo Daviess County, Illinois

child in the mid-1970s at Saint Thomas in Crystal Lake. And in December 1996, three survivors reported Father Harlan Clapsaddle had sexually abused them as children in the late 1970s after meeting them at Saint James in Rockford. In fact, the diocese had been on notice about both priests years before these allegations came in. Holdren had been removed from active ministry in August 1994 after he was severely and perhaps inexplicably beaten during an alleged home invasion. At that time, the diocese was aware Holdren had problems with alcohol

and was known to “pick up” young boys. As for Clapsaddle, the survivors’ mother had reported the abuse to the diocese back in 1993. The diocese confronted Clapsaddle, who denied the allegations and cast aspersions on the mother’s motive. The diocese concluded the allegations were not credible, in part because this was the first time anyone had accused Clapsaddle of abuse.

The diocese’s file does not reveal whether it investigated the survivor’s allegations against Holdren, who was “impeded from the exercise of sacred orders” and never returned to active ministry. What is clear, however, is the diocese failed to disclose the allegations against Holdren, not only to law enforcement officials, but also to the public as a whole (or at least to the parishes in the west Chicago suburbs where Holdren had served). The diocese did offer to pay for the survivor’s counseling. It took a similar course with the three survivors of Clapsaddle’s abuse. A senior diocesan official determined their allegations were credible, and Clapsaddle was quickly removed from active ministry; the diocese also offered to pay for counseling for the survivors and their mother. But again it failed to disclose the allegations to the public, law enforcement officials, or the parishes across northern Illinois where Clapsaddle had served. Worse, although the diocese concluded Clapsaddle “does present a risk to other minors,” it allowed him to resume priestly ministry at a nursing home in Rockford.

Several years later, the diocese learned of another priest accused of sexually abusing children—Father Mark Campobello, who, along with Clapsaddle, Holdren, and Joffe, is one of the four diocesan priests identified by the diocese as child sex abusers prior to the Attorney General’s investigation in 2018. And like those other priests, the diocese was aware of red flags surrounding Campobello long before the Kane County state’s attorney charged him with sexually assaulting a teenage girl in December 2002. The diocese’s vicar general had been informed of Campobello’s “boundary issues” with that same

girl in February 1999 but decided not to refer those concerns to the intervention team. Later that year, Bishop Doran “severely warned” Campobello about “seeing” another teenage girl in “compromising circumstances”; these concerns were not referred to the intervention team either. And in February 2000, when Campobello admitted he had engaged in “some physical contact” with the second girl, the diocese yanked him from public ministry and sent him to a psychiatric facility for evaluation. On his return later that year, the diocese assigned him to a new parish without disclosing the reasons for the change.

The diocese’s 1995 policies went through several revisions over the next two decades or so. As relevant here, the processes for handling child sex abuse allegations remained broadly similar until the Attorney General’s investigation was opened in 2018. Among other changes during this time, and in keeping with the mandates of the Dallas Charter, the intervention team transitioned to a committee and was renamed the review board. It eventually was charged with placing an allegation in one of four categories at the completion of its investigation: unfounded (the allegation is false), exonerated (the allegation is true but the conduct is appropriate), not sustained (insufficient evidence to prove or disprove the allegation), or sustained (the allegation is supported by sufficient evidence). Likewise, the victim assistance minister became the victims assistance coordinator and, while continuing to provide support to survivors, also absorbed the intake and analysis duties previously assigned to the misconduct officer. Finally, revisions in 2016 gave a substantial role to the diocese’s general counsel, who was tasked, among other things, with determining, in conjunction with the diocesan investigator, whether to investigate an allegation of child sex abuse and, if so, the investigation’s scope.



Jefferson Street Bridge - Rockford, Illinois

The Tension Between the Needs of Survivors and Protecting Against Liability

The diocese implemented other policies during this period. An outreach program debuted in 2003; it enumerated the pastoral assistance, counseling, and other services the diocese would make available to survivors and their families. In that same year, the diocese issued a code of pastoral conduct that, among other things, addresses appropriate contact with children and provides “[c]lergy, staff, and volunteers must not, for sexual

gain or intimacy, exploit the trust placed in them by the faith community.” Finally, the diocese implemented a communications policy in 2010 that sought to improve transparency and balance the potential “harm[] to survivors, local church communities and the mission of the Church” caused by “sensational attention in the media” against the “benefits” that “accrue from a forthright and honest presentation of the diocese’s concerted efforts” to protect children and respond to abuse allegations.

The Diocese of Rockford’s thinking on the matter illustrates the powerful, and perhaps inevitable, tension that lies at the heart of the church’s modern approach to child sex abuse allegations. As the diocese concedes, its policies and procedures were born of an understanding that “deviant behavior” by priests could expose it to “potential financial injury” that “could be catastrophic to the institutional Church.” As is true of all institutions, temporal or spiritual, the church’s assets allow it to pursue its purpose. To safeguard those assets is therefore vital to the institution’s function, and even existence. Money paid to survivors of child sex abuse is not available to maintain priests or parishes—or put to other religious or education endeavors.

When it comes to preventing future abuse, the diocese’s goals of protecting children and limiting liability are aligned. As the church’s own experience shows, no one benefits when children suffer—and the potential costs are extreme, not only in terms of the trauma inflicted on the innocent, but also in the risk of devastating legal exposure. The diocese therefore has multiple and distinct incentives to do everything in its power to prevent child sex abuse. It is, of course, impossible for any institution to eliminate entirely the possibility one of its employees will sexually abuse a child entrusted to its care. But the Diocese of Rockford, like dioceses across the nation, has made significant progress on this front since the church’s child sex abuse crisis became public decades ago.

Where the diocese's policies and procedures fall short is in addressing past abuse—particularly in the typical circumstance seen today where the accused cleric is no longer in active ministry. Here, the diocese's goal of limiting liability diverges from the goal of promoting justice and healing for survivors of child sex abuse. The Attorney General's investigators were given access to files maintained by the diocese's general counsel documenting its response to allegations of child sex abuse under the policies and procedures discussed above. A review of these files suggests the diocese's institutional interests often eclipse those of survivors. One of the diocese's responses stands out as particularly egregious. A survivor reached out to the diocese to share his experience of child sex abuse. Some 50 years earlier, the survivor explained, the accused priest had invited him, then a young child, to spend a week at his parish in another town. On their first night there, the priest sexually abused the survivor. The survivor decided to return home early and did not spend a full week with the priest as planned.

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The survivor initially identified the parish where the abuse occurred as being located in the wrong town. On its own that should not have raised any alarms; the parish was not located in the town where the survivor lived, and he had no apparent connection to it other than as the location of a traumatic childhood event around five decades earlier. Regardless, he got the town right on his second try. Even so, the diocese concluded this inconsistency, along with the lack of any witnesses and the fact the priest was dead, made it impossible to confirm the allegation was true.

The survivor then obtained a corroborating witness—a relative who said her daughter recalled the survivor coming home early from his out-of-town stay with the priest. But the diocese found this insufficient too. It dismissed the account because it was not based on the relative’s first-hand knowledge—yet it made no effort to contact the relative’s daughter, who did have first-hand knowledge. All told, the diocese’s approach suggests it was looking not to discover the truth, but rather for any conceivable basis to avoid finding the survivor’s allegation credible.

The diocese took a similar tack with Bob Corcoran, a survivor whose frustration with the church’s response spurred him to reach out to the Attorney General’s investigators (and who asked that his real name be used). Again, the diocese insisted on a witness who could corroborate Bob’s allegation of abuse by Father Thomas Considine—a nearly impossible task for most survivors of child sex abuse, which generally does not take place in front of other people. And again, the diocese insisted it was impossible to substantiate or investigate Bob’s allegation because the events had happened long in the past and Considine was now dead.

Worse, the diocese refused to tell Bob whether other survivors had reported abuse by Considine—even though they had, and even though the diocese’s intervention committee had substantiated one of those allegations. Unbeknownst to Bob,

that survivor's experience was remarkably similar to his own. In a courtroom, evidence is considered relevant if it has any tendency to make the existence of a fact more probable than it would otherwise be. While not determinative, the existence of a prior allegation—that is not only similar but also substantiated—is plainly relevant to Bob's claim of abuse. Yet rather than use this information to corroborate Bob's claim, or even just share it with him, the diocese chose instead to keep it under wraps and send Bob packing.

One possible explanation for these results is the overarching role the diocese's general counsel plays in responding to allegations of child sex abuse. Unlike some other Illinois dioceses, the files the Diocese of Rockford produced to the Attorney General documenting child sex abuse allegations are maintained by its general counsel. The general counsel also helps determine the extent of the diocese's investigation and serves as legal advisor to the review board. The general counsel's primary responsibility, of course, is to protect the diocese from legal exposure. In circumstances where the best interests of the diocese are inconsistent with the best interests of a survivor of child sex abuse, the general counsel is put in a difficult and unfair position. Investigations of child sex abuse allegations should be performed independently—by someone who is not also concerned about how the results of that investigation might affect the diocese's bottom line.

The diocese has made improvements in its processes as a result of the Attorney General's investigation—and although it remains to be seen, these improvements should lead to better experiences for survivors who come forward today. Bob's experience helps to illustrate one of those improvements. Before the Attorney General's investigation, the diocese did not systematically identify the names of priests against whom it had substantiated claims of child sex abuse, so Bob didn't know the diocese had previously confirmed Considine preyed on another child. As of November 2018, however, the diocese publishes these names on its public website for the

world to see. The diocese also deserves credit for promptly updating its public list over the past four years as it learns new information about priests who ministered within its boundaries and were found to have preyed on children by their religious order or another diocese.

But one wonders why the diocese didn't see fit to publish a list earlier. Perhaps its experience with Joffe, the first diocesan priest it removed from ministry for child sex abuse, offers some insight. In 2004, Bishop Doran determined "the interests of openness and transparency" justified a press release alerting the public to the four allegations of child sex abuse it had received against Joffe over the past 11 years. Over the next few weeks, five additional survivors came forward to report their own allegations of child sex abuse against Joffe—encouraged, no doubt, by the diocese's press release confirming they were not alone and might be believed. And these were not spurious claims; to the contrary, the diocese found them to be credible and Joffe's "imputability" to be "reasonably established." This transparent approach to handling allegations against Joffe seems to have been an unmitigated success for survivors. Even so, for reasons that remain unclear, the diocese waited another 14 years to repeat the process for all substantiated priests by posting a public list on its webpage. Another illustration of the tension between the goals of limiting liability for the institution and promoting justice for survivors.

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Conclusion

The past several years have seen substantial improvements at the Diocese of Rockford for preventing, detecting, and investigating occurrences of misconduct by clerics with children. Whether the diocese continues to make progress will depend on the commitment of its leaders and the vigilance of parishioners, parents, and others in a position to hold the church accountable.

Narratives Regarding Rockford Clerics Substantiated As Child Sex Abusers

The following section contains explicit narrative accounts of child sex abuse committed by Catholic clerics while ministering in the Diocese of Rockford. Where the narrative was written in consultation with a survivor, and based upon their experience, it is published with the survivor's express permission. In those instances, unless otherwise noted, pseudonyms are used to protect survivor identities. Resources for survivors of child sex abuse can be found at "Resources" on page 689 of this report.

MARK A. CAMPOBELLO

Father Mark Campobello pleaded guilty to sexually abusing two teenage girls in 1999 and 2000. He was sentenced to eight years in prison for his crimes. In both instances, he took advantage of his trusted status in the girls' lives—in one case, as a close friend of the survivor's family, and in the other, as an assistant principal and spiritual director at the survivor's high school. His inappropriate relationships with these girls did not go unnoticed; on more than one occasion, community members reported their concerns about Campobello's behavior to the Diocese of Rockford. But the diocese failed to take appropriate action to protect these survivors against further abuse.

Campobello admitted to molesting a 14 year old girl while she was a student at Saint Peter in Geneva in the early months of 1999. Campobello was working at Aurora Central Catholic High School at that time but lived at the Saint Peter rectory and occasionally said mass there. The pastor of Saint Peter

became concerned about “some boundary issues” he observed and reported these to the diocese. More than once, Campobello was seen having breakfast at a café alone with the eighth grade daughter of a member of the church community. In addition, Campobello was seen taking the girl to his room in the rectory “so she could use his computer or some other excuse.”

The vicar general summoned Campobello for a meeting in February 1999 to discuss the parish priest’s concerns. According to the vicar general’s handwritten notes, Campobello said he had “been good friends of the family” for a number of years. He admitted to dining alone with the girl but insisted everything he had done with her “has always been with the knowledge and consent of the family.” He conceded some of his interactions with the girl had been “stupid” or could appear inappropriate but “promised” the vicar general “there is nothing to it and he would change his manner of relating to all in this family.” The vicar general apparently accepted Campobello’s explanation without further investigation. He concluded that he saw “no reason at this time to take any further action. If other complaints surface, then this is a case for the intervention team.”

In fact, Campobello was sexually abusing the girl. She came forward to her parents in the summer of 2002. Her allegation was shared with the diocese, which attempted that fall to undertake its own investigation. While that process was underway, however, Campobello was arrested by Geneva police in December 2002 and charged with sexual assault by the Kane County state’s attorney. He was removed from ministry that same month and eventually pleaded guilty to the charges in May 2004.

Campobello also admitted to abusing a 16 year old girl who attended Aurora Central between November 1999 and March 2000 while he served as assistant principal and religious education teacher at the school. In November 1999, Bishop

Thomas Doran was made aware of an Aurora Central “executive meeting” at which a “layperson” raised concerns “about the time a priest was spending with a young person” from a “broken home.” The community member reported that Campobello had been seen twice eating out at a restaurant with a girl in her junior year during school hours. Campobello was also said to have seen the girl in his office “several times”; apparently, he made her his “teacher’s aide.”

The same month, November 1999, Campobello was summoned to another meeting—this time with the bishop himself—to discuss his behavior. The bishop “severely warned” Campobello about “seeing” the young girl in “compromising circumstances.” Campobello “assured” the bishop that he would end the relationship and had not been sexually abusing the girl; apparently the bishop took him at his word. At the very least, diocesan officials concluded “there is a pattern” of Campobello “not using good common sense about associating with young girls.” Yet the diocese did not refer the allegation to its intervention team or take any further action at the time.

The vicar general apparently accepted Campobello’s explanation without further investigation. He concluded that he saw “no reason at this time to take any further action. If other complaints surface, then this is a case for the intervention team.”

Three months later, in February 2000, the diocese removed Campobello from his position at Aurora Central because he had yet to “end” the “ongoing and public relationship he has with a junior girl.” When confronted about this by the vicar general and others, Campobello even admitted there had been “some physical contact between them.” He agreed with the diocese’s recommendation to travel to a psychiatric facility out of state for an “evaluation” and “inpatient treatment for behavior modification.” There is no evidence in the diocese’s files that it took any action to provide assistance to the survivor whom Campobello had admitted to inappropriately touching. Nor is there any evidence the diocese notified law enforcement or community members about Campobello’s admissions or the danger he posed to young girls. When he returned to Illinois a few months later, Campobello was assigned to a new parish in Crystal Lake and, later, another parish in Belvidere.

Campobello “assured” the bishop that he would end the relationship and had not been sexually abusing the girl; apparently the bishop took him at his word.

Upon hearing the news of Campobello’s December 2002 arrest for sexual assault of the first survivor discussed above, the second survivor of his abuse came forward to report her own ordeal. Campobello was indicted with additional charges of aggravated criminal sexual abuse in October 2003 and pleaded guilty in May 2004. He was laicized in June 2005. After serving several years in prison, Campobello was released in July 2010 and was last known to be living in Crystal Lake.

While Campobello’s criminal prosecution was pending, the Diocese of Rockford refused to turn over its internal files to Kane County prosecutors. Among other things, the state’s attorney sought to determine whether the diocese sent Campobello to the out-of-state psychiatric facility in February 2000 because it was aware he had engaged in sexual misconduct with a child. The diocese asserted multiple justifications for withholding Campobello’s personnel file and the results of its internal investigations, including that the requests were “an intrusion by the State into the internal workings of the Catholic Church” and “that its practice of religion is jeopardized by the subpoena.” The diocese’s arguments were ultimately rejected by the Illinois appellate court, which reasoned in a precedential opinion that the church’s internal rules forbidding disclosure of its files did not “permit[] evidence pertaining to sexual molestation of children by priests to be secreted and shielded from discovery.”

While Campobello’s criminal prosecution was pending, the Diocese of Rockford refused to turn over its internal files to Kane County prosecutors.

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HARLAN B. CLAPSADDLE

Around the same time he was ordained in 1977, Father Harlan Clapsaddle began to sexually abuse three brothers he met at Saint James in Rockford, where he had been assigned as a deacon. The abuse lasted for three years and was enabled by Clapsaddle’s status as a priest and the close relationship he had formed with the boys’ family. The Diocese of Rockford concluded Clapsaddle

“does present a risk to other minors” as early as 1996 but, out of concern for its liability and reputation, determined to remain silent about this alarming conclusion. The public wasn’t informed of Clapsaddle’s wrongdoing for another six years.

Diocesan records show it first learned Clapsaddle had sexually abused the three brothers when their mother came forward in 1993. She told the church her sons were not willing to speak to diocesan officials about the abuse—and in fact were concerned about her own safety—because Clapsaddle had threatened them he would “get even” and they would “regret it” if they were to go public concerning his actions. The diocese confronted Clapsaddle, who conceded he had once had a relationship with the family but insisted he had since separated himself from them because he found them “dysfunctional.” He provided what the diocese termed “explanations for why the mother may have made it up.” The diocese found Clapsaddle’s story “credible,” in part, officials reasoned, because other allegations would already have “surfaced” if the mother were telling the truth about what Clapsaddle had done to her sons.

Three years later, however, in December 1996, the three brothers did come forward to speak to diocesan officials about their abuse. The diocese interviewed each of them separately and determined “this is a credible case of sexual misconduct.” An internal memo authored by the vicar general describes the horrific abuse in detail and noted the brothers came forward “for their own sakes and concern for other young children who may be in danger.” The memo concludes with a finding that Clapsaddle “does present a risk to other minors.” The vicar general recommended that Clapsaddle be put on leave from his parish ministry so he could receive “in depth evaluation and treatment.”

The diocese confronted Clapsaddle with the brothers’ allegations in January 1997. He claimed to be “shocked” and denied sexually abusing them. He did admit, however, to inappropriate physical contact with the brothers—and to taking them on trips. The vicar

general explained that Bishop Thomas Doran wanted Clapsaddle to “go for assessment” because it was less likely the brothers would bring “a civil claim with resulting publicity and financial exposure” if the diocese could demonstrate that it was taking action in response to their accusations. Clapsaddle agreed to do so, as well as to resign immediately as pastor of Saint Anne in Dixon. Clapsaddle spent several months in 1997 out of state receiving “therapy” and “evaluation.” Diocesan notes suggest some officials developed a “sense” that Clapsaddle was “not cooperating with” this process. Upon his return to Rockford, the diocesan intervention team recommended that Clapsaddle not be given a parish assignment ever again based on team members’ “view” that this prohibition would best serve the “good of the Diocese.” Nevertheless, the diocese did agree to assign Clapsaddle as sacramental minister at Provena Cor Mariae, a nursing home in Rockford affiliated with a Catholic organization. And even though it had previously determined that Clapsaddle “does present a risk to other minors,” the diocese did not report Clapsaddle’s sexual abuse of the three brothers to law enforcement or reveal it publicly to the diocesan communities where Clapsaddle had previously served.

The vicar general explained that Bishop Thomas Doran wanted Clapsaddle to “go for assessment” because it was less likely the brothers would bring “a civil claim with resulting publicity and financial exposure” if the diocese could demonstrate that it was taking action in response to their accusations.

In March 2002, another survivor came forward to report a separate incident of sexual abuse by Clapsaddle. The abuse occurred at Saint Thomas More in Elgin for about three years in the mid-1980s and, the diocese concluded, was consistent with the abuse previously reported by the three brothers. The vicar general said he had no reason to doubt the truth of the allegation—and, upon confronting Clapsaddle, developed “serious doubts” about his response. A month later, the diocese’s intervention team found the allegation to be “sustained” and recommended that Clapsaddle be permanently removed from his office duties and most, but not all, priestly faculties at the Rockford nursing home. The intervention team also recommended, apparently for the first time, weekly supervision by the vicar general and on-site supervision of Clapsaddle. A spokesperson for the Rockford nursing home later said this was the first time the facility had been told of Clapsaddle’s “history”—and, therefore, had not been monitoring his “comings and goings” for the previous five years he had been stationed there.

Still the diocese resisted telling the public about Clapsaddle’s crimes against children.

Still, the diocese resisted telling the public about Clapsaddle’s crimes against children. There is no reason to believe it would have done so had one of the three brothers not reached out to the *Rockford Register Star* on his own accord in April 2002. The brother told the newspaper he was “saddened” that the diocese’s sexual abuse policy was “hailed as a national model.” “The diocese did not deal with me and my family in a compassionate manner,” he said. “Their attitude was one of forgive and forget.”

In response to inquiries from the *Register Star*, which had begun working on its own investigation of Clapsaddle, Bishop Doran finally confirmed publicly in May 2002 that Clapsaddle sexually abused the three brothers and the other survivor who had recently come forward. The bishop called Clapsaddle's sexual abuse of children "an unspeakable sin and serious crime." And while he insisted the diocese had handled these incidents "responsibly," he conceded it had not reported the survivors' allegations to authorities because, he claimed, it would have served no purpose (since the statute of limitations had passed) and violated the survivors' "wishes for confidentiality." But one of the brothers disputed the bishop's account. "My family urged the Diocese to expose Clapsaddle to the authorities and conduct a full search for other victims," he said. "We were never told to go to the police. We were encouraged by the Diocese to keep quiet. I am outraged and feel further victimized by the Diocese's attempts to blame me and my family."

THOMAS CONSIDINE

Father Thomas Considine was a serial abuser who preyed on young boys in vulnerable circumstances. He exploited his position as a teacher and family friend to gain access to children from struggling homes—or whose parents were having trouble making ends meet. And while the records reviewed by the Attorney General's investigators suggest the Diocese of Rockford did not receive a report of wrongdoing regarding Considine until 2002, it nonetheless removed him from ministry in 1980 for undetermined reasons.

Bob Corcoran, who asked that his real name be used, reached out to the Attorney General's investigators to share his experience of abuse at Considine's hands. He met the priest in the early

1970s when he was a student at Saint Edward Central Catholic High School in Elgin. Bob's family had just moved to the city a few years earlier and was struggling to make ends meet. He was one of seven children, and his father suffered from a serious heart condition that made it impossible for him to work. His mother took on multiple jobs to support the family. She was delighted when Considine showed up and took an interest in her sons. As he reflects on these circumstances many years later, Bob suspects Considine looked at his family and "saw an opportunity" to take advantage of their hardships.

Bob's father passed away when Bob was 16 years old. The boy was devastated. On his deathbed, Bob's father asked him to please take care of his mother and brothers. "You are dependable," Bob's father told him. "You are the future of this family." But by then, Bob says, Considine was considered "a part of our family" too. And soon after Bob's father died, Considine betrayed the family's trust.

The first time Considine sexually abused Bob was at Considine's parents' house in Chicago. Considine had invited Bob to spend the night there over the Thanksgiving weekend. Bob woke up suddenly to find Considine in his room, stroking Bob's penis. Bob pretended to be asleep, but Considine was undeterred. He began to perform oral sex on Bob, which caused Bob to "freak out." Considine assured him "it was okay." "I'm a priest," Considine told Bob. "This is how a priest shows love to his congregation. It's very normal."

Bob was sick to his stomach. He remembers feeling he was "alone, scared, and humiliated." He told no one because he was certain "no one would believe me, especially my mother." But Bob was not the only member of his family who was sexually abused by Considine. The priest also sexually abused two of Bob's brothers, both at his parents' house in Chicago and also on a special trip he took with them to Texas. Considine got the three brothers drunk every day on sloe gin fizzes—and Bob

recalls waking up repeatedly to find Considine having sex with him. “I was a toy for him,” Bob says.

Eventually, the abuse caused Bob to experience a “meltdown” at his high school. He remembers shouting out in the middle of history class, “You have an abuser here! Considine is an abuser!” His teacher—who was also his football coach—forcibly removed him from the classroom and told him, “Shut up or something will happen.” Bob was then “kicked out” of Saint Edward as a result of this incident. All the school told his mother was that the priests thought he would be better served by the public high school. But Bob believes the real reason is he “brought up something they didn’t want to discuss.”

It was also around this time that Bob first attempted suicide. The abuse took a heavy toll on his brothers too. One of them committed suicide in 1978; the other refuses to talk about it even today.

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Bob eventually “blocked out” the abuse. He graduated from high school, got married, and started a family. But many years later, in the late 1980s, the traumatic events of his teenage years began to “come back” to him. He survived another suicide attempt and checked himself into an intensive therapy center in the Chicago suburbs.

Around the same time, Bob also reached out to the Diocese of Rockford to formally report the abuse. He placed two or three telephone calls but never heard back. Bob didn’t know it at the time, but the diocese had already removed Considine from ministry in 1980 for undetermined reasons.

Decades later, in 2011, “the Holy Spirit nudged” Bob to reach out to the diocese again. This time, he was able to share his experience with the diocese’s victims assistance coordinator and an investigator. The diocese’s vicar general even wrote Bob to thank him for coming forward. “I have no doubts the events you described did occur to you,” the vicar general said. “I can only imagine the fear and despair you felt, and for that I am sorry.”

Nevertheless, the diocese’s official determination was that Bob’s allegation “cannot be proved or disproved.” The diocese noted it was impossible to confront Considine because he had died in 1988—and impossible to investigate further because 40 years had passed since the abuse occurred. Bob had “never told anyone” about the abuse while it was happening, the diocese reasoned, so there were no “leads” for its investigator to “pursue.” In other words, Bob’s own account was insufficient; the diocese insisted on a corroborating witness.

Bob also asked the diocese whether it had received any reports that Considine had abused other children. Bob said he was asking because he wanted to offer help and support—and he was

“certain” there were other survivors. The diocese responded that “all cases are confidential” and therefore it could neither confirm nor deny that there are other allegations against Considine.

In fact, the diocese had previously received two allegations against Considine. The allegations are consistent with Bob’s experience. And the diocese itself was confident that the abuse had occurred. The diocese’s vicar general said he had “no doubt about the truth and accuracy of what” had been reported to him by the first survivor to come forward, and the diocese’s intervention committee subsequently found that allegation to be substantiated. Yet Bob was never told.

In other words, Bob’s own account was insufficient; the diocese insisted on a corroborating witness.

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Bob is now in his mid-60s. He is a successful businessman. And to a casual observer, at least, it might be difficult to believe he is a survivor of child sex abuse. But, Bob says, he remains haunted by “all these demons, and no one understands them.” He is estranged from his children. He became an alcoholic to “ease the pain”—but “the pain never goes away” completely. “I have never accepted what happened to me,” Bob says.

In the past, Bob would tell himself to “just get over it.” But that approach is no longer working. So Bob recently enrolled in intensive therapy and reached out to other professionals for assistance. He worries he can’t be “fixed,” but he is nevertheless making important progress to “overcome” the pain and focus on healing. His wife is providing him with incredible support. She joined Bob’s interview with the Attorney General’s

investigators; it was her first time hearing the details of his experience. Bob is now eager to “shout his story from the rooftop” in the hopes his experience will help other survivors of abuse to understand they are not alone.

As for the Diocese of Rockford, he simply wants it to practice what it preaches. “I just want the church to have a heart,” he says. “All they want to do is hide. They have done nothing,” he says, to help survivors like himself.

THEODORE FEELY

There were a lot of secrets between “Kevin” and Father Theodore Feely, a religious order priest assigned to the Diocese of Rockford. It started with swearing—a sin, taking God’s name in vain. It moved to smoking, even though Kevin was only 13 years old and had asthma. Next came drinking—beer. On his first night ever consuming alcohol, Feely bought Kevin a six pack and told him it was all his because “everyone knew” that Feely drank scotch. Then came the rape.

After a wonderful day at the Wisconsin Dells with Feely, a trusted family friend who spent many nights at Kevin’s family’s dinner table—and passed many a Sunday watching football with Kevin’s father— Kevin awoke because Feely had him in a chokehold and was already deep inside him. As Kevin cried, Feely told him not to worry. It would be over soon.

There was one more secret to come. After five days at the Wisconsin Dells, Kevin was finally going home. On the way, Feely told him that what happened between them was their secret—and if he told his parents, it would destroy them, and his family would never be the same. Feely also said no one would believe Kevin if he told because everyone loved their local priest.

Not knowing where else to go, Kevin went to the church. In the confession booth at Saints Peter and Paul in Rockford, he told the priest what happened. That priest pulled him out of the booth, pushed him down the steps of the church, and told him to never return. “I hoped he’d help me,” Kevin says, “but instead, he threw me out.”

Kevin’s memories of the abuse were suppressed for quite some time. They returned around 2002, when a picture on the front page of the newspaper made him weep. It was a picture of Tom Paciorek, voice of the Chicago White Sox. In the accompanying article, Paciorek said he and three of his brothers had been

On the way, Feely told him that what happened between them was their secret—and if he told his parents, it would destroy them, and his family would never be the same. Feely also said no one would believe Kevin if he told because everyone loved their local priest.

molested by a priest who taught at their high school in Michigan. Paciorek wondered if he could have saved his brothers and sisters from clergy abuse. Kevin knew exactly how he felt.

Kevin's wife asked him what he was going to do. Like other survivors of sexual abuse, Kevin had tried to cope the best he could; he became an alcoholic, used heroin, and attempted suicide twice. But this time, he decided he would report Feely's abuse to the Diocese of Rockford. He credits his wife with saving his life. In May 2002, Kevin and his wife met with Monsignor David Kagan, who was the vicar general of the diocese. "He was a prick," Kevin says, but Kagan did concede this was not the first complaint he had heard about Feely.

Like other survivors of sexual abuse, Kevin had tried to cope the best he could; he became an alcoholic, used heroin, and attempted suicide twice.

In fact, the diocese had learned about another, similar allegation of sexual abuse against Feely just a month earlier, in April 2002. But the diocese did not take any steps to investigate either Kevin's allegation or the other survivor's. That's because Feely was not a diocesan priest but rather was a member of the Franciscans, a religious order. At the time, the diocese's policy was not to conduct its own investigation of child sex abuse allegations made against religious order priests but instead to refer the allegation to the religious order to conduct its own investigation. (The diocese has changed that policy as a result of the Attorney General's investigation; it now conducts its own

investigation if the alleged abuse occurred during the religious order priest's assignment in the diocese.)

Kevin has since become active in the survivor community. That has been a positive journey for him. He came forward with the hope of encouraging others to do the same. "It was something I needed to do," he says.

WILLIAM I. JOFFE

Father William Joffe made headlines for all the wrong reasons. In October 1991, he pleaded guilty in a Wisconsin federal court to two counts of bank fraud and one count of interstate transportation of a fraudulent check. His crime was diverting more than \$260,000 in funds belonging to Saint Joseph in Harvard, where he had been assigned as a pastor from 1983 to 1987. The *Chicago Tribune's* coverage of the ordeal revealed that some parishioners were not surprised by Joffe's wrongdoing; he had been involved in several failed business ventures (including a horse farm, resort, and restaurant) and, according to a lifelong member of the parish, "didn't act like a priest" but rather "like a businessman."

After serving a year in prison for his financial fraud, Joffe reemerged as a

sacramental priest assigned to Saint Patrick in Amboy. Apparently the Diocese of Rockford concluded he was worthy of a second chance. Only a few months later, however, in August 1993, Joffe was abruptly yanked from the parish. And this landed him back in the headlines.

“Town Bewildered by Priest’s Removal,” the *Chicago Sun-Times* announced in September 1993. The paper reported that Amboy parishioners were willing “to embrace a somewhat sullied man of the cloth”—and even viewed his arrival as “cause for celebration”—because the town had been left without a priest upon the retirement of the prior pastor. But Joffe’s sudden disappearance left residents facing a “big mystery” and “questions about his forced departure.” And despite repeated overtures, the diocese refused to offer any explanation for Joffe’s removal. “We’ve been left in the dark,” one parishioner told the *Sun-Times*. “I think at the present time it’s all rumor and innuendo,” Amboy’s mayor added.

What was the diocese keeping under wraps? In early 1993, a survivor came forward to the diocese to report he had been sexually abused by Joffe. The abuse occurred in the late 1960s when Joffe was assigned to Saint Patrick in Dixon—just a few miles away from his assignment in Amboy. In fact, the survivor was prompted to share his experience in part because of the news that Joffe had returned to the area; he said he worried about the safety of relatives who still lived there.

Joffe did not deny sexually abusing the survivor—and the diocese was sufficiently alarmed to refer Joffe for a psychiatric evaluation. In July 1993, Bishop Arthur O’Neill told Joffe to vacate his parish immediately. Yet none of this was revealed to the Amboy parishioners—or those in any of the other parishes to which Joffe had been assigned over his 35 years in the diocese.

The vicar general reasoned that he had “found credible evidence to determine Joffe did engage in sexual misconduct with at least nine minor males in at least three of his former assignments.”

To the contrary, the bishop wrote Joffe a week after he left Amboy concerned about the possibility that Joffe would suffer “public ignominy.” The bishop reminded Joffe that he had “stressed the importance of anonymity and complete confidentiality.” The reason for Bishop O’Neill’s worry was that he had received some “letters of protest” from Amboy parishioners who were “familiar” with the name of Joffe’s “accuser.”

For the next decade, Joffe resided in Kentucky and Florida. He worked as a security guard for a warehouse, among other odd jobs. Several times he asked the diocese to allow him to minister again in another parish; every time, he was refused. Bishop O’Neill explained in November 1993 that “the serious allegations against” Joffe made it “impossible for [him] to have an assignment in the Diocese” or elsewhere. And Bishop Thomas Doran explained again in September 1995 that it “is best for the Diocese that you not return and resume priestly ministry

here.” Several times, the diocese suggested to Joffe that he might consider applying for laicization.

In March 2002, another survivor came forward to the diocese. He reported that Joffe sexually abused him in the early 1970s when he was a freshman at Newman Central Catholic High School in Sterling and Joffe was the school’s director of religious education. And then in March 2004, two additional survivors reported to the diocese that Joffe had sexually abused them. In both instances, the abuse occurred while Joffe was the pastor at Saint Mary in Woodstock; he abused one of the survivors in 1979 and the other in 1983.

It was only at this point that the diocese decided to alert the public. A press release was issued in June 2004 describing the four incidents of sexual abuse by Joffe that had been reported to the diocese over the past 11 years. The diocese noted that it did not have any additional information to “support or refute the allegations.” Nevertheless, Bishop Doran determined the allegations should be made public “in the interests of openness and transparency.”

The press release wound up serving an extremely important purpose—it prompted five additional survivors to come forward to the diocese in July 2004 to report they had been sexually abused by Joffe. The abuse occurred from the mid-1960s through the mid-1980s at Saint Patrick in Dixon and Saint Mary in Woodstock. The vicar general reported to the bishop in August 2004 that the allegations by each of the nine survivors who had come forward by that point “can be considered accurate” and “have merit.” The vicar general reasoned that he had “found credible evidence to determine Joffe did engage in sexual misconduct with at least nine minor males in at least three of his former assignments.” Joffe’s “imputability” is “reasonably established,” the vicar general concluded.

PETER D. KOHLER

“Something wasn’t making sense,” “David” thought to himself. Then the repressed memories started to come. Those memories included a night at church in 1999, when David was just 12 years old. The regular priest at Saint Joseph in Lena was on medical leave. That’s when David met Father Peter Kohler, who was visiting the Diocese of Rockford as a temporary replacement, at a religious education class.

Before the class ended, one by one the children went to Kohler for confession. David was the last to go. He remembers it being late; parents were starting to arrive to pick up their children. In confession, Kohler asked David to lower his pants and bend over. After raping David, Kohler told him it was a good thing and blessed him.

David felt hurt and confused. During the car ride home, he told his father that Kohler “put his penis in my butt.” David’s father said he would take care of it. Kohler did not show up at Sunday mass due to an “emergency” and did not return to the church.

“I’m 33 years old,” he says, “and I have yet to kiss a girl.”

A week later, David was still in pain. His father took him to the doctor. David remembers the doctor asking him if he “put anything in his butt.” David said he hadn’t. He remembers the doctor didn’t ask any follow-up questions.

David shared that he’s had many challenges. He had no girlfriends in high school, and he’s experienced eating disorders.

He says his work history is not great: he left, quit, or was fired from every job he's ever had. He's addicted to masturbation and bondage, has lost friends, and says his siblings have distanced themselves. There have even been suicide attempts. "I'm 33 years old," he says, "and I have yet to kiss a girl."

The Attorney General's investigators reviewed the Diocese of Rockford's file on Kohler. There wasn't much in it, since Kohler spent only a week or two ministering in the diocese while filling in for the regular priest at Saint Joseph. But the file did show that when the diocese learned about David's allegation in the summer of 2017, it was able to work with the Lena police to track down Kohler's identity using a pay stub from 1999. As for David, he says he has spent much of his life "beating myself up, thinking it was all me. It was a horrible relief when it all started to come out."

JOSEPH MARCEL LESSARD

Father Joseph Lessard arrived in the Diocese of Rockford in 1987. The letter from the Diocese of Phoenix introducing him said nothing about the reason he could no longer stay in Arizona—a conviction for sexually abusing a boy less than two years earlier. Documents in the Diocese of Rockford's files indicate it was aware of Lessard's past yet took him in anyway. It allowed him to work as a hospital chaplain and also live in the rectory of a parish where he assisted with communion. Private notes quote Bishop Arthur O'Neill of Rockford providing a chilling justification for accepting Lessard despite his criminal conviction for child sex abuse: "We have to take some in since we have some too."

In December 1987, Bishop Thomas O'Brien of Phoenix wrote about Lessard to Bishop O'Neill of Rockford. Bishop O'Brien, who would later admit to a Phoenix prosecutor that he knowingly

transferred clergy accused of abuse, began the letter as if the two men had already started a conversation about the wayward priest: “I would like to take this opportunity to assure you that Rev. Joseph Lessard has my permission to work at the Mercy Center for Health Care Services in Aurora, Illinois.” Bishop O’Brien continued: “I trust that you have been briefed by Rev. Hoffmann concerning the circumstances why Fr. Lessard cannot work in this Diocese.” A handwritten note on the copy of this letter kept in the Diocese of Rockford’s internal files states simply: “Yes.” Bishop O’Brien closed his letter by telling Bishop O’Neill that “considering these circumstances, I appreciate you affording Father Lessard this opportunity to continue his priestly ministry.”

What were these cryptic “circumstances”? In 1986, Lessard had been arrested in Arizona for sexually abusing a 13 year old boy, reportedly while the boy’s parents slept in a room next door. Bishop O’Brien was well-aware of this fact. According to news reports on court proceedings, he told investigators he knew of the incident but refused to cooperate because, he claimed, Lessard had spoken about it to him in a confessional setting. Instead, Bishop O’Brien reportedly wrote a letter to the judge in Lessard’s case requesting leniency. And indeed, Lessard’s crime was downgraded to a misdemeanor and he was sentenced to just three years of probation. Now, Bishop O’Brien was seeking to ship Lessard off to the Diocese of Rockford

without explicitly explaining why—or at least without doing so in his formal communications.

Private notes quote Bishop Arthur O’Neill of Rockford providing a chilling justification for accepting Lessard despite his criminal conviction for child sex abuse: “We have to take some in since we have some too.”

Bishop O’Neill responded to Bishop O’Brien’s letter that same month by confirming he had discussed Lessard’s “background” with Hoffman, his vicar for clergy. From there, Lessard appears to have gone to work as a chaplain at Mercy Center in Aurora. He lived at the rectory of Holy Angels, also in Aurora.

But nearly six years later, in autumn 1993, Bishop O’Brien was facing a crisis in Phoenix. A local priest had been sentenced to 10 years in prison for his sexual abuse of nearly two dozen children, and the family of one abused child was reportedly considering litigation against the diocese. That November, Bishop O’Brien wrote Bishop O’Neill again. He said he had been “reviewing” Lessard’s “situation,” including letters and calls with a Rockford pastor and a nun at Mercy Center. “They inform me that precautions are taken to avoid any association with children and young teens,” Bishop O’Brien wrote, adding that a psychological evaluation of Lessard reported that “he will never again act out sexually with a minor.” “The fact that a number of people are aware of his situation” was helpful, Bishop O’Brien concluded. “Father Lessard could benefit from periodic affirmation.”

The Diocese of Rockford's files do not contain any response from Bishop O'Neill, whose tenure as bishop ended the following year in 1994. However, after Bishop Thomas Doran took over, his administration appears to have become alarmed—at least privately—about Lessard's presence in the diocese. Rockford's vicar general wrote a letter in July 1994 to Hoffman—the priest who years before had briefed Bishop O'Neill on Lessard's "circumstances." The vicar explained "[a] matter of some importance has surfaced in the Aurora area" and "[t]here is a need to know what Bishop O'Brien meant when he referred to you knowing the circumstances as to why Father Lessard could not continue in the Diocese of Phoenix."

Handwritten notes attached to the letter appear to reflect a subsequent conversation between the vicar general and Hoffman. The notes state Lessard "began treatment in home dioc[ese] + was cleared to seek outside job; as [Bishop] O'Neill said, *'We have to take some in since we have some too.'*" In other words, it was only fair for the Diocese of Rockford to provide refuge to child-abusing priests without informing the public—perhaps because there already were such priests living in the diocese, or perhaps because it too wished to unload its problem priests onto other dioceses.

It seems Lessard himself soon caught wind of the new bishop's growing awareness of his presence in the diocese. He wrote Bishop Doran in August 1994 that "it is necessary that I discuss with you the personal matters which brought me to your diocese." Lessard noted that he had "been ministering in your diocese for seven years," including assisting the pastor and associate pastor at Holy Angels "on a regular basis." A memorandum about Lessard's August 1994 meeting with Bishop Doran indicates Lessard was allowed to continue ministering as a chaplain at the Mercy Center and living at the Holy Angels rectory. Lessard agreed to sell a condominium he owned by the end of the year, which the memo stated "is meant to preempt any insinuation of objectionable behavior." The memo insisted there had "been no untoward

incidents involving Father Lessard” but did not reference the existence of any investigation or other inquiry. Lessard also had to sign a form in December 1995 indicating that he would abide by the diocese’s sexual misconduct norms.

In early 2001, Bishop Doran informed Bishop O’Brien that Lessard had resigned from his chaplaincy at Mercy Center and had until the end of March to leave his residence in the diocese. The Rockford bishop did not explain what had happened; he simply said he hoped Lessard would contact the Phoenix bishop “with a further explanation.” The following year, Lessard was permanently removed from the ministry—27 years after the disgraced priest’s conviction for sexually abusing a 13 year old boy.

ALOYSIUS PIORKOWSKI

What does it mean when a priest is said to be suffering “some rather serious difficulties”? No one doubts this was an apt,

There is a long history of church officials cloaking child sex abuse in euphemisms, which makes it difficult to determine—decades after the fact—exactly what happened next.

if cryptic, description of Father Aloysius Piorkowski in the summer of 1962. He was born in the early twentieth century in Poland, where he was also ordained, and at some point made his way to the Archdiocese of Chicago, where he served as an assistant pastor at Saint Pancratius in the city's Brighton Park neighborhood. He left Chicago in 1947 for the Diocese of Lincoln in Nebraska, and in 1959 he arrived at Boys Town, a church facility serving orphans and "troubled youths" located in the neighboring Archdiocese of Omaha. He remained there until the spring of 1962, when he was accused of sexually abusing a child and dismissed for "inappropriate conduct." The Diocese of Lincoln refused to take him back.

There is a long history of church officials cloaking child sex abuse in euphemisms, which makes it difficult to determine—decades after the fact—exactly what happened next. Apparently, Piorkowski preferred to return to Chicago, so he asked a colleague to pitch the idea to the archdiocese's vicar general. The colleague wrote a letter in May 1962 "vouch[ing]" for Piorkowski's "integrity" and chalking up his departure from Boys Town to a "clash of personalities" with the executive director. Piorkowski's only problem, his colleague concluded, "is he seems to be continually on the move."

Meanwhile, Bishop James Casey of the Diocese of Lincoln was making his own pitch to get Piorkowski off his hands. A June 1962

letter to Bishop Loras Lane of the Diocese of Rockford references an earlier discussion about Piorkowski, whom Bishop Casey describes as a priest with “some rather serious difficulties.” Bishop Casey’s letter promises he’ll have more to say to Bishop Lane about Piorkowski when the two men gather later that month for a conference in Madison, Wisconsin.

What Bishop Casey said at that conference is lost to history. The surviving records contain only unsatisfactory clues. The archdiocese’s vicar general was in Madison too and had his own chance to talk to Bishop Casey; when he returned to Chicago, he penned a letter to Piorkowski’s colleague announcing that his conversation with the Lincoln bishop had turned him away from the idea of taking in the troubled priest. He didn’t explain why.

As for Bishop Lane in Rockford, the documents merely show he agreed to interview Piorkowski later that summer—and ultimately allowed him to take refuge in the diocese. That was a mistake. Piorkowski was assigned as a chaplain to Saint Joseph Hospital in Elgin but wasted little time before again abusing a boy—a prior victim from Omaha whose parents allowed him to visit Piorkowski in Illinois, encouraged no doubt by the church’s ongoing endorsement.

What did Bishop Lane know about Piorkowski when he made this fateful decision? No one can say with certainty. Bishop Casey’s reference to Piorkowski’s “serious difficulties” seems glaringly obvious in hindsight. So too the concession by Piorkowski’s colleague that he was “continually on the move.” Those phrases stand out to us today because we know church officials once viewed child sex abuse as literally unspeakable—communicating about it in code rather than referring to it by name. We also know Piorkowski was in fact forced out of Boys Town for sexually abusing a child—then sexually abused a child soon after fleeing to the Diocese of Rockford. And it is telling

that, whatever Bishop Casey said to the archdiocese's vicar general in Madison, it put him off Piorkowski altogether.

But euphemisms are intentionally evasive; they are by nature imprecise. "Serious difficulties" could also refer to alcoholism or mental illness or even a loss of faith—and any of these ailments might cause a priest to be "continually on the move." What's more, not everyone was in on the secret. Piorkowski's colleague falsely told the archdiocese Piorkowski left Boys Town because of a personality clash; either the colleague didn't know the truth or didn't want the vicar general to find it out.

Sixty years since, we can only guess at what Bishop Casey wanted Bishop Lane to understand by the phrase "serious difficulties"—or what Bishop Lane actually understood it to mean. The men have died. The church's records are silent. A mystery is all that remains.

Information Relating to Child Sex Abusers in the Diocese

The following section contains specific information regarding substantiated child sex abuse committed by Catholic clerics and religious brothers who ministered in the Diocese of Rockford. This information includes:

Name/Ordination Year

The name of the substantiated cleric or religious brother and the year he was ordained. In instances where no ordination year is noted, the ordination year is either designated as “unknown” or the individual is a non-ordained religious brother who took vows in a religious order.

Diocesan/Order

The diocese or religious order into which the cleric or religious brother was ordained or took vows.

Illinois Assignments

The parishes and related church locations where the cleric or religious brother was assigned while ministering in Illinois, as reported by a diocese or religious order.

Reported Survivors

The number of survivors who made claims of child sex abuse against the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Date/Location of Reported Abuse

The date and location of claimed instances of child sex abuse committed by the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Diocese Claim of First Report

The date the diocese reports having first received a child sex abuse claim, or claim of inappropriate behavior with a child, regarding the cleric or religious brother.

Placed on Catholic Church

Public Lists

The date the identified diocese or religious order placed the cleric or religious brother on its public list of substantiated child sex abusers.

Actions/Status

Significant actions relating to the cleric or religious brother and his current status.

JAMES D. CAMPBELL

Ordained: 1972

Order: Missionaries of the Sacred Heart, M.S.C.

Illinois Assignments

- Saint Joseph, Elgin, IL
- Saint Therese of Jesus, Aurora, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1982 or 1983: Unknown
- 1984 or 1985: Unknown
- 1985-1990: Unknown

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 11/14/18: Diocese of Rockford, IL
- 07/01/19: Diocese of Providence, RI
- Unknown: Missionaries of the Sacred Heart

Actions/Status

- 2002: Removed from ministry
- 2004: Pleaded guilty in MA to rape
- 2005: Sentenced in MA to 90 days' imprisonment and 10 years' probation
- 2005: Dismissed from priesthood
- 2007: Died

MARK A. CAMPOBELLO

Ordained: 1991

Diocesan: Rockford, IL

Illinois Assignments

- Saint James, Belvidere, IL

- Saint Elizabeth Ann Seton, Crystal Lake, IL
- Saint Thomas the Apostle, Crystal Lake, IL
- Holy Angels, Aurora, IL
- Cathedral of Saint Peter, Rockford, IL
- Saint Peter, Geneva, IL
- Holy Family, Rockford, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1999: Kane County, IL
- 1999-2000: Kane County, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 11/14/18: Diocese of Rockford, IL

Actions/Status

- 2002: Removed from ministry
- 2004: Pleaded guilty in IL to two charges of aggravated criminal sexual abuse
- 2004: Sentenced in IL to eight years' imprisonment
- 2005: Laicized

DANIEL CIPAR

Ordained: 1961 and 2002

Order: Missionaries of the Sacred Heart, M.S.C., 1961

Diocesan: Youngstown, OH, 2002

Illinois Assignments

- Holy Cross, Batavia, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1970s: Kane County, IL

Diocese claim of first report: 2019

Placed on Catholic Church Public Lists

- 01/13/20: Diocese of Rockford, IL
- 03/05/20: Diocese of Youngstown, OH
- Unknown: Missionaries of the Sacred Heart

Actions/Status

- 2010: Retired
- 2018: Died

HARLAN B. CLAPSADDLE

Ordained: 1977

Diocesan: Rockford, IL

Illinois Assignments

- Saint Anne, Dixon, IL
- Saint Thomas More, Elgin, IL
- Saint Mary, McHenry, IL

Reported Survivors: 6

Date/Location of Reported Abuse

- 1960s: Winnebago County, IL
- 1977-1979: Kane County, IL, and out of state
- 1985-1988: Kane County, IL
- Early 1990s: Unknown

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 11/14/18: Diocese of Rockford, IL

Actions/Status

- 1997: Removed from ministry

- 1997: Reassigned to ministry not involving minors
- 2002: Removed from ministry

THOMAS CONSIDINE

Ordained: 1966

Diocesan: Rockford, IL

Illinois Assignments

- Saint Catherine, Freeport, IL
- Saint Mary, DeKalb, IL
- Holy Family, Rockford, IL

Reported Survivors: 5

Date/Location of Reported Abuse

- 1969: Winnebago County, IL
- 1969-1970: Cook County, IL, and out of state
- 1975: Unknown
- 1975: DeKalb County, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 11/14/18: Diocese of Rockford, IL

Actions/Status

- 1980: Removed from ministry
- 1988: Died

THEODORE FEELY

Ordained: 1958

Order: Conventual Franciscans, O.F.M. Conv.

Illinois Assignments

- Saint Anthony of Padua, Rockford, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1968: Unknown
- 1969: Unknown

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 11/14/18: Diocese of Rockford, IL
- 04/12/19: Diocese of Las Vegas, NV
- 11/12/20: Diocese of Stockton, CA
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1991: Died

MICHAEL FRAZIER

Ordained: 1982

Deacon: Rockford, IL, 1982; Knoxville, TN

Illinois Assignments

- Saint Monica, Carpentersville, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1960's: Unknown

Diocese claim of first report: 2014

Placed on Catholic Church Public Lists

- 11/14/18: Diocese of Rockford, IL

Actions/Status

- 2014: Removed from ministry

DAVID F. HEIMANN

Ordained: 1958

Illinois Assignments

- Saint Peter, Rockford, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown: out of state

Diocese claim of first report: 2011

Placed on Catholic Church Public Lists

- 03/01/19: Diocese of Columbus, OH
- 03/05/19: Diocese of Rockford, IL

Actions/Status

- 1961: Removed from ministry
- 1963: Laicized
- 2019: Died

JOHN C. HOLDREN

Ordained: 1971

Diocesan: Rockford, IL

Illinois Assignments

- Saint John the Baptist, Johnsburg, IL
- Saint Peter, Geneva, IL
- Saint Thomas the Apostle, Crystal Lake, IL
- Saint Rita of Cascia, Aurora, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1972: Kane County, IL
- 1972-1976: Kane County, IL
- 1972-1976: McHenry County, IL

Diocese claim of first report: 1996

Placed on Catholic Church Public Lists

- 11/14/18: Diocese of Rockford, IL

Actions/Status

- 1994: Removed from ministry
- 2018: Died

JOSEPH JABLONSKI

Ordained: 1976

Order: Missionaries of the Sacred Heart, M.S.C.

Illinois Assignments

- 2011-2019: Faculties to minister in Diocese of Joliet, IL
- Saint Therese of Jesus, Aurora, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 2014: San Bernardino, CA
- 2015: Unknown

Diocese claim of first report: 2019

Placed on Catholic Church Public Lists

- 10/09/18: Diocese of San Bernardino, CA
- 03/05/19: Diocese of Rockford, IL
- 02/17/21: Diocese of Joliet, IL
- Unknown: Missionaries of the Sacred Heart

Actions/Status

- 2019: Diocese of Rockford removed faculties to minister in the diocese
- 2019: Diocese of Joliet removed faculties to minister in the diocese
- Unknown: Permanently banned from ministry in the Diocese of San Bernadino

WILLIAM I. JOFFE

Ordained: 1957

Diocesan: Rockford, IL

Illinois Assignments

- Saint Patrick, Amboy, IL
- Saint Flannen, Harmon, IL
- Saint Patrick, Maytown, IL
- Saint Mary, Walton, IL
- Saints Peter and Paul, Cary, IL
- Saint Joseph, Harvard, IL
- Saint Patrick, Hartland, IL
- Saint Mary, Woodstock, IL
- Saint Mary, Morrison, IL
- Saint Patrick, Dixon, IL
- Our Lady of Good Counsel, Aurora, IL
- Saint Peter, Rockford, IL
- Saint John the Baptist, Savanna, IL

Reported Survivors: 10

Date/Location of Reported Abuse

- 1966: Lee County, IL
- 1966 or 1967: Lee County, IL
- 1970s: McHenry County, IL
- Early 1970s: McHenry County, IL
- 1972: McHenry County, IL
- Mid-1970s: McHenry County, IL
- 1977-1983 or 1984: McHenry County, IL
- 1979: McHenry County, IL
- 1979: out of state
- 1983: McHenry County, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 11/14/18: Diocese of Rockford, IL

Actions/Status

- 1993: Removed from ministry
- 2008: Died

WALTER E. JOHNSON

Ordained: 1953

Order: Maryknollers, M.M.

Illinois Assignments

- 1956-1963: Saint Teresa Chinese Mission, Chicago, IL
- 1977-1982: Saints Peter and Paul, Cary, IL
- 1982-1988: Centro San Jose, Harvard, IL
- 1988-1992: Saints Peter and Paul, Cary, IL
- Hispanic Apostolate, McHenry County, IL
- Saint Mary, Woodstock, IL

Reported Survivors: 6

Date/Location of Reported Abuse

- 1950s: Unknown
- 1970s-1987: Unknown
- 1981: Unknown

Diocese claim of first report: 1988

Placed on Catholic Church Public Lists

- 11/14/18: Diocese of Rockford, IL

Actions/Status

- 1988: Removed from ministry
- 1988: Returned to ministry
- 1993: Removed from ministry
- 2018: Died

AUGUSTINE K. JONES

Ordained: 1953

Order: Benedictines, O.S.B.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: 2

Date/Location of Reported Abuse

- 1963-1964: Kane County, IL
- 1990: Kane County, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists

- 11/14/18: Diocese of Rockford, IL
- 02/24/23: Marmion Abbey

Actions/Status

- 1968: Pleaded guilty in IL to charge relating to child sex abuse
- 1993: Removed from ministry
- 1993: Pleaded guilty in IL to charge relating to child sex abuse
- 2007: Died

PETER D. KOHLER

Ordained: 1968

Order: La Salettes, M.S.

Illinois Assignments

- None

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1999: Stephenson County, IL

Diocese claim of first report: 2017

Placed on Catholic Church Public Lists

- 11/14/18: Diocese of Rockford, IL

Actions/Status

- 2014: Died

RICHARD KUHL

Ordained: N/A

Order: Missionaries of the Sacred Heart, M.S.C.

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: 6

Date/Location of Reported Abuse

- Unknown: Unknown

Diocese claim of first report: 1990s

Placed on Catholic Church Public Lists

- 11/14/18: Diocese of Rockford, IL
- Unknown: Missionaries of the Sacred Heart

Actions/Status

- 1954: Entered religious order
- 1996: Removed from ministry
- 2009: Died

JOSEPH M. LESSARD

Ordained: 1980

Diocesan: Phoenix, AZ

Illinois Assignments

- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1980s: out of state

Diocese claim of first report: 2001

Placed on Catholic Church Public Lists

- 11/14/18: Diocese of Rockford, IL
- 10/29/19: Diocese of Phoenix, AZ

Actions/Status

- 1986: Pleaded guilty in AZ to charge relating to child sex abuse
- 1986: Sentenced in AZ to 3 years' probation
- 2001: Removed from ministry

PETER JOSEPH MARRON

Ordained: 1936

Order: Augustinians, O.S.A.

Illinois Assignments

- 1937-1941: Saint Rita High School, Chicago, IL
- 1941-1945: Saint Mary, Rockford, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1976-1978: San Diego, CA

Diocese claim of first report: 2021

Placed on Catholic Church Public Lists

- 03/30/07: Diocese of San Diego, CA
- 03/23/21: Diocese of Rockford, IL

Actions/Status

- 1998: Died

ALFREDO PEDRAZA ARIAS

Ordained: 1992

Diocesan: Tunja, Colombia

Illinois Assignments

- Our Lady of Good Counsel, Aurora
- Sacred Heart, Aurora
- Saint Mary, DeKalb

Reported Survivors: 3

Date/Location of Reported Abuse

- 2014: DeKalb County, IL
- Unknown: Kane County, IL

Diocese claim of first report: 2014

Placed on Catholic Church Public Lists

- 05/12/22: Diocese of Rockford, IL

Actions/Status

- 2014: Removed from ministry
- 2018: Pleaded guilty in IL to battery
- 2018: Sentenced in IL to 205 days' imprisonment
- 2018: Removed to Colombia

LEO PETIT

Ordained: 1951

Order: Missionaries of the Sacred Heart, M.S.C.

Illinois Assignments

- Saint Joseph, Elgin, IL
- Sacred Heart, Aurora, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1993 or 1994: Unknown

Diocese claim of first report: 2019

Placed on Catholic Church Public Lists

- 10/21/20: Diocese of Rockford, IL
- Unknown: Missionaries of the Sacred Heart

Actions/Status

- 2014: Died

ALOYSIUS PIORKOWSKI

Ordained: 1935

Diocesan: Chełmno, Poland

Illinois Assignments

- Saint Wendelin, Shannon, IL
- Saints John and Catherine, Mount Carroll, IL
- Saint Mary, Galena, IL
- Saint Peter, South Beloit, IL
- Saint Mary, Polo, IL
- Saint Mary, Sterling, IL
- Saint Pancratius, Chicago, IL
- Hospital, Park Ridge, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- 1949-1964: Unknown
- 1962-1964: Kane County, IL, and out of state

Diocese claim of first report: 2020

Placed on Catholic Church Public Lists

- 04/02/19: Diocese of Lincoln, NE
- 08/31/20: Diocese of Rockford, IL
- 10/28/21: Archdiocese of Omaha, NE
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status

- 1978: Died

IVAN ROVIRA

Ordained: 1971 and 1977

Diocesan: Rockford, IL, 1971;
Brownsville, TX, 1977

Illinois Assignments

- Saint Joseph, Elgin, IL
- Saint Therese, Aurora, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown: out of state

Diocese claim of first report: 2019

Placed on Catholic Church Public Lists

- 01/31/19: Diocese of Brownsville, TX
- 03/21/19: Diocese of Rockford, IL

Actions/Status

- 2002: Removed from ministry

JEROME SKAJA

Ordained: N/A

Order: Benedictine, O.S.B.

Illinois Assignments

- 1973-1987: Marmion Academy,
Aurora, IL

Reported Survivors: 5

Date/Location of Reported Abuse

- 1970s-1980s: Unknown

Diocese claim of first report: 2023

Placed on Catholic Church Public Lists

- 02/24/23: Marmion Abby
- 03/06/23: Diocese of Rockford, IL

Actions/Status

- 1972: Entered order
- 1988: Dismissed from order
- 2016: Died

JOSEPH J.M. TULLY

Ordained: 1925

Diocesan: Rockford, IL

Illinois Assignments

- Saint John the Baptist, Savanna, IL
- Saint Rita of Cascia, Aurora, IL
- Saint Andrew, Rock Falls, IL
- Saint Catherine, Freeport, IL
- Saint Wendelin, Shannon, IL
- Saint Thomas Aquinas, Freeport, IL
- Saint Mary, Freeport, IL
- Saint Patrick, Dixon, IL
- Saint Patrick, Hartland, IL
- Saint Ann, Warren, IL
- Saint James, Rockford, IL

Reported Survivors: At least 7

Date/Location of Reported Abuse

- 1948: Stephenson County, IL
- 1959: Kane County, IL
- Late 1960s or early 1970s: Winnebago
County, IL
- 1969 or earlier: out of state
- 1972: Unknown
- Unknown: Stephenson County, IL
- Unknown: Whiteside County, IL

Diocese claim of first report: 1948

Placed on Catholic Church Public Lists

- 11/14/18: Diocese of Rockford, IL
- 01/31/19: Archdiocese of Galveston-Houston, TX
- 01/31/19: Diocese of Beaumont, TX

Actions/Status

- 1971: Retired
- 1982: Died

WILLIAM D. VIRTUE

Ordained: 1975 and 1988

Diocesan: Joliet, IL, 1975; Peoria, IL, 1988

Illinois Assignments

- Saint James, Lee, IL
- Saint Flannen, Harmon, IL
- Saint Patrick, Maytown, IL
- Saint Mary, Walton, IL
- Sacred Heart, Joliet, IL
- Saint Dominic, Bolingbrook, IL
- Saint Mary, Mokena, IL
- Saint Mary Magdalene, Joliet, IL
- Saint Mary Nativity, Joliet, IL

- Sacred Heart, Campus, IL
- Saint Mary, Loretto, IL
- Sacre Coeur, Creve Coeur, IL
- Saint Joseph, Lacon, IL
- Sacred Heart, Granville, IL
- Saint Theresa, Cedar Point, IL
- Saint Theresa, Earlville, IL
- Sacred Heart, Farmer City, IL
- Saint John, Belleflower, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1970s: Unknown

Diocese claim of first report: 2006

Placed on Catholic Church Public Lists

- 03/04/13: Diocese of Joliet, IL
- 11/14/18: Diocese of Rockford, IL
- 11/29/18: Diocese of Peoria, IL

Actions/Status

- 2006: Removed from ministry
- Unknown: No faculties to minister in Diocese of Joliet

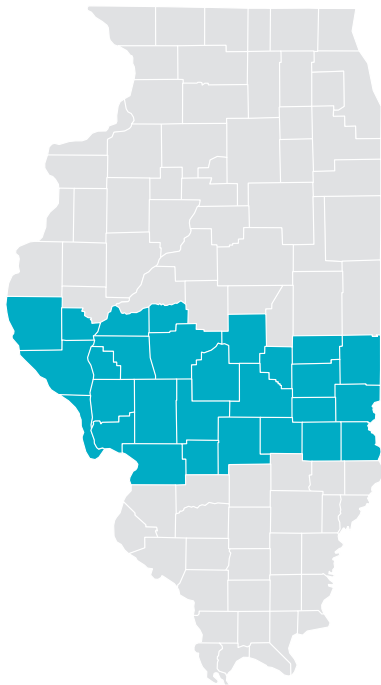
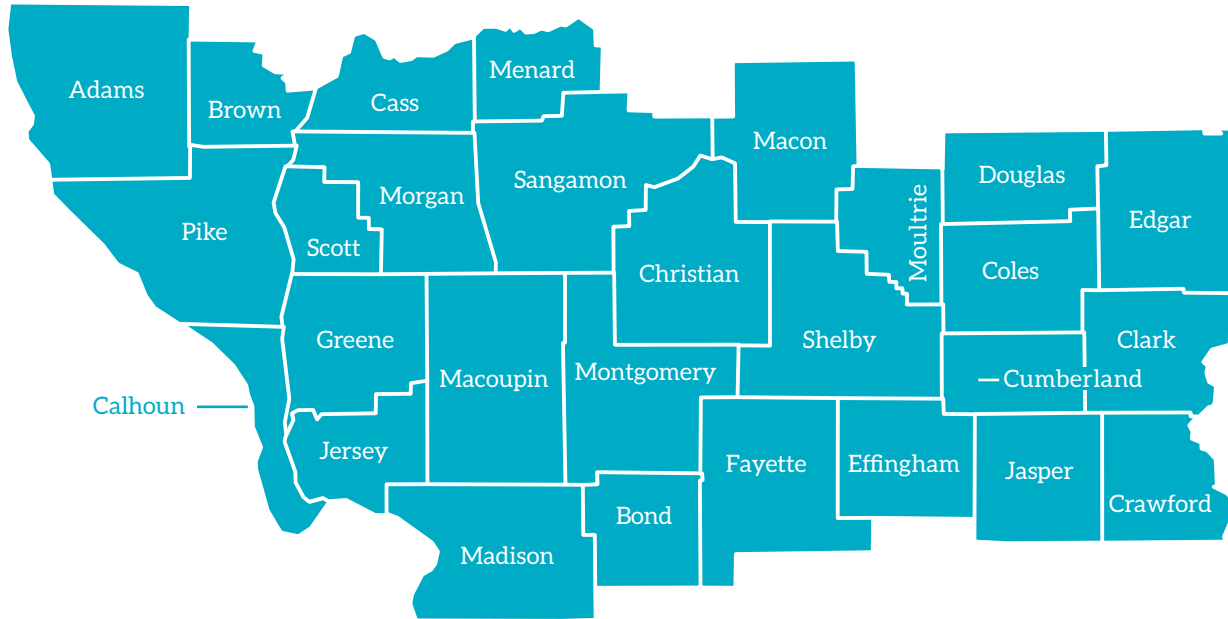




DIOCESE OF SPRINGFIELD



Diocese of Springfield



dio.org

Established 1853

28 counties

129 parishes

123,706 Catholics

32 abusive clerics

History of the Diocese

The Diocese of Springfield was established in 1853 as the Diocese of Quincy. It was renamed the Diocese of Alton in 1857, and renamed again in 1923 as the Diocese of Springfield in Illinois. The diocese covers 15,139 square miles and 28 counties in central Illinois. It shares borders with two other Illinois dioceses (Peoria to the north, and Belleville to the south). The diocese's cathedral, the Cathedral of the Immaculate Conception, is located in Springfield.

The total population of the geographic region covered by the Diocese of Springfield is over 1.1 million. Of that number, approximately 124,000 are Catholic, meaning that Catholics make up approximately 11 percent of the total population within the diocese. To serve a Catholic population spread over such a sizable area, the diocese has 129 Catholic parishes and is home to 72 diocesan priests and 35 priests associated with religious orders. Additionally, the diocese has 58 permanent deacons and 395 religious sisters. The diocese had three bishops while the Diocese of Alton: Bishop Henry Damian Juncker, who served from 1857 to 1868, Bishop Peter J. Baltes, who served from 1870 to 1886, and Bishop James Ryan, who served from 1888 to 1923. As the Diocese of Springfield, the diocese has been served by six bishops: Bishop James A. Griffin from 1924-1948; Bishop William A. O'Connor from 1949-1975; Bishop Joseph A. McNicholas from 1975-1983; Bishop Daniel L. Ryan from 1984-1999; Bishop George J. Lucas from 1999-2009; and Bishop Thomas John Paprocki, the current bishop, who began his tenure in 2010.

The Diocese's History of Handling Claims of Child Sex Abuse by Clerics

The Diocese of Springfield's handling of child sex abuse allegations is a story of failed leadership—leadership that allowed clerics to sexually abuse children in the diocese for decades, first under the leadership of Bishop William A. O'Connor (bishop from 1949 to 1975), then under Bishop Joseph A. McNicholas (bishop from 1975 to 1983), and then under Bishop Daniel L. Ryan (bishop from 1984 to 1999). Through it all, men leading the Diocese of Springfield for 50 years chose to protect the reputation of the church and its clerics, rather than attempt to ensure the physical and mental well-being of its children.

Lincoln Memorial Bridge - Lawrence, Illinois



BISHOP WILLIAM A. O'CONNOR

Father Walter M. Weerts, a priest in the Diocese of Springfield, sexually abused children—in 1986 he pleaded guilty to doing so and was sentenced to six years in prison. Between 1961 and 1975 Bishop O'Connor gave Weerts eight parish assignments within the diocese:

Year	Parish
1961	Saint Clare, Altamont, IL
1961-1963	Saint Ambrose, Godfrey, IL
1963-1967	Sacred Heart, Granite City, IL
1967-1972	Saint Thomas the Apostle, Decatur, IL
1972	Saint Paul, Highland, IL
1972-1978	Sacred Heart, Villa Grove, IL
1972-1978	Saint Michael, Hume, IL
1972-1978	Saint Thomas Aquinas, Brocton, IL

Eight parish assignments between 1961 and 1975 does not, in and of itself, seem out of the ordinary. After all, the diocese told Attorney General investigators that not until 1985 did it receive reports that Weerts may have been sexually abusing children. The diocese's own files prove otherwise. Weert's inappropriate conduct with children first came to Bishop O'Connor's attention more than 20 years earlier, in 1962, when Weerts was assigned to Saint Ambrose parish in Godfrey. That year, Father Frank Westhoff—a substantiated child sex abuser himself, and discussed elsewhere in this report—told Bishop O'Connor that Weerts was engaging in inappropriate activities with young boys. Westhoff discussed his 1962 meeting with Bishop O'Connor decades later with diocesan officials, who recorded Westhoff's recollections in an internal 2003 memorandum. Westhoff told the diocesan officials that he had been "approached by parents who told him their son was doing strange things with Father Weerts, namely, wrestling. Father Westhoff said that was not strange but they

Twenty-two children in the diocese later reported abuse by Weerts between the time Bishop O'Connor was informed in 1962 about Weert's "strange" activities with children and the time Weerts pleaded guilty in 1986 to child sex abuse.

replied that it happened in the nude." Westhoff recounted to the diocesan officials that eight other families came forward the next week with similar complaints. Westhoff agreed all of this was sufficiently "strange" and requested a meeting with Bishop O'Connor. He brought with him to the meeting a list of children who he thought might be at risk. But when Westhoff "told the Bishop about Father Weerts, the Bishop replied that Father Westhoff was just engaging in self-aggrandizement at the expense of the reputation of another priest. The Bishop simply refused to accept the list of names Father Westhoff had prepared and told him to take it home."

Diocesan records reveal that twenty-two children in the diocese later reported abuse by Weerts between the time Bishop O'Connor was informed in 1962 about Weert's "strange" activities with children and the time Weerts pleaded guilty in 1986 to child sex abuse. Twenty-two children may have been spared had Bishop O'Connor chosen to act, rather than center his concern on "the reputation of another priest." Twenty-two children. And diocesan records reveal that Bishop O'Connor's inaction was not limited to Weerts.

Father Aloysius Schwellenbach is another substantiated child sex abuser who was a priest in the Diocese of Springfield. He ministered in the diocese from 1945 through 1984. During Bishop O'Connor's leadership, Schwellenbach had nine assignments within the diocese:

Year	Parish
1948-1951	Saint John the Baptist, Quincy, IL
1950-1951	All Saints, Quincy, IL
1951-1952	Saint Joseph, Granite City, IL
1952-1954	Cathedral of the Immaculate Conception, Springfield, IL
1954-1964	Pontifical Society for the Propagation of the Faith
1954-1964	Residence Saint Barbara, Springfield, IL
1964-1969	Saint Margaret Mary, Granite City, IL
1969-1970	Saints Simon and Jude, Gillespie, IL
1970-1984	Saint John the Baptist, Quincy, IL



Diocesan records reveal that the diocese first learned of reported child sex abuse by Schwellenbach in 1968, while Bishop O'Connor led the diocese. Those records also reveal that when the report of abuse came in from "civil authorities," the "matter was handled by the Chancery Office." As a result, Schwellenbach continued to minister at parishes within the diocese through 1984. And, as with Weerts, diocesan records reveal multiple children were abused by Schwellenbach after diocese leadership determined in 1968 that claimed child sex abuse by Schwellenbach would be "handled by the Chancery Office." One of those children later reported to the diocese that Schwellenbach had repeatedly raped him in the 1970s while Schwellenbach was assigned to Saint John the Baptist parish in Quincy, years after Schwellenbach's child sex abuse was first reported to the diocese.

BISHOP JOSEPH A. MCNICHOLAS

Father Alvin Campbell pleaded guilty but mentally ill, to child sex abuse in 1985. He was sentenced to 14 years in prison. Between 1978 and 1982 Bishop McNicholas (who succeeded Bishop O'Connor in 1975) gave Campbell seven parish assignments within the diocese:

Year	Parish
1978	Saint Jude, Rochester, IL
1978-1979	Cathedral of the Immaculate Conception, Springfield, IL
1979-1981	Assumption of the Blessed Virgin Mary, Assumption, IL
1979-1981	Mission Church of St. Francis de Sales, Moweaqua, IL
1982	Mother of Perpetual Help, Maryville, IL
1982	Christ the King, State Park, IL
1982-1985	Saint Maurice, Morrisonville, IL

Campbell was indicted for child sex abuse during his final parish assignment. While a shock to most in the diocese, Campbell's indictment should not have come as a surprise to Bishop McNicholas, who had been warned about the priest. Campbell had served as a chaplain in the United States Army from 1963 to 1977. He retired from the military in late 1977 and sought assignment in the Diocese of Springfield. Prior to Campbell's arrival, a senior army chaplain telephoned the diocese regarding the priest. In a January 1978 memorandum to Bishop McNicholas, a diocesan official explained to the bishop that the army chaplain disclosed in the telephone call that "Campbell has a moral problem with boys/young men and this has surfaced and was being brought against him when he chose to resign. . . . [T]he matter had been handled 'sub secreto' through the Military delegate in Germany and there had been no scandal through publicity."

In a January 1978 memorandum to Bishop McNicholas, a diocesan official explained to the bishop that "... Campbell has a moral problem with boys ..."

Diocesan records show that Campbell sexually abused children soon after leaving the military and starting ministry in the

diocese. The details surrounding that abuse are discussed elsewhere in this report, in a narrative relating to Campbell. Critical here—in order to grasp the gravity of Bishop McNicholas’s failed leadership—is that diocesan records also reveal that Campbell reportedly abused 33 children while ministering in the Diocese of Springfield. Each of those children was abused after Bishop McNicholas was warned by the United States Army in 1978 that Campbell “has a moral problem with boys.” Yet, despite the warning in 1978, Bishop McNicholas assigned Campbell to minister in seven diocesan parishes—parishes in which Campbell encountered those 33 children. And this was not the only time Bishop McNicholas ignored a warning about a priest sexually abusing the children of the diocese.

An additional warning concerned Father Walter Weerts, the same priest Father Frank Westhoff cautioned Bishop O’Connor about in 1962, when Bishop O’Connor chose not to act. The second opportunity for a Bishop of the Diocese of Springfield to stop Weerts from abusing children came in 1978 to Bishop McNicholas. Weerts was then assigned to Sacred Heart parish in Villa Grove, when the parents of a boy requested a meeting with Bishop McNicholas because they were considering filing criminal charges against the priest for taking “indecent liberties” with their young son. “Please don’t feel that we are making these accusations without much soul searching,” the boy’s parents wrote the bishop. They explained: “We are concerned not only with [Weerts’s] mental health, but also with his future moral character. We will pursue this not only for our son, but for the other children that Father will come in contact with in the future.”

Between the time those parents notified the bishop in 1978 and Weerts pleaded guilty to child sex abuse in 1986, the priest was assigned to five parishes within the diocese.

Rather than meet with the boy’s parents, Bishop McNicholas accepted Weerts’s resignation from Sacred Heart and transferred him to Saint Mary of the Assumption in Sainte Marie and Saint Valentine in Bend. Even so, the boy’s parents continued their attempts to have Weerts removed from ministry. The details of their valiant efforts are discussed elsewhere in this report, in a narrative relating to Weerts. What is important to know here—in order to grasp the gravity of Bishop McNicholas’s failed leadership—is that between the time those parents notified the bishop in 1978 and Weerts pleaded guilty to child sex abuse in 1986, the priest was assigned to five parishes within the diocese:

Year	Parish
1978-1979	Saint Mary of the Assumption, St. Marie, IL
1978-1979	Saint Valentine, Bend, IL
1979-1980	Saint Boniface, Edwardsville, IL
1980-1985	Saint Brigid, Liberty, IL
1980-1985	Saint Thomas, Camp Point, IL

Weerts encountered children at each parish.

BISHOP DANIEL L. RYAN

The Diocese of Springfield told Attorney General investigators that 1986 was the first year it received a report that Father Joseph Cernich sexually abused children. But diocesan records reveal that shortly after being named Bishop of Springfield in 1984, Bishop Ryan was reportedly warned about Cernich, who had been ordained a year earlier in 1983. The source of the warning later recounted to Bishop Ryan that he found “it astonishing that you would feel it worth the risk to put Fr.

The source of the warning later recounted to Bishop Ryan that he found “it astonishing that you would feel it worth the risk to put Fr. Cernich into a parish. He is too great a risk to teenage boys and young men between the ages of 16 and 21.”

Cernich into a parish. He is too great a risk to teenage boys and young men between the ages of 16 and 21.” But like Bishops O’Connor and McNicholas before him, Bishop Ryan ignored the information. So “into a parish” Cernich went, first to Our Saviour in Jacksonville and then to Blessed Sacrament in Springfield. The diocese later received substantiated reports that Cernich sexually abused children in both Jacksonville and Springfield.

Some may not be surprised by Bishop Ryan’s inaction in the face of claimed child sex abuse because, like Cernich, he too is a substantiated child sex abuser. In 1995, the diocese received reports that Bishop Ryan sexually abused two children in 1985 and 1986, shortly after being named Bishop of Springfield. In 1998, there were calls for Bishop Ryan’s removal when a Catholic group within the diocese accused him of protecting abusive priests. A year later, in 1999, the disgraced bishop resigned his leadership of the diocese. In 2002, he was accused of soliciting a 15-year-old Springfield boy for sex back in 1984—the same year he was named bishop. Because of a perceived conflict of

interest, the Diocese of Springfield referred that allegation to the Diocese of Peoria to investigate. A review board in Peoria concluded Bishop Ryan should no longer function publicly due to the potential for “spiritual harm to the faithful.”

In 2006, a “Special Panel on Clergy Misconduct,” commissioned by the then bishop of the diocese, concluded that “Bishop Daniel Ryan engaged in improper sexual conduct and used his office to conceal his activities. The investigation found a culture of secrecy fostered under Bishop Ryan’s leadership which discouraged faithful priests from coming forward with information about misconduct.” While the Special Panel disclaimed any investigation or conclusions relating to Bishop Ryan and child sex abuse, it nonetheless added additional stain to the bishop’s legacy as the diocese’s leader. And in 2019, the Diocese of Joliet too confirmed Ryan as a substantiated child sex abuser. Details surrounding Bishop Ryan’s child sex abuse acts are contained elsewhere in this report, in a narrative relating to him.

Bishops O’Connor, McNicholas, and Ryan led the Diocese of Springfield for 50 years—50 years of turning their backs on children who were sexually abused by clerics in the diocese. Warning bells sounded, and time and time again these men ignored the alarms. As a result, children of the diocese suffered through decades of child sex abuse, the impact of which continues to this day.

The Diocese of Springfield’s Leadership today regarding Child Sex Abuse by Clerics

Soon after the Illinois Attorney General released the preliminary findings of this investigation in December 2018, Bishop Thomas Paprocki, the then and current bishop of the Diocese of Springfield, released a press statement. In his December 19, 2018 statement, Bishop Paprocki wrote that “[r]eviewing these past cases [of child sex abuse] has also reminded us that many years ago people didn’t publicly discuss the kind of salacious allegations documented in these files.” Bishop Paprocki continued—“A virtuous intent to protect the faithful from scandal unfortunately prevented the transparency and awareness that has helped us confront this problem more directly over the past fifteen years.” In one sentence, Bishop Paprocki both credited the inaction of Bishops O’Connor, McNicholas, and Ryan (inaction that left scores of children incalculably wounded from child sex abuse) as having been done with “virtuous intent” and proclaimed the diocese’s current practices relating to child sex abuse by clerics to be “transparent and aware.”

Bishop Paprocki both credited the inaction of Bishops O’Connor, McNicholas, and Ryan (inaction that left scores of children incalculably wounded from child sex abuse) as having been done with “virtuous intent” and proclaimed the diocese’s current practices relating to child sex abuse by clerics to be “transparent and aware.”

Abby was left with the impression that the diocese and Bishop Paprocki prioritized their own interests over supporting survivors, and demonstrated a failure to truly listen and understand what survivors need along their path to healing.

Considering that Bishop Paprocki believes the leadership of his predecessors on the subject of child sex abuse by clerics as having a “virtuous intent,” one may wonder what qualifies as “transparent and aware” in the bishop’s eyes. On that point, prior to the Attorney General’s investigation, the Diocese of Springfield did not publicly disclose a list of clerics who ministered within the diocese and who had been substantiated as child sex abusers. The diocese placed such a list on a webpage only after being pushed to do so by the Attorney General—it was the last diocese in Illinois to take the measure.

And when its list of substantiated child sex abusers was finally placed online in November 2018, the list was not easily accessible on the diocese’s homepage—where one would expect to find it—but instead on a page found at <https://promise.dio.org>. Thus, a person interested in finding such information was required to web-sleuth, and stumble upon <https://promise.dio.org>, where they would be ironically told that the information presented was “a channel for dialog and transparency.” Attorney General investigators immediately pointed out to diocese leaders the failings of such a hide and seek exercise in “transparency,” but it was not until



French Canyon, Starved Rock - LaSalle County, Illinois

September 2022 that Bishop Paprocki finally authorized the diocese’s homepage to include a link to a “List of clergy with substantiated allegations of sexual abuse of a minor.”

The diocese’s list of substantiated child sex abusers does not include each cleric’s parish assignments—the only Illinois diocese to omit such vital information for diocesan clerics.

And even now, the diocese’s list of substantiated child sex abusers does not include each cleric’s parish assignments—the only Illinois diocese to omit such vital information for diocesan clerics. In 2019, the diocese explained its practice of excluding assignments as seeking “to avoid traumatizing parish communities that had no clue a priest assigned to their parish may have harmed children, and we do not want to retraumatize communities where it was known that the priest was an abuser.” In other words, if parishioners do not know a child sex abuser ministered at their parish, assignment information is withheld in order to protect them, and if they do know a child sex abuser ministered at their parish, assignment information is withheld in order to protect them. Such logic is far from the “transparency” Bishop Paprocki claims to promote. As for “awareness,” survivors of child sex abuse that Attorney General investigators have spoken

with question Bishop Paprocki's concern for, and understanding of, survivor healing.

"Christopher" is a survivor of child sex abuse at the hands of Father Joseph Cullen O'Brien. The facts relating to the abuse are detailed elsewhere in this report, in a narrative relating to O'Brien. Relevant here is Christopher's experience with Bishop Paprocki. In December 2015, he wrote a heart-wrenching letter to the bishop, describing the abuse he endured. Christopher also questioned the lack of information on the diocese's website relating to child sex abuse by clerics. He questioned why there was "nothing" on the website concerning the history of abuse within the diocese. Christopher continued his plea to Bishop Paprocki—"There is nothing on the Springfield, IL diocese website...indicating anything has ever happened in this diocese. WHY?" The diocese's victims assistance coordinator, rather than Bishop Paprocki, responded to Christopher's letter, which was "like a nail in the coffin," Christopher says today.

Another survivor also questions Bishop Paprocki's awareness regarding survivor trauma. "Abby" is a survivor of child sex abuse by a cleric in the Diocese of Springfield, Father Louis Shea. The facts relating to the abuse are detailed elsewhere in this report, in a narrative relating to Shea. The emphasis here is on Abby's experience with Bishop Paprocki. Over a course of months in 2019, Abby met with the diocese's victims assistance coordinator, its review board, and Bishop Paprocki, all in an effort to have the diocese place Shea on the diocese's list of substantiated child sex abusers. Through it all, Abby was left with the impression that the diocese and Bishop Paprocki prioritized their own interests over supporting survivors, and demonstrated a failure to truly listen and understand what survivors need along their path to healing. As Abby put it, "there was a stubborn refusal to act for 17 years, and not until forced to do so by the Attorney General." And when she met with Bishop Paprocki, he questioned Abby's faith and told her that he is "the shepherd of souls." The meeting left Abby shaking



Abraham Lincoln's 19th Century Frontier Home - Menard County, Illinois

her head in amazement. Reflecting on it all, Abby simply says that “much work remains in order for the Diocese of Springfield and Bishop Paprocki to understand the needs of survivor healing.”

Conclusion

Whether Christopher and Abby’s experiences with Bishop Paprocki demonstrate how the bishop treats survivors of child sex abuse cannot be said. What can be said is that as things stand, the Diocese of Springfield has yet to reconcile itself with its past. To do that, the diocese must commit to transparency and survivor healing through deeds, listening to survivors and their pleas for trauma-informed responses. The diocese must also openly acknowledge that turning its back for half a century on the needs of children suffering sex abuse at the hands of its clerics was in no way “virtuous.”

Narratives Regarding Springfield Clerics Substantiated As Child Sex Abusers

The following section contains explicit narrative accounts of child sex abuse committed by Catholic clerics while ministering in the Diocese of Springfield. Where the narrative was written in consultation with a survivor, and based upon their experience, it is published with the survivor's express permission. In those instances, unless otherwise noted, pseudonyms are used to protect survivor identities. Resources for survivors of child sex abuse can be found at "Resources" on page 689 of this report.

ALVIN L. CAMPBELL

Bishop Joseph McNicholas was warned about Father Alvin Campbell. Even so, he allowed Campbell to enter the Diocese of Springfield and minister at multiple parishes over a course of years, sexually abusing children all along the way.

Campbell served as a chaplain in the United States Army from 1963 to 1977. According to diocesan records, Campbell retired from the military in late 1977 and sought assignment in the Diocese of Springfield. Prior to Campbell's arrival in the diocese, a senior army chaplain telephoned the diocese regarding Campbell. In a January 1978 memorandum to Bishop McNicholas, a diocesan official explained to the bishop that the army chaplain disclosed in the telephone call that "Campbell has a moral problem with boys/young men and this has surfaced and was being brought against him when he chose to resign. . . . [T]he matter had been handled 'sub secreto' through the Military delegate in Germany and there had been no scandal through publicity."

The January 1978 memorandum to the bishop concluded by noting “some report would be forthcoming” regarding Campbell. Ignoring the unequivocal warning from the United States Army, the bishop named Campbell pastor at Saint Jude in Rochester less than a month later. And in 1979, he was named pastor at Assumption of the Blessed Virgin Mary in Assumption, an assignment that would be short lived.

Diocesan records show that Campbell is reported to have sexually abused 33 children while ministering in the Diocese of Springfield. Each of those children was abused after Bishop McNicholas was warned by the United States Army that Campbell “has a moral problem with boys.”

Diocesan records show that Campbell began sexually abusing children in Assumption almost immediately. They also confirm that the diocese had notice of the abuse as early as January 1980. Then, in December 1981, a family contacted Bishop McNicholas about Campbell’s “conduct with their daughter.” That same month, a diocesan official communicated with the family to tell them “of the development and handling of this matter—following Father’s complete admission” to the bishop. The official assured the family that Campbell “realizes the harm and his need for help . . . and will leave the parish after the weekend.” The official described Campbell as “remorseful and aware of this wrongdoing, and the effect upon your daughter and family.” Campbell resigned as pastor “for health reasons” eight days later. He did not remain inactive for long. He was assigned to another parish within months.

From 1982 through 1985, Campbell ministered at Saint Maurice in Morrisonville. Diocesan records reflect that Campbell abused 26 children while in Morrisonville. Those same records contain survivors' descriptions of the abuse Campbell forced upon the children of the diocese—masturbation, group masturbation, photographing abuse acts, groping, oral sex performed on children, anal sex performed on the priest, anal sex performed on children, fondling, kissing, and pornography.

While the diocese sat on its hands regarding Campbell's child sex abuse, law enforcement was alerted, and in 1985 Campbell was criminally indicted for molesting boys between the ages of 11 and 15. He pleaded guilty, but mentally ill. Campbell was sentenced to 14 years in prison. Diocesan records show that Campbell is reported to have sexually abused 33 children while ministering in the Diocese of Springfield. Each of those children was abused after Bishop McNicholas was warned by the United States Army that Campbell "has a moral problem with boys." And 26 of them were sexually abused after the diocese received the first report of abuse at Assumption of the Blessed Virgin Mary.

JOSEPH C. O'BRIEN

Father Joseph O'Brien was a master in grooming children. He was a charismatic priest with, rumor had it, friends in high places at the Diocese of Springfield. Unlike others in the church, O'Brien was happy to talk to inquisitive young boys about sex. And when he asked these children in confession to talk about their sexual fantasies, he insisted it was only because he was trying to help them "get control" and stop the sin of "self-abuse." Two survivors of O'Brien's abuse came forward to share their experiences with the Attorney General's investigators.

"Christopher" was 12 years old when O'Brien arrived at Saint Patrick in Alton in 1968. It was a small and relatively poor parish,

and O'Brien's reputation preceded him; everyone knew he was a friend of Bishop William O'Connor, and he was welcomed to the community with much fanfare. Christopher, on the other hand, had been having a rough time. His father was a police officer whose job required him to spend a lot of time away from home. At school, he was physically and emotionally abused by nuns.

O'Brien was kind and friendly to Christopher, who was an altar server. He showed an interest in the young boy like no one else did. "He listened to me," Christopher remembers, "and I truly felt he cared about me." Christopher gravitated toward O'Brien and even began to idolize him. His mother, a devout Catholic, was overjoyed to have a beloved priest in her son's life.

O'Brien also curried favor among parish boys like Christopher by dropping in on their religion classes to offer some sex education. The boys were used to hearing lectures from the nuns denouncing all sexual activity and taking no questions. O'Brien, by contrast, used medical terminology to shed light on the subject and was surprisingly candid for a priest. He talked about girls and lust and masturbation, among other "forbidden" subjects. The boys, naturally curious about sex, always wanted to hear more from him. Looking back, Christopher recognizes O'Brien was grooming him and his classmates.

O'Brien did make some changes at Saint Patrick. Instead of the traditional confession, where the parishioner speaks to the priest in a stall through an obscuring screen, O'Brien told the parish boys he wanted to hear their confessions openly and face to face. He also said he would ask them probing questions to help identify and address any sins they may have committed. Sitting before the priest one day, Christopher was subjected to a barrage of highly personal inquiries in the guise of eliciting his confession. "I was a good Catholic and an altar server," Christopher recalls. "I know I'm supposed to talk to a priest." When O'Brien asked Christopher if he had ever masturbated, the boy admitted he had.

Christopher was embarrassed by what he thought was a failure. But O'Brien seemed to take it in stride. He told the boy he was brave for broaching the subject—and while his feelings were normal, they did have to be controlled. He told Christopher to drop by the rectory sometime after school if he wanted to receive some “counseling” on how to do so. When Christopher told his mother the priest wanted to meet with him, she was very happy. So the boy decided to go.

“Sexual abuse is a lifelong sentence for the child survivors,” Christopher explains.

Christopher can still picture O'Brien's office in the rectory to this day. He was “star struck” by the majesty of the room—the wooden desk and the leather chairs, nothing like what his family had at home. At that moment, Christopher recalls, “I wanted to be like him. I wanted to be treated with respect and deference. I wanted people to look up to me and listen to me like they did the priests.”

O'Brien began the “counseling” session by offering Christopher a drink and some snacks. He said he was concerned about the boy yet confident he could help. He had also masturbated to fantasies about girls when he was a youngster. But, the priest continued, he had “overcome” those feelings—and he could teach Christopher how to do the same. First, O'Brien explained, he would need to see the boy's penis. Christopher was scared and confused. “But what could I have done?” he asks in hindsight. “This was Father O'Brien.” Christopher had never seen a layperson confront a priest for any reason. “Clergy were on a pedestal. They could get away with anything.” So Christopher complied with O'Brien's direction and pulled down his pants.

O'Brien seized Christopher's penis and fondled it for several minutes. He seemed to become agitated, however, when the boy failed to develop an erection. So the priest changed tack. He unzipped his pants and pulled out his own penis; it was large and erect, Christopher recalls. O'Brien told him he too could have "a man's penis" if he could just get control over himself. "He told me to touch his penis," Christopher explains, "and when I just barely touched it, he had me stroke it much more aggressively like he had done to me."

Eventually, it was over; O'Brien zipped up his pants and told Christopher they were done for the day. But, the priest continued, the boy should come back frequently so they could monitor his "progress." O'Brien explained he could tell, just by looking at Christopher's penis, whether he had been "a bad boy" who was touching himself again. Then the priest appeared to strike a bargain with the child. If he kept what had happened between them a secret from his parents and the nuns, he wouldn't get in trouble for masturbating to impure thoughts of girls. "He made it sound like he was doing me a favor," Christopher says.

As Christopher walked home from the rectory, he felt "stunned about what had happened." He couldn't make sense of it. "How could masturbating each other help me with my sinful problem?" he wondered. But on the other hand, "was this the right thing and had this respected priest really tried to help me? Had I caused this to happen?" There was just one thing Christopher knew for certain. "There was no way I could tell anyone." He worried his mother wouldn't believe him—and he worried his father would believe him and then kill the priest.

O'Brien continued his efforts to lure Christopher back to the rectory for further "counseling." When the boy refused to go, O'Brien shunned him. "I felt rejected," Christopher recalls of the priest he had once idolized.

O'Brien's abuse affected the course of Christopher's life for decades. "Very quickly," he wrote years later, "the feelings of confusion changed to embarrassment, shame and guilt. Those feeling never went away either. No matter how much I tried to rationalize what had happened, repress it, or drink or drug it away, it never got better. Ever." On the outside, Christopher appeared to be a successful professional. But on the inside, he suffered from addiction to drugs and alcohol. He also experienced guilt and embarrassment. He became secretive and steeped in shame—certain he did not deserve any of the good things that had happened to him in life. Finally, after seeing the movie *Spotlight* in 2014, he revealed O'Brien's abuse to both his wife and therapist.

A year later, in December 2015, Christopher summoned the courage to disclose the abuse to the Diocese of Springfield. He penned a heart-wrenching letter to Bishop Thomas Paprocki. "Something died inside me during my time at St. Patrick's," he explained, "and I never got better." Christopher described for the bishop in excruciating detail the abuse he endured at O'Brien's hands. "Not a day has gone by that I have not thought about what happened to me and the consequences that I have suffered," he wrote. "I am no longer going to be kept silent by shame and embarrassment."

But Bishop Paprocki never responded to Christopher's letter. "It was like a nail in the coffin," Christopher says today. He did hear from the diocese's victims assistance coordinator, who told him his allegation would be presented to the review board; a few months later, she reported back that the board had determined his allegation was credible. The diocese also offered to pay for Christopher's therapy. He agreed. After all, he explains, "they are responsible for what happened to me."

Christopher is not the only survivor of O'Brien's abuse—not by a longshot. "Jason" also reached out to the Attorney General's

investigators to share his experience. He met O'Brien in 1974, when the priest was assigned to Saint Patrick in Decatur (following an abrupt 1970 departure from Christopher's parish, Saint Patrick in Alton). Over the next two years, O'Brien "wined and dined" Jason and bought him expensive clothes. He told Jason he was a "pretty boy" and that he loved him. He said he was rich and someday would give Jason some of his money. He also took Jason on two trips to Florida. That's where the sexual abuse happened.

By any account, their trips to Florida were extravagant. The priest stayed in exclusive hotels, dined in expensive restaurants, and drove around in a slick convertible. O'Brien told Jason money was no object—there was no limit to what they could do.

After a day of fun in the sun, they would return to their hotel room and O'Brien would prepare a bowl of ice cream for Jason. They sat together eating the treat in their underwear. Once, on a trip when he was 16 years old, Jason recalls passing out. When he regained consciousness, he was naked on the floor. It was only later he came to understand the priest must have put something in his ice cream. "This is not what's supposed to be happening," he remembers thinking. He walked out of the hotel and down to the beach to spend some time alone in reflection.

When he returned to the room, he found O'Brien fully dressed in his liturgical garments and praying on the rosary. He apologized to Jason and asked for his forgiveness. He also told Jason, "men don't tell others about the things they do together." About a year later, O'Brien gave Jason \$500. "He was a master manipulator," Jason explains.

Jason continues to deal with the effects of O'Brien's abuse. He has been suicidal, suffers from depression, and has trouble with alcohol; he says the anger never leaves him. Recently, he saw a priest rubbing a young boy's back at an event. He approached the priest and told him, "We don't do that here."

Christopher and Jason are not alone. More than a dozen survivors have reported to the Diocese of Springfield that O'Brien sexually abused them as young boys. And because these survivors had the courage to share their experiences, the diocese publicly identified O'Brien as a credibly accused child sex abuser in 2018. Both Christopher and Jason say this is a good start—but not nearly enough. The diocese's website is difficult to find, they say, and lacks empathy for the children who suffered. "Sexual abuse is a lifelong sentence for the child survivors," Christopher explains. He and Jason want the diocese to do everything possible to make sure it doesn't happen to anyone else.

DANIEL L. RYAN

Bishop Daniel Ryan was an important man. As the head of the Diocese of Springfield from 1984 to 1999, he was charged with governing tens of thousands of Catholics in central Illinois—counting among his responsibilities teaching doctrine,

Many decades have passed since Ryan raped Scott repeatedly in the basement of the Cathedral of the Immaculate Conception in Springfield. "But I can still smell him right now," Scott says.

representing the church, and sanctifying the world. What “Scott” remembers, however, is the way Ryan smelled. “Like old stink and alcohol,” he told the Attorney General’s investigators. Many decades have passed since Ryan raped Scott repeatedly in the basement of the Cathedral of the Immaculate Conception in Springfield. “But I can still smell him right now,” Scott says.

Ryan was not merely the bishop of Springfield; he was also a local boy made good. He moved to the city as a child and graduated from Cathedral Boys High School in the late 1940s. But it was up north, in the recently established Diocese of Joliet, where he got his start as a priest in 1956. And once ordained, he rose quickly through the diocese’s ranks—serving in short succession as Joliet’s notary, actuary, assistant chancellor, chancellor, vicar general, and, finally, auxiliary bishop. So when Springfield’s Bishop Joseph McNicholas died unexpectedly in the spring of 1983, it was no surprise Joliet’s shining star was tapped to fill those shoes. Ryan’s homecoming was made official in January 1984 when he was installed as Springfield’s bishop at the Cathedral of the Immaculate Conception—the same church complex where he would later rape Scott.

“You are serving God by doing this,” Ryan insisted. But he also warned Scott, “Don’t tell your parents or else something bad will happen to them.”

Ryan began to abuse Scott soon after arriving in Springfield. The boy was about 11 years old and spent a lot of time at the cathedral. It was where his family attended church and he was an altar server; it was also where he was enrolled in the fifth grade. One day, Scott served mass with Ryan. When they were done, the

bishop asked the boy to come with him to the cathedral basement. “I need you to help me with something,” Ryan explained.

“It’s hard to remember what the basement looked like,” Scott reflects today. He knows it “felt bad” down there—like “a dark place where bad things happened.” On that terrible day in 1984, Ryan began to lick Scott’s face and made the boy fondle the bishop’s penis. Then, he forced anal sex on the child. “This will only hurt for a second,” Ryan tried to assure him.

This was not the only time Ryan sexually abused Scott. It happened about eight times over the course of a few years. It always took place in the cathedral basement—and Ryan always smelled of body odor and booze. Each time, the bishop issued specific instructions to the boy. “Put it in your mouth.” “Bend over.” “You are serving God by doing this,” Ryan insisted. But he also warned Scott, “Don’t tell your parents or else something bad will happen to them.”

He was accused of sexually abusing at least two children in January 1995. The diocese apparently did nothing—and for one of those survivors, the abuse continued another four years.

Scott didn’t know it at the time, but he was not Ryan’s only victim. Years later, in 2019, the Diocese of Joliet confirmed Ryan as a substantiated child sex abuser. And in 2002, Ryan was accused of soliciting a 15 year old Springfield boy for sex in 1984—the same year he returned to the city and began abusing Scott. The boy said the bishop saw him walking one night and

offered a ride. They wound up in the cathedral rectory, where Ryan said he would pay the boy \$50 to strip naked and let the bishop massage him with baby oil. During the massage, Ryan tried to have sex with the child, but the boy resisted and escaped. Because of a perceived conflict of interest, the Diocese of Springfield referred this allegation to the Diocese of Peoria, which concluded in 2002 that Ryan should no longer function publicly due to the potential for “spiritual harm to the faithful.” No mention was made in the Diocese of Peoria’s findings of harm to children.

By the time the Diocese of Peoria made its 2002 determination that Ryan should no longer function in public ministry, it was too late. Ryan had retired as Springfield’s bishop three years earlier in 1999. His final years at the diocese’s helm were turbulent. He was accused of sexually abusing at least two children in January 1995. The diocese apparently did nothing—and for one of those survivors, the abuse continued another four years.

As for Scott, it took about three decades until he felt comfortable talking to anyone about Ryan’s abusing him in the mid-1980s. He has experienced suicidal thoughts and is now in therapy. Ryan was never prosecuted. The powerful bishop from Springfield died in 2015 without facing justice for what he did to Scott and other young boys.

LOUIS C. SHEA

Father Louis Shea sexually abused children while he ministered within the Diocese of Springfield. That much came through when the Attorney General’s investigators analyzed the scant file the diocese produced regarding Shea. So investigators pushed the diocese to add Shea to its published list of substantiated child sex abusers. But the diocese was reluctant

to do so without speaking with the survivor who had accused Shea—"we have not heard from her since 2004, and do not want to reach out because she may have moved on; we don't want to trigger memories." The investigators knew though that the survivor had not "moved on." Not only had she contacted the Attorney General's investigators asking for help regarding the abuse she endured at Shea's hands, but her sister had done the same regarding her own abuse by Shea.

In the 1960s, when sisters "Abby" and "Annie" were 5 and 6 years old, Shea was considered a friend of the family—Mom, Dad, Abby, Annie, and their siblings. When Shea was an assistant pastor at the family's parish, he came to their home for dinner at least once a week. After dinner he would drink hard liquor with the girls' father. "Father Shea always smelled like booze and pipe tobacco," Abby recalls. At bedtime, he would "come looking for me, lift me up in front of all my family members, and take me upstairs to 'tuck me in' and 'pray over me.'" Abby shared a bedroom with Annie, but as the older sister, Annie was allowed to stay up later. Once upstairs "in the dark," Shea would pull down Abby's "bedspread and sheet and then he laid next to me, where he repeatedly tickled, then fondled, then more intently felt my body, moving my top up and bottoms down, positioning my legs where he could feel my genitals."

Reliving those nights, Abby remembers that "Father Shea always whispered and told me to be very quiet. He told me he loved me, and that Jesus loved me. He asked me how it felt when he fondled and touched different areas of my body. I remember him watching my face and looking into my eyes for a response. I don't remember penetration, but I do remember regular instances of continual rubbing and him exploring the folds and details of my genitals."

Being the older sister did not allow Annie to escape Shea's abuse. She remembers Shea would sometimes stay in the guest bedroom, adjacent to the girls' room. Shea would come "into

and spoon and grope me.” He “always smelled of alcohol” and would sometimes start by rubbing or massaging the back of her neck, armpits, and then move around to her breast nipples and belly button and then the underpants area. Shea “would kiss the back of my neck and shoulders but not my face. There was never any penetration made but there was massaging and rubbing and groping.”

Annie “liked to read in bed, and this is what I would do many times while Father Shea was groping and fondling me.” She “learned how to bury herself in books—to focus on books, and not what was being done to my little body.”

Over time, it became known to the sisters that the other was being abused. Abby remembers hiding from Shea, afraid of the abuse that was coming. Once “I went upstairs to hide behind a large bathtub and found my sister there. I remember asking, ‘What are you doing here,’ and she said, ‘I’m hiding from Father Shea.’ I said, ‘Me too,’ and crawled in next to her.” Annie too remembers “hiding in the bathroom when we heard Father Shea’s footsteps on the staircase coming up to the second floor.”

Abby says the abuse “went on for a very long time. I didn’t even have words to talk about it for almost a decade afterward.” She was abused “repeatedly, at least once a week for approximately three years.” Abby is not sure why the abuse stopped—“I don’t remember ever thinking I could tell him to stop or to leave me alone.” Maybe it stopped because he “was reassigned or maybe he just lost interest.” Near the end of the period of abuse, Shea (a self-described artist) gave Abby a portrait of her he painted. He also gave her a self-portrait—“it was very dark and looked like Father Shea at night in my bedroom.” Abby has the painting still—“it is creepy to this day.”

Annie estimates that Shea abused her “between 60 and 100 times, over approximately four years.” She remembers the final episode of abuse. Shea was “reaching into my underpants one time when he went too far, I braced my feet against the wall and pushed back hard to push him off the bed and onto the floor.” That “was the last time Father Shea approached me.”

Both sisters have been in counseling over the years to help them deal with, and try to heal from, Shea’s sex abuse. Decades ago, at the suggestion of one of her counselors, Annie summoned the courage to confront her abuser. She found Shea’s telephone number, called him, and told him “I know what you did to me; you’ll burn in hell.” Shea’s only response (repeated over and over during the call)—“I have no recollection.”

For her part, Abby reached out in 2002 to Bishop George Lucas and reported Shea’s abuse. Lucas prepared an internal memorandum after the call, writing that the woman he spoke with “reports sexual abuse by a priest over a period of years when she was 5-7 years old. She claims her sister was also abused during the same time period.” The bishop told Abby that Shea was dead, offered an apology, and encouraged her to contact the state’s attorney “if she wishes. Since it is her story and her reputation that are involved, I would leave to her whether she wishes anyone else to know about it.”

Not satisfied with her 2002 conversation with the bishop, Abby contacted the diocese two years later in 2004 and exchanged communications with the diocese’s victims assistance coordinator. She was again encouraged to “contact appropriate civil authorities.” And that is where things stood at the diocese until Abby and Annie separately (and unbeknownst to the other) reached out to the Attorney General’s investigators in 2018. Annie told investigators that “it’s time for me to step up, and do what I should have done long ago” and report the details of Shea’s abuse. Abby also reported the abuse, commenting

that at the time it occurred “we were too young to speak up or understand.” From those communications, it was clear to the Attorney General’s investigators that the sisters had not “moved on,” as diocesan officials had speculated.

After the Attorney General’s investigators made it known to the diocese that Abby and Annie had contacted them regarding Shea’s abuse, the diocese wrote both sisters, showing a newfound interest in their wellbeing and offering an opportunity to “meet with our Diocesan Review Board” and “with the Most Reverend Thomas John Paprocki, Bishop of Springfield.” The invitation seemed straightforward enough. But the ordeal that followed in the spring and summer of 2019 was far from straightforward.

As it turned out, the invitation to meet with the review board was conditioned upon Abby and Annie first meeting separately with the diocese’s victims assistance coordinator so an “incident report” could be completed for the review board’s consideration—a significant condition for Abby given that she now lives far from Illinois. The sisters also learned that outside legal counsel for the diocese would be present during this initial meeting. Because they were comfortable with the Attorney General’s investigator they had worked with regarding Shea’s abuse of them, they asked the diocese if he could join the meeting to offer emotional support. The diocese denied their request. Instead, the diocese told Abby and Annie they could bring anyone for emotional support—anyone, that is, except the Attorney General’s investigator.

Abby and Annie’s request for emotional support was well founded, because rather than an opportunity for each of them to separately report what happened to them, the initial meetings were in the nature of inquisitions, with legal counsel for the diocese interrogating the sisters. To Abby and Annie, it seemed the actual purpose of the meetings was for legal counsel to

obtain information in the event litigation ensued. Worse yet, the draft incident reports generated by the victims assistance coordinator for Abby's and Annie's review both omitted critical facts about Shea's abuse and included misstatements relating to the meeting (for example, failing to note legal counsel to the diocese was present) and relating to the sex abuse Abby and Annie suffered. To their credit, Abby and Annie weathered the storm, with each submitting corrected incident reports for the diocese's review board to consider in a meeting scheduled for a few weeks later, a meeting they wanted to attend. In those reports, both Abby and Annie made clear that the "assistance" they sought was for Shea's name to be added to the diocese's list of substantiated child sex abusers, something the diocese refused to do.

As Abby put it, “there was a stubborn refusal to act for 17 years, and not until forced to do so by the Attorney General.”

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Still stinging from the interrogation by the diocese's legal counsel a few weeks earlier, as the date for the review board meeting approached, Abby and Annie asked if they could have a friend accompany them to that meeting to offer emotional support. The requests were denied—if they wanted to address the review board, they would do so alone “in keeping with past practice of the diocese.” While disappointed with that news, Abby and Annie remained undeterred. Each would meet with the review board to detail the child sex abuse they suffered so many years ago at the hands of one of the diocese's priests.

Abby and Annie's separate experiences with the review board were not significantly different. As they intended to do, each

detailed the abuse Shea heaped upon them. Remarkably, the review board conceded that they had seen no evidence that the diocese had undertaken any investigation regarding Shea's child sex abuse. Beyond that, Abby and Annie both found the majority of the review board's members detached—as Abby put it “they showed a lack of empathy or coldness. There were two men who did not, or could not, look at me when I talked about the abuse I endured by Father Shea. Were they even listening?” Two members were “trying to absorb what was being said. The rest appeared to me as cold, hiding, indifferent or dismissive. It made me angry.”

A few days after her meeting with the review board, Abby met with Bishop Paprocki, the victims assistance coordinator, and the head of the review board. The bishop asked Abby if she was “Catholic, do you believe in God?” Abby explained that she was no longer Catholic and that her “experience with Father Shea is what helped me examine and come to this decision.” Undeterred, Bishop Paprocki told her to “come back, I am the shepherd of souls.” He then asked, if “I put Father Shea on the list, is that going to make you happy?” In response, Abby simply reiterated that he “needed to put Father Shea on the credibly accused list.” Abby then thanked the three of them, and excused herself from the meeting.

Abby's final point to Attorney General's investigators was that “much work remains in order for the Diocese of Springfield and Bishop Paprocki to understand the needs of survivor healing.”

The takeaway for these survivors from the diocese’s “victims assistance” program was a negative. Throughout the process the Diocese of Springfield and Bishop Paprocki prioritized their own interests over supporting the survivors, and showed a failure to truly listen and understand what survivors need along their path to healing. As Abby put it, “there was a stubborn refusal to act for 17 years, and not until forced to do so by the Attorney General. Incredible pain for the victim, who provided all the information, as there was no investigation. An interrogation by a nationally known defense lawyer, with the results of that meeting producing a badly written, incomplete incident report that diminished the horror of my experience. Then a review board gathered to judge whether a victim’s experience is credible. It all feels unfair and incomplete, only to serve the diocese, not the victim.” And the meeting with the bishop, in which her faith was questioned and she was told that the bishop was “the shepherd of souls,” left Abby shaking her head in amazement.

The one positive from the experience (a significant one) is that after Abby and Annie met with the review board, it recommended to the bishop that Shea’s child sex abuse of both Abby and Annie be substantiated. With that, Shea’s name was added to the diocese’s list of child sex abusers. This news was communicated to Abby and Annie by the victims assistance coordinator, but rather than acknowledge the abuse with a humble apology and request for forgiveness, the victims assistance coordinator closed with this—“The Holy Spirit intervened and wisdom prevailed.”

Reflecting on it all, Abby’s final point to Attorney General’s investigators was that “much work remains in order for the Diocese of Springfield and Bishop Paprocki to understand the needs of survivor healing.”

WALTER M. WEERTS

Shortly after opening the clergy abuse hotline, the Attorney General's investigators became familiar with the name of Father Walter Weerts. The three survivors who reached out all had similar experiences. Weerts first befriended their parents, all of whom were devout Catholics. Then he would buy the boys gifts and take them to fancy restaurants in his Mercedes—and eventually on trips in his private plane. “Little did you know you were on a date,” one of his survivors reflects today.

The Diocese of Springfield's files show both Bishop William O'Connor and Bishop Joseph McNicholas knew Weerts was sexually abusing young boys as far back as the 1960s and 1970s. Apparently because of those allegations, the diocese reassigned Weerts to new parishes at least three times. This simply allowed Weerts to rack up more victims—he sexually abused approximately 20 young boys before he was criminally charged in 1985. Even then, the diocese praised him: “With the exception of the matters for which he is under indictment,” it said, Weerts's behavior has been “of the very best.” Nothing could have been further from the truth.

Weerts always tried to get “Bruce” alone. The priest would approach the young altar server at Saint Ambrose in Godfrey when he was preparing the wine and water for early morning mass. It was the early 1960s, and Bruce was around 11 years old. Weerts often put Bruce on his lap and tickled him—and that would lead to the priest running his hands up the boy's legs and fondling him. As Bruce put it, “My reputation was as Father Weerts's boy.”

Bruce remembers one trip in particular. Weerts told Bruce's parents he was taking the boy to meet his own parents. But when they arrived, no one was home. Bruce believes the priest had him spend the night there anyway—and maybe even the

whole weekend. He doesn't recall what Weerts did to him on this trip but is sure there was abuse of some sort.

Bruce's parents eventually became aware Weerts was sexually abusing their son. After receiving several warning calls about Weerts from other parents, Bruce's father drove to the diocese's headquarters and demanded to see the bishop. His father told the bishop what Weerts had done to Bruce and warned, "If you don't do something, I'm going to kill him." As a result, Bruce recalls, "Weerts was here today, gone tomorrow, with no explanation given."

As Bruce put it, "My reputation was as Father Weerts's boy."

Bruce never told anyone about the abuse while it was happening. He felt embarrassed and thought he had done something wrong. He worried no one would believe him because priests were held "on a pedestal." Bruce says the abuse affected his "thinking about the church." "I don't consider myself a great Catholic," he explains, "and I don't have a positive attitude about the church."

Bruce says it is "absolutely meaningful" to see Weerts listed on the diocese's list of credibly accused priests. "I knew what he did was wrong," Bruce says. And as with many survivors, Bruce was grateful for the opportunity to relay his experience. "This has helped me," he told the Attorney General's investigators.

Like Bruce, "Phil" was as an altar server and also sang in the church choir at Saint Thomas the Apostle in Decatur, where Weerts ministered starting in 1967. The abuse began shortly after Weerts arrived, when Phil was 14 years old.

Bruce says it is “absolutely meaningful” to see Weerts listed on the diocese’s list of credibly accused priests, “I knew what he did was wrong,” Bruce says.

Suspecting nothing but good intentions, Phil was happy to accept Weerts’s invitation to accompany the priest to Granite City to help with his property. Weerts even promised to pay for Phil’s meals. But the priest was visibly upset when he arrived at Phil’s home to pick him up and found the boy had invited a friend to join them. Weerts asked Phil to go again the following weekend. This time, however, he instructed Phil it would be just the two of them—and, the priest said, he would pay the boy \$100 for his troubles.

The abuse began when they took a break for lunch on the second trip. Weerts handed Phil a cup with a straw and told him to take a sip. Phil remarked that the drink had a funny taste, but Weerts dismissed the boy’s comment, noting Granite City had a “water problem.” The next thing Phil remembers is waking up on a blanket wearing nothing below the waist. His shoes, pants, and underwear were off and he had a terrible pain in his buttocks. When he started to move, he felt a sticky substance down his leg. He was so young at the time that he didn’t know exactly

what had happened. Today, Phil is clear about it: “He raped me. He sodomized me.” Phil believes Weerts probably drugged him or gave him alcohol.

Weerts told Phil no one would believe him about what happened in Granite City. Phil thought Weerts was right about that. “We were taught that priests, nuns, Monsignors, bishops, the pope were all up on a pedestal,” Phil explains. “We were taught to show them great respect and do what they tell you.”

At that point, Weerts began to fondle Rob and asked for oral sex. “Other boys kiss my dick,” he said. “You should too.”

Weerts abused Phil again a few weeks later at a Boy Scouts meeting. Towards the end of the meeting, the priest told the boy he needed to talk to him. Once they were alone, Weerts pulled down his pants and told Phil he was going to put his penis in the boy’s mouth. Phil refused. So Weerts forced Phil to pull down his pants and underwear down and “sodomized him” again. Phil remembers this as the most painful thing he had ever experienced. He had nightmares from that day forward; he recalls he would “wake up frightened to death.”

Between 1968 and 1971, there was a lull in the abuse directed at Phil. But in 1971, while Phil was on a senior retreat with his high school, Weerts wandered into the kitchen, which Phil had been cleaning, and slammed the door shut. The priest threatened the boy, “You’re not getting out of here.” He pulled down his pants and his underwear and commanded Phil to suck his penis. Again, Phil refused. And again, Phil recalls, “Weerts raped and

sodomized me. It was so rough that I bled really bad. I took my underwear to the fire to burn it.”

Phil knows Weerts was abusing four or five other boys at the time. When he spotted Weerts’s car at one of those boys’ houses, Phil knew what was going on. “We were afraid,” Phil remembers. “We didn’t know what he would do to us.”

The Diocese of Springfield says it didn’t learn of Weerts’s sexual abuse of young boys until he was criminally charged in 1985. But its own files show otherwise.

Nevertheless, the boys decided to report Weerts to the police. On the day they planned to make the report, all but one of the boys gathered together. They waited for the final boy, but he never showed. That put an end to the boys’ plan. They were “still intimidated” by what Weerts told them, and they convinced themselves that no one would believe them.

After 53 years “of being tortured and living in a hell of dreams,” Phil was finally ready to share his experience with the Attorney General’s investigators. Phil has had a hard life. His marriage ended in divorce, at least in part due to problems with intimacy stemming from the abuse he endured. And Phil says he is not alone. All the boys Weerts abused in the parish experienced nightmares and other anxieties. Phil dealt with his own anxieties by drinking.

The diocese offered counseling, which Phil accepted. But the diocese backtracked and refused, without explanation, to pay

any bills after an initial quarterly invoice—even after receiving a letter from Phil’s therapist attesting to the impact of the abuse and the importance of therapy for Phil’s recovery. The ordeal has left Phil with significant medical debt he is unable to afford. This has compounded the trauma and anxiety Phil has experienced.

“Rob” is the third survivor of Weerts’s abuse who reached out to the Attorney General’s investigators. He says his mother taught him “if you can trust anyone, you can trust a priest.” His two older brothers were altar servers at Sacred Heart in Villa Grove, and Rob thought it looked pretty cool. So he became an altar server himself around 1972, when he was in fifth grade.

Shortly after Weerts arrived at Sacred Heart, he asked Rob’s mother if the boy could help him with some work at the parish. And then the priest asked Rob to work at his property in Granite City—just as he had done to Phil a few years earlier. Rob helped Weerts remove and install insulation all day. As Rob showered, Weerts kept opening the door to look him over. After dinner, Weerts showed Rob where they would be sleeping. There was only one bed.

Even so, the diocesan priest continued to try to talk the boy’s parents out of pursuing legal action. “I spoke about the harm and scandal to the Church, the parish and their own children,” he assured the bishop, “but to no avail. I don’t know how to dissuade them.”

Later that night, as they lay together in the same bed, Weerts started talking. “Mothers send their boys to me so they can become fully alive,” the priest explained to Rob. “This is part of life. I will help you to become a good lover and husband.” Weerts then forced Rob to take off his shirt. Rob complied. At that point, Weerts began to fondle Rob and asked for oral sex. “Other boys kiss my dick,” he said. “You should too.”

That was the first of many assaults. Rob says he was abused one or two times a month for the next eight years or so. He estimates he was abused a total of 50 to 100 times. Every now and then, Weerts would tell him another boy was a good lover in an effort to validate what he was doing. Weerts also was quick to lose his temper. It all took a significant toll on Rob’s life. He felt depressed. He started drinking and smoking weed. He was constantly in trouble. And his grades began to suffer.

Even long after the abuse ended, Rob still suffers the long-term consequences. Rob says the abuse “ruined me mentally, physically and spiritually.” He has been in therapy for a decade, grappling with “suicide-type feelings.”

The Diocese of Springfield says it didn’t learn of Weerts’s sexual abuse of young boys until he was criminally charged in 1985. But its own files show otherwise. The disgraced priest’s interest in children first came to the diocese’s attention in 1962—around the same time Weerts began abusing Bruce, and years before he would do the same to Phil and Rob. That year, Father Frank Westhoff—a child sex abuser himself whose own narrative appears elsewhere in this report—told Bishop O’Connor that Weerts was engaging in inappropriate activities with young boys. Decades after the fact, Westhoff discussed the incident with diocesan officials, who recorded his recollections in an internal 2003 memo. Westhoff said he had been “approached by parents who told him their son was doing strange things with Father Weerts, namely, wrestling. Father Westhoff said

that was not strange but they replied that it happened in the nude.” Eight other families came forward the next week with similar complaints. Westhoff decided all this was sufficiently “strange” to warrant a meeting with the bishop. He brought with him a list of children who he thought might be at risk. But when Westhoff “told the Bishop about Father Weerts, the Bishop replied that Father Westhoff was just engaging in self-aggrandizement at the expense of the reputation of another priest. The Bishop simply refused to accept the list of names Father Westhoff had prepared and told him to take it home.”

Years later, the diocese received a second unheeded warning about Weerts. In 1978, when Weerts was assigned to Sacred Heart—and sexually abusing Rob—another boy’s parents told Bishop McNicholas they were considering filing criminal charges against the priest for taking “indecent liberties” with their young son. “Please don’t feel that we are making these accusations without much soul searching,” the boy’s parents wrote the bishop. “There are other families in this parish whom we feel have experienced similar problems with their older sons.” The parents explained: “We are concerned not only with [Weerts’s] mental health, but also with his future moral character. We will pursue this not only for our son, but for the other children that Father will come in contact with in the future. We are not seeking punishment or vengeance, but sincerely wish to see that the psychiatric care Father so desperately needs is made available to him.” The diocese did its best to avoid any meeting between the boy’s parents and the bishop. Meanwhile, the bishop accepted Weerts’s resignation from Sacred Heart and transferred him to Saint Mary of the Assumption in Sainte Marie and Saint Valentine in Bend.

The boy’s parents did not relent. In April 1979, they met with a diocesan priest, who summarized the discussion in a letter to Bishop McNicholas. “They expressed concern that Fr. Weerts is not well and are concerned that he is in a position where he

could do harm to young people.” The priest told the parents that Weerts’s “position was temporary and he would be leaving his present assignment soon”; he also insisted “the Bishop is aware of Fr. Weerts’s needs, that he is watching the situation closely and is providing whatever he deems necessary on Fr. Weerts[’s] behalf.” But the parents “were not satisfied with that and said they felt it necessary to prosecute Fr. Weerts, if he was assigned again to a pastoral responsibility, because they do not think he is well and stable in these matters. They felt that if other parents had prosecuted earlier, the situation with their two boys [] would not have happened.”

Even so, the diocesan priest continued to try to talk the boy’s parents out of pursuing legal action. “I spoke about the harm and scandal to the Church, the parish and their own children,” he assured the bishop, “but to no avail. I don’t know how to dissuade them.” He wondered whether the bishop might want to meet with them himself—and might have better luck convincing them to keep the matter under wraps. Bishop McNicholas declined the priest’s suggestion but commended him for his “priestly service in this assignment.”

As of today, the Diocese of Springfield has received 22 reports of child sex abuse by Weerts. His time in the diocese is best summed up by Rob: “Weerts destroyed lives.”

Behind the scenes, however, there can be no doubt the bishop was concerned about the danger Weerts posed to children. In June 1979, he arranged for Weerts to be transferred to Saint Boniface in Edwardsville, where he would live and work while

undergoing a “treatment plan” with a local doctor. After a year of “treatment,” the bishop was apparently satisfied with the results; in June 1980, he appointed Weerts the pastor of two parishes—Saint Brigid in Liberty and Saint Thomas in Camp Point. The diocese placed no restrictions on Weerts’s ministry. That was a mistake. Only a few months in, the bishop received a letter from a concerned parishioner: “Fr. Weerts took some of the high school students to a swimming party in Quincy. I heard that he went swimming with them and had a bikini swimsuit on. Is this right for a priest to do??”

More than 20 years after the diocese first was told Weerts posed a danger to children in 1962, it finally received a warning it could not ignore. Weerts was indicted in November 1985 by the Adams County state’s attorney. As part of the criminal investigation, police interviewed a church staffer who said in the summer of 1984 she had found Weerts and a child in the sacristy of the church. The room was dark when she opened the door—and because she felt “intimidated” by Weerts, who was known for his “bad temper,” she did not enter. Later the staffer said she “felt guilty.” She “was young and naïve” and not expecting to encounter something like this in such a sacred space.

Weerts was charged with five counts of aggravated criminal sexual abuse of three children under the age of 16. Prosecutors told the court there was a “clear indication” the diocese had removed Weerts from parishes “because of relationships with boys.” After pleading guilty, Weerts insisted during his sentencing hearing that he was prepared to “take full responsibility” for his actions but then, to the contrary, claimed he did not make the victims “do anything” and suggested they were “learning how to blame” others. Meanwhile, Bishop Daniel Ryan requested a sentence of probation because, he said, Weerts’s behavior had always been “of the very best”; he neglected to mention the evidence in the diocese’s own files

showing Weerts had been sexually abusing boys for years. Ultimately, the judge sentenced Weerts to six years in prison.

Tragically, Weerts' criminal conviction did not stop him from being around children. In the 1990s, he applied for a position as a horticultural instructor at Palm Beach Community College in Florida. The college reached out to diocesan priest Kevin Laughery, who said Weerts had left the Diocese of Springfield because he was changing careers; Laughery neglected to mention anything about Weerts's criminal convictions because, he later claimed, he simply chose to answer the specific questions he was asked by the college. Aided by Laughery's lies, Weerts became a community college professor—and then finagled his way into teaching a class at the local high school and giving talks to middle school students. Some of Weerts's college students even used him as a babysitter. More than five years passed before a few intrepid students uncovered Weerts's past and exposed him as a “pedophile priest.”

As of today, the Diocese of Springfield has received 22 reports of child sex abuse by Weerts. His time in the diocese is best summed up by Rob: “Weerts destroyed lives.”

FRANK D. WESTHOFF

“My priesthood,” Father Frank Westhoff wrote the Diocese of Springfield in October 2002, “has been characterized by a consistent concern for the marginalized, the disenfranchised, those who are powerless, the used, the exploited, the wounded and others of like situation.” A commitment to the most vulnerable would be seen as a virtue for most priests. But it looks very different coming from a substantiated child sex abuser like Westhoff.

Kelly McFadden, who asked that his real name be used, had the whole world in front of him in the summer of 1966. He was an altar server at Saint Patrick in Decatur, the oldest Catholic parish in the city. His family had been loyal members and supporters of the church for more than half a century; during the Great Depression, his grandfather and other business leaders had helped the parish stay afloat and continue to provide free education to neighborhood children. The parish had played an integral role in his family's life for generations.

As for Kelly, he had just finished the eighth grade and was looking forward to starting high school at Saint Theresa in the fall. His thoughts were consumed by the excitement of joining the swim team—and the pretty girls he was hoping to meet.

“It’s hard to express the level of devastation,” he says. “It was so confusing and disorienting. I could not understand what had happened.”

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Westhoff had come to play an important role in Kelly's life during the two years that had passed since the priest was assigned to Saint Patrick in 1964. Indeed, Kelly was interested in becoming a priest himself. Westhoff encouraged him to pursue the vocation and even took him on day trips to visit seminaries across the state. Kelly considered Westhoff to be his mentor.

But as he grew from a boy into a young teen, Kelly began to notice a change in Westhoff. The priest had become increasingly demanding of Kelly's time, which made him uncomfortable. He let Westhoff know he would have to stop being an altar server; his schedule was too busy now that he was entering high school and joining the swim team.

On his last day as an altar server, Kelly hung around the church sacristy with the other server after celebrating mass. He remembers it was a beautiful summer morning, redolent with the excitement of new possibilities. All of a sudden, Westhoff approached Kelly from behind and started to tickle him. Kelly asked the priest to stop but he wouldn't.

It's hard for Kelly to remember exactly what happened next. He recalls vigorously thrashing and fighting to be able to breathe. He recalls Westhoff yelling at the other server to "get out" and the terrified look on the face of the other server as he ran out of the sacristy. He recalls blacking out and then "waking up" as he fought with Westhoff. Most of all, he recalls feeling he was going to die as his strength waned in the struggle and he fell to the floor and lost consciousness.

When Kelly came to, he found Westhoff kneeling over him—straddling him as he vigorously rubbed Kelly's crotch and testicles. Westhoff stopped rubbing Kelly's crotch when he realized the boy was waking up and then began tickling him up and down his ribs and midsection. It was like Westhoff was trying to convince Kelly that there hadn't been any sexual touching—that this was only "horseplay." But to this day, Kelly remembers the look on Westhoff's face as he awoke. It was a look the boy didn't fully understand for many years. It was the look of sexual pleasure.

The look on Westhoff's face turned to panic once he saw Kelly was struggling and yelling loud enough to draw attention. The priest jumped up and ran out of the sacristy. Kelly isn't sure how long it took him to sit up and then stand. When he did, the sacristy was in shambles. Chairs had been toppled over; the clock on the wall and a large crucifix beneath had been knocked to the floor.

As he walked home, Kelly says, "the world looked a whole lot different." Everything seemed grey and in slow motion. He felt

as if his “soul had been murdered.” Kelly had been a happy-go-lucky kid, but now he fell into a deep depression and went silent—unable to speak at all in certain social situations. “It’s hard to express the level of devastation,” he says. “It was so confusing and disorienting. I could not understand what had happened.”

After the abuse, Westhoff twice visited Kelly’s house unannounced—once to lend him a book, and later to retrieve it. “Both times,” Kelly explains, “it was clear his actual purpose was to test me—to see if I had told anyone.”

Kelly told no one about the abuse for more than 35 years. He feels lucky to have entered into a long and fulfilling marriage which now stands at 43 years. He and his wife had a family, a true blessing, he says. He built a successful career in the field of community mental health, where he worked with children and young adults. But still, Kelly wanted the truth of his childhood abuse to be known.

In August 2002, he reached out to the diocese to share his experience for the first time. He met with the review board but soon received a letter from Bishop George Lucas telling him the board could not come to a consensus about whether the abuse had occurred. Westhoff remained a priest in good standing until he died in January 2006.

And that's where things stood until 2018, when Kelly learned Westhoff had been substantiated as a child sex abuser by the Diocese of Jefferson City in Missouri. He again reached out to the Diocese of Springfield to request that the details he reported back in 2002 be compared to the accusation found credible by the Jefferson City diocese; if enough of them matched up, Kelly reasoned, it could cause the Springfield diocese to reconsider its stance.

But the Diocese of Springfield put up yet another roadblock. Its victims assistance coordinator told Kelly the diocese had a policy not to investigate allegations against dead priests because they would not have an opportunity to defend themselves. Worse, Kelly says, the coordinator seemed "incredulous as to what relevance such an inquiry would even provide." "The abuse was not as bad as dealing with the Diocese of Springfield," Kelly insists. "They hid behind their dead priest policy. All I wanted from the diocese was that the truth be told."

That's when Kelly reached out to the Attorney General's investigators to share his experience. "Most survivors of sexual abuse in childhood want their truth to be known," he explains. And, he adds, they want their truth to be officially acknowledged by the church "so children will be safe and nurtured as they should be. That is the change we most fervently desire."

The change Kelly so desired finally came, at least in some small measure. As a result of Kelly contacting the Attorney General's investigators, and making known to them what happened to him, the Diocese of Springfield relented. It now includes Westhoff on the diocese's public list of substantiated child sex abusers. As a result, Kelly takes comfort in knowing his truth has been officially acknowledged.

Information Relating to Child Sex Abusers in the Diocese

The following section contains specific information regarding substantiated child sex abuse committed by Catholic clerics and religious brothers who ministered in the Diocese of Springfield. This information includes:

Name/Ordination Year

The name of the substantiated cleric or religious brother and the year he was ordained. In instances where no ordination year is noted, the ordination year is either designated as “unknown” or the individual is a non-ordained religious brother who took vows in a religious order.

Diocesan/Order

The diocese or religious order into which the cleric or religious brother was ordained or took vows.

Illinois Assignments

The parishes and related church locations where the cleric or religious brother was assigned while ministering in Illinois, as reported by a diocese or religious order.

Reported Survivors

The number of survivors who made claims of child sex abuse against the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Date/Location of Reported Abuse

The date and location of claimed instances of child sex abuse committed by the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Diocese Claim of First Report

The date the diocese reports having first received a child sex abuse claim, or claim of inappropriate behavior with a child, regarding the cleric or religious brother.

Placed on Catholic Church

Public Lists

The date the identified diocese or religious order placed the cleric or religious brother on its public list of substantiated child sex abusers.

Actions/Status

Significant actions relating to the cleric or religious brother and his current status.

JOHN M. BEATTY

Ordained: 1950

Order: Viatorian Order, C.S.V.

Diocesan: San Diego, CA

Illinois Assignments

- 1951-1954: Cathedral Boys' High School, Springfield, IL
- 1955: Peoria, IL
- 1961-1962: Saint Patrick Central High School n/k/a Bishop McNamara High School, Kankakee, IL

Reported Survivors: At Least 1

Date/Location of Reported Abuse

- 1961-1962: Saint Patrick's Central High School n/k/a Bishop McNamara High School, Kankakee, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 09/14/18: Diocese of San Diego, CA
- 02/09/21: Diocese of Joliet, IL

Actions/Status

- 1985: Retired
- 1997: Died

ALVIN CAMPBELL

Ordained: 1952

Diocesan: Springfield, IL

Illinois Assignments

- 1952: Saint John the Baptist, Quincy, IL
- 1952-1956: Saint Patrick, Decatur, IL

- 1956-1960: Church of the Little Flower, Springfield, IL
- 1960-1963: Our Saviour, Jacksonville, IL
- 1963-1977: U.S. Army Chaplain
- 1978: Saint Jude, Rochester, IL
- 1978-1979: Cathedral of the Immaculate Conception, Springfield, IL
- 1979-1981: Assumption of the Blessed Virgin Mary, Assumption, IL
- 1979-1981: Mission Church of St. Francis de Sales, Moweaqua, IL
- 1982: Mother of Perpetual Help, Maryville, IL
- 1982: Christ the King, State Park, IL
- 1982-1985: Saint Maurice, Morrisonville, IL

Reported Survivors: 34

Date/Location of Reported Abuse

- 1969-1970: Fort Carson, CO
- 1978: Saint Jude, Rochester, IL
- 1979-1985: Saint Mary, Assumption, IL
- 1979-1985: Saint Maurice, Morrisonville, IL
- 1981: Unknown
- 1982-1984: Mother of Perpetual Help, Maryville, IL

Diocese claim of first report: 1980

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 1985: Pleaded guilty (but mentally ill) in Illinois to sexual assault of children; sentenced to 14 years in prison
- 1992: Laicized
- 2002: Died

JOHN J. "JACK" CAMPBELL

Ordained: 1950

Order: Jesuits -SJ

Illinois Assignments

- Unknown: Saint Joseph Hall, Jesuit Tertiarity House, Decatur, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1960's-1980's: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 12/07/18: Jesuits, Central and Southern Provinces

Actions/Status

- 1987: Removed from ministry
- 2009: Died

JOSEPH CERNICH

Ordained: 1983

Diocesan: Springfield, IL

Illinois Assignments

- 1983-1986: Our Saviour Church, Jacksonville, IL
- 1987-1989: Blessed Sacrament, Springfield, IL
- 1995-2002: Catholic Charities, Springfield, IL

Reported Survivors: 4

Date/Location of Reported Abuse

- 1983: Saint Ambrose, Godfrey, IL

- 1984: Our Saviour, Jacksonville, IL
- 1984-1986: Douglas Park, Springfield, IL
- 1984-1986: Kenrick Seminary, St. Louis, MO
- Unknown

Diocese claim of first report: 1986

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 1986-1987: Absent on leave
- 1989-1995: Absent on leave
- 2003: Laicized

VICTOR LUCIEN CHATEAUVERT

Ordained: 1973

Order: Congregation of the Missionaries of the Holy Family - M.S.F

Illinois Assignments

- 1978-1981: Saint Joseph, Granite City, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report:

Unknown

Placed on Catholic Church Public Lists

- 12/31/13: Diocese of Duluth, MN

Actions/Status

- 1992: Removed from ministry
- 1993: Convicted in Minnesota for molesting children; sentenced to 6 months in jail
- 1999: Died

EUGENE COSTA

Ordained: 1976

Diocesan: Springfield, IL

Illinois Assignments

- 1976: Saint John the Baptist, Arcola, IL
- 1976: Saint Luke, Virginia, IL
- 1976: Saint Basil, Chandlerville, IL
- 1976: Saint Fidelis, Arenzville, IL
- 1977-1984: Cathedral of the Immaculate Conception, Springfield, IL
- 1984-1985: Diocesan Seminary of the Immaculate Conception, Springfield, IL
- 1985-1987: Mother of Dolors, Vandalia, IL
- 1985-1987: Vandalia Correctional Center, chaplain, Vandalia, IL
- 1987-1993: Holy Family, Decatur, IL
- 1993-2005: Holy Family, Athens, IL
- 1993-2005: Saint Vianney, Sherman, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 2004: Douglas Park, Springfield, IL

Diocese claim of first report: 2005

Placed on Catholic Church Public Lists

- 11/29/18 :Diocese of Springfield, IL

Actions/Status

- 2005-2007: Absent on leave
- 2007: Laicized
- 2021: Died

GARRETT NEAL DEE

Ordained: 1964

Diocesan: Springfield, IL

Illinois Assignments

- 1964-1968: Blessed Sacrament, Springfield, IL
- 1968-1971: Immaculate Conception, Alton, IL
- 1968: Dominican Sisters, Bethalto, IL
- 1971-1973: Holy Family, Decatur, IL
- 1973-1976: Saint Boniface, Edwardsville, IL
- 1976-1980: Church of the Little Flower, Springfield, IL
- 1980-1981: Saint Elizabeth, Marine, IL
- 1980-1981: Saint Gertrude, Grantfork, IL
- 1981-1987: Visitation of the Blessed Virgin Mary, Illiopolis, IL
- 1981-1987: Saint Anne, Niantic, IL

Reported Survivors: 4

Date/Location of Reported Abuse

- 1964-1967: Blessed Sacrament, Springfield, IL
- 1971: Holy Family, Decatur, IL
- 1978: Church of the Little Flower, Springfield, IL
- 1981-1987: Visitation, Illiopolis, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 1987-1988: Absent on leave
- 1988-2003: Assigned outside the Diocese of Springfield
- 2002: Retired from active ministry

ROBERT DEGRAND

Ordained: 1980

Diocesan: Springfield, IL

Illinois Assignments

- 1980-1987: Our Saviour, Jacksonville, IL
- 1987-1991: Saint Mark, Winchester, IL
- 1987-1991: Saint Patrick, Bluffs, IL
- 1991-1996: Saint Elizabeth, Granite City, IL
- 1999-2011: Saint Mary of the Assumption, Neoga, IL
- 1999-2015: Saint Michael the Archangel, Sigel, IL
- 2005-2015: Saint Mary Help of Christians, Effingham, IL
- 2005-2015: Sacred Heart, Lillyville, IL

Reported Survivors: At Least 1

Date/Location of Reported Abuse

- 1981-1984: Our Saviour, Jacksonville, IL

Diocese claim of first report: 2013

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 1996-1999: Administrative leave of absence
- 2013: Temporarily removed from ministry
- 2015: Removed from ministry

ROBERT DODD

Ordained: 1964

Diocesan: Springfield, IL

Illinois Assignments

- 1964-1968: Saint Paul, Highland, IL
- 1968: Saint John's Hospital, Springfield, IL
- 1968: Saint Vincent Memorial Hospital, Taylorville, IL

- 1968: SIUE Newman Catholic Community, Edwardsville, IL
- 1969-1970: Saint Patrick, Pana, IL
- 1969-1970: Ursuline Sisters at Sacred Heart Convent, Oconee, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1960-1971: Saint Paul, Highland, IL

Diocese claim of first report: 1968

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 1970-2004: Absent on leave
- 2004: Removed from ministry
- 2013: Laicized
- 2018: Died

KEVIN J. DOWNEY

Ordained: 1982

Order: Franciscans - O.F.M

Illinois Assignments

- 1983-1991: Quincy College, Quincy, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1990: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 05/28/16: Diocese of Arlington, VA
- 12/17/18: Diocese of Raleigh, NC
- 10/08/21: Franciscans, Holy Name Province

Actions/Status

- 2016: Removed from ministry

MICHAEL DRISCOLL

Ordained: 1941

Diocesan: Springfield, IL

Illinois Assignments

- 1941-1942: Cathedral of the Immaculate Conception, Springfield, IL
- 1942-1960: Censor Librorum, Springfield, IL
- 1957-1960: Chancellor and General Counsel, Springfield, IL
- 1960-1989: Our Saviour, Jacksonville, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1966-1967: Our Saviour, Jacksonville, IL

Diocese claim of first report: 2011

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 1989: Died

ROBERT EAGEAR

Ordained: 1928

Diocesan: Springfield, IL

Illinois Assignments

- 1928-1934: Saint Bernard, Wood River, IL
- 1934-1935: Saint Patrick, Decatur, IL

- 1935-1951: Visitation of the Blessed Virgin Mary, Alexander, IL
- 1951-1958: Cathedral of the Immaculate Conception, Springfield, IL
- 1958-1970: Saint Peter and Paul, Collinsville, IL
- 1970-1976: Visitation of the Blessed Virgin Mary, Illiopolis, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1961: Saint Peter and Paul School, Collinsville, IL

Diocese claim of first report: 2010

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 1976: Retired
- 1984: Died

GEORGE FALLER

Ordained: 1918

Diocesan: Springfield, IL

Illinois Assignments

- 1918-1919: Saint Paul, Highland, IL
- 1919: Saint Simon and Jude, Gillespie, IL
- 1919-1922: Saint Mary, Alton, IL
- 1922-1924: Saint Anseim, Kampsville, IL
- 1924-1926: Saint John's Hospital, chaplain, Springfield, IL
- 1926-1927: Cathedral of the Immaculate Conception, Springfield, IL
- 1927-1954: Saint Michael the Archangel, Sigel, IL
- 1954-1961: Saint Boniface, Edwardsville, IL
- 1961-1969: Saint Joseph, Benld, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1954-1956: Saint Boniface, Edwardsville, IL

Diocese claim of first report: 1985

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 1969: Retired
- 1975: Died

RAY FRANZEN

Ordained: 1940

Diocesan: Springfield, IL

Illinois Assignments

- 1940-1942: Saint Patrick, Grafton, IL
- 1942-1949: Our Saviour, Jacksonville, IL
- 1949-1959: Sacred Heart, Villa Grove, IL
- 1959-1987: Holy Family, Decatur, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1950s-1968: Holy Family, Decatur, IL

Diocese claim of first report: 1994

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 1987: Died

JOSEPH C. GILL

Ordained: 1959

Order: Jesuits - S.J

Illinois Assignments

- 1960-1961: Saint Joseph Hall, Jesuit Tertianship House, Decatur, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 03/21/19: Diocese of Rapid City
- 12/17/19: Jesuits, Midwest Province

Actions/Status

- 2012: Died

J. GERARD GRIFFIN

Ordained: 1938

Diocesan: Trenton, NJ

Illinois Assignments

- 1974: Sacred Heart, Springfield, IL
- 1978-1986: Saint Aloysius, Litchfield, IL

Reported Survivors: At Least 2

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 02/15/19: Diocese of Trenton, NJ
- 09/23/22: Diocese of Springfield, IL

Actions/Status

- 1986: Died

JOSEPH HAVEY

Ordained: 1971

Diocesan: Springfield, IL

Illinois Assignments

- 1970: Saint Margaret Mary, Granite City, IL
- 1971: Saint Anthony of Padua, Effingham, IL
- 1972-1974: Saint Peter and Paul, Springfield, IL
- 1974: Saint Margaret Mary, Granite City, IL
- 1975-1976: Holy Ghost, Jerseyville, IL
- 1978-1981: Saint Agnes, Springfield, IL

Reported Survivors: 14

Date/Location of Reported Abuse

- 1972-1992: Saint Agnes, Springfield, IL
- 1972-1992: Unknown

Diocese claim of first report: 1995

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 1976-1978: Absent on leave
- 1981-1982: Absent on leave
- 1982: Resigned
- 2006: Laicized
- 2017: Died

GEORGE KROMENAKER

Ordained: 1947

Diocesan: Springfield, IL

Illinois Assignments

- 1947: Our Saviour, Jacksonville, IL
- 1947-1948: Blessed Sacrament, Springfield, IL
- 1948: Camp Star of the Sea, Springfield, IL
- 1949-1952: Our Saviour, Jacksonville, IL
- 1952-1954: Saint Mary, Alton, IL
- 1954-1956: Saint Francis Xavier Cabrini, Springfield, IL
- 1956-1958: Cathedral of the Immaculate Conception, Springfield, IL
- 1958-1966: Saint Anne, Edgewood, IL
- 1966: Visitation of the Blessed Virgin Mary, Alexander, IL
- 1968-1969: Sacred Heart, Villa Grove, IL
- 1969-1970: Saint Aloysius, Litchfield, IL
- 1996: Leo High School, Chicago, IL
- 2003: Leo High School, Chicago, IL
- Unknown: Saint Mary, Loretto, IL
- Unknown: Mendel High School, Chicago, IL
- Unknown: Foster-McGraw Hospital, Maywood, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1967: Unknown

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 2006: Retired
- 2010: Died

FRANK MARTINEZ

Ordained: 1982

Diocesan: Davenport, IA

Illinois Assignments

- 1985: Saint Mary Hospital, Decatur, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1986: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 07/10/08: Diocese of Davenport, IA
- May 2019: Diocese of Peoria, IL
- 09/23/22: Diocese of Springfield, IL

Actions/Status

- 2008: Laicized

THOMAS MCSHANE

Ordained: 1960

Order: Jesuits - S.J.

Illinois Assignments

- 1961-1963: Saint Joseph Hall, Jesuit Tertianship House, Decatur, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 03/21/19: Diocese of Rapid City, SD
- 12/17/19: Jesuits, Midwest Province

Actions/Status

- 2018: Died

THOMAS GREGORY MEYER

Ordained: 1970

Order: Oblate, O.M.I.

Illinois Assignments

- 1990-1998: Saint Peter and Paul, Alton, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1969-1970: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 07/07/15: Oblates, Central Province
- 12/09/15: Diocese of Duluth, MN
- 11/03/17: Arcdiocese of St. Paul-Minneapolis, MN
- 04/01/19: Diocese of Springfield-Cape Girardeau, MO
- 02/12/20 : Diocese of Belleville, IL

Actions/Status

- 2012: Died.

ORVILLE LAWRENCE MUNIE

Ordained: 1937

Order: Oblate, O.M.I.

Illinois Assignments

- 1981-1983: Saint Isidore, Bethany, IL
- 1981-1883: Sacred Heart, Dalton City, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1971-1975: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 07/07/15: Oblates, Central Province
- 11/03/17: Archdiocese of St. Paul and Minneapolis
- 01/18/20: Diocese of LaCrosse, WI
- 04/29/19: Diocese of Peoria, IL
- 02/12/20: Diocese of Belleville, IL
- 04/01/19: Diocese of Springfield-Cape Girardeau, MO

Actions/Status

- 1993: Died

FRANCIS X. NAWN

Ordained: 1951

Order: Jesuits - S.J.

Illinois Assignments

- 1953-1954: Saint Joseph Hall, Jesuit Tertianship House, Decatur, IL

Reported Survivors: At least 24

Date/Location of Reported Abuse

- 1962-1988: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists

- 01/25/10: Diocese of Fairbanks, AK
- 12/07/18: Jesuits, West Province

Actions/Status

- 1992: Died

JOSEPH CULLEN O'BRIEN

Ordained: 1942

Diocesan: Springfield, IL

Illinois Assignments

- 1942-1945: Saint Peter and Paul, Collinsville, IL
- 1945: Catholic Children's Home, Alton, IL
- 1948-1950: Saint Joseph, Granite City, IL
- 1950-1955: U.S. Navy Chaplain
- 1955-1958: Saint Bernard, Glenarm, IL
- 1955-1968: Sacred Heart, Divernon, IL
- 1968-1970: Catholic Children's Home, Alton, IL
- 1968-1970: Saint Patrick, Alton, IL
- 1970-1976: Saint Patrick, Decatur, IL
- 1976-1977: Saint Mark Church, Venice, IL
- 1977-1978: Saint Alexius Church, Beardstown, IL
- 1977-1978: Saint Fidelis, Arenzville, IL

Reported Survivors: 14

Date/Location of Reported Abuse

- 1940: Saint Peter and Paul, Alton, IL
- 1960s: Saint Patrick School, Decatur, IL
- 1967: Saint Patrick School, Decatur, IL
- 1971-1976: Saint Patrick School, Decatur, IL

Diocese claim of first report: 2004

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 1976: Absent on leave
- 1978: Died

FRANK O'HARA

Ordained: 1941

Diocesan: Springfield, IL

Illinois Assignments

- 1941-1951: Cathedral of the Immaculate Conception, Springfield, IL
- 1951-1959: Saint Denis, Shipman, IL
- 1951-1959: Saint John the Evangelist, Medora, IL
- 1959-1985: Saint Kevin, Rosewood Heights, IL
- 1985-2001: Saint Peter and Paul, Springfield, IL

Reported Survivors: 5

Date/Location of Reported Abuse

- 1968-1978: Saint Kevin, Rosewood Heights, IL

Diocese claim of first report: 1995

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 2001: Retired
- 2006: Died

JAMES PATRICK O'HARA

Ordained: 1945

Diocesan: Springfield, IL

Illinois Assignments

- 1945-1948: Blessed Sacrament, Springfield, IL
- 1948-1952: Saint Thomas the Apostle, Decatur, IL

- 1952: Junior Catholic Daughters of America, chaplain
- 1952-1958: Saint Peter, Quincy, IL
- 1959: Saint Brigid, Liberty, IL
- 1959-1968: Saint Mark, Winchester, IL
- 1969-1977: Our Lady of Lourdes, Decatur, IL
- 1979: Saint Aloysius, North Arm, IL
- 1979: Saint Mary, Paris, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse

- 1963: Winchester, IL

Diocese claim of first report: 2005

Placed on Catholic Church Public Lists

- 06/18/19: Diocese of Springfield, IL

Actions/Status

- 1977: Retired
- 1987: Died

DANIEL L. RYAN

Ordained: 1956 and 1984

Diocesan: Joliet, IL, 1956; Springfield, IL, 1984

Illinois Assignments

- 1956-1958: Saint Paul the Apostle, Joliet, IL
- 1960-1963: Saint Joseph, Rockdale, IL
- 1963-1965: Saint Mary Nativity, Joliet, IL
- 1965-1979: Saint Thaddeus, Joliet, IL
- 1979-1981: Saint Michael, Wheaton, IL
- 1981-1984: Auxiliary Bishop, Diocese of Joliet, IL
- 1984-1999: Bishop, Diocese of Springfield, IL

Reported Survivors: 5

Date/Location of Reported Abuse

- 1982-1999: Unknown

Diocese claim of first report: 1995

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL
- 12/13/19: Diocese of Joliet, IL

Actions/Status

- 1981: Named Auxillary Bishop of Joliet, IL
- 1984: Named Bishop of Springfield, IL
- 1999: Resigned as Bishop of Springfield
- 2002: Removed from ministry
- 2015: Died

ALOYSIUS SCHWELLENBACH

Ordained: 1928

Diocesan: Springfield, IL

Illinois Assignments

- 1945: Catholic Children's Home, Alton, IL
- 1946: Camp Star of the Sea, Springfield, IL
- 1948-1951: Saint John the Baptist, Quincy, IL
- 1951-1952: Saint Joseph, Granite City, IL
- 1950-1951: All Saints, Quincy, IL
- 1952-1954: Cathedral of the Immaculate Conception, Springfield, IL
- 1954-1964: Pontifical Society for the Propagation of the Faith,
- 1954-1964: Residence Saint Barbara, Springfield, IL
- 1964-1969: Saint Margaret Mary, Granite City, IL
- 1969-1970: Saints Simon and Jude, Gillespie, IL

- 1970-1984: Saint John the Baptist, Quincy, IL

Reported Survivors: 4

Date/Location of Reported Abuse

- 1940s: Unknown
- 1950s: Unknown
- 1966-1968: Unknown
- 1970: Unknown
- 1975-1979: Unknown

Diocese claim of first report: 1968

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 1969: Sick leave
- 1984: Resigned from Saint John the Baptist, Quincy, IL
- 2000: Died

LOUIS C. SHEA

Ordained: 1955

Diocesan: Springfield, IL

Illinois Assignments

- 1951: Catholic Children's Home, Alton, IL
- 1954: Saint Anselm, Kampsville, IL
- 1955-1959: Saint James, Decatur, IL
- 1959-1963: Saint Mary, Taylorville, IL
- 1963-1967: Saint Rose of Lima, Quincy, IL
- 1967-1969: Saint John's Hospital, Springfield, IL
- 1969-1970: Saint Stanislaus, Macon, IL
- 1969-1970: Saint Francis de Sales, Moweaqua, IL
- 1970-1977: Saint Mary, Mount Sterling, IL
- 1977-1996: Saint Dominic, Quincy, IL

Reported Survivors: 2

Date/Location of Reported Abuse

- 1960-1965

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 06/18/19: Diocese of Springfield, IL

Actions/Status

- 1996: Died

FRANCIS TEBANGURA

Ordained: 1968

Diocesan: Springfield, IL

Illinois Assignments

- 1980-1988: Saint Margaret Mary, Granite City, IL
- 1988-2001: Saint Elizabeth, Granite City, IL
- 2001-2002: Our Lady Czestochowa, Madison, IL
- 2002-2006: Saint Mark, Venice, IL (sacramental priest)
- 2002-2006: Saints Mary, Madison, IL (sacramental priest)

Reported Survivors: 2

Date/Location of Reported Abuse

- 1980-1986: St. Louis, MO

Diocese claim of first report: 2006

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 2006: Faculties for ministry within the diocese removed

WALTER WEERTS

Ordained: 1960

Diocesan: Springfield, IL

Illinois Assignments

- 1955: Catholic Children's Home, Alton, IL
- 1957: Camp Star of the Sea, Springfield, IL
- 1957: Camp Pere Marquette, Grafton, IL
- 1961: Saint Clare, Altamont, IL
- 1961-1963: Saint Ambrose, Godfrey, IL
- 1963-1967: Sacred Heart, Granite City, IL
- 1967-1972: Saint Thomas the Apostle, Decatur, IL
- 1972: Saint Paul, Highland, IL
- 1972-1978: Sacred Heart, Villa Grove, IL
- 1972-1978: Saint Michael, Hume, IL
- 1972-1978: Saint Thomas Aquinas, Brocton, IL
- 1978-1979: Saint Mary of the Assumption, St. Marie, IL
- 1978-1979: Saint Valentine, Bend, IL
- 1979-1980: Saint Boniface, Edwardsville, IL
- 1980-1985: Saint Brigid, Liberty, IL
- 1980-1985: Saint Thomas, Camp Point, IL

Reported Survivors: 22

Date/Location of Reported Abuse

- 1964-1968: Saint Thomas, Edwardsville, IL
- 1964-1970: Collinsville, IL
- 1967-1968: Granite City, IL
- 1970s: Saint Paul, Highland, IL
- 1975-1976: Sacred Heart, Villa Grove, IL
- 1978-1981: Saint Thomas, Decatur, IL
- 1978-1982: Unknown
- Unknown: St. Louis, MO
- Unknown: Arkansas
- Unknown: Colorado
- Unknown: Florida
- Unknown: Georgia

- Unknown: Indiana
- Unknown: Iowa
- Unknown: Kentucky
- Unknown: Tennessee

Diocese claim of first report: 1978

Placed on Catholic Church Public Lists

- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 1978: Resigned from Sacred Heart, Villa Grove, Saint Michael, Hume, and Saint Thomas, Brocton
- 1985: Resigned from Saint Brigid, Liberty, and Saint Thomas, Camp Point; granted leave of absence for “health reasons”
- 1986: Pleaded guilty in Illinois to sexually abusing 3 boys; sentenced to 6 years in prison.
- 1989: Removed from ministry by request
- 1989: Laicized

FRANK WESTHOFF

Ordained: 1961

Diocesan: Springfield, IL

Illinois Assignments

- 1959: Catholic Children’s Home, Alton, IL
- 1961: Cathedral of the Immaculate Conception, Springfield, IL

- 1961: Saint Claire, Altamont, IL
- 1961-1964: Saint Patrick, Alton, IL
- 1964-1968: Saint Patrick, Decatur, IL
- 1968-1972: Blessed Sacrament, Springfield, IL
- 1972-1975: Saint James, Decatur, IL
- 1976: Saint Louis, Nokomis, IL
- 1976-1984: Saint Mary, Pittsfield, IL
- 1976-1984: Holy Redeemer, Barry, IL
- 1976-1984: Holy Family, Griggsville, IL
- 1980-1985: Camp Star of the Sea, Springfield, IL
- 1980-1985: Camp Pere Marquette, Grafton, IL
- 1984-1985: Saint Margaret Mary, Granite City, IL

Reported Survivors: 3

Date/Location of Reported Abuse

- 1966: Saint Patrick, Decatur, IL
- Unknown: Centralia, MO
- Unknown: Missouri

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists

- 11/08/18: Diocese of Jefferson City, MO
- 11/29/18: Diocese of Springfield, IL

Actions/Status

- 1986-2003: Leave of absence to Crosier Seminary, Onamia, MN
- 2003: Retired
- 2006: Died

The Illinois Dioceses’ Policies When Responding to Child Sex Abuse Allegations Against a Cleric

The Dallas Charter requires all United States dioceses to have “policies and procedures in place to respond promptly to any allegation where there is reason to believe that sexual abuse of a minor has occurred.” Each Illinois diocese has implemented policies and procedures in accordance with the Dallas Charter. While each takes its own approach, in general these policies require the dioceses to respond to a child sex abuse allegation in five distinct stages.

A Summary of the Illinois Dioceses’ Policies Relating to Child Sex Abuse

First, when a diocese receives an allegation of child sex abuse against a cleric, it sends the allegation to public authorities or law enforcement, and thereafter cooperates with any public authority/law enforcement investigation. There are many ways the diocese can learn about such an allegation. Most dioceses have established dedicated telephone hotlines and email addresses that survivors can use to make a report. In other cases, the diocese learns about child sex abuse allegations from third parties like law enforcement officials or the media.

At the second stage, the diocese offers pastoral care to the survivor. Pastoral care can include counseling, spiritual direction, and other social services designed to promote healing and assist in navigating the reporting process. Some of these services are provided by the diocese itself; in other cases, the diocese will refer a survivor to outside professionals for counseling and other support. Payment for such services varies from diocese to diocese and from case to case. When a diocese pays for support

services, it may choose to do so for only a limited amount of time. Each Illinois diocese has designated a person to provide pastoral care to survivors, but only the Archdiocese of Chicago takes the appropriate and critical step of clearly separating responsibilities for providing support to survivors from the investigation into the alleged abuse.

At the third stage (typically occurring simultaneously with the second), the diocese implements emergency or interim measures, if necessary, to protect children while it investigates the survivor's child sex abuse allegation. An accused cleric who is still engaged in active ministry may be temporarily removed, or limited in his ability to be alone with children. Parishioners are usually notified that the diocese has received, and is investigating, a child sex abuse allegation.

In the fourth stage, diocesan employees work with a diocesan review board to investigate the allegation and determine whether it can be substantiated. The review board is a consultative body appointed by the bishop that advises him in his assessment of child sex abuse allegations. The board comprises at least five persons, typically selected based upon a variety of relevant skills and experience, including expertise in psychology, social work, children's rights, treatment of child sex abuse, law enforcement, law, personnel administration, and pastoral care. The majority of the review board is made up of laypersons who are not employed by the diocese. While this review and investigation can go forward in multiple and distinct stages, initially the survivor formally presents the child sex abuse allegation to the diocese. This usually consists of an interview with diocesan employees, who then present the information to the review board. If the review board determines the allegation warrants further investigation, diocesan employees or outside investigators will conduct interviews with potential witnesses or others who can corroborate the survivor's experience, as well as gather supporting documents, like the cleric's personnel file or parish records. These results are also presented to the review board which considers the evidence.

The fifth and final stage occurs after the investigation is complete, and the review board makes a recommendation to the bishop concerning whether the allegation is substantiated—meaning there is reason to suspect that the accused has engaged in child sex abuse. It may also recommend consequences for a credibly accused cleric, which may include that (1) the cleric should be removed from ministry; (2) the cleric should be laicized; or (3) the cleric should be required to live a life of prayer and penance. The bishop will then accept or reject the recommendations. All credibly accused clerics are permanently removed from ministry. The diocese will also publish the cleric’s name on its public list of credibly accused child sex abusers.

Illinois Soybean Field



Concerns Relating to the Illinois Dioceses’ Investigations of Child Sex Abuse Allegations

When the Attorney General began investigating child sex abuse by Catholic clerics, the Illinois Dioceses had been responding to such claims pursuant to Dallas Charter protocols for almost two decades. Even so, the Attorney General’s investigators identified concerns about the way the dioceses were applying those protocols in certain specific recurring circumstances. As a result of the shortcomings identified by Attorney General investigators, hundreds of survivors were denied justice because the church was not investigating—and therefore not able to substantiate—certain child sex abuse claims.

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To their credit, the Illinois Dioceses worked closely with the Attorney General’s investigators in an effort to understand the Attorney General’s concerns—and, most importantly, their effect on survivors, both those who have come forward and those who, for whatever reason, have not. As a result, the dioceses revised certain policies to eliminate, or at least reduce, the negative effects of prior policies on survivors.

In addition to changing their own policies in response to the Attorney General’s concerns, the dioceses also recently agreed



Morton Arboretum - Lisle, Illinois

to implement some of the policy changes by approving uniform practices applicable to all the Illinois Dioceses in a document called *“Summary of the Roman Catholic Dioceses of Illinois Practices for Handling of Child Sexual Abuse Allegations Against Clerics”* (“Illinois Dioceses Uniform Practices”). Under the Illinois Dioceses Uniform Practices, more investigations will be opened, more claims of child sex abuse will be substantiated, and more predator clerics will be exposed to the world. While the uniform practices improve upon several practices that were in place prior to the Attorney General’s investigation, certain concerns remain. The Attorney General’s concerns regarding specific investigation policies and practices, and how those concerns are addressed under the Illinois Dioceses Uniform Practices, are discussed below, as well as in the recommendations section of this report.

Under the Illinois Dioceses Uniform Practices, more investigations will be opened, more claims of child sex abuse will be substantiated, and more predator clerics will be exposed to the world.

Allegations Against Deceased, Resigned, and Laicized Clerics

The Attorney General's investigation revealed that some of the Illinois Dioceses were reluctant to investigate allegations of child sex abuse made against deceased, resigned, and laicized diocesan clerics. From the dioceses' perspective, the primary purpose of an investigation is to determine whether to remove an active cleric who currently has access to children from ministry. During the Attorney General's investigation, the dioceses also expressed concerns that a deceased cleric is unable to participate in the investigation and therefore is unable to defend himself against the allegations. The dioceses expressed the view that there is no reason to investigate an allegation made against a cleric who has died, resigned, or been laicized. But this narrow understanding of an investigation's purpose ignores the needs of survivors, many of whom told the Attorney General it was vitally important to their healing process for the church to take their claims seriously, investigate the circumstances, and ultimately publicly name the cleric responsible for their abuse if the claim is substantiated.

Although the death of an accused cleric (or an unwillingness to participate, in the case of a resigned or laicized cleric) may affect the investigation, and in some cases may mean there is insufficient information available to substantiate a claim, that an accused cleric is unavailable does not categorically preclude a robust investigation of other sources of information that could bring justice and healing to survivors. In sum, Attorney General investigators stressed to the dioceses that regardless of whether the accused cleric is willing or able to participate in the investigation (and particularly in those cases where the criminal and civil statute of limitations preclude law enforcement or civil actions), the church must nonetheless ensure it fully and fairly investigates allegations of child sex abuse to ensure the survivor is heard.

Attorney General investigators stressed to the dioceses that regardless of whether the accused cleric is willing or able to participate in the investigation...the church must nonetheless ensure it fully and fairly investigates allegations of child sex abuse to ensure the survivor is heard.

Over the course of the Attorney General's investigation, three Illinois dioceses – the Archdiocese of Chicago and the Dioceses of Belleville and Peoria – changed their policies to investigate allegations against deceased, resigned, and laicized diocesan clerics in the same manner as any other allegation. Previously, these three dioceses did not – either in practice or by the terms of their policies – investigate allegations against this group of clerics. The Dioceses of Joliet, Rockford, and Springfield all investigate allegations against deceased, resigned, and laicized diocesan clerics in the same manner as any other allegation.

Illinois Dioceses Uniform Practices

The Illinois Dioceses recently came together with an improved uniform practice to investigate allegations against

deceased, resigned, and laicized diocesan clerics. In doing so, they recognized the benefits to survivors when the church investigates and determines such claims. The Illinois Dioceses Uniform Practice provides:

Resigned, Laicized, and Deceased Diocesan Clergy

- a. Abuse allegations against a diocesan cleric who has died or has resigned from ministry or been laicized are handled as much as possible in the same manner as allegations against a cleric in active ministry. The same intake procedures are followed, the same offers of pastoral care are made to the person making the allegation and to the extent possible the same investigative steps are taken.
- b. As it does with clerics in active ministry the diocese reports all allegations against deceased, resigned and laicized diocesan clergy to civil authorities. If the cleric has not been previously determined to have engaged in the sexual abuse of a minor the results of the investigation will be presented to the diocese's review board, which will determine, to the extent possible, whether there is reasonable cause to believe the allegation is true.
- c. If an allegation against a resigned, laicized or deceased cleric is substantiated the diocese will publicly announce such action on its website.

While the uniform practice continues the deficient model of not bringing the allegation to the review board for substantiation when the accused cleric is already on the diocese's public list of substantiated abusers, the uniform practice nonetheless makes strides in the right direction by requiring the investigation of all child sex abuse claims against deceased, resigned, and laicized diocesan clerics.

Allegations Against Religious Order and Extern Clerics

Religious orders, like the Society of Jesus (known as Jesuit), are communities of consecrated life, meaning their members take solemn vows to live by the example of Jesus. Their members sometimes minister in diocesan parishes or schools within the diocese where they interact with the members of those communities in the same way as a cleric ordained in the diocese. An extern is a cleric with permission from the bishop to minister in a diocese, but who was ordained in a different diocese. For example, a cleric ordained in the Diocese of Springfield who is granted permission to minister by the Diocese of Joliet is an extern.

The church should ensure that every person who comes forward with an allegation of child sex abuse by a cleric—order cleric, extern cleric, or diocesan cleric—is afforded the same opportunity for healing that comes with having the church take their experiences seriously and investigate their allegations.

The distinction between religious order and extern clerics, on the one hand, and diocesan clerics, on the other, is not always obvious and can be particularly elusive for survivors of child sex abuse that occurred decades ago. Many parishioners perceive no meaningful distinction between a diocesan cleric and a religious order/extern cleric. Indeed, Illinois survivors of child sex abuse by a religious order member or extern cleric often report the abuse in the first instance to the diocese where the abuse

occurred. Yet the Illinois Dioceses generally take the position that religious order or extern clerics can be supervised and disciplined only by their order or originating diocese, and not by the diocese within which they ministered. But not all religious orders are willing or able to marshal the resources necessary to conduct a full investigation of child sex abuse allegations. And when religious orders or originating dioceses do conduct their own investigations, the Illinois diocese in which the offending cleric was ministering may not always learn whether an allegation has been substantiated. Even when child sex abuse allegations are substantiated and/or the cleric is placed on the religious order or originating diocese's public list of substantiated abusers, the Illinois diocese in which the substantiated abuser was ministering often did not add the abuser to its own public list. However, as a result of the Attorney General's investigation, all six Illinois dioceses now place religious order and extern clerics on their public lists if the individual's connection to the diocese meets certain criteria.

As with allegations against deceased, resigned, and laicized clerics, the church should ensure that every person who comes forward with an allegation of child sex abuse by a cleric—order cleric, extern cleric, or diocesan cleric—is afforded the same opportunity for healing that comes with having the church take their experiences seriously and investigate their allegations. Part of this effort must include a practice of adding a substantiated abuser to the diocese's public list in the event he both ministered in the diocese and has been substantiated as an abuser by another diocese or religious order.

Illinois Dioceses Uniform Practices

The Illinois Dioceses recently came together with an improved uniform practice for investigating allegations against religious order and extern clerics that requires they be publicly listed if a religious order or originating diocese substantiates a claim of

child sex abuse and the cleric had a sufficient connection with the diocese. Specifically, the Illinois Dioceses Uniform Practice provides:

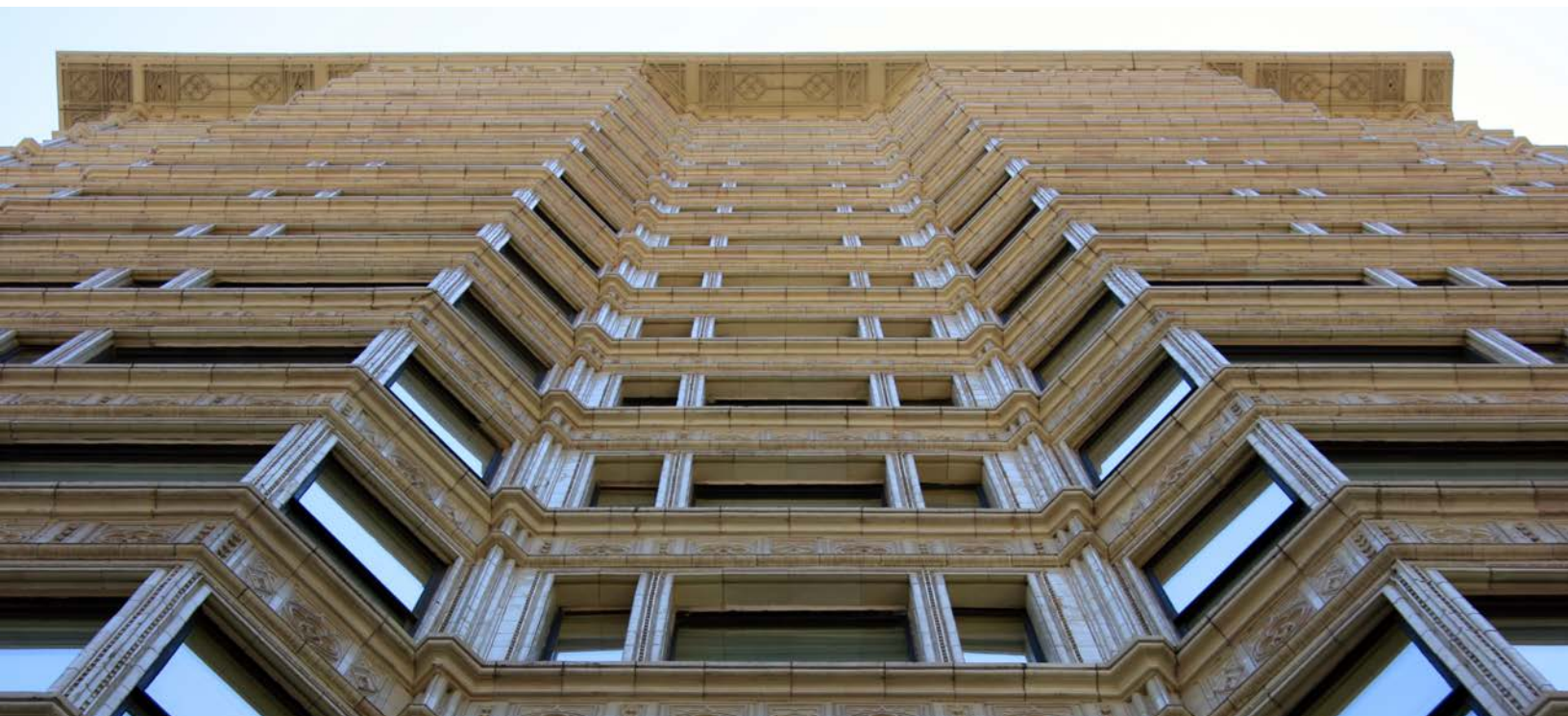
Religious Order and Extern Clergy

- a. Members of religious orders and clergy who have been incardinated in a different diocese (“extern clergy”), may at times be assigned to minister within one of the Illinois dioceses.
- b. While such religious order and extern clergy remain at all times subject to the authority and supervision of the religious order or the originating diocese where they were incardinated the Illinois diocese in which they are ministering handles abuse allegations against such clergy as follows:
 - i. If the accused religious order or extern cleric is ministering or has ministered within the diocese, receipt of the allegation will be reported to civil authorities, documented by the diocese and forwarded to the cleric’s religious order or originating diocese for investigation and determination.
 - ii. If, at the time an allegation of abuse is received, the accused cleric is assigned to a diocesan ministry, the diocese will immediately assess the potential risk to children. If such a risk exists, the diocese will withdraw the cleric from public ministry and remove his faculties for the safety of minors. If the cleric is ministering within the diocese but not pursuant to a diocesan assignment, the diocese will again immediately assess the potential risk to children. If such a risk exists the diocese will withdraw his faculties for ministry within the diocese. In either case the diocese will publicly announce the withdrawal of the cleric’s faculties.
 - iii. After the diocese has forwarded an allegation of abuse to the accused cleric’s religious order or originating

diocese for investigation the diocese will follow up to determine the outcome of such investigation: namely, whether or not the religious order or originating diocese has substantiated the allegation, and the status of the cleric at the conclusion of the inquiry.

- iv. The Illinois dioceses have adopted policies for posting the names of religious order clerics or extern clerics on their respective websites when (1) they are notified that an allegation has been substantiated by the religious order or originating diocese and (2) the cleric has a sufficient connection with the diocese, as provided for in that diocese's policies.

The uniform practice continues the deficient model of not automatically naming a substantiated abuser on the Illinois diocese's public list in the event the religious order or extern cleric ministered within the diocese and has been credibly accused of child sex abuse. The uniform practice does, however, improve upon the prior practice of simply turning a blind eye in the direction of a religious order or extern cleric who both ministered within an Illinois diocese and was accused of child sex abuse, and perhaps substantiated as an abuser. Additional



Attorney General recommendations relating to the handling of child sex abuse allegations and religious orders are discussed in the recommendations section of this report.

Allegations Under Investigation by Law Enforcement

The Attorney General's investigation found that parallel investigations by law enforcement authorities can present challenges for dioceses confronted with an allegation of child sex abuse. Dioceses understandably wish to avoid interfering in an ongoing law enforcement investigation, and therefore they tend to defer their own investigation until after the law enforcement investigation and any subsequent legal proceedings are completed. In some cases, however, it appeared to Attorney General investigators that such allegations fell through the cracks when a diocese failed to pursue its own investigations. In other cases, it seemed the dioceses' own investigations were

It seemed the dioceses' own investigations were improperly affected by prosecutors' determinations not to pursue criminal charges or by the cleric's acquittal under the "beyond a reasonable doubt" standard applicable to criminal charges.

improperly affected by prosecutors' determinations not to pursue criminal charges or by the cleric's acquittal under the "beyond a reasonable doubt" standard applicable to criminal charges. Neither prosecutors' decisions nor a cleric's acquittal in a criminal case should impact a diocese's investigation. Prosecutors may decline to pursue charges for reasons having nothing to do with the merits of the allegation. And a cleric is not necessarily "innocent" because a jury found the prosecution failed to prove him guilty beyond a reasonable doubt. The church must ensure it fully and fairly investigates all allegations of child sex abuse, even those that do not result in a criminal conviction.

Illinois Dioceses Uniform Practices

The Illinois dioceses recently came together with an improved uniform practice for investigating allegations that are the subject of a criminal investigation. The Illinois Dioceses Uniform Practice provides:

Criminal investigations

- a. If a diocese learns one of its clerics is the subject of a criminal investigation for child sexual abuse, the diocese will work with the local authorities to assess the risk posed to children. If such a risk exists, the cleric at issue will be withdrawn from public ministry pending completion of the investigation for the safety of minors. Further, the complainant (if known) will be offered the services of the victim assistance ministry, including pastoral care. The diocese will also publicly announce the cleric's withdrawal from ministry.
- b. The diocese will cooperate fully with the criminal investigation and will defer its own investigation of the abuse allegations until the criminal investigation has concluded. This will ensure the diocesan investigation does not interfere with the criminal investigation and does not generate needless confusion.

- c. If a diocesan cleric pleads or is found guilty of criminal child sexual abuse, the cleric will be permanently removed from ministry for the safety of minors.
- d. If a diocesan cleric is acquitted of criminal child sexual abuse or the civil authorities advise they have ended their investigation and no criminal charges will be brought, the diocese will then initiate its own investigation. Such investigations will follow the same process and procedures as any other allegation of child sexual abuse. If the diocesan investigation concludes that the allegation is not substantiated, every effort will be made to restore the cleric's reputation as he returns to ministry.

This uniform practice memorializes that a diocese will initiate its own investigation in certain circumstances; however, it does not explicitly prohibit the diocesan investigation from relying on the information, decisions, and findings of the criminal lawsuit. This failure improperly implies that the criminal lawsuit and diocesan investigation have the same burden of proof.

Allegations Subject to a Civil Lawsuit

Some survivors choose to present their child sex abuse allegations to the church by filing a civil lawsuit naming the diocese, its officials, and/or the accused cleric as defendants. In some instances, this is because the survivor does not wish to go through the diocese's reporting and investigatory process; in other cases, it is because the survivor attempted to do so but found the diocese's process or response inadequate. The Attorney General's investigation revealed that there is a risk that allegations pursued through a civil lawsuit may be treated differently in material respects than those pursued through the diocese's process. For example, ongoing civil litigation may deter a diocese from conducting a thorough investigation while the



Sagawu Forest Preserve - Lemont, Illinois

suit is pending, if the investigation is able to proceed at all. Further, it is possible a civil lawsuit against the church could be dismissed or result in a finding of nonliability for reasons having nothing to do with the merits of the claim (for example, the statutory time limitations regarding when a civil lawsuit may be filed). Neither of these outcomes should be used as excuses for the diocese to avoid doing everything feasible to determine whether the allegation is credible and taking appropriate steps if the accused cleric is still in public ministry.

The Attorney General’s investigation revealed that there is a risk that allegations pursued through a civil lawsuit may be treated differently in material respects than those pursued through the diocese’s process.

Illinois Dioceses Uniform Practices

The Illinois Dioceses recently came together with a uniform practice regarding the investigations of allegations that are also the subject of a civil lawsuit. The Illinois Dioceses Uniform Practice provides:

Civil Lawsuits

- a. If a diocesan cleric is named as the alleged perpetrator of child sexual abuse in a civil lawsuit, the diocese immediately assesses the potential risk to children. If such a risk exists, the diocese withdraws the cleric from public ministry for the safety of minors, pending a determination of whether there is reasonable cause to believe the allegation is true. The diocese also publicly announces the cleric's withdrawal from ministry.
- b. The diocese offers the complainant the services of the victim assistance ministry, including pastoral care.
- c. The diocese reports allegations of child sexual abuse made in a civil lawsuit to the civil authorities.
- d. The diocese investigates abuse allegations asserted in civil lawsuits in the same manner as other such allegations and considers information obtained in the litigation. The diocese may defer its investigative process until the litigation has concluded.

The uniform practice for civil lawsuits allows the diocese to accept and adopt information obtained in the civil lawsuit as part of its investigation which could result in a less-than-thorough investigation of the allegation by the diocese.



Lake Michigan Lighthouse, Illinois

Conclusion

The above overview of policies and procedures outlines the general steps the Illinois Dioceses take when responding to an allegation of child sex abuse by a Catholic cleric, and specific improvements the dioceses have made in response to some of the recommendations the Attorney General made during the course of the investigation. Because each diocese has its own unique policies and procedures on a variety of issues, and because specific issues may arise that are not addressed above, survivors should contact the diocese where the abuse occurred with any questions about how an allegation is handled. A summary of each Illinois diocese's policies and procedures regarding child sex abuse allegations and investigations can be found on their websites. Additional discussion of the Illinois Dioceses' policies is contained in the recommendations section of this report.

Data Analysis of Priests and Brothers Substantiated as Child Sex Abusers Associated with the Illinois Dioceses

Here, the Attorney General uses statistical methods to contextualize the span of time Catholic priests and religious order brothers who sexually abused children were associated with an Illinois diocese, as compared with the total number of all priests and brothers associated with an Illinois diocese during that same period. Although the Attorney General names 451 individual clerics and brothers as substantiated child sex abusers across the State, in this analysis, that number is considered in light of how many total priests and brothers were associated with an Illinois diocese at any given time, and how long abusers remained priests or brothers. This analysis also localizes abuser data by diocese and year in order to reveal the risk children faced when encountering a Catholic priest or brother associated with each Illinois diocese over time. The longer an abuser was a priest or brother, the longer they could take advantage of the unique access and power afforded Catholic clerics and religious brothers to sexually abuse children.

The longer an abuser was a priest or brother, the longer they could take advantage of the unique access and power afforded Catholic clerics and religious brothers to sexually abuse children.

Data science expert Dr. Greg Ridgeway reviewed data compiled by the Attorney General and applied statistical methods to that data to generate the graphs in this section. Dr. Ridgeway is Professor and Chair of Criminology and Professor of Statistics and Data Science at the University of Pennsylvania. Dr. Ridgeway's research involves the development and application of statistical methodologies for answering questions about crime and the criminal justice system, including guns, drug policy, policing, and fairness in the justice system. Previously, Dr. Ridgeway was the Acting Director of the National Institute of Justice, the U.S. Justice Department's science agency. Before joining the Department of Justice, Dr. Ridgeway directed RAND's Safety and Justice Research Program and RAND's Center on Quality Policing, managing RAND's portfolio of work on policing, crime prevention, courts, corrections, and public and occupational safety. Dr. Ridgeway is a Fellow of the American Statistical Association and in 2007, received the ASA Outstanding Statistical Application Award for his development of methods for assessing racial profiling. He is Co-Editor-In-Chief of the Journal of Quantitative Criminology. He received a Ph.D. in statistics from the University of Washington, Seattle.

Attorney General investigators collected two categories of data for Dr. Ridgeway's review and analysis:

1. The total number of Catholic priests and brothers associated with each Illinois diocese in each year from 1950 to 2019; and
2. The number of Catholic priests and brothers who have been substantiated as child sex abusers and were associated with an Illinois diocese in each year during that period.

Attorney General investigators collected this data entirely from Catholic sources. A priest or brother is counted as associated with an Illinois diocese whenever church authorities counted them in the personnel statistics for the diocese.

A key resource for compiling this data was the Official Catholic Directories (“Directories”). The Directories “contain[] ecclesiastical statistics of the United States.” They have been published annually “giving the status of the Catholic Church as of January 1” of the issued year. For example, the 2019 Directory contains the status of Catholic priests, bishops, religious brothers and sisters, schools, parishes, and other entities as of January 1, 2019.

Who Was Counted as Associated with Each Illinois Diocese

The Directories include three categories of priests or brothers in the personnel statistics for each Illinois diocese.

First, a **local diocesan priest**, meaning one ordained in the local Illinois diocese. A local diocesan priest typically ministers in their own diocese (e.g., a priest ordained in the Diocese of Springfield usually ministers within the territory of the Diocese of Springfield). However, a local diocesan priest can also minister outside of their diocese at the behest of their bishop. For instance, a diocesan priest ordained in the Diocese of Rockford could minister in Colombia upon receiving permission from the Rockford bishop, and the bishop would still count that priest as a Rockford diocesan priest in the Directories and have authority over them. Each diocese sums all local diocesan priests in its ecclesiastical statistics, which includes local diocesan priests who are active in the diocese or outside the diocese, in foreign missions, retired, sick, and absent.

Second, an **extern priest**, meaning a diocesan priest ordained outside the local diocese who is working within it (e.g., a priest ordained in the Archdiocese of Boston ministering in the Diocese of Joliet).

Third, a **religious order priest or brother** ministering in the diocese with the permission of the bishop (e.g., a priest ordained

in the Oblate religious order ministering in the Diocese of Peoria with the permission of the Peoria bishop).

In all three instances, the diocese has counted the priest or brother in their ecclesiastical statistics for the Directories as part of their diocese, presumably because they are either ministering within diocesan boundaries or acting as a diocesan representative outside of those boundaries. A layperson who has encountered these priests and brothers has likely thought of them as a “Chicago priest” or “Belleville priest” who reports to the Chicago archbishop or Belleville bishop regardless of whether they were actually ordained in the Archdiocese of Chicago or Diocese of Belleville. This situation played out consistently in the Attorney General’s investigation, as reports of child sex abuse by a priest or brother in any of the above three categories were almost always made directly to the local diocese.



Illinois Dioceses have excluded cardinals, auxiliary bishops, retired bishops, and deacons from their statistics for total clerics in their diocese in the Directories. Accordingly, they are excluded from this data analysis as well.

When a Priest or Brother Was Deemed Associated with an Illinois Diocese

For **local diocesan priests**, we counted them as associated with their diocese starting with and including the year of their ordination because for at least one day in their ordination year, they were a local diocesan priest. We then counted them as associated with their diocese for every year after ordination, up to and including the year they: (1) were laicized; (2) died; (3) were ordained in another diocese or a religious order; or (4) were last listed in the Directories, which we took as the last year they were a priest or brother.

For **extern priests and religious order priests and brothers**, we counted them in our data analysis as associated with an Illinois diocese for every year in which they had a professional assignment—according to a Catholic source—in that diocese. For example, if a Catholic source showed that a priest in the Carmelite religious order had a professional assignment in the Diocese of Springfield from 1955 to 1958, then we counted them as associated with the Diocese of Springfield in 1955, 1956, 1957, and 1958.

Total Priests and Brothers Associated with Each Illinois Diocese in Each Year

The data regarding the total numbers of priests and brothers in each diocese came entirely from the Directories. The Directories break down ecclesiastical statistics by diocese. Each diocese's section in the Directories begins with a "statistical overview" that includes totals for "personnel" within that diocese. The yearly personnel totals contain the following: (1) local diocesan priests

active in the diocese or outside the diocese, in foreign missions, retired, sick, and absent; (2) religious priests in the diocese; (3) religious brothers in the diocese; and (4) extern priests in the diocese.

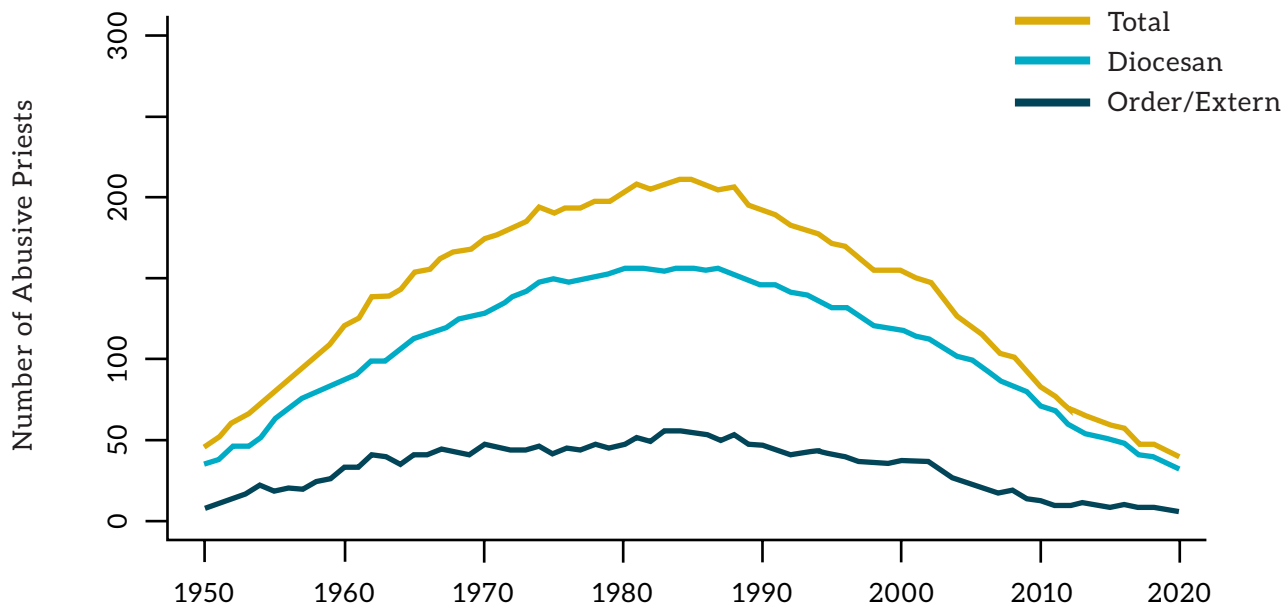
We added these four numbers, and that sum constituted the total priests and brothers associated with the diocese for each year.

Priests and Brothers Substantiated as Child Sex Abusers Associated with Each Illinois Diocese in Each Year

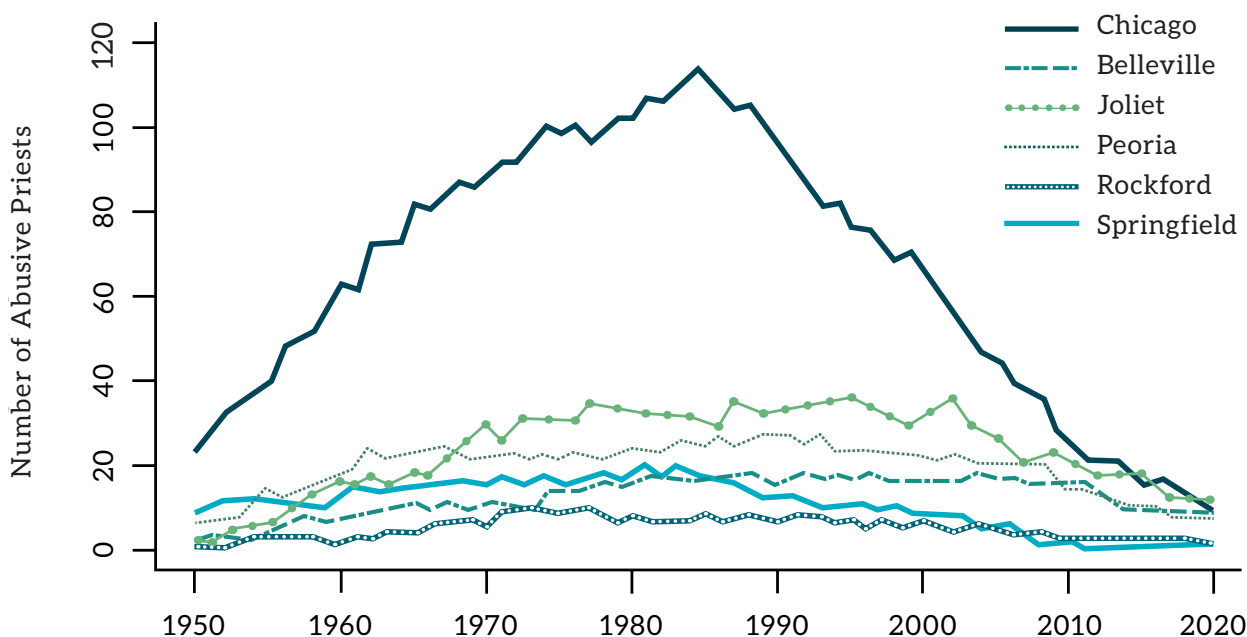
The data regarding the number of priests and brothers who are substantiated child sex abusers were derived entirely from this report's list of substantiated abusers for each Illinois diocese. Substantiation as a child sex abuser is retroactive. Meaning that it does not matter when the abuse occurred, or if the priest or brother was alive at the time of substantiation; their entire career as a priest and/or brother is counted in this analysis. Further, this report's lists of abusers reflect all known substantiated abusers as of publication; however, this data would change to the extent more priests and brothers are substantiated as child sex abusers.

Total Number of Substantiated Abusers by Year

This following graph reveals the total number of priests and brothers who are substantiated child sex abusers and were associated with an Illinois diocese in each year from 1950 to 2019. The graph shows, in retrospect, how many substantiated abusers were associated with an Illinois diocese as priests or brothers in each year. The total number of priest and brother child sex abusers peaked in 1984 with a total of 211. Most of the abusers were local diocesan priests, averaging about 77% of all priests and brothers that were abusers.



The graph below breaks down by diocese the number of priests and brothers who are substantiated child sex abusers and were associated with the diocese in each year. It reveals that the Archdiocese of Chicago—with the largest Catholic population of all Illinois Dioceses—had the majority of Illinois’ priest/brother abusers. Even so, by 2015, the number of abusers for the Archdiocese of Chicago was reduced to be similar to the other Illinois Dioceses.





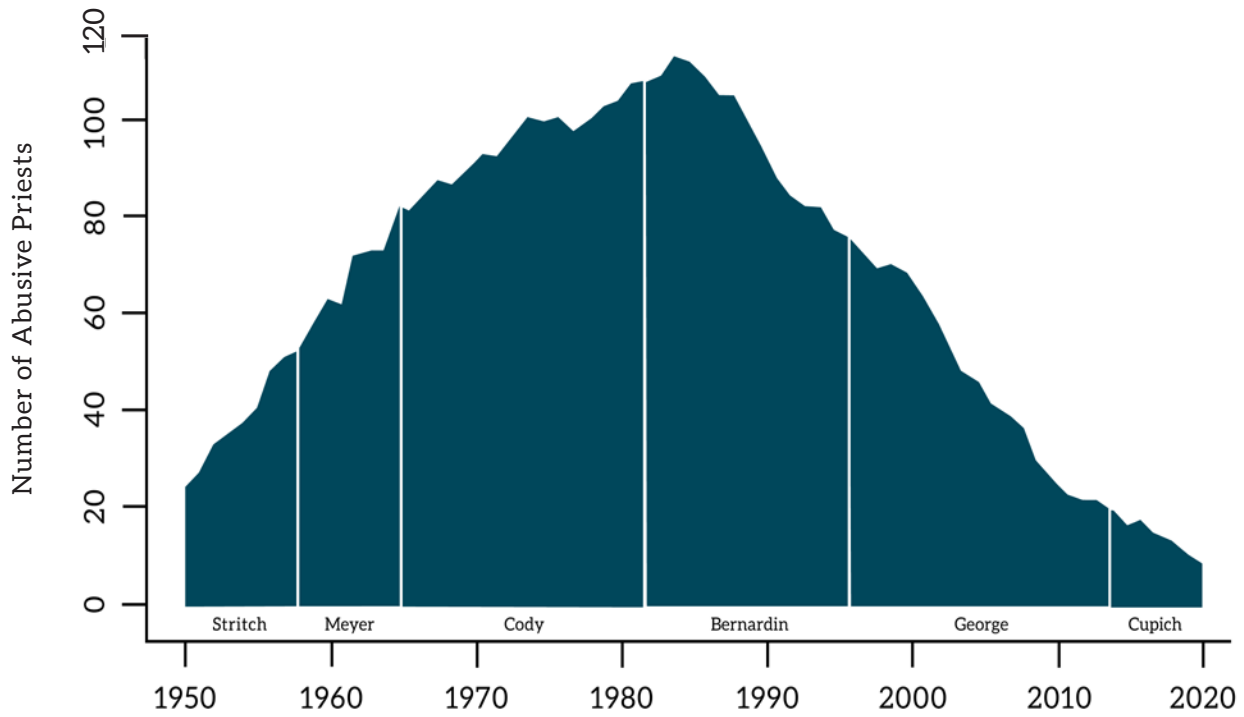
Ogilvie Station. - Chicago, Illinois

The graph shows, in retrospect, how many substantiated abusers were associated with an Illinois diocese as priests or brothers in each year.

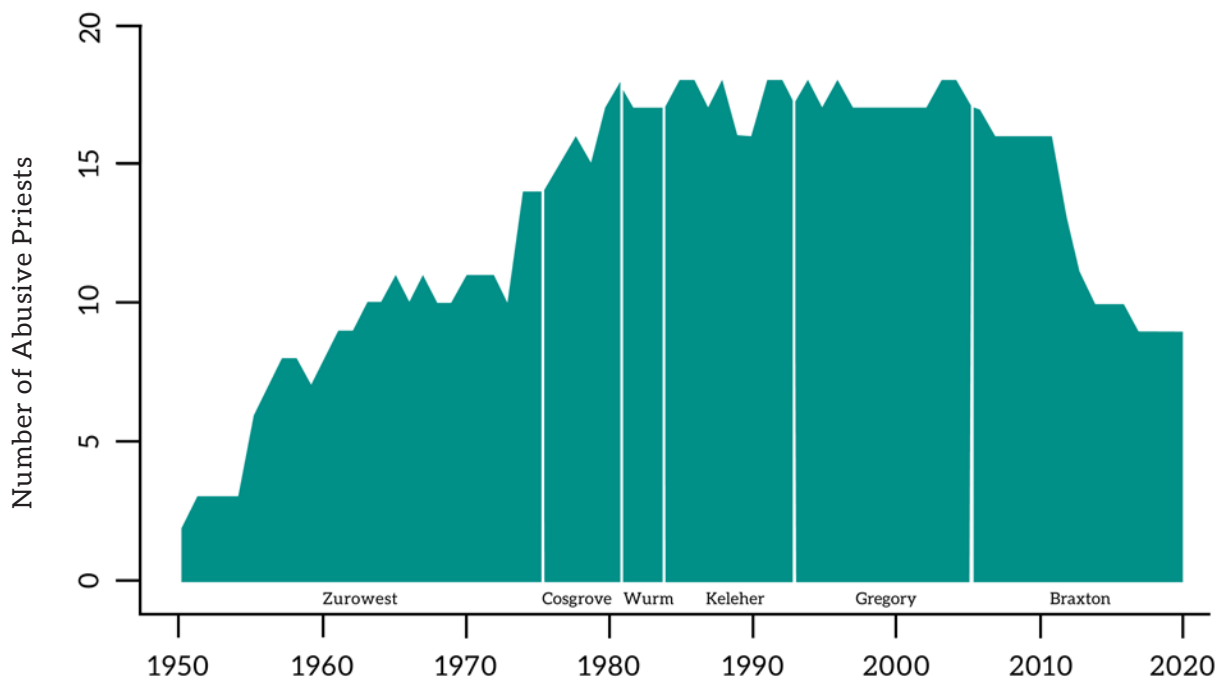
The following six graphs separate the above figure for each diocese. These graphs also identify the tenures of bishops in charge of each diocese from 1950 to 2019. The bishop tenures were included because this report extensively details how failures in leadership by a bishop on the issue of clerical child sex abuse are associated with a greater risk of abuse for the children of that diocese. The graphs below reflect the data outcomes of each bishop's approach to child sex abuse by clerics and religious brothers, at any given time.

The graphs below reflect the data outcomes of each bishop's approach to child sex abuse by clerics and religious brothers, at any given time.

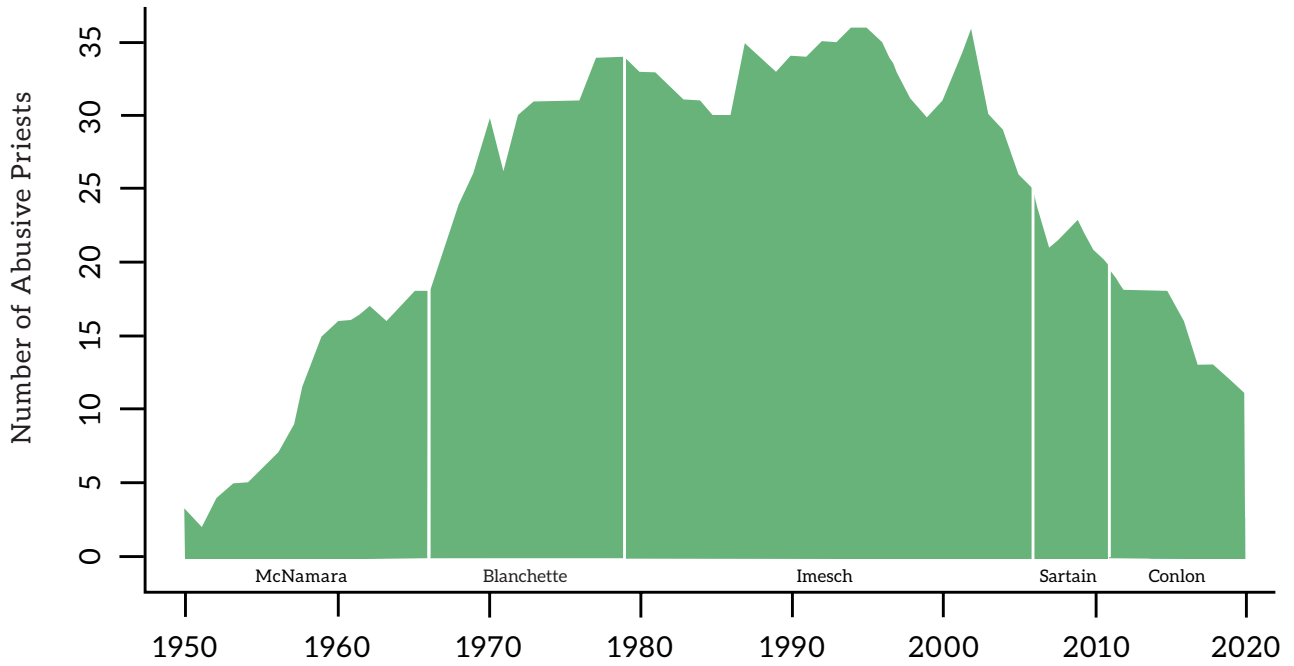
Chicago



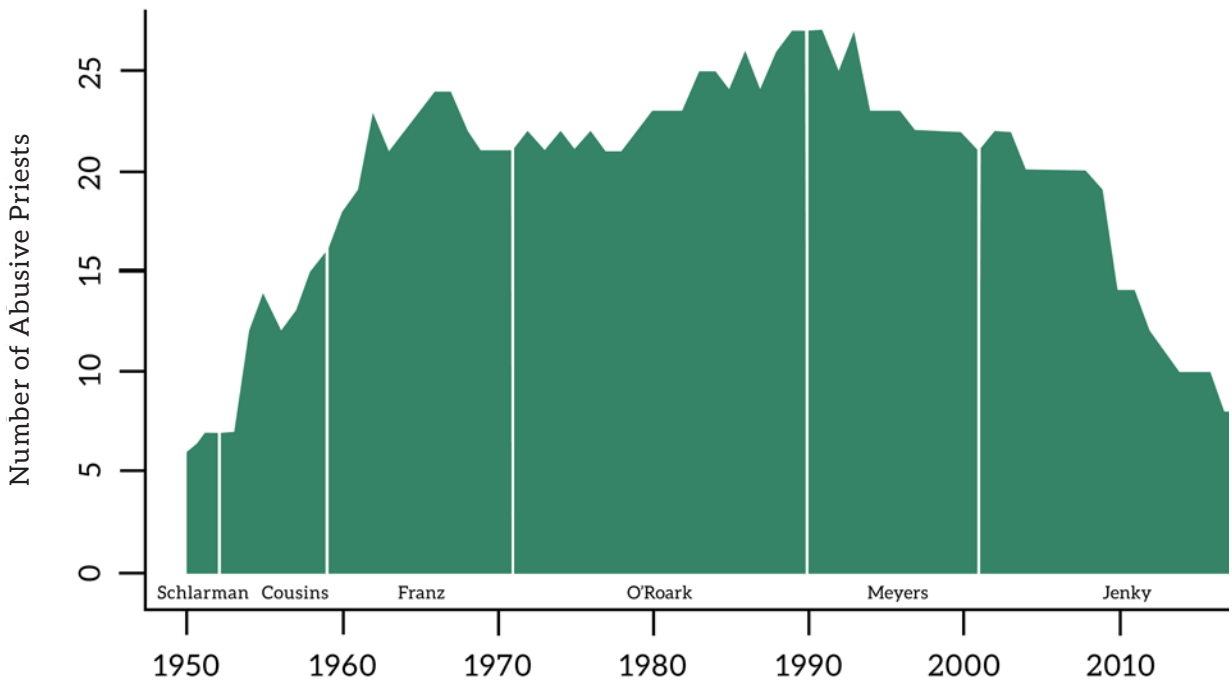
Belleville



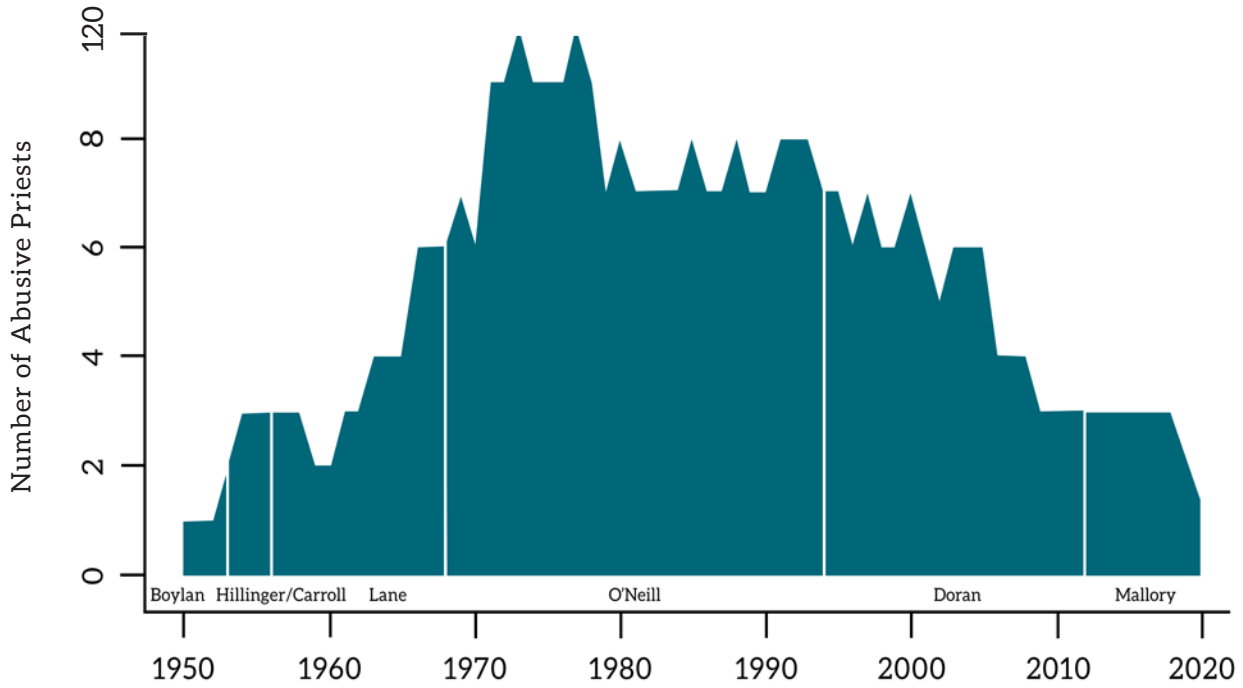
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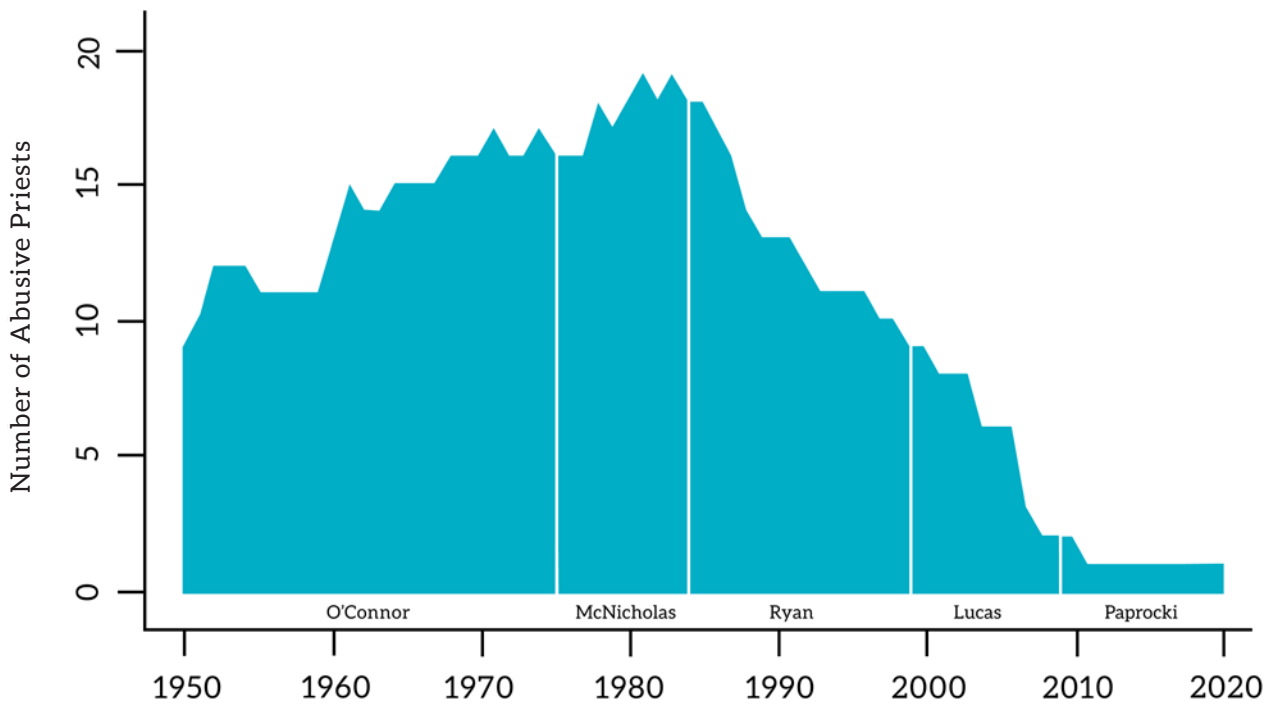
Peoria



Rockford

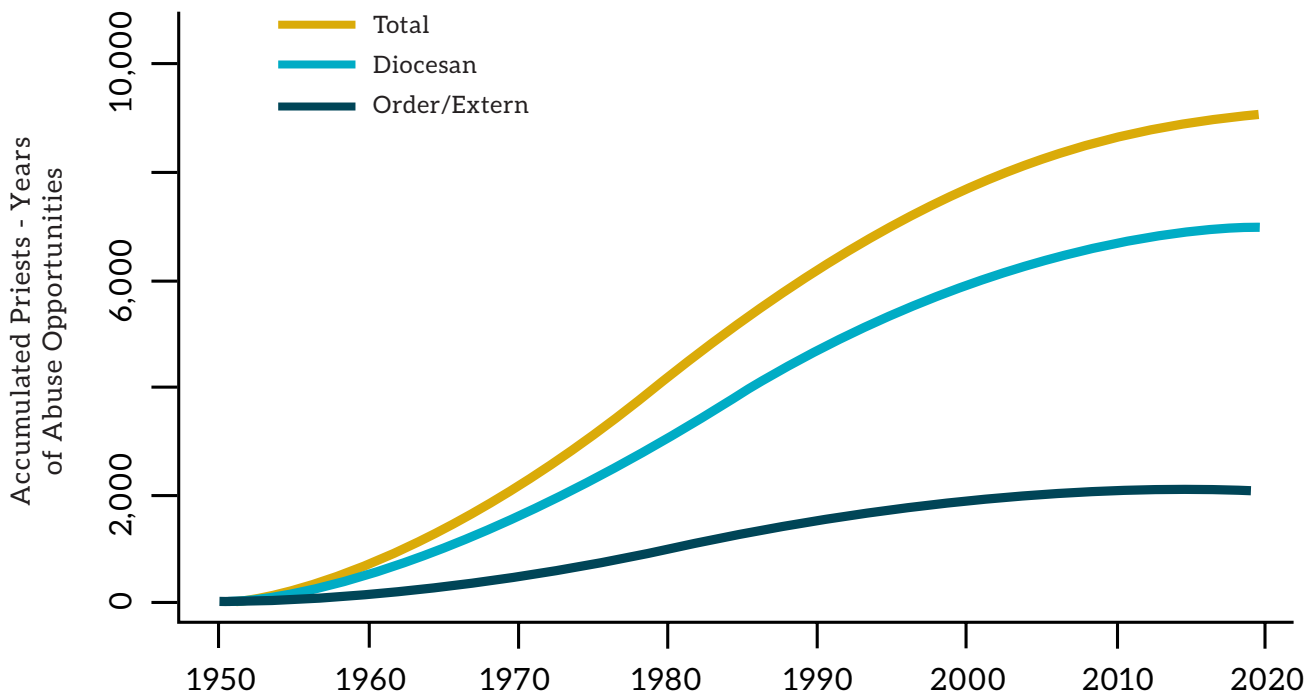


Springfield

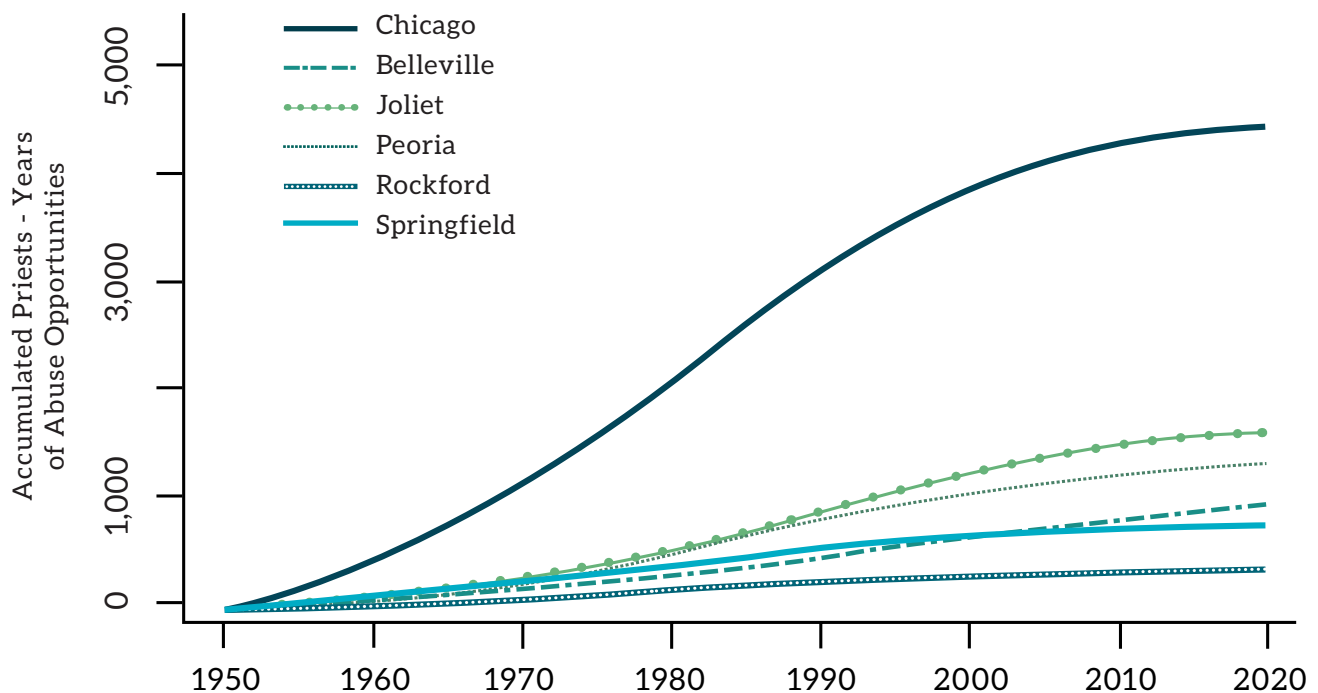


Cumulative Years of Abuse Opportunities for Substantiated Child Sex Abusers

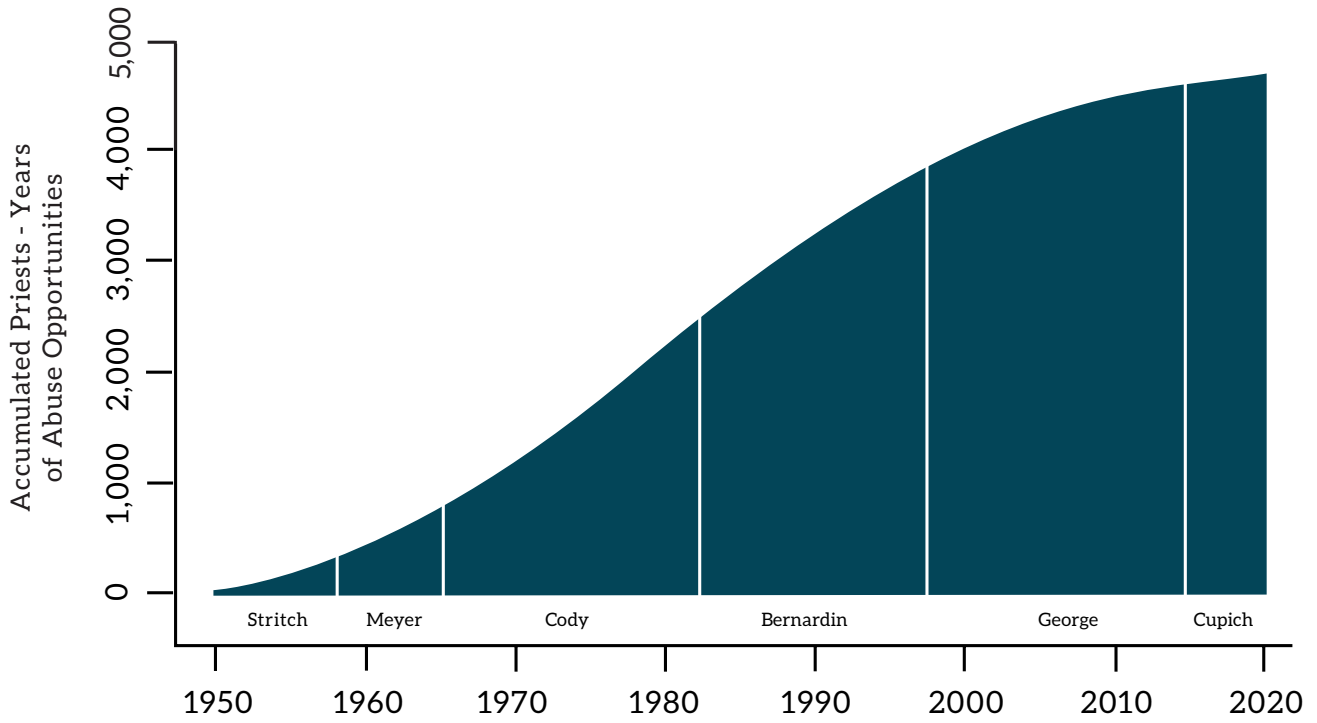
The first graph below shows Illinois's cumulative years of opportunity for abuse by priests and brothers who are substantiated child sex abusers from 1950 to 2019. Cumulative abuse opportunity helps convey the impact of abusers with long careers as priests or brothers. For instance, an abuser who was a local diocesan priest for 40 years is counted not simply as one in the total, but instead each of their 40 years as a local diocesan priest is counted for the purpose of depicting Illinois's exposure to them as a child sex abuser with the unique access and power of a priest. By 2019, Illinois had accumulated 9,726 years of abuse opportunities for child sex abusers. The graph also separates the cumulative years of abuse opportunities by priest/brother category with 7,453 years of abuse opportunities for local diocesan priests that are substantiated child sex abusers, and 2,273 years of abuse opportunities for religious order priests and brothers and extern priests that are substantiated abusers.



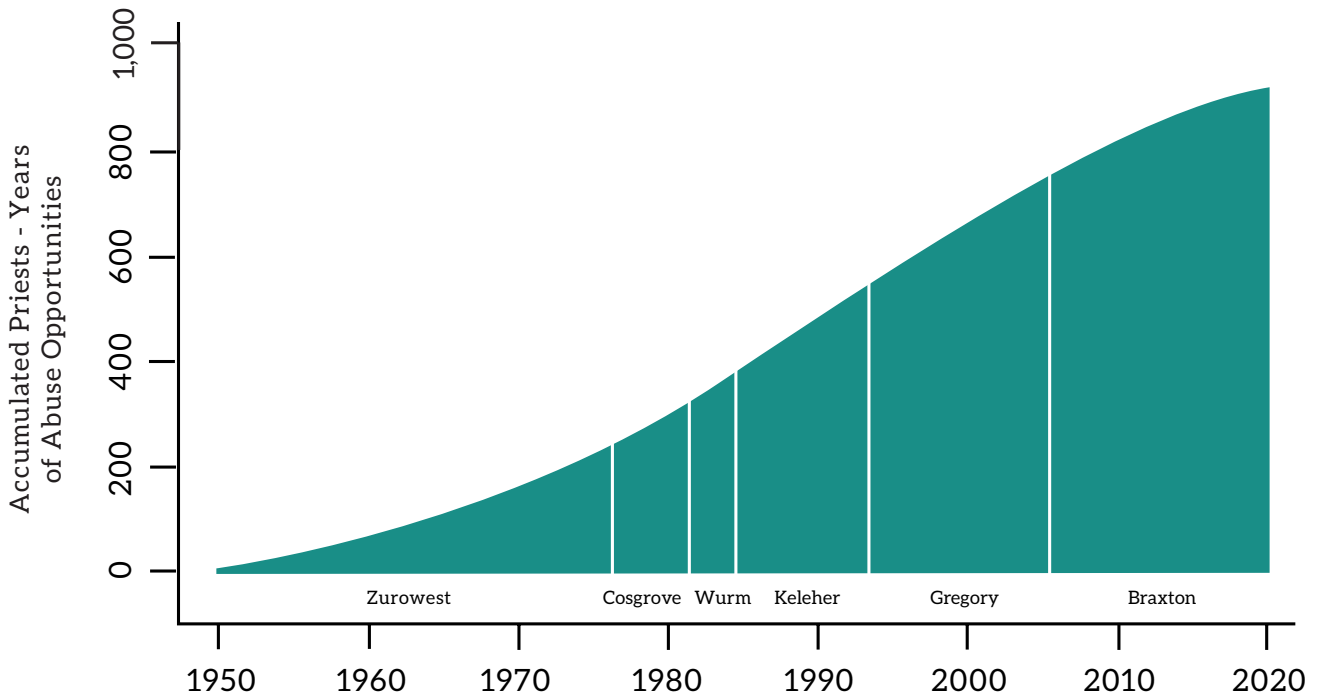
The next graphs break down the total cumulative years of abuse opportunities by diocese. The figures for each diocese also identify the tenures of bishops. Any flattening of the upward slope in these graphs marks when the number of abusers in the diocese was greatly reduced. Any complete flattening to a straight line indicates that all abusers were removed from the diocese and no new abusers were added. A reduction in abusers could come from abusers dying or leaving the priesthood or religious order voluntarily or involuntarily. But to achieve the drastic reduction needed to flatten the slope, bishops likely must have taken proactive measures to remove substantiated abusers from the priesthood and their diocese, or taken measures to ensure that child sex abuse does not occur at the outset. Therefore, these graphs depict whether, and when, each bishop actually flattened the upward slope showing accumulating years of opportunities for abuse through proactive measures, such as removing priests and brothers who are substantiated child sex abusers from their diocese.



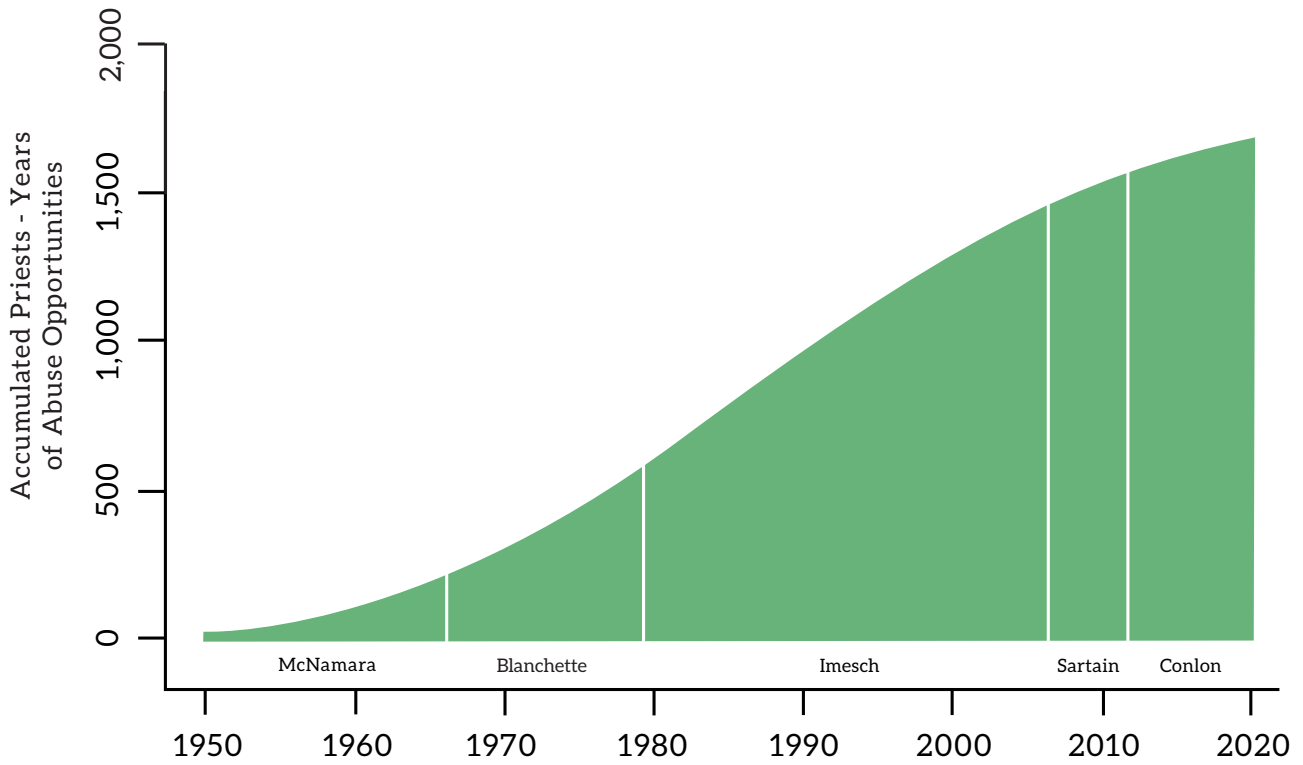
Chicago



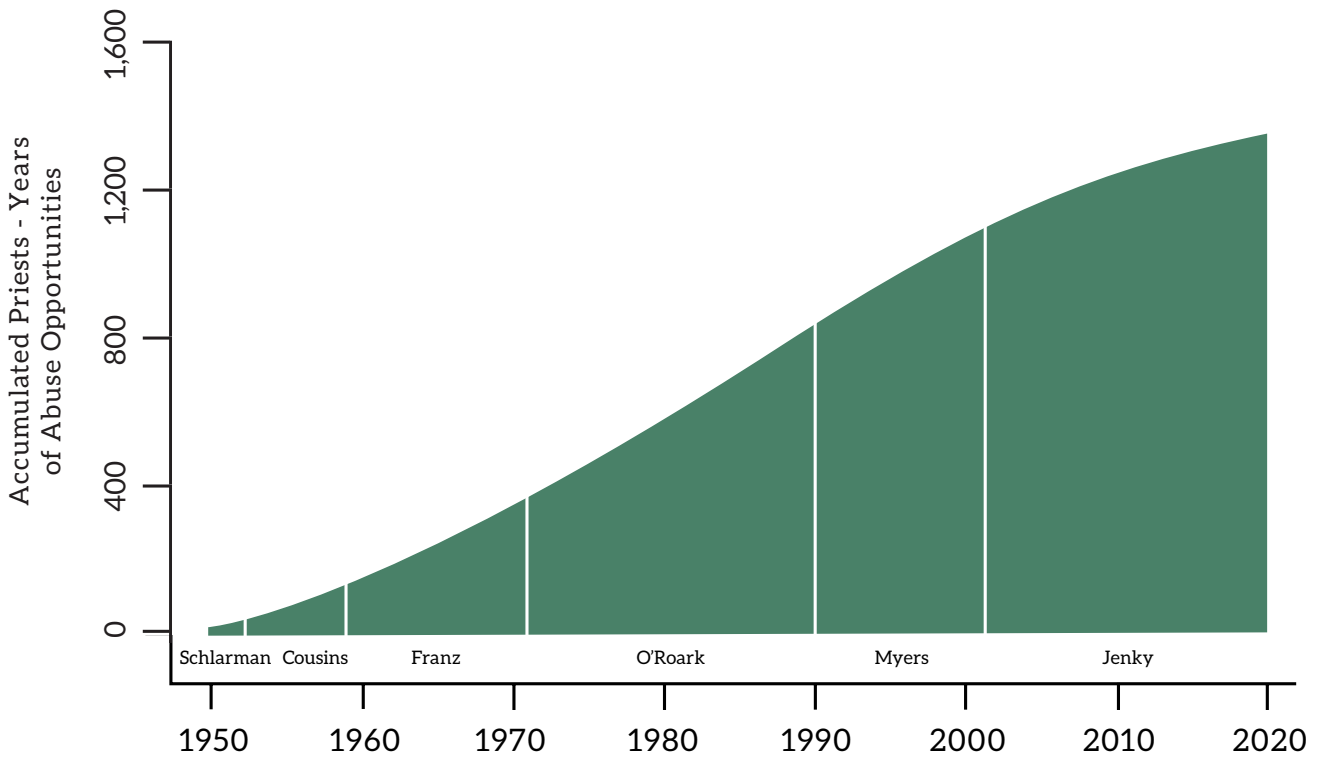
Belleville



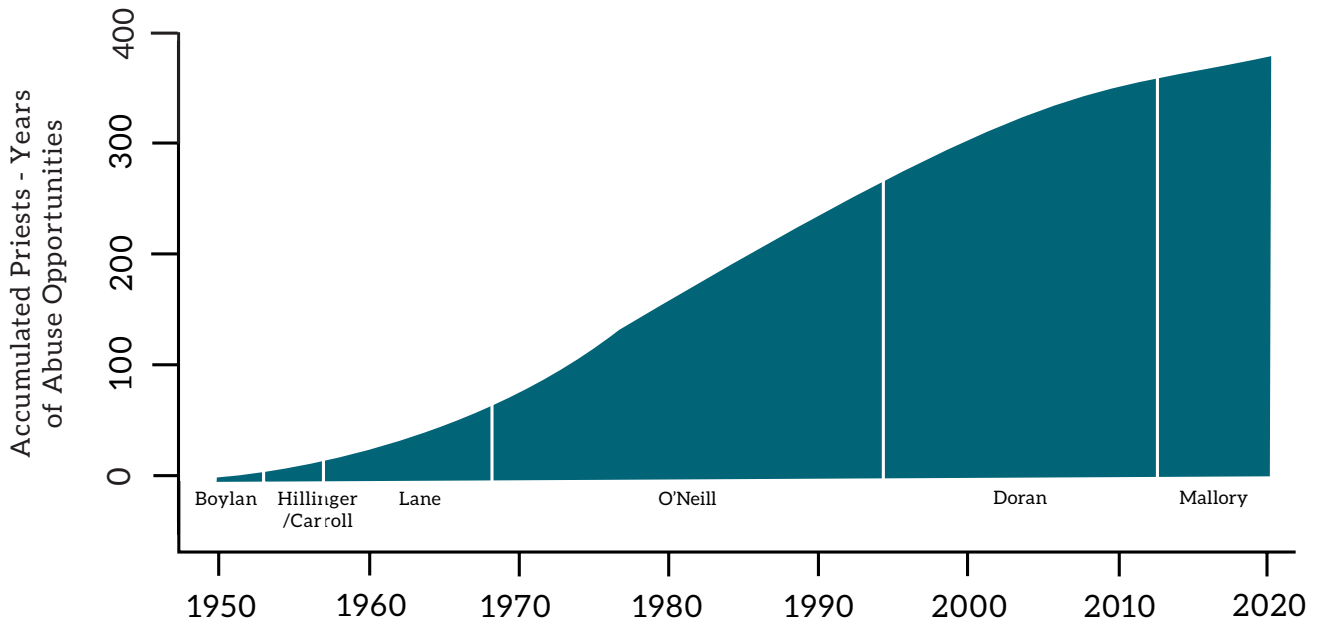
Joliet



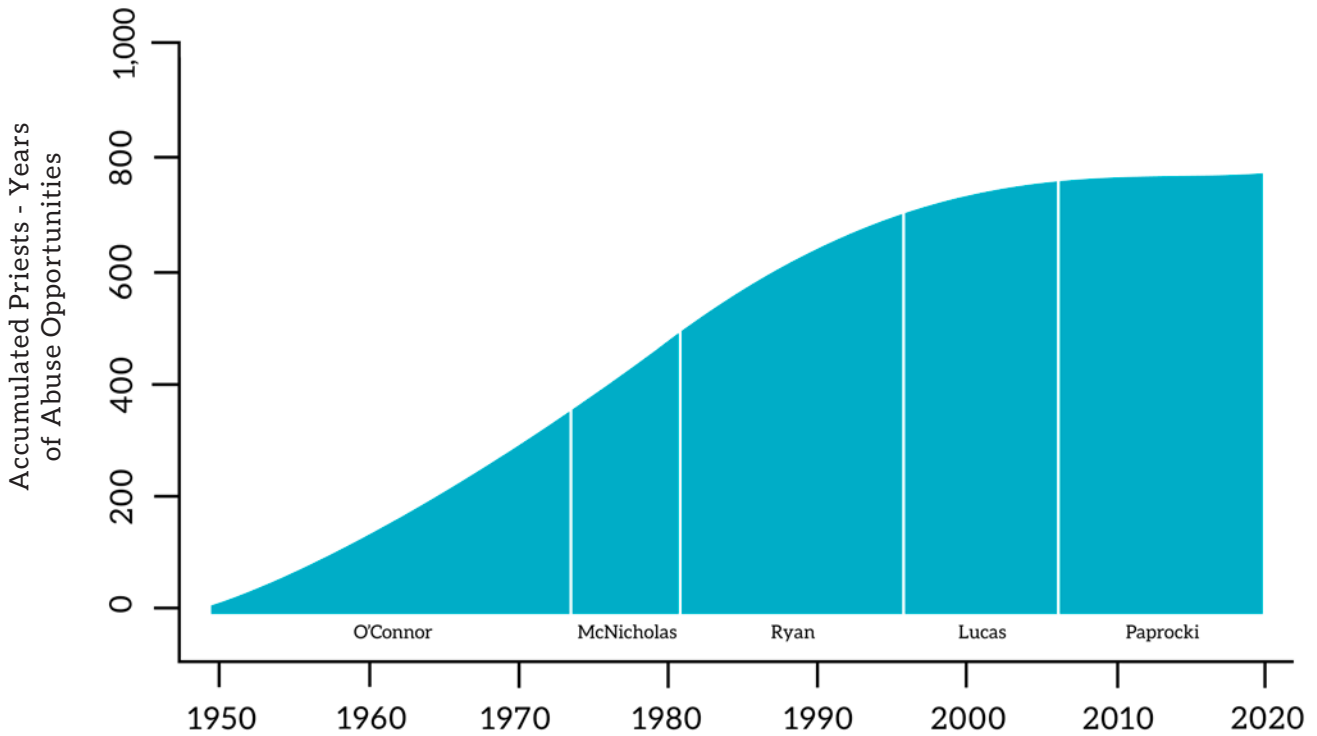
Peoria



Rockford



Springfield



These graphs depict whether, and when, each bishop actually flattened the upward slope showing accumulating years of opportunities for abuse through proactive measures, such as removing priests and brothers who are substantiated child sex abusers from their diocese.

Percentage of Priests and Brothers That Are Substantiated Abusers

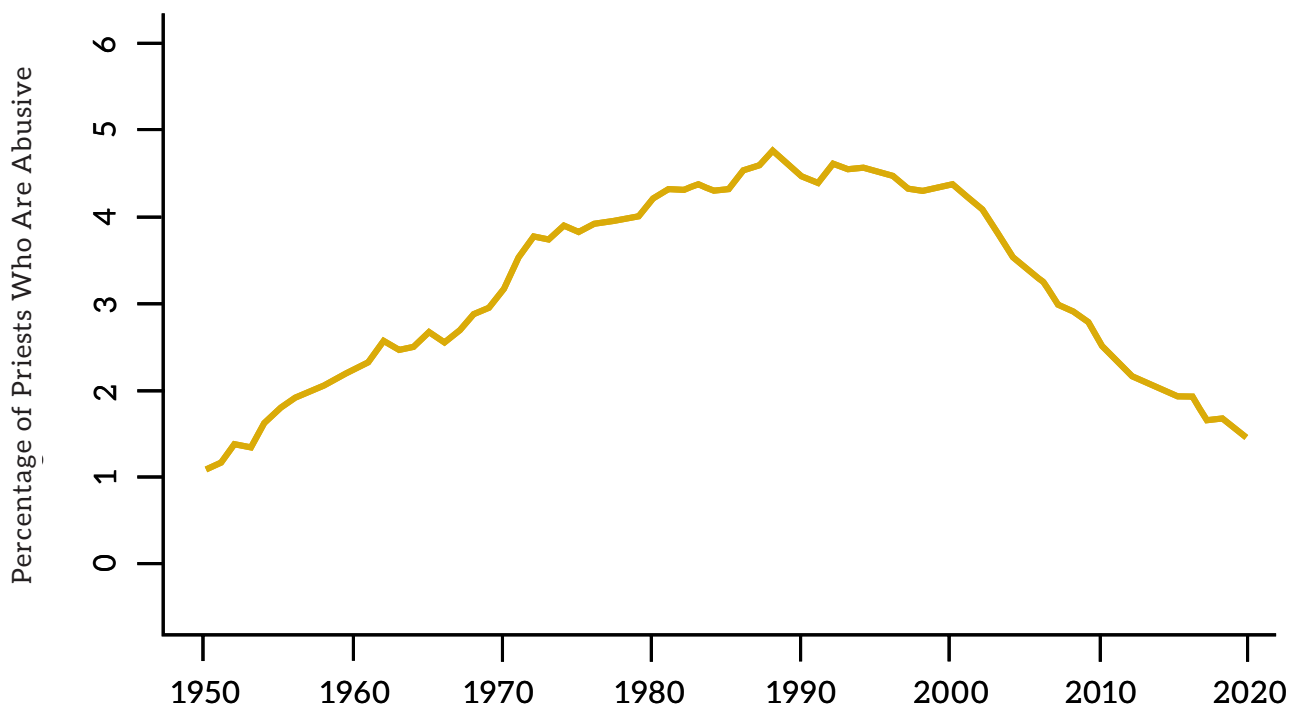
The following graphs reveal for each year the percentage of priests and brothers associated with an Illinois diocese who are substantiated child sex abusers, out of all priests and brothers associated with an Illinois diocese. Statewide, the percentage of abusers peaked at 4.8% in 1988. By 2019, that percentage had dropped to 1.5%.

In the 1990s in the Peoria, Joliet, and Belleville dioceses, more than 8% of their priests and religious brothers have been substantiated as child sex abusers. Even more alarming is that the Diocese of Belleville remained above 8% from 1991 through 2011, and even exceeded 10% in 2011. On the whole, from 1950 to 2002, the Archdiocese of Chicago and Diocese of Rockford had the lowest percentage of priests and brothers that are substantiated abusers, generally staying under 4% throughout this period.

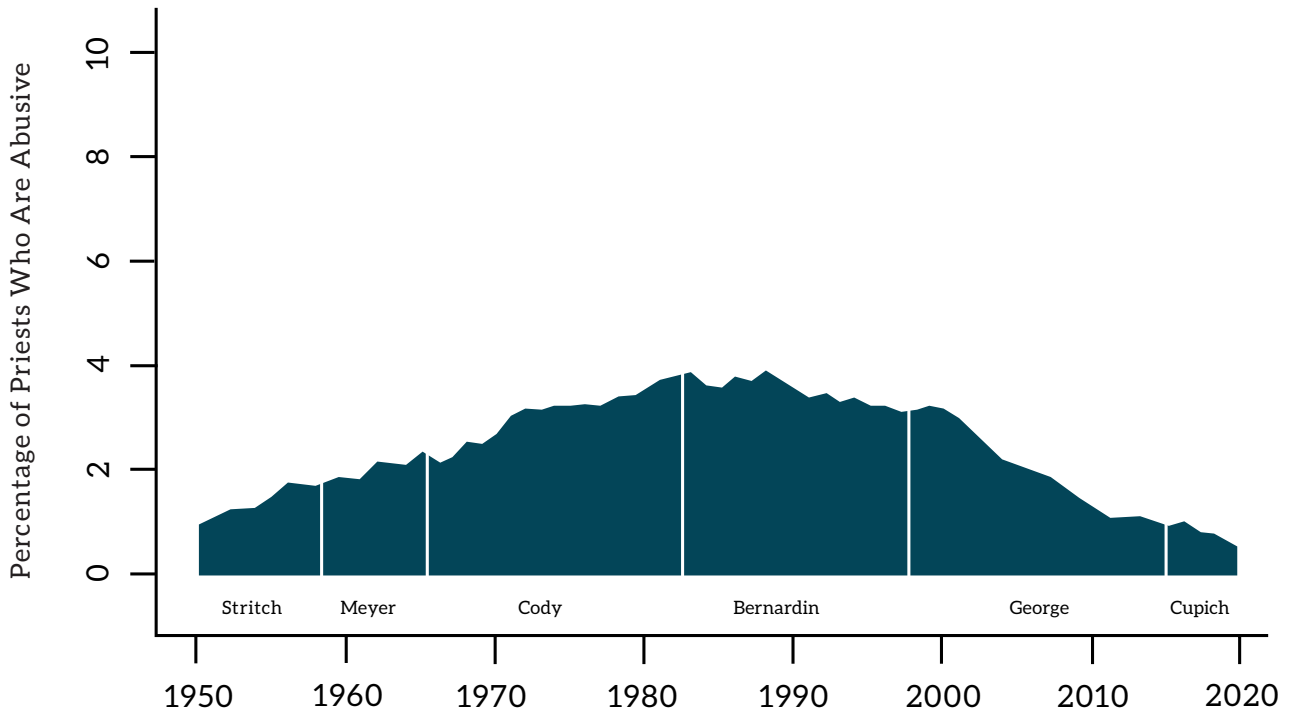
The Australian Royal Commission into Institutional Responses to Child Sexual Abuse, in its *Final Report Religious Institutions*, Volume 16: Book 1, page 35, employed a similar methodology as

the Attorney General used here when assessing the proportion of Catholic clerics that sexually abused children in Australia. The Commission “calculated the proportion of” diocesan and religious order priests “who ministered in the period 1950 to 2010 who were alleged perpetrators, taking into account the duration of ministry (a weighted averaged methodology).” It concluded that “[o]f all Catholic priests included in the survey who ministered between 1950 and 2010, taking into account the duration of ministry, **7 percent** were alleged perpetrators” (emphasis added). At page 295 of the same report, the Commission found that weighted average methodology was appropriate because “it properly took into account the risk to children and was the statistically appropriate methodology for calculating proportions over a period of six decades.” The Commission also concluded that such a methodology “ensured that a statistically consistent approach was taken to individuals who were in ministry for only a few years, and individuals who were in ministry for decades.”

All Illinois Dioceses



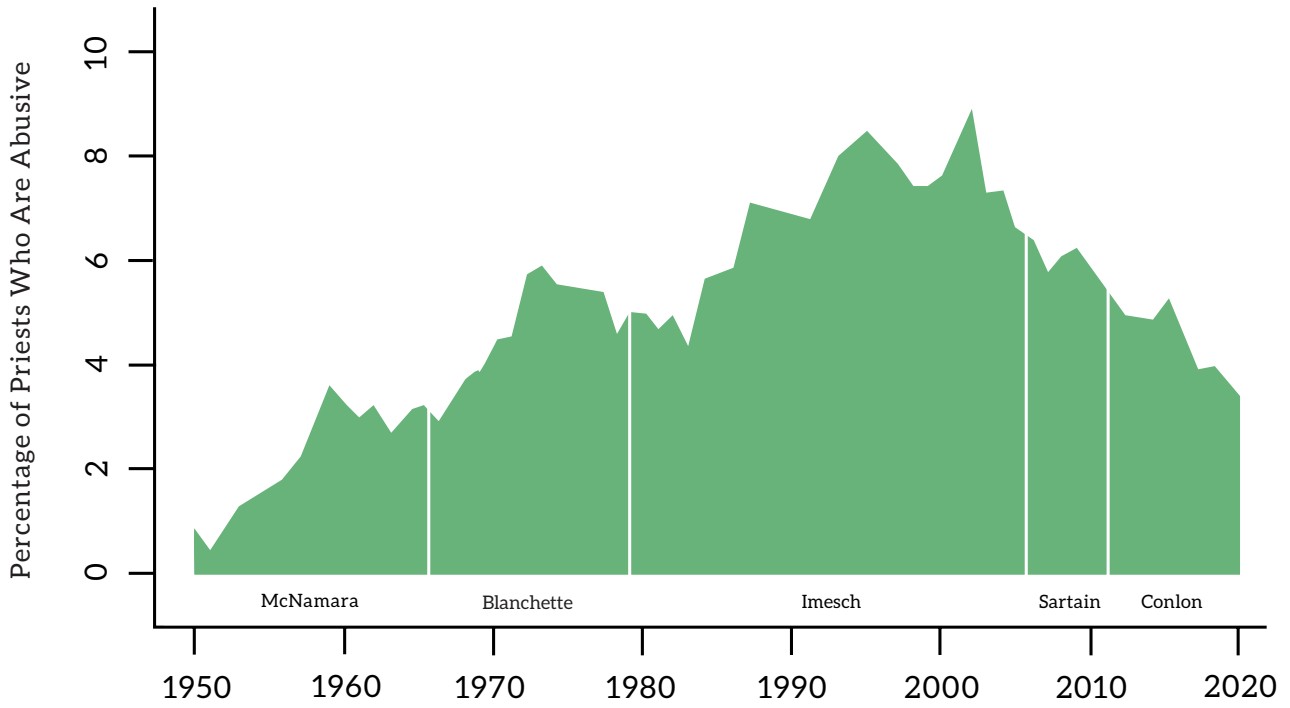
Chicago



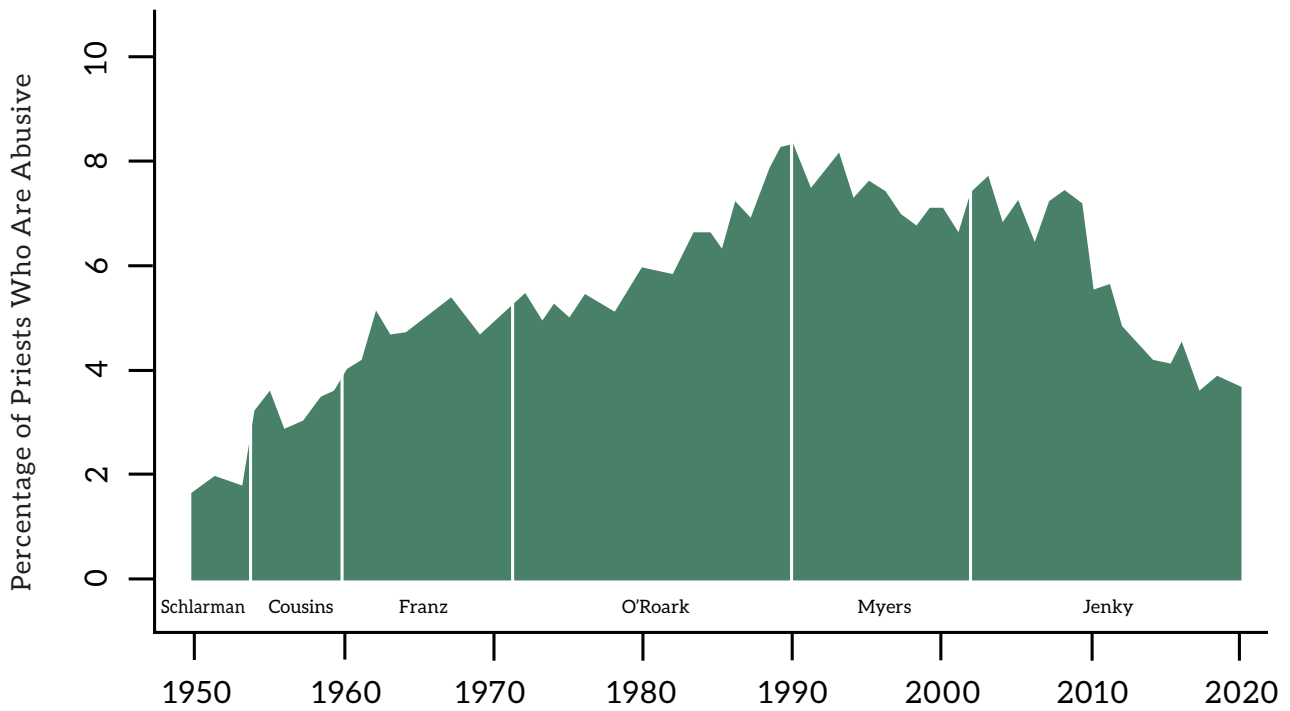
Belleville



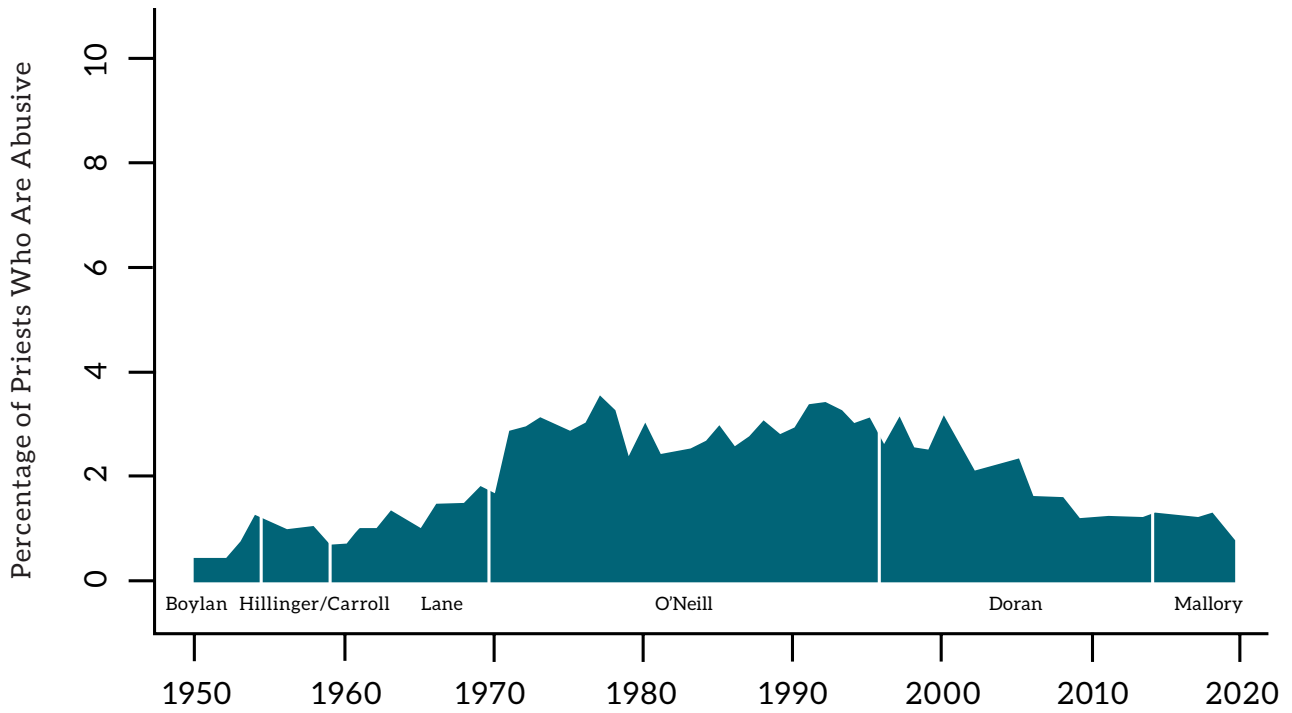
Joliet



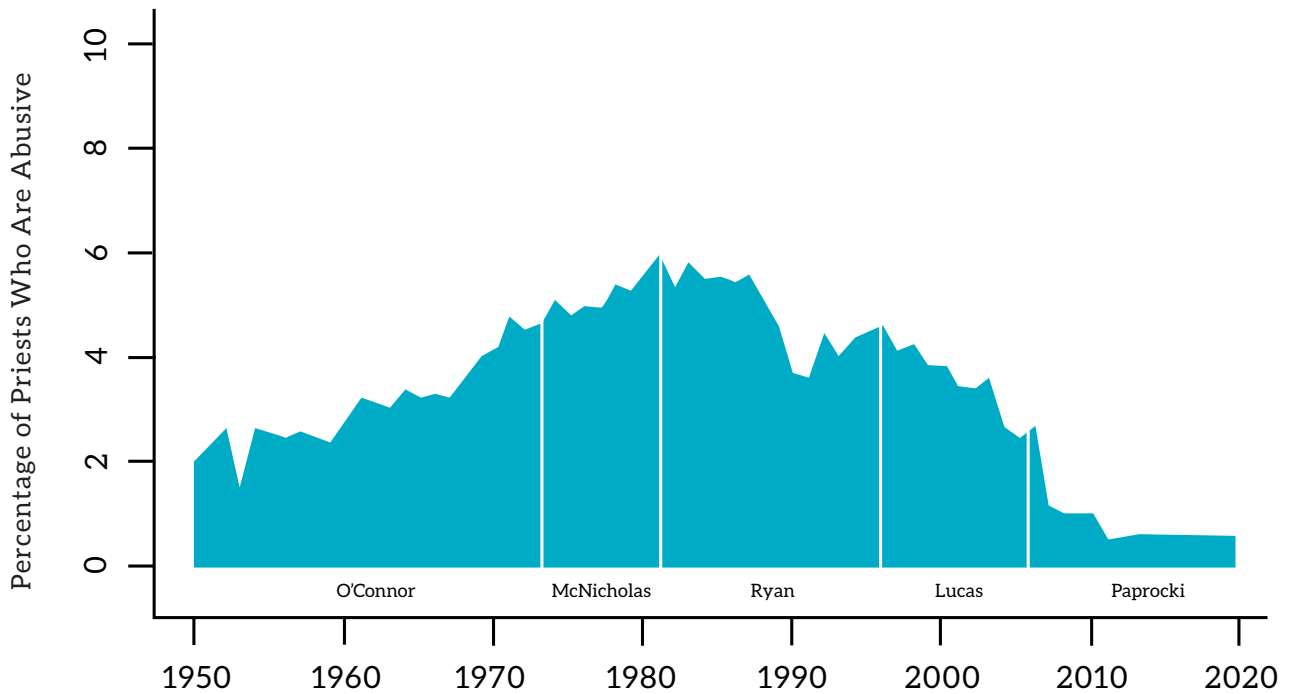
Peoria



Rockford



Springfield



John Jay Reports Commissioned by USCCB

The United States Conference of Catholic Bishops commissioned the John Jay College of Criminal Justice to conduct a research study into child sex abuse by Catholic clerics in 2002. The results of that study were published in two reports: the June 2004 report titled *The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States 1950-2002*, and the May 2011 report titled *The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010* (collectively, “John Jay Reports”). The John Jay Reports were the first of their kind in terms of cooperation with the Catholic Church, geographic scale, and studied time period. They remain the most comprehensive nationwide study on the issue, and are frequently cited by Catholic officials.

The John Jay Reports concluded that 3% to 6% of priests in all of the United States from 1950 to 2002 have an allegation of child sex abuse against them that Catholic officials deemed “not implausible.”¹ This statistic is primarily based on confidential surveys completed by Catholic dioceses and religious orders. The John Jay Reports did not publish the individual data collected from the Illinois Dioceses or any other dioceses or orders. In fact, all completed surveys were stripped of identifying information and destroyed after data entry. The Attorney General requested the data that the Illinois Dioceses provided to John Jay researchers in the surveys, but no diocese produced this data. In fact, all but one Illinois diocese represented to the Attorney General that they no longer possess their John Jay survey responses. Thus, there was no way for the Attorney General to analyze the Illinois Dioceses’ survey responses when investigators reviewed the dioceses’ files, or consider this data for the Attorney General’s data analysis. This lack of transparency is

1 A Research Study Conducted by the John Jay College of Criminal Justice the City University of New York, *The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States 1950-2002*, June 2004, at 4.

troubling considering Catholic officials' ongoing reliance on the John Jay Reports.

For the total number of priests from 1950 to 2002, John Jay researchers relied on the diocese/order survey results and data from the Center for Applied Research in the Apostolate, a non-profit research center at Georgetown University. The John Jay survey asked dioceses and religious orders to provide the total number “of active and retired priests in the diocese/eparchy/religious community during the study period, 1950 - 2002.” John Jay researchers also looked at “estimates produced by” the Center for Applied Research in the Apostolate for 1960 to 1996 to ensure they had a reliable denominator for the total number of priests.² The Center for Applied Research in the Apostolate used the Directories in sourcing its data, just as the Attorney General did here.

The dioceses and religious orders themselves determined whether an accusation of child sex abuse was “not implausible” and thus should be reported to John Jay researchers.

For the total number of priest child sex abusers, the John Jay survey sought from dioceses and religious orders information on all “allegations” of child sex abuse that occurred from 1950 to 2002 made against priests in the diocese or order. The John Jay survey did not use the dictionary definition of “allegation”—“without proof or before proving.” Instead, it defined an “allegation” as “any accusation that is not *implausible*,” and in turn, defined “implausible” as an accusation “that could not

² Id. at 14, 27.

possibly have happened under the given circumstances[.]”³
Then, the dioceses and religious orders themselves determined whether an accusation of child sex abuse was “not implausible” and thus should be reported to John Jay researchers. Unlike the Attorney General, the John Jay team did “not itself have access to the confidential Church files,” but instead relied on dioceses and orders to review all of their own files for child sex abuse accusations against clergy and decide whether each accusation was “not implausible.”⁴

The self-reporting aspect of the John Jay data is problematic considering that, as illustrated in this report, over the course of years, the Illinois Dioceses have been overly skeptical of accusations of child sex abuse against a cleric, viewed such accusations in the light most favorable to the accused, and sought evidence to discredit the accuser. Further, other than the Archdiocese of Chicago and Diocese of Joliet, prior to 1992, the Illinois Dioceses generally lacked procedures for documenting allegations of child sex abuse and had poor recordkeeping practices for such allegations. For the Belleville, Peoria, and Springfield dioceses, documenting such allegations continued to be minimal up to the Attorney General’s initiation of this investigation. The Attorney General also learned from many survivors that they were discouraged from reporting child sex abuse by clerics to Catholic officials or feared revictimization in doing so, meaning that the Illinois Dioceses likely lacked any documentation of such survivors’ allegations for the John Jay surveys. Accordingly, the files that the Illinois Dioceses reviewed when completing the John Jay survey were questionable at best, and were certainly not representative of all claims of child sex abuse by a Catholic cleric in the Illinois Dioceses that have been deemed substantiated.

3 Id. at 20.

4 Id. at 13.

In addition to relying on incomplete information, the John Jay researchers also eliminated any allegation of child sex abuse by a cleric if “the alleged incident was prior to 1950 or after 2002.”⁵ Thus, even if alleged abuse occurred in 1949 and the accused was still a priest in 2002, they were not counted as an abuser in the John Jay Report. In contrast, the Attorney General’s report is not limited to when child sex abuse occurred, but rather to when any substantiated abuser was a cleric or brother. Any substantiated child sex abuser who was a Catholic cleric or brother at any point from 1950 to 2019 fell within the purview of this report.

The researchers simply collapsed all data across geography and time, making it impossible for Catholic communities to hold their respective leaders accountable for child sex abuse by clerics that occurred in a specific diocese at a specific time.

Despite compiling data from all 50 states in the Union across 52 years, the John Jay Reports did not analyze that data by particular state, diocese, or year. Rather, the researchers simply collapsed all data across geography and time, making it impossible for Catholic communities to hold their respective leaders accountable for child sex abuse by clerics that occurred in a specific diocese at a specific time. The closest the John Jay Reports came to localized data was charting it by the regions designated by the Catholic church. The Illinois Dioceses are in “Region 7,” which also includes all Indiana and Wisconsin dioceses. The John Jay Reports found that across Region 7, an

5 Id. at 26.

average of **4 percent** of clerics had been “not implausibly” accused of child sex abuse from 1950 to 2002.⁶

Around February 2004, just before the first John Jay Report was released, each of the Illinois Dioceses issued press statements on the scope of child sex abuse by clerics in their diocese. The Illinois Dioceses shared the number of abusers and total number of priests in their diocese, and cited the upcoming John Jay Report as their impetus for doing so. Some dioceses limited their data to local diocesan priests, while others tallied all priests and brothers (local diocesan priests, extern priests, and religious order priests and brothers) who served in the diocese. Using the number of “not implausible” abusers and whatever total number of priests/brothers each diocese chose, the dioceses announced the percentage of priests or clerics in their jurisdiction that were child sex abusers. Like the John Jay Reports and unlike the data analysis in this report, the Illinois Dioceses’ percentages did not account for how long abusers were priests or brothers or otherwise analyze the data by year. The below chart contains the percentages reported by the Illinois Dioceses around February 2004.

⁶ Id. at 30, Table 2.3.1.



Diocese	Percentage of Abusers from 1950-2002 as Reported by Diocese in Approx. February 2004
Belleville	"Slightly less than 5%" of "priests who have served in this diocese"
Chicago	"About 2% of archdiocesan priests"
Joliet	"Approximately 3.5%" of "priests who have served in the Diocese of Joliet"
Peoria	0.02% of Peoria diocesan priests
Rockford	0.64% of "total clergy serving the Diocese" and 0.77% of "diocesan clergy service in the Diocese"
Springfield	3.29% of diocesan priests who served in the Diocese of Springfield

The below chart compares the number of abusers reported by the Illinois Dioceses around February 2004 with the number of clerics and religious brothers that are substantiated child sex abusers contained in this report.

Diocese	Number of Abusers from 1950-2002 Reported by Diocese in Approx. February 2004	Number of Clerics/Brothers Who Are Substantiated Child Sex Abusers Associated with Diocese from 1950-2019 as of April 2023
Chicago	55 archdiocesan priests	275 clerics and brothers
Belleville	17 priests	43 clerics and brothers
Joliet	27 diocesan priests	69 clerics and brothers
Peoria	14 diocesan priests	51 clerics and brothers
Rockford	3 clergymen	24 clerics and brothers
Springfield	14 diocesan priests	32 clerics and brothers

The John Jay Reports concluded:

Some bishops were “innovators” who offered organizational leadership to address the problems of sexual abuse of minors. Other bishops, often in dioceses where the Catholic Church was highly influential, were slow to recognize the importance of the problem of sexual abuse by priests or to respond to victims. The media often focused on these “laggards,” further perpetuating the image that the bishops as a group were not responding to the problem of sexual abuse of minors.⁷

Despite this recognition of significant differences in diocesan leadership by bishops, the John Jay Reports gave no other indication of who were “innovators” or “laggards.” Catholics have been left to guess which category their bishop falls into on an issue that puts the health and safety of children at risk. And

⁷ Karen J. Terry et al., The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010, A Report Presented to the United States Conference of Catholic Bishops by the John Jay College Research Team, May 2011, at 4.

nothing has prevented bishops from claiming that they are innovators and the media has merely painted them laggards, as described by the John Jay Reports. This is the opposite of transparency. On the other hand, to further the goals of justice, transparency, and healing, the data analysis in the Attorney General's report shines a light on data outcomes of Illinois bishops' leadership on child sex abuse by clerics and brothers.

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Recommendations Regarding the Future Handling of Child Sex Abuse Allegations Against Clerics and Religious Brothers

Since the United States Conference of Catholic Bishops (USCCB) released the Dallas Charter in 2002, the church in general and the Illinois Dioceses in particular have made great strides regarding child sex abuse prevention, investigation, disclosure, and survivor healing. The May 2022 USCCB report on implementing the Dallas Charter notes that in 2021 alone, the church provided age-appropriate child protection and safe environment training for over four million children, priest, deacons, educators, employees, and volunteers. As described in the policies section of this report, the Illinois Dioceses have modified their policies to require child sex abuse investigations regarding deceased, laicized, and resigned clerics. While often deficient in the information disclosed, dioceses across the country, including each of the Illinois Dioceses, now publicly disclose the names of clerics who both ministered within the diocese and are substantiated child sex abusers—disclosures they are under no legal obligation to make. Many dioceses now fund physiological and emotional support for survivors.

While recognizing these strides forward, more work remains. Toward that end, the Attorney General recommends action by the Illinois Dioceses in the areas of (1) Survivor Care and Communications, (2) Investigations and Determinations, (3) Disclosure and Transparency, (4) Mediation and Compensation, and (5) Religious Orders.

Survivor Care and Communications

1. Dioceses should separate diocesan offices responsible for providing support to survivors from offices investigating child sex abuse allegations, ensuring that no investigator has a role in survivor support.

There is an inherent tension between a diocese offering psychological, emotional and spiritual support for a survivor and the diocese's fact-finding process related to determining whether to substantiate allegations of child sex abuse against a cleric. Survivor support aims at healing. A fact-finding process, on the other hand, aims at determining the credibility of the claim, and possibly at reducing legal exposure or negative publicity resulting from a substantiated finding. To reduce the tension between survivor support and fact-finding, the Attorney General recommends that if the Illinois Dioceses continue to handle investigations (the subject of a separate recommendation) they separate survivor support functions from child sex abuse allegation investigations. When survivor support and investigations overlap, several problems emerge: (1) survivors may not receive the support they deserve; (2) survivors may not receive a thorough investigation; and (3) other survivors may decide not to come forward.

There is an inherent tension between a diocese offering psychological, emotional and spiritual support for a survivor and the diocese's fact-finding process related to determining whether to substantiate allegations of child sex abuse against a cleric.

Regarding the first issue, if investigators are involved in survivor care, survivors may not receive the unbiased and confidential support they deserve. The dioceses' victims assistance coordinators are responsible for providing confidential support to the survivors, regardless of investigation outcomes. The Dallas Charter mandates that dioceses "have a competent person or persons to coordinate assistance for the immediate pastoral care of persons who report having been sexually abused as minors by clergy or other church personnel." But when the office responsible for such care is also involved with investigating abuse allegations, a survivor's healing is no longer its sole concern. Without undivided loyalty and confidentiality, free from judgment, survivors could continue to suffer, and the opportunity for healing is delayed. Survivors whose allegations do not remain confidential may also be subject to secondary trauma if they are required to explain their experiences to investigative diocesan personnel knowing their best interest is not the investigators' primary focus, further forestalling survivor healing.



As for the second issue, when survivor support and investigation offices overlap, survivors may be shortchanged on a thorough investigation. The information survivors share when accessing support services may become part of an investigative file. A proper investigative file, however, should not contain any information about the survivors' support needs. The risk of such an approach is that investigative personnel may shape the extent of an investigation based on whether or not the survivor desires support services from the diocese. For example, if a survivor conveys to both support and investigative personnel that they will not access the diocese's support, the investigator may prejudge the extent of trauma the survivor experienced and forego a thorough or timely investigation based on an assumption that the survivor's support needs have already been met.

Third, when the functions of support and investigation overlap, survivors could experience a diocese's divided loyalty and those experiences may become known within the survivor community. This could deter other survivors from coming forward to report abuse. Survivors who have not yet reported abuse may justifiably doubt the diocese's ability or willingness to provide support while separately addressing allegations.

The problems described above were apparent in the way the Diocese of Springfield responded to abuse allegations against a diocesan cleric when the lines between survivor support and investigation functions were blurred. Before the Attorney General's investigation, one survivor contacted the abusing cleric directly, while another survivor contacted the bishop of Springfield, each in search of healing. Neither effort brought the healing they sought. The survivors then separately contacted Attorney General investigators who, with the survivors' permission, informed the diocese of their reports to the Attorney General. The diocese then took renewed interest in the survivors and contacted them with an offer to meet with the diocesan review board and the bishop of the Springfield diocese. Before



Tall Grass Prairie - Northern Illinois

the diocese would allow them to meet with the review board or bishop, however, the diocese insisted that the survivors complete an incident report.

When the survivors separately met with the victims assistance coordinator to complete the report (a support function), legal counsel was present and interrogated the survivors (an investigative function).

When the survivors separately met with the victims assistance coordinator to complete the report (a support function), legal counsel was present and interrogated the survivors (an investigative function). It was clear to the survivors that through the interrogation, legal counsel was building a defense for the diocese in the event the survivors filed a lawsuit. This was far from the support services the survivors sought or expected. The way the Diocese of Springfield handled the child sex abuse reports from these survivors illustrates the negative consequences of overlapping investigative and support functions. After finding the courage to report abuse, the

survivors simultaneously experienced inadequate support and confrontational questions from counsel—in the same room, and at the same time, all to their detriment.

Unlike the Diocese of Springfield, the Archdiocese of Chicago maintains two separate offices to (1) support survivors and (2) investigate abuse allegations. The Office of Assistance Ministry provides pastoral care, support, and resources to survivors of child sex abuse by clerics in an effort to achieve psychological, emotional, and spiritual healing. The Office for Child Abuse Investigations and Review, on the other hand, separately receives and investigates abuse allegations. The Attorney General commends the Archdiocese of Chicago for separating these vital functions, and recommends that the other Illinois Dioceses adopt this approach.

Unlike the Diocese of Springfield, the Archdiocese of Chicago maintains two separate offices to (1) support survivors and (2) investigate abuse allegations.

2. Dioceses should publish their “how to” report policies in a prominent place on their website and on each parish’s website; those procedures should permit reporting in any feasible manner.

The “how to” report policies should be accessible on the main diocesan website, or easily accessible with one click away from the main page. The same applies to the websites of each individual parish. To locate the Diocese of Rockford’s full policy on reporting sexual abuse, one must click through several links

or search for the policy by name using the search bar tool on the diocese's main page. This is too cumbersome and difficult. The two-page summary of Rockford's full policy can be found at <https://www.rockforddiocese.org/protecting-gods-children/>, but this link is not directly accessible from the diocese's main page. Information that instructs how to report child sex abuse should be easily accessible, clear, and concise. There is no justification for the approach taken by the Diocese of Rockford on this issue.

Submitting abuse allegations to the diocese should not be limited to a particular manner or method.

Relatedly, submitting abuse allegations to the diocese should not be limited to a particular manner or method. While the Archdiocese of Chicago and the Diocese of Springfield allow reporting in a variety of ways, other Illinois dioceses' policies can be construed as limiting the way in which alleged child sex abuse can be reported. The Attorney General recommends that each of the Illinois dioceses review and update their policies to ensure they explicitly state that child sex abuse can be reported in all of the following ways—(a) a call to the hotline's provided number, (b) an email to the provided address, (c) by mail to the provided address, (d) in-person at the provided address (with hours posted), (e) a call to the diocese at the provided number (with hours posted), (f) an SMS/text message to the provided number, (g) contacting public authorities at the provided telephone numbers and email addresses for both law enforcement and the Illinois Department of Children and Family Services (DCFS) Child Abuse Hotline, and (h) through the media.

Beyond these methods of reporting, the Attorney General recommends that the Illinois Dioceses work together to develop a statewide reporting telephone hotline service, staffed with people trained in receiving sex abuse reports in a manner that is trauma-informed, survivor-centered, and not affiliated with any particular diocese. Such a hotline would allow those who wish to report indirectly to the church to do so without the possible intimidation associated with contacting a diocese or law enforcement agency directly. An independent hotline would both provide comfort to the reporter and ensure that the person receiving the reported information is impartial, acting merely as the conduit to the appropriate diocese.

3. Diocese policies should explicitly permit survivors to report abuse anonymously, using their own name, and/or through third parties.

The Illinois Dioceses' policies should allow survivors to anonymously report child sex abuse by Catholic clerics, just as the DCFS allows anonymous reports of child abuse. While the Illinois Dioceses Uniform Practices provide that "anyone reporting an incident of abuse is treated with respect and compassion," there is no mention that "reporting an incident of abuse" can be done anonymously. The Illinois Dioceses Uniform Practices should be amended to make explicit that anonymous reporting is accepted.

The Attorney General recommends that the Illinois Dioceses work together to develop a statewide reporting telephone hotline service.

The Attorney General’s investigation revealed that some survivors who contact the church with an allegation are understandably reluctant, or unwilling, to fully participate in the diocese’s investigation of the child sex abuse allegation. Sometimes these survivors wish to remain anonymous and do not identify themselves. In other cases, they do not wish to be interviewed by diocesan personnel or do not want the diocese to provide them any support. That a survivor is reluctant or unwilling to participate in an investigation, or even unwilling to identify themselves, is not license to ignore the allegation or doubt its credibility—a message survivors need to hear.

The Illinois Dioceses Uniform Practices should be amended to make explicit that anonymous reporting is accepted.

Even without direct access to the survivor in the event of an anonymous report, a diocese may still be able to undertake a robust investigation. The investigation into an anonymous sex abuse report should rely on other sources of information that are commonly used in any investigation, such as personnel files,



diocesan files, and interviews with other knowledgeable parties. If properly investigated with available sources of information, an anonymous allegation made against a cleric in active ministry may allow the church to prevent future abuse. The Attorney General raised the issue of anonymous reports with the Illinois Dioceses, and each represented that they treat such reports the same as any other allegations. However, these representations fall short of an explicit promise to accept anonymous reports.

In addition to allowing anonymous reports, each diocese should allow reports of abuse from a third party. The reasons for doing so are well supported. After enduring abuse, it is unfair to require survivors to bear the burden of reporting. Even decades after the abuse occurred, survivors might not be prepared to report the abuse. Individuals who have supported the survivors, however, may be able to submit a report with the survivor's consent. With a third-party report, the diocese learns about the alleged child sex abuse without causing trauma to the survivor associated with direct reporting and being involved in an investigation. This message too needs to be clearly communicated to survivors.

4. Diocese policies should expressly prohibit all forms of retaliation, intimidation, coercion, or adverse action against any person who reports child sex abuse or cooperates with an investigation relating to child sex abuse.

Some current diocese policies state that during an investigation the diocese will protect the reputation of both the survivor and the accused. The Attorney General calls on the dioceses to go further in assuring survivor well-being. Diocese policies should explicitly prohibit all forms of retaliation, intimidation, coercion, or adverse action against anyone who reports child sex abuse, assists in reporting, or cooperates in an investigation. Survivors of child sex abuse are entitled to the diocese's firm commitment that if they report abuse they will not suffer adverse consequences following the report.

5. Diocese policies should require that, upon inquiry, the existence and number of prior child sex abuse allegations against a cleric will be disclosed.

The Attorney General's investigation revealed that, before coming forward, survivors of child sex abuse by Catholic clerics occasionally reach out to the church and ask whether the cleric who abused them has been the subject of other allegations. Knowing that others have accused the cleric may cause the survivor to feel more comfortable coming forward because they may believe the existence of prior allegations makes it more likely the diocese will take their allegation seriously. In other cases, survivors may take comfort in knowing they are not alone; they were not the only one abused. But the Illinois Dioceses Uniform Practices provide that when such an inquiry is made, the diocese will confirm only "whether other substantiated allegations have been made against that cleric." The diocese will not "disclose allegations of alleged clerical abuse that have not been substantiated." An illustration from the files of the Archdiocese of Chicago bears out how that policy can re-victimize survivors.

A survivor of abuse by an archdiocesan cleric wrote the archdiocese to ask if anyone else had made an allegation against his abuser. At the time, the archdiocese knew of two other reports naming the priest as an abuser. Nevertheless, the archdiocese responded that its records "provide no reasonable cause to suspect [the priest] ever engaged in sexual misconduct with a minor" (emphasis added). When Attorney General investigators questioned this seemingly false statement, archdiocesan officials insisted the statement was accurate because while there had been other allegations lodged against the priest, the review board had not yet determined there was "reasonable cause to believe" the priest was an abuser. Maybe so, but a survivor reading that response could only have concluded one thing—no other reports of abuse had been made—leaving the survivor to believe he was the only one the priest had abused. In order to avoid this type of re-victimization, the Illinois Dioceses



Illinois State Bird - The Northern Cardinal

Uniform Practices should be modified to provide that when an inquiry is made, the diocese will disclose the existence and number of prior allegations against a cleric, whether or not any of those allegations have been substantiated.

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The Illinois Dioceses Uniform Practices should be modified to provide that when an inquiry is made, the diocese will disclose the existence and number of prior allegations against a cleric.

6. Diocese policies should require that precautions be taken when an allegation of child sex abuse against a cleric is made by someone with certain characteristics.

As documented in this report, survivors of child sex abuse may experience difficulties later in life that can be traced, directly

or indirectly, to the horrific crimes committed against them. These difficulties may manifest in a criminal record, mental illness, financial instability, substance abuse, and other behaviors that are considered antisocial. Unfortunately, these same characteristics are sometimes associated with a lack of credibility and, the Attorney General's investigation revealed, in some cases were invoked by dioceses to justify finding a survivor's allegation not credible. But a person who exhibits seemingly antisocial behavior, or who has led a difficult or atypical life, is no less likely to have been sexually abused as a child than anyone else. Just as a survivor should not be denied care and support merely because they "present well," a survivor's allegations should not be doubted merely because they "present poorly." Rather, the church must take special care when investigating allegations made by a person who has one or more of these characteristics, and thereby ensure the diocese does not mistakenly judge a claim based purely on perceived social norms.

A person who exhibits seemingly antisocial behavior, or who has led a difficult or atypical life, is no less likely to have been sexually abused as a child than anyone else.

Attorney General investigators raised this issue with the Illinois Dioceses, and each responded that they treat allegations made by survivors with these characteristics the same as any other allegation; the survivor's individual situation having no effect on the investigation. That response missed the point. Rather than purport to ignore such characteristics—treating the reporter "like everyone else"—dioceses need to take note of them, realizing that rather than a mark against credibility, the characteristics presented may, in truth, be the result of child sex abuse.

7. Bishops should offer to meet privately with survivors, and dioceses should employ restorative justice practices to promote healing and rebuild trust with survivors.

The United States Conference of Catholic Bishops (USCCB) acknowledges that survivors of child sex abuse by clerics often lose trust in the church. The USCCB pledged in the Dallas Charter that bishops would work to “restore the bonds of trust.” Restorative justice is a vehicle to rebuild trust and address survivor needs in the aftermath of the abusive and/or criminal act. It provides an opportunity for those who caused the harm to take responsibility for their actions. Bishops can strive to restore trust by publishing a pastoral letter to the church community as well as sending a letter to all survivors who have contacted the diocese. In both letters, bishops should offer to meet privately with any survivor who desires such a meeting. As Cardinal Cupich recognized in December 2018 when he addressed Catholic leaders as they prepared for a child sex abuse prevention summit in Rome, “[t]he first step must be acknowledging the truth of what has happened.... [T]o learn first-hand the suffering that [survivors] have endured.” Meeting with survivors is that “first step” in “acknowledging the truth” and learning “first-hand [of] the suffering.” Although a meeting between a survivor and a bishop does not guarantee restored trust for the survivor, it may possibly add a restorative justice component to their healing journey.

Although a meeting between a survivor and a bishop does not guarantee restored trust for the survivor, it may possibly add a restorative justice component to their healing journey.

The Archdiocese of Chicago has embraced some restorative justice practices to foster healing from child sex abuse by clerics. First, it established the Healing Garden of the Archdiocese of Chicago on the grounds of the Church of the Holy Family in Chicago's near West side neighborhood, at 1080 West Roosevelt Road. The garden is a symbol of "reconciliation, healing and eventual freedom" for survivors, their families, and the broader church. The Archdiocese holds an annual prayer service in the garden to support the prevention of child abuse; every year hundreds attend the prayer service in the garden. Second, the Archdiocese holds an annual "Hope and Healing Mass" for survivors of child sex abuse to support one another and "reconcile their experiences with their desire to be part of a Catholic faith community." The Attorney General commends the Archdiocese of Chicago on these initiatives, and encourages other dioceses to implement restorative justice practices in an effort to promote survivor healing.

8. Dioceses should require minimum educational qualifications and professional experience for their victims assistance coordinators.

The Attorney General also recommends that the dioceses work together to compile a statewide list of approved counselors who have the requisite counseling experience.

The qualifications of the Illinois Dioceses' victims assistance coordinators vary across dioceses. To ensure survivors are offered the care they need and deserve, the Attorney General recommends that victims assistance coordinators have certain minimum educational qualifications and professional experience.



Illinois State Butterfly - The Monarch Butterfly

With respect to education, all victims assistance coordinators should have a college degree in counseling, social work, or a related field. Victims assistance coordinators should also be licensed by the State of Illinois in the field of their coursework. With respect to professional experience, the Attorney General recommends that all victims assistance coordinators have at least five years of professional experience in their field of study in order to qualify for that role. All victims assistance coordinators

should also complete annual training regarding the signs of child sex abuse, how to prevent it, and how best to address child sex abuse when it occurs.

Relatedly, non-diocesan counseling services offered or recommended to survivors should meet certain minimum requirements. When a diocese offers or recommends an individual to counsel survivors of child sex abuse by clerics, the counselor should have at least five years of professional experience, including specific experience counseling adults who experienced child sex abuse. The Attorney General also recommends that the dioceses work together to compile a statewide list of approved counselors who have the requisite counseling experience. To maintain the highest ethical standards and to assure the needs and confidentiality of survivors, all counselors on the statewide list of approved counselors should not be an employee of, or in any way affiliated with, any diocese.

Investigations and Determinations

1. Dioceses should adopt a uniform definition for the term “child sex abuse.”

The Illinois Dioceses use varying definitions for the term “child sex abuse,” which rely on a range of complex standards. For example, the Archdiocese of Chicago and the Diocese of Springfield define child sex abuse as sexual molestation, exploitation, or “behavior by which an adult uses a minor as an object of sexual gratification.” The Diocese of Belleville states that child sex abuse occurs “when an adult” engages in: (1) sexual penetration through contact with a child’s sex organ, mouth, or anus; (2) sexual exploitation where a child is used for sexual arousal, gratification, advantage, or profit; and (3) sexual molestation including contact, touching, or interactions used for sexual arousal and gratification. The Diocese of Joliet defines child sex abuse as “any sexual conduct . . . which is

either unlawful and/or contrary to the moral teaching of the Church.” These varying definitions are unclear, inconsistent, and cause confusion for the survivors, the accused, and the Catholic community. The Attorney General recommends the Illinois Dioceses adopt a uniform definition of “child sex abuse.”

The Attorney General recommends the Illinois Dioceses adopt a uniform definition of “child sex abuse.”

While not specific to child sex abuse by clerics or religious brothers, the Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition (DSM5) definition of “child sexual abuse” (or child sex abuse) provides a starting reference point for the term as it relates to investigating and otherwise responding to child sex abuse allegations. Tailoring the DSM5 definition, and coupling it with Article 11 of the Illinois Criminal Code of 2012, 720 ILCS 5/Art. 11, concerning sex offenses, yields a useful and understandable definition:

Any act involving a child intended to provide sexual gratification to any individual, including one responsible for or in a position of trust and authority over, the child. Child sex abuse includes activities such as fondling a child’s genitals, penetration, incest, rape, indecent exposure, or enticing, threatening, pressuring or encouraging a child to participate in acts for the sexual gratification of others, and any other act involving a child under 18 years of age which would constitute an offense enumerated in Article 11 of the Criminal Code of 2012, 720 ILCS 5/Art. 11 (Sex Offenses).

Adopting this definition would provide both survivors and accused a uniform understanding of the breadth of acts constituting child sex abuse.

2. Dioceses should adopt uniform terms and standards relating to child sex abuse investigation outcomes.

As with the term “child sex abuse,” the Illinois Dioceses use different terms to characterize the outcome of an investigation relating to an allegation of child sex abuse against a cleric or religious brother. When concluding that an accused likely committed child sex abuse, some dioceses use the term “substantiated” while others deem such a finding “credible.” In the Diocese of Rockford, outcomes are put into one of four categories: unfounded, exonerated, not sustained, or sustained. The different terminology causes confusion and suggests different outcomes for investigations that reached the same determination, but in different dioceses. To address this inconsistency, and relying upon the language used by most dioceses, the Attorney General recommends the Illinois Dioceses adopt uniform terms relating to the outcome of an investigation concerning an allegation of child sex abuse:



At the end of an investigation, and when making its recommendation to the archbishop or bishop, the review board will deem an allegation as either substantiated or unsubstantiated.

By adopting the uniform terms “substantiated” and “unsubstantiated,” survivors, accused, and the public will better understand what conclusion is drawn at the end of the investigation. Using the same terminology will also make clear that outcome findings are uniformly applied across the Illinois Dioceses.

The Illinois Dioceses also use different standards for determining whether a child sex abuse allegation is substantiated. For instance, the Diocese of Rockford requires an allegation be “supported by sufficient evidence,” while the Diocese of Belleville substantiates an allegation where a “reasonable person would conclude there is a significant possibility” that child abuse occurred because the allegation is “believable and plausible,” “reasonable and probable,” “corroborated,” or “acknowledged/ admitted to by the Accused.” In the Diocese of Peoria, an allegation is substantiated if “a prudent person would conclude that there is a significant possibility that an incident occurred or has been perceived as having occurred.” The Diocese of Joliet requires a finding that it is “more likely than not” that child sex abuse took place in order to substantiate a claim. The Archdiocese of Chicago and the Diocese of Springfield require that available information be “sufficient to reasonably suspect that the accused” engaged in child sex abuse.

The use of different standards across the dioceses makes it difficult to understand what is necessary to deem an allegation of child sex abuse substantiated. In line with the policies of the Archdiocese of Chicago and the Diocese of Springfield, the Attorney General recommends the Illinois Dioceses adopt

the following uniform standard for determining whether an allegation of child sex abuse is substantiated:

An allegation is substantiated when, based upon all available information, it is reasonable to suspect that the accused engaged in child sex abuse.

The recommended standard expands upon the “sufficient evidence that sexual abuse of a minor has occurred” language used in the Essential Norms that accompany the Dallas Charter. Standing alone, it is unclear what constitutes “sufficient evidence.” Specifying that the “available information” must make it “reasonable to suspect that the accused engaged in child sex abuse” clarifies what is “sufficient” in order to conclude that the allegation must be substantiated.

The use of different standards across the dioceses makes it difficult to understand what is necessary to deem an allegation of child sex abuse substantiated.

As things stand, the Illinois Dioceses use varying terms and standards relating to investigation outcomes and the amount of information required in order to determine that an allegation of child sex abuse in fact occurred. These inconsistent practices create an uneven and confusing landscape for both survivors and accused. Adopting the recommended uniform terms and standards will bring much-needed clarity to the process, allowing all parties to better understand what to expect when an allegation of child sex abuse is made against a cleric or religious brother.

3. Dioceses should improve child sex abuse allegation intake procedures.

In addition to implementing the intake recommendations detailed above concerning Survivor Care and Communications (“how to” report procedures, anonymous and third party reporting, anti-retaliation policies, and disclosing prior allegations), the Illinois Dioceses should improve their child sex abuse allegation intake procedures with the following measures:

- a. **Improve Awareness of Reporting Procedures** - make information on submitting a child sex abuse allegation, and accompanying instructions, accessible to people who speak languages other than English by ensuring such information is available on their websites in the non-English languages spoken most widely in the diocese;
- b. **Track Allegations** - implement a system for processing allegations such that each claim is assigned a unique tracking number linked to all phases of the investigation through the final determination;
- c. **Document Key Details** - prepare a claim summary containing the unique tracking number and all of the information provided to the diocese at intake from the individual who submitted the allegation, including the names and contact information, if known, for all interested persons;
- d. **Commit to Transparency** - ensure that the individual who submits the allegation is aware that the claim summary will be included in the investigation file, and advise them that, upon request, they will receive a copy of the claim summary via personal delivery, United States Mail, or electronic mail; and

- e. **Fully Train Intake Staff** - ensure that those responsible for allegation intake are adequately trained and experienced in the diocese's child sex abuse policies, with both initial and annual training.

These recommendations are intended to address problems the investigation revealed relating to non-English speakers being unable to submit child sex abuse allegations (to a degree, the Dioceses of Joliet, Peoria, and Rockford address this issue on their websites), disorganized claim file recordkeeping and tracking, and the failure to keep those who submit an allegation informed regarding the status of the investigation and its outcome.

- 4. The Illinois Dioceses should contract with an independent private investigation firm to investigate child sex abuse allegations.

Professional investigators from the Office of the Illinois Attorney General examined child sex abuse investigation files chosen randomly from each of the Illinois Dioceses. The investigators determined that each diocese has files that are incomplete or inadequate.

During the investigations, Attorney General investigators examined the Illinois Dioceses' individual files related to child sex abuse allegations against clerics and religious brothers. Some files were thorough and well-organized, containing:



Chicago Botanic Garden, Glencoe, Illinois

- correspondence between the diocese and the person who reported child sex abuse, including letters, e-mail messages, and handwritten notes;
- completed intake memos;
- witness interview statements and transcripts;
- correspondence between the diocese and the accused cleric or religious brother;
- diocese representatives' notes detailing investigatory steps;
- diocese review board meeting minutes;
- correspondence between the review board and the bishop;
- documents relating to the investigation's outcome; and/or
- correspondence between the diocese, law enforcement, and/or the Illinois Department of Child and Family Services.

On the other end of the spectrum, other investigation files contained only a few of the materials listed above. A substantial number of files contained almost no documents at all, revealing little about the alleged abuse and nothing about the outcome of the investigation. Some files contained only illegible, undated, handwritten notes. And these failings were not limited to files from

long-ago, but were also present in investigation files from as recently as ten years ago.

Child sex abuse investigation files from all six dioceses sometimes reveal a bias in favor of protecting the institution over searching for truth.

Professional investigators from the Office of the Illinois Attorney General examined child sex abuse investigation files chosen randomly from each of the Illinois Dioceses. The investigators determined that each diocese has files that are incomplete or inadequate, for lack of information and/or a failure to follow proper investigative procedures and techniques. In general, the Dioceses of Belleville, Peoria, and



Springfield were the worst offenders in terms of incomplete or inadequate investigation files. The Archdiocese of Chicago and the Diocese of Joliet's investigation files were typically the most complete and thorough. And while the Diocese of Rockford's files were well-organized, in some cases they presented as if prepared to defend a claim. The Diocese of Rockford is not alone in that regard; child sex abuse investigation files from all six dioceses sometimes reveal a bias in favor of protecting the institution over searching for truth.

The Attorney General recommends that each of the Illinois Dioceses, either collectively or independently, contract with an independent private investigation firm to conduct consistent investigations of child sex abuse allegations.

Based upon the above, the Attorney General recommends that each of the Illinois Dioceses, either collectively or independently, contract with an independent private investigation firm to conduct consistent investigations of child sex abuse allegations against Catholic clerics and religious brothers, statewide. This recommendation is made knowing that while some dioceses do engage private firms or volunteers with law enforcement experience to assist with matters, the existing approaches do not lend themselves to consistently professional investigations. The Attorney General also realizes that the dioceses already have investigation systems in place, and changing those systems will be challenging. The recommendation is nonetheless made, with the goal of ensuring professional, unbiased, uniform, reliable, and effective investigations. At a minimum, the Illinois Dioceses

should engage an independent private investigation firm to assist them in developing best practices and procedures for investigating child sex abuse allegations.

Disclosure and Transparency

1. Dioceses should update and supplement their public lists of substantiated child sex abusers.

The Attorney General recommends that the Illinois Dioceses update and supplement their public lists of substantiated child sex abusers by adding previously unidentified abusers and by disclosing key details about named abusers, including: (1) the dioceses or religious orders to which the cleric or religious order brother belonged; (2) the date the diocese first received notice of abuse or inappropriate behavior with a child; (3) the date the cleric or religious brother was placed on a Catholic public list; (4) the date and location of reported abuse; (5) the number of reported survivors; (6) the cleric's or brother's assignment histories (to include years for each assignment); and (7) any key actions taken or status related to the listed abusers (e.g., noting when a disclosed abuser has been convicted of a crime, has been laicized, or has died).

Catholic disclosure of clerics and religious brothers who have been substantiated as child sex abusers is an important first step toward promoting healing for survivors and transparency for the public at large. As acknowledged by Cardinal Cupich in a 2019 letter to religious orders, public disclosure of abusive clerics is “considered a best practice by the Archdiocese” of Chicago and “mean[s] a great deal to victims and parishioners, as well as the public at large.” The importance of accurate and detailed public lists of abusers published by Catholic sources cannot be overstated. One survivor, a psychologist and an ordained Catholic deacon, told Attorney General investigators that the public naming of abusers on Catholic websites is a “game changer” for

survivor healing. He identified seven “vital benefits and purposes for listing substantiated perpetrators on diocese websites”:

1. **Public Proclamation.** “No one sees a simple private letter, or a rarely read lawsuit. A public list is different—everyone sees it.”
2. **Validation.** “Public listing is an announcement by the church to survivors that ‘we believe you.’”
3. **Invitation for Healing.** “After a name goes up, other victims of that abuser are more likely to come forward for the healing the church says it wants to provide.”
4. **Transfer of Guilt and Shame.** “Someone carries the guilt and shame. When the name goes up, the survivor can finally put down the guilt and shame, transferring it to the abuser.”
5. **Accountability.** “The church is taking action for its past failures in protecting children.”
6. **Transparency.** “The church is no longer hiding and covering up.”
7. **Prioritizing.** “The needs of survivors finally outweigh those of guilty priests.”

The importance of accurate and detailed public lists of abusers published by Catholic sources cannot be overstated.

These ideals are consistent with the views of Cardinal Cupich, who noted in 2019 that public lists serve the purposes of “prevent[ing] further abuse by those who have confirmed

allegations” and “inform[ing] the public of those individuals who are not fit to minister.” Given that survivors, the church, and the Attorney General largely agree on the importance of accurate and detailed public lists, we are hopeful that the six Illinois Dioceses will promptly implement the Attorney General’s two list-related recommendations – to supplement their current lists with the above recommended data points for each abuser, and to add previously undisclosed, but substantiated, clerics and religious brothers to their public lists.

All six Illinois Dioceses now have lists on their websites that name clerics and brothers who ministered within their diocese and are substantiated child sex abusers.

Before this investigation was announced in 2018, only two of the state’s six dioceses maintained public lists of substantiated abusers. These lists, published by the Diocese of Joliet and the Archdiocese of Chicago, drastically undercounted the number of abusive clerics and brothers within each diocese and provided little information regarding each abuser. At the start of its investigation, the Office of the Attorney General made it a priority to urge updating and correcting the two existing lists, and impressed upon the remaining dioceses the importance of posting their own public lists. In August and September of 2019, the Attorney General reached out to all six Illinois Dioceses in an effort to move this process along. When doing so, he noted the importance of Catholic lists, and requested that all future lists include important information, like the date the diocese first received a report on a cleric or brother’s abuse and the location and dates of their assignments—information the Attorney

General included in this report and continues to recommend the dioceses adopt as standard disclosure information.

As a result of the Attorney General's 2019 communication with the dioceses, and through consistent discussions thereafter, all six Illinois Dioceses now have lists on their websites that name clerics and brothers who ministered within their diocese and are substantiated child sex abusers.

- The Diocese of Rockford's list was most recently updated in March 2023 and discloses 24 abusers.
- The Diocese of Joliet's list was most recently updated in December 2022 and discloses 52 abusers.
- The Diocese of Belleville's list was most recently updated in September 2022 and discloses 42 abusers.
- The Diocese of Peoria's list discloses 43 abusers as of March 2023.
- The Diocese of Springfield's list was most recently updated in September 2022 and discloses 23 abusers.
- And the Archdiocese of Chicago's list was most recently updated in October 2022 and discloses 150 abusers.

To varying degrees, the Illinois Dioceses have complied with the Attorney General's recommendation to add assignment histories to their public lists. Five of the six dioceses (Dioceses of Peoria, Rockford, Belleville, and Joliet, and the Archdiocese of Chicago) now disclose assignment histories for each diocesan cleric who has been substantiated as a child sex abuser. Still, even these dioceses do not include the years a cleric maintained a particular assignment. And the Diocese of Springfield still refuses to include assignment histories as part of its list of substantiated abusers.

Thus, while the expanded public lists are signs of progress, they do not go far enough. Like the information disclosed by the Attorney General in this report, the dioceses' lists should disclose the seven additional data points referenced above, including assignments and years for each substantiated abuser.

Like the information disclosed by the Attorney General in this report, the dioceses' lists should disclose the seven additional data points referenced above, including assignments and years for each substantiated abuser.

Just as critical as the failure to disclose relevant data points, five of the six Illinois Dioceses have failed to include on their respective websites the names of certain clerics and religious brothers who ministered in their diocese and are substantiated child sex abusers. The number of failed disclosures across the five dioceses is 160. Because some clerics and religious brothers ministered in more than one Illinois diocese, the number of discrete undisclosed names is 149. Unlike the other dioceses, the Diocese of Rockford has disclosed all substantiated clerics and religious brothers who ministered in the diocese. The Archdiocese of Chicago and the Dioceses of Belleville, Joliet, Peoria, and Springfield are urged to add the names of those listed below to their public lists of substantiated abusers; detailed information relating to each cleric and religious brother listed below is included in the diocese section of this report.

Archdiocese of Chicago

1. Deogratias Aguilar
2. Louis Altendorf
3. Joseph Sebastian Angers
4. James (Hugh) Austin
5. Federico F. Baeza
6. Harry J. Barton
7. Robert E. Beckstrom
8. Daniel Patrick Brady
9. Robert C. Broome
10. Robert Noel Brouillette
11. John J. Burke
12. Richard Edmund Butler
13. Stuart B. Campbell
14. Damien (Patrick) Chong
15. Joseph (Mark) Ciganovich
16. James A. Condon
17. Charles Conefrey
18. Edmund Corrigan
19. Edward Courtney
20. Philip Coury
21. Vincent Dan Minh Cao
22. Richard de Ranitz
23. Crescente (Sonny) DeRivera
24. Owen da Silva (de Silva)
25. James Diete
26. Warren J Discon
27. Michael E. Dorrler
28. Dennis Druggan

29. Thomas Gregory Duffin
30. John H. Duggan
31. Laurence Eagle
32. Joseph Fertal
33. Mark A. Finan
34. John J. Fitzgerald
35. Kenneth John Gansmann
36. Gerald B. Garvey
37. Rene (Bernard) Gawlik
38. William (Patrick) Gleeson
39. Carlos Griego
40. Joseph Israel Guidry
41. Rogers (Charles) Hannan
42. Ed Hennessey
43. Steven Henrich
44. Gilbert Hensley
45. Jerome Heustis
46. George S. Hopf
47. Peter Alfonse Horne
48. Dennis Huff
49. Charles B. Irwin
50. Joseph Jablonski
51. Robert J. Joda
52. Walter E. Johnson
53. Raymond C. Kalter
54. John Kealey
55. Arthur Kelly
56. Allan F. Kirk

57. John (Gregory) Knoernschild
58. Bernard P. Knoth
59. Robert (Barry) Kremer
60. Michael Francis Krol
61. Joseph George Kromenaker
62. Laurence Kurlandski
63. Richard James Kurtz
64. Ronald Justin Lasik
65. Richard L. Lause
66. James Lewnard
67. Bernard (Franz) Lickteig
68. Ronan Charles Liles
69. Lawrence Lovell
70. Ralph Luczak
71. Raymond Lukac
72. Gregory Madigan
73. Emmet Malone
74. Peter Joseph Marron
75. J. Dennis Martin
76. Andrew (Dorfmeister) Masters
77. Leonardo G. Mateo
78. Laurence (Larry) Mayer
79. David F. McCarthy
80. Donald J. McGuire
81. Patrick L. McLaughlin
82. John Paul Medvit
83. Maurice F. Meyers
84. Henry Miller
85. Michael Montgomery

86. Francis J. Murphy
87. Robert (Hugh) Murphy
88. Donald O. Nastold
89. Felipe Navarrette Diaz
90. Walter D. Neary
91. Jacques (Nijssen) Nyssen
92. Thomas O'Hern
93. John Baptist (J.B.) Ormechea
94. Donald J. O'Shaughnessy
95. Frank Paduch
96. Thomas Parrott
97. P.B. Patitucci
98. Rocco Francis Perone
99. Richard J. Poster
100. John J. Powell
101. Thomas J. Powers
102. Franklin (Felix) Prior
103. Ponciano Ramos
104. Paul S. Reycraft
105. Claire Risse
106. Louis P. (Meinrad) Rogge
107. Daniel Peter (D.P.) Ryan
108. Wilton L. Skiffington
109. Timothy Sklopan
110. Gerald Smola
111. Francis Mary Sparacino
112. Gerald A. Streeter

113. Charles E. Sullivan
114. James R. Trepanier
115. Michael Trujill
116. Camillus (Michael) Turkalj
117. David Tushar
118. David H. Verhalen
119. Phillip Vorlick
120. Vincent Casimer Waiches
121. Jeremiah Walsh
122. William Wert
123. Gordon Wilcox
124. Michael Winkels
125. Francis (Lambert) Yore

Diocese of Belleville

1. Frederick A. Lenczycki

Diocese of Joliet

1. Robert Noel Brouillette
2. John J. Burke
3. Philip J. Coury
4. Lawrence Dudink
5. Leonard (Jeffrey) Fairfield
6. Leonard J. Gilman
7. William (Patrick) Gleeson
8. Robert (Barry) Kremer
9. Peter (Adrian) Lickteig
10. Bernard (Franz) Lickteig
11. Emmet Malone

12. Robert (Hugh) Murphy
13. Daniel (William Kevin) O'Brien
14. Franklin (Felix) Prior
15. Jeffrey Salwach
16. John-Benedict Weber
17. Francis (Lambert) Yore

Diocese of Peoria

1. John Beatty
2. John Joseph Casey
3. Paul F. Dinan
4. John V. Farris
5. James Vincent Fitzgerald
6. Louis J. Meinhardt
7. William J. Spine
8. Emil Twardochleb

Diocese of Springfield

1. John Beatty
2. John J. "Jack" Campbell
3. Victor Lucien Chateauvert
4. Kevin J. Downey
5. Joseph C. Gill
6. Thomas McShane
7. Thomas Gregory Meyer
8. Orville Lawrence Munie
9. Francis X. Nawn

Five of the six the Illinois Dioceses have failed to include on their respective websites the names of certain clerics and religious brothers who ministered in their diocese and are substantiated child sex abusers.

2. Dioceses should publish diocese-specific data relating to substantiated abusers.

The Dallas Charter mandated a “thorough accounting of the nature and scope” of child sex abuse by Catholic clerics, which resulted in the United States Conference of Catholic Bishops commissioning the John Jay Reports. The objectives of the John Jay Reports “were to collect, organize, and summarize information available in Church files” on this subject.¹ The Dallas Charter articulated that this study was necessary “to understand the problem more fully and to enhance the effectiveness of our future response.” As explained in the data analysis section of this report, the John Jay Reports fail to localize data by diocese, and do not account for how long a substantiated child sex abuser was a Catholic cleric or religious brother. To provide a more accurate and relevant accounting, this report contains analyses performed by an independent expert of detailed data specific to each Illinois diocese as well as statewide data. It is incumbent on each Illinois diocese to correct past missteps and publish on an ongoing basis its own “thorough accounting” to comprehend fully the “nature and scope” of child sex abuse by clerics and brothers within its diocese specifically, and “enhance the effectiveness of” the diocese’s “future response” accordingly.

1 A Research Study Conducted by the John Jay College of Criminal Justice the City University of New York, *The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States 1950-2002*, June 2004, at 9.

Just as publication by the Illinois Dioceses of the names of clerics and religious brothers in the dioceses who are substantiated child sex abusers is a critical step toward justice and healing, the Illinois Dioceses' presenting complete data on this subject is another step forward in that direction. As the Dallas Charter found, the Illinois Dioceses and Catholic community in Illinois cannot move forward or achieve healing without understanding its past and learning from it; data provides facts on the wrongs of the past. As reflected in this report, the data sheds light on:

- Whether and which interventions by the Illinois Dioceses actually succeeded in protecting children and keeping child sex abusers from the access and power inherent in being a cleric or religious brother;
- Whether there are still substantiated child sex abusers associated with the Illinois Dioceses despite claims to the contrary; and
- Whether the leadership of past bishops must be reexamined and critiqued due to failures to protect children from sex abusers in the clergy.

The Illinois Dioceses should not only update their data using the methods in this report, but also update that data annually.

The Illinois Dioceses should publish the information enumerated in this report's recommendation for lists of substantiated abusers and convert that information into data points, including:

- Total abusers associated with the diocese from 1950 to the present;

- Total clerics and religious brothers associated with the diocese from 1950 to the present;
- Total abusers associated with the diocese in each year; and
- Total clerics and brothers associated with the diocese in each year.

Nineteen years ago, anticipating the June 2004 release of the first John Jay Report, the Illinois Dioceses each released data regarding substantiated child sex abusers in their diocese. The Illinois Dioceses should not only update their data using the methods in this report, but also update that data annually. Such a practice would: (1) allow the public to see if the Illinois Dioceses truly are making progress in protecting children from sex abuse by clerics and religious brothers; (2) demonstrate their ongoing commitment to this issue; and (3) recognize that child sex abuse by Catholic clerics and brothers is not a problem that can be addressed in one fell swoop by simply labeling it an issue from the past.

Mediation and Compensation

Survivors of child sex abuse by Catholic clerics who seek compensation from the church most commonly do so through litigation or informal negotiation processes, both of which



present challenges. On the litigation side, legal rules like statutes of limitations often bar survivors' claims. And on the negotiation side, survivors can be retraumatized by having to interface with the very entity that caused them harm. Further, compensation resulting from informal negotiation can be opaque and inconsistent, leaving survivors unsure of whether they received a fair recovery. Establishing an independent mediation and compensation program could address these problems.

Illinois' Statute of Limitations Regarding Child Sex Abuse Claims

A "statute of limitations" is a common legal concept that often plays an important role in child sex abuse cases. It limits the time during which the government may file charges against a criminal defendant and during which a survivor may bring a civil claim against an abuser and their enablers. For example, if a crime has a two-year statute of limitations from the date on which it is committed, a defendant must be criminally charged within that two-year period. In the civil context, if the type of claim being brought has a two-year statute of limitations from the date of the incident giving rise to it, a civil lawsuit must be filed within that two-year period. Sometimes, the clock starts running at other points—for example, the date a person first learned about the incident giving rise to the claim.

Statutes of limitations matter in clergy child sex abuse cases because they can serve as shields, providing the accused cleric, diocese, or religious order a complete defense against the claim no matter how culpable they may have been in the abuse. Because of concerns for not being believed, feelings of shame, or fear of their abuser, many survivors come forward long after they were abused, and after criminal and civil statutes of limitations have run, effectively freeing the accused from answering in court for their alleged misdeeds.

In Illinois, there is no longer a time limit to charge state law crimes related to child sex abuse occurring on or after January 1, 2020.² For crimes that occurred before January 1, 2020, the prior 20-year statute of limitations applies. Similarly, there is no longer a time limit to file civil claims for child sex abuse occurring on or after January 1, 2014—and there is no longer a time limit to file civil claims for abuse that occurred before that date, provided the preexisting time limit had not already expired by January 1, 2014.³

Because of concerns for not being believed, feelings of shame, or fear of their abuser, many survivors come forward long after they were abused, and after criminal and civil statutes of limitations have run.

Some states have enacted what is commonly known as a “look-back window” to allow survivors of child sex abuse to bring otherwise time-barred civil claims. The window is a set period of time during which such claims can be brought without being subject to the statute of limitations defense. In New York, for example, the state legislature created a one-year look-back window, which began in August 2019 and ended in August 2020, for claimants to file.⁴ Such a look-back window is not

2 720 ILCS 5/3-6(j)(1); 720 ILCS 5/3-6(i); 720 ILCS 5/3-5(a).

3 735 ILCS 5/13-202.2(f). President Biden recently signed into law Senate Bill 3103 (introduced by Senator Durbin of Illinois), removing the civil statute of limitations for federal child sex abuse claims. To be filed in federal court, such claims require the commission of certain federal crimes and have unique jurisdictional requirements that are distinct from state law.

4 <https://www.nysenate.gov/newsroom/press-releases/senate-announces-opening-lookback-window-child-sex-abuse-survivors>

available in Illinois, however, under the Illinois Supreme Court's interpretation of the Illinois Constitution. In *Doe A. v. Diocese of Dallas*, 234 Ill. 2d 393 (2009), the Court ruled that the expiration of a civil statute of limitations creates a constitutionally vested property right beyond legislative interference – meaning that potential defendants have a right to be free from civil liability after the relevant statute of limitations expires. In light of *Doe A*, an amendment to the Illinois Constitution (rather than legislative action) would be required to create a look-back window in Illinois for survivors of child sex abuse. Amending the state constitution is a complex process that first requires approval of the proposed amendment by three-fifths majorities in both chambers of the Illinois General Assembly. The proposed amendment then must be approved by the people of Illinois during a statewide general election. It will become law if it obtains either a three-fifths majority of those voting on the measure or a simple majority of all votes cast in the election.

For some Illinois survivors—because of time limits on filings for claims that may have been time-barred before January 1, 2014 and the high hurdle for enacting a “look back window” constitutional amendment—non-litigation options may be a more realistic course for compensation relating to the child sex abuse they suffered at the hands of Catholic clerics. As things stand, the only option is informal negotiation, which comes with the pitfalls identified above. Alternatively, the Illinois Dioceses could follow the leadership of dioceses large and small across the country and establish a system known as an independent mediation and compensation program.

Independent Mediation and Compensation Programs

In an independent mediation and compensation program, an independent team of individuals, without influence from the sponsoring diocese, is responsible for making decisions regarding a claimant's eligibility to recover and the amount of

any compensation to be awarded. Although dioceses across the United States that have implemented such programs have often already paid out millions to survivors and offered counseling and other support, those dioceses recognize that the programs give survivors a confidential non-adversarial place—outside of the control of the dioceses—to be heard and to be financially compensated for the trauma inflicted upon them.

At least 27 United States dioceses have established independent mediation and compensation programs for survivors of child sex abuse by Catholic clerics, including the nation’s two largest, the Archdioceses of Los Angeles and New York. The Illinois Dioceses, including the Archdiocese of Chicago—the third largest in the nation—should join their peers in ensuring that the experiences of survivors are handled with care and appropriately compensated.

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To date, most dioceses fund the programs through borrowing, insurance, and the sale of diocese property. And while some of those dioceses have experienced financial distress after implementing independent mediation and compensation programs, the Illinois Dioceses have the opportunity to learn from other dioceses’ experience and construct a financially sustainable and viable program.

For example, the Illinois Dioceses may choose to follow the lead of several dioceses that divide their program into “phases.” Phase I of the program is typically open to individuals who made claims of child sex abuse to the diocese before the date the program was announced (“known claimants”). Phase II is open to individuals who had not previously made claims to the diocese (“unknown claimants”). And while a majority of the dioceses implementing independent programs have explicitly stated there is no aggregate cap on the amount of compensation the programs will pay, such a no-cap system is not a program requirement. Because of that, and in order to ensure a financially viable program, the Illinois Dioceses could explore a program that sets an aggregate and/or individual cap for Phase II participants (the unknown claimants) in order to limit potentially expansive and unknown exposure.

The Attorney General recommends that the leaders of the Illinois Dioceses, either collectively or independently, establish a viable independent mediation and compensation program.

At the other end of the spectrum, given that the dioceses are already familiar with the number and nature of Phase I participants (the known claimants), they already understand the potential Phase I exposure. As a result, for the no-cap known claimants, there is no fear of runaway recoveries because the diocese knows the potential value of the claims before the program even begins. Beyond that, and although the award offered by the program administrators must be binding on the dioceses, the dioceses can implement program claim standards regarding the level of documentation, substantiation, the evidence of alleged abuse, the nature and extent of the harm caused by the abuse,

and the credibility of the claim leading to an award. Taking into account all of these factors (and possibly others) when devising a system would enable the Illinois Dioceses to structure a program that is both financially viable and leads to at least a possibility of procedural and restorative justice for survivors.

United States dioceses that have already paid millions to survivors of child sex abuse and provided pastoral care, but have nonetheless implemented independent mediation and compensation programs, view the programs as yet another necessary tool to provide healing to child sex abuse survivors. The Illinois Dioceses should take the same view. As Bishop Jaime Soto of the Diocese of Sacramento stated upon the initiation of programs in the six California dioceses, “[t]his is a necessary step to own and atone for the past. It will allow victim-survivors to receive the acknowledgment they deserve and the material help they need as they go through the healing process. It also continues our work to confront the grievous and unconscionable sins committed by individual priests and the failure of the Church hierarchy to protect young people from harm.”

Understanding all of the above, the Attorney General recommends that the leaders of the Illinois Dioceses, either collectively or independently, establish a viable independent mediation and compensation program. The Attorney General made this recommendation to the dioceses during the investigation, and does so again here. Given the extent of child sex abuse by clerics ministering in Illinois revealed through the Attorney General’s investigation and report, the Illinois Dioceses are urged to reconsider their earlier decision to reject a mediation and compensation program, and take the “necessary step to own and atone for the past” by beginning a process of healing for survivors.

Religious Orders

Religious orders, like Jesuits or Oblates, are communities whose members take solemn vows to live by the example of Jesus Christ.

Their male members are either ordained clerics or non-ordained religious brothers who often minister in religious order-run institutions, like Catholic schools, hospitals, and orphanages, as well as in diocesan parishes or schools. The distinction between religious order members and diocesan clerics is not always obvious. Many parishioners, students, and others with whom they interact perceive no difference between a diocesan cleric and a member of a religious order. And survivors of child sex abuse by religious order members often report the abuse to the diocese where it occurred.

The attention surrounding child sex abuse by Catholic clerics typically centers on the dioceses, rather than religious orders. Indeed, the subject of the Attorney General’s investigation is child sex abuse in the Illinois Dioceses. Regardless, during the course of the investigation the Attorney General identified (and discloses in this report) more than 250 religious order clerics and brothers as substantiated child sex abusers. Those abusers came from more than 30 different religious orders ministering in the Illinois Dioceses. Yet, prior to the Attorney General’s investigation, only a handful of these substantiated child sex abusers were publicly disclosed by the Illinois Dioceses. Even now, many are not disclosed by the church—public disclosure comes from the Attorney General, not the Illinois Dioceses.

During the course of the investigation the Attorney General identified (and discloses in this report) more than 250 religious order clerics and brothers as substantiated child sex abusers.

The primary reason for the distance between religious orders and Catholic dioceses on the issue of child sex abuse is that dioceses generally take the position that religious order members can be supervised and disciplined only by their order, and not by the diocese within which they minister. A common refrain Attorney General investigators heard from diocesan representatives was that religious order members “are not our men.” Therefore, the logic goes, they are not subject to investigation or discipline from the Illinois Dioceses. From this, the Attorney General identified two overarching problem areas relating to child sex abuse by religious order members and their orders’ interactions with the Illinois Dioceses.

First, because religious orders frequently operate in non-diocesan institutions, the Illinois Dioceses are often unaware of child sex abuse allegations made against a religious order member, even one ministering within the boundaries of the Illinois Dioceses. Relatedly, when a diocese is aware of an allegation, it generally fails to monitor whether the religious order investigates the allegation, the quality of any investigation, or the investigation’s outcome. Second, some Illinois Dioceses refuse to disclose on their websites certain religious order members who are substantiated child sex abusers, even though they ministered within the boundaries of the diocese. The Attorney General’s recommendations center on these issues.

A common refrain Attorney General investigators heard from diocesan representatives was that religious order members “are not our men.”

1. Bishops should require religious orders ministering within the boundaries of their diocese to certify to the quality of the order's child sex abuse investigations, promptly report all child sex abuse allegations and investigation outcomes to the diocese, and act upon those outcomes.

When the Illinois Dioceses receive a child sex abuse allegation against a religious order cleric or brother, they generally refer the allegation to the religious order for investigation and handling. When a survivor, law enforcement, or other source reports alleged abuse directly to the religious order, the Illinois diocese in which the alleged abuser ministers is unlikely to learn of the allegation. This system of report and investigation is troubling on multiple levels. First, not all religious orders are willing or able to marshal the resources necessary to conduct an appropriate investigation. Second, when a religious order does conduct an investigation, and regardless of whether the diocese was aware of the allegation, the investigation's outcome is not always communicated to the diocese and the religious order does not always act upon the outcome.



In the Archdiocese of Chicago, Cardinal Cupich has attempted to address the problems of the quality of religious order child sex abuse investigations and the failure to report investigation outcomes to the archdiocese. While not formal archdiocesan policy, Cardinal Cupich's practice now is to request that each religious order ministering in the archdiocese provide the following:

- a. The religious order's investigation accreditation from an independent organization with expertise in preventing and investigating child sex abuse allegations, the name of the accrediting organization, the date of accreditation, and the date the accreditation expires.
- b. Names of religious order members who ever ministered, lived, or worked in the archdiocese and have been substantiated as a child sex abuser.
- c. The named members' current addresses, and the location or ministry within the archdiocese where any abuse occurred.

While Cardinal Cupich's practice is a good start, the Illinois Dioceses should require more of the religious orders ministering within their boundaries. They should require that each religious order:

- a. Certify to its investigation accreditation from an independent organization with expertise in preventing and investigating child sex abuse allegations, the name of the accrediting organization, the date of accreditation, and the date the accreditation expires.
- b. Promptly report any allegation of child sex abuse by a religious order member to the diocese.
- c. Immediately upon receipt of an allegation, assess the potential risk to children. If such a risk exists, the religious order must withdraw the member from public ministry

for the safety of children, and publicly announce the withdrawal from ministry.

- d. Immediately upon receipt of an allegation, initiate an investigation consistent with the mandates of the Dallas Charter, the diocese's own policies, and the religious order's accredited procedures.
- e. Promptly report all investigation outcomes to the diocese.
- f. Permanently remove from ministry any religious order member who has been substantiated as a child sex abuser.
- g. Post on the religious order's website the name of any religious order member who both ministered within the boundaries of the diocese and is a substantiated child sex abuser.

The failure of a religious order to comply with the above requirements should lead to their members being barred from ministering within the boundaries of the diocese, with the religious order likewise barred from operating within the diocese. These measures are supported by the authority the church grants to bishops.

The United States Conference of Catholic Bishops Administrative Committee has noted “[t]he bishop has the responsibility and right to exercise his authority over all apostolates in his diocese ... in accordance with the *Code of Canon Law*, c. 678,.... The *Code of Canon Law* provides direction for the relation between the diocesan bishop and religious superiors in the coordination of such apostolic activity.”⁵ The *Code of Canon Law*, c. 678 §1, relied upon by the USCCB, provides that “[r]eligious are subject to the power of bishops whom they are bound to follow with devoted

⁵ The Pastoral Role of the Diocesan Bishop in Catholic Health Care Ministry at 2 and 5, *Second Edition* (2021).

submission and reverence in those matters which regard the care of souls, the public exercise of divine worship, and other works of the apostolate.” In other words, the USCCB confirms that the “bishop has the responsibility and right to exercise his authority” over those performing Catholic works or ministering within the boundaries of his diocese, such as religious orders. The USCCB defines “ministry” as a “broad term in Catholic usage for any activity conducive to the salvation of souls.”

Beyond the general authority over those performing Catholic works or ministering within the boundaries of a diocese, bishops also have the specific authority to “prohibit a member of a religious [order] from residing in the diocese” (*Code of Canon Law*, c. 679), “regulate and watch over” Catholic religious instruction and education (*Code of Canon Law*, c. 804 §1), and “watch over and visit the Catholic schools in his territory, even those which members of religious [orders] have founded or direct” (*Code of Canon Law*, c. 806 §1). Given this authority, bishops should require religious orders to provide the information and undertake the measures noted above as a requirement for being allowed to minister within the boundaries of the bishop’s diocese.

The USCCB confirms that the “bishop has the responsibility and right to exercise his authority” over those performing Catholic works or ministering within the boundaries of his diocese.

2. Bishops should disclose on their diocesan websites all religious order members who both ministered within the boundaries of the diocese and are substantiated child sex abusers.

The Illinois Dioceses Uniform Practice, released as a result of the Attorney General’s investigation, improves the Illinois Dioceses’ policies relating to child sex abuse allegations made against religious order clerics. However, the Illinois Dioceses continue the deficient model of not requiring public disclosure of all religious order members who both ministered within the boundaries of a diocese and are substantiated child sex abusers. Under the Illinois Dioceses Uniform Practice, a diocese is only required to publicly disclose a substantiated religious order “cleric,” and then only if (1) the diocese is notified that the religious order substantiated an allegation against a “cleric” and (2) the “cleric” has a “sufficient connection with the diocese.” The practice has multiple flaws. First, it allows dioceses to avoid disclosing substantiated child sex abusers by subjectively determining (for whatever reason) that the cleric did not have a “sufficient connection with the diocese.” Second, there is no requirement to disclose non-ordained religious brothers (as opposed to clerics) who are substantiated child sex abusers. The ways the Diocese of Springfield and the Archdiocese of Chicago address the issue illustrates the problem.

Beatty is a substantiated child sex abuser who has been publicly named as such by the Diocese of Joliet and the Diocese of San Diego. Yet, the Diocese of Springfield refuses to include Beatty on its list of substantiated abusers.

The Diocese of Springfield acknowledges that multiple religious order members both ministered within the boundaries of the diocese and are substantiated child sex abusers. For example, the diocese confirmed that Father John Beatty taught English for four

years at “Cathedral Boys High School, [a] religious order school in Springfield operated by the Viatorians.” Beatty is a substantiated child sex abuser who has been publicly named as such by the Diocese of Joliet and the Diocese of San Diego. Yet, the Diocese of Springfield refuses to include Beatty on its list of substantiated abusers, because “Beatty did not hold a parochial ministry in this diocese,” referring to a parish ministry. But Beatty taught for years in a Catholic high school in Springfield, with day-to-day access to children. He is the subject of a narrative in this report, described by a survivor as a “practicing predator.” All of which illustrates the lack of transparency resulting from the Illinois Dioceses Uniform Practice of not requiring the public disclosure of all substantiated religious order members who ministered in any capacity within a diocese.

For its part, the Archdiocese of Chicago acknowledges that nearly 60 religious order members have “a substantiated allegation of sexual abuse of minors [and] served within the Archdiocese of Chicago.” Regardless, the archdiocese refuses to name these substantiated child sex abusers on its public list because they either had “no diocesan ministry” or are a non-ordained “lay brother.” Considering that the USCCB defines “ministry” as a “broad term in Catholic usage for any activity conducive to the salvation of souls,” it is hard to understand a refusal to disclose substantiated abusers because they either had a “non-diocesan” ministry or were lay religious brothers who vowed to live by the example of Jesus Christ. These abusers undertook Catholic ministry within the Illinois Dioceses. The church should disclose them as substantiated child sex abusers.



Conclusion

As stated at the outset, the two primary goals of the Attorney General's investigation were to obtain a complete accounting of substantiated child sex abuse committed by Illinois Catholic clerics and to provide voice to survivors in the hope they would find at least some measure of healing. It became apparent early on that the journey toward those goals would be mapped by three seeming truths—(1) horrifying, criminal, and unconscionable acts were inflicted upon survivors, (2) with the advent of the Dallas Charter, and at times before, meaningful, substantial, and institution-altering improvements were instituted by the church and the Illinois Dioceses, and (3) more work remains. The Attorney General believes a fair reading of this report reveals those seeming truths as undeniable facts. He offers his assistance to the Illinois Dioceses by being available to answer questions they may have concerning the recommendations set forth in this report.

A final word about the hope for survivor healing. Restorative justice theory tells us that, if possible, the church should participate in the survivors' journey toward healing. On that, the Attorney General is heartened by Pope Francis's words only a few months ago in his March 2, 2023 Worldwide Prayer Network message: "Asking for forgiveness is necessary, but it is not enough. [Survivors'] pain and their psychological wounds can begin to heal if they find answers – if there are concrete actions to repair the horrors they have suffered and to prevent them from happening again.... [T]he Church must serve as a model to help solve the issue.... The Church must offer safe spaces for victims to be heard, supported psychologically, and protected...; may they find within the Church herself a concrete response to their pain and suffering." Another call to the Illinois Dioceses for further action.

Resources

SNAP (Survivors Network of those Abused by Priests)

Phone: 1-877-762-7432

Chicago: 773-255-3382

Joliet: 708-341-0915

Website: <https://www.snapnetwork.org>

RAINN (Rape, Abuse, Incest National Alliance)

Hotline: 800-656-HOPE (4673)

Website: <https://www.rainn.org>

ICASA (IL Coalition Against Sexual Assault)

Phone: 217-753-4117

Website: <https://icasa.org>

National Suicide and Crisis Lifeline

Dial: 988

Text: 741 741

Website: <https://988lifeline.org>

Illinois Department of Children and Family Services

Phone: 1-800-252-2873

Website: <https://dcfs.illinois.gov>

ChildHelp

Phone: 1-800-422-4453

Website: <https://www.childhelp.org>

Illinois Department of Human Services

Phone: 1-800-843-6154 for mental health services

Phone: 1-800-662-4357 for substance abuse services

Website: <https://www.dhs.state.il.us>

SAMHSA

(Substance Abuse & Mental Health Services Administration)

Phone: 1-800-662-4357

Website: <https://www.samhsa.gov>

NAMI (National Alliance on Mental Illness)

Phone: 833-626-4244

Website: <https://www.nami.org>

Website: <https://www.namichicago.org>

National Helpline for men who were sexually abused

Website: <https://malesurvivor.org>

To Report sexual abuse directly to the Church Diocese

Archdiocese of Chicago: 312-534-5205

Diocese of Belleville: 1-800-640-3044

Diocese of Joliet: 815-263-6467

Diocese of Peoria: 309-677-7082

Diocese of Rockford: 815-293-7540

Diocese of Springfield: 217-321-1155

Defined Terms¹

Word	Definition
Altar server	Individuals, usually children, who assist clerics during liturgical functions such as mass. Prior to 1994, only men and boys were permitted to be altar servers.*
Archbishop	The title given automatically to bishops who govern archdioceses. It is also given to certain other high-ranking church officials.
Archdiocese	The chief diocese of an ecclesiastical province. It is governed by an archbishop.
Auxiliary Bishop	A bishop assigned to a Catholic diocese or archdiocese to assist its residential bishop.
Bishop	The highest order of ordained ministry in the Catholic Church. The chief priests in their respective dioceses. Bishops are responsible for the pastoral care of their dioceses. All bishops have a responsibility to act in council with other bishops to guide the church.
Brother	A man who has taken vows in a religious order but is not ordained or studying for the priesthood. Sometimes he is called a lay brother to distinguish him from ordained members of religious orders.
Canon Law	A code of ecclesiastical laws governing the Catholic Church.

¹ Terms are defined as provided in the United States Catholic Conference of Bishops Glossary of Catholic Terms, unless denoted with *.

Word	Definition
Cardinal	Highest-ranking Catholic clergy below the pope. Cardinals are regarded as the pope's closest advisors. Most cardinals are archbishops.
Chancellor	The chief archivist of a diocese's official records. Also a notary and secretary of the diocese's central administration.
Clergy/Cleric	Clergy is a collective term referring to all those ordained—bishops, priests, and deacons—who administer the rites of the church. A cleric is an individual member of the clergy. Only men are permitted to join the clergy.
Confession or Reconciliation	The Catholic sacrament in which one makes a voluntary self-accusation of sins to a qualified priest in private in order to obtain absolution. The priest provides the confessor, also known as the penitent, with a penance to atone for sins committed. A priest who hears confession is forbidden from disclosing the contents of a confession to others under what is called the seal of confession.*
Curia	The personnel and offices through which (1) the pope administers the affairs of the universal church (the Roman Curia), or (2) a bishop administers the affairs of a diocese (the diocesan curia). The principal officials of a diocesan curia are the vicar general, the chancellor, officials of the diocesan tribunal or court, examiners, consultors, auditors, and notaries.

Word	Definition
Dallas Charter	The Charter for the Protection of Children and Young People sets forth policies for each United States archdiocese and diocese to adopt as part of an effort to address allegations of child sex abuse by Catholic clergy. The Charter was formulated at the 2002 meeting of the United States Conference of Catholic Bishops in Dallas, Texas. The Charter was revised in 2005, 2011, and 2018.
Deacon	One of three groups that comprise the clergy, meaning those ordained for ministry. Only men are permitted to become deacons. Deacons preparing for the priesthood are transitional deacons. Those not planning to be ordained priests are called permanent deacons. Married men may be ordained permanent deacons, but only unmarried men committed to lifelong celibacy can be ordained deacons if they are planning to become priests.
Diocese	A territorial division of the Church headed by a bishop.
Diocesan Priest	Priests under the direction of their local bishop. Most serve in the parishes of the diocese, but they may also be assigned to other diocesan ministries or released for service outside the diocese.
Extern Priest	A priest with faculties to minister in a diocese or archdiocese who was not ordained in that diocese or archdiocese. For example, a diocesan priest from the Diocese of Springfield who has been granted faculties to minister by the Archdiocese of Chicago is an extern priest.*

Word	Definition
Faculty/Faculties	Church authorization, given by the law itself or by a Church superior, to perform certain official acts.
Flock	Members of the Catholic Church. Derived from Catholic teachings that clergy are like shepherds guiding a flock.*
Laicize or Defrock	The process by which a priest is returned to the lay state. It is sometimes used as a penalty for a serious crime, but also can come at the request of the priest. A laicized priest is barred from all priestly ministry with one exception: He may give absolution to someone in immediate danger of death. The pope must approve all requests for laicization. When a priest is laicized without his consent for a crime, such as committing child sexual abuse, it is sometimes called defrocking.
Ministry	Any activity conducive to the salvation of souls. It can include ordained ministry such as liturgical leadership and administration of the sacraments, or lay ministry such as instructing children in the faith, serving the poor, visiting the sick, or being an altar server, reader, or music leader at mass.
Monsignor	An honorary ecclesiastical title granted by the pope to some diocesan priests.
Nun	A member of a religious order of women who has taken solemn or simple vows.

Word	Definition
Ordained/ Ordination	Ordination is the sacramental ceremony in which a man becomes a deacon, priest, or bishop. A cleric who has undergone ordination is known as ordained.*
Parish	A specific community within a diocese with its own church building and under the authority of a pastor who is responsible for providing ministerial service. Most parishes are formed on a geographic basis, but they may be formed along national or ethnic lines.
Pastor	A priest in charge of a Catholic parish or congregation.
Penance	Acts performed to atone for committed sins, as directed by a priest in the Catholic sacrament of reconciliation.*
Rectory	Residential housing for clergy provided by the Church. A rectory can also contain administrative offices for a parish.*
Religious Cleric	Professed member of a religious order or institute. Religious clergy live according to the rule of their respective orders.
Religious Order or Order	An institution of men or women, at least some of whose members take solemn vows of poverty, chastity, and obedience, and whose male members are sometimes ordained.*
Seminary	An educational institution for men preparing for the priesthood.

Word	Definition
Vicar	A cleric who acts in the name of another cleric.*
Vicar general	A priest, auxiliary bishop, or coadjutor bishop who assists the diocesan bishop in the governance of the diocese.
Victims Assistance Coordinator	A diocesan employee who has been designated to coordinate assistance to survivors of sex abuse by clerics.*

Black-Eyed Susan - Illinois Prairie

