

**EMPLOYEE'S RECORD FILE
(POST-HIRING QUESTIONNAIRE)**

NAME CALICOTT REV. JOHN
LAST FIRST MIDDLE

SOCIAL SECURITY NUMBER [REDACTED]

#200263

(ALSO PRINT EMPLOYEE'S NAME ON TAB AT TOP FOR FILING REFERENCE)

YEARS OF SERVICE

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

ADDRESS INFORMATION						
DATE	NO.	STREET	CITY	STATE	ZIP	TELEPHONE
DATE	NO.	STREET	CITY	STATE	ZIP	TELEPHONE
DATE	NO.	STREET	CITY	STATE	ZIP	TELEPHONE
DATE	NO.	STREET	CITY	STATE	ZIP	TELEPHONE

EMERGENCY INFORMATION	NOTIFY		
	NAME		RELATIONSHIP
	NO.	STREET	CITY STATE
	AREA CODE		NUMBER EXTENSION
SPECIAL INSTRUCTIONS			

EDUCATION AND/OR SPECIAL TRAINING AND SKILLS	ELEMENTARY SCHOOL			JR. HIGH	SR. HIGH
	COLLEGE			YEARS COMPLETED	MAJOR
	DEGREES RECEIVED				
	OTHER EDUCATION				
	SPECIAL TRAINING				

	DATE ELIGIBLE	DATE JOINED	WITHDRAWN
CREDIT UNION			
GROUP INSURANCE			
PENSION PLAN			
PROFIT SHARING			
CHECK-OFF AUTHORIZATION			
COMPANY TRAINING			

EMPLOYMENT RECORD

FROM	TO	JOB TITLE	DEPARTMENT	IMMEDIATE SUPERVISOR	WAGE SCALE	OBJECTIVE REASON FOR CHANGE AND/OR RATING

Write Employee's Name Above and Insert Folder for Complete Security

POST-HIRING INQUIRY

SECURITY INFORMATION *	SELECTIVE SERVICE CLASSIFICATION _____
	CITIZENSHIP _____
	CONVICTIONS _____
	SECURITY CLEARANCE LEVEL _____ DATE _____
	OTHER _____

INSURANCE COVERAGE INFORMATION *	BIRTH _____ SEX _____ MARITAL STATUS _____
	DEPENDENTS _____
	PHYSICAL LIMITATIONS _____
	PREVIOUS SERIOUS INJURIES _____
	BONDING RECORD _____

SPECIAL INFORMATION REQUIRED *	_____

ACCIDENT REPORT *	DATE _____ INJURY _____ D.S.H.A.* _____
	DATE _____ INJURY _____ D.S.H.A.* _____
	DATE _____ INJURY _____ D.S.H.A.* _____
	DATE _____ INJURY _____ D.S.H.A.* _____
	*D.S.H.A. SUPPLEMENT AND LOG MUST BE COMPLETED

TERMINATION RECORD

PERSONS MAKING ENTRIES IN THIS SECTION MUST SIGN AND DATE	OBJECTIVE EXPLANATION ONLY: _____

	JOB RELATED RE-EMPLOYMENT RECOMMENDATION: _____ Date _____
	SIGNATURE _____

OTHER INFORMATION OR COMMENTS [Job Related Only]:

_____	DATE _____	SIGNATURE _____
_____	DATE _____	SIGNATURE _____
_____	DATE _____	SIGNATURE _____
_____	DATE _____	SIGNATURE _____

*The information needed to complete the **Employee's Record File** should be obtained from a **Post-Hiring Inquiry** of the employee. At a **Post-Hiring Inquiry** you may obtain necessary information to be used solely for insurance purposes, Social Security, benefit plans, union enrollment, security purposes, or other bona fide occupational purposes. This file may be used as a guide during a **Post-Hiring Inquiry**.

Dear Cardinal -

Our family would like to express our thanks to you for consenting to allow Father John Calicott to say mass at Holy Angels Church on Sunday, May 8. It meant so much to us to be able to see him again as we know him best - as our pastor and spiritual guide.

We have only been members of the church since September of 1993, but truly feel that Holy Angels is our home of worship. It was the depth of Father John's spiritual

presence that drew us to this parish, and we know him to be not only a good man, but a great one. He uses his priesthood as a vehicle to do such profound work in the world and he inspires us to be better human beings.

We trust that Father John will receive the support he needs from the religious community to face this ordeal. We wait for his return to us in his full capacity as head pastor by Christmas.

Sincerely,

[Redacted Signature]
& family

When the Media Visit Your Parish On Sunday Morning...

Guidelines for Responding to the Media on Parish Property

The Archdiocese of Chicago's Office of Communications is always available to assist pastors and associate pastors with suggestions or helpful advice for responding to the news media -- such as local newspaper, television and radio reporters -- who are covering stories that involve parishes within the Archdiocese of Chicago. If you have questions or concerns about responding to a reporter's request for information or an interview, always feel free to call Bob Quakenbush or Mary McDonough at the Office of Communications. During office hours, the telephone number is 312/751-8227. On nights and weekends, Bob and Mary can be reached by calling 312/751-7999 Ext. 8227.

Every now and then, a parish community becomes the focus or a part of a news story. On many occasions, news media have been invited to the parish, or have called ahead to schedule an interview. On other occasions, the media simply "arrive unannounced" looking for "reaction" to a breaking or ongoing news story.

While it would be impossible to cover every situation in two pages or less, here are some "commonly-asked questions" and some simple guidelines that may assist you when reporters visit your parish.

Q: The T.V. news crews want to bring their cameras in during Mass. Is it O.K.?

A: In most cases, yes, it is O.K. Television coverage of parish liturgies is often appropriate. The point to make to the T.V. crews is that they should not disrupt or distract from the services. Often, the easiest thing to do is designate a special area for camera crews to set up their cameras and tripods.

Q: My parish is involved in a controversial situation that has received considerable media attention. Reporters want to attend Mass. What should I do?

A: Allow them to attend. Keep in mind that many of the reporters may be Catholics themselves and simply wish to participate in the celebration of the Mass or

-- more --

WHEN THE MEDIA VISIT - 2

fulfill their Sunday obligation. Church doors are open to everyone, including the media. Of course, there may be unique situations where there are several T.V. crews and newspaper photographers on the scene, and allowing all of them into the church would cause a major disruption. In this instance, you might tell the reporters that they are welcome inside, but the cameras must remain outside.

Q: Reporters want to interview my parishioners out in front of church after Mass. Should I let them?

A: Yes. Parishioners may decide for themselves whether or not they wish to appear on camera or speak with reporters. Remember, a reporter standing on a sidewalk is on public property.

Q: I'm the pastor, and the reporters want to interview me. What do I do now?

A: It's your decision. But if you want to talk it over, feel free to call the Office of Communications at 312/751-8227 and ask for Bob Quakenbush or Mary McDonough. On weekends, you can reach Bob or Mary by calling 312/751-7999 Ext. 8227 and leaving a message. They will get back to you as soon as possible.

Q: I'm not comfortable talking with the media. Are there other options?

A: Absolutely. A prepared, written statement can often substitute for an interview. Indeed, a prepared statement has some advantages: it can be well-thought-out, clear and concise. Furthermore, a statement ensures a consistent response and fair treatment to all the media.

Q: We are being deluged by requests from the media. My parish staff and I don't have the time or experience to handle them. What else can I do?

A: We might be able to help you screen and/or respond to the calls. If so, you would simply refer all media inquiries to the Archdiocese of Chicago's Office of Communications at 312/751-8227.

ARCHDIOCESE OF CHICAGO

Office of the Archbishop



Post Office Box 1979
Chicago, Illinois 60690

Date

Dear _____ ,

Thank you for your recent letter expressing
your concerns regarding my decision to return Father
John Calicott to Holy Angels Parish.

As you might know I have been out of the country for the last ten days. Upon my return I became aware of the discussions that have transpired with regard to the decision to return Father John Calicott to his pastorate at Holy Angels parish. In light of my review of what was reported in the press and elsewhere, and of correspondence received, I offer the following comments.

First of all I want to make clear that the process for making this decision followed the procedures articulated in the Archdiocesan policy with regard to diocesan priests accused of sexually abusing a minor. In accord with those procedures the Review Board analyzed all of the data on this case and made what it felt was an appropriate recommendation. I accepted their recommendation.

Second, this case is unlike many others. While it is true that Father Calicott did engage in sexual misconduct with minors,

[REDACTED]
[REDACTED] In light of that conclusion the Review Board, and ultimately myself, had to face a situation we had not anticipated when I first said that a priest who had abused a minor would never be returned to parish ministry. When I made that statement I had assumed that such abuse always would be an expression of a psychological disorder that could not be controlled so as to make it impossible for a priest to return to parish ministry.

Page 2

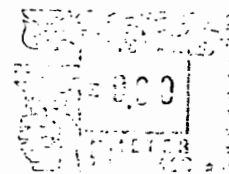
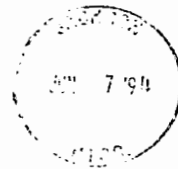
It was this fundamental difference that became the occasion for an extended analysis by the Review Board and by myself. In the end it was determined that the facts of this situation merited the exception which was recently announced. I know that many do not agree with this exception. I can understand that disagreement. More importantly, I agree that we should never place children at risk. It is important, however, that all of our decisions be based on facts and not on fears or anger. In this case the facts are clear: [REDACTED] [REDACTED] the desires of the parish, and the willingness of Father Calicott to enter a covenant. It is in the context of these facts that I remain confident that this decision is a good *one*, ~~decision for children, for Father Calicott and for the church.~~

JOSEPH CARDINAL BERNARDIN

Brother Dennis

I don't know what
kind of follow-up there will
be to this. I think Fr.
Paprocki has the transcript.

Catholic Diocese of Jackson
P.O. Box 2248
Jackson, Mississippi 39225-2248



Reverend Thomas Paprocki, S.T.L., J.D.
Pastoral Center
155 East Superior Street
Chicago, IL 60611

RETURN FATHER JOHN CALICOTT TO HOLY ANGELS AN AFRICAN AMERICAN FAITH COMMUNITY'S APPEAL

We the undersigned, representing the African American Faith Community, are actively joined together in the movement to return Father John Calicott to Holy Angels Church. Father John Calicott has been a superior role model throughout the years for the African American Community and in particular African American children. We now firmly believe that the allegations made against Father Calicott were scurrilous and totally without substance. Furthermore, Father Calicott has fully participated in the Archdiocese of Chicago's "...Procedures for Determination of Fitness for Ministry" process to prove he is no risk to children. Consequently, we are resolute in our commitment to seeing that the Archdiocese restore Father Calicott to the pastorate of Holy Angels Church IMMEDIATELY.

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[illegible][illegible]

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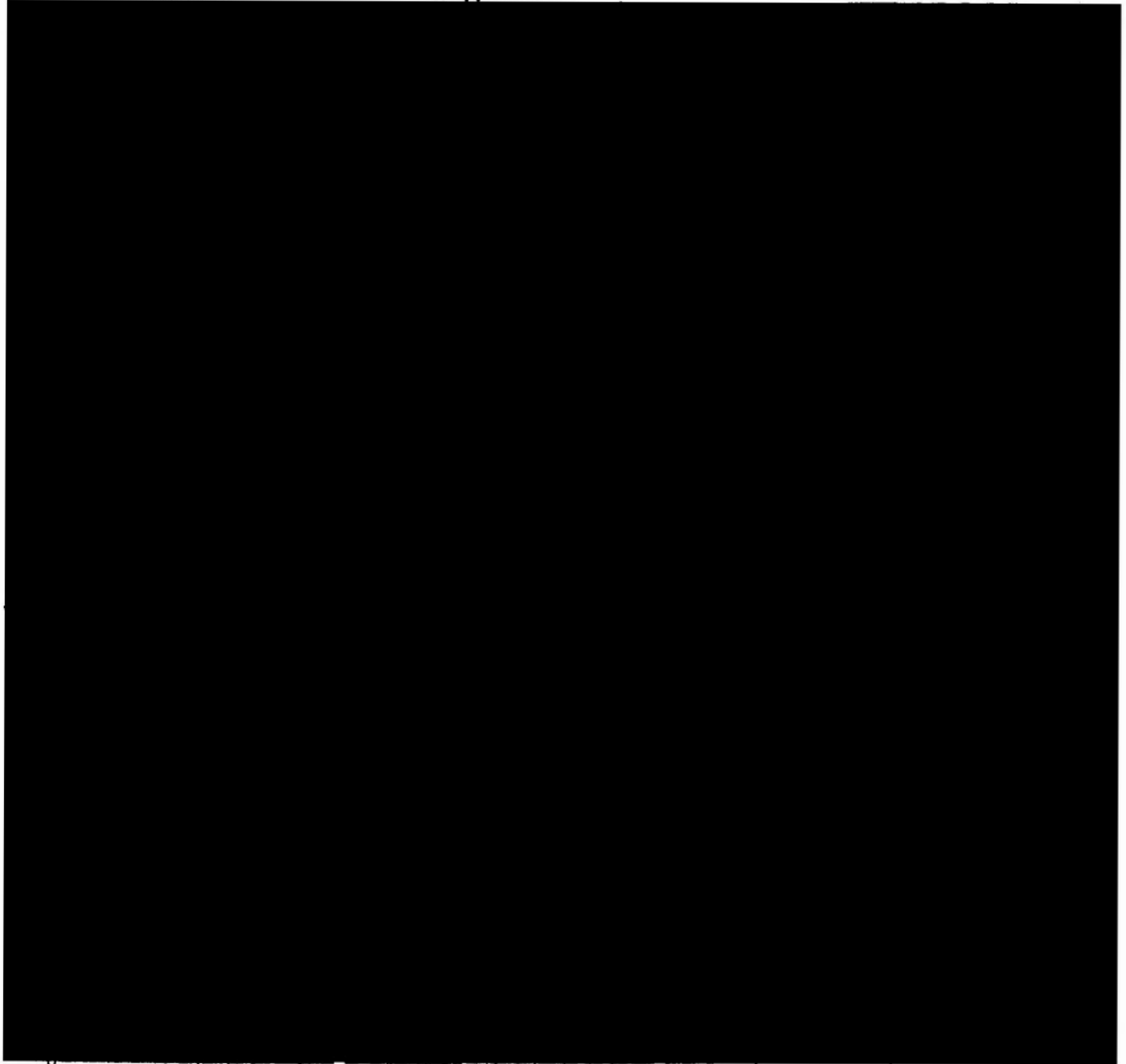
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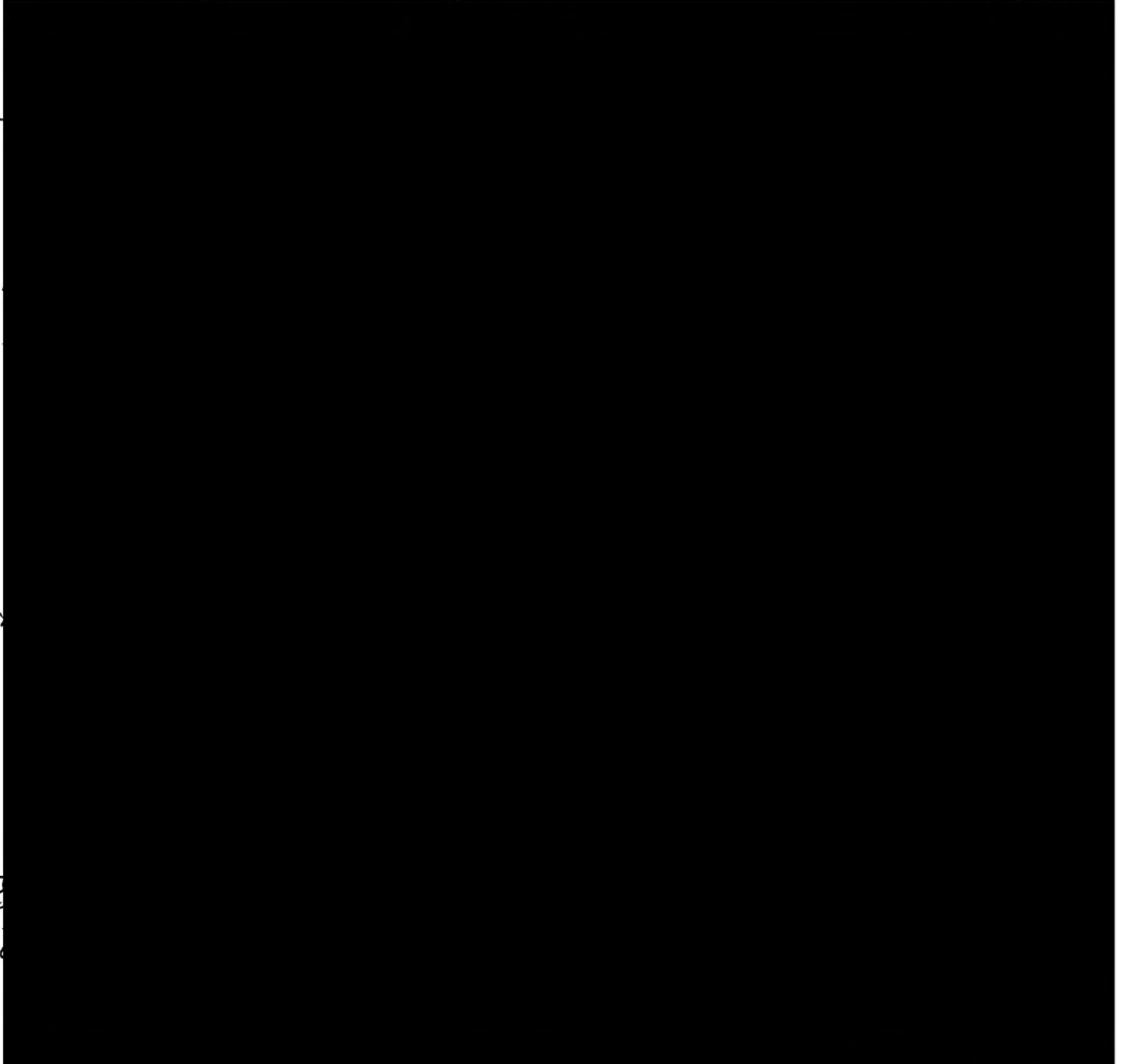
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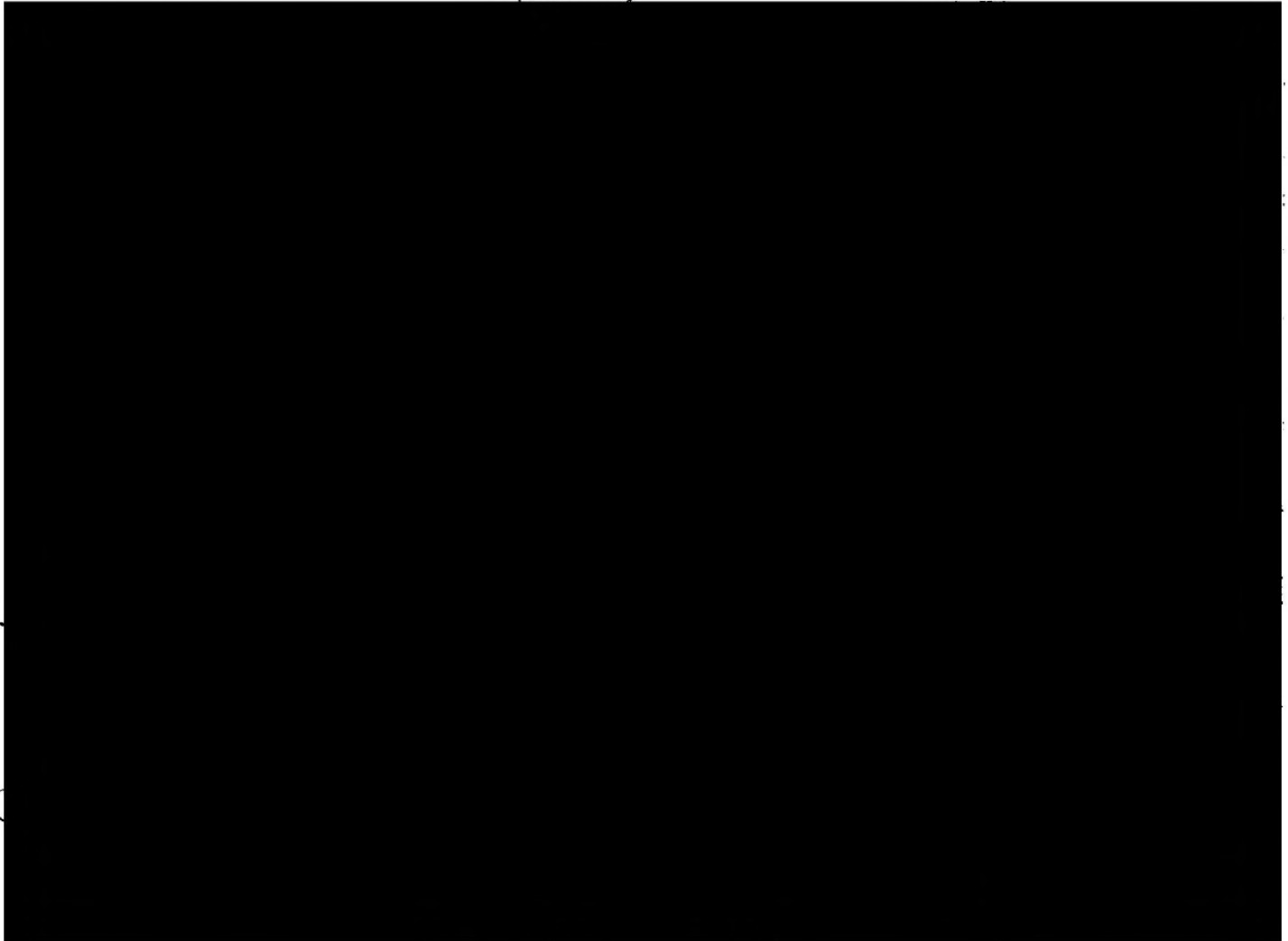
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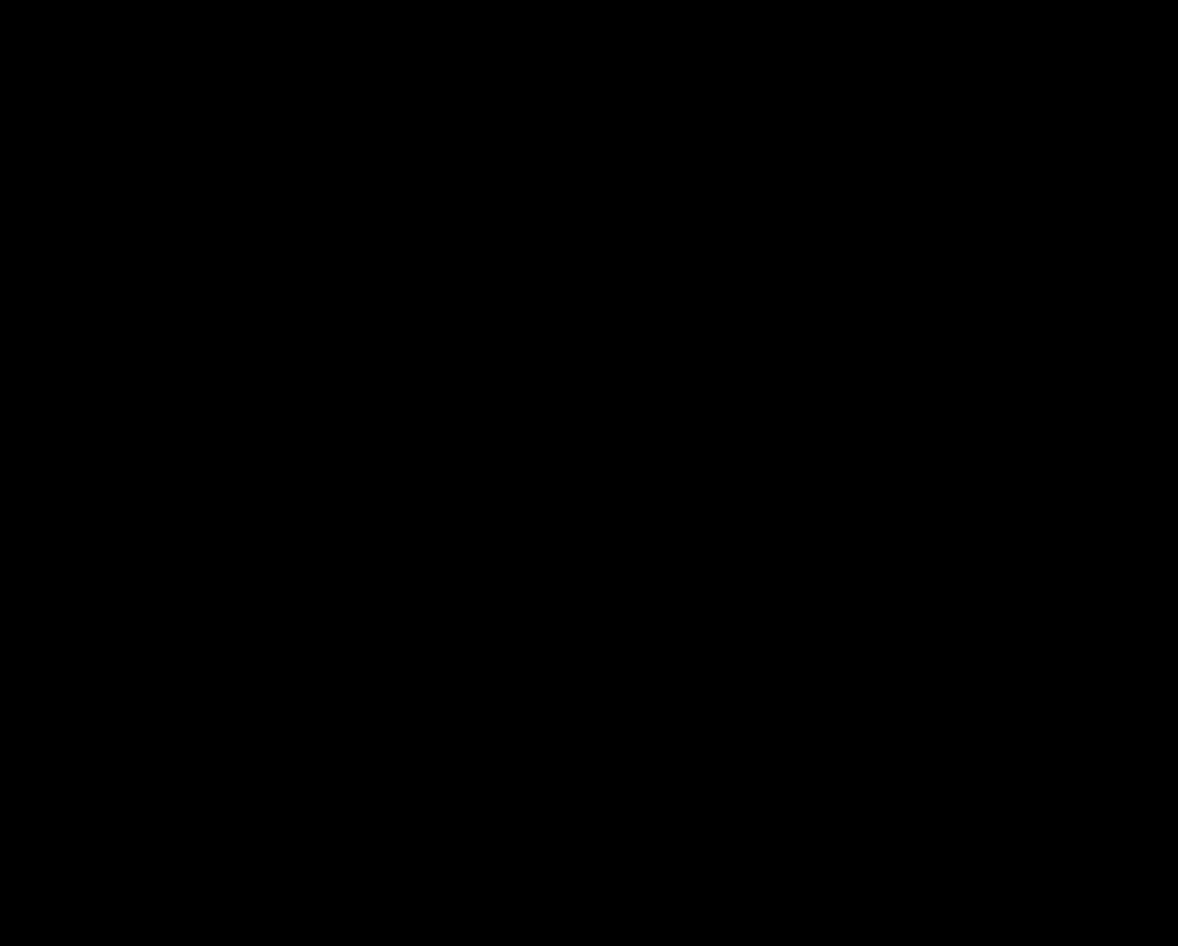
AFRICAN AMERICAN FAITH COMMUNITY'S APPEAL

We the undersigned, representing the African American Faith Community, are actively joined together in the movement to clear Father John Calicott's name of the false allegations made against him. Father John Calicott has been a superior role model throughout the years for the African American Community and in particular African American children. We believe that the allegations made against Father Calicott are scurrilous and totally without substance. We further believe that the application of a flawed process has resulted in him being presumed guilty rather than presumed innocent. Finally, we are resolute in our commitment to seeing that the Archdiocese restore Father Calicott to the pastorship of Holy Angels Church as soon as possible.

Name

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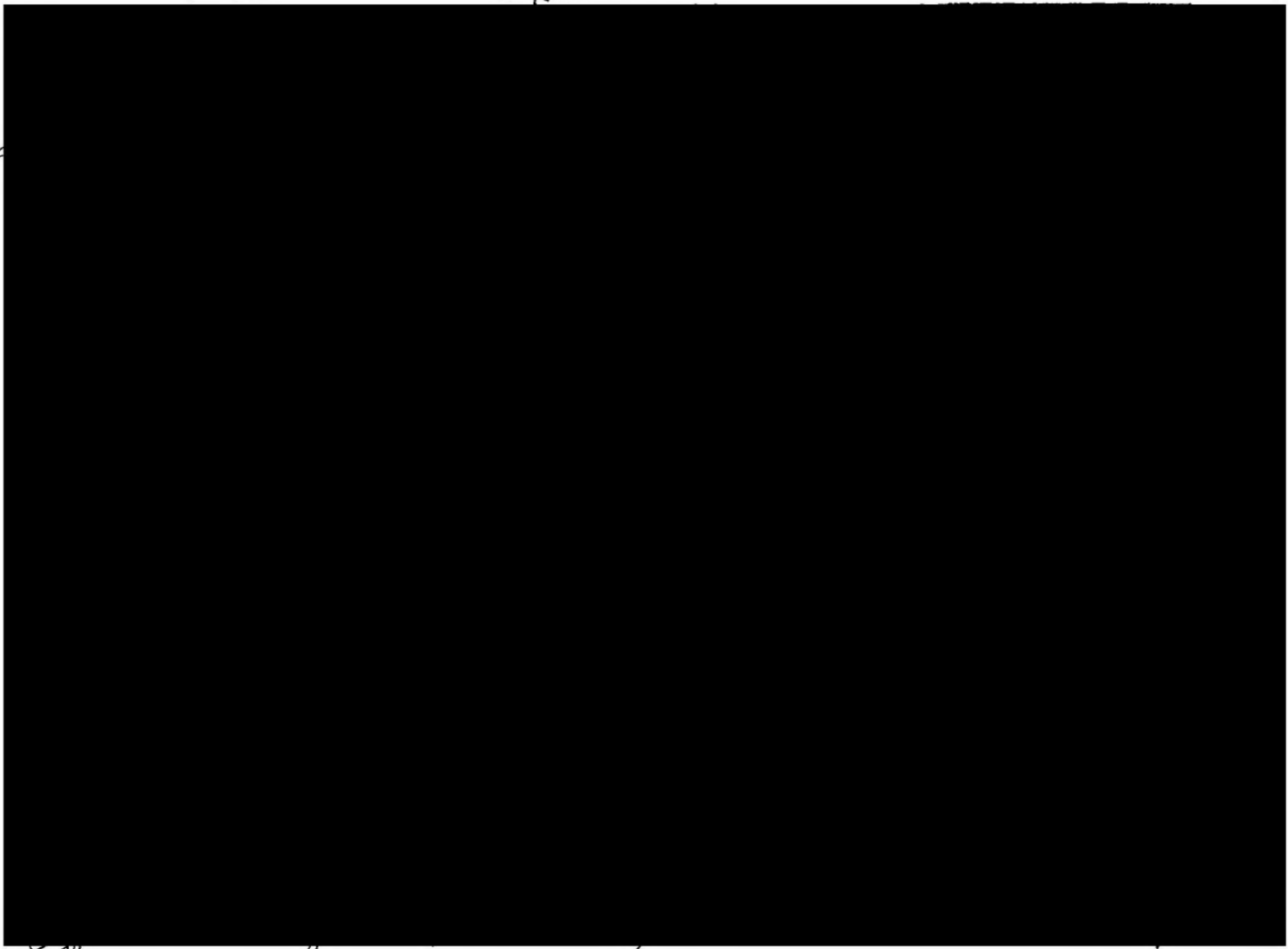
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We the undersigned, representing the African American Faith Community, are actively joined together in the movement to return Father John Calicott to Holy Angels Church. Father John Calicott has been a superior role model throughout the years for the African American Community and in particular African American children. We now firmly believe that the allegations made against Father Calicott were scurrilous and totally without substance. Furthermore, Father Calicott has fully participated in the Archdiocese of Chicago's "...Procedures for Determination of Fitness for Ministry" process to prove he is no risk to children. Consequently, we are resolute in our commitment to seeing that the Archdiocese restore Father Calicott to the pastorate of Holy Angels Church IMMEDIATELY.

Name _____

Signature

Address

[illegible][illegible]

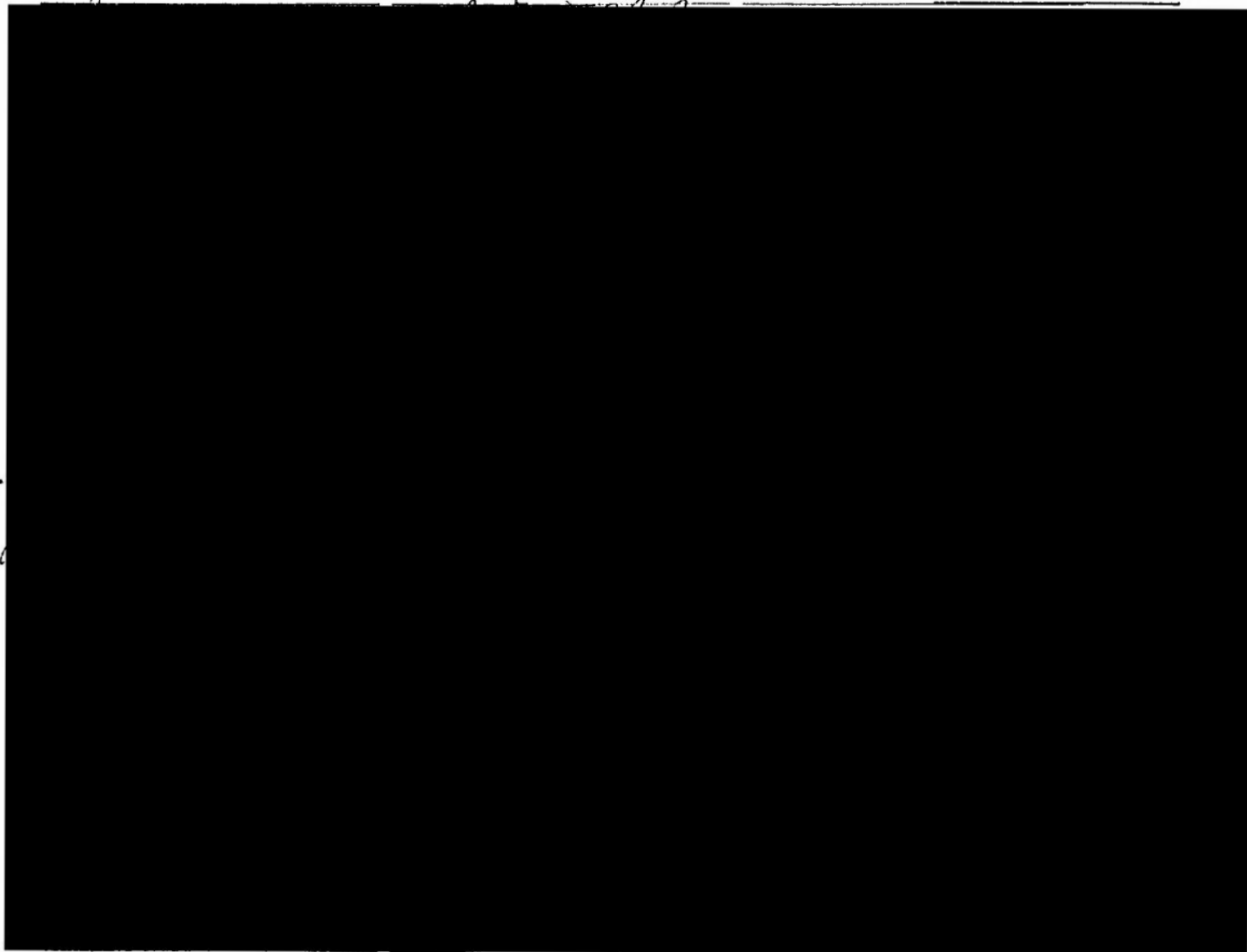
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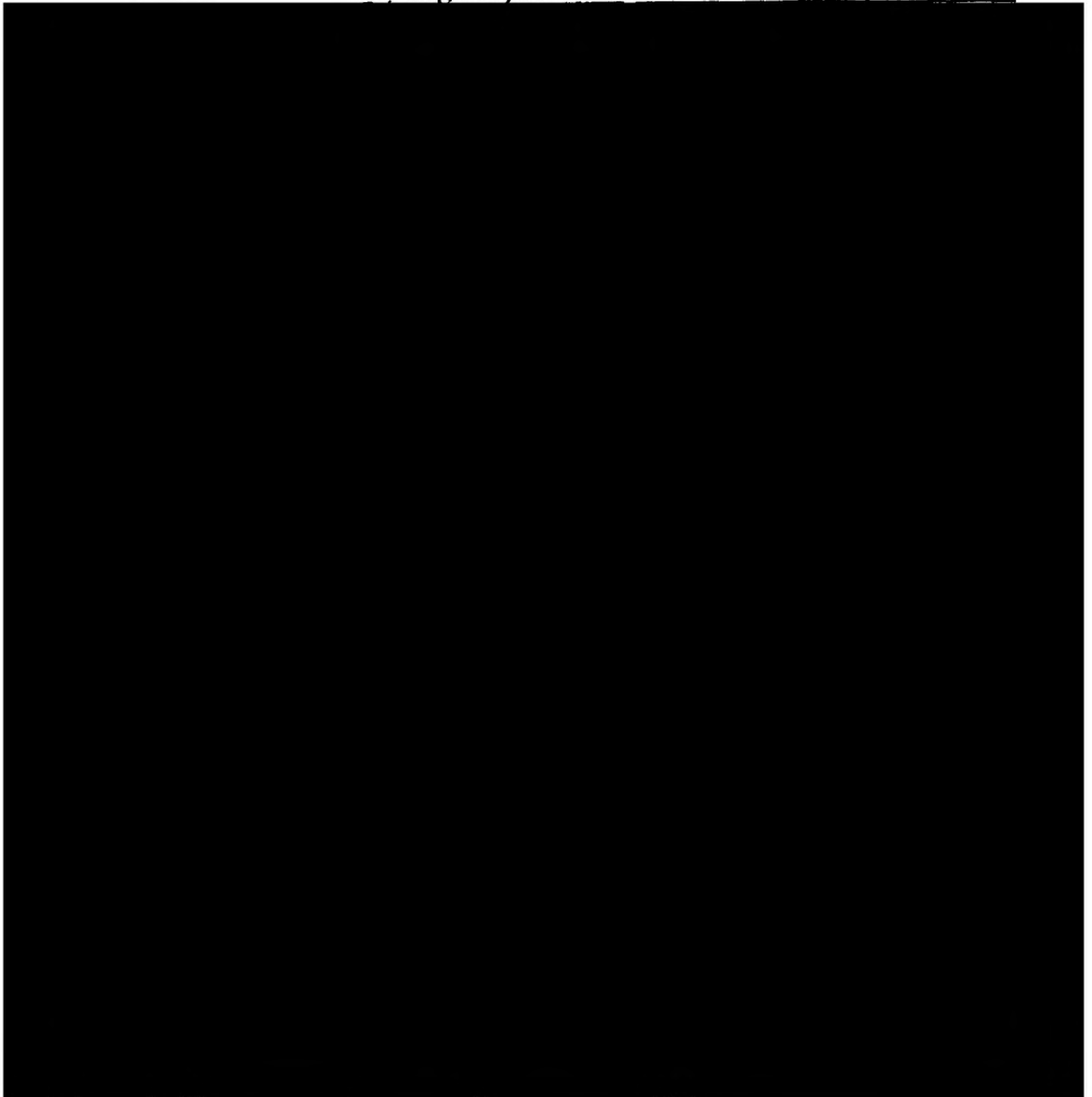
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Address

[REDACTED]

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. A single vertical line runs down the left side of the page, creating a margin. The lines are evenly spaced and extend across the width of the page. There is no handwriting or other markings on the paper.

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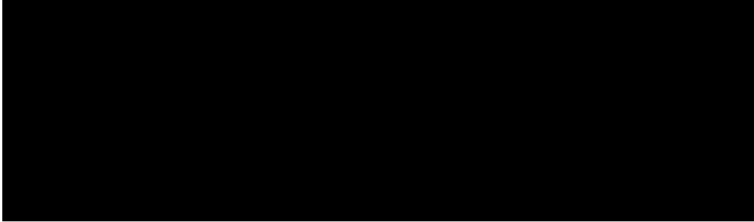
[REDACTED]

[illegible]

CAROINAL BERNARDOIN

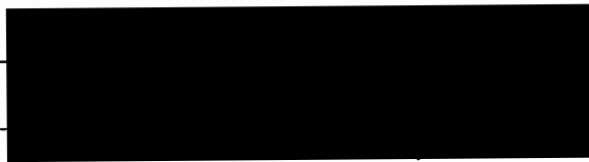
YOU ARE OUR HOLY LEADER, WE LOVE YOU AND TRUST IN YOU. WE KNOW
THAT YOU ARE THE ONLY ONE THAT HAS THE FINAL DECISION IN ALLOWING
FATHER CALICOTT TO RETURN TO HOLY ANGELS.

CAROINAL BERNARDOIN WE BEG OF YOU IN THE LORD'S NAME PLEASE
SEND FATHER CALICOTT BACK TO HOLY ANGELS.
WE PRAY EACH AND EVERY DAY FOR FATHERS RETURN



Dear Cardinal Bernardin

Please send Father ~~Johnston~~ John Sac (to us)
we need him so much please Cardinal Bernardin
Please use all Prayer so hard for you all



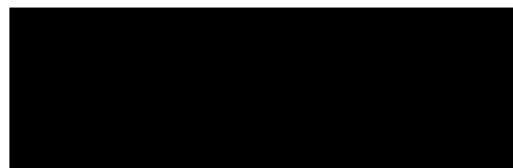
CARDINAL BERNARDIN

YOU ARE RESPONSIBLE FOR HAVING TAKEN OUR PASTOR FATHER JOHN
AWAY FROM US. I WANT TO KNOW WHEN ARE YOU GOING TO BRING
FATHER JOHN BACK TO US.



CARDINAL BERNARDIN

YOU ARE RESPONSIBLE FOR HAVING TAKEN OUR PASTOR FATHER JOHN
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SEND FATHER CALICOTT BACK TO HOLY ANGELS.

WE PRAY EACH AND EVERY DAY FOR FATHERS RETURN

Sincerely,

A large black rectangular redaction box covering the signature and name of the sender.

CARDINAL BERNARDIN

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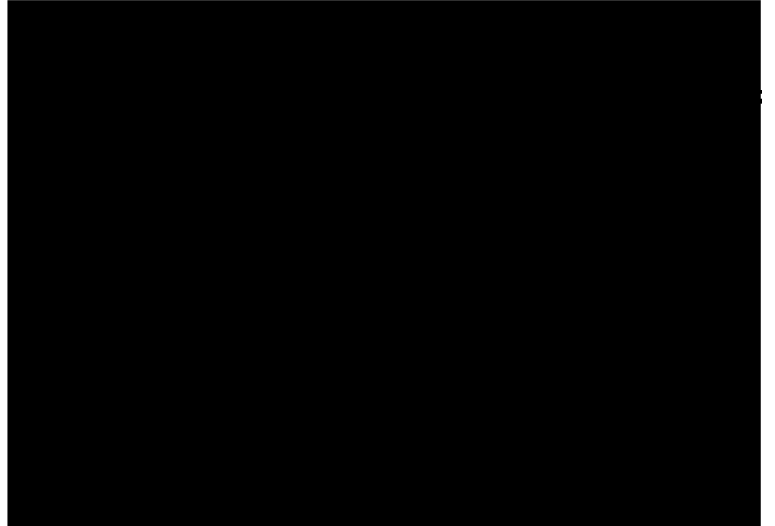
WE PRAY EACH AND EVERY DAY FOR FATHERS RETURN

Sincerely,



CARDINAL BERNARDIN

EACH AND EVERY DAY WE ASK GOD TO HEAR OUR PRAYERS, YOUR
EMINENCE OUR FERVENT PRAYER TO OUR LORD IS THAT YOU WILL
RETURN FATHER JOHN TO HOLY ANGELS.



CARDINAL BERNARDIN

YOU MADE THE DECISION TO ACCEPT THE REVIEW BOARD RECOMMENDATION
THAT FATHER CALICOTT BE PLACED ON ADMINISTRATIVE LEAVE.

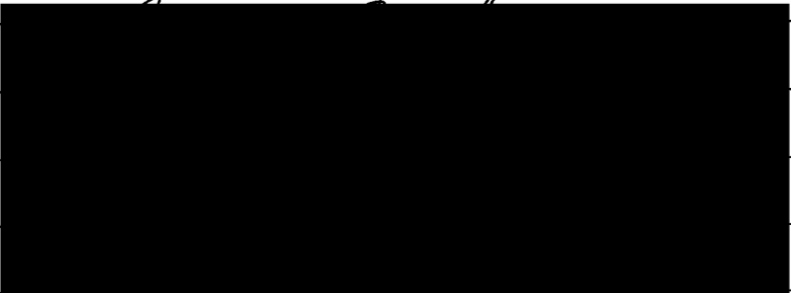
WE BEG OF YOU TO REVIEW THE PROCESS WHICH WAS USED TO REMOVE
FATHER CALICOTT AND MAKE YOUR OWN DETERMINATION THAT IT IS
NOT A JUST PROCESS THEREFORE YOU MUST KNOW IN YOUR HEART THAT
FATHER JOHN SHOULD BE RESTORED AS PASTOR OF HOLY ANGELS AS
SOON AS HUMANLY POSSIBLE.

Sincerely,



Cardinal Bernadin

You are responsible for having
taken our Pastor Father John
away from us. I want to know
are you going to bring Father
John back to us.



Dear Cardinal Bernardine

You are responsible for having
taken our pastor Father John
away from us. I want to know
when are you going to bring
Father John home to us.

CARDINAL BERNARDIN

YOU ARE OUR HOLY LEADER, WE LOVE YOU AND TRUST IN YOU. WE KNOW
THAT YOU ARE THE ONLY ONE THAT HAS THE FINAL DECISION IN ALLOWING
FATHER CALICOTT TO RETURN TO HOLY ANGELS.

CARDINAL BERNARDIN WE BEG OF YOU IN THE LORD'S NAME PLEASE
SEND FATHER CALICOTT BACK TO HOLY ANGELS.

WE PRAY EACH AND EVERY DAY FOR FATHERS RETURN

Sincerely



Dear Cardinal Bernardin:

You are responsible for having taken our Pastor Father John Caticott from our parish. I want to know when you are going to bring him back to us. Holy Angels Church, community, my family, and myself are praying every day that you will send Father Caticott back to us.

Sincerely,

A solid black rectangular box redacting the signature of the sender.

CARDINAL BERNARDIN

EACH AND EVERY DAY WE ASK GOD TO HEAR OUR PRAYERS, YOUR
EMINENCE OUR FERVENT PRAYER TO OUR LORD IS THAT YOU WILL
RETURN FATHER JOHN TO HOLY ANGELS.





Holy Name of Mary Church

11159 SOUTH LOOMIS STREET, CHICAGO, ILLINOIS 60643 • AREA CODE 312 • 238-6800

His Eminence Joseph Cardinal Bernardin
Archbishop of Chicago
Archdiocesan Pastoral Center
P.O. Box 1979
Chicago, IL 60690

Your Eminence:

How can I ever thank you for all of your kindness to John Calicott and also your patience with me. After being knocked off my feet the other day when Ray Goedert told me about the paper which was read at Holy Angels Church two weeks ago in which John Calicott admitted doing wrong, I am amazed that you would give him another chance. I am most grateful to you for this real act of kindness.

When Holy Name of Mary had its first Prayer Vigil for John and I heard young person after young person come to the podium and say, "I was vulnerable (for one reason after another), and do you know what Father John did to me? He made me finish college, or he made me get rid of my drugs and become a responsible person" I was convinced that all I had known of John was true, namely, that he was a responsible person who could be trusted with any young person.

I am embarrassed and ashamed for all the bother which I gave to you. Writing that letter to you as soon as John was sent to [REDACTED], threatening to lead daily demonstrations to embarrass the Pastoral Center, etc. And all the time you knew the real situation and I did not. Thank you for being patient.

Ray asked me today if I would take John back here in the parish, and I said that I would do so happily. He needs to be allowed to continue to grow and mature to the stage where he no longer denies all the charges against him. He is still a role model for African-American youth. In our community forgiveness is easier than in other groups. However, another fall would mean that the community itself would punish him far worse than any jail could. I was proud of you to see this possibility of growth for John and your allowing the congregation to decide.

You have suffered so much yourself physically and emotionally, yet you took time to help another suffering priest. I will never forget your kindness. Thank you.

Sincerely in Christ,

P.S. Prayers are offered every day in the parish for your full return to health and strength.

An adult
at this address
rec'd response
dated 4/21/94

PR

11 yr old -
we usually don't
respond to ? ?
children

-Calciott-

W

As you might know I have been out of the country for the last ten days. Upon my return I became aware of the discussions that have transpired with regard to the decision to return Father John Calicott to his pastorate at Holy Angels parish. In light of my review of what was reported in the press and elsewhere, and of correspondence received, I offer the following comments.

First of all I want to make clear that the process for making this decision followed the procedures articulated in the Archdiocesan policy with regard to diocesan priests accused of sexually abusing a minor. In accord with those procedures the Review Board analyzed all of the data on this case and made what it felt was an appropriate recommendation. I accepted their recommendation.

Second, this case is unlike many others. While it is true that Father Calicott did engage in sexual misconduct with minors,

 In light of that conclusion the Review Board, and ultimately myself, had to face a situation we had not anticipated when I first said that a priest who had abused a minor would never be returned to parish ministry. When I made that statement I had assumed that such abuse always would be an expression of a psychological disorder that could not be controlled so as to make it impossible for a priest to return to parish ministry.

It was this fundamental difference that became the occasion for an extended analysis by the Review Board and by myself. In the end it was determined that the facts of this situation merited the exception which was recently announced. I know that many do not agree with this exception. I can understand that disagreement. More importantly, I agree that we should never place children at risk. It is important, however, that all of our decisions be based on facts and not on fears or anger. In this case the facts are clear: [REDACTED]
[REDACTED], the desires of the parish, and the willingness of Father Calicott to enter a covenant. It is in the context of these facts that I remain confident that this decision is a good one.

LEADERSHIP MEETING

Purpose of the Meeting:

- * To share information with you on a matter of grave importance to your parish;
- * To receive your guidance and wisdom in planing to care for and provide pastoral outreach to the Parish Family during these next days or weeks;

Some Operating Principles:

- * The people of the parish, represented by key parish leaders, are in the best position to know what is in the best interest of the people and the Parish Family;
- * The wisdom of the parish leaders, coupled with the experience of the visiting Archdiocesan Team, will enable us to fashion a plan and program that meets the needs of the situation and serves the best interests of all concerned;
- * The decisions made and the actions taken thus far and which have brought us together, are motivated first and last out of an abundance of care and concern for the safety of children so that they are not at risk;
- * Pastoral assistance and care will be made available to anyone who is affected by such allegations, including the person or persons bringing the allegation forward and their families, the accused and his/her family, as well as the members of the Parish Family.

ARCHDIOCESE
OF CHICAGO

Chicago, ...

Cardinal

from Fr. Spelly

SUBJECT

NOTATIONS

To:

JOSEPH CARDINAL BERNARDIN

Letters thanking
me for letting Fr. Calicott
celebrate his 20th
anniv at Holy Angels
on 5/8/94

Pili

ARCHDIOCESE
OF CHICAGO

Chicago, ...

*Si Mary Brian would
Fr Paprocki
is keeping these
fr now.*

*11/17/85
Dianne*

SUBJECT

Calicott

NOTATIONS

FATHER THOMAS J. PAPROCKI

To : MC

FILE

Fr. Calicott

To:

ARCHDIOCESE
OF CHICAGO

Chicago, ...

SUBJECT

Oct. -
Recent (Nov. '95)
Letters
re

NOTATIONS

John Calicott
(returned)

OK

To:

ARCHDIOCESE
OF CHICAGO

Chicago, ...

SUBJECT

Cardinal Bernardin

Immediate Attention

NOTATIONS

Rev. John Callicott

To:

Si. Ann,

Please put this
in Fr. Calicott's file

1. I am responsible for the process
Don't separate me from the policy

3. Willing to discuss the process

are there circumstances (special needs)
that would call for additional consultation?
or a different way of going about things

I want to hear firsthand your concerns/complaints

2. Some of the same complaints being made
now were made in practically all the
other cases

4. The process must honor/protect certain
values.

* confidentiality

+ protection of children & their rights *

+ environment that will not deter true victims
from coming forward

+ respect for ^{rights of} parents *

+ respect for rights of parish community

+ must work together for the common good; this
calls for a
consistent policy

How do you balance all this? Priority

1. Everyone is hurting
The accusers are angry
- They were lied to throughout.
- led to believe - [REDACTED]
and only their consideration
of removal

any process
that hurts so
many people
is not right

2. 20 years ago.
no changes
judged by strangers &
pulled out.
Never asked what he
does with children

③ [REDACTED]

✓
willing to do it.
But church needs to take a
look at erosion of confidentiality
constitutional rights?

(this is not good - where
does one go.

Recommend:
after Board recommendation
we should sit down with
some pastors to get more
information

Has asked Brother to find
job since he can't function again
I will do whatever you want,
but don't hurt my people

(3)

Hard to envision future.

Process must be changed

nothing that causes this
much hurt can be right.

Pat: still work with children
But he does very little.

Two concerns of mine JLB

- distinction - one or two incidents
long ago - condemn
- come for help?

- There was no place for
him to go.

Healing / Church - where
does this fit in?

④

We can talk with young people
his life is an open book.

* I will take a
personal interest in [redacted]

[redacted] [redacted]
must deal with this
~~But does not see himself as abuser/risk~~
But it should be tried

Monitoring - for something new
he did years ago - and sense
where does it enter
the picture?

(5)
He cares not about himself
but about people who are hurt

Too many hurt (including me) —
There must be a better way

Why can't he bear ~~any~~ his
load

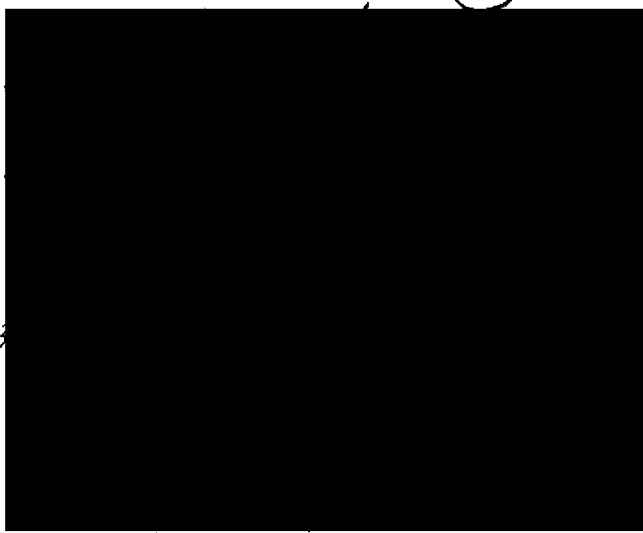
Two year period — after admission
cry for help.
And told him to get help
He thought he could handle
it himself.
Still friends with the two men
Feel betrayed — not given
impression he would be
pulled from parish.

(will) (b)
They do not talk to anyone
in Church again.

Who on Review Bd spoke
in his defense. He thinks
I should know

So he is hurt (victim)
everything is different
cannot be compared with
the two young men

⑦



~~inadvertently~~
② ~~_____~~
left brief case - mistake
③ Vicar - should not be
with initial team.

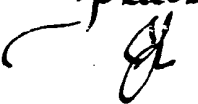
George,

Not written in stone but some possible ways to go.

Thanks much for the support you have been and are at this difficult time in my life.

Peace,



P.S. I am certain that I have a
signed contract from Paul Smith,
I can just remember which
file I put it in. I will find
it and get it to you
Peace


IT IS TIME FOR AFRICAN AMERICAN CATHOLICS/CHRISTIANS TO UNITE!

On Tuesday, April 19, at 7:00 p.m., we are holding a prayer vigil to show our united support for Fr. John Calicott.

Fr. John has been removed as pastor of Holy Angels Church because charges of alleged sexual abuse (18 years ago) have been brought against him.

Those of us who know him are very disturbed by these charges and the actions of the Archdiocese.

Fr. John needs our PRAYERS! Please join us at Holy Name of Mary Church, 11159 So. Loomis, at 7:00 p.m. on Tuesday, 19 April

Holy Name of Mary Parishoners

FATHER THOMAS J. PAPROCKI

It pertains to Fr. John
Calvert's MC file & the
process for his removal as
pastor of Holy Ropes Parish.

PFR-13, JOHN CALICOTT
Summary of Supplementary Reviews

1. 7/29/97
Letter to John informing him that his Supplementary Review is scheduled for 8/16/97.
Requested info from [REDACTED] & Tuite & letter from JC.
Violation of protocol ([REDACTED]).
2. 8/18/97
Letter to Francis Cardinal George - requested a [REDACTED]
3. 8/25/97
Francis Cardinal George accepted the Board's recommendation for a [REDACTED]
4. 9/10/97
Francis Cardinal George requested from the Board a recommendation for JC's eligibility for a second term as pastor.
5. October
No Board meeting. Francis Cardinal George cancelled meeting with the Board.
PFRA did not receive info from [REDACTED].
6. November
In-service meeting with [REDACTED]
7. 12/23/97
Letter to Francis Cardinal George - JC only submitted two pages of [REDACTED] -
Board requested the full [REDACTED]
8. 1/8/98
Francis Cardinal George accepted the Board's recommendation for the full [REDACTED]
9. 1/27/98
JC refused to submit [REDACTED] - Board could not make a recommendation.
10. 2/2/98
Francis Cardinal George asked for Specific Questions (See addendum).
11. 2/5/98
Francis Cardinal George meets with JC - JC agrees to release the info.
12. 3/23/98
Wrote to Francis Cardinal George. Pat Reardon did not have time to release [REDACTED]
[REDACTED] - informed that JC is [REDACTED].
Board requested the info by 4/18/98.
13. April Board meeting
Ltr from Pat Reardon - [REDACTED] could not be available for the 4/18/98 mtg. Requested to submit both [REDACTED] by May 1, 1998.
14. May Board meeting
Recommendation: 4 to 4 split decision.

Memo from:

FATHER THOMAS J. PAPROCKI

To Steve J. Date _____

J. Christ to [REDACTED]
@ 1:30

to Munde's tonight

to [REDACTED], if possible

should Pat or Steve make
arrangements

—
arrange admin. of parish

Office of Professional Responsibility
676 N. St. Clair, Suite 1910
Chicago, IL 60611
(312) 751-5205

INDIVIDUAL SPECIFIC PROTOCOLS
For

Rev. John Calicott

The Individual Specific Protocols (ISP) implement the primary goal of protecting minors. Additionally, the ISP protects the integrity of the Church and serves as a safeguard for individual priest or deacon. As long as the cleric is a client of the Office of Professional Responsibility, he will be subject to appropriate protocols, restrictions and monitoring under the authority of the Vicar for Priests and supervised by the Professional Responsibility Administrator (PRA); please refer to protocol number 15. The agreement of a priest or deacon to abide by these protocols is not understood to prove the truth of any allegation and is not intended to be an admission of guilt for any delict or crime, whether in Canon Law, or State and Federal Law. This agreement represents the cooperation of the cleric with his bishop as he exercises his pastoral office (e.g., Canons 369 and 392).

This ISP for John Calicott is as follows (PRA to initial all that apply):

1. ☒ Restricted from being alone with minors (anyone under the age of 18) without the presence of another responsible adult.

2.

3.

4. ☒ The "Clergy Daily Log" to be completed on a daily basis and co-signed by the monitor. The log is a tool that is used for the protection of minors, the priest/deacon, the monitor and the Archdiocese. Although it lists all time periods, it is intended to provide an accurate record of the day rather than a detailed clock. If you are describing an off-campus activity, please include the place, the general purpose of the visit/trip/activity (e.g. Spiritual Direction, therapy), and the telephone number only if it is a private residence. (For example, it is enough to indicate that you did personal shopping rather than the name, location and telephone number of each individual store.) If your self-description is challenged, some documentation/verification may be requested.

5.

- ☒ Abide by the assignment of residence to Cardinal Stritch
Retreat House

6. ☒ No inappropriate use of computers, software, Internet capabilities, communications tools or video technology. The standards articulated in the *Policies and Procedures of the Archdiocese of Chicago* and the *Handbook For Archdiocesan Employees* will apply.
7. ☒ Must complete and submit the "Travel/Vacation Agreement", and obtain concurrence with the Agreement, prior to a scheduled departure.
8. ☒ Attendance at a recommended support group _____ (please indicate specific support group). Recommended frequency of _____ times per week/month (please circle one). Attendance at a recommended support group is to be reflected on "Clergy Daily Log" forms.
9. ☒ No ministerial participation in the public celebration of the Eucharist or any other Sacrament or Sacramental without the prior, written permission of the Vicar for Priests.
10. ☒ Refrain from wearing any garb that would give the appearance of, or seem to infer, a priest/deacon who has canonical faculties and is currently assigned to some ministry (e.g., the 'clerical shirt').
11. ☒ The right of defense must not involve the public life of the Church.
12. ☒ On-site visits by PRA annually to include meeting with PRA and the cleric.
13. ☒ On-site visits by Vicar for Priests (VP) annually to include a meeting with VP and the cleric.
14. ☒ This ISP is to be reviewed annually with PRA, VP, and the cleric.
15. Because the private celebration of the Eucharist is possible, during the course of each week one of the Masses celebrated is to be for the intention of the priests of the Archdiocese of Chicago.
16. Any change or alteration to this agreement will involve consultation with the cleric, his monitor, the PRA, and the VP. The cleric, his monitor, the PRA, or the VP can initiate the discussion for change or alteration, and at the discretion of any of the parties, his legal and/or canonical counsel may be involved.

I have reviewed, understand, and agree to all of these individual specific Protocols.

Signed: _____ Date: _____

Printed Name: _____

Signature of PRA: _____ Date: _____

Signature of VP: _____ Date: _____

**INVESTIGATIVE REQUEST FOR EMPLOYMENT
DATA AND SUPERVISOR INFORMATION**
U.S. GOVERNMENT USE ONLY

FORM APPROVED:
OMB: 3206-0165

F
R
O
M

UNITED STATES OFFICE OF PERSONNEL MANAGEMENT
FEDERAL INVESTIGATIONS PROCESSING CENTER
PO BOX 618
BOYERS, PA 16018-0618

DUE TO AUTOMATION PROCESSING, DUPLICATE INQUIRIES MAY BE RECEIVED.

T
O

JOSEPH PERRY
ARCHDIOCESE OF CHICAGO
PO BOX 1979
CHICAGO IL 60690

CASE NUMBER									
0	5	E	6	6	9	9	9		
(0)	(5)	(E)	(6)	(6)	(9)	(9)	(9)		
(1)	(1)	(1)	(1)	(1)	(1)	(1)	(1)		
(2)	(2)	(2)	(2)	(2)	(2)	(2)	(2)		
(3)	(3)	(3)	(3)	(3)	(3)	(3)	(3)		
(4)	(4)	(4)	(4)	(4)	(4)	(4)	(4)		
(5)	(5)	(5)	(5)	(5)	(5)	(5)	(5)		
(6)	(6)	(6)	(6)	(6)	(6)	(6)	(6)		
(7)	(7)	(7)	(7)	(7)	(7)	(7)	(7)		
(8)	(8)	(8)	(8)	(8)	(8)	(8)	(8)		
(9)	(9)	(9)	(9)	(9)	(9)	(9)	(9)		

INSTRUCTIONS: YOUR NAME HAS BEEN PROVIDED BY THE PERSON IDENTIFIED BELOW TO ASSIST IN COMPLETING A BACKGROUND INVESTIGATION TO HELP US DETERMINE THIS PERSON'S SUITABILITY FOR EMPLOYMENT OR SECURITY CLEARANCE. TO HELP US MAKE THIS DETERMINATION, WE ASK THAT YOU COMPLETE ALL ITEMS ON THE BACK OF THIS FORM AND RETURN THE FORM IN THE ENCLOSED ENVELOPE. WE SEND A SEPARATE INQUIRY TO THE PERSONNEL OFFICE AND EACH SUPERVISOR SHOWN ON THE PERSON'S APPLICATION; THEREFORE PLEASE DO NOT FORWARD THIS FOR COMPLETION BY SOMEONE ELSE.

PRIVACY ACT INFORMATION: This investigative inquiry is in full compliance with the Privacy Act of 1974 and other laws protecting the civil rights of the person we are investigating. The information you provide, including your identity, will be disclosed to the person being investigated and other federal agencies, at this person's request.

CERTIFICATION: THE PERSON WE ARE INVESTIGATING HAS GIVEN WRITTEN CONSENT FOR THIS INVESTIGATIVE INQUIRY. WE KEEP THAT CONSENT ON FILE. IF A COPY IS REQUIRED IN ORDER TO COMPLETE THIS FORM OR YOU WOULD LIKE TO KEEP YOUR IDENTITY CONFIDENTIAL, PLEASE INDICATE THIS REQUIREMENT IN WRITING ON THE REVERSE.

CASE TYPE	ITEM NUMBER	ITEM TYPE
0	3	002 E 01
(0)	(3)	(002) (E) (01)
(1)	(1)	(1)(1)(1)(1)(1)(1)(1)(1)
(2)	(2)	(2)(2)(2)(2)(2)(2)(2)(2)
(3)	(3)	(3)(3)(3)(3)(3)(3)(3)(3)
(4)	(4)	(4)(4)(4)(4)(4)(4)(4)(4)
(5)	(5)	(5)(5)(5)(5)(5)(5)(5)(5)
(6)	(6)	(6)(6)(6)(6)(6)(6)(6)(6)
(7)	(7)	(7)(7)(7)(7)(7)(7)(7)(7)
(8)	(8)	(8)(8)(8)(8)(8)(8)(8)(8)
(9)	(9)	(9)(9)(9)(9)(9)(9)(9)(9)
(P)	(P)	(P)(P)(P)(P)(P)(P)(P)(P)

COMPLETION OF THIS INVESTIGATION AS SOON AS POSSIBLE WILL HELP THIS PERSON AND THE AGENCY PERFORM THEIR DUTIES IN A MORE TIMELY AND EFFICIENT MANNER.

FULL NAME (LAST, FIRST, MIDDLE)			
CALICOTT, JOHN WALTER			
OTHER NAMES USED			
DATE OF BIRTH		SOCIAL SECURITY NUMBER	
		CASUAL	
PLACE OF BIRTH			
, MS			
CLAIMED EMPLOYMENT			
FROM	TO	POSITION	NAME OF SUPERVISOR
12/1974	02/2005	PASTOR	JOSEPH PERRY
ACTUAL JOB LOCATION (IF DIFFERENT THAN ABOVE ADDRESS)			

MARKING INSTRUCTIONS

CORRECT MARK:

- USE A NO. 2 PENCIL OR BLUE OR BLACK INK PEN ONLY.
- DO NOT USE PENS WITH INK THAT SOAKS THROUGH THE PAPER.
- DO NOT MAKE ANY STRAY MARKS ON THIS SHEET.

INCORRECT MARKS:

X / . -

PLEASE COMPLETE THE ITEMS SHOWN BELOW

1	IS THE INFORMATION ON THE FRONT OF THIS FORM THE SAME AS SHOWN IN YOUR RECORDS?		
a	YES	b	NO (Please explain in item 6)
c	WE HAVE NO RECORD ON THIS PERSON		
2	MARK ONE OF THE FOLLOWING PERTAINING TO THIS PERSON'S EMPLOYMENT:		
a	SUBJECT CURRENTLY EMPLOYED HERE		d
b	LEFT EMPLOYMENT VOLUNTARILY/EMPLOYMENT ENTIRELY FAVORABLE		e
c	DISCHARGED BECAUSE OF COMPANY CUTBACK IN WORKFORCE OR CHANGE IN SKILL NEEDS		f
			g
3	IS THIS PERSON ELIGIBLE FOR REHIRE?		
a	YES	b	NO - DUE TO COMPANY POLICY AND/OR NOT RELATED TO UNFAVORABLE EMPLOYMENT
c	NO - FOR REASONS RELATING TO UNFAVORABLE EMPLOYMENT (Please explain in item 6)		
4	DO YOU HAVE ANY REASON TO QUESTION THIS PERSON'S HONESTY OR TRUSTWORTHINESS?		
a	NO		c
b	YES (Please explain in item 6)		d
5	DO YOU HAVE ANY ADVERSE INFORMATION ABOUT THIS PERSON'S EMPLOYMENT, RESIDENCE OR ACTIVITIES CONCERNING:		
	YES NO	YES NO	YES NO
a	VIOLATIONS OF THE LAW	c	ABUSE OF ALCOHOL AND/OR DRUGS
b	FINANCIAL INTEGRITY	d	MENTAL OR EMOTIONAL STABILITY
e	GENERAL BEHAVIOR OR CONDUCT		
f	OTHER MATTERS		
(If YES to any of these questions, please explain in item 6)			
I WISH TO DISCUSS THE ADVERSE INFORMATION I HAVE			
6	IF ADDITIONAL INFORMATION IS PROVIDED BELOW, YOU MUST FILL IN THIS MARK ADDITIONAL INFORMATION WHICH YOU FEEL MAY HAVE A BEARING ON THIS PERSON'S SUITABILITY FOR GOVERNMENT EMPLOYMENT OR A SECURITY CLEARANCE. THIS SPACE MAY BE USED FOR DEROGATORY AS WELL AS POSITIVE INFORMATION.		
<i>This is the policy of the Archdiocese of Chicago to provide only verification of dates of employment and positions held.</i>			
7	DO YOU RECOMMEND THIS PERSON FOR GOVERNMENT SECURITY CLEARANCE OR EMPLOYMENT?		
a	YES		c
b	NO (Please explain in item 6)		d

PRINT NAME:

PLEASE SIGN THIS FORM HERE:

DATE

YOUR TITLE:

DAYTIME TELEPHONE NUMBER

(INCLUDE AREA CODE)

FOR OPM USE ONLY

RESULTS

AC ACCEPTABLE	IS ISSUES
AA ACCEPTABLE/ATTACHED	PI CONFIDENTIAL/ISSUES
PA CONFIDENTIAL/ACCEPTABLE	RI RECORD INCONCLUSIVE
NI NO PERTINENT INFORMATION	FR FEE REQUIRED
NR NO RECORD	RL RELEASE REQUIRED
NL NOT LOCATED	SK SUBJECT UNKNOWN
UC UNABLE TO CONTACT	NZ NOT AVAILABLE
RF REFERRED	DN DISCREPANT
RR RECORD	

ISSUES/CHARACTERIZATION

1 (O) (A) (B) (C) (D) (E) (N)	9 (O) (A) (B) (C) (D) (E) (N)
2 (O) (A) (B) (C) (D) (E) (N)	10 (O) (A) (B) (C) (D) (E) (N)
3 (O) (A) (B) (C) (D) (E) (N)	11 (O) (A) (B) (C) (D) (E) (N)
4 (O) (A) (B) (C) (D) (E) (N)	12 (O) (A) (B) (C) (D) (E) (N)
5 (O) (A) (B) (C) (D) (E) (N)	13 (O) (A) (B) (C) (D) (E) (N)
6 (O) (A) (B) (C) (D) (E) (N)	14 (O) (A) (B) (C) (D) (E) (N)
7 (O) (A) (B) (C) (D) (E) (N)	
8 (O) (A) (B) (C) (D) (E) (N)	

**INVESTIGATIVE REQUEST FOR EMPLOYMENT
DATA AND SUPERVISOR INFORMATION**
U.S. GOVERNMENT USE ONLY

FORM APPROVED:
OMB: 3206-0165

F **UNITED STATES OFFICE OF PERSONNEL MANAGEMENT**
R **FEDERAL INVESTIGATIONS PROCESSING CENTER**
O **PO BOX 618**
M **BOYERS, PA 16018-0618**

DUE TO AUTOMATION PROCESSING, DUPLICATE INQUIRIES MAY BE RECEIVED.

T **ATTN: PERSONNEL OFFICE**
O **ARCHDIOCESE OF CHICAGO**
PO BOX 1979
CHICAGO IL 60690

CASE NUMBER									
0	5	E	6	6	9	9	9		
(0)	(0)	(0)	(0)	(0)	(0)	(0)	(0)		
(1)	(1)	(1)	(1)	(1)	(1)	(1)	(1)		
(2)	(2)	(2)	(2)	(2)	(2)	(2)	(2)		
(3)	(3)	(3)	(3)	(3)	(3)	(3)	(3)		
(4)	(4)	(4)	(4)	(4)	(4)	(4)	(4)		
(5)	(5)	(5)	(5)	(5)	(5)	(5)	(5)		
(6)	(6)	(6)	(6)	(6)	(6)	(6)	(6)		
(7)	(7)	(7)	(7)	(7)	(7)	(7)	(7)		
(8)	(8)	(8)	(8)	(8)	(8)	(8)	(8)		
(9)	(9)	(9)	(9)	(9)	(9)	(9)	(9)		

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CASE TYPE	ITEM NUMBER	ITEM TYPE
03	001	E01
(0)	(0)	(0)
(1)	(1)	(1)
(2)	(2)	(2)
(3)	(3)	(3)
(4)	(4)	(4)
(5)	(5)	(5)
(6)	(6)	(6)
(7)	(7)	(7)
(8)	(8)	(8)
(9)	(9)	(9)
P	P	P

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FULL NAME (LAST, FIRST, MIDDLE)			
CALICOTT, JOHN WALTER			
OTHER NAMES USED			
DATE OF BIRTH		SOCIAL SECURITY NUMBER	POSITION FOR WHICH INVESTIGATED
			CASUAL
PLACE OF BIRTH			
, MS			
CLAIMED EMPLOYMENT			
FROM	TO	POSITION	NAME OF SUPERVISOR
12/1974	02/2005	PASTOR	JOSEPH PERRY
ACTUAL JOB LOCATION (IF DIFFERENT THAN ABOVE ADDRESS)			

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X ✓ . -

PLEASE COMPLETE THE ITEMS SHOWN BELOW

1	IS THE INFORMATION ON THE FRONT OF THIS FORM THE SAME AS SHOWN IN YOUR RECORDS?		
	a YES	b NO (Please explain in item 6)	c WE HAVE NO RECORD ON THIS PERSON
2	MARK ONE OF THE FOLLOWING PERTAINING TO THIS PERSON'S EMPLOYMENT:		
	a SUBJECT CURRENTLY EMPLOYED HERE	d LEFT EMPLOYMENT VOLUNTARILY/EMPLOYMENT NOT ENTIRELY FAVORABLE (Please explain in item 6)	
	b LEFT EMPLOYMENT VOLUNTARILY/EMPLOYMENT ENTIRELY FAVORABLE	e DISCHARGED FOR UNFAVORABLE EMPLOYMENT OR CONDUCT (Please explain in item 6)	
	c DISCHARGED BECAUSE OF COMPANY CUTBACK IN WORKFORCE OR CHANGE IN SKILL NEEDS	f RESIGNED AFTER INFORMED OF POSSIBLE DISCHARGE (Please explain in item 6)	
		g LEFT EMPLOYMENT BY MUTUAL AGREEMENT DUE TO SPECIFIC PROBLEMS (Please explain in item 6)	
3	IS THIS PERSON ELIGIBLE FOR REHIRE?		
	a YES	b NO - DUE TO COMPANY POLICY AND/OR NOT RELATED TO UNFAVORABLE EMPLOYMENT	c NO - FOR REASONS RELATING TO UNFAVORABLE EMPLOYMENT (Please explain in item 6)
4	DO YOU HAVE ANY REASON TO QUESTION THIS PERSON'S HONESTY OR TRUSTWORTHINESS?		
	a NO	c I DO NOT KNOW THIS PERSON WELL ENOUGH TO RESPOND	
	b YES (Please explain in item 6)	d I WISH TO DISCUSS THE ADVERSE INFORMATION I HAVE	
5	DO YOU HAVE ANY ADVERSE INFORMATION ABOUT THIS PERSON'S EMPLOYMENT, RESIDENCE OR ACTIVITIES CONCERNING:		
	YES NO	YES NO	YES NO
	a VIOLATIONS OF THE LAW	c ABUSE OF ALCOHOL AND/OR DRUGS	e GENERAL BEHAVIOR OR CONDUCT
	b FINANCIAL INTEGRITY	d MENTAL OR EMOTIONAL STABILITY	f OTHER MATTERS
	(If YES to any of these questions, please explain in item 6)		
	I WISH TO DISCUSS THE ADVERSE INFORMATION I HAVE		
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	<i>It is the policy of the Archdiocese of Chicago to provide only verification of dates of employment and positions held.</i>		
7	DO YOU RECOMMEND THIS PERSON FOR GOVERNMENT SECURITY CLEARANCE OR EMPLOYMENT?		
	a YES	c I DON'T KNOW THIS PERSON WELL ENOUGH TO MAKE A RECOMMENDATION	
	b NO (Please explain in item 6)		

PRINT NAME:

PLEASE SIGN THIS FORM HERE:

DATE

YOUR TITLE:

DAYTIME TELEPHONE NUMBER

(INCLUDE AREA CODE)

FOR OPM USE ONLY

RESULTS

AC ACCEPTABLE	IS ISSUES
AA ACCEPTABLE/ATTACHED	CI CONFIDENTIAL/ISSUES
PA CONFIDENTIAL/ACCEPTABLE	RI RECORD INCONCLUSIVE
NI NO PERTINENT INFORMATION	FR FEE REQUIRED
NR NO RECORD	RL RELEASE REQUIRED
ND NOT LOCATED	SK SUBJECT UNKNOWN
UC UNABLE TO CONTACT	NZ NOT AVAILABLE
RF REFERRED	DN DISCREPANT
RR RECORD	

ISSUES/CHARACTERIZATION

1 (O) A (B) C (D) E (N)	9 (O) A (B) C (D) E (N)
2 (O) A (B) C (D) E (N)	10 (O) A (B) C (D) E (N)
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6 (O) A (B) C (D) E (N)	14 (O) A (B) C (D) E (N)
7 (O) A (B) C (D) E (N)	
8 (O) A (B) C (D) E (N)	

Office of Professional Fitness Review
676 N. St. Clair, Suite 1910
Chicago, IL 60611
312-751-5205

INDIVIDUAL SPECIFIC PROTOCOL
For

Fr. John Calicott

The Individual Specific Protocol (ISP) reflects the primary goal of protecting minors and the integrity of the Church. Additionally, the ISP serves as a safeguard for the individual priest/deacon with regard to the possibility of subsequent allegations.

Professional Fitness Review clients will be subject to appropriate restrictions and monitoring by the Professional Fitness Review Administrator (PFRA) throughout the life of the individual as a priest/deacon in the Archdiocese of Chicago.

The ISP for _____ includes but is not limited to the following (PFRA to initial all that apply):

1. _____ Restricted from being alone with minors (anyone under the age of 18) without the presence of another responsible adult.
2. _____
3. _____
4. _____ The completion of "Clergy Daily Log" to be completed and signed by the on-site monitor. On-site monitor will then review, sign, and submit "Clergy Daily Log" forms at the end of each month to PFRA.
5. _____ No inappropriate use of computers, software, internet capabilities, communications tools or technology. The standards articulated in the *Policies and Procedures of the Archdiocese of Chicago* and the *Handbook For Archdiocesan Employees* will apply.
6. _____ Must complete and submit the "Travel/Vacation Agreement" to PFRA prior to scheduled departure.
7. _____ Attendance to recommended support group (please indicate specific support group _____). Recommended frequency of _____ times per week/month (please circle one). Attendance to recommended support group is to be reflected on "Clergy Daily Log" forms.

8. ____ The right of defense should not involve the public life of the Church.
9. ____ On-site visits by PFRA annually to include meeting with PFRA and
_____.
10. ____ On-site visits by Vicar for Priests (VP) annually to include a meeting with VP and
_____.
11. ____ This ISP is to be reviewed annually with PFRA, VP, and
_____.
12. Any change or alteration in this agreement will involve consultation with the cleric, his monitor, the PFRA, and the VP. The cleric, his monitor, the PFRA, or the VP can initiate the discussion for change or alteration, and at the discretion of any of the parties, his legal and/or canonical counsel may be involved.

I have reviewed, understand, and agree to all requirements of this Protocol.

Signed: _____ Date: _____

Printed Name: _____

Signature of PFRA: _____ Date: _____

Signature of VP: _____ Date: _____

Rev. 6/6/03

A copy of this Protocol will be kept on file in Professional Fitness Review and Vicar for Priests Offices.

Met with Calvert/Readon

1105.3

Devide - PFRBd
↳ VP

Review of parish

Confirms the risk

Miller -

very favorable

BC - meeting - conversion

very favorable

↳ Little
Lack of consensus

C. #10077

Isolation V.B. - Pfager - International


Dance : youth leadership

Fraser of other

- any categorizing → he was never found
- now a fundamentalist

A diocesan bishop received an accusation of sexual misconduct against one of his priests. He confronted the priest, who flatly denied the truth of the accusation. The bishop then ordered the priest to report the following Monday to a specific psychiatric institution known for its diagnosis and treatment of clergy sex offenders and to release to him the institution's final report. When the priest refused to report to the institution in question, the bishop threatened to suspend him for violation of his obligation of obedience to his bishop. Can a diocesan bishop invoke the obligation of obedience to compel a priest to undergo a psychological evaluation and can he threaten penal sanctions against a priest who refuses to comply with such an order?

OPINION

1. Mandatory Psychological Evaluation *15 not treatment*

The psychological testing entailed in the sort of psychological evaluation the bishop is requiring is highly "intrusive." As such it constitutes an invasion of a person's privacy. Canon 220 stipulates that "it is lawful for no one . . . to violate the right of another person to protect his or her own privacy." In fact, this "right of privacy" was incorporated into the revised code in large part because of concerns about abuses of psychological testing, especially in seminary and religious formation. Like most rights, however, the "right of privacy" is not absolute and may be overridden in certain circumstances by the demands of the common good.

The legitimacy of a diocesan bishop's requirement that a cleric undergo a psychological evaluation depends on (1) the urgency of the bishop's "need to know" about the psychic state of an individual; (2) the strength of the evidence suggesting the need for a psychological evaluation; and (3) the limitation of the scope of the evaluation to what the bishop legitimately "needs to know." These criteria are most likely to be met: 1) when the required preliminary investigation of a canonical delict provides strong evidence that a cleric has, in fact, committed the delict but that a psychological disorder may have diminished or even extinguished his imputability for the delict (cc. 1322-1324); and 2) when the cleric's external behavior raises serious concern that his ministry has become ineffective or detrimental because of a psychic infirmity (c. 1741, 2°).

An accusation of sexual misconduct does not, per se, warrant the sort of invasive evaluation proposed by the bishop. To justify such an intervention, the reported incident would have to involve a canonical delict or suggest the presence of a psychic infirmity impeding the priest from rightly fulfilling his ministry (c. 1044, §2, 2°). If the accusation at least seems to be true, the bishop is required to investigate to ascertain whether the delict has been committed or whether the impediment exists. In either case, a psychological

7. Canons 220 and 273

Compelling a Cleric to Seek a Psychological
Evaluation Under Canonical Obedience

evaluation of the accused may be a necessary part of the investigation. However, the code has opted to "criminalize" relatively few sexual offenses by clerics. While all sexual activity by clerics bound to continence is immoral, not all violations of the obligation of continence are canonical crimes. When there is no delict involved, sexual misconduct by clerics should be dealt with through less invasive, pastoral remedies (c. 277, §3). Nor is sexual misconduct by a cleric necessarily a sign of psychological problems. Unless we are willing to take the position that all sexual activity is the product of a disordered psyche (a position which we will explain only with the greatest difficulty to married people), we cannot assume that all sexual misconduct of clerics is a symptom of psychic irregularity.

Sins against the sixth commandment with minors below the age of 16 (18 in the United States since April 25, 1994) are canonical delicts. Moreover, such sins (especially when they involve true pedophilia, i.e., sexual attraction to prepubescent children) are often associated with a variety of psychological disorders that may render a cleric impeded from the proper exercise of the sacred ministry. In these cases, if there is sufficient evidence to show that the cleric probably committed the offenses of which he is accused, the bishop may need a psychological evaluation of the cleric to assess the extent of the cleric's imputability or of the existence of an impediment.

2. The Limits of the Obligation of Obedience

The bishop's insistence on a psychological evaluation also raises serious questions about the legitimate parameters of the obedience a bishop can demand from his clerics. In general, the obedience owed by a secular cleric to his bishop extends only to what pertains to the obligations of the clerical state (including the obligation of perfect and perpetual continence) and the fulfillment of his ministry. The sort of psychological evaluation involved in cases like this almost always includes a thorough and complete "sexual history," which almost inevitably entails a manifestation of conscience. The law forbids religious superiors, whose authority to demand obedience from their subjects extends much farther than the authority of the diocesan bishop over his priests, to require or even induce a manifestation of conscience (c. 630, §5). *A fortiori*, it is unlawful for a bishop to require a manifestation of conscience directly to himself or indirectly to a mental health professional designated by him.

In those cases where the bishop may legitimately require a cleric to undergo a psychological evaluation, the scope of the bishop's authority is limited. On the one hand, while the bishop can order a cleric to report for an evaluation, he cannot compel that the priest cooperate in the evaluation if cooperation would require a manifestation of conscience. On the other hand, he could not require

that the priest release the result of the evaluation to him. The most the bishop could require the priest to authorize for release would be an answer to the question: "On the basis of your professional evaluation, was Father X in the past fully responsible for his actions or is Father X at present unfit for reasons of a psychic nature to serve in priestly ministry?"

Even if a psychological evaluation is warranted, the bishop's insistence that the evaluation be conducted at a specific facility is problematic. In our culture at least, the right of a person to choose freely his own physician or therapist is intimately connected to the right to privacy. (Witness the demise of health care reform once the Clinton plan was widely characterized as infringing on a patient's right to choose his doctor!) A bishop can legitimately exercise a veto over a priest's choice of a doctor or facility if the bishop judged that doctor or facility insufficiently specialized to assess the disorder in question. He cannot, however, arbitrarily limit the priest's choice to one or three among many otherwise qualified facilities.

3. The Use and Abuse of Penal Sanctions

Since the bishop's authority to compel a cleric to undergo a psychological evaluation is rather limited, his authority to use penal sanctions to enforce compliance with his orders is also limited. The bishop can threaten penal sanctions if a cleric persists in refusing to seek an evaluation in cases where it is legitimate to require one. However, the bishop exceeds the scope of his legitimate authority if he threatens penal sanctions for a cleric's refusal to cooperate in an evaluation if it requires a manifestation of conscience or for his refusal to release the results of the evaluation.

These limits on the bishop's authority to compel clerics to reveal personal information and psychological records do not leave him powerless to deal with clerics accused of sexual misconduct, who refuse to cooperate in a psychological evaluation. To be appointed to an ecclesiastical office, one must be "suitable" namely endowed with those qualities which are required for the office in question by universal or particular law" (c. 149, §1). Loss of these required qualities makes an office holder liable to removal according to the norm of law.

Founded accusations of sexual misconduct, especially if they involve minors or if they are multiple, can raise serious doubts about a cleric's possession of the requisite qualities for continuance in office. A psychological evaluation may be the only means by which the bishop can resolve these doubts. If so, the bishop could legitimately remove the cleric from ministry until he is willing to cooperate in an evaluation and authorize the release to the bishop of the information he needs to know to make a responsible decision about the cleric's continuation in ministry. This release of information must, of course, be limited

by mutual agreement to what is essential for the bishop to fulfill his responsibility. The bishop has no right to rummage at will through the cleric's psychological records.

John P. Beal, J.C.D.



MEMO from

CARDINAL BERNARDIN

To: Fr. Pat O'Malley Date: _____

For: _____ Information
_____ ☒ Comment
_____ Approval
_____ Signature
_____ Please draft a reply
for my signature.
_____ Please reply in your
own name.
_____ Please return
_____ Per conversation

Remarks: I think Brother Dennis
has told you about my appointment
with John Calicott. You are preparing
a memo for me. Is it true that the
parish is so divided. We do not have
evidence of this from correspondence.

John C

- needs to be confronted - ~~see~~
- on notice = "hellish limbo"
- Can't to see clippings
- he be required to

- "are children at risk?" - This much anger & denial
= thoroughly disgusted

1) - create the most complete report of details
transcript
Bishop Murray's recollection

2) - what is ~~this~~ it we object to
"carefully worded" -
pit Bishop & Broadbent

3) objection as possible

4) heavy expense for him & us
- record the confrontation
- report to the Bd

5) temporarily delay

- I'm worried about the review of local council
- dropped off guidelines on how to talk to children
- trying built on meeting with principal & next principal on Thurs. - explore if this will be broader

Objections

- violation of protocol
- minimization
- "did it to get back" - believe in covenant?
- ~~anger~~ venting the anger
- concern over the school presents
- anger at media by KC on Fri. - later on the wait!
- TV - change of tone -

Media - calls over weekend - what Arch comments
3 key factor response

- [redacted] - 30 calls - all with great displeasure
disregard for kids
- 2 Nat'l 1) Oproy - There, or next week
2) Gentle - "Deadline" -
- Tribune not finished? Who asked the victims?
Sam Brady "wasn't an athlete"
How will these people be justice
Why is he safe?

Tam [redacted]

TEACHERS CAN HELP

When a trusted adult returns to active ministry after an extended absence for psychological/behavioral reasons, children and parents (as well as teachers and other adults) can have a variety of feelings and reactions. These range from little or no apparent reaction, to strong positive feelings, to anxieties, anger, questions and concerns. Teachers are thus faced with the difficult but extremely important task of responding to and helping many different parents and children, each of whom may have differing levels of need.

What can teachers do to help?

Teachers can have a particularly important role in helping children and parents process their feelings about the situation and make the transition period as smooth as possible. Teachers' skills in listening, assessing varying needs and conveying information in a clear, understandable manner are exactly what is most needed in this situation. Some goals or guidelines to keep in mind include:

ASSESS INDIVIDUAL OR GROUP NEEDS AND TAILOR RESPONSES ACCORDINGLY. As part of this assessment process, it is often helpful for teachers to bring the subject up first if the children don't, in order to convey to kids that it's OK to discuss it, answer any questions they may have, and allow the teacher to get a sense of their reactions and feelings. The teacher's response can then be tailored to the needs of the particular child or class, ranging from a brief mention to a serious detailed discussion.

ATTEND TO YOUR OWN FEELINGS AND REACTIONS, in order to be sure your personal feelings about the situation don't interfere with your ability to hear, understand, accept and respond to children or parents whose feelings and reactions are different from your own.

FOSTER AN ACCEPTING CLASSROOM ATMOSPHERE and environment in which any and all feelings about the situation are accepted as ok, normal, legitimate, etc. Clearly convey to children and parents that there is no right or wrong way to feel, and that they are expected to accept and understand differing feelings in each other.

HAND OUT FOR STAFF
AT
HOLY ANGELS

FYI - Ralph

USE ACTIVE LISTENING SKILLS to convey to children and parents that they have been heard and clearly understood. This involves summarizing what you heard and labeling children's feelings for them. It is also helpful to children and adults to hear that their feelings are understandable, legitimate, make sense.

ANSWER QUESTIONS HONESTLY, tailoring answers and explanations to the age of the children. Don't dodge or evade questions, but also avoid providing a lot more information than is being sought.

CONTINUE THE PROCESS AS NEEDED IN FUTURE. Remember that children and parents will have many different "paces" of responding to the individual's return: some may want to discuss it immediately, while others may have little to say now but want to talk in a few days or weeks. Others may need to ask the same questions or make the same comments over and over. Asking the same questions and getting the same answers is reassuring to many children, especially younger children.

KEEP ROUTINES CONSISTENT. When something new and different occurs, children need to know that other things have not changed. For this reason they may test limits more than usual. It is generally helpful to maintain all existing classroom rules, routines and schedules, and try to incorporate questions and discussion time into regular forums to the extent possible.

Prepared by: Carla Leone, Ph.D. and Carroll Cradock, Ph.D.
(c) 1995

J. J.

STATEMENT/REFLECTIONS UPON MY APPOINTMENT
AS ADMINISTRATOR OF HOLY ANGELS

Greetings in the Lord! It is a true pleasure and joy for me to come here, and to be with such a dynamic, faith-filled, historical church community!

I want to introduce myself to all of you at Holy Angels, and to speak to a few issues as I begin my time here as Administrator. The situation with Fr John Calicott's future continues to be in our prayers, thoughts, and ultimately in the Lord's hands. I wholeheartedly join with all of you here at Holy Angels in praying for a quick and positive resolution of Fr. Calicott's entire situation.

I am here as Administrator of Holy Angels to be a spiritual leader - to see that the good work you have done continues on, and that God's Good News continues to be spread effectively in the weeks and months ahead. I am not here to take anybody's place or "replace" anybody. If it is the will of God that John Calicott eventually be returned to pastoral leadership here - I will praise God for it, and gladly pass my responsibilities and administrative leadership over to him. If not, I will minister and preach the Good News here gladly until the time a fulltime pastor is named. In the meantime, let's continue to pray for John, for the swift resolution of his situation, and (more importantly) let's work here and now to build an even stronger community of faith, hope and love.

Whatever the future brings, the fact for now is this - God's good work at Holy Angels must continue! The Good News must be spread, and the work of building the Kingdom must proceed! The Spirit of the Lord IS upon us now, even as we await whatever the future may bring. There indeed is a "sweet, sweet Spirit in this place" guiding us like a beacon of light through the uncharted waters ahead! Let us move forward confidently with our hand in the hand of the man we call our brother Jesus!

[redacted] of Hales

- Ralph received a call from [redacted]
 - "journalists received the statement well - admitted"
 - most were not surprised
 - people at 9:00 applauded
 - people were invited to sign a petition
- nothing else until after 7/23
- Administrator - Bob Miller was at Jackson
 - Council did not want an administrator
- just a Sunday project
- residency is official at present
- this week - Dan Eye will introduce Bob M
- appointment 7/15
- report on all

to see Cord after June 5

- John not being treated well
- should be reinstated as pastor
- Cord has seen victims in past
" " " John C
- Will meet with [redacted]
 - Biscay Murray, Tom Propacki, ? Riple will attend

Murray got a call

- his concerns - met with JC last Fri
- "Rever Bd keeps placing new hurdles in his path"
- "Someone promised to be resolved in a few months"
- people understand the process + I understand process
- Course answer
 - appoint Adam 1) bec JC is not coming back
 - 2) bec " will " " someone in future

Original Plan - JC statement

- be reviewed
- forwarded to parish council

Reverence - 1st feedback from [redacted] (time?)
- at the end, then Step II

? Meeting tomorrow Villa or here

March 31st - not reasonable
- continue 2nd stage review

- 1) History: Procedures $\leftarrow$ criteria
cannot proceed -
2) Bd not offered

① postcard dinner taken into consideration
@ contact with Rev Bd

② Rev Bd has asked temporary
disappoint @ has to be taken into account

③ a question raised @ continued appointment of Adh
- still happen
- if it were not possible
appropriate caution is necessary because
not only...
it could lead to quest

§ Appreciate a candid conversation with the Bd

- email: to avoid or ignore Bd

- email: JC being treated harshly

Met with [REDACTED]

- 1) Ann
- 2) Pastor & this ^{concern}
- 3) J & role

Phone with [REDACTED] - call to suggest a meeting

- 2) [REDACTED] / or June 17
- 3) Don Eyr ← George Murray invited parish meeting
- 4) after Rev Bd - plan Parish Meeting
- 5) George Murray - would like to PM @ Board General input
(Parish Leadership needs to be brought into this)

→ Ask to Parish Leadership to plan to parish meeting

- JC ~~seems to be~~ a sense of responsibility
review the statement

"inept" as it
"I failed" in
professionally?

Parish Council

we had a meeting ^{with the parish council} today - another on 27th i.e. next Tues.

- big problem - a long period with no info

TB

- info on

- the B of not comfortable with plan

1) And Offender 1st with info

2) plan at 2nd stage

Meeting of BM with Parish Council

- "plan is frequently back then @ confidential i.e.

- Main question to be

1) what is difference between IC & VB case

2) of all the cases by RB [REDACTED]
- what the budget + shortest

3) a perception at H A that ^{And} wants
within the band

4) only IC removed in 48 hrs & not have
out - how to conduct proper
investigation in 48 hrs?

5) point is desperate need of proper
building need a principal

parents feel "dis-regarded" & "dis-respected"

" find the process flawed

e.g. Guardian process

" willing to listen

if unhappy they would have a response
"nothing left to lose"

Conf. Guardian - not like statement

- respect & C to parent
- children not at risk

A) risk to child-reward

b) all aspects of return to community

Canonically & C still the prob. RB

- undergone

- supervised

- no further special misconduct conditions

-

1) - child not at risk

2) - post trial resp.

3) - return to community

4) -

Step I manipulated in this

2 steps 1) Arch -
with parents 2) IC depends upon OK of RB

Would RB ~~agree~~ ^{you agree that} IC
be returned to me ~~with~~
with a revised statement

Presentation

- paper - ~~OK'd by IC~~ as drafted
(right of review)

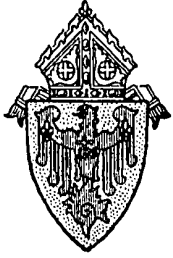
IC - Card will depend on RB
- RB has not closed
- Arch is moving ahead

RB - statement to Panel IC ^{agrees} ~~not objected to~~ statement
- suggestions for IC's own statement
- Card will set only with OK of RB
- Admin appointed to give time

JOHN CALICOTT

ENCLOSURES:

		NUMBER OF PAGES
1.		1
2.		4
3.	REPORT TO ARCHDIOCESE OF CHICAGO REVIEW BOARD	5
4.	PERSONAL SUBMISSION	16



ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

CHICAGO, ILLINOIS 60611

Off: (312) 642-1837

Fax: (312) 642-4933

Anchoring reality:

What are the facts:

- assumption that sexual abuse of minors did take place in the mid 70's.

- [REDACTED]

- The FRABD met and judged that there was reasonable assumption to believe that abuse took place and that children were still at risk.

- Fr. was withdrawn by the Cardinal to both protect children and to provide space and time for him to get help

- [REDACTED]

- [REDACTED]

- [REDACTED]

- [REDACTED]

- [REDACTED]

- The FRBD does not have access to [REDACTED].

- [REDACTED] there should be some connection to the Archdiocese. Fr. C. needs to give



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permission for this.

- [REDACTED]

- [REDACTED]

There will be no re-entry into ministry of any sort without the recommendation of the FRBD.

The FRBD will not make their recommendation precipitously. They will not be coerced into making it by an individual or a parish or a community. They take their role seriously about elimination even the possibility of risk to minors. If the Cardinal were to blatantly ignore their advice, and if the case were public enough, he would have a disaster on his hands.

The Cardinal will not back off.

Is there a possibility of John returning to ministry?
Limited ministry? Yes, with certain restrictions and monitoring and aftercare in place.

Is there a possibility of John returning to the parish as pastor? The Board could recommend this, but they would have to be assured that children would not be at risk. They might derive this assurance from several sources:

- [REDACTED]
- [REDACTED]
- the personal progress demonstrated by the man himself
- proper monitoring in place.

the First Stage Review. The Board may delay scheduling the Second Stage Review for a good reason, such as to await the completion of action by public bodies:

(a) Questions for Review. At the Second Stage Review the Board shall determine:

(1) whether prior determinations as to ministry by the priest should be altered; and (2) what further action, if any, should be taken with respect to the allegation;

(b) Initiation. The Second Stage Review may be initiated by a priest who was withdrawn from ministry or returned to ministry on a restricted basis if he seeks to change his ministry status, or by the Board in any matter it deems appropriate;

(c) Information to be Considered. The Board shall consider the Administrator's reports, information provided by the Archbishop's delegate or other persons identified by the Archbishop, and any other information which the Board believes helpful and is able to obtain;

(d) Determinations and Recommendations. The Board shall determine whether it is reasonable to return the priest to ministry or keep the priest in ministry in view of all the facts and circumstances, giving appropriate consideration to the safety of children and the rights of the priest. The Board shall make appropriate recommendations to the Archbishop about the following:

1. if the priest has already been withdrawn from ministry pending inquiry, whether such withdrawal should continue; if it should not continue, whether any restrictions should be imposed on a priest returning to ministry;
2. if the priest has not been withdrawn from ministry, whether he should remain and, if so, whether any restrictions should be imposed on him;
3. whether the file should be closed at this stage of the proceedings;
4. whether the file should be held open for some reason;
5. if the priest's conduct does not constitute sexual abuse of a minor but is otherwise inappropriate, whether further action appears desirable and suggestions as to possible action; and
6. such other matters as the Board deems appropriate.

4.12 **SUPPLEMENTARY REVIEWS.** The Board may conduct such Supplementary Reviews as may be necessary to discharge its duties:

(a) Questions for Review. The Board may consider new information about a determination or recommendation made in connection with a prior review, exercise its responsibility as described in Articles Four and Five, or oversee the work of the Administrator, the victim assistance program, the supervision and therapy program for affected priests or any other matter within its responsibility;

(b) Initiation. A Supplementary Review may be initiated by the Board, the Administrator, the Archbishop, or the Archbishop's delegate. In addition, an affected priest, a person who made an allegation, a victim or the family of a victim

neither and is able to obtain; and

(d) Determinations and Recommendations. The Board may make the same kinds of determinations and recommendations as in a Second Stage Review and make such other determinations and recommendations as it deems appropriate.

Adopted September 21, 1992; effective immediately

ARTICLE FIVE: RETURN TO MINISTRY

5.1 **RETURN TO MINISTRY.** Any priest who was withdrawn from ministry in accordance with Article Four may not return to ministry except in accordance with the provisions of Articles Four and Five.

5.2 **PRIESTS WITHDRAWN FROM MINISTRY PENDING INQUIRY.** No priest withdrawn from a ministerial assignment pending inquiry and not returned to ministry after a First Stage Review, ordinarily may be returned to a ministerial assignment unless he undergoes a psychiatric evaluation by a source designated by the Archdiocese and makes the results of that examination available to the Board, the Administrator, the Archbishop and persons designated by the Archbishop.

5.3 **OTHER PRIESTS WITHDRAWN FROM MINISTRY.** A priest who was withdrawn from ministry and whom the Board did not recommend should return to ministry after a Second Stage or Supplementary Review or who did not request such a review may not return to ministry except in accordance with the following:

- (a) such a priest shall never return to parish ministry or a ministry that includes access to minors;
- (b) such a priest may return to restricted ministry that does not include access to minors in the following circumstances if he expresses a desire to attempt to do so, and if the Archdiocese permits him to attempt to do so; and

1. he has undergone a treatment program designated by the Archdiocese, of no less than two years duration, and the prognosis of those responsible for his treatment is positive;
2. he has successfully undertaken a supervised aftercare program designated by the Archdiocese and the prognosis of those responsible for his treatment continues to be positive;
3. he has not engaged in any further sexual misconduct and is otherwise fit for ministry;
4. the Review Board in a Supplementary Review has reviewed written and oral reports of his treatment, aftercare, conduct and the restricted ministry proposed for him and on the basis of this review has recommended his return to restricted ministry;

(c) a priest who is returned to restricted ministry must sign a written agreement with the Archdiocese. The agreement must include such provisions as to his restrictions, residence, therapy, supervision and other matters as may be recommended by his therapists or the Board, or required by the Archbishop. The priest's compliance with the terms of the agreement and overall

supervised setting designated by the Archdiocese or resign from active ministry as a priest and petition for laicization. The Archdiocese ordinarily will offer such resigned priests an opportunity for continuing therapy as part of an appropriate severance program. If the priest does not express a desire to return to restricted ministry or to live in such a supervised setting, the Archdiocese may pursue appropriate courses of action permitted under the Code of Canon law.

Adopted September 21, 1992; effective immediately.

ARTICLE SIX: PRIEST PERSONNEL RECORDS

6.1 **PRIEST PERSONNEL RECORDKEEPING.** The Archdiocese shall establish and maintain a unified priest personnel recordkeeping system to enable the Archbishop and other responsible persons to consider the full record of a priest in the making of ministerial assignments. The record of each priest shall commence upon entering seminary training and continue to be maintained throughout the career of the priest. The Chancellor shall develop guidelines for the administration of the unified priest personnel recordkeeping system consistent with law and sound personnel records management. For the purposes enunciated in these policies and procedures, the record shall include records of formational assessment, psychological evaluation, the record and disposition of any proceedings of the Review Board and any other information suggesting a propensity for sexual misconduct with minors.

6.2 **TRANSFER OF INFORMATION.** As soon as practicable following the effective date of these provisions, the rector of Mundelein Seminary and the Vicar for Priests shall make available to the Chancellor for incorporation into the priest personnel recordkeeping system such records in their respective possession as may be allowed by law. They may remove or redact from the records they make available any record, note, memoranda or other document which reflects information obtained, received or given under promise, perception or expectation of confidentiality.

6.3 **CONFIDENTIALITY OF RECORDS.** All records maintained pursuant to this Article shall be confidential. Secure provision for the records shall be provided by the Chancellor and an appropriate file system established. Information contained in a priest's personnel record may be disclosed by the Chancellor to the Archbishop and in the following instances:

- (a) upon request of the Priests' Personnel Board for consideration by the Board in making assignments;
- (b) upon request of the Administrator as contemplated in Articles Four and Five of these policies and procedures;
- (c) upon request of a priest subject to conditions and limitations set forth in applicable policies and guidelines; and
- (d) all such disclosures shall be made in a manner consistent with applicable law and sound personnel records management.

Adopted September 21, 1992; effective

RECEIVED

NOV 22 2014

U.S. DEPT. OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

Ralph Bonanno

John McCarty

There are some factual errors here
But please help me respond.
TK

**Eminence Cardinal Francis George
1555 North State Parkway
Chicago, Illinois 60610**

There are some factual errors
here, but please help me
respond.

Private & Confidential

**OFFICE OF PROFESSIONAL FITNESS REVIEW
CLIENT INFORMATION SHEET**

(Revised 11/27/01)
Client Info/LNP

FILE #: PFR-13

REVIEW STATUS: (DATE)

Opened Date: 3/31/94

1st Stage: _____

Closed Date: _____

2nd Stage: _____

Supplementary: _____

1. **Name:** John W. Calicott

Date Ordained: 5/8/74

Birth Date:

Current S/S #:

2. **Current Residence:** Holy Angels

Address: 607 E. Oakwood **Date:** _____
Chicago, IL 60653

Telephone: Home:

Office: _____ **Pager:**

Cell Phone:

3. **Ministry:** Pastor

Status (Check one) **Date:** _____

Active: ✓

Deceased:

Resigned:

Withdrawn:

Other:

4. **Allegation(s):**

Date: 3/31/94 **Date of the Offense(s):** 1974 - 1975

Sex/Age
M/11-12

Credibility:

Yes **No**

4/5/94

UK

M/14

✓

5. **General Nature of Allegation(s):**

Mutual oral sex with a minor.

6. **Protocol:** _____

Original Date: _____

Review Dates:

11/20/01

Review Dates:

7.



8.



9.

Education:

B.S., M. Div., STL

10.

Ministerial Assignments:

St. Ailbe 1974 - 1980

Holy Name of Mary 1980 - 1991

Holy Angels 1991 - Present

11.

Family Composition:

Parents:

Siblings:

12.

Monitors:

Address:

Phone:

Rev. Robert Miller

607 E. Oakwood, Chicago, IL 60653

13.

Emergency Contacts:

1st

Relationship:

Home #:

Work #:

Brother

2nd

Relationship:

Home #:

Work #:

Sister

14.

Other Concerns:

OFFICE OF PROFESSIONAL FITNESS REVIEW
CLIENT INFORMATION SHEET

FILE:

Opened - 3-31-95
Closed

REVIEW STATUS:

1st Stage - 4-6-94
2nd Stage - 1-21-95,3-18-95,8-12-95
Supp. Rev.

1. NAME: John W. Calicott
S.S.# [REDACTED]

BIRTHDAY: [REDACTED]

ORDAINED: 1974

2. RESIDENCE:

Koenig Hall

ADDRESS:

P.O. Box 455 Mundelein, IL.

DATES:

4-17-94 to 11-29-94
11-94 to

3. MINISTRY:

Pastor - Holy Angels

STATUS:

Withdrawn

DATES:

4-6-94

4. ALLEGATION(S):

<u>Date</u>	<u>Date of Offense(s)</u>	<u>Sex/Age</u>	<u>Credibility</u>	
			<u>Yes</u>	<u>No</u>
<u>3-31-94</u>	<u>St. Ailbe's - 1975</u>	<u>M - 12 yrs.</u>	<u>X</u>	
<u>4-5-94</u>	<u>St. Ailbe's - 1975</u>	<u>M - 14 yrs.</u>	<u>X</u>	
	<u>Unknown</u>	<u>Teenage M</u>		

5. GENERAL NATURE OF ALLEGATION(S): Oral sex - mutual administration and kissing to at least two teenage boys in private rectory quarters over at least 2 years; over 20 occasions to one boy, least a "few" occasions to a 2nd teenage boy; alleged unsuccessful attempt suggested against 3rd teenage boy around same time.

6. OTHER PROBLEMS/CONCERNS DURING MINISTRY: No sexual misconduct with minor allegations before these, per Vicar Rev. Pat O'Malley.

7. [REDACTED]

8. [REDACTED]

7-10-95

AOC 009690

EDUCATION:

MINISTERIAL ASSIGNMENTS:

St. Ailbe Parish, Chicago - Associate 5/8/74 - 6/80
Holy Name of Mary Parish, Chicago - Associate 6/9/80 - 10/27/91
(Dean of Deanery #10, Vicariate VI - 4/1/84
Holy Angels Parish, Chicago - Pastor 10/27/91

FAMILY COMPOSITION:

Parents: Father deceased; Mother lives in [REDACTED]
Siblings: 1 brother, 1 sister

MONITORS:

Fr. Les Mollahan

ADDRESS:

Holy Angels Parish

PHONE:

EMERGENCY CONTACTS:

1st Brother Relationship Brother
2nd Sister Relationship Sister

Home [REDACTED]
Home [REDACTED]
7 [REDACTED]

Work #
Work #

J.C. Page - [REDACTED]

SNAP

Survivors Network
Of Those Abused By Priests

Statement by Barbara Blaine
President of SNAP

We have heard from Fr. Calicott and his parishioners. We have heard from concerned parents and from survivors like us. Now we need to hear from the Cardinal. He can no longer hide beyond Holy Angels Parishioners, Fr. Calicott's victims or the Review Board. Reinstating Fr. Calicott was the Cardinal's decision. He needs to take responsibility for it and explain it. He is the one that matters.

At this point, what this Archdiocese deserves is some straight answers from the Cardinal himself. It doesn't matter what Fr. Calicott's victims allegedly want or say. It doesn't matter what a church-paid therapist says or what parishioners say. It doesn't even matter what Fr. Calicott or the Review Board says. What matters is what the Cardinal has to say about this. We've heard from everyone else except the Cardinal.

The real reason we need to hear from the Cardinal is that people are confused. Survivors are confused. Parishioners are confused. Even some of the priests from this archdiocese have expressed their confusion.

Basically the reason the Cardinal needs to speak out is that people deserve some straight answers. The Archdiocese said Father Calicott admitted sexual misconduct. Father Calicott says he is not an abuser nor a pedophile nor a threat. So people do not know what to believe. Again we've heard from everyone else in the controversy and we need the Cardinal's voice on this issue.

Until the Cardinal tells us otherwise we have to assume that his policy is not worth the paper it is written on. But this is only the most public and glaring exception. This is public proof of what we have privately been saying for a long time: That in this Archdiocese every situation is handled differently and survivors just can't count on the Archdiocese to do what it promises.

These are the questions we need Cardinal Bernardin to answer:

Does this mean that more perpetrators are going to be reinstated into parishes?

Did Fr. Calicott abuse or didn't he?

Do parishioners get to vote on whether or not an accused priest is returned to the parish?

How can we be certain that the Archdiocese's policy still in effect?

We need some answers.



St. Ailbe Rectory

9015 HARPER AVENUE
CHICAGO, ILLINOIS 60619

Your Eminence,

I have spent a great deal of my ministry working with youth. One of my primary emphasis has been that of education and, to that end, I have encouraged many young people to enter the Catholic school system due to the basic inferiority and lack of moral training provided by the public schools in my area. Many of the parents could not afford the tuition of Catholic schools but if the family could show genuine need, I would help subsidize the child's education by way of the teen dances that our parish would hold. I would always put half the income from the dances into our educational fund. However, we had to end those dances after a young man broke into the hall during one of the dances and pulled a gun on some of the young people at the dance. Both Fr. Cahill and I felt that it was just unsafe to continue them.

At this point I realized that I realized that I could no longer continue to encourage young people to enter the Catholic school system if their parents could not afford it. However, I did feel an obligation to try to help those I had already gotten into Catholic schools (including some fifteen minor seminarians at Quigley South) to graduate. For awhile I was able to do this with what little surplus I had in the educational fund. When this was exhausted, I begged for time from the various schools until I could figure out what to do. The principals were understanding but also adamant in the fact that they had budgets to meet. So I turned to my own personal savings and, when they were exhausted, to loans from various sources.

Also, during this time, there was a parish family on the verge of being evicted from their home. Having forestalled the sheriff's police and checked with our school principal as to whether or not the family was worth the risk, I borrowed the \$6,000 the family needed to remain in their home. The family has one of our most promising seminarians as a member. However, to date, they have not been able to repay this loan, though they keep me constantly apprised of their efforts to do so.

And, although I have at long last convinced our men's club of the need of an educational fund and we once again feel that we will be able to host dances in the near future, these various loans have put me in quite a financial bind. I took the matter up with my banker, himself a Catholic. I went to him to ask him for a general loan to enable me to cover these various debts by bringing them altogether into one loan that would give me one monthly payment to make. However, he noted that there was no way that a bank could loan me that amount of money over an extended enough period of time to fit within my budget. Too, he noted that the interest rate on such a loan from a bank would be prohibitive. He suggested

St. Ailbe Rectory

9015 HARPER AVENUE
CHICAGO, ILLINOIS 60619

that I attempt to contact some "religious order" to see if they could float me a loan over an extended period of time at some minimal interest.

Thus it was that I contacted Bishop Lyke about the possibility of borrowing \$16,000 from his order. This I did because he is a Franciscan and, too, because he has been a dear friend since my seminary C.P.E. days in Memphis, Tennessee. Bishop Lyke, under the advisement of his own Ordinary, Bishop Hickey, suggested that I contact Your Eminence and attempt to acquire the loan from my own diocese, as this is the more proper way to handle such matters.

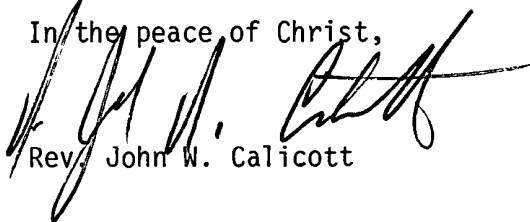
Your Eminence, I make \$350.00 a month inasmuch as I have asked Fr. Cahill to only give me half of the \$100.00 that the parish is suppose to subsidize our salary because I feel that our parish just cannot, at this time afford to give the entire amount. Too, I receive close to \$150.00 a month in Mass stipends. My car note is \$216.00 per month and this would enable me to pay back the loan at about \$100.00 a month and to do so quite easily as I am a man of modest personal needs---I am, by nature, not much of a party person. Too, there would be months, due to my various speaking engagements, when I could and would pay more.

I do not, Your Eminence, regret what I did financially to aid these young people and this family. I am seriously convinced that there was a real and genuine need there. However, the realization of the fact that the diocese has its own financial problems has given me some small hesitation in approaching you on this matter. But I must do something. I am at my wit's end. I have not taken a vacation since 1977 and rarely take a day off because I just simply cannot afford it. I sleep only 3 or 4 hours a night because of my constant worry about these matters and, to be honest, Your Eminence, my nerves just seem to stay on edge.

I realize that this is an unusual request, Your Eminence, but if you could allow the diocese to make this loan to myself, there just are not words to express my thanks.

I am,

In the peace of Christ,



Rev. John W. Calicott

Rev. John Calicott

Diocesan Priests' File Checklist

- ☒ Acknowledgement of Misconduct Policies, dated 10/1/93
- ☒ Curriculum Vitae, dated 4/2/90
- ☐ Last Will & Testament, dated _____
- ☐ Personal Inventory, dated _____
- ☐ Photo (for assignment card kept in Suzie's office)
- ☒ *Code of Conduct 10/1/2004*

Please list any other important documents that are in this file:

Archdiocese of Chicago Priest Vitae Card

John Walter Calicott Born: [REDACTED] Ordained: 05/08/1974 Died: Ethnicity:

No Image
Attached

Assignment	Position	Begin Date	End Date
St. Ailbe Parish (Harper Ave.)	Associate Pastor	05/08/1974	06/09/1980
Holy Name of Mary Parish (112th St.)	Associate Pastor	06/09/1980	10/27/1991
Deanery IV-C	Dean	04/01/1984	03/30/1987
Holy Angels Parish (Oakwood Blvd.)	Pastor	10/27/1991	12/10/2004
	On Leave	04/08/1994	10/10/1995

Extraordinary Presbyteral Senate, Member, 1987-1989
Appointments: Pastors Review Board, Member, 1993-1998



notebook



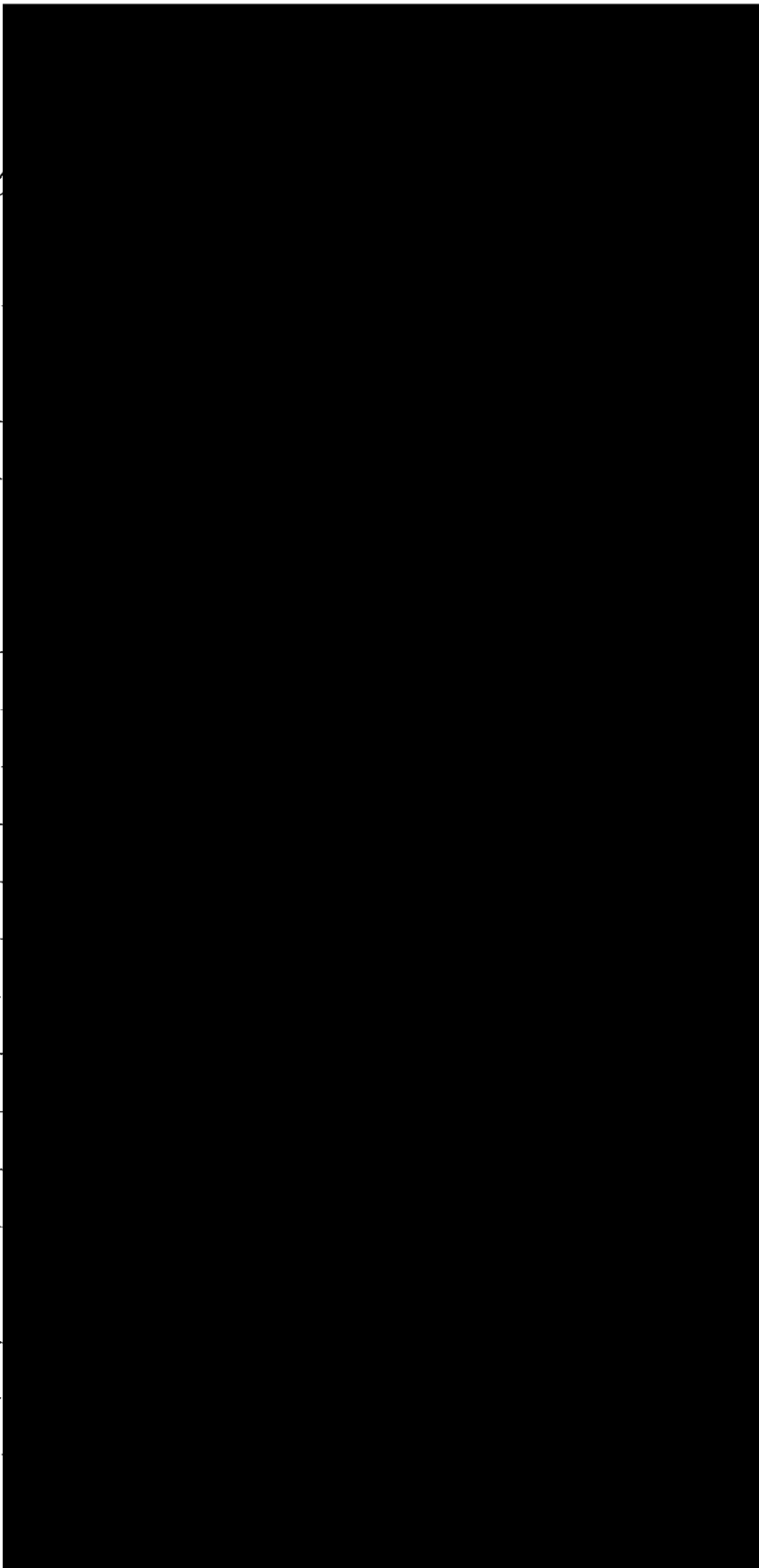
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508

Colicott

Father John[↑] has brought to Holy Name of Mary parish church a spirituality that has infected and affected all the members of the parish. This is particularly seen in the altar boys society and our boys scouts at Holy Name of Mary parochial school and all our adult society and organizations.

Father John's effect on the parish can be seen in the parish membership which has doubled during the period of time he has been here. We petition you and plead that you will make Father John's assignment to Holy Name of Mary permanent. His leaving Holy Name of Mary would be a loss to the community.

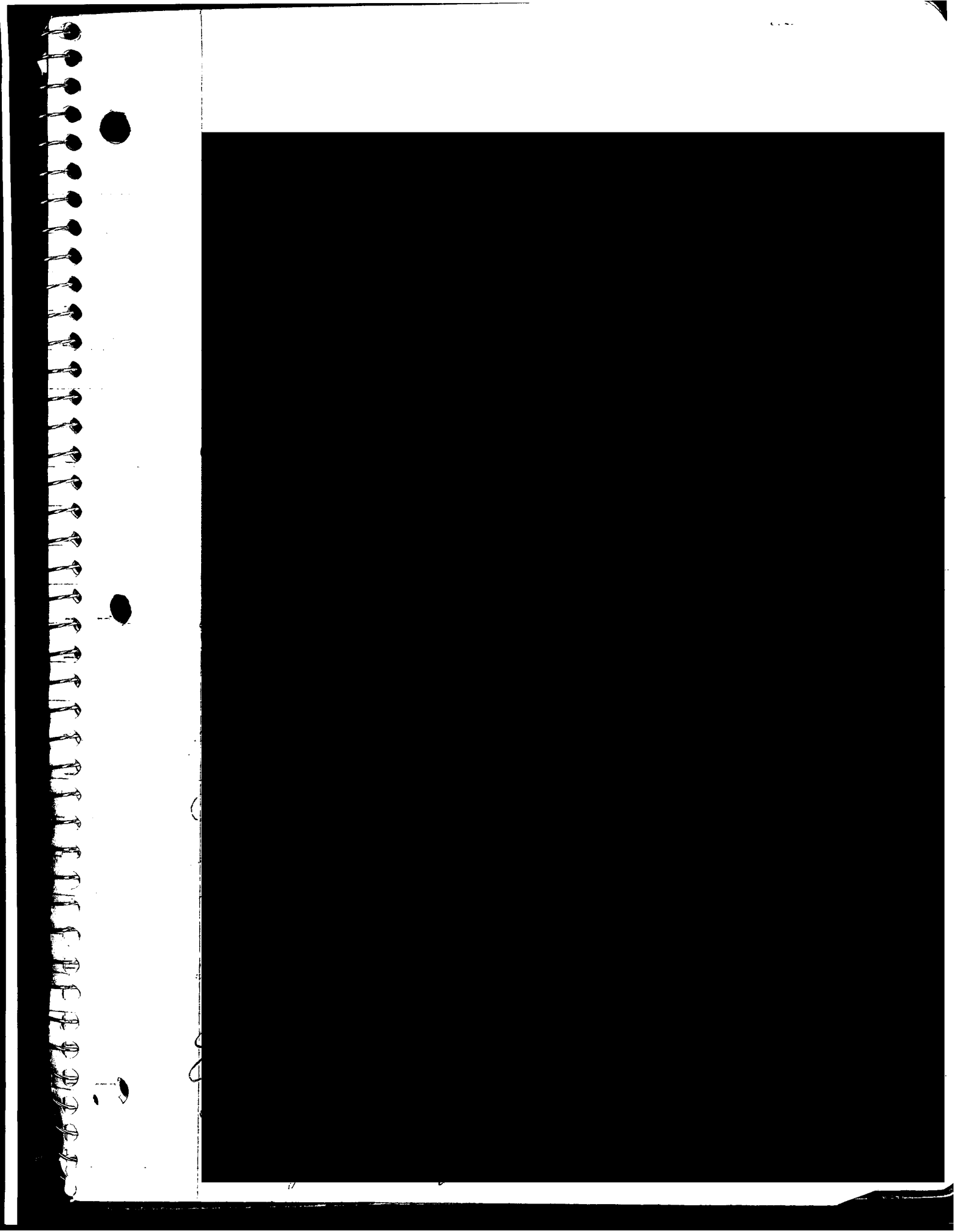


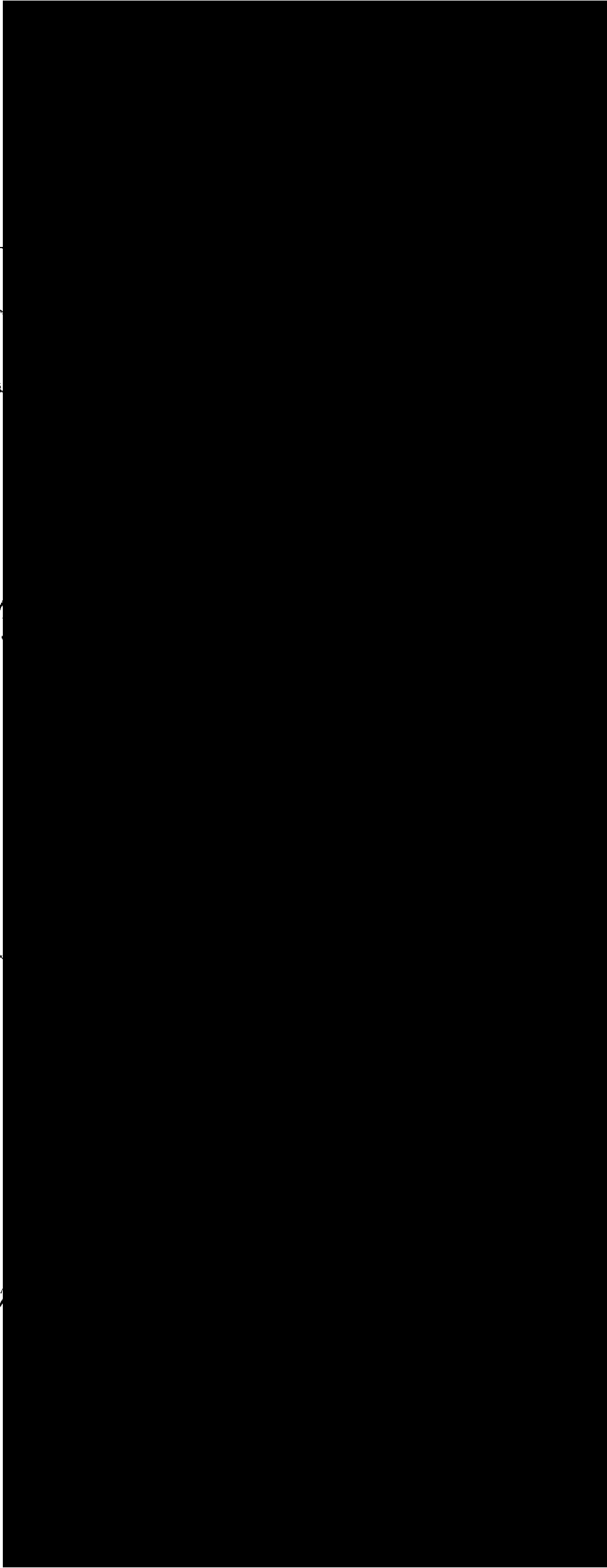


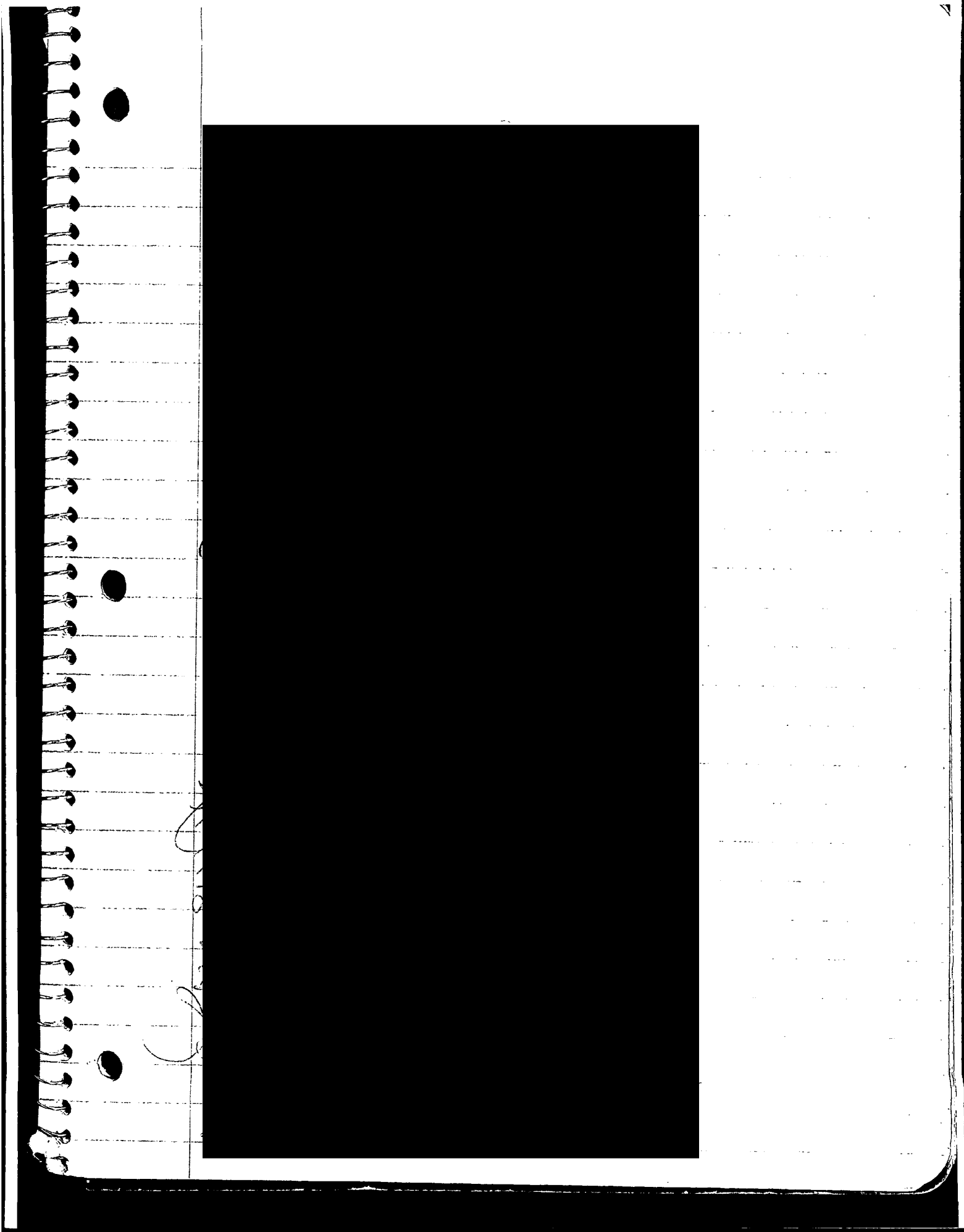
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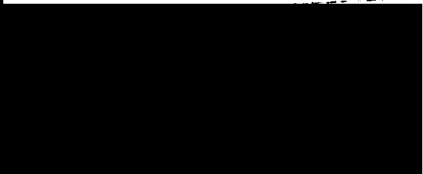
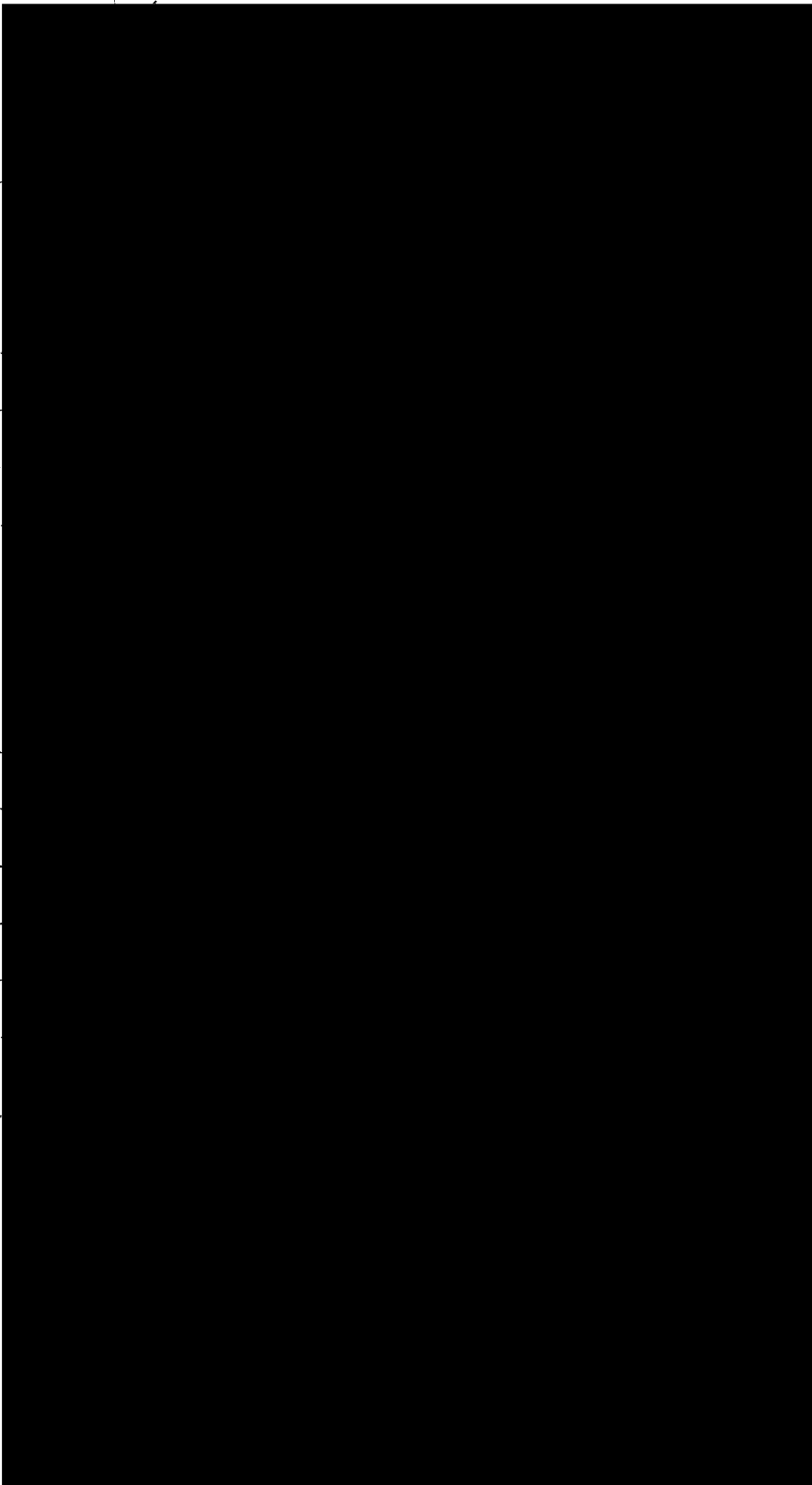
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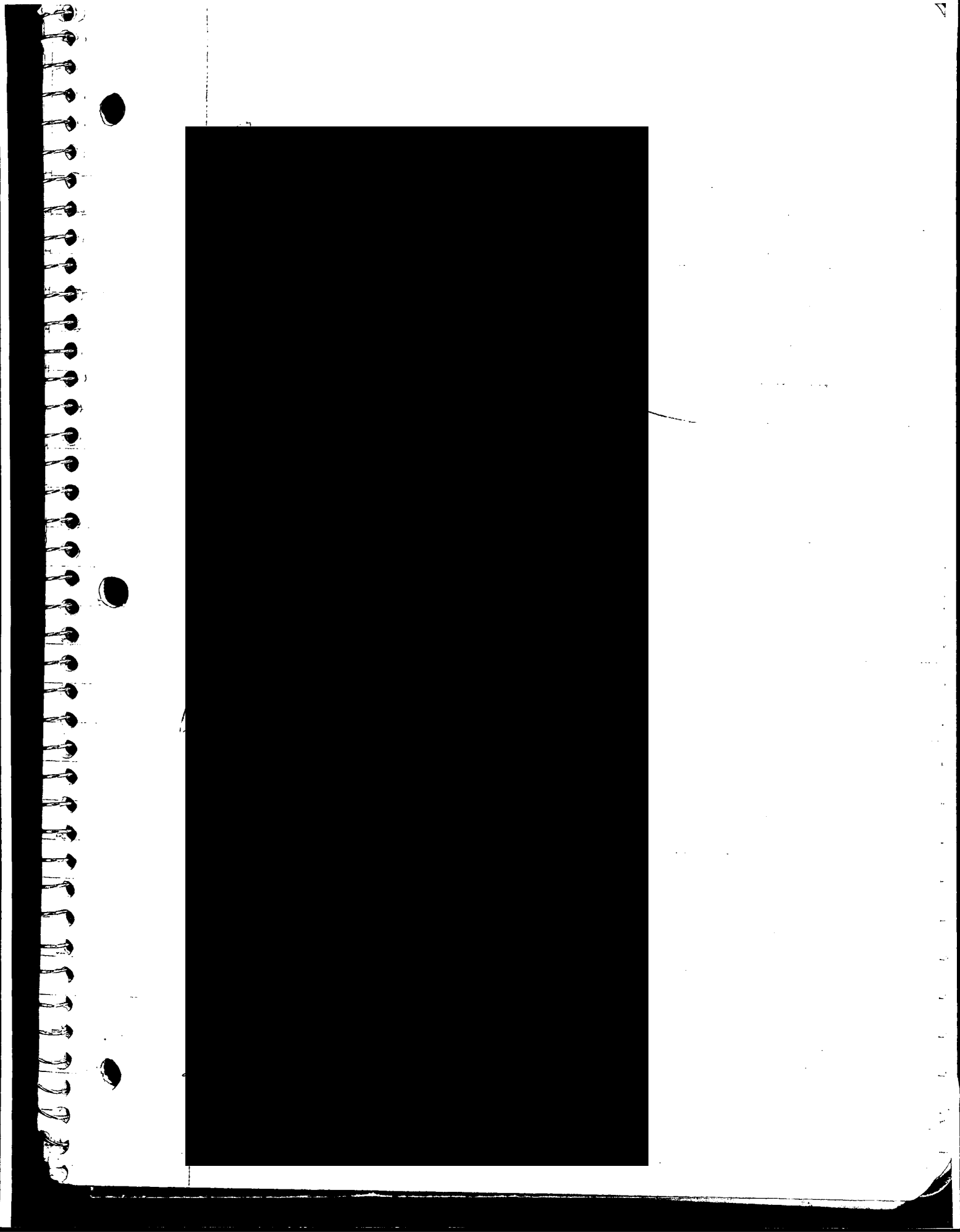
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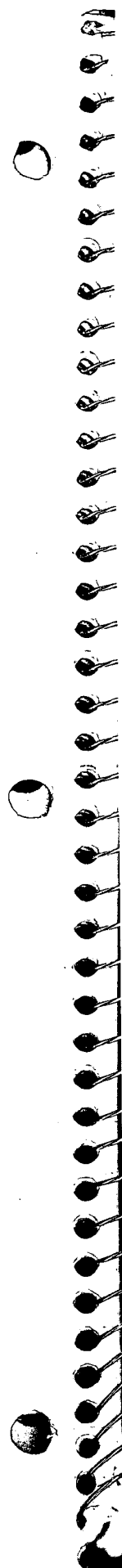
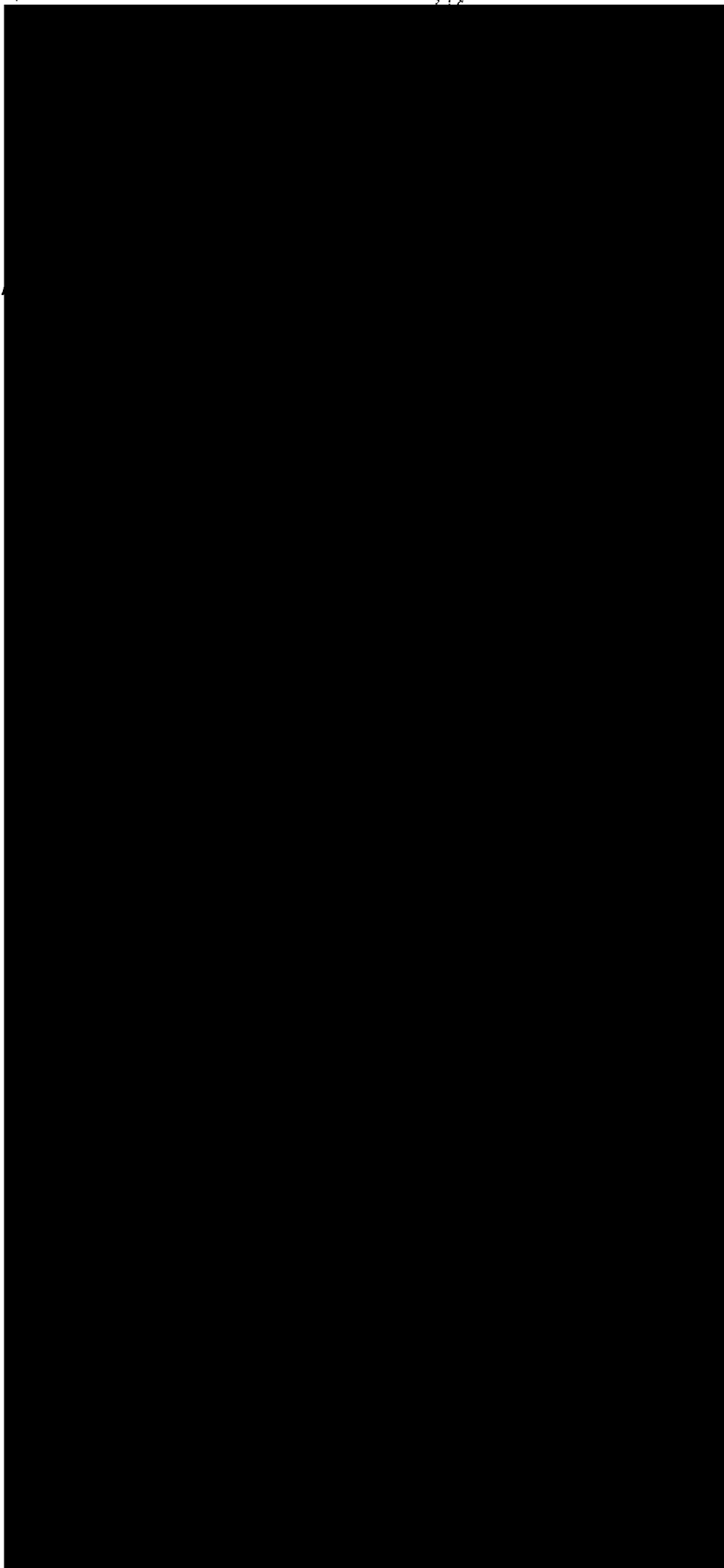


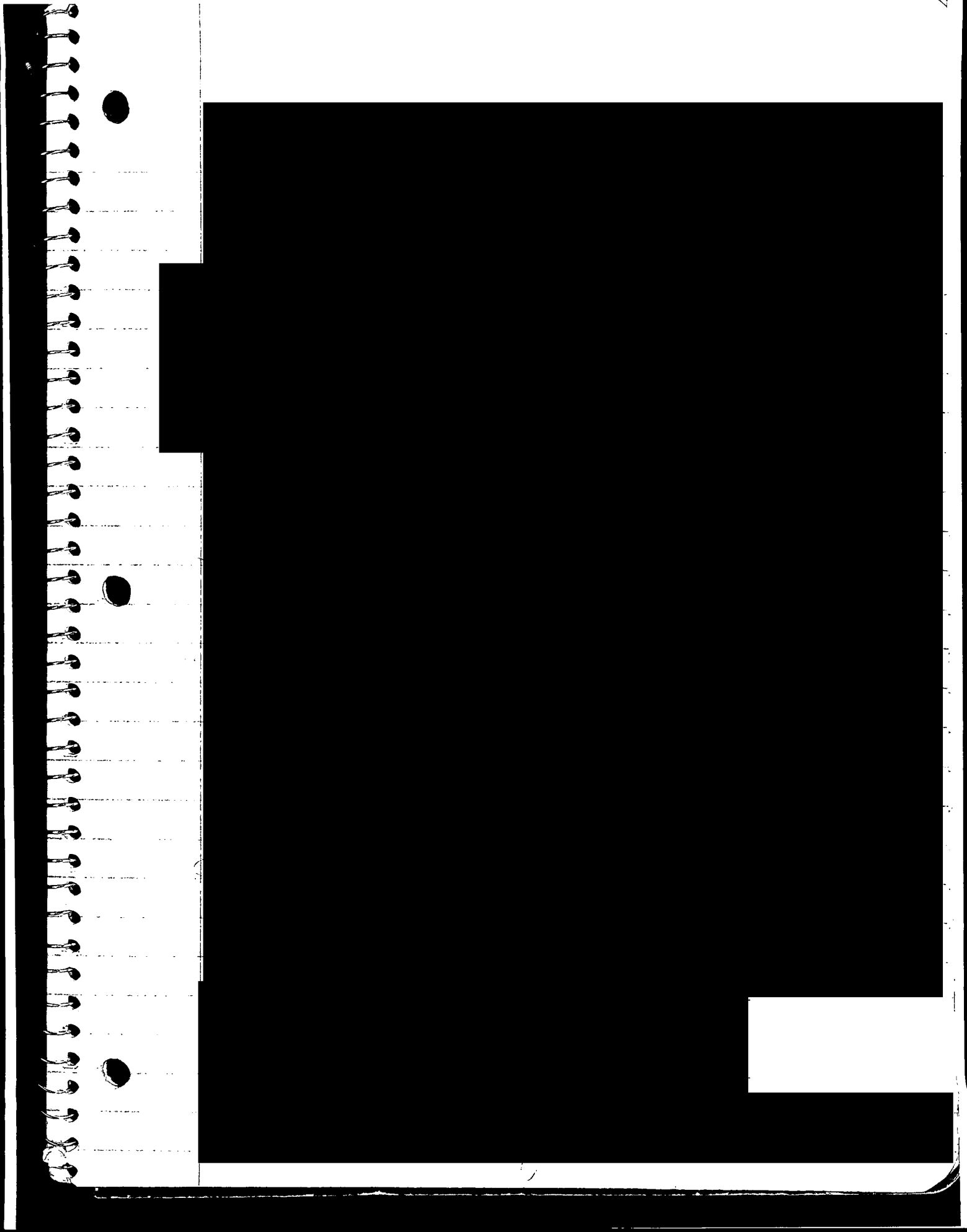


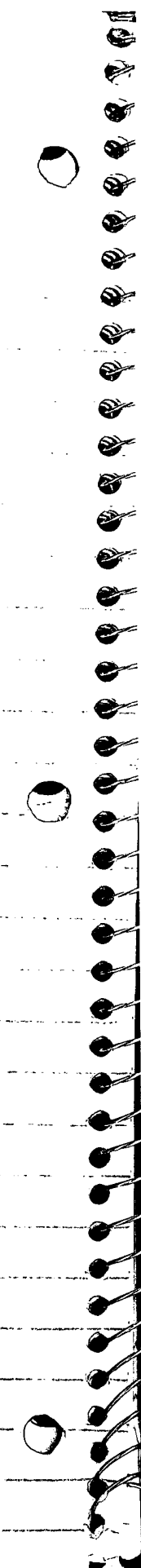


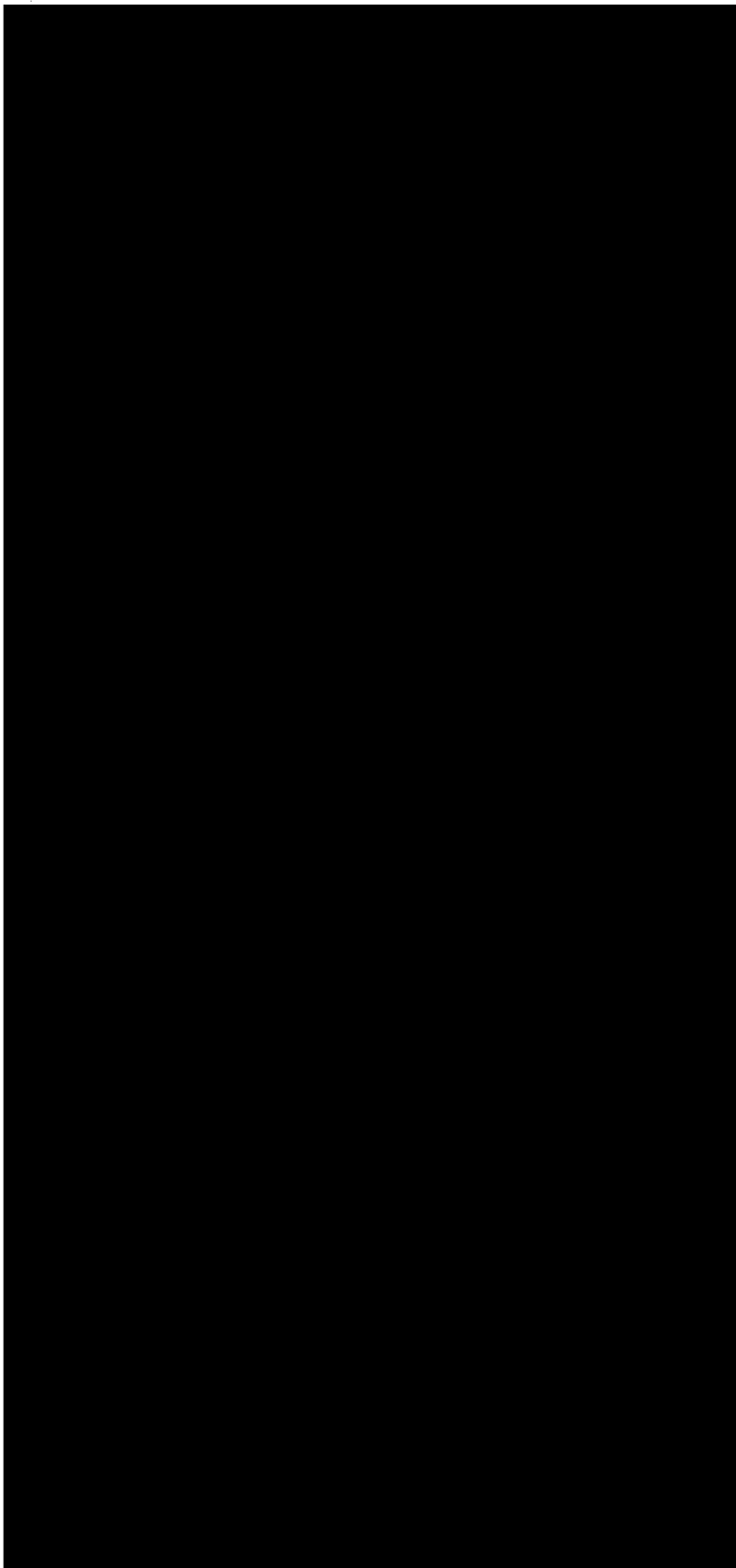


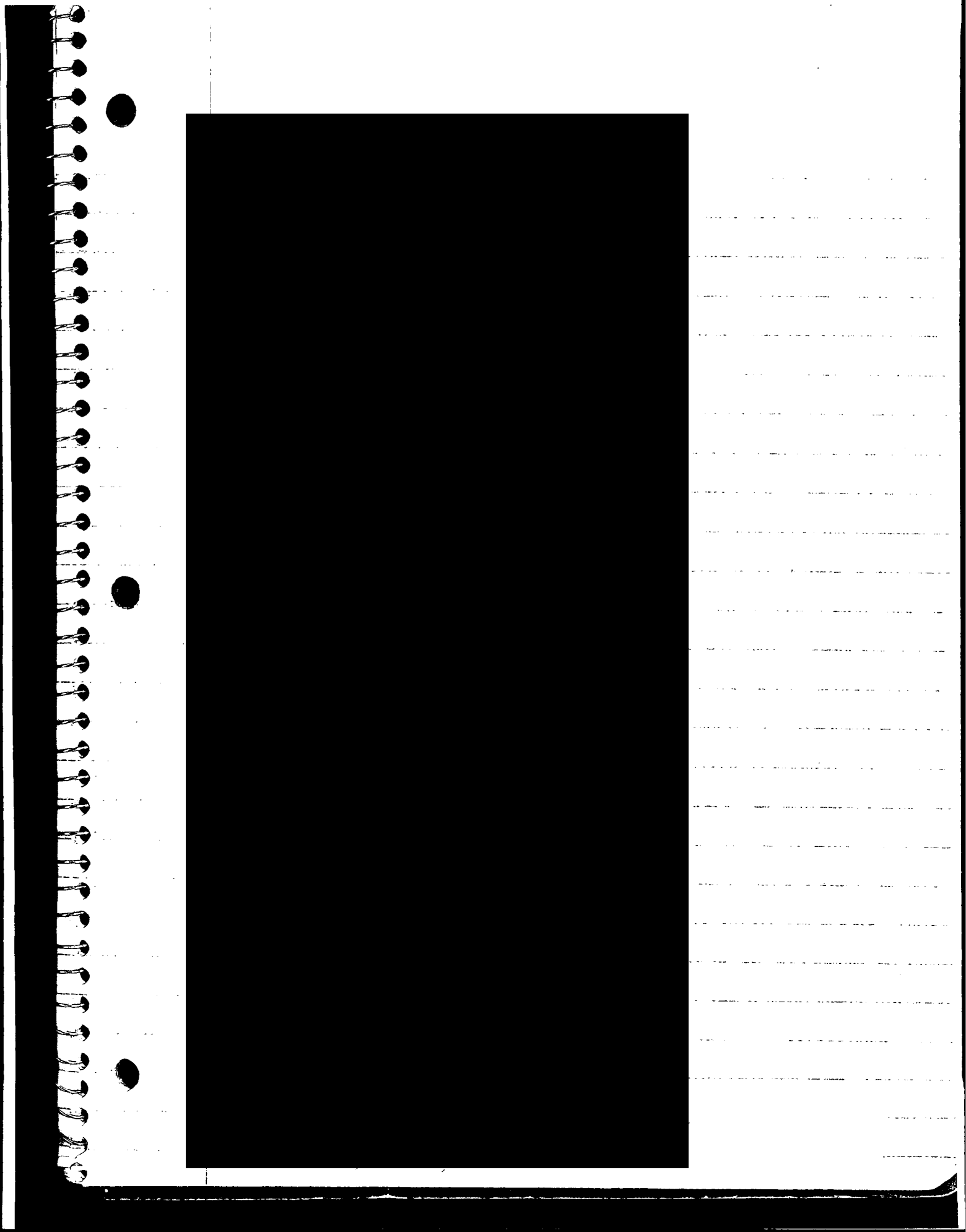


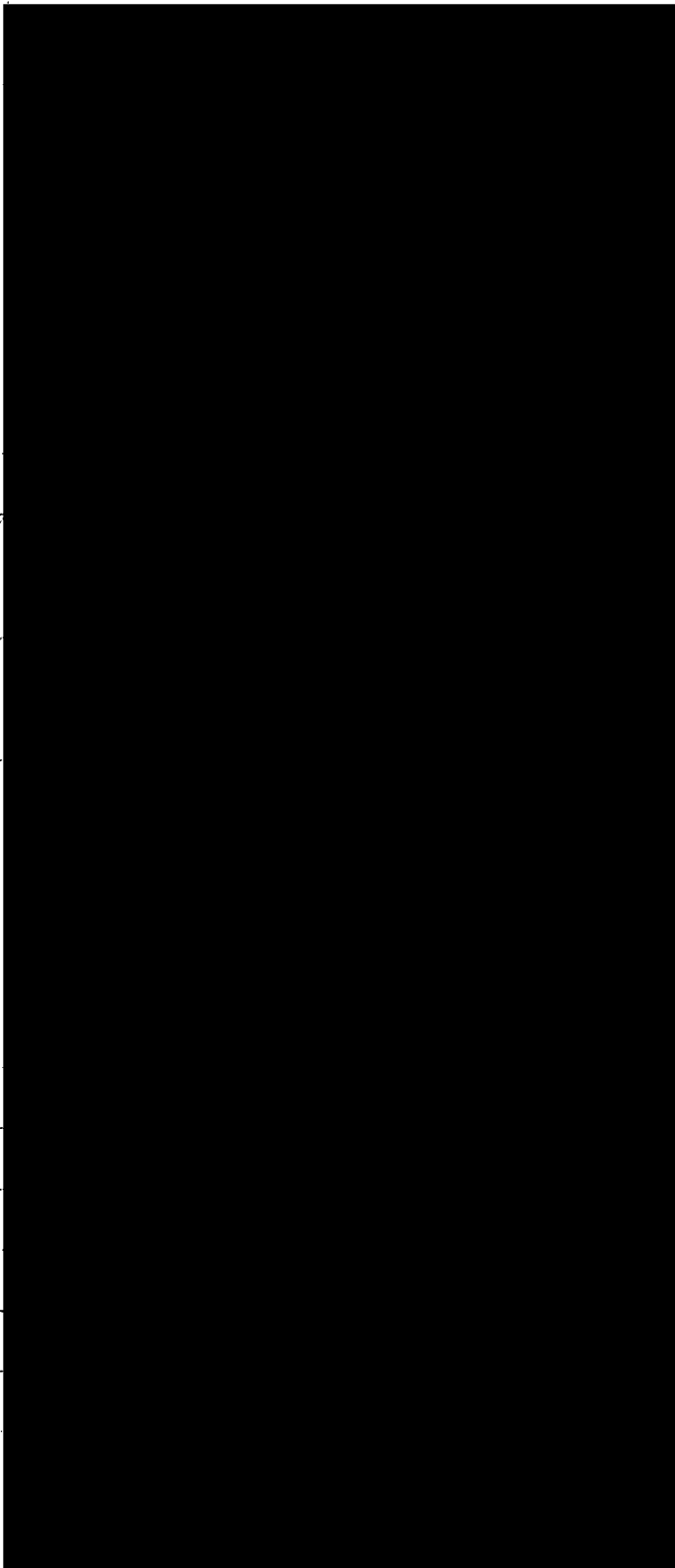


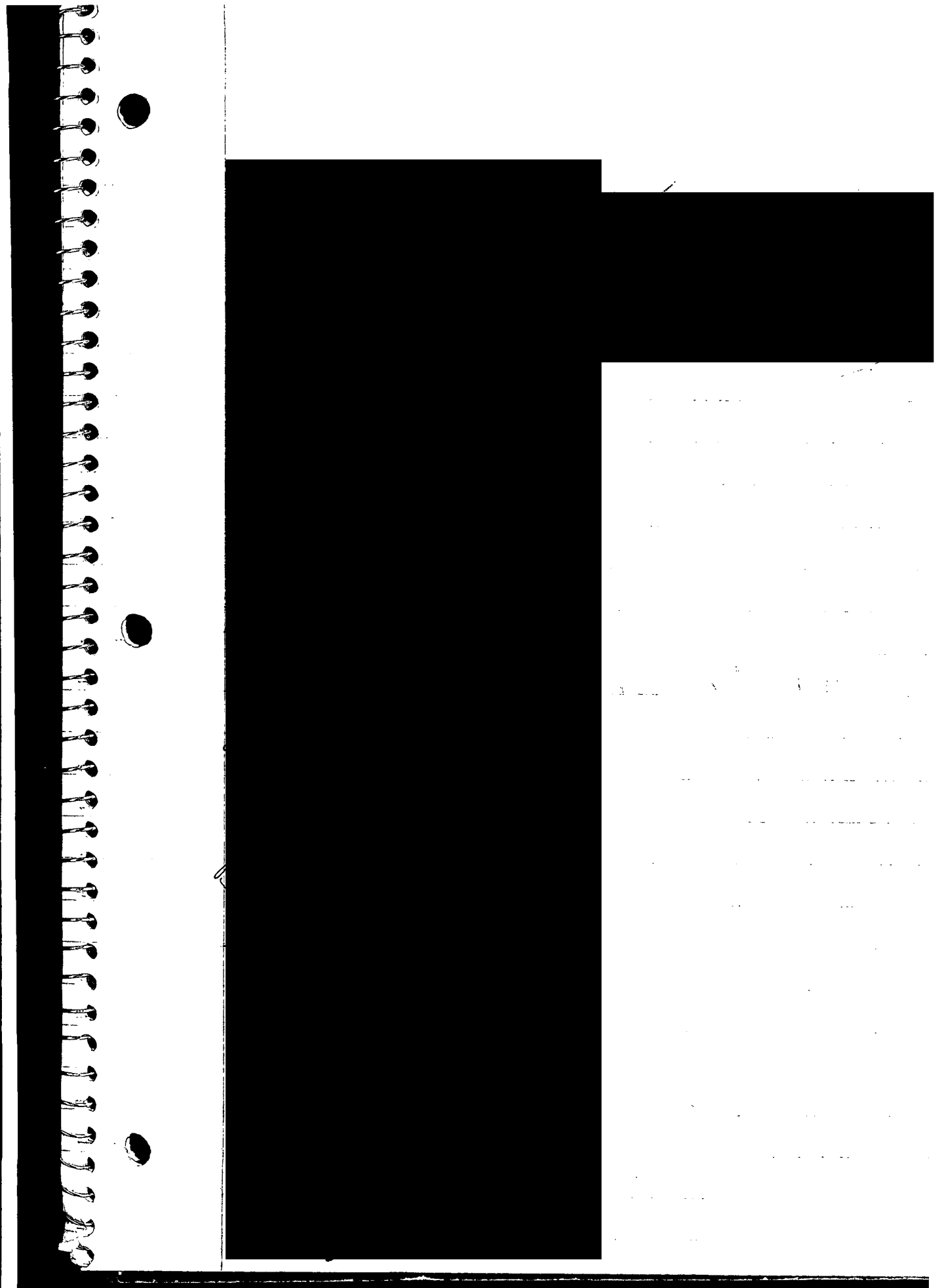


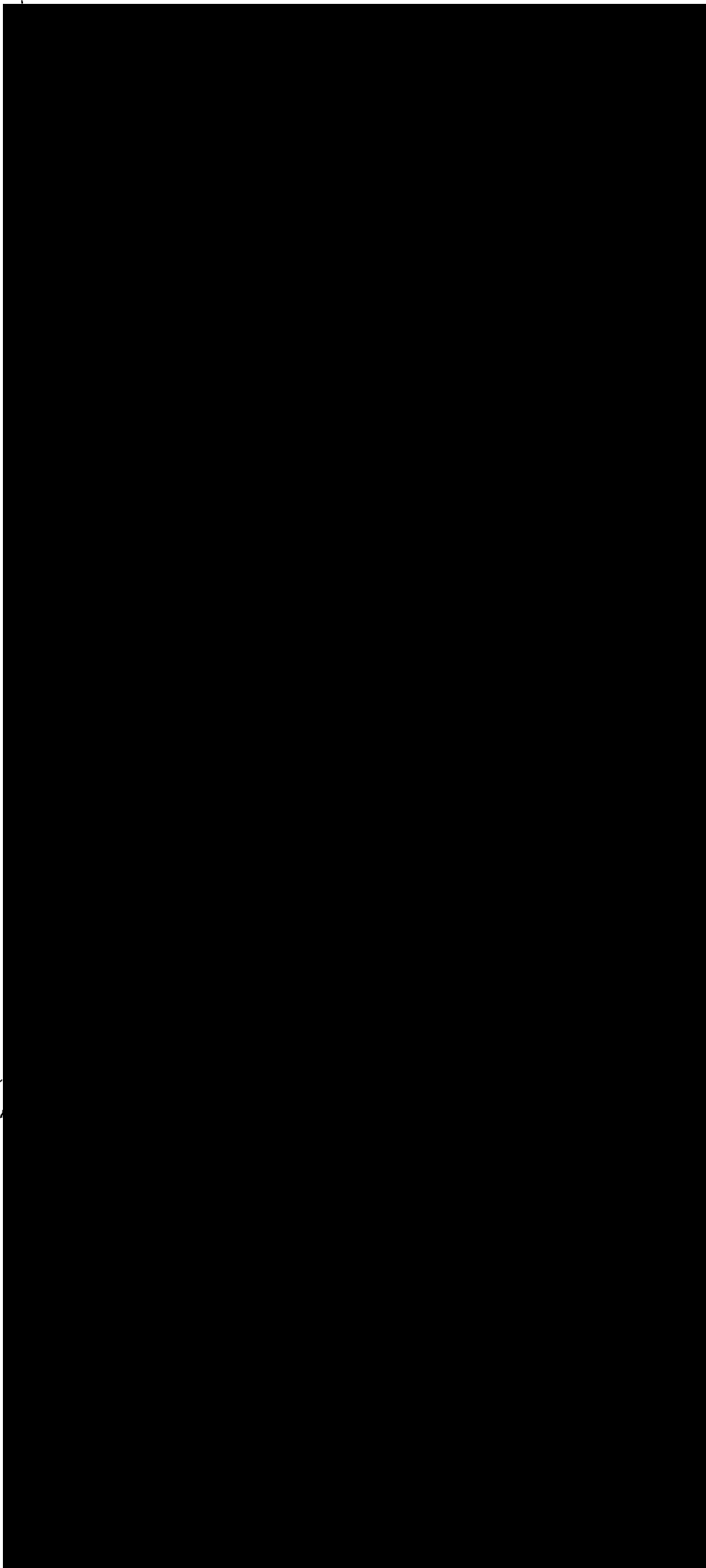




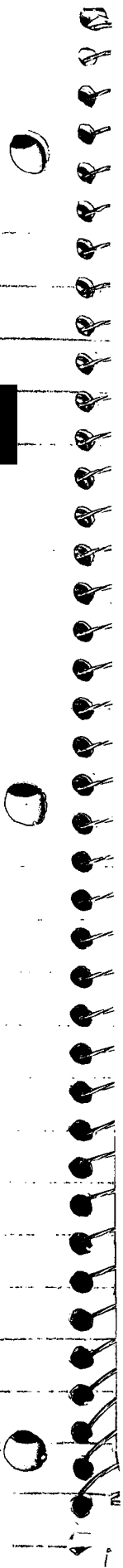
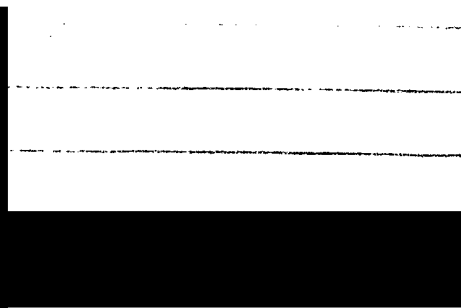


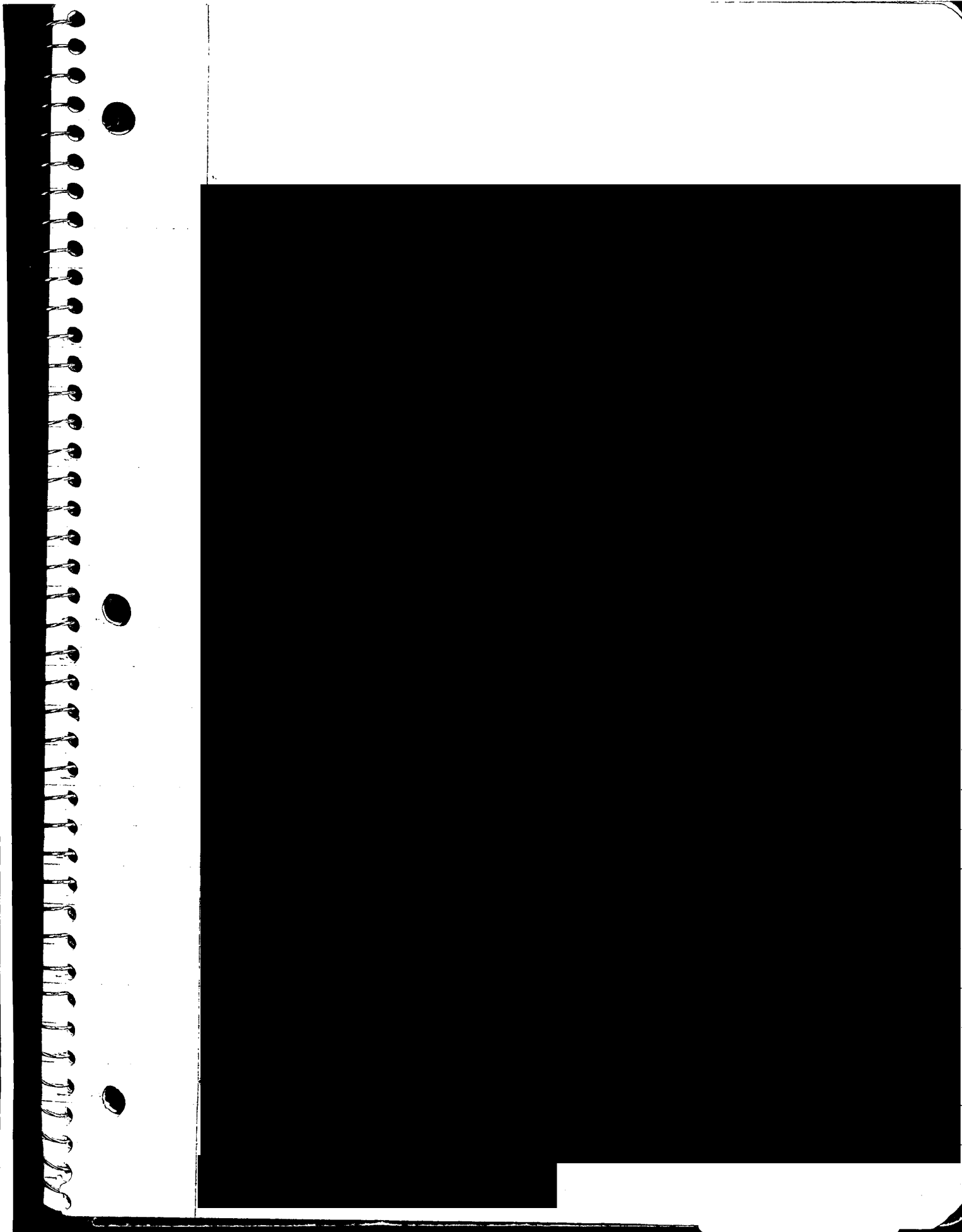




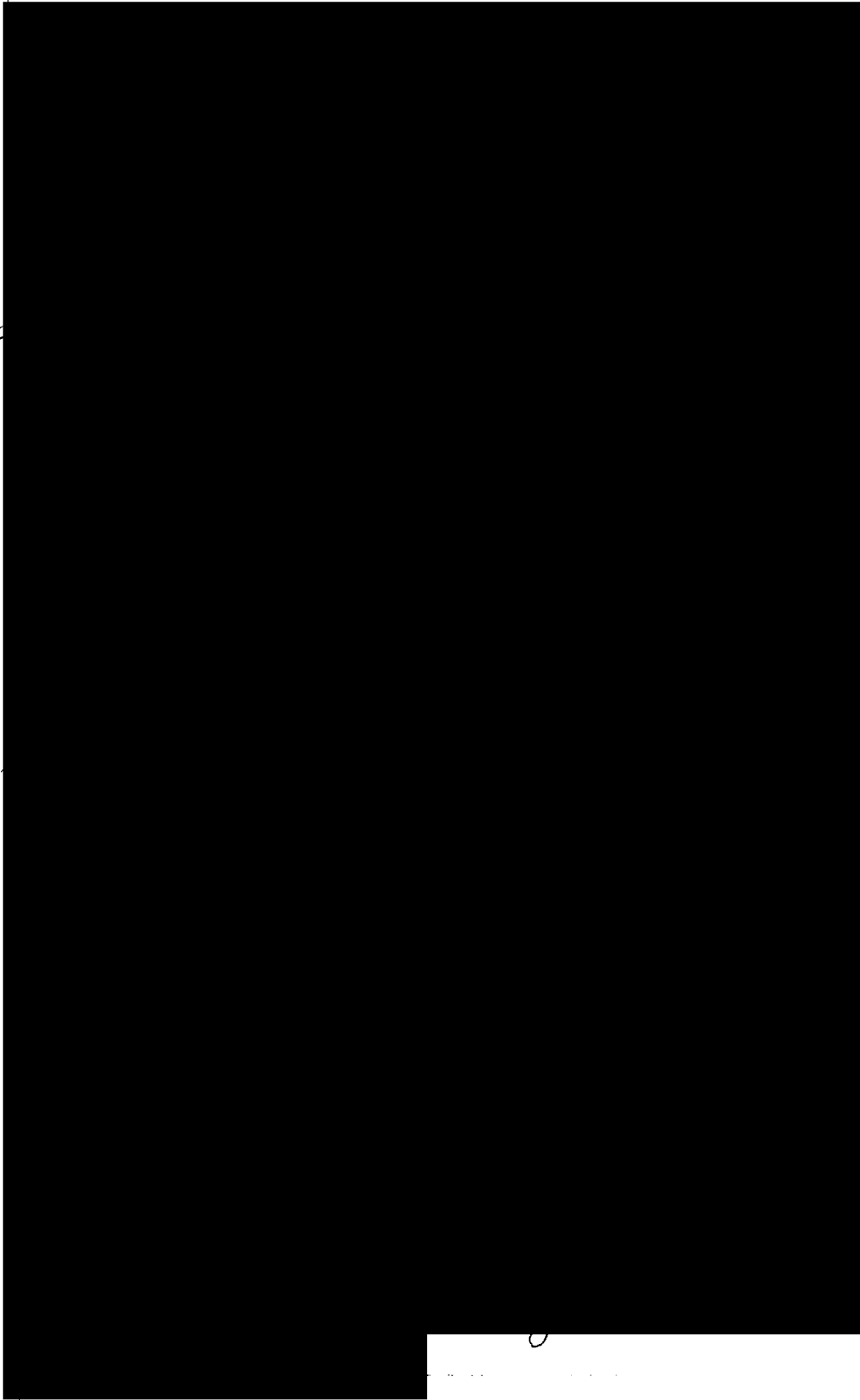










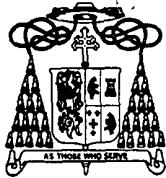




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Cardinal's Response to Protocol Conditions (4/28 Memo):

- A) feedback from Holy Angels parishioners and parish council on the statement.
- B) [REDACTED]
- C) never alone with minors
- D) on-site supervision/monitoring of conduct
- E) [REDACTED]
- F) only work 5 days - 1 [REDACTED], 1 rest
- G) supervision should be acceptable to the Parish
- H) written agreement that John Calicott must sign



MEMO from

CARDINAL BERNARDIN *FB*

To: *Fr. Paprocki* Date: *4/16*

For: ☒ Information

☐ Comment

☐ Approval

☐ Signature

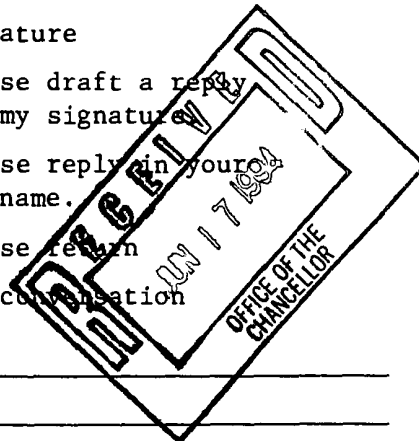
☒ Please draft a reply
for my signature

☐ Please reply in your
own name.

☐ Please return

☐ Per consultation

Remarks: _____

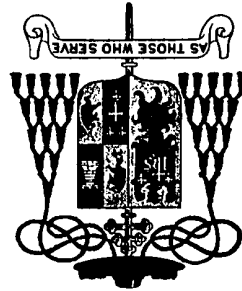


July 24

Dear Tony,

I wish to acknowledge your recent letter about John Calicott. I appreciate very much the sentiments you expressed. I am glad that you now have a better understanding of what is involved.

Just before [REDACTED], I reviewed a mental check-list of things I would offer my suffering for. High on that list was John. At this point, I still don't know how things will turn out. All I know is that I am doing
(over)



all that is humanly possible. The rest
is in the hands of God.

I am grateful, Tony, for your
prayers and support for me personally
during this difficult period.

Be assured of my gratitude for
your good work at Holy Name of Mary
Church. God bless you.

Your brother in Christ,
Joseph



MEMO from

CARDINAL BERNARDIN */EMB*

To: *Bp. Jordani* Date: *7/25*

For: ☒ Information
☐ Comment
☐ Approval
☐ Signature
☐ Please draft a reply
for my signature.
☐ Please reply in your
own name.
☐ Please return
☐ Per conversation

Remarks: *The Cardinal*
wanted you to see
this.
EMB

To _____
Date 10/26 Time 12:05 ☒ A.M. ☐ P.M.

WHILE YOU WERE OUT

by John Polcott
of Connie Bruno

Phone _____
Area Code _____ Number _____ Extension _____
His assignment is

TELEPHONED	☐	PLEASE CALL	☐
CALLED TO SEE YOU	☐	WILL CALL AGAIN	☐
WANTS TO SEE YOU	☐	URGENT	☐
RETURNED YOUR CALL	☐		☐

Message a Continuation
from previous
assignment
- not take out again
returning from Admin.
Leave it
Operator _____

HOP
161P



ARCHDIOCESE OF CHICAGO

POST OFFICE BOX 1979

CHICAGO, ILLINOIS 60690

Office of the Archbishop

June 1st, 1973

Dear Deacon Calicott:

After consultation with the faculty at the Seminary, His Eminence, Cardinal Cody, is pleased to appoint you as a Deacon at St. Leo Parish, Chicago under the direction of the Reverend Howard A. Tuite, Pastor.

Faculties of the Archdiocese of Chicago, in accordance with Canon Law and the regulations of the Archdiocese, insofar as they are applicable to the office of deacon, are hereby granted you, effective June 25, 1973, with expiration on December 31, 1973.

Since this period of service at St. Leo's Parish, Chicago is considered a part of your training for the priesthood, I am sure that you will derive great benefit from this experience and you will profit by the guidance of the Pastor and the priest supervisor who is being assigned to help you.

Begging God to bless you in this clerical ministry and with every personal good wish, I am,

Sincerely yours in Christ,

Richard A. Rosemary
Vicar General and Chancellor

cc: Reverend Howard A. Tuite

AOC 009725



ARCHDIOCESE OF CHICAGO

POST OFFICE BOX 1979

CHICAGO, ILLINOIS 60690

Office of the Chancellor
312/787-2315

April 11, 1974

Reverend Francis A. Ciezadlo, Pastor
St. Ailbe Rectory
9015 South Harper Avenue
Chicago, Illinois 60619

Dear Father Ciezadlo:

As you will note from the attached letter to Rev. Mr. John W. Calicott, who is to be ordained to the priesthood on May 8, 1974, by Cardinal Cody, it has been recommended by the Seminary staff and the Diocesan Clergy Personnel Board to assign him to you and your parish as Vicarius Cooperator (Canon 476).

He will be consulting with you, under the direction of the Personnel Board, before formal announcement of this appointment (after ordination) is made by the Cardinal.

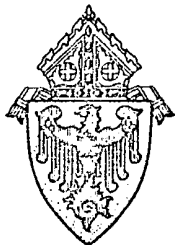
Wishing you every blessing of a Joyous Easter, I am, dear Father Ciezadlo,

Sincerely yours in Christ,

Rev. Msgr. Richard A. Rosemeyer
CHANCELLOR

cc: Reverend Mr. John W. Calicott

AOC 009726



ARCHDIOCESE OF CHICAGO

POST OFFICE BOX 1979

CHICAGO, ILLINOIS 60690

Office of the Chancellor
312/787-2315

April 11, 1974

Dear Deacon Calicott:

Upon recommendation of the Seminary staff, and under direction from His Eminence, Cardinal Cody, I am pleased to "call" you to the Order of Priesthood, to be ordained on May 8, 1974, for service in the Archdiocese of Chicago.

After consultation with the Staff of the Seminary and the Diocesan Clergy Personnel Board, it has been recommended that you be assigned as Vicarius Cooperator at the parish of St. Ailbe, Chicago, whose pastor is the Reverend Francis A. Ciezadlo.

In accordance with the procedure set up by the Personnel Board, arrangements are being made for you to consult with the Pastor and his staff before your formal appointment is announced (after ordination) by the Cardinal (Canon 476).

I am happy to have the opportunity to express my congratulations to you and to welcome you to the priesthood we will share in service to the Archdiocese of Chicago.

Wishing you an abundance of blessings at Easter time, and with all good wishes, I am, dear Deacon Calicott,

Sincerely yours in Christ,

Rev. Msgr. Richard A. Rosemeyer
CHANCELLOR

cc: Reverend Francis A. Ciezadlo, Pastor

AOC 009727



Office of the Archbishop

ARCHDIOCESE OF CHICAGO

POST OFFICE BOX 1979

CHICAGO, ILLINOIS 60690

Priest file

May 8, 1974

Reverend John W. Calicott
Saint Mary of the Lake Seminary
Mundelein, Illinois 60060

Dear Father Calicott:

In accordance with Canon 476, 3, and following the recommendation of the Diocesan Clergy Personnel Board, it gives me great pleasure to appoint you as Associate Pastor to the Reverend Francis A. Ciezadlo, Pastor of Saint Ailbe Parish at 9015 South Harper in Chicago, Illinois, and to grant you the necessary faculties for the faithful discharge of that duty.

This appointment is effective immediately and faculties of the Archdiocese are granted to you as of this date, May 8, 1974. Arrangements are to be made with the Pastor about the time that you are to take up your duties after your vacation.

Wishing you every blessing and priestly success in your first pastoral assignment, I am, dear Father Calicott,

Very truly yours in Christ,

Archbishop of Chicago

Chancellor

cc: Reverend Francis A. Ciezadlo, Pastor

AOC 009728

*Priest's file - Calicott
personal*

file

September 18, 1974

Rev. John W. Calicott
St. Ailbe Rectory
9015 S. Harper
Chicago, Illinois 60619

Dear Father Calicott:

With the approval of your Reverend Pastor, Father Ciezadlo, I am pleased to appoint you to assist in the Vocational Work at Quigley South under the direction of the Rector, Father John Fahey.

I feel quite certain that this program will not interfere with your primary duty as a Vicarius Cooperator at St. Ailbe's Church.

Wishing you every blessing and success in this work for the Archdiocese, and with renewed thanks, I am, dear Father Calicott,

Very truly yours in Christ,

Archbishop of Chicago

cc: Rev. Francis A. Ciezadlo, Pastor

JPC:ms

AOC 009729



ARCHDIOCESE OF CHICAGO

POST OFFICE BOX 1979

CHICAGO, ILLINOIS 60690

Office of the Vicar General

August 5, 1975

C

Reverend John W. Galicott
St. Albe Church
9015 S. Harper
Chicago, Illinois 60619

O

Dear Father Galicott,

Due to the transfer of the Reverend Francis A. Hezard, Pastor of St. Albe Church, that parish has become vacant.

P

I wish to inform you that, in accordance with Canons 472 and 473, His Eminence, Cardinal Cody, is pleased to appoint you Administrator or Vicar Ecclesiae of St. Albe Church, 9015 S. Harper, Chicago, Illinois. As Vicar Ecclesiae you will have all the obligations of the Pastoral office, particularly that of celebrating the Mass for the people (Canon 473, 1), just as if you were the pastor of that parish.

Y

This appointment is effective immediately, and will remain in effect until a new pastor is appointed.

With every good wish, I am,

Sincerely yours in Christ,

Rev. Msgr. Francis A. Breckin
Vicar General

cc: Reverend Arthur E. Kraeger, Associate
Diocesan Clergy Personnel Board



ARCHDIOCESE OF CHICAGO

POST OFFICE BOX 1979

CHICAGO, ILLINOIS 60690

Office of the Vicar General

August 5, 1975

C

Reverend John W. Calicott
St. Ailbe Church
9015 S. Harper
Chicago, Illinois 60619

O

Dear Father Calicott,

Due to the transfer of the Reverend Francis A. Clezadlo,
Pastor of St. Ailbe Church, that parish has become vacant.

P

I wish to inform you that, in accordance with Canons
472 and 473, His Eminence, Cardinal Cody, is pleased to appoint you
Administrator or Vicar Ecconome of St. Ailbe Church, 9015 S. Harper,
Chicago, Illinois. As Vicar Ecconome you will have all the obligations
of the Pastoral office, particularly that of celebrating the Mass for the
people (Canon 473, 1), just as if you were the pastor of that parish.

Y

This appointment is effective immediately, and will remain
in effect until a new pastor is appointed.

With every good wish, I am,

Sincerely yours in Christ,

Rev. Msgr. Francis A. Brackin
Vicar General

cc: Reverend Arthur F. Krueger, Associate
✓Diocesan Clergy Personnel Board



ARCHDIOCESE OF CHICAGO

POST OFFICE BOX 1979

CHICAGO, ILLINOIS 60690

Office of the Chancellor

May 21, 1980

C
O
P
Y

Reverend John W. Calicott
St. Ailbe Rectory
9015 S. Harper
Chicago, Illinois 60619

Dear Father Calicott:

In accordance with Canon 476, and following the recommendation of the Diocesan Clergy Personnel Board, His Eminence, John Cardinal Cody, is pleased to appoint you as Associate Pastor to the Reverend Anthony J. Vader, Pastor, Holy Name of Mary parish, Chicago, Illinois.

This appointment is effective June 9, 1980, but I would ask you to make arrangements with the Pastor about the exact date when you will assume your new duties.

Wishing you every blessing and priestly success in your new pastoral assignment, I am,

Sincerely yours in Christ,

Very Reverend John R. Keating
Chancellor

cc: Rev. Anthony J. Vader, Pastor, Holy Name of Mary parish, Chicago.
Rev. Donald C. Cahill, Pastor, St. Ailbe parish, Chicago.



ARCHDIOCESE OF CHICAGO

POST OFFICE BOX 1979

CHICAGO, ILLINOIS 60690

Office of the Archbishop

June 10, 1987

Dear John:

In light of our recent discussion, I am pleased to appoint you as a member of the Presbyteral Senate. Your term of office for this is two years. I appreciate your willingness to serve in this capacity.

Thank you, John, for all that you are doing for the Church of Chicago. I am sure that your wisdom and insight will be appreciated as a member of this consultative body. Be assured of my continued prayers and support for all that you are doing.

With cordial good wishes, I remain

Faternally yours in Christ,

Archbishop of Chicago

Reverend John W. Calicott
Holy Name of Mary Church
11159 South Loomis
Chicago, Illinois 60643

cc: Reverend William O. Goedert

September 28, 1987

Dear John:

I am pleased to appoint you to part-time duties as a member of the Clergy Personnel Board while retaining your present duties as Associate Pastor of Holy Name of Mary Parish. This appointment is effective immediately and will expire July 31, 1991. I ask you to speak with Father Cimarrusti regarding the arrangements for you to begin your new duties.

As you may know, I work very closely with the Personnel Board. Together we serve the priests and people of the Archdiocese. I see their work as very important and am appreciative of your willingness to serve on this body. I understand there are some concerns you have about time involvement. I do ask you to make every effort to participate as fully as possible in the work of the Board and hope that you find your new responsibility fulfilling.

With cordial good wishes, I remain

Faternally yours in Christ,

Archbishop of Chicago

Reverend John W. Calicott
Holy Name of Mary Church
11159 South Loomis
Chicago, Illinois 60643

cc: Reverend Anthony J. Vader
Reverend Francis J. Cimarrusti
Clergy Personnel Board

PARENTS CAN HELP



When a priest is accused of child sexual abuse, children usually feel betrayed, angry and anxious. The disclosure of this kind of allegation is shocking and unfamiliar to parents and children alike. In most cases, they have not faced a situation like this before. Not surprisingly, many parents feel anxious and helpless about talking to their children about what has happened. Thoughts and questions like this cross parents' minds:

- I don't know what to say. I'm too upset to talk about it.
- Should I just wait for my children to bring it up?
- Wouldn't it be better if they just forgot about it? Thinking about things like this just makes them more upset.
- What if they ask me questions I can't answer?
- I brought it up once and they refused to talk about it. Why bring it up again?

Yet, at a time like this parents can help their children in ways no one else can.

.....

WHAT HELPS CHILDREN NOW?

BRINGING IT UP FIRST: Parents make it easier for children to talk about a painful event if they bring up the topic first. This shows them that adults can face what has happened and they can handle their upset feelings. It is a good idea to talk about this in a place and at a time when the child is likely to feel secure and comfortable—a familiar place without interruptions.

STARTING WITH THE KNOWN: It is usually easier for everybody if parents start with what they know their child has seen, heard or already mentioned. Something simple like this can help: "I know you saw the story about our parish on TV tonight...." or "You mentioned that the kids at school are upset about what they've heard about _____."

NORMALIZING FEELINGS: Children typically feel bewildered by the feelings that arise at a time like this. A statement from parents that their feelings are normal can help them express their thoughts and feelings—something like: "This is the kind of news that can upset anybody and it usually helps to talk about it." Parents can then ask their children if they have things to say or questions about what has happened.

LISTENING WITH ACCEPTANCE: Listening is a way of letting children know that their feelings, whatever they are, deserve attention, respect and understanding.



THESE IDEAS WILL ALSO BE HELPFUL TO TEACHERS AND OTHER ADULTS WHO WORK WITH CHILDREN

GOING AT A CHILD'S PACE: Encouragement to go at their own pace in talking about feelings steadies children. Some want to talk about the allegations as soon as they hear about them; other children need to wait a while. They often ask one or two serious questions and then change the subject to something lighter, only to come back to the troublesome feelings days or weeks later. Thinking and talking about this in small steps may be as much as they can handle.

MAKING SENSE: It helps to hear statements from parents telling them that the thoughts, questions and feelings they have now make sense and are normal at a time like this, no matter how angry, confused and contradictory their reactions are. These words of acceptance help children feel calmer, more normal and able to live with inner turmoil.

REPEATING: Asking the same questions and hearing the same answers helps many children, especially younger children. This soothes children in the same way as hearing a scary story many times--each time it becomes a little less frightening.

BEING HONEST: Honesty from parents helps repair the crack in children's trust in the adult world. So it is important for parents not to lie or evade real questions children are asking. Answering their questions clearly and matter-of-factly calms them. Usually, parents do not know the answers to some of the questions children ask. At these times, it is better to say so directly, rather than guess or avoid the question. Seeing that parents can live with confusing and disturbing questions soothes children's' anxieties and gives them hope.

KEEPING PROMISES: It is always important to keep promises made to children, but it is especially important now, as this rebuilds their trust in adults.

ACCEPTING EMOTIONAL BEHAVIOR: In the days and weeks to follow, children will often be more angry, anxious, and upset. They will not usually realize why they are more troubled and/or troublesome. Parents' calmness and understanding of these feelings will help them as they struggle to accept what has happened.

KEEPING OTHER THINGS STEADY: Keeping family routines as consistent as possible provides a sense of security and order at a time when children don't know what to expect.

.....

Parents can help their children absorb the shock, face their feelings and slowly restore their faith in the adult world and themselves. This process usually takes weeks or months, depending on how severely the children's' trust has been damaged. During this phase, children's preoccupation with the thoughts and feelings triggered by the abuse waxes and wanes. For parents, this means that just when they least expect it, the old questions and worries pop up from their children again. With time and parental understanding, most children re-establish a "wiser" but genuine sense of trust and security. If their distress and troublesome behaviors worsen or keep them from doing things other children their age do, parents can help by arranging for them to see a mental health professional. Children who are victims of sexual abuse should be evaluated by a psychiatrist, psychologist or clinical social worker who specializes in assessing and treating the effects of this kind of abuse.



ARCHDIOCESE OF CHICAGO

POST OFFICE BOX 1979

CHICAGO, ILLINOIS 60690

Office of the Archbishop

September 9, 1991

Dear Father Calicott:

In light of the needs of the Archdiocese, it is my pleasure to hereby appoint you to be Pastor of Holy Angels Parish. This appointment is made in consultation with the Diocesan Priests' Personnel Board and is effective October 27, 1991. Your term of office will be for six years.

Bishop Gregory will act as my delegate in receiving your Profession of Faith. I ask that you contact him as soon as possible concerning your formal installation.

John, the varied experiences you have had in the past will be helpful as you begin your new duties at Holy Angels Parish. I have no doubt the people will warmly welcome you in your new responsibility. I deeply appreciate all you have done at Holy Name of Mary Parish thus far. I am sure the people will miss your presence, but they have helped to form you and, hopefully, will see their efforts take fruit as you assume the pastorate at Holy Angels.

I take this occasion, John, to assure you of my prayers, continued encouragement and fraternal affection as you take on your new pastoral charge.

With gratitude for your cooperation and with cordial good wishes, I remain

Sincerely yours in Christ,

Joseph Carl Bernardin
Archbishop of Chicago

Kenneth Vels.
Ecclesiastical Notary

Reverend John W. Calicott
Holy Name of Mary Parish
11159 S. Loomis Street
Chicago, Illinois 60643

cc: Most Reverend Wilton D. Gregory, Episcopal Vicar
Reverend Arthur Anderson, O.F.M., Dean
Reverend Anthony J. Vader
Diocesan Priests' Personnel Board
Office of Appraisal and Evaluation
Office of Research and Planning
Center for Development in Ministry

AOC 009737

Report
To
Joseph Cardinal Bernardin
Archdiocese of Chicago

The Cardinal's Commission on Clerical
Sexual Misconduct with Minors

Honorable Julia Quinn Dempsey
Most Reverend John R. Gorman
Mr. John P. Madden
Reverend Alphonse P. Spilly, C.P.P.S., Secretary

June 1992

Chapter Eight: Recommendations Regarding Return to Ministry

The Commission found this to be an exceedingly difficult mandate on which to develop a recommendation. It was discussed often. The issue was raised in most of the interviews we conducted. When we read the extensive literature about the nature of paraphilic disorders and the effectiveness of available treatments, as well as the policies of other dioceses and the requirements of the Church's canon law, it was with this mandate in mind. Most of the letters we received from concerned laity and clergy also addressed the issue.

* **We recommend that any priest who engages in sexual misconduct with a minor not be returned to parish ministry or any kind of ministry which would give him access to minors. We have identified no conditions in which an exception can be made to this.**

If the Permanent Review Board believes that sufficient mitigating circumstances exist to create an exception, they would have to weigh those against the rationale for our recommendation.

Some people have pleaded with us not to "write off" these priests. Do everything to rehabilitate them, they urged us. These priests have given their lives to the Church, and many of them have ministered effectively. They have many friends in the parishes they have served. Approximately 25% of the letters we received from concerned laity and clergy who addressed the issue of return to ministry took this position. However, all but a few of these correspondents also recommended that, if the priest were returned to parish ministry, he be supervised and restricted from access to minors. In addition, most of the policies and procedures of other dioceses we reviewed appear to allow for a possible return to ministry. However, most of them are rather vague and do not distinguish among the various kinds of ministry to which a priest might return. A notable exception is that of the Archdiocese of St. Paul/Minneapolis which helped shape our own position to a great extent. (Cf. Appendix I for a copy of that archdiocesan policy.)

Others cautioned us that priests who have engaged in sexual misconduct should never be allowed to return to parish ministry. Of the letters we received which addressed this issue, 57% took this position, while an additional 19% added, no ministry of any kind. Thus, a total of 76% of these letters said, in

effect, no parish ministry. Victims we spoke to, and literature about victims, had especially strong feelings about this, feelings we respected. One of adult survivors of child sexual abuse by a priest from another diocese shared with us her strong feelings and those of her family when the priest not only continued his public ministry, but celebrated the Eucharist in her home parish.

Several archdiocesan officials who have worked on this problem for the past several years volunteered to us that, while their approach was optimistic and compassionate, it was easy to lose some objectivity. Their experience has led them to question the validity and/or effectiveness of that approach.

The Church faces competing interests in attempting to resolve the issue of a possible return to ministry: (a) the safety of our children, (b) the need for people to have confidence in the Church and its ministers, (c) the belief that behavior can be modified and/or controlled, (d) the importance of forgiveness and healing. The "bottom line," however, is this: What risk would this priest pose? How much risk is reasonable? It is also important to keep in mind that the risks are not diminished with age for pedophiles and ephebophiles.

The Commission cannot offer the Archdiocese of Chicago a simple solution for handling all cases. Each will have to be decided on its own merits and in the light of its particular circumstances. However, we are able at this point to raise some important questions and recommend certain principles that should be part of the equation in any decision-making in regard to these cases.

To consider even the possibility of return to a limited non-parochial ministry by a priest who has engaged in sexual misconduct with a minor would require that he first undergo a minimum of two years' of intensive individual and group therapy. This means that he would need the minimum of a two-year break from priestly ministry for treatment. People in sex offender treatment undergo considerable stress and distress. It is not the same as being in an alcoholic rehabilitation program. During this period his cooperation and progress should be closely monitored by the Archdiocese, working closely with the psychiatric treatment facility.

Nevertheless, two years of treatment will not of itself

cure the priest or resolve the underlying problem. There is no completely successful treatment for pedophilia or ephebophilia at present. This is not to say that there is no hope. Every study we reviewed concluded that those who underwent treatment were less likely to commit sexual abuse again, but this does not mean that they never reoffend. The rate of recidivism (reoffending) runs from 5% to an often much higher rate. Dr. Fred Berlin told the Commission that the Sexual Disorders Clinic where he works has treated over 600 patients for up to five years and has conducted follow-up studies with them. He reported a 5% recidivism rate, but this is based on those who have reoffended and been caught. Most studies we read indicated a higher recidivism rate for those who have undergone treatment. The problem can often be controlled, but this is an individual matter and varies from person to person.

In part, it depends on the severity and duration of the problem. It also depends on the individual's ability to overcome cognitive distortion and patterns of denial, feel remorse for his abusive behavior, acquire adequate social skills, and develop empathy for his victims. It obviously depends upon his willingness to cooperate wholeheartedly in the treatment program.

At the end of this initial period of treatment, the therapeutic judgment of the treatment team is an important, but only partial, basis for deciding whether or not someone may return to ministry. Moreover, because humans make therapeutic judgments and administrative decisions, they are not always perfect or correct. The Isaac Ray Center staff, among others, pointed out that other considerations — legal, pastoral, moral/ethical, and financial — must also be part of this kind of administrative decision. The therapists have experience in assessing the pros and cons of each case and pointing out the risks involved. But their information is only part of the balancing to be done by the Cardinal in making decisions.

Frank Valcour, in *Slayer of the Soul*, lists five factors that enhance the reliability of such a formal opinion from a treatment facility:

- (1) Acknowledgment and acceptance of the nature and extent of one's condition manifested by a capacity to describe it to a superior in simple

terms.

- (2) A commitment [in writing]... to do whatever is necessary to prevent the recurrence of problematic behavior...
- (3) An awareness of one's own risk factors so thorough that the person... can list and describe these factors to another person...
- (4) A willingness...to disclose fully to a small group of individuals the nature and extent of his or her problem so that he or she might ask for support and behavioral monitoring.
- (5) A participation in a formal aftercare program of the treatment facility. (pp. 63-64)

In other words, prognosis is better if the person admits he has a serious problem, if it can be established that the abusive behavior occurred only once, and if the behavior was situational and not a pattern.

So, criteria for a possible return would also include the degree of severity of the abuse, its nature (e.g., exhibitionism, fondling, penetration), the number of incidents, the number of victims, the frequency of the misconduct, its circumstances, the degree of the priest's sexual interest, past patterns of behavior, and the degree of scandal associated with the misconduct. If someone has abused only one victim but over a long period of time, the prognosis is poorer. Naturally, there may be mitigating circumstances in individual cases.

Accordingly, we recommend that, after a priest has cooperatively completed initial treatment (over a period of two years), and if the recommendation of the treatment team is positive, the priest will enter a four-year supervised aftercare program, all the elements of which will be under written contract between the priest and the Archdiocese.

We recommend that the Cardinal include these four components in the aftercare program: (1) appoint a supervisor or monitor who will work with the priest in regular accountability meetings; (2) establish a supervised living arrangement based on recommendations from the treatment source; (3) design a vocational rehabilitation program of up to four-years in non-parish min-

istry (in which he will not have access to minors) while participating in on-going treatment; (4) require that the priest participate in a one-week annual evaluation and therapeutic workshop over this four-year period, in addition to weekly group and at least monthly individual therapy. Failure to cooperate with this contract will result in the priest's removal from active ministry, subject to applicable canon law.

* { We further recommend that, four to five years following diagnosis, evaluation, and successful aftercare, the individual priest will be eligible for consideration of a permanent contractual assignment, excluding ministry to minors and others at risk, unless professional evaluation indicates otherwise.

Why do we say that a priest who has engaged in sexual misconduct with minors should not be allowed to return to parish ministry or any ministry which would include access to minors?

Parishioners assume, and rightly so, that a priest assigned to their parish is trustworthy. Moreover, priestly ministry in a parish setting is highly demanding in today's Church. Priests often receive little gratification for all they do. There is considerable stress. Because most parish priests live where they work, they are available seven days a week, at all hours of the day and evening. In most rectories, people come and go constantly. Nevertheless, priests often face loneliness. It is easy for many to be overwhelmed and revert to earlier problems; e.g., substance abuse or paraphilic behavior.

There are three possible scenarios in these cases.

(1) If, after cooperating with treatment and receiving a positive prognosis, a priest is assigned to a parish that does not know about his prior sexual misconduct, how will he be able to minister effectively, living under the constant threat of exposure? To what extent would he be able to concentrate on his ministry because so much energy would be used simply to keep his sexual attraction and desires under control? It would be very naive to assume that this is simply a question of the priest's good will or high motivation.

This approach has been tried in the past. In effect, this has meant that archdiocesan officials have precluded the right of parents to protect their children by sending these priests back into parishes without notifying the parishioners. Parents and parish councils responded recently that archdiocesan officials had no right to take these actions without informing them.

(2) If a priest is commonly known to have engaged in sexual misconduct with a minor or minors, or if the parish is informed of this before his assignment, how could trust be restored between himself and a parish community to the extent that he could ever effectively minister there? How many parishes would welcome such a priest into their midst? Would he be subject to public ridicule? And how much should the parish be told, in what detail? To what purpose? Knowing that he would always be under public scrutiny, how could the priest minister confidently and competently?

(3) If a priest who has a past history of sexual misconduct with minors is assigned to a parish and only parish leaders (pastor, principal, Director of Religious Education, parish council, and/or school board) are informed of this, would this not be the perfect solution to the dilemma the Church faces in reassigning him to parish ministry? Two factors lead us to believe that it is better in theory than it would ever be in practice. The more people who are told, the more chance there is that the information will not be kept confidential. That is not an indictment of anyone, simply a fact of human nature. Moreover, would this not place an enormous burden on the shoulders of a few, especially if the priest were to victimize another child or teenager in the parish? If this became known, the rest of the parish might well hold those who knew about his history accountable.

There is another important consideration. Experts in psychiatry, psychology, and law whom we interviewed raised the analogy of the "impaired professional" — the "impaired physician," the "impaired dentist," the "impaired lawyer." They pointed out that a doctor who had engaged in sexual misconduct with minors could no longer practice as a pediatrician. He might have to change his specialty to another area, pathology or radiology for example. Or if he continued to see patients, a system could be set up which precluded his ever being alone with a patient.

Patients could be surveyed from time to time on a variety of concerns, including whether or not they had ever been allowed to be alone with him.

At first, this seems attractive as an analogy. However, a second look revealed that not much research has been done about the effectiveness of this approach. Moreover, when we approached the American Bar Association, the American Dental Association, and the American Medical Association — all headquartered in Chicago — we were told that none of them had any policies or procedures for dealing with impaired professionals specifically relating to child sexual abuse. They are only beginning to deal with the issue of the impaired professional in regard to such sexual misconduct.

We also reflected on what parochial ministry was truly like. People who come to see a priest do not expect someone else to be in the room with him at all times. It is not possible to monitor a priest 24 hours a day, denying him access to minors. Moreover, reassigning him to parish ministry would mean exposing him to temptation. He would be faced with a constant testing of himself. After all, as was remarked to the Commission, one would not ask an alcoholic to become a bartender.

Our recommendation also means that the priest may not work in a parish on weekends. He may not work in a high school or seminary. He may work in a hospital only if this gives him no access to children (e.g., a V.A. hospital) or if he is closely supervised. Other ministries may be open to him. He may do administrative or charitable work, say Mass in convents or minister in nursing homes (but not any which include handicapped children), homes for the aged, retreat houses (only if he would work solely with adults), retirement homes, and the archdiocesan pastoral center. Admittedly, in time, this could give these ministries an unsavory reputation, and people might draw false conclusions about others who minister in these settings. However, as we have noted, the Church has invested considerable time and resources in all its priests, and has an interest in their rehabilitation. We see no better alternatives. They cannot return to ministry with access to children, and not all of them deserve to be forbidden ministry of any kind.

We further concluded that any priest who has engaged in sexual behavior with a minor reside in a

supervised setting, not a rectory. Moreover, we recommend that he be mandated to stay away from children and adolescents.

While this may seem harsh to some, the analogy of the impaired professional may help explain why we recommend going to this extent to minimize risk to children. An impaired physician has to compromise in order to protect public safety. If priests who have sexually abused minors want to continue to minister in the name of the Church, the community of faith cannot allow them to put other children or adolescents at risk. At the same time, a supervised residence will help the priests cope with their problem and provide the kind of supportive atmosphere which will enable them to continue to minister and serve the Church.

Other long-term management components include belonging to a support group and, if indicated, ongoing treatment. It is important to feel the support and challenge of a group of peers, similar to an alcoholic who attends AA meetings. Ongoing treatment will depend upon the recommendation of the therapeutic team who treat the priest in the initial two-year period.

We recommend for each priest who has successfully completed the four-year aftercare program: restricted ministry, a mandate restricting access to children, supervised residence, participation in a support group, assignment of a monitor or supervisor for life, and, if indicated, ongoing therapy.

The monitor or supervisor will work in the external forum and needs direct access to the Cardinal or his delegate. He may not be the priest's confessor or spiritual director. The supervisor watches for patterns of behavior which pose risks: e.g., loneliness, self-pity, substance abuse, workaholicism, or "grooming" a youth. Supervision or monitoring is key, but it can break down at the most obvious level. That is why the archdiocesan case manager will train and monitor the supervisors.

In short, if the priest admits his problem, apologizes, cooperates with therapy, is capable of age-appropriate relationships, and receives a hopeful prognosis from the therapeutic team, the Archdiocese may consider some kind of return to ministry as long as it does not provide access to minors.

Many suggest that optional celibacy today would reduce the incidence of sexual misconduct with minors by priests. Pedophilia and ephebophilia are not the results of a priest's struggling with celibacy. They are problems in themselves.

In addition, not all current treatment avenues are open for a celibate, for example, redirecting one's sexual energies toward acceptable sexual behavior with an adult. Moreover, studies have shown that sexual offenders who are married or separated but not divorced are less likely to recidivate than those who are single or divorced.

There are also some cases of sexual misconduct with minors which, we do not think, allow a return to any kind of ministry. If a priest is convicted of sexual abuse, has abused multiple victims, has committed multiple offenses, has abused a single victim over a long period of time, has become a public scandal, or is a poor risk for change, he should not be allowed to return to any kind of ministry.

He could never function effectively again as a priest in a public setting. The same is true of a priest who is allowed to return to ministry and engages again in sexual misconduct with a minor. It also holds for priests who are unwilling to undergo treatment or whose treatment is unsuccessful, or for those who are unwilling to meet the necessary conditions set down by archdiocesan leaders or who fail to meet these conditions. Moreover, anyone who needs medication long-term to control his sexual urges is an appropriate candidate for resignation or laicization.

Priests who fall into this category should be encouraged to resign from the priesthood. If they refuse,

the Archdiocese may initiate a canonical procedure to laicize them or send them to a residential facility in which they will be allowed no public ministry.

For those who leave, the Archdiocese, working with the therapeutic facility, should develop an exit program which includes vocational counselling and enough financial assistance to enable them to cover minimal living expenses and continue therapy. There should be a severance agreement, a therapeutic program, and escrows to cover the therapy. The priest should be expected to find gainful employment. If he follows through on therapy, the Archdiocese will gradually diminish its financial support.

At this point, as a Commission, we do not feel that "low risk" is acceptable. Five to ten years from now, after a long-term study of archdiocesan priest offenders (with the assistance of a therapeutic facility), this entire issue may be revisited. Moreover, no one can predict today what new forms of treatment or therapy the future may hold.

We recommend that the Archdiocese make this policy clear in the early days of the theologate so that all future priests will know that sexual misconduct is totally unacceptable, and these are the consequences for anyone who engages in it, especially with minors.

It should be clear to everyone that the Church will not condone this behavior. Nor will it simply hide or protect anyone who engages in it. The People of God have a right to be able to trust those who minister to them.

FULL TEXT OF STATEMENT

BY

JOSEPH CARDINAL BERNARDIN
ARCHBISHOP OF CHICAGO

PRESS CONFERENCE

SEPTEMBER 21, 1992

OVERVIEW

Today the Archdiocese of Chicago takes the next step in its mission to ensure that no minors will suffer sexual misconduct by priests. We are instituting new policies entitled, "Clerical Sexual Misconduct with Minors: Policies for Education, Prevention, Assistance to Victims and Procedures for Determination of Fitness for Ministry." The new policies place primary concern on the safety of all children and the well being of the community. This is a comprehensive, pastoral response of education, prevention and prompt action to address a problem of great concern to all of us.

Here's an overview:

- The new policies are built around an independent lay/clergy Review Board and Administrator charged with a stringent process to determine fitness for ministry.
- The policies will be triggered immediately upon receipt of an allegation of sexual misconduct by a priest with a minor.
- An 800-telephone number will be opened to receive information of an allegation.
- A Victim Assistance Minister backed up by a team of trained specialists will be available to move quickly to provide assistance to a victim and any other affected person or community.
- Psychological screening of seminarians will be improved and courses in sexual development will be evaluated and enhanced.
- Unified personnel records will follow a priest from early studies throughout his entire career.
- For the priests against whom allegations have been made, the Vicars for priests will continue to offer counsel, support and referral to professional resources.

The new policies are directed to the safety of children and to helping the Church make more informed decisions about returning priests to ministry. They formalize our efforts to cooperate with civil authorities.

The new policies require:

- All clergy, religious order members, employees and volunteers working for the Archdiocese to comply fully with the letter and spirit of the new program.
- All priests who have or request authorization to serve in the Archdiocese must certify in writing that they are familiar with the new policies, that is, they must know and understand what is expected of them.
- Compliance with all civil reporting requirements related to sexual misconduct with a minor and cooperation with official investigations.

I share the anguish of all those affected by this tragedy: the victims, their families, their communities and priests. These new policies are designed to accommodate the needs of all these people whose lives have been changed forever by these tragic encounters. I accept the clinical data which suggest that once it has been demonstrated that a priest is an abuser, he should never again return to parish ministry or any ministry which might place a child at risk.

NEW POLICIES

The blueprint for this program was outlined in the report of the Commission on Clerical Sexual Misconduct with Minors, released on June 15, 1992. You will recall that I accepted the Commission's recommendations in principle and authorized an extensive consultation with Archdiocesan advisory groups.

During the intervening weeks, a solid foundation for the new policies has been built through extensive consultation and discussion with: the special Commission itself, the Cabinet, the College of Consultors, the Presbyteral Council and the Archdiocesan Pastoral Council. These advisory groups overwhelmingly support both the Commission's recommendations and these new policies. The problem of clerical sexual misconduct with minors affects the entire Church, so the whole Church must be involved in its solution. These policies make this possible.

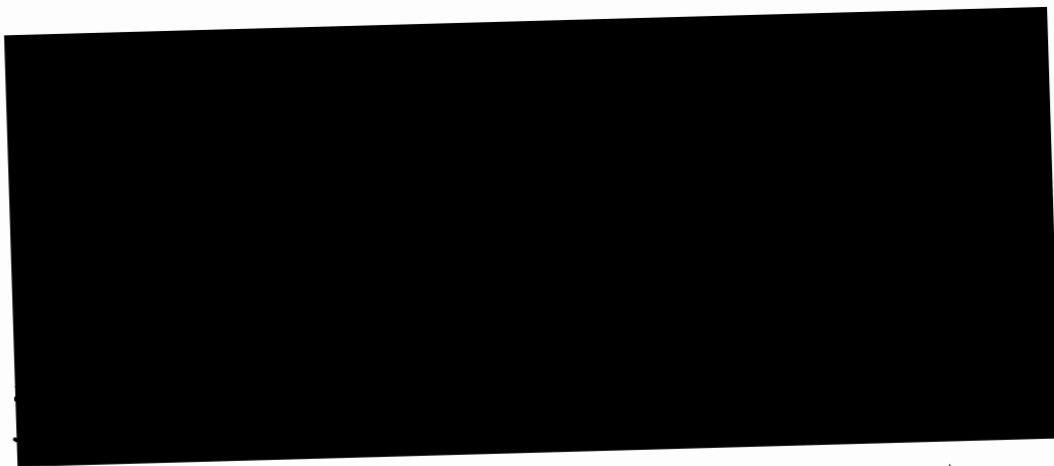
INDEPENDENT REVIEW BOARD

Today, representatives of the whole Church, a nine-member, independent Review Board is being established. This Board, consisting of six lay persons and three priests, will now be responsible for the processing and management of all cases of priests against whom

allegations are made. This Board will now determine the fitness for ministry of any priests against whom allegations of sexual misconduct are made and will report their findings directly to me.

I am pleased that the following persons have generously accepted my invitation to serve on this new Review Board:

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The impressive and varied backgrounds of these nine individuals will ensure that they carry out their responsibility with wisdom, expertise and good judgment. None of the lay persons are employees of the archdiocese, nor do any have a fiduciary relationship with it.

This Review Board will be supported by a full-time Fitness Review Administrator, a lay professional with qualifications and experience in addressing the sexual abuse of children. The Review Board, together with the Administrator, will serve as my principal advisors in these matters. The details of their respective duties are outlined in the policy document.

The Review Board's charge is to move promptly and credibly to determine the fitness for ministry of any priest accused of sexual misconduct with a minor and the conditions under which it may be possible for the priest to return to ministry. You will recall that in June 1992 the Commission Report disclosed that eight priests, who had been accused of sexual misconduct with minors, were in the process of being reassigned to non-parish ministries. The Commission felt that such reassignments should be made, even though the allegations against these priests were, for the most part made years ago and, currently, there was no risk to children or adolescents. Since then all eight cases have been resolved, either through reassignment to non-parish ministry or resignation. One of the first tasks of the new Board will be to review and monitor the disposition of these cases.

VICTIM ASSISTANCE

Should allegations of sexual misconduct with minors by priests be made in the future, we now have in place a new Victim Assistance Minister. This person's task will be to

identify the professional resources available for the care of victims and their families or others who may have been affected by the sexual misconduct.

The new Victim Assistance Minister is Mr. Ralph Bonacorsi, who has been associated with the Archdiocese for many years. Mr. Bonacorsi has had extensive experience as an educator, counselor and conciliator. I know him to be a man of great empathy and action. He and his wife are the parents of twelve children.

COMMUNITY OUTREACH

In addition, a series of programs designed to promote healing and understanding by the communities affected by this issue has been established. This program involves a team of psychologists, social workers, educators and pastoral ministers, who have responded in recent months on short notice to parish communities affected by this issue.

ASSISTANCE TO PRIESTS

The Vicars for Priests will continue to provide assistance, advice, and support to priests in many areas of ministerial and human needs. The Vicars facilitate referrals to professional resources as needed.

In the case of any disclosure of sexual misconduct with a minor by a priest to a Vicar, the Vicar will immediately report the fact to the Administrator, who will, in turn, begin the initial inquiry involving the priest, victim and Review Board. The Administrator will make prompt reports to the Illinois Department of Children and Family Services and help the victim to do the same with all public authorities. This is a significant departure from the past, when the Vicars for Priests had the sole responsibility to maintain contact with the priest, manage the inquiry and follow up and notify the proper authorities. To help prevent incidents from occurring in the future, the Archdiocese will organize substantive continuing education programs for all Archdiocesan personnel about the nature and effect of sexual misconduct with a minor.

SCREENING AND EDUCATION

Full psychological profiles of seminarians will be created, updated and maintained as part of their permanent personnel file. Age appropriate courses on sexual development, which are part of the Archdiocesan seminary curriculum, will be reviewed and enhanced.

PRIEST PERSONNEL BOARD

The new policies establish a unified priest personnel record-keeping system, from seminary training throughout a priest's entire career, to enable those responsible for ministerial assignments to consider the full record of a priest.

REVIEW PROCESS

An equitable review process, modeled after other professions, has been structured so the fitness of a priest accused of sexual misconduct with a minor can be determined promptly and credibly. The process is centered around the nine-member Review Board and its Administrator. Once the administrator is on board, we shall establish a 24-hour 800 number to receive initial information of any allegation of sexual misconduct by priests with minors. The process demands strict confidentiality. It also requires immediate disclosure of information to appropriate civil authorities and cooperation with those authorities. The process begins with a First-Stage Review by the Board within 48 hours of an allegation; a Second-Stage Review is held within 30 to 120 days; and Supplementary Reviews are scheduled as needed.

If the safety of children is ever an issue, the priest will immediately be withdrawn from his ministerial assignment. The Review Board's standard will be to determine whether there is "reasonable cause to suspect" that the accused priest engaged in sexual misconduct with a minor.

RETURN TO MINISTRY

Priests who are withdrawn from ministry must undergo a psychiatric examination by an independent professional organization designated by the Archdiocese. If a Second Stage or Supplementary Review of the Board does not recommend return to ministry, the priest may never return to parish ministry or a ministry that includes access to minors. Such a priest may return to a restricted ministry with no access to minors only if the Archdiocese permits him to do so and if he undergoes a stringent treatment program of no less than two years, followed by a supervised aftercare program.

CONCLUSION

In the past three months, much has been accomplished. We have embarked upon a course that will serve well all the people of the Archdiocese. These new policies will enable the people of the Church to protect children, assist those affected, promote healing and address the fitness of those who have failed. These actions, in the long term, will also ensure the integrity of the priesthood.

While I cannot change the past, I can do something about the future. My pledge to the children, the people and the priests of the Archdiocese is that I will do everything in my power to accelerate the implementation of these new policies, which will give assurance and hope to all.

"EDITORIAL"

Chicago Tribune

FOUNDED June 10, 1847

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14 Section 1

Wednesday, September 30, 1992

A wise policy on abuse by priests

The proof of the plan will be in the execution, but in principle, the new sexual abuse investigations policy announced last week by Cardinal Joseph Bernardin appears to satisfy the needs of both church and state.

That is as it ought to be, and all should hope that the same spirit demonstrated in Bernardin's new policy may help resolve the current legal dispute, in which the Archdiocese of Chicago is challenging subpoenas from the Cook County state's attorney for information relating to old cases of sexual abuse by priests.

The new Bernardin policy covers a wide range of matters relating to the selection, assignment and disciplining of priests and the handling of abuse complaints against them.

It calls for improved psychological screening of seminarians, better record-keeping on priests and, perhaps most crucial from the standpoint of parishioners, a proscription against reassigning abusers who have received treatment to situations where they could repeat their offenses.

"I accept," Bernardin said during a press conference, "the clinical data which suggest that once it has been demonstrated that a priest is an abuser, he should never again return to parish ministry or any ministry

which might place a child at risk."

Archdiocesan officials have acknowledged that at least one of the embarrassing abuse cases revealed earlier this year involved a priest who had been accused credibly in an earlier instance, "treated" and returned to parish work—without any warning to the people of the new parish.

But the crucial element of the Bernardin plan from the church-state point of view was his designation of a "fitness review administrator" and a nine-member board to supervise archdiocesan investigations. Under the policy, the administrator will not be a member of the clergy and will be a "mandated reporter," i.e., someone required by law to report suspected cases of child abuse to the authorities.

That represents a subtle but significant shift in Bernardin's and the archdiocese's stance on reporting allegations to civil authorities. It also represents a healthy recognition that society has a legitimate interest in punishing child abuse and justifiably demands that all who can assist in that effort do so.

Bernardin's policy does not resolve the subpoena dispute. But it signals a new, more accommodating attitude. That is to be welcomed.

Chicago sex-abuse policy thoughtful and firm

N.C.R.

Chicago Cardinal Joseph Bernardin, initiating a comprehensive archdiocesan clerical sex-abuse policy, has set an example that other bishops would be wise to follow.

First, the nine-member review board has been thoughtfully chosen and appears to be comprised of high-quality appointments. It is independent and is to act promptly — within 48 hours — after any charge of abuse is made. It is made up of qualified professionals, is primarily lay and includes a victim of sex abuse.

Next, the policy wisely states that any priest withdrawn from ministry after full review as a result of sexual misconduct with a minor "may never return to a parish ministry or ministry that includes access to minors."

"I accept the clinical data which suggests that once it has been demonstrated that a priest is an abuser, he should never again return to parish ministry or any ministry which might place a child at risk," Bernardin said, unveiling the new guidelines.

Significantly, Bernardin's new policy makes victims, not victimizers, his first concern. The policy describes as its primary purposes "the safety of children, the well-being of the community and the integrity of the church."

What has made the sullied history of the sexual abuse of children by Catholic clergy so abhorrent for so many years has been the overwhelming pattern of church cover-up. We have seen and reported since 1985 diocese after diocese, in trying to avoid scandal, create far larger scandal by circling clerical wagons around the abuser while denying the veracity of the account of the accuser and questioning his or her intentions. It has been this pattern more than any other aspect of the pedophilia story that has outraged the faithful and damaged the church.

How badly? So badly that many lay Catholics do not second-guess Father Andrew Greeley when they hear him call clergy pedophilia "the greatest scandal in the history of religion in America and perhaps the most serious crisis Catholicism has faced since the

Reformation."

In the telling of this story, virtually no one in the U.S. Catholic hierarchy comes away unscathed. To this moment, the tendency on the part of the National Conference of Catholic Bishops as a national organization has been to view the problem primarily through a legal lens. When the U.S. bishops, for example, have issued a statement on the subject, it has come from the office of their legal counsel.

In their defense, the bishops, too, live within the complexities of a modern, secular, juridical-based society. But that avoids a deeper question: How are leaders in the Catholic church to conduct themselves to provide witness that transcends that society?

Bernardin has now taken an important step. He has for months received criticism from some for the way he has grappled with the pestering, festering pedophilia scandal. Now he is unquestionably showing strong leadership. He is acting firmly.

At latest count, he has yanked 22 priests out of their parishes. The word is out in Chicago: Abuse will not be tolerated. Nor, it appears now, will possible cover-up.

For the record: The 20-page booklet, published by the Chicago archdio-

The word is out in Chicago:
Abuse will not be tolerated.
Nor, it appears now, will
possible cover-up.

cese, is called "Clerical Sexual Misconduct with Minors: Policies for education, prevention, assistance to victims and procedures for determination of fitness for ministry."

Some may say it is late in coming, but few are likely to deny it represents an honest, firm and thoughtful effort to come to terms with the problem. It also offers needed light on some dark pages of U.S. church history. ■

EDITORIALS

October 2, 1992

NATIONAL
CATHOLIC
REPORTER

AOC 009751

'I share the anguish'

Chicago's Cardinal Joseph Bernardin confronts the issue of priests molesting children

In the wake of a growing outcry over Catholic priests who are charged with molesting minors, USA WEEKEND asked Cardinal Bernardin to explain the diocese's comprehensive new sexual misconduct policy, which could become a model for the nation.

AS archbishop of the second-largest Roman Catholic diocese in the United States, I have become painfully aware of the horrible impact of sexual abuse of children and adolescents on victims, their families and their communities, and have come to one conclusion.

We must protect our children. Even one case of sexual abuse of a minor is one too many.

When I presented the new policies and procedures in September, I emphasized two points. First, sexual misconduct by priests with minors is immoral, and will not be tolerated within the Archdiocese of Chicago. Second, as a church we must support and care for those who have been injured, especially the victims and their families.

My first point is addressed in the new policies. They recognize that such a priest never may return to parish ministry or a ministry that includes access to minors. I accept no clinical data that suggest that once it has been demonstrated that a priest is an abuser, he should never again return to parish ministry or any ministry which might place a child or young person at risk.

The second point — care for the victims, also is addressed. Our new policies recognize the church's pastoral responsibility to assist all those affected by sexual misconduct of priests with minors. The archdiocese has appointed a Victim Assistance Minister, whose duties include the identification of pastoral and professional resources that will be made available to assist the victims of sexual misconduct by priests with minors.



I share the anguish of all those affected by this tragedy: the victims, their families, their communities and the priests — those priests who have been accused, but also the overwhelming majority of priests who do not engage in such behavior and who now, tarred by the same brush, must work in the shadows of innuendo created by intense media attention to the horrible actions of others.

The tragedy of child sexual abuse looms even greater when one acknowledges that a few priests are just a small part of the problem. We know that sexual abuse of minors is a serious problem for all of society.

The tragedy of child abuse, in all its forms — physical, emotional, sexual — must end.

We must protect our children. We must protect our young people.

Throughout our history, men have abused the bodies of women, masters have abused the bodies of

slaves, conquerors have abused the bodies of the conquered, those with power have abused the bodies of the weak and, tragically, adults have abused the bodies of children and adolescents.

While I cannot change the past, I can do something about the future. We must be willing to admit the magnitude of the problem and the seriousness of the abuse, and we must be willing to understand its devastation from the viewpoint of the victim and the victim's family. This is a problem that demands the concern and response of everyone.

It is my hope that these new policies will enable the people of the church to protect children, assist those affected, promote healing and address the fitness of those who have failed. These actions, in the long term, also will ensure the integrity of the priesthood.

And protect our children. ❧

The Chicago plan

- A nine-member review board of clergy and laity investigates allegations of sexual misconduct toward minors by a priest.
- A 24-hour "800" number to report misconduct in the Chicago archdiocese.
- State authorities are immediately notified of allegations involving a priest.
- Offender is removed from any ministry that includes access to minors.

The reaction

- Families should contact civil authorities before the church, says Jeanne Miller, founder of Victims of Clergy Abuse Link Up (VOCAL). "The institutions of the church are not as well qualified to conduct criminal investigations." Still, she calls Bernardin's policy "excellent." Her son was sexually abused by a priest when he was a child.
- The policy is a step "that should've been taken long ago," says Jeffrey Anderson, whose St. Paul, Minn., law firm represents more than 100 cases involving sexual misconduct among priests across the country.

Elsewhere

- The diocese of Fall River, Mass., where admitted molester James Porter served as a priest, is cracking down by enacting a formal policy similar to Chicago's.
- In L.A., the nation's largest diocese, policy is: The priest is removed from his post, civil authorities are notified and assistance is offered to the victim, family and the priest.
- The Archdiocese of Atlanta has a policy similar to L.A.'s. Every allegation is brought to the archbishop's attention; incidents are reported the state; counseling is offered.

Cases in the news

- The Rev. Robert Mayer, of Chicago, faces trial this month on charges of molesting a 14-year-old girl.
- James Porter faces charges in Massachusetts of sexual misconduct with minors while he was a priest there in the 1960s. Civil suits against him also are pending in Minnesota and New Mexico.
- Three civil suits are pending against the Rev. Thomas Adamson in St. Paul, Minn., who's accused of molesting minors for 20 years. Seven suits have been settled.

— Lew Moores

Photograph by Michael Abramson



ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

CHICAGO, ILLINOIS 60611

Off: (312) 642-1837

Fax: (312) 642-4933

Memo to File

From: Rev. Patrick O'Malley

Date: 3/29/93

Re: John Calicott

In speaking to John's attorney, Patrick Reardon, today I was informed that Fr. Calicott had received a phone call from the man who had brought allegations against him, i.e. the first man. Calicott was concerned that someone might feel that he had initiated this call. He had not.

Reardon just wanted to get it on record that Calicott had received a call but had not initiated it and did not encourage it. Apparently the call went on for twenty minutes or so with the young man rambling. He may have been under the influence of alcohol at the time. John says he listened and after twenty minutes was able to hang up.

ARCHDIOCESE OF CHICAGO

Office of the Archbishop



Post Office Box 1979
Chicago, Illinois 60690

April 21, 1993

Dear Father Calicott:

At the Presbyteral Council meeting of March 9, 1993, unanimous approval was given to my appointing you and a number of other pastors to form a Pastors Review Board (c. 1742). Consequently, I am hereby appointing you as a member of this board for a period of five years.

If a situation should occur in which there are serious questions about a pastor's leadership, I will choose two or more of the members of the Pastors Review Board to advise me. Since there are now thirty-six pastors available to choose from on this panel, and only two are needed in any given situation, it is likely that you will be asked to review very few cases and perhaps even none at all in the next five years.

While it is hoped that it will be unnecessary to call upon your assistance, I am very grateful for your willingness to serve.

With cordial good wishes, I remain

Sincerely yours in Christ,

Joseph Card. Bernardin
Archbishop of Chicago

Given at the Chancery

Thomas G. Pajroski

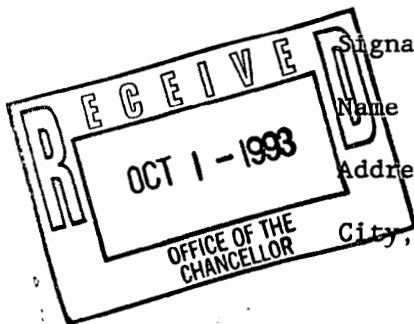
Chancellor

Reverend John W. Calicott
Holy Angels Parish
607 East Oakwood Boulevard
Chicago, Illinois 60653

AOC 009754

☒ I acknowledge that I have read and am familiar with the Archdiocesan policies and procedures regarding sexual misconduct with minors, adopted September 21, 1992.

☐ Please send me a copy of these policies and procedures.



Signature: *J. W. Calicott*

Name (printed): John W. Calicott

Address: 607 E. Oakwood Blvd

City, State, Zip: Chicago, IL 60653



ARCHDIOCESE OF CHICAGO

POST OFFICE BOX 1979

CHICAGO, ILLINOIS 60690

Office of the Archbishop

March 29, 1984

C
O
P
Y

Dear Father Calicott:

In light of the needs of the Archdiocese and in accordance with Canon 553 of the Code of Canon Law, it gives me great pleasure to appoint you as Dean of Deanery No. 10 of Vicariate VI. The Episcopal Vicar for this Vicariate is The Most Reverend Milton Gregory, whom I will ask to receive your Profession of Faith.

This appointment is effective April 1, 1984, and will be for a term of three years, which is renewable.

May I take this opportunity to express my own appreciation for your willingness to serve the Church of Chicago and in particular the people of God of your Deanery in this capacity. In this work you will be assisting me and the Episcopal Vicar as we minister to this vast and complex Archdiocese of Chicago. It is my hope that these new duties will not conflict exceedingly with your present work at Holy Name of Mary Church.

Know that I stand with you and support you in this ministry. I am sure that the priests and people of your area will warmly receive you as you minister to their needs and proclaim the message of the Gospel of Our Lord Jesus Christ through your life.

With cordial good wishes, I am

Fraternally yours,

Archbishop of Chicago

Reverend John W. Calicott
Holy Name of Mary Church
11159 South Loomis
Chicago, Illinois 60643

cc: The Most Reverend Milton Gregory
Reverend Howard A. Tuttle
Reverend Anthony J. Vader

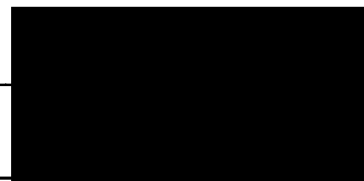
IMPORTANT NOTICE

You have a right to report accusations of child abuse to the Illinois Department of Children and Family Services. (The Department of Children and Family Services "hotline" telephone number is 1-800 252-2873). You also have a right to report such accusations to the State's Attorney's office or other law enforcement agencies. (The Cook County State's Attorney's telephone number is (312) 443-5440; the Lake County State's Attorney's telephone number is (708) 360-6644). If you have any questions as to how to make such a report you may refer those questions to the Department of Children and Family Services or the State's Attorney's office.

I have read and understand the above notice. A representative of the Archdiocese has given me a copy of the Department of Children and Family Services brochure describing the child abuse reporting laws. The representative of the Archdiocese whose name appears below has not discouraged me in any way from reporting to the authorities.

3/31/94

Date



Print Name

I presented this "Important Notice" and a copy of the Department of Children and Family services brochure describing the child abuse reporting laws to the person whose printed name and signature appear above, on the date indicated in this document.

3-31-94

Date

Steve Sidlowski
Signature

Steve Sidlowski
Print Name

Professional Fitness
Review Administrator -
Archdiocese of Chicago

Victim Statement Abstract:

This abstract replaces a summary prepared by Steve Sidlowski, Administrator of the Archdiocese of Chicago's Office of Professional Fitness Review, of the events surrounding Victim IN's allegation of sexual abuse by Fr. John Calicott on March 31, 1994. According to the summary, Fr. Pat O'Malley, Vicar for Priests, called Mr. Sidlowski on March 31, 1994 to report that Victim IN had called Fr. O'Malley about bringing an allegation of sexual abuse against a priest currently in ministry. Mr. Sidlowski then placed a phone call that same day to Victim IN, who agreed to meet with Mr. Sidlowski and Ralph Bonaccorsi of the Office of Assistance Ministry later in the afternoon. At this meeting, Victim IN detailed an allegation of sexual abuse by Fr. John Calicott at St. Ailbe parish roughly 14-18 years ago when Victim IN was a minor. The abuse began when Victim IN was about 12 years old and consisted of kissing and mutual oral sex. The abuse occurred more than twenty times over a period of two years. Victim IN also identified Victim IP as someone Victim IN told about his abuse by Fr. Calicott at the time it was occurring. According to Victim IN, Victim IP and Victim IO had separately admitted to Victim IN that Fr. Calicott had abused them as well.

Phone Call to Pat O'Malley 3-31-94:

I called Pat O'Malley to inform him, as I had promised earlier in the day, I had met with [REDACTED] with Ralph Bonaccorsi present. Pat was not in. I left two phone messages on his home phone recorder as he suggested if I could not get a hold of him.

I shared with Pat the basic allegation in detail, that it was of a serious nature (allegedly involving oral sex), and that there were others who apparently knew about it and perhaps other (alleged) victims. I told Pat I would wait at the Office for as late as possible in case he would be able to get back to me before or during Holy Thursday evening Mass.

Pat was apparently unable to get back to me. However, he called me at home at approximately 9:30 p.m. We discussed the situation. Due to the nature of the Holy Week activities, Pat O'Malley and I agreed that, contrary to the typical protocol arrangement wherein I would first contact the accused priest, we agreed that Pat could contact John Calicott in person (that was Pat's preference) especially given that it was Holy Week weekend with all of the Masses and busy schedule, etc. We agreed that John would need to be told right away in any event. Thus, we agreed that Pat O'Malley would tell John Calicott about the situation either on Holy Saturday afternoon or some time on Easter Sunday. In that neither Pat nor I knew whether John would be able to get an attorney right away, we agreed that I would call John Calicott on Monday morning, 4-4-94, to confirm that Pat had contacted him and to arrange for an in-person meeting. That way, if John has not contacted an attorney by the time I speak with him, I could re-iterate the serious possibility that John might consider that option as soon as possible before the meeting, or if John needed a few hours to speak with a couple of attorneys to determine which one he wanted to choose, in which case we could put-off the meeting if absolutely necessary for a day, I could tell John that Monday morning.

In any event, I told Pat O'Malley I would get back to him after I spoke with John Calicott to let him know the time and date of the meeting with John in case POM would be present. I also discussed with POM about how it was my view at least at this point that it was my hope that POM would at least suggest to John Calicott that he should not be in situations where he is alone with minors until this situation can be more fully resolved through the Review Board process. Pat acknowledged my suggestion and noted that it is also in the accused priest's best interest not to put himself in such situations while further inquiry is proceeding.

Pat O'Malley also informed me (Steve Sidlowski) that he had seen Cardinal Bernardin earlier in the day and informed him that he had received a call regarding a new allegation of sexual misconduct involving a minor against John Calicott (please note at that point I did not know for sure who the accused priest was although Pat O'Malley did know and so he had the name to provide the Cardinal).

Phone Calls to Rev. Tom Paprocki 3-31-94:

I called Tom Paprocki at his residence, even though I was aware that this was not a day (he is off on Thursdays) in which he would likely be in the Office, to notify him pursuant to my protocol that we had received a new allegation on a priest who apparently had not had any allegations against him in the past. I left at least two or three messages for Tom but apparently he was not available. I fully informed him of the nature of the allegation and what had been done to date in the course of those messages. I told him POM and I would be arranging for a get-together with John Calicott more likely than not either late Monday afternoon, 4-4-94 or on 4-5-94 depending upon if Calicott could obtain an attorney. I invited Tom to call me back if he wanted more information.

Phone Call from Tom Paprocki 4-1-94:

Tom called me at home this Good Friday morning to inform me that he had received my phone messages regarding a new allegation against John Calicott. He said he would be seeing Cardinal Bernardin later that day and that he would inform him with as much information that I had given Tom as of the end of our conversation.

I told Tom that Pat O'Malley and I had spoken late on Holy Thursday evening, that POM would be informing John Calicott about the situation on either Holy Saturday or Easter Sunday, and that I would call John back on Monday to confirm that POM had spoken with him and to arrange for an in-person meeting to request a response to the allegation. I told Tom that the meeting would likely take place either late Monday afternoon (4-4-94) or on Tuesday (4-5-94) if at all possible.

I explained to Tom many of the details of the allegation I had received to date and how others apparently were told about the situation, including [REDACTED] (who Tom Paprocki knows) and another Archdiocesan priest who had been told by [REDACTED] when he was in the college seminary (although he requested confidentiality at that time). I also told Tom that Ralph Bonaccorsi found Mr. [REDACTED] "extremely credible."

9

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To Cardinal Bernadin,

I am writing to you because I am very angry & I feel that our community & the race of our people have been abused.

When you were accused I believed in you & also prayed for you, but I feel that Father John Calviatt was crucified on Holy Thursday. What has happen ^{not} to guilty until a Court date or trial. Father John was placed under house arrest like a guilty dog. He was taken out like a thief in the night. Is it because we thought he should be a Bishop?

When you were accused you went
to Ohio, Rome etc & also free to
say mass. Now no one knows where
Father John is. Greater love has no
man but to lay down his life
for a friend. You can right this
wrong. I am that friend who
will lay down my life for
Father John. He was at Holy
Name of Mary Parish for 12 years
& no such incident. I do not
want to be a catholic not with
your double standards. Were you
guilty or were there a Paf of?

Respectfully

[Redacted]
[Redacted]
Holy Name of Mary Parish

DEAR CHILDREN OF GOD:

THE RECENT ACTIONS OF THE ARCHDIOCESE OF CHICAGO
AGAINST FATHER JOHN CALDICOTT SMACK OF THE INQUISITION
OF THE 13TH CENTURY.

SEEMINGLY THE ARCHDIOCESE HAS CHOSEN TO ACT AS GRAND
INQUISITOR IN THIS MATTER, IGNORING FATHER'S CIVIL RIGHTS -
THE MOST BASIC OF WHICH IS INNOCENT UNTIL PROVEN GUILTY.

IT IS HARD TO IMAGINE THAT IN AMERICA IN 1994 - THERE
SEEMS TO BE TWO STANDARDS OF JUSTICE - ONE FOR CARDINAL
BERNADIN - ANOTHER FOR FATHER JOHN W. CALDICOTT. CARDINAL
BERNADIN KNEW THE NAME OF HIS ACCUSER AND WAS ALLOWED FULL
USE OF THE MEDIA TO CLEAR HIS NAME/TELL HIS SIDE - FATHER
JOHN WAS NOT GRANTED THIS COURTESY.

CARDINAL BERNADIN WAS ALLOWED TO REMAIN IN OFFICE -
AND OVERSEE HIS DUTIES PENDING FURTHER INVESTIGATION -
FATHER JOHN WAS NOT GRANTED THIS COURTESY.

AS WITH THE CARDINAL, WE HAVE AN UNSUBSTANTIATED
ACCUSATION FROM ALMOST 20 YEARS AGO. THE RIGHTS OF FATHER
JOHN'S ACCUSERS SEEM TO BE UPPERMOST IN THE MINDS OF THE
COUNCIL, NOT THE RIGHTS OF A LOYAL, FAITHFUL, DUTIFUL
PARISH .PRIEST - A PRIEST WHO HAS SERVED ADMIRABLY IN EVERY
CAPACITY HE HAS BEEN ASKED TO SERVE - AT EACH PARISH IN WHICH
HE HAS SERVED.

DID THE ARCHDIOCESE "RUSH TO JUSTICE", TO SAVE FACE.
THE TIME FRAME BETWEEN ACCUSATION AND REMOVAL WAS A MATTER OF
SIX DAYS - COULD ANY THOROUGH, REASONABLE INQUIRY BE DONE IN

SUCH A SHORT PERIOD OF TIME - I THINK NOT.

WHERE IS THE EQUITY? THE CARDINAL WHILE UNDER THE CLOUD OF ACCUSATION REMAINED IN OFFICE AND IN COMMUNICATION WITH FAMILY AND FRIENDS - FATHER JOHN HAS BEEN REMOVED FROM HIS POST AND IS BEING HELD INCOMMUNICADO.

IF THE CHURCH IS FAMILY - THERE IS A GREAT DIFFERENCE IN THE WAY SHE TREATS HER CHILDREN.

WHERE IS THE EQUITY? IS THERE A DIFFERENT STANDARD FOR A CARDINAL THAN FOR A PRIEST - IF SO WHY - BOTH ARE SONS OF THE FATHER(" BORN IN HIS IMAGE AND LIKENESS") - AND BOTH DESERVE TO BE TREATED FAIRLY.

THE CHURCH HAS REACTED TO FATHER JOHN AS AN UNFEELING CORPORATION - NOT AS THE SPIRITUAL BODY IT PURPORTS TO BE. HOW SECURE, GIVEN THE CHURCH'S ACTIONS IN FATHER JOHN'S CASE, CAN ANY PRIEST FEEL? - WHEN SOMEONE CAN HAVE A (SELECTIVE REPRESSED MEMORY) AND MAKE AN UNCORROBORATED ACCUSATION AGAINST A PRIEST OF FATHER JOHN'S STATURE AND ABILITY.

WHERE IS THE EQUITY - WHERE IS THE FAIRNESS - WHERE IS THE JUSTICE - IT IS NOT WITH THIS BOARD - AT LEAST NOT IN THIS CASE.

ALL WE ARE ASKING IS THAT FATHER JOHN BE GIVEN THE SAME CONSIDERATION THAT WAS GIVEN CARDINAL BERNADIN - FOR IN THE EYES OF OUR LORD WE ARE ALL EQUAL.

YOURS IN CHRIST


HOLY NAME OF MARY PARISH
(312)264-9425 (312)939-3862



CERTIFIED

MAIL

Dear Archbishop Cardinal Bernardin,

My name is [REDACTED], I am a parishioner at Holy Angels Church. Father John was sent to Holy Angels to do a job. I would like you to know that Father John was performing a miracle on Oakwood Blvd. He was very instrumental in turning a building into a warm, living, caring Church. You gave us a person who is full of love and concern for his fellow people. He always expressed his love and high regard for you. I do not understand or accept your treatment of him. Especially since you recently had a similar experience with allegations of sexual misconduct.

I have been following the stories of the priest and the charges of sexual misconduct against them. I do not believe that the Archdiocese of Chicago is giving God's chosen a fair deal. I could accept the removal of the priest when allegations deal with current victims with substantiated evidence. I find it difficult to believe a story that is eighteen years old. When people come forward with a story about someone, it is usually for personal gain.

I have been a baptized Catholic since nineteen-seventy-nine. The Church teaches reconciliation, compassion and love. I would like to know why these same acts are not offered to the priest.

Sexual allegations immediately put a stigma on the priest. They are hardly ever lived down. To carelessly take the joy out of someone's life is wrong. Criminals are treated better than

AOC 009765

the priest. A criminal is innocent until proven guilty. I want to know where is the concrete evidence that Fr. John committed this crime. When charges are made against God's chosen, the priest is immediately removed from his parish and friends. I think that the Holy Father in Rome, should set guidelines that are used throughout the Catholic Church on sexual allegations. Guidelines should not vary from state to state or country to country.

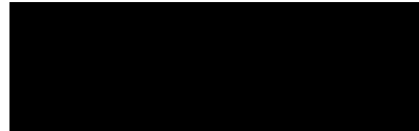
Why were you not given an administrative leave, when you were accused? The accusations against you were no different from the ones Fr. John is facing. I think you should have placed yourself on administrative leave in support of other priest. Placing yourself on their level might make you more compassionate to their feelings. Why are you any different from Fr. John? Both of you are God's chosen, and both of you were accused of sexual misconduct.

In considering allegations over fifteen years old, I think the parish that the priest belongs to should have a say in his removal. If the parish trusts and has faith in their priest after these allegations have been brought forward, then the priest should be allowed to stay active in the Church. If the priest is found to be guilty, with sufficient evidence, of course then he should be removed. Why persecute any man when Jesus Christ did not. The last famous crucifixion, the thief on the right of Christ, was guilty of all charges brought against him, and God forgave him. The Lord only planned on the crucifixion of his son for all of humankind. It states nowhere in my Bible that

there would ever be regular crucifixions. Whether they be physical or emotional.

I would like you to take the time to study the fourth chapter of first Timothy and also chapters 22-28 of Acts I. I found them very interesting and comforting after notification about my priest and friend. I would like to have a meeting with you so that you can explain the Catholic Church to me. I am beginning to think my ideas on reconciliation, crucifixion, love, compassion, and friendship are wrong.

Respectfully Yours,



3-24
YOUR EMINENCE,

I AM WRITING IN REGARDS TO THE REVEREND FATHER, JOHN W. CALICOTT, PASTOR OF HOLY ANGLES CHURCH, 605 E. OAKWOOD, CHICAGO ILLINOIS WHO WAS RESENTLY ACCUSED OF SEXUAL MISCONDUCT.

I AM A MEMBER OF HOLY NAME OF MARY CHURCH, WHERE FATHER CALICOTT SERVED AS A ASSOCIATE PASTOR FROM 1980 TO OCTOBER 1991.

FATHER CALICOTT SERVED HOLY NAME OF MARY WITH A UNWAVERING COMMITMENT TO THE CHURCH AND ITS MEMBERSHIP. HE IS A GENUINE SPIRITUAL HUMAN BEING WITH STRONG MORAL STANDARDS.

I HAVE NO DOUBTS CONCERNING FATHER CALICOTT'S CHARACTER AND VIEW THE CHARGES AGAINST HIM AS MALICIOUS AND DESIGNED TO CREATE INSTABILITY IN THE CHURCH AND DOUBTS IN THE MINDS OF ITS PEOPLE. I REJECT THEM WITH THE CONTEMPT THEY DESERVE.

I STRONGLY OBJECT TO THE ARCHDIOCESE'S PROFESSIONAL FITNESS REVIEW BOARD'S RECOMMENDATION TO PLACE FATHER CALICOTT ON ADMINISTRATIVE LEAVE AND THE IMPLICATION THAT THERE IS REASONABLE CAUSE THAT CHILDREN MIGHT BE AT RISK.

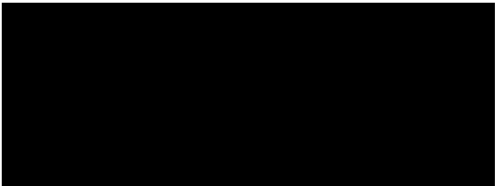
FATHER CALICOTT SERVED THE CHURCH FOR TWENTY YEARS WITH UNBLEMISHED RESPECTABILITY, MUCH OF THAT TIME AS TEACHER AND MENTOR TO CHILDREN OF THE PARISH.

IT APPEARS THAT IT IS HIGHLY NEWSWORTHY
AND FASHIONABLE TO ACCUSE A PRIEST OF
SEXUAL MISCONDUCT, AND EVERY MEMBER OF THE
CLERGY IS IN JEOPARDY TO SUCH ALLEGATIONS
IN THIS SOCIETY OF SPIRITUAL AND MORAL DECLINE.

FATHER CALICOTT'S REPUTATION AND LIFE HAS BEEN
PLACED IN THE HANDS OF THE ARCHDIOCESE'S
REVIEW BOARD, WHOM WE DO NOT EXPECT TO
AUTOMATICALLY ASSUME GUILT WITHOUT DUE PROCESS.

HE IS WELL LOVED AND RESPECTED IN THE AFRICAN-
AMERICAN CATHOLIC COMMUNITY. MY PRAYERS ARE
WITH HIM, THAT HE BE VINDICATED AND RETURNED
TO HIS MINISTRY.

SINCERELY YOURS IN CHRIST



Cardinal Bernadin
155 E. Superior
Chicago, Illinois
60611

Dear Cardinal Joseph Bernadin,

Hello Cardinal my name is [REDACTED]
I am eleven years old I want you to
know you are making a big mistake
taking Fr. John away from us. Why
don't you just say you made a big mistake.
Just talk to the kids they will tell you
whata nice person he is. You have
authority to call him back. it is alot of
crying and hurting at the church. We are
not going to quit if you don't bring him
back. We are going to put up a fight.
When we go camping in the Boy Scouts
he teaches us courage, first aid, braveny.
We have alot of fun.

[REDACTED]
Sincerely,
[REDACTED]



ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

CHICAGO, ILLINOIS 60611

Off: (312) 642-1837

Fax: (312) 642-4933

Memo to File

From: Rev. Patrick O'Malley

Date: 4/4/94

Re: John Calicutt

I received a call last Thursday, March 31, 1994, from [REDACTED]. I referred him to Steven Sidlowski, the Professional Fitness Review Administrator, since he was bringing forth an allegation of sexual abuse by a priest when he, [REDACTED], was a minor.

Sidlowski and Ralph Bonaccorsi of the Victim Assistance Office interviewed [REDACTED] on Thursday afternoon at 3 PM. Sidlowski notified me that evening of the allegations and we agreed that I would contact Fr. Calicutt first. I called Fr. Calicutt on Saturday morning, April 2, but was unable to get through to him. I dropped off a note at Holy Angels on Saturday, about noon, asking Fr. Calicutt to get in touch with me. No one was in the rectory at that particular moment. Calicutt called me back Saturday afternoon, we made contact by phone, and I then went out to Holy Angels to inform Calicutt and to give him a brochure telling him of his rights and I provided information for seeking legal help.

I advised Calicutt that Sidlowski would be calling him on Monday morning around 10 AM as per my instructions from Sidlowski.

AOC 009771

MEMO

TO: File PFR-13

FROM: Steve Sidlowski

DATE: April 4, 1994

RE: Phone Call to Rev. John Calicott

As agreed with Pat O'Malley late last week, I called John Calicott today to confirm that an allegation of sexual misconduct involving a minor has been formally brought against him. Furthermore, I learned that as Pat O'Malley and I had also discussed late last week, Pat O'Malley, as the Vicar for Priests on behalf of John Calicott, personally went to John's parish on Holy Saturday afternoon, 4-2-94, to notify him that an allegation had been brought against John, to explain his role to John as his Vicar, and to point out to him his option for obtaining an attorney and/or canon lawyer, and to expect a phone contact from me as the Professional Fitness Review Administrator on Monday, 4-4-94 in the morning with the intent of arranging for an in-person meeting with John and/or close friend John might want present in such a meeting in which I would request a response to the allegation pursuant to our new policy.

John confirmed that Pat O'Malley had come to his parish on Holy Saturday afternoon to speak with him. Indeed, John noted that he has known Attorney Pat Riordan from the past and has so retained him to represent John in this matter. I made very clear to John that he need not respond to me in any way during this conversation and thoroughly followed the my protocol in terms of formally informing John of the situation at this point. John Calicott told me that he would be calling Pat Riordan immediately after speaking with me, in that that is how he had arranged the next step with Pat Riordan (it was not clear to me when he had spoken to Pat, whether today or since Saturday afternoon at some point).

In any event, John said that Pat Riordan said he will meet or confer with John Calicott about this situation first, and at some point today presumably, Pat Riordan would call me (Steve Sidlowski) to arrange for an in-person meeting at my Office.

I told John that we could meet as soon as later this afternoon, but in that I was not sure whether John had consulted with a attorney as yet, I had already decided that I was open to meeting with John about the allegation tomorrow, Tuesday, April 5, 1994 at a time convenient for John, his attorney, and myself (I later learned from Pat O'Malley that after 3:00 p.m. on 4-5-94 is an okay time for him or after 3:30 p.m. today).

I acknowledged then that I would next expect a call from attorney Patrick Riordan some time very soon (presumably today) to arrange for the meeting wherein I will request a response to the allegation

AOC 009772

from John Calicott (please note that I also noted to John that if we were to meet tomorrow rather than today, there were a couple of other people I might need to speak with in any event regarding this situation so either way was acceptable).

Phone to Rev. Pat O'Malley 4-4-94:

I called Pat O'Malley to inform him of the above. POM agreed that he is willing to meet with John Calicott and me today if necessary but preferably tomorrow. Pat confirmed that he had spoken with John Calicott on Holy Saturday and that John would like Pat O'Malley to be at the meeting wherein I request a response from John Calicott. I told POM that I'd call him later when the meeting time is set. I called POM later and left a message that we'd meet with John Calicott and attorney Pat Reardon on 4-5-94 at 3:30 p.m. in my Office.

MEMO

TO: File PFR-13

FROM: Steve Sidlowski

DATE: April 4, 1994

RE: Phone Call from Attorney Patrick Reardon 4-4-94

Mr. Reardon called me to discuss John Calicott's situation and my request for a meeting with John. He said John was present with him in his Office. We arranged for an in-person meeting at 3:30 p.m. on 4-5-94 in my Office. I told Pat Reardon I would inform Fr. O'Malley of the time and that POM could make that time. Pat said little more other than that he knows that I am aware of his usual positions on these matters.

AOC 009774

Victim Statement Abstract:

This abstract replaces a summary prepared by Steve Sidlowski, Administrator of the Archdiocese of Chicago's Office of Professional Fitness Review, of a phone call from Victim IP to Mr. Sidlowski on April 5, 1994, in which Victim IP confirmed that Victim IN did tell Victim IP of Victim IN's sexual abuse by Fr. John Calicott when Victim IN was a minor at the time that the abuse was occurring. Victim IP also detailed his own allegation of sexual abuse by Fr. Calicott when Victim IP was roughly 14 years old in the mid- to late 1970s. The abuse consisted of mutual oral sex and occurred a few times over the course of about six months.

MEMO

TO: File PFR-13

FROM: Steve Sidlowski

DATE: April 5, 1994

RE: Meeting with Rev. John W. Calicott 4-5-94
Pastor, Holy Angels Parish - Chicago, IL.

Present: John Calicott, Pat O'Malley (Vicar for Priests),
Attorney Patrick Reardon, Steve Sidlowski

The meeting began with an explanation by Steve Sidlowski and his role as Professional Fitness Review Administrator and the Review Board's role in these situations. I also informed Rev. Calicott that I would be providing him with the details of this allegation of sexual misconduct involving a minor which had been brought against him, and to request a response to the allegation once I had fully communicated it to him. Rev. Calicott acknowledged that he is aware of the new policies. I explained that I would be bringing the matter to the Board soon and possibly tomorrow if feasible (4-6-94).

In any event, I told John Calicott that he would be properly informed about the outcome of the First Stage Review and the various options available to the Board and the Cardinal were noted. Neither John nor attorney Reardon had any questions at this point so I proceeded with informing him completely about all details of the allegation (see informational memo entitled Allegation of Sexual Misconduct Against Archdiocesan Priest Rev. John Calicott by Mr. [REDACTED] of 3-31-94).

* Please note: It should be noted that during the course of the meeting and particularly at a point in my communicating the main description of the sexual misconduct John Calicott was alleged to have engaged in, John broke down somewhat and began weeping for a couple of moments although he continued to listen to the details of the allegation.

RESPONSE: Following my communication of the allegation to John Calicott, I left the room so that John could confer with his attorney and Pat O'Malley. After several minutes, Pat O'Malley came out of the room into my Office and asked me for the phone number and address for [REDACTED]. (John C. had apparently been crying/sobbing quite loudly although the Conference Room door was closed). POM went into the other office and called [REDACTED] (I closed the door). He then returned to the Conference Room. A couple minutes later, I heard what sounded like people leaving so I walked toward the Conference Room. It turns out that Pat O'Malley had just immediately left with John Calicott. Pat Reardon informed me of that fact and said that he would make a formal statement for John Calicott.

As such, Attorney Reardon stated on John Calicott's behalf that there will be "no response at this time. We're taking the allegation very seriously. John's going to evaluate the allegation himself. He has no objection that the Board be aware that he is [REDACTED]"

Pat Reardon and I spoke for a couple of moments following that about the possibilities which might occur with the matter going before the Review Board. I told Pat that I expected that the Board would process the matter in a First Stage Review tomorrow, 4-6-94, if at all feasible. I told Pat Reardon that I would inform him about the outcome of the First Stage Review and/or Fr. Tom Paprocki could possibly end-up being the person who would be speaking with either John or Pat, depending upon the Board's recommendations and the Cardinal's decision about John's ministry status following the First Stage Review.

I also told Pat Reardon that if I receive further information, in terms of an allegation-type of information from [REDACTED] and/or confirmation of [REDACTED] allegation from [REDACTED], I would let Pat Reardon know. Pat said that likely the response to anything significant coming from Mr. [REDACTED] (i.e. no response) would likely be the same from John in any event.

MEMO

TO: File PFR-13

FROM: Steve Sidlowski

DATE: April 5, 1994

RE: Phone conversation with Tom Paprocki,
Cardinal Bernardin's Delegate to the Review Board

I was just about to call Tom Paprocki about the outcome of the meeting with John Calicott when Tom first called me. I told Tom that I feel that we may have a real problem with this matter and in terms of ensuring that minors are not at risk in this situation, that I am very concerned. I told Tom that I am not sure if the Archdiocese should be risking John's presence in a parish at this point given everything that I had learned up until now.

I explained to Tom about how the meeting came about today and how John Calicott had basically broken down somewhat during the meeting and cried particularly during my communication of the main description of the sexual misconduct that he was alleged to have engaged in with more than one minor. I told Tom how John Calicott left the meeting with Pat O'Malley and was not present to provide a response and so in effect said nothing about the situation and instead, left with Pat [REDACTED]
[REDACTED]

I also told Tom that after Pat and John left, Pat Reardon provided the formal response that there will be "no response" by John at this time but that they are taking the allegation very seriously
[REDACTED]

As such, Tom and I discussed the next step in the process, i.e., what my recommendation is as to whether the safety of children requires John Calicott's immediate withdrawal from his ministerial assignment. I told Tom that I am leaning in the direction of a withdrawal at this point but that I still wanted to speak with [REDACTED] to see if he does confirm [REDACTED] allegation in substance and to see whether [REDACTED] was willing to add anything more about suggestions that he himself might have been sexually abused by John Calicott as a minor. I told Tom, and Tom agreed, that if [REDACTED] confirmed [REDACTED] allegation and explained that he too was a victim of sexual misconduct as a minor by John Calicott, that my position would be stronger in terms of withdrawal.

Tom also noted that he believes we are moving toward a withdrawal situation with John Calicott in that he is obviously invoking his right to remain silent at this point. Tom said that he would be having dinner with the Cardinal and would update him on the

AOC 009778

situation. Tom and I agreed that we would hold off on a formal recommendation to the Cardinal about withdrawing John until I had spoken to [REDACTED] (and/or [REDACTED] if I could get a hold of him before the Review Board would meet in a First Stage Review). Regarding the Board in a First Stage Review, I told Tom that it was my suggestion that the Review Board get together as soon as possible, preferably on Wednesday night 4-6-94. Tom agreed. I told Tom that I would try to get a quorum of the Board and set the meeting for 6:30 p.m. Tom said that was okay with him although he has 5:15 p.m. Mass at Holy Name Cathedral on Wednesday.

Lastly, Tom and I noted that the Board would probably not feel that outpatient counseling for John Calicott would be adequate at this time and they would probably feel that an in-patient, more intensive therapy would make more sense for John in that such a situation would likely only be feasible if were not present within his parish assignment.

I told Tom Paprocki that if I do speak with [REDACTED] tonight I would call him back and if I do not get a hold of him in person I would leave a message for him on his voice mail. (Tom assured me that his voice mail does have a security code and is confidential). I told Tom that in any event I would call him back on Wednesday at some point to let him know if the Review Board meeting was set for Wednesday evening and anything more I might know at that point.

*** PLEASE NOTE:** Following my conversation with [REDACTED] in the evening of 4-5-94, it is my recommendation to Cardinal Bernardin and the Review Board that for the safety and welfare of children, John Calicott should be withdrawn from his ministerial assignment at this time. This view was again conveyed as well to the Cardinal's Board Delegate, Fr. Tom Paprocki, the morning of 4-6-94.

Tom and I also conferred about plans to perhaps try to get John Calicott into [REDACTED] as soon as feasible, with John C. to reside in Mundelein [REDACTED] in the meantime and how Vicar Pat O'Malley is also recommending the same. We agreed to inform the Review Board about this possible plan at tonight's emergency meeting as well.

MEETING OF THE REVIEW BOARD
OF THE ARCHDIOCESE OF CHICAGO
(Minutes)

DATE: April 6, 1994

Board Members Present:



 provided input by phone to Administrator before meeting upon receiving complete facsimile information about PFR-13's situation):

Others Present:

Thomas Paprocki

Steve Sidlowski

Matter of PFR-13 (J.C.):

1. The Board conducted a First Stage Review in the PFR-13 matter pursuant to Article 4.9 of the Review Process For Continuation Of Ministry.

2. Determination: There is reasonable cause to suspect that J.C. engaged in sexual misconduct with a minor. Basis: Allegation brought by first adult male seemed credible and was corroborated by second adult male who also described sexual misconduct as a minor himself of the same serious nature alleged by the first adult male, and also in a credible fashion. Also, the Board considered the fact that J.C. had  immediately following the meeting in which he listened to details of the allegation/information brought forward about him, and to which his attorney stated J.C. would provide "no response." Overall, given the available information to date, the Board found that children are at risk of sexual misconduct in J.C.'s presence.

3. Recommendations to the Archbishop: J.C. should be immediately withdrawn from his ministerial assignment. The Board also recommends that the Administrator should conduct further inquiry, (including communication as to the Board's need for J.C. to immediately cooperate with eventually providing at least answers to the Board's psychiatric/risk Questionnaire).

4. The Board concurs with arrangements being made for J.C. to 

5. The Board requested that the Administrator formally communicate in writing its determination and recommendations to J.C. and the alleged victims.

Respectfully
Submitted By
Steve Sidlowski -
Administrator

These Minutes Unanimously
Approved By
Review Board

WRITTEN REPORT/SUMMARY FOR FIRST STAGE REVIEW

REVIEW DATE: 4-6-94

1. NAME: Rev. John W. Calicott AGE/D.O.B.: [REDACTED] 46)

2. ORDAINED: 1974

3. PRESENT ASSIGNMENT OR RESIDENCE:

Holy Angels Parish-Chgo. Since: Pastor 10-27-91

Holy Name of Mary-Chgo. From: 6-80 To: 10-91

Saint Ailbe-Chgo. 5-74 6-80

(Listing for "Deanery #10, Vicariate VI-Dean appointed 4-1-84)

4. ALLEGATIONS/INFORMATION:

Date of Offense	Sex/Age of Child	Credibility	
		Yes	No
<u>16 to 18 years ago</u>	<u>M/12 to 14</u>	<u>X</u>	<u> </u>
<u>17 to 18 years ago</u>	<u>M/14 approx.</u>	<u>X</u>	<u> </u>
<u>Date of attempt</u> <u>unknown</u>	<u>possibly Male/</u> <u>apparently teenager</u>	<u> </u>	<u> </u>

5. GENERAL NATURE OF OFFENSE(S): Oral sex-mutual administration
and kissing to at least two teenage boys in private rectory
quarters over at least 2 years; over 20 occasions to one boy,
least a "few" occasions to a 2nd teenage boy; unsuccessful
attempt alleged/suggested against 3rd teenage boy (several
years ago apparently).

6. OTHER PROBLEMS DURING MINISTRY: No sexual misconduct with minor
allegations before these, per Vicar Rev. Pat O'Malley.

7. [REDACTED]

8. OTHER CONCERNS: [REDACTED]

MEMO

TO: File PFR-13

FROM: Steve Sidlowski

DATE: April 6, 1994

RE: Phone Call to Pat Reardon

=====

I (Steve S.) informed Pat Reardon about [REDACTED] information and how I'd already informed John Calicott of the same information last night in POM's presence and how POM stated there will be "no response" to [REDACTED] information. *Mr. Reardon confirmed the same.*

SS

MEMO

TO: PFR-13

FROM: Steve Sidlowski, PFRA

DATE: April 6, 1994

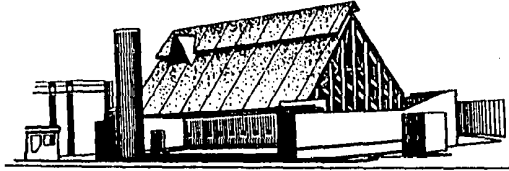
RE: Phone Call from Board Member [REDACTED]

- [REDACTED] definitely agrees with the (Steve Sidlowski's) withdrawal recommendation.

- They (i.e. Assistance Ministry) need to work on helping the victim - he needs professional help, in addition to John Calicott of course.

Holy Angels Church

607 East Oakwood Blvd.
Chicago, Illinois 60653



(312) 624-5375
Fr. John W. Calicott, Pastor

April 7, 1994

Dear Father John,

We love you and believe in you!!! Our prayers are with you. At this most difficult time in your life, please do not forget that your church family supports you and is with you every step of the way. Stay strong and stay on the battle field!

Father John you are our brother, our friend, as well as one of the most dedicated and concerned human beings who has come to Holy Angels. We share your pain. We have and will come together in prayer to help you, the church, and the community to keep our faith. We know that God will take care of you.

Father John, we miss you. Your church family, as well as all of the 1300 school children, are praying for you. Our first thoughts each morning will be to ask our heavenly Father to watch over you and to see you through this most difficult time. We can't say it enough -
WE LOVE YOU!

We have NO DOUBT that you WILL return. Our prayers will bring you back.

We have had the emergency meeting and we will come together and stay together as a church family through yet another African-American crisis. You have taught us well. We know you can't speak to us directly but please speak to us through our Savior. The Sweet Holy Spirit is watching over you. And you know He didn't bring us this far to leave us.

Well, as you know, it's going to be business as usual -- which of is to usher in the kingdom of God -- but also helping Father Riley say all those masses (Smile)!

May God's peace be with you and may God's Holy Angels watch over you.

*With all Our Love
Your Holy Angels Family*

To Father TJP

Date 4/7/94 Time 1:13 ☐ AM ☒ PM

WHILE YOU WERE OUT

M Ralph Bonaccorsi

of _____

Phone (____) _____

Area Code Number Extension

TELEPHONED	☒	PLEASE CALL	☐
CALLED TO SEE YOU	☐	WILL CALL AGAIN	☐
WANTS TO SEE YOU	☐	URGENT	☐

RETURNED YOUR CALL ☐

Message Anticipate a parish leadership mtg. tomorrow @ 6:20, H. Angels. Team members will meet in rectory @ 6:30. Leadership will meet @ 7:15. Expectation is that you will present the "facts" of the case as the opening part of the mtg. Team members: Ralph B., Pat O'Malley.

Operator



REORDER
#23-000

ARCHDIOCESE OF CHICAGO

Office of the Archbishop



April 7, 1994

Post Office Box 1979
Chicago, Illinois 60690(312) 751-8230
Fax (312) 337-6379

CONFIDENTIAL

Dear Father Calicott:

Upon the recommendation of the Review Board, in light of allegations which have been brought to our Professional Fitness Review Administrator, and out of concern for your own welfare and that of the Church, I deeply regret to inform you that you have been placed on administrative leave of absence from ministry.

During the period of this leave, you are not to be present at Holy Angels Parish. Initially, you are to stay at the Cardinal Stritch Retreat House and then you will be directed to move to another supervised facility [REDACTED]. Decisions about your future ministry will depend on the outcome of [REDACTED] and further inquiry.

During this period of administrative leave, you are not to wear a clerical collar, exercise public ministry or otherwise represent yourself as a priest. Moreover, you are not to be alone with any minor without the presence of another responsible adult. You are also to follow the directives given you by my delegate in these matters, the Chancellor, Reverend Thomas J. Paprocki, and the Professional Fitness Review Administrator, Mr. Stephen Sidlowski.

John, I would like to meet with you to express my pastoral concern during this difficult time. I will ask Father Pat O'Malley to arrange this. In the meantime, please be assured that you have a special place in my daily prayers.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

Given at the Chancery

ChancellorReverend John W. Calicott
Cardinal Stritch Retreat House
Post Office Box 455
Mundelein, Illinois 60060cc: Rev. James J. Martin, Dean, Deanery 13
Rev. Dennis S. Riley, Associate Pastor, Holy Angels Parish
Rev. Patrick J. O'Malley, Vicar for Priests
Rev. Edward R. Fialkowski, Executive Secretary, Priests' Placement Board
Mr. Stephen F. Sidlowski, Professional Fitness Review Administrator

AOC 009787

ARCHDIOCESE OF CHICAGO



Post Office Box 1979
Chicago, Illinois 60690-1979

Office of Professional
Fitness Review
1 East Superior
Suite 504
Chicago, Il. 60611

(312) 751-5205/5206
1-800 994-6200
Fax (312) 751-5279

Cardinal Joseph Bernardin
Archdiocese of Chicago
P. O. Box 1979
Chicago, Il. 60690

April 7, 1994

Your Eminence,

Please be advised that the Review Board met on April 6, 1994. The Board considered my verbal and written reports in the matter of the Rev. John Calicott. The Board assumed responsibility for the matter by conducting a First Stage Review pursuant to Article 4.9 of the Review Process for Continuation of Ministry.

The Board determined that there is reasonable cause to suspect that Rev. Calicott engaged in sexual misconduct with a minor.

As a result, the Board recommends that Rev. Calicott should be immediately withdrawn from his ministerial assignment. The Board also recommends that I should conduct further inquiry into the matter.

In addition, the Board requested that I formally communicate in writing its determination and recommendations to Rev. Calicott and the persons who have come forward with allegations.

If you have any questions, please let me know.

Very truly yours,

A handwritten signature in cursive script that reads "Steve Sidlowski".

Steve Sidlowski
Professional Fitness
Review Administrator

SS/rm

cc: Members of the Review Board
Rev. Thomas J. Paprocki, Archbishop's Delegate to the
Review Board

bcc: Mr. John O'Malley

AOC 009788

ARCHDIOCESE OF CHICAGO



Post Office Box 1979
Chicago, Illinois 60690-1979

Office of Professional
Fitness Review
1 East Superior
Suite 504
Chicago, Il. 60611

(312) 751-5205/5206
1-800 994-6200
Fax (312) 751-5279

Rev. John Calicott
P. O. Box 455
Mundelein, Il. 60060

April 7, 1994

Dear Rev. Calicott:

Please be advised that the Review Board met on April 6, 1994. The Board fully considered my verbal and written reports in the matter involving yourself. The Board assumed responsibility for the matter by conducting a First Stage Review pursuant to Article 4.9 of the Review Process for Continuation of Ministry.

The Board determined that there is reasonable cause to suspect that you engaged in sexual misconduct with a minor.

As a result, the Board recommended to the Archbishop that you should be immediately withdrawn from your ministerial assignment. The Board also directed me to conduct further inquiries into the matter.

Also, the Board requested that I communicate its determination and recommendations to you and those persons who have come forward with the allegations.

If you have any questions, please let me know.

Sincerely,

A handwritten signature in cursive script that reads "Steve Sidlowski".

Steve Sidlowski
Professional Fitness
Review Administrator

SS/rm

cc: Rev. Patrick O'Malley, Vicar for Priests
Rev. Thomas J. Paprocki, Chancellor
Mr. Patrick G. Reardon, Esq.
bcc: Mr. John O'Malley

AOC 009789

ARCHDIOCESE OF CHICAGO



Post Office Box 1979
Chicago, Illinois 60690-1979

Office of Professional
Fitness Review
1 East Superior
Suite 504
Chicago, IL 60611

(312) 751-5205/5206
1-800 994-6200
Fax (312) 751-5279

April 7, 1994

Dear [REDACTED],

Please be advised that the Review Board met on April 6, 1994. The Board fully considered my verbal and written reports in the matter involving Rev. John Calicott. The Board assumed responsibility for the matter by conducting a First Stage Review pursuant to Article 4.9 of the Review Process for Continuation of Ministry.

The Board determined that there is reasonable cause to suspect that Rev. Calicott engaged in sexual misconduct with a minor.

As a result, the Board recommended to the Archbishop that Rev. Calicott should be immediately withdrawn from his ministerial assignment. The Board also recommended to the Archbishop that I should conduct further inquiry into the matter.

Also, the Board requested that I communicate its determination and recommendations to Rev. Calicott and you.

Please know that our Assistance Minister, Ralph Bonaccorsi at 1-312-751-8267, continues to remain available for you to contact should you so desire. If you have any other questions at this point, feel free to contact me at 1-312-751-5205 or 1-800-994-6200.

Sincerely,

A handwritten signature in cursive script that reads "Steve Sidlowski".

Steve Sidlowski
Professional Fitness
Review Administrator

SS/rm

cc: Mr. Ralph Bonaccorsi, Assistance Minister
bcc: Mr. John O'Malley

AOC 009790

MEMO

TO: File PFR-13

FROM: Steve Sidlowski

DATE: April 7, 1994

RE: Notice from Rev. Paprocki regarding Cardinal Bernardin's decision upon receipt of Review Board's determination/recommendations in First Stage Review.

Tom Paprocki called me today to inform me that he spoke with Cardinal Bernardin this morning. Tom said that he informed the Cardinal about the Review Board's determination and recommendation in the Board's completion of the First Stage Review in this matter from last night (4-6-94).

Tom stated that Cardinal Bernardin has fully accepted the Review Board's determination and recommendations. As such, Rev. John Calicott has been officially withdrawn from his ministerial assignment as pastor at Holy Angels Parish in Chicago and has been placed on administrative leave.

I informed Tom Paprocki that Cardinal Bernardin will be receiving the formal letter very soon regarding the Review Board's determination and recommendation in this matter.

ARCHDIOCESE OF CHICAGO



Post Office Box 1979
Chicago, Illinois 60690-1979

Office of Professional
Fitness Review
1 East Superior
Suite 504
Chicago, IL 60611

(312) 751-5205/5206
1-800 994-6200
Fax 1-800-994-6200

Dear [REDACTED],

April 7, 1994

Please be advised that the Review Board met on April 6, 1994. The Board fully considered my verbal and written reports in the matter involving Rev. John Calicott. The Board assumed responsibility for the matter by conducting a First Stage Review pursuant to Article 4.9 of the Review Process for Continuation of Ministry.

The Board determined that there is reasonable cause to suspect that Rev. Calicott engaged in sexual misconduct with a minor.

As a result, the Board recommended to the Archbishop that Rev. Calicott should be immediately withdrawn from his ministerial assignment. The Board also recommended to the Archbishop that I should conduct further inquiry into the matter.

Also, the Board requested that I communicate its determination and recommendations to Rev. Calicott and you.

Please know that our Assistance Minister, Ralph Bonaccorsi at 1-312-751-8267, continues to remain available for you to contact should you so desire. If you have any other questions at this point, feel free to contact me at 1-312-751-5205 or 1-800-994-6200.

Sincerely,

A handwritten signature in cursive script that reads "Steve Sidlowski".

Steve Sidlowski
Professional Fitness
Review Administrator

SS/rm

cc: Mr. Ralph Bonaccorsi, Assistance Minister
bcc: Mr. John O'Malley

AOC 009792

Mtg. w/ Holy Angela Parish Leadership
Fri., April 8, 1994.

Present for Ashdissiac: T.P. Ralph Boracconi
Fr. Pat O'Malley, Carol Caddock

Main reactions

- accusation re racial plot.
- anger ← why remove?
march on JCB's house
- wanted JCB to come to parish
- decided to handle it themselves (Fr. Riley to read statement)

MEMO

TO: File PFR-13

FROM: Steve Sidlowski

DATE: April 8, 1994

RE: Phone Call to Mark Cavins - Assistant State's Attorney

=====

John O'Malley and I (also present was Rev. Tom Paprocki and Maria Salemi) called Mark Cavins and informed him that the Archdiocese had just withdrawn one of our priests from his parish due to allegations of sexual misconduct with minors by 2 now current-adults, ages 30 and 32. Mark asked who the priest is. I identified him and stated he was pastor of Holy Angels Parish in Chicago. John and I clarified that the alleged sexual misconduct took place at St. Ailbe Parish on the south side of Chicago

We explained that we would be informing parish leaders at Holy Angels tonight and the other parishes involved over the weekend, and so requested that he keep it confidential until at least they are told. Mark noted that he would keep the matter to himself and that regarding the criminal statute, that the States' Attorneys appeared to be beyond its time restrictions.

Yet, Mark requested he and I speak further about the matter on Monday 4-11-94 (although Mark said he might be out a good deal of that day). Mark said he will contact me when feasible, likely Monday, 4-11-94.

Mark also asked if either of the two victims had contacted the civil authorities. I explained to him that we do provide that information to the alleged victims but to my knowledge, they had not so contacted the civil authorities.



ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

CHICAGO, ILLINOIS 60611

Off: (312) 642-1837
Fax: (312) 642-4933

Memo to File

From: Rev. Patrick O'Malley

Date: 4/9/94

Re: Rev. John Calicott

██████████, brother of John Calicott, called today from Mississippi to tell me that Mrs. ██████████ would be open to a conversation with the Cardinal at this time. When I spoke to ██████████ on last Tuesday, I had proposed that as a possibility but he did not think it would be appropriate at that time.

I then called the Cardinal and gave him Mrs. ██████████ number. The Cardinal immediately called Mrs. ██████████ and then informed me how the conversation went.

The Cardinal said that Mrs. ██████████ said that John is totally innocent, that he would never do anything harmful to anybody. She was very angry at the Cardinal for removing him from the parish. She accused the Cardinal of a plot against John by the white society. The Cardinal was caught completely unawares and was not ready for this. When she asked if there were any Blacks on the Review Board, the Cardinal said there were not. I reminded the Cardinal that he had appointed a Black woman, ██████████, to the Professional Fitness Review Board who was also a parishioner and a member of the APC. The Cardinal immediately called Mrs. ██████████ back. The Cardinal said the second conversation was cooler and she just accepted the information.

When I spoke to ██████████ on Tuesday, he told me that he was going to inform the family. I do not know how he did that. He may just have informed them of the allegations and nothing about whether the allegations were true and what had happened to John previously. Another possibility is that Mrs. ██████████ like any mother would be, is in denial about her son. At any rate, the Cardinal was quite shook up.

In speaking to ██████████ earlier today, I advised him of John's discouragement and that we did have some fear that he might take his own life. I told him about the shotgun that John had. ██████████ said he would go there on Sunday night and get rid of that shotgun. I think that is the way to handle it.

April 10, 1994

Your Eminence,

Grace and peace in our Lord and Savior
Jesus Christ.

When a letter from you begins "Dear
Father Callcott" rather than "Dear
John," one realizes that one is in
deep squat.

Joe, I realize that my placement on
administrative leave was a difficult
personal decision. You love your
priests very much. For this reason,
I have asked Pat O'Malley to delay,
if possible, my meeting with you.
I have not gained enough composure
about the matter and a far deeper
personal matter to refrain from
occasional tearful outbursts. It would
serve no purpose for you to sit painfully
watching such an affair. When I am
more settled, I will ask Pat to attempt
to fit me into your schedule.

I will, your Eminence, by way of
my promise of obedience, and only
by way of my promise of obedience,

attempt to be very exacting in my efforts to comply with those restrictions imposed on me by your letter informing me that I have been placed on administrative leave. I say this because I have been and am emphatically and categorically opposed to the policies and practices of the Professional Fitness Review Board as presently constituted.

My mother apologizes for her initial abruptness. I told her that you had worked well right long enough with a Calicott to know how feisty one can become when disquieted.

Thank you for your prayers and please continue to so remember me, your Eminence. I am at the lowest I have been during my priesthood and will need all the prayers I can get.

Peace
John



Holy Name of Mary Church

11159 SOUTH LOOMIS STREET • CHICAGO, ILLINOIS 60643 • AREA CODE 312 • 238-6800

10 April, 1994

His Eminence Joseph Cardinal Bernardin
Archbishop of Chicago
Archdiocesan Pastoral Center
P.O. Box 1979
Chicago, Illinois 60690

Your Eminence:

This letter is to protest the manner in which the alleged accusations against Father John Calicott are being handled. These people mean well, but they are so racially and culturally indoctrinated as to be unable to evaluate any charges against Father John.

Let me tell you what has happened. Yesterday some members of Holy Name of Mary and St. Ailbe were called to have the allegations against Father John explained to them. There were four white people and one African-American () who made one statement. She never once spoke up for Father John. If she does not know the miracles that he has done in the Black community of Chicago so as to defend him, then she should be fired from her job for she cannot represent our community. She was the "token nigger" in the eyes of all the Black people present.

We were asked to get a statement ready for the parishioners today. I was asked to send a copy of my statement to Mr. Ralph Bonaccorsi. I was willing to do it. However, because these white people did not trust us in the African-American community, Father Michael Bland, O.S.M. came to "spy" on what I had to say. How can you expect any Black person to have trust and confidence if this is the way we are treated. White people do not understand Black people. White people have fled the city and fill themselves with the garbage that is written in the daily papers, and without even thinking about it, they have become prejudiced. This act of discrimination by Father Bland was an example. White people do not trust Black people or their priests.

But my reason for writing is to ask that Father Calicott be evaluated by an all-Black group of persons. It is the only way he can get justice. Black people have been "shuking" white

people for years, and this may have happened here. It is the feeling of the people of Holy Name of Mary that this is a set up job. Only Black people know Black people and really can do this type of evaluation.

Mr. Bonaccorsi told us of the support which this person has in his charges against Father John, but no one was allowed to give a statement defending Father John, his personality and his work. For many young Black men, he is the only father they have ever known. Let Black people be the ones who decide Father John's future as a priest in Chicago.

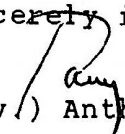
All of these white people who met with us yesterday think they know the Black community but they do not. They have never lived with Blacks. Most of them fled the city to the suburbs. How can they be impartial? How can Pat O'Malley and John Canary

have any idea of the work that Father John has done with Blacks.

The Black press has been informed of what happened yesterday at the meeting held at Holy Name of Mary. They are ready to march for Father John. I do not mean this as a threat, but I want you to know that what I have told you personally often enough, namely that the Catholic Church in Chicago is looked on as a white Church which tolerates Blacks and will be happy to close their schools and parishes.

You can tell that I am upset as I write this letter. A priest whom I deeply admire is hurting and in trouble. I am going to fight for him and the Black community of Chicago will lead this struggle unless they feel that a "kangaroo court" has not been brought together to destroy a man among men.

Sincerely in Christ,


(Rev.) Anthony J. Vader

cc: Rev. Patrick O'Malley
Mr. Ralph Bonaccorsi

April 11, 1994

Professional Fitness
Review Board
Chicago Archdiocese
P.O. Box 1979
Chicago, Illinois 60690



Dear Board:

It is with much resignation that I write this letter to you on behalf of Father John Calicott concerning incredulous allegations against Fr. Calicott. This issue has come to light and yet, the alleged individual has not.

For the past 15 years I have personally known Fr. Calicott. He served as assistant pastor at Holy Name of Mary Church of which I have been a life-long member. To accuse Fr. Calicott of such a heinous act is unbelievable. Fr. Calicott has shown nothing short of concern for his parishioners and I, as well as many others who have been blessed by Fr. Calicott's unending support, are beyond words to describe our feelings brought upon by this latest accusation.

I am sure that Cardinal Bernadin understands the grave repercussions one can suffer when wrongly accused of such a reprehensible act. I feel that the current situation is a "witch hunt" with no substantial evidence to prove the accusations against Fr. Calicott.

In the upcoming weeks, your office will be over saturated with letters similar to mine. We, the supporters of Fr. Calicott, intend to stand firmly with and behind him as he seeks to clear his name of these erroneous charges. It is my hope that you, as the overseeing board, will take into consideration the grave matter which sits before you and the irreversible damage these types of allegations cause.

In the black community, a positive role model, as we have in Fr. Calicott, is important to the future of our children. Do not "hunt" with

reckless abandonment for the alleged "truth" for it may come as a surprise a little late and with much sorrow.

Sincerely,

[REDACTED]

Parishioner of
Holy Name of Mary

[REDACTED]

cc:

Joseph Cardinal Bernadin
Reverend Anthony Vader
Reverend John Calicott

PRESENTATION B.V.M. CHURCH

734 SOUTH SPRINGFIELD
CHICAGO, IL 60624
(312) 533-2820

Cardinal Joseph Bernardin
Archbishop of Chicago
155 East Superior Street
Chicago, Illinois 60611

April 11, 1994

Cardinal Bernardin,

I can never remember feeling as lowly in my outlook on the future of the church, especially the African American Catholic Community, as I do right now. It hurt when parishes were closed. A part of me died with the selling of Quigley South. During my first eight months as a pastor I have been forced to lay off long time parish ministers to meet budget demands and grant cuts that I was not made aware of when I agreed to become pastor of Presentation Church. During the last four months I have buried two graduates of our grade school who never made it through high school. When I reflect on my first seven and a half years of priesthood I find many scars. While I was in the seminary I was warned that there would be many uphill battles to be fought if I decided to be a minister within the inner city and especially our African American Communities. Racism has always been a disease that prevents the voiceless people of society from ever heard. I thought I had seen and heard everything. That was until the last few days. Today I am truly ashamed to be a priest of this archdiocese.

As I watched and listened to the media reports of the accusations, (as far as I know this is all they are at this time), I never heard or saw any representative of the archdiocese stand before the cameras and microphones to emphasize the point that these are accusations and that no criminal charges have been brought forward. I understand there was a short statement sent out by the diocese but this is not enough. John Calicott has served the archdiocese in leadership roles and is responsible for the building up and maintaining of three very successful parishes. Holy Angels is the most well known Black Catholic Church in the nation. It is a church of hope to Black Catholics throughout the country. Why couldn't you or one of our other bishops remind the media of all the good that John has done over the years? Didn't the clergy rally around you when your credibility and reputation were at stake? The entire country is going to be watching and judging. How much longer can the Black Catholic Church survive if there is no sign of support for priests who put their lives on the line daily in the service of God and the growth of the Archdiocese of Chicago?

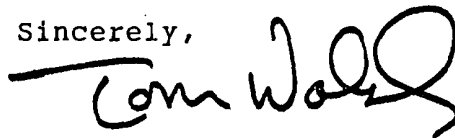
I will not be silent in my support of John Calicott and my displeasure in the manner with which this matter has been handled. I replaced John at Holy Name of Mary shortly after he became pastor of Holy Angels. My time there was very satisfying due to many of the programs and ministries that John had put in place. I was amazed at the involvement and leadership skills that many of the young people had in various church ministries. This was a result of John's encouragement and determination to build a future for the church.

While I was in the college and major seminary I was very aware of John's love for the church and community. I never worked directly with him but I always seemed to run into him and people whose lives had been formed by his stern but caring example. John knew that I had an interest in ministering in the Black Community and he encouraged me to follow through with this interest. He has been a mentor to many and a strong male figure for more successful young men than you could possibly imagine.

I find it very disturbing that these accusations have come up at a time when we are looking for new auxiliary bishops to be brought forward that represent the best interests and concerns of our community. Our Black Catholic Community feels that at the current time there is no other priest who speaks more sincerely or knowledgeably about the issues and lives of this community than John Calicott. John has always been there for the church. He doesn't take sabbaticals or run away for long periods of time. He is a people orientated person who understands and speaks the language of the common man. At the same time he demonstrates his tremendous knowledge and wisdom by his insightful sermons, retreats and other programs he is involved with. In my opinion it is no coincidence that these "accusations" are coming forward at a time when our churches in the Black community are voiceless due to the recent losses of our bishops, schools, parishes and grants. John would not be silent on any issue that would affect the betterment of his people. The timing of these accusations and the lack of response from the diocese has our community wondering if there is a plot to bring John Calicott down so that he will not be able to assume a position that would make the diocese listen to the true concerns of the "voiceless".

In conclusion I want to make it clear that I am very angry with the way John Calicott has been removed from Holy Angels and abandoned by the Archdiocese of Chicago. I understand that when a person makes an accusation as serious as this they can not be ignored. I also understand that we are suppose to be Christians not only in the way we treat our congregations, but also in the way we treat each other. This situation has caused me to wonder if the Archdiocese really wants to be a force in the Black Community or not. The way John Calicott is being discarded is the way many Black Catholics have felt for a long time now.

Sincerely,



Father Tom Walsh
Presentation Church

COPY FOR YOUR
INFORMATION

222 South Third Street
Belleville, Illinois 62220

Monday 11 April 1994

The Reverend John W. Calicott
Cardinal Stritch Retreat House
Mundelein, Illinois 60060

Dear John,

Words are very cheap in moments such as these. I want my words to be brief but my prayers for you, for your family and friends will be deep and constant. I know that this is probably the most painful episode you've ever faced in your life. I want to stand with you in your sorrow and to support you with my prayers.

Believe me, I know, from even my brief service in Belleville, what this can do to a person's life and to the lives of those who still love him and care for him. I hope that you don't forget those things, John. You have done wonderful and generous things for a great many people. They have not forgotten. My prayer for you is that you will find the strength to face the consequences of this trial and to seek the help and the support that will allow you to move beyond this particular moment of suffering and all of the moments that may have preceded it.

I stand as your brother and friend in prayerful union with you.

Fraternally yours In Christ,

+ Wilton D. Gregory, S.L.D.,
Bishop of Belleville

P.S. If there is anything that I can do to help or support you, please just call or write!

~~XX~~ 3

April 11, 1994

Professional Fitness
Review Board
Archdiocese of Chicago
P.O. Box 1979
Chicago, Illinois 60690

Dear Sirs,

I am writing this letter on behalf of the accusations against Reverend John Calicott. I find these accusations and the treatment of Fr. Calicott, reprehensible and unnecessary.

I have been a member of Holy Name of Mary Church for over 35 years, and of these years I have known Fr. Calicott for 15. In those 15 years, I have grown to hold Fr. Calicott in high esteem; not only as a pastor of the church, but as a friend. He has shown my family a lot of love and support.

I am prepared, as well as other parishioners, to pledge my unconditional support of Fr. Calicott and his unquestionable character.

In closing, please take into account the dire consequences of the pending accusations. We believe in Fr. Calicott and his innocence. Don't unjustly and unfairly accuse a man of such a horrible crime. It would be to all those concerned for Fr. Calicott to be vindicated, otherwise the parishioners will suffer by the condemnation of Fr. Calicott.

Sincerely, ~~h~~


Holy Name of
Mary Church





615 E. Oakwood Blvd.
Chicago, Illinois 60653
April 11, 1994

*\ Dear Cardinal Bernardin,
When you were having
accusations leveled against you,
the people of Holy Angels prayed
hard for you. When word
came at church that the
charges against you had been
dropped, these same people
(class) clapped and clapped
for you.

The people are hurting very
much because Father John has
been taken from them. When
you were under siege, you
were allowed to stay on at

your work and live in
the same place. You could
wear your Roman collar
and celebrate Mass in
public, or am I mistaken?
Why must Father John be
treated in such an ill-fitting
manner? He is innocent
until he is proven guilty.

I believe he is innocent.
He is Christ-like, and he
is loved and respected by
us at Holy Angels.

God bless you.

Respectfully,
Sister Mary Ann Snyder
First Grade Teacher
Holy Angels School

#3

April 11, 1994

Dear Cardinal Bernadine,

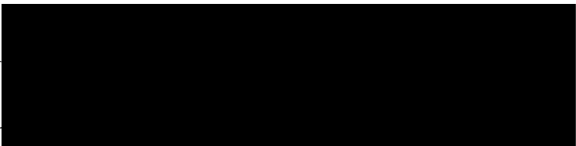
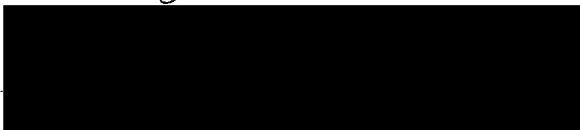
My name is [REDACTED]
[REDACTED]. I have been a parishoner
of Holy Name of Mary Church
for the past 20 years and I am
writing on behalf of Father John
Calicott. I have known Father
John throughout my whole child-
hood and there is no way possible
that he could have ever molested
a young boy. Father John worked
very closely with the children at
Holy Name of Mary School and
we all love him very much. We
at Holy Name of Mary will
stand behind him 100% and we
are sure that all the allegations
against him will be cleared.

Also, I feel that he is
being already prosecuted by the
media and that he should have
not been removed from Holy
Angels Parish without these allegations

being checked into thoroughly.

Cardinal Bernadine, I beg of
you to listen to the people
of his current and former
parishes. It is not possible
for Father John to have committed
this act as much as he loves
to help children and as much
as the children love him. Please
keep this in mind.

Yours in Christ,



ARCHDIOCESE OF CHICAGO

Office of the Chancellor



Post Office Box 1979
Chicago, Illinois 60690

(312) 751-8220
Fax (312) 751-5381

MEMORANDUM

To: Steve Sidlowski, Professional Fitness Review Administrator

cc: Reverend Patrick J. O'Malley, Vicar for Priests
Mr. Ralph Bonaccorsi, Victim Assistance Minister
Mr. John C. O'Malley, Director of Legal Services

From: Reverend Thomas J. Paprocki, Chancellor *TJP*
and Archbishop's Delegate to the Review Board

Date: April 11, 1994

Re: Reverend John Calicott

Steve,

As the Archbishop's Delegate to the Review Board, I am writing to confirm that Cardinal Bernardin has accepted the recommendations of the Review Board concerning Reverend John Calicott described in your letter to His Eminence dated April 7, 1994 following completion of the First Stage Review at the Review Board's meeting on April 6, 1994.

The Cardinal has written to Father Calicott to inform in writing of his decision accepting the Review Board's determination and recommendations. A copy of this letter placing Father Calicott on administrative leave has been sent to you separately for your records.

The work of the Review Board and yourself in this difficult matter is very much appreciated.

AOC 009810

ARCHDIOCESE OF CHICAGO



Office of Professional
Fitness Review
1 East Superior
Suite 504
Chicago, Il. 60611

Post Office Box 1979
Chicago, Illinois 60690-1979

(312) 751-5205/5206
1-800 994-6200
Fax (312) 751-5279

April 11, 1994

Dear [REDACTED],

As we had discussed by phone the other day, [REDACTED] I just wanted to send along to you (formally) information as to how to contact the civil authorities should you ever so desire.

Please know that you are under absolutely no obligation to sign the enclosed form, but if you should want to sign it and return it, please mail it to me at the above address.

I hope things are going as well as can be expected at this point, [REDACTED]. As you well know, Ralph Bonaccorsi at Victim Assistance Ministry certainly remains available to you at 1-312-751-8267 should you seek such assistance in dealing with this situation.

If you have any questions for me at any time, please feel free to call at the numbers listed above.

Sincerely,

A handwritten signature in cursive script, appearing to read "Steve Sidlowski".
Steve Sidlowski
Professional Fitness
Review Administrator

SS/rm

Enc.

AOC 009811

Mailed to [redacted]
4-11-94

IMPORTANT NOTICE

You have a right to report accusations of child abuse to the Illinois Department of Children and Family Services. (The Department of Children and Family Services "hotline" telephone number is 1-800 252-2873). You also have a right to report such accusations to the State's Attorney's office or other law enforcement agencies. (The Cook County State's Attorney's telephone number is (312) 443-5440; the Lake County State's Attorney's telephone number is (708) 360-6644). If you have any questions as to how to make such a report you may refer those questions to the Department of Children and Family Services or the State's Attorney's office.

I have read and understand the above notice. A representative of the Archdiocese has given me a copy of the Department of Children and Family Services brochure describing the child abuse reporting laws. The representative of the Archdiocese whose name appears below has not discouraged me in any way from reporting to the authorities.

Date

Signature

Print Name

I presented this "Important Notice" and a copy of the Department of Children and Family services brochure describing the child abuse reporting laws to the person whose printed name and signature appear above, on the date indicated in this document.

4-11-94
Date

Steve Sidlawski
Signature

Steve Sidlawski
Print Name

Professional Fitness
Review Administrator

TO: STEVE SIOLOWSKI

ARCHDIOCESE OF CHICAGO



FOR FURTHER INFORMATION:

Maria Salemi, Bob Quakenbush or

Mary McDonough

312/751-8227 or 751-7999 Ext. 8227

STATEMENT OF THE ARCHDIOCESE OF CHICAGO

RE: Rev. John W. Calicott

April 11, 1994

Allegations concerning sexual misconduct with minors have arisen involving Rev. John W. Calicott, pastor of Holy Angels Parish, 607 E. Oakwood Blvd. The alleged misconduct was said to have occurred in 1976. The Archdiocese placed Fr. Calicott on administrative leave, effective immediately.

The matter was first reported to the Archdiocese's Vicar for Priests Office on Thursday, March 31, 1994. That same day, the Vicar for Priests Office referred the matter to the Professional Fitness Review Administrator.

In accordance with archdiocesan policies, the Archdiocesan Professional Fitness Review Board met, on Wednesday, April 6, 1994. The Board recommended that Fr. Calicott be placed on administrative leave and Cardinal Bernardin has accepted the recommendation.

Fr. Calicott will remain on administrative leave under archdiocesan supervision pending the outcome of further proceedings.

Parish leadership had been informed last week about the allegations and the administrative leave. Parishioners were informed at the first opportunity, during masses during the weekend of April 9-10, 1994.

Rev. Dennis Riley, associate pastor of Holy Angels, is responsible for the administration of the parish in the absence of Fr. Calicott.

Victim Statement Abstract:

This abstract replaces a phone call to Victim IP from Steve Sidlowski, Administrator of the Archdiocese of Chicago's Office of Professional Fitness Review, on April 11, 1994, in which Victim IP tells Mr. Sidlowski that he (Victim IP) is disappointed in how the Archdiocese is processing his and Victim IN's allegations of sexual abuse by Fr. John Calicott when Victim IP and Victim IN were minors. Victim IP wants the Archdiocese to clarify that only one victim actually came forward, and that he (Victim IP) only acknowledged abuse by Fr. Calicott when asked to corroborate Victim IN's allegation.

Phone Call From Assistant State's Attorney Mark Cavins: 4-11-94

- He wants names of victims. No reason to doubt my information but...

- Statute of Limitations is blown; they want to ask victims: Do you want to talk to us? If no, the case is closed. If yes, we'll give them a call.

- "I'm entirely doubtful about these delayed disclosures." (i.e. people who wait years to report).

- Oral sex/more than once - he (M.C.) asked me (S.S.) basic nature of allegation and this is what I acknowledged.

- S.S. told him that he would call him tomorrow, although I explained the prior commitment to speak in Kalamazoo, Mich.

ARCHDIOCESE OF CHICAGO

Office of the Chancellor

Post Office Box 1979
Chicago, Illinois 60690(312) 751-8220
Fax (312) 751-5381

April 11, 19945

Reverend Dennis S. Riley
Holy Angels Parish
607 E. Oakwood
Chicago, Illinois 60653

Dear Father Riley:

As we discussed last week, due to the Administrative Leave of Father John W. Calicott, Pastor of Holy Angels Parish, the Parish is in need of a Parochial Administrator. In accord with canons 539 and 540, and by special mandate of the Archbishop, I hereby appoint you as Parochial Administrator of Holy Angels Parish. This appointment is effective immediately and will continue for the duration of Father Calicott's Administrative Leave as Pastor. Attached are our Archdiocesan Guidelines for Administrators of Parishes.

As Parochial Administrator, you are asked to work closely with the Dean, Reverend James J. Martin.

Dennis, I am confident that you will fulfill this office with competence and compassion and that the staff and parishioners will support you in your responsibility during this difficult time. Be assured of my own availability, if I can be of assistance.

With every best wish, I remain

Fraternally yours in Christ,

Handwritten signature of Thomas J. Paprocki in cursive.

Reverend Thomas J. Paprocki
Chancellor

Given at the Chancery

Handwritten signature of Concetta F. Druss in cursive.
Ecclesiastical Notary

cc: Reverend James J. Martin, Dean, Deanery 13
Reverend Edward R. Fialkowski, Executive Secretary, Archdiocesan Priests'
Placement Board
bc: Reverend Patrick J. O'Malley, Vicar for Priests


April 12, 1994

Joseph Cardinal Bernadin
Archbishop of Chicago

Dear Cardinal Bernadin,

This letter is a plea that you exercise your considerable power wisely, objectively, and compassionately in resolving the situation involving Father John Calicott.

It is extremely difficult to understand why Father John was removed from his parish at a time when he most needed the love and support of his parishioners. Our legal systems' policy is "innocent until proven guilty." Why does the Church adopt the opposite policy of "guilty until proven innocent." This policy impacts on Father John's reputation. It also impacts negatively on other priests waiting for the next witch-hunt! Surely, Cardinal you can identify with the need people undergoing tremendous stress have for support.

I also want to plead that Father John's evaluative committee be representative, that is, includes blacks, lay or priestly. Some years ago when I was a member of St. Thaddeus and a rift developed in the church, Father John was sent to mediate. It was important to the parishioners that we had a black priest, Father John, to listen to us and to evaluate. I would want no less for him!

The eyes of the entire black Catholic community are observing this situation and praying for your exemplary leadership.

Sincerely,
Yours in Christ, /

A solid black rectangular box used to redact the signature of the sender.

Member--Holy Name of Mary
Catholic Church

Priest charged in sex abuse case placed on leave by archdiocese

By Michael Hirsley
TRIBUNE RELIGION WRITER

Sexual abuse allegations dating back to 1976 have led to the removal of Rev. John Calicott as pastor of Holy Angels Catholic Church, 607 E. Oakwood Blvd.

Calicott becomes the 20th priest to be removed from a Chicago archdiocese parish since July 1991, according to church officials.

Parishioners at Holy Angels were notified during services over the weekend that Calicott was being placed on administrative leave "effective immediately."

Calicott, who succeeded Rev. George Clements as pastor of the South Side church two years ago, was charged with sexual misconduct in two separate allegations by two adult males, according to an archdiocesan spokesman. He said both accusers were minors at the time of the alleged misconduct 18 years ago.

In removing Calicott, Cardinal Joseph Bernardin was acting on the recommendation of the Archdiocesan Professional Fitness Review Board.

The matter was first reported

Mar. 31 to the office of Rev. Patrick O'Malley, archdiocesan vicar for priests. That office turned the investigation over to Professional Fitness Review Administrator Stephen Sidlowski.

Sidlowski brought the matter to the archdiocese's nine-member review board last Wednesday. The board then recommended Calicott be removed as pastor at Holy Angels.

"Father Calicott will remain on administrative leave under archdiocesan supervision pending the outcome of further proceedings," according to an archdiocesan statement released Monday in response to an inquiry about Calicott's removal. No formal charges have been brought against him.

Rev. Dennis Riley, associate pastor of Holy Angels, will assume administrative leadership of the parish in Calicott's absence. The parish issued no public statement in response to the archdiocese's action.

The removal of Calicott comes at a time when the issue of clergy sexual abuse is again simmering in the archdiocese. This week

marks the beginning of a long-delayed trial in Oshkosh, Wis., in which Rev. Norbert Maday faces sexual misconduct charges involving two former altar boys.

When the allegations surfaced two years ago, Maday was removed as associate pastor of St. Jude the Apostle parish in South Holland.

May 2 is the scheduled trial date for a civil court case in Cook County, in which Rev. Robert Lutz, pastor of St. Norbert parish in Northbrook, and a former school principal at the parish are charged with sexual and physical abuse of a minor.

Also on May 2, a status hearing is scheduled for the case in which criminal sexual abuse charges have been brought against Rev. Ralph Strand, former pastor of St. Francis Borgia parish, 8033 W. Addison St.

Strand, like Maday, was placed on administrative leave. Lutz remains as pastor of his parish.

Archdiocesan policy says accused priests will be removed if the review deems their continued presence threatens the safety of children.

Vader

①

① Cardinal's Accusation

(2) Why do we not know who the accuser is?

③ Michael Bland — listened to remarks & walked

statement [- prayer
- keep in touch w. John
- John has to be judged
- if a bad deal, protest

out of Church — so
he looked like a
spy.

④ Propolci said he had turned the incident
into a ~~bad~~ racial confrontation.

Pfleger

① spiritual cleansing / purification
apart from legal / economics

② Extreme : nothing to ~~the~~ too much (public arena /
display)
Don't blame ~~the~~ press.

we have

Point: How are we doing it?
constitutional rights?

Privacy?

no other organization treats personnel like
us.

unchristian / unprofessional

Where is the redemptive grace?

can't serve a God who is not redemptive.

Where is the person now?

Do we believe people can change?

Process is wrong.

- ~~How~~ ^{have} he would ~~be~~ handled Catholic.

- complained that he could not wear collar.

What is our job? Is it to look at accusation & professionally deal with it?

or
to be the punisher? - If latter, then bring those who have committed other offences.

*90% of Black Catholics believe it is a white church. The institution has put this on the plate. He has lost confidence.

*Vader - 99.7%
*Ivers - 99.5%

Martin

- agreed with much of what Pfleger said

- everything is lumped together - bad + not

- if there was a problem, are things resolved?

- must be concerned about all the victims involved.

- concerned by civil society/law.

Ivers

who determined credibility

Would like to hear a blow-by-blow description

Anyone removed has not been put back.

- * John was not just pastor of Holy Angels.
- other removals have not affected
entire communities

Mike Furlan

~~concerns~~

has not felt as deeply about friends

who have been removed - perhaps it has all

removal always seems to be final.

came to a
head in the
case of John.

goal: to protect the faithful - good
but does this call for removal.

looked to John for his own support.

Redemption - alcoholic priests get their treatment
+ as long as they maintain
treatment, OK.

Doesn't understand

Protecting the faithful — maybe we are being
too paternalistic. This man
could be a risk, so we will
remove him. Can't avoid all
risk.

usually
it is
a mixed
bag

Radical idea: if there is a risk,
inform the people & let
them decide whether they
will accept him.

Breslin

appears meeting
don't lose focus for whole: accused
& accuser

Pantheons ~~for~~ want to know
who accusers are: we'll kill them.
Would like to put up a united front

Harvey

many Black Cath. are very loyal — he is
concerned about them.

vocations?

Impact on the community at large

Martin

not related to this case

talked with some abused by priests

strongest message: not desire to
punish, but that he be a better
priest. Turn negative into a
way of helping others.

O'Leithy

my case: parishioners were upset - He
preached a good sermon - Amen.

agreed with other points

> □-□-□

ARCHDIOCESE OF CHICAGO

Office of the Chancellor



Post Office Box 1979
Chicago, Illinois 60690

(312) 751-8220
Fax (312) 751-5381

SUMMARY OF MEETING WITH PASTORS APRIL 12, 1994 REV. JOHN W. CALICOTT

- Present:** Cardinal Bernardin, Rev. Thomas J. Paprocki, Rev. Patrick J. O'Malley, Rev. John F. Canary, Rev. Michael L. Pfleger, Rev. John S. Breslin, Rev. Anthony J. Vader, Rev. Dennis S. Riley, Rev. Michael J. Furlan, Rev. James J. Martin, Rev. John L. Harvey, Rev. Michael T. Ivers, Bishop John R. Gorman, Mr. Ralph Bonaccorsi
- VADER:**
1. Comparison with Cardinal's case. Why is this different? Why wasn't Cardinal removed?
 2. Why wasn't name of accuser given?
 3. Father Paprocki said Father Vader was trying to introduce racial element.
- PFLEGER:**
4. What are rights of accused priest?
 5. We are unchristian and unprofessional in this process.
 6. Church must be model for the world. Where is redemptive God?
 7. Process is wrong; it is flawed. Should be opportunity to hear parishioners when accusation is made.
 8. Is our job to get help or punishment? Why not get all wrongdoing out in the public, e.g., financial misconduct, racism, etc.
- MARTIN:**
9. Concern about civil law impact on all this. Can guilty/sinners turn the negative into a positive way to help others?
- IVERS:**
10. Would like to know as much as possible about facts/what took place.
 11. Nobody removed has been put back.
 12. Calicott had been viewed as potential bishop.
- FURLAN:**
13. Removal seems to be final; you never see the man again.
 14. Looks for support to John. His absence will be devastating.

15. Old cases should allow for possibility of redemption; charge/cure.

16. Protecting the faithful: are we being too paternalistic by removing the priest? What if parishioners don't think there is a risk? What if parishioners are willing to accept the risk?

BRESLIN: 17. Focus for whole: accused and victims.

HARVEY: 18. Concern about community; impact on vocations.

RILEY: 19. Should have taken more time with the process.

CARDINAL

BERNARDIN: - Values at stake:

- a. Protection of children
- b. Rights of accused, alleged victim & parish community (e.g., privacy, good name, confidentiality)
- c. Concern not to chill bona fide complaints, i.e., deter true victims.

OUTCOME OF THIS MEETING:

- 1. Ask Review Board to make further inquiries in this case with parish communities.
- 2. Take a look at process to see how it could be improved.
- 3. Pastoral outreach of Cardinal Bernardin to Black community.



ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

CHICAGO, ILLINOIS 60611

Off: (312) 642-1837

Fax: (312) 642-4933

Memo to File

From: Rev. Patrick O'Malley

Date: 4/12/94

Re: Rev. John Calicott

The intervention team met with the leadership people of Holy Angels parish on 4/8/94 at 7:30 PM. Fr. Dennis Riley made the introduction. Fr. Paprocki then read the Archdiocesan statement. The reaction was immediate and very emotional.

People were very angry, sad, hurt. The large group of parishioners, about 28-30 people, were very articulate in their response and very affirmative and supportive of Fr. Calicott. I took handwritten notes of things that were said at the meeting and have them in Fr. Calicott's file. I will not put them on the PC since it will take too long.

In the end, the leadership group agreed to meet or to inform the people at Holy Angels at the weekend Masses of April 9 and 10. Fr. Riley was to make the announcement. The leadership people would be on hand to discuss it with anyone.

The people wanted the Cardinal to come out to make a visit and he should do that in the future. I will need to see that gets set up soon. The question of whether he should go to Holy Name of Mary and to St. Ailbe's also needs to be discussed.

The intervention team offered help in the school or in whatever way it would be possible to help parents and children and parishioners of Holy Angels.

The meeting was stormy. In their emotions, some people made some very rash statements. Others countered these rash statements and called for logic and a Christian way of approaching the problems.

Over all, the people felt he should not have been removed from the parish beforehand. Some said it was another indication of the white church trying to get the black church. It was a very difficult meeting [REDACTED]



ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

CHICAGO, ILLINOIS 60611

Off: (312) 642-1837

Fax: (312) 642-4933

Memo to File

From: Rev. Patrick O'Malley

Date: 4/12/94

Re: John Calicott

Fr. John Canary and I met with Fr. Calicott on Saturday morning [REDACTED]. I had spoken to [REDACTED] John's brother, that morning. [REDACTED] had informed me that Mrs. [REDACTED] would appreciate a call from the Cardinal. The Cardinal did call her and she was very angry and denied that her son would do anything like this. It was a difficult call. I informed Fr. Calicott's brother of our fear of John hurting himself. I informed him about the instrument that Fr. John had. He said that on Sunday night he would go to John's room and remove it. One other person who knew was [REDACTED], a good friend of John's who also works on the Scouting program with him. John shared his full story with [REDACTED] on Wednesday of the past week. He had also shared it with Sr. Sarah and later we found out he had shared it with Fr. Michael Pflieger.

Canary and I talked to John about several subjects. John told us very emotionally that he is totally against the process. He feels that his people have been hurt badly. We talked to John about his own feelings about his life and whether he feels too discouraged at this time. He indicated to us that he does not. While he is very angry at the process, John said that he would do what the Church asks him to do. He is very angry at the Cardinal now, although it is not personal but is more aimed at the procedures involved in the situation.

On Sunday, April 10, unbeknownst to us, Calicott went to a meeting of the vicariate at St. Thomas the Apostle. He was not dressed in clericals and he got in the pulpit and told people that he had been removed and that he was categorically against the procedures. He said nothing about innocence or guilt. He seemed to indicate during his talk that he had looked upon women in the 13th vicariate different than others. The intimation for two who listened to him was that his problem would be with women and not with men if it was with anyone at all. Fr. Clements was at that meeting to talk on One Church One Addict program. He then called upon the people to support Fr. John. All prayed for him. There were some racist innuendos in what was said, namely that the white church was out to get the good young leadership of the black



ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

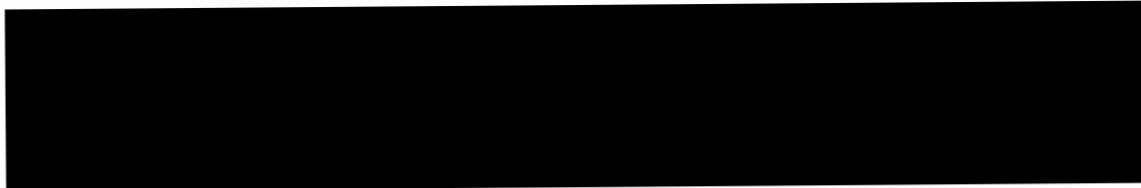
CHICAGO, ILLINOIS 60611

Off: (312) 642-1837

Fax: (312) 642-4933

church. This meeting was reported to us by two people who were present that day.

I spoke to Fr. Calicott on Monday evening, April 11. On this day his name and picture had appeared on TV. I asked him how he was and how he was faring. He seemed to be in a calm mood. I asked during the course of our conversation about the Sunday meeting. He said that he had gone to it because he felt that he needed to talk to his people but was not allowed to go to the parish. He knew that many people from Holy Angels would be present at that meeting. He also felt that he was not forbidden to go to a deanery session even though he was forbidden to say Mass or preach publicly. John felt that he was trying to diffuse the issue and put the blame on the procedures and not on the Cardinal personally. I asked him not to do that again. He said he would cooperate.



John said that he would do whatever we asked, but he asked if he might stay at [redacted] rather than go to [redacted]. In my conversation with the Cardinal later on in the evening, I mentioned this and told him that we would probably discuss it on Tuesday, April 12. I told John in our telephone conversation that I would drop over to [redacted] and see him at 2:30 on Tuesday to let him know what our wisdom is in this matter.

While John says he is not going to "disappear into a hole, or become passive in this matter and is going to fight the procedures, he will cooperate with the Archdiocese in whatever we ask him to do."

On 4/12/94, John Canary and I met with John at [redacted]. On our recommendation, he agreed to go to [redacted]. We discussed various possibilities to take place after [redacted], but could not be concrete because of the role of the FRBD. John said he would like to see the Cardinal before he goes. I said it would be arranged. Br. Dennis will be contacting John Calicott. [redacted]

Chgo Tribune 4-12-94
**Priest in sex case
removed as pastor**

Sexual abuse allegations dating back to 1976 have led to the removal of Rev. John Calicott as pastor of Holy Angels Catholic Church, 607 E. Oakwood Blvd.

Calicott became the 20th priest to be removed from a Chicago archdiocese parish since July

1991, according to church officials.

Parishioners at Holy Angels were notified during services over the weekend that Calicott was being placed on administrative leave "effective immediately."

Calicott was charged with sexual misconduct in two separate allegations by two adult males, according to an archdiocesan spokesman. The spokesman said both accusers were minors at the time of the alleged misconduct 18 years ago.

Pastor of Holy Angels Accused of Sex Abuse

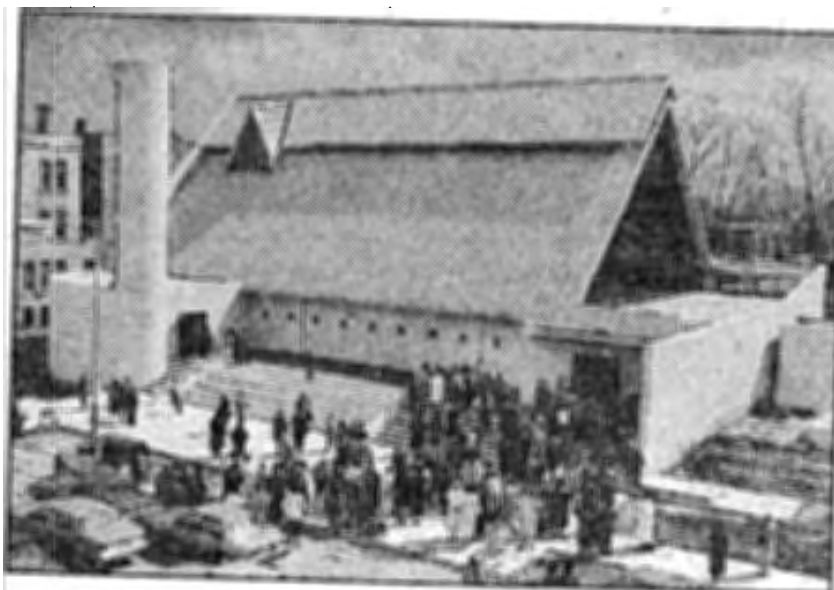
By Scott Fornek
and Philip Franchine
Staff Writers

The pastor of Holy Angels Parish has been accused of sexual misconduct with minors by two grown men who say they were abused 18 years ago while the priest was assigned to another church, the Chicago archdiocese said Monday.

The accused Roman Catholic priest, the Rev. John W. Calicott, was placed on administrative leave last week after the unidentified men made the allegations, said Bob Quakenbush, an archdiocesan spokesman.

"No suggestions should be made of guilt or innocence based on his being placed on administrative leave," Quakenbush said. "We have received no other allegations regarding him prior to this."

Calicott, 46, has been pastor of Holy Angels Parish, 607 E. Oakwood Blvd., since



JOHN H. WHITE/SUN-TIMES

The Rev. John W. Calicott took over as pastor at Holy Angels Church, shown in this 1991 photo, shortly after the church at 605 E. Oakwood was rebuilt that year.

opened in 1976, when they were minors.

At that time, Calicott was an associate pastor at St. Ailbe's Roman Catholic Church, 9015 S. Harper, his first assignment as a priest. But it's not clear if the men have alleged they were abused at the parish. One

The nine-member panel considers whether "there is reasonable cause" that children might be at risk.

Joseph Cardinal Bernardin accepted the recommendation. The board now must recommend whether or not Calicott should return to his ministry.

Prosecutors will review the archdiocese's findings to determine if criminal charges are warranted, said a spokesman for the Cook County state's attorney.

Calicott was ordained in 1974 after graduating from St. Mary of the Lake Seminary, in Mundelein, officials said. He was associate pastor at St. Ailbe's until 1980 when he was moved to Holy Name of Mary Church, 11159 S. Loomis. He next replaced Clements, who crusaded for adoption and against drugs and now runs a drug rehabilitation program out of Washington, D.C.

"We're going from one extreme to the other—from complete cover-up for years to you're automatically guilty and picked up and moved out," said Pfleger, pastor of St. Sabina's, 1210 W. 78th Pl.

"He has brought credibil-

April 13, 1994

Joseph Cardinal Bernardin
Archbishop of Chicago
Chancery Office
155 East Superior
Chicago, Illinois 60611
FAX 337-6379

His Eminence Cardinal Bernardin:

Since our initial meeting with Archdiocese representatives on Friday, April 8, the Pastoral Council and other church leadership of Holy Angels have met several times to discuss the issues surrounding the placement of our Pastor, Father John Calicott, on administrative leave. Based on our analysis of these issues, the Pastoral Council now believes that the actions taken against Father Calicott are extreme and unnecessary. Consequently, the Pastoral Council is requesting to meet with you immediately to discuss these actions.

We are requesting this meeting with you at your earliest possible convenience. Please contact me at [REDACTED] or [REDACTED], Pastoral Council Vice President at [REDACTED] to schedule the meeting.

We thank you in advance for your attention to this very important matter.

Sincerely,

[REDACTED]

President
Holy Angels Pastoral Council

Thurs.
April 21 - 9:30
am.

9AM
is OK

April 13, 1994

Joseph Cardinal Bernardin
Archbishop of Chicago
Chancery Office
155 East Superior
Chicago, Illinois 60611
FAX 337-6379

*Copy sent in the
mail (Yesterday,
you received the fax
this same letter.)*

S. Ann

His Eminence Cardinal Bernardin:

Since our initial meeting with Archdiocese representatives on Friday, April 8, the Pastoral Council and other church leadership of Holy Angels have met several times to discuss the issues surrounding the placement of our Pastor, Father John Calicott, on administrative leave. Based on our analysis of these issues, the Pastoral Council now believes that the actions taken against Father Calicott are extreme and unnecessary. Consequently, the Pastoral Council is requesting to meet with you immediately to discuss these actions.

We are requesting this meeting with you at your earliest possible convenience. Please contact me at [REDACTED] or [REDACTED] Pastoral Council Vice President at [REDACTED], to schedule the meeting.

We thank you in advance for your attention to this very important matter.

Sincerely,

[REDACTED]
President
Holy Angels Pastoral Council

HN

4-13-94

Dear Cardinal Bernadin,

Father John is a good person at Holy Angels. He helped a lot of women & men, boys and girls in our neighborhood and low income and those with very little income. Those who don't have shelter and food. He provided a lot of things for us. Without him continuing in this way we will not receive these things. We need him back.



ARCHDIOCESE OF CHICAGO

Office of Professional Responsibility
Office of Assistance Ministry

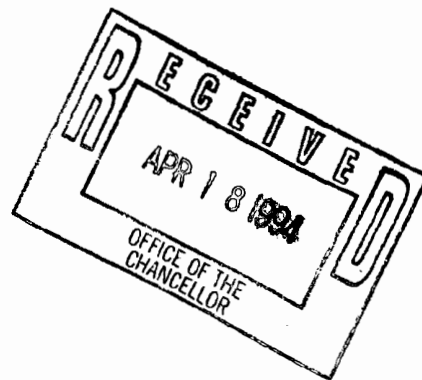


Post Office Box 1979
Chicago, Illinois 60690

(312) 751 - 8256/8267
(312) 751 - 8307 (Fax)

Memorandum

TO: Rev. Thomas Paprocki, Cardinal's Delegate
cc: Rev. Patrick O'Malley, Vicar for Priests
FROM: Ralph Bonaccorsi *RB*
RE: **Request for Process Explanation**
DATE: April 13, 1994



I received a phone call today from Rev. James Martin, pastor at St. Benedict the African. He has requested that someone be present at the Deanery 10 meeting to explain the process of removing a priest when an allegation is received. The meeting will be held on Tuesday, May 10, 1994 in the evening -- 7:00 to 9:00 p.m. This meeting is for the parish and deanery leadership.

I don't think I would be the appropriate person, or for that matter the most knowledgeable person on the process available. Would you, or Pat, be more appropriate and are you available? You could call Jim directly or I could make that contact on your behalf.

Please give me a call if you would like to discuss this further.

I attended this meeting with Ralph Bonaccorsi, made an hour-long presentation on the process and answered questions for another hour.

TJP

MEMO

TO: PFR-13

FROM: Steve Sidlowski

DATE: April 13, 1994

RE: Phone call to Mr. [REDACTED]
[REDACTED] could not remember the
last two digits to the number)

=====

I attempted to call Mr. [REDACTED] today in that [REDACTED] suggested him as someone who could confirm [REDACTED] allegation and would also likely acknowledge how [REDACTED] had described that John Calicott had allegedly attempted to perform oral sex on [REDACTED] years ago as well. I looked up the three digit number for the [REDACTED] area code. The Village listed is [REDACTED], Il. I called Directory Assistance. I was told that there is a listing of that name but unfortunately it is a non-published number.

AOC 009836

MEMO

TO: PFR-13

FROM: Steve Sidlowski

DATE: April 13, 1994

RE: Attempted phone call to [REDACTED]
[REDACTED]

=====

I attempted to call [REDACTED] at [REDACTED], the number which Mr. [REDACTED] provided me with. A woman with a Hispanic-type accent answered and upon my asking to speak to [REDACTED], I was told "You have the wrong number." I again asked if there is an [REDACTED] who lives there at that number or who can be reached at this number and the person responded firmly "No."

Phone Call To Ralph Bonaccorsi:

4-13-94

- He spoke to [REDACTED] yesterday. [REDACTED] - he guesses he should have known it might come to this. He was not angry. He felt people will figure out it was him and [REDACTED]

- [REDACTED]
[REDACTED] He insisted to Ralph that he is not lying and that his abuse did occur.

- He did not say he had an attorney.

Phone Call to [REDACTED]:

4-13-94

(Per 4-12-94 message to Rita M. identified himself as attorney for [REDACTED])

- S.S. told him how the policies are based on confidentiality. He responded "Well, that's the issue."

- In response to S.S.'s question that he had identified himself as [REDACTED] attorney, "[REDACTED]" as he referred to himself, acknowledged that he is [REDACTED] attorney. "I could fax you my card. I'll have to talk to [REDACTED] again and see how he wants to proceed." He asked for and S.S. provided Office fax #.

MEMO

TO: PFR-13

FROM: Steve Sidlowski

DATE: April 13, 1994

RE: Phone call to [REDACTED]
(Fr. [REDACTED] works out of St. Mary of the Lake Seminary in Mundelein, Il.)

There was no answer. I left a message with the secretary for [REDACTED] to please return my call as soon as possible.

ARCHDIOCESE OF CHICAGO



Office for Ethnic Ministries:
Director
African-American Consultant
Asian-American Consultant
European-American Consultant
Hispanic-American Consultant

Post Office Box 1979
Chicago, Illinois 60690-1979

(312) 751-8301
FAX (312) 751-5313

* Received via FAX from
Bernadette Conally
4-20-94
(she received
copy of
presently
through one of her
journalists at
today)

April 13, 1994

Dear Pastor:

By now you have heard the news that our brother, Fr. John Calicott, has been accused of sexual misconduct and placed on administrative leave from his position as pastor of Holy Angels Church. It is our understanding from representatives of the Archdiocese that the investigative process could take up to six months.

As you know, Father Calicott has done so much for the African-American community. He has spoken out for us when he held the positions of dean and vicar. He has helped so many of our young people and had many of our young men open to priesthood through his talks at retreats and revivals. It is time for us to come together to support and pray for him during this trying time.

The Advisory Board for the African-American Consultant of the Ethnic Ministries Office is asking that prayers for Father John and those making the allegations against him be offered at each Mass said at your Church until this matter has been settled. Please add a special petition for Fr. John at each Sunday Mass. If there is a prayer group at your parish, please ask them to include Fr. John in their prayers.

Your parishioners are invited to attend a Prayer Vigil for Fr. John which will be held at St. Ambrose Church on Wednesday, April 27, 1994 at 7:00 p.m. St. Ambrose is located at 1012 E. 47th Street in Chicago. Your parishioners can send cards and letters of support to Fr. Calicott in care of Holy Angels. They will be forwarded to him.

Your Sisters in Christ,

Opal Easter Smith

Dr. Opal Easter Smith
Advisory Board Chairperson

Sheila Adams

Mrs. Sheila Adams
African-American Consultant

Phone Call Message on 800# from a [REDACTED] 4-13-94
[REDACTED]

Please call me regarding Fr. John Calicott.

4-14-94 - [REDACTED] called again and spoke to AA Rita Mongan in that Steve S. was tied-up in calls regarding the States' Attorney. She explained that she has four sons who went through Holy Name of Mary Parish School. Fr. John C. was strict - maybe that's what his accusers hold against him, she surmises.

"I think they (the accusers) are lying," she said. "I questioned all my boys and they said he (John C.) never touched them improperly and never heard of anyone say he did anything." Her son said that John Calicott used to spank the boys out in the woods so "someone would have said something" if there was anything going on, she feels.

In her view, "Fr. John is a holy man. He even kept women at length" - you know like "I am a man but also a priest."

RM explained procedures and Review Board. She thanked RM but asked for SS to call her. She said she was "told" to call Mr. Sidlowski.

(NOTE: Steve S. attempted a call back to [REDACTED] on 4-14-94: no answer).



Holy Name of Mary Church

11159 SOUTH LOOMIS STREET • CHICAGO, ILLINOIS 60643 • AREA CODE 312 • 238-6800

14 April, 1994

His Eminence Joseph Cardinal Bernardin
Archbishop of Chicago
Archdiocesan Pastoral Center
PO Box 1979
Chicago, IL 60690

Your Eminence:

Thank you so very much for calling the meeting of 12 April for all of us to air our thoughts about John Calicott and also about the process which takes place when a priest is accused of sexual misconduct.

The full realization of your kindness hit me only yesterday when my close buddy, Ray Goedert, asked why I forced you to come to such a meeting when the same is not done for every other priest who is accused. When I told him that you and Jack Gorman called the meeting, then Ray (with his obedient self) said nothing. However, then it occurred to me how gracious you were at that time and always.

After the meeting I told you that we will have a prayer vigil for John Calicott this coming Tuesday night, 19 April. You are more than welcome.

The same question keeps coming up about why John and not you being taken from your offices in the diocese. You may want to speak on the issue. I certainly will if you have other plans and programs for that evening. I will also let everyone know how kind you were to us priests the other day.

Your concern for us and not for yourself keeps coming through to all of us and my respect for you grows daily.

Sincerely in Christ

(Rev.) Anthony J. Vader

P.S. Do not get excited when Mike Pfleger talks of leaving the Catholic Church. He has talked this way for years and has not taken any steps to leave Mother Church.

MEMO

TO: PFR-13

FROM: Steve Sidlowski, PFRA

DATE: April 14, 1994

RE: Phone Call to Rev. [REDACTED] ([REDACTED])

I contacted Rev. [REDACTED] in that [REDACTED] had identified him as a person who he had shared details of his allegation of sexual misconduct against John Calicott when [REDACTED] was a seminarian at Niles College Seminary. [REDACTED] had stated that he had been in recent contact with [REDACTED] and he assented to having me contact [REDACTED] in that [REDACTED] was quite sure that [REDACTED] would be willing to confirm the allegation as he had communicated it to [REDACTED] at the time and/or since then.

I explained to [REDACTED] that the above was the purpose of my call. By this time, the John Calicott withdrawal from his parish-matter had become public and had been broadcast all over the media so I did not need to explain that the call involved John Calicott. However, I did specify that I was calling regarding [REDACTED] and how [REDACTED] had described to me when he came forward with his allegation against John Calicott that [REDACTED] was familiar with the details of [REDACTED] allegation and how [REDACTED] had suggested I could talk to [REDACTED] as someone who could confirm the details of [REDACTED] allegation against John Calicott.

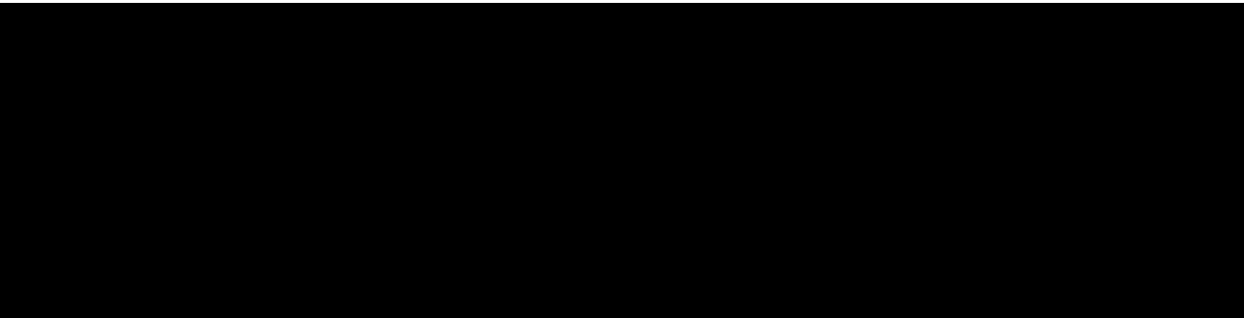
After explaining the above to [REDACTED], he stated that "I'm going to have to listen. It might mean that I have to consult" a canon lawyer or other person before [REDACTED] would speak with me further.

I then went on to describe to [REDACTED] the basic information that [REDACTED] had provided to me, i.e. that John Calicott had engaged in sexual misconduct with [REDACTED] when he was a minor and how it began in approximately 7th grade on a camping trip in Canada and then continued for approximately two years in John Calicott's private rectory quarters. I also stated how [REDACTED] noted that there was another person who he shared the allegation with at the time and that the second person, [REDACTED] suggested, had also been victimized sexually by John Calicott as a minor, and that the second person, [REDACTED], had confirmed both [REDACTED] allegation and that he, too, had been victimized by John Calicott himself.

I wanted to ensure that [REDACTED] was aware that John Calicott had already been withdrawn from his ministerial assignment by Cardinal Bernardin following the recommendations of the Review Board in the First Stage Review. [REDACTED] was fully aware of that situation.

[REDACTED]

AOC 009843



██████████ assured me he will re-contact me soon - perhaps later today, if not 4-15-94 with his further input/position about our possible further conversation.

Phone Call from Rev. ██████████:

4-15-94

Victim Statement Abstract:

This abstract replaces a phone call from Victim IN to Steve Sidlowski, Administrator of the Archdiocese of Chicago's Office of Professional Fitness Review, on April 14, 1994, in which Victim IN expresses his anger that the State's Attorney contacted him and that the Holy Angels parish community seems to know his identity as well as that of the other man who accused Fr. John Calicott of minor sexual abuse just by knowing the year of the abuse (1976).

MEMO

TO: File PFR-13

FROM: Steve Sidlowski, PFRA

DATE: April 14, 1994

RE: Phone Call to Rev. [REDACTED]

- S.S. left message at St. James Parish - Sauk Village, Il.

- St. Rosalie Parish: [REDACTED] ([REDACTED]). I received a call back from a priest (Rev. [REDACTED]?) from St. James who informed me that [REDACTED] is now at St. Rosalie. I called both #'s provided twice - there was no answer.

MEMO

TO: File PFR-13

FROM: Steve Sidlowski, PFRA

DATE: April 25, 1994

RE: Phone Conversation with Rev. [REDACTED] (Pastor, St. Rosalie Parish in Harwood Heights, Il.; # [REDACTED] or [REDACTED]).

I attempted to contact [REDACTED] on 4-21-94. I left a message with the secretary at St. Rosalie Parish for him to call me sometime soon. He called back and left a voice mail message on 4-21-94 although I had already left for the day.

I then re-initiated contact with [REDACTED] on 4-22-94 and we spoke about this matter. I thoroughly explained to [REDACTED] the purpose of my call in that there was a person who had come forward with an allegation of sexual misconduct against an Archdiocesan priest and had identified [REDACTED] as a person with whom he had at least shared some type of information regarding the situation, many years ago [REDACTED], regarding the sexual misconduct by this particular priest. I told [REDACTED] that it was clear to me in my conversation with the alleged victim that he had assented to allowing me to contact [REDACTED] in order to confirm that he had spoken about the situation with him many years ago. In any event, I explained to [REDACTED] that it is my duty to conduct appropriate inquiries following the completion of a First Stage Review as has been the case in this matter and that I considered this conversation appropriate should he want to share any knowledge he may or may not have about the matter.

I ensured that [REDACTED] was completely apprised of our current policies on clerical sexual misconduct with minors and he was. I answered any questions that he had regarding the policies or the procedures at this point to his satisfaction. [REDACTED] did inquire that "if I listen to what you say and then have to think about it

before I give you a response, is that okay?" I responded that that would absolutely be okay and that any information that he would be willing to share with me and/or the Board would be helpful. He then noted that "I may have to stop and think whether I got this" (i.e. understood this) information for awhile before he could respond. I told him I fully understood his possible need to do that.

Although the John Calicott matter had become widely public by now, I emphasized to Fr. [REDACTED] the confidential nature of our policies to the extent that we are able to protect confidentiality and requested the same from him. He assured such confidentiality. I then explained to him that the call involved allegations brought against Rev. John Calicott and how he had been recently withdrawn from his parish. [REDACTED] was fully aware of that reality. I then noted that it would be impossible for me to proceed further with the conversation if I was not able to provide him with the name of the alleged victim and he agreed. As such, I related the basic information which [REDACTED] had provided me in terms of his allegation although I specified that [REDACTED] was not clear as to precisely what information he had related to Rev. [REDACTED] about the matter. However, I explained to [REDACTED] that it was my understanding in my meeting with [REDACTED] that he had shared something of substance regarding this matter to [REDACTED] or else there would have been no need for [REDACTED] to bring [REDACTED]'s name up to me when he was communicating the allegation.

I thus explained how the allegation involved the alleged mutual administration of oral sex between John C. and [REDACTED] along with references to kissing etc., and that there were several alleged incidents stated to have occurred over approximately a two year period which began [REDACTED] following [REDACTED]'s seventh grade and continued in John Calicott's private rectory quarters, according to [REDACTED].

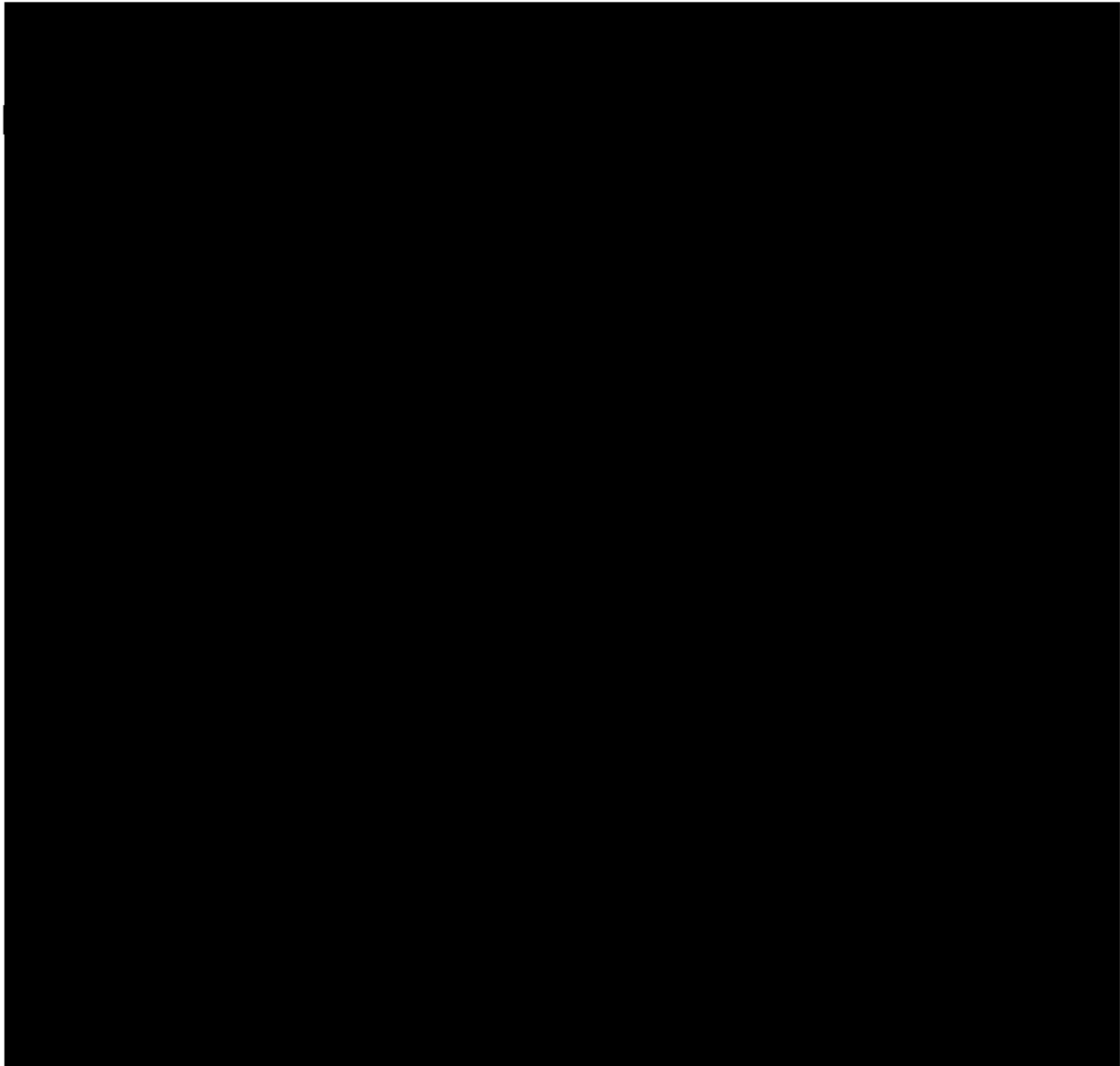
I specifically inquired as to whether [REDACTED] had any recollection whatsoever of [REDACTED], [REDACTED], as well as any specific recollection as to any references [REDACTED] might have made to John Calicott having been engaged in sexual misconduct with him, or any references to sexual misconduct problems that [REDACTED] might have been having in general.

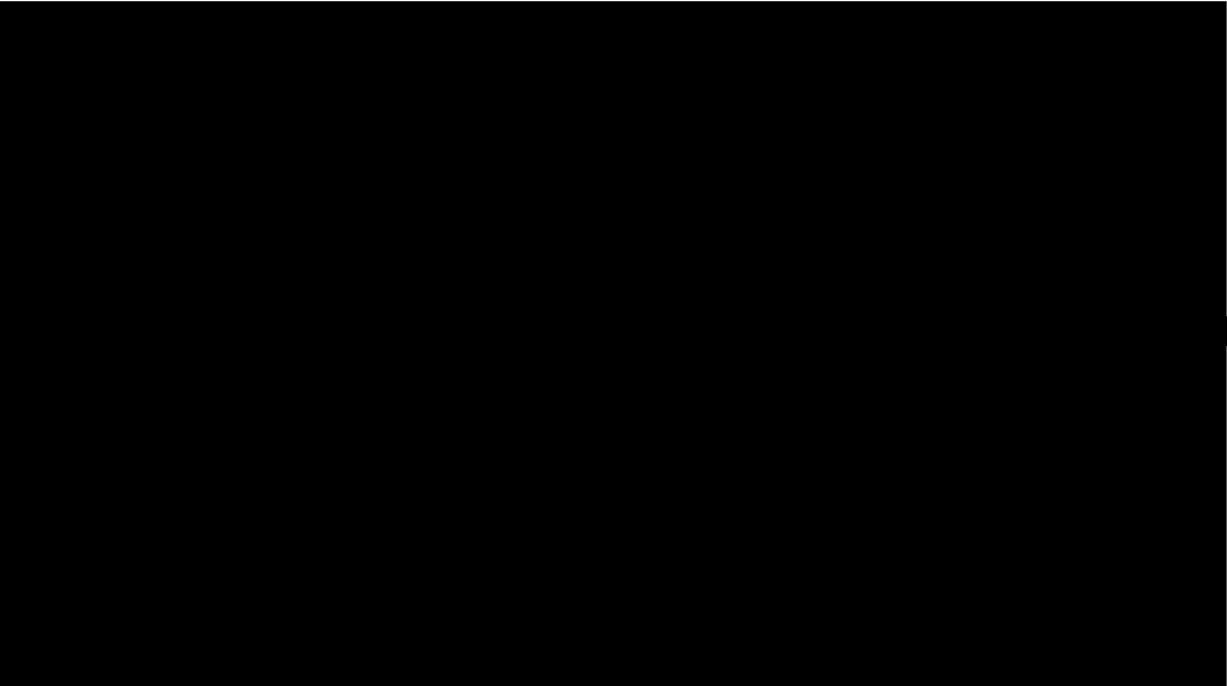
[REDACTED]'s first response to me after hearing that [REDACTED] was the person who had come forward and had shared the basic information I had just related was "I remember [REDACTED] when he was at [REDACTED] - not with any strength - but the name, I can put a body to it and a face to it - [REDACTED]."

[REDACTED]



In any event, I shared with him that it would be my understanding that approximately [REDACTED] would have attended Quigley South from roughly the Fall of 1977 to the Summer of 1981 or very close to that time period although that was not definite.





I thanked [REDACTED] thoroughly for his openness with me. I told him I would communicate his statements to the Review Board at its next meeting and that he should know that perhaps Cardinal Bernardin as well would be apprised of [REDACTED]'s insight into the situation should he so desire. I asked him if he would be willing to answer any further follow-up questions, should the Review Board have any, and he said he would be more than willing to. Moreover, [REDACTED] asserted that should he have any further recollections as to [REDACTED] as to [REDACTED] ever having shared any such information about sexual misconduct as a minor, he will let me know.

ARCHDIOCESE OF CHICAGO

Office of the Archbishop



Post Office Box 1979
Chicago, Illinois 60690-1979

To: File

From: Sister Mary Brian Costello *SMC*

Re: Reverend John Calicott/Holy Name of Mary School

Date: April 15, 1994

██ I sought information regarding personnel reports involving Father Calicott while he served at Holy Name of Mary. The principal at the time was Sister ██████████. She recalls two types of complaints:

1. Physical punishment - Father spanked children - sometimes removing some items of clothing. (This was reported to OCE and to Father Roach)
2. Parent reaction to Father's method of teaching sex education classes. Some parents complained that he was too explicit.

There was no case of sexual abuse of a minor reported.

cc: Father Pat O'Malley

AOC 009850

"The New World"

4-15-94

OFFICIAL STATEMENT

The Archdiocese of Chicago released the following statement April 11 regarding Father John W. Calicott:

Allegations concerning sexual misconduct with minors have arisen involving Father John W. Calicott, pastor of Holy Angels Parish, 607 E. Oakwood Blvd. The alleged misconduct was said to have occurred in 1976. The archdiocese placed Father Calicott on administrative leave, effective immediately.

The matter was first reported to the archdiocese's Vicar for Priests Office on March 31. That same day, the Vicar for Priests Office referred the matter to the professional fitness review administrator.

In accordance with archdiocesan policies, the archdiocesan Professional Fitness Review Board met April 6. The board recommended that Father Calicott be placed on administrative leave and Cardinal Bernardin has accepted the recommendation.

Father Calicott will remain on administrative leave under archdiocesan supervision pending the outcome of further proceedings.

Parish leadership had been informed last week about the allegations and the administrative leave. Parishioners were informed at the first opportunity, during Masses during the weekend of April 9-10.

Father Dennis Riley, associate pastor of Holy Angels, is responsible for the administration of the parish in the absence of Father Calicott.

MEETING OF THE REVIEW BOARD
OF THE ARCHDIOCESE OF CHICAGO
(Minutes)

Date: April 16, 1994

Board Members Present:



Others Present:

Thomas Paprocki

Steve Sidlowski

* The Review Board formally approved the Meeting Minutes for Board Meetings of March 19, 1994 and April 6, 1994. The Board concurred that as part of its "basis" for its determination in the J.C. First Stage Review on 4-6-94 that it should be noted that the Board concluded that children are at risk. Also, [REDACTED] requested that his name be deleted from the minutes of the 4-6-94 meeting and that he was unable to attend that meeting as it turned out.

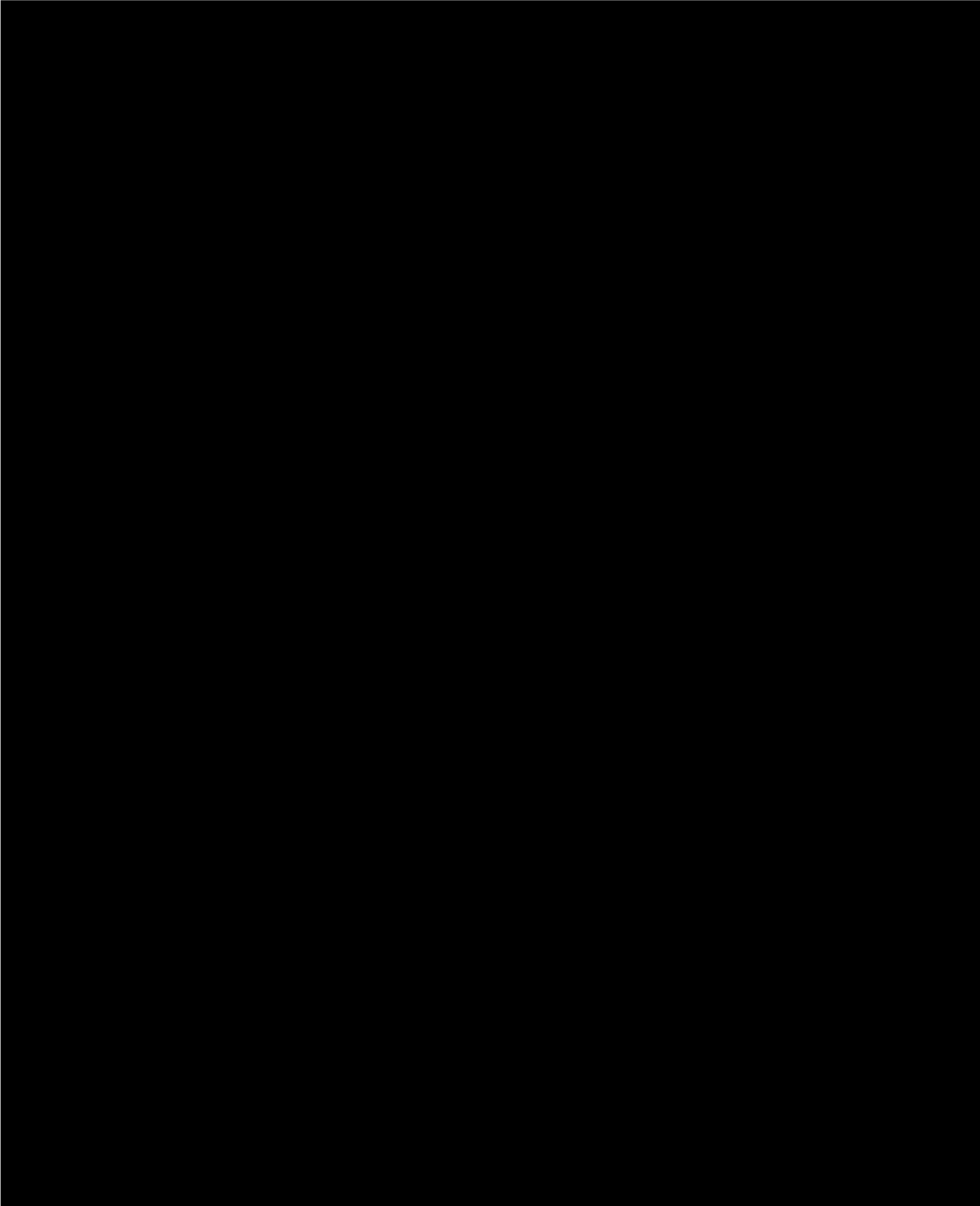
Matter of PFR-13 (J.C.):

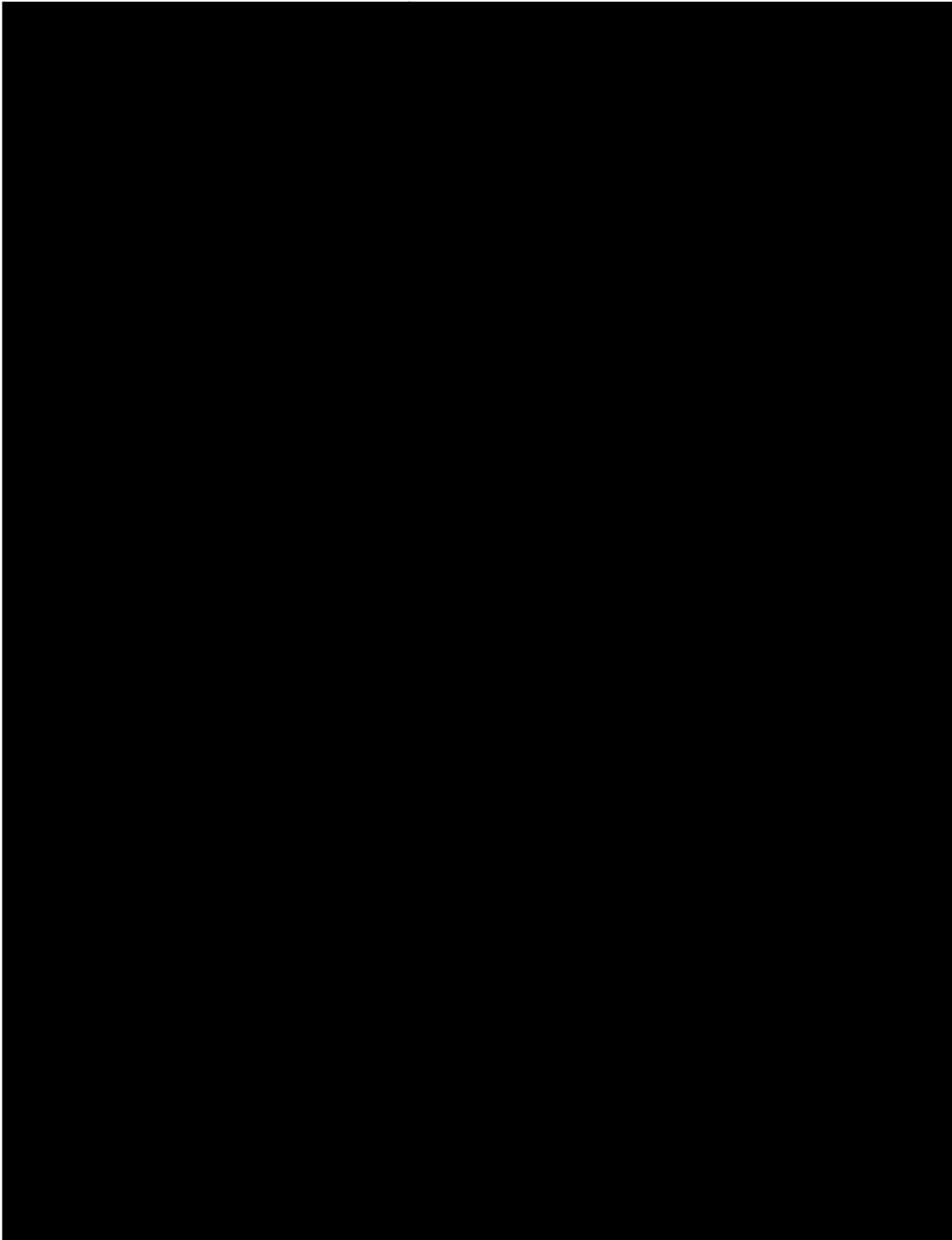
1. The Board discussed the latest developments in the PFR-13 matter following the recent completion of the First Stage Review. The Administrator reported to the Board the results of follow-up inquiry to [REDACTED]. The Board directed the Administrator to [REDACTED]

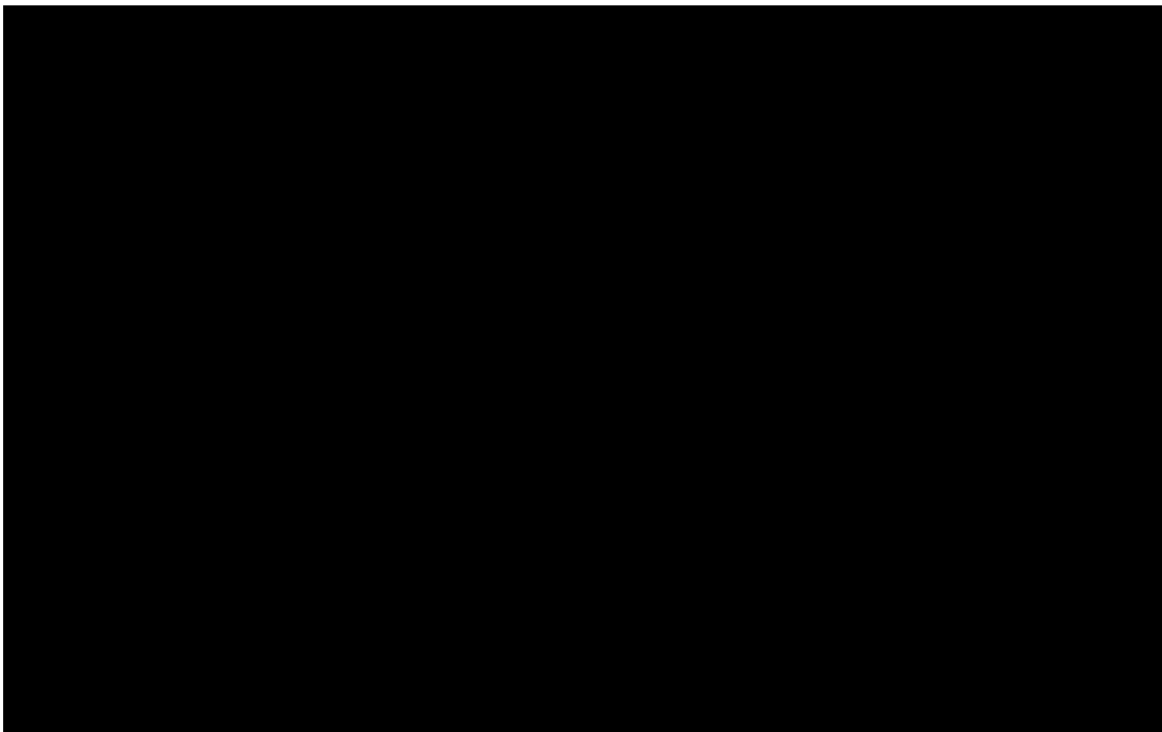
[REDACTED] The Board further requested the Administrator or the Assistance Minister to make contact with one of the victims to ensure it might still be acceptable to attempt contact with his sister at some point to discover what she may know about the situation. The Administrator and the Archbishop's Delegate to the Board reported to the Board other developments in the matter, including [REDACTED]

[REDACTED], the outcome of the parish intervention, the civil authorities' demand for the identities, etc. of the victims in the matter, J.C.'s attorney's position regarding the Board Questionnaire in that he inferred the possibility that J.C. might not release the Questionnaire answers to the Board, among other issues, including one J.C. caller/supporter's insistence that the Board should expect to be "flooded" with many letters of support for J.C. The Board deliberated over each matter and requested the Administrator to ensure that the Assistance Ministry continued to reach-out to the

victims in the matter to offer assistance as well.

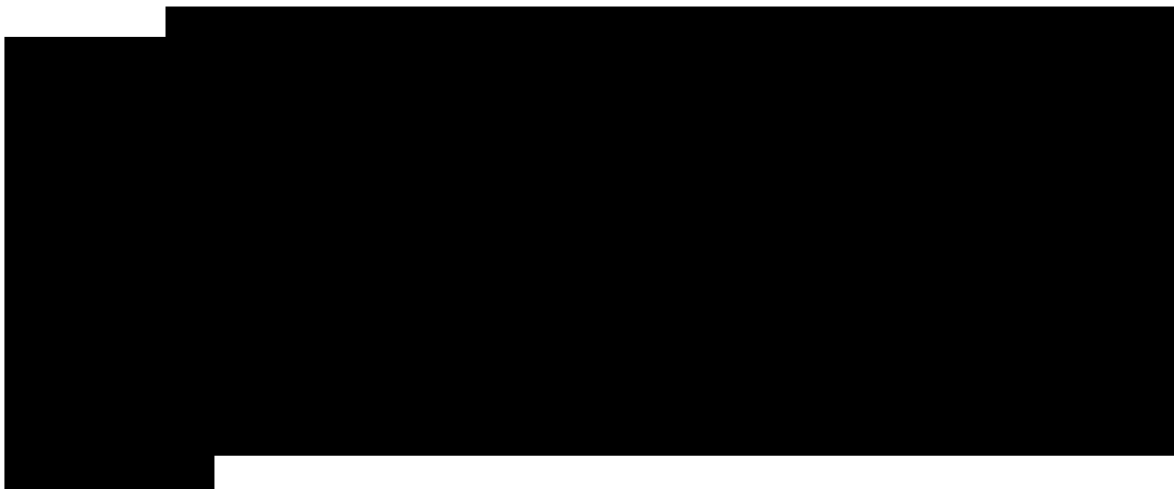






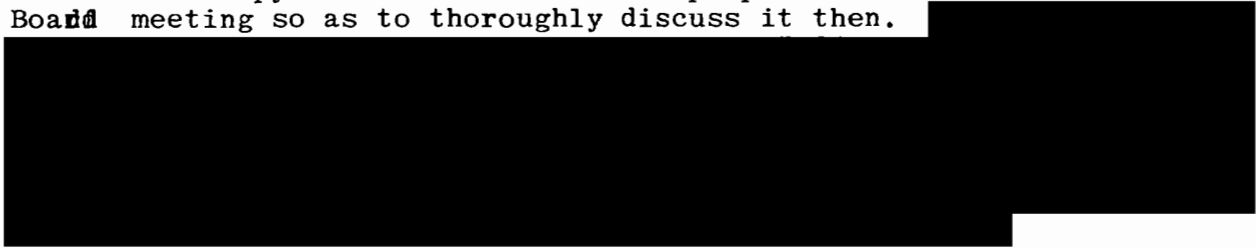
*** Miscellaneous Information and Updates to the Board:**

The Archbishop's Delegate to the Board, Fr. Paprocki, distributed copies of the "Two Minute Drill" and briefly explained the purpose behind the booklet particularly in light of current procedures for processing new allegations such as against J.C.



The Board, due to the length of the discussion in PFR-13

and the array of other matters reported on, decided to table a planned discussion for this meeting to review the Statistics Report of the Office of Professional Fitness Review by the Administrator with the goal of working toward a resolution/consensus of the Board for advice to Cardinal Bernardin as to addressing the present two-prong system of addressing cases, the supervision/monitoring approaches, what might be eventually communicated regarding statistics, and perhaps other issues as addressed by the Administrator in his Comments section of the Report. Complete copies of the Report were available for Board members to review or take with them and most members took their coded copy to read and review in preparation for the next Board meeting so as to thoroughly discuss it then.



Respectfully
Submitted By
Steve Sidlowski -
Administrator

These Minutes Unanimously
Approved By
Review Board



ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

CHICAGO, ILLINOIS 60611

Off: (312) 642-1837
Fax: (312) 642-4933

Memo

4/16/94

To: Fitness Review Administrator

From: Rev. P. O'Malley

Re: Rev. John Calicott

Your office will now be picking up the salary and benefits for Rev. John Calicott. His first check should be cut at the end of this month of April, 1994.

Fr. Calicott, while he remains pastor of Holy Angels Church, is entitled to the following benefits until July 1, 1994, at which time, there will be an increase:

1. Yearly salary of \$15,810
2. Monthly salary of \$1317.50

The monthly check should be sent to: Fr. John Calicott at Holy Angels Church, 607 E. Oakwood Blvd., Chicago 60653.



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Memo

To: Cardinal Bernardin
From: Rev. Patrick O'Malley
Date: 4/16/94
Re: Rev. John Calicott

On 4/12/94, from 10:30 - 12:30, the Cardinal met with the following priests: Frs. Michael Furlan, John Harvey, Jim Martin, Michael Pfleger, Tony Vader, John Breslin, Dennis Riley. Also present were Bishop Gorman, Fr. Paprocki, Ralph Bonaccorsi, John Canary and Pat O'Malley.

1 - The Cardinal began with an opening statement acknowledging that any discussion of the policies and procedures must involve him. He is identified with those procedures and he needs to be present to hear the priests' perspective on those procedures. The Cardinal acknowledged that he wanted to hear what the priests had to say and that they would then engage in dialog.

2 - Fr. Vader began by talking about the experience that the Holy Name of Mary leaders had when they met with the group from the diocese. The people did not accept either the allegations or the actions followed through by the diocese. The people asked why, when he was accused, the Cardinal was not removed. Vader said that the people from St. Ailbe's wanted to know who were those who brought the allegations against Fr. Calicott. Vader felt that John Calicott should be judged by his peers and not by white people. He also said that, if his parishioners think John is getting a bad deal, they will protest openly. Vader mentioned that Fr. Michael Bland had stopped by his parish on Sunday, 4/10. He came in as Vader was speaking and left right after Vader talked. He was seen as a "spy" by the people. Vader feels that Fr. Paprocki had said that he, Tony, had made it a racial issue. Vader feels that Paprocki got this notion from Bland and that it is a wrong notion.

3 - Michael Pfleger then spoke. He spoke of a spiritual crisis and the need for cleansing to take place. He feels we have gone from doing nothing, which was not acceptable, to doing too much at this point. Pfleger mentioned that, at one point when he was small, a priest accosted his own mother in his home. He feels that we need to take care of everyone in the process and that there is a question of constitutional



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rights of privacy here. Pfleger thinks that it is unChristian and unprofessional in the way these kinds of affairs are dealt with at this time.

He asked where is the redemptive grace and forgiveness in all this. He acknowledged that people can change. He sees the process as wrong and flawed. Somehow the process has to take into consideration whether he is a good human being now. Pfleger said that his own trust in the institution is diminished as a result of this event.

4 - Fr. James Martin then spoke. He said he had had problems with the process from the beginning. He feels that too many things get lumped into the accusations and allegations. He asked how the victims were being dealt with, victims on all sides. He was concerned about the law putting people out to dry and giving them no recourse.

5 - Michael Ivers then spoke. Who brought this matter forward? What happened in the matter? Is there a presumption of guilt? It would be helpful, Ivers said, if they would know as much of the facts as they could at this time. Ivers feels there is real devastation taking place especially in the Afro-American Catholic Community.

6 - Michael Furlan said that he had reservations about the process. He's had classmates removed and felt that they were removed unjustly. He said that he agreed with Pfleger and he is afraid that this removal means that we will never see Calicott again. There must be a goal to protect the faithful in all this as well. He compared priests who have done wrong in this matter in the past with alcoholic priests who are treated and then allowed back in ministry. Can these priests be redeemed? He said that perhaps we are protecting the people in too paternalistic a way. Can they not protect themselves? If there is risk, people should be informed. Then they will say, we will take care of it.

7 - John Breslin said that he appreciated this meeting. He feels that there should be a united front in facing this problem, not people breaking off into splinter groups.

8 - John Harvey spoke about the spiritual issue being central in this whole matter. There are many loyal Afro-Americans in the Church. Something always seems to be happening,



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something especially bad. Vocations are a problem and the impact on the community at large is also a very big concern.

9 - James Martin spoke again saying many people have come to him who have been abused by priests in different ways. Is there a way that the negative in all this can be made positive?

10 - Dennis Riley made the comparison about the Bernardin allegation by [REDACTED]. At the time of the allegations, Riley had made an impassioned talk about Bernardin and his innocence. He said that Blacks were hurt then when their leader was attacked. They responded very lovingly to the Cardinal. He feels that this process with John should have taken more time between the allegation and the removal.

11 - The Cardinal then responded and addressed the question of racism, acknowledging that when the allegations were first brought forward, he feared that the matter would begin to be tainted with the label of racism. He referred to the St. Odilo fiasco of two summers ago. He said that many of the questions and criticisms against the procedures which we are experiencing in this case have already occurred in other cases.

The Cardinal said that we need to have a fair process. When a recommendation comes to him from the Professional Fitness Review Board, if there are special circumstances involved, then perhaps he should do a wider consultation before making the final decision. The group seemed to agree with that.

12 - Bishop Gorman then spoke about the allegations and highlighted what the problems are. He said that first it must be determined as to how credible and how valid the allegations are. It must be determined who has access to all the information. It must be determined how a recommendation has to be made. The first criteria for any recommendation is the vulnerability of children and if risk to children exists. It must also be remembered that the priest is in a fiduciary role, and has more responsibility to act properly than others.

13 - The Cardinal then said that there are two great concerns:



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One, there should be a difference between someone who did something years ago and seems to have done well since and a person who is **presently** engaged in bad conduct. Is there a place for redemption in this matter?

Number two, how do you help a person without punishing them?

14 - Thomas Paprocki shared the facts of the matter with the priests gathered inasmuch as he could without breaking confidentiality. They seemed to appreciate that.

15 - Dennis Riley indicated that perhaps other Afro-American priests should have been present at that meeting and he named several, like David Jones and Kenny Brigham. The Cardinal felt that we should follow up on a meeting with other priests.

16 - In conclusion, the Cardinal said that he was clear about their concerns, some of which he is in agreement with, and some of which he cannot concur. He agreed that the policies and procedures do need review and he is eager to review them. There was built into the original policies a periodic review. This seemed to be a good opportunity to pursue that.

17 - Dennis Riley once again indicated that the Cardinal should consider a real pastoral outreach to the Black community.

18 - John Harvey made an intervention which seemed to counter some of the things that Tony Vader had been saying earlier. He said he felt that Afro-Americans are as Catholic as anyone else, that they are not that different, that they have to be careful that they are not segregated and made different. He felt that they would not need a special review board. He also felt that if Afro-Americans came forward with allegations against priests, they should be listened to with the same carefulness and dignity as anybody else.

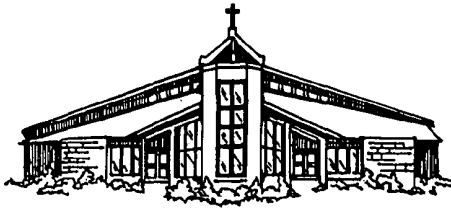
19 - The meeting on the whole seemed to be a positive one. We believe that the priests saw it as positive. We must now follow up with a meeting with other priests in the Black community, the composition of which meeting needs to be determined. The Cardinal is open to pastoral outreach to the Black community. The Cardinal has promised a thorough review with wider consultation of the policies and procedures. That meeting needs to be structured soon.

4-17-94

Joseph Cardinal Bernardin,
Dear Cardinal,

I would like to know why Fr. Calcutt lost his collar and his rights. The Priest that got the 10 years never took his collar off and you didn't either. Why would a person wait 18 years to tell something. If I do something to you today you would tell it now or the next day not 18 years. I don't understand at all. A person has to be proven guilty so much that happens. Why can't he still serve at his church. There was the people for 18 years. As soon as he was select to be Bishop here they came. Well I really don't believe he done it. God Bless the two who started this lie. Could you please answer this for me.
Thank you.





St. Robert Bellarmine Church

Joseph Cardinal Bernardin
Archdiocesan Pastoral Center
Post Office Box 1979
Chicago, Illinois 60690

17 April, 1994

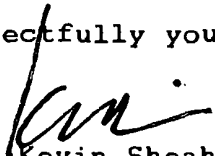
Dear Cardinal Bernardin:

Recently Father John Calicott was removed from his duties as pastor of Holy Angels Parish because of sexual misconduct allegations made against him. Again our faithful are embarrassed, confused, and angry about this sort of thing; and they should be. However, there is another awful scandal involved here: It is the way in which Father Calicott was treated by the institution which he has faithfully served for twenty years.

I understand that sometimes one must be removed from pastoral duties because "children may be at risk," but it must be done only as a last option and done very discreetly, taking every precaution to protect his fine reputation. For the sake of the accused, other options must be considered, such as being placed on an immediate sabbatical while the case moves forward. In acting swiftly to protect others from any possible further harm, this man's life has been permanently ruined. Meanwhile the ones making the accusations are allowed to remain anonymous. That is unjust and cruel treatment of Father Calicott.

While I mean no disrespect to you, Cardinal Bernardin, I am sickened and angered at the way in which Father Calicott is being treated; and this in front of his own "family." In regards to this situation, I feel you have seriously misrepresented what is so core to our Church's mission: For the accused there is no love or compassion to be found in the policy you endorse.

Respectfully yours,


Rev. Kevin Sheahan

4646 N. Austin Avenue • Chicago, Illinois 60630 • Telephone: 312/777-2666 • Fax: 312/777-2770

AOC 009863

April 18, 1994

✕ 1
Cardinal Joseph Bernardin
Archbishop of Chicago
Archdiocese of Chicago
155 East Superior
Chicago, Illinois 60611

Your Eminence:

As an African American Catholic and a member of Holy Angels Church, I am deeply distressed with the abrupt removal of our Pastor, **Father John Calicott**, based upon an alleged incident that happened eighteen (18) years ago. Unless there are accusations of alleged sexual misconduct against **Father Calicott** of a recent vintage, the method use for his removal from the pastorship of Holy Angels must be questioned!

Allegations from unidentified accusers made in secret cannot be accepted as a legitimate reason to tarnish the name of **Father Calicott**. The parishioners of Holy Angels Church, as well as the African American Community at large, deserve to know the names of **Father Calicott's** accusers and to ascertain their motives for the subject allegations. Even in an ecclesiastical proceeding, an accuser cannot be permitted to hide behind anonymity in order for their motives to escape scrutiny by the accused and by the public at large. Since **Father Calicott's** accusers are adults, Holy Angels Parishioners and the African American Community cannot accept the anonymity given the accusers even in the most preliminary stages of the ecclesiastical investigation.

The identities of the accusers must be made public as were the charge(s) against **Father Calicott**, in order for an unbiased evaluation to be made of the allegations. An extensive, intensive, and exhaustive investigation of the background of the accusers is mandatory and no expense should be spared in accomplishing this. The Church should be willing to spend the same amount of money and secure the legal talent that was used to assist you in your defense in **Fr. Calicott's** defense.

The parishioners of Holy Angels Church and the African American Community have the right to investigate the background of **Father Calicott's** accusers and to require that witnesses be called that can either affirm or refute the allegations.

This inquiry must be completed with extreme promptness and not be permitted to linger or languish for months.

As a victim of scurrilous charges, I know that you must have empathy for **Father Calicott**. However, as you were not suspended from priestly functions or prohibited from publicly commenting on the charges against you, **Father Calicott** should be accorded the same treatment.

As African American Catholics are a minority within their ethnic group, the loss of a priest/pastor is more acutely felt regardless of the circumstances.

Cardinal Joseph Bernardin

Finally, due to the shortage of African American priests and in particular African American priests as role models for our African American children, I am requesting that you give this matter your personal attention. I am also requesting that Holy Angels parishioners receive timely progress reports on these proceedings as we should not have to depend upon newspapers and television reports for current information concerning this case.

Yours in Christ,

A large rectangular black box redacting the signature and name of the sender.A rectangular black box redacting the first line of the address.A rectangular black box redacting the second line of the address.

xc: Fr. John Calicott
Fr. Dennis Riley
Fr. Antony Vader

3 - original
w/enc

[REDACTED]

Fr. Joseph Cardinal Bernadin
Holy Name Cathedral
735 N. State
Chicago, Illinois

April 18, 1994

Dear Cardinal Bernadin:

I am writing to express my disapproval about the way charges of sexual abuse were handled in the case of Fr. John Calicott.

My understanding is that he has been relieved of his duties at Holy Angels Church and has now been placed somewhere else by the church until charges against him have been investigated.

Furthermore I understand that the charges are about an event that took place eighteen years ago.

If what I have written is true, what the church is doing is outrageous. Here in the United States it is written that you are innocent until proven guilty. You yourself should be aware of this, after the ordeal you just suffered.

I do not understand why Fr. Callicot is being treated differently than other priests who have been accused. This to me smacks of racism. You have not done the same in similiar cases.

I am a person who has just returned to the Church after an 18 year absence. What you are doing now is almost enough to make me rethink my decision. I will pray that God will show you light and help you to rethink your decision on this.

Sincerely,

[REDACTED]

April 18, 1994

Most Reverend Cardinal Bernardin,

I am a member of Holy
Name of Mary Church. I am
writing this to you because I
am having a very hard time
trying to understand why Fr.
John Calcutt has not been
able to have a news special
to come forth and claim his
innocence.

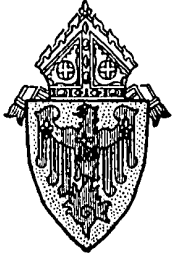
He is the only Priest that
I can remember ever had his
picture over the television all
day of his first accusation.

I am making a request
that the board have more

than one African American
to decide his fate. I
pray that you will consider
my request and Mr. Jahri
will be returned to his
ministry.

Thank you.





ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

CHICAGO, ILLINOIS 60611

Off: (312) 642-1837

Fax: (312) 642-4933

Memo

To: Cardinal Bernardin

From: Fr. O'Malley

Re: John Calicott

4/18/94

1.



2. I spoke to Denis Riley regarding his request that you meet with the Afro-American priests about this withdrawal matter. He suggested the invitation be extended to all the priests working in the Afro-American ministry, Black and White, secular and religious.

Jim Martin seems to feel it makes sense. The priests can be contacted either through the Deans or through the Office of Ethnic Ministries.

3. If you could provide a convenient date and time, we could get it organized. I think the agenda you ran at the last meeting would be more than adequate for this one as well.



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Memo

To: Bishop Gorman

From: Rev. P. O'Malley

Re: John Calicott

4/18/94

I spoke to the Cardinal at Techny on Friday concerning a prospective meeting with Afro-American Protestant pastors as represented by [REDACTED] ([REDACTED]). (Please see the enclosed note re: the 4/14/94 phone message.)

The Cardinal said he is pressed for time as you know. He suggested that you be involved and that you might wish to set up a meeting with these pastors at your earliest convenience. I hope this doesn't strain your already crowded schedule, Jack, but obviously someone needs to meet with them who is acquainted with what has gone on. Perhaps Ralph and Tom Paprocki should also be part of the meeting.

[REDACTED]

ARCHDIOCESE OF CHICAGO

Office of the Archbishop



Post Office Box 1979
Chicago, Illinois 60690

April 19, 1994

My dear friends in Christ,

I am grateful to you for inviting me to the prayer service which you are having tonight for Father John Calicott. Because of other commitments, it is not possible for me to attend. Nonetheless, I wish to share some thoughts with you.

First, I share your affection and concern for Father Calicott. I have worked very closely with him during my years in Chicago and have a great respect for him.

I know you are bewildered by the events of the past two weeks. I personally met with a number of pastors, including Father Vader, last week to listen to their concerns. While questions still remain, our discussion clarified a number of points and enabled us to look to the future.

I hope that in the not-too-distant future I will be able to join you for Mass to help the healing which is needed by all of us.

In the meantime, be assured of my continued prayers for Father Calicott and all of you.

With cordial good wishes, I remain

Devotedly yours in Christ,

Joseph Card. Bernardini
Archbishop of Chicago

Holy Name of Mary Parishioners
Holy Name of Mary Church
1159 South Loomis Street
Chicago, IL 60643

AOC 009871

April 19, 1994

#3

Dear Cardinal Bernadin,

I am writing to request that you
Please, restore Father John Calicott to his
assigned position at Holy Angels Church.

I have been Catholic all of my life,
from graduating from St. Elizabeth Elem.
School in the early 50's to belonging
to St. Alibé's Church (as of this year)
30 years - presently.

I have known Father John when he
was a priest at St. Alibé and I had
a child in the school when he was
there and I can do nothing but
praise his work with the students
there.

Until some proof of any misconduct
is brought forth, I feel Father
John should be able to continue

(2)

the good work he is now doing
to help the Parish of Holy Angels.
He was on National television
a few months ago (I saw it) showing
his good work with the Scouts and
he had a beautiful Scout program
when he was at St. Ailbe. Father
John was there to keep children
Active & busy doing good things
when some Parents and the
Community did not.

Sincerely,



St. Ailbe Parishioner





1
done

ARCHDIOCESE OF CHICAGO
CELEBRATING 150 YEARS

Memo

To: Cardinal Bernardin

Re: Rev. John Calicott

From: Rev. P. O'Malley *P. O'Malley*

4/19/94

You received a letter from Fr. Tom Walsh of Presentation re: John Calicott. May I suggest the following text as a response:

Dear Tom,

Thank you for taking the time to write on April 11. I have to say that I do understand the pain you are feeling about the withdrawal of John Calicott. I know it because I feel it myself. From the moment that the allegations were brought forward, I realized that, because of John's stature, his standing in the community, and his exemplary work as a priest, it would be hard for anyone to accept the possibility that something had indeed happened. It makes no difference whether the priest is Black or White - and before this incident, all of those removed have been White. It is a tragedy for the priest, for the Church, and especially for those who have been victimized.

Perhaps people feel the procedures that were followed are sometimes flawed, which they may be, but that process lends an objective viewpoint to the decision whether to remove or not. In my experience, anytime a priest is withdrawn, the people who know the priest and have benefitted from his service are critical of the procedures, no matter what they are.

On April 12, I had a meeting of those pastors immediately involved with the consequences of John's situation. After discussing John's case, I told them that we would be reviewing our procedures and we would review them in a wider arena. I am hoping to have a similar meeting with other priests active in the Afro-American community about this situation. You will receive further word on that meeting.

John Calicott is a good man who has done much fine priestly work. At the meeting, I told the pastors that his name had been submitted on the provincial list for potential candidates for the Bishopric. That is how highly thought of he is.



ARCHDIOCESE OF CHICAGO
CELEBRATING 150 YEARS

Nevertheless, In every incident when credible allegations are brought forward, we are torn between our concern for the victims or potential victims and our need to be just to the priest against whom the allegations are brought. I have publicly stated that I will not leave children committed to our care in a potential situation of risk. I will hold to that promise. No matter what community those children are part of - Afro-American, Hispanic, Anglo - they deserve our best efforts and our most profound care. Like every good pastor, if you suspected your parish children were at risk, you would be the first to defend the children, Tom, and you would do it with every fiber of your being. I feel that way about the children of the Archdiocese.

We are aiming to get John the best help possible. The Archdiocese will not allow him to hang out there alone. At the same time, we are attempting to work with the congregations of the parishes involved in whatever way we can. This crisis was not brought on by the Archdiocese, but we will do everything we can to assure that the people will be served.

I know this response can only address a few of your concerns. Perhaps the discussion can continue when we have the next meeting. I hope you will be able to be present.

Totally aside from this issue, I also want to thank you for your wonderful ministry on the Westside. Your dedication and enthusiasm are infectious, Tom. You're a credit to your people at Presentation and to the wider Church. Keep up your good work, but do take time for yourself regularly. Not to do so would be to let yourself and your people down, Tom. God bless you and keep you.

Sincerely yours,



ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

CHICAGO, ILLINOIS 60611

Off: (312) 642-1837

Fax: (312) 642-4933

Memo

To: Cardinal Bernardin

From: Rev. P. O'Malley

Re: John Calicott

4/19/94

[REDACTED] called here. She is Fr. John's sister. Her phone number is [REDACTED].

She asked for your number because she wishes to speak to you about her brother, John.

You said that you would wait a day or two to respond.

April 20, 1994

Dear Tom,

Thank you for taking the time to write on April 11. I have to say that I do understand the pain you are feeling about the withdrawal of John Calicott. I know it because I feel it myself. From the moment that the allegations were brought forward, I realized that, because of John's stature, his standing in the community, and his exemplary work as a priest, it would be hard for anyone to accept the possibility that something had indeed happened. It makes no difference whether the priest is Black or White -- and before this incident, all of those removed have been White. It is a tragedy for the priest, for the Church, and especially for those who have been victimized.

Perhaps people feel the procedures that were followed are sometimes flawed, which they may be, but that process lends an objective viewpoint to the decisions whether to remove or not. In my experience, any time a priest is withdrawn, the people who know the priest and have benefited from his service are critical of the procedures, no matter what they are.

On April 12, I had a meeting of those pastors immediately involved with the consequences of John's situation. After discussing John's case, I told them that we would be reviewing our procedures and we would review them in a wider arena. I am hoping to have a similar meeting with other priests active in the Afro-American community about this situation. You will receive further word on that meeting.

John Calicott is a good man who has done much fine priestly work. At the meeting, I told the pastors that his name had been submitted on the provincial list for potential candidates for the Bishopric. That is how highly thought of he is.

Nevertheless, in every incident when credible allegations are brought forward, we are torn between our concern for the victims, or potential victims, and our need to be just to the priest against whom the allegations are brought. I have publicly stated that I will not leave children committed to our care in a potential situation of risk. I will hold to that promise. No matter what community those children are part of -- Afro-American, Hispanic, Anglo -- they deserve our best efforts and our most profound care. Like every good pastor, if you suspected your parish children were at risk, you would be the first to defend the children, Tom, and you would do it with every fiber of your being. I feel that way about the children of the Archdiocese.

Page two

April 20, 1994

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I know this response can only address a few of your concerns. Perhaps the discussion can continue when we have the next meeting. I hope you will be able to be present.

Totally aside from this issue, I also want to thank you for your wonderful ministry on the West side. Your dedication and enthusiasm are infectious, Tom. You are a credit to your people at Presentation and to the wider Church. Keep up your good work, but do take time for yourself regularly. Not to do so would be to let yourself and your people down, Tom. God bless you and keep you.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

Rev. Thomas P. Walsh
Presentation Parish
734 South Springfield
Chicago, IL 60624

PO'M

JLB/ag

AOC 009878



A Joint Educational Appeal

"A.J.E.A. 2000"

+ *A Joint Education Appeal for 2000 children* +

April 20, 1994

Most Rev. Cardinal Joseph Bernadin
Archdiocesan Pastoral Center
P.O. Box 1979
Chicago, IL 60690

Dear Cardinal Bernadin,

This letter is coming to you to express our concern for Rev. John Calicott. Father Calicott's influence has extended well beyond the boundaries of Holy Angels Parish and he is a source of inspiration for us all.

There has been a considerable amount of consternation in our community about the process of dealing with alleged charges against him. The members of the committee for "A.J.E.A. 2000" wish to advise you of our deepest concern for this man who has been a strong leader in this community.

"A.J.E.A. 2000" is a community based organization among our four parishes whose purpose is to ensure the survival of quality education for our students. We are organizing a joint fund raising dinner dance at the Hyatt on July 15th for the benefit of our four schools.

We further see a real need for a more just system for investigating charges that befall our clergy. We believe that everyone is entitled to equal and fair treatment and should be afforded his Constitutional rights.

Thank you for your concern. We pray for you and your committee as you seek out the way of the Spirit of God!

Sincerely,

"A.J.E.A. 2000" Committee

ST. ELIZABETH SCHOOL

4052 SO. WABASH AVE.
CHICAGO, ILLINOIS 60653

(The committee names listed by approval at the April 20th meeting.)

+ 4117 S. Michigan Ave. Chicago IL 60653 + Phone & FAX: 312-373-8640 +

MEMO

TO: PFR-13

FROM: Steve Sidlowski

DATE: April 20, 1994

RE: Phone Call to Father [REDACTED] - 4-20-94

I called [REDACTED], following the Review Board meeting on 4-16-94 as directed by the Board, to inform him of the Board's response to [REDACTED]'s statement that his best judgment would be not to discuss [REDACTED] allegation or any request for confirmation of it, as well as to request [REDACTED] to put into writing what specifically his moral theory for not further discussing the matter with me is. I also informed [REDACTED] that the Board is not requiring him to discuss the allegation or possibility of confirmation with me further at this time, although the Board would very much request the written statement.

[REDACTED] responded "I don't think I can do that either." (i.e. put his reasons into writing).

I told [REDACTED] that I would convey his current thinking on the matter to the Board at its next meeting. In addition, I re-noted to [REDACTED] that as of this date I have not been able to gather any significant further information regarding [REDACTED] allegation in terms of the persons who he has referred to. As such, I told [REDACTED] that the Board requested me to attempt to convey to [REDACTED] that if it is still acceptable to him, I would appreciate the opportunity to speak with his sister [REDACTED] about possibly confirming the allegation; also, I noted to [REDACTED] that the Board would like to have me pursue speaking with another person ([REDACTED]) although I did not specify the name to [REDACTED] who [REDACTED] referred to as a person who would also likely confirm his allegation in that he had been told about it by [REDACTED] years ago. I explained to [REDACTED] how I had contacted Ralph Bonaccorsi about the possibility of directly contacting [REDACTED] that way but that Ralph and I felt that if [REDACTED] is willing to bring it up to [REDACTED] we would appreciate it. I explained to [REDACTED] that I do not have the last two digits to the above-mentioned person's phone number, but if [REDACTED] was willing to bring the subject up with [REDACTED] I was wondering if he would be willing to provide me the last two digits of the person's phone number.

I discussed how it would be helpful to the situation for me to be able to speak to these other two persons perhaps to diminish the desire of the Board to discover whether [REDACTED] can confirm that [REDACTED] shared details of his allegation with [REDACTED] in the past.

[REDACTED] stated that he would try to contact [REDACTED] about seeing if it is okay for me to contact his sister [REDACTED] as well as obtaining the last two digits to the phone number of the

other-described person [REDACTED] although again I had not specified his name to [REDACTED]. [REDACTED] told me that he would get back to me as soon as possible in that he will be out of town until about next Monday morning.

Phone Call from Rev. [REDACTED]

4-20-94

[REDACTED] called me back later in the day. He told me that he had just spoken to [REDACTED]. He stated that "Yes, it's okay to talk to his sister." (Moreover, [REDACTED] added that [REDACTED] provided the last two digits to, who [REDACTED] referred to as a [REDACTED] ('s) phone number. The number is [REDACTED]. [REDACTED] asserted that according to [REDACTED] it is still also acceptable to [REDACTED] for me to speak with [REDACTED] (assuming [REDACTED] is willing).

I asked [REDACTED] how [REDACTED] is doing. He said that [REDACTED] is unhappy with the Church at this time but that he is [REDACTED], and that he looks forward to his conversation with Ralph Bonaccorsi tonight in terms of their hopes of further appropriately assisting [REDACTED] in dealing with this situation.

April 21, 1994

Dear [REDACTED],

Thank you very much for your recent letter in support of Fr. John Calicott. All of us are feeling the pain of this tragic episode. No one is exempt.

We believe the correct decision was made in withdrawing Fr. John, but we know there are many people like you who do not agree. You have worked with Father, have known him a long time, and obviously have great respect for him. It is hard for any of us to accept allegations when they come against people whom we love and cherish.

We ask you to continue to support him as he takes the next steps in the process of dealing with the allegations. Your prayers will be a great source of strength for him. God bless you.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]

JLB:PO'M/br

AOC 009882

April 21, 1994

Dear [REDACTED],

Thank you very much for your recent letter in support of Fr. John Calicott. All of us are feeling the pain of this tragic episode. No one is exempt.

We believe the correct decision was made in withdrawing Fr. John, but we know there are many people like you who do not agree. You have worked with Father, have known him a long time, and obviously have great respect for him. It is hard for any of us to accept allegations when they come against people whom we love and cherish.

We ask you to continue to support him as he takes the next steps in the process of dealing with the allegations. Your prayers will be a great source of strength for him. God bless you.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]

JLB:PO'M/br

April 21, 1994

Dear [REDACTED],

Thank you very much for your letter of support for Fr. John Calicott. The situation surrounding the allegations against Fr. John are tragic for everyone.

Some people have likened this situation to the one when I was recently accused. Indeed the same Fitness Review Board dealt with my situation as has dealt with Fr. John's. The Board advised against withdrawal for me because they felt that children were not at risk and that the circumstances of the allegation were significantly different than in other cases.

Fr. John is obviously respected and loved. We hope that the pain resulting from this situation will be, with the help of God, dealt with in a humane and fruitful way. Certainly we shall do all we can to bring that result about. Meantime, please continue to pray for Fr. John.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]

JLB:PO'M/br

AOC 009884

April 21, 1994

Dear [REDACTED],

Thank you very much for your letter of support for Fr. John Calicott. The situation surrounding the allegations against Fr. John are tragic for everyone.

Some people have likened this situation to the one when I was recently accused. Indeed the same Fitness Review Board dealt with my situation as has dealt with Fr. John's. The Board advised against withdrawal for me because they felt that children were not at risk and that the circumstances of the allegation were significantly different than in other cases.

Fr. John is obviously respected and loved. We hope that the pain resulting from this situation will be, with the help of God, dealt with in a humane and fruitful way. Certainly we shall do all we can to bring that result about. Meantime, please continue to pray for Fr. John.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]

JLB:PO'M/br

AOC 009885

April 21, 1994

Dear [REDACTED],

Thank you very much for your letter of support for Fr. John Calicott. The situation surrounding the allegations against Fr. John are tragic for everyone.

Some people have likened this situation to the one when I was recently accused. Indeed the same Fitness Review Board dealt with my situation as has dealt with Fr. John's. The Board advised against withdrawal for me because they felt that children were not at risk and that the circumstances of the allegation were significantly different than in other cases.

Fr. John is obviously respected and loved. We hope that the pain resulting from this situation will be, with the help of God, dealt with in a humane and fruitful way. Certainly we shall do all we can to bring that result about. Meantime, please continue to pray for Fr. John.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]

JLB:PO'M/br

AOC 009886

April 21, 1994

Dear Sister Mary Ann,

Thank you very much for your letter of support for Fr. John Calicott. The situation surrounding the allegations against Fr. John are tragic for everyone.

Some people have likened this situation to the one when I was recently accused. Indeed the same Fitness Review Board dealt with my situation as has dealt with Fr. John's. The Board advised against withdrawal for me because they felt that children were not at risk and that the circumstances of the allegation were significantly different than in other cases.

Fr. John is obviously respected and loved. We hope that the pain resulting from this situation will be, with the help of God, dealt with in a humane and fruitful way. Certainly we shall do all we can to bring that result about. Meantime, please continue to pray for Fr. John.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

Sister Mary Ann Snyder
615 E. Oakwood Boulevard
Chicago IL 60653

JLB:PO'M/br

AOC 009887

April 21, 1994

Dear [REDACTED]

Thank you very much for your letter of support for Fr. John Calicott. The situation surrounding the allegations against Fr. John are tragic for everyone.

Some people have likened this situation to the one when I was recently accused. Indeed the same Fitness Review Board dealt with my situation as has dealt with Fr. John's. The Board advised against withdrawal for me because they felt that children were not at risk and that the circumstances of the allegation were significantly different than in other cases.

Fr. John is obviously respected and loved. We hope that the pain resulting from this situation will be, with the help of God, dealt with in a humane and fruitful way. Certainly we shall do all we can to bring that result about. Meantime, please continue to pray for Fr. John.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]

JLB:PO'M/br

AOC 009888

#1
April 21, 1994

Archdiocese of Chicago
151 E. Superior Street
Chicago, Illinois 60611

To the Archdiocese of Chicago,

I am writing this letter to express my disappointment in the diocese for the treatment and nonsupport that was given to Father John Calicott when the sexual misconduct allegations were made on March 31, 1994.

I feel the Archdiocese of Chicago could have at least given Father John the same support shown Cardinal Bernadin when similar allegations were brought against him. These actions only prove to me that separatism exists in your system. I believe Father John, like any other citizen, to be **innocent until proven guilty** and not guilty until proven innocent. From the Archdiocese's actions, this was not the case. I think it's bad enough that the media portrays all African American males to be criminals, and then to have such an outstanding priest as Father John be slandered, that the diocese did not make any statements. Father John has played too important of a role at Holy Name of Mary (HNM) and at Holy Angels to be dragged through the mud and not have anything said about the good that he has done, for the churches, the schools and the communities.

I am a 24 year old, African American woman. I have been a catholic and a parishioner of HNM for 14 years. I met Father John in 1980 when he was assigned to HNM as the Associate Pastor. Until this point, I have supported the catholic church and my own parish physically and financially. The catholic church is losing enough people, not to mention the parishes and schools. I feel that the archdiocese should really take a self check to discover/enlighten themselves as to why their foundation is breaking down. If you, the diocese cannot support your brother, how can you expect and demand that I support my brother, i.e. the Cardinal's Appeal? I will not continue to give to the church, whether it be money through the general collection, practice the beliefs and teachings, attend mass, and even remaining catholic, if I cannot have faith in the fact that you have not shut the door in Father John's face.

Based on what I have seen and read in the media, there has been no public statement made by the archdiocese, nor the accuser(s) in this case. The only publicity regarding this case has been the slandering accusations against Father John. He has numerous supporters, both male and female, young and old, and still there is only this talk of who this person is. How can you expect priests to devote their entire lives to an organization that is not supportive when the going gets rough? How can you expect us, the parishioners, to follow your teachings and support the church when we have no proof of any wrong doings? I do not understand how or why this is even happening. Father John has been nothing but a firm believer and teacher of Catholicism and has

proven this in the number of youths that he has come in contact with, all of who believe in his innocence and are standing behind him in his time of need.

Father John has been a great influence in my participation in a lot of functions throughout my parish. He organized the altar boys and the Boy Scouts of America, which are both still in affect at HNM, as well as several teen and young adult groups in which I have been a member, and he has also assisted area teens in their plea for help against gangs. In all these circumstances, he has shown nothing but true leadership and guidance to well deserving youths.

As a follower of the catholic church, I find it quite embarrassing and disturbing that there is separatism in an organization that teaches do unto others as you would have them do unto you. I also find it disturbing that these allegations are being brought forward at the same time the archdiocese is in search of a new bishop. With as much hatred that this world has, I believe the statutes of limitations should have come into play when these allegations were brought forward. We are living in a time when we don't want to see each other succeed. The church teaches that we are all equal and we all deserve a fair trial whether it be in a court of law or before God. I do not believe that Father John is even being judged fairly by his own peers, let alone the public. If we think about the statement "united we stand, divided we fall", we will then see that this too is a test of faith. I have faith in God and in Father John, that his innocence will be proven as was Cardinal Bernadin's. If faith fails, then the entire religion fails.

I would like to think that all good people do not get slandered and wrongly accused for sign of the time accusations just because they have proven success with children. There are good people in this world. God made us all in his likeness, and the world is not full of wolves in sheeps clothing. God looks out for his own and I believe that true justice will prevail. This accusation is the only one of its kind against Father John, where there has only been strong support from close friends and faithful parishioners of both HNM and Holy Angels on behalf of Father John.

Sincerely,
A supporter of Father John Calicott,

A large black rectangular box redacting the signature of the person who wrote the letter.

Holy Name of Mary Parishioner

April 21, 1994

Dear [REDACTED],

Thank you very much for your letter expressing your personal support of Fr. John. We know that your thoughts and prayers are a great spiritual boost for him at this difficult time.

We are continuing to work with Fr. John and the parishes involved to see that healing may begin to take place as soon as possible.

We ask you to continue your prayers for Fr. John and for all involved in this difficult but necessary process.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]

JLB:PO'M/br

AOC 009891

April 22, 1994

Cardinal Bernardin Archdiocese of Chicago
155 E. Superior
Chicago, IL 60611

Dear Cardinal Bernardin,

I am distressed over the allegations hurled against Father John at Holy Angels Church. I am a member of St. John De Salle parish at 102nd and Vernon in Chicago. I do have a problem with the fact that Father John has been removed and relieved of his responsibilities at Holy Angels. He has not been proven guilty of anything. Also his parishioners do not want him to leave. Lastly, when you were accused of sexual improprieties you continued with your normal day-to-day activities. There appears to be a double standard here.

I implore you to restore Father John to his parish and parishioners. He is innocent. If you need to discuss this with me, or have the need to contact me, I can be reached during the day at [REDACTED] and evening at [REDACTED]. I reside at [REDACTED]. I would appreciate any explanation of your rationale and a response as to what you intend to do.

Sincerely,

[REDACTED]





ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

CHICAGO, ILLINOIS 60611

Off: (312) 642-1837

Fax: (312) 642-4933

Memo to File

From: Rev. Patrick O'Malley

Date: 4/22/94

Re: John Calicott

I spoke to John Calicott [REDACTED] this morning and again this afternoon. John had questions about the process and asked me to clarify them with Steve Sidlowski. After speaking to John the second time in the afternoon, I returned a call to his brother, [REDACTED]. He asked if the Cardinal would give him a call. I told him that I would contact the Cardinal, who might be out of town this weekend. It turned out that the Cardinal won't be back until Sunday evening, at which time I will contact him.

After speaking to Sidlowski, I called Calicott back and told him the following. [REDACTED]

[REDACTED]. John needed some reassurance that this isn't already packaged for him. I told him that we would rely on [REDACTED] to take our next steps. Sometime in the future, [REDACTED] he may go back for a second stage hearing to the PFR Board at which time they would deal with the question about return to ministry. John seemed satisfied at this point.

Page 1153

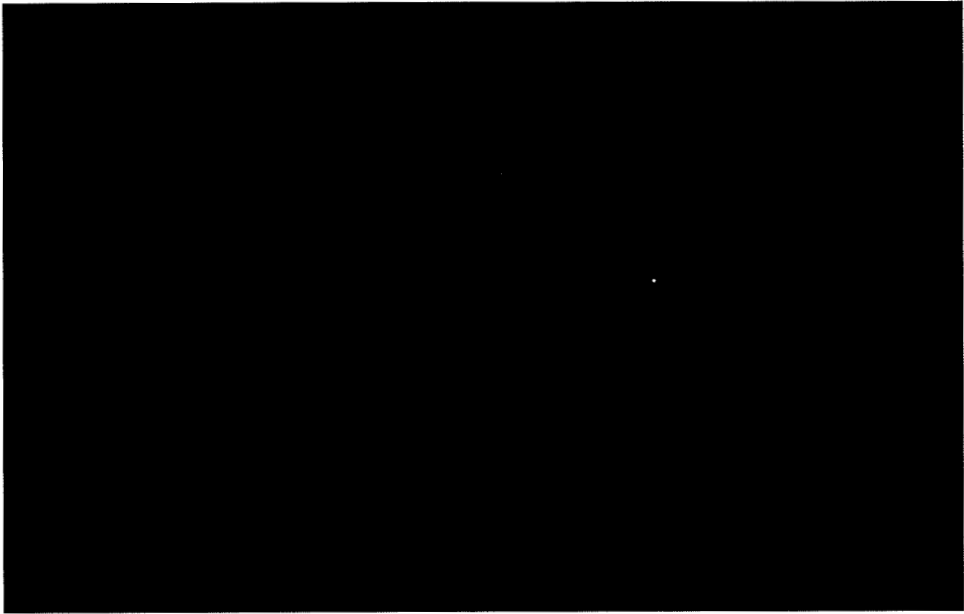
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4. **Holy Angels Parish:** The parish is still in a lot of pain regarding the decision to place John Calicott '74 [Pastor] on Administrative Leave. Parishioners are upset with the process.

5.



6.

7.

8.

April 26, 1994

Dear [REDACTED],

Thank you very much for your recent letter in support of Fr. John Calicott. All of us are feeling the pain of this tragic episode. No one is exempt.

We believe the correct decision was made in withdrawing Fr. John, but we know there are many people like you who do not agree. You have worked with Father, have known him a long time, and obviously have great respect for him. It is hard for any of us to accept allegations when they come against people whom we love and cherish.

We ask you to continue to support him as he takes the next steps in the process of dealing with the allegations. Your prayers will be a great source of strength for him. God bless you.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]

JLB:PO'M/br

AOC 009895

April 25, 1994

Your Eminence,

Grace and peace in Our Lord and Savior
Jesus Christ.

[REDACTED] your Eminence,
I wish to request that I be able to return
to the Archdiocese and to Holy Angels'
parish to work on whatever [REDACTED] which
may be recommended.

I realize that I am premature in asking to do
so. However, in speaking with the [REDACTED] here,
in assessing and praying on my situation
and knowing, to date, received nothing which
would suggest that this would be harmful
to the diocese, to the faithful or to myself,
I am making the premature request.

I am aware of the pain and hurt presently
engaging the African American Catholic community
and I am deeply concerned about it. Too, I
am aware of the psychological and spiritual
wound I have to be with, to journey with my
faith community.

I presently find no fault with [REDACTED]
[REDACTED] save the inordinate amount of time
which I have had on my hands. However,
there has presently been no indication of

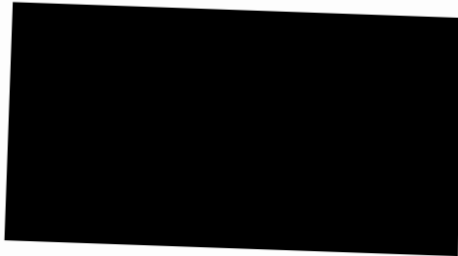
what, if any [redacted] may be needed relative to the allegations. And I should think any [redacted] pursuant to my own personal experience will only be helped by the love and support one receives from ones parishioners.

A word of personal thanks for the time you have made in your busy schedule for my personal family members. I am certain that these meetings are as difficult for you as for them.

Finally, fully aware of your busy schedule, I would, upon my return, like to ask for a few brief moments to make some suggestions about the process. I have spoken with [redacted] and some of my suggestions may serve to make the process more just and equitable while still attaining that important and primary goal of protecting children.

Hoping to return to the Archdiocese in the not too distant, I remain, Your Eminence,

In the Fear of Christ,
John Calicott



April 25, 1994

Dear Kevin,

I have received your letter regarding John Calicott and understand your frustration and sadness. I, of course, do not agree that no love or compassion has been practiced.

It is never possible to make public all of the facts that pertain in a tragedy such as this. Those who have responsibility for acting on the basis of all of the facts do their best after prayer and much reflection.

We believe the correct decision was made in withdrawing John, but we know there are many people like you who do not agree. You have worked with John, have known him a long time, and obviously have great respect for him. It is hard for any of us to accept allegations when they come against people whom we love and cherish.

We ask you to continue to support him as he takes the next steps in the process of dealing with the allegations. Your prayers will be a great source of strength for him. God bless you.

I trust you will continue to pray for me as I do for you.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

Rev. Kevin Sheahan
St. Robert Bellarmine Church
4646 N. Austin Avenue
Chicago IL 60630

JLB:SMB/br

AOC 009898



ARCHDIOCESE OF CHICAGO
CELEBRATING 150 YEARS

MEMORANDUM

TO: Cardinal Bernardin
FROM: Bishop John Gorman
DATE: April 25, 1994
SUBJECT: Re: John Calicott

*We were scheduled to
meet with these ministers
at 11:00 am on 5/18/94.
They did not show
up. +XLB*

I finally reached [REDACTED] the representative of the African-American Protestant pastors to set up a meeting with him. He said the ministers really want to meet with you. What do you think?

April 26, 1994

Dear [REDACTED],

Thank you very much for your letter of support for Fr. John Calicott. The situation surrounding the allegations against Fr. John are tragic for everyone.

Some people have likened this situation to the one when I was recently accused. Indeed the same Fitness Review Board dealt with my situation as has dealt with Fr. John's. The Board advised against withdrawal for me because they felt that children were not at risk and that the circumstances of the allegation were significantly different than in other cases.

Fr. John is obviously respected and loved. We hope that the pain resulting from this situation will be, with the help of God, dealt with in a humane and fruitful way. Certainly we shall do all we can to bring that result about. Meantime, please continue to pray for Fr. John.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]

JLB:PO'M/br

AOC 009900

April 26, 1994

Dear [REDACTED],

Thank you very much for your letter of support for Fr. John Calicott. The situation surrounding the allegations against Fr. John are tragic for everyone.

Some people have likened this situation to the one when I was recently accused. Indeed the same Fitness Review Board dealt with my situation as has dealt with Fr. John's. The Board advised against withdrawal for me because they felt that children were not at risk and that the circumstances of the allegation were significantly different than in other cases.

Fr. John is obviously respected and loved. We hope that the pain resulting from this situation will be, with the help of God, dealt with in a humane and fruitful way. Certainly we shall do all we can to bring that result about. Meantime, please continue to pray for Fr. John.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]

JLB:PO'M/br

AOC 009901

April 26, 1994

Dear [REDACTED],

Thank you very much for your recent letter in support of Fr. John Calicott. All of us are feeling the pain of this tragic episode. No one is exempt.

We believe the correct decision was made in withdrawing Fr. John, but we know there are many people like you who do not agree. You have known Father for a long time, and obviously have great respect for him. It is hard for any of us to accept allegations when they come against people whom we love and cherish.

We ask you to continue to support him as he takes the next steps in the process of dealing with the allegations. Your prayers will be a great source of strength for him. God bless you.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]

JLB:PO'M/br

AOC 009902

April 26, 1994

Dear [REDACTED],

Thank you very much for your recent letter in support of Fr. John Calicott. All of us are feeling the pain of this tragic episode. No one is exempt.

We believe the correct decision was made in withdrawing Fr. John, but we know there are many people like you who do not agree. You seem to have great respect for Father. It is hard for any of us to accept allegations when they come against people whom we respect and love.

We hope that the pain resulting from this situation will be, with the help of God, dealt with in a humane and fruitful way. Certainly, we shall do all we can to bring that result about. Meanwhile, we ask you to continue to support him as he takes the next steps in the process of dealing with the allegations. Your prayers will be a great source of strength for him. God bless you.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]

JLB:PO'M/br

April 26, 1994

Dear [REDACTED],

Thank you very much for your letter expressing your personal support of Fr. John. We know that your thoughts and prayers are a great spiritual boost for him at this difficult time.

We are continuing to work with Fr. John and the people in the parishes involved to help healing begin as soon as possible.

We ask you to continue your prayers for Fr. John and for all involved in this difficult but necessary process. Please ask your young friends to pray for Fr. John.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]

JLB:PO'M/br

AOC 009904

April 26, 1994

Dear [REDACTED],

Thank you very much for your letter expressing your personal support of Fr. John. We know that your thoughts and prayers are a great spiritual boost for him at this difficult time.

We are continuing to work with Fr. John and the parishes involved to see that healing may begin to take place as soon as possible.

We ask you to continue your prayers for Fr. John and for all involved in this difficult but necessary process.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]

JLB:PO'M/br

AOC 009905

April 26, 1994

Dear [REDACTED],

Thank you very much for your letter of support for Fr. John Calicott. The situation surrounding the allegations against Fr. John are tragic for everyone.

Some people have likened this situation to the one when I was recently accused. Indeed the same Fitness Review Board dealt with my situation as has dealt with Fr. John's. The Board advised against withdrawal for me because they felt that children were not at risk and that the circumstances of the allegation were significantly different than in other cases.

Fr. John is obviously respected and loved. We hope that the pain resulting from this situation will be, with the help of God, dealt with in a humane and fruitful way. Certainly we shall do all we can to bring that result about. Meantime, please continue to pray for Fr. John.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]
c/o St. John De La Salle Parish
10205 S. King Drive
Chicago IL 60628

JLB:PO'M/br

AOC 009906



ARCHDIOCESE OF CHICAGO
CELEBRATING 150 YEARS

Memo

To: Cardinal Bernardin

Re: Rev. John Calicott

From: Rev. P O'Malley *Pom*

4/26/94

Last weekend, I received a call from [REDACTED], John's brother. He asked if it would be possible to speak with you. I informed him I would pass the request on. I also informed him that your schedule was inordinately busy and that it might be a few days before you could call.

[REDACTED] phone in the evenings at home is: [REDACTED]. *5:30 after*

During the daytime, the best time to reach him is between 3:30 and 4:00 PM at [REDACTED].

[REDACTED]

10 AM May 2

Called 4/29/94

Whole process was slimy, dirty. Has seen cleaner alley fights.
Wondered about Review Bd - looking for quiet, assumed quiet
mentioned Fr. [REDACTED] quietly until proved quietly.

Confidentiality abused;

Was told John would have to [REDACTED]

Was livid but he has calmed down.

Too many people feeling too much pain -
John's problem should not have become public

Vicar for Priests Office • 645 North Michigan Avenue, Suite 543 • Chicago, Illinois 60611 • 312-642-1837

(over)

AOC 009907

at one point, he seemed to say
that he knew John had a personal
problem but that it should have
been dealt with confidentially.

April 27, 1994

Dear [REDACTED] and "A.J.E.A. 2000" Committee,

Thank you very much for your recent letter in support of Fr. John Calicott. All of us are feeling the pain of this tragic episode. No one is exempt.

We believe the correct decision was made in withdrawing Fr. John, but we know there are many people like you who do not agree. You have worked with Father, have known him a long time, and obviously have great respect for him. It is hard for any of us to accept allegations when they come against people whom we love and cherish.

We ask you to continue to support him as he takes the next steps in the process of dealing with the allegations. Your prayers will be a great source of strength for him. God bless you.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]
"A.J.E.A. 2000"
4117 South Michigan Avenue
Chicago IL 60653
JLB:PO'M/br

SAINT JAMES
CATHOLIC CHURCH
2942 SOUTH WABASH AVENUE
CHICAGO, ILLINOIS 60616

April 29, 1994

Professional Fitness Review Board
Archdiocese of Chicago
P.O. Box 1979
Chicago, IL 60690-1979

Dear Members of the Review Board,

Since March of 1993 I have worked with Father John Calicott on our Deanery 13 Long-Range Planning Committee. The planning for this deanery is no small task and we have gotten to know each other well during this process. Our meetings are frequent and require a major commitment from each member.

John Calicott is the person who best shares with us insight and vision on ministering in the African-American parish.

To hear Father Calicott being accused of sexual misconduct is hearing something totally out of character. It feels almost as unlikely as if I, personally, were accused.

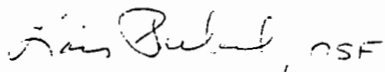
It seems we, as church, are now giving more credence to an accuser than to a person we know. Have we swung the opposite way in listening to the accuser? Who are the accusers? Are they people who represent facts accurately and honestly? Are they sick people like the person who accused Cardinal Bernardin? Are they people looking for publicity? or money? Are they people dealing with other angers of the past? Is it a scheme?

Unfortunately, an accusation like this does not go away, no matter the outcome. You see, I recognize that John Calicott is a man of talent in our church. He has potential. I had talked with him about saying "yes" if he is asked to be a bishop. He would be the ideal person for the vacancy in Vicariate VI. I recognize that he has the ability, the talent, the commitment, the love for our church and the vision to be a bishop.

And so, what happens even if he is declared "not guilty?" How does his name get repaired? Will we lose this talent forever from our church?

I pray God will bless you as you struggle with these issues.

Sincerely,



Lois Prebil, OSF
Deanery 13 Long-Range Planning Facilitator

✓ Copy: Cardinal Bernardin

AOC 009910

April 29, 1994

Dear [REDACTED],

Thank you very much for your recent letter in support of Fr. John Calicott. All of us are feeling the pain of this tragic episode. No one is exempt.

We believe the correct decision was made in withdrawing Fr. John, but we know there are many people like you who do not agree. You have worked with Father, have known him a long time, and obviously have great respect for him. It is hard for any of us to accept allegations when they come against people whom we love and cherish.

We ask you to continue to support him as he takes the next steps in the process of dealing with the allegations. Your prayers will be a great source of strength for him. God bless you.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]

JLB:PO'M/br

C:\WP51\CALICOTT\ [REDACTED] .JLB

AOC 009911

ARCHDIOCESE OF CHICAGO

Form letter

Office of the Archbishop



Post Office Box 1979
Chicago, Illinois 60690

May 1994

Dear Parishioners of Holy Angels and Friends of Father Calicott,

Thank you very much for the many letters and cards you have sent to express your love and concern for Father Calicott. I am sorry that I cannot write a personal letter to each of you, but my daily schedule is such that I am unable to do so.

I hope you will continue to pray for Father John as he asked when he spoke to you on May 8. He seeks your understanding and supportive prayer while he is away for a time of retreat and treatment.

You have my special support and blessing during this difficult time for you as a faith community.

With cordial good wishes, I remain

Sincerely yours in Christ,

Joseph Carl Bernardin
Archbishop of Chicago

JLB: SMB/BR

AOC 009912

◆ The Catholic Community ◆

May, 1994

of Deanery 13

Archdiocese of Chicago

Deanery 13 Meeting in May Will Discuss Fitness Process

The next meeting for all persons in Deanery 13 will be Tuesday, May 10, 1994. It will be at 7 p.m. and held at St. Benedict the African Parish, 6556 S. Harvard, one block east of Stewart.

The main agenda that evening will be the "Diocesan Process for Those Accused of Sexual Abuse." Ralph Bonaccorsi and a team from the Diocesan Fitness Review Board have been asked to present the basic information. This will be followed by questions and answers. *All are welcome to attend and participate.*

On April 12 the Coordinating Committee of Deanery 13 met at St. Elizabeth Parish. They decided on the above agenda after discussing the recent removal of Fr. John Calicott as pastor of Holy Angels Parish.

The Coordinating Committee further discussed the replacement of Fr. John on the Committee to implement the recent "Decisions" for the diocese. At present Fr. Calicott is one of four pastors on the committee, chaired by Fr. Baumhart, S.J. Our Coordinating Committee made recommendations to Cardinal Bernardin: first,



Above are [redacted] and [redacted] who attended our very successful Open House at St. Thomas the Apostle Parish on April 10.

that the replacement be an African-American and secondly, he consider the persons whose names we sent.

Our next meeting on May 10 will obviously be very interesting and important. Come and learn!

Will you go to funerals of children killed by violence? Meet at St. James Parish, May 5th, 7 p.m.



To the left are four drummers from Visitation School who performed at the Open House. Choirs from St. Benedict the African and Holy Angels Parishes also performed. A great time was had by all!

Deanery 13 Makes History

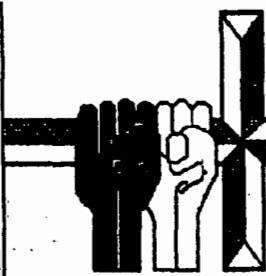
The members of Deanery 13 have come together and become good friends since March of 1993.

This is historic because clergy, staff and parishioners are working together as a broader Church, rather than as individual Catholic parishes, schools or foundations.

Sr. Lois Prebil from St. James Parish has recorded all the meetings and our great progress in *A New Way of Being Church in Deanery 13*. For information, call 842-1919.

Important Dates for Deanery 13

- **May 15 - St. Benedict the African. Luncheon and Fashion Show.** Condesa Del Mar. Donation - \$35. Call 476-4831.
- **May 22 - St. Elizabeth. Annual Tea and Fashion Show.** 1 to 4 p.m.



Corpus Christi CONNECTIONS

PASTOR'S NEWSLETTER



Volume VI, Number 5

Chicago, Illinois

May, 1994

What a Difference Just One Year Can Make in the Life of a Community!

RISEN LIFE in the SPIRIT



May is such a glorious time of the year. Along with the coming of spring, we have a rapid succession of feasts to celebrate our victory with Christ: *Ascension* Thursday (12th), *Pentecost* (22nd), and *Trinity Sunday* (29th). Also, we honor *Mary*, our heavenly Mother throughout this month and our earthly mothers on May 8th. Those are good reasons for joy.

Before we ease into summer, Corpus Christi has some important business to transact at our annual parish *Townhall Meeting*. We will hear the reports from the various Commissions of our *Parish Pastoral Council* and elect some new members.

The Council is preparing a new *Directory* of parish organizations and ministries; and we have erected a new and bigger sign on the corner, one that says what we are really about. The work on the church interior is scheduled to begin soon. We are honored to host the 12th annual tour of *Chicago's Historic Churches* on May 1st.

Be sure to keep up with your *Stewardship* commitment as we go, and again be generous to the *Cardinal's Appeal*. We are counting on all members to support our annual *Luncheon and Fashion Show* at the Martinique on May 15th. Corpus Christi is on a roll!

Important Dates to Remember

May 1 Landmarks Tour
May 8 Mothers' Day
May 12 Ascension
May 15 Fashion Show
May 22, 9:30 AM .. Townhall Meeting
June 12, 9:30 AM ... Women's Day
June 19 Fathers' Day

This issue is being abbreviated so that we can print the *Deanery 13 Newsletter* on the back side. Notice that our two "Deanery Reps" are prominently featured in a photograph. Note the meetings on May 5th and 10th.

We are just finishing the final series of classes for our newly baptized and professed members. They are wonderful additions to our parish family, and now it's time to begin signing up next year's candidates.

Fr. Christian Reuter, O.F.M.
Pastor

**INDIVIDUAL SPECIFIC PROTOCOL
FOR REV. JOHN CALICOTT
4-13-94**

I have reviewed, understood and agree to all requirements of this protocol:

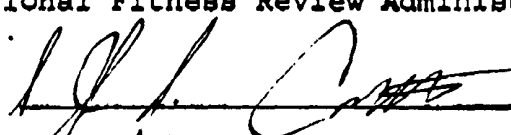
- 1) Unaccompanied out-of-house activities include the following:

Cardinal Stritch Retreat House or other assigned priest residence - meals - every day.
Archdiocese of Chicago Office (Pastoral Center) - when needed.
Visits with attorney - when necessary.
Visits with family, classmates and friends (over age 18);
Social events, visits with family, friends, going to restaurants, theaters, movies, libraries, shopping, etc. - every day (however, please see # 4 below).

 - as needed.

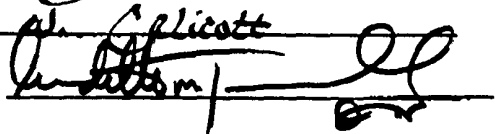
- 2) Attendance at all activities and the specific names, addresses, time and telephone numbers regarding resident's whereabouts must be entered on the individual's itinerary. If for some reason(s) change(s) in individual's schedule has been made, resident is obliged to call in and update a staff member about his whereabouts immediately.
- 3) It is resident's responsibility to be reachable at any given time. Resident is accountable for his own time and is required to support his attendance at social events with physical proof/i.e., movie ticket, receipt from restaurant, etc. If such a proof cannot be provided/i.e., visiting friends, dining at private residences, etc./resident is required to call in the residence staff member from the place of his destination. Resident is required to call in the residence staff member every four hours unless decided otherwise by the Executive Director or the Professional Fitness Review Administrator. The telephone number from where the call has been made may be verified by a staff member. Unlisted, unpublished and mobile telephone numbers will not suffice. Unsuccessful attempts to reach resident when out-of-house will be followed by writing a memorandum. Such a memorandum will be kept on file. In case of repeated violations, copies of original memoranda will be sent to the Professional Fitness Review Administrator, who may proceed with whatever steps appropriate to ensure compliance with the protocol.
- 4) In order to leave the boundaries of Chicago metropolitan area, resident must receive permission from the Professional Fitness Review Administrator. Resident must be accompanied on vacations or on any extended absences (i.e. overnight or longer) by an approved, adult companion.

- 5) Prior approval for public celebration of Masses and other religious services such as weddings, baptisms, funerals, etc., must be received from the Vicar for Priests or designate.
- 6) Any contraband materials such as alcohol and pornography will be confiscated and can be done by any staff member.
- 7) Visitation can only occur only at resident's apartment. All visitors must sign in and out at the designated Community Room.
- 8) No one under the age of eighteen is permitted to be at the residence unless prior approval has been received from the Professional Fitness Review Administrator and/or the Executive Director. All contact with minors, in and out of the residence, can take place only in the presence of an approved adult companion to be approved by the Professional Fitness Review Administrator or in the presence of other responsible adults.
- 9) Any deviation and/or non-compliance with requirements of this protocol will be addressed by the Executive Director and/or designate and may be grounds for modification of currently existing arrangements regarding resident's stay in the residence. Such a modification will be collectively determined by the Professional Fitness Review Administrator in conjunction with the Executive Director and/or the priest's [REDACTED]. In case of emergency, any staff member can modify this protocol until an administrative decision can be made by Executive Director and/or designate.
- 10) In order to change this protocol prior approval must be obtained from the Professional Fitness Review Administrator.
- 11) This is a working document which can be changed, altered or superseded when there is an indicated need to do so.
- 12) A copy of this protocol will be sent to the Office of Professional Fitness Review Administrator and the Vicar for Priests.

Signed: 

Date: 5.2.94

Printed Name: John G. Spillicott

Executive Director: 

May 2, 1994

Dear [REDACTED],

I have received your letter and the accompanying signatures which you sent to attest to the character of Father Calicott. It is indeed an outpouring of support and care.

You have sent copies to the Fitness Review Board so I will not forward copies to them. However, I will ask our Vicars for Priests to review what you have sent and to continue their consultation with Father Calicott on this matter.

Be assured that I am giving your concerns careful consideration and will confer with Father Calicott as soon as possible.

Thank you for your respectful sensitivity to this difficult situation.

With cordial good wishes, I remain

Sincerely yours in Christ,

Archbishop of Chicago

[REDACTED]

cc: Rev. P. O'Malley
Rev. John Canary
JLB:SMB/br

AOC 009917



MEMO from

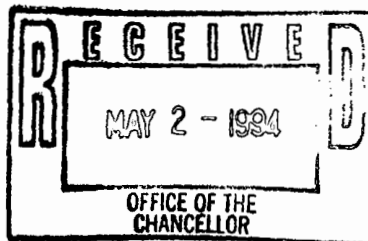
CARDINAL BERNARDIN

To: Fr. Paprocki Date: 5/2/94

Tom,

I am sure you
know about this.

[Signature]



TO: Tom Paprocki
FROM: Maiva Selene
5-5-94

Please consider if this warrants
a response, I think it might.

Hits Archdiocese on accused priest

Dear Editor:

DEFENDER 5-2-94

The recent actions of the Archdiocese of Chicago against Father John Calicott smacks of the inquisition of the 13th century.

Seemingly, the Archdiocese has chosen to act as grand inquisitor in this matter, ignoring father's civil rights — the most basic of which is innocent until proven guilty.

It is hard to imagine that in America, in 1994, there seems to be two standards of justice — one for Cardinal Bernadin — another for Father John W. Calicott. Bernadin knew the name of his accuser and was allowed full use of the media to clear his name/tell his side. Father John was not granted this courtesy.

Bernadin was allowed to remain in office — and oversee his duties pending further investigation. Father John was not granted this courtesy.

As with the cardinal, we have an unsubstantiated accusation from almost 20 years ago. The rights of Father John's accusers seem to be uppermost in the minds of the council, not the rights of a loyal, faithful, dutiful parish priest. He is a priest who has served admirably in every capacity he has been asked to serve — at each parish in which he has served.

Did the Archdiocese "rush to justice" to save face? The time frame between accusation and removal was a matter of six days — could any thorough, reasonable inquiry be done in such a short period of time? I think not.

Where is the equity? The cardinal, while under the cloud of accusation, remained in office and in communication with family and friends. Father John has been removed from his post and is being held incommunicado.

If the church is family, there is a great difference in the way she treats her children.

Where is the equity? Is there a different standard for a cardinal than for a priest? If so, why. Both are sons of the Father ("born in his image and likeness") and both deserve to be treated fairly.

The church has reacted to Father John as a unfeeling corporation — not as the spiritual body it purports to be. How secure, given the church's action in Father John's case, can any priest feel? Especially when someone can have a selective repressed memory and make an uncorroborated accusation against a priest of Father John's stature and ability.

Where is the equity? Where is the fairness? Where is the justice? It is not with this board — at least not in this case.

All we (supporters) are asking is that Father John be given the same consideration that was given Cardinal Bernadin; for in the eyes of our Lord we are all equal.

Carolyn Boyd

Victim Statement Abstract:

This abstract replaces a speech written by Victim IN and given by Victim IN at a Holy Angels parish meeting in early May of 1994. In the speech, Victim IN criticizes the Archdiocese and the process that resulted in Fr. John Calicott's removal from the pastorate at Holy Angels.



ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

CHICAGO, ILLINOIS 60611

Off: (312) 642-1837

Fax: (312) 642-4933

Memo

To: Cardinal Bernardin

From: Rev. P. O'Malley

Re: Rev. John Calicott

5/2/94

John has asked if he might meet with the leaders of his people at Holy Angels and Holy Name of Mary. This is probably a good idea if John is willing to deal with the hard facts as well as his own disagreement with the procedures. How can we be assured that he will give facts as well as opinions.

REGARDING THE PROCEDURES AND THE BOARD:

1. Whatever the disagreement with the procedures, they cannot become the focus of this meeting.
2. The Cardinal is in agreement with a review of the procedures. In fact, this review has been part of the overall plan from the very beginning. That review will take place in the next few months.
3. Nevertheless, the procedures are our working rules for this time. The decision to withdraw will not be revoked. The decision to return to ministry will take some time and will eventually have to come back to the Fitness Review Board for its recommendations.
4. The Fitness Review Board is a cross section of credible people representing the Church of Chicago. There are six lay people and three priests. They are respectful of the rights of priests and of the rights of the alleged victims. Theirs is not an easy task, but they have done it with courage and with respect for all sides.

REGARDING THE PERSONAL MESSAGE JOHN NEEDS TO GET ACROSS:

1. At any meeting with leaders, John needs to get across the message that the archdiocese had reason to believe that something did take place in the past. How long ago is not important at this time. The man bringing the allegation forward was credible. No evidence has arisen since then to think he is not still credible.



ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

CHICAGO, ILLINOIS 60611

Off: (312) 642-1837
Fax: (312) 642-4933

John obviously does not want to incriminate himself, but he can help people accept what has happened only if he is willing to share the truth with them. **The people need to know the Board did not act without cause.** John may be the best one to get this across.

2. John, in some way, needs to tell the people that, besides the allegations, he has to deal with his own personal matters - and they are not just the stress that has grown out of the recent allegations. Obviously he need not go into detail.

For your information, [REDACTED]

[REDACTED] This was a shock to John when he heard it.

[REDACTED]
John is saying he will go along with whatever we ask. He says this in a "what-else-can-I-do" manner.

He is hurt, angry, ashamed, afraid, and unforgiving at this time. While he does not totally deny that he has thought about hurting himself, he says he would not do it for his Mother's sake.

One of John's strongest cries is that he will not be able to be healed apart from his people. They are the ones who give him strength and hope. Without them, he says he is hopeless.

John wants you to know that he swears he has never done anything else to anyone else over the years.

Question(s) for May 3, 1994 Meeting

Holy Angels Church

If you have a question(s) that you would like to have addressed by the ACP (Association of Chicago Priest) and/or the representatives from the Priest Senate regarding the steps in the process that Priests accused of alleged sexual misconduct have to follow, please write your question(s) below. Please state your question(s) as briefly as possible.

#1 - Is there 2 sets of Rules and Regulations
One for the white Priest and another for the Black
Priests? It seems that way

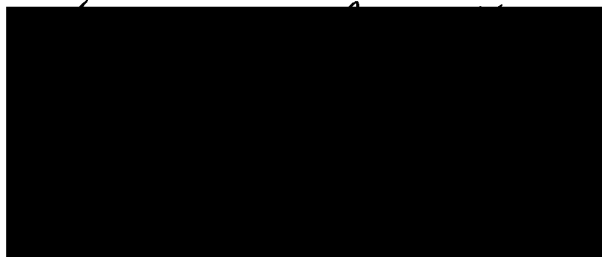
#2 Why was Father John removed from the
Church and the Community?

#3 What happen to the justice system
Doesn't until proven guilty?

#4 Did the Archbishop or should I say is the
Archbishop railroaded Father on a allegation

#5 Where will Father John Calicott return to
Holy Angels Church?

(Optional)



(Name)

(Address)

(Phone Number)

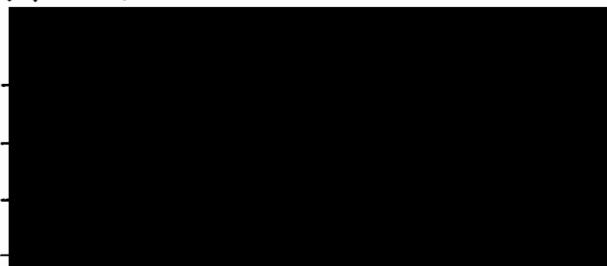
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Holy Angels Church

If you have a question(s) that you would like to have addressed by the ACP (Association of Chicago Priest) and/or the representatives from the Priest Senate regarding the steps in the process that Priests accused of alleged sexual misconduct have to follow, please write your question(s) below. Please state your question(s) as briefly as possible.

1. Why is it that a Priest is assumed guilty rather innocent when an allegation of sexual misconduct is made?
In a civil court, one is always assumed innocent until proven guilty.
2. Can our Archdiocese conduct a thorough investigation in a two or three day period?
3. When this process is over - we want Father John back at Holy Angels as our Pastor. Do we have any assurance that we will? If not, why not?!

(Optional)



(Name)

(Address)

(Phone Number)

~~Meeting~~
De-briefing re mtg. @ Holy Angels on 5/3/94
at Pastoral Ctr

Present: TPR, POM, Don Bossi, Jim Kay, Dennis Riley, Ralph B, Steve S.

- 3 issues {
- 1) Process itself
 - 2) Process as applied to John
 - 3) Feelings about treatment of African American community

[redacted] (accuser) was at the mtg. on Tues. Not challenged, but not shown compassion. He was simply allowed to be there.

Don & Kay were there to listen; not to answer questions. Had to say "we don't know."

~~When~~ In terms of follow-up, Fr. Riley should ask the people what they want to do next:

1. Pastoral mtg. @ JLB { opportunity for people to vent feelings
pastoral response/care by JLB
2. informational meeting re process.

Small group of parish leaders should meet with JLB to plan larger mtg. at Parish.



May 5, 1994

**Cardinal Bernardin and the
Professional Fitness Review Board**

Re: Fr. John Calicott

Dear Gentlemen:

First, you must understand that I am an African-American "cradle catholic" who has been actively involved in "our" church since my earliest childhood memories. I love this church and what it is has meant to me and my family. I have been a member of Holy Angels Church since November of 1987.

I carefully chose to follow my elementary catholic education with a catholic collegiate education at Xavier University of New Orleans (1977). There my catholic experience was enhanced and inspired by two great African American teachers/priests, Fr. Moses Anderson, now Bishop of Detroit and Fr. Jerome Ledoux. I acquired a greater love and respect for my church. I returned to Xavier in 1987 to witness the arrival of Pope John Paul.

When I met Fr. John Calicott, I believed then and now that I was truly meeting a man of God. Fr. John has been immense spiritual support, inspiration and strength to my family and the African American community. The accusation of sexual misconduct allegedly occurring 18 years ago is preposterous.

I am committed to be a loyal soldier in the church but the appalling and nauseating treatment by the Archdiocese of Fr. John and similarly falsely accused priests, creates a

bitter taste in my mouth. It appears that the church is acting out of fear and paranoia from legal liability or bad press as opposed to reasoned, deliberate reflection.

In the theoretical and academic environment of law school I learned certain principles of justice, such as fairness, due process and equal protection of the law. After practicing in the real world, the painful but sobering truth of unfairness, "screw process" and inequality of the law's application hit me like a ton of bricks.

It shocks my conscience to think that when one becomes a priest he forfeits many of the most sacred rights afforded all American citizens. Even a formally indicted but not convicted felon is allowed bond. With bond he has freedom of ingress and egress of his residence with out signing in and out. His only restriction is to not leave the jurisdiction of the Court. The summary removal of Fr. John from his residence and parish with the accompanying restrictions of his liberty remind one of a dictatorship that presumes guilt unless innocence is proven.

It repulses me to think, in a situation that is not as specious or spurious as "suppressed memory", one can destroy a professional career by something that happened 18 years or almost one-third of a lifetime ago. In the legal arena, there is a rule of remoteness that blocks the introduction of certain evidence because it happened so long ago, that its probative value is non-existent, even if true. Even more forcefully, there is such a phenomena known as the statute of limitations that bars the prosecution of offenses after a certain period of time on the basis of fairness principles.

I have known Fr. John since his days at Holy Name of Mary and I have known people that have known him for years longer than I. I am not aware of the slightest negative opinion of him as a religious leader or human being.

From the outside looking in it appears that the peer review board has operated like a run away grand jury that has issued an indictment with no concrete evidence. Is this the American way? From this same perspective it appears that the review board handled the allegations against the Cardinal in a compassionate and measured manner thoroughly consistent with the principles of American justice and the presumption of innocence.

You are participating in an extremely disruptive and potentially destructive process.

This process is hurting an entire faith community of people who have the utmost love and respect for Fr. John. In the African American community the parish community is not confined to buildings but stands on relationships between the Pastor and the Pastorate.

I strongly and firmly urge you to right this wrong. Restore Fr. John to his rightful pastorship immediately.

At some point you are going to have to risk and say to the people that a mistake has been made and that this priest is okay to return to his parish community. There are hundreds of

intelligent, educated and concerned parishioners that will carefully monitor this issue until it is concluded with his return. We will not lay down in acceptance or humiliation. You have yet to experience the groundswell of people camping out at the Chancery if our spiritual leader is not returned.

Sincerely, 



cc:

*Member of the Florida Bar since 1980 in good standing.

As you would expect, I am pained deeply by the allegations which have been lodged against me. I am pained even more deeply by the response of the church, given the length of time which has transpired since the alleged behavior. And, yes, I fight a growing bitterness regarding these issues.

The support of my family, of my parishioners and of those with whom I have ministered over the years are the only things, at this time, which have kept me from leaving the active ministry.

The hastily prepared document which I have enclosed is intended primarily to evoke reflection and, quite possibly, action towards revising and amending a process which I personally see as unduly negative and fraught with problems relative to the handling of the difficult issue of allegations of clerical sexual misconduct with minors.

I have attempted to be as non-judgmental as, given the personal circumstances, I can. Quite obviously, a great deal of my own hurt and emotional pain will be evident. However, I do not judge those who formulated this policy. The issue is a difficult one. I do not judge those who presently compose the Professional Fitness Review Board, I feel that they were given policies to implement which were somewhat flawed from the beginning. And I do not fault the Cardinal Archbishop of Chicago, he had to do something relative to this troubling issue.

However, having gone through part of the process, I do hope that my observations will serve to call for a re-evaluation of the process, as presently constituted, and the implementation of changes and amendments which will be as equally healthy and fair to members of the presbyterate as to those who place charges against some members of the presbyterate. As I mentioned to the Cardinal, "I'm hurting, my personal family is hurting, my parishioners and those who have known me throughout the years are hurting, my accuser is hurting and you, your Eminence, are hurting. No process which brings that much hurt to so many good people can possibly be a good process." Nor, might I add, can such a process be worthy of the church founded by Jesus Christ.

Please keep me in your prayers at this most difficult time in my life.



John

①

RECOMMENDATION: THAT THE SCOPE AND PARAMETERS OF THE PROFESSIONAL FITNESS REVIEW BOARD'S ACQUISITION OF PSYCHIATRIC AND OTHER SUCH PERSONAL KNOWLEDGE BE MORE CLEARLY DEFINED AND DELINEATED.

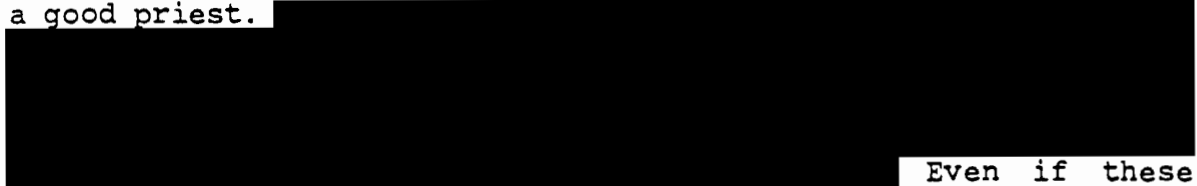
As presently constituted, it would appear that virtually anything within a person's life may be scrutinized, judged and weighed relative to an accused person's fitness for ministry or service to the Archdiocese. ("And makes the results (psychiatric evaluation) of the examination available to the Board, etc.." 5.2 Clerical Sexual Misconduct With Minors: Policies For Education, Prevention, Assistance To Victims And Procedures For Determination Of Fitness For Ministry) Legal and clinical minds which I queried see this as, quite probably, a dangerous invasive factor within the process. There are factors in the lives of individuals which should remain between them and a professional confidante with whom they choose to share such personal information. This principle is recognized throughout the church by way of Reconciliations' "seal" and the reluctance, for example, to have confessors and spiritual directors speak to the fitness of a candidate for orders. Guidelines, perhaps, should be developed to more clearly define such Professional Fitness Review Board parameters.

Questionnaire addresses this: limits scope of inquiry. Policy should reflect this.
 *Rv. Bd. could look at the questionnaire to see if it needs further refinement.*
Note: no internal forum in this process.

(2)

RECOMMENDATION: THAT THE PROFESSIONAL FITNESS REVIEW BOARD BE ENCOURAGED TO EXPLORE WAYS, WHERE AND WHEN IT IS FITTING, TO MAINTAIN AND/OR RESTORE THE REPUTATIONS OF PRIESTS WHO ARE CHARGED WITH SEXUAL MISCONDUCT.

An individual has a moral right to his or her reputation. If one does not believe the allegations, I have worked twenty years to build and maintain a reputation as a good and able priest. If one believes the allegations, I have worked eighteen years, with no other charges or allegations, to build and maintain a reputation as a good priest.



Even if these allegations were totally true, I would have worked and labored with not just youth, but parishioners of all ages, within and outside the archdiocese, with no inappropriate behavior for longer than every minor today has been alive. De facto this has created a reputation to which I have a moral right. With no disregard for their subjective intent to do good, in besmirching this reputation, I feel that the Professional Fitness Review Board has brought about, perhaps quite inadvertently, an objective moral disruption which many would call immorality, immorality against myself, my loving family and those who have come to love and care for me over the years as their minister. As a Christian, I have no right to use my knowledge of past events, say, to destroy the marriage of an individual who for years has lived a happily married life and moved beyond the historical events which I remember, be my memory of those past events accurate or inaccurate.

I find it ironic that I am in this position. For as Dean and Diocesan Priest Personnel Board member I have been privy to hours of discussions attempting to protect the reputations of those who have engaged in egregious, sometimes almost bizarre behavior, within the Archdiocese. And I do not regret it. I feel that Christian charity has demanded such. Such Christian charity, to my mind, must be core to the activities of the Professional Fitness Review Board.

See



Recommendation #2

3

RECOMMENDATION: THAT THE RESIDENT PROTOCOL BE TIERED ACCORDING TO PERCEIVED RISK FACTORS.

Although I have had no other charges or allegations lodged against me and in spite of the fact that the age of the allegations preclude any real possibility of criminal and/or civil action I was immediately placed on what I call "ecclesiastical house arrest." This resident protocol requires that I provide a daily detailed itinerary with phone numbers. When out, I must call in every four hours. I attempted to think of a comparable civil or criminal deprivation of freedom but could not do so. In our society someone charged with murder can post bail and go and come as he chooses. One African American attorney to whom I spoke about this matter remarked, "you have less freedom than a charged felon who has posted bail." Again, my African American sensibilities undoubtedly play a part here. For I become very concerned about the curtailment or denial of human freedoms without a fit and apt judicial process. Even so, given the present climate relative to risk, I initially endured this quite satisfactorily. It began to wear on me as no other allegations surfaced (which I knew would not happen) and as, eventually, [REDACTED]

[REDACTED] I was never given the opportunity of cooperating with the Professional Fitness Review Board in this area. I was never offered the opportunity of just making certain that there was always an adult present when I was with a minor or that I was never alone with a minor, etc.. To have been immediately adjudged such a great risk to children that my freedoms were so drastically curtailed, I found depressing demeaning and demoralizing. This is not to fault those who were charged with making certain that the protocol was followed. Certainly, with my self, this seemed to be a difficult task for them but they did have a professional duty and were true to it. I suggest that there be a tiered resident protocol. That priests who have allegations lodged against them are moved through the tiers and returned to their full natural human freedoms as soon as possible. I feel that this is an issue of charity and justice. And as an African American, I feel that this is an issue of human liberation.

This is being done as much as possible.

④

RECOMMENDATION: THAT PRIESTS AGAINST WHOM SEXUAL MISCONDUCT CHARGES ARE LODGED BE ENCOURAGED TO ACQUIRE A PRIEST CONFIDANT WHO WILL ACTIVELY AND AGGRESSIVELY PURSUE SAID ACCUSED PRIEST'S RIGHTS BEFORE THE PROFESSIONAL FITNESS REVIEW BOARD.

When I asked who was representing me before the Professional Fitness Review Board, I was told more than once, "I don't know." Admittedly, since I am an African American, the history of African Americans in this country may have caused me greater sensitivity in this area. However, the good intentions of those sitting on the board notwithstanding, I am of the opinion that no group of individuals should have such unchecked and unchallenged power over the life of another human being.

I found this factor peculiar in a church which traditionally, from marriage tribunal cases to beatification cases, has been almost paranoid about seeing to it that, in the search for truth, all sides are assiduously and doggedly examined.

In my own case, I could not help but wonder who was aggressively challenging the board on my "resident protocol?" Who was challenging the board on the number of years which have transpired since the alleged incidents are said to have taken place? Who was challenging the board on the "risk" factor that I may or may not be? Who was aggressively and unflaggingly challenging the board in my behalf?

I felt that I had been and was being judged by a faceless group of individuals who knew neither me, my ministry nor my African American community. I felt that a reputation which I had spent years building and maintaining was being unfairly impugned and trampled and no one avidly was defending my cause. Effectively, I felt deserted by the Archdiocese I had served for almost twenty years.

In speaking with [REDACTED], I have come to understand that some Fitness Review Boards are challenged to examine whether the allegations are from the parish where the priest is presently serving as well as how old the allegations are. I am uncertain as if this took place in my hearing before the Board. For I was given absolutely no explanation as to why the Board determined to take the action which it did.

*This is being done thru [REDACTED] right to counsel of. 4.3.g.4
[REDACTED] This is a worthy recommendation
and in fact ~~the~~ recommendation will be made
to allow priest + accuse to appear before board.*

⑤

RECOMMENDATION: THAT A CHURCH STATUE OF LIMITATION BE ESTABLISHED
RELATIVE TO CHARGES OF CLERICAL SEXUAL MISCONDUCT
WITH MINORS.

I would suggest that civil and criminal legal systems are not without reason for establishing statues of limitation. Each and every legal mind which I broached about this issue expressed chagrin and amazement that the church would give the same weight and gravity to an allegation which is eighteen years old as to one which occurred within the last year or so. While it is true that, at times, it takes years for victims of child abuse to surface, in this difficult situation, must the church not seek the greater good of all involved? In the event allegations surface against a priest who has safely and effectively labored for 10, 20, 30 or 40 years, should not as much effort be given to protecting his ministry and reputation as to assisting and aiding the victim? Should the sensitivities and sensibilities of thousands of faithful to whom this priest has ministered through the years be threatened unless it is shown that the one against whom the allegations were made has in fact continued to be or is presently a real threat to children? Also, I would suggest that traditionally, the church has sought to handle such matters in a far more delicate, charitable and fair manner. Although civil law and the media may suggest else, the fact is that the church traditionally has sought to handle such matters in a prudential, professional, confidential and faith directed way. The church needs to regain some of its momentum in this area. True, there have been problems and failures when the church has done this. However, my own experience has indicated to me that it is also true, by and large, that the church has done quite well in her handling of such situations even prior to the Professional Fitness Review Board.

In the interest of fairness to the reputation of priests and to the faith lives of those to whom they minister, I would suggest that a STATUE OF LIMITATION be placed on the handling of charges and or allegations relative to clerical sexual misconduct with minors; that this STATUE OF LIMITATION be clearly promulgated; that it include enough time to preclude the possibility of criminal and civil action against the church and that it be clearly understood that allegations which come to the church beyond this STATUE OF LIMITATION will be handled differently from those allegations which are received prior to the STATUE OF LIMITATION. It should be clear that allegations which are received after the STATUE OF LIMITATION, barring other allegations, will be handled within the internal forum of the church with emphasis on assistance to the victim, assistance to and maintenance of the reputation of the priest and a prudential attempt to avoid scandal to the faithful to whom, over the years, the priest has ministered.

This is a worthy consideration; see Recommendation #2

⑥

RECOMMENDATION: THAT RACIALLY AND CULTURALLY DIVERSE PERITI BE MADE AVAILABLE TO THE PROFESSIONAL FITNESS REVIEW BOARD IN ITS ATTEMPT TO MORE ADEQUATELY AND FITFULLY DEAL WITH ALLEGATIONS AND SUGGESTED THERAPY FOR THOSE WHO ARE CHARGED WITH SEXUAL MISCONDUCT.

There seems to me to be some divergence in thought between Euro-American and African-American therapist in such matters. It appears to me that Euro-Americans depend more on the traditional psychological tools of psychological testing and traditional European and American psychological theories. African American therapist, while not negating the importance of these factors, appear far more concerned about the affective as related to the experiential and, quite possibly, therapeutic lived situation of the human individual. I cannot help but wonder if Hispanic and Oriental thought will not also bring differing theories to the process.

This is a worthy consideration.

*There is African - American social worker
on the board.*

7

RECOMMENDATION: THAT THE RETURN TO MINISTRY OF PRIESTS CHARGED WITH SEXUAL MISCONDUCT BE DEEPLY ENSCONCED WITHIN THE CONTEXT OF THE THERAPEUTIC VALUE OF MINISTRY, CURRENT PSYCHIATRIC KNOWLEDGE OF HUMAN DYSFUNCTIONS AND THE CHRISTIAN BELIEF IN THE INNATE GOOD OF THE HUMAN PERSON AND OF HIS/HER ABILITY TRULY TO BE TRANSFORMED.

As presently promulgated, the process appears to be founded primarily on fiduciary concerns and risk management. Thus it appears to take a decidedly "worse case scenario" posture. Even the offer of assistance to victims appears to be more an attempt to protect the Archdiocese from civil suits than a faith filled effort to truly bring the gospel message to a most, most difficult situation.

Clearly, it would serve no purpose to have the Chicago church sink within a quagmire of clinical bills and financial suits. However, as important as these concerns are, I do not feel that they should be the primary motivating factor for any archdiocesan policy, especially in so delicate and painful an area as this. Our church was founded by Jesus Christ, an individual who risked all because of his belief in the innate goodness of every human person. I do not believe that the church can survive without this as its core motivation. As much as I presently hurt, I do not wish to judge, and so must acknowledge that such motivation may be there. However, I have not sensed such a faith filled core motivation within the process, at least, as I have experienced it. If I who have ministered for so many years in love and fidelity to the church now find my ministry threatened by such ancient allegations, I can only imagine the depression and dismay of those who are faced with allegations which are but a few years old.

One noted that the church must be willing to do something African Americans have had to do since slavery, "risk." African Americans have had to "risk" that the dysfunction which caused slavery could be overcome within the slave owner and his or her descendants.

I feel that the church must regain optimism about the ability to return priests who have such allegations lodged against them to full ministry. Many such priests are and will continue to labor dutifully and properly within the church.

This could be revisited; cf. Canadian policies: priests can return to parish ministry after acknowledgement by priest and full disclosure to parish.

As you would expect, I am pained deeply by the allegations which have been lodged against me. I am pained even more deeply by the response of the church, given the length of time which has transpired since the alleged behavior. And, yes, I fight a growing bitterness regarding these issues.

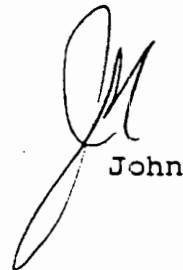
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However, having gone through part of the process, I do hope that my observations will serve to call for a re-evaluation of the process, as presently constituted, and the implementation of changes and amendments which will be as equally healthy and fair to members of the presbyterate as to those who place charges against some members of the presbyterate. As I mentioned to the Cardinal, "I'm hurting, my personal family is hurting, my parishioners and those who have known me throughout the years are hurting, my accuser is hurting and you, your Eminence, are hurting. No process which brings that much hurt to so many good people can possibly be a good process." Nor, might I add, can such a process be worthy of the church founded by Jesus Christ.

Please keep me in your prayers at this most difficult time in my life.



John

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FITNESS REVIEW BOARD'S ACQUISITION OF PSYCHIATRIC
AND OTHER SUCH PERSONAL KNOWLEDGE BE MORE CLEARLY
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1

As presently constituted, it would appear that virtually anything within a person's life may be scrutinized, judged and weighed relative to an accused person's fitness for ministry or service to the Archdiocese. ("And makes the results (psychiatric evaluation) of the examination available to the Board, etc.." 5.2 Clerical Sexual Misconduct With Minors: Policies For Education, Prevention, Assistance To Victims And Procedures For Determination Of Fitness For Ministry) Legal and clinical minds which I queried see this as, quite probably, a dangerous invasive factor within the process. There are factors in the lives of individuals which should remain between them and a professional confidante with whom they choose to share such personal information. This principle is recognized throughout the church by way of Reconciliations' "seal" and the reluctance, for example, to have confessors and spiritual directors speak to the fitness of a candidate for orders. Guidelines, perhaps, should be developed to more clearly define such Professional Fitness Review Board parameters.

*Church's right to establish clarity about fitness
Person's right to privacy*

H2
RECOMMENDATION: THAT THE PROFESSIONAL FITNESS REVIEW BOARD BE
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moral right to a good reputation
Church's right to invite any potential victim

RECOMMENDATION: THAT THE RESIDENT PROTOCOL BE TIERED ACCORDING TO
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Although I have had no other charges or allegations lodged against me and in spite of the fact that the age of the allegations preclude any real possibility of criminal and/or civil action I was immediately placed on what I call "ecclesiastical house arrest." This resident protocol requires that I provide a daily detailed itinerary with phone numbers. When out, I must call in every four hours. I attempted to think of a comparable civil or criminal deprivation of freedom but could not do so. In our society someone charged with murder can post bail and go and come as he chooses. One African American attorney to whom I spoke about this matter remarked, "you have less freedom than a charged felon who has posted bail." Again, my African American sensibilities undoubtedly play a part here. For I become very concerned about the curtailment or denial of human freedoms without a fit and apt judicial process. Even so, given the present climate relative to risk, I initially endured this quite satisfactorily. It began to wear on me as no other allegations surfaced (which I knew would not happen) and as, eventually, [REDACTED]

[REDACTED]. I was never given the opportunity of cooperating with the Professional Fitness Review Board in this area. I was never offered the opportunity of just making certain that there was always an adult present when I was with a minor or that I was never alone with a minor, etc..

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*Person's freedom
church's responsibility for formal relationships of priests*

RECOMMENDATION: THAT PRIESTS AGAINST WHOM SEXUAL MISCONDUCT CHARGES
ARE LODGED BE ENCOURAGED TO ACQUIRE A PRIEST
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Representation by someone who has full confidence

RECOMMENDATION: THAT A CHURCH STATUE OF LIMITATION BE ESTABLISHED
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WITH MINORS.

#5

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Statue of Limitation

#6 RECOMMENDATION: THAT RACIALLY AND CULTURALLY DIVERSE PERITI BE MADE AVAILABLE TO THE PROFESSIONAL FITNESS REVIEW BOARD IN ITS ATTEMPT TO MORE ADEQUATELY AND FITFULLY DEAL WITH ALLEGATIONS AND SUGGESTED THERAPY FOR THOSE WHO ARE CHARGED WITH SEXUAL MISCONDUCT.

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Periti

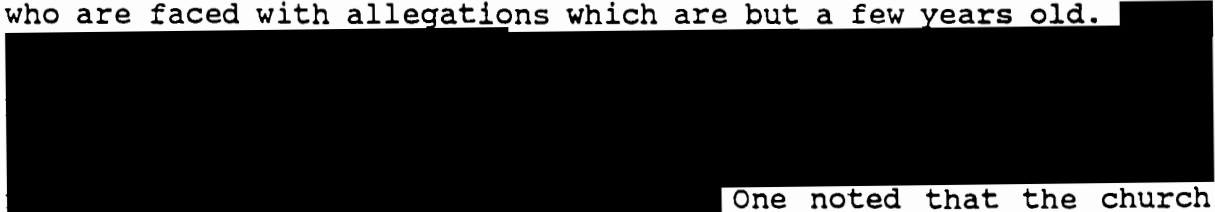
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RECOMMENDATION: THAT THE RETURN TO MINISTRY OF PRIESTS CHARGED WITH SEXUAL MISCONDUCT BE DEEPLY ENSCONCED WITHIN THE CONTEXT OF THE THERAPEUTIC VALUE OF MINISTRY, CURRENT PSYCHIATRIC KNOWLEDGE OF HUMAN DYSFUNCTIONS AND THE CHRISTIAN BELIEF IN THE INNATE GOOD OF THE HUMAN PERSON AND OF HIS/HER ABILITY TRULY TO BE TRANSFORMED.

As presently promulgated, the process appears to be founded primarily on fiduciary concerns and risk management. Thus it appears to take a decidedly "worse case scenario" posture. Even the offer of assistance to victims appears to be more an attempt to protect the Archdiocese from civil suits than a faith filled effort to truly bring the gospel message to a most, most difficult situation.

Clearly, it would serve no purpose to have the Chicago church sink within a quagmire of clinical bills and financial suits.

However, as important as these concerns are, I do not feel that they should be the primary motivating factor for any Archdiocesan policy, especially in so delicate and painful an area as this.

Our church was founded by Jesus Christ, an individual who risked all because of his belief in the innate goodness of every human person. I do not believe that the church can survive without this as its core motivation. As much as I presently hurt, I do not wish to judge, and so must acknowledge that such motivation may be there. However, I have not sensed such a faith filled core motivation within the process, at least, as I have experienced it. If I who have ministered for so many years in love and fidelity to the church now find my ministry threatened by such ancient allegations, I can only imagine the depression and dismay of those who are faced with allegations which are but a few years old.



One noted that the church must be willing to do something African Americans have had to do since slavery, "risk." African Americans have had to "risk" that the dysfunction which caused slavery could be overcome within the slave owner and his or her descendants.

I feel that the church must regain optimism about the ability to return priests who have such allegations lodged against them to full ministry. Many such priests are and will continue to labor dutifully and properly within the church.

Faith Perspective

May 6, 1994

Cardinal Joseph Bernardin
Archbishop of Chicago
The Archdiocese of Chicago
155 East Superior
Chicago, Illinois 60611

Your Eminence:

As you aware, I have previously written to you concerning the status of Father John Calicott, Pastor of Holy Angels Church. It is with great joy that I learned today that you have granted permission for Father John, as we affectionately call him, to say the twelve o'clock Mass at Holy Angels Church on Mothers' Day. I commend you for this decision and express my gratitude and that of the other parishioners of Holy Angels Church. I realize that you must have done a lot of soul searching and praying to make this correct decision. God guided you. You are to be applauded for this Mothers' Day gift to the parishioners of Holy Angels.

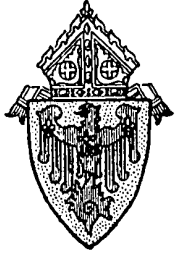
Father Calicott has agreed to abide by the recommendations

We,
the community of Holy Angels Church, want him to return as our spiritual leader and pastor.

Personally, I can emphasize with Father Calicott

Again, bless you this gift and remember me in your prayers.

Yours in Christ,



ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

CHICAGO, ILLINOIS 60611

Off: (312) 642-1837
Fax: (312) 642-4933

May 6, 1994

Rev. Dennis Riley
Holy Angels Parish
607 East Oakwood Boulevard
Chicago, Illinois 60653

Dear Dennis,

As I informed you on Friday, May 6, Fr. John's pastoral salary and his benefits will be temporarily provided by the Pastoral Center of the Archdiocese. This is standard practice when a man goes on some kind of medical or administrative leave. It insures that he receives his salary regularly and that there is no additional burden placed on the parish.

There really is no need for anyone outside of the one who is in charge of your books to know this fact. He will receive his salary and benefits in this manner as long as the present situation continues.

Thanks for your great help at Holy Angels, Dennis. Your contribution at our Friday afternoon meeting was significant from several points of view. Your insights into the people's point of view are most helpful.

Again, I wish you well and if you have any comments or questions along the way and you feel that I can be helpful in resolving them, please don't hesitate to call.

Faternally yours,

Rev. Patrick O'Malley
Vicar for Priests



ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

CHICAGO, ILLINOIS 60611

Off: (312) 642-1837
Fax: (312) 642-4933

Memo to File
From: Rev. Patrick O'Malley
Date: 5/6/94
Re: John Calicott

The Cardinal met with Fr. Calicott on Friday morning, 5/6/94. Present also were Fr. Paprocki and Fr. O'Malley. The Cardinal was dealing with the request that had come through Fr. Dennis Riley and Fr. Ehr, S.V.D., that Calicott would be allowed to celebrate Mass at Holy Angels on his 20th anniversary this coming Sunday.

The Cardinal had contacted Calicott when the request came before him. He asked Calicott whether he was in accord with this request. Calicott said he did and the Cardinal asked if he would come in for a talk.

The Cardinal began by stating that he would like to make an exception to the rule and allow John to do this, to have the Mass on the 20th anniversary. He felt it would be good for John and good for the community. He did offer two cautions:

1 - He asked John not to discuss in any way John's opinion about the policies and procedures. The Cardinal said that the Mass and homily are not a forum for that. The Cardinal feels that he has listened to different people, the pastors, the Pastoral Council, some leadership people and others and they all agree that the procedures will need a thorough review. John said that it was never his intention to talk about these things at the Mass. He says that privately he is putting together his own reflections on the process and will submit that to the Cardinal.

2 - The Cardinal then said that he would like to ask John to help put some closure to this first chapter of this event. He asked John to tell the people that he is going away and needs the help that he will be getting. This is a fact. At some point John will have to publicly admit that something transpired and that the young man who brought the allegation forward is a credible young person. John says that he has already said this to people. But we are still getting reports that people think the allegations are false, for example, the heading on the many petitions that came indicates that people think the allegations are false. Calicott had not seen those petitions.



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John is going to have to take the pressure off this young man by telling people that the young man is credible. John said that he will do this. Obviously this is going to be very difficult for him. It will not be surprising if he cannot totally pull it off right now.

The Cardinal asked John to give him a copy of what he would say or have Dennis Riley tape record what he will say and just in case we need to respond in some way to it after John is gone. John agreed.

John, in a very emotional way, expressed his terrible feelings about the fact that he himself has never received any assistance up until just recently. The Cardinal did say to him that perhaps in some way this whole situation is a "felix culpa" in that John is now able to get some help in this matter.

John did say that he would do his very best to comply with the Cardinal's wishes in this matter.



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Memo

To: Mr. Steve Sidlowski
Mrs. Rita Mongan
Professional Fitness Review Office
From: Rev. Patrick O'Malley
Date: 5/6/94
Re: John Calicott

As of May 1, John Calicott is on your salary schedule. He will be [REDACTED], probably for the next six months. His check should be mailed to [REDACTED]
[REDACTED]

Sr. Joyce Raden is preparing the information that you will need to cut that check. John will be receiving a pastor's salary as long as he is still listed as the pastor of Holy Angels Parish. I have notified the administrator of the parish of this payroll change.

AOC 009949

Received
5-6-94
from Don Grassi

NOTES FROM THE HOLY ANGELS PARISH MEETING OF MAY 3, 1994

Submitted by Rev. Dominic J. Grassi, Chairperson of the Association of Chicago Priests.

These notes are for Cardinal Bernardin. I promised the people present that I would relay them to him -- not just the words but the feelings as well.

There are two issues that surfaced and must be dealt with separately. The first, obviously deals with the removal of John Calicott as pastor of Holy Angels and the process of removal. The second, is the larger feeling of abandonment by the institutional Church of the African American Community, especially in the actions and behavior of the Cardinal. I will address each of these issues.

There were strong feelings that the process of removal was narrow in its focus including no one from the parish in the review process. The African American Community views psychiatry as an inexact science and that science was seen as having been practiced on John Calicott, especially in the person of Bishop Jack Gorman.

Some specific questions they wanted directed to the Cardinal included:
Why was John taken away if he is no danger to children? John's brother spoke and seemed to indicate that John had passed the first part of the process and found not to be a danger to children.
Why was the decision taken out of the African American Community?
Is there a trial in this process?
Was the annual evaluation of the process done as mandated in it?
How is a priest who is found innocent returned to his parish in this process?
Has the Archdiocese looked at other processes that are more humane like Project Benjamin in Milwaukee?

Other points mentioned included:
Feeling that John was singled out because he would have been too outspoken as an African American Bishop.
The fact that I and Jim Kazorowski were there would not soothe any wounds.
Two policies are needed: one when current minors are the accusers and one when adults come forth.
The process puts the life of a person in the hands of one person (Steve Sidowski) rather than in a group.
The process really exists to protect downtown from massive lawsuits and not the accused priests.
The decision came about too quickly.

Attached are two other sets of questions handed to me by parishioners after the meeting.

The second major issue addressed by the parishioners present with great feeling and concern was the appearance of Archdiocesan abandonment of the African American Community. Both [REDACTED] and [REDACTED]'s names came up as examples of good priests empowering African Americans who have been shut down because of this policy. They cited the fact that their deanery is now down to 10 parishes. There is less support from downtown, fewer clergy (and they are burning out quickly), more demands (The Cardinal's Appeal), and a feeling of being taken for granted. Much of the negative feelings were directed to the Cardinal himself. They felt that Cardinal Cody whom they had fought with regularly was not hiding behind nice words, pious sayings, and underlings doing the dirty work. Quote, "He is going to loose the entire African American Community, not just us." Quote, "Don't make the same mistake as the officials did about Fr. Stallings in Washington." Quote, "We will leave if Fr. John does not return."

They want to talk to the Cardinal, not someone who works for him. They want the meeting to be open to the whole parish not just to the parish council.

On a personal note, I heard more pain, hurt and sorrow on this issue than anger. There is a genuine feeling of abandonment and I feel it would be good for the Cardinal to meet with the people since they say, quote: "The Cardinal is moving African Americans away from the Church."

The accuser was present but did not speak. Attached is a copy of the speech he gave the night before leading the rumor to spread that he had recanted.

The meeting, I feel, was at the best harmless, but not very helpful. The people expected someone there who could give them answers, specific ones, regarding the process. They weren't angry with our being there, but they were very frustrated that they could not get answers about a process in which a priest and pastor they love was caught up in.

Personally, I felt used and the good will of the A.C.P. used as well. I relay these notes with the hope and the prayer that further action will be taken regarding John Calicott and his parishioners and that the larger hurt of the community be recognized and dealt with. Without sounding self serving the ACP workshop on racism would have been a good opportunity for some in the Pastoral Center to grow more sensitive to this issue. No one was there.

Respectfully submitted,

Rev. Dominic J. Grassi
Chairperson, The Association of Chicago Priests

Meeting at Holy Angels
May 3, 1994
7:30 P.M.

*Received
5-6-94
from Jim T. &
Dom Grossi*

The meeting began with an introduction by Dom and I.

Dom explained that the A.C.P., was an independent organization representing 450 priests. It was like a union. It was not afraid to say anything and "let the chips fall where they may".

I explained that the Presbyteral Council was one of the consultative bodies to the Cardinal and it represented all the priests in the Archdiocese.

We (Dom & I) both said we were there mainly to listen and that we too shared in the pain they are going through at the removal (temporary?) of their pastor and that they were in our daily prayers. We would report what we have heard to the Cardinal.

The main focus of the meeting was to bring Fr. John back to Holy Angels as soon as possible. John is not a "threat" to children. Why is he not back with his family that can help support him in time of need? Why does the Cardinal take John (who is hurting) away from his family? This happened 18 years ago and there is no pattern of sexual misconduct.

The rest of the meeting dealt with the division between the African American Community and the rest of the Church (downtown) and concerns regarding the Archdiocesan policy of sexual misconduct with minors.

Here are some comments regarding that division.

- I - Downtown thinks like white people. They are more reserved; they also show little feeling. The African Americans wear their emotions and concerns on their sleeves.
- II - Since John was a candidate for bishop there is a conspiracy in the church to slander him.
- III - There were more African American Catholic Churches closed than any other group. The removal of Fr. John and the closings is a plot to "push out" the African Americans out of the Catholic Church.
- IV - There is a double standard. Fr. John and the Cardinal were no threat to children. The Cardinal doesn't get pulled out by the review board and Fr. John does.

Here are some comments regarding the Archdiocesan Policy on Sexual Misconduct with minors.

- I - The policy says it will be evaluated every year. It is two years old. Has there been an evaluation of this policy?

II - The policy states there will be programs to help the community deal with their hurt and confusion at the removal of their pastor (priest) The Archdiocese has offered no programs.

III - The people of Holy Angels believe there should be 2 policies.

1. One dealing with allegations of children molested by priests and reported when they are children and
2. Adults reporting allegations of sexual misconduct by priests when they (adults) were children.

IV - The Fitness Review Administrator should not be one individual but a panel of people.

V - All Archdiocesan employees should be given a copy of the policy regarding sexual misconduct.

VI - The policy (process) does not seek the truth. Its main focus is to protect the church from law suits.

Other concerns of the people of Holy Angels was to review policies of other dioceses regarding sexual misconduct with minors. (eg) Milwaukee who they claim many times do not pull out their priests.

Also there were concerns on getting the 450 names of A.C.P. to help them support the return of Fr. John to their parish by way of petitions, marching, etc.

In summary 175 concerned people attended the meeting. The meeting was well organized and was conducted with respect. As African Americans the people feel they are not being heard or understood because of their culture. A significant number of leaders said they are on the verge of leaving the church if Fr. John doesn't return soon. They will not wait 1 year.

They feel the Cardinal has disrespected Fr. John who is loyal to him. They want the Cardinal to come to Holy Angels to understand their pain.

Submitted by Jim Kaczorowski



ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

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CHICAGO, ILLINOIS 60611

Off: (312) 642-1837

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Memo to File

From: Rev. Patrick O'Malley

Date: 5/7/94

Re: John Calicott

On Friday, 5/6/94, Fr. Paprocki convened a meeting of Ralph Bonaccorsi, Steve Sidlowski, Rev. James Kaczorowski, who is head of the Presbyteral Council, Rev. Dominic Grassi, of the ACP, and Fr. Dennis Riley, the administrator of Holy Angels. The Cardinal was present for most of the meeting. Frs. Riley, Kaczorowski, and Grassi gave their impressions of the Tuesday evening meeting at Holy Angels.

They said about 170/175 people came. Both Kaczorowski and Grassi gave written reports. Dennis Riley brought the written notes from [REDACTED] remarks, which were spoken on Monday night at the leadership meeting. [REDACTED] the man bringing forth the allegation, was present at the Tuesday evening meeting, but he did not say anything.

It seems there are at least three issues from the parish:

1 - The process itself: the people had a number of questions about the process. Had Fr. Paprocki been present, he could have answered them, but the leadership did not want him present at that time, seeing him as a representative of "downtown".

2 - The process as applied to John Calicott specifically; this of course was a major focus for the evening.

3 - The process has brought forth the feelings of other Afro-Americans about the Church and its failure to respect and understand the culture of Afro-Americans.

How can these three points be dealt with?

1 - The question of the review of the policy and procedures is fairly easy. The Board itself has already begun a review and submitted some suggestions. There will be a pull-away day to begin the further review of the procedures towards the end of May. What further consultation will take place after that has still to be determined.



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2 - The process as applied to John Calicott: The Cardinal is bound by the process as it exists. He has given permission for Calicott to celebrate a 20th anniversary Mass on Sunday at Holy Angels in the hope that this will be a pastoral reach out to the people and to John himself. Those present felt it was a very good risk to take.

3 - The larger question of the feelings of the Afro-American community vis-a-vis the Church have to be addressed in different ways.

The Cardinal is willing to meet with the people of Holy Angels. We suggested the following scenario:

A - Fr. Riley will bring to his leadership people the question of how that meeting with the Cardinal should go, how it should be structured, and what should be the its content.

B - The suggestion will be made to the leadership group that there be a follow-up meeting specifically scheduled to explain and answer any questions about the policies and procedures. It is presumed that the first meeting will be one where the people will be speaking more from their hearts.

C - The leadership committee will devise its own strategy for the meeting and will then appoint a small group to meet with the Cardinal to explain their position. The Cardinal will be able to dialog with them as to what he can and cannot do. Between them, that is, the small group and the Cardinal, they will fashion what that meeting with the people should be like.

This seemed to be acceptable to all present. Riley will get it moving in the parish and will be back to the Cardinal when he returns from Rome. The meeting seemed to go well.



615 E. Oakwood Blvd.
Chicago, Illinois
60653

May 8, 1994

Dear Cardinal Bernardin,

Thank you for allowing
Father John Calicott to
celebrate his 20th anniversary
Mass with us at Holy Angels
today. How glorious it was
to have him back.

Thank you also for
answering my letter.

Father John is a very
fine person, as you so well
know. How I wish that
he could quietly just return
permanently. He had started
so many good things for

Designed by Anne Marie Trechslin

the people. Our parish
was nearly spiritually
bankrupt when Father
John arrived 2½ years
ago. We need him
here at Holy Angels.
Please send him back
soon. God bless you.

Sincerely in Christ,
Sister Mary Ann Snyder

May 10, 1994

Dear Your Eminence:

Thank you for Permitting
Father John Caliciott to say
mass on Sunday May 8, 1994.

We are Praying that you
will Permit Father John
to be back at Holy Angels
Very soon.
May God Bless you.

Sincerely,

[REDACTED]


May 18, 1994

Dear Cardinal Bernardin,

I would like to take this time to express my appreciation in allowing Father John to say Mass on his anniversary and Mother's Day.

It did the parish good to see him and hear his homily. It was wonderful to celebrate his 20th Anniversary with his family, Church family and friends especially during this excruciating time.

I was angry for Father John's mother because she had to go through Mother's Day knowing the cloud that is still hanging over her son's head.

While I enjoyed Sunday's service I still want you to know that we as a parish still want Father John back at Holy Angel's as soon as possible.

What is the situation with Father John? What part of the process is being covered now. I know he

went away [REDACTED]. I feel the parish should have regular feed back from you on the status of Father John. Would you fly on an airplane without a pilot, board a ship without a captain. We need to know about Father John from you.

Have you ever studied Black History? Followed some of the struggles reported on slavery, or the civil rights movement. If so, do you realize the importance that the church has played on the lives of Black people. How Black people bond with their Clergy. Most successful people of color when publically ask about their success always give honor to God and thanks to him for the skills and talent that have carried them along.

I would like to offer my services as a lay person in the Catholic Church to give my input on the "Process" that is being used to break down the Catholic faith. I have gone over the "Process" several times. Where is God, Jesus, and the Holy Spirit in

this procedure

One unproven allegation has tainted the priestly life of Father John. In the twenty years of priesthood life it can be proven that Father John W. Calicott has lived up to Canon Laws 519, 528 and 529. If you listen to the tape of Sunday service you will have more proof.

I strongly feel that the Archdiocese is going to have to take a chance and publicly back at least one ~~priest~~ priest when accused of sexual allegations. Look at what your "Process" is doing to the Catholic churches of Chicago. This is not a black/white issue. This is about our Catholic Church.

Please contact me. I am very serious about helping to work on a "Process" that is based on the faith of the Catholic Church.

Sincerely,

ARCHDIOCESE OF CHICAGO

Office of the Chancellor



Post Office Box 1979
Chicago, Illinois 60690

(312) 751-8220
Fax (312) 751-5381

MEMORANDUM

To: File

cc: Mr. Stephen F. Sidlowski, Professional Fitness Review Administrator

From: Reverend Thomas J. Paprocki, Chancellor *TPP*

Date: May 10, 1994

Re: Reverend John W. Calicott - Dispensation from Administrative Leave

On Wednesday, May 4, 1994, Cardinal Bernardin received a request from Father Donald J. Ehr, S.V.D., Pastor of St. Elizabeth Parish, on behalf of Father John Calicott, asking if Father Calicott could be permitted to say Mass @ Holy Angels Parish on Sunday, May 8, 1994, to celebrate his 20th anniversary of ordination as a priest. Father Ehr strongly urged that the Cardinal grant this request for the good of both Father Calicott and the Parish.

On Friday morning, May 6, 1994, Cardinal Bernardin, Father Patrick J. O'Malley, and I met with Father Calicott at the Cardinal's residence to discuss this request. Cardinal Bernardin indicated that he would be willing to grant this request under certain conditions: (1) Father Calicott was not to use this occasion to criticize the Archdiocese or bash archdiocesan policies and procedures; (2) Father Calicott should indicate himself to the people that he is going away [REDACTED] on Tuesday, that he wants to go [REDACTED], that he needs it, and that it will help him. He should also ask the people to pray for him while he is gone. Father O'Malley also urged Father Calicott to make some indication that something, indeed, had happened in the past; this is needed because of the erroneous perception that the accuser is making false allegations and that the Archdiocese is acting on false allegations. Father Calicott indicated that this would be very difficult for him to do, but expressed his willingness to cooperate and to speak as indicated. The Cardinal also asked Father Calicott if he would tape-record the homily for his own protection. Father Calicott indicated that he would.

On Tuesday, May 10, 1994, I spoke with Father Dennis S. Riley, Temporary Administrator of Holy Angels Parish. He reported that Father Calicott indicated in his homily on Sunday, that he is going [REDACTED] and, in fact, also stated that [REDACTED]. He expressed his hope that he would be able to return to the Parish after [REDACTED]. He also said that there were certain things that he couldn't reveal because of confidentiality. Father Riley indicated that a tape-

Memorandum to File Re. Fr. John W. Calicott
May 10, 1994
Page Two

recording had been made of the homily and he would be providing it to me.

The bottom line is that Father Riley feels that Father Calicott's remarks had a very healing tone and that the entire experience on Sunday morning was very beneficial.

It should be noted that this dispensation from Father Calicott's Administrative Leave was made as a one-time exception and otherwise his Administrative Leave remains in effect.


5/11/94

Dear Cardinal Bernadine
How are you today? This
is just a note to thank you
ever so much for allowing
Father John to celebrate his
20th anniversary at our church
Sunday. It was a glorious mass.
I just wanted you to know
how much my family and I
appreciated your kindness.

Thank You,


P.S. Please speed-up this process,
we need Father John back com-
pletely.
Thanks again

Phone Call to Rev. Dennis Riley:

5-12-94

- Regarding last Sunday's (5-8-94) 20th Anniversary Mass celebrated by John Calicott:

"Things did go well as a step to healing. It put a human side on it and was special for a number of people. I did give at the Deanery meeting a tape of the homily John gave."

"John had mentioned that he was candid and open; he did mention [REDACTED] and so he said that there were certain issues that he had to deal with. He said he's cooperating with the process and will use this opportunity for that area of pain in his own life and asked people for their prayers and support. He also said he cannot portray something in confidence to the third party (i.e. [REDACTED])." [REDACTED] was present at the Mass. John did say that "Yes, the man is here; he said he communicated with" [REDACTED] and [REDACTED] said "I love you and the parish loves you" and that's why he was there. "I ask you to love him" [REDACTED], John said.

- Everyone hoping that J.C. will come back and be back even before the end of the 6 mos. stage...(or at least when time's up).

- Also, a parishioner has VIDEO taped the Mass. Dennis' concern - that this period is the "calm before the storm; i.e. ok he's there and he's cooperating," Dennis thinks people are probably thinking, but in 6 months, they'll be expecting J.C. will be returning and Dennis expects them to be deluged with questions to that effect then (say Nov...?).

Writer's Direct Number: [REDACTED]

May 13, 1994

Cardinal Bernadin
Archdiocese of Chicago
155 East Superior
Chicago, Illinois 60610

Dear Cardinal Bernadin:

Thank you for allowing Father John Calicott to minister to his parish on Mother's Day. As Father John stood in the pulpit this Sunday, peace and hope filled the community. You inflicted a deep wound upon us when you removed Father John. Our community suffers. I wonder if you realize how much actual devastation you caused, in the interest of avoiding a philosophical potential harm.

I met Father John when my children were quite small. I weighed the risk of teaching my children to trust him, recognizing the damage which could result if he ever breached this trust. The balance tipped heavily toward trusting this beautiful man. He is not capable of harming anyone. My children, have been enriched spiritually, intellectually, and emotionally as a direct result of Father John's influence in their lives.

When professional people confront pain in their lives, [REDACTED] they do not abandon their families, life work, and responsibilities. Work is part of the therapeutic process. Father John should not be allowed to escape his mission. Rather he should be using this time improving and humanizing his ministry.

I hope you can find the compassion and prudence to return Father John to Holy Angels, recognizing that carving out exceptions does not change the spirit of the Church's concern for sexual abuse victims. Carving out an exception in this case, demonstrates concern for a community of people who bleed from a great loss; and concern for a priest who has been a faithful servant of the Lord and the Church his entire life. Please send Father John home soon.

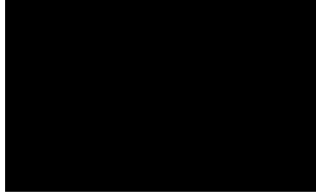
Sincerely yours,

[REDACTED]
Attorney at Law

MEETING OF THE REVIEW BOARD
OF THE ARCHDIOCESE OF CHICAGO
(Minutes)

Date: May 14, 1994

Board Members Present:



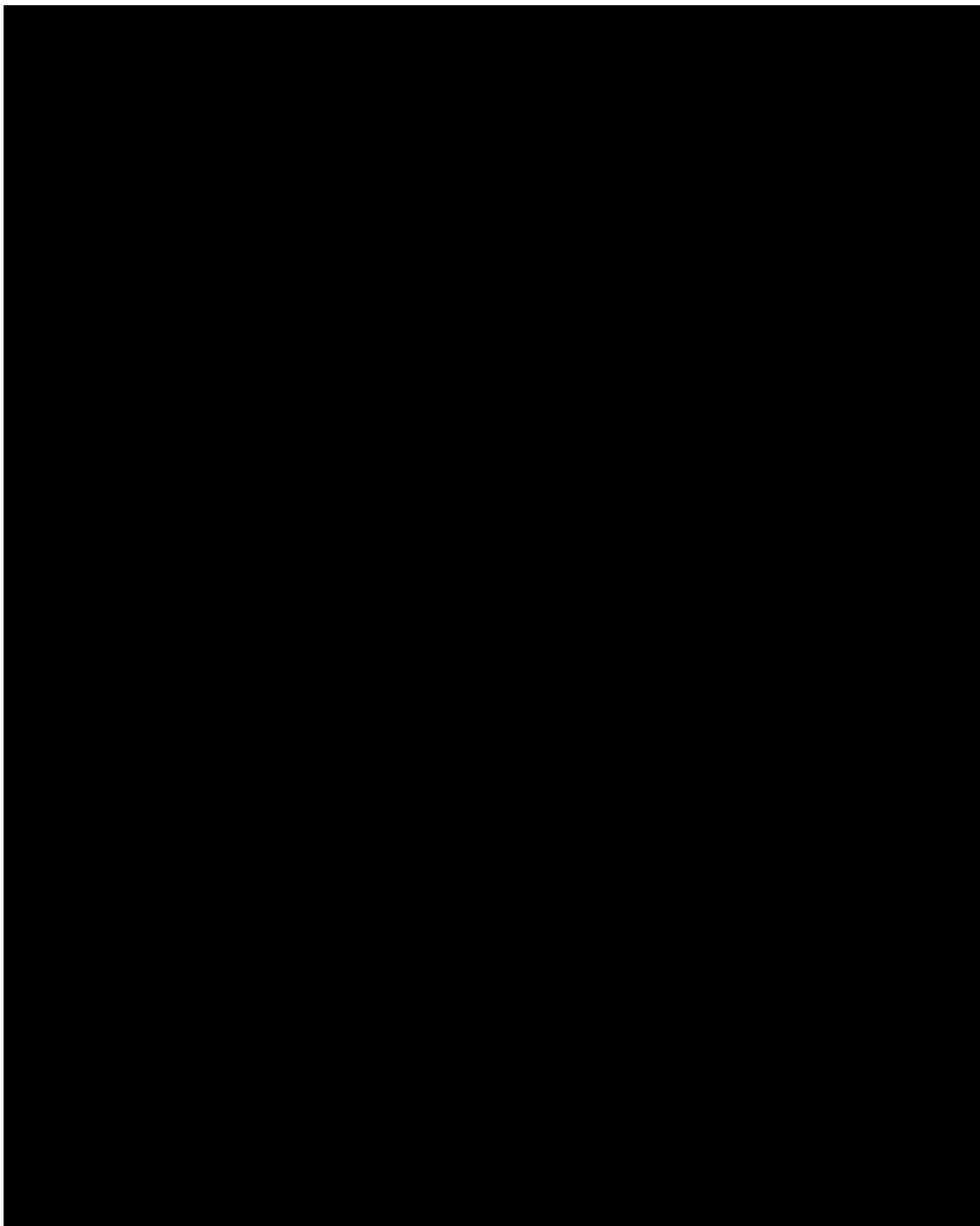
Others Present:

Thomas Paprocki

Steve Sidlowski

* The Board thoroughly discussed the Statistics Report to Cardinal Bernardin from the Office of Professional Fitness Review submitted to the Cardinal by the Administrator in a meeting in March 1994. Certain matters regarding the purpose behind the Report and its format as well as the various issues the Administrator raised in his Comments section were deliberated over. The Board members had various views on particular issues, and there was no complete consensus on whether all "old" pre-Board matters involving Archdiocesan priests sexual misconduct with minors matters should come to the Board at some point in the near future. The Board did conclude that the supervision and monitoring approaches in priest matters was directly connected to the transition issue and that the approaches taken to assessments and therapy programs for priest clients whose cases have come to the Board should be discussed further. The Board's consensus was that the Report would remain intact as the Administrator's Report for the entire Office of Professional Fitness Review. If any future Reports would be submitted, however, the Board concluded that it should probably discuss and formally approve any such Reports before they are submitted to the Cardinal. The Board decided it would prepare a separate document/statement/form of a report with the purpose being to perhaps highlight and summarize certain statistics as well as to address the Board's consensus view at some point regarding the key issues discussed by the Administrator in the comments section of the Report.

A large black rectangular redaction box covering several lines of text at the bottom of the page.



[REDACTED]

Update on PFR-13 Matter (J.C.):

The Administrator and the Cardinal's Delegate to the Board informed the Board of the latest developments in this matter, including, the outcome of parish meetings in which one of the victims made a formal statement (a copy of the statement was distributed to Board members), written comments received by two Archdiocesan priests who were present at such meetings, the Cardinal's granting of an exception for J.C. to say his 20th Anniversary Mass at Holy Angels Parish, follow-up inquiry information [REDACTED], and the fact that the Administrator had received several dozen letters from parishioner supporters of J.C., the Board was informed that [REDACTED]

[REDACTED]

It was additionally noted that J.C. publicly stated in his homily to parishioners on 5-8-94 at Mass that [REDACTED]

[REDACTED]

[REDACTED]

*** Miscellaneous Information and Updates on Various Matters:**

The Administrator informed the Board that there were other matters which were on the agenda which he intended to bring to their attention but which did not resolve a definite resolution or a formal Review at this time; the Board agreed that the Executive Sub-Committee would meet shortly following the meeting for the Administrator to inform them about those matters to seek any guidance, should he so desire. The Administrator did inform the Board that there would be a "60 Minutes" televised report on Sunday which could make reference to the Review Board and its work, although the telecast was expected to be directed toward another heretofore non-Board matter primarily.





Respectfully
Submitted By
Steve Sidlowski -
Administrator

These Minutes Unanimously
Approved By
Review Board



ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

CHICAGO, ILLINOIS 60611

Off: (312) 642-1837
Fax: (312) 642-4933

May 16, 1994

Rev. John Calicott

Dear John,

It's been over a week now since you [REDACTED]. By now your long journey has begun. There are so many people with you in this, myself included, who wish you the best possible success. The journey inward will be long and profound, I am quite sure. I am equally sure that there will be times when great insights will occur and other times when you will encounter dull routine.

Obviously, the whole process will take a lot of patience on your part, but I truly believe that the patience will pay off in deeper self-knowledge and understanding of all that has occurred in the past and that continues to have influence in the present.

I am looking forward to the opportunity to get down to [REDACTED] for a visit. Usually that occurs a few months into [REDACTED]. In the meantime, I will continue to pray for your success, especially during this the season of the Holy Spirit. May you be filled with wisdom and understanding, gifts you have received in the past and which the Lord will renew once again for you.

Faternally yours,

Rev. Patrick O'Malley
Vicar for Priests

AOC 009972



St. Adalbert Church

1650 West 17th Street

Chicago, Illinois 60608

5-16-94

Your Eminence:

Enclosed are some of John's concerns regarding the archdiocesan process of sexual misconduct with minors. He noted it was personal & confidential. I hope & pray his concerns may help continue to improve our policy.

God bless,

Holy Angels Church

607 East Oakwood Blvd.
Chicago, Illinois 60653



(312) 624-5375
Fr. John W. Calicott, Pastor

May 5, 1994

REVEREND JAMES T KACZOROWSKI
PRESBYTERAL COUNCIL
ARCHDIOCESE OF CHICAGO
POST OFFICE BOX 1979
CHICAGO ILLINOIS 60690

Dear Jim,

My brother tells me that you were very concerned about the Archdiocesan policies which have brought me to this point and so much sadness to the parishioners here at Holy Angels.

I have enclosed a copy of some of my concerns regarding the process. I have distributed a few to some of the priests who have worked with me. I have asked them to evaluate and to begin to work towards changing and amending the process to make it more fair, equitable and Christian. Hopefully, you will see fit to be able to assist their efforts.

Thanks for your concern, Jim.

In the peace of Christ

John

John

AOC 009974

As you would expect, I am pained deeply by the allegations which have been lodged against me. I am pained even more deeply by the response of the church, given the length of time which has transpired since the alleged behavior. And, yes, I fight a growing bitterness regarding these issues.

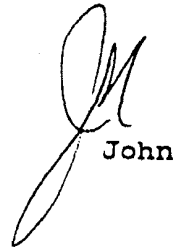
The support of my family, of my parishioners and of those with whom I have ministered over the years are the only things, at this time, which have kept me from leaving the active ministry.

The hastily prepared document which I have enclosed is intended primarily to evoke reflection and, quite possibly, action towards revising and amending a process which I personally see as unduly negative and fraught with problems relative to the handling of the difficult issue of allegations of clerical sexual misconduct with minors.

I have attempted to be as non-judgmental as, given the personal circumstances, I can. Quite obviously, a great deal of my own hurt and emotional pain will be evident. However, I do not judge those who formulated this policy. The issue is a difficult one. I do not judge those who presently compose the Professional Fitness Review Board, I feel that they were given policies to implement which were somewhat flawed from the beginning. And I do not fault the Cardinal Archbishop of Chicago, he had to do something relative to this troubling issue.

However, having gone through part of the process, I do hope that my observations will serve to call for a re-evaluation of the process, as presently constituted, and the implementation of changes and amendments which will be as equally healthy and fair to members of the presbyterate as to those who place charges against some members of the presbyterate. As I mentioned to the Cardinal, "I'm hurting, my personal family is hurting, my parishioners and those who have known me throughout the years are hurting, my accuser is hurting and you, your Eminence, are hurting. No process which brings that much hurt to so many good people can possibly be a good process." Nor, might I add, can such a process be worthy of the church founded by Jesus Christ.

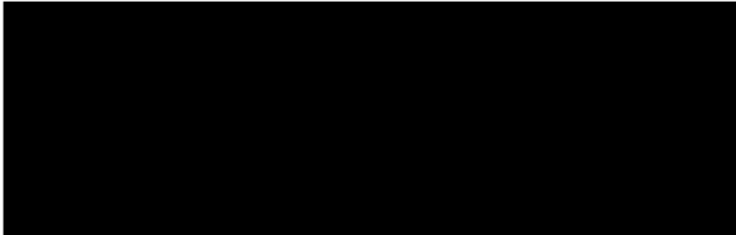
Please keep me in your prayers at this most difficult time in my life.



John

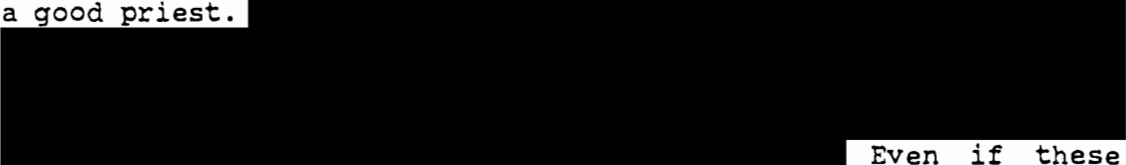
RECOMMENDATION: THAT THE SCOPE AND PARAMETERS OF THE PROFESSIONAL FITNESS REVIEW BOARD'S ACQUISITION OF PSYCHIATRIC AND OTHER SUCH PERSONAL KNOWLEDGE BE MORE CLEARLY DEFINED AND DELINEATED.

As presently constituted, it would appear that virtually anything within a person's life may be scrutinized, judged and weighed relative to an accused person's fitness for ministry or service to the Archdiocese. ("And makes the results (psychiatric evaluation) of the examination available to the Board, etc.." 5.2 Clerical Sexual Misconduct With Minors: Policies For Education, Prevention, Assistance To Victims And Procedures For Determination Of Fitness For Ministry) Legal and clinical minds which I queried see this as, quite probably, a dangerous invasive factor within the process. There are factors in the lives of individuals which should remain between them and a professional confidante with whom they choose to share such personal information. This principle is recognized throughout the church by way of Reconciliations' "seal" and the reluctance, for example, to have confessors and spiritual directors speak to the fitness of a candidate for orders. Guidelines, perhaps, should be developed to more clearly define such Professional Fitness Review Board parameters.



RECOMMENDATION: THAT THE PROFESSIONAL FITNESS REVIEW BOARD BE ENCOURAGED TO EXPLORE WAYS, WHERE AND WHEN IT IS FITTING, TO MAINTAIN AND/OR RESTORE THE REPUTATIONS OF PRIESTS WHO ARE CHARGED WITH SEXUAL MISCONDUCT.

An individual has a moral right to his or her reputation. If one does not believe the allegations, I have worked twenty years to build and maintain a reputation as a good and able priest. If one believes the allegations, I have worked eighteen years, with no other charges or allegations, to build and maintain a reputation as a good priest.



Even if these allegations were totally true, I would have worked and labored with not just youth, but parishioners of all ages, within and outside the archdiocese, with no inappropriate behavior for longer than every minor today has been alive. De facto this has created a reputation to which I have a moral right. With no disregard for their subjective intent to do good, in besmirching this reputation, I feel that the Professional Fitness Review Board has brought about, perhaps quite inadvertently, an objective moral disruption which many would call immorality, immorality against myself, my loving family and those who have come to love and care for me over the years as their minister. As a Christian, I have no right to use my knowledge of past events, say, to destroy the marriage of an individual who for years has lived a happily married life and moved beyond the historical events which I remember, be my memory of those past events accurate or inaccurate.

I find it ironic that I am in this position. For as Dean and Diocesan Priest Personnel Board member I have been privy to hours of discussions attempting to protect the reputations of those who have engaged in egregious, sometimes almost bizarre behavior, within the Archdiocese. And I do not regret it. I feel that Christian charity has demanded such. Such Christian charity, to my mind, must be core to the activities of the Professional Fitness Review Board.

RECOMMENDATION: THAT THE RESIDENT PROTOCOL BE TIERED ACCORDING TO PERCEIVED RISK FACTORS.

Although I have had no other charges or allegations lodged against me and in spite of the fact that the age of the allegations preclude any real possibility of criminal and/or civil action I was immediately placed on what I call "ecclesiastical house arrest." This resident protocol requires that I provide a daily detailed itinerary with phone numbers. When out, I must call in every four hours. I attempted to think of a comparable civil or criminal deprivation of freedom but could not do so. In our society someone charged with murder can post bail and go and come as he chooses. One African American attorney to whom I spoke about this matter remarked, "you have less freedom than a charged felon who has posted bail." Again, my African American sensibilities undoubtedly play a part here. For I become very concerned about the curtailment or denial of human freedoms without a fit and apt judicial process. Even so, given the present climate relative to risk, I initially endured this quite satisfactorily. It began to wear on me as no other allegations surfaced (which I knew would not happen) and as, eventually, [REDACTED]

[REDACTED]. I was never given the opportunity of cooperating with the Professional Fitness Review Board in this area. I was never offered the opportunity of just making certain that there was always an adult present when I was with a minor or that I was never alone with a minor, etc..

To have been immediately adjudged such a great risk to children that my freedoms were so drastically curtailed, I found depressing demeaning and demoralizing. This is not to fault those who were charged with making certain that the protocol was followed. Certainly, with my self, this seemed to be a difficult task for them but they did have a professional duty and were true to it.

I suggest that there be a tiered resident protocol. That priests who have allegations lodged against them are moved through the tiers and returned to their full natural human freedoms as soon as possible. I feel that this is an issue of charity and justice. And as an African American, I feel that this is an issue of human liberation.

<
Untrue

RECOMMENDATION: THAT PRIESTS AGAINST WHOM SEXUAL MISCONDUCT CHARGES ARE LODGED BE ENCOURAGED TO ACQUIRE A PRIEST CONFIDANT WHO WILL ACTIVELY AND AGGRESSIVELY PURSUE SAID ACCUSED PRIEST'S RIGHTS BEFORE THE PROFESSIONAL FITNESS REVIEW BOARD.

When I asked who was representing me before the Professional Fitness Review Board, I was told more than once, "I don't know." Admittedly, since I am an African American, the history of African Americans in this country may have caused me greater sensitivity in this area. However, the good intentions of those sitting on the board notwithstanding, I am of the opinion that no group of individuals should have such unchecked and unchallenged power over the life of another human being.

I found this factor peculiar in a church which traditionally, from marriage tribunal cases to beatification cases, has been almost paranoic about seeing to it that, in the search for truth, all sides are assiduously and doggedly examined.

In my own case, I could not help but wonder who was aggressively challenging the board on my "resident protocol?" Who was challenging the board on the number of years which have transpired since the alleged incidents are said to have taken place? Who was challenging the board on the "risk" factor that I may or may not be? Who was aggressively and unflaggingly challenging the board in my behalf?

I felt that I had been and was being judged by a faceless group of individuals who knew neither me, my ministry nor my African American community. I felt that a reputation which I had spent years building and maintaining was being unfairly impugned and trampled and no one avidly was defending my cause. Effectively, I felt deserted by the Archdiocese I had served for almost twenty years.

In speaking with [REDACTED], I have come to understand that some Fitness Review Boards are challenged to examine whether the allegations are from the parish where the priest is presently serving as well as how old the allegations are. I am uncertain as if this took place in my hearing before the Board. For I was given absolutely no explanation as to why the Board determined to take the action which it did.

*See above
don't want to
know*

*OK
it's all right*

He didn't know

RECOMMENDATION: THAT A CHURCH STATUE OF LIMITATION BE ESTABLISHED
RELATIVE TO CHARGES OF CLERICAL SEXUAL MISCONDUCT
WITH MINORS.

I would suggest that civil and criminal legal systems are not without reason for establishing statutes of limitation. Each and every legal mind which I broached about this issue expressed chagrin and amazement that the church would give the same weight and gravity to an allegation which is eighteen years old as to one which occurred within the last year or so. While it is true that, at times, it takes years for victims of child abuse to surface, in this difficult situation, must the church not seek the greater good of all involved? In the event allegations surface against a priest who has safely and effectively labored for 10, 20, 30 or 40 years, should not as much effort be given to protecting his ministry and reputation as to assisting and aiding the victim? Should the sensitivities and sensibilities of thousands of faithful to whom this priest has ministered through the years be threatened unless it is shown that the one against whom the allegations were made has in fact continued to be or is presently a real threat to children? Also, I would suggest that traditionally, the church has sought to handle such matters in a far more delicate, charitable and fair manner. Although civil law and the media may suggest else, the fact is that the church traditionally has sought to handle such matters in a prudential, professional, confidential and faith directed way. The church needs to regain some of its momentum in this area. True, there have been problems and failures when the church has done this. However, my own experience has indicated to me that it is also true, by and large, that the church has done quite well in her handling of such situations even prior to the Professional Fitness Review Board.

In the interest of fairness to the reputation of priests and to the faith lives of those to whom they minister, I would suggest that a **STATUE OF LIMITATION** be placed on the handling of charges and or allegations relative to clerical sexual misconduct with minors; that this **STATUE OF LIMITATION** be clearly promulgated; that it include enough time to preclude the possibility of criminal and civil action against the church and that it be clearly understood that allegations which come to the church beyond this **STATUE OF LIMITATION** will be handled differently from those allegations which are received prior to the **STATUE OF LIMITATION**. It should be clear that allegations which are received after the **STATUE OF LIMITATION**, barring other allegations, will be handled within the internal forum of the church with emphasis on assistance to the victim, assistance to and maintenance of the reputation of the priest and a prudential attempt to avoid scandal to the faithful to whom, over the years, the priest has ministered.

RECOMMENDATION: THAT RACIALLY AND CULTURALLY DIVERSE PERITI BE MADE AVAILABLE TO THE PROFESSIONAL FITNESS REVIEW BOARD IN ITS ATTEMPT TO MORE ADEQUATELY AND FITFULLY DEAL WITH ALLEGATIONS AND SUGGESTED THERAPY FOR THOSE WHO ARE CHARGED WITH SEXUAL MISCONDUCT.

There seems to me to be some divergence in thought between Euro-American and African-American therapist in such matters. It appears to me that Euro-Americans depend more on the traditional psychological tools of psychological testing and traditional European and American psychological theories. African American therapist, while not negating the importance of these factors, appear far more concerned about the affective as related to the experiential and, quite possibly, therapeutic lived situation of the human individual. I cannot help but wonder if Hispanic and Oriental thought will not also bring differing theories to the process.

V
Ed. J. [unclear]
[unclear] [unclear] [unclear]

Faith Kengor

RECOMMENDATION: THAT THE RETURN TO MINISTRY OF PRIESTS CHARGED WITH SEXUAL MISCONDUCT BE DEEPLY ENSCONCED WITHIN THE CONTEXT OF THE THERAPEUTIC VALUE OF MINISTRY, CURRENT PSYCHIATRIC KNOWLEDGE OF HUMAN DYSFUNCTIONS AND THE CHRISTIAN BELIEF IN THE INNATE GOOD OF THE HUMAN PERSON AND OF HIS/HER ABILITY TRULY TO BE TRANSFORMED.

As presently promulgated, the process appears to be founded primarily on fiduciary concerns and risk management. Thus it appears to take a decidedly "worse case scenario" posture. Even the offer of assistance to victims appears to be more an attempt to protect the Archdiocese from civil suits than a faith filled effort to truly bring the gospel message to a most, most difficult situation.

Clearly, it would serve no purpose to have the Chicago church sink within a quagmire of clinical bills and financial suits.

However, as important as these concerns are, I do not feel that they should be the primary motivating factor for any archdiocesan policy, especially in so delicate and painful an area as this.

Our church was founded by Jesus Christ, an individual who risked all because of his belief in the innate goodness of every human person. I do not believe that the church can survive without this as its core motivation. As much as I presently hurt, I do not wish to judge, and so must acknowledge that such motivation may be there. However, I have not sensed such a faith filled core motivation within the process, at least, as I have experienced it. If I who have ministered for so many years in love and fidelity to the church now find my ministry threatened by such ancient allegations, I can only imagine the depression and dismay of those who are faced with allegations which are but a few years old.

[REDACTED]

[REDACTED]. One noted that the church must be willing to do something African Americans have had to do since slavery, "risk." African Americans have had to "risk" that the dysfunction which caused slavery could be overcome within the slave owner and his or her descendants.

I feel that the church must regain optimism about the ability to return priests who have such allegations lodged against them to full ministry. Many such priests are and will continue to labor dutifully and properly within the church.

Page 1184

13. **Holy Angels Parish:** The parish continues to be in pain over the decision to place John Calicott '74 [Pastor] on administrative leave. John came back to celebrate liturgy on Mother's Day and his anniversary. The people were glad to see him.

14.

15.

16.

17.

18.

19.

20.



A Joint Educational Appeal

"A.J.E.A. 2000"

A Joint Educational Appeal

18 May 1994

Dear Contributor:

On Friday, July 15, 1994, the "A.J.E.A. 2000" Committee will attract 2,000 enthusiastic sponsors and guests to a fundraising dinner dance at the Hyatt Regency Hotel City Center.

The participating schools, which represent over 2,000 students from St. Ambrose, St. James, St. Elizabeth and Holy Angels are located on the near South Side of Chicago and serve a predominately African American student population. Together the four schools have the best record of student retention, graduation, and academic achievement in the City.

The "A.J.E.A. 2000" Committee is taking a stand now to avoid the fate that has befallen other inner city Archdiocese schools by expanding its network of sponsors, supporters and contributors by appealing to the business community.

We are looking for corporations who care about children and the future of our city to help guarantee that our students will continue to receive the best education our schools can provide. These children and our City need your support, a committee member will be contacting your company to discuss any support that can be provided.

Sincerely

Co - Chair
"A.J.E.A. 2000"

4117 S. Michigan, Chicago, Illinois 60653
312-373-8640

Tom,
Cardinal doesn't
think it good to
have John return
right now, but your
plan to call [redacted]
and ask Review
Bd. is just right.
SMB.

May 18 '94

615 E. Oakwood Blvd
Chicago 60653

Dear Cardinal Bernadine,

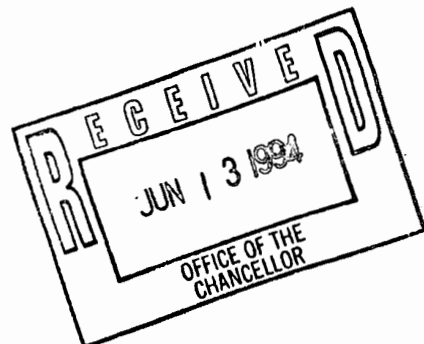
This note of thanks is
long overdue. Thank you for
allowing Fr. John Calicott to
celebrate Mass on May 8th. It

was very energizing for everyone. As I
stood leaning against the side wall
watching him during his homily, I couldn't
help but just ache for that man. 'God,
how horrible this all must be for
him. What a neat guy!' I miss him
so much. I never realized how much a part of
the work I was doing in the project was
really inspired by him. I know I must "get
with it" and move on - but it's so difficult.
I know there must be a lot going on
behind the scenes which we are not
allowed to know, and, that too is difficult
for you. I just will never understand
how [redacted] can be more credible than
Father John. Guys can be such jerks... always
pattin' each other on the rear and kicking the
groin area. "Those athletes better watch it, right,
O.K. this is it for today." If you aren't reading this...
Hi to whomever is & thanks for your time. Please
Pass my message to the Cardinal when you have time. G. Sarno
Hahn

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England, 1825-1835
Gift of Mrs. Ralph P. Hanes
Cooper-Hewitt Museum,
The Smithsonian Institution's National Museum of Design
(1978.167.3)



Dear Tom:
As per our telephone
conversation I am
enclosing a copy of
[REDACTED]'s
request. We will not
send our policy to
her because of the
hidden agenda.
Sincerely
Mike Glorney U.G.

[REDACTED]
May 20, 1994

Your Eminence:

My name is [REDACTED]. I am a parishioner at Holy Angels Church in Chicago, Illinois. Currently I am doing research into the various policies being used on *sexual allegations for priest with minors or adults throughout the United States*. Will you please send me a copy of the policy that your diocese is currently using. If this is possible, could you please take time to write me a letter about the policy and how it is enforced. I would also like the name of a contact person if I have any questions concerning the procedure.

Sincerely yours in Christ,
[REDACTED]

May 22, 1994

Cardinal Joseph Bernardin
The Archbishop of Chicago
The Archdiocese of Chicago
155 East Superior
Chicago, Illinois 60611

Your Eminence:

The status of Father John Calicott, Pastor of Holy Angels Church, remains unresolved. To my knowledge, there has yet to be an official communique from the Archdiocese to the parishioners of Holy Angels Church concerning his status. In previous correspondence you, I requested that we-the parishioners-not be left in a state of anxiety concerning the status of our pastor due to a lack of information that should be forthcoming from the archdiocese. A simple statement that his status is still under review is better than no communication. Your Eminence, this is a part of the problem with the process.

I call your attention to Article Two paragraph 2.3 Assistance to Those Affected of General Decree (c..29): Assistance to Community. "The Archdiocese shall develop and maintain programs for outreach to communities affected. The programs shall promote healing and understanding." I do not believe that this has been done for the community of Holy Angels. Your Eminence, I have a suggestion/petition to assist in accomplishing this goal. I ask you to allow Father Calicott to celebrate the Twelve O'clock Mass once a month at Holy Angels starting with Fathers Day as he remains a strong role model in the African American Community. His monthly celebration of Mass at Holy Angels would continue until a final closure of his status is determined. This would serve an outreach to the community affected, assist the archdiocese in accomplishing the goal expressed in Article 2.3, be therapeutic for the parishioners of Holy Angels and "promote healing and understanding."

I respectfully ask that you consider this suggestion/petition as I believe it would benefit all concerned.

AOC 009987

Cardinal Joseph Bernardin

May 22, 1994

I am forwarding a copy of this suggestion/petition
to the Professional Fitness Review Board and to
[REDACTED] for their review and possible
recommendations to you.

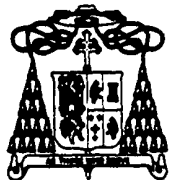
Remember me in your prayers.

Yours in Christ, [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]



MEMO from

CARDINAL BERNARDIN */bmb*

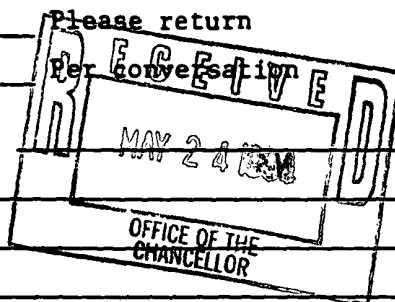
To: *Fr. Paprocki* Date: *5/23*

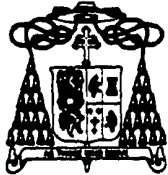
For: ☐ Information
☒ Comment
☐ Approval
☐ Signature
☐ Please draft a reply
for my signature.
☒ Please reply in your
own name.

☐ Please return

☐ Per conversation

Remarks:





MEMO from

CARDINAL BERNARDIN *B*

To: Fr. P. O'Malley Date: 5/25

For: ☐ Information

☐ Comment

☐ Approval

☐ Signature

☐ Please draft a reply
for my signature.

☒ Please reply in your
own name.

☐ Please return

☐ Per conversation

CALICT25

Remarks: _____

RESPONSES TO CALICOTT PAPER (5/28/94)

(There was some feeling among the group that Calicott's observations also reflect the thinking of some attorney or other.)

- I. Calicott: That the scope and the parameters of the Review Board's acquisition of psychiatric and other such personal knowledge be more clearly defined and delineated.

The Board has already limited its own need for psychiatric information with the 15-point questionnaire zeroing in on specific info re: are children at risk, will they be at risk, what do they need to know to make that judgment?

The Board no longer receives the full psychiatric report.

- **The Advisory Board and the Review Board ought to look at the questionnaire to see if it can be made better. How should this be done?**

- II. That the Review Board be encouraged to explore ways, where and when it is fitting, to maintain and/or restore the reputations of priests who are charged with sexual misconduct.

1) PUBLIC MEDIA ACCUSATIONS OF MISCONDUCT

Once a priest has been **publicly** accused (like the Cardinal), his reputation is at least diminished.

- If he is subsequently found innocent, **public** efforts should be made to try to restore his reputation. The very work of the Review Board in clearing him could be publicly announced. **The Archdiocese - not the Review Board should be on for this and other efforts to address his damaged reputation.**

- If after public exposure, reasonable cause is found by civil or church authorities, the priest has little hope of preserving his reputation. The Review Board can only be as discreet as possible in its handling of the situation.

2) NON-PUBLIC ALLEGATIONS TO THE FRA

- If accused privately to the FRA and then cleared, the priest's general reputation is preserved - even though the ordeal may have been quite painful. The point should be made that the Review Board process worked. Private efforts by the Archdiocese to repair the priest's self-esteem are called for. No public effort should be made. Perhaps once a year, the statistics of the Review Board might be released by the Archdiocese so that people know these things happen.

- If accused privately to the FRA and if reasonable cause to suspect is determined by the Board, various rights come into conflict: risk to children as over against the priest's right to a good name. The Board must ask: Is there a possibility of additional victims? Do parents have a right to know?

The Archdiocese must ask how can this be done without causing further harm to communities?

How can civil authorities be informed without the media getting hold of it?

How can priests be withdrawn without attracting public notice? The parish has a right to know what is happening in some way.

Is there a way of putting in monitors and informing a leadership group in a parish when there is no current allegation, a different venue, and a record of good service? Should this be seen always as the first option?

Withdrawal should be the last option. (This is true right now and should be continually emphasized.)

III. That the resident protocol be tiered according to perceived risk factors.

In fact this is already in place. Protocols are tiered. Generally speaking when a man first enters the protocol, it is stricter till things settle down.

- When a man is withdrawn, obviously his protocol involves much more than when he is left in place with monitoring. Stricter for his own sake as well as for the sake of children.

- The accused priest always says he is not a risk. But accused priests who are justly suspected of abuse routinely deny and cover-up their pasts out of shame and remorse. A man's public reputation may be spotless in the recent past but the archdiocese cannot be reasonably sure until some time evolves. The Archdiocese has to watch over the interests of others as well as the priest.

****Nevertheless present protocols should be examined.** The FRA, the Review Board, the Advisory Board should be part of this review.

IV. That priests against whom sexual misconduct charges are lodged be encouraged to acquire a priest confidant who will actively and aggressively pursue said accused priest's rights before the Review Board.

This is a good idea. But how will it be put into action?

- The Review Board has to be open to the possibility of the accused priest appearing before them (or a sub-committee) to champion the priest's cause. Once this is done in one case, it will be necessary in almost every case.

- When would it take place?

- Who should that representative be?

- an objective person (lawyer? canon lawyer?)

- someone who knows the priest and his history really well - this person should know the totality of the allegations and also be an internal forum person -the priest delegates him to talk for him.

- someone not connected with the administration of the archdiocese? If it were a Vicar, then that Vicar would have to remove himself from future considerations in this case.

- Can this idea be integrated into our existing policy? 2.4

V. That a church statute of limitation be established relative to charges of clerical sexual misconduct with minors.

This particular problem seems to have been proposed by a legal expert. Nevertheless it does bring up a point which touches on both civil and canon law.

When is an allegation too old? Who decides that?

What is a reasonable time frame? 10 years?

The victim may be truthful, the event may have occurred, the question is: What should be done with the priest?

- What if the priest admits it and cooperates in every way but pleads for clemency because of the statute and his past good record and If there is no other allegation before or since?

- If the victim is adamant that the priest be removed from ministry? Does that demand supersede reasonable judgment?
- Should the case it be dropped entirely but help given to the victim?
- What if the priest refuses to cooperate at all claiming reasonable statute of limitations?

VI. That racially and culturally diverse "periti" be made available to the Review Board in its attempt to more adequately and fittingly deal with allegations and suggested therapy for those who are charged with sexual misconduct.

In general this is a good idea. There are real differences racially and culturally. How do we deal with them? The Board, as presently constituted, has some representational diversity. How could more help be gotten?

VII. That the return to ministry of priests charged with sexual misconduct be deeply ensconced within the context of the therapeutic value of ministry, current psychiatric knowledge of human dysfunctions, and the Christian belief in the innate good of the human person and of his/her ability to be truly transformed.

Obviously this refers to the policy that, for a priest involved in sexual misconduct with children, there shall be no return to parish ministry.

Does this hold for all priests?

For all communities?

If a priest admitted fault, got treatment, entered an after-care program, had proper monitoring with restrictions on involvement with minors, with parishioners knowing the situation, could he be returned to that community's care?

How widely would a parish have to be consulted in this matter?

Suppose just a small percentage said they did not want him there, how could those people be reassured?

How would this policy have to be communicated to the community at large?

ARCHDIOCESE OF CHICAGO

Reverend Robert J. Flinn, S.V.D., J.C.D.

Vice-Chancellor



Post Office Box 1979
Chicago, Illinois 60690-1979

(312) 751-8382
Fax (312) 751-5381

June 1, 1994

Tom,

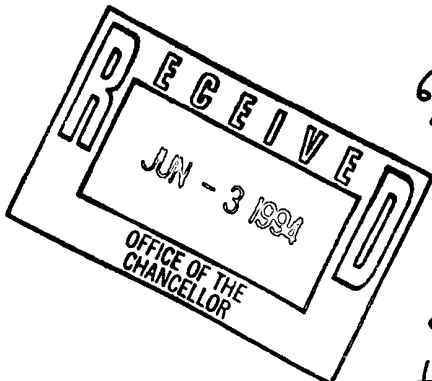
Fr. [REDACTED], Chancery of Jackson, MS,
phoned. A certain [REDACTED] wrote and asked for
a copy of Jackson's policies on clerical misconduct for
research purposes. She said she is a member of Holy Angels
Parish and lives at [REDACTED].

He wanted to know if we knew [REDACTED] (I don't),
was it legitimate research, etc.

Please call [REDACTED] at [REDACTED].

Thanks,

Bof



6/6/94 - Called; left msg.

*6/7/94 - Fr. [REDACTED] called;
I explained that some parishioners
of Holy Angels are upset that
their pastor was placed on admin.
leave following allegations. He said
he would not send policies since this
was not "legitimate research." TJP*



ARCHDIOCESE OF CHICAGO

VICAR FOR PRIESTS

645 NORTH MICHIGAN AVENUE, SUITE 543

CHICAGO, ILLINOIS 60611

Off: (312) 642-1837

Fax: (312) 642-4933

Memo

To: Fr. Paprocki

Re: John Calicott

From: Fr. O'Malley

6/1/94

The Cardinal sent this letter over and asked that I respond in my name. In drafting a response, I became aware that I was in the position of explaining and defending the policies and procedures. I felt uncomfortable since I have maintained a neutral attitude all along as I have tried to help John through the process. I suggest you respond and you might wish to use the text I prepared for myself.

June 1, 1994

Dear [REDACTED],

The Cardinal has asked me to respond to your letter since his schedule these days is so very full. (You may want to identify yourself at this juncture.)

There are many values that come into play when allegations of sexual misconduct with minors are brought forward. For the Review Board, the first value is: Are children at risk? They make recommendations to the Cardinal based on their perception of that reality.

The Board is a group of Catholic volunteers, lay and cleric, men and women, with some representation of the various ethnic and racial diversity that exists in this archdiocese. They are married and single, and one of the members is herself a victim of abuse by a family member years ago. They have deep concern for children and for the priests involved. With the experience they have garnered this past year and a half, they know a great deal of the pain, suffering, ins and outs of these cases of allegations. They know far more than most people what is at stake. I am sure from talking to them that they find their work very difficult, very agonizing. They are not out to get priests or anyone else. They are aware how their recommendations to the Cardinal can have serious and lasting effects on people's lives. From what I have seen, they act prudently and



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carefully out of that acute awareness.

In Fr. Calicott's situation, the Board considered the credibility of the allegations brought forward and the possible risk to children. Based on the information received from two young men, they found the allegations to be credible. The Fitness Review Administrator, Mr. Steve Sidlowski, then met with Fr. Calicott, presented the allegations and asked for his response. Under advice of his attorney, Fr. Calicott chose not to respond. The Board then made its recommendation to the Cardinal. In its estimation, children could possibly be at risk.

Once withdrawn, Fr. Calicott was asked to go to a monitored living space at the Retreat House. For his sake as well as out of a fear of possible risk to children, the Fitness Review Office put Fr. John under a protocol until such time as he would be leaving for follow-up work. Initially, the protocol is restrictive, but it admits of many exceptions. You may know that the Cardinal allowed Fr. John to offer Mass on Mother's Day at Holy Angels - something he had not done for priests withdrawn from parishes in the past. John had freedom to go about some business, but he was supposed to let the proper authorities know where he was and whom he was with.

Many people protested the perceived harshness of the policies and procedures in this matter. As indicated, the primary goal of the Archdiocese is to protect against risk to children. The Cardinal and his advisors are reviewing the policies and procedures looking for ways to carry out its primary goal and yet also to make provision so that more victims are not created in this very process. Balancing the various rights and responsibilities is a most delicate task, one that those outside the process cannot always appreciate - especially when they see someone they love and respect becoming the object of serious allegations.

The Archdiocese is committed to pursuing its goal of protecting children from abuse while at the same time looking out for the rights of both the accusers and the accused. We accept all concrete suggestions on how this may be done effectively and justly.

Thank you for taking the time to express your opinions.



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We hope you will continue to support Fr. John through this ordeal and we pray that, out of it all, we may emerge with a strengthened commitment to the welfare of all involved.

Respectfully yours etc.



ARCHDIOCESE OF CHICAGO

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Memo to File

From: Rev. Patrick O'Malley

Date: 6/3/94

Re: John Calicott

I spoke to Fr. John Calicott today for a few minutes. I had called him earlier in the week and he was returning the call. It was strictly a call to stay in touch. Obviously John's anger towards the archdiocese has not abated at all. He says he is dealing with issues from the past and is able to talk about that. He is cooperating [REDACTED] but at this point he still has strong feelings in terms of the way the Archdiocese handled this matter. I told him that I would stay in contact and that my role was to be one of support. John seemed to appreciate that and I will stay in touch with him.

AOC 009999

ARCHDIOCESE OF CHICAGO

Office of the Chancellor



Post Office Box 1979
Chicago, Illinois 60690

June 6, 1994

(312) 751-8220
Fax (312) 751-5381

Dear [REDACTED]:

Cardinal Bernardin has asked me to respond to your letter of May 5, 1994, since his schedule these days is so very full. I am the Cardinal's Delegate to the Professional Fitness Review Board.

There are many values that come into play when allegations of sexual misconduct with minors are brought forward. For the Review Board, the first value is: Are children at risk? They make recommendations to the Cardinal based on their perception of that reality.

The Board is a group of Catholic volunteers, lay and cleric, men and women, with some representation of the various ethnic and racial diversity that exists in this Archdiocese. They are married and single, and one of the members is herself a victim of abuse by a family member years ago. They have deep concern for children and for the priests involved. With the experience they have garnered this past year and a half, they know a great deal of the pain, suffering, ins and outs of these cases of allegations. They know far more than most people what is at stake. I am sure from talking to them that they find their work very difficult, very agonizing. They are not out to get priests or anyone else. They are aware how their recommendations to the Cardinal can have serious and lasting effects on people's lives. From what I have seen, they act prudently and carefully out of that acute awareness.

In Father Calicott's situation, the Board considered the credibility of the allegations brought forward and the possible risk to children. Based on the information received from two young men, they found the allegations to be credible. The Fitness Review Administrator, Mr. Stephen Sidlowski, then met with Father Calicott, presented the allegations and asked for his response. Under advice of his attorney, Father Calicott chose not to respond. The Board then made its recommendation to the Cardinal. In its estimation, children could possibly be at risk.

Once withdrawn, Father Calicott was asked to go to a monitored living space at the Retreat House. For his sake as well as out of a fear of possible risk to children, the Fitness Review Office put Father Calicott under a protocol until such time as he would be leaving for follow-up work. Initially, the protocol is restrictive, but it admits of many exceptions. You may know that the Cardinal

AOC 010000

Letter to [REDACTED]
June 6, 1994
Page Two

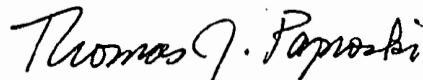
allowed Father Calicott to offer Mass on Mother's Day at Holy Angels Parish -- something he had not done for priests withdrawn from parishes in the past. Father Calicott had freedom to go about some business, but he was supposed to let the proper authorities know where he was and whom he was with.

Many people protested the perceived harshness of the policies and procedures in this matter. As indicated, the primary goal of the Archdiocese is to protect against risk to children. Cardinal Bernardin and his advisors are reviewing the policies and procedures, looking for ways to carry out its primary goal and yet also to make provision so that more victims are not created in this very process. Balancing the various rights and responsibilities is a most delicate task, one that those outside the process cannot always appreciate -- especially when they see someone they love and respect becoming the object of serious allegations.

The Archdiocese of Chicago is committed to pursuing its goal of protecting children from abuse while at the same time looking out for the rights of both the accusers and the accused. We accept all concrete suggestions on how this may be done effectively and justly.

Thank you for taking the time to express your opinions. We hope you will continue to support Father John through this ordeal and we pray that, out of it all, we may emerge with a strengthened commitment to the welfare of all involved.

Respectfully yours,



Reverend Thomas J. Paprocki
Chancellor

TJP/cfb

AOC 010001

Phone Conversation and Meeting With [REDACTED]

6-8-94

&

6-19-94

Ralph Bonaccorsi called me on 6-7-94 and asked if I might call [REDACTED], a member of the Parish Council at Holy Angels, volunteer conciliator for the Archdiocesan Conciliation Office, and a very good friend of John Calicott's, R.B. said. Ralph stated that he has come to trust [REDACTED] and [REDACTED] asked if he could either speak with me at length or meet with me personally about this situation. Ralph said that [REDACTED] is [REDACTED] full-time. His work number is [REDACTED].

I called [REDACTED] on 6-8-94. We agreed to speak at greater length some time in the coming week and that we were both very busy this day. [REDACTED] did state that "I have a unique position. I knew John Calicott as a boy - was an altar server with him - I've seen the transformation of the parish" since J.C. has come. [REDACTED] continued "It was a positive transformation when John came" and [REDACTED] has seen the parish's "spirituality grow." [REDACTED] feels that John Calicott has helped to transform the community and that Holy Angels has become "a bastion of the Church in a place where it is needed" and that John has helped to promote that reality.

[REDACTED] and I spoke again on 6-16-94 and [REDACTED] asked to meet in person with me - we set a meeting for 7-19-94.

[REDACTED] confirmed he is a parish council member at Holy Angels and [REDACTED] stated that what is "real important" to him is that the situation "hurt me and that it hurt him." [REDACTED] elaborated that he feels this way especially given how John Calicott feels about his parish community and "a renewed interest in spirituality" [REDACTED] says has developed there. He said that John Calicott's "presence has helped people" return to the Church.

[REDACTED] has known John since they were little boys and [REDACTED] were altar servers together.

[REDACTED] said he is here to discuss the pain he knows this situation has brought to him and other parishioners. He said that many parents in the parish do not believe John Calicott could have engaged in sexual misconduct with minors, although [REDACTED] acknowledged that he is neutral on that point himself. He acknowledged that he has spoken to John Calicott about the matter and seemed to know more, as well as seemed to know [REDACTED].

[REDACTED] re-noted that in the past sixteen to eighteen years since John Calicott's sexual abuse of minors, if we are to assume that it occurred, in that time period John Calicott has made a tremendous impact in the community - "he's made a difference."

█████ believes that the Archdiocese could "take a risk" at some point with a priest who the Review Board and Cardinal Bernardin have found to have sexually abused minors or to likely have abused minors and that the priest could perhaps come back into a parish "to show that it can be done" and that more minors would not be sexually abused. I explained to █████ that this could become very problematic and difficult if the Board and Cardinal have determined that a man/priest could indeed be a risk of further sexual misconduct of minors and █████ understood that there are no guarantees John Calicott will ever return to either Holy Angels Parish or another parish and that most certainly the Board will have to review █████, etc. before the Board will conduct a complete Second Stage Review in this matter.

█████ was critical of █████

█████ In █████'s view, "there needs to be more cultural sensitivity" particularly toward a priest who is a member of the "African-American community and █████

I pointed out to █████ that █████ - he seemed aware of that fact but still unimpressed. I also pointed out that the Review Board does have an African-American member - █████ chuckled and stated "Yes, I understand she's a social worker."

In any event, in █████'s view, the Review Board also should have more cultural sensitivity, in that "what may be best for the African-American community may not be what's best for everyone else," █████ insisted.

On that point, █████ said that he feels that the review process needs revision, particularly given the outcome in John Calicott's matter. I told him that the Board has already reviewed the policies at its one year point and that the Cardinal and Administration can always change the policy at any time and that there have been several discussions as to possibly doing that, though I did tell █████ that in my view the policy is definitely "good overall and that the Board and the Cardinal will not necessarily buckle to pressure given the outcome of a particular matter which parishioners do not care for." I explained that this situation has occurred before and sometimes the Archdiocese simply has to take the heat because it always acts in the best of faith in trying to protect children ~~that~~ ^{when it} deems an allegation credible and so as to ensure that minors are not at risk of further sexual misconduct in the presence of a likely priest perpetrator of sexual misconduct, a withdrawal from a parish assignment may become necessary and remain necessary. █████'s criticism of the policy is that he stated a group of parishioners

at Holy Angels have obtained and reviewed approximately 15 diocesan policies on clerical sexual misconduct with minors and although [REDACTED] definitely feels Chicago's is the "strongest" and he is aware it was a model for practically every other diocese in the nation, he stated that this group of parishioners noticed that there is little or no reference to "God or spirituality" in our policy and that the group he referred to intends "to present a paper on it."

I told Ralph that certainly if any group of parishioners anywhere within the Archdiocese wanted to submit their viewpoint on our policies and procedures, of course, we would be open to considering all ideas even if we disagree with them.

[REDACTED] had a couple of questions for me regarding this particular matter - I explained that I have to protect the confidentiality of these proceedings to the extent possible, but in that he speaks frequently with John Calicott and assured me that he knows the entire situation, I told him I might be able to answer a couple of questions. He said that he wondered about how the policies protect a priest's name and that no matter what happened to John Calicott that his name would be permanently tarnished by the outcome of this matter. I explained how our policies do protect confidentiality to the extent possible but that of course, the Cardinal did make the decision that I should cooperate with civil authorities in this role and that most people have found that to be an excellent idea. I told him that it was never the intent of the Archdiocese to make a matter public although we have gone out into the parishes in which a priest has been withdrawn in the past because we see it as our obligation to our "flock" who have just lost their shepherd, so to speak, and to basically explain why. As a result, I explained how often the media picks up on the story after that and that [REDACTED] had complained about the media reports in this matter. I told him that the Archdiocese is not responsible for what the media says in these matters. I told him that if a priest was found to be completely and totally innocent of an allegation, of course the Archdiocese would do what is reasonable to vindicate such a person, but I noted that has not almost always been the case in the Board matters.

[REDACTED] seemed to doubt that somehow Rev. Calicott had been properly "represented" before the Board or that perhaps somehow he had been "left alone." I explained to him that that was absolutely not the case in any way, shape or form. I explained that ^{his attorney} Patrick Reardon and John Calicott were together when the detailed allegations were read to them, as policy would require; further, I explained how our protocol requires me to tell the priest immediately but he need not tell me anything of a substantive nature in responding to the allegation from the very moment I speak with him first about it in that he might want to get an attorney present. I further explained that John Calicott told me at the beginning of our meeting in receiving the allegation that he was completely aware of the Review

Board policies. In those policies, I explained to [REDACTED] how (and referred to the specific Article) the Board may invite or permit the priest, victim, or anyone else the Board chooses to so invite, to a meeting and to be present with their attorney should they so desire. Although I told [REDACTED] that this is the exception, John Calicott did not, nor did his attorney, make such a request to the Review Board at any point in these proceedings. I further explained to [REDACTED] that an in-person meeting with the Review Board is not guaranteed under the policy simply upon a priest's or victim's request, but that they certainly have the right to so request a meeting and that the Board will consider such a request on a case-by-case basis.

In sum, [REDACTED] believes that Rev. Calicott is a person "with whom the risk to return John Calicott to Holy Angels" would be "worth it." I again noted that there is no guarantee that Rev. Calicott will return to Holy Angels or any parish that the Board will of course seriously consider all options at the appropriate time in the Second Stage Review, including considering [REDACTED]'s and other parishioners' views, who are clearly in support of Rev. Calicott.

The only other question [REDACTED] had was as to whether there was ever a possibility that an accuser and accused priest could sit-down to converse about the allegation/matter before I, as the Administrator, would meet with the accused, for the accuser and accused to discuss in-person whatever they want to. I said that "Yes" of course, if the two of those persons so chose, they could indeed so meet. I noted that our policies do not at all require such a meeting and that of course such a meeting could be become problematic, in that those who have worked in this area within the Archdiocese before myself, particularly the Vicar for Priests, pointed out that such meetings have often become more detrimental than helpful as they proceed. Anyway, [REDACTED] did acknowledge that in many situations such a meeting could become very heated, no doubt, problematic, and not helpful at all. I also noted that neither accusers nor the accused in the Rev. Calicott matter made such a request to me before John Calicott was confronted with the allegation and that I followed procedure precisely. [REDACTED] believes that possibly it might have helped in this situation had that occurred and it, in [REDACTED]'s view, might even have affected the outcome that the Review Board and Cardinal Bernardin's decision for John Calicott to not have been withdrawn.

I responded to [REDACTED] that Rev. Calicott's withdrawal may have still or may not have still occurred if such a meeting were to have taken place, but I acknowledged that it would have been another factor/variable for the Review Board and Cardinal to have considered, particularly if the victim(s) had strongly urged the Board to monitor John Calicott, place him upon restrictions and urged the Board to let him remain in the parish and [REDACTED], rather than have been withdrawn. Yet I made

clear to [REDACTED] that even if an (alleged) victim expresses a preference to the Board for restrictions/monitoring for a priest to stay in his parish rather than be withdrawn, to be frank, the Board will consider the alleged victim's viewpoint but still nevertheless base its ultimate determinations and recommendations on whether children are at risk of sexual misconduct in this particular priest's unsupervised presence given all the information the Board has before it at that time in conducting a First Stage Review.

[REDACTED] seemed to understand the possibilities more clearly at this point and he thanked me for taking the time to meet with him in-person. [REDACTED]

[REDACTED] I re-iterated that the Board only acts in good faith in these matters and often agonizes in trying to make a right and best determinations and recommendations possible to ensure that our children are protected within reason.