

**MISC. RECORDS RECEIVED FROM THE DIOCESE OF JOLIET ON 7-25-12 NO. 2
MISC. RECORDS OF BISHOP IMESCH**

Redacted February 2014
TMJA
Released April 2014

DIOCESE OF JOLIET



**MISCELLANEOUS FILE
OF
BISHOP IMESCH**

April 29, 2002

Dear Father,

Please print this letter in your bulletin this Sunday or enclose it as a separate letter.

If you feel comfortable, I would encourage you to say something in your own words about clerical sexual abuse.

I know this is a difficult time for you and for the entire Church. I know our people appreciate your ministry, as do I. Please pray for all of the victims of abuse and for those who are responsible.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

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APRIL 2002

Dear Brothers and Sisters,

It is with great pain and anguish that I write this letter to you. Never in my life did I think that I would need to address once again the abuse of children by the clergy. The continuing reports of clergy sexual abuse throughout the country have damaged the trust and confidence of many people.

My heart goes out to the victims of abuse, the ones whose innocence has been taken advantage of. I pray for them and for their welfare. I am concerned also about the erosion of trust that has affected many good priests who daily carry on their ministry.

Since 1990, the Diocese of Joliet has had a policy on sexual misconduct. The policy has been revised twice and is undergoing another review. The policy is available on our diocesan website: dioceseofjoliet.org.

A special review committee including a former judge, a psychiatrist, two professional counselors and a priest, evaluates all of the allegations received. When a credible allegation is made, the accused is removed from his present assignment, an evaluation is ordered and the Department of Children and Family Services is notified when required.

My concern is for the welfare of all of our children. I want the diocese to ensure that all children are safe from sexual abuse. For a number of years all of our seminarian and diaconal candidates have undergone psychological testing before admission. We will continue to monitor our priests, deacons and seminarians to ensure the safety of our children.

The sexual abuse of individuals is both harmful and sinful. The reports of clerical sexual abuse are not only disturbing to the faithful, they are also damaging and embarrassing to the vast majority of our good priests

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who have committed themselves to daily service of our people. We need to support priests whose ministry has been diminished by the terrible acts of a few priests.

If there is anyone who has suffered abuse from a member of the clergy, I ask you to please come forward. The diocese wishes to offer professional counseling assistance to you.

I affirm the five principles first announced by the bishops in 1992:

1. Respond promptly to all allegations of abuse where there is reason to believe that abuse has occurred.
2. If such an allegation is supported by sufficient evidence, relieve the alleged offender promptly from his ministerial duties and refer him for appropriate medical evaluation and intervention.
3. Comply with the obligations of civil law as regards to reporting of the incident and cooperating with the investigation.
4. Reach out to the victims and their families and communicate sincere commitment to their spiritual and emotional well-being.
5. Within the confines of respect for privacy of the individuals involved, deal as openly as possible with the members of the community.

I ask your prayers for everyone in these troubling times.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

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April 28, 2002

Dear Parishioners of St. Isaac Jogues,

This has been a challenging and difficult week for the Church, but I believe it was also a week of hope. As you know the Holy Father met with the leaders of the Church in the U.S. to express his grief over the tragedy of sexual misconduct and to direct all of us to make sure that this misconduct is never tolerated.

The Diocese of Joliet and St. Isaac Jogues have not been spared the effect of this tragedy. You have undoubtedly seen news reports about Father Fred Lenczycki, who was removed from St. Isaac Jogues in 1984 after an allegation of misconduct with minors. I know that the publicity surrounding this and other past incidents involving priests from our diocese may be causing renewed pain to some in this parish. For this I am profoundly sorry.

The reason for the publicity was that Father Fred was recently removed from his chaplain assignment because officials in St. Louis said they only recently became aware of the allegation. I want you to know that I personally spoke about Father Fred's past with John May, who was Archbishop of St. Louis at the time of Father Fred's assignment. I also want to tell you that Father Fred received treatment over a number of years and there have been no new allegations against him since he left your parish in 1984.

It is always painful when these previously processed allegations of misconduct come to light again. But we cannot brush them aside. Rather we must take action in light of our new understanding of the issue and develop more stringent and aggressive policies and procedures. Like the Holy Father, we strive to balance our understanding that sexual misconduct with minors is a sin and a crime and our essential belief in Christian forgiveness. Finding the balance is sometimes a struggle. But we know we must always put the safety and welfare of children, and the needs of the victim, above all else.

So, in this week of challenge and hope, the Diocese of Joliet is moving forward with renewed commitment to address the issue of sexual misconduct with minors. We are committed to:

- always place the safety of children first;
- respond promptly to all allegations of abuse;
- cooperate with civil authorities;
- reach out to victims and their families with compassion to help facilitate their spiritual and emotional healing;
- communicate as openly as possible with the community while respecting the privacy of individuals involved;
- thoroughly review our policies, procedures and protocols to make sure they are as effective as possible in safeguarding children and meeting the needs of the victims; and
- conduct a supplementary review of all allegations reported to us, including re-examination of previously processed matters, to ensure that all matters have been reviewed in light of our most current processes and procedures on sexual misconduct with minors.

You are all in my prayers. I ask you to join me in praying for all who are affected by abuse and in asking God to grant them healing and peace. I know that with His help we can put this tragedy behind us and continue to do God's work.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

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Contact: Sister Judith Davies, OSF
[REDACTED]

**DIOCESE OF JOLIET VOLUNTEERS TO RELEASE PREVIOUS ALLEGATIONS
TO STATE AUTHORITIES AS PART OF COMMITMENT TO END CLERICAL SEXUAL
MISCONDUCT WITH MINORS**

Joliet, Ill., April 25, 2002 – The Diocese of Joliet will voluntarily turn over to the Will County State's Attorney and the DuPage County State's Attorney all allegations of sexual misconduct with a minor made between 1970 and 2002 against priests who have served in the diocese.

The decision to release the information is part of a plan of action being developed by the diocese to put an end to the tragedy of child sexual abuse by priests, Bishop Joseph Imesch said.

"We agree with the Holy Father that child sexual abuse is a sin and a crime and will not be tolerated," Bishop Imesch said. "We also acknowledge that in retrospect, some of our past actions were inconsistent with our goals to protect children and act responsibly and compassionately toward victims. As we move forward, we pledge to do everything in our power make sure no child is at risk and that the interests of the victim are always put first."

Besides turning over all allegations of sexual abuse – those that are substantiated and those that are not – the diocese has begun a thorough review of its policies and procedures for handling sexual misconduct allegations. Among the steps under consideration is the formation of an independent advisory group to review diocesan policies on sexual misconduct. The group would include lay members such as child welfare professionals as well as at least one survivor or a parent of a survivor of child sexual abuse.

"We recognize that this issue is vitally important," said Sister Judith Davies, OSF, Charicellor of the Joliet Dioceso. "Therefore, we fully intend to bring all our resources to bear to safeguard children as we move forward. Part of our commitment involves inviting the input of the laity and we are urging people with an interest in helping to contact us. We will consider all ideas."

Bishop Imesch said that the diocese realizes that by turning over files, more past allegations may come to light.

"We know this may cause pain for victims and their families, as well as for our parishioners. For that we are profoundly sorry," he said. "But we truly believe that the only way we can heal and move forward is to thoroughly review the past and be as open as we can, while protecting the privacy of victims who choose confidentiality."

In reviewing its policies and procedures, the Diocese of Joliet will continue to look to the direction set as a result of the recent gathering of Cardinals in Rome as well as any guidelines that result from the bishop's meeting in Dallas in June.

"In the mean time, we are immediately taking what we believe are essential steps to help past victims and to ensure that this never, ever happens again," said Imesch.

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Sr. Judith Davies

From: [REDACTED]
To: <jdavies@dioceseofjoliet.org>
Cc: "Peter Barry" <peter@pciipr.com>
Sent: Friday, June 21, 2002 1:36 PM
Subject: Gibbs statement

000016

Statement on Father Lawrence Gibbs related to unsealed court documents.

I would never knowingly transfer a priest with a record of sexual abuse. In the matter of Father Lawrence Gibbs, he was transferred only after two things happened: one - an investigation by civil authorities found no evidence of sexual abuse and, two - a psychological evaluation determined that there was no reason to ~~restrict~~ Father Gibbs from ministry. My actions were based on the findings and recommendations of these professionals.

Remove

Bishop was warned about priest

Parishes' parents wrote to Imesch

By David Heinzmann
and Todd Lighty

Tribune staff reporters

When Joliet Bishop Joseph Imesch received an allegation that one of his priests had sexually abused boys in 1980, a remarkably similar 3-year-old accusation already sat in the priest's personnel file. But Imesch never checked the file,

according to interviews and court records released Friday.

"The thought never crossed my mind to check if this had happened previously," Imesch said.

Imesch transferred the priest, Lawrence Gibbs, to another parish, where he allegedly began molesting an 11-year-old boy.

On Friday, Imesch once again had to defend his handling of Gibbs as previously sealed court and church records in the case were made public for the first time by a Will County judge. The diocese had fought

for nine years to keep the files secret.

The court records in Gibbs' case contain more than 100 pages of legal filings, including anguished letters from parents. The records provide fresh details about how church officials reacted to the allegations that the priest repeatedly abused boys at his weekend cabin in McHenry County.

Gibbs left the priesthood in the mid-1990s, married and became a social worker. He now lives in St. Louis with his wife and three children. He declined

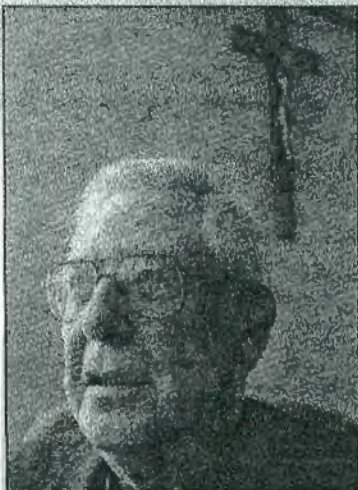
to comment.

"He left the church and he has an entirely new life," Gibbs' wife, Cindy, said Friday. "He is one of those people accused who has gone through therapy. . . . This is a person who has revamped his life."

Judge Herman Haase released the documents Friday after granting the Tribune's motion to unseal them on 1st Amendment grounds.

One legal filing contained new disclosures that in 1977 the

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Tribune photo by John Kringas
Bishop Joseph Imesch defends his handling of priest scandal.

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"Sunlight," by Yu-

most of them suf Islam, formerly known as PLEASE SEE MEMORIAL, PAGE 6

Ryan gets free rein to hire for state jobs

By Rudolph Bush
Tribune staff reporter

Gov. George Ryan received the go-ahead Tuesday to implement controversial new hiring rules that critics say will allow him to pack the state payroll with political allies on his way out of office.

Under the changes, approved in a party-line vote by a joint legislative committee, Ryan gains the power to quickly fill hundreds of vacant state jobs.

Those hired cannot be fired by Ryan's successor for at least four years.

Both candidates for governor, Republican Jim Ryan and Democrat Rod Blagojevich, have attacked the changes as undermining personnel decisions that the state's next chief executive is entitled to make.

Blagojevich called it a "blatant attempt by the current administration to protect highly paid, highly political

PLEASE SEE RYAN, PAGE 6



Tribune photo by John Smierc

Fire destroys Lockport restaurant

A fire early Tuesday gutted Billy's CharHouse Restaurant on State Street south of Division Street in Lockport. Smoke was reported coming from the brick building about 3:40 a.m. Fire fighters from Lockport and nearby communities spent four hours putting out the blaze.

5 men sue ex-priest, Joliet diocese

By Stanley Ziemba
Tribune staff reporter

Five men who allege they were sexually abused as children by a Joliet priest in the 1970s and 1980s have sued the Catholic Diocese of Joliet and the former clergyman.

The lawsuit seeking unspecified damages alleges that the

then-Rev. Larry Mullins molested the five boys between 1977 and 1987 while he was an associate pastor at the Cathedral of St. Raymond in Joliet.

According to the complaint, filed in Will County Circuit Court earlier this week, the abuse, including "offensive touching," took place while the five were pupils at St. Ray-

mond's School. The lawsuit does not describe specific incidents or encounters but alleges that they took place while Mullins was at St. Raymond.

The lawsuit identifies

[REDACTED]

as two of the alleged victims.

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Grey Goose Vodka Regular • Le Citron • L' Orange Martell V.S. Cognac 21⁹⁹ 750 ML	Malibu Rum Fris Vodka 21⁹⁹ 750 ML	Jagermeister Liqueur Tequila Rose Strawberry Cream Liqueur 15⁹⁹ 750 ML
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WINE SPECIALS		Jose Cuervo Gold Tequila
Beringer White Zinfandel 4⁴⁹ 750 ML	Sutter Home White Zinfandel • Zinfandel 6⁹⁹ 1.5 LTR	Don Pedro Brandy
Turning Leaf Merlot • Cabernet • Chardonnay 6⁹⁹ 750 ML	Columbia Crest Merlot/Cabernet • Chardonnay 6⁹⁹ 750 ML	Sobieski Vodka 12⁹⁹ 750 ML
Manischewitz Blackberry • Concord 2⁹⁹ 750 ML	Delicato Merlot • Cabernet • Chardonnay 8⁹⁹ 1.5 LTR	Ezra Brooks Bourbon E&J V.S.O.P. Brandy 8⁹⁹ 750 ML
Bolla Pinot Grigio • Valpolicella 6⁹⁹ 750 ML	Rosemount Merlot • Shiraz • Cabernet 9⁹⁹ 750 ML	Spaten Munich Lager 6⁹⁹ 6 PAK BTLS
Bacardi Silver Premium Malt Beverage 12⁴⁹ 12 PAK BTLS	Corona (Extra • Light) Pacifico 5⁹⁹ 6 PAK BTLS	Grolsch Holland Lager • Amber 5⁹⁹ 6 PAK BTLS
Tecate Mexican Beer 4⁴⁹ 6 PAK CANS	Pepsi • Code Red • Sierra Mist 99¢ 2 LTR BTLS	Miller High Life 11⁹⁹ 30 PAK CANS
Leinenkugel 8⁹⁹ 12 PAK BTLS	Coors • Coors Light 12⁹⁹ 24 PAK CANS	

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ALL STATES

DIOCESE: Man named in lawsuit left priesthood

CONTINUED FROM PAGE 1

times. The three other men are identified in the complaint only as John Doe. Their real identities, however, have been provided to the diocese, according to their lawyer, [REDACTED] of Joliet.

The lawsuit said diocesan officials, including Joliet Bishop Joseph Imesch "knew or should have known" that Mullins was unfit to serve as a priest and were negligent by not adequately supervising his activities." The alleged negligence, the law-

suit contends, caused the plaintiffs emotional distress.

Mullins, 55, who was ordained in 1977, was transferred in 1987 to Immaculate Conception Church in Elmhurst and then was assigned in 1989 to St. Margaret Mary Church in Naperville. He remained at St. Margaret Mary until 1993, when he left the ministry.

Mullins left the state in 1993 and currently is vice president of industry development for the International Electrical Contractors Association in Alexandria, Va., according to [REDACTED]. Efforts to reach Mullins on Tuesday for comment were unsuccessful.

In a statement, diocesan officials said they first received allegations against Mullins in November 1986. They added that those complaints stemmed from alleged incidents at St. Raymond in the late 1970s and in 1980.

"The allegations were handled consistent with the diocesan procedures at the time," the statement said. "As a result, Father Mullins received professional evaluation and therapy, after which he was permitted to remain in ministry based on the advice of professionals."

The diocese said it received another complaint against the priest in 1993, this time related to an incident alleged to have happened before 1993. At that point, the officials said, the diocese placed Mullins on administrative leave, according to the diocese statement.

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MISC. RECORDS RECEIVED FROM THE DIOCESE OF JOLIET ON 7-25-12 NO. 16
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CHARTER FOR THE PROTECTION OF CHILDREN AND YOUNG PEOPLE

Preamble

The Church in the United States is experiencing a crisis without precedent in our times. The sexual abuse of children and young people by some priests and bishops, and the ways in which we bishops addressed these crimes and sins, have caused enormous pain, anger, and confusion. Innocent victims and their families have suffered terribly. In the past, secrecy has created an atmosphere that has inhibited the healing process and, in some cases, enabled sexually abusive behavior to be repeated. As bishops, we acknowledge our mistakes and our role in that suffering, and we apologize and take responsibility for too often failing victims and our people in the past. We also take responsibility for dealing with this problem strongly, consistently, and effectively in the future. From the depths of our hearts, we bishops express great sorrow and profound regret for what the Catholic people are enduring.

We, who have been given the responsibility of shepherding God's people, will, with God's help and in full collaboration with our people, continue to work to restore the bonds of trust that unite us. Words alone cannot accomplish this goal. It will begin with the actions we take here in our General Assembly and at home in our dioceses/eparchies.

The damage caused by sexual abuse of minors is devastating and long-lasting. We reach out to those who suffer, but especially to the victims of sexual abuse and their families. We apologize to them for the grave harm that has been inflicted upon them, and we offer them our help for the future. In the light of so much suffering, healing and reconciliation are beyond human capacity alone. Only God's grace, mercy, and forgiveness can lead us forward, trusting Christ's promise: "for God all things are possible" (Mt 19:26).

The loss of trust becomes even more tragic when its consequence is a loss of the faith that we have a sacred duty to foster. We make our own the words of our Holy Father: that sexual abuse of young people is "by every standard wrong and rightly considered a crime by society; it is also an appalling sin in the eyes of God" (Address to the Cardinals of the United States and Conference Officers, April 23, 2002).

The Conference of Bishops has been addressing the evil of sexual abuse of minors by a priest and, at its June 1992 meeting, established five principles to be followed (cf. Ad Hoc Committee on Sexual Abuse, National Conference of Catholic Bishops, *Restoring Trust*, November 1993). We also need to recognize that many dioceses and eparchies did implement in a responsible and timely fashion policies and procedures that have safeguarded children and young people. Many bishops did take appropriate steps to address clergy who were guilty of sexual misconduct.

Let there now be no doubt or confusion on anyone's part: For us, your bishops, our obligation to protect children and young people and to prevent sexual abuse flows from the mission and example given to us by Jesus Christ himself, in whose name we serve.

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Jesus showed constant care for the vulnerable. He inaugurated his ministry with these words of the Prophet Isaiah:

The Spirit of the Lord is upon me,
because he has anointed me
to bring glad tidings to the poor.
He has sent me to proclaim liberty to captives
and recovery of sight to the blind,
to let the oppressed go free,
and to proclaim a year acceptable to the Lord. (Lk 4:18)

In Matthew 25, the Lord made this part of his commission to his apostles and disciples when he told them that whenever they showed mercy and compassion to the least ones, they showed it to him.

Jesus extended this care in a tender and urgent way to children, rebuking his disciples for keeping them away from him: "Let the children come to me" (Mt 19:14). And he uttered the grave warning about anyone who would lead the little ones astray, saying that it would be better for such a person "to have a great millstone hung around his neck and to be drowned in the depths of the sea" (Mt 18:6).

We hear these words of the Lord as prophetic for this moment. With a firm determination to resolve this crisis, we bishops commit ourselves to a pastoral outreach to repair the breach with those who have suffered sexual abuse and with all the people of the Church. We renew our determination to provide safety and protection for children and young people in our church ministries and institutions. We pledge ourselves to act in a way that manifests our accountability to God, to his people, and to one another in this grave matter. We commit ourselves to do all we can to heal the trauma that victims/survivors and their families are suffering and the wound that the whole Church is experiencing. We acknowledge our need to be in dialogue with all Catholics, especially victims and parents, around this issue. By these actions, we want to demonstrate to the wider community that we comprehend the gravity of the sexual abuse of minors.

To fulfill these goals, our dioceses/eparchies and our national conference, in a spirit of repentance and renewal, will adopt and implement policies based upon the following.

To Promote Healing and Reconciliation with Victims/Survivors of Sexual Abuse of Minors

ARTICLE 1. Dioceses/eparchies will reach out to victims/survivors and their families and demonstrate a sincere commitment to their spiritual and emotional well-being. The first obligation of the Church with regard to the victims is for healing and reconciliation. Where such outreach is not already in place and operative, each diocese/eparchy is to develop an outreach to every person who has been the victim of sexual abuse* as a minor

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by anyone acting in the name of the Church, whether the abuse was recent or occurred many years in the past. This outreach will include provision of counseling, spiritual assistance, support groups, and other social services agreed upon by the victim and the diocese/eparchy. In cooperation with social service agencies and other churches, support groups for victims/survivors and others affected by abuse should be fostered and encouraged in every diocese/eparchy and in local parish communities.

Through pastoral outreach to victims and their families, the diocesan/eparchial bishop or his representative will offer to meet with them, to listen with patience and compassion to their experiences and concerns, and to share the "profound sense of solidarity and concern" expressed by our Holy Father in his Address to the Cardinals of the United States and Conference Officers. This pastoral outreach by the bishop or his delegate will also be directed to faith communities in which the sexual abuse occurred.

ARTICLE 2. Dioceses/eparchies will have mechanisms in place to respond promptly to any allegation where there is reason to believe that sexual abuse of a minor has occurred. Dioceses/eparchies will have a competent assistance coordinator to aid in the immediate pastoral care of persons who claim to have been sexually abused as minors by clergy or other church personnel. Dioceses/eparchies will also have a review board, the majority of whose members will be lay persons not in the employ of the diocese/eparchy. This board will assist the diocesan/eparchial bishop in assessing allegations and fitness for ministry, and will regularly review diocesan/eparchial policies and procedures for dealing with sexual abuse of minors. Also, the board can act both retrospectively and prospectively on these matters and give advice on all aspects of responses required in connection with these cases. The procedures for those making a complaint will be readily available in printed form and will be the subject of periodic public announcements.

ARTICLE 3. Dioceses/eparchies will not enter into confidentiality agreements except for grave and substantial reasons brought forward by the victim/survivor and noted in the text of the agreement.

To Guarantee an Effective Response to Allegations of Sexual Abuse of Minors

ARTICLE 4. Dioceses/eparchies will report an allegation of sexual abuse of a person who is a minor to the public authorities. They will cooperate in their investigation in accord with the law of the jurisdiction in question.

Dioceses/eparchies will cooperate with public authorities about reporting in cases when the person is no longer a minor.

In every instance, dioceses/eparchies will advise victims of their right to make a report to public authorities and will support this right.

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ARTICLE 5. We repeat the words of our Holy Father in his Address to the Cardinals of the United States and Conference Officers: "There is no place in the priesthood or religious life for those who would harm the young."

When the preliminary investigation of a complaint (cc. 1717-1719) against a priest or deacon so indicates, the diocesan/eparchial bishop will relieve the alleged offender promptly of his ministerial duties (cf. c. 1722). The alleged offender will be referred for appropriate medical and psychological evaluation, so long as this does not interfere with the investigation by civil authorities. When the accusation has proved to be unfounded, every step possible will be taken to restore the good name of the priest or deacon.

Where sexual abuse by a priest or a deacon is admitted or is established after an appropriate investigation in accord with canon law, the following will pertain:

- Diocesan/eparchial policy will provide that for even a single act of sexual abuse (see Article 1, note *) of a minor—past, present, or future—the offending priest or deacon will be permanently removed from ministry. In keeping with the stated purpose of this Charter, an offending priest or deacon will be offered professional assistance for his own healing and well-being, as well as for the purpose of prevention.
- In every case, the processes provided for in canon law must be observed, and the various provisions of canon law must be considered (cf. *Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State*, 1995; cf. Letter from the Congregation for the Doctrine of the Faith, May 18, 2001). These provisions may include a request by the priest or deacon for dispensation from the obligation of holy orders and the loss of the clerical state, or a request by the bishop for dismissal from the clerical state even without the consent of the priest or deacon. For the sake of due process, the accused is to be encouraged to retain the assistance of civil and canonical counsel. When necessary, the diocese/eparchy will supply canonical counsel to a priest or deacon.
- If the penalty of dismissal from the clerical state has not been applied (e.g., for reasons of advanced age or infirmity), the offender is to lead a life of prayer and penance. He will not be permitted to celebrate Mass publicly, to wear clerical garb, or to present himself publicly as a priest.

ARTICLE 6. While the priestly commitment to the virtue of chastity and the gift of celibacy is well known, there will be clear and well-publicized diocesan/eparchial standards of ministerial behavior and appropriate boundaries for clergy and for any other church personnel in positions of trust who have regular contact with children and young people.

ARTICLE 7. Each diocese/eparchy will develop a communications policy that reflects a commitment to transparency and openness. Within the confines of respect for the privacy

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and the reputation of the individuals involved, dioceses/eparchies will deal as openly as possible with members of the community. This is especially so with regard to assisting and supporting parish communities directly affected by ministerial misconduct involving minors.

To Ensure the Accountability of Our Procedures

ARTICLE 8. To assist in the consistent application of these principles and to provide a vehicle of accountability and assistance to dioceses/eparchies in this matter, we authorize the establishment of an Office for Child and Youth Protection at our national headquarters. The tasks of this Office will include (1) assisting individual dioceses/eparchies in the implementation of "safe environment" programs (see Article 12 below), (2) assisting provinces and regions in the development of appropriate mechanisms to audit adherence to policies, and (3) producing an annual public report on the progress made in implementing the standards in this Charter. This public report shall include the names of those dioceses/eparchies which, in the judgment of this Office, are not in compliance with the provisions and expectations of this Charter. This Office will have staffing sufficient to fulfill its basic purpose. Staff will consist of persons who are expert in the protection of minors; they will be appointed by the General Secretary of the Conference.

ARTICLE 9. The work of the Office for Child and Youth Protection will be assisted and monitored by a Review Board, including parents, appointed by the Conference President and reporting directly to him. The Board will approve the annual report of the implementation of this Charter in each of our dioceses/eparchies, as well as any recommendations that emerge from this review, before the report is submitted to the President of the Conference and published. To understand the problem more fully and to enhance the effectiveness of our future response, the National Review Board will commission a comprehensive study of the causes and context of the current crisis. The Board will also commission a descriptive study, with the full cooperation of our dioceses/eparchies, of the nature and scope of the problem within the Catholic Church in the United States, including such data as statistics on perpetrators and victims.

ARTICLE 10. The membership of the Ad Hoc Committee on Sexual Abuse will be reconstituted to include representation from all the episcopal regions of the country.

ARTICLE 11. The President of the Conference will inform the Holy See of this Charter to indicate the manner in which we, the Catholic bishops, together with the entire Church in the United States, intend to address this present crisis.

To Protect the Faithful in the Future

ARTICLE 12. Dioceses/eparchies will establish "safe environment" programs. They will

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cooperate with parents, civil authorities, educators, and community organizations to provide education and training for children, youth, parents, ministers, educators, and others about ways to make and maintain a safe environment for children. Dioceses/eparchies will make clear to clergy and all members of the community the standards of conduct for clergy and other persons in positions of trust with regard to sexual abuse.

ARTICLE 13. Dioceses/eparchies will evaluate the background of all diocesan/eparchial and parish personnel who have regular contact with minors. Specifically, they will utilize the resources of law enforcement and other community agencies. In addition, they will employ adequate screening and evaluative techniques in deciding the fitness of candidates for ordination (cf. National Conference of Catholic Bishops, *Program of Priestly Formation*, 1993, no. 513).

ARTICLE 14. When a cleric is proposed for a new assignment, transfer, residence in another diocese/eparchy or diocese/eparchy in a country other than the United States, or residence in the local community of a religious institute, the sending bishop or major superior will forward and the receiving bishop or major superior will review—before assignment—an accurate and complete description of the cleric's record, including whether there is anything in his background or service that would raise questions about his fitness for ministry (cf. National Conference of Catholic Bishops and Conference of Major Superiors of Men, *Proposed Guidelines on the Transfer or Assignment of Clergy and Religious*, 1993).

ARTICLE 15. The Ad Hoc Committee on Sexual Abuse and the Officers of the Conference of Major Superiors of Men will meet to determine how this Charter will be conveyed and established in the communities of religious men in the United States. Diocesan/eparchial bishops and major superiors of clerical institutes or their delegates will meet periodically to coordinate their roles concerning the issue of allegations made against a cleric member of a religious institute ministering in a diocese/eparchy.

ARTICLE 16. Given the extent of the problem of the sexual abuse of minors in our society, we are willing to cooperate with other churches and ecclesial communities, other religious bodies, institutions of learning, and other interested organizations in conducting research in this area.

ARTICLE 17. We pledge our complete cooperation with the Apostolic Visitation of our diocesan/eparchial seminaries and religious houses of formation recommended in the Interdicasterial Meeting with the Cardinals of the United States and the Conference Officers in April 2002. Unlike the previous visitation, these new visits will focus on the question of human formation for celibate chastity based on the criteria found in *Pastores Dabo Vobis*. We look forward to this opportunity to strengthen our priestly formation programs so that they may provide God's people with mature and holy priests. Dioceses/eparchies will develop systematic ongoing formation programs in keeping with the recent Conference document *Basic Plan for the Ongoing Formation of Priests* (2001) so as to assist priests in their living out of their vocation.

Conclusion

In the midst of this terrible crisis of sexual abuse of young people by priests and bishops and how it has been dealt with by bishops, many other issues have been raised. In this Charter we focus specifically on the painful issue at hand. However, in this matter, we do wish to affirm our concern especially with regard to issues related to effective consultation of the laity and the participation of God's people in decision making that affects their well-being.

We must increase our vigilance to prevent those few who might exploit the priesthood for their own immoral and criminal purposes from doing so. At the same time, we know that the sexual abuse of young people is not a problem inherent in the priesthood, nor are priests the only ones guilty of it. The vast majority of our priests are faithful in their ministry and happy in their vocation. Their people are enormously appreciative of the ministry provided by their priests. In the midst of trial, this remains a cause for rejoicing. We deeply regret that any of our decisions have obscured the good work of our priests, for which their people hold them in such respect.

It is within this context of the essential soundness of the priesthood and of the deep faith of our brothers and sisters in the Church that we know that we can meet and resolve this crisis for now and the future.

An essential means of dealing with the crisis is prayer for healing and reconciliation, and acts of reparation for the grave offense to God and the deep wound inflicted upon his holy people. Closely connected to prayer and acts of reparation is the call to holiness of life and the care of the diocesan/eparchial bishop to ensure that he and his priests avail themselves of the proven ways of avoiding sin and growing in holiness of life.

By what we have begun here today and by what we have stated and agreed to,

We pledge most solemnly to one another and to you, God's people, that we will work to our utmost for the protection of children and youth.

We pledge that we will devote to this goal the resources and personnel necessary to accomplish it.

We pledge that we will do our best to ordain to the priesthood and put into positions of trust only those who share this commitment to protecting children and youth.

We pledge that we will work toward healing and reconciliation for those sexually abused by clerics.

We make these pledges with a humbling sense of our own limitations, relying on the help

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of God and the support of his faithful priests and people to work with us to fulfill them.

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Above all we believe, in the words of St. Paul as cited by Pope John Paul II in April 2002, that "where sin increased, grace overflowed all the more" (Rm 5:20). This is faith's message. With this faith, we are confident that we will not be conquered by evil but overcome evil with good (cf. Rm 12:21).

This charter is published for the dioceses/eparchies of the United States, and we bishops commit ourselves to its immediate implementation. It is to be reviewed in two years by the Conference of Bishops with the advice of the National Review Board created in Article 9 to ensure its effectiveness in resolving the problems of sexual abuse of minors by priests.

* Cf. c. 1395, §2. Notice that a sexual offense violative of §2 need not be a complete act of intercourse, nor should the term necessarily be equated with the definitions of sexual abuse or other crimes in civil law. "Sexual abuse [includes] contacts or interactions between a child and an adult when the child is being used as an object of sexual gratification for the adult. A child is abused whether or not this activity involves explicit force, whether or not it involves genital or physical contact, whether or not it is initiated by the child, and whether or not there is discernible harmful outcome" (Canadian Conference of Bishops, *From Pain to Hope*, 1992, p. 20). If there is any doubt about whether a specific act fulfills this definition, the writings of recognized moral theologians should be consulted and, if necessary, the opinion of a recognized expert be obtained (*Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State*, 1995, p. 6). We also note that diocesan/eparchial policies must be in accord with the civil law.

The document *Charter for the Protection of Children and Young People* was developed by the Ad Hoc Committee on Sexual Abuse of the United States Conference of Catholic Bishops (USCCB). It was approved by the full body of U.S. Catholic bishops at its June 2002 General Meeting and has been authorized for publication by the undersigned.

Msgr. William P. Fay
General Secretary, USCCB

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June 13, 2002

Text of [REDACTED] Statement to Bishop's Conference

University of Notre Dame June 13, 2002, Dallas, Texas

I thank Archbishop Flynn and Monsignor Maniscalco for inviting me to speak to you and with you today. For the past five months I, along with other lay Catholics, have attempted to speak to you, and occasionally with you, through the media. I far prefer the present forum, where one's words cannot be edited to support a pre-existing story line with invisible headlines that read: 'New Evidence of Catholic Church Decadence,' 'Church Cannot Do Anything Right' or 'See We Told You So.' Certainly in the court of public opinion the Church is now guilty until proven otherwise. Nor should we be surprised: We live in a culture that permits everything, and forgives nothing. The painful truth, of course, is that the media did not create this scandal: We created it. Indeed, the mainstream media has done the Church a service by exposing that which was shrouded in darkness. Only in the light can truth prevail and healing and repentance begin. That the media has focused with such intensity on the scandal is a kind of testimony, odd though it may be, to the fact that American society rightly expects more of the Church: more purity, more fidelity to the gospel, more compassion, more holiness. In a way that is not always balanced or fair, and certainly painful, the people are nonetheless calling the Church to purify itself and to be its best self: the image of the compassionate God in the midst of the world. Did I say WE created this crisis? I speak only for myself, not for the 60 million-plus laity, many of whom may protest: 'We' did not create this scandal! the pedophile priests created it; the bishops who reassigned them and deceived not only the unsuspecting parishioners but also, incredibly, their fellow pastors and bishops, created it. Surely the laity is innocent and has every right to be outraged.

And of course they are right: the laity did not create this crisis: indeed, some of the laity are the direct victims of the crisis, while many, many others, including the disadvantaged and those most in need of social and pastoral assistance, are threatened with the reduction of services provided by the Church as assets get re-routed to cover the legal costs of the abuse.

What did create this crisis? The root of the problem is the lack of accountability on the part of the bishops, which allowed a severe moral failure on the part of some priests and bishops to put the legacy, reputation and good work of the Church in peril. The lack of accountability, in turn, was fostered by a closed clerical culture that infects the priesthood, isolating some priests and bishops from the faithful and from one another. No one can safely generalize about a group as huge, complex and amorphous as 'the laity.' It is also wrong to generalize about 'you,' the bishops. Indeed, many of 'you' are not only blameless in the current scandal — you have acted honorably in the incredibly difficult balancing act you are called upon to perform. You did not protect abusive priests, nor have you attempted to circle the wagons or clamp down on lay 'dissent,' when outraged parishioners and priests in recent months demanded accountability for episcopal misdeeds. Other bishops, however, have behaved atrociously, angering fellow bishops and priests, whose reputations have been tarnished by those whose actions have been marked by arrogance, lack of repentance, and repeated failure to be collegial and consultative, except in an upward direction. Archbishop Flynn and Monsignor Maniscalco asked [REDACTED] and me to address the question: What's at stake in the present crisis? What's at stake is the

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viability of the Church's moral and pastoral mission in the United States on the scale of its historic legacy; at stake is the reputation of the priesthood; at risk is the moral authority of the bishops, and the Church's credibility on social justice as well as sexual teaching. Whether the Catholic Church as currently governed and managed can proclaim the gospel effectively in this milieu is an open question. The hierarchy must always be receptive to frank talk from our bishops about our own failings. And in that same spirit of candor, borne not of spite, but of love for the Church and respect for your office, we must reproach you for your attitudes and behavior that have given scandal to the faithful, especially to the young. A good friend of mine, hearing I would be addressing you, sent the following message:

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'You and I are the father of teenagers who are experiencing all that teenagers experience. Our children struggle with the whole concept of Church, the nature of God, the tradition into which they've been born. I am confident that God will speak to each of them at some point in their lives, perhaps when they are ready to listen. Sooner better than later. But you and I both know that, above all else, teenagers hate hypocrisy. Like Holden Caulfield in *The Catcher in the Rye*, they will spot a phony from miles away. And right now they are thinking that if this is what is going on with the Church, I want no part of it.' When Jesus withdrew temporarily from the crowds and led his apostles to Caesarea Philippi, he posed two questions to them: What are the people saying about me? And who do you say that I am? Today, after five months of unrelenting revelations of clerical and episcopal misdeeds, one is compelled to ask: What are they saying about you, the successors to the apostles? I don't think the suspense will be broken if we admit that at this particular moment in American history, they are NOT comparing you to Christ and his apostles.

They are saying, rather, that this scandal is only incidentally about the terrible sin and crime of the sexual abuse of minors by a small minority of priests; that the underlying scandal is the behavior and attitudes of the Catholic bishops not just THEN ten or fifteen or twenty years ago, when the abusive priests were reassigned, but even NOW, after all the sorry revelations to date! They are saying that the bishops, even now, have not yet engaged the victims in a way that conveys that the Church begins to comprehend the profoundly devastating effect of sexual abuse at the hands of a priest, one whose hands also consecrate the Eucharist, baptize the infant and forgive the sinner. If a bishop had any idea how soul-shattering the loss of self-esteem, how deep the wounds of betrayal, the people are saying, he could never have contemplated, even for a moment, putting other children in jeopardy by relinquishing his moral authority to a therapist, or by bowing to the pressure of the pastoral need for active priests or, what is worse, by being governed by a misguided sense of sympathy for brother priests.

They are saying, most distressingly, that the seminaries and the priesthood have been made vulnerable to the unstable and to the immoral; and that (some of) you bishops are complicit in this development.

They are saying what months ago would have been unthinkable that the Church is not safe for the innocent, the young, the vulnerable that it is morally bankrupt. Astonishingly, they are saying this of the Church whose priests and religious have nurtured the weak, fed the hungry, educated and formed generations of immigrants and their children and grandchildren. They are saying this about the bishops, who have spoken the truth before the political powers of this nation and who continue to testify on behalf of the marginalized, the weak, the unborn and the other defenseless ones in American society they are saying this of the priests and women religious and lay ministers who built vast expanses of the social service infrastructure of this nation and who contributed to some of its most glorious achievements as a democratic society! They are saying that the failures of the hierarchy extend to your arrogation of unchecked authority over finances and legal strategies, extending to cover-ups and fiscal malfeasance.

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They are saying that some members of the hierarchy, including those at the center of the storm, remain unrepentant and even defiant, blaming the culture, the media or their ecclesial opponents for the disgrace that has been visited upon them.

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They are saying that you are divided among yourselves, and that some of you even take pleasure or comfort in the travails of rival bishops.

I am saddened to report, from our perch here at the Texan equivalent of Caesarea Philippi, that they are saying all of these things. And let us not even consider what our enemies are saying! And what are your priests saying? Not much; they are reeling, suffering untold pain; and they would be in hiding, shamefaced and feeling abandoned, were it not for some of you and for their parishioners. The people to whom these more than 40,000 priests daily minister, knowing that their priests are good, heroic, and often holy men, refuse to hold them accountable for the egregious sins of the few. In their collective wisdom, the faithful hold priests accountable for their behavior no more no less. They want to know if the priest keeps his promises and vows, if he remains celibate whatever his sexual orientation, and if he is kind and filled with the spirit of self-denying love.

On this matter of reassigning predator priests, the apologies issuing from bishops and cardinals will not be heard unless and until they go beyond the rhetoric of 'mistakes and errors' and name the protection of abusive priests for what it is-- a sin, born of the arrogance of power. The bitter fruit of clericalism is the often unreflected upon assumption that by virtue of ordination alone a priest is spiritually and morally superior to the laity.

This is difficult for some of you to hear, and some of you will refuse, even now, to listen to it. But I remind you that a remarkable, and to my mind encouraging, development in response to the danger we now face is the fact that Catholics on the right, and the left, and in the 'deep middle' all are in basic agreement as to the causes of this scandal: a betrayal of fidelity enabled by the arrogance that comes with unchecked power. Karl Rahner said that one of the most devastating effects of sin is the sinner's inability to recognize his behavior as sinful. Sin's cloaking of its presence occurs whenever a bishop, archbishop or cardinal, assumes quietly that he is accountable to no one but God and the Holy Father-- that only he, as successor to the apostles, knows what is best for the Church. This is an outrageous assumption, and it is the deepest source of the anger currently being unleashed upon all of you, including, unfairly, those of you who have overcome the temptation to the sin of clericalism in your own ministries. The role of women in the church is a topic that deserves full and separate consideration; but the marginalization of women, wherever it exists in the Church, counts among the most devastating effects of clericalism on the morale and vitality of the People of God. Women are outsiders on two counts, being neither male nor ordained, and so are among the most frequent recipients of the aloofness and disregard that is a sign of clericalism. Given that women religious and lay women not only helped build the Church in this country but have been the primary formers of faith in children from birth to adulthood, we cannot afford to lose credibility on questions of sex and gender. But that credibility has been shattered by the current crisis. Faced with this litany of accusations, the world wants to know one thing: Why would anyone in his right mind want to be a Catholic bishop today?

My concluding remarks proceed upon the assumption that each of you has a compelling answer to that question, and is prepared to defend the Church and the episcopacy with all your heart and mind and will.

Where is the path out of this disaster? I do not envy you the enormously difficult decisions before you, and I will not presume to suggest how you should vote on the controversial provisions of the draft document prepared by the Ad Hoc committee.

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Text of [REDACTED] But allow me to make three general points that I ask you to consider as you
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liberate. 1. The crisis is primarily a moral crisis. It is also, now, a pastoral crisis and
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a financial crisis, the latter entailing complex financial and legal considerations.
These three dimensions of the Church's presence in U.S. society are interrelated. Loss
of confidence in the moral judgment of some of the priests and bishops places the
Church in a vulnerable position vis-a-vis the legal system and the civil authorities,
who will no longer give the Church a wide berth when it comes to the conduct of its
'employees.'

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These various dimensions of the crisis are addressed in a document entitled
'Challenges and Opportunities Arising from the Current Crisis,' which Father Edward
Malloy, C.S.C., president of the University of Notre Dame, sent to all the U.S.
Catholic bishops on May 22. The document was prepared by a Church Study
Committee appointed by Father Malloy. We have grouped our reflections under three
headings: restoring trust, exercising stewardship, and seeking wisdom. In my full text
I summarize our recommendations, but I urge you to consider the report carefully.

2. The Church, institutionally, is a unique presence in American history. It is not a
public trust in the legal sense, but it clearly has a public face and acts as a public trust
in the moral sense. The current crisis has removed any doubt that the Church in the
United States must understand itself as a national body and act accordingly. This will
not diminish but enhance fidelity to the local and universal Church. There is no threat
of a Gallican model, one that privileges national over Roman, that is, universal
jurisdiction. But has it ever been clearer to us that what occurs in the church in
Boston, New York, or Los Angeles can have immediate repercussions for the church
in Iowa, Ohio, or Washington? And yet the crisis has also revealed that the present
procedures and structure of the USCCB are inadequate to address the governance of
the Church on this level.

It may be helpful if you explain to the non-specialists, that is most all of us, at least in
general terms, the relationship between the Vatican and the USCCB, and between
canon law and civil law in this particular case. Rome has been very cautious, to say
the least, in granting authority to the national episcopal conferences, and I believe that
the laity have or will have difficulty understanding what appears to be a
counterproductive level of oversight. Please pardon the question but it is a natural
one: Are you not trusted by the Vatican? It seems incredible to the interested outsider
that on matters of faith and morals you would veer one millimeter from orthodoxy.

Those of you who are canon lawyers know the challenge of applying canon law
within a specific local and national environment. The state and civil society in, say,
Honduras, or Poland, present different challenges to the Church than does the U.S.
government and legal system. To the extent possible, then, I urge you to formulate the
policies that make the most sense for this environment, without anticipating how the
Vatican might respond. Let Rome be Rome; it will be, in any case.

Thinking and acting nationally as well as locally and universally will enhance the
Church's effectiveness and thus bolster its authority. Everyone is relieved that a
national policy will be deliberated and adopted at this meeting; but will that policy
have teeth? Will it be enforceable and enforced? In the current climate it will not be
enough to say no bishop would refuse to implement the new policies. Each bishop
must be held directly accountable and his diocese evaluated for compliance on a
regular basis.

3. A new attitude toward lay leadership, supported by new or renewed structures, is
necessary.

Although the laity is not to blame in the current crisis, our own consciences have not
been entirely clear on other matters. A significant portion of Catholics in the pews

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Text of [REDACTED]'s Statement to Bishop's Conference
have been selectively ignoring you, for many years now. Indeed, next month it will be
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years since the events of July 1968. At that fateful moment the majority of
Catholic laity openly disobeyed authoritative Church teaching; and the
bishops, in turn, failed to persuade the majority of Catholics, including some priests
and religious, of the compelling truth of the Church's position. The laity practiced
artificial birth control, had sex outside of marriage, and endured abortions at about the
same rate as other Americans.

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The breakdown of Christian community, in short, opened the way to crisis. In the
nearly forty years since the Second Vatican Council, despite the Council's call for
greater participation by the laity in the mission of the Church, we allowed some of
you to remain aloof from lay concerns, and to consolidate all significant decision-
making in your office, including things unrelated to your teaching office in matters of
faith and morals, things either beyond your competence or beyond your ability to
judge in a disinterested manner. No one man can responsibly bear all burdens,
perform all tasks, act with integrity and excellence as chief pastor and teacher,
liturgist, confessor, administrator, financial officer, supervisor of litigation. Not even
a company of men, all cut from the same cloth. (Especially, perhaps, a company of
men, all cut from the same cloth.)

Despite the repeated objections of hundreds of Catholic journalists, theologians and
historians active lay participation, including shared decision-making where
appropriate, was left, like so much else in the Church, to the inclination of the local
bishop or pastor. In some places lay councils and clergy-lay collaboration flourished,
elsewhere they languished much like the NCCB recommendations regarding sexual
abuse policy a decade ago. The laity's hope, immediately following the Second
Vatican Council, that collegiality would come to characterize moral and theological
reflection, pastoral leadership and administrative decisions at every level of the
Church, including lay-episcopal relations, diminished as we observed a steady erosion
of collegiality within the hierarchy itself. The post-conciliar era, as we all know, has
been a particularly tumultuous time for the Church in the United States. While parish
life remains vital for practicing Catholics, the laity as a national body has experienced
fragmentation, confusion, discontent and in-fighting as the gap between church and
society has widened. Might the same also be said for the priests, the religious and the
bishops?

Indeed, these have been challenging at times, excruciating years for those who are
called to teach, defend and celebrate the Church's proclamation of God's offer and
guarantee, through Jesus Christ, of redemption from sin and death. Nonetheless, the
faithful are just that filled with faith! Yesterday we believed in Christ, today we
believe in Christ, and long after the current storm has passed we will continue to
believe in Christ, from the depths of our being. We will continue to believe in Christ,
and in the Church, which has, in and from Christ, the words of eternal life and the
model of authentic human flourishing. Some have called for new canonical structures
to facilitate lay involvement in the Church; these advocates note, correctly, that
current structures such as diocesan pastoral councils representing the laity and
presbyteral councils representing priests have in many cases atrophied into
uselessness, whether through benign neglect or deliberate suppressions. Such calls
should be taken with much more seriousness than they have been taken in the past. I
do not exaggerate by saying that the future of the Church in this country depends
upon your sharing authority with the laity. I commend to you especially the editorial
published in the Summer 2002 issue of Church magazine under the title 'A
Purification Urgently Needed.' Alongside the many sound structural reforms
suggested by Monsignor Murnion, he notes that finance councils, and other kinds of
structures, did not prevent scandal, and new structures will not do so, either. BUT, he
continues, church leadership was too narrowly conceived within those structures and
participation of the laity must be structured into the basic culture of the church
through Vatican norms, bishops' procedures and ministry formation programs all
three. Finally, a word about the priests: the victims rightly complain that the bishops

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seemed more worried about the priests than the victims. But let me speak for the laity directly to the victims of clerical sexual abuse and their families: we grieve with you for the terrible ordeal you have suffered, and we pray that you will give healthy and holy people within the church a chance to work with you respectfully to help heal the wounds as far as this is humanly possible. AND we also worry about the tens of thousands of priests who have never and would never abuse anyone; priests who today are afraid to show any kind of affection, priests who are paralyzed with fear, embarrassment and grief. We sympathize, too, with these good men, the innocent, the unjustly tainted. Academics can be obscure; I have tried to avoid that occupational hazard in these remarks. But to restate my argument in the clearest possible terms: the crisis confronting the Church today cannot be understood, and thus not adequately addressed, apart from its setting in a wider range of problems that have been growing over the last 34 years. At the heart of these problems is the alienation of the hierarchy, and to a lesser degree many of the clergy, from ordinary lay women and lay men. Some commentators say that the root of this scandal is betrayal of purity and fidelity; others say it is the aloofness of the bishops and the lack of transparency and accountability. They are both right: to be faithful to the church envisioned by the council fathers of Vatican II, bishops and priests must trust the laity, appropriately share authority with them, and open their financial, legal, administrative practices and decisions to full visibility. They must give a compelling account of the faith that is within them and address controversial issues directly, in an open and collaborative spirit.

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An enormous mistake would be to adopt prudent, courageous and enforceable policies regarding sexual abuse at this meeting, and then think that the work of reform has been accomplished. The principles underlying the policies you will implement on sexual abuse return to strict discipline and moral oversight within the priesthood, a new regime of collaboration with laity marked by transparency and accountability, a firm resolve to pray together as a body of bishops and as individuals to root out clericalism in the priesthood and in the seminary these principles must be extended to all aspects of the life and service of the Catholic Church in the United States. Otherwise, the next scandal will come quickly on the heels of this one.

Christ's promise that He will not allow the forces of hell to prevail against the Church is disturbingly relevant today. At such times it is worthwhile to recall the first line of the Second Vatican Council's Pastoral Constitution on the Church in the Modern World. As the bishops gazed out upon the modern world with all its deeply troubling trends for people of faith, they proclaimed that 'The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these too, are the joys and hopes, the griefs and anxieties of the followers of Christ.' The preparatory commission that drafted the document gave it the working title 'Luctus et Angor: On the Grief and the Anxiety.' One could sympathize, perhaps, with their point of view. But when the bishops gathered in council to consider the document, they gave it the title Gaudium et Spes: On the Joy and the Hope. In the current crisis God has given us a second chance to renew the church through the kind of joyful active involvement of all Catholic women and men not only the priests, bishops, and cardinals in every dimension of the Church's mission on earth. The promise of Vatican II can yet be realized, if you will lead us in that endeavor. Despite the gathering storm of materialism, hedonism and a culture of disbelief, the council fathers looked with joy and hope to the future. They did so in full awareness of their own sinfulness and failures, but in full confidence that the Lord, by His suffering death and rising to new life, has already overcome the world. Thus the bishops named the document Gaudium et Spes. Despite the regrettable failures of the People of God in the years since that hopeful day, I continue to believe that they were right.

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Sr. Judith Davies

From: [REDACTED]
To: <jdavies@dioceseofjoliet.org>
Cc: [REDACTED] <pbarry@pciipr.com>; <rmugalian@pciipr.com>; <rbarry@pciipr.com>
Sent: Saturday, June 15, 2002 4:32 PM
Subject: JOLIET HERALD NEWS PIECE 6/15/02 [REDACTED]

Sister Judith,

Below is a commentary by [REDACTED] that appeared in today's Joliet Herald News. I call your attention to the final four paragraphs, in which he invites the Diocese of Joliet and Bishop Imesch to address a series of questions about priests who have been "defrocked in the past 20 years because of sexual misconduct or who were subjects of substantiated, credible allegations before they died."

[REDACTED] writes that he seeks to learn the number of people in the diocese who have reported abuse by priests; how much the Diocese of Joliet has spent on settlements, counseling and legal fees.

[REDACTED] also asserts that he is "troubled by reports" that former Joliet Diocese auxiliary Bishop and chancellor Daniel Ryan "engaged in inappropriate relationships with young men" and that Ryan still participates in confirmations, graduations and other ceremonies and is "still held in high regard by our diocese."

Finally, [REDACTED] warns in his article that "the truth will emerge, with or without the diocese's cooperation" and that it will be "better for Catholics to hear admissions from the bishop himself rather than from other sources."

We thought you and the Bishops should be aware of this article, in the event you receive inquiries about it from parishioners, priests or media, including [REDACTED] himself, who might decide to follow up by extending an invitation for the Bishop to participate in an interview with him to discuss his questions.

Please let us know if you 'd like to discuss.

[REDACTED]

Bishops" plan is a start

Published in the Herald News 06/15/02

I come from a large Catholic family. I'm the youngest of 12 children. My parents, devout Catholics to this day, [REDACTED] to a seminary for high school.

[REDACTED]

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[REDACTED]

[REDACTED]

[REDACTED] I'm not a Catholic-basher, nor am I on a witch hunt to root out every priest who ever broke his vow of celibacy.

But since April, when I met a man who was sexually abused by a Joliet priest, I've been profoundly affected by stories of sexual abuse by Catholic priests and how bishops responded to the situations.

I believe that some bishops, seminary rectors and other church leaders caused the current crisis. Instead of easing the suffering of people who were manipulated into sexual relationships, they treated victims and whistle-blowers with hostility. They failed to monitor their priests and allowed a culture of predators to thrive.

On Friday, bishops did the best they could to respond to the crisis by adopting a policy that hopefully will prevent future abuses from taking place. Already in the Joliet Diocese, parishes are implementing new rules of their own: No priest or other adult shall ever be alone with a child, except in confession, for example.

I feel that many priests committed crimes of sexual abuse because they believed they would get away with it, that their bishops would pressure families into remaining silent to avoid scandal. The zero-tolerance policy for future abuses hopefully will serve as a strong deterrent.

I also know that many victims opted not to report abuses until years later, a fact that hindered church leaders from properly assessing the scope of the problem.

The Dallas conference showed that bishops got the message that laity will not tolerate sexual abuse in the priesthood. But this is just the beginning. Some Catholics are asking if church leaders couldn't responsibly deal with the obvious issue of sexual predators all these years, why should we trust them when it comes to other issues?

It's hypocritical, to say the least, for an institution with such rigid views on issues like abortion, birth control and the death penalty to seek so much "wobble room" for child molesters among its own ranks. Many believe the Catholic Church's credibility is shot when it comes to preaching about social issues.

I think that before the people in the pews restore their trust in church leaders, some more bishops have to acknowledge their gross negligence. The only way they can do this is by stepping down. And bishops that have resigned after admitting they sexually abused minors, like [REDACTED] of Palm Beach, Fla., should be defrocked.

Here in Joliet, I'm hopeful that Bishop Joseph Imesch will follow through on his pledges of reform. I'd like the bishop to acknowledge those priests,

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in addition to Larry Gibbs, who were defrocked in the past 20 years because of sexual misconduct or who were subjects of substantiated, credible allegations before they died.

I'd like to know how many people in the diocese have reported claims of sexual abuse by priests, lay teachers in Catholic schools or other officials over the years. And I'd like to know how much the diocese has spent on settlements, counseling for victims and legal fees. Any meaningful attempt to address the problem here must include a thorough study of its scope.

I'm troubled by reports that the Most Rev. Daniel Ryan, a former auxiliary bishop and chancellor of the Joliet Diocese, engaged in inappropriate relationships with young men. Ryan resigned, or "retired early," as bishop of Springfield in 1999 without admitting any wrongdoing. He is still held in high regard by our diocese, participating in confirmations, graduations and other ceremonies.

This is a marathon, not a sprint. The truth will emerge, with or without the diocese's cooperation. It will be better for Catholics to hear admissions from the bishop himself than from other sources.

[REDACTED]

06/15/02
[REDACTED]

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The
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SERVING WILL, GRUNDY AND KENDALL COUNTIES

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NEWSROOM FAX TRANSMITTAL

Fax (815)-729-6059

TO: Sister Judith Davies

FROM: [REDACTED]

DATE: 7/23/2002

NUMBER OF PAGES (Including this page) 6

C O M M E N T S

This was published before the diocese announced
measures taken against Lowell Fischer, Don O'Connor,
Donald Pock and Ed Poff and before I became aware
of past criminal charges against John Burke, Michael Foley
and Jack Starn. I'm also aware of claims about Larry Mullins
and Anthony DeFilippis that the diocese does not acknowledge.
Also, there's the John Barrett claim.

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Worst kept secrets

Sexual abuse cases: Plenty of public information on 15 Joliet Diocese priests

(Originally published May 5, 2002)

By [REDACTED]

JOLIET — Prosecutors and investigators checking out claims of sexual misconduct by Joliet Diocese priests had plenty of public records to review even before the diocese agreed to share some information from sealed court files.

The Joliet Diocese is telling state's attorneys in Will and DuPage counties about 16 priests accused of wrongdoing dating back to 1970. The diocese says it's telling authorities about all priests accused of sexual misconduct.

"Determined or undetermined, credible or not credible, they will be turned over," diocesan attorney James Byrne said during a court hearing last week.

But cases involving at least 15 Joliet Diocese priests already have been documented in published reports, and some say the diocese isn't sharing claims made about priests by people who haven't also gone to authorities or taken civil action.

"They know a lot more than they're telling," said Joliet attorney [REDACTED] who has represented several plaintiffs who filed civil suits against the diocese.

The Herald News has identified 15 priests associated with the diocese who have either been convicted or charged with sex crimes, named as defendants in civil lawsuits or recently removed from their ministries by their diocese because of past claims of inappropriate behavior.

The 15 are not all necessarily among the 16 that the diocese is telling prosecutors about. One priest, for example, admitted to having affairs with adult women and may therefore not be included in the diocese's report about clergy accused of having inappropriate contact with minors.

"There is other information and investigation records not covered by the protective order that can assist the state's attorney in any investigation. The records are the results from private investigations as well as from media coverage in 1993 to 1995 and even now," Byrne argued in a motion filed in late April.

State's attorneys in Will and DuPage counties and the Illinois State Police are investigating the claims. The Joliet Diocese covers DuPage, Will, Kankakee, Grundy, Kendall, Ford and Iroquois counties.

The 15 priests and former priests accused of sexual misconduct that have

JUNE 29, 2002

- Diocese to reveal cases' cost

JUNE 22, 2002

- Gibbs prompted red flags
- Critics: Church official was compromised

JUNE 20, 2002

- Judge: Unseal abuse files
- Couple says son was abused

JUNE 19, 2002

- Imesch defends decisions

JUNE 18, 2002

- Doubts about Dallas
- Conference decision may affect Joliet Diocese priests
- Bishops promising to give parishioners bigger role

JUNE 15, 2002

- Compromise on abusive priests
- Commentary: Bishops' plan is a start

JUNE 14, 2002

- Bishops look at their own sins

JUNE 13, 2002

- Laity sends message to bishop

JUNE 12, 2002

- Bishops step into harsh light

JUNE 11, 2002

- Imesch urges some leniency

JUNE 9, 2002

- Rev. Barrett is reinstated after review

JUNE 7, 2002

- Judge to rule on abuse files

JUNE 5, 2002

- Bishops urge zero-tolerance

MAY 31, 2002

- Remember sacrifice, devotion of our clergy

MAY 30, 2002

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been publicly named in court documents or by the diocese are:

■ **The Rev. Gary Berthiaume:** Berthiaume served time in a Michigan prison in 1978 for molesting a 12-year-old altar boy. Bishop Joseph Imesch, leader of the Joliet Diocese, was pastor of Berthiaume's parish, Our Lady of Sorrows in Farmington Hills, Mich., when the boy was abused. Berthiaume later transferred to the Cleveland Diocese, which suspended him April 8.

In a 1999 lawsuit, an Ohio man accused Berthiaume and another priest of molesting him during the 1980s. Even though Berthiaume still answered to church officials in Ohio, he served in the Joliet Diocese since 1987. He served at St. Irene church and school in Warrenville until the early 1990s. He was a chaplain at Good Samaritan Hospital in Downers Grove for about 15 years until his suspension in April. He lives at the Cenacle, a Joliet Diocese retreat house in Warrenville.

■ **The Rev. Phillip Dedera:** Dedera, 56, ministered to youths in Romeoville. A St. Andrew's parishioner said Dedera was a "street priest" who spent a lot of time with boys who were not involved with the church.

After St. Andrew, Dedera served at St. Pius X in Lombard, Visitation in Elmhurst, St. Walter in Roselle, St. Scholastica in Woodridge, St. Mary in Paxton, and St. Patrick in Mokenca.

The Joliet Diocese said on April 12 that Dedera was suspended because of a recent allegation of sexual abuse made by a person now over 40 years old, and that the alleged abuse occurred when Dedera was at St. Andrew. The diocese said it first learned of the allegations on April 4. Dedera had been a chaplain for six years at Edward Hospital and for four years at St. Patrick Nursing Home, both in Naperville. Dedera is presently living outside the diocese, a diocesan official said.

■ **The Rev. John Furdek:** Furdek, 50, was arrested in February 2000 in the parking lot of a fast-food restaurant in Racine County, Wis., on charges of enticement of a minor. Police said he possessed a small amount of marijuana, and anabolic steroids that he intended to sell to an investigator who posed online as a 14-year-old boy.

The sex charge was dropped, and a Wisconsin appellate court is considering a number of Internet-related cases against people who argue that authorities entrapped them.

At the time of his arrest, Furdek was pastor of St. Alexander's Church in Villa Park. Furdek is a graduate of Sacred Heart Grade School, Joliet Catholic Academy and the College of St. Francis. Furdek lives in Chicago.

■ **The Rev. Lawrence M. Gibbs:** Gibbs, 57, is the most notorious Joliet Diocese priest accused of sexual abuse. He was a defendant in lawsuits filed by three men represented by attorney Aeschliman, who claims Gibbs may have abused 100 or more boys.

The Gibbs case also provides the strongest evidence that Imesch reassigned a suspected child molester to other parishes where he abused other children.

Gibbs was ordained in 1973 and served at St. Ambrose in Crest Hill, parishes in Glen Ellyn and Lombard, St. Joseph in Lockport, St. Mary Immaculate in Plainfield, St. Joseph in Rockdale, and Ss. Peter and Paul in Naperville.

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• Former Providence athlete becomes priest

MAY 25, 2002

• Imesch calls for input on abuse cases

MAY 22, 2002

• Joliet bishop rejects notion of cover-up

MAY 21, 2002

• Removed priest served as police, fire chaplain

MAY 19, 2002

• Area pastor ousted

MAY 16, 2002

• Bishops' meeting seen as crucial

MAY 14, 2002

• Editorial: Tough abuse reporting standards necessary

MAY 12, 2002

• Joliet diocese stands out

MAY 10, 2002

• State Senate: Toughen abuse law

MAY 8, 2002

• Diocese priest: 'I am innocent'
• Rockford Diocese discloses sexual misconduct by priest

MAY 6, 2002

• Four more priests removed

MAY 5, 2002

• Worst kept secrets

MAY 4, 2002

• A concern for all faiths
• Setting boundaries can protect kids

MAY 2, 2002

• Abuse files to be unsealed

MAY 1, 2002

• Priest case hit a brick wall
• Sixth diocese-related priest suspended

APRIL 28, 2002

• Clergy abuse problem plaguing many denominations

• Commentary: Rumors run deep in clergy crisis

APRIL 27, 2002

• Prosecutors will investigate allegations in diocese papers
• Commentary: Zero tolerance only way to go in

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abuse crisis

Glen Ellyn police first investigated Gibbs in 1978, but did not have sufficient evidence to arrest him.

The Herald News obtained documents from Gibbs' personnel file which show that church administrators had serious concerns about Gibbs' mental state before he even entered the priesthood. One wrote that Gibbs "shows signs of immaturity." Another "question(ed) his ability to function as a pastor."

On a psychiatric evaluation form for prospective priests, Gibbs responded to the question, "I am very strongly attracted by members of my own sex," by answering, "True."

Records indicate that diocesan officials also had evidence supporting their decision to ordain Gibbs. In a May 1971 letter to then-Bishop Romeo Blanchette, a psychiatrist wrote, "It is my opinion that Mr. Gibbs is capable of continuing in the priesthood from a psychiatric viewpoint."

Gibbs left the priesthood after the civil suits were filed in the early 1990s. He is married and lives in Woodstock in McHenry County.

■ **The Rev. Carroll Howlin:** Howlin, 67, taught at St. Charles Borromeo Seminary, an all-boys high school near Lewis University in Romeoville. The seminary closed in 1981.

A man in his 40s told Will County prosecutors on April 22 that Howlin sexually abused him during a camping trip in Wisconsin in the 1970s. Another man's parents met with Imesch on April 9 and told the bishop that Howlin abused their son at the seminary and during a camping trip to Kentucky in 1975.

The diocese's two auxiliary bishops, the Rev. Roger Kaffer and James Fitzgerald, both headed the seminary at various times.

Howlin spent the last 25 years ministering in impoverished, rural Kentucky. The diocese announced April 16 that Howlin was suspended from his ministry pending further review. Howlin lives in Kentucky.

■ **The Rev. Donald C. Kocher:** Kocher, 66, was pastor of St. Isaac Jogues church and school in Hinsdale in 1984 when another priest was removed from the parish amid allegations of inappropriate behavior with minors.

In 1997, a 42-year-old married woman who worked at a Lombard parish with Kocher filed a civil lawsuit claiming she was fired after breaking off an affair with Kocher. In a deposition, Kocher admitted having affairs with about 12 adult women over a 20-year period.

Kocher served at three other parishes. He left the priesthood in the late 1990s. His last known address was in Kankakee County.

■ **The Rev. Fred Lenczycki:** Lenczycki, 57, was the priest accused in 1984 of inappropriate behavior with at least nine altar boys at St. Isaac Jogues in Hinsdale. DuPage County authorities investigated the claims at the time, but no family was willing to file a report with Hinsdale police.

In a 1997 civil lawsuit, a man claimed Lenczycki molested him in the rectory of the Hinsdale parish and that Kocher and other diocesan officials knew of Lenczycki's behavior. The diocese has said Lenczycki underwent several years

APRIL 26, 2002

• Diocese hands over papers

APRIL 25, 2002

• Bishop talks forgiveness; man sees lawyers

APRIL 24, 2002

• 5th diocesan priest taken from ministry
• Pope John Paul II calls sex abuse in the clergy 'a crime'
• Vatican meeting addresses homosexuality in priesthood

APRIL 23, 2002

• Ex-Joliet priest placed on leave
• Looking for clear plan of action

APRIL 22, 2002

• Cardinals arrive in Vatican City

APRIL 21, 2002

• Victims urged to speak up
• Where to get help

APRIL 20, 2002

• Clergy must report abuse?

APRIL 19, 2002

• Rev. Floss sorry for outburst

APRIL 18, 2002

• Bishop tells students about sex abuse issue
• Priest faces suspension
• When is an abuse allegation too old?

APRIL 17, 2002

• More allegations in diocese

APRIL 14, 2002

• Shaken church meets
• Editorial: Bishop's statement a step toward healing

APRIL 13, 2002

• Joliet Diocese removes priest
• Letter from the Bishop
• Commentary: Out in open best remedy for church

APRIL 12, 2002

• Lewis brother admits past, steps down

APRIL 11, 2002

• Joliet Diocese investigates misconduct claims

APRIL 10, 2002

• Shadow over funding drive

APRIL 9, 2002

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of therapy and treatment for inappropriate behavior.

In 1992, Lenczycki began serving as a hospital chaplain in the St. Louis area. The Archdiocese of St. Louis said it first learned of Lenczycki's past behavior in late March, when it asked the Joliet Diocese that Lenczycki be sent back to Joliet. Administrators of the hospitals where Lenczycki ministered said they had no knowledge of the accusations until several weeks ago. The Joliet Diocese announced April 23 that Lenczycki was removed from his ministry.

■ **The Rev. J. Anthony Meis:** Meis, 65, was pastor of St. Mary and Joseph Parish in Chebanse from 1988-94, when he resigned because of an allegation of sexual misconduct with a minor in the late 1980s. Chebanse is about 10 miles south of Kankakee.

Meis underwent therapy for several months, but by December 1994, he became a chaplain at St. Anthony's Medical Center in St. Louis. The hospital president said Imesch told him about the past accusation against Meis, but the Archdiocese of St. Louis said it had no knowledge of the claim until last week.

Meis resigned from his ministry April 24. He lives in the St. Louis suburb of Pacific, Mo.

■ **The Rev. Anthony J. Ross:** Ross, 56, served at St. John the Baptist in Winfield and at the Cathedral of St. Raymond in the 1970s. He also served at St. Peter the Apostle in Itasca until 1982, when the Joliet Diocese sent him to the House of Affirmation in Montera, Calif., to undergo therapy for inappropriate behavior with a minor.

A 36-year-old Joliet-area man says Ross molested him twice at Ross' residence at St. Peter's in 1981, and produced letters that he received in 1983. The letters' author professes his love for the teen boy. The letters are signed, "Fr. Ross."

The boy's parents discovered the letters in 1983 and confronted Imesch. Ross admitted the abuse then, and last month he released a statement in which he apologized to the family.

When Ross completed 10 months of therapy in late 1983, the priest returned to the Joliet Diocese. Imesch allowed the admitted child-molester to serve at three other parishes in DuPage County where he interacted with children: Sacred Heart in Lombard, St. Isidore in Bloomingdale, and St. Charles Borromeo in Bensenville. There are no reports that Ross abused anyone after 1983.

"I did the best I could with the best intention, with not wanting to hurt anyone, and I don't believe I ever placed any child at risk by any assignment of a priest," Imesch said during a press conference April 26.

When the parents learned in 1993 that Ross was again serving in the Joliet Diocese, the priest voluntarily transferred to the Diocese of Santa Rosa in California and became a prison chaplain. The California diocese suspended him April 22, saying it had no knowledge of the previous claims against Ross.

■ **The Rev. Richard Ruffalo:** Ruffalo died in 1997 at age 62. He served at St. Rose in Kankakee, St. Joseph in Rockdale, St. Peter in Itasca, the Cathedral of St. Raymond, St. Mary in Park Forest and Holy Cross in Joliet.

In 1998, a 34-year-old Vernon Hills man filed a civil lawsuit claiming that Ruffalo sexually abused him in 1980 at St. Mary in Park Forest, where Ruffalo

• Joliet Diocese removes priest from duties

APRIL 5, 2002

• Attorney: Open files of sex case

MARCH 31, 2002

• Commentary: Church can't solve problem by covering it up

MARCH 26, 2002

• How to deal with claims of sex abuse

MARCH 20, 2002

• Protesters picket event

MARCH 15, 2002

• Sex abuse costs have church reeling

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was pastor. The school principal at the time was Sister Judith Davies, current chancellor of the diocese.

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■ **The Rev. Daniel Ryan:** Ryan, 71, was ordained in 1956. He served at St. Paul the Apostle, St. Joseph in Rockdale, St. Mary Nativity, St. Thaddeus and St. Michael in Wheaton. He was chancellor and auxiliary bishop of the Joliet Diocese. In 1983, he was appointed bishop of the Springfield Diocese. He resigned in 1999 amid allegations of sexual misconduct.

In a 1999 civil lawsuit against a former priest of the Springfield Diocese, Ryan was named as a co-defendant. The suit alleged that Ryan failed to act against sexual misconduct by clergy because he was involved in homosexual relationships of his own.

Ryan denied any wrongdoing, and the suit eventually was dismissed.

Last year, Ryan confirmed eighth-graders at the Cathedral of St. Raymond and celebrated a graduation ceremony at Lewis University in Romeoville. In March, members of the Petersburg-based group Roman Catholic Faithful staged a public demonstration along Raynor Avenue to protest Ryan's participation in Bishop Fitzgerald's installation ceremony.

Ryan lives in Springfield.

■ **The Rev. Henry Slade:** Slade, 62, pleaded guilty in 1990 to criminal sexual abuse, according to DuPage County court records. He underwent therapy in Maryland and completed one year's probation.

Slade was convicted of sexually abusing a juvenile boy. At the time of his arrest, he was pastor of St. Isidore in Bloomingdale, where he had served since 1982.

The Catholic Directory, a book published annually that catalogs all U.S. priests, no longer has a listing for Slade. Slade's last known address was in Orland Park.

■ **The Rev. David Stalzer:** Stalzer died from cancer in 2000 at age 52. He was pastor of St. Mary Magdalene and served at St. Joseph, St. Mary Nativity and St. Dennis in Lockport.

In a 1993 civil lawsuit, a 28-year-old man claimed Stalzer sexually abused him in 1981. The suit was dismissed in 1994 after the accuser dropped out of sight. Many parishioners praised Stalzer's service, and some decried the damage done to his reputation by what was perceived as a false accusation.

■ **The Rev. Edward A. Stefanich:** Stefanich, 64, was arrested in 1986 and accused of sexually abusing a 14-year-old girl. He pleaded guilty in 1987 to criminal sexual abuse, served six months in the DuPage County Jail and completed a year's probation and counseling, according to DuPage County court records.

At the time of his arrest, Stefanich served at St. Scholastica in Woodridge.

The girl he abused would later ignore a confidentiality agreement reached with the diocese as part of a settlement and speak at one of the first meetings of The Link Up, an organization for survivors of clergy abuse. Redbook magazine published an article about her experience.

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Stefanich has left the priesthood. His last known address was in Joliet.

■ **The Rev. Myles White:** White, 60, was pastor of St. Boniface in Monee. He also served at St. Martin of Tours in Kankakee, St. Joseph in Manhattan, St. Raphael in Naperville, St. Petronille in Glen Ellyn, St. Isaac Jogues in Hinsdale, Sacred Heart in Lombard and Notre Dame in Clarendon Hills.

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White was arrested in 1992 by authorities in Indiana who obtained a videotape showing White engaged in sexual activity with a boy who was 14 or 15 years old when the incident occurred in 1990. White served 21 months in prison and was released in 1995.

In 1995, the diocese settled a civil lawsuit filed by a then-18-year-old man who claimed White sexually abused him when the youth was between the ages of 6 and 12.

White's last known address was in Indiana.

**Draft Standby Talking Points
Father Howlin
August 14, 2002**

If asked to comment on the civil action (prior to receiving and reviewing the complaint):

- I'm sorry, but I don't believe it would be appropriate to comment until we've had a chance to review the complaint.

If asked about status of Father Howlin matter:

- Earlier this spring, Bishop Imesch met with the parents of a young man who had just recently told them of sexual abuse by Father Howlin. The abuse allegedly occurred in 1975 at both St. Charles Borromeo Seminary in the Diocese of Joliet and in Kentucky.
- The matter was submitted to the Diocesan Review Committee, which recommended that Father Howlin be removed from all ministry while the Committee reviewed, investigated and processed the matter in accordance with diocesan policies on sexual misconduct with minors.
- The Committee's recommendation was accepted and Father Howlin was removed from ministry. He is prohibited from functioning as a priest **(BISHOP IMESCH, PLEASE CONFIRM)**. The Bishop of Lexington, Kentucky, where Father Howlin had been serving as a missionary since 1977, was notified of the removal. **(BISHOP - IS HE BEING MONITORED?)**
- The allegation involving Father Howlin was turned over to the Will County State's Attorney earlier this spring as part of the Diocese of Joliet's decision to voluntarily release to Will and DuPage county civil authorities all allegations of sexual misconduct with minors by priests in the diocese between 1970 and 2002.
- We understand the Will County State's Attorney is pursuing an investigation and we will continue to cooperate in this matter. The Review Committee is awaiting the outcome of the State's Attorney's investigation prior to pursuing possible additional action under diocesan policies and the United States Conference of Catholic Bishops' *Charter for the Protection of Children and Young People*.

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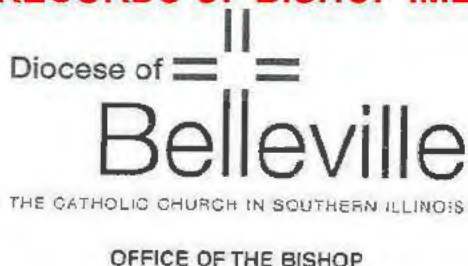
**Draft Q&A
Father Howlin
August 14, 2002**

- 1. Have there been other allegations of sexual abuse of a minor involving Father Howlin?**
 - An allegation of sexual misconduct with minors involving Father Howlin was reported to the Diocese of Joliet in the mid-1990s.
 - The allegation of misconduct in the mid-1970s was thoroughly reviewed, investigated and processed by the Diocesan Review Committee under our policies on sexual misconduct with minors.
 - The Committee concluded that the allegation could not be substantiated and, therefore was not credible.
 - There were no other allegations of sexual misconduct made against Father Howlin until April, when the family of the individual in the civil suit came forward.
- 2. We understand that the Diocese of Joliet was aware in the mid-1990s of an allegation of sexual abuse by Father Howlin, involving another minor. Why didn't you remove Father Howlin at that time?**
 - Refer to question #1.
- 3. Who investigated the allegation in the mid-1990s? How was it investigated and why couldn't it be substantiated? Why was it not considered credible?**
 - The allegation was thoroughly reviewed, investigated and processed by the Diocesan Review Committee under our policies on sexual misconduct with minors.
 - The Review Committee recommended that Father Howlin be suspended from his ministry in Kentucky during the investigation. The Diocese of Joliet accepted the Committee's recommendation and placed Father Howlin on temporary administrative leave.
 - All available facts and circumstances of the matter were investigated by the Committee over a period of several months, during which time interviews were conducted with a number of individuals in an effort to find anyone who could corroborate the allegation or even provide evidence that this, or other instances of abuse might have occurred.
 - The Review Committee was unable to find any information to substantiate the allegation and, therefore, concluded the allegation was unsubstantiated. Father Howlin was taken off administrative leave and allowed to return to ministry.

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4. **Some say that while serving at St. Charles Borromeo Seminary in the 1970s, Father Howlin was "grooming" young boys for sexual behavior by taking them on overnight camping trips in small groups, etc., and that leaders of the seminary were aware of such behavior. Couldn't the diocese have prevented harm to his alleged victims by addressing such questionable behavior.**
 - The Diocese of Joliet was aware of no allegations of sexual misconduct with minors made against Father Howlin until the mid-1990s, when an allegation was reported and processed by the Diocesan Review Committee, which concluded that the allegation was unsubstantiated.
 - The diocese was recently (this April) made aware of the allegation related to the civil matter.
5. **Who was/were the rector/s of the seminary when Father Howlin served at St. Charles Borromeo? Was he/were they aware of questionable behavior with minors?**
 - Kaffer 1965-1970; Stempora 1970-1975; Fitzgerald 1975-1978
 - Seminary leaders were aware that Father Howlin was accompanied by teen seminarians (?) during summer recreational camping trips.
 - No incidents of sexual misconduct or inappropriate behavior were ever reported to seminary officials or the diocese related to the camping trips (PLEASE CONFIRM).
6. **The parents of [REDACTED] have been calling publicly for you (Bishop Imesch) to step down because of the way you/he handled cases of sexual abuse involving Diocese of Joliet priests in the past. Will you/Bishop Imesch consider stepping down in light of at least a dozen civil lawsuits promised by attorney [REDACTED] alleging sexual abuse by 11 different Joliet Diocese priests over the years?**
 - I (Bishop Imesch) have/has no plans to resign. I/he is committed to implementing the components of the United States Conference of Catholic Bishops' *Charter for the Protection of Children and Young People* and to continuing the work we have undertaken to end this tragedy, to protect children and to meet the needs of victim/survivors.
 - In the past, allegations were processed in accordance with recommendations of professionals at the time and I/he is at peace with my/his decisions.
 - While I/he cannot change the past, I/we can do something to make sure that in the future we place the safety of children first, and that we act responsibly and compassionately toward all victims of sexual misconduct with minors.
 - I/Bishop Imesch feel/s that I/he has a responsibility to victim/survivors and their families and to the parishioners who have provided tremendous support and prayers.

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000105

Thursday 29 August, 2002



The Most Reverend Joseph L. Imesch
Bishop of Joliet
425 Summit Street
Joliet, Illinois 60435

Dear Bishop Imesch,

Bishop Gregory asked me to forward to you a copy of the portion of our 2002 Diocesan Financial Statement which was dedicated to expenses relating to sexual misconduct by clergy since 1993. That copy is enclosed.

If there's anything else I can do, please let me know.

Sincerely yours in Christ,



Vice Chancellor/Assistant to the Bishop

SEP 3 2002

**Sexual Misconduct Expense
Fiscal Years Ended June 30**

Diocesan payments	1993	1994	1995	1996	1997	1998	1999	2000	2001	TOTAL
Expenses of Priests	135,488	340,553	235,147	172,038	142,120	130,411	135,578	132,216	101,827	1,525,378
Therapeutic care of priests	*	*	79,430	72,233	34,562	27,903	58,245	30,551	20,899	323,823
Therapeutic care of victims	42,345	80,631	65,556	44,429	43,545	43,251	45,527	34,516	17,331	417,131
Therapeutic care of others	0	1,177	2,835	2,268	0	0	2,000	0	350	8,630
Professional and legal fees	51,026	95,256	76,887	47,709	12,567	28,741	6,462	7,650	7,500	333,798
Payments to victims	0	0	75,000	75,000	0	0	0	53,000	0	203,000
Total diocesan payments	228,859	517,617	534,855	413,677	232,794	230,306	247,812	257,933	147,907	2,811,760
Insurance payments for defense costs										344,654
June 1994 through October 2000										3,156,414
Total sexual misconduct expenses										

* Included in Salaries, Benefits & Allowances

Administrative Leave Expense

In 1998 I reported in The Messenger about the costs to the Diocese of Belleville for the sexual misconduct cases. While each year's financial report has continued to show the financial costs this issue has raised, I believe it's time again to give a fuller report. The table above gives an annual breakdown of these costs since these cases first surfaced in 1992 and the total monies expended by the diocese up to 30 June 2001. While the total amount spent by the diocese is in excess of \$2.8 million, the annual cost has diminished from a high of \$534,855 in 1995 to \$147,907 in 2001.

The money to cover the costs not covered by insurance came from the General Fund. The General Fund is supported by income from investments, properties/leases, assessments on parishes, bequests and sale of property.

According to Catholic Church canon law the diocese remains financially responsible for any priest placed on administrative leave if he has no other means of support. This line item, expenses of priests on administrative leave, also has decreased over the years, but we still provide for the care of a number of priests who are on administrative leave. The diocese has encouraged priests on leave to continue with therapeutic programs primarily as a way of encouraging these men to avoid repeating any of the inappropriate actions that may have been a part of their past histories.

The diocese also continues to offer counseling to victims, and in some cases to their families. In several instances the Diocese of Belleville entered into financial settlements that totaled \$203,000 so that these individuals could sever their relationship with the diocese and obtain counseling on their own.

In the early 1990s, the victims signed a legal agreement requesting that they do not discuss or divulge the amount of the payments. Some of the victims did divulge this information with no

repercussions from the diocese. In the most recent cases, no agreements of any kind were made with the victims.

Professional and legal fees cover the cost of attorneys and court costs not covered through our insurance. (Insurance coverage paid \$344,654 for attorney and court costs.) All the civil court cases involving sexual misconduct with a minor, but one, have now been settled and the Diocese of Belleville has not been required to make any financial settlements in these cases. This line item also covers the costs of maintaining the Fitness for Ministry Review Office and the Fitness for Ministry Review Board expenses. These costs have also gone down over the years as fewer cases are reported.

While it is noteworthy that diocesan costs continue to go down in this area, we continue to be ever vigilant to prevent future cases of sexual misconduct involving minors and we continue to reach out to victims and offer them assistance and healing.

Msgr. James E. Margason
Vicar General

Financial Position

Continued from p. B3

Because of the limitations of space some of the diocesan funds that are not included in the Current Fund are not reported here. The funds not reported are "Special Purpose" funds and include the Deposit and Loan Fund, Custodial Fund, Group Health Insurance Fund, Property and Liability Insurance Fund, and the Future Full of Hope Campaign fund. The financial statements of these omitted funds are audited annually by independent Certified Public Accountants.

Questions or comments on the financial operations of the diocese may be addressed to William Knapp, Finance Office, Diocese of Belleville, 222 South Third Street, Belleville, IL 62220, telephone 618-277-8181, or bknapp@diobelle.org.

Revised February 2004
T.M.J.A.
Released April 2014

MISC. RECORDS RECEIVED FROM THE DIOCESE OF JOLIET ON 7-25-12 NO. 93
MISC. RECORDS OF BISHOP IMESCH


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Redacted February 2014
TMJA
Released April 2014


OFFICE OF FINANCE

000119

MEMORANDUM

TO: Bishop Joseph L. Imesch
FROM: 
DATE: September 30, 2002
RE: Accounting to Parishioners

A concern of donors is that their contributions were being used for sexual abuse problems instead of works of the church and Diocese. With that thought in mind I asked Chicago Equity Partners to work up some numbers for the Reserved Account, which is the operating account for the Diocese. From April 1990 through September 30, 2002 there was investment growth in the fund of \$18,158,000. It can be said, I believe, or at least suggested, that that was the source of funding sex abuse expenses and not the Appeal or parish assessments.


Director of Finance


SEP 30 2002

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OFFICE OF FINANCE

MEMORANDUM

TO: Bishop Joseph L. Imesch
FROM: 
DATE: September 16, 2002
RE: Sexual Abuse Expenditures

For the 2001-2002 fiscal year the Diocese has incurred a total of \$307,717 on sexual abuse related matters. Included in that total are: legal fees of \$94,298, consultants (primarily Public Communications) \$110,844 and \$102,575 paid to victims.

I have talked to the auditor about disclosing sexual abuse expenses in the financial reports for the June 30, 2002 fiscal year. The question now is are we to consider all expenditures or just those directly to victims? The reality is that all the expenditures stated above were directly related to the sexual abuse issue and would not have been necessary had that issue not been present.

Your thoughts please.


Finance Officer

SEP 1 8 2002

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000135

OFFICE OF THE STATE'S ATTORNEY
DUPAGE COUNTY, ILLINOIS

JOSEPH E. BIRKETT
STATE'S ATTORNEY

505 N. COUNTY FARM ROAD
WHEATON, ILLINOIS 60187
(630) 682-7050
(630) 510-3611 (TDD)
(630) 682-6987 FAX (CRIMINAL)
(630) 682-7048 FAX (CIVIL)
(630) 681-2290 FAX (CHILD SUPPORT/
COMPLAINTS)

PRESS RELEASE
NOVEMBER 14, 2002

CONTACT: [REDACTED]

**Nearly 7 Month Investigation of Joliet Diocese In DuPage
Concludes, Resulting In One Priest Indicted**

DuPage County State's Attorney Joe Birkett announced today that his office has concluded a 6 ½ month investigation into allegations of sexual misconduct by priests of the Joliet Diocese in DuPage County. The result of the investigation includes a Grand Jury indictment against Fred Lenczycki, 58 [REDACTED] for Aggravated Criminal Sexual Abuse, for alleged misconduct while he was serving at the St. Isaac Jogues Church in Hinsdale in the mid 1980's.

In April of this year, as a result of a series of sexual abuse scandals, State's Attorney Birkett instructed his staff to seek a Grand Jury subpoena directing the Joliet Diocese to produce all documents relating to any complaints of sexual misconduct between members of the clergy and persons under 18 years of age. The time period of the subpoena was from 1970 to April 25, 2002, the date of issue. According to State's Attorney Birkett, the Joliet Diocese fully complied with the Grand Jury subpoena and cooperated with all additional requests made by his office. In total, the office reviewed cases involving 26 priests through materials provided by the Diocese. Three (3) additional priests were investigated as a result of allegations that came to our attention by persons who contacted the office as a result of media publicity on the pending investigation. In total, twenty nine (29) priests were investigated.

A thorough investigation of all allegations was conducted, involving Investigators and

— MORE —

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Released 10/21/14

LENCZYCKI CHARGES Cont'd

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Prosecutors of the DuPage County State's Attorney's Office. The investigation was overseen by Assistant State's Attorney Dan Guerin, the Supervising Attorney of the Domestic Violence/Child Abuse Unit and Chief William Simmons of the office's Investigations Unit. State's Attorney Birkett noted that some of the investigations concluded with no findings of wrongdoing, while others did involve evidence of wrongdoing but were barred from prosecution due lack of venue and the tolling of the Statute of Limitations.

However, one case did reveal allegations of sexual misconduct where there was a sufficient legal and factual basis to proceed with legal action. A Grand Jury investigations was opened in August whereby witnesses and evidence were presented to the Grand Jury. The resulting action was that the DuPage County Grand Jury returned a True Bill against Fred Lenczycki, 58, currently of 377 Sandhurst Circle in Glen Ellyn charging him with five (5) counts of Aggravated Criminal Sexual Abuse against three (3) boys.

It is alleged that the defendant, while serving as a priest at St. Isaac Jogues Catholic Church in Hinsdale, engaged in separate acts of sexual abuse with three (3) boys between October 1, 1984 and December 4, 1984. The three boys were each 12 years old and were both students and parishioners at the time of the alleged incidents. The victims are now in their 30's. The alleged sexual abuse occurred on the church property in Hinsdale.

In December of 1984, a boy disclosed to his parents that the defendant had acted in a sexually suspicious manner with him, and the parents brought the allegation to the attention of both the defendant and the Pastor at St. Isaac Jogues. The next day, the Joliet Diocese transferred the defendant out of the parish. At that time, no child had reported to the church or to any law enforcement agency that there had been any criminal acts committed by the defendant. These disclosures came to light many years later.

It was learned that the defendant was transferred to various treatment centers and assignments in Missouri and California through the mid 1980's and 1990s. As a result of his absence from the jurisdiction, the Statute of Limitations was suspended.

The defendant has been charged with five (5) counts of Aggravated Criminal Sexual Abuse, a Class 2 offense, which is punishable by 3 to 7 years in the Illinois Department of Corrections, but is

— MORE —

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LENCZYCKI CHARGES Cont'd
PAGE 3

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also a probationable offense. Yesterday, Judge Michael Burke signed an arrest warrant and set bond at \$100,000. The defendant, through his attorney, has been in touch with authorities and he is expected to turn himself in shortly.

"No child is prepared for the possibility of molestation by a trusted adult, especially a member of the clergy," Birkett said. "This nearly seven month investigation was conducted in a very thorough and professional manner. If these allegations are proven in a court of law, this defendant faces a penalty of up to seven years in prison for his sexual misconduct with these three boys."

Following the vast public outcry in April and the opening of this investigation, State's Attorney Birkett hosted two religious summits in early May to garner the input of the religious community in crafting legislation in order to best address this public issue. Members of numerous faiths participated at both the Chicago and DuPage County summits, resulting in various amendments being made to the bill. House Bill 5002 unanimously passed out of both the Illinois House of Representatives and Senate in late May. The final result was that on August 16th, Governor George Ryan signed into law State's Attorney Birkett's bill mandating clergy to report child physical and sexual abuse.

In addition to the proposal of this new law, State's Attorney Birkett hosted a Mandatory Reporting of Child Abuse Seminar in early September whereby for the first time, the newly mandated reporters (clergy) were trained on their obligations to report child abuse.

Members of the public are reminded that this complaint contains only charges and is not proof of the defendant's guilt. A defendant is presumed innocent and is entitled to a fair trial in which it is the government's burden to prove his or her guilt beyond a reasonable doubt.

#



Office of Child and Youth Protection

000164

3211 FOURTH STREET NE • WASHINGTON DC 20017-1194 • 202-541-5413 • FAX 202-541-5410

Kathleen McChesney
Executive Director

January 31, 2003

Your Eminence/Your Excellency:

As you know, the *Charter for the Protection of Children and Young People* established the Office of Child and Youth Protection (OCYP) at the national headquarters of the United States Conference of Catholic Bishops. I was honored to have been selected to serve as the Executive Director of this important office and will keep you informed as to our progress in completing the tasks set forth in the *Charter*.

Your help and support will be essential in addressing the key responsibilities of this Office. Those responsibilities include: (1) assisting individual dioceses/eparchies in the implementation of "safe environment" programs; (2) assisting provinces and regions in the development of appropriate mechanisms to audit adherence to the policies; and (3) producing an annual public report on the progress made in implementing the standards in the *Charter*.

I will work with the National Review Board in commissioning two studies that you mandated: the first regarding nature and scope of the problem of sexual abuse of children within the Church and the second relating to the causes and context of the current crisis. We hope to have the first study completed by June, 2003. The Board will also review and approve the annual report on the implementation of the *Charter* and any recommendations that emerge from it before it is submitted to Bishop Wilton Gregory and published.

One of my goals is to make the Office of Child and Youth Protection a valuable resource to you and your staff. Members of the National Review Board and I are available to speak to your staff. We hope to be able to assist you in identifying a set of best practices in terms of policies, safe environment programs and procedures that work best for your diocese or eparchy. Information will be shared with you through letters and the USCCB web-site.

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We will also assist Archbishop Harry Flynn and the Ad-hoc Committee on Sexual Abuse as they conduct regional workshops for you on the implementation of the *Charter and Essential Norms for Diocesan/Eparchial Policies dealing with Allegations of Sexual Abuse of Minors by Priests and Deacons*. Included in these workshops will be information pertaining to the conduct of the audits. The workshops will take place in April, May and June of this year. The audits will be conducted between late June and October of 2003.

Performing the tasks designated in the *Charter and the Essential Norms* will consume both time and resources. The *Essential Norms* require that each diocese/eparchy have a written policy on the sexual abuse of minors by priests and deacons, as well as by other Church personnel. A current copy of each policy is to be filed with the USCCB by June 1, 2003, which is within three months of the effective date of the *Essential Norms*. Please encourage your staff to contact me at the USCCB at (202) 541-5413, or by email at: kmcchesney@usccb.org with questions regarding this Office or the implementation of the *Charter and the Essential Norms*.

I am most appreciative of the generosity of the Bishops in establishing the OCYP and the National Review Board. Together we can work to assure that our churches, schools and programs are the best and safest places for children and young people to flourish. I look forward to working with you and members of your dioceses and eparchies.

Sincerely,


Kathleen McChesney

On the weekend of January 11 -12, I sent a letter to more than 600,000 Catholics in the 122 parishes of the seven counties comprising the Diocese of Joliet. I explained the steps we have already taken and those we intend to take to ensure the protection of children in the future.

The incidence of sexual abuse of minors by clergy is a terrible tragedy and a crime. Innocent children have been damaged and their families have suffered much. All have been shocked to learn about the abuse. Priests who have faithfully served the Catholic community for years have had their ministry compromised. We sincerely regret the harm that resulted for so many. We look toward a better future with hope.

We will continue to make every effort to ensure that children will be protected against adults who prey on their innocence. The Diocese of Joliet has selected a Virtus education program called, "Protecting God's Children." It was developed by a national Catholic organization in order to prevent child abuse. All those who interact with our children, and the children themselves, will be made fully aware of what is appropriate behavior and what is not. We will continue to study and adjust the way we protect children.

All Church personnel who are alleged to have engaged in sexual abuse with children will be fairly evaluated, will be reported to proper authorities and will be dealt with justly. Any priest guilty of sexual abuse will never be permitted to exercise any public ministry whatsoever.

The diocese is committed to the assistance of victims and their families. Sister Mary Frances Seeley, OSF, a Joliet Franciscan, has been appointed as the Diocesan Victim Assistance Minister. She will work with victims and their families to ensure they receive care necessary for their healing.

Our Diocesan Review Committee, established in 1993, has highly qualified members, both lay and religious, to whom all allegations of sexual abuse are reported. The Committee will continue to cooperate with the law and with civil authorities.

A number of people submitted suggestions to a Committee charged with reviewing our diocesan policies on sexual abuse. This Committee is nearing the end of its work and a revision will soon be approved. We would appreciate your continued help and suggestions on any aspects of this situation.

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We cannot erase the past, but we can look toward the future. All of us share the common goal of protecting God's children. A safe environment for children cannot simply be our hope. It must become a reality.

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My Dear Brothers and Sisters in Christ,

The scandal of clerical sexual abuse of minors has seriously affected our Church, both locally and nationally. In response to this crisis the Bishops of the United States adopted a Charter for the Protection of Children and Young People at a meeting in Dallas last June. Just recently, at our Annual Bishops' meeting in Washington, D.C., the Bishops accepted a clarification of the norms of that Charter which had been developed by a mixed commission of four American Bishops and four representatives of Roman Congregations. Those norms have now been approved by Rome.

Today I want to speak with you about the implementation of these policies in our diocese. First of all, I want to assure you that the diocese will do whatever is necessary to protect our children. That is first and foremost for all of us. To my knowledge, at the present time, there are no priests in public ministry against whom there are any credible allegations of sexual abuse. I speak for all of our priests and Bishops in renewing our commitment to serve you, the people of God, in our vocation. We recognize that we do not always live out that commitment as we should, but that does not lessen our determination to do so.

I want to detail some of the steps that we have taken in the past and some steps we plan to take in the future.

DIOCESAN REVIEW COMMITTEE:

In 1993 the diocese formed its present Diocesan Review Committee to review allegations of sexual abuse by clergy. About one year ago additional members were added. The members of the Diocesan Review Committee are:

Bishop James Fitzgerald - Auxiliary Bishop of Joliet. Former rector of St. Charles Borromeo Seminary and former pastor of St. Mary Parish in Mokena.

The Honorable Robert Baron (Committee Chair) - Presiding Judge of the Family Division for the Will County Circuit Court; past president of the Will County Bar Association and former trial attorney.

Dr. James Carger - Clinical psychologist with over 30 years experience. Has taught in major universities, coordinated children's services in Public Health and has served as a consultant to businesses, community and religious organizations as well as to the U.S. Military Academy.

Mrs. Rita Gitchell - Mother of four children. Partner in a law firm based in Wheaton and President of the National Lawyers Association. Practice is concentrated on professional liability defense.

Sr. Jean Keeley, O.P. - Clinical psychologist in Westchester since 1980. Member of the Adrian Dominicans.

Reverend James Lennon - Pastor of St. Patrick Parish in Joliet. Serves as a Clergy Minister of Care, retreat master and spiritual director.

Mr. Tom O'Donnell - Former detective sergeant with the Illinois State Police. State Certified police instructor regarding child sexual abuse issues for the Northeast Multi-regional Police Training Unit.

The Honorable Michael Orenic - Retired attorney and retired Chief Circuit Judge of the 12th Circuit Court (Will County) of Illinois.

Mrs. Cynthia A. Power - Licensed clinical counselor and co-founder of Life Enrichment Services of Wheaton. Certified as a Sex Addiction Therapist, Compulsive Gambling Counselor, Sex Counselor and an Addiction Specialist. Employs her skills on a national level.

Mr. John A. Ruberti - Kane County Assistant State's Attorney. Former Assistant Illinois Attorney General. Has prosecuted individuals engaged in child exploitation.

Dr. Alexander J. Spadoni - Clinical Professor of Psychiatry at Loyola Medical School, Director of Adult/Adolescent Psychiatric Service at Provena St. Joseph Medical Center in Joliet. Former President of the Will-Grundy Medical Society and the Illinois Psychiatric Society. Founder and past President of the Illinois Association of General Hospital Psychiatrists.

All of these people serve without compensation.

INDEPENDENT ADVISORY GROUP:

Several months ago an Independent Advisory Group was formed to examine our diocesan policies. That group has met a number of times and will soon make its recommendations. Any policy revisions will be presented to the Diocesan Review Committee, the Diocesan Pastoral Council and the Presbyteral Council before final approval is given.

The members of the Independent Advisory Group are:

Mr. Robert W. Frazee - Graduated with a degree in Finance from the University of Illinois in 1973. Received a Master's Degree in Pastoral Studies from Catholic Theological Union in 2001. Served as an eighth grade catechist for 16 years. Married for 32 years, with four children and two grandchildren.

Mr. James Kubalewski - Licensed Clinical Social Worker. Graduated from Lewis University in 1965. Awarded a Master of Science degree from the University of Wisconsin in 1968. Currently serves as the Director of the Family Counseling Division of Trinity Services, Inc.

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Mr. John P. Pleban - Business Manager of St. James the Apostle Parish in Glen Ellyn. For 37 years served as the Director of Distribution/Logistics at Nabisco. Was Parish Council President, Chair of Worship Commission and involved in other parish ministries.

Mr. Michael Prus - Business Manager at St. Margaret Mary Parish in Naperville. Received a Master of Pastoral Studies from Loyola University in 1981. Served on the Professional Fitness Review Board of the Archdiocese of Chicago from 1992 to 1997. Married, with two teenaged sons.

Mrs. Shirley Robinson - Graduate of Jane Addams School of Social Work at the University of Illinois and Northwestern University Department of Psychiatry in Family Therapy. Has worked since 1968 in the field of child abuse. Specialized in the treatment of sexual abuse since 1978. Married with four children and six grandchildren.

Ms. Suzanne M. Sullivan - Licensed Clinical Professional Counselor and state approved psychotherapist. Has been in clinical private practice since 1992 where she provides individual and family psychotherapy including the area of sexual abuse.

Mrs. Dolores (Dee) Timko -After receiving her Juris Doctor from DePaul University in 1990, practice was concentrated in the area of Family Law. Served as a member of the Appellate Lawyers Association of Illinois and as Chair of the Board of Directors of the Care and Counseling Center. Mother of four children and grandmother of three.

All of these people serve without compensation.

OTHER CONSULTATION:

In addition to the Independent Advisory Group, parish bulletins and the diocesan website invited people of the diocese to submit recommendations. Some 35 people responded to that request. Members of the Diocesan Pastoral Council were also invited to express their opinions.

VICTIM ASSISTANCE MINISTER:

Sister Mary Frances Seeley, OSF, (815-263-6467), a member of the Joliet Franciscans, has agreed to serve as our Victim Assistance Minister. Sister Mary Frances founded Crisis Line of Will County. She brings valuable experience, knowledge and compassion to this newly created position. In addition to her work with Crisis Line she has a Ph.D. in Law and Public Policy. Sister Mary Frances will focus her energies on coordinating pastoral care for victims/survivors of child sexual abuse by clergy. She will follow-up with victims to ensure that they will receive appropriate care. In the past this pastoral care and assistance were provided by Sister Judith Davies, OSF, the diocesan Chancellor, by one of the Auxiliary Bishops or by me. Now that will be an entirely independent position.

FINANCIAL ACCOUNTABILITY:

Since 1983 the diocese has settled a number of cases of clerical sexual abuse. Most of these settlements were in response to lawsuits filed against priests, though some settlements were made without litigation. We are committed to help in the healing of victims/survivors, but we are also aware of the need to exercise responsible stewardship over diocesan funds. In the past twenty years the diocese expended approximately \$1,708,000 and insurance companies have paid approximately \$936,000. The diocesan disbursements were funded by proceeds from diocesan investments and sale of real estate.

Diocesan Appeal funds are used solely for the operation of ministries and agencies of the diocese. No parish funds were used for any settlement. The diocese does not pay legal fees for priests. Any legal fees incurred by priests are paid by the priest himself. In the case of false allegation, of which there have been six, the diocese reimburses the priest for any legal costs incurred.

It would not be appropriate for the diocese to speak about any individual settlements, but the diocese supports the right of victims to disclose this information to anyone they choose. Anyone with whom a financial settlement has been reached in the past is no longer bound by any confidentiality aspect of that agreement.

COMMITMENT TO CHILDREN AND YOUNG PEOPLE:

- We continue to work toward the healing of all who have been affected by sexual abuse by clergy. We are mindful that we have a responsibility to protect our children and to keep tragedies like this from occurring again. Any priest who has been guilty of abuse will not be permitted to exercise any public ministry.
- We have provided counseling for victims of sexual abuse in the past. We are committed to continue to do so in the future.
- The Priestly Life and Ministry Committee of the Presbyteral Council is preparing a Code of Conduct for clergy and for all who come in contact with minors. It is expected that a draft statement will be prepared for review by diocesan agencies, the Diocesan Pastoral Council and the Presbyteral Council within the next few months.
- Background checks are already required for a number of employees of the diocese. We are working on a plan for parishes to provide background checks for all volunteers.
- In accord with our current policy, information regarding sexual abuse has been provided for priests, administrators and teachers. In the near future we will begin a diocesan-wide educational and informational program for all of our teachers and students. A committee has been meeting for several months to determine the best program for our diocese.

- Each quarter every parish will be asked to place notification in their parish bulletin, listing the name and phone number of our Victim Assistance Minister, Sister Mary Frances Seeley, OSF. That notice will also ask anyone who has knowledge of inappropriate activity by a member of the clergy to report that information to the Victim Assistance Minister.
- The diocese has turned over to the respective States' Attorneys any allegations of sexual abuse by clergy since 1970. The diocese will continue to cooperate with civil authorities and will report any credible allegation of sexual abuse to the appropriate authorities.
- For more than 20 years, prior to anyone being accepted as a seminarian, the diocese has required that candidates undergo psychological testing. Admission was based on the results.

MOVING AHEAD:

As we move forward, we hope to maintain openness with the people of the diocese. We want to hear from anyone who has questions, comments or concerns. You may call the Victim Assistance Minister (815) 263-6467, the Chancery (815) 722-6606, send mail to the Suggestion Box, 425 Summit Street, Joliet, IL 60435 or to the Suggestion Box on our diocesan website: www.dioceseofjoliet.org.

This difficult time has caused great pain for everyone in the Church: victims, their families, laity and priests. I assure you that I will do whatever I can to assist victims of sexual abuse and to restore your confidence in the Church. I ask for your continued prayers for the victims of abuse and their families and for those among us whose faith has been shaken. I ask also that you remember in your prayers the many dedicated priests who faithfully serve the needs of our Church on a daily basis. I am grateful to everyone who has offered prayers, encouragement and support. It has made a great difference during this most challenging time. Finally, I assure you of my prayers.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

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▲ News

Sex abuse tab thus far in the millions

Saturday, January 11, 2003

By Allison Hantschel
Staff writer

Sexual misconduct by its priests cost the Roman Catholic Diocese of Joliet more than \$2.6 million in the past 20 years, the diocese announced Friday.

In a letter to be read in all diocesan parishes today and Sunday, Bishop Joseph Imesch said since 1983 the diocese has paid victims of sexual abuse by priests \$1.7 million, with an additional \$936,000 paid by insurance.

"Most of these settlements were in response to lawsuits filed against priests, though some settlements were made without litigation," Imesch wrote. "We are committed to help in the healing of victim/survivors, but we are also aware of the need to exercise responsible stewardship over diocesan funds."

The diocese has faced at least 10 lawsuits in the past two decades and settled nearly all of them. Imesch said money used to pay priests' victims came from diocesan investments and real estate sales, not from money raised through the annual appeal.

In addition, Imesch wrote, the diocese was releasing all past victims of lawsuits from confidentiality agreements made at the time the lawsuits were settled.

The financial disclosure, which diocesan officials promised several months ago, came as part of an announcement about church programs designed to combat abuse.

Imesch has faced intense criticism over his handling of sexual abuse allegations by priests. The bishop transferred several priests accused of abuse to new ministries, and two of those priests have been accused of abusing again.

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The scandal that swept the diocese last year resulted in the removal of 10 of the diocese's 194 priests from ministry. Under a grand jury subpoena, the diocese turned over 29 priests' names to the DuPage County state's attorney's office and one, the Rev. Fred Lenczycki, was indicted on criminal sexual abuse charges.

The Will County state's attorney's office still is investigating allegations of abuse turned over last May.

In his letter, Imesch also announced the members of the diocese's review board, which handles allegations of sexual abuse against priests. It includes a clinical psychologist, a former Illinois State Police detective sergeant and a certified sex counselor, among others. The board is headed by Will County Associate Judge Robert Baron.

The diocesan members of the review board have had past contact with abusive priests.

The Rev. James Lennon once supervised the diocese's most notorious pedophile priest. Lennon was pastor at St. James the Apostle Church in Glen Ellyn in 1977, when parishioners told him his associate pastor, the Rev. Larry Gibbs, had engaged in suspicious behavior with young boys.

Lennon promised the parents he would speak to then-Bishop Romeo Blanchette about Gibbs.

Gibbs was not removed from ministry until one of his victims sued the diocese in 1993. By then, according to court records, the priest had been transferred to half a dozen parishes and twice more accused of abuse.

Another member, Auxiliary Bishop James E. Fitzgerald, served as rector of St. Charles Borromeo Seminary in Romeoville beginning in 1975. A former seminary instructor, the Rev. Carroll Howlin, was accused last spring of abusing students he took on trips during the mid-1970s.

Barbara Blaine, founder of the Survivors Network of Those Abused by Priests, applauded Imesch's commitment to improving the diocese's track record.

"However, based on previous behavior, we will have to withhold judgment," Blaine said. "We'll judge his words when we see his behavior over the next few months."

Keith Aeschliman, who has filed seven lawsuits against the diocese, said the true amount of the diocese's settlements might not be known for years because some settlements were structured to be paid over time. The diocese only disclosed cash paid so far.

"This is the same duplicitous chancery office we've seen in the past," Aeschliman said.

Diocese spokesman John Cullen could not be reached for comment Friday.

Southtown religion writer

Allison Hantschel may be reached at ahantschel@dailysouthtown.com or (708) 633-

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LETTERS TO THE EDITOR

Joliet News
Feb 3, 20

Who's your boss?

The statute of limitations on morality in the Joliet Diocese is alive and well. Bishop Imesch and the less mentioned but equally culpable retired Bishop Kaffer, for the past 25 years, have secretly suppressed information, keeping it from reaching parishioners. Your bishops transferred molesters from one parish to another to avoid scandal and liability and when more distance was needed, molesters were, without warning, moved to other unsuspecting Dioceses around Illinois and the United States.

How many of the priests who have served in the Joliet Diocese are molesters? If you ask Bishop Imesch, he'll refer you to his professional public relations spokesman who will spin you until you forget your original question. Lame explanations and excuses shouldn't be accepted and answers should be demanded. We believe 30 or more clergy members of this Diocese have been accused or convicted of such repulsive acts that we can't recount them here.

The Joliet Diocese is full of gutless and totally unprincipled religious. The priests and nuns believe they work for Bishop Imesch, when in fact, their real employer is Jesus Christ. Their silence about perverted friends and co-workers undoubtedly allowed many innocent children's lives to be permanently filled with memories of a drunk priest slobbering on them as he sexually satisfied his every perversion. Fear of Bishop Imesch remains stronger than fears of a millstone and deep water.

Why aren't molesters' names listed?

Why aren't parishioners entitled to know whether the accused molester admits or denies his guilt?

Bishops Imesch and Kaffer and those who knew are morally bankrupt and should be deeply ashamed.

Keith M. Aeschliman

Attorney at Law

Joliet

Horrible street

A few weeks ago, a few of your call-in readers made comments about Oakland Avenue south of Ruby being the worst street in Joliet, and I agree.

I have been in contact with the councilman of this area and the city of Joliet Engineering Department since April 2003 concerning the horrible state this short portion of Oakland Avenue is in, but to no avail.

The street has been patched so many times the patches need patching. This past spring/summer, Oakland Avenue north of Ruby was improved all the way to Ingalls Avenue and beyond — new curbs, sewer improvements and a nice ribbon of asphalt — the whole yard.

I am happy someone other than myself noticed how horrible the street is, and also, perhaps someone from the city will read this and make the needed sewer, curb and surface improvements happen.

Elmer A. Libersher

Joliet

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Better judgment needed

I wonder how many other Catholics feel that Keith Aeschliman and Ted Slowik have lost all credibility in their vendetta against the Catholic Church, the Diocese of Joliet, Bishop Imesch, and now Bishop Kaffer. They use the tragedy and scandal of child abuse to hide their obvious hatred of things Catholic.

Why has The Herald News chosen the path of complicity in this vicious campaign? Isn't there anyone on your editorial board that has the courage to say to Mr. Slowik, "Enough?" Allowing him to cut and paste old stories of abuse and allegations ad nauseum into any current story is tantamount to trying to create the news rather than report it. Worse yet, you have allowed Mr. Slowik to impugn Bishop Imesch by attributing malicious intent on his part in falsely claiming he reassigned priests knowing that they would abuse again. That is simply inexcusable.

Your Feb. 3 edition included a letter to the editor from Mr. Aeschliman. What kind of standards of fairness do you have in printing letters? Allowing someone to write in a letter to the editor statements like, "The Joliet Diocese is full of gutless and totally unprincipled (sic) religious," goes far beyond any bounds of decency and fairness. What are you thinking when you allow such blatant hatred to be printed? Our diocese is filled with priests, brothers, and sisters who wholeheartedly serve in ministries of charity, justice, and compassion. To say that they lack courage and principles is a downright lie.

Mr. Aeschliman's letter showed just how much hatred is in this lawyer who loves to attack the Church so much. But make no mistake, his is no righteous rage, his is simple loathsome hatred. To be filled with such hatred is his choice, but to print his words in

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your paper is your choice. We simply deserve much better judgment from you.

John Regan
Joliet

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News

South

Sexual abuse suits tossed by Will judge

Wednesday, February 5, 2003

By Allison Hantschel
Staff writer

Three lawsuits filed against the Roman Catholic Diocese of Joliet last year were dismissed recently by a Will County judge, who said the cases of priest sexual abuse the suits detailed were too old.

Attorney Keith Aeschliman, who filed all three lawsuits on behalf of young men who said they were molested by Joliet diocese clergy, said he already had revised and refiled two of the three lawsuits, and would refile the third Thursday.

"It's very common to go through several stages of filing and refileing in these types of lawsuits," Aeschliman said. "The complaints were not as specific as the court would like them to be. You can't just give generalities about what happened, you need to tell every single thing that was done."

The lawsuits accuse the Rev. Carroll Howlin, the Rev. Michael Gibbney and the Rev. Larry Mullins of molesting boys in the 1970s. The diocese argued that all the lawsuits were filed after the alleged victims turned 30, the limit for filing this type of case in Illinois.

The lawsuits also accuse the Diocese of Joliet and Bishop Joseph Imesch of covering up the priests' abuse. Diocese attorneys argued that those charges were not properly argued in the lawsuits.

None of the accused priests are in ministry, according to the diocese.

Diocese of Joliet spokesman John Cullen said the local church cooperated with all legal proceedings and would continue to do so. He said he did not want to offer an opinion on the judge's ruling.

"We're pursuing this by following the law and doing everything we can to cooperate," Cullen said. "The judge followed the law and so did we."

Howlin, a former instructor at St. Charles Borromeo Seminary in Romeoville, was accused of molesting a student, Michael Powers, during a field trip to Kentucky in the mid-1970s. Howlin was removed from ministry in April.

Gibbney, who lives in Alsip, is accused of molesting a parish boy, [REDACTED] in 1978 and 1979 when Gibbney was associate pastor of Mary Queen of Heaven in Elmhurst.

Mullins was sued by five men, including [REDACTED] and [REDACTED] alleging the priest abused

them as children at St. Raymond Elementary School in Joliet.

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The lawsuits all were filed last year after months of clergy abuse accusations in the diocese and the removal of seven other priests. One of those, the Rev. Fred Lenczycki, was indicted in DuPage County and awaits trial on criminal sexual abuse charges.

DuPage county authorities said they investigated 29 other priests for sexual misconduct but were unable to press charges because the incidents were old or the priests deceased. Will County State's Attorney Jeff Tomczak also is examining an undisclosed number of priests who served in his jurisdiction.

* ① Aeschliman said he intends to continue pushing his clients' claims against the diocese and has asked Joliet church officials to turn over the personnel files of all priests accused of sexual misconduct and identify any records that have been destroyed.

Allison Hantschel may be reached at ahantschel@dailysouthtown.com or (708) 633-5998.



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* ① All files have been turned over!
② The certainly have not destroyed any records! This is a "first" statement for Mr. Aeschliman!

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MARCH 3, 2003

Restoring Trust

A REPORT TO THE PEOPLE OF NEW HAMPSHIRE by the Diocese of Manchester

A MESSAGE FROM BISHOP McCORMACK

Restoring Trust: A Report to the People of New Hampshire by the Diocese of Manchester faces the past in our Diocese and points the way to move forward as Church. Although the part of our past that involves the sexual abuse of children by some priests and how the Diocese responded to allegations of abuse is painful to learn, it is also a painful learning experience. One of the most important lessons learned is this:

A person who has sexually abused a minor cannot be adequately supervised or monitored. That is why today, if there is even one credible allegation of sexual abuse of a minor by a priest, the Diocese will remove the priest from ministry, and if the accusation is determined to be true, that priest will not be allowed to serve in ministry again.

Child sexual abuse is a terrible crime in the Church and in society. It causes indescribable harm in the life of a minor. Child sexual abuse is an affront to the dignity of the person, and it violates every principle of profound respect for human life that the Gospel entails. We understand that this crime tears at the heart of the human family. Those who have made such reports, even reports made many, many years after the abuse occurred, are courageous. I commend them for coming forward.

On behalf of myself and leaders of the Church in New Hampshire – past and present – we are sorry for our inadequacies, but most of all we are sorry for the harm done to persons who were abused by priests and to the Catholic faithful who have been scandalized.

The standards used to protect children and young people in the Church must be stated clearly and implemented consistently.

- Every suspicion or report of child sexual abuse is taken seriously. The first response is to the person who reports being harmed as a child, even if she or he is now an adult.
- Adequate structures are to be maintained in order to ensure effective, legitimate cooperation between civil and church authorities.
- The rights and responsibilities of persons accused of the crime of child sexual abuse will be protected by due civil and canonical legal processes.

The Church ought to be a sanctuary for every human person, especially for children and young people. Sanctuary means protection from injustice. As we, the Church, work together to help victims heal, we also work to help care for persons who have harmed others. As challenging as these tasks are, our firm hope in the ways of the Lord and in the power of the Holy Spirit within us ensures our success. We will have a safe Church, one that witnesses the life of Christ in us by rooting ourselves in His healing truth and love.

The forthright acknowledgement of failures in the past empowers us to move forward toward a hopeful and brighter future. While no one can change the past, together we can all shape the future. The wounds of adult survivors have been exposed. May the work of bringing the Lord Jesus to those harmed and to those who have harmed be a moment of grace in the life of the Church.

As you read this report, I ask that you take note not only of our admission of past inadequate responses and practices but also our planting the seeds that ensure our Church will be a better and safer community of faith. To succeed, we need to work together to make and keep our Church safe and holy.

Christ in all things.

John B. McCormack
 Bishop of Manchester

*Bishop Imesch
 FYE
 J*

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Lesson Learned	Moving Forward
1. Direct more attention to persons who suffered abuse.	<ul style="list-style-type: none"> • The Bishop has increased staffing in the Delegate's office to include a pastoral care professional who advocates for victims. Additionally, the Diocese and Catholic parishes are beginning a new program, Bethany, a support group for adult survivors of child sexual abuse.
2. Involve civil authorities in child protection.	<ul style="list-style-type: none"> • The Diocese will report suspected abuse of a minor to the Division for Children, Youth and Families, and local law enforcement where the alleged abuse occurred. • The Diocese will report past incidents of child sexual abuse, even when the alleged victim is an adult, to the AGO and the local law enforcement office where the alleged abuse occurred. • The Diocese will submit policies and procedures to the AGO for review and comment as provided in the Agreement.
3. Involve more than one person in the response to allegations of sexual abuse.	<ul style="list-style-type: none"> • The Bishop now has a Delegate, two parents to assist the Delegate, and a Diocesan Review Board, comprised of mostly lay people, who work together to respond to complainants, investigate allegations and make recommendations to him. • Standardized and effective fact gathering procedures have been implemented to thoroughly investigate an allegation, the results of which must be approved by the Diocesan Review Board.
4. Maintain a comprehensive, centralized record keeping system.	<ul style="list-style-type: none"> • The Bishop, Delegate and Chancellor have immediate access to all priest personnel information organized in a readily accessible and meaningful format. • The Diocesan Review Board reviews all records of anyone with an allegation of sexual misconduct with a minor.
5. Strive to be more consistent in handling and resolving allegations.	<ul style="list-style-type: none"> • The Bishop has stated categorically that if there is even one credible accusation of sexual abuse of a minor by a priest, the Diocese will remove the priest from ministry and, if the accusation is determined to be true, that priest will not be allowed to serve in ministry again. • The Bishop appointed a Task Force, consisting mostly of lay people, to review the current policy on sexual misconduct issues and to recommend changes. • The revised policy will influence the way the Diocese responds now and into the future. • The Diocese has enacted the Essential Norms established by the United States Conference of Catholic Bishops and adopted the principles of the USCCB Charter.
6. Take the lead in training and awareness building to help prevent any further abuse.	<ul style="list-style-type: none"> • The Diocese has implemented one of the first national safe environment programs in the country and implemented mandatory training for all priests, employees, educational personnel and volunteers on <ul style="list-style-type: none"> – How to identify warning signs of abuse or an abuser; – How to safeguard our children against abuse; – How to talk to children about suspected abuse; – How to screen workers and volunteers; – How to report suspected abuse according to the requirements of New Hampshire law and the Agreement; and • How to maintain adequate records and follow through with the reporting process. • This training program, <i>Protecting God's Children</i>, requires all church personnel to be retrained every two years.

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I. PURPOSE OF THIS REPORT, LESSONS LEARNED, AND MOVING FORWARD

This Report addresses issues that span six decades of administrative practices. It is an effort to present a forthright explanation of what the Diocese of Manchester did in the past in response to reports of child sexual abuse by priests. In this sense, the Report is a companion to the 154 page *Report on the Investigation of the Diocese of Manchester* ("State Report") published by the Attorney General's Office ("AGO") and is intended to complement the findings of civil law enforcement authorities.

The Diocese does not believe it is in the best interest of our community to comment in this Report on the specifics contained in the State Report. Through our own examination of the State Report, the investigative file, and some of the events that took place over the last six decades, the Diocese realizes, in retrospect, that it should have acted differently, and that it certainly does act differently today. Therefore, this Report stands at the threshold of "one door closing as another opens."

In reviewing our own records and the new information provided in the State Report, the Diocese has reached a greater level of understanding about what did not work well in the past. The Diocese cannot change the past, though we wish we could have spared individuals the pain of abuse. The pastoral response of the Church today to adult survivors of child sexual abuse by priests is an effort to help them heal. The best outcome from the experience over the past year is that we learned from it. The Diocese sees six main areas where it is already improving on what it does.

See chart on page 1.

Finally, the Diocese of Manchester acknowledges that the investigative file and the State Report contain graphic information about the criminal and sinful actions of some priests. The Diocese realizes the abusive behaviors of these priests are disturbing and reprehensible. We are concerned about the effect these accounts may have on adult survivors of child sexual abuse, the Christian faithful, and the community of New Hampshire. The Diocese encourages anyone who feels the need to discuss their feelings or reactions to contact their pastor, any priest, or pastoral minister. They may also contact New Hampshire Catholic Charities (800-475-5585), or the Assistant to the Delegate for Pastoral Care (603-668-0014). We urge anyone who suspects that a child has been abused and neglected to make a report to the New Hampshire Division for Children, Youth and Families immediately by telephone (800-894-5533), and to local law enforcement agencies.

II. CHILD PROTECTION IN THE PAST

Child sexual abuse is a crime in the Church and is defined as such by the 1983 *Code of Canon Law*, which is a compendium of laws that are informed by the Scriptures and the Tradition of the Church. Penalties for crimes in the Church seek to repair the harm done to the complainant and the community and to rebuke the accused person and move him to reform. The pastoral

response of the Diocese of Manchester, developed over the years, sought to balance the care for the complainant with the care of the accused person. Until the 1980s, accusations of sexual misconduct of minors by any person in the Church were handled on a case-by-case basis as matters of Church discipline and in light of the unique relationship between the diocesan bishop and the diocesan priest. While the Diocese complied with the child safety laws of New Hampshire in the past, today we know that child protection requires more than just compliance with the law.

Over the last two decades, the Roman Catholic bishops of the United States have worked collaboratively on a pastoral response to accusations of sexual misconduct of minors by priests.¹ The Diocese of Manchester adopted its first formal written *Policy on Sexual Misconduct* in 1996. After his installation as Bishop of Manchester in September 1998, the Most Reverend John B. McCormack asked for a review and update of the policy. This update included the establishment of both the Office of the Delegate for Sexual Misconduct and the Diocesan Review Board.² Bishop McCormack also advocated for the development of a new training program and its implementation in the Diocese. The program, *Protecting God's Children*, began in early 2001 with the first training sessions scheduled for that fall.³

In January 2002, when reports of abuse from the Archdiocese of Boston became headline news, Bishop McCormack instructed Reverend Edward J. Arsenault, his Delegate for Sexual Misconduct, to conduct a review of all past accusations of sexual misconduct with minors by priests in New Hampshire. This review included a detailed inventory of all files associated with reports of the sexual abuse of a minor by a priest.

III. THE ATTORNEY GENERAL'S INVESTIGATION

A. Investigative Process - Initial Inquiry

In early February 2002, Attorney General Philip McLaughlin inquired of the Diocese whether any priest who had sexually abused a minor in the past was in active pastoral ministry in New Hampshire. On February 15, 2002, the Diocese delivered a letter to Attorney General McLaughlin notifying him of the names of living priests against whom the Diocese believed it had past credible allegations of abuse of a minor. Between February 15 and March 15, 2002, the Bishop provided the Attorney General with the names of 15 priests. The Bishop also released the names publicly so that any other victims of these priests could come forward. Release of the names would also remove doubt about the hundreds of priests who never had an allegation made against them.

Of the 15 named priests, only one was in a current assignment at the time the Diocese disclosed the names, and the Bishop immediately removed that priest from ministry. Eight of the 15 named priests already had been formally prohibited from functioning in any pastoral ministry anywhere. The Bishop removed the permission to perform any public ministry for the

remaining six, who had no assignment but could celebrate Mass. In addition, there were three priests found guilty of crimes of sexual abuse of minors, whose names were widely known in both public records and the media coverage of their criminal trials.

B. Investigative Process - Grand Jury Investigation

Following its initial inquiry, the AGO launched a formal investigation and empanelled a grand jury to assist it. A grand jury subpoena was issued to the Diocese on April 8, 2002 and then again on May 30, 2002, compelling the Diocese to grant the AGO full access to all its files relative to priests accused of the sexual abuse of a minor. Following the issuance of a court order regarding the subpoena, two assistant attorneys general as well as several investigators reviewed the files at the Diocese and copied files and documents to utilize in their investigation. The AGO also assembled a Task Force to conduct an investigation that included interviewing priests, victims and other parties, and reviewing Diocesan files procured by the assistant attorneys general.

Through its investigation the AGO also obtained information directly from certain priests accused of past abuse of minors. Some of this information was new to current diocesan leaders responsible for addressing sexual abuse of minors. The AGO, through the power of the grand jury, gave these priests, who had admitted to sexually abusing minors, use or derivative use immunity from prosecution in exchange for being interviewed by the AGO. These priests were allowed to have their attorneys assist them in responding to questions and to be present during the interviews. As is customary in an investigation, the Diocese was not invited by the AGO to these interviews and so, did not have a representative or attorney present during these interviews. In many instances the priests in these interviews provided to the AGO information that the priests had not provided directly to the Diocese before the investigation.

As a result of the Diocese's public disclosures and the on-going investigation, between February 2002 and March 2003, the Diocese received additional complaints from adults of sexual misconduct by priests when the complainants were minors. During this time, the Diocese also received allegations of abuse of a minor against six priests assigned as pastors and two priests with permission to celebrate Mass. The Bishop placed all eight priests on administrative leave and withdrew all permission to function as a priest pending the outcome of any civil or diocesan investigation. The Bishop announced why the priest was being placed on administrative leave to the parishes where the assigned priests had been in active ministry. Accusations against three of these priests have not yet been determined to be credible by the Diocese pending the conclusion of active civil investigations by law enforcement.

1 A chronology of efforts to combat clergy sexual abuse against minors may be found at the USCCB website - www.usccb.org/comm/kit2.htm.

2 The policy was last updated in 1999. See www.catholicchurchnh.org/ministries_services_content.cfm?doc_id=666

3 www.virtusonline.org/virtus/protecting_children.cfm

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C. Conclusion of the Investigation – Agreement Between the Diocese of Manchester and the State of New Hampshire

As the AGO neared the conclusion of its investigation of the Diocese in the fall of 2002, representatives of the Diocese of Manchester and the AGO entered into discussions regarding how to resolve the Attorney General's concerns. As a result of these discussions, Attorney General McLaughlin and Bishop McCormack reached and signed an agreement on December 10, 2002 (the "Agreement").

Bishop McCormack approved the Agreement on behalf of the Diocese for a number of reasons, including the following:

- The Agreement afforded an effective way for the Diocese to work with civil authorities to institute meaningful changes that would benefit the public in regards to the handling of claims of sexual abuse of minors by the Diocese, without the delays a protracted trial may have caused;
- A criminal prosecution of the Diocese would be painful to past victims and result in consuming resources that could be best put to use helping adult survivors of abuse and helping prevent further abuse; and
- In order for the Diocese and the people of New Hampshire to move forward with confidence that past practices have truly improved, the Diocese had to deal with its past and the Agreement offered the best option to achieve this objective in an organized and dignified manner.

D. Issuance of State Report on the Investigation of the Diocese of Manchester

As part of the Agreement, the Diocese acknowledged that the AGO would issue a report on the scope and results of its investigation regarding the manner in which the Diocese responded to past clergy sexual abuse of minors. In order for the public to have a complete understanding of the investigation and the reasons for the Agreement, the Diocese agreed to waive its grand jury confidentiality to allow for the release of all of those documents in the investigative file pertaining to the sexual abuse of minors.

1. Attorney General's Legal Analysis

Regarding the legal analysis presented by the AGO in the State Report, the Diocese does not necessarily agree with all aspects of this analysis, which, in many ways, contains novel theories and approaches for New Hampshire prosecutions. The Diocese understands there are technical legal defenses to many of these theories.

The AGO acknowledges in its State Report that the focus of its investigation was on the collective institutional knowledge or conduct of the Diocese. The State Report is not focused on the knowledge or conduct of any one individual leader of the Diocese. Indeed, neither the State Report nor the investigative file supports a charge that any one person in a position of authority with the Diocese specifically intended to harm a child.

Even though the Diocese could have mounted a vigorous defense challenging both the legal theories and inferences drawn from certain alleged facts, the

Diocese believed that even a successful defense would not diminish the significant and serious harm suffered by minors resulting from the actions of some priests. It was in this spirit that the Diocese made the acknowledgements it did in the Agreement.

2. Results of Investigation

The Diocese has had an opportunity to conduct its own detailed and thorough review of the investigative file created by the AGO and released on March 3, 2003, to the public as provided under the Agreement. There are a few important considerations regarding the State Report and the investigative file:

- Of the roughly 9,000 pages released from the investigative file, approximately one-half were originally in the possession of the Diocese;
- The investigative file contains information about the sexual misconduct of some priests which spans the past sixty years;
- Of the eight priests whose conduct is summarized in the State Report, the AGO concludes that because of technical obstacles only three priests' cases would have led it to seek an indictment against the Diocese.

The State Report contains 131 pages devoted to an examination of the conduct of eight Diocesan priests and the response by the Diocese to information that it obtained about the conduct of these eight priests. It includes reports of abuse that were not known by the Diocese prior to the AGO's investigation.

In order to understand what the Diocese knew, when it was known, and what it did in response to that knowledge prior to the investigation, the Diocese is appending to this Report a two-page timeline and summary about each one of the eight priests. These timelines are compilations of allegations of sexual abuse of minors that are contained in Diocesan files as well as the State Report.

These histories and timelines are available at www.catholicchurchnh.org/ministries_services_content.cfm?doc_id=740.

3. Stated Reasons for Entering Agreement – Office of the Attorney General

Finally, in the State Report the AGO sets forth its reasons for entering the Agreement and for not pursuing criminal prosecutions against the Diocese: "The State feels that the Agreement with the Diocese accomplished greater protection of children than would have resulted from a criminal trial and conviction." The AGO identifies the three main areas of the Agreement as the Protection of Children, Accountability, and Transparency.

IV. ACKNOWLEDGING THE PAST; CHANGING FOR THE FUTURE

As a result of the AGO's investigation, a great deal of new information that was not previously known was produced and made available to the Diocese. Some of the new information comes from interviews the AGO conducted with previously accused priests who admitted to the interviewees that they abused children. The Diocese cannot ascribe credibility to some of the statements

and assertions these priests made in the interviews.

This information from the AGO along with information the Diocese had in its possession have provided new insights both as to the Diocese's past conduct as well as to the steps it can take to protect children better in the future.

A. The Past: Retrospection and Reflection

The Diocese offers no excuses for its past actions. The Diocese never intended to cause harm to any person.

Although it is no consolation to those who suffered abuse, the investigative file reveals the Diocese was not alone in its incomplete understanding of the long lasting effects of sexual abuse or how to best address allegations of abuse. Law enforcement agencies, mental health and psychological experts, as well as legislators today have a vastly improved understanding of the problem and how to address it than they did even twenty years ago. Over the years, the Diocese has learned, along with the rest of society, how better to recognize, address, and prevent sexual abuse of minors. The Diocese is committed to working collaboratively with all civil authorities and experts to ensure the safety of children.

The State Report condenses into one report certain activities that occurred over six decades. During the time period covered in the State Report there have been 831 priests who have served as priests of the Diocese of Manchester. During these six decades the Diocese attempted to respond appropriately and pastorally to those who came forward to report abuse. The understanding of how to respond to victims and to treat those who abuse has progressed significantly over the last 60 years.

1. Efforts to Respond to Adult Survivors of Abuse

In the past, the Diocese attempted to respond pastorally to adult survivors of sexual abuse by priests by:

- Listening to their stories;
- Providing or facilitating counseling and assistance for victims/survivors and their families; and
- Incorporating the insight of victims/survivors into its current policies and procedures for the protection of children.

In reviewing the investigative file, it does appear that in some cases the Diocese failed to follow up thoroughly on some reports of sexual abuse by priests; delayed the healing process by focusing on efforts to resolve financial and legal issues which were pursued by some victims/survivors; and failed to adequately confront clergy accused of sexual misconduct directly and vigorously on the strength of the victim's allegations.

2. Dealing with Clergy Accused of Sexual Misconduct

Although our actions fell short at times, the investigative file reveals that whenever it received a report that a minor had been sexually abused, the Diocese did take some action against an accused person. A description of these actions is part of an honest portrayal of what the Diocese did or did not do in the last half of the twentieth century.

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In general, the Diocese responded in the following ways:

- In some instances, as soon as leaders in the Diocese received a substantiated allegation, they placed the priest on leave or in a restricted (non parish) ministry;
- In other instances, the Diocese would refer a priest for psychological or psychiatric evaluation and treatment. In some cases the professional's recommendations were not followed sufficiently; and
- In some instances, a bishop or other church leader would simply meet with the priest, urge him to acknowledge his harmful behavior and exhort him to change his ways.

These actions, especially simply exhorting a priest to "change his ways," are inadequate and ineffective ways to deal with abusive individuals. Essentially, the Diocese learned that a person who has sexually abused a minor cannot be adequately supervised or monitored. That is why today, if there is even one credible allegation of sexual abuse of a minor by a priest, the Bishop will remove the priest from ministry, and if the accusation is determined to be true, that priest will not be allowed to serve in ministry again.

B. The Future: Establishing a Child Protection Culture

Finally, as a result of its self-evaluation, the Diocese has concluded that it is not sufficient merely to have systems in place and to respond appropriately when a report of the sexual abuse of a minor is received. In order to truly protect and affirm the most vulnerable persons in our society – our children – it is clear that any organization must be proactive in creating a child protection culture. This requires the creation and maintenance of a safe environment for children, ongoing policy development, and a continuing investment of human and financial resources.

The Diocese will commit the necessary personnel and financial resources of the diocesan administration to continue to respond to allegations and the needs of adult survivors of child sexual abuse and to maintain and continuously evaluate and improve its program of awareness and prevention.

1. Ensuring a Safe Environment for Children

The Diocese believes that the primary objective in creating a safe environment for children is to prevent abuse before it happens. When abuse does occur, however, the Diocese must respond swiftly and definitively with compassion and respect toward those who have been harmed and those who are accused. There are three areas where the Diocese is concentrating efforts to create a safe environment for children in all its churches, schools and institutions.

Awareness and Prevention: The Diocese will make every effort to assure that the best screening process is in place for candidates for studies to be priests, deacons, or members of religious institutes assigned to diocesan ministry as well as employees and volunteers (diocesan personnel), and independent contractors to determine whether there exists the risk for child sexual abuse. In addition to thorough background checks currently conducted by the Diocese on priests and deacons, and applicants for studies for ordination, the Diocese will also conduct criminal records checks and checks of the sex offender registry for all diocesan personnel who work or are in contact with children. The Diocese will also create a protocol for maintaining contact with priests and deacons on administrative leave or removed from ministry for any reason.

Awareness and prevention also require effective communication and transparency. The Diocese will continue to train all personnel on how to detect signs of potential child sexual abuse and how to report all suspicions. In addition, the Diocese will clearly convey information about allegations and the results of investigations to the accused, the complainant, and the communities affected by allegations of abuse while considering the concern for the rights of the complainant and of the accused.

Intervention: Under the Agreement, the Diocese of Manchester now requires all of its priests, deacons, employees and volunteers to report suspected abuse whether or not an individual is a minor. In addition to the mandatory training received under our prevention program, all personnel must personally

attest to understanding the reporting requirements under State law and those beyond State law included in the Agreement with the AGO.

Remediation: As a Church, the remediation process must establish a priority for the pastoral and spiritual care for all persons and communities affected by child sexual abuse. As part of its mission as the Church, the Diocese will provide an appropriate pastoral response that includes emotional and spiritual care for complainants, the accused, and communities affected by allegations of abuse. Trained professionals will provide this response and care in such a manner as warranted under the circumstances. Care will be taken to avoid any interference with the work of civil authorities in investigating and addressing any instances of child sexual abuse.

2. Developing Policies that Protect Children

The Diocese of Manchester, with the assistance of the *Task Force on Sexual Misconduct Policy* composed mostly of lay people, is conducting a detailed review and revision of its existing policy on sexual abuse of minors. This new policy will conform to the Essential Norms established by the Bishops of the United States and approved by the Holy See, as well as to the principles of the Charter. It will also respect the civil laws of New Hampshire. This revised policy will be continuously reviewed for improvement. This review will ensure continuity in the Diocese so that all church leaders – present and future – will have a clear sense of what must be done, as well as a well-developed culture of child safety that includes responding quickly and decisively to protect children.

At the core of the Diocese's policy today is the fact that no person with even one credible allegation of sexual abuse of a minor will serve in ministry. In accord with the Agreement, the work of the Task Force in this regard will be submitted to the AGO for review and comment before the Bishop implements it.



RESTORING TRUST: A VISION FOR A SAFE COMMUNITY

When we – as members of the New Hampshire community – work through our feelings of shock, anger, and dismay over this sad story of abuse of our children, we are left with a determination that we can never let this happen again.

The Diocese of Manchester deeply regrets that in some instances church leaders and others failed to fully protect children from abuse by priests to the degree that parents or society would expect and demand of leaders of the Catholic Church. The Diocese has learned from its

past and today is implementing a system which, in collaboration with civil authorities, will offer a high degree of protection for children and will instill a degree of restored trust in Church leaders.

The Diocese, through Bishop McCormack and Rev. Edward J. Arsenault, Delegate for Sexual Misconduct, have offered and will continue to offer public and private apologies to past victims and to the Catholic faithful regarding its deep felt sorrow regarding its past actions or inactions.

The Bishop has asked all members of the Church in New Hampshire to join in prayer this year for the healing of the victims/survivors of child sexual abuse by priests and for their families. The Diocese invites the involvement of the entire community of faithful in helping to make our Church safe for everyone, but most especially for our children.

Together, we as a community will make a difference.



Redacted February 2014
TMJA
Released April 2014


000186

MEMORANDUM

TO: Bishop Joseph L. Imesch
FROM: Guy A. Sell
DATE: February 26, 2003

I am responding to your January 14, 2003 memorandum regarding the comment made by Cardinal George at a recent meeting at Mundelein Seminary about the auditors for the Archdiocese booking projected settlements as liabilities.

As part of the audit for the Diocese the auditors contacted Jim Byrne to find out what legal actions might be outstanding and what exposure there might be to the Diocese. Jim's response, a copy of which is attached, did not indicate a significant liability for the Diocese. Jim seemed to think that if any claims were successful they would be covered adequately by insurance. The Insurance Fund has a reserve of \$3.5 million already booked to cover potential liabilities. Based on Jim's response it was deemed that no contingent liability needed to be booked.



Guy A. Sell
Director of Finance

FEB 26 2003

Redacted February 2014
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Released April 2014

Meeting with Bishop Imesch

000187

February 27, 2003

Re: Clerical Sexual Abuse

Attendees: Bishop Imesch, Eileen Lane, Tom Norris, and Carol Healy

We began the meeting with prayer and introductions. We established our goals for this meeting:

- Healing and forgiveness;
- How can we at St Thomas support the bishop and the diocese in their efforts to bring healing to the church;
- Accountability.

First topic of discussion: specifics of aid to the victims and the difference between defrocking a priest and removing him from ministry.

We agreed that the Bishop's recent letter that was included in the parish bulletins went a long way to alleviate the anger and fears of the faithful. People needed to know that the diocese was taking action and addressing the sexual abuse issues. This was a positive step. The faithful await more positive steps.

The diocese is drafting a new policy. This will be ready for publication in June 2003. This policy carefully details the aid provided the victims and the commitments of the diocese in all cases of abuse.

The Bishop explained that he has not expelled anyone from the priesthood, but he has removed priests from ministry where credible allegations exist or where sexual abuse has been proved. The Bishop further stated that he would not have a problem removing someone from the priesthood if there were numerous egregious violations.

All priests are now mandated reporters in the state of Illinois. The only exception would be where the knowledge of abuse was acquired through the sacrament of confession. Some states (Illinois not included) do not honor sacramental exception.) We expressed surprise that the recent inclusion of priests as mandated reporters has not been publicized. We encouraged the Bishop to announce this.

All allegations of abuse are immediately reported to the civil authorities. We asked if there were any circumstances where Canon Law would take precedence over Civil Law. The Bishop did not think so. The Church would conduct its own internal investigations in accord with Canon Law. Canon Law deals with laicization issues, not criminal activity. The Bishop did not expect that this would conflict with the civil authorities and their investigations. In all cases, the diocese would cooperate fully with the civil authorities.

We further pointed out that that in the draft of the new diocesan policy on the handling of these cases, there is a possibility of confusion in the role of the Ministerial Fitness Review Administrator. The duties state that the Administrator will first conduct the review in accord with Canon Law, and second the Administrator would report all allegations to the civil authorities. We recommended that the Administrator's list of duties might want to first stress reporting to the civil authorities.

Second topic of discussion: accountability.

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We asked if there were diocesan provisions for accountability. Would the diocese on a regular basis reveal to the faithful of the diocese the number of cases that occurred within a specific time frame? While the draft of the new policy does not cover this topic, Bishop Imesch agrees that an annual accountability might be feasible. This would be done in general terms without naming individuals or parishes.

Parishes will continue to publish the diocesan telephone numbers for reporting allegations. The policy draft does not establish the frequency of publishing these numbers. We pointed out that other Dioceses (including the Archdiocese of Chicago) have such printed materials available in church at all times; we felt that this was an appropriate way to assure that parishioners had necessary contact information. It helps in breaking the code of silence.

Third topic of discussion: presence of pastors/priests on the Diocesan Review Committee and the Independent Advisory Group.

These committees should witness the strong and vital partnership between the bishop and his priests. The pastors are the standard bearers in the parishes. Too often in the past they have been left out of the process. Too often they knew no more than what they too were reading in the papers.

We recognize the problems of media reporting and the impact on the morale of the priests. The diocese needs to keep the pastors informed so that inaccuracies do not feed the anger and disappointment of the faithful. We also recommended that these committees include victims of abuse or family of abused victims. Bishop Imesch assured us that they would.

Fourth topic of discussion: apology.

We shared with the bishop the perception that neither he nor the diocese has really apologized for whatever they might have done to hurt anyone in the process of dealing with abuse of minors. People in St Thomas still talk about the need for an apology and their disappointment that they have not heard one. Bishop Imesch felt that he had, and he cited specific examples where he did so. Unfortunately these events were not widely reported. There remains the perception that an apology should be forthcoming. Bishop Imesch assured us that he would handle that. We had quite a nice interchange about the power of the transparency and humility in an apology.

We concluded with a prayer. As your representatives from St Thomas, we left feeling that the meeting was honest and forthright. It was prayerful and healing. Our Bishop is an open and warm person and showed a willingness to discuss any topic we raised. We are grateful for his warmth and acceptance.

Finally, the Bishop once again repeated his willingness to meet with the group that attended the Roundtable in August. We need to examine that invitation. We thanked him for it.

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000189

KEEPING OUR CHILDREN SAFE

LINDA S. PIECZYNSKI



Michael, Angel

For Parents, Teachers, and Other Adults Who Live and Work with Children

THE SEXUAL ABUSE CRISIS in the Catholic church has left many people reeling because of revelations that priests have molested children. Sadly, to those of us in the field of investigating, prosecuting, and treating child sexual abuse, it comes as surprise because we know that child sex offenders exist in every profession. In fact, we should expect that offenders will be found in positions where access to children is guaranteed because people who are sexually attracted to children gravitate toward places where children are available.

The sexual abuse of children is an enormous problem in our society. Repeated studies reveal that by the age of eighteen, one out of four girls and one out of five boys will be the victim of an act of sexual abuse. This can range from unwanted touching to rape. Most victims have never told anyone about the crime committed against them. It is a crime that thrives in secrecy and remains hidden for the same reason. Therefore, in every parish there are adults who have been victimized in childhood or children who have been or are being molested.

At this critical time in the Catholic church, we are presented with an opportunity to create something posi-

tive by educating ourselves and our children about sexual abuse in order to prevent future molestations. The following guidelines or tips are applicable in all sorts of settings, including schools, churches, park districts, and the home—that is, wherever children may be at risk.

1 SEPARATE MYTHS ABOUT OFFENDERS FROM THE REALITY

Myth #1: The average sex offender is a stranger who lurks in alleys, hides behind bushes, and leaps out to snatch our children.

Reality: The reality is that a child is more at risk in his or her own home from someone he or she knows than from any stranger. It is more likely that a child sex offender will be a friend or relative of the child. *A child living in a home with a stepfather or paramour of the mother is more at risk than in any other kind of situation.*

Since child sex offenders are usually someone the parents or the child know and with whom they have some type of relationship, it is very difficult for a child to come forward and tell an adult about the crime. Child molesters have a major advantage because they can count on the

community's ignorance about who commits sex offenses. Consequently, they rely on people to rally to their defense when exposed, especially family members. Too often neighbors, friends, other family members, and parishioners defend the person accused, thereby sending a message to the child that they believe that he or she is lying. Many molesters maintain control over their victims by telling them that no one will believe them even if they do tell.

People must recognize that a child molester can be anyone; they should not automatically leap to the defense of any adult who is accused just because "he's always been such a wonderful man and couldn't possibly hurt anyone." In order to ingratiate themselves with children, child sex offenders are likable and appear kind in order to get close to the child. They are often very personable and gregarious. People feel safe leaving their children with them. But, it's all an illusion.

Myth #2: Most offenders molest a child only once.

Reality: Sexual abuse is often repeated, in fact. Pedophiles, in particular, groom their victims for lengthy periods of time, often months or years before actually committing a sexual

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TMA
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time with them
show them special attention. They
make sure the child is comfortable with
physical affection before moving on to
sexual touching. The child is made to
feel as though he or she is a partner in
the abuse, which makes it less likely
that he or she will tell anyone.

Given this frightening reality, can we
do something to make sure that our
parishes are safe? More important,
are there things we can do to protect
our children no matter where they
are? The answer to both questions is
yes, but first we must recognize and
accept that there is no way to make
sure our children are *always* safe. We
must remain open to the possibility
that they may someday need to tell
us something we don't want to hear.

2 TALK STRAIGHT WITH CHILDREN

Teach children proper names for body parts.

The best way to inoculate our children
against sexual abuse is to give them
accurate information. This means that
from the earliest age they must be
taught about all parts of their bodies.
They should feel as free to speak
about their penises and vaginas as
they do about their arms and legs.
Proper names are important. When
we refer to genitals by their nick-
names, we send a message that there
is something shameful about them, so
much so that we can't use their prop-
er names in speaking.

Teach children about privacy.

Children need language they feel
comfortable with so they can tell us
immediately if something is troubling
them. Children need to be taught that
their bodies are private and that no
one has the right to touch them in a
private place or make them feel
uncomfortable.

Teach children that no adult should require them to keep "secrets."

Children must be taught the differ-



Allison, Julie, Saeed

ence between a
secret and a sur-
prise. Sex
offenders don't
want children to
tell adults about
their secret acts.
Some molesters
make the child
feel that they
are sharing
something private and special that
other people wouldn't understand.
Other offenders use threats that harm
will come to the child's family if he or
she tells. Or they say that the child
will be punished if the secret is
revealed because the child is at fault
for the offender's behavior. Children
must be told that adults should never
ask a child to keep a secret. Any adult
who does this is doing a bad thing
and the child *must tell* the secret to a
trusted adult. A surprise, on the other
hand, is a positive thing that will
make someone happy, such as keep-
ing a secret about a present we're
getting for a person. Children can
understand the difference if it is care-
fully explained.

We cannot guarantee that our chil-
dren will never be in contact with a
child sex offender, but we can try to
give them information that will make
it *less likely* for them to be targeted.
Child molesters choose their victims
carefully, selecting children who are

unlikely to
tell another
person
about the
abuse
because
they are
vulnerable.
Therefore,
we need to
let children
know that
there are
adults who
are sick
and who
like to

touch children's genitals.
This is different from a
mom or dad or other
caretaker who is helping
a child take a bath or go
to the toilet.

Teach children to tell a trusted adult.

Such information needs
to be a normal part of
educating our children.
If they are old enough to
be told about "stranger-
danger," they are old enough to be
taught about sexual abuse.

Children need to know that some-
times adults will try to trick them and
that it is always wrong for an adult to
do this. Adults should not be asking a
child for help whenever going to
another adult is more appropriate (for
example, no adult should ask a child
to help find a lost puppy). Children
should be taught not to accept a ride
from someone—even a person known
to them—if they have not received
permission from their mother, father,
or guardian.

Listen closely to children and ask questions.

We must listen really closely to our
children. The average child who dis-
closes an incident of child abuse has
told a number of people before some-
one listened and believed him or her.

How can this be? It is because children
think they are telling someone about

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... say "I don't like Mr. Jones," "Mrs. A.," or "Coach Smith." A child will stay silent if the response is "How can you say that?"

... Jones/Mrs. A./Coach Smith is such a friendly person and spends so much time with you." The proper response is for the adult to ask more questions, such as, "Why don't you like Mr. Jones? What does he do that you don't like?" The child's answer could be something as innocuous as that Coach Smith has bad breath, however, it might also be that Mrs. A. has been molesting him or her. We have to listen better, all of us adults who are trusted by children.

Find out who are the other adults in your child's life. We need to know not just who their teachers are but also who

the janitor or principal is. Are there assistant coaches with whom they will be spending time? Sometimes the offender is

known to the child but not to the parents/guardian.

Younger children can sometimes be preyed upon by older children. And older children may face dangers through contacts on the Internet.

Teach children what to do if they are afraid.

Our children need to know what to do if they find

themselves in an uncomfortable scary position. In addition to encouraging them to tell us if someone hurts them or makes them feel uncomfortable, we need to give them skills to help themselves if they become separated from us at a store or some public place. We don't want them so afraid of strangers that they never go to someone who can help them. Rather, children should be encouraged to approach a mother with child or a woman with a store badge, for example, to ask for help if they are alone and no one they know is around.

Teach children not to blame themselves.

Children need to know that it is not their fault if an adult does something harmful to them. It is the fault of the adult who tricked them.

3 RECOGNIZE THE SIGNS AND SYMPTOMS OF SEXUAL ABUSE

Particular behaviors can alert parents/guardians, teachers, and others to the possibility that a child has been molested. Often children are too frightened to disclose the abuse to them and their family if the offender lives with them.

The National Center on Child Abuse and Neglect lists the following signs:

- extreme changes in behavior, such as loss of appetite
- recurrent nightmares or disturbed sleep patterns and fear of the dark
- regression to more infantile behavior, such as bedwetting, thumb sucking, or excessive crying
- torn or stained underclothing, vaginal or rectal bleeding, pain, itching, swollen genitals, or vaginal discharge
- vaginal infections or venereal disease
- unusual interest in or knowledge of sexual matters, expressing affection in ways inappropriate for a child of that age
- fear of a person or an intense dislike at being left somewhere or with someone
- other behavioral signals including

Circle: Most Rev. Msgr. Rev. Deacon Sr. Bro. Mr. Ms.

Name _____

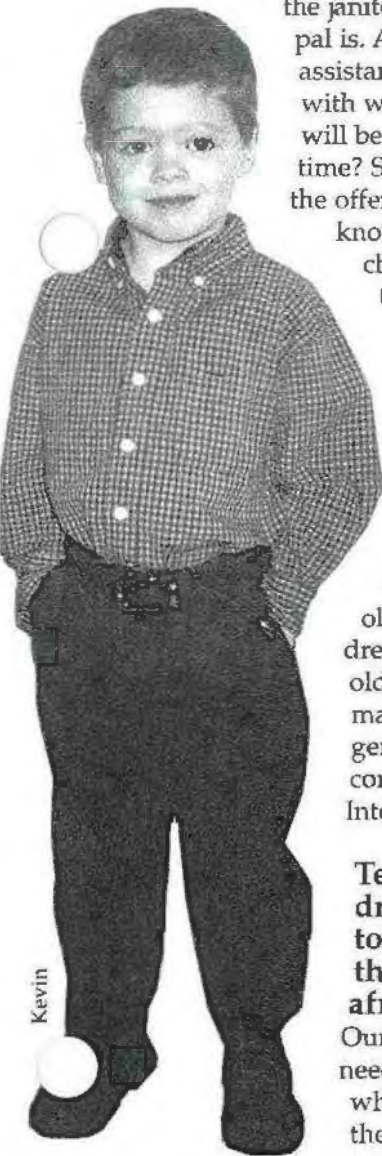
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Kevin

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000192

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Matthew Genevieve



about sexual abuse is to educate ourselves. There are many ways in which we can learn more about child abuse. The Internet has become a tremendous resource. Local child abuse agencies have information and brochures on programs and

a community and be ready for the emotional fallout from such an event.

Locally, there is much we can do at the parish level and in schools, park districts, and youth organizations to protect children. Find out, for example, whether employees and volunteers undergo a criminal background check. That is not a panacea, however, since the majority of sex offenders when arrested have no criminal history. But, for those with a history, it is a valuable way to find out. Everyone must be included, even teachers, janitors, priests, religious, coaches, aides, and lunchroom workers. Has anyone consulted the state's sex offender registration list, which is often available on the Internet? It is another source of tracking offenders with a history. Are policies and procedures in place to guide adult-child interaction? Are they followed? Many organizations and groups already have such policies. But, while a policy is fine, it is important to determine whether those on staff know about it and follow it.

even in the difficult situation of family incest. Incest is usually disclosed to someone other than the parent, often an aunt, friend, or teacher. It is probably human nature that a parent would talk with his/her spouse first, and not surprising that a spouse would try to avoid embarrassment, shame, and having to take action against a loved one. No parent wants to believe the worst about a husband/wife they have trusted. In my experience, many mothers have sided with their husbands against their daughters until the father confessed guilt or was found guilty. Such situations are enormously troubling. For that reason alone, we must look to the police as the proper professionals to separate fact from fiction, guilt from innocence. In my experience, I have found the police much better at making such determinations than any layperson.

Since so many offenders report child abuse in their own background, reducing the number of victims available to even one perpetrator would decrease the number of future offenders. Child sex offenders rarely seek therapy on their own. The only way to assure that they receive it and complete it is to have court-ordered and -monitored therapy.

5 LEARN MORE ABOUT CHILD ABUSE

The only defense against the ignorance so pervasive in our society

services in the community, often with a speakers' bureau. Parent groups and parishes might invite a speaker to address the group.

We must also overcome through knowledge and information any preconceived notions about who abuses children. That way we can act intelligently if we are faced with a revelation from a child. Start by believing children when they report abuse. Very few reports of sexual abuse are false and usually these are quickly uncovered when a professional investigation is conducted.

6 SUPPORT PREVENTION PROGRAMS

It is important that we support prevention programs in our schools—public and private. While most of us will ensure that our own children have the information they need to protect themselves, we know that many children who are being molested will not get such vital information from their parents. Hence, there is a need for publicly supported programs. We must also be aware that whenever such a program is brought into a school, children will begin to make disclosures about abuse.

As parishioners, too, we must be ready to accept that children will disclose abuse by fathers, uncles, grandfathers, coaches, teachers, babysitters, and others trusted to care for them. We must be prepared to deal with this reality as

Conclusion

As members of a community, it is our responsibility to give our children enough information so they can tell us if someone tries to harm them. As parishioners, it is our responsibility to ensure that procedures and programs are in place in our schools and parishes to minimize the risk of child abuse. As citizens, it is our responsibility to insist on the best laws possible to ensure that sexual crimes against minors do not remain secret, but are prosecuted in the full light of day. We must take off our blinders and recognize that people hurt children and we cannot predict who those people are. We must remain vigilant for our children's sake.

Linda S. Pieczynski, Esq. is an attorney in Hinsdale, Illinois, and a former assistant state's attorney who served as deputy chief of the Criminal Division in the DuPage County State's Attorney's Office. She has lectured extensively on child abuse and neglect and is the mother of three.

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000193

Natalie Bayci

From: <MrTNorris@aol.com>
To: <nbayci@dioceseofjoliet.org>
Sent: Wednesday, March 05, 2003 9:40 AM
Attach: Meeting with Bishop Imesch2-27-03-lane revisio00.ZIP
Subject: Bishop's Meeting w/ St Thomas PLC

Natalie, here are the e-mails that I mentioned.

1. Notes from the meeting last Thursday, 2-27-03.
2. Draft of an apology, which I promised the Bishop at last Saturday's Diocesan Assembly.

YOU can tell the Bishop that the notes from the meeting will be shared with the St Thomas The Apostle PLC and staff.

Thank you, Natalie.



"Life is not measured by the number of breaths we take, but by the moments that take our breath away"

3/5/2003

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000194

Draft of an apology statement for Bishop Imesch (3-3-03):

The issue of an apology is very sensitive. Clearly there are liability issues. The media can distort an apology and construe it as an admission of guilt. The diocesan attorneys and advisors would have problems with any admission of guilt.

An apology does not necessarily have to be tied to guilt. You can be sorry for what another did. You can be sorry for the hurt imposed on another, even though you may not be the direct cause of that hurt. You can be sorry for the bad impression remaining after the injury. You can be sorry that your apologies did not receive the widespread publicity that you thought they would receive.

As our pastor, you need to know that the perception continues that neither the bishop nor the diocese has ever issued an apology for the instances of clerical sexual abuse in Joliet. True or false, the perception continues. How can we be sure that this perception persists? Because people are still angry. People are still talking about the lack of an apology. True or false, people decry the lack of an apology.

Since our meeting on Thursday, I have discussed this with several more people to test my own impressions. I have asked clergy, staff and parishioners if they remember an apology. They do not.

THIS PERCEPTION is what is important. There is a public relations and a human need for Joliet to express its sorrow and its embarrassment, for any hurt caused by any member of the diocese in the past.

We have an analogous situation in the Church. Pope John Paul II apologized to the Jews for the centuries of harm done to them by the Church and its members. He did not apologize for any personal injuries that he caused. He was not directly involved in acts of anti-Semitism. But he knew that the Church had a history of such behavior. For that he apologized. Your situation is similar. You are not the abuser. You are our Pastor. As such it is appropriate for you to apologize in the name of the Church and Jesus.

If you permit me, I would like to frame an expression of apology to illustrate a potential form:

"I want to take this opportunity to put to rest a perception that seems to continue in the diocese. I have been told that some of the faithful remain angry because of an apparent lack of an apology from me, my office and the diocese of Joliet. Please be assured. No one is more saddened by the events of the last several years than I. I am deeply pained by the sins of abuse of some of my priests in the diocese. The pain of these incidents on the victims and their families mostly concerns me.

I regret that my past apologies did not receive the widespread publicity that I anticipated. So, for any pain and suffering caused by certain priests or employees of the diocese of

**MISC. RECORDS RECEIVED FROM THE DIOCESE OF JOLIET ON 7-25-12 NO. 177
MISC. RECORDS OF BISHOP IMESCH**

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000195

Joliet or its institutions, I am truly sorry. If in any way I inadvertently caused any pain or hurt to any of the faithful of Joliet, I am truly sorry. If at any time in the past I have not been an instrument of healing for those who were hurt by these abuses, I am truly sorry. I am a priest. I want to be an instrument of peace and forgiveness. I certainly do not want to be a tool of harm or injury to my fellow Christians of the diocese of Joliet."

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Exempted April 2014

OFFICE OF THE
STATE'S ATTORNEY

Jeff Tomczak

WILL COUNTY ILLINOIS



000197

For Immediate Release
March 21, 2003

**Official Statement Concerning Allegations of Sexual Misconduct by
Priests of the Diocese of Joliet, Illinois**

JOLIET, ILLINOIS — March 21, 2003 — Will County State's Attorney Jeff Tomczak today releases the following statement concerning allegations of sexual misconduct by priests in the Diocese of Joliet, Illinois.

"Last year, the Diocese of Joliet began releasing documents to the Will County State's Attorney's Office that disclosed allegations of sexual misconduct committed by priests assigned to the Diocese. To date, the Diocese released over 7,000 documents to our office."

"The resulting investigation, which included numerous interviews and standard criminal investigative techniques, has uncovered credible evidence that criminal sexual offenses were committed in Will County by priests of the Diocese of Joliet over the past thirty (30) years."

"Our investigation determined that ten different priests may have committed acts of sexual misconduct in Will County. Because each of these ten allegations occurred as early as 1972 and none after 1987, our investigation included extensive factual and legal analysis of the applicable statutes of limitation as well as the criminal statutes in place during the time period involved."

"Some of the same allegations were recently tested in court applying the more relaxed civil standards only to have the matters dismissed outright. The ethical obligations of the Office of State's Attorney preclude the filing of criminal charges where it is apparent that the statute of limitation has expired. Had the allegations of these offenses been brought to the attention of law

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enforcement in a timelier manner, as the new mandatory reporting standards require, criminal prosecutions would have been viable.”

“I am certain that the victims and their families are, to say the least, experiencing some sense of injustice. I share their dissatisfaction.”

END OF STATEMENT

Investigation Continues

The investigation into this matter remains open. Any person with additional information should contact the Will County State's Attorney's Office at 815-727-8453.

About the Will County State's Attorney's Office

The Office of Will County State's Attorney is responsible for prosecuting criminal matters brought before the 12th Judicial Circuit Court on behalf of the People of the State of Illinois. In addition, the office provides civil legal council to the County of Will and its County officials.

The Office employs forty-two (42) full-time Assistant State's Attorneys, thirty-one (31) clerical employees, and eight (8) professional staff.

###

For more information, press only:

Brian S. McDaniel
Vox 815-727-8624
Fax 815-727-9151
Night 815-405-0578

For more information on the Will County State's Attorney's Office:

<http://www.willcountyillinois.com/statesatty/sahome.htm>

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Prosecutors won't charge priests

000199

By Ted Slowik
STAFF WRITER

■ *Local sex cases: Incidents too long ago; time limit has elapsed, Tomczak says*

JOLIET — Local prosecutors said Friday that they are unable to pursue criminal charges against priests accused of sexual misconduct because the alleged crimes occurred too long ago.

A yearlong investigation uncovered "credible evidence" that 10 different priests of the Roman Catholic Diocese of Joliet may have committed sex crimes, Will County State's Attorney Jeff Tomczak said. However, the time limit on prosecuting the cases has elapsed, he said.

"I am certain that the victims and their families are, to say the least, experiencing some sense of injustice. I share their dissatisfaction," Tomczak said in a statement.

Prosecutors reviewed more than 7,000 documents obtained from the diocese, Tomczak said. Investigators concluded that the 10 priests, who were not named, engaged in criminal activity between 1972 and 1987.

"The ethical obligations of the office of state's attorney preclude the filing of criminal charges where it is apparent that the statute of limitations has expired," Tomczak said in the statement. "Had the allegations of these offenses been brought to the attention of law enforcement in a timely manner, as the new mandatory reporting standards require, criminal prosecutions would have been viable."

The investigation, however, remains open, Tomczak said.

Under Illinois law, prosecution of someone accused of child sexual abuse must be initiated before the accuser reaches age 28.

Joliet Diocese spokesman John Cullen said the diocese was "dismayed" by the revelation that 10 priests engaged in sex crimes, but acknowledged prosecutors were abiding by the time limit on prosecuting the offenses.

"The roots of (the statute of limitations) are very deep in our system. It's a vital component of our system of justice," Cullen said.

"Over time, people die, memories fade. They no longer reflect true events," Cullen said.

Last year, Tomczak's counterpart in DuPage County, State's Attorney Joe Birkett, said his office found credible evidence that 29 Joliet Diocese priests engaged in sexual misconduct. Criminal charges are being pursued against one priest, the Rev. Fred Lenczycki, who is accused of molesting altar boys in Hinsdale in 1983.

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MARCH 26, 2003

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The statute of limitations is suspended if the accused offender moves out of state. Lenczycki lived in California and Missouri over the past 20 years.

The Rev. Carroll Howlin, a priest accused of molesting a boy at a seminary near Romeoville during the 1970s, has lived in Kentucky for the past 25 years. A Will County state's attorney spokesman said he did not know whether the case against Howlin could be pursued, and Tomczak was unavailable for comment late Friday.

Howlin and two other priests — the Revs. Michael Gibbney and Lawrence Mullins — were named defendants in civil lawsuits filed last year. A Will County judge dismissed the cases on statute- of-limitations grounds.

"Some of the same allegations were recently rested in court applying the more relaxed civil standards only to have the matters dismissed outright," Tomczak noted.

Some Illinois lawmakers have proposed legislation to abolish or extend the statute of limitations for sex crimes against minors. But even if the time limit is extended, the change would only affect future cases. No change in the law could be applied retroactively to past crimes.

This week, people who were sexually abused by priests urged Illinois Catholics to withhold collection-plate donations until the state's bishops came out in support of the proposed legislation to end the statute of limitations. Members of the Survivors Network of Those Abused by Priests made the appeal in front of a Chicago Archdiocese center on Thursday.

Reporter Ted Slowik can be reached at (815) 729-6053 or via e-mail at tslowik@scn1.com.

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Prayer service focuses on peace, troops

By Charles B. Pelkie
STAFF WRITER

JOLIET — The area's religious leaders are calling people of all denominations to come together tonight to pray for peace and the safety of American troops fighting in Iraq.

The leaders of at least a half-dozen churches representing a number of denominations will hold an ecumenical prayer service beginning at 7 tonight at the Cathedral of St. Raymond Nonnatus, 604 N. Raynor Ave., Joliet.

"I think it's important that we come together," said the Rev. Herb Brooks Jr., pastor of St. John Missionary Baptist Church and president of the Joliet Ecumenical Clergy Association. "Regardless of whether you support it or are against it, the war is real. And at this time, the best thing for the country and for us at home to do is to pray for peace."

Brooks, who is one of the event's coordinators, said the service will include Scripture readings as well as time for both private and community prayer. The service will close with the ecumenical hymn, "Let There Be Peace on Earth."

Roman Catholic Bishop Joseph Imesch of the Joliet Diocese will be one of the area's religious leaders to preside over the service.

Brooks stressed that he believes the service will draw both those who support the war effort and those who object. The event offers an opportunity for people on both sides of the divide to pray for a common goal. "The service is not about whether you're for or against the war," he said. "It's about praying for peace."

Brooks is one religious leader who has voiced opposition to the war. Like many, he believes that Saddam Hussein needs to be replaced, but he does not believe war is the best way to achieve that goal.

The Rev. George Klima, pastor of Hope Evangelical Lutheran Church in Shorewood, describes himself as a hawk who supports the war. "Saddam Hussein is a rogue and a bandit, and he needed to go," he said. "And we were left holding the bag."

Klima, however, acknowledges that he could find himself ministering to both hawks and doves during the conflict. "I respect their view," he said, noting that war forces people to grapple with "tough ethical issues."

Starting Monday and continuing through the duration of the conflict in Iraq, Klima will open the doors to the church from 10 a.m. until noon on weekdays, from 1 to 4 p.m. Saturdays, and from 7 a.m. to noon Sundays for people who want to pray. "There are people who need some place to come and pray and quietly meditate in times like these," he said.

Klima said his congregation is deeply concerned about the safety of the soldiers in the war. Some church members have friends and family fighting in Iraq. He has been asked frequently during this crisis to offer comforting words to parishioners who fear not only for the troops engaged in combat overseas, but also for their own safety in the United

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MARCH 26, 2003

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The Rev. Eric Thornton, pastor of First Assembly of God Church in Joliet, said his congregation has responded to the war with quiet support for the president. At today's services, church leaders will ask the congregation to pray for the troops throughout the week.

"People are generally calm," he said. "We want them to understand that above everything, God is in control."

Reporter Charles B. Pelkie can be reached at (815) 729-6039 or via e-mail at cpelkie@scn1.com.

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Natalie Bayci

From: [REDACTED]
To: <nbayci@dioceseofjoliet.org>
Sent: Monday, April 07, 2003 3:18 PM
Subject: Re: Apology - For Bishop Imesch

000208

Dear Bishop:

Thanks to a very good friend who archives a lot about the Church, I have found the apology relating to the clerical sexual abuse scandal. It appeared in the Chicago Tribune on May 30, 2002. You were right. I apologize for doubting that an apology had been made.

Unfortunately, based on the number of people who feel that way, there remains a perception that no apology was delivered. It might still be a good idea to include one in your introduction to the new diocesan policy in June. I hope you received the draft that I composed following our discussion at the Diocesan Assembly. That may well remain a valid approach.

In the interest of truth, I want to re-publish this apology in the St. Thomas Apostle parish bulletin. Unless, of course, you have an objection. It is important for the faithful to realize the effort you made to do the right thing.

God bless and continue the great work for Joliet.



Naperville, IL 60563-1496

"Life is not measured by the number of breaths we take, but by the moments that take our breath away"

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JAMES C. BYRNE & ASSOCIATES
ATTORNEYS & COUNSELORS AT LAW
815 NORTH LARKIN AVENUE - SUITE 202
JOLIET, ILLINOIS 60435

000209

JAMES C. BYRNE

TELEPHONE (815) 744-7171

J. DANIEL McGRATH, JR.

FAX (815) 744-7179

April 9, 2003

Mr. Kenneth Zelazo
Assistant State's Attorney Office
121 N. Chicago Street
Joliet, Illinois 60432

Re: Civil Litigation Cases

Dear Mr. Zelazo,

C I have just received in the mail Judge Garrison's Rulings on the Defendant's Motions to Dismiss the three lawsuits involving Father Howlin, Mullins and Gibbney, and I am enclosing copies of those Court Orders.

A summary of the Court Orders are as follows.

The Howlin's case has been dismissed with prejudice.

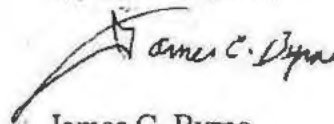
U The Mullin's case involved five Plaintiff's. One of these Plaintiffs, Complaint ([REDACTED]) has been dismissed with prejudice. The other four Plaintiff's have leave to file yet another amended Complaint.

P The Gibbney case, complaint has been dismissed with leave to file yet another amended Complaint.

Y In view of the fact that the Howlin's case has been dismissed with prejudice, the Bishop must make a decision regarding Father Howlin's ministry. Assistance by your office regarding information bearing on his suitability for ministry is imperative. Could you please confer with Mr. Tomczak to determine how you may be able to assist in this matter, to the extent permitted by law.

Thanking you in advance for your cooperation.

My Best Regards,



James C. Byrne

JCB/skm
Enclosures
cc: Jeff Tomczak

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JAMES C. BYRNE & ASSOCIATES
ATTORNEYS & COUNSELORS AT LAW
815 NORTH LARKIN AVENUE - SUITE 202
JOLIET, ILLINOIS 60435

000210

JAMES C. BYRNE

TELEPHONE (815) 744-7171

J. DANIEL McGRATH, JR.

FAX (815) 744-7179

April 1, 2003

HAND DELIVERY

Mr. Jeffery J. Tomczak
Will County State's Attorney
121 N. Chicago Street
Joliet, IL 60432

Re: *Diocese of Joliet*

Dear Mr. Tomczak:

This is a follow up to our telephone conversation of last Thursday, when we discussed Mandated Reporters, and also the Diocese request for investigative information in relation to Father Howlin.

Since then I have conferred with the Bishop, and he is open to your suggestion that your office participate in a Diocesan in-service with its employees in relation to the issue of Mandated Reporters.

The Diocese in-service program is intended to be very broad in addressing an overall safe environment for children, and certainly the issue of Mandated Reporters will be a part of that program.

Your offer of assistance is welcomed and appreciated, however, the Bishop did mention that perhaps the DuPage County State's Attorney's Office should also be invited to participate, since many of our Parishes are in DuPage County.

I am presuming that I could work out the details of any cooperation with your staff as you see fit.

It is also very important that the Diocese have complete information in relation to Father Howlin in order to make a decision regarding his future ministry.

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Mr. Jeffery Tomczak
April 1, 2003
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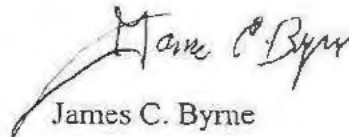
In that regard, your investigative information relating to Father Howlin would be critical.

In our conversation I mentioned that it was my impression that there may have been accusation against Father Howlin in addition to [REDACTED] and [REDACTED]

You indicated that you would check with Mr. Zelazo, and have someone get back to me in this matter.

I would appreciate whatever you could do as soon as possible.

My Best Regards,


James C. Byrne

JCB/skm

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JAMES C. BYRNE & ASSOCIATES
ATTORNEYS & COUNSELORS AT LAW
815 NORTH LARKIN AVENUE - SUITE 202
JOLIET, ILLINOIS 60435

000212

TELEPHONE (815) 744-7171

FAX (815) 744-7179

JAMES C. BYRNE

J. DANIEL McGRATH, JR.

April 10, 2003

Mr. John Urban
Assistant State's Attorney Office
121 N. Chicago Street
Joliet, Illinois 60432

Re: Freedom of Information Act

Dear Mr. Urban,

This is in response to your recent notification to my office that the Herald News was seeking from your office, Diocesan records pursuant to the Freedom of Information Act.

It is my legal opinion that none of the records can be released, and there are several reasons for this, any one of which is sufficient for denying this "Request."

1. Most of the records were delivered pursuant to a Grand Jury Subpoena;
2. The Protective Order of June 28, 1993 in the [REDACTED] case [93 L 0003], prohibits the release of records to the general public and permits the release only to certain restricted categories, [i.e., attorneys of record, experts, etc.].

In June of the year 2002, Mr. Aeschliman sought to vacate or modify the above Protective Order.

The Judge refused to vacated that Order. It is still in full force and effect.

However, that Order was modified. One of the modifications was to permit the Diocese to release to the State's Attorney certain records [i.e., Clergy accused of sexual abuse identified as Priest A to P]. The release of these records were to be utilized for investigation and possible prosecution.

Paragraph 3 of that Protective Order provides that all persons who receive documents under the Protective Order are bound by all the terms of that Order. That prohibits anyone who receives the records from dealing with the records other than for the specific purpose, which in the case of your office would be investigating and prosecuting.

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Also prior to the entry of that Order, the Tribune intervened on behalf of itself and all media to obtain records, and Judge Haase refused to release Diocesan records to the media, or to modify its Protective Order, other than to allow the media access to documents already in the Court file.

All media, including the Herald News, is bound by that Order.

3. Exceptions under the Freedom of Information Act.

As you are aware, the entity in possession of records can deny the release of information under the Freedom of Information Act, pursuant to certain exceptions.

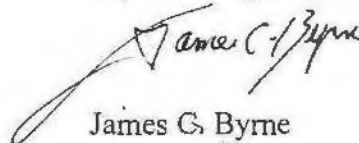
There are several exceptions in the law which would preclude the State's Attorney's Office from releasing any records.

One of those exceptions would be the Privacy exception. As you are aware, the contents of many of the records turned over go beyond, and transcend merely the name of the priest and the accusation. Many records involve disclosures of the names of victims and disclosures of other issues of privacy, totally unrelated to the issues of sexual misconduct.

Kindly advise if you disagree and intend to release any of the records to the media, and please do so, in ample time for the Diocese to take the appropriate action.

Thanking you in advance for your cooperation.

My Best Regards,



James G. Byrne

JCB/skm
Enclosures
cc: Jeff Tomczak
Ken Zelazo

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News

Southwest

Priest sex abuse cases dismissed

Judge rules statute of limitations had run out in lawsuits

Friday, May 2, 2003

By Allison Hantschel
Staff writer

The Roman Catholic Diocese of Joliet won a round in its court battle with men pressing priest sexual abuse allegations when a Will County judge dismissed lawsuits filed against three diocese priests.

Associate Judge James E. Garrison ruled the lawsuits filed by a 44-year-old man against the Rev. Carroll Howlin and a 39-year-old man against the Rev. Lawrence Mullins were both barred by the statute of limitations.

Garrison also dismissed suits filed by four other men against Mullins and by a 37-year-old man against the Rev. Michael Gibbney.

However, the judge gave these four men 21 days to file an appeal if they choose to argue they repressed their memories of the abuse at the hands of those priests.

The attorney in all of those cases, Keith Aeschliman, said he wasn't giving up pursuing the priests in court. He said he planned to talk with other alleged victims of Howlin and Mullins to see if they might be able to press more timely cases.

In the other Mullins cases and the suit against Gibbney, there maybe grounds to argue the victims were unaware of the damage the abuse had done, a common argument in childhood sexual abuse cases, Aeschliman said.

"I'm tremendously disappointed the judge didn't consider our point of view," Aeschliman said. "I'll be looking through our files, and at a certain point, I'm sure we'll

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consider an appeal."

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Diocese of Joliet spokesman John Cullen said the local church viewed the judge's decision as simply another part of the legal process.

"This has been working its way through the courts, and we've cooperated fully as we go," he said, declining further comment.

Ten priests were removed from ministry in the Diocese of Joliet last year after allegations of sexual abuse. A Daily Southtown investigation found Joliet Bishop Joseph Imesch transferred several priests accused of molestation to new ministries, and two priests were accused of abusing again after their transfers.

DuPage County indicted one diocese priest on sexual abuse charges. The Rev. Fred Lenczycki faces five counts of aggravated sexual abuse; 29 other priests were investigated by that county's state's attorney.

Authorities in Will County were unable to charge any priests because the statute of limitations had expired on their crimes, but prosecutors said in 10 cases there was evidence improper sexual conduct took place.

There are 190 priests in the Joliet diocese, which covers seven counties and more than 500,000 people.

Howlin, a former instructor at St. Charles Borromeo Seminary in Romeoville, was accused of molesting a student, [REDACTED] during a field trip to Kentucky in the mid-1970s. Howlin was removed from ministry in April.

Gibney, who lives in Alsip, is accused of molesting a parish boy, [REDACTED] in 1978 and 1979 when Gibney was associate pastor of Mary Queen of Heaven in Elmhurst.

Mullins was sued by five men alleging the priest abused them as children at St. Raymond Elementary School in Joliet.

Southtown religion writer Allison Hantschel may be reached at ahantschel@dailyouthtown.com or (708) 633-5998.

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The current crisis of sexual abuse in the Catholic Church presents troubling and confusing questions to many parishioners. The answers are not always simple or the same from one person to another. Below are frequently asked questions and some of the most common explanations.

WHY DIDN'T VICTIMS SAY SOMETHING BEFORE? WHY WAIT YEARS TO SPEAK UP?

- Years ago, most kids felt no one would ever believe them if they said that a teacher, priest or doctor had touched them in an inappropriate way.
- Many kids were afraid they would be punished if they spoke up and sometimes abusers threatened to punish them if they talked.
- Many people who are abused feel a deep sense of shame and embarrassment, even years later, over having been victimized and fear others will blame the victim
- In many cases, children did speak up, but the adults did not understand or listen and so they gave up trying.
- Very often, people who are victimized in their youth need to achieve a sense of competence as adults before they can talk about traumatic things in their childhood

SO WHY DO VICTIMS SPEAK UP NOW YEARS LATER?

- Now that there have been publicly confirmed cases of abuse, they feel there is a better chance they will be taken seriously rather than disbelieved and met with compassion and help rather than blame.
- To unburden themselves from the pain of continuing to carry a shameful secret and all the problems that go with it.
- To get the help they need to recover from the effects of abuse
- So that others who were abused will be able to talk about what happened without shame
- So that others who need counseling and understanding will be able to receive it
- To prevent this kind of abuse from happening to other children

WHY WOULD ABUSE FROM 30 YEARS AGO STILL AFFECT A PERSON? HOW DOES IT AFFECT THEM?

- Because traumatic events that are not dealt with leave open emotional wounds which may be covered over but do not heal.
- Because experiences as children are formative: betrayal or exploitation by a trusted authority figure in childhood may create lasting problems with trust and self-esteem.
- Chronic feelings of guilt, shame and inadequacy, as well as sexual difficulties and anxieties are common, long-term effects.
- Traumatic events that remain a secret can also cause depression, anxiety, problems on the job and difficulties in relationships.

WHY WOULD SOMEONE WHO DID A LOT OF GOOD ABUSE KIDS?

- Because of immaturity, bad judgment, use of alcohol or drugs, and/or a mental illness called pedophilia.
- Because they mistakenly thought of what they were doing as benign, affectionate, or even loving and were blinded to seeing it for what it was: exploitative, abusive, and harmful.
- Because they didn't (couldn't or wouldn't) exercise control over urges and desires they had that were wrong.
- Because they thought they were "above the rules".
- Because they failed to understand the damage they were doing.

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MAY 16 2011

Dear Bishop Imesch,

I am not sure why I am writing to you, yet the idea keeps coming to me to do it, so I am. I was sexually abused as a child, though not by a priest or religious. It was the typical scenario - a male who is known and trusted. Though it seems grove to be abused by someone we look up to in leading us to God, I believe any abuser changes us, our relationship with others & God. The trust is broken. I may be writing for even more healing for myself. I believe all of this news brings up sadness for me - sadness for myself, for non-abusive priests & religious, for our church as a whole. And since I am distanced from these abusers - sadness for them.

I get angry when people blame priestly celibacy. The person who abused me was married and a father. I know of many others who were abused by all ages and relationships to their abusers, vs victims.

I also feel angry that others see since priests belong to a group, institution. I & others don't get to see family or acquaintances. I do though question whether I would do what others are doing to seek justice for a wrong.

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Yet I feel it really hurts all of us as the money should be going to do the work of our church. I certainly agree that victims counseling to be paid as it is important for healing and expense. Again, the rest of us pay our own. Not even insurance helped me.

The secrecy of the ^{abuse} was also in our family. Our family secret was about 75 years old as far as I know, until I started sharing it with my parents, siblings & children. None of us was actually keeping a secret as far as we were aware. We just didn't talk about it. I guess I was not that surprised that the secret was kept in the "church family." I was told as a child and as an adult not to tell anyone about other more visible abuses and to "keep it in the family." A family disease ...

In 12 step programs there is a saying -
"We are only as sick as our secrets."
The secret is over, now healing can begin.

When Cardinal Bernardine was accused, I followed the story closely. I was touched when he visited his accuser and brought him a bible. The church is highly visible, this can only help others who keep this secret & others like them.

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Again, I am not sure why I felt the need to write. I do not agree with those who suggest withholding funds, especially as the church moves forward with the crisis. I believe I am even more grateful than ever to be part of the Catholic Church, and I believe this crisis will be healing for the church and have a ripple effect for the world.

Thank you for your leadership during this time. Maybe some part of this letter will help as you are asked questions & you may feel free to share any part of it. I feel silly writing that, yet, I don't know your experience with the victims of abuse not done by priests.

Because of the nature of this letter I will not sign my name except to say

No longer a victim

I also apologize for the paper & mistakes. If I tried to make it perfect, I would not send it. You are in my prayers ~

Redacted February 2014
 TMJA
 Released April 2014

A2 Saturday, June 21, 2003 The Herald News

Daily Record

Priest abuse hypocrisy astounding

It's been 18 months since The Boston Globe published the first in its series of stories about sexual abuse of minors by Roman Catholic priests. Though the scandal appears to have peaked with the resignation of Cardinal Bernard Law in December, there are reasons why it seems this issue simply refuses to fade away.



Ted Slowik

Before the scandal broke last year, hundreds of American priests who had abused minors were still serving in active ministries. That was church policy, but fortunately public pressure brought about change. Bishops

were backed into a corner when they convened in Dallas a year ago, and as they meet in St. Louis this week they are still unable to escape the spotlight on how some defended, shielded and reassigned child molesters.

To those who still feel the Catholic Church was singled out for media persecution, the fact is that other faiths didn't experience the level of scrutiny because no other religious organization went to such extraordinary lengths over the years to conceal the extent of the problem. So much continues to come out because there was so much to hide.

Oklahoma Gov. Frank Keating said so this week when he was forced to resign as chairman of the National Catholic Review Board because of comments he made comparing a handful of church leaders to Mafia figures.

"My remarks, which some bishops found offensive, were deadly accurate. I make no apology. To resist grand jury subpoenas, to suppress the names of offending clerics, to deny, to obfuscate, to explain away, that is the model of a criminal organization, not my church," Keating said.

After Keating resigned, a few

An extraordinary life Violet Cheney full of love

By Denise M. Baran-Unland
 SPECIAL TO THE HERALD NEWS

Violet M. Cheney was "out-going, outspoken, very family-oriented, very loving and a woman who believed in the power of prayer," said her daughter, Sandra Ravagnie of Crest Hill. "She was just a down-to-earth person who raised and loved her family."

But Cheney also had a creative fire inside her that manifested itself in numerous ways. Decades ago, Cheney began experimenting with liquid embroidery, eventually making keepsake tablecloths and napkins to give as wedding presents.

Later, she got fired up about ceramics, after taking a class with a friend. At first, she used the kiln at her friend's home; later Cheney bought her a kiln of her own. "We had just bought a house in Bolingbrook and redid the basement.

"My mother made me ashtrays, cigarette holders, and a lighter to match that was just out of this world. For a five to ten year period, she'd rent a table (at craft shows) and display her items."

"She'd make Christmas trees with birds of paradise on the tips of the branches; they lit up when the tree was plugged in. She painted them in all kinds of different Christmas colors, but mainly green and white. All of her children and grandchildren received have one of these trees."

Cheney also made ceramic sleighs that could be decorated with Christmas lights. "My mother loved Christmas. Even when she was old and poor, she always made certain that she had gifts for everyone, bought



Violet Cheney expressed her creativity working through a variety of crafts

or homemade, and wrapped."

As Cheney became older, ceramics became too difficult for her, so she designed her own crosses with and yarn and cross-stitch. Cheney's daughter, Trisha Cheney of Joliet, has her grandmother's crosses, a putty ver details, inside Cheney's casket.

Cross stitch crosses were white and gold, beautiful crosses "take your breath away." Cheney's numerous refrigerator magnets "NOEL's", four cross stite

Daily Record

On Monday
 Marriages/Births

On Tuesday
 Court Watch

On Wednesday
 Government Watch

Deaths

Paid Death Notices / Page C6

Attaway, Helen M., 89
 Joliet, June 19
 Kurtz Memorial Chapel
 (815) 485-3200
Binner, Herbert A., 32
 Mokena
 Vandenberg Funeral Home
 (708) 532-1635
Freckleton, Emer E. Sr., 91
 Braidwood, June 20

R.W. Patterson Funeral Homes
 (815) 458-2336
Gomora, Marie, 89
 Joliet, June 17
 Kurtz Memorial Chapel
 (815) 485-3200
Hagborn, Erna A., 98
 Joliet, June 20
 Fred C. Dames Funeral Home
 (815) 741-5500

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Coming tomorrow

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After Keating resigned, a few holdout Catholic bishops dropped their opposition to participating in surveys that will attempt to determine the scope of clergy abuse by U.S. priests. Hopefully, the results of these surveys will help Catholics restore their trust in church leadership.

With all of the reforms and child-protection policies, it's hard to imagine that sexual abuse of minors continues today or could ever happen again in the Catholic Church. So why does this issue continue to demand our attention?

I believe it is because of the reluctance of church leaders who carried out the policies of silence and intimidation and strong-arm legal tactics to accept responsibility for the horrible decisions they made. Despite enormous public pressure — including newspaper editorial boards and lay groups calling for the resignations of bishops from New Hampshire to Dallas to Los Angeles — Catholics may have to wait until some of these leaders retire rather than acknowledge their roles in the scandal.

This hypocrisy from moral leaders continues to astound. Take, for example, an item in last Sunday's parish bulletin at St. Mary Immaculate Church in Plainfield. The author of "Parish Reflections" uses the Sammy Sosa corked-bat incident to bemoan incessant media coverage about fallen heroes.

"We live in an era when many public figures are exposed for doing things that are really illegal or immoral. All too often the person refuses to admit their error or denies responsibility. Sammy Sosa, on the other hand, freely admitted his mistake and shouldered the blame completely," the author wrote.

How ironic to read such sentiment in the bulletin of a parish in a diocese where the leaders clearly have yet to show they understand how much pain their actions caused people. A parish that still prominently displays on a wall a photograph of disgraced former priest Lawrence Gibbs, the most notorious of the Joliet Diocese's many child-molesting clerics.

All the reforms and policies and apologies cannot make this story go away. So long as there are people who endure painful memories because of an institution's deceptive practices, there will be calls for those who carried out the policies to be held accountable.

Reporter Ted Slowik can be reached at (815) 729-6053 or via e-mail at tslowik@scn1.com.

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Cindy Cain, Will County government (815) 729-6044
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To e-mail us:

Reporters and editors can be reached via e-mail by using the following: first initial last name@scn1.com

To send mail or press releases:

Write to The Herald News, 300 Caterpillar Drive, Joliet, IL 60436. Or leave it at the front desk at the main entrance.

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000221



Recycle with the blue bin

p.c.

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NEWS

Archdiocese wins praise in handling sex scandal

June 15, 2003

BY CATHLEEN FALSANI Religion Reporter

Advertisement

A year after the Roman Catholic Church in the United States was in crisis facing the worst sex abuse scandal in its history, the Chicago Archdiocese and even a few of its harshest critics believe the worst may be over here.

The Archdiocese of Chicago "has shown a real interest in trying to work with the survivor community, as opposed to working against them in court," said Jeffrey Anderson, a Minnesota attorney who specializes in representing victims of clergy sexual abuse and has lawsuits pending in more than 40 Roman Catholic dioceses across the nation, including four in Chicago.

"Other dioceses have been in the 17th century, while the Chicago diocese is at least in the middle of the 20th century when it comes to this issue," Anderson said, adding that most dioceses have given mostly "lip service" to the sex abuse policies the bishops approved in Dallas a year ago this week.

Some alleged victims of abuse by clergy say they are frustrated by how long it takes the Chicago Archdiocese to investigate their claims.

A 39-year-old Chicago man who requested

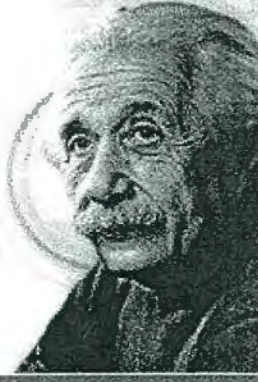
"Most dioceses are in the same mind-set that they were centuries ago, decades ago, and a year ago," Anderson said. "A few have started to make progress, and Chicago is

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anonymity told the Chicago Sun-Times he reported details of the sexual abuse he says he experienced at the hands of his parish priest 25 years ago to archdiocesan officials last November. The Chicago priest who he says fondled him when he was a teenager is currently serving as pastor of a suburban parish.

"He must be removed," the man said. "I'm deeply concerned that there are other victims."

Archdiocesan spokesman Jim Dwyer said he could not comment on the investigation of allegations of sexual abuse.

Cathleen Falsani

Accusers frustrated by probe delays

Some priests suspected of abusing minors are on lists

Officials of the Archdiocese of Chicago say they have found "reasonable cause to suspect that sexual abuse of a minor occurred in 55 incidents, dating back 40 years, involving 36 archdiocesan priests." Listed below are 23 priests or former priests who the Chicago Archdiocese confirms are among the 36, which does not include religious-order priests or priests from other dioceses working in the Chicago Archdiocese. ("Left" means the man left the priesthood.) Archdiocesan officials have refused to release a complete list of the 36.

Richard Bartz (left)
Peter Bowman
Daniel Buck
John Calicott
Walter DeRoeck (left)
Richard Fassbinder
James Hagan (left)
Daniel Holihan
Walter Huppenbauer
Robert Kealy
John Keehan
William Lupo (left)
Vincent McCaffrey (left)
Donald Mulsoff
James Ray
John Robinson
Kenneth Ruge (dead)
Raymond Skriba
Marion Snieg

one."

000223
Twelve priests have been removed from ministry by the Chicago Archdiocese since last June, but only four had not been publicly identified before the U.S. Conference of Catholic Bishops meeting in Dallas.

While the sex abuse scandal roils in many other dioceses, and faithful there are voting with their pocketbooks, withholding money from the collection plate, the Chicago Archdiocese boasted record contributions.

Despite an organized effort by a group of Catholic lay people to withhold donations to the archdiocese, in February, church officials reported a three-year capital fund-raising campaign that opened in 2000 had raised \$220 million, the most ever by a single diocese in the history of the Roman Catholic Church. In contrast, the Joliet Diocese collected \$116,000 less in its 2002 annual fund-raising appeal than it did in 2001, according to the diocese's annual report.

Chicago's Cardinal Francis George will travel with his auxiliary bishops to St. Louis this week for the U.S. Conference of Catholic Bishops' annual meeting, where bishops are expected to report briefly on national progress in implementing the new sex abuse policy.

The Chicago Archdiocese has had written guidelines for handling allegations of sexual misconduct by clergy with minors for a decade, and its policies were widely regarded to be the blueprint



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Ralph Strand
Thomas Swade
Joseph Thomas
Anthony Vader

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for the national policy that was finalized by the American bishops at a Washington, D.C., meeting in November.

The Diocese of Joliet has refused to say how many of its priests have been removed from ministry because of sexual misconduct with minors. According to news reports from the last 10 years, 12 Joliet priests have been removed for such misconduct. (This does not include religious-order priests or priests from other dioceses serving in the Joliet Diocese). They are:

Phillip Dederer
Arno Dennerlein
John Furdek
Lawrence M. Gibbs (left)
Carroll Howlin
Fred Lenczychki
J. Anthony Meis (left)
Anthony J. Ross
Donald O'Connor
Donald Pock
Lowell Fischer
Edward Poff

The Vatican made the policy "particular law" for the American church in December.

The new national policy bars priests known to have participated in sexual misconduct with minors from serving in active ministry.

It also mandates that accused priests go through a church trial before they are removed permanently from ministry or defrocked.

Special tribunals will be set up to handle sex abuse

trials. A tribunal is expected to be established in Chicago soon, said George's spokesman, Jim Dwyer.

In an interview Friday, George said he still hears from Catholics who are angry and hurt.

In the last 10 years, 55 cases of clergy sexual misconduct with minors involving 36 priests have been deemed "credible" by the archdiocese, according to a 10-year report on clerical sexual abuse in Chicago released by the archdiocese in February. Some of the allegations date back more than 40 years.

The Chicago Archdiocese has spent \$16.8 million over the decade to settle cases of sexual misconduct by priests with minors, funded mostly by the sale of undeveloped real estate, the report said.

"What I hear in the parishes and talking to the priests is that most people who know their priests are fine. Some are angry with the bishops collectively. But when I go into parishes, I'm well-received," George said Friday. "I was standing outside my dentist's office recently, and I must have looked pensive because a lady stood and said, 'Cardinal, don't worry. Catholics are tough.'"

Since the bishops' Dallas meeting, the Chicago Archdiocese has received 50 new reports of alleged sexual misconduct by priests, Dwyer said.

Of those, the archdiocese's Independent Professional Fitness Review Board--which vets the allegations--"has found reasonable cause to suspect some form of clerical sexual abuse has occurred" in seven cases, he said.

Those all involved priests already reported for sexual misconduct and removed from ministry, Dwyer said.

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"A few" lawsuits involving clergy abuse have been settled by the archdiocese in the last year, he said, but he refused to give any details, and there are new allegations of sexual misconduct under review by the fitness board.

Anderson said he has several lawsuits that may be filed in both the Chicago and Joliet dioceses, but they all involve priests already publicly identified as abusers.

Barbara Blaine, founder of the national support group Survivors Network for those Abused by Priests, said progress has been made in Chicago, particularly in the archdiocese's willingness to offer and pay for counseling for victims--even those who come anonymously--but that many victims continue to be frustrated.

Two issues in particular remain sore spots for many victims, Blaine said:

George's refusal to release a complete list of names of all priests who have credible allegations of abuse against them, and the fact that confidentiality agreements between victims and the church remain in place despite the cardinal saying publicly on several occasions that victims should feel free to speak out.

Dwyer said the archdiocese will not release a complete list of names because some of the priests are dead and cannot defend themselves, and because a list could imply that the priests are guilty of a crime for which they haven't been charged.

"We need the names because too many survivors are out there struggling, suffering in silence and shame and secrecy. We all think we're the only one, and it would be so consoling for us if the names of our perpetrators were made public," Blaine said.



As for confidentiality agreements, Blaine, an attorney, said many of them are court-ordered and that violating that order could place someone in contempt of court.

"George doesn't have the authority to be making those statements," releasing victims from confidentiality agreements, she said. "If he really means it, actions speak louder than words. Get the documents, go to court, get the victims released."

The number of survivors of clergy sexual abuse telling their stories for the first time has dropped dramatically since last year, Blaine said.

"The majority of survivors will never come forward," she said.

"Survivors by and large have just incorporated a sense of guilt and shame and embarrassment about what has happened to them at the hands of priests and don't want to admit that they were a part of it."

 **Joliet bishop still under fire despite pending reform efforts** 

BY ART GOLAB Staff Reporter

When nine Joliet diocesan priests--about one of every 20--were suspended or quit in the wake of allegations of sexual misconduct with minors in a two-month period last year, it drew national attention to the diocese of 620,000

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Catholics southwest of Chicago.

000226

Since then, one priest has been exonerated, two have been suspended, and another priest who had been suspended earlier was sentenced to three years in prison last week. He had tried to arrange a sexual encounter with a Wisconsin police officer posing as a 14-year-old boy on the Internet.

Joliet Diocese Bishop Joseph L. Imesch took a lot of heat in the aftermath. Court records show he defended some of the priests in depositions. In interviews, Imesch said he believed priests who abuse adolescents can be rehabilitated. And victims assert he repeatedly transferred accused priests to other parishes or jurisdictions without informing anybody of their records, a claim Imesch denies.

But since U.S. bishops adopted a national clergy sex abuse policy last June, Imesch has moved to introduce reforms.

New standards of conduct reflecting the charter will be in place by July. Also this month, the diocese starts an education program for staff and volunteers working with children as well as the children themselves. It will spell out what is and isn't proper behavior. The three-hour program, called Virtus, from the Latin word for virtue, was developed by the Lisle-based National Catholic Risk Retention Group, an insurance cooperative.

The Joliet Diocese has spent \$2.63 million in the last 20 years to settle cases of clerical sexual abuse, according to figures released by Imesch earlier this spring. A spokesman for the Joliet Diocese says payouts were funded by investments and the sale of real estate, while insurance paid \$936,000.

In March, Will County authorities said an examination of records turned over by the diocese turned up 10 priests who could be charged with sex crimes if not for the statute of limitations. None is still active.

A state law extending the statute on sexual criminal cases from 10 to 20 years landed on Gov. Blagojevich's desk Friday, but it would only apply to future cases. However, the law could allow some past civil cases to be reinstated.

Meanwhile, attorneys Keith Aeschliman and Joseph Klest, who represent abuse survivors, say not much has changed in Joliet. "They're still uncaring, uncompassionate," said Klest. "Imesch's view is, big deal, so you were touched as a kid. Get over it. That's his attitude."

Diocese spokesman John Cullen has a different take: "Bishop Imesch is a good guy and wants to do the right thing. I think he's given a lot of evidence that he cares about children and the people in the diocese."

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Diocese training staff to recognize signs of sex abuse

New program includes background checks for all existing employees

Wednesday, June 25, 2003

By Allison Hantschel
Staff writer

The Diocese of Joliet took its most prominent public step Tuesday toward repairing the damage wrought by sexually abusive priests and the hierarchy that protected them.

A \$100,000-per-year training program that teaches clergy and laypeople to prevent child sexual abuse debuted in front of dozens of church staff and volunteers at St. Mary Immaculate Church in Plainfield.

The program, "Protecting God's Children," relies on videos and online training to teach priests, coaches and secretaries how to tell if a child has been abused and how to spot a potential abuser.

"This program puts the responsibility for protecting children back where it belongs, in the hands of the adult community," said James Healy, director of the diocese's Center for Family Ministry.

Participants learn "warning signs" of potential abusers so they can flag someone who is "more excited to be with children than with adults" or who "always wants to wrestle or tickle," Healy said.

The diocese, the local center of a scandal that swept through the American Catholic church last year, has a three-year contract with National Catholic Risk Retention Group, Inc., to administer the program.

National Catholic Risk Retention, a for-profit Catholic insurance company based in west suburban Lisle, debuted the program last year in the Archdiocese of Boston, the diocese hardest hit by scandal.

Part of the program includes background checks for all existing diocesan employees and staff, said Joliet diocese spokesman John Cullen.

"There are quite a few people who have already had background checks," he said. "But we want to make sure we do them for everyone who has any contact with children."

Though nothing prevents the diocese from abandoning the program, the U.S. Conference of Catholic Bishops currently is scheduling audits of all its dioceses to ensure compliance with its national policy on preventing sexual abuse, Healy said.

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The 122-parish diocese has been under scrutiny for more than a year after a Daily Southtown investigation found that Bishop Joseph Imesch had transferred several priests accused of molesting children to new ministries where they again had the opportunity to abuse. Two of those priests were accused of molesting again after their transfers.

In a letter to parishioners and staff included in Tuesday's training materials, Imesch wrote, "I apologize with my whole heart to the victims, their families and all those whose lives or faith have been damaged by abuse."

Last week, a DuPage County judge upheld criminal charges against the Rev. Fred Lenczycki, a Joliet diocese priest accused of sexually abusing children at a parish in Lombard. Lenczycki, who was transferred first to California and then the Missouri, has pleaded not guilty.

California authorities are investigating claims Lenczycki molested young boys while at a parish there.

The DuPage County state's attorney investigated sexual abuse claims against 28 other priests, but only Lenczycki could be charged. Will County State's Attorney Jeff Tomczak said last March that though 10 priests could be credibly accused of abuse in that county, none could be charged because their actions came to light too late.

Ten priests were removed from ministry in the Joliet diocese in the immediate wake of the scandal.

More than 30 other dioceses are using the "Protecting God's Children" program, according to trainer Sharon Doty.

Leaving the training session Tuesday afternoon, diocese staffer Dorothy Earl said she was disturbed to learn the ways in which molesters ingratiate themselves with children.

"I deal with a lot of the parishes and schools in our diocese," said Earl, an administrator for the diocese's newspaper. "I figure the more knowledge I have, the better."

Southtown religion writer Allison Hantschel may be reached at ahantschel@dailysouthtown.com or (708) 633-5998.

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A2 Saturday, June 21, 2003 The He

000229

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Ted
Slowik

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To those who still feel the Catholic Church was singled out for media persecution, the fact is that other faiths didn't experience the level of scrutiny because no other religious organization went to such extraordinary lengths over the years to conceal the extent of the problem. So much continues to come out because there was so much to hide.

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surveys will help Catholic bishops
renew their trust in church leadership.

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Reporter Ted Slowik can be reached at (815) 729-6053 or via e-mail at tslowik@scn1.com.

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In Brief

Area news roundup

Information release

JOLIET — Officials from the Roman Catholic Diocese of Joliet say they will release information about costs associated with priests who engaged in sexual misconduct with minors, but would not say when the financial details will be released.

The diocese indicated three weeks ago that it was prepared to release information about money paid to settle claims of sexual misconduct, legal fees and other costs. However, since then, the diocese has said it wants to share the information with the more than 600,000 Catholics before releasing it to the general public.

"There's no delay, we just don't have a timetable. We intend to release it to parishoners first," said Sister Judith Davies, the diocese's chancellor and chief spokesperson.

Eleven priests associated with the diocese have been removed from active ministries this year because of allegations of past misconduct, and one was reinstated. Over the past decade, more than two dozen priests in the diocese have been disciplined because of sexual misconduct allegations.

— Ted Slowik

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Program aims to guard against abuse

Joliet Diocese: Training to increase vigilance of danger to children

By Charla Brautigam
STAFF WRITER

PLAINFIELD — In an effort to "erase the nightmare of sexual abuse," the Diocese of Joliet is implementing a program that helps adults identify offenders and recognize warning signs of inappropriate relationships.

"(This program) puts the responsibility where it belongs," said James Healy, director of the diocese's Center for Family Ministry. "Back in the hands of adults."

More than 600 priests, deacons, school principals and directors of religious education and youth ministry from the diocese's 122 Catholic parishes attended a four-hour seminar Tuesday at St. Mary Immaculate Church in Plainfield.

They were briefed about the diocese's "standards of behavior" and listened to a videotape that incorporated stories from victims of sexual abuse and their families as well as testimony from perpetrators, who explained how they selected their victims and made them feel that the abuse was their fault.

"They had no reason not to trust me," one perpetrator told the camera. "I'd be their buddy."

Since introducing the sexual-abuse prevention program two years ago, National Catholic Services has seen several adults removed from their posts in schools and at least one arrested for molesting a child, said Sharon Doty, a consultant and national program trainer with the group.

She added the offenders were turned in after those who attended the training session were told to be on the lookout for people who routinely wrestle with children or tickle them, or single one out for special dinners or trips.

To help those who work with children know what constitutes proper and improper behavior, the diocese has outlined what they can and cannot do to show affection or encouragement.

Shoulder-to-shoulder hugs and pats on the shoulder or back are appropriate while lengthy embraces and kisses on the mouth are not, according to the diocese's standards of behavior.

Sleeping in a bed, sleeping bag or small tent with a minor is considered inappropriate while holding hands while walking with a small child is appropriate.

Priests, deacons, school principals and youth ministry directors also were told to

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refrain from:

- Holding minors over age 5 or 6 on the lap;
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- Offering any type of massage;
- Extending compliments that relate to physique or body development.

Doty estimates the program, Protecting God's Children, has been implemented in 50 Catholic dioceses nationwide, including some in Florida, Texas, Las Vegas, Michigan, Pennsylvania and Boston.

"This (program) helps parishes hold people accountable," said Tom Quinlan, director of religious education in the Joliet Diocese. "That's what we want."

Many of those who attended the four-hour training session Tuesday walked away invigorated.

"It's a very good program," said one gentleman, who declined to give his name. "It's going to work out well and address the issues."

"It will be helpful for everybody," said Kim Schlegel, principal at St. Paul the Apostle School in Joliet.

She added she plans to go back to her school and identify secluded areas that could pose a threat to children and see if they could be made safer by installing windows that would allow passers-by to notice anything awry.

"It's going to make me ... a lot more vigilant," Schlegel said of the training program.

Charla Brautigam can be reached at (815) 729-6079, or via e-mail at cbrautigam@scn1.com.

06/25/03

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Natalie Bayci

From: "Tom Quinlan" <tquinlan@dioceseofjoliet.org>
To: <ahantschel@dailysouthtown.com>
Cc: <mwaters@dailysouthtown.com>
Sent: Thursday, June 26, 2003 2:31 PM
Subject: Protecting God's Children

000234

Hi Allison,

Just wanted to say thanks to the Southtown for the coverage of our diocesan unveiling of "Protecting God's Children" in the Diocese of Joliet. We're very pleased to be able to share the content of this fine program with the people of the diocese.

I've been told that the diocese intends to be in full compliance with the requirements of the Washington auditing group. In the coming weeks and months, good news about the diocese moving forward "Protecting God's Children" and turning the corner to heal the wounds that remain from incidents of clergy sexual abuse will become the norm. From my perspective, the Church wishes to become a model for responsible action concerning sexual abuse of minors as we move forward. This is certainly a good thing!

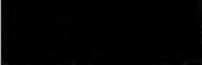
I invite you to share the positive steps the Church will continue make as reforms are implemented. Over time this will be the news of the day.

Best wishes,
Tom Quinlan
Diocesan Director, Religious Education Office

By the way, Allison, just as an example of the many good news stories that people should know more about, a group from the diocese just came from the annual mission trip to our Bolivian Mission, where young people took on tasks from building structures to caring for orphans, and much more. It's a wonderful story, just begging to be told! If you want more information, call Natalie Bayci at 722-6606. She oversaw the trip.

6/26/2003

Bishop,

 called and left a voice mail message on June 28th at 10:43 a.m. He was appalled by this article (I found it and printed it out). He is hoping someone will call this writer to task. (I have marked the paragraph he referred to)

Natalie

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Diocese of Joliet

The Tribunal Office

310 Bridge Street
Joliet, Illinois 60435-6399

000238

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Fax 815-722-6692

MEMORANDUM

August 27, 2003

TO: Bishop Joseph L. Imesch
FROM: Reverend Joseph J. Tapella
RE: Woman for the Finance Board

As I mentioned to you last week, one of our female petitioners, [REDACTED] is the president of Bridgeview Bank in Woodridge. She has been president of the CCW and has been honored as a "Woman of the Year" (date unknown). From her testimony, she appears to be quite spiritual, religious, involved in the parish, etc. You might ask [REDACTED] about the advisability of her being appointed to the Finance Board. If you decide to offer the appointment, her address is:

[REDACTED]
Ph. [REDACTED] (hm)
[REDACTED] (wk)

You might want to know that the annulment has been granted here, but it has yet to be confirmed in Chicago. There is no date set for the hearing there, but I anticipate it will be some time in late September and I presume there will be no problem with its confirmation.

Any questions, let me know.


Reverend Joseph J. Tapella

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Man claims he was abused by priest

Alleged molestation: Suit brought against Joliet Diocese

By Ted Slowik
STAFF WRITER

JOLIET — A Glen Ellyn man in his 40s is suing the Roman Catholic Diocese of Joliet, alleging he was repeatedly sexually molested by a former priest at a Lombard parish during the 1960s.

Members of Survivors Network of Those Abused by Priests announced the lawsuit Tuesday outside the Joliet Diocese chancery on Summit Street.

The man, who filed the lawsuit in DuPage County court as John Doe, says he was molested by the Rev. Edward Stefanich, 65, at Christ the King parish. The man, who wants to remain anonymous to protect the privacy of his four children, told The Herald News he had repressed memories of the abuse for three decades. He said he recalled the abuse while he was undergoing counseling.

"I was having a nightmare and my wife tried to wake me up. In my sleep I said he was raping me. It wasn't until a year ago that I consciously remembered it," the man said.

The case is different than other suits filed against the Joliet Diocese for several reasons. Unlike the three suits dismissed last year because the statute of limitations had expired, this suit appears to have been filed within the time frame for repressed memory cases. Also, this is the first suit against the Joliet Diocese filed by Minneapolis attorney Jeffrey Anderson, who has represented hundreds of clergy-abuse victims in legal action against dioceses across the nation.

Sex abuse claims

The case is the first filed against the Joliet Diocese since the discovery earlier this year of a 1962 Vatican document that called for utmost secrecy in handling claims of sexual abuse by priests.

"We're making some arguments that historically haven't been made in respect to freedom of religion," said Chicago attorney Marc Pearlman, co-counsel for the man filing the suit. "It's fairly clear evidence in my view of a conspiracy."

The suit charges the diocese with making false representations, concealing criminal activity, obstructing justice and criminal investigations, evading civil and criminal liability and encouraging parishioners to keep scandals secret through the guise of religious teachings and spiritual instruction and counseling.

A spokesman for Bishop Joseph Imesch, who has headed the Joliet Diocese since 1979, said diocesan officials were surprised when SNAP members showed

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up outside the chancery to hold a press conference. The diocese would not comment on the suit because officials have not yet had a chance to review it, he said.

"It's an odd way to serve a lawsuit. They walked up and handed it to us. I would think we would get that through court," said diocesan spokesman John Cullen.

SNAP President Barbara Blaine said she hopes the suit will encourage other victims of sexual abuse to come forward.

"The Diocese of Joliet has been terrible in meeting the needs of victims," Blaine said. "We hope they stop fighting these things on statute of limitations grounds."

Breaking the silence

Blaine, who founded SNAP in the Chicago area in the early 1990s, said it is difficult for people who were abused by priests to break the silence.

"I think all of us who were sexually molested by priests have felt an incredible responsibility to keep secret and not tarnish the reputation of the church," she said.

Stefanich is one of the few Joliet Diocese priests — Larry Gibbs and Miles White are two others — who were removed from the priesthood during Imesch's tenure after they were involved in highly publicized sex scandals involving minors. The diocese has never said how many priests were the subjects of claims of criminal abuse, though the DuPage County state's attorney said his office investigated evidence of credible claims against 29 priests.

The others have either died or been removed from active ministry, though several continue to receive housing assistance and other financial support from the diocese.

Stefanich served jail time during the 1980s for sexually abusing a teenage girl who was a parishioner of his at a Woodridge parish. Stefanich's whereabouts are unknown, according to attorneys for the man filing the lawsuit.

Reporter Ted Slowik can be reached at (815) 729-6053 or via e-mail at tslowik@scn1.com.

09/24/03



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Diocese hit with another sex suit

Man claims priest abused him in '60s

By **Karen Mellen**
Tribune staff reporter
Published September 24, 2003

A west suburban man is alleging in a lawsuit filed Tuesday that a former priest who served time in jail for abusing a girl in the 1980s abused him in the late 1960s at Christ the King Church in Lombard.

The suit, filed in DuPage County Circuit Court by a plaintiff identified only as John Doe 85, names the Catholic Diocese of Joliet, the bishop and the priest, Edward Stefanich. The plaintiff repressed memories of the abuse by Stefanich until two years ago, said his attorney, Marc Pearlman of Chicago.

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The suit alleges the abuse occurred in 1969 church rectory while Doe, then about 12 years old, was attending grade school at Christ the King Church in Lombard. Pearlman said the man, now in his 40s and working in Niles, declined to be named in the lawsuit because he has four children.

The plaintiff, in a brief phone interview, said he was trying to find closure in filing the lawsuit. "The whole issue has had a tremendous impact on my life," he said.

The plaintiff said he planned to speak with church authorities about his allegations.

"He is seeking healing, and he is seeking truth," said Barbara Blaine, president of SNAP, The Survivors Network of those Abused by Priests, at a news conference Tuesday outside the office.

the Joliet diocese. "He wants to let other survivors know they can come forward."

Also named in the lawsuit is Bishop Joseph Imesch. A spokesman for the diocese declined comment, saying church lawyers had not yet had a chance to read the lawsuit.

"This is the first time we've heard [about] him [Stefanich] abusing anybody other than the abuse of a teenage girl," said spokesman John Cullen.

In 1987, Stefanich, who was then 48, pleaded guilty to abusing a 14-year-old girl at St. Scholastica Catholic Church in Woodridge. He was sentenced to 6 months in jail and agreed to leave the priesthood.

Officials said Stefanich told the girl he was in love with her and wanted to marry her when she turned 18. Officials said he bought her jewelry and a car and used parish funds to pay her tuition to high school for two years.

Stefanich could not be reached for comment Tuesday at a residence in Joliet where he apparently lives part of his time.

Pearlman said the plaintiff does not know what caused him to remember the alleged abuse, but has

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in counseling and has had problems with substance abuse and sleeping since.

The Joliet diocese has had a number of priests removed from the ministry because of abuse alleged including some with connections to Christ the King.

Lawrence Gibbs, who left the priesthood after being accused of sexual abuse, served at Christ the King in the late 1970s. The Joliet diocese has settled lawsuits involving Gibbs.

Pearlman said he hopes the Joliet diocese works with his client to resolve this lawsuit. Even though it has been many years since the abuse allegedly occurred, Pearlman said the clock on the statute of limitations did not start until after his client remembered what happened, which means the case is viable.

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NEWS

Priest convicted of molestation faces new lawsuit

September 24, 2003

BY DAN ROZEK Staff Reporter

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A former Catholic priest convicted in the 1980s of sexually abusing a 14-year-old girl has been accused in a civil lawsuit with molesting an altar boy more than 30 years ago at Christ the King Church in Lombard.

In filing the suit Tuesday in DuPage County, the unidentified man — now in his 40s and listed only as "John Doe 85" — says he suppressed for decades his memories of the alleged abuse, which he said began about 1969. It was only in 2001 while Doe was "struggling with substance abuse and other issues," that he recalled the abuse, attorney Marc Pearlman said.

The suit names Edward Stefanich, 65, and also contends officials in the Joliet diocese are at fault.

John Cullen, a spokesman for the Joliet diocese, declined to comment on the




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suit except to say "we'll cooperate with the proper authorities."

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Cullen confirmed that Stefanich hasn't served as a priest since his criminal conviction in 1987.

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LETTERS TO THE EDITOR

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Wrong focus

I read Mr. John Regan's letter to the editor Feb. 15 in which he leveled several accusations against reporter Ted Slowik. While I have no problem with Mr. Regan taking issue with Mr. Slowik's reporting of the Church sex abuse scandal or the opinions contained in his columns, I cannot allow his assertion that Mr. Slowik has an "obvious hatred of things Catholic" to go unchallenged.

I have known Mr. Slowik for several years, first as the beat reporter for Joliet City Hall and now as a fellow parent of children attending a local Catholic school. In the time I have known Mr. Slowik, I have found him to be a man of faith, integrity and conviction. It is apparently easier to blame him for continuing to report on the Church's problems than to blame the Church management that created the crisis in the first place.

Mr. Slowik is committed to that church. He sacrifices to put two children through Catholic school, volunteers his time to be a leader of the school's Cub Scout troop and assists with several other parish activities. To attack Mr. Slowik as being anti-Catholic is misinformed, misleading and mistaken.

What's funny to me is that Mr. John Regan shares the same name as Rev. John Regan, the director of vocations

for the Diocese of Joliet. Could it be that Rev. Regan has attacked Mr. Slowik in the paper without disclosing to your readers his professional relationship with the Joliet diocese and its bishop?

If that's the case, I'd advise "Mr." Regan to stop wasting his time worrying about Mr. Slowik and start focusing his attention on finding a bunch of honorable recruits who won't run roughshod over the lives and the trust of a new generation of Joliet's Catholics.

Tim Placher

Joliet

Where's the bull?

I find this to be a remarkable dichotomy! The Democratic National Committee seems greatly concerned with George W. Bush's association with the Texas Air National Guard during the Viet Nam police action.

I can't help but wonder where this concern was when their Democratic presidential nominee was William J. Clinton. You may recall "draft-dodger Willie." Even his student deferment was suspect. He even went so far as to publicly protest Viet Nam while residing in a foreign country. Just wondering.

It does prove the old adage, "It all depends on whose bull is getting gored."

H. M. Knarr, Jr.

Joliet

We invite you to share your ideas with us. 00245

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A2 Saturday, January 17, 2004 The H

Busy month for priest sexual abuse crimes

This has been a busy month in the ongoing sexual abuse scandal in the Roman Catholic Church, particularly for the Diocese of Joliet.

A U.S. Conference of Catholic Bishops report gave the diocese high marks for establishing a review board in 1990 to assess allegations of sexual misconduct involving minors. That was years before many other dioceses formed similar boards.

This week, a judge handed down the most severe sentence ever given to a



Ted Slowik

Joliet Diocese priest convicted of a sex crime involving children by sending the Rev. Fred Lenczycki to prison for five years.

DuPage County State's Attorney Joe Birkett harshly criticized Joliet Bishop Joseph Imesch for reassigning

Lenczycki to parish ministries after the bishop was alerted that the priest engaged in inappropriate behavior with boys. Sadly, Imesch's failure to remove Lenczycki from ministry earlier caused more children to suffer, prosecutors said. The priest who Imesch shuffled off to California continued to molest boys out West, despite having undergone counseling for his behavior, criminal investigators said.

And what of the review board that the Joliet Diocese founded in 1990? Recent events raise questions about whether the church can be trusted to police itself.

Let's assume the review board, in 1990, was informed that Imesch learned early in 1985 that Lenczycki was abusing boys. The fact is, no action was taken until 1991, when Imesch reassigned Lenczycki to serve as a hospital chaplain in St. Louis where he remained in ministry — and a threat to children — until 2002.

Documents that a judge ordered unsealed in 2002 prove that Imesch was told — within months of becoming bishop in 1979 — that Gibbs engaged in inappropriate behavior with boys. Lombard police investigated Gibbs in 1979. Christ the King parishioners who believed Gibbs molested their sons wrote Imesch letters in 1980, horrified to learn that Imesch reassigned the priest to St. Joseph Parish in Lockport.

One mother, whose 14-year-old had been to Gibbs' cabin, wrote about the difficulty that her son was having talking about what Gibbs had done to him. Without the compelling testimony of young victims who were unable to summon the courage to articulate what Gibbs had done, prosecutors had to drop charges. Gibbs received counseling, and Imesch wrote a note back to the mother.

"While I feel that professional help is needed, I do not feel that the matter was so serious that Father Gibbs should not be reassigned to another parish," Imesch wrote in 1980.

Imesch received another letter in 1980 from a couple who wrote about how Gibbs brainwashed their son into silence, and praised their pastor — the Rev. John Ryan — for helping the family heal.

"If it had not been for Father John Ryan talking to our son, and releasing him from the vow Father Larry Gibbs made him take, our torment would have gone on for much longer," they wrote.

Imesch wrote back that he was convinced no crime had occurred.

"I have spoken with the civil authorities involved and have been assured that they were unable to uncover any evidence that any criminal activity took place," Imesch wrote.

So Gibbs allegedly continued to prey on boys for another 13 years, until Joseph Dittrich filed his lawsuit that recounted how Gibbs allegedly sexually abused him while the priest served in Lockport. It wasn't until 1993 — three years after the formation of the review board — that Imesch removed Gibbs from parishes for good.

Today, we know from evidence uncovered in Boston and elsewhere that church leaders shamed families into silence or bribed them with free education at Catholic schools. To say authorities could find no evidence of crimes is misleading at best.

Two of Gibbs' alleged victims — young men ages 19 and 15 who encountered the priest in Lockport — took their own lives. The tragedy is that those boys never would have met Gibbs if Imesch had only heeded the parents' warnings to keep the priest away from other children.

Reporter Ted Slowik can be reached at (815) 729-6053 or via e-mail at tslowik@scn1.com.

000249

Priest sex-abuse case renews retroactive debate

■ **Statue of limitations?:**
Attorneys wait to learn whether court will hear dismissal appeals

By **Ted Slowik**
STAFF WRITER

WHEATON — A DuPage County judge's ruling in a sexual-abuse case involving the Roman Catholic Diocese of Joliet is reviving debate about whether a recent state law can be applied retroactively.

DuPage County Judge John Elsner on Thursday dismissed a lawsuit filed in 2003 by two brothers who claimed they were repeatedly molested by three priests when they were children. [redacted] who are now in their 40s, claimed that when they were children at St. John the Baptist Church in Winfield they were molested by the Revs. John Slown, Arno Dennerlein and Richard

Ruffalo. Slown was convicted in 1983 of molesting an altar boy and removed from the priesthood. Ruffalo died in 1997. The Joliet Diocese placed Dennerlein on administrative leave last year when a different pair of brothers accused Dennerlein of molesting them at St. Patrick's Church in Joliet during the 1970s.

Elsner ruled that the alleged molestations of the Welches occurred too long ago for them to pursue action against the church.

In July 2003, state legislators approved changes to the previous statute of limitations for filing a lawsuit in a sex abuse case from two years to 10 years after the victim's 18th birthday, or five years after the victim realizes he was harmed by an abuser.

Since then, judges in Will County and elsewhere have ruled that the law cannot be applied retroactively.

In August, Cook County Judge Diane Joan Larsen ruled the extended statute could not be applied retroactively. In her ruling,

Larsen quoted bill sponsor state Rep. Jim Brosnahan, D-Evergreen Park, citing a General Assembly transcript in which Brosnahan said, "What I am not trying to do with this bill is to revive any cause of action where the ... statute of limitations has already expired."

Later, Brosnahan told the Chicago Sun-Times, "My intent was not to revive any causes of action that already were ruled as being time-barred by a court ... However, I do believe that the law should and can be applied retroactively, just not to those cases that have already been ruled on by a court."

Chicago attorney Marc Pearlman, who represents the Welch brothers, believes it's a point that a higher court must decide.

"We have a disagreement between the Legislature and the courts," Pearlman said on Friday. "We're considering our options. This is not the last word on this issue."

Joliet attorneys are waiting to learn whether an appellate court

will hear appeals of a Will County ruling to dismiss two lawsuits against the Joliet Diocese on statute of limitations grounds.

Of five other suits pending against the Joliet Diocese, four are repressed memory claims, which means the claimants' recently recalled memories of alleged incidents that occurred many years ago. Repressed memory claims are exempt from the statute of limitations.

A fifth suit names as a defendant the Rev. Fred Lenczycki, who was convicted last year of sexual abusing three Hinsdale altar boys in 1984 and sentenced to five years in prison.

Joliet Diocese spokesman John Cullen did not immediately reply to phone messages on Friday.

The Chicago Sun-Times contributed to this report. Reporter Ted Slowik can be reached at (815) 729-6053 or via e-mail at tslowik@scn1.com.

PLAYING THE 'FOOT'

000250

et cetera

000251

To see, and then to do, the right thing. This process is perhaps more difficult today than ever before. Most of us are challenged frequently here. From driving within the speed limit to full disclosure on income tax forms: from a friend or relative's abortion to insider trading on Wall Street: from war and peace to the death penalty: we are challenged each day.

What's the moral thing, what's the ethical thing, what's the legal thing, what's the right thing, what's the difference? These questions are ours. We are blessed to have the church as a guide, as a mother, as a signpost, as a compass. Sometimes tyrannical in distant centuries, the church today considers certain sensitivities and free will to be important. Perhaps the church respects individual conscience better today than ever before. Still, to have her as a moral guide is a wonderful thing.

I received an invitation the other day, as did all priests, I guess. Next Sunday afternoon the Cardinal and a Chicago priest are putting on a presentation entitled "How can the Church recover its moral voice?" We all know the Church has lost this moral voice in recent years. What a shame to be without signposts that you can trust, with a broken compass in your pocket.

I won't be going to the presentation. As is the case with most priests, I'm usually pretty tired by Sunday afternoon. And for 30 years I've reserved Sunday evening, as best as I've been able, for family and for friends whom I neglect more often than I care to admit.

We've been told to "brace ourselves" for the national report, full and large, coming in February. The bishops' task force will tell all, about numbers of cases, about total dollars spent, and about the multiple assignments that known abusers had been given in years past.

What will the church ever do to recover its moral voice? Perhaps examples from business, military, and other walks of life where regular ordinary people live might offer up some guidance for the church. Civil authority has certainly been forcing the church lately towards the right thing.

When a chief executive officer in the corporate world is revealed to have knowingly or unknowingly jeopardized the organization, the board or the directors or whoever calls him or her in. A resignation is expected. When the navy captain runs his or her ship up on a reef, shoal, or beach, whether he or she was at the wheel or asleep in his or her quarters, that captain is expected to resign the command. He or she can stay in the navy, perhaps continue doing some good work, but not at the helm again. Roman army commanders as well as Japanese samurai fell on their own swords.

Recently we've heard news stories about a former priest at a neighboring parish in Hinsdale and his recent conviction and sentencing. He's gone to prison, where every proven abuser belongs. According to media reports, he had been reassigned a number of times, knowingly, on the "watch" of Bishop Joseph Imesch, the Joliet diocese's bishop.

If those reports are true, and only he can absolutely say if they are, then Bishop Imesch ought to resign immediately. Not from the priesthood, not from being a bishop, but from the "helm" of the Joliet diocese. Good ministry, in many forms, could be available to him. But for the good of the church, not just in Joliet, but nationally and worldwide, he should resign.

And so should every other bishop in every diocese in the United States on whose "watch" these reassignments took place. If the ship runs aground, the captain doesn't court martial the meteorologist or the map maker, the helmsman or the officer of the bridge (the navy might; but not that captain). The captain resigns command.

To say that "it was a bad mistake, but we didn't know better", or "we used to handle these problems internally" or "we were concerned about scandal" just isn't enough. I believe the church might eventually recover its moral voice, if the hemorrhaging can be stopped. That won't happen until the church finds the right thing to do.

Fr. Klees

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Struggle over abuse claims

Joliet Diocese cases: Will County judge hears arguments on whether priests can still be sued

By Ted Slowik
STAFF WRITER

JOLIET — A closely watched legal battle played out in a Will County courtroom on Wednesday as attorneys for the Roman Catholic Diocese of Joliet and for two priests tried to convince a judge to dismiss lawsuits filed by men who claim they were sexually abused when they were boys.

The debate centers on whether changes adopted during 2003 to the state law regarding child abuse should apply to the cases. The revised law extends the statute of limitations, allowing alleged victims of sexual abuse more time to pursue action against offenders.

Attorneys for the diocese and for the priests argue that applying the law retroactively would strip the accused defendants of basic constitutional rights to due process. Advocates for victims of sexual abuse say the intent of the revised legislation was to give people more time to connect their emotional injuries to the sexual abuse they suffered as children.

Some say a ruling in the Will County cases will affect future judgments in cases involving child sexual abuse throughout the state.

"I believe that this law is the beginning of justice for so many survivors of sexual abuse ... Unfortunately, now instead of working to ensure the safety of children, certain Catholic leaders have decided to attack the constitutionality of this law in the Illinois courts," said state Sen. Jacqueline Collins, D-Chicago, a sponsor of the 2003 amendments to the Abused and Neglected Child Reporting Act.

Both Will County cases were filed in 2002 and name the Diocese of Joliet and Bishop Joseph Imesch as defendants for allegedly being negligent by allowing priests suspected of child abuse to serve in parishes.

One suit was filed by [REDACTED] and three others against the Rev. Lawrence Mullins, who is accused of fondling boys when he served at the Cathedral of St. Raymond Parish during the late 1970s and early 1980s. The other suit was brought by [REDACTED] and three others against former priest Michael Gibbney, who is accused of molesting boys at an Elmhurst parish during the late 1970s.

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Judge James Garrison dismissed the cases in April 2003, but left the door open for plaintiff's attorneys to file amended complaints if they decided to claim that memories of the alleged abuse had been repressed. In June — before a final ruling was made — the new law took effect.

After hearing nearly two hours of arguments on Wednesday, Garrison said he would issue a written ruling in two to three weeks. The judge told attorneys for the alleged victims that it is their responsibility to prove why the cases should not be dismissed for statute of limitations reasons.

"If you're in your mid-30s, and the abuse happened as a minor, and you always remembered the abuse, but couldn't connect it to your injuries, when was the discovery triggered?" Garrison asked at one point. "Their (attorneys for the alleged victims) theory is the priest brainwashed them — therefore they didn't realize (the abuse) was a harmful act."

Diocesan attorney James Byrne argued that the new law cannot be applied retroactively.

"An amendment cannot go back and take away a right that has been vested," Byrne said.

Michael Bolos, a Joliet attorney representing the alleged victims, argued that legislators in 2003 clearly intended to give adults who were sexually abused as children more time to pursue action against their molesters.

Outside Garrison's courtroom, members of the Survivors Network of those Abused by Priests told reporters that many parishioners have difficulty understanding the power that predatory priests exerted over their victims. Some abusive clerics convinced vulnerable adolescents that it would be sinful to question the authority of priests, which is why some victims are well into adulthood before they can confront their abusers.

"When a priest invoked the power of God, and the power of love, that becomes an issue that cuts right to your heart and soul. It questions our fiber and beliefs. So many survivors, when they shared (stories about their abuse) with family members, were disbelieved," said [redacted] of Park Forest, a father of six who said he was sexually abused by a priest when he attended Quigley Seminary in Chicago.

SNAP member Barb Colarelli said she had difficulty listening to church lawyers trying to get cases thrown out on technicalities.

"The more egregious the behavior, the more damage it caused, the longer it takes to realize the harm that was done," Colarelli said. "This is very painful (for survivors), and the pain is just skipped over. Parishioners should be questioning why (diocesan representatives) aren't helping (abuse victims) instead of looking for loopholes."

Reporter Ted Slowik can be reached at (815) 729-6053 or via e-mail at tslowik@scn1.com.

01/08/04



TODAY'S STORIES

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000254

Abuse report praises effort by diocese

■ **Joliet church:**
Policies to protect
youth found to be
in place; some still
not convinced

By **Ted Slowik**
STAFF WRITER

The Roman Catholic Diocese of Joliet is among the 90 percent of the nation's dioceses fully complying with policies designed to protect youths from sexual predators, but local church leaders can do more to reach out to people who were abused by priests, a new report suggests.

The U.S. Conference of Catholic Bishops on Tuesday released the first of two reports commissioned since the clergy abuse scandal broke in 2002. The report

commends the diocese for establishing in 1990 a board of laymen and others to review allegations of sexual misconduct with minors.

"We feel it gives us affirmation that we're heading in the right direction," diocesan spokesman John Cullen said.

But groups that represent people who were sexually abused by priests criticized the self-congratulatory tone of the report, which the bishops' conference characterizes as an independent audit.

"Essentially, bishops have defined the rules of the game, decided who plays, paid the umpires, and are now declaring themselves the winners," Barbara Blaine, president of the Survivors Network of those Abused by Priests, said in a statement.

❖ Turn to **REPORT, A4**

REPORT

From page A1

Auditors recommended that the Joliet Diocese lead a multifaith initiative to address the issue of sexual abuse of minors.

"Since the diocese is the largest religious group in the territory, it was believed that it should take a leadership role and initiate cooperation" with other denominations, the report states.

The Rev. Stanley Orlikiewicz, retired pastor of the Cathedral of St. Raymond and the diocese's ecumenical officer, will lead the initiative to work with other local religious institutions to address the issue, Cullen said.

The only other recommendation is that the diocese offer to counsel

people who were sexually abused by priests, regardless of pending litigation.

"Although the diocese was willing to offer assistance to all victims/survivors, in a number of instances plaintiffs' attorneys restricted the diocese from having any contact whatsoever with their clients," the report states.

But attorneys for some abuse victims say that when abuse allegations were first reported years ago, Joliet Bishop Joseph Imesch led them to believe the offenders would no longer serve as priests, but reassigned them instead.

Attorneys also claim the diocese is still using heavy-handed legal tactics to fight civil lawsuits rather than offering compensation to victims.

"Our clients are looking for closure. They're looking for peace.

Instead, they're met with the three Ds: delay, deny and defend," said Joliet attorney Michael Bolos.

Auditors reviewed compliance in 191 of the nation's dioceses, archdioceses and eparchies and found that 20 were not in full compliance, including New York; Anchorage, Alaska; and Omaha, Neb. National reaction to the report was mixed.

The Chicago-based National Federation of Priests Council said the report "affirms the dedication and commitment of the USCCB, of local dioceses and of the Office of Child and Youth Protection in their efforts to implement the Charter for the Protection of Children and Young People," which bishops adopted in Dallas in June 2002.

The Linkup, a group of abuse survivors that formed in Chicago in the early 1990s, urged dioceses

to release the names of all priests accused of sexual abuse, but said Catholic church leaders were showing signs of improvement.

"The fact that the audit was completed is noteworthy in itself since it represents the first time bishops and dioceses have opened their doors to the scrutiny of outsiders," Linkup President Susan Archibald said in a statement.

The bishops conference on Feb. 27 is scheduled to release a second report that will detail the number of offenders, the number of people reportedly abused and the costs associated with sexual abuse of minors in each diocese.

The Joliet Diocese will release that information on its own by the end of January, Cullen said.

000255

Milwaukee – Fr. Joe Hornacek

1. Salary is maintained until the priest steps down from his ministry. Then he receives an amount that is about half of what he had been receiving. (Varies depending whether the priest is able to find a position).

Milwaukee is going to be reviewing the procedure in the next couple of weeks.

2. Money is taken from the budget of the Vicar for Clergy – for priests who are unassignable because of health, etc.

3. Health benefits & pension continue.

4. Monitoring:

a. When a priest was in a parish, 2 or 3 persons knew of his background and kept their eyes on him, e.g. parish council president, another priest, etc.

b. When a priest steps down, one of the permanent deacons who had been a police officer conducts monthly interviews with the priest and provides the Vicar for Clergy with a written report.

Chicago – Fr. Jim Kaczorowski

1. Salary is maintained but lessened by 10%.

2. Money taken from the Office of Professional Responsibility budget - for priests who are unassignable because of health, etc.

3. Room & board, health benefits, auto insurance, etc.

4. Monitoring:

a. A priest monitors the 9 priests staying at the retreat house. They are required to keep a daily log of how time is spent, e.g. attendance at a movie, etc. When they send the log to the Vicar for Priests, they have to include the ticket stub.

b. Priests who are older and/or who are retired sometimes live with their relatives. They are required to call the Office of Professional Responsibility on a daily basis.

- Out of state travel may require someone to accompany the priest.

- Usually Vicar for Clergy talks to the priests once a week and meets with them in person a couple of times a month.

- Included in monitoring/supervision are visits to therapist and spiritual director. Honesty with the therapist and spiritual director is important.

- Expected to attend AA groups or other groups in which they are involved.

- Priest needs to know he is not abandoned.

Cleveland – Fr. John Murphy

1. Salary is maintained – base salary: \$1512 per month & \$10 more per month for each year of ordination. Over 20 years, \$15 per month.

2. Money is taken from a special fund - infirm priests fund.

3. Health insurance provided but not housing.

St. Paul – Fr. Kevin McDonough

- 1.
- 2.
- 3.
- 4.

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Natalie Bayci

000257

From: [REDACTED]
To: [REDACTED]@dioceseofjoliet.org>
Sent: Thursday, January 29, 2004 2:14 AM
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FORWARDED STORY BELOW

Priests' abuse lawsuits dropped
By Tona Kunz Daily Herald Staff Writer

In one of the first tests of the state's newly broadened law dealing with the sexual abuse of minors, a Will County judge dismissed two lawsuits against two former DuPage County priests and the Joliet Diocese.

Judge James Garrison said Thursday the lawsuits against the Rev. Michael Gibbney and the Rev. Lawrence Mullins failed to qualify under the repressed memory portion of the state's statute of limitations.

Garrison said the nine men who filed the lawsuits failed to prove they were emotionally or psychologically incapable after turning 18 years old of recognizing the alleged abuse was wrong and could have caused their stress.

The men had argued they did not draw a connection between their alleged abuse and current emotional problems until hearing about other priest abuse cases.

Legal experts are watching closely to see how Thursday's ruling will affect the flurry of lawsuits against church officials that materialized

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in recent years. And some question whether it will have a chilling effect on the filing of repressed-memory lawsuits.

"It is not directly controlling (other cases), but it is certainly something that will be taken into account by other judges," said Joliet attorney Michael Bolos, who represents the nine men, ages 35 to 37, who filed the two lawsuits. 000258

The men said their recovery of repressed memories of abuse by priests was triggered after reading or hearing about other cases of abuse in the past few years.

Although the men missed the original statute of limitations for a civil suit, they had hoped to have their cases heard under a new state law that grants exceptions for cases involving repressed memories.

This summer, the state legislature extended the statute of limitations for filing civil suits until the victim is 28 or five years after he or she understands the harm caused by the abuse. It also allowed for criminal prosecution of abusers until the victim turns 38.

Garrison said the lawsuits failed to qualify under the new law because the men never showed why they couldn't have "discovered" earlier the memories of the abuse, alleged to have taken place between 1977 and 1987, and how it might relate to their own emotional problems.

Without proving something prevented the men from recovering their memories earlier, the men fell under the older, narrower statute of limitations that said they needed to have filed their civil suits by age 28, not age 35.

That is the only point the diocese wanted to make by seeking the dismissal of these lawsuits, said John Cullen, spokesman for the Joliet Diocese. The diocese wasn't challenging the constitutionality of the broadened statute of limitations, only that it didn't apply in this case, he said.

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100259
Limiting how people can claim repressed memories serves as a protection against time fading memories or people remembering things that didn't happen, Cullen added.

Garrison made no comments in his ruling on the legitimacy on the abuse claims, only on whether the claims were allowed under the broadened statute of limitations.

Bolos said the time limit was extended to accommodate cases like these where people may not draw connections between personal problems and abuse until they hear about similar experiences.

"It will be my recommendation that we appeal," Bolos said. "Judge Garrison did not fully appreciate the full scope of the changes in the law."

Dismissed: Attorney for plaintiffs wants to appeal

FORWARDED STORY ABOVE

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000260

Abuse cases: Judge affirms dismissal

■ **Priests accused:**
Will County judge
says complaints
came too late

By **Ted Slowik**
STAFF WRITER

JOLIET — A Will County judge has upheld the dismissal of two lawsuits that accused Joliet Diocese priests of sexually abusing minors, saying the alleged victims should have pursued action years ago.

Judge James Garrison's ruling, released on Wednesday, states that the men in their 30s who claim they were abused by the Rev. Lawrence Mullins and former priest Michael Gibbney had until age 28 to realize that their emotional injuries were caused by childhood trauma.

"Incredibly, their claim is that they did not know the sexual misconduct was

Inside

Pastor calls for **Bishop Joseph Imesch** to resign for reassigning an abusive priest. In a separate case. **Page A6.**



'wrongful,'" Garrison wrote. "It is simply beyond reasonableness that an adult not under any disability would not be able to discover that the egregious conduct pleaded in the complaints here was immoral and wrong, certainly by age 28."

Thousands of people have stepped forward to claim sexual abuse by priests since 2002 — when The Boston Globe's Pulitzer Prize-winning coverage detailed how Roman

❖ Turn to **ABUSE, A6**

ABUSE

From page A1

Catholic Church leaders disbelieved reports of abuse and reassigned predatory clerics to parish ministries after sending clerics for counseling.

Barbara Blaine, president of the Survivors Network of those Abused by Priests, said many came forward for the first time because publicity about the scandal caused them to realize they were not the only ones who had been abused by priests.

"That guilt and shame and embarrassment unconsciously rules our lives. It takes something to trigger us out of that mode," Blaine said Wednesday. "It's disappointing

that the judge can't understand why people didn't come forward sooner."

Garrison initially dismissed the suits in April, but gave the alleged victims the chance to claim they had repressed memories of the abuse. None claimed repressed memories, but in June the Illinois General Assembly extended the statute of limitations, allowing child sex-abuse victims more time to seek remedies.

The revised law lets child sex-abuse victims pursue action until age 28 or within five years of when they discovered that their injuries were caused by childhood events. Garrison wrote that the Joliet Diocese did not challenge the constitutionality of the revised law, and that he had to answer the "narrow question" of whether the statute of limitations had expired in

these specific cases.

"As it applied to the instant case, the plaintiffs have not pleaded with any specificity why, using reasonable diligence, they did not 'discover' the occurrence and its potential nexus to their emotional distress," Garrison wrote.

Joliet Diocese spokesman John Cullen said the judge made the proper ruling.

"The judge applied the new amendments to the law and still dismissed this case," Cullen said.

Michael Bolos — a Joliet attorney representing alleged victims [redacted] and seven others — said Wednesday he did not yet know whether his clients would want to pursue an appeal of the ruling.

"I'm obviously deeply

disappointed," Bolos said, adding that Garrison gave the issues raised in the cases "serious thought." The judge probably felt "constrained" because the new statute has yet to be tested by an appellate or supreme court, so that Garrison relied on previous decisions in making his ruling, Bolos said.

"If it doesn't come from Joliet, this issue will be before the appellate court one way or another," Bolos said. "This ruling is going to draw publicity, and that may cause people who want to come forward to be reluctant to do so" if they believe their cases will be dismissed, he said.

Two other pending civil lawsuits against the diocese are being heard in DuPage County court, including one repressed-memory claim.

XX

Headache & Migraine

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000261

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000262

LETTERS TO THE EDITOR

Don't punish the masses

In a recent Herald News article, Barbara Blaine urged Catholic parishioners in the Diocese of Joliet to refrain from contributing to the Diocesan Annual Appeal.

She implied that these contributed funds would be channeled to sexual abuse issues. She also seemed to think that by withholding contributions to the Diocese would, in some way, punish the wrong-doers. What Ms. Blaine does not realize is that the entire Catholic population of the Diocese would be punished.

The Annual Appeal funds many ministries of the Diocese which are either resources to parishes or directly related to services provided to the people. It pays for chaplains who care for the spiritual needs of those hospitalized in area hospitals. It provides funding to Catholic Charities, which provides assistance to the needy of the diocese. It provides funding for the training of deacons and seminarians. The Appeal also helps fund Catholic education throughout the Diocesan Catholic Schools Office, the Religious

Education Office and the Catholic University. Funding is also available from the Appeal to maintain the Marriage Tribunal, the office that assists people with troubled marriages.

These are just a few of the ministries funded by the Diocesan Annual Appeal. During the fiscal year ended June 30, 2003, over \$10 million was spent by the Diocese for the work of its offices and agencies, of which \$4.5 million came from the Appeal. Of the total amount spent, \$214,000 was for sexual abuse matters, none of which came from the Appeal. That is 2 percent of the total amount spent. One hundred percent of all dollars contributed to the Diocesan Appeal was used for conducting the good work of the Diocese and to serving its people. Withholding contributions to the Appeal will make it impossible for the good works and services of the Diocese to continue.

Should the masses suffer for the sins of a few?

Guy A. Sell

*Director of Finance
Diocese of Joliet*

Thursday, January 29, 2004

daily-journal.com

50¢

Priest calls for bishop to resign

By Mary Baskerville
mbaskerville@djpeotone.com
708-258-3410

JOLIET — "To see, and then to do, the right thing. This process is perhaps more difficult today than ever before," the Rev. Ray Klees, pastor of St. Cletus Parish in LaGrange noted in the parish bulletin last weekend.

"What's the moral thing? What's the ethical thing? What's the legal thing? What's the right thing? What's the difference?"

"These questions are ours."

Klees was calling for the resignation of the head of the Diocese of Joliet — Bishop Joseph L. Imesch.

"We all know the church has lost this moral voice in recent years. What a shame to be without signposts you can trust, with a broken compass in your pocket," Klees wrote in the weekend bulletin.

"Recently we've heard news stories about a former priest at a neighboring parish in Hinsdale and his recent conviction and sentencing. He's gone to

prison, where every proven abuser belongs. According to media reports, he had been reassigned a number of times, knowingly, on the 'watch' of Bishop Joseph Imesch, the Joliet diocese's bishop.

"If those reports are true, and only he can absolutely say if they are, then Bishop Imesch ought to resign immediately. Not from the priesthood, not from being a bishop, but from the 'helm' of the Joliet diocese.

"And so should every other bishop

in every dioceses in the United States on whose 'watch' these reassignments took place. If the ship runs aground, the captain doesn't court-martial the meteorologist or the map maker. The captain resigns command."

Imesch was unavailable for comment prior to deadline today, but a spokesman for the Joliet diocese said the bishop has no intention of resigning.

Imesch will reach age 75, the mandatory age for retirement, in June of 2006.



IMESCH

000263

Pastor calls for Bishop Imesch's resignation

■ **LaGrange parish:**
Rev. Klees criticizes
Joliet Diocese leader
for reassigning
abusive priest

By **Ted Slowik**
STAFF WRITER

LaGRANGE — A Catholic pastor is calling for Joliet Bishop Joseph Imesch to resign for reassigning a priest convicted of sexually assaulting young boys.

The Rev. Ray Klees, pastor of St. Cletus Parish in LaGrange, made his remarks in the parish bulletin, the Canticle. LaGrange is near Hinsdale, where the Rev. Fred Lenczycki served at St. Isaac Jogues Parish. Lenczycki was convicted Jan. 12 of criminal sexual assault and sentenced to five years in prison.

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Klees wrote that church leaders must be held accountable for actions that contributed to the sexual abuse scandal in order for the Roman Catholic Church to regain its moral voice.

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Klees then cited media reports about Lenczycki's conviction, and how he had been reassigned during Imesch's watch.

"If those reports are true, and only he can absolutely say if they are, then Imesch ought to resign immediately. Not from the priesthood, not from being a bishop, but from the 'helm' of the Joliet diocese. Good ministry, in many forms, could be available to him. But for the good of the church, not just

in Joliet, but nationally and worldwide, he should resign," Klees wrote.

Klees is believed to be the first clergy member to publicly call for Imesch's resignation. St. Cletus Parish is in Cook County, which is in the Archdiocese of Chicago, so Klees would answer to Cardinal Francis George, not Imesch.

Imesch, who turns 73 on June 21, has said he has no plans to resign. Bishops face mandatory retirement when they reach age 75. Joliet Diocese spokesman John Cullen said on Wednesday that the bishop does not intend to resign.

Klees did not immediately return calls seeking comment.

Imesch made headlines worldwide in June 2002 during the historic U.S. Conference of Catholic Bishops meeting in Dallas, where national policies for protecting young people from sexual predators were adopted. Imesch was the only bishop to publicly call for Boston Cardinal Bernard Law to step down for reassigning priests suspected of molesting children.

Imesch later said he profoundly regretted calling for Law's resignation. He told The Associated Press he meant to say, "I think it

would be very difficult for someone to minister in that kind of a climate."

Law resigned in December 2002, the day after 58 Boston-area priests went public with a petition calling for the cardinal to resign. Many others had previously called for Law's resignation — including newspapers, prominent lay Catholics and survivors of clergy abuse — but some speculate that the priests' decision to break ranks was the determining factor in Law's decision to ask the Vatican to accept his resignation.

To date, Law is the only American Roman Catholic leader to step down for reassigning sexually abusive priests. Eight others have resigned after admitting sexual misconduct of their own, including Bishops Anthony J. O'Connell and J. Keith Symons of Palm Beach, Fla.; Archbishop Rembert Weakland of Milwaukee; Bishop J. Kendrick Williams of Lexington, Ky.; and Bishop G. Patrick Ziemann of Santa Rosa, Calif.

Joliet Diocese priests accused of misconduct with minors were accepted into the Lexington and Santa Rosa dioceses, as well as the archdioceses of San Francisco and St. Louis.

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LETTERS TO THE EDITOR

2-3-04 JOLIET HERALD

Who's your boss?

The statute of limitations on morality in the Joliet Diocese is alive and well. Bishop Imesch and the less mentioned but equally culpable retired Bishop Kaffer, for the past 25 years, have secretly suppressed information, keeping it from reaching parishioners. Your bishops transferred molesters from one parish to another to avoid scandal and liability and when more distance was needed, molesters were, without warning, moved to other unsuspecting Dioceses around Illinois and the United States.

How many of the priests who have served in the Joliet Diocese are molesters? If you ask Bishop Imesch, he'll refer you to his professional public relations spokesman who will spin you until you forget your original question. Lame explanations and excuses shouldn't be accepted and answers should be demanded. We believe 30 or more clergy members of this Diocese have been accused or convicted of such repulsive acts that we can't recount them here.

The Joliet Diocese is full of gutless and totally unprincipled religious. The priests and nuns believe they work for Bishop Imesch, when in fact, their real employer is Jesus Christ. Their silence about perverted friends and co-workers undoubtedly allowed many innocent children's lives to be permanently filled with memories of a drunk priest slobbering on them as he sexually satisfied his every perversion. Fear of Bishop Imesch remains stronger than fears of a millstone and deep water.

Why aren't molesters' names listed?

Why aren't parishioners entitled to know whether the accused molester admits or denies his guilt?

Bishops Imesch and Kaffer and those who knew are morally bankrupt and should be deeply ashamed.

Keith M. Aeschliman
Attorney at Law
Joliet

Horrible street

A few weeks ago, a few of your call-in readers made comments about Oakland Avenue south of Ruby being the worst street in Joliet, and I agree.

I have been in contact with the councilman of this area and the city of Joliet Engineering Department since April 2003 concerning the horrible state this short portion of Oakland Avenue is in, but to no avail.

The street has been patched so many times the patches need patching. This past spring/summer, Oakland Avenue north of Ruby was improved all the way to Ingalls Avenue and beyond — new curbs, sewer improvements and a nice ribbon of asphalt — the whole yard.

I am happy someone other than myself noticed how horrible the street is, and also, perhaps someone from the city will read this and make the needed sewer, curb and surface improvements happen.

Elmer A. Libersher
Joliet

We invite you to share your ideas with us.

Write to:
Letters to Editor
The Herald News
300 Caterpillar Drive
Joliet, IL 60436-1097
or fax to:
(815) 729-6059
or e-mail:
heraldnews@scn1.com

Please limit letters to about 300 words. Letters must be signed, with an address and telephone number included for verification. Letters are not returned to the writer.

We reserve the right to edit letters and to use them in any publication, digital form, or any service we offer. Letters to the editor do not necessarily reflect the views of The Herald News. Factual assertions contained in the letters have not been confirmed or in any way authenticated by this publication.

Around Town

WR

Area priest calls for resignation of bishop for reassigning priest

By Ted Slowik
SUN NEWS SERVICES

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6H

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Office of the President

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3211 FOURTH STREET NE • WASHINGTON DC 20017-1194 • 202-541-3100 • FAX 202-541-3166

Most Reverend Wilton D. Gregory, S.L.D.
Bishop of Belleville

COVER



BROADCAST

FAX

SHEET

February 12, 2004

My Dear Brother Bishops,

As you are all aware, the report on the "Nature and Scope of the Sexual Abuse of Minors by Members of the Catholic Clergy" will be made public on February 27, 2004. The researchers from John Jay College of Criminal Justice will present the results of the study, followed by a report from the National Review Board on the results of interviews that they have been conducting over the past fifteen months. After these presentations are completed, Archbishop Harry Flynn, Archbishop Michael Sheehan, Archbishop Timothy Dolan, and I will respond to questions from the media regarding the contents of the study and report.

We have all been working diligently to respond to this scandal. We have given assurances that those who have been credibly accused of sexual misconduct have been removed from ministry, even before the Dallas Charter said that we would. During the press conference on January 6, 2004, I was repeatedly asked to provide the number of priests and deacons who had been removed from ministry since 2002.

To show the results of our commitments, I feel I must indicate how many priests have been removed since 2002. While some of this data was collected in the audit process, it was not done uniformly and as a result we do not have this information.

Therefore, I am asking you to answer the question on the attached form. From January 1, 2002 until December 31, 2003, how many diocesan priests and deacons have been removed (or retired) from ministry in your diocese/eparchy as a result of credible allegations of sexual abuse of a minor? This reply will be sent to Mark Chopko, General Counsel, to be privileged and confidential. No diocesan specific information will be recorded, retained, or reported, only a national aggregate. A response is needed from every diocese/eparchy so that I can be completely accurate in my remarks. I will make the aggregate number public on February 27th and share it also with the National Review Board.

I would be grateful if you would reply to Mr. Chopko by fax (202-541-3337) or email (mchopko@uscceb.org) no later than next Friday, February 20, 2004.

With gratitude for your continuing support, I am

Fraternally yours in our Lord,

A handwritten signature in cursive script that reads "Wilton D. Gregory".

Most Reverend Wilton D. Gregory
Bishop of Belleville
President

Enclosure

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PARISH REFLECTIONS
PARISH REFLECTIONS

000269 A

I ask for your patience. This reflection, like some of my homilies, is going to go on for a while.

I was startled when our Pastor, Fr. Tony, showed me a column on p. 2 in the *Joliet Herald News* from Saturday, June 21. It was written by Ted Slowik, a reporter for the paper.

The headline over the column read: "Priest Abuse Hypocrisy Astounding." In the column, Mr. Slowik reminded us of the scandal that came to light last year. He rightly points out that public pressure and media reports led the Bishops of the Church to set in place policies and procedures to deal with the sex abuse scandal. He highlighted the resignation of former Oklahoma governor Frank Keating as Chair of the National Review

Board which oversees how dioceses are implementing the policies the Bishops adopted last year. He quotes Gov. Keating's widely-reported remarks that the seeming slow pace at which a few bishops were cooperating reminded him more of the Mafia than of the Church.

Mr. Slowik remarks that with all the new policies and reforms in place it is unlikely that new abuses could take place. Then he asks, "So why does this issue continue to demand our attention?" He answers his own question: "I believe it is because of the reluctance of church leaders who carried out the policies of silence and intimidation and strong-arm legal tactics to accept responsibility for the horrible decisions they made. Despite enormous public pressure—including newspaper editorial boards and lay groups calling for the resignations of bishops from New Hampshire to Dallas to Los Angeles—Catholics may have to wait until some of these leaders retire rather than acknowledge their roles in the scandal."

But then he moved from a national focus to a local one. He cited something I wrote in a recent Parish Reflection as an example of the "hypocrisy from moral leaders" in the

Church. He cited the following from my article about Sammy Sosa and his corked bat: "We live in an era when many public figures are exposed for doing things that are really illegal or immoral. All too often the person refuses to admit their error or denies responsibility. Sammy Sosa, on the other hand, freely admitted his mistake and shouldered the blame completely."

Then Mr. Slowik writes, "How ironic to read such sentiment in the bulletin of a parish in a diocese where the leaders clearly have yet to show they understand how much pain their actions caused people. A parish that still

*Fr. David reacts to comments
about our Church and Parish
in the Joliet Herald News*

prominently displays on a wall a photograph of a disgraced former priest, Lawrence Gibbs, the most notorious of the Joliet Diocese's many child-molesting clerics."

Now Mr. Slowik is right to remind us that there is unfinished business regarding the scandal in the Church. But this attack on our parish and diocese undermines his credibility. And I resent the fact that he took something I wrote for our parishioners and used it as a stick with which to beat St. Mary's.

It is true that the press was right to report the scope of the scandal. It is true that the leaders of our Church were too slow to respond years ago, to say nothing of last year! It is accurate to say that the abuses of young teens and children by priests and the decades-long willful neglect of this situation by bishops is an outrage. It is also true that some of the coverage of the scandal went beyond fair reporting. The *Joliet Herald* is one of the papers that not only did a good job in reporting the scandal but it also sometimes crossed the line from objectivity to smearing attack.

One example is the April 17, 2002 *Herald News* report (by Mr. Slowik) of an interview with a priest of our diocese after his brother (also a priest) was publicly named as an abuser. The interviewed priest was obviously upset about what had happened and his intemperate remarks in

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In addition to the paper's questions were splashed across the front page was not news. The man should never have been interviewed. It was an act of pure exploitation to contact him at a time of vulnerability and use him for a front page story.

Another example is a story by Mr. Slowik on August 11, 2002. It was a lengthy exposé of the revolting abuse of children by three priests of our diocese. But in the context of the story, Mr. Slowik describes the drinking habits of Fr. Thomas B. O'Keefe, the then rector of St. Raymond Cathedral in Joliet, and blames him for not knowing what abuses his associates were committing. The trouble is that Fr. O'Keefe died in 1985 and is unable to defend himself. The inclusion of Fr. O'Keefe was unnecessary and added nothing to the story, except to sully the name of a dead man who committed no crime.

Regarding the resignation and statements of Gov. Keating, here are words of Prof. Scott Appleby of Notre Dame University (Appleby has been critical of the bishops in the past and spoke to them at their 2002 Dallas meeting. This comes from an interview on the PBS Newshour on June 19):

"I thought the comments of Governor Keating were premature. You have to have someone in that position, who is willing to speak out to the media, to go public when bishops are not complying. But we're in the middle of a process, and it's not finished yet. And I think that remark was premature, and that it didn't contribute in any way to nudging the bishops along to do what they promised to do...If your goal is to deepen the tension and the frustration and have people bickering with one another, then that would be the kind of comment you'd make now...One other point: The bishops have not acted across the board in the capacity of pastors and teachers, and they can be criticized for that. And they should be grateful to the...survivors for keeping the heat on. But one has to recognize that the bishops also have to exercise stewardship over the Church and its social services, its concern for the poor, and education, and they are facing all kinds of lawsuits from all kinds of direction, most of them credible. But keep in mind that the litigators are also in it for their fees, and the Church faces terrible losses in every way. So caution and making sure the questionnaire is sufficient and precise is a prudent thing. It doesn't mean that they're backing away. The time for public dispute may come at the end of the year, but we hope not."

Mr. Slowik makes an oblique reference to Bishop Imesch when he writes, "leaders clearly have yet to show they understand how much pain their actions caused people." This is obviously an opinion and not a fact. But, as an opinion, it is not supported by the facts. Consider the following public statements from our Bishop:

- First of all, I want to assure you that the diocese will do whatever is necessary to protect our children. That is first and foremost for all of us.
- Serious harm has been caused to victims of abuse and their families. I apologize with my whole heart to the victims, their families and all those whose lives or faith have been damaged by abuse.
- This difficult time has caused great pain for everyone in the church: victims, their families, laity and priests. I assure you that I will do whatever I can to assist victims of sexual abuse and to restore your confidence in the church. I ask for your continued prayers for the victims of abuse and their families and for those among us whose faith has been shaken.
- The Diocese of Joliet continues to believe that sexual abuse is a sin, a crime and destroys trust; minors and vulnerable adults need protection from sexual abuse; healing is important for the abused, their families and faith communities; cooperation with parents, civil authorities and others helps maintain a safe environment...Please continue to pray for the safety of all our children and the healing of all those who have been abused.

The Diocese of Joliet is in compliance with the policies set forth in Dallas by the Bishops last year. The diocese has cooperated with local law enforcement officials. And just this week our parish hosted a mandatory workshop for all the priests, deacons and pastoral associates of the Diocese in order better to train and educate us on issues relating to sexual abuse and the safety of our children.

Regarding his attack on our parish, let me state the following:

As the author of the Parish Reflection he cites as an example of moral hypocrisy, I can fairly say that I have often spoke, preached and written in very forceful ways that have decried sexual abuse by priests, the poor response of the bishops and the urgency of the Church responding in timely and effective ways. I am baffled at how Mr. Slowik can accuse me of hypocrisy without knowing who wrote the words he quoted.

Secondly, he refers to the fact that a photograph of Larry Gibbs, a former priest of our diocese and Associate at St. Mary Immaculate still is displayed along with the photos of all the priests who have served our parish—even though Gibbs committed despicable acts of sexual abuse of children in his care. Some parishioners have expressed concern about the photo's still being displayed. It is understandable how some folks might be offended by the public display of a child molester. That picture was

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Stewardship

A Journey in Christ

Summer's here and the kids are out of school. For most of us summer is when we take our family vacations. We are getting ready to go on ours, and if you are like us, vacation destinations are driven to. The car ride is a good and bad thing. It's good because you know that at the end of the ride, it's vacation time. Also when you drive you get to experience more than just the destination. It's bad because you are usually all crammed into a car that, at most times, is only big enough for the family, but for now it holds not only the family, but everything you will be using for the next week. The other bad thing about the car ride is that it takes so long. Now I am the one who always drives, no matter how long the ride is, I drive. Usually that's not a bad thing, except when after being on the road for only two hours of a 14-hour journey a little voice comes from the back seat and asks...Are we there yet?



Why do they ask that question? They know the trip takes a long time, yet they still ask over and over again? Well, I finally realized that they ask that question because they don't know where we are. They are just passengers watching the same scenery go by. The question doesn't make sense to me because I am the one driving. I know where we are, I know where we came from and I know how long the trip should take. So for me, the question is just irritating, but for the ones asking it, it is a very valid question.

Now this is where I tie it all together. Stewardship is the same kind of journey. We are all on it together. Some of us are driving and some of us are passengers.

The ones who are driving know where they came from and where they are going. For those of us who are passengers, we may need to know from time to time "Are we there yet?"

We can do this by sharing stories with each other. The stories can be of any kind of "stewardship moment". Any time we put God first in our lives, by sharing of ourselves, we are experiencing a "stewardship moment". Any time we can recognize the hand of God in our lives, we are experiencing a "stewardship moment". Anytime we can spread the love of Jesus we are experiencing a "stewardship moment".

Stewardship is a way of life. It's a journey that is never over. There can never be an answer to the question, Are We There Yet? But...through sharing our stories we can encourage and nourish each other, letting everyone know that they are not alone on their journey. Everybody's story, no matter how simple or elaborate, can influence or help another person in his/her faith journey. Even the simplest story has the ability to change some ones life forever. Through God nothing is impossible.

You CAN make a difference in the lives of others!

To submit an article, please send it to St. Mary's "ATTENTION STEWARDSHIP ARTICLE" or via e-mail to smistewardship@yahoo.com.

Thank You.

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Fr. Tony became our Pastor, when knowledge about Gibbs' abuse was already known. Our Pastor has decided that the picture should remain along with the gallery of all the priests who have served this parish. He has told me that the photos are on the wall not as an endorsement of the excellent qualities or the virtues of any of the priests or deacons but because of their service in the life of St. Mary Immaculate. This does not negate the fact that at the same time we care about victims of sexual abuse and acknowledge the reality of their suffering.

But there is a larger issue in the column by Mr. Slowik. It appears that he is of the opinion that the photograph of Larry Gibbs completely undermines the credibility of the clergy and ministry of St. Mary Immaculate Parish. It taints us with the sin of hypocrisy and makes us examples of part of the problem in the Church today. More to the point, by quoting my Parish Reflection on Sammy Sosa, it seems that he is saying that I have no standing to make any comments on moral issues and, until the Gibbs picture comes down off our wall, I have no integrity whatever... nor does our parish!

Well, in fact the Church and the ministry of all priests and bishops *has* been tainted by the sinful and abusive acts of a small minority of clergy. And the way the abuse was hidden has cast a pall over the trustworthiness of the Church's clergy as a whole. *All of us priests feel this.*

And yet, even with the unresolved issues of the scandal still with us, the life and ministry of the Church still must continue. The Gospel still must be preached, the Sacraments still must be celebrated, those in need still need compassionate care, we must continue to form the hearts and minds of kids and adults alike...and on and on. Nor should we have to qualify or stick an asterisk on everything we do as a reminder of the scandal. The scandal has wounded the Church and, even more, it has devastated the lives of the victims. But even in the presence of all this pain and injury, even without full healing having yet taken place, this cannot be all there is to the life of the Church. We cannot remain silent or idle in the face of all our other legitimate responsibilities until the effects of the scandal have completely vanished.

There is no recognition from Mr. Slowik of any of the good work being done by our Bishop and diocese in response to the events of last year. At one point in his article he states that the scandal story won't go away so long as bishops fail "to accept responsibility for the horrible decisions they made." It seems to me that our Bishop has accepted responsibility and he has taken positive actions. And still life in our diocese is described in terms that suggest that nothing has happened to make things better. Yet, at the end of his column he writes, "All

the reforms and policies and apologies cannot make this story go away." The story should not go away, but surely the story should change—or at least be reported differently—in the wake of widespread efforts to bring justice and healing.

The media certainly reflects our cultural obsession with immediate fixes and responses. And the seriousness of the scandal demands swift action. This has happened. The process is up and running. The solution, however, will take time to develop. The bishops and clergy should continue to be scrutinized and held accountable, but not at the price of ignoring the sincere efforts that are being made.

It just seems to me that Mr. Slowik, while revisiting the story of abuse by priests, decided to take another whack at our Bishop and our parish—whose conflicts have been reported in the Herald News in the past. But to do this is unfair and opportunistic. And he insists on commenting from a distance: again, he neither called me about my Reflection nor (according to Fr. Tony) has he ever contacted our Pastor about the Gibbs photo. So what is the point of someone in the position of occupying a publicly powerful platform taking unnecessary shots at others? It isn't journalism. And it isn't fair.

The many scandals that have plagued journalism over the last several years should not force Mr. Slowik into silence; nor should he have to apologize for the sexual misdeeds of Bob Greene in every column or story he writes. But nor should he be taking swipes at our parish and its people. You deserve better.

I am responding to Mr. Slowik's column by writing to you, the parishioners of St. Mary's, because I am angry that our parish was unfairly and unnecessarily attacked. I want to affirm my own support for you, the people of our parish and for the life and ministry of our family of faith. I do not intend to write to the Herald News or to Mr. Slowik because he is not the one with whom I need to communicate with about these issues—you are.

I have repeatedly taught and preached that, in the wake of the scandal and the public suspicion attached to all priests these days, it is a time of challenge to the lay people of the Catholic Community to assert their place and identity in our culture and carry the work and mission of Christ. While trust and respect for the clergy has diminished, the work of the Church, the work that Jesus calls us to, must go on. This includes, of course, eliminating the policies and abuses that led to the scandal and ensuring future accountability. But it also means so much more. Let us work together and support each other as we strive to live faithfully.

Fr. David Medow



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February 19, 2004

000271

Most Rev. Joseph L. Imesch
Diocese of Joliet in Illinois
425 Summit Street
Joliet, IL 60435

Dear Bishop Imesch:

One of the items that the Arch/Bishops requested at the annual meeting was an update on sexual misconduct cases through the end of 2003.

During 2002, we had 125 total claims reported. Last year our claim experience saw a staggering increase. For 2003, we have 274 claims reported. Sixty-four of these claims were filed in California in the last few days of 2003.

We have current reserves of \$14.4 million with paid losses and loss adjustment expenses of \$13 million.

Of the 274 claims reported, only 29 claims have incident dates after 1990. Of those 29 cases, only 7 claims involve allegations of a priest abusing a minor. This equates to less than 3% of all claims reported.

In the Diocese of Covington, we plan to file a Motion to have the Class Action lawsuit decertified. A new Judge was appointed to this case and we are cautiously optimistic that the Class Action will be decertified.

On a positive note, only 66 claims were filed for the year that did not involve Connecticut, Kentucky or California. Since the extended statute of limitations has expired in California, we anticipate that our claims count should return to a more normal level for 2004.

If you would like any additional information, please do not hesitate to contact me.

Respectfully yours,

Joe Beveridge

JB:kkw

Joe Beveridge *President and Chief Executive Officer*

10843 Old Mill Rd., Suite 300
Omaha, NE 68154-2600
(402) 551-8765 Ext. 2400
(800) 228-6108
Facsimile (402) 898-0827
jbeveridge@catholicmutual.org

Chicago Tribune

METRO

CHICAGOLAND

MONDAY
FEBRUARY 23, 2004

Joliet diocese verifies abuse

Bishop reports 113 allegations

By Karen Mellen
Tribune staff reporter

Calling a report about sex abuse among clergy "painful and embarrassing" but necessary, the bishop of the Roman Catholic Diocese of Joliet on Sunday released a study showing that 27 priests have received credible allegations

of sexual misconduct against children since the diocese was formed 54 years ago.

The study showed that 113 allegations were made against those priests, who are no longer in ministry, with more than half of the complaints made since 2000. Three-quarters of the alleged abuse occurred in the 1970s and 1980s.

On Friday, a national report focusing on clergy sexual abuse will be released, and CNN reported last week that a

draft showed 4 percent of priests had been accused of molesting children. In the Joliet diocese, 3.5 percent of diocesan priests had such claims; priests from religious orders were not included in the report.

Not all the dioceses have released individual data, and the archdiocese of Chicago plans to release its figures Friday.

In a letter placed in bulletins of all churches Sunday, Bishop Joseph Imesch, asked

for forgiveness from victims and parishioners in the Joliet diocese, composed of Will, DuPage, Kendall, Kankakee, Grundy, Iroquois and Ford Counties.

"Although this report is painful and embarrassing, once the full extent of abuse is known, it will help our efforts in preventing any future sexual abuse become even more effective," he wrote.

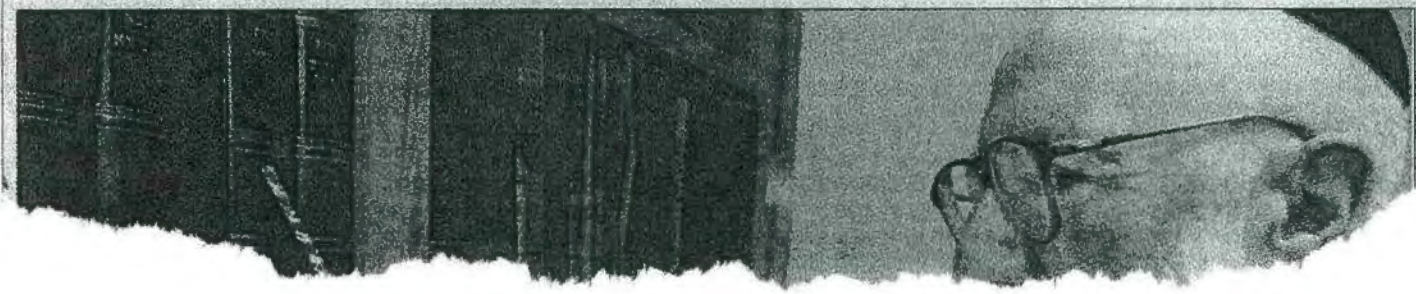
Victims' rights groups, however, cautioned that it is difficult to know the extent of

abuse because the surveys are based on reporting by bishops, who in some cases have been accused of covering up misconduct.

"It's just hard to believe they've done this 180-degree turnaround, and now they're disclosing everything," said Barbara Blaine, of Chicago, president of the Survivors Network of those Abused by Priests.

Some parishioners in the

PLEASE SEE ABUSE, PAGE 5



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MISC. RECORDS RECEIVED FROM THE DIOCESE OF JOLIET ON 7-25-12 NO. 249
Redacted by T.M.J.A. on 11/2/14
Released under E.O. 13526

drilling for oil in
National Wildlife Ref
though Ryan said he oppos
drilling off the coast of Flori

lio.
millions
conserve water and improve
streams and rivers. He also said

ak should be examined
so that it is run more efficiently
with an eye towards eventual

agreed that
areas, often
awl, should not
ed by the federal govern-
ment. Rauschenberger said he
supports federal funding for
metropolitan planning agencies
and tax credits to encourage
cooperation among municipal-
ities.

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ABUSE: Last known incident took place in '94

CONTINUED FROM PAGE 1

Joliet diocese interviewed after
mass on Sunday said they were
pleased with the report because
it showed more openness.

"When we were growing up,
we thought priests were gods,"
said Mary Amdouni of Joliet.
"It's hard to believe things like
that happened."

Amdouni said she was com-
forted that the vast majority of
priests were not accused, a sen-
timent echoed by Lucy Clarke
of Joliet, a parishioner of St.

Mary Nativity Church in Joliet.
"I think it's important to keep
it in perspective," Clarke said,
adding that she hoped the infor-
mation would help ease the an-
ger some feel.

Joseph Drobnik, also a par-
ishioner of St. Mary Nativity,
agreed that the report should
help in the healing.

"The only thing that bothers
me is, why does it come out so
late?" he asked.

Imesch has come under fire
for transferring priests accused
of sexual abuse to other parish-
es, and the Joliet diocese con-
tinues to fight lawsuits from
some alleged victims by using
statute of limitations claims.

Last month, a Will County
judge dismissed lawsuits from
five accusers now in their 30s,
in spite of a new state law that
allows some victims of sexual
abuse to file suits many years
after the abuse. The judge

agreed with church lawyers
that the men brought their
claims too late.

In this report, however, the
Joliet diocese points out that
\$1.94 million has been spent to
settle claims, as well as an addi-
tional \$837,000 paid by insur-
ance. John Cullen, spokesman
for the diocese, did not know
how many people were compen-
sated.

Church officials said money
for the settlements came from
sale of real estate and invest-
ment proceeds, not parishion-
ers' donations to parishes or to
the Diocesan Annual Appeal.

In addition, the diocese has
spent nearly \$700,000 on ther-
apy for priests and victims and
about \$744,000 on legal fees, of
which 90 percent was paid for
by insurance, the report states.

Cullen said he believes it is
noteworthy that the bishops
commissioned the unprece-

dent survey of its 195 dioceses
as part of its reforms to deal
with sex abuse of minors by
priests.

"No organization in the Unit-
ed States has put together such
information," he said. "I hope it
makes other people in other
professions take a hard look at
themselves. And see where
child abuse is, and see if they
can get rid of it, wherever they
are."

According to the report from
Joliet, the last known incident
of abuse occurred in 1994.

The 1970s were the decade
during which most of the abuse
occurred, with 50 allegations
that abuse occurred then, fol-
lowed by the 1980s, with 38 al-
legations.

But most of the victims came
forward many years later. Since
2000, 61 of the 113 claims of abuse
were reported. In the 1990s, 27
people came forward.

000273

Redacted February 2014

TMJA
Released April 2014



Diocese of Joliet

Office of the Bishop

425 Summit St.
Joliet, Illinois 60435

000274

February 25, 2004

Dear Brother,

You may have heard or seen that Channel 5 news last night disclosed that a priest of our Diocese behaved inappropriately with two minors at a water park in December, 2001.

I want to assure you that the matter was dealt with promptly. Bishop Fitzgerald spoke with the pastor of the parish. The priest was told that he was not to have any contact with children in the school or in the religious education program until the matter was thoroughly looked into. Bishop Kaffer spoke with the mother of one of the boys and with the father of the other boy. A report was also filed with the DCFS. Both boys and the priest were interviewed separately by a member of the Diocesan Review Committee with special expertise in interviewing children. The boys stated that no sexual abuse had occurred. The priest acknowledged that he had acted very imprudently. The priest was sent for an evaluation and it was determined that he did not present a risk to children. The Review Committee, after examining all the information, concluded that there had been no sexual abuse but that Father exercised very poor judgement.

The following year, the priest transferred to a different parish because he felt that his ministry would be more effective in another setting.

I assure you that if there had been any concern that children would be in danger, the priest would not have been assigned to parish ministry.

With every best wish,

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

FEB 26 2004

Contacted February 2014

TMJA
Released April 2014

Imesch: Report 'painful'

■ Joliet bishop: Writes letter to parishioners about survey released on sexual abuse

FROM STAFF AND WIRE REPORTS

JOLIET — The Roman Catholic Diocese of Joliet says 113 people have claimed they were sexually abused as minors by diocesan priests since the diocese was founded in 1949.

The diocese says 27 priests have been accused of misconduct, representing about 3.5 percent of the 773 diocesan priests who have served during the past 54 years.

Of the 27 priests, 14 are on administrative leave, eight have left the priesthood and five have died. Almost half of all credible allegations were made to the diocese since 2000, but most instances of abuse occurred in the 1970s and 1980s. The last-known incident of abuse was in 1994, the diocese says.

Of the 14 priests on administrative leave, seven are retired. No priest accused of misconduct is allowed to serve in an active ministry, say Mass in public, wear the Roman collar of use the title, "Father."

The figures are part of a larger survey ordered by U.S. Conference of Catholic Bishops leaders to gauge the scope of molestation among priests. The national report is to be released Friday, but several dioceses have released their own numbers early.

In a letter released Sunday, Joliet Bishop Joseph Imesch asked for forgiveness from victims and parishioners in the diocese,

❖ Turn to **REPORT, A4**



HERALD NEWS FILE PHOTO

Joliet Diocese abuse report numbers

Reported abuse

Years	Abuse reported
1949-59	—
1960-69	6
1970-79	4
1980-89	15
1990-99	27
2000-present	61
Total	113

Confirmed abuse

Years	Number of abuse
1949-59	1
1960-69	21
1970-79	50
1980-89	38
1990-99	3
2000-present	—
Total	113

3.5% According to the report, 27 priests in the Joliet Diocese had credible allegations of sexual misconduct against them since 1949. This represents 3.5 percent of the diocese's 773 priests.

\$1,940,000

Amount of money paid by the Joliet Diocese in settlements for victims of sexual abuse. An additional **\$837,000** was paid through insurance.

\$744,526

Amount of legal fees, 90 percent of which was paid by insurance.

\$690,842

Amount paid by Joliet diocese for therapy of abuse victims.

SOURCE: DIOCESE OF JOLIET

Inside: Vatican report slams "zero-tolerance" policy. A4

Redacted February 2014
TMJA
Released April 2014

000276

LocalWorld

Vatican report slams 'zero-tolerance' policy

■ **Sex abuse:** Experts say U.S. bishops' rules may be too harsh

THE ASSOCIATED PRESS

VATICAN CITY — The Vatican issued a report Monday by non-Catholic sex abuse experts who criticized the policy adopted by U.S. bishops of removing abusive priests from the ministry, saying it was overly harsh and would not protect the young.

The report was released days before U.S. bishops issue their own national survey on sex abuse by clergy, which is expected to find more than 4,000 American priests have been accused of molesting minors since 1950 — far more than previously estimated.

Still, the U.S. study may also show the number of cases has declined dramatically since the 1990s, and victims fear it could lead U.S. bishops to ease off on discipline. The president of the U.S. Conference of Catholic Bishops said last week the American church remains committed to keeping offenders out of ministry.

Monday's report, published by the Vatican's Pontifical Academy for Life, may fuel victims' concerns because it compiles assessments by independent, non-Catholic psychiatrists and psychologists, who say the U.S. "zero-tolerance" policy is mistaken.

The 220-page report, "Sexual Abuse in the Catholic Church: Scientific and Legal Perspectives," is a compendium of scientific papers and discussions presented by the experts during a Vatican conference convened last April to

give the church hierarchy advice on how to handle the crisis.

Neither the Vatican nor the experts drew final conclusions, but there were areas of agreement. As The Associated Press reported last week, one was in the widespread criticism by the experts of the 2002 U.S. zero-tolerance policy that says an offending priest can be permanently removed from ministry — and possibly from the priesthood — for a single act of abuse.

Many American dioceses say they are aggressively pursuing zero-tolerance policies after being stung by charges the church hierarchy was trying to protect abusive priests, often by shuffling them from parish to parish.

The experts said a zero-tolerance policy was mistaken and even dangerous. Most agreed that such a policy can

actually increase the chances that offenders might strike again because it removes them from supervision and the only jobs they have known for decades.

Zero-tolerance "does not function to prevent these crimes," Dr. Hans-Ludwig Kroeber, head of the Institute of Forensic Psychiatry in Berlin, told the conference. "It is better to domesticate the dragon; if all you do is cut off its head, it will grow another."

The experts all agreed that offenders need treatment, as well as possible criminal penalties.

The report will be sent to bishops' conferences and Vatican offices and be used by the Vatican as a "scientific base for information" for developing guidelines, the Rev. Ciro Benedettini, the deputy Vatican spokesman, told reporters Monday.

REPORT

From page A1

which includes Will, DuPage, Kendall, Kankakee, Grundy, Iroquois and Ford counties.

'Painful and embarrassing'

"Although this report is painful and embarrassing, once the full extent of abuse is known, it will help our efforts in preventing any future sexual abuse become even more effective," he wrote.

According to the Joliet Diocese, \$1.94 million has been spent to settle claims and an additional \$837,000 was paid by insurance. Also, nearly \$700,000 has been spent on therapy for priests and victims and \$744,000 for legal fees.

Joliet Diocese spokesman John Cullen described the overall

numbers as "horrible" and said one instance of abuse was too many.

A draft of the national survey viewed by CNN said 4,450 of the 110,000 U.S. clergy who served since 1950 were accused of molesting minors.

The Associated Press has been tracking those numbers and, as of Friday, 112 of the 195 U.S. dioceses reported accusations against 2,243 clergy. The tally of abuse claims is 4,757 so far. Some archdioceses that faced large numbers of cases, including Boston and Louisville, have yet to report.

Victims' rights groups are skeptical of the surveys' numbers.

"It's really important to highlight the fact that this is a voluntary self-survey," said Barbara Blaine, president of Survivors Network of Those

Abused by Priests. "These numbers are taken from a self-survey that the bishops themselves filled out and turned in. It's not based on any type of empirical study or investigation."

Six-page report

The diocese's six-page report was distributed in parish bulletins throughout the seven-county region over the weekend. The diocese serves about 700,000 Catholics in Will, DuPage, Grundy, Kendall, Kankakee, Ford and Iroquois counties.

The report includes responses to frequently asked questions regarding sexual abuse issues and offers explanations as to why some priests accused of misconduct with minors were reassigned to parish ministries after they underwent counseling.

"Mental health professionals

believed that with appropriate therapy, some sexual abuse offenders could be rehabilitated," the report states. "When mental health professionals concluded that the priest had recovered satisfactorily, they recommended that he be returned to parish ministry or be placed in a restricted ministry such as a hospital or prison chaplain."

The report describes policies and procedures designed to prevent further incidents of sexual misconduct with minors, and states that diocesan officials including Imesch have met with several victims of sexual abuse and their families.

"I pledge to do whatever I can to help with their healing process," Imesch wrote.

The Associated Press contributed to this report.

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Redacted February 2014
TMJA
Released April 2014



Diocese of Joliet

Office of the Bishop

425 Summit St.
Joliet, Illinois 60435

000277

February 2004

Dear Brothers and Sisters in Christ,

The sexual abuse of minors is a terrible crime but especially when the abuse has been committed by a priest who is called to be a witness of Christ's love on earth. A great cloud was cast over the entire Church because love was replaced with sinful abuse. I am saddened that those children and young people who trusted their priests received such shameful treatment. I want to express my sincere apologies to all of the victims of abuse, to their families, to parishioners in the diocese and to all who have been affected by this horrible tragedy which has damaged our Church. I deeply regret that so many have suffered and continue to suffer because of the sins of a few.

At the end of February a national study of sexual abuse by clergy in the Church in the United States over the past 50 years will be released. I believe this is the first time any group has attempted to gather institutional statistics regarding child abuse in our country.

Statistics have been gathered for the Diocese of Joliet from its inception in 1949 until the present. Although this report is painful and embarrassing, once the full extent of abuse is known, it will help our efforts in preventing any future sexual abuse become even more effective.

In the past 54 years, 27 diocesan priests had credible allegations of sexual misconduct with a minor placed against them. That number represents approximately 3.5% of the 773 diocesan priests who have served in the Joliet diocese from 1949 onward. None of the alleged offending priests is in ministry today. Of the 27, five are deceased and eight left ministry during the past 30 years. Fourteen priests were placed on Administrative Leave; six of them before June of 2002 and eight others after June of 2002, including two during this past year. Of the fourteen who were placed on Administrative Leave, seven are retired. None of the priests numbered above are in any active ministry today.

There were approximately 113 allegations (categorized in the chart below) made against the 27 diocesan priests. A number of victims who suffered abuse many years ago have come forward only in recent years. The last known occurrence of abuse was in 1994.

MISC. RECORDS OF BISHOP IMESCH

Redacted February 2014
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 Released April 2014

Year Abuse Occurred	Number	Year Abuse Reported	Number
1949 - '59	1	1949 - '59 --	
1960 - '69	21	1960 - '69	6
1970 - '79	50	1970 - '79	4
1980 - '89	38	1980 - '89	15
1990 - '99	3	1990 - '99	27
2000 - present --		2000 - present	61

The Diocese of Joliet has had a policy regarding sexual abuse since 1990. That policy has undergone three revisions, the most recent being in June of 2003. Although a Diocesan Review Committee was established early on, its current structure, composed of lay people with particular competence, has been in place since 1993. The Committee reviews all reported allegations of sexual abuse of a minor.

Sister Mary Frances Seeley, OSF has been serving as Victim Assistance Coordinator for the diocese. Her duties include support for the victims by providing them with information about counseling, spiritual direction, retreats, days of reflection, etc. as well as extending an invitation to meet with the Bishop should that be desired. She also advises persons to contact law enforcement officials.

Approximately 11,000 persons including priests, deacons, lay employees and volunteers have already participated in the *Virtus Protecting God's Children* Program begun in June of 2003. Criminal background checks are also required for all of the above. For more than 20 years, the diocese has required psychological testing for all candidates prior to their admission to the seminary.

All of these efforts are preventative measures undertaken to ensure the safety of our children. While we cannot erase the sins of the past, we can learn from the past and take every precaution to ensure that no child is ever hurt again.

Despite the fact that monetary settlements cannot erase the abuse that was inflicted or its memory, the diocese has provided settlements for a number of victims in the amount of \$1,940,000. Approximately \$837,000 was additionally paid through insurance. Settlement funds were obtained from the sale of real estate and investment proceeds. No money that was used came from parishioners' donations to their parishes or from any contributions to the Diocesan Annual Appeal.

In addition, the diocese has provided therapy/counseling for victims and priests in the amount of approximately \$690,842. Legal fees amounted to \$744,526, more than 90% of which was paid by the insurance company. Priests pay their own

Redacted February 2014
TMJA
Released April 2014

legal expenses. If they are falsely accused, they are reimbursed. Over the years, seven of our priests had false or unsubstantiated allegations brought against them.

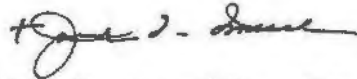
As stated previously, there is no priest in active ministry in the Joliet diocese against whom there has been a substantiated allegation of sexual abuse.

I have met with a number of victims and renew my willingness to meet with persons who have been abused so that I can offer my personal apologies to them. I pledge to do whatever I can to help with their healing process.

The past few years have been difficult times for our Church. Hurt and pain can lead us to despair or to hope. None of us can forget or erase the past but we can make certain that our efforts to prevent abuse will ensure a better and safer future for all of our children.

I conclude with a promise of prayer for all victims of abuse. I ask that you join in prayer with me for healing for all who have been damaged, asking God that their faith and trust will one day be restored.

Sincerely in Christ,



Most Reverend Joseph L. Imesch
Bishop of Joliet

<u>ABUSE YEAR</u>	<u>VICTIM</u>	<u>PRIEST</u>	<u>ALLEGATION MADE</u>
<u>1950</u> 50's	[REDACTED]	Din	4/18/02
<u>1960</u> 60's 60's 60's	[REDACTED]	Fischer Slown Slown	93 03 03
<u>1962</u> 62 62	Female [REDACTED]	Formusa Lenczycki	10/10/62 02
<u>1964</u> 1964	[REDACTED]	Storm	5/29/02
<u>1965</u> 65-66	[REDACTED]	Fischer	2/94
<u>1966</u> 1966	[REDACTED]		10/17/03
<u>1967</u> 67 67 67 67	[REDACTED]	O'Connor Frederick Frederick Walsh	5/2002 7/11/67 7/10/67 5/02
<u>1968</u> 68 68 68-74	[REDACTED]	Slown Formusa Fischer	7/28/78 68 3/02
<u>1969</u> 1969	[REDACTED]	Pock	9/69

000280

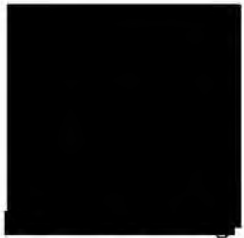
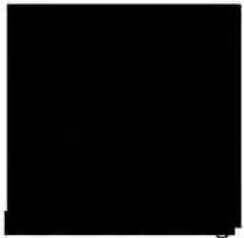
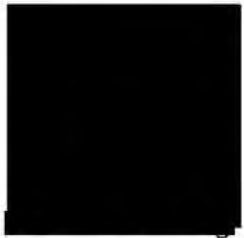
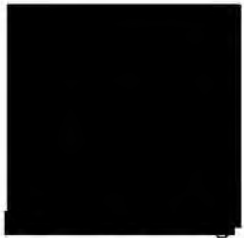
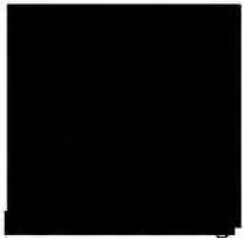
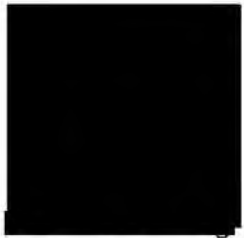





1969	[REDACTED]	Pock	69
<u>1970</u>			
70	[REDACTED]	Slown	6/2/93
70	[REDACTED]	Gibbs	6/18/03
70's	[REDACTED]	Dedera	4/18/00
<u>1971</u>			
71	[REDACTED]	White, M.	8/10/92
<u>1972</u>			
72	[REDACTED]	Howlin	95
72	[REDACTED]	White, M.	9/4/92
<u>1973</u>			
73	[REDACTED]	Gibbs	3/1/93
<u>1974</u>			
74	[REDACTED]	Dedera	4/95
74	[REDACTED]	Slown	5/28/02
74	JohnDoe	Dedera	4/11/02
74	[REDACTED]	Dedera	4/18/02
74	?	Dedera	4/02
<u>1975</u>			
75	[REDACTED]	Stefanich	96
75	[REDACTED]	Howlin	02
75	M. Doe	Slown	4/18/02.
75	[REDACTED]	X O'Connor	5/21/02
75	[REDACTED]	O'Connor	5/29/02
<u>1976</u>			
76	[REDACTED]	Dedera	4/15/2002
76	[REDACTED]	Dugal	5/20/02
76	[REDACTED]	Gibbney	4/24/02
76	?	Gibbney	4/25/2002

000281

76	PI	O'Co	7/2002
<u>1977</u>	[REDACTED]		
77		Slown	9/7/77
77		Slown	8/22/02
77		O'Connor	5/28/02
77		Gibbney	5/2/2002
77		Howlin	5/03
77			09/09/77
77		09/09/77	
<u>1978</u>	[REDACTED]		
78		Gibbney	3/25/93
78		Gibbney	4/29/02
78		Gibbney	10/02
<u>1979</u>	[REDACTED]		
79		O'Connor	80 (attempted abuse)
79		Lenczycki	95
79-80		Gibbs	03
<u>1980</u>	[REDACTED]		
80		Slown	2/6/80
80		Ruffalo	97
80's		Gibbs	1/4/93
80		Gibbs	94
80	Gibbs	94	
<u>1982</u>	[REDACTED]		
82-92		White, M	7/92
<u>1983</u>	[REDACTED]		
83		Slown	11/11/83
83		Slown	11/12/83
83		Slown	11/12/83
83		Slown	11/12/83

000282

000283

83	Witte	Slow	11/12/83
83	Simms	Slow	11/12/83
<u>1984</u>			
8/84		Gibbney	6/85
8/84		Gibbney	6/1/85
84		Lenczycki	96
84		Lenczycki	02
84		Lenczycki	02
84		Lenczycki	02
84	Doe 87	Lenczycki	12/3/03 (suit filed)
<u>1985</u>			
85		Meis	93
<u>1987</u>			
1987	#1CalTeen	Lenczycki	8/02
1987	#2CalTeen	Lenczycki	8/02
<u>1988</u>			
	?	Meis	1998
<u>1989</u>			
89		Slade	1/4/90
<u>1994</u>			
1994		Poff	6/28/94
<u>1996</u>			
96		Howlin	5/03
96		Howlin	11/03

1/14/04

<u>DENUNCIATION</u>	<u>VICTIM</u>	<u>PRIEST</u>	<u>ABUSE YEAR</u>
<u>1962</u> 10/10/62	[REDACTED]	Formusa	62
<u>1967</u> 7/10/67 7/11/67	[REDACTED]	Frederick Frederick	67 67
<u>1968</u> 68	Female	Formusa	68
<u>1969</u> 69 9/69	[REDACTED]	Pock Pock	69 69
<u>1977 - 3</u> 9/7/77 9/9/77 9/9/77	[REDACTED] ? ?	Slown Slown Slown	77 77 77
<u>1978</u> 7/28/78	[REDACTED]	Slown	67
<u>1980</u> 2/6/80	[REDACTED]	Slown	80
<u>1983 - 8</u> 11/11/83 11/12/83 11/12/83 11/12/83	[REDACTED]	Slown Slown Slown Slown	83 83 83 83

000284

11/12/83	[REDACTED]	Slown	83
11/12/83	[REDACTED]	Slown	83
11/12/83	[REDACTED]	Slown	83
83	[REDACTED]	Ross	81
<u>1985</u>			
6/1/85	[REDACTED]	Gibbney	84
6/1/85	[REDACTED]	Gibbney	84
<u>1986 - 4</u>			
86	?	Mullins	78-79
86	?	Mullins	78
86	?	Mullins	75-85
86	[REDACTED]	Stefanich	84-86
<u>1987</u>			
87	[REDACTED]	Mateo	83
87	[REDACTED]	Mateo	83
<u>1989</u>			
8/89	[REDACTED]	Meis	83
<u>1990</u>			
1/4/90	[REDACTED]	Slade	89
90's	[REDACTED]	White, M.	60's
<u>1992 - 6</u>			
8/10/92	[REDACTED]	White, M.	71
9/4/92	[REDACTED]	White, M.	72
9/4/92	[REDACTED]	White, M.	?
7/92	[REDACTED]	White, M.	82
92	[REDACTED]	White, M	82 (or 84)
2/92	Doe	White, M.	70's

000285

000286

1993 -7

93	[REDACTED]	Fischer	60's
93	[REDACTED]	Meis	85-86
93	?	Mullins	83
1/4/93	[REDACTED]	Gibbs	80's
3/1/93	[REDACTED]	Gibbs	73
3/25/93	[REDACTED]	Gibbney	78
6/2/93	[REDACTED]	Slown	70's

1994 - 4

94	[REDACTED]	Gibbs	80
94	[REDACTED]	Gibbs	80
2/94	[REDACTED]	Fischer	65/66
6/28/94	[REDACTED]	Poff	94

1995 - 4

95	[REDACTED]	Howlin	72
95	[REDACTED]	Lenczycki	79
95	[REDACTED]	Mullins	79
4/95	[REDACTED]	Dedera	74

1996

96	[REDACTED]	Lenczycki	84
96	[REDACTED]	Stefanich	75

1997

11/2/97	[REDACTED]	Ruffalo	80
---------	------------	---------	----

1998

98	?	Meis	88
----	---	------	----

2000

4/18/00 ? Dedera 70's

2001

11/1/01 [REDACTED] Malzone 60's

2002 - 47

4/9/02 [REDACTED] Howlin 75-76
 02 [REDACTED] Lenczycki 84
 6/6/03 [REDACTED] Lenczycki 84
 02 ? Mateo 82
 02 [REDACTED] Mullins 80
 02 [REDACTED] Mullins 80
 02 ? Mullins 78
 3/02 [REDACTED] Fischer 68-74
 4/02 [REDACTED] Dedera 74
 4/11/02 [REDACTED] Dedera 74
 4/15/02 [REDACTED] Dedera 76-77
 4/15/02 [REDACTED] Dedera ?
 4/18/02 ? Dedera 70's
 4/18/02 [REDACTED] Dedera 74
 4/18/02 [REDACTED] Di 50's
 4/18/02 [REDACTED] Slown 75
 4/22/02 [REDACTED] Frederick 67
 4/24/02 [REDACTED] Gibbney 76-80
 4/29/02 [REDACTED] Gibbney 78/79
 4/25/02 ? Gibbney 76-80
 5/2/02 [REDACTED] Gibbney 77
 5/4/02 [REDACTED] Lenczycki 62
 5/02 [REDACTED] Mateo 80
 5/02 [REDACTED] O'Connor 67-69
 5/02 [REDACTED] Walsh 67-68
 5/20/02 [REDACTED] Dugal 76
 5/21/02 Prov.Student O'Connor 75

000288

5/28/02	[REDACTED]	O'Connor	77-79
5/28/02	[REDACTED]	Slown	74-75
5/29/02	[REDACTED]	O'Connor	75
5/29/02	[REDACTED]	Storm	64/65
6/4/02	[REDACTED]	Slade	70's
6/4/02	[REDACTED]	Slade	70's
7/02	[REDACTED]	O'Connor	76
8/02	#1CalTeen	Lenczycki	87
8/02	#2CalTeen	Lenczycki	87
8/1/02	[REDACTED]	Lenczycki	84
8/19/02	?	Mateo	80
8/22/02	[REDACTED]	Slown	77
8/02	[REDACTED]	Mateo	80
9/9/02	[REDACTED]	Mullins	78
9/9/02	[REDACTED]	Mullins	78-79
9/9/02	[REDACTED]	Mullins	78
9/9/02	[REDACTED]	Mullins	80
9/9/02	[REDACTED]	Mullins	80
10/02	[REDACTED]	Gibbney	78-79
10/4/02	[REDACTED]	Dedera	?
2003 - 12			
03	[REDACTED]	Gibbs	78/79
03	[REDACTED]	Stefanich	69
03	[REDACTED]	Stefanich	78
2/03	[REDACTED]	Dennerlein	77
5/03	[REDACTED]	Howlin	77
6/18/03	[REDACTED]	Gibbs	60'-70's
10/14/03	[REDACTED]	Slown	60's
10/14/03	[REDACTED]	Slown	60's
10/17/03	[REDACTED]	Slown	66
?	[REDACTED]	White, T.	
11/03	[REDACTED]	Howlin	96
12/3/03	Doe 87	Lenczycki	84

Machak

Decade	#	<i>allegations made</i>
60's	6	
70's	4	
80's	18 15	
90's	27	
00	1	} 61
01	1	
02	47	
03	12	
	106	
	113	

*43
13
59*

1/15/04

<u>ABUSE YEAR</u>	<u>VICTIM</u>	<u>PRIEST</u>	<u>ALLEGATION MADE</u>
<u>1950</u> -50's	[REDACTED]	Din	4/18/02
<u>1960</u> -60's	[REDACTED]	Fischer	93
-60's	[REDACTED]	Slown	03
-60's	[REDACTED]	Slown	03
-60's	[REDACTED]	White, D.	90's
-60's	[REDACTED]	Maizone	02
-60's	[REDACTED]	Gibbs	6/18/03
<u>1962</u> -62	Female	Formusa	10/10/62
-62	[REDACTED]	Lenczycki	02
<u>1964</u> -1964	[REDACTED]	Storm	5/29/02
<u>1965</u> -65-66	[REDACTED]	Fischer	2/94
<u>1966</u> -1966	[REDACTED]	Slown	10/17/03
<u>1967</u> -67	[REDACTED]	O'Connor	5/2002
-67	[REDACTED]	Frederick	7/11/67
-67	[REDACTED]	Frederick	7/10/67
-67	[REDACTED]	Walsh	5/02
<u>1968</u> -68	[REDACTED]	Slown	7/28/78
-68	[REDACTED]	Formusa	68
-68-74	[REDACTED]	Fischer	3/02

000290

1969

-1969		Pock	9/69
-1969		Pock	69
-1969		Stefanich	03

1970

-70		Slown	6/2/93
-70's	?	Dedera	4/18/00
-70's		Slade	6/02
-70's		Slade	6/02
-70's	Doe	White, M.	2/92

1971

-71		White, M.	8/10/92
-----	---	-----------	---------

1972

-72		Howlin	95
-72		White, M.	9/4/92
-72		White, M.	9/24/92



1973

-73		Gibbs	3/1/93
-----	--	-------	--------

1974

-74		Dedera	4/95
-74		Slown	5/28/02
-74	Doe (16)	Dedera	4/11/02
-74		Dedera	4/18/02
-74		Dedera	4/02

1975

-75		Stefanich	96
-75		Howlin	02
-75	M. Doe	Slown	4/18/02.
-75	ProvStudent	O'Connor	5/21/02

000291

000292

-75	[REDACTED]	O'Connor	5/29/02
-75	[REDACTED]	Dennerlein	2/6/03
-75	?	Mullins	86
1976			
-76	[REDACTED]	Dedera	4/15/2002
-76	[REDACTED]	Dugal	5/20/02
-76	[REDACTED]	Gibbney	4/24/02
-76	?	Gibbney	4/25/2002
-76	[REDACTED]	O'Co	7/2002
1977			
-77	[REDACTED]	Slown	9/7/77
-77	[REDACTED]	Slown	8/22/02
-77	[REDACTED]	O'Connor	5/28/02
-77	[REDACTED]	Gibbney	5/2/2002
-77	[REDACTED]	Howlin	5/03
-77	?	Slown	09/09/77
-77	?	Slown	09/09/77
-77	[REDACTED]	Dedera	10/4/02
-77	[REDACTED]	Dedera	4/15/02
-77	[REDACTED]	Ross	11/18/94
1978			
-78	[REDACTED]	Gibbney	3/25/93
-78	[REDACTED]	Gibbney	4/29/02
-78	[REDACTED]	Gibbney	10/02
-78	[REDACTED]	Stefanich	03
-78	[REDACTED]	Mullins	9/9/02
-78	[REDACTED]	Mullins	9/9/02
-78	[REDACTED]	Mullins	9/9/02
-78	?	Mullins	86
-78	?	Mullins	86
-78	?	Mullins	02

000293

1979

-79
 -79
 -79-80
 74-



Lenczycki 95
 Mullins 95
 Gibbs 03
 white-T

1980

-80
 -80
 -80's
 -80
 -80
 -80
 -80
 -80
 -80
 -80
 -80



Slown 2/6/80
 Ruffalo 97
 Gibbs 1/4/93
 Gibbs 94
 Gibbs 94
 Mullins 9/9/02
 Mullins 9/9/02
 Mateo 5/02
 Mateo 8/19/02
 Mateo 8/02

?



1981

-81



Ross 83

1982

-82-92
 -82 (or 84)
 -82



White, M 7/92
 White, M 92
 Mateo 02

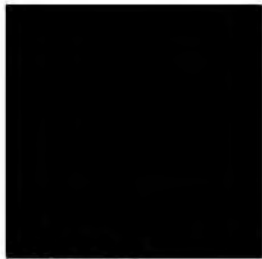
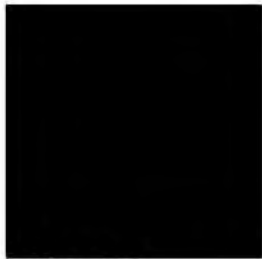
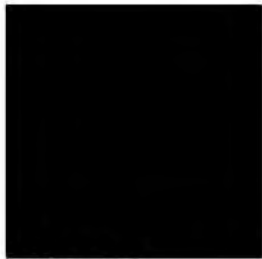
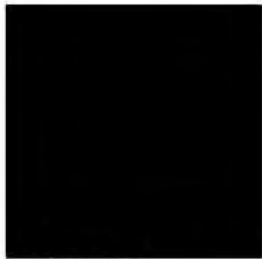
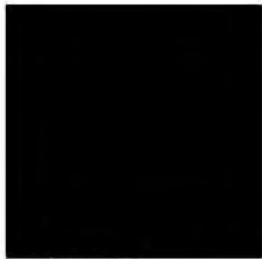
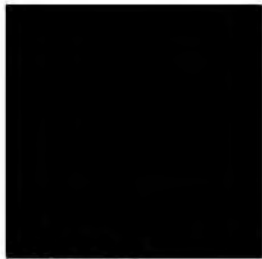






?

1983

-83
 -83
 -83
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 -83
 -83
 -83
 -83
 -83



Slown 11/11/83
 Slown 11/12/83
 Slown 11/12/83
 Slown 11/12/83
 Slown 11/12/83
 Slown 11/12/83
 Slown 11/12/83
 Meis 8/89
 Mateo 87
 Mateo 87

-83	?	Mullins	93
1984			
-8/84		Gibbney	6/85
-8/84		Gibbney	6/1/85
-84		Lenczycki	96
-84		Lenczycki	02
-84		Lenczycki	02
-84		Lenczycki	02
-84	Doe 87	Lenczycki	12/3/03 (suit filed)
-84		Stefanich	86
1985			
-85		Meis	93
1987			
-1987	#1CalTeen	Lenczycki	8/02
-1987	#2CalTeen	Lenczycki	8/02
1988			
-88	?	Meis	1998
1989			
-89		Slade	1/4/90
1994			
-1994		Poff	6/28/94
1996			
-96		Howlin	5/03
-96		Howlin	11/03

000294

MISC. RECORDS RECEIVED FROM THE DIOCESE OF JOLIET ON 7-25-12 NO. 271
MISC. RECORDS OF BISHOP IMESCH

Redacted February 2014
TMJA
Released April 2014

000295

Decade	#
50's	1
60's	21
70's	50
80's	38
90's	3

113 *above record*

TM/A
Released April 2014
Redacted February 2014

New lawsuit accuses Joliet Diocese of negligence

■ **Court filing:** Says diocese failed to prevent sexual abuse

By **Ted Slowik**
STAFF WRITER

JOLIET — A new lawsuit accuses the Roman Catholic Diocese of Joliet and a religious order of negligence for failing to prevent the sexual abuse of a minor.

The suit alleges that the Rev. Jeffrey Salwach repeatedly molested a boy when the youth attended elementary school at St. Jude Parish in New Lenox between 1974 and 1978.

The Joliet Diocese, which has been headed by Bishop Joseph Imesch since 1979, and the Order of Franciscans are named as defendants. The suit was filed Wednesday in Will County court.

A man who was born in 1967 claims he was sexually abused by Salwach on multiple occasions and by the late Rev. Harold Jochem on one occasion. The boy started using drugs as a preteen and blocked out memories of the abuse until recently, the suit states.

The man, identified as John Doe in the suit, lives in Illinois and has three children. He was

"We will treat it as we would any serious allegation."

John Cullen
Joliet Diocese spokesman

going through a divorce and attempted suicide in 2002 and 2003, said Joliet attorney Michael Bolos. He began to recall specifics about the alleged abuse while undergoing counseling for the suicide attempts, Bolos said.

"It was probably the crumbling of his marriage that brought him face to face with himself," Bolos said.

A repressed memory claim is significant because such suits are exempt from the statute of limitations. Most civil suits against the Joliet Diocese have been tossed out of court because the alleged abuses occurred too long ago.

But state law essentially stops the clock when people have hlocked out sexual abuse. The clock restarts when individuals recall specifics about incidents.

Thus, the case against Salwach could proceed to the discovery phase and could result in depositions of church leaders or force the disclosure of

confidential church records that would show how the Joliet Diocese handled other allegations of sexual abuse.

"I think they're scared to death of turning some of that over," Bolos said.

John Cullen, a spokesman for the diocese, said church officials had not yet received a copy of the complaint.

"We will treat it as we would any serious allegation," Cullen said.

Salwach's complete record of service was not immediately available. He was a religious brother when the alleged abuses occurred at St. Jude and later was ordained a priest, Bolos said.

Salwach, 57, served at St. John the Baptist Catholic Church in Joliet beginning in 1992, and was pastor when the parish's school closed in 1997. He later served at St. Joseph Parish in San Antonio, Texas, until June 2003.

The Order of Franciscans placed Salwach on administrative leave a year ago, said the Rev.

John Doctor, who heads the St. Louis-based Franciscan Province of the Sacred Heart.

"Once we became aware of an allegation that was brought to our attention, his ministry was put on hold," Doctor said.

The order notified the Will County state's attorney's office when it was notified of the allegation a year ago, Doctor said.

Also on Wednesday, Joliet attorney Keith Aeschliman filed a suit in Kane County on behalf of a 19-year-old woman who was sexually abused by the Rev. Mark Campobello. Campobello abused the girl when she was 15 years old in 1999 and a parishioner at Geneva's St. Peter Church in the Rockford Diocese.

Campobello pleaded guilty to sexually abusing two girls, and last month was sentenced to eight years in prison. The Rockford Diocese had fought prosecutors' attempts to review church documents pertaining to Campobello, but last week decided not to appeal an appellate court's decision that it must make the personnel files available for review.

Reporter **Ted Slowik** can be reached at (815) 729-6053 or via e-mail at tslowik@scn1.com.

MISC. RECORDS RECEIVED FROM THE DIOCESE OF JOLIET ON 7-25-12 NO. 272
MISC. RECORDS OF BISHOP IMESCH 600296

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000297

45°

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Accused diocese priests may appeal to Rome

By Ted Slowik
SUN NEWS SERVICES

JOLIET — Some Joliet Diocese priests who were removed from public ministry amid accusations of sexual misconduct with minors may appeal to the Vatican for reinstatement.

Two or three Joliet Diocese priests have retained canon lawyers and are considering challenging their bans from public ministry, diocesan spokesman John Cullen said.

"(The priests) don't believe that what happened is fair," Cullen said. "We don't know (if they will appeal) because the canon lawyers haven't told the bishop yet."

Most of the dozen or so clerics publicly accused since 2002 have voluntarily left the priesthood, Cullen said Monday. At least one priest has died since being placed on administrative leave after being accused. Many alleged victims stepped forward in recent years with claims against men who had already left the priesthood or had died.

"At this moment, nothing has gone forward from any priest in the Joliet Diocese to Rome," Cullen said.

Joliet Bishop Joseph Imesch's role in the process would be to merely acknowledge a priest's appeal and send it along to the Roman Catholic Church's Congregation for the Doctrine of the Faith for review.

The diocese won't identify priests who may appeal. During 2002, 10 priests associated with the diocese were removed from active ministry. Since then, another three clerics have been removed from active ministry within the diocese because of misconduct allegations, though one was reinstated after his accuser dropped a lawsuit.

Priests suspended because of misconduct cannot say Mass publicly, wear the Roman collar or be identified as "father," American bishops decided during a historic conference in Dallas in June 2002. However, diocesan priests on leave can continue to receive housing or other financial support from their diocese.

The Catholic Church's National Review Board reported in February that 4,392 priests had been accused of sexually abusing minors between 1950 and 2002. About 750 American priests have appealed their suspensions to Rome, the National Catholic Reporter newspaper reported last week.

Appeals submitted since a Nov. 22 deadline passed will be handled using an

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Redacted April 2014

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administrative procedure rather than penal sections of the Code of Canon Law, which means church officials would be less likely to impose permanent penalties, the newspaper reported. The most prominent permanent sanction is laicization, or removal from the priesthood.

The newspaper, citing unnamed church sources, also reported that in a handful of cases the papal congregation has ordered that a priest be reinstated and an American bishop has refused to honor the order because of fear of adverse public reaction.

One priest who served in the Joliet Diocese could be defrocked, pending the outcome of a case being heard in Rome. The Rev. Gary Berthiaume was suspended in 2002 from his chaplain duties at Advocate Good Samaritan Hospital in Downers Grove.

Imesch welcomed Berthiaume into the Joliet Diocese in 1987 and placed him briefly in ministry at St. Irene Parish in Warrenville, even though the priest had been convicted of abusing a Michigan boy in 1978 and was sentenced to six months in prison.

Imesch was Berthiaume's pastor at Our Lady of Sorrows Church in Farmington, Mich., where the 12-year-old altar boy was abused.

After serving prison time, Berthiaume transferred to the Cleveland Diocese, where he was accused of molesting other boys during the 1980s. He remains incardinated, or attached, to the Cleveland Diocese.

Berthiaume remains on administrative leave while the congregation in Rome decides his fate, Cleveland Diocese spokesman Robert Tayek said.

12/07/04

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October 29, 2004

Redacted February 2014
TMJA
Released April 2014

Dear 

000299

Thank you for taking time to articulate your opinion and feelings about an opinion column published in The Herald News. I appreciate your view, perhaps more than many people, because you live your convictions. Too many who criticize are not as thoughtful and appropriate in advising me of their concern.

I am using your letter as an example to the Editorial Board how it must very carefully weigh their decision to publish opinion. I hope you do not mind if I choose to keep your name out of the discussion. The important task is to test the validity

Redacted February 2014
TMJA
Released April 2014

The Herald News

000300

of their decisions, and your letter could be a dimension of the process. Thank you for your guidance.

I hope both [REDACTED] and you are well and enjoying these precious, balmy fall days. Your trees are gorgeous! I hope to see both of you soon.

— [REDACTED]

Redacted February 2014
TMJA
Released April 2014

~~100300~~

Dear [redacted] -

100301

Too long have I considered ~~and~~ my response to you in reference to the article from View Point -

With each rereading I become as indignant as I was at first reading. My initial reaction remains; what right has anyone to become Judge and Jury on an issue that I consider an invasion of Privacy. The authority of one that debase is the Diocese ~~and~~ I fail to see how the author of that article, or the Herald News, has any right to suggest that the Bishop is at fault.

Having made inquiries I can attest that the person who ~~opened~~ began the accusations had been recently discharged from his job and the amount taken from the church has been repayed.

With reference to the "hiding behind their cassocks" ~~they~~ ^{they (in respect)} are seldom seen in the U.S and never in the Diocesan Offices as a matter of fact, Sister Judith ^{is} ~~was~~ never owned, ever the author seems to be an out of ~~the~~ ^(Catholic) ~~top~~ of today.

Comparing the news item about a similar charge made in the Chicago Diocese I noticed there was no condemnation of, nor suggested punishment, ~~made~~ for the Diocesan authorities was the Cardinal.

Never having had a prejudice about any other Religion or Race I am appalled at the unjust prejudice of my people ^{of my Bishop and} ~~my~~ Church, in my Community.

Thank you for your attention to my complaint
Sincerely, [redacted]

Redacted February 2014
TMJA
Released April 2014

The Herald News

000302

A Hollinger Publication
300 Caterpillar Dr.
Joliet, IL 60436

Bill Wimbiscus
(815) 729-6124

December 10, 2004

Dear Bishop Imesch:

In follow up to our conversation, enclosed is the information you requested.

Do not hesitate to call me at (815) 729-6124, if I can be of further assistance.

Sincerely,



Bill Wimbiscus
Managing Editor

Enclosure

DEC 13 2004

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000303
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Herald News, The (Joliet, IL)

May 13, 2004

Section: opinion
Page: A8

Index Terms:
EDITORIAL

The issue: The Rev. Arthur LaPore was indicted on federal charges last week, five diocesan officials asserted there were no problems. We say: The continuing lack of faith by Joliet Diocesan officials shakes our faith. Our View Faith wavers when facts are

Article Text:

A few years ago, when sexual abuse allegations against Roman Catholic priests by officials from the Diocese of Joliet denied there were any problems.

As we know now, they were wrong.

Five years ago, some parishioners of St. Anthony's in Joliet went to Bishop Joseph Imes Joliet Diocese, with concerns that their pastor, the Rev. Arthur LaPore, could be taking collection plates and spaghetti dinners. Imesch and former Auxiliary Bishop Roger Ka "very extensive investigation," there was no problem.

Wrong again, at least according to a federal indictment issued last week against LaF Brook. He was charged with filing a false federal income tax return in 1997, allegedly \$24,860 in church funds for personal expenses, in addition to skimming at least \$7 collections and at least \$300 from nine spaghetti dinner fund-raisers held by the church.

000304

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TMJA
Released April 2014

LaPore, placed on administrative leave shortly after the indictments were announced innocent until proven guilty. We will save our comments regarding the case until after his trial.

However, we are concerned about the lack of forthrightness coming from Joliet Diocesan

Some might call it a lack of truth. A cover up. Obstruction of justice.

We as a community, regardless of our faith, tend to offer men of the cloth a certain respect -- we want to believe that these men of the cloth would not lie, had -- and likely still have been unwilling to come forward, lest they be damned in the community, if not for eternity.

For the same reasons, we tend to want to believe Joliet Diocesan officials when they tell

It is becoming increasingly difficult to offer due respect and benefit of the doubt when officials shield their priests from the law -- and the community at large from the truth.

Imesch, who has been chastised both inside and outside his flock for more than two decades on the priest abuse issue, was again a target in the case against **LaPore**.

In Joliet Police Chief David Gerdes' words, the **LaPore** issue was "first brought to the attention of concerned members of the parish. They indicated that they had brought it to the attention of the bishop, and they were frustrated by the response they got."

City police initiated the investigation and met with former State's Attorney James Glasco of the criminal investigations division of the IRS in 1999. Their investigation led to the firing of **LaPore**. In a separate civil suit, a former St. Anthony's janitor said he was fired by **LaPore** for bribing the diocese.

Talk about shaking one's faith.

To his credit, **Imesch** removed 10 priests following allegations of sexual abuse in April 2004, months before other bishops agreed to do the same at their convention in Dallas. We see this as a sign of a willingness to work with the community, and, if need be, law enforcement -- a stance the diocese perceives as negative.

It is easier to take what people tell us at "faith value" when their reputations are solid. People waver for the offices of priest, minister, congressman or president because some of those offices are not being true to their oaths. Their concern about protecting their image is not their duty to their people.

Diocesan officials should stop hiding behind their cassocks and collars and begin a reformation with their flock and the rest of the community.

-- The Herald News

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Record Number: PFS1390862

Article Bookmark(OpenURL Compliant):*The issue: The Rev. Arthur LaPore was indicted on federal charges last year. Diocesan officials asserted there were no problems. We say: The continuing lack of forthrightness by Joliet Diocesan officials is a sign of a willingness to work with the community, and, if need be, law enforcement -- a stance the diocese perceives as negative. Our View Faith wavers when facts are obscured (Herald News, The (Joliet, IL), May 13, 2004)*
http://docs.newsbank.com/openurl?ctx_ver=z39.88-2004&rft_id=info:sid/iw.newsbank.com:NewsBank:JHNB&rft_val_format=info:ofi/fmt:kev:mtx:ctx&rft_dat=102E63375FB8FA3E&svc_dat=InfoWeb:aggregated3&req_dat=

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Herald News, The (Joliet, IL)

January 31, 2003

Section: opinion
Page: A8

Index Terms:
EDITORIAL

Our View
Joliet Diocese financial report unclear

Article Text:

The issue: The Joliet Diocese says more than \$2.6 million has been spent to settle abuse of minors.

We say: The diocese should issue a more complete financial report that details all other with abuse.

Our View

Joliet Diocese financial report unclear

Bishop Joseph **Imesch**, who leads more than 620,000 Roman Catholics in the Diocese, his responses to the issue of sexual abuse of minors in a recent letter to parishioners.

Imesch's forward-looking policies are commendable. However, his reporting of financial unclear. The diocese's disclosure that more than \$2.6 million has been spent to settle 13

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abuse paints a foggy picture. The true costs go beyond the settlement of claims.

Other dioceses across the nation have disclosed more detailed financial information. For same day **Imesch** issued his letter, Jan. 12, the Diocese of Tucson, Ariz., released a report. The Tucson report details the amounts of direct settlements (\$155,000), counsel (\$115,000), evaluation and treatment of priests accused of sexual misconduct with misbehavior (\$622,000), and legal costs associated with claims (\$470,000).

More recently, the Archdiocese of Chicago released a report saying it has spent settlements and counseling for victims, \$4.6 million on treatment for priests, and about legal fees.

The Joliet Diocese says it doesn't know those associated costs because it doesn't have a category. This is not a plausible explanation. Either the diocese's accounting methods or its leaders do not want its financial supporters to know the true costs of the sexual-abuse

Imesch's critics, including the Catholic lay groups Call To Action, Catholic Citizens of Illinois, and Catholic Faithful, may be right to charge that **Imesch** is purposely trying to mislead by saying that their tithes and donations are not spent to settle claims of sexual misconduct.

If the money doesn't come from parishioners, how are insurance policies, attorney fees, therapists and sustenance being paid for at least a dozen men not allowed to serve in parishes because of abuse allegations? The diocese is not saying.

To help rebuild peoples' trust in church leadership, it would benefit **Imesch** to have accountants to produce a more detailed report about all costs associated with the diocese. Joliet Diocese Catholics deserve the same detailed information provided to parishes.

-- The Herald News

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Record Number: PFS1247134

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Herald News, The (Joliet, IL)

May 31, 2002

Section: opinion

Page: A10

Index Terms:

EDITORIAL

Our View

Remember sacrifice, devotion of our clergy

Article Text:

The issue: The allegations against clergy have been unnerving and traumatic to many Cl

We say: Let us affirm the hard work and devotion of countless clergymen and women i and nation.

Our View

Remember sacrifice, devotion of our clergy

The Associated Press article in today's edition bears more unhappy news about ordain The bishop of the Peoria Roman Catholic **Diocese** has asked seven priests to step ministry over allegations of sexual misconduct.

This somber announcement comes on the heels of the removal of priests who have se **Diocese**.

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Similar removals have taken place throughout the nation, and they are not exclusive to but include charges against Protestant pastors.

These heinous charges against those who have been trained and taken vows to ser spiritual leaders shake the very foundations of the church in America.

Many Christians, knowing all men and women are fallible and saved alone by God's gra is undying.

But the allegations are still unnerving.

Shedding a bright light on the dark landscape are the priests and pastors who are conti the ministries to which they have been called.

Earlier this month, the Cathedral of St. Raymond honored the Rev. Stan Orlikiewicz, wf years as rector at the Joliet church.

"I don't know of anything more beautiful to do than turn people's lives around.

It's not a human venture, but a divine venture," said the priest affectionately known as Fe

These comments reflect the passion that many priests, nuns and pastors have for their n

Their work is as varied as the countless needs of their flock: counseling the troubled; p support for the dying; inspiring the faithful; performing the vital rites of Communion, C and more; and guiding decisions on the growth and direction of their congregations.

Many times, clergymen and women feel isolated because of their work, and sometime the stress and harsh expectations of parishioners cause burnout.

It is important to affirm these men and women who have been called to do God's work h

Congregations and parishioners, don't hesitate to support, thank and encourage your youth pastor or anyone who is serving your spiritual needs.

Please do it now. -- The Herald News

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Record Number: PFS1037284

Article Bookmark(OpenURL Compliant):Our View Remember sacrifice, devotion of our clergy (Herald News, The 2002)
[http://docs.newsbank.com/openurl?ctx_ver=z39.88-2004&rt_id=info:sid/iw.newsbank.com:NewsBank:JHNB &rt_val_format=info:ofi/ft:kev:mtx:ctx&rt_dat=0F440E581F5732A4&svc_dat=InfoWeb:aggregated3&req_dat=](http://docs.newsbank.com/openurl?ctx_ver=z39.88-2004&rt_id=info:sid/iw.newsbank.com:NewsBank:JHNB&rt_val_format=info:ofi/ft:kev:mtx:ctx&rt_dat=0F440E581F5732A4&svc_dat=InfoWeb:aggregated3&req_dat=)

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Herald-News (Joliet, IL)

June 25, 1999
Section: OPINION
Page: A10
Index Terms:
EDITORIAL

COMMUNITY APPRECIATES ROLE OF JOLIET DIOCESE

Article Text:

The Issue: The **Diocese** of Joliet hosts a picnic Sunday as part of its year-long 50th anni
The contribution of the **diocese** and all of its leaders is greatly appreciated.

Our View

The smallest and youngest Catholic **diocese** in Illinois has grown up.

The **Diocese** of Joliet is celebrating its religious and community contributions this weeker

The **diocese** was the smallest of six state **dioceses** when it was founded in 1948.

It has grown and prospered.

Today, the **Diocese** of Joliet has more than 535,000 Catholics in 127 parishes and missi

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It has become the second largest state **diocese**, next to Chicago.

000310

The accomplishments of the **diocese** are being recognized during a year-long series of a 50th birthday.

The **diocese** birthday picnic is from 10 a.m. to 7 p.m. Sunday on the grounds of St. C Pastoral Center and Lewis University on Illinois 53 in Romeoville.

Admission is free and a lot is planned.

An outdoor Mass will be celebrated at 1 p.m. by Rev. Joseph Imesch, bishop of Joliet.

The picnic offers a full day of free entertainment.

Guests may bring their own food or buy refreshments on the picnic grounds.

The theme for the **diocese** Jubilee events is "Celebrating Church, Creating Community," opened in December and includes a 50th anniversary dinner in September.

A Mass to close this special observance is planned Oct. 13, celebrating Bishop Imesch's as a bishop.

A lot of planning and hard work has gone into this year-long celebration.

The **diocese** and its leaders -- especially Bishop Imesch -- have contributed in count spirituality of Catholics and all members of this community.

Their faith and fellowship is appreciated.

We salute the **Diocese** of Joliet on its 50th anniversary.

Its role in this community is appreciated.

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February 5, 2005

Dear Sisters and Brothers,

I deeply regret the pain and embarrassment that you have experienced from the media reports these past days. Those reports concerned a six-hour deposition I gave several months ago about a number of instances of sexual abuse by priests of the Joliet Diocese. Most of what you have read or heard happened more than 20 years ago and had already been reported in the newspapers.

When the actions of these priests were reported to me, I realized that the behavior was inappropriate. Whether or not there were any police investigations, all priests who were accused of inappropriate behavior were immediately interviewed and received professional treatment or left ministry.

The actions of those priests happened before psychologists recognized that behavior of that kind was indicative of a severe problem that could not be adequately treated. I relied heavily on the judgment of professional therapists when they concluded that a priest was fit for return to ministry. Some priests were recommended for restricted ministry. Some of these carried out their responsibilities well and did so with the commendation of their supervisors.

Despite undergoing treatment and receiving approval for ministry, other priests repeated inappropriate behavior. When this was later learned, they were removed from ministry.

Years ago, I would never have returned a priest into ministry if I had not been assured by professional therapists that he was ready to return. Today if any priest is accused of inappropriate conduct, the States Attorney's Office is notified and the matter is referred to the Diocesan Review Committee. The priest will be permanently removed from ministry when the allegation is found credible.

I deeply regret the harm that has been caused to victims and the pain and embarrassment that many of you have experienced. The media reports tend to portray me as someone who doesn't care about the safety of children. Nothing could be further from the truth. I became a priest because I care. All of us can look back on our lives and find things we should have done differently. At the time our action proceeded from our own best judgment, though in later years it is clear that other decisions should have been made. Any decision I made was thought to be in my best judgment at the time.

I want to express my sincere apology to all who have suffered abuse from priests. I deeply regret any damage that was done to you and want to assist with your recovery. If others have been abused and have not as yet come forward, please contact our Victim Assistance Coordinator, Sister Mary Frances Seeley at

**MISC. RECORDS RECEIVED FROM THE DIOCESE OF JOLIET ON 7-25-12 NO. 288
MISC. RECORDS OF BISHOP IMESCH**

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815-263-6467 so that healing can begin.

All of us have learned a difficult and painful lesson from this experience.
For my part, I promise to do whatever I can to see that the past is not repeated.

Sincerely in Christ,
Most Reverend Joseph L. Imesch
Bishop of Joliet

MISC. RECORDS OF BISHOP IMESCH
FREQUENTLY ASKED QUESTIONS REGARDING
SEXUAL ABUSE ISSUES

000313

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How did the Joliet Diocese handle allegations of sexual abuse throughout the years?

Procedures for dealing with allegations of sexual abuse of minors by priests have changed over the years in response to an increased level of knowledge about sexual abuse and the damage it causes.

At one time sexual abuse was perceived as a moral fault, that is, a sin to be confessed for which the priest was given a penance that he was to perform with contrition and a firm purpose of amendment.

Sexual abuse was later thought to be the result of alcoholism and so the priest was sent for treatment of that illness.

In recent times sexual abuse was given separate treatment. The priest received therapy for sexual abuse at a residential facility or on an outpatient basis. When mental health professionals concluded that the priest had recovered satisfactorily, they recommended that he be returned to parish ministry or be placed in a restricted ministry such as a hospital or prison chaplaincy.

Why did some offenders receive assignments instead of being removed entirely from ministry?

Mental health professionals believed that with appropriate therapy, some sexual abuse offenders could be rehabilitated. A priest was usually sent to a residential facility for treatment. If therapists concluded that the priest was fit for ministry, they recommended his return to parish ministry or placement in a restricted ministry such as a hospital or prison chaplain.

What are the current procedures of the Joliet Diocese, especially since the Bishops' meeting of June 2002?

The Diocese of Joliet adheres to the *Charter for the Protection of Children and Young Adults* approved in June 2002. In keeping with the terms of the *Charter*, allegations are reported to civil authorities and referred to the Diocesan Review Board. The Bishop has the discretion to remove the accused immediately from ministry prior to any recommendation from the Review Board. Any instance of abuse occurring after 2002 must be reported to the Vatican. Counseling continues to be offered to victims as well as to the accused. No priest who has had a credible allegation placed against him is ever returned to ministry, even restricted ministry. Persons throughout the Diocese who come into contact with children are required to attend the *Protecting God's Children* program so that they can learn about situations that could lead to sexual abuse as well as to recognize the warning signs of a perpetrator.

What is the Church doing for victims?

Anyone who alleges to have been victimized by a member of the clergy is listened to with compassion and empathy by one of the Bishops, the Victim Assistance Coordinator (Sr. Mary Frances Seeley – 815-263-6467) or the Chancellor. Opportunities for counseling and spiritual assistance are offered to victims. The Diocese has posted information about area support groups for victims on its website. All parishes have brochures available detailing assistance available to victims.

Has the Bishop met with victims of sexual abuse?

The Bishop and the Auxiliary Bishop have met with a number of victims and their families on an individual basis. Both have also spoken to victims/families over the telephone. The bishops are aware of the healing effect such meetings/conversations have. They continue their willingness to minister in this way to victims.

Has the Bishop conferred with SNAP?

Bishop Imesch recently met with a representative of Illinois SNAP. The Bishop cares deeply for the welfare of persons who have been harmed by sexual abuse. Representatives of SNAP or other victims' groups are not excluded from his concern.

What if I am a victim of sexual abuse by a priest?

Report abuse to civil authorities. Notify the Diocese by calling the Victim Assistance Coordinator, Sr. Mary Frances Seeley, OSF, (815-263-6467), or the Chancellor (815-722-6606).

When did abuse take place? When did victims come forward?

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Although most cases of abuse took place in the 70's and 80's, over 50 percent of alleged victims reported their abuse from 2000-2003.

Why are allegations now becoming public?

After years of silent pain, victims realized they were not alone and began to come forward. Some victims met with diocesan officials and were offered pastoral care. Others chose to make their abuse known by filing lawsuits.

Why did the Bishop or the Diocese not know that some priests were doing such terrible things?

Victims did not report their abuse. Some chose to report only many years later.

How many priests from the Diocese of Joliet have been accused?

Over the past 54 years (the Diocese was founded in 1949), 773 diocesan priests have served in the Diocese of Joliet. Of these, 27 or approximately 3.5% have had credible allegations made against them. Any priest against whom a credible allegation has been made may not celebrate Mass publicly, wear the Roman collar or use the title, "Father".

Why doesn't the Diocese settle lawsuits as other dioceses have done?

The Diocese has settled a number of lawsuits. Each case is reviewed and settled on its own merits, independent of any other case.

Are parish funds going to pay settlements?

No parish funds were used for any settlements. Insurance paid part of the costs. The balance was from money realized from proceeds of investments or from the sale of unnecessary properties. Investments and real estate were from funds donated by people 30, 40 or more years ago. Throughout the years, the investment portfolio and real estate value increased significantly. When a piece of property was no longer needed for a parish church, that property was then sold usually for a greater price than was paid for its purchase. It is those proceeds that were used for settlements.

What about money given to the Diocesan Annual? How is it used?

Money from the Diocesan Appeal is used entirely to fund the various agencies and ministries in the Diocese. None of this money is used to settle cases, etc. Diocesan Appeal money is used to fund the Catholic Schools Office, the Religious Education Office, Catholic Charities, College Campus Ministry, the Diaconate, Office of Divine Worship, Family Ministry, Hispanic Ministry, Ministry Formation, Vocations Office, Peace & Justice, the *Catholic Explorer*, etc.. Appeal funds are also used for the education of seminarians as well as to pay the salaries of hospital chaplains. A full accounting of how the Diocesan Appeal funds are spent is presented each year in the financial report published in the *Catholic Explorer*, the diocesan newspaper.

Does the Diocese have a Review Board? If so, who are the members?

A Review Committee was established in 1990 to review allegations of sexual abuse. The current structure of the Review Committee (mostly lay persons not in the employ of the diocese) has been in place since 1993.

Members include: a woman attorney, a member of a county states attorney's office, two women therapists, two retired judges, a psychiatrist, a psychologist, a pastor, and a former sexual abuse investigator with the state police. The names of the members were published in the diocesan newspaper.

What is being done for the continuing education of priests regarding sexual abuse?

Bishop Imesch and the priests of the Diocese have met several times to discuss the issue of sexual abuse. Priests have been provided educational opportunities and times for reflection so they could discuss their response to the sexual abuse issue, its impact on their spiritual lives and the exercise of their ministry. Having a spiritual director or mentor is advisable. All priests are required to participate in the *Protecting God's Children* program.

What is being done for seminarians?

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For their admittance as seminarians, candidates undergo criminal background checks. For over twenty years, candidates have taken a battery of psychological tests and have had personal interviews prior to being accepted as seminarians. Seminarians attend classes and special seminars regarding Catholic spirituality, celibate sexuality, sexual development, dealing with sexual feelings, etc.

Can you guarantee that sexual abuse of a minor will never happen again and that children will be kept safe?

We wish we could, but no one can make such a guarantee, however the Diocese has taken a number of steps to make sure that children are safe:

✦ The *Diocesan Pastoral Policy Regarding Sexual Abuse of Minors* was revised in 2003. It was distributed to all clergy, religious, diocesan, parish, school and religious education personnel. (The original policy in place since 1990, had undergone revisions in 1993 and 1997.)

✦ A document entitled *Standards of Behavior for Those Working with Minors* was published on June 1, 2003. It details standards of ministerial behavior and appropriate boundaries for clergy as well as for other church personnel who have regular contact with children and young people. Copies were distributed to all clergy, religious, diocesan, parish, school and religious education personnel as well as to parents of children in school and religious education programs.

Both of the above named documents may be found on the diocesan website. They have been translated into Spanish and Polish.

✦ The *Virtus Protecting God's Children* program was adopted for use throughout the Diocese. Parish facilitators provide educational sessions for clergy, teachers, catechists, and others who have regular, sustained contact with children. Participants learn to avoid situations that could lead to sexual abuse as well as to recognize the warning signs of a perpetrator.

✦ Background checks are required of clergy, school and religious education administrators, teachers, catechists, athletic personnel, diocesan employees, and all others, including volunteers, who have significant or sustained contact with children.

✦ Prior to anyone being accepted as a seminarian for the Diocese, the person must undergo a thorough screening by the Vocation Office, which also includes a background check.

✦ Before any priest or deacon can begin ministry in the Joliet Diocese, his bishop or major superior must provide the Diocese with the cleric's record together with information about anything that would raise questions about his fitness for ministry including any allegations regarding his sexual activity.

✦ Anyone who has had a credible allegation of sexual misconduct placed against him/her is not permitted to exercise ministry in the Diocese.

✦ The Review Committee, established in 1990 to review allegations of sexual abuse, continues its work of reviewing allegations. The current structure of the Review Committee has been in place since 1993.

EFFORTS TO COMBAT CLERGY SEXUAL ABUSE AGAINST MINORS: A CHRONOLOGY
1982-2005.

Claims of clergy sexual abuse against minors have fixed the attention of the U.S. Bishops for over twenty years. The problem has challenged the bishops simultaneously to provide justice and healing for victims, vision and solace for the Catholic community, pastoral leadership to priests, compassion to the accused, and cooperation with civil authorities. Presented here is a chronological account of the assistance offered dioceses through the National Conference of Catholic Bishops/U.S. Catholic Conference (NCCB/USCC) whose organizational structure was revised during these years and which has been known since 2001 as the United States Conference of Catholic Bishops (USCCB).

1982.

NCCB/USCC staff assist personnel from two dioceses in appreciating the civil liability risks involved in child molestation cases. Occasional inquiries about specific complaints follow over the next eighteen months.

1984.

Misconduct of Father Gilbert Gauthé of Lafayette, Louisiana, focuses public attention. NCCB/USCC staff have limited discussions with diocesan administrative and legal personnel about concerns presented by resulting claims. Additional claimants in other dioceses come forward. NCCB/USCC staff act as resource to Bishops and their staffs who have ultimate responsibility for responding to claims.

1984, continued.

Several state legislatures change child abuse reporting statutes. NCCB/USCC legal staff survey and provide summary of statutes to dioceses.

1985.

Several state Catholic conferences and individual dioceses begin developing personnel policies governing abuse allegations using their own expert and legal personnel along with consultation with NCCB/USCC staff. Based on operating experiences of dioceses, NCCB/USCC staff begin to make more uniform suggestions to individual dioceses which eventually are formalized as Five Principles for dealing with allegations of sexual abuse of minors (see, **June, 1992**).

June, 1985.

Sexual abuse claims are discussed in private meeting of diocesan attorneys and in an executive session of the National Conference of Catholic Bishops. The latter, held in Collegeville, Minnesota, includes presentations by a psychiatrist, a lawyer, and a Bishop on aspects of the problem.

1985, continued.

The Reverend Michael Peterson, president of the St. Luke Institute, the Reverend Thomas Doyle, canon lawyer on the staff of the Apostolic Nunciature, and Atty. Raymond Mouton, lawyer for Father Gauthé, draft a resource paper entitled *The Problem of Sexual Molestation by Roman Catholic Clergy: Meeting the Problem in a Comprehensive and Responsible Manner*. This offers the authors' opinions of potential size of the situation facing the Church in the United States and suggestions on how to deal with it. Father Peterson eventually sends diocesan Bishops copies of text of the entire report as an appendix to a document prepared by the St. Luke Institute with a note urging recipients to "treat the contents of this document as confidential" and saying that it

contains "my professional and personal remarks and should not be construed as a national plan" for the Bishops' Conference. An NCCB/USCC staff review finds that, with few exceptions, issues raised in the Report have already been identified for the Bishops by NCCB/USCC staff and other experts, especially at the Colleagueville meeting. Major difference: the Report's suggestion of a national intervention team (a doctor, a canonist, and a lawyer) to respond to complaints in individual dioceses. Dioceses prefer to respond through their own expert personnel, rather than a national team, due to factual and legal uniqueness of each accusation. Media characterizations of the Report as a proposal either ignored or summarily rejected by the Conference are inaccurate.

1986-1988.

NCCB/USCC staff continue to assist dioceses and develop more uniform advice for them. Other actions are: in order to aid diocesan attorneys, General Counsel catalogues liability theories and defenses raised in litigation; diocesan training programs are encouraged; updates are offered to diocesan educators, Catholic Charities personnel and administrators. NCCB Committee on Priestly Life and Ministry begins to work with vicars for priests to help develop training programs. Dioceses develop more definitive personnel policies to respond to claims and training programs for policy implementation.

November, 1987.

At the Bishops' General Meeting, certain aspects of molestation cases are reviewed, largely from the perspective of canon law. By end of 1987, NCCB/USCC General Counsel is asked to prepare a public statement acknowledging scope and extent of crisis and expressing perspective of the Conference.

February, 1988.

At direction of the General Secretary, General Counsel issues the statement which summarizes the steps taken by the USCC to "educate, advise and guide" in this matter. The statement also describes "affirmative activities" in dioceses, such as, educating diocesan personnel who have the care of children about the prevention of child abuse, developing policies on reporting abuse, and working to heal victims and families. The statement also reminds the public that the USCC is not "a national governing board for the church in the United States" and that in both church and civil law "each diocese is separate and independent from every other diocese."

1988-1990.

Several important changes mark the situation confronting dioceses and, therefore, the NCCB/USCC: 1) the number of new cases, i.e., cases involving current problems, begins to diminish and be replaced by cases involving misconduct occurring ten or more years before. (Even with claims beyond the period of legal remedy, NCCB/USCC staff continue to advise the priority of pastoral care and that dioceses ascertain that there is no ongoing threat to any person); 2) priests returning to dioceses from treatment programs cause diocesan officials to ask whether these priests should or could be reassigned to ministry or what could be done to laicize them. This raises significant theological, pastoral, canonical, liability, and medical questions.

November, 1989.

The Administrative Committee of the NCCB issues a brief statement on child molestation claims. General Counsel is asked to convene, in conjunction with NCCB Committee on Priestly Life and Ministry, a staff-level study group on questions of reassignment. Representatives of a variety of disciplines meet over a period of a year and a half for several consultations on various dimensions of the problem.

Late 1989.

With regard to canonical remedies to deal with priests who would not return to ministry, NCCB/USCC officers and key staff begin discussing alternative approaches to existing provisions of the Code of Canon Law with representatives of the Roman Curia, especially the Code's statute of limitations and its treatment of culpability. Discussions focus on ways to streamline the penal provisions of the Code and the possibility of an administrative process to

remove a priest from the clerical state.

1990.

Discussion described above continues. Ecumenical and nonsectarian nature of problem strongly is emphasized and is subject of ongoing discussion with representatives of other denominations in the United States. In these internal discussions, NCCB/USCC staff offer leadership, especially in developing guidelines and strategies for personnel policies and public information.

1990, continued.

A presentation on the medical factors to be assessed is made to diocesan attorneys by the NCCB/USCC Study Group, which also begins to compile lists of factors that should be evaluated by Bishops in making individual-specific reassignment decisions.

1991.

Ecumenical ties between U.S. Bishops Conference and other Churches and religious organizations in the United States continue as do discussions with the Holy See.

June, 1992.

At the Bishops' General Meeting, following a day-long executive session on aspects of clergy sexual misconduct, NCCB/USCC president issues a public statement announcing the involvement of prominent experts in various disciplines to review latest information on the subject and contributions of specific bishops who reviewed their diocesan approaches during the meeting. He formally states the Five Principles, which have formed the basis of advice given by NCCB/USCC staff. The Bishops affirm them as the approach which their dioceses are taking to deal with child sexual abuse: 1) respond promptly to all allegations of abuse where there is reasonable belief that abuse has occurred; 2) if such an allegation is supported by sufficient evidence, relieve the alleged offender promptly of his ministerial duties and refer him for appropriate medical evaluation and intervention; 3) comply with the obligations of civil law as regards reporting of the incident and cooperating with the investigation; 4) reach out to the victims and their families and communicate sincere commitment to their spiritual and emotional well-being; 5) within the confines of respect for privacy of the individuals involved, deal as openly as possible with the members of the community.

November, 1992, continued.

At the General Meeting, NCCB/USCC endorses June statement of Conference president and adds its own words of support. Formation of a subcommittee of the NCCB Committee on Priestly Life and Ministry on sexual abuse, chaired by Father Canice Connors, OFM Conv., is announced. A group of bishops led by Cardinal Roger Mahony meet in Washington with group of victims-survivors of clergy sexual abuse.

February, 1993.

The subcommittee convenes a "Think Tank" in St. Louis, Missouri, gathering experts from across the spectrum of the Church and society on the question of clergy sexual abuse.

May- June, 1993.

Discussions with the Holy See culminate in a 1993 meeting. The Holy Father issues a letter to the U.S. Bishops condemning child abuse and announcing formation of a Joint Study Commission to address the NCCB/USCC concerns about canonical problems in dealing with priest abusers.

(Throughout the first part of 1993, U.S. Bishops have commented on the problem individually during their regular five-year ad limina visits to Rome.)

June, 1993.

At the General Meeting, a report on the "Think Tank" is offered at a plenary public session and discussed. The establishment of an **Ad Hoc Committee on Sexual Abuse (AHCSA)** is announced. This committee is mandated 1) to look at assisting the membership in effectively dealing with priests who sexually abuse minors and others; 2) to examine what the NCCB can do pastorally nationwide to assist in the healing of victims and their families; 3) to address the issue of morale of bishops and priests burdened with the terrible offenses of a few; 4) to assist bishops in screening candidates for ministry and assessing the possibility of reassignment of clergy found

guilty of sexual abuse of minors; 5) to recommend steps to safeguard against sexual abuse of minors by employees or volunteers of the Church; and 6) to address the national problem of sexual abuse of children, coming from many directions, especially from within families. Committee begins to seek expert advice from the medical and psychological community.

September, 1993.

The AHCSA provides Bishops with the Brief Overview of Conference Involvement in Assisting Dioceses with Child Molestation Claims which is published in "Origins."

November, 1993.

The work of the Joint Holy See-U.S. Bishops Study Commission results in recommendations for certain derogations from (exceptions to) canon law which can be applied by the U.S. Bishops.

April, 1994.

Pope John Paul II approves some derogations for an experimental period. For cases of sexual abuse, the derogations effectively extend canon law's statute of limitations to the victim's 28th birthday. They also allow for penalties to be imposed for these crimes committed against all minors, not just those under age 16.

November, 1994.

The AHCSA issues **Restoring Trust Vol. I**, which includes a review of 157 Diocesan Policies; description of 10 treatment centers; and articles on topics ranging from pedophilia and victims/families to parishes as victims and expectations of treatment.

November, 1995.

The AHCSA issues **Restoring Trust Vol. II**, which includes description of eight treatment centers, a 42-page presentation on care and concern for victims/survivors, and articles on topics ranging from the offender and effectiveness of treatment to the insurance viewpoint.

November, 1996.

The AHCSA issues **Restoring Trust Vol. III**, which reviews the efforts and activities to that point and notes areas still to be addressed.

June, 1997.

The AHCSA promotes a video on boundaries issues developed by the National Organization for Continuing Education of Roman Catholic Clergy at the committee's request. The video focuses on intimacy, sexuality, and the development of skills in interpersonal relations.

November, 1997.

The AHCSA is re-authorized for a three-year period and mandated to concentrate on 1) healing of victims; 2) education; and 3) future options for priest offenders.

1998.

Symposium for U.S. Bishops on working with victims and healing; review of canonical issues related to reassignment of abusers or permanent dismissal from the clerical state; meeting with English speaking bishops' conference in Ireland.

1999.

Extension for ten years of derogations of canon laws dealing with statute of limitations and age of maturity; meetings with victims and victim advisory groups.

2000.

Meetings with victims and victim advisory groups; meeting with English speaking bishops' conferences in Rome; reconstitution of the AHCSA with focus on education, prevention, review of diocesan policies for child-safe environments.

2001.

Development of Restoring Trust materials for wider dissemination; review of due process issues when returning man to ministry or dismissing from the priesthood after treatment; meeting on procedures for re-admission of candidates into seminaries.

Overall, the AHCSA, before 2002, addressed its six mandates as follows:

1. **Dealing Effectively with Priests Who Sexually Abuse Minors and Others**
The committee has concentrated on assisting with diocesan policies, evaluating treatment centers, providing education through topical articles by competent authors, and acting as a clearinghouse in matters related to this mandate.
2. **Assisting Victims/Survivors**
The committee has provided articles focused on victims/survivors of clergy sexual abuse, along with a special section in the report on diocesan policies, and has met several times with representatives of various national organizations and with individual victims/survivors. It also developed a 42-page article, published in **Restoring Trust Vol. II**, entitled *Responding to Victims-Survivors*.
3. **Addressing Morale of Bishops and Priests**
The committee has provided a focal point to deal with criticism, responded with solid information, and presented regular reports to Bishops to help the Church to deal effectively with allegations of clergy sexual misconduct. It also urged the Committees for Bishops' Life and Ministry and Priestly Life and Ministry, the National Federation of Priests' Councils, and the National Organization for Continuing Education of Roman Catholic Clergy to address this concern.
4. **Screening Candidates for Ministry**
Working with the Committee on Priestly Formation and the National Catholic Educational Association (Seminary Dept.), the committee in 1994 undertook a survey of theologates and college seminaries on psychological screening and formation in sexuality issues.

As for the theologates, the survey had a response from 29 of 36 institutions for diocesan seminarians. All respondents indicated that psychological testing was required and 26 of the 29 responding seminaries indicated that the pre-acceptance interview includes specific inquiry about sexual history and experience with relationships. Responses also showed that growth in sexual maturity and questions of relationships are specifically identified and dealt with as formation issues. Every seminary is doing something in this regard, some in a more organized way than others.

As for the college seminaries, 11 of 14 free-standing ones, and 13 out of 28 collaborative college seminary programs responded. As for pre-acceptance interviews, there was considerable variation across the board. However, every responding seminary indicated that growth in sexual maturity and experiences with relationships were specifically identified as formation issues. The committee has proposed some specific goals for consideration by the Priestly Formation Committee. These goals are now under active consideration by that committee.

5. **Assisting Bishops in Assessing Possible Reassignment**
This issue of possible assignment to some sort of ministry is still under study by the committee. However, Volume I, Tab A, of *Restoring Trust*, notes policies on this point, including need for consultation and disclosure.
6. **Regarding Church Employees and Volunteers**
Much of the material in Volumes I and II of *Restoring Trust* has application to church employees and volunteers.

January 6, 2002.

The Boston Globe launches a series of articles on the case of Father John Geoghan and the handling of clerical sex abuse cases in general in the Archdiocese of Boston which eventually sparks a national crisis for the Church in the United States.

February 19, 2002.

After previously responding to a critical editorial in USA Today, Belleville Bishop Wilton D. Gregory, president of the United States Conference of Catholic Bishops (USCCB), issues formal statement on the issue, expressing "profound sorrow that some of our priests were responsible for this abuse under our watch" and saying that "this is a time for Catholic people--bishops, clergy, religious, and laity--to resolve to work together to assure the safety of our children."

March 14, 2002.

The Administrative Committee meets March 12-14 and issues a press release saying that the agenda of the upcoming June General Meeting of bishops will deal with the issue of sexual abuse of minors. It charges the AHCSA with the duty to review and report on recommendations leading to "a comprehensive response on the national level" to ensure "the safety of children and the healing of victims and their families."

March, 2002.

The AHCSA begins drafting what will eventually become the *Charter for the Protection of Children and Young People*. It also drafts several questions to be presented to bishops at regional meetings to get feed back on the most significant issues with which the *Charter* will deal.

April 22-25.

At the Holy See's request, the U.S. Cardinals and USCCB officers meet with the heads of the relevant offices of the Roman Curia to discuss the situation. In his address to the meeting, Pope John Paul II says, "The abuse which has caused this crisis is by every standard wrong and rightly considered a crime by society; it is also an appalling sin in the eyes of God. To the victims and their families, wherever they may be, I express my profound sense of solidarity and concern." The meeting's final communiqués states that, "as part of the preparation for the June meeting of the American Bishops," the United States participants in the meeting propose "to send the respective Congregations of the Holy See a set of national standards which the Holy See will properly review (*recognitio*), in which essential elements for policies dealing with the sexual abuse of minors in Dioceses and Religious Institutes in the United States are set forth."

April-May.

Regional meetings are held and feed back gathered from over 200 bishops. The draft of the *Charter* is completed.

June 4.

St. Paul and Minneapolis Archbishop Harry J. Flynn, chairman of the AHCSA, presents the draft *Charter for the Protection of Children and Young People* at a press briefing in Washington. It contains a series of steps aimed at the protection of children and young people in church ministries and institutions. Archbishop Flynn says that the AHCSA believes that these "steps are necessary to restore the calm and peace of the Church in this grave matter."

June 14, 2002.

The *Charter for the Protection of Children and Young People* adopted by the United States Conference of Catholic Bishops (USCCB) by a vote of 239-13 at their June General Meeting; canonical "essential norms" also adopted; Governor Frank Keating of Oklahoma appointed by Bishop Gregory as chairman of Review Board called for in the *Charter* to assist and monitor the Office of Child and Youth Protection which the *Charter* also calls for.

June, 2002.

Canonical "essential norms" presented to Holy See with request for "*recognitio*" or approval.

June, 2002.

Governor Keating and three other early appointees -- Mr. Robert S. Bennett of the firm of Skadden, Arps, Slate, Meagher and Flom, Washington, D.C.; Anne M. Burke, justice of the Illinois Court of Appeals; and Michael J. Bland, Psy.D., clinical counselor and clinical-pastoral coordinator for victim assistance ministry, Archdiocese of Chicago. The Review Board comes to be called the National Review Board (NRB).

July 24, 2002.

Membership of NRB announced. Additional members are William R. Burleigh, chairman of the board and former CEO of the E.W. Scripps Company, Union, Kentucky; Nicholas P. Cafardi, dean of the Duquesne University Law School, Pittsburgh; Jane Chiles, former director of the Kentucky State Catholic Conference; Alice Bourke Hayes, president of the University of San Diego; Pamela D. Hayes, attorney in private practice with a concentration on criminal defense litigation and federal civil rights litigation, New York City; Paul R. McHugh, M.D., chairman, Department of Psychiatry and Behavioral Sciences, Johns Hopkins University School of Medicine, Baltimore, 1975 to 2001; Leon E. Panetta, director, Leon & Sylvia Panetta Institute for Public Policy, Monterey Bay, California; and Ray H. Siegfried, II, chairman of board, the NORDAM Group, Tulsa.

July 30, 2002.

NRB holds first meeting; requests a "snapshot survey" of preliminary response by dioceses to *Charter*.

August 23, 2002.

Final NRB member appointed: Justice Petra J. Maes of the New Mexico Supreme Court.

September 5, 2002.

Membership of restructured AHCSA announced; as required by the *Charter*, the Committee now has a bishop member from each of the 14 regions into which the dioceses are divided by the USCCB.

September 19, 2002.

Results of "snapshot survey" requested by NRB announced; with almost all dioceses reporting, the vast majority show efforts to fulfill *Charter* requirements.

October 18, 2002.

Holy See and USCCB announce appointment of a "mixed commission" made up of representatives of the relevant offices of the Holy See and members of the USCCB, appointed by the Conference president, to "reflect on and revise" the canonical "essential norms."

October 23, 2002.

Membership of "mixed commission" announced; representing the Holy See: Cardinal Dario Castrillon Hoyos, prefect of the Congregation for Clergy, Archbishop Julian Herranz, president of the Pontifical Council for Legislative Texts, Archbishop Tarcisio Bertone, secretary of the Congregation for the Doctrine of the Faith, and Archbishop Francesco Monterisi, secretary for the Congregation for Bishops.

Representing the USCCB: Cardinal Francis George, OMI, Archbishop of Chicago, Archbishop William Levada of San Francisco; Bishop Thomas Doran of Rockford; and Bishop William Lori of Bridgeport.

October 28-29, 2002.

Mixed Commission meets and completes its work.

November 7, 2002.

Kathleen McChesney, a senior FBI official, is appointed first executive director of the Office of Child and Youth Protection (OCYP) required by the *Charter*. The appointment is effective December 1, 2002.

Sister Andre Fries, a member of the Sisters of the Most Precious Blood of O'Fallon, Missouri, is named deputy to the general secretary of the USCCB to deal with the response to the sexual abuse crisis.

November 13, 2002.

At its General Meeting, November 11-14, the USCCB adopts the revised *Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons* by a vote of 246 to 7; parallel revisions to the *Charter* are also adopted. A "Statement of Episcopal Commitment" is adopted as well, focusing on the "accountability which flows from [the bishops'] episcopal communion and fraternal solidarity, a moral responsibility we have with and for each other."

December 8, 2002.

Revised *Essential Norms* receive *recognitio* (approval) from the Holy See=s Congregation for Bishops.

December 12, 2002.

Bishop Gregory promulgates revised *Essential Norms* with an effective date of March 1, 2003.

February, 2003.

"Safe environment" guidelines sent to bishops; *Charter* requires dioceses to have "safe environment"-type programs

Weeks of February 17 & 24, 2003.

Training of 210 canonists in the norms of the Congregation of the Doctrine of the Faith (CDF) in handling cases of sexual abuse of minors by clerics and in the USCCB=s *Essential Norms*. Participating in the workshop is Monsignor Charles Scicluna, the Promoter of Justice of the CDF.

March 1, 2003.

Essential Norms come into effect.

March, 2003.

Sheila Horan, formerly of the FBI, is appointed Deputy Executive Director of the OCYP.

March, 2003.

The Gavin Group, Inc., of Boston, Massachusetts, is selected to do a compliance audit of diocesan implementation of the *Charter* in accord with Article 8 of the *Charter* which requires the OCYP to produce an annual public report on the progress made in implementing the standards in the *Charter*.

March, 2003.

The John Jay College of Criminal Justice of the City University of New York is selected in accord with Article 9 of the *Charter* which says that the NRB will "commission a descriptive study, with the full cooperation of our dioceses/eparchies (dioceses of the Eastern Catholic Churches), of the nature and scope of the problem" of sexual abuse of minors by clergy within the Catholic Church in the United States.

April-June, 2003.

The AHCSA conducts workshops on implementing the *Charter* and the *Essential Norms* and preparing for the compliance audit process for bishops/eparchs in all 14 regions around the country into which the USCCB membership is divided.

Week of May 19, 2003.

Training for the compliance audit to assess whether dioceses are fulfilling the standards of the *Charter* takes place. The Gavin Group trains over 50 auditors, mostly former law enforcement agents.

May, 2003.

Research begins for the study on the "nature and scope" study conducted by John Jay College.

June 16, 2003.

Former Oklahoma Governor Keating resigns from the NRB; Justice Burke, vice chairperson, assumes the leadership of the NRB and is later named Interim Chair.

June 21, 2003.

St. Paul and Minneapolis Archbishop Harry J. Flynn, Chairman of the Ad Hoc Committee on Sexual Abuse (AHCSA), reports to the Bishops at the USCCB Spring General Meeting in St.

Louis on the Conference=s efforts to resolve the sexual abuse crisis since their meeting the previous year in Dallas.

June, 2003.

Compliance audit of all dioceses and eparchies called for in the *Charter* begins, conducted by the Gavin Group.

July 29, 2003.

The NRB holds a news conference in Chicago to present a report "to make an accounting of [its] stewardship" based on its year of activity.

August 5-7, 2003.

Comprehensive training conference for diocesan Victim Assistance coordinators held at Mundelein seminary outside Chicago.

August 11-12, 2003.

Additional canon law seminar presented by Monsignor Scicluna of the CDF (please see "Weeks of February 17 & 24, 2003" above.)

September/October, 2003.

USCCB releases on its Web site and makes available to dioceses in DVD and cassette form a video featuring Bishop Gregory reflecting on the crisis and reviewing the implementation of the actions taken in Dallas in June, 2002. Another video is also released in which Bishop Gregory explains the major elements of the *Charter*. Additional material is made available to assist dioceses in building "Charter Awareness."

November, 2003.

The AHCSA is re-authorized for a three-year period. Audits of 191 dioceses and eparchies are concluded.

January 6, 2004.

Report on the Implementation of the 'Charter for the Protection of Children and Young People' released on January 6, 2004. It finds all dioceses and eparchies "to be compliant with some or all articles" of the *Charter*, with about 90 percent fully compliant.

February 27, 2004.

Two further reports are released: *A Report on the Crisis in the Catholic Church in the United States*, prepared by the National Review Board for the Protection of Children & Young People and *The Nature and Scope of the Problem of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States*, a Research Study Conducted by the John Jay College of Criminal Justice. The latter study finds that, for the period of the study, 1950 through 2002, 4,392 priests were accused of sexual abuse and over 10,667 individuals made allegations of sexual abuse by clergy. The estimate of the total costs to the Church for payment to victims, for treatment and of priests, and legal expenses exceeded \$500,000,000. The study also finds that more abuse occurred in the 1970s than any other decade, peaking in 1980 and that approximately one-third of all cases were reported in 2002-2003, and two-thirds have been reported since 1993. Prior to 1993, only one-third of cases were reported to the church officials.

March 23-24.

The USCCB Administrative Committee refers decision for 2004 audit to the full body of bishops.

May 17, 2004.

The AHCSA and the National Review Board hold their first joint meeting to develop recommendations about a 2004 audit process for action by the full body of Bishops at their June meeting in Denver. Also discussed are other issues related to implementation of the *Charter*, including the Request for Proposal for the study of the causes and contexts of the sexual abuse crisis and the process for the appointment of future members of the National Review Board.

June, 2004.

At their general meeting in Denver, the bishops authorize an on-site audit of all dioceses during 2004 as the basis for the OCYP's second annual report. The bishops also approve developing the

RFP seeking a research organization to conduct the comprehensive study of the causes and context of the current sexual abuse crisis, as called for in Article 9 of the *Charter*.

July 6, 2004.

The Archdiocese of Portland files for Chapter 11 bankruptcy to resolve multimillion-dollar claims against it by alleged victims of childhood molestation by priests, becoming the first Catholic diocese within recent memory to do so. Tucson and Spokane also file in September and November, respectively.

September 9, 2004.

The AHCSA and the National Review Board discuss the timeline for the *Charter* review, nominations to the NRB, and the recommendations from the first *Charter* implementation report at their second joint meeting.

September 14-15, 2004.

The Administrative Committee designates the June, 2005 general meeting for the completion of the review of the *Charter* which is mandated by the *Charter*.

October 8, 2004.

Archbishop Flynn sends the bishops materials for the *Charter* review process, including a draft of a revised Charter, asking for consultations at regional and/or provincial meetings of bishops and within dioceses, including priests' council, the diocesan pastoral council, the diocesan review board, child protection personnel, and educators. He also indicated that AHCSA would consult with the National Review Board, as specified in the *Charter*, and with the Conference of Major Superiors of Men, the National Advisory Council, and victims.

October 15, 2004.

Bishop Gregory announces the appointment of a chairman and 5 new members for the National Review Board for the Protection of Children and Young People (NRB). Nicholas P. Cafardi, dean of the Duquesne University Law School, Pittsburgh, and serving board member, is named chairman through the conclusion of his term in June, 2005. The new members, appointed for three-year terms concluding October 31, 2007, are: Dr. Patricia O'Donnell Ewers, educational consultant and president emeritus of Pace University; Dr. Angelo P. Giardino, vice-president for clinical affairs of St. Christopher's Hospital for Children, Philadelphia; Mr. Ralph I. Lancaster, Esq. of the firm of Pierce Atwood, Portland, Maine; Judge Michael R. Merz, United States Magistrate Judge; Mr. Joseph Russoniello, Esq., senior counsel and resident in the San Francisco office of Cooley Godward, LLP. These appointments fill the positions opened up by the departure of several Board members: former Oklahoma Governor Keating, first NRB chairman; Justice Burke, interim chair of the NRB; Mr. Bennett; Mr. Burleigh; and Mr. Panetta.

October 29, 2004.

The NRB announces the release of a Request for Grant Proposals (RFP) for a comprehensive study on the causes of sexual abuse of minors by Catholic priests and deacons in the United States and the social context in which it occurred.

November 15-18, 2004.

At their general meeting in Washington, D.C., the bishops elect Bishop William S. Skylstad of Spokane president and Cardinal Francis E. George of Chicago vice-president of the USCCB. The bishops approve a plan for a 2005 audit to involve some full on-site audit visits, some focused visits, and some self-reporting. The bishops also approve a plan to for each diocese to report annually the number of new allegations, priests accused, victims, disposition of allegations and costs. This information is to be released as a national aggregate as with the John Jay study.

November 15, 2004.

Dr. Kathleen McChesney announces her plans to leave the OCYP at the end of February, 2005, two months beyond her two-year contract and after the completion of the second *Report on the Implementation of the 'Charter for the Protection of Children and Young People.'*

December, 2004.

Sheila Horan leaves the position of Deputy Executive Director of the OCYP.

**MISC. RECORDS RECEIVED FROM THE DIOCESE OF JOLIET ON 7-25-12 NO. 302
MISC. RECORDS OF BISHOP IMESCH**

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Released April 2014

Chronology #00326
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January 3, 2005.

Sheila Kelly, former executive director of Human Resources for the Archdiocese of Baltimore, becomes the Deputy Executive Director of the OCYP.

February 15, 2005

Charter revisions discussed at a joint meeting of the AHCSA and the National Review Board.

February 18, 2005

The second *Report on the Implementation of the 'Charter for the Protection of Children and Young People'* is released.

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SECTION

2

CHURCH SEX ABUSE

Latest scandal pits head vs. heart

By Meg McSherry Breslin

It sounds corny, but I get goose bumps when I drop in on a Friday morning mass at Notre Dame Catholic School, where my two sons and the other students take turns preparing liturgies, readings and songs.

The reverence the children show for that role and the beauty of their high-pitched singing voices during the spiritual hymns moves me.

The dedication of their teachers—many of whom are highly qualified and could earn thousands more in public schools—inspires me too.

This touches me because my Catholic faith is as much a part of me as my freckled face and south suburban roots. Like most of us, I'm trying to introduce the best parts of my childhood to my three boys, and growing up Catholic is one of the most positive influences of my early years.

The Catholic priests and nuns at St. Jude the Apostle in South Holland, where I went to school, were great role models and friends of my parents and five siblings. They lived selfless and sometimes lonely lives serving others, yet most of them were great company. They came to our family cocktail parties and celebrations. In the summers, a few even stayed with us at a cottage along Lake Michigan.

I trusted, respected and admired them all. I still do.

The series of sex-abuse scandals in the Catholic Church

PLEASE SEE CATHOLIC, PAGE 7

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Under oath again



JOHN PATSCH/STAFF PHOTOGRAPHER

Bishop Joseph Imesch enters the Joliet offices of court reporter George Rydman & Associates for Thursday's deposition. It was believed to be the first time since 1998 that he gave sworn testimony about how he responded to reports of priests engaged in inappropriate conduct with minors.

■ Diocese sued: Deposition likely involves Bishop Imesch's handling of abuse cases

By Ted Slowik
STAFF WRITER

JOLIET — Bishop Joseph Imesch of the Roman Catholic Diocese of Joliet

dodged raindrops Thursday as he headed into a legal office to testify under oath for a sexual abuse lawsuit against the diocese and a former priest.

"Isn't this great?" Imesch said of the weather.

Thursday's deposition is believed to be the fifth time during Imesch's 26 years as bishop and the first time since 1998 that he has given sworn testimony about how he responded to reports of priests engaged in inappropriate

conduct with minors.

Court orders protect the content of Imesch's previous depositions, though transcripts or portions of some testimony have been leaked in the past. If history is any indication, one attorney said, Imesch on Thursday likely testified that he didn't remember incidents or he didn't answer questions at all.

"The diocese's tactic is that the bishop's attorney would object and

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struct him not to answer repeatedly," said Joe Klest, an attorney who deposed Imesch in a lawsuit against the diocese and former priest Myles White. White was arrested in 1992 and later pleaded guilty to molesting boys in Illinois and Indiana.

Longtime diocesan attorney James Byrne accompanied Imesch into the offices of court reporter George Rydman & Associates at 15 W. Jefferson St. On Monday, Byrne succeeded in convincing DuPage County Judge Stephen Culliton to grant a protective order regarding a Glen Ellyn man's suit against the diocese and former priest Ed Stefanich.

"When a judge grants a protective order, it shrouds everything in a cloud of secrecy," Klest said.

Thursday's testimony was expected to last about two hours in the morning and continue for about three hours in the afternoon. A video camera captured the bishop's testimony, though it will be up to Culliton to decide if the tape or transcripts from the deposition will be made public.

Previous cases

Aside from the White case, Imesch is believed to have been deposed in the 1990s in three other cases.

■ A 1993 case involved [redacted] who sued the diocese and former priest Larry Gibbs. Documents unsealed by a Will County judge in 2002 show that Imesch had received several reports from Lombard families concerned about Gibbs' conduct with boys before the bishop transferred Gibbs to churches in Lockport, Rockdale and Plainfield.
 ■ In 1997, a man sued the diocese and the Rev. Fred Lenczycki, alleging the priest molested altar boys at a Hinsdale church in 1984. Imesch then transferred

MISC. RECORDS OF BISHOP IMESCH

Lenczycki's deposition in California and the statute of limitations was suspended because the priest was out of state. Lenczycki last year pleaded guilty to molesting the Hinsdale boys and was sentenced to five years in prison.

■ Another suit showed Imesch accepted another priest, the Rev. Gary Berthiaume, into the Joliet Diocese after Berthiaume served prison time for molesting a boy in the Archdiocese of Detroit and had left the Cleveland Diocese amid additional accusations.

Imesch is believed to have testified in those cases, though the protective orders make it difficult to establish with certainty. Through a spokesman, Imesch and Byrne have said they don't know how many times the bishop has given testimony regarding sexual abuse incidents.

"He's been cooperative with authorities on this and all matters," diocesan spokesman

Thursday's deposition

Attorneys Marc Pearlman of Chicago and Jeff Anderson of Minneapolis questioned Imesch during Thursday's deposition. Anderson has represented hundreds of clergy abuse victims in cases against dioceses across the country.

The Glen Ellyn man's complaint is the only one of about a dozen lawsuits filed against the diocese in recent years to advance to the discovery phase and result in a deposition. The man claims he blocked out memories of Stefanich's alleged abuse at Christ the King Church in Lombard in 1969 and 1970 until he abruptly recalled the incidents in 2001. Repressed memory claims are exempt from the statute of limitations.

Reporter Ted Slowik can be reached at (815) 729-6053 or tslowik@scn1.com.

000329

Bunions

Bunions often occur as enlargements or bumps on the side of the foot at the big toe joint. They are usually painful and can make shoe fitting difficult. The pain experienced with bunions can come from pressure on the bunion itself or from the bunion causing secondary problems that are painful. An example of this is a bunion that rides on top of or below the adjacent second toe. This causes painful pressure on the second toe in addition to the pain from the bunion.

Bunions form on the inside of the big toe joint because of the "drifting" of the big toe towards the smaller toes. Bunions form from abnormal forces that occur through the foot during walking. Also, there appears to be a hereditary component. Left untreated, bunions tend to get worse in regard to how deformed the big toe joint gets and also in regard to the amount of pain present. Over time, arthritis can form in the big toe joint from the bunion, resulting in decreased range of motion and increased pain in the toe joint.

Treatment usually involves removing pressure from the bunion and correcting the deformity, which has caused the pain. Anything that does not address the underlying problem that caused the bunion to form in the first place will only provide temporary relief at best. Not all bunions are created equal and it is necessary to evaluate each bunion for the corrective procedure that best suits it. If you or anyone you know suffers from this or any foot or ankle problem, please contact your foot and ankle specialist at the Foot Health Center.

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000330

Group urges cardinal to prod Imesch

■ **Don't shield files:**
Chicago leader is asked to pressure Joliet bishop

By **Ted Slowik**
STAFF WRITER

CHICAGO — A group that represents people who were sexually abused by priests wants Cardinal Francis George to pressure Joliet Bishop Joseph Imesch into dropping the Diocese of Joliet's request for a court order that would shield clergy-abuse documents from public view.

The Survivors Network of Those Abused by Priests on Tuesday sent a letter to George and held a press conference outside the offices of the Archdiocese of Chicago, which George leads.

"Survivors need you to use your influence on their behalf and insist now that Bishop

Imesch stop his legal motion to seal court records and to apologize to survivors for the insensitivity shown by him in this case," the group says in its letter to the cardinal.

The Joliet Diocese is asking a DuPage County judge to issue a protective order that would prevent the public release of documents related to a lawsuit against Ed Stefanich, a former Joliet Diocese priest. The judge on Monday is expected to rule on the request.

A spokesman for the cardinal says the leader of Chicago's Roman Catholics will not intervene in the case.

"Bishop Imesch is appointed by the Holy Father. Cardinal George has no authority over him," said Jim Dwyer, director of media relations for the Archdiocese of Chicago.

"This is the usual street theater by SNAP," Dwyer said. "The only reason they

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IMESCH

From page A1

held (the press conference) in Chicago is because they know the media wouldn't show up in Joliet."

SNAP said the diocese's request for a protective order violates the "new era of transparency and openness" promised by the U.S. Conference of Catholic Bishops' Charter for the Protection of Children and Young People.

"Just last year, Vatican officials issued a directive calling on archbishops to monitor their regions for mishandling of abuse cases. We ask that you respond

quickly and decisively, as the metropolitan bishop, employing fraternal correction, and order Bishop Imesch to stop his effort to seal court records," SNAP says in its letter to George.

Dwyer says the group is misinterpreting the Vatican directive because Stefanich's case was resolved years ago. Stefanich was convicted of sexually abusing a Woodridge girl in 1987 and removed from the priesthood some time later.

A spokesman for Imesch says the court order is needed to protect the privacy of people involved in the case. Attorneys for a man reportedly abused by Stefanich have offered to release the former cleric's personnel file with the names of the

"It's not just the names, it's the circumstances that determine identities."

John Cullen

Joliet Diocese spokesman

victim and others blacked out, but that would be insufficient, said diocesan spokesman John Cullen.

"It's not just the names, it's the circumstances that determine identities," Cullen said. "There are letters, seminary evaluations and memos written by people who had an expectation of privacy."

A Glen Ellyn man in his late 40s filed the lawsuit in late 2003, alleging that Stefanich sexually abused him about 35 years ago at Christ the King parish in Lombard. The man says he blocked out memories of the abuses until recently, and DuPage County Judge Stephen Culliton is allowing the case to move forward to the discovery phase because repressed memory claims are exempt from the statute of limitations.

Imesch is scheduled to give a deposition for the case Aug. 11, marking the first time since the 1990s that the bishop will testify under oath about how he responded to reports of priests engaging in inappropriate conduct with minors.

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000332

LETTERS TO THE EDITOR

Church cover-up

A pedophile, one who preys on children, is a sick person. Such an act demands immediate action. Any individual should never be in the position to harm a young child.

But the worst crime, in my opinion, is if someone knows about such a person and does nothing about it. That person is just as guilty as the pedophile. And that is the real reason why Bishop Imesch wants to keep the records sealed. That is what SNAP (The Survivors Network of Those Abused by Priests) wants to avoid.

We need and should have full disclosure of all church records. And as Catholics we should demand the courts make these records public. These abuses took place with the church's hierarchy finding out and basically doing nothing. Their answer was to simply move the priest out of one parish and put him in another.

So their course of action was to sweep it under a rug — have a church-appointed doctor render his or her opinion in favor of the church. The priests are put back into society. If the records are not permitted to be opened that will set a precedent for more records to remain closed.

As for our leaders, the cardinals and bishops, they should have to face the victims in a court of law. Not just give a deposition in a closed room. They should be forced to look at the victims' faces, and see what years of cover-up has done. The victims are at least entitled to that.

Mike Schauer
Joliet

Destroying American values

Mr. Fisk's sarcastic Thursday

pro-life Republicans conserve public education investment? Perhaps they prefer ignorance.

Patriotic liberals want Social Security investment in our entire nation's future, not just in those lucky enough to find and keep good jobs. Why won't life-affirming Republicans conserve investment in the low-waged workers who support them? Perhaps they prefer poverty.

Conscientious liberals want to put responsibility back in gun ownership to safeguard hunters and homeowners from armed idiots and the corporations that want to sell arsenals of Kevlar-tipped cop-killer bullets and automatic street-sweeper shotguns. Why won't life-affirming Republicans protect us from armed gangs? Perhaps they want us vulnerable.

Principled liberals want freedom of religion. We understand the danger of tax-supported churches. Our theological ancestors include pilgrims fleeing religious persecution and a Thoreau jailed for refusing to pay his church tax. Why do wealthy Republicans want my tax money to conserve their wealthy religious organizations? Can they not support their own clerics? Perhaps they want our money.

So there they go again, conservatives with million-dollar falsehoods destroying American values.

James R. Seaney
Plainfield

Solving schools' needs

We need some creativity to solve the needs of Indian Prairie District.

They need 80 acres of land for schools. We need to find an owner between 60 and 90 years of age who will receive full payment for the land from the

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8/9/03

000333

Judge orders review of diocese files

■ **Sexual abuse case:**
Victims' identities will be protected

By Ted Slowik
STAFF WRITER

WHEATON — A judge will review documents concerning sexual abuse allegations against the Roman Catholic Diocese of Joliet before deciding whether to make the information available to the public.

DuPage County Judge Stephen Culliton on Monday granted the diocese's request for a protective order, but indicated that he would enforce it at his discretion. Culliton said he would personally inspect all documents related to a lawsuit against the diocese and former priest Ed Stefanich.

Culliton said he would place

documents in the case's public file, but still take steps to shield the identities of alleged victims and respect others who had an expectation of privacy.

"I will decide what or what not will be part of the public record," Culliton said in court. "I see a distinction between materials disclosed to another party and things filed on the record."

"(The protective order) won't be a blanket one, but there may well be portions (of documents) deleted," he said.

Diocesan attorney James Byrne told Culliton that within 24 hours of Monday morning's hearing he would turn over the former priest's personnel file and other documents. The file is expected to include Stefanich's seminary records, psychological evaluations, correspondence from parishioners and other documents that might shed

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Historic properties

MISC. RECORDS OF BISHOP IMESCH

DIOCESE

From page A1

light on how Joliet Bishop Joseph Imesch responded to reports of Stefanich's inappropriate conduct with minors.

Stefanich pleaded guilty in 1987 to the criminal sexual abuse of a Woodridge girl beginning when she was 14 years old and a parishioner at St. Scholastica Church. The girl later said that the relationship was discovered and reported to Imesch more than a year before the bishop removed Stefanich from ministry.

A Glen Ellyn man in his late 40s filed a civil lawsuit in 2003, claiming Stefanich molested him when he was 12 years old at Christ the King Church in Lombard. The man says he blocked out recollections of the alleged abuse until he suddenly recalled them in 2001.

Because repressed-memory claims are exempt from the statute of limitations, this is the only suit against the diocese in recent years to advance to the discovery phase.

Culliton will decide whether he will make public the deposition of Imesch, who is scheduled to testify under oath on Thursday as part of the case. Typically, it takes about 30 days for attorneys to receive transcripts of depositions, and the judge presumably would require an indeterminate amount of time to review the transcript before deciding whether to place it in the public file.

The documents are expected to show that the diocese attempted to cover up abuse allegations to avoid scandal, said Michael Brooks, an attorney for the Glen Ellyn man.

"We believe its part of a pattern of behavior that took place in the 1970s and 1980s," Brooks told reporters outside the

Wheaton courthouse.

The diocese is using hardball legal tactics to stonewall and delay responding to the complaint, said Barbara Blaine, president of the Survivors Network of Those Abused by Priests, who attended Monday's hearing.

"The act of trying to seal the records sends a chilling message to other victims to stay back," Blaine

told reporters. The diocese has succeeded for two years in keeping this case under wraps ... The atmosphere in this diocese is that victims are not welcome. Victims are still treated as though they are the enemy."

Staff writer Ted Slowik can be reached at (815) 729-6053 or tslowik@scn1.com.



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Diocese: Don't show abuse files

■ **Former priest:** Ed Stefanich
is convicted sex offender

By **Ted Slowik**
STAFF WRITER

WHEATON — The Roman Catholic Diocese of Joliet is once again asking a court to bar the release of documents that could shed light on how church officials responded to allegations of clergy sexual abuse.

The diocese is asking a DuPage County judge to issue a protective order that would shield the personnel file of former priest and convicted sex offender Ed Stefanich from public view. Judge Stephen Culliton is expected to rule on the request Aug. 8.

The diocese is arguing that failure to obtain a protective order would dissuade other victims of clergy sexual abuse from coming forward, and that the privacy of others would be violated.

"The absence of a protective order could have (a) chilling effect and discourage parishioners from logging complaints or writing to the bishop regarding a variety of sensitive issues," diocese attorney James Byrne wrote in a motion.

Attorneys for a man reportedly abused by

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ABUSE

From page A1

Stefanich want the judge to deny the protective order. They say they've proposed releasing the priest's file with the names of reported victims and others blacked out, but the diocese rejected that offer.

"One of the terrible injustices that (the) plaintiff wishes to remedy in this matter is the diocese's decades-long suppression of knowledge it has regarding the abuse of children by some of its priests or employees," attorneys Marc Pearlman and Michael Brooks of Chicago and Jeff Anderson of Minneapolis wrote in a motion.

"To suggest that the diocese's motion is aimed at protecting victims is disingenuous at the very least. In fact, the diocese's motion is really nothing more than a continuation of its practice of suppression aimed at protecting itself from the scandal it has created," they wrote.

A Glen Ellyn man in his 40s filed the suit in late 2003. The man is identified as John Doe in the lawsuit and has told The Herald News he does not want his name released in order to protect the privacy of his four children.

He alleges that Stefanich sexually molested him in the late 1960s and

early 1970s while at Christ the King Church in Lombard.

Stefanich was arrested in 1987 and later pleaded guilty to criminal sexual abuse of a Woodridge girl beginning when she was 14. Joliet Bishop Joseph Imesch later asked the Vatican to remove Stefanich from the priesthood.

The girl, [REDACTED] later recounted her experience in a first-person account published in Redbook magazine in 1992. Clark wrote how in February 1986 another student at St. Scholastica School saw her and Stefanich kissing in his car and reported it to a deacon, James Monahan, who immediately notified the diocese.

A year later, after [REDACTED] turned 16, Stefanich asked her parents for permission to marry her. The mother discovered her daughter's journals and told the deacon, [REDACTED] wrote.

"As soon as my mother handed Monahan my diaries, he realized that though a year had passed, the church had done nothing about Father Ed. Monahan called the Woodridge police," [REDACTED] wrote.

John Doe says in his suit that he repressed memories of his abuse years earlier by Stefanich until he suddenly recalled them and sought counseling in late 2001, a few months before the worldwide church sexual abuse scandal broke.

Most legal claims against the Joliet Diocese have been dismissed

because the alleged abuses occurred too long ago. Repressed memory claims, however, are exempt from the statute of limitations.

Culliton ruled in March that Doe's suit against the diocese could proceed to the discovery phase, and a higher court recently refused the diocese's request for an appeal.

The bishop is scheduled to give attorneys a deposition related to the case Aug. 11, Brooks said. It would mark the first time since the scandal peaked in 2002 that Imesch would testify under oath about his recollection of events related to how he responded to complaints about priests engaged in inappropriate behavior with minors.

The diocese is asking that the protective order include the testimony expected to be given by Imesch and others.

In 2002, a Will County judge ruled that the personnel file of former priest Larry Gibbs should be made available to the public, but honored the diocese's request that documents regarding other priests remain shielded by a protective order. Prosecutors have said that during an investigation in 2002 they reviewed more than 10,000 pages of diocesan documents about clergy abuse allegations.

Reporter Ted Slowik can be reached at (815) 729-6053 or via e-mail at tslowik@scn1.com.

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TRIBUNE TWO NEWS STORIES

Tuesday, October 18, 2005

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4 CHICAGO TRIBUNE SECTION 2 SSW TUESDAY OCTOBER 18, 2005 METRO

Teen's abuser gets 180 days in jail

By Hal Dardick
Tribune staff reporter

A young woman who was sexually abused by a former Plainfield Central High School teacher found herself the target of ridicule after her peers learned what happened, the girl testified Monday.

Now a 19-year-old college sophomore, she said her peers chanted the last name of her abuser when she went to a festival. And she became the target of prank calls.

"I quit talking to all my friends, but one person," she said. Her younger brother and sister, who attend Plainfield North High School, also have been the subjects of ridicule, she said.

The woman, who was 17 in February 2004 when the abuse occurred, gave a victim impact statement at the sentencing

hearing of Jason Goldie, 32, of the 2400 block of Oak Tree Lane, Joliet.

Adhering to the terms of a plea deal, Will County Circuit Judge Richard Schoenstedt sentenced Goldie to 48 months' probation, the first 180 days of which must be served in jail.

Goldie, who faced a maximum of 7 years in prison after pleading guilty in August to aggravated criminal sexual abuse, must register as a sex offender for the rest of his life, Schoenstedt said.

While under probation, he must take part in sex offender group treatment, continue treatment for mood disorders, undergo a substance-abuse evaluation, refrain from using the Internet and have no unsupervised access to adolescent girls.

Those conditions were recommended after a court-ordered psychological evaluation,

Schoenstedt said. It also recommended that Goldie undergo vocational training, which the judge ordered, excluding fields where he would be "in a position of trust over others."

The report, defense attorney Gerald Kielian said, indicated Goldie "presents a low risk to offend again."

Schoenstedt ordered Goldie not to contact the victim or her family during probation and ordered him to submit a DNA sample to the state.

Goldie was fired from his post as a precalculus teacher at Plainfield Central. The crime, which occurred in his home, came to the attention of the teen's mother after she read her daughter's diary, Assistant State's Atty. Greg DeBord said.

"He made me believe that he cared about me," the victim testified.

hdardick@tribune.com

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4 CHICAGO TRIBUNE SECTION 2 55W TUESDAY OCTOBER 18, 2005 METRO

2 teens' abuser tells regrets

Ex-Naperville man admits 'disastrous moral breakdown'

By Hal Dardick
Tribune staff reporter

A former Chicago Public Schools teacher and Naperville church youth leader said Monday at a Will County Circuit Court hearing that he deeply regretted sexually abusing two teenage boys.

"Only in the last few years have my actions been unacceptable... as my deficiencies could be contained no longer," said Lloyd Jones, 44, formerly of Na-

perville.

"I suffered this disastrous moral breakdown," said Jones, who pleaded guilty in May to two counts of aggravated criminal sexual abuse. He faces up to 7 years in prison.

Jones abused two boys he met at Calvary Church in Naperville, where he served as a youth leader.

A 15-year-old boy was abused in 2000 at Jones' apartment, and a 17-year-old boy last year, Assistant State's Atty. Sarah Jones said.

Three additional charges involving the younger boy are pending in DuPage County, she said.

Noting that Jones immediately confessed to police when

questioned, defense attorney Stephen Naratil asked Circuit Judge Carla Alessio-Goode to sentence Jones to probation.

"He's extremely, extremely remorseful and sorrowful" for the crimes, Naratil said, noting Jones has been in therapy. "Lloyd Jones won't put anybody, especially himself, in this kind of situation again."

But prosecutor Jones argued Lloyd Jones deserved to go to prison because of the nature of the crime.

"They trusted him because he was their youth minister," she said. "He took away their trust... He took advantage of those young men to satisfy his own sexual urges."

Alessio-Goode said she would

announce the sentence Nov. 11

It was noted in the hearing that Jones was questioned about alleged abuse in the mid-1990s while he was working as a substitute teacher at Wabonsie Valley High School, which serves Naperville and Aurora. He denied those allegations.

He also was a substitute teacher in Palos Hills and Oak Lawn before landing a job teaching drafting at Kennedy High School in Chicago, where he taught for 13 years before resigning last year, Jones said. He is no longer a youth leader at Calvary, she said.

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Tuesday, October 18, 2005

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The Herald News

Tuesday, October 18, 2005

Local News

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Ex-teacher sentenced

■ **Jail time, probation:**
Former teacher was
involved with student

By **Stewart Warren**
STAFF WRITER

JOLIET — A former Plainfield High School math teacher will serve 180 days in the Will County Jail for having sex with a student.

As part of his punishment, Jason Goldie, 32, of Joliet also will spend four years on probation and must register as a sex offender for the rest of his life. He never can teach again.

While on probation, Goldie is forbidden from using the Internet. He also must have a substance abuse evaluation and cannot have any unsupervised contact with adolescent females.

Judge Richard Schoenstedt told Goldie that he also could not contact the victim or her family in any way.

"You must obey and comply with every term of the probation order," Schoenstedt said, sounding stern. If Goldie violates the order, he could face

three to seven years in prison, the judge said.

When the sentencing hearing finished Monday morning, the judge sent Goldie straight to the county jail. The former teacher quietly shook hands with his lawyers, Gerald Kielian and Sam Andreano, before going into police custody.

Goldie and the student were involved in 2004. In February of that year, the 17-year-old girl went to his home and they had sex, Will County Assistant State's Attorney Greg DeBord said. Her parents found out about their relationship by reading the girl's diary, and her mother contacted police.

In July 2004, Goldie was charged with criminal sexual assault. As part of a plea agreement between state prosecutors, Goldie pleaded guilty in August to a lesser charge of aggravated criminal sexual abuse.

During the Monday hearing, the former student, now 19, read a statement in court that described what her life has been like since her involvement with Goldie.

"When I was in high school, I was extremely social and involved," she said. But that changed after her involvement with Goldie. She has become withdrawn and does not speak to many of her old friends, the young woman said. Being alone with an older man — even a college teacher — makes her nervous and upset, she said.

She's been harassed, too. While at a Plainfield festival, some people said terrible things to her, she said.

"When the kids saw me, they began changing 'Goldie,'" she testified, adding that her younger siblings also have been tormented by rude remarks from their classmates.

"The sight of my old school makes me sick with disgust," she said.

When the hearing was over, the young woman and her family quickly left the Will County Courthouse and did not comment.

Reporter Stewart Warren can be reached at (815) 729-6068 or via e-mail at swarren@scn1.com.

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FRIDAY NOVEMBER 25, 2005

000344

ABUSE: Diocese says it didn't have duty to report

CONTINUED FROM PAGE 1

view. Chancellor Judith Davies declined comment. The diocese said officials informed Carger of the allegations but do not plan to investigate the complaint or report it to civil authorities, saying that is not the diocese's responsibility.

"The credibility of the allegation should be resolved by the state agency that regulates psychologists and not by the Diocesan Review Committee," Davies said in a statement. "The circumstances of this allegation do not require the diocese to report to DCFS or to law enforcement. However, the family is always encouraged to do so."

Shortly after notifying the diocese in September, Kevin Tretter did call Illinois State Police, who turned the investigation over to the DuPage County sheriff's office, according to police spokesman Lt. Lincoln Hampton. The sheriff's investigative unit was expected to assign an investigator this week.

Interviewed outside his Riverside home recently, Carger vehemently denied the allegations. "They've had 27 years to say something," he said. "If somebody had a complaint,

they would have said something 27 years ago. How can you not say something for 27 years, then say you remember all these things? I don't even know what it is they're saying."

Kevin Tretter, a sergeant first class and Special Forces engineer stationed at Ft. Bragg, N.C., and Thomas Tretter, a promotional toy designer in Los Angeles, said that in 1991 they told their mother what happened. When Mary Tretter tried to report it to law enforcement, they told her too much time had passed to pursue it, she said.

It was a simple Google search in September that alerted the family that Carger was the chairman of the Diocesan Review Committee and spurred them to go public.

Members of the review committee are unpaid volunteers with expertise in psychology, law, counseling and pastoral guidance. They alone determine how substantial allegations are against priests and advise Joliet Bishop Joseph Imesch.

The Joliet diocese declined to disclose the total number of cases that have come before the board or how many have been dismissed. The diocese said it has turned over to state's attorneys any allegations of sexual abuse by clergy since 1970 and will continue to report any credible allegations of sexual abuse to the appropriate authorities.

Mary Tretter, who now lives in Greeley, Colo., said she had been recently diagnosed with cervical cancer and had suffered a broken jaw at the hands of her ex-husband when she sought counseling for herself and her two young sons at the DuPage County Health Department in May 1979.

For a \$1 an hour, she would meet with Carger for 30 minutes, then sit in the waiting room while her sons went behind closed doors. The counseling lasted a few months, she said.

Kevin Tretter said he recalls three visits to Carger's office during which the doctor removed the child's clothes and fondled him. Thomas Tretter recounts similar abuse. He said that when he showed stolen Star Wars action figures to the doctor, the doctor promised to keep quiet about the theft if Thomas agreed to stay silent about the abuse. Both boys stayed silent for more than 10 years. Kevin Tretter told his mother when he was 17; Thomas Tretter at age 20. After hearing what they had to say, Mary Tretter said she could not make the nightmares go away. She sought therapy again and took antidepressants to deal with the guilt.

"I just didn't think anybody else could hurt us or hurt a



Photo for the Tribune by Stephanie Diani
Thomas Tretter (above) and his brother, Kevin, allege that Dr. James Carger, who used to review claims of sexual abuse for the Roman Catholic Diocese of Joliet, molested them.



Photo by Logan Mock-Bunting

*'We have no fear of
defamation of character
or slander. When you're
violated you've got to
keep pushing forward.'*

—Thomas Tretter

child like that," she said. DuPage County State's Atty. Joseph Birkett said he wishes the Joliet diocese had reported the allegations when Kevin Tretter approached them in September.

"You should err on the side of reporting," he said. "If you are a mandatory reporter and you become aware of abuse you should report, period. The time when that abuse occurred isn't a factor."

"The language of the statute is if you, in your professional capacity, become aware of a credible claim of abuse then you should pick up the phone and make a report," Birkett added. "If the report turns out

to be unfounded you're immune from civil and criminal liability. And that's the view that protects children in our state."

The Tretter brothers said they are not only concerned about young patients Carger may have cared for but also about victims of priests who may have gotten away with abuse if Carger took the side of clergy.

"We have no fear of defamation of character or slander," Thomas Tretter said. "When you're violated you've got to keep pushing forward. When you hit obstacles, you can't stop."

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More from today
Past week

Abuse suits allowed against Joliet diocese

Appeals court sends back 5 men's cases

By Hal Dardick
Tribune staff reporter
Published January 19, 2006

A state appeals court opinion released this week could allow five men to pursue sexual abuse lawsuits against two former priests from the Catholic Diocese of Joliet, even though the alleged abuse took place more than two decades ago.

The 3rd District Appellate Court ruled 2-1 to overturn a Will County trial court judge's 2004 ruling that the statute of limitations on bringing sexual abuse claims had expired.

The opinion is binding on trial court judges in the 3rd District, which includes Will and Peoria Counties. Cases of alleged sexual abuse by priests were filed recently in Peoria and are expected to turn, in part, on the statute-of-limitations question, attorneys said.

Judges in other jurisdictions are not bound by the Appellate Court's decision, but they "will lean toward" following the 3rd District opinion, said attorney Aldo Botti, who represents former priests named in the Will and Peoria County suits.

Botti said he is likely to appeal the decision to the state Supreme Court on behalf of former priest Michael Gibbney. [REDACTED] accused Gibbney of abusing him in the late 1970s at Mary Queen of Heaven Parish in Elmhurst.

"It should be clarified," Botti said. "I think it's an issue that should be addressed, and hopefully the Supreme Court will take it."

Thomas Kerber, spokesman for the Joliet diocese, noted the decision was not unanimous and said, "Diocesan legal counsel is considering the possibility of an appeal in the near future to the Illinois Supreme Court."



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The suits named both the former priests and Bishop Joseph Imesch--in his capacity as trustee for the Diocese of Joliet Trust--as defendants.

The Appellate Court, in an opinion written by Justice Mary McDade, ruled the clock on the 2-year statute of limitations does not start ticking until accusers are both aware they were abused and realize the psychological harm caused by the abuse.

In his dissent, Justice Daniel Schmidt said it was "unreasonable" to believe the men would not realize the harm caused by the alleged abuse until they were in their 30s.

In 2004, Will County Circuit Judge James Garrison said the men's claims were not believable when he dismissed the suit before hearing any evidence.

But the Appellate Court said that whether the claims are believable must be decided by a judge or jury after considering evidence, testimony and arguments.

"We're grateful that a judge will let a jury determine this case and grateful for the victims' courage and persistence," said David Clohessy, national director of Survivors Network of those Abused by Priests.

In their suit, the five men--who leveled allegations against now-inactive priests who once served in Elmhurst and Joliet parishes--claimed they were not aware their psychological difficulties were caused by the alleged abuse until 2002. That's when they were exposed to heavy media coverage of a sex-abuse scandal and cover-up in the Boston diocese.

In addition to [REDACTED] allegations against Gibbney, four other men-- [REDACTED] and three men identified only as John Doe 1, 2 and 3--accused former priest Lawrence Mullins of abusing them when they were students and altar boys at St. Raymond's Cathedral in Joliet.

They were between 9 and 13 years old at the time, said Michael Bolos, one of their attorneys. When they filed their complaints, they were between 33 and 37 years old.

McDade wrote that because the men alleged they "were repeatedly assured that sex between a priest and a child is not wrongful but is, indeed, beneficial to the child's growth," it is not unreasonable they did not earlier recognize the psychological harm.

"The argument also fails to recognize the potentially long-term effects of childhood psychological trauma," she added.

All three agreed a 2003 law that extended the statute of limitations in sex abuse cases cannot be retroactively applied.

They also agreed the suits should not be dismissed because of 1st Amendment claims invoked by the diocese. It alleged the suits asked the court to judge church doctrine because the suits state that the former priests told the five men that their instructions "were perfect and infallible and superior to imperfect human laws."

But the opinion stated a judge or jury would determine whether the men were indeed told that, not pass judgment on church doctrine.

hdardick@tribune.com

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Appeals court: Men can sue Joliet Diocese

• Five accusers: Ruling could create opportunities for sexual abuse plaintiffs

By Ted Slowik
STAFF WRITER

OTTAWA — In a ruling that could have major implications for victims of childhood sexual abuse in Illinois, an appeals court is upholding the rights of five men to sue the Roman Catholic Diocese of Joliet.

In a split decision, the 3rd District Appellate Court rejected the diocese's argument that too much time had elapsed from when the alleged abuses occurred for the men to pursue legal action. The majority ruled that the statute of limitations hadn't expired, and that a jury should decide the truthfulness of the men's claims that they only recently discovered the lasting harm caused by the alleged abuses.

Advocates for victims of sexual abuse by priests hailed the decision, which the court issued on Friday. The diocese and attorneys for the men learned of the decision late Tuesday.

"This is part of a nationwide trend in which judges are more often ruling that the church's internal policies do not trump civil and criminal laws," said David Clohessy, national director of the Survivors Network of those Abused by Priests.

The Joliet Diocese said on Wednesday that it was considering its options.

"The decision of the three appellate judges was not unanimous. The diocese's legal counsel is considering the possibility of an appeal in the near future to the Illinois Supreme Court," said Tom Kerber, newly appointed spokesman for the diocese.

Appellate Justices Tom Lytton and Mary McDade issued the majority opinion, with Judge Daniel Schmidt dissenting.

The ruling could create opportunities for other victims of childhood sexual abuse to seek legal remedies decades after the fact.

"It's a huge opinion," said Schaumburg attorney Joe Klest, who has represented abuse victims. "This opens the door for everybody. It's going to go to a jury to decide when a victim had enough information to know that they were injured, and that the injury was caused by the abuse."

The ruling stems from five cases first filed in 2002. Brian Softcheck of Joliet and three others identified only as John Doe sued the diocese, claiming it was responsible for the sexual abuses allegedly committed by the Rev. Larry Mullins. James Fonck claimed similar liability for alleged abuse by then-priest Michael

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Gibney. The men were represented by local attorneys Mike Bolos and Keith Aeschliman.

Will County Judge James Garrison dismissed the suits, accepting the diocese's argument that a "reasonable adult" should have known by age 28 at the latest that sex between adults and children was wrong. The five were all in their 30s when the suits were filed.

But the appellate court "accepts as true" the plaintiff's claims that they "lacked sophistication to perceive psychological or emotional harm" until later in life.

"In resolving a motion to dismiss, a court must assume that all well-pleaded facts are true," the majority opinion states.

In his minority dissent, Schmidt maintains that legal precedents which set time limits for childhood sex abuse victims should prevail.

"Our supreme court has already held that, as a matter of law, no reasonably prudent adult can be heard to say that he or she does not understand that sex between an adult and a child is both wrong and harmful," he wrote.

All three justices concurred in rejecting Gibney's claim that the First Amendment protects the Catholic Church from having its teachings challenged in court. The court ruled that it wasn't being asked to decide the validity of church teachings.

"Nowhere in plaintiff's complaints is the court asked to 'pass judgment' on church doctrine. Plaintiffs would be required to establish their allegations as to church teachings as facts. The trier of fact would determine, however, only whether the church in fact teaches what plaintiffs allege it teaches," the opinion states.

If the diocese appeals and the Supreme Court upholds the ruling or chooses to not hear the case, then the lawsuits may proceed to the discovery process. That means Joliet Bishop Joseph Imesch, Mullins, Gibney and others could be required to testify under oath and that the church could have to make available to the court documents detailing alleged sexual abuses by priests.

Mullins, who served at the Cathedral of St. Raymond and other parishes, remains a priest though Imesch removed him from active ministry in 1993. He is executive vice president and chief executive for Independent Electrical Contractors Inc., a trade group based in Alexandria, Va. Gibney's last known address was in Alsip.

- Contact Ted Slowik at (815) 729-6053 or at tslowik@scn1.com.

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*Bishop James
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SMJA
St. Judith Davies

From: owner-usccb-media@felix.usccb.org on behalf of Msgr. Frank Maniscalco
[fmaniscalco@usccb.org]
Sent: Monday, January 23, 2006 7:08 AM
To: usccb-media@felix.usccb.org
Subject: [usccb-media] Recent publicity on statutes of limitations/Film

000351

To: Diocesan Communications Directors
From: Msgr. Maniscalco
Subject: Statutes of Limitations/Film
Date: January 23, 2006

Recent publicity on one-year extensions of civil statutes of limitations in cases of sexual abuse of minors has caused me to share some thoughts about the matter with you (and the NY Times to which I have written about their recent editorial):

- 1) As incident such as that revealed by Bishop Gumbleton actually indicates why statutes of limitations are needed:
 - The abuse took place 60 years ago.
 - Apparently all witnesses to the incident are dead as is the accused priest.
 - The abuse apparently was not reported at the time, so no church official was in a position to act on it.

As painful as the situation of so many victims of abuse is, every case must be judged on the merits and not on emotions. Statutes of limitations recognize that, with the passage of time, memories fade or become distorted and witnesses and evidence may no longer be available. To ignore this can result in punishing the Church for deeds long past which may have been unknown church leaders at the time and for which none today is responsible.

- 2) To the question, "Who will bear the brunt of the financial costs of these extensions," the answer is not an abstraction called "the Church." The Catholic Church's resources come from the donations of the Catholic people. Most of the funds which Catholics donate to their parishes each weekend stays in those parishes to support their ministries and services. The Catholic people, not the predators who actually harmed children, will bear the financial burden of these extensions if they result in the diversion of resources from ministerial services to pay out claims for misconduct for which these Catholics are not remotely responsible.

- 3) As for "the bishops," that is also an abstraction. The financial brunt of litigation is borne by entire diocesan churches and their parishes do. Even more to the point, for fifteen years the bishops have earnestly tried to resolve this problem. The Dallas Charter demonstrates the commitment of the bishops to action and not merely to words.

- 4) Unfortunately the drumbeat in some places for extending these statutes is based on a spurious claim that the Church has not really been doing anything about this problem. This falsehood is propagated against all the evidence:
 - the passage of the Charter,
 - particular law granted by the Holy See permitting permanent removal of abusers from ministry,
 - independent audits which show that dioceses are complying with the requirements of the Charter,
 - and the bishops' sponsoring the John Jay College Study of the sexual abuse of minors by Catholic clergy - the groundbreaking and unique study of sexual abuse of minors within a single profession.

- 5) The extension of these civil statutes will not help prevent the abuse of a single child. Instead, it will potentially make new victims of millions of Catholics - who support the Church because of the ministry it provides for them and their communities -- for the misdeeds of others that happened long ago.

On another matter, some places are apparently receiving now and then a few letters about

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the OFB review of "Brokeback Mountain." The facts are these.
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February 9, OFB gave "Brokeback Mountain" an enthusiastic review for its merits as a film and classified it "L" * for a limited audience only. About a week later phone calls and e-mails started being received at the OFB and the USCCB criticizing the review and ting. This lasted little over a week.

Some of those contacting us did not understand how serious the "L" classification is, referring to it erroneously as two classifications below our strictest classification of "O." The OFB's two strictest classifications are, in fact, "O" for films that are morally offensive, which means that OFB is saying that no one should see the film, and "L" which means that many adults will find the film's content "troubling" and limiting it to mature viewers able to evaluate that problematic content from an informed Catholic moral perspective. The OFB tries to offer sound moral advice with a sense of not unduly burdening the consciences of mature Catholics who might reasonably want to see a film of genuine merit as long as they understand its problematic nature from the Catholic perspective.

Clearly some people mistook the praise given for the screenplay, the directing, and the acting as condoning the behavior of the characters despite specific statements in the review to the contrary. To clarify the matter, the film was re-rated "O" - morally offensive for all with regard to its moral content * to dispel any notion of moral ambiguity. This change, with an explanation for it, was posted on the OFB webpage on December 16, after which the calls/e-mails trailed off sharply.

OFB also developed an expanded version of the review which is now on the OFB webpage of the USCCB Web site. It references the Catechism of the Catholic Church for the Church's teaching about homosexuality. It also takes into account the fact that the film is being used for advocacy purposes.

Please note that all versions of the full review as well as the capsule review, which has remained the same, always contained the following clear and specific information about the film's contents as the reasons for giving it a restrictive rating:

Implicit approval of same-sex relationships, adultery, two short male sex scenes without nudity, two brief heterosexual encounters with upper female nudity, shadowy rear nudity, other implied sexual situations, profanity, rough and crude expressions, irreligious remarks, alcohol and brief drug use, fleeting violent images, a gruesome description of a murder, some/ fisticuffs, brief domestic violence."

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Reviewer of abuse claims is accused

Ex-Joliet diocese volunteer denies molesting brothers

By **Manya A. Brachear**
Tribune staff reporter

A clinical psychologist who reviewed sexual abuse complaints for the Roman Catholic Diocese of Joliet has resigned amid allegations that he molested two brothers when he worked for the DuPage County Health Department almost 30 years ago.

Dr. James Carger of Riverside resigned immediately after the allegations surfaced in September but vehemently denies that any abuse took place. "There is no truth to it at all," he said.

Carger resigned, he said, because he did not want to impede the work of the Diocesan Review Committee, a volunteer panel that assesses the credibility of abuse allegations against priests. No criminal charges have been brought against him, and no civil lawsuit has been filed.

Kevin Tretter, 31, and Thomas Tretter, 32, contend that Carger molested them during government-subsidized counseling in 1979 shortly after their mother filed for divorce. Carger's work was not connected with the church at that time.

The Tretters and other family members are calling on the Joliet diocese to review all allegations dismissed by the review committee since Carger began serving in 2002, saying they question whether he could evaluate the accusations objectively. He became head of the committee on May 7, 2003.

"My biggest concern was the position that Carger put himself into," Kevin Tretter said. "They owe their parishioners some type of explanation."

Asked if the diocese planned to conduct such a re-

PLEASE SEE ABUSE, PAGE 16

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LocalNation

Will Imesch deposition be opened?

■ Joliet bishop: Newspaper wants sex abuse testimony unsealed for public

By Ted Slowik
STAFF WRITER

WHEATON — A newspaper is asking a DuPage County judge to unseal a secret deposition given in August by Joliet Diocese Bishop Joseph Imesch for a sexual-abuse lawsuit against the diocese and a former Joliet priest.

The Chicago Tribune is arguing that First Amendment rights trump the diocese's claims that it needs to protect the identities of alleged victims.

"The public interest in litigation relating to allegations of sexual abuse by Catholic priests is great," Tribune attorney Don Craven wrote to the court. "Questions are raised about faith in local priests, faith in the governance structure of the Catholic Church, and faith in the judicial system, civil and criminal, to respond to these allegations of wrongdoing."

Imesch testified under oath for several hours Aug. 11. The

transcript of that deposition, however, is sealed from public view by order of DuPage County Judge Stephen Culliton. Culliton is presiding over a Glen Ellyn man's lawsuit against the diocese and former priest Ed Stefanich, who was defrocked after being convicted of sexually abusing a Woodridge girl in the 1980s.

To date, this is the only civil lawsuit against the Joliet Diocese that has not been tossed out of court because of when the alleged molestations occurred. The man claims he only recently recalled the abuse alleged to have happened 35 years ago, and repressed memory claims are exempt from the statute of limitations.

Just three days before Imesch gave his deposition, Culliton granted a protective order that effectively seals testimony and other evidence in the case. The diocese had argued that the order was needed to preserve the confidentiality of the alleged victims of sexual abuse by priests.

But the Tribune is arguing that the judge's order is too broad, that it's possible to protect the identities of alleged

victims and share information that might shed light on how the diocese handled reports of misconduct by priests.

"The protective order in this case should be revised, and should be narrowly tailored to protect the interests articulated by the court," argues Craven, who was hired by the Tribune and who is general counsel for the Illinois Press Association.

A status hearing on the case is scheduled for Thursday in Wheaton, though a decision about whether to unseal Imesch's deposition is not expected at that time.

Imesch has been bishop of the Joliet Diocese since 1979. He is set to step down when he reaches the mandatory retirement age of 75 on June 21. Within the next few weeks the Vatican is expected to name a replacement. His successor will serve as coadjutor, or co-leader of the diocese during Imesch's final months as bishop.

"It's a wise decision on Bishop Imesch's part to help the next bishop transition into his new position," said Sister Judith Davies, chancellor.

Contact Ted Slowik at
(815) 729-6053 or at
tslowik@scn1.com.

Sex abuse panel chief resigns in allegations' wake

FROM STAFF REPORTS

JOLIET — The head of the panel that reviews allegations of sexual abuse in the Roman Catholic Diocese of Joliet resigned after two brothers accused him of molesting them.

Dr. James Carger, a clinical psychologist from Riverside, stepped down from the Diocesan Review Board on Sept. 28 when the brothers reported the accusations to the diocese. Carger has denied the allegations.

Carger was appointed to the review board in 2002 and named chairman in May 2003, said Sister Judith Davies, diocese chancellor.

Kevin Tretter and Thomas Tretter told the Chicago Tribune in a story published Friday that Carger molested them in 1979 when he was a counselor for the DuPage County Health Department. The boys would have been about 5 and 6 years old at the time of the alleged incidents.

The newspaper reported that no criminal charges were filed in connection with the alleged incident, and that no civil lawsuit has been filed.

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MEMORANDUM


February 3, 2006

TO: Priests of the Diocese
FROM: Sister Judith A. Davies, OSF
RE: Letter from Bishop Imesch

With this memo is the letter from Bishop Imesch that is to be read at all of the Masses this weekend. Because of the importance of this letter, please read it after the gospel.

If you wish, you may make copies of the letter for distribution to parishioners after Mass.

God bless you.


Sister Judith A. Davies, OSF
Chancellor

For some reason when this went
out to the parishes - the letter
was dated 2005 - I got a
call at home teasing me about the
year since the pastor called attention
to it

February 5, 2006

Dear Sisters and Brothers,

I deeply regret the pain and embarrassment that you have experienced from the media reports these past days. Those reports concerned a six-hour deposition I gave several months ago about a number of instances of sexual abuse by priests of the Joliet Diocese. Most of what you have read or heard happened more than 20 years ago and had already been reported in the newspapers.

When the actions of these priests were reported to me, I realized that the behavior was inappropriate. Whether or not there were any police investigations, all priests who were accused of inappropriate behavior were immediately interviewed and received professional treatment or left ministry.

The actions of those priests happened before psychologists recognized that behavior of that kind was indicative of a severe problem that could not be adequately treated. I relied heavily on the judgment of professional therapists when they concluded that a priest was fit for return to ministry. Some priests were recommended for restricted ministry. Some of these carried out their responsibilities well and did so with the commendation of their supervisors.

Despite undergoing treatment and receiving approval for ministry, other priests repeated inappropriate behavior. When this was later learned, they were removed from ministry.

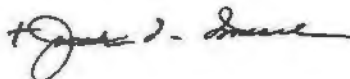
Years ago, I would never have returned a priest into ministry if I had not been assured by professional therapists that he was ready to return. Today, if any priest is accused of inappropriate conduct, the States Attorney's Office is notified and the matter is referred to the Diocesan Review Committee. The priest will be permanently removed from ministry when the allegation is found credible.

I deeply regret the harm that has been caused to victims and the pain and embarrassment that many of you have experienced. The media reports tend to portray me as someone who doesn't care about the safety of children. Nothing could be further from the truth. I became a priest because I care. All of us can look back on our lives and find things we should have done differently. At the time our action proceeded from our own best judgment, though in later years it is clear that other decisions should have been made. Any decision I made was according to my best judgment at the time.

I want to express my sincere apology to all who have suffered abuse from priests. I deeply regret any damage that was done to you and want to assist with your recovery. If others have been abused and have not as yet come forward, please contact our Victim Assistance Coordinator, Sister Mary Frances Seeley, OSF, so that healing can begin.

All of us have learned a difficult and painful lesson from this experience. For my part, I promise to do whatever I can to see that the past is not repeated.

Sincerely in Christ,



Most Reverend Joseph L. Imesch
Bishop of Joliet

MISC. RECORDS OF BISHOP IMESCH
SEX ABUSE IN JOLIET DIOCESE

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TMJA
February-April 2014

'My sincere apology'

Imesch letter expresses regret, urges healing

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HERALD NEWS FILE PHOTO

Bishop Joseph Imesch is shown in this August 2004 file photo. Imesch released a letter Sunday explaining to parishioners how the Joliet Diocese has handled allegations of child abuse by the clergy.

FROM STAFF AND WIRE REPORTS

JOLIET — Joliet Bishop Joseph Imesch said in a letter to worshippers that he cares about the safety of children despite questions about how he has handled reports of alleged sexual misconduct by priests.

The letter, which was read in parishes over the weekend, responded to news reports of a 2005 deposition in which Imesch said he allowed at least four priests to continue working after he received credible allegations of misconduct.

"The media reports tend to portray me as someone who doesn't care about the safety of children," Imesch wrote. "Nothing could be further from the truth. I became a priest because I care."

The diocese tried to keep the deposition from the public, arguing the release would cause the allegations to be tried in the news media. DuPage County Judge Stephen Culliton ruled to unseal it Feb. 2.

The deposition is part of a lawsuit against the diocese by a man who alleges the Rev. Edward Stefanich sexually abused him in the 1960s at the same Lombard parish where another priest was accused in the 1980s.

In the deposition, Imesch said he knew about reports that the other priest skinny-dipped and played poker in the nude with

young boys. That priest was moved from Lombard to Lockport, where he again was accused.

Imesch, 74, has been bishop in Joliet for 26 years.

Christopher Groh, pastor of St. Mary Nativity Catholic Church in Joliet, said he welcomed the opportunity to share Imesch's side of the story by sending copies of the letter home with parishioners Sunday and posting it on the church's Web site.

"It was something that needed to be done," he said, calling media reports of the bishop's deposition and handling of abuse allegations "incomplete."

Twenty-five years ago, it was considered a misdemeanor to touch a child inappropriately, he added, explaining how the Catholic Church relied on psychologists to determine whether a priest was capable

❖ Turn to IMESCH, A6

Inside: Bishop Imesch's letter to parishioners in its entirety. Page A6

February 5, 2006
Dear Sisters and Brothers,
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When the actions of these priests were reported to me, I realized that the behavior was inappropriate. Whether or not there were any police investigations, all priests who were accused of inappropriate behavior were immediately removed and received professional treatment or counseling.
The actions of these priests happened before psychologists recognized that behavior was indicative of a serious problem that could not be adequately treated. I relied on the good judgment of my advisors and the good judgment of the people of the diocese. Some of these actions were reported in the newspapers and some were not.

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MISC. RECORDS RECEIVED FROM THE DIOCESE OF JOLIET ON 7-25-12. NO. 331
MISC. RECORDS OF BISHOP IMESCH
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IMESCH

From page A1

of going back into the ministry.

For the most part, they were successful, said Groh.

'A duty to call the police'

David Clohessy, national director of Survivors Network of Those Abused by Priests, disagreed, calling Imesch's letter an excuse.

"It's just pathetic that Imesch is blaming therapists," he said. "He knew child sex abuse was a crime. ... He knew he had a duty to call the police. He never did. Not once."

He also dismissed suggestions that the Catholic church was limited in its abilities to discipline priests because sex abuse was considered a misdemeanor 20 years ago.

"(That's) a pretty common excuse," he said. "But a poor excuse."

Groh suggested the media publish the 270-page deposition in its entirety so people can decide for themselves whether Imesch acted appropriately.

"I don't think the media is giving a complete picture," he said.

Parishioners, a pastor react

"It was something that needed to be said because, obviously, it was mishandled," said Barbara Karwoski, 40, a mother of five, who listened as Imesch's letter was read from the pulpit at St. Thomas the Apostle Catholic Church in Naperville.

Patricia Stading, a Naperville retiree and former schoolteacher, said, "I like it, but I think he should have accepted more responsibility."

"The majority of priests are good guys," said the Rev. Mark Cote, associate pastor at St. Thomas. "It hurts us just as much as it does anyone else."

Cote, who was ordained 18 months ago, said his seminary class was told: "Your generation is going to be the generation to rebuild trust."

Herald News reporter Charla Brautigam, the Chicago Sun-Times and The Associated Press contributed to this report.

Bishop's letter to parishioners

Dear Brothers and Sisters:

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I want to express my sincere apology to all who have suffered abuse from priests. I deeply regret any damage that was done to you and want to assist with your recovery. If others have been abused and have not yet come forward please contact our Victim Assistant Coordinator, Sister Mary Frances Seeley, OSF, so that healing can begin.

All of us have learned a difficult and painful lesson from this experience. For my part, I promise to do whatever I can to see that the past is not repeated.

Sincerely in Christ

Most Reverend Joseph L. Imesch
Bishop of Joliet

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LocalNational

Attorney asks two other depositions be made public

FROM STAFF REPORTS

JOLIET — A local attorney is asking a judge to order the Roman Catholic Diocese of Joliet to make public two other depositions that Bishop Joseph Imesch has given about priests accused of sexually abusing minors.

Attorney Michael Bolos is making the request on behalf of several men who are suing priests, Imesch and the diocese. Will County Judge Gerald Kinney is scheduled to hear the motion today and is expected to allow the diocese time to file a response, Bolos said.

Imesch testified under oath twice during the 1990s for lawsuits that claimed former priests Larry Gibbs and Myles White molested boys. A protective order was issued, and the depositions and other documents were shielded from the public.

Earlier this month, a DuPage County judge's ruling made public a deposition given by Imesch in August for another pending case, alleging that former priest Ed Stefanich abused a boy about 35 years ago.

The new motion is related to four pending cases, Bolos said.

One case was filed in 2004, alleging that the Rev. Larry Mullins molested him at the Cathedral of St. Raymond about 25 years ago. A man identified only as John Doe sued in 2004, saying the Rev. Jeffrey Salwach sexually abused him at St. Jude Parish in New Lenox during the 1970s.

Two weeks ago, [redacted] and [redacted] filed suits saying former priest Michael Gibbney molested them on separate occasions at parishes in Elmhurst and Bolingbrook about 25 years ago.

— Ted Slowik

CATHOLIC: Crisis hits even closer to home

CONTINUED FROM PAGE 1

over the last decade always disturbed me, but I never felt those cases affected me or my faith personally. Now they do.

After the pastor of the neighboring parish in South Holland, Rev. Joseph Bennett, was temporarily withdrawn from his duties Jan. 31 after being accused of molesting two girls in the late 1960s, my e-mail buzzed with questions and rumors. Many of my close friends attended that parish when we were children, and some of their parents and relatives still call it home.

Then there's the deposition from the bishop of the Joliet diocese, Joseph Imesch, released publicly a couple of weeks ago. This is my diocese now, and he's in charge.

A culture of silence

Thanks to media reports, I knew there was a culture of silence among bishops on priest sex abuse. I never knew how bad it was—and how much the Joliet diocese stands out as a major offender—until I read this deposition.

In it, Imesch said that even after he received credible allega-



Tribune file photo by Chuck Berman

Although Bishop Joseph Imesch of the Joliet diocese plans to retire next year, questions remain about the impact of his leadership on the church and on the faith of its members.

tions of misconduct, he allowed at least four priests to continue in the ministry. One priest admitted to Imesch that he had sexually abused an altar boy after he was charged with the crime, but before he was convicted. Imesch didn't report the admission to authorities.

"My going to the police doesn't have anything to do with whether he's guilty or not," he testified.

Imesch gave this deposition just six months ago. Even after all that has come to light over the last decade—the extent of

priest abuse and the damage cover-ups caused—there's little discussion of mistakes made, lessons learned. Instead, the bishop blames the therapists for their bad advice.

Although Imesch plans to retire next year, questions remain about the impact of his leadership on the church and, more important, the faith of its members.

Yet for me, the crisis hits even closer to home. One of the priests I knew as a child has been accused of sexual misconduct with a minor about 25 years

ago. This incident allegedly occurred not long after Rev. Bill O'Brien came to our parish.

O'Brien was one of those priests I trusted completely. He has a charming, larger-than-life personality that won me over as a child. He laughed at my dad's goofy jokes and lent a hand to my mom as she maneuvered her way through raising six kids. He was comfortable enough to sit on the beach with us during family vacations and be a regular guy. He wasn't the forbidding figure at the pulpit with a holier-than-thou approach.

And he gave the best homilies I've ever heard. My sister recalls one gem from nearly 30 years ago. It was a Christmas midnight mass, and O'Brien plucked a teenage girl from the crowd. With her prior permission, he said, "OK, now imagine you're with child. Tell your parents you didn't do anything; it was an immaculate conception." The comment was vintage O'Brien: It had everyone laughing, but it also brought the Gospel message of the Virgin Mary home in a way few priests can do.

O'Brien was removed from his position at Queen of Angels Church on the North Side last summer after the archdiocese deemed the sexual misconduct charge credible and sent it for review in Rome.

Unanswered letter

I don't know what to make of the allegation against O'Brien. The archdiocese has released no specifics, protecting the victim's privacy. My mother sent the priest a supportive letter but received no response. I don't even know where he's living.

Yet in the end, none of these disturbing events prompts me to abandon my faith, although some people may find that ridiculous.

There's just too much that good priests and good Catholic schools have given me over the years that I want my own children to experience.

Already, some of that is happening.

My 6-year-old is so enthralled

by his 1st-grade teacher's enthusiastic approach to religion class that he now looks forward to "the stories" at Sunday mass. He's even told us that he wants to be a priest. I figure that desire will be short-lived (Unlike married guys, "priests don't have to kiss girls with lipstick," he says). But I also know the thought crosses his mind because of the priests he has met.

My family's local pastor and his associates are gentle, caring people. My husband's college roommate, a priest and top administrator at the University of Portland, captivated the boy with his sense of humor and engaging personality during a recent weekend visit to our home. He shares a special interest with my boys: Notre Dame football.

It will take generations for the church hierarchy to rebuild the trust of many Catholics. People are heartbroken and unwilling to put stock in anything they say. It will take new bishops—those who truly understand the effects of sexual abuse, to regain people's confidence and support.

So, yes, I struggle with all this too. But I also take solace in the idea that my faith has nothing to do with how the church hierarchy views the world.

It takes place more personally through our family, our local parish and school—through those high, sweet voices singing hymns—and through relationships with priests we believe in. By that measure, I have more than enough reason to stay.

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Priests' names will be released

■ **Joliet diocese:** Lawsuit forces the Church to disclose those accused of child sexual abuse

By Ted Slowik
STAFF WRITER

JOLIET — The Roman Catholic Diocese of Joliet says that it will release the names of some priests accused of sexually abusing minors.

The diocese will post on its Web site the names of "diocesan priests against whom a credible allegation of sexual misconduct with a minor has been made," Joliet Bishop Joseph Imesch says in a letter distributed in parish bulletins this weekend.



imesch

A class-action lawsuit filed against the diocese last month seeks to force the diocese to disclose the names of priests accused of sexually abusing minors. The bishop's letter indicates the diocese's list will not include the names of religious order priests who served in the diocese, or diocesan priests who were the subjects of claims that were deemed unfounded.

The letter does not indicate when the names will be posted on the Web site, www.dioceseofjoliet.org.

Also in the letter, Imesch says the diocese spent nearly \$130,000 on sex-abuse related issues last year, including \$80,000 in legal fees and \$30,000 to settle a claim. The \$30,000 settlement was covered by an insurance carrier, the diocese said.

An audit determined that the diocese is compliant with the U.S. Conference of Catholic Bishops' policies for protecting young people from sexual predators, the letter says.

In the letter, Imesch addresses recent sex-abuse related events within the diocese, including the release of a deposition in which the bishop testified under oath that he assigned

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PRIESTS

From page A1

some priests to parishes after they had received counseling because of reported sexual activity with youngsters.

"I know that some of my words in that deposition have caused pain to many in the diocese and have hurt our church. For all of the hurt I have caused by my words and decisions, by what I have done or ought to have done, I am truly sorry. I ask your forgiveness and prayers," Imesch wrote.

Victims' groups have demanded for years that dioceses reveal the names of abusive priests, to warn others of their history and to help other victims come forward. While a handful of dioceses have released the names of abusive clergy, they have only done so after public pressure, Barbara Dorris, outreach director of the group Survivors Network of those Abused by Priests, said in a statement.

"Any step toward openness, however partial or belated or begrudging, is welcome," Dorris said. "Joliet's bishop has severely mishandled case after case of clergy sexual abuse. It's hard to imagine this list will be exhaustive."

The diocese said six new reports that priests had sexually abused minors were received between September 2004 and September 2005. Two claims concerned religious order priests, one involved a priest who has died and another was made against a priest who has left the priesthood, Imesch says. Two other accusations concerning priests serving in active ministry were determined to be unsubstantiated, he says.

Imesch also reports that since the diocese began youth-protection programs following adoption of the bishops' charter in 2002, more than 51,000 children in Catholic schools and religious education programs have participated in "safe-environment training." Also, more than 66,000 adults have attended youth-protection training programs, and more than 26,000 adults who work with children have undergone background checks.

"The diocese has made great efforts to ensure that children are protected from harm. We take this responsibility seriously," Imesch says in the letter.

The Associated Press contributed to this report. Contact Ted Slowik at (815) 729-6053 or at tslowik@scn1.com.

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No clean slate for the bishop

When Cardinal Bernardin died, I truly felt that a good, godly man had passed and that the Archdiocese of Chicago would never see his like again. When Cardinal George came on board, I had heard from some folks in his former diocese that we would find it difficult to compare him to Bernardin, because George's style was almost a polar opposite. Where Bernardin appeared warm and personable to the cameras, George was more intellectual and more formal. Chicago loves its politicians; the back-slapping, hand-shaking baby kissers. And in Cardinal George, they got someone quite different from what they were used to.



Pat Perrier

The pedophile scandals touched every Catholic at some level. It has been, and remains, a true test of a leader's ability to decide, lead and heal a torn, broken community. So, when the latest scandal erupted in Chicago, my estimation of Cardinal George's character went up several notches, when, during a meeting to which the press was invited, he said, "It's my responsibility." He owned up to what happened and said, in essence, that the system had failed because as a leader, he failed to see what was there. It was his fault.

Recent depositions opened to the public in the Joliet Diocese show an entirely different picture of our leader, Bishop Joseph Imesch. They show a leader who was willing to rely on others (which good leaders do, to a point) but who was unwilling to see what was before his eyes. A priest playing "boy games" nude with little boys? Please tell me what there is about that picture that does *not* immediately trigger alarm bells. Answering a victim by saying, "Oh, Father wouldn't do that. He's a friend of mine." Tell me again about those alarm bells, which by now should be screaming with all the force of nature.

I realize that the bishop did apologize in the seventh paragraph of the letter, which was provided to each church and either inserted in bulletins or read aloud. In the last sentence of that same letter, Bishop Imesch says, "... promise to do whatever I can to see that the past is not repeated."

I have a suggestion for Bishop Imesch. Retire now. Our community of the faithful is hurting. Yes, you're being portrayed as a person who doesn't care. That's because some of the answers provided in the deposition show you as someone who can't see the forest for the trees. You appear defensive about what you did, and yet there remains a certain blindness about you. And it's because you didn't come out and come clean from the first. What would it have done for you to have said, way back when all this started, "Yes, I did rely on professionals and we did rely on the best knowledge of our time. But I regret that I did not go above and beyond what was suggested. When parishioners noticed things about certain priests, I should not have dismissed them out of hand and said that these people wouldn't do that. I have lived long enough to know that people are capable of just about anything."

Bishop Imesch is seen by many people as a leader. But for many of us who are regular "pew jockeys," his remaining in office will continue to prevent our church community from healing. We need to have a clean slate. And Bishop Imesch's slate can no longer be erased. There is no do-over for this mess. It's time to go now. The shepherd has let the fox into the coop and is now saying, "But I didn't know." And it is too late. Too late for the priests and too late for many victims and their families.

Pat Perrier is a practicing Catholic and freelance writer who lives with her family in Crest Hill.

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NEWS

Prey for a sinner

An exclusive: Daily Southtown columnist Tim Placher tells his story of life with predatory Joliet Diocese priest

Thursday, February 23, 2006

By Tim Placher
Daily Southtown columnist

- [Bishop 'deeply hurt' by Placher](#)
- [Victim Jimmy Komp: 'He took his sweet time with me'](#)
- [The sinful life of the Rev. Ruffalo](#)
- [Imesch deposition](#)

The sentence was buried deep within the 247 pages of the recently released deposition given by Joliet Bishop Joseph Imesch as part of a priest-abuse lawsuit pending against him and the Joliet Roman Catholic Diocese.

In the glare of the deposition's sensational revelations about priests hot-tubbing and playing "games" in the nude with young boys, the five simple words on page 201 went unnoticed by nearly everyone.

Everyone but me.

At one point in his deposition, Imesch was asked by the victim's counsel to list the Joliet priests he believed had been credibly accused of sexual abuse. After the bishop rattled off 17 names, the attorney inquired about a priest he hadn't mentioned.

"Ruffalo," he said. "What about Ruffalo?"

"I'm not sure of that," Imesch answered.

"Not sure," Imesch said, despite the fact the Joliet Diocese previously had paid a settlement to a man who claimed he'd been abused by Rev. Richard Ruffalo when the priest was pastor at St. Mary's Parish in Park Forest in the late 1970s and early 1980s.

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Perhaps I can clear up Imesch's uncertainty about Father Ruffalo.

I hadn't wanted to go to Las Vegas with Ruffalo during the summer of 1979. I was 17 years old and had grown increasingly uncomfortable with the priest's advances toward me. He had been far too attentive to me for years, ever since he'd first met me as a fifth-grade choirboy and altar server at the Cathedral of St. Raymond in Joliet.

He was an obese man with dark hair shaved into a crew cut. He said Masses at my parish and taught religion in my grade school. He first introduced himself to me after hearing my boy soprano voice belting out a solo from the church choir. Soon after, he started talking to me at length whenever I'd serve at Mass.

Within a few months, he began to put his hands on me. He would touch me, rubbing my back and giving me hugs in the sacristy when no one else was around.

He'd invite me to the parish rectory, where he'd take me to his private room and ask me to massage his neck and back. He'd buy me gifts, write me cards and give me money. He'd assign me to prominent roles in the diocesan church services at the cathedral. Later, when he taught my eighth-grade class, he made sure I had the seat right in front of his desk.

He even had a special term of endearment for me: "My Tim."

When I got a little older, he'd take me to fancy Chicago restaurants where waiters would serve me drinks. He'd let me drive his car before I was old enough to have a license, rubbing my leg while I was behind the wheel. He gave me a couple of his credit cards and told me to use them whenever I wanted.

He'd tell me my parents didn't understand me. He, of course, assured me he understood me better than anyone.

There's far more I could tell you, but you get the insidious drift. In retrospect, it all seems so painfully obvious. The man was courting me for sex.

But I was too young to know it.

At 17, I was still naïve about sexuality. When that Las Vegas invitation was extended, I couldn't conceptualize the leap from Ruffalo's unwelcome touching to sexual activity. And I was clueless about the existence of homosexuality or pedophilia in the world.

I did know one thing: Ruffalo's attention to me always made me feel a little nervous and uncomfortable. Now that I'd gotten older, that discomfort had greatly intensified. Whenever he put his hands on me in

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any way, my entire being would recoil. When he called my mom to ask her permission for me to travel with him, I prayed she would say no.

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But when the priest told her a couple of other boys my family knew also were going, she decided it would be a good experience for me. My mother trusted priests implicitly.

I tried to work up the nerve to tell her how uncomfortable Ruffalo made me feel, but I never found the words. Priests were respected in my family. I didn't know how to express the tension and turmoil I was feeling. I was embarrassed and confused and, ultimately, said nothing.

So off to Vegas I went. But, I reasoned, at least two friends were going along for the trip. I figured there'd be safety in numbers.

Ruffalo had a vacation house in Las Vegas. Among the Joliet priests and bishops, it was common knowledge he traveled there several times a year, often with boys in his company. I knew several of them. And while I'd heard tales of drinking and parties, no one had ever mentioned any sexual advances.

When we arrived at Ruffalo's house in Las Vegas that June, he was quick to organize the sleeping arrangements. The other two boys would bunk down in the front bedroom. Ruffalo, however, had other plans for me. He took my bags and put them on one of the beds in the back bedroom — his room.

That first night was filled with lots of drinking. Ruffalo — a most accommodating host — made sure his teenage guests had an ample supply of Coors in the refrigerator. Ruffalo, though, had too many drinks and wound up going to bed before the rest of us.

The second night, however, he didn't make the same mistake.

After we boys spent the afternoon at the complex's pool, Ruffalo rounded us up for a night on the town. Early in the evening, the four of us — three teenagers and a priest in a Roman collar — arrived at the Las Vegas Hilton. We walked into the casino and sat down at the bar. As underage kids, we had no business being on the casino floor, let alone pulling up a barstool and ordering drinks. But we were with a priest, and nobody seemed to mind.

In fact, everybody on the hotel staff seemed to know Ruffalo from his frequent trips to the city. The concierge called him by name as we walked by. Waitresses said hello. The bartender knew his favorite drink — Bombay gin — without asking. The hotel manager came to the lounge to greet us and set us up with a free meal and tickets to that night's floorshow.

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The liquor flowed freely all evening. Every time my glass was empty, Ruffalo made sure I got a refill. And the more I drank, the more he touched me. He rubbed my back and massaged my neck. He called me "My Tim."

After the show, even though we'd been drinking for several hours already, our group went back to the hotel lounge. A new bartender had come on duty since our earlier visit. He knew Ruffalo, too.

He took one look at me, smiled and said, "Father, he looks just like your young friend John who comes with you sometimes. I remember how John likes to drink Boilermakers. Shall we give your new friend the same, Father?"

I'd never even heard of such a drink. The next thing I knew, a shot glass of Southern Comfort bobbing in a glass of beer was pushed in front of me. I remember downing that drink and two more.

After that, the lights went out.

I don't remember the next few hours. I don't remember how long we stayed at the bar. I don't remember how we got back to Ruffalo's house. I don't remember getting undressed. I don't remember going to bed.

But at some point during the night, I woke up from my drunken fog. And I remember exactly what happened.

Ruffalo was sitting on the bed next to me. He was stripped down to a T-shirt and a pair of jockey shorts. He was gazing at me and caressing my face. I remember the overpowering smell of his stale cologne.

"I love you, My Tim," he said. Then he reached out and stuck his hand into my underwear and began rubbing my penis.

I remember feeling utter despair. I was 17 years old, 2,000 miles from home, and a fat, smelly priest had his hand down my pants.

I didn't know what to do. I wanted cry. I wanted to haul off and punch the life out of the pervert's face. But I did nothing.

I didn't want to cause a commotion and wake up the other guys. I was too embarrassed to risk them finding out what he was doing to me. So, I tried to pretend I was asleep. But it didn't work.

His hand wouldn't stop.

But then, I was overcome with sickness. Whether it was due to Ruffalo's probing hand or the parade of Boilermakers, I'll never know. But I

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bolted up and ran to the bathroom, where I emptied my stomach over and over into the toilet. Ruffalo, always the helpful one, was there to "comfort" me by rubbing my back as I wretched.

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Finally, he left me alone in the bathroom. I stayed there for what seemed hours. I didn't sleep the rest of the night. I feared closing my eyes on the priest.

In the morning, I confronted him in the kitchen and told him to arrange an immediate flight home for me. He reached out to try to hug me. I backed away. We didn't speak of what he had done during the night, but my message was clear.

At some level, I was relieved. Finally, I knew all the discomfort I had felt was not my imagination. The truth was out: Ruffalo was a disgusting freak who had courted me relentlessly for years, waiting for his big opportunity to try to have sex with me.

When I got home, I didn't tell anyone what had happened. I was too ashamed. I didn't tell my mother. My faith in the church was already shot to hell. I didn't want to ruin her faith, too. Also, I didn't want her to bear the burden of knowing her permission to go on the trip had put me in harm's way. Besides, I had survived the ordeal. And after all, it was only one priest, right? One isolated incident?

I wish I hadn't been so wrong about that.

Over these last few years, I've seen and read about the seemingly endless procession of men who've had experiences like — and far worse — than mine. The thing is, in nearly all those cases, the actions of the priests are generically characterized in media reports as "abuse" or "molestation." Seldom are specifics mentioned.

Well, for me that "abuse" isn't nonspecific. It's as plain as this: Some of my first sexual contact in life was at the hands of a priest who courted me for several years, purposely isolated me from my home and family by half a continent, got me blind drunk, and groped my genitals against my will hoping to have relations with me. Is that specific enough?

But the repercussions of that abuse are far more involved than that.

Father Ruffalo carried out a great deal of his manipulation and courtship of me at St. Raymond's.

St. Ray's is not a mere footnote in my life. It's the parish where my grandmother attended school beginning in 1917. It's the parish where my mother, my sisters, I, and a half-dozen of my best friends in the world went to school. It is the parish where my own son goes to school, the fourth generation of my family to walk its balls.

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St. Ray's is the church where my parents were married, where I was confirmed, and where I was handed my grade school and high school diplomas.

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It is the church where the caskets of my mother, father and grandmother were wheeled down the center aisle.

Nearly all the major events of my life are connected to St. Ray's in some way. And today, every single time I walk through those church doors and look at the priests and servers on the altar, I am confronted with the memory of Ruffalo's sickening place in my history.

That's the reality of priest abuse in my life.

But in the end, I consider myself one of the lucky ones. I was a smart kid. I was strong. I was able to finally extricate myself from Ruffalo's advances and get on with my life. So many other boys were not as lucky.

Ruffalo died in 1997. But he served in active ministry for 18 more years after that Vegas trip. And all that time, I kept my mouth shut, telling no one other than a few very close friends in recent years. And not even they were told the specifics. I remained too embarrassed to tell them the truth.

But when I read Imesch's deposition and learned of his supposed uncertainty about Father Ruffalo, I wasn't embarrassed anymore. I was just mad.

Ruffalo was notorious around the diocese for his Vegas trips. He was also well-known for having "special" friends. In fact, the lawsuit filed by the man from St. Mary's in Park Forest involved stories of Las Vegas trips depressingly similar to mine. For Imesch to claim he's "not sure" about Ruffalo is laughable.

Perhaps the leader of the Joliet diocese is not a bad man, as many angry members of the faithful would like to believe. Maybe, he's just truly that naïve. Either way, his handling of Joliet's priest abuse problem has done damage to the local church that might not be healed until the sixth generation of my family is carrying schoolbooks into St. Ray's.

In the meantime, I'm fully aware of the Joliet Diocese's process for reporting claims of abuse. Well, be assured, I won't be partaking in it. I don't want them to offer me counseling. I don't want to file a lawsuit. I don't want their money. I don't want an apology from anyone.

I simply want the guy who's been running the Joliet Diocese for the last 25 years to admit the problems that occurred under his leadership are so extensive, they won't begin to go away until he "goes away" — by resignation, revolt, or most likely, retirement.

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And until the day you do, Bishop, perhaps you ought to move Father Ruffalo over to the "Yes" column on your list.

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Tim Placher writes a weekly column for the Southtown in the Wednesday Life&Family section. He is a music teacher who lives in Joliet. He can be reached at timplacher@yahoo.com

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Bishop 'deeply hurt' by Placher

Thursday, February 23, 2006

By Dan Lavoie
Staff writer

Joliet Diocese Bishop Joseph Imesch said he is "deeply hurt" by Southtown columnist and priest sex abuse victim Tim Placher's assertion that the diocese cannot move beyond its history of sexual abuse with Imesch at the helm.

Imesch for years has been attacked by victims' advocates who say he has had a slow and cold-hearted response to dozens of sexual abuse allegations in the diocese. He also transferred several priests accused of sexual abuse to new ministries where they had opportunities to molest more children.

Imesch, who took over the diocese the same summer in 1979 when Placher alleges he was abused by Rev. Richard Ruffalo at the priest's home in Las Vegas, accused the columnist of timing his revelation to exact the most personal damage against the bishop.

"For 26 years, he never said anything," Imesch said of Placher. "And now (he comes out publicly), is it because of the publicity around me? It sounds like he wants to smear my name."

Placher is the fourth man to level abuse allegations against Ruffalo, a former priest at several area parishes, including St. Mary's in Park Forest and St. Raymond's and Holy Cross in Joliet.

Ruffalo suffered a stroke and died in 1997, a year prior to the initial abuse allegation.

Carpet installer Jimmy Komp, 41, first accused Ruffalo of abuse in a

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1998 lawsuit. The former altar boy alleged Ruffalo groomed him for four years before repeatedly molesting him while a student at St. Mary's Catholic Church in Park Forest.

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The diocese settled that case out of court for \$37,500, Komp said.

Brothers John and Jeff Welch filed a suit in 2003 alleging that Ruffalo and two other priests molested them in the 1960s while they were students at St. John the Baptist in Winfield.

Bishop 'hurt' and 'baffled'

Though Placher and Imesch have known each other for years — the bishop even attended Placher's mother's funeral — Placher did not contact Imesch about the abuse allegations prior to writing his column.

When the Southtown contacted Imesch on Wednesday to discuss Placher's column, Imesch refused to listen to Placher's apparent call for Imesch's resignation.

"I obviously wish he would have come to me," he said. "Perhaps he can't. I do not understand. I am baffled by this and deeply hurt by it."

According to a 2004 diocese report, 27 of the 773 priests to serve there in the past five decades have been accused of sexual misconduct. At least four other priests have been publicly accused since the report was issued. There were 113 people who made abuse claims prior to the report, the report said.

Karl Maurer, vice president of the conservative Catholic Citizens of Illinois, said he wasn't surprised by what he called Imesch's "arrogant" response to Placher's column.

"For those of us who know him, that's basically his pattern: 'Poor me,'" Maurer said. "As far as sexual abuse goes, the Joliet Diocese has been a debacle."

How does the diocese respond?

The diocese's response to abuse suits has largely been to push for them to be thrown out on legal technicalities, said Barbara Blaine, president of Survivors Network of those Abused by Priests.

"Bishop Imesch has seemed very heartless, even mean to victims and their family members," she said. "In other dioceses, bishops have been willing to assist victims in healing. We don't see this in Joliet."

The diocese has offered counseling to all victims of sexual abuse.

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Imesch offered Wednesday to speak to Placher personally about the allegations, as he has with other victims.

"They have done everything possible that I know of," said Sister Mary Frances Seeley, a Franciscan who serves as the diocese's victim assistance minister. "I know (Imesch) has interrupted meetings to talk to victims."

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Diocese chancellor Sister Judith Davies said that the diocese can only investigate the cases it knows about. If Placher had come forward earlier, perhaps the diocese could have investigated before Ruffalo died.

"It puzzles me that (Placher) could be angry at the bishop if the bishop didn't know what was going on," Davies said. "I've been working with the bishop for 16 years, and he always deals with things as they become known, though he is often painted otherwise."

'Protecting the pedophiles'

Imesch said he was acquainted with Ruffalo, but didn't know him personally. Imesch was aware Ruffalo owned a home in Las Vegas, but said he didn't know Ruffalo took young boys there.

Imesch denies Placher's claim that Ruffalo was "notorious around the diocese for his Vegas trips."

"If it was known, I certainly didn't know it," the bishop said. "Nobody ever mentioned to me that he was taking boys to Las Vegas."

Critics of Imesch say he should have known about the abuse and should have tried harder to hold accused priests accountable.

"Bishop Imesch has been protecting the pedophiles for decades," Maurer said. "He is a hostile witness in the whole thing. All of this is coming home to roost on him."

Dan Lavoie may be reached at dlavoie@dailysouthtown.com or (708) 633-5994.

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'He took his sweet time with me'

Thursday, February 23, 2006

By Dan Lavoie
Staff writer

The touching. The drinking. The trips to Vegas.

The parallels are disturbing to Jimmy Komp.

As a young altar boy, Komp was groomed for years as the Rev. Richard Ruffalo's victim, just like choirboy Tim Placher a couple years earlier.

Komp sued the Diocese of Joliet in 1998, becoming the first of four former Ruffalo students who accused the dead priest of abuse.

Since the four months of molestation started on a special eighth-grade graduation trip to California and Las Vegas hosted by Ruffalo in 1980, Komp's life began coming apart.

He became addicted to everything.

Drugs. Booze. Gambling. Steroids. Sex.

"I used every self-affliction on myself," Komp, now 41 and living in Libertyville. "I was at a point where I didn't want to live anymore."

Ruffalo was Komp's religion teacher at St. Mary's in Park Forest.

For four years, Ruffalo would take Komp to fancy dinners, take him on trips, order the middle-schooler alcohol. Ruffalo even took Placher and Komp to dinner together a few times. No one seemed to mind because the boys were in the care of a priest.

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The forced touching started with backrubs, but slowly got more intimate. Necks. Legs. Thighs.

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"He took his sweet time with me," Komp said. "He did his grooming for over four years."

For nearly two decades, Komp never told anyone about the abuse.

After intense psychotherapy, he filed his suit in 1998, a year after Ruffalo's death. The diocese eventually settled out-of-court for \$37,500. After lawyer fees, that's not even enough for a residential therapy program, Komp said.

Still, Komp expected the closure would free him from the years of pain and self-hate. It didn't.

The drinking kept going, hard. His marriage — 18 years and two kids — fell apart.

X But in the past couple months, with the help of a therapist in Kentucky, Komp decided that he "won't let the anger rule him anymore."

He's 56 days sober now, for the first time in his life.

"I'm a little bit more at peace now," he said. "I'm really starting my life all over again."

Dan Lavoie may be reached at dlavoie@dailysouthtown.com or (708) 633-5994.

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The sinful life of the Rev. Ruffalo

Thursday, February 23, 2006

Richard Ruffalo was ordained in 1959 and served at parishes in Kankakee and Rockdale before coming to St. Raymond's in Joliet in 1969.

He was an energetic and dynamic preacher who also taught religion in schools.

At St. Ray's, Ruffalo counted the Sunday collections, often enlisting several boys to help on a Monday.

Another priest caught Ruffalo stealing from the collections at St. Ray's in 1975, The Herald News in Joliet reported in 2002. The other priest discovered about \$1,500 missing from the collection. The diocese claims no knowledge of the thefts; several sources said that was the reason Ruffalo was transferred from St. Ray's.

In 1975, he was named pastor of St. Mary's in Park Forest.

Before his death in 1997 at age 62, he said the Tridentine, or Latin Mass, at Holy Cross Church in Joliet.

He was master of ceremonies at the cathedral, a plum post that afforded him the opportunity to make friends with influential people.

He also was a thief who took frequent trips to Las Vegas, where he kept a second residence and car.

Ruffalo also gave credit cards to the boys he was manipulating. Those cards were among many Ruffalo possessed, according to a Will County court probate file, and the priest made minimal monthly payments on several cards that he used to pay for airline tickets and meals.

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When he died, he left debts totaling \$95,150 to 27 different creditors, according to court records. A few thousand dollars worth of debts were medical expenses, but most of the bills were owed to banks and credit card companies, including Citibank: \$10,518; Chase Manhattan: \$9,105; Harris Bank: \$7,451; AT&T Universal Card: \$6,387; and First Card Services: \$7,480.

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Ted Slowik

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Imesch deposition

Thursday, February 23, 2006

On Aug. 11, 2005, Joliet Bishop Joseph Imesch answered questions for five hours about how he and other Catholic Church officials handled reports of priests engaging in sexual misconduct with minors.

A judge's ruling in February made a 247-page transcript of the deposition available to the public.

Imesch was questioned by Minneapolis attorney Jeff Anderson, who has sued more than half the nation's dioceses on behalf of clergy abuse victims.

Anderson questioned Imesch about the Rev. Gary Berthiaume, who served at the same parish as Imesch in the Archdiocese of Detroit. In 1977,

Berthiaume was convicted of sexually abusing a young boy, then later transferred to the Cleveland Diocese before being accepted by Imesch into the Joliet Diocese in 1987.

Imesch testified he didn't believe the allegation against his associate until Berthiaume admitted to him that he had molested the boy.

IMESCH: "As far as I can remember I think Gary admitted to me that he had done it before the conviction."

Anderson asked Imesch why he didn't share that information with the police.

ANDERSON: "If he had told you that he had committed the offense against the child, isn't that evidence of the crime?"

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IMESCH: "That's a job for the police. I'm not going to get involved in that. That's not my responsibility."

Later, Anderson questioned Imesch about repeatedly transferring the Rev. Larry Gibbs to other parishes and asked about the bishop's definition of a credible allegation of abuse.

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ANDERSON: "And when you put him in that parish you didn't alert the parishioners where you assigned him that he had had a credible allegation of sexual abuse, did you?"

IMESCH: "I don't think that's a credible allegation if nothing was charged."

Anderson proceeded to cite police reports that Gibbs went skinny dipping and played games with nude 11-year-old boys.

IMESCH: "Well, I think what happened happened. It was not considered a crime or a criminal activity so there was no reason for me not to transfer him."

When Anderson questioned Imesch about the diocesan review board and who was responsible for determining whether an allegation was credible, Imesch shifts responsibility for the decision onto the review board.

IMESCH: "I'm saying they are more than consultive. What they say I do."

ANDERSON: "It is correct to say that you knowingly continued priests in ministry until the charter required their removal and you knew that credible allegations had been made against those clergymen, correct?"

IMESCH: "Yes."

Anderson questioned Imesch about the Rev. Fred Lenczycki, who was convicted in 2004 of abusing altar boys at a Hinsdale parish in 1987.

IMESCH: "It was inappropriate behavior, but I'm not sure that it was ever classified as sexual abuse."

Anderson pressed the bishop to elaborate.

ANDERSON: "In other words, if the police report it to be sexual abuse and prosecute it, then's it's sexual abuse? If they don't it's not?"

IMESCH: "That would be what I follow, yeah."

ANDERSON: "So if a priest is not prosecuted as far as you're concerned

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that's - it's not a credible allegation?"

IMESCH: "That's what I would follow."

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Anderson asked Imesch about priests that he placed in ministries after the clerics had undergone counseling following reports of inappropriate sexual conduct.

ANDERSON: "If you were satisfied that it occurred then why didn't you remove the priest from ministry?"

IMESCH: "A number of priests received therapy and were given a green light, if you want, to be returned to restricted ministry."

The bishop testified that he sometimes informed other religious people about an offender's past and instructed them to monitor the priest's conduct, though he couldn't recall following up to see whether his orders were carried out.

ANDERSON: "If they're in active ministry wearing a Roman collar given the ability to minister the sacraments and serve as a priest publicly, is it anything that you can do as a bishop and their ultimate superior to prevent them from using their collar to locate and access youth?"

IMESCH: "No."

ANDERSON: "So that when you continued those priests in ministry you made a decision to take a risk."

IMESCH: "Sure. It was a risk but with a solid basis for it."

Anderson later questioned Imesch about a Joliet priest who was identified by police as the chief suspect in the homicide of a young man in the late 1980s.

ANDERSON: "If a suspicion of homicide isn't enough to remove and investigate the fitness of ___ to serve in ministry, what is enough?"

IMESCH: "Suspicion is not enough to remove someone. That's a police job to investigate. If they had found him guilty or said they were sure this is the man, I would have said OK."

ANDERSON: "The bottom line, bishop, is that if the police didn't charge him and convict him you weren't going to remove him, right?"

IMESCH: "Right."

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Later, Anderson asked about then-chancellor the Rev. Roger Kaffer's investigation into a parishioner's report that she saw the Rev. Ed Stefanich and a young girl "necking." The report was made to the diocese in 1985, two years before Stefanich's abuse of another girl was uncovered.

ANDERSON: "Before Christmas 1985 Bishop Kaffer confronted Father Stefanich about the allegations but the priest denied them, correct?"

IMESCH: "Yes."

Later, Imesch was asked about the claims involving the second girl that led to Stefanich's conviction.

ANDERSON: "At the time he went to jail that changed the practice of the diocese. How so?"

IMESCH: "We found out he lied."

The bishop testified that he believed advising the girl's mother to send her daughter to a counselor was the same as going public with an accusation about a priest, since he believed the counselor would be required to report the allegation to civil authorities.

ANDERSON: "Did you give any thought to reporting the information that was in your possession and the possession of Bishop Kaffer and the diocese to turning it over to law enforcement to investigate?"

IMESCH: "I would not do that. There is no verification. There is no hard evidence that this was happening. And I'm not going to say, hey, police, go check on my priest."

Anderson and Imesch exchanged words about whether the diocese should have made the allegations about Stefanich public sooner, which might have encouraged other victims to come forward.

IMESCH: "Who were the other victims of Father Ed?"

ANDERSON: "Well, bishop, if you don't go looking, you don't go finding."

Later, Imesch said he didn't recall telling "Gospel of Shame" author Elinor Burkett in 1992 that the Woodridge girl "was a little Lolita who is now trying to milk as much money out of you or the church as possible."

Burkett used the line in her book.

IMESCH: "I would say that is so far from my feelings and my words

that I will say Elinor Burkett is a liar, that I never said this in my life."

Anderson asked Imesch about the cache of weapons that police discovered in Stefanich's rectory upon his arrest.

ANDERSON: "Stefanich was a possessor of firearms and kind of a gun freak?"

IMESCH: "I wouldn't call him a gun freak. I mean people collecting guns are not necessarily gun freaks."

ANDERSON: "Did you ever make any effort in 1987 or at any time as the bishop for the diocese of Joliet to get to the bottom of what he really did with guns and what the nature and purpose of his collection was?"

IMESCH: "No."

Again on the issue of the credibility of an allegation, Anderson asked about claims alleged to have occurred years ago, whether the diocese would consider them credible considering the lack of criminal charges due the passage of time.

IMESCH: "It was so long ago that law enforcement is not going to do anything about that."

ANDERSON: "What leads you to that opinion?"

IMESCH: "From other situations that have occurred. They just don't pay attention if it's long ago."

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EDITORIALS

Next Joliet bishop must be a healer

Friday, March 3, 2006

THE ISSUE: As he nears his 75th birthday, Joseph Imesch's tenure as bishop of the Joliet diocese — one marred by numerous sex abuse allegations against priests in the diocese — is coming to a close.

WE SAY: The Vatican needs to appoint a successor to Imesch who is ready to admit past mistakes and instill confidence within the diocese that future allegations will be confronted head-on.

Sometime in the coming months, the Vatican will appoint a new bishop for the Diocese of Joliet. The decision comes at an especially crucial time for the diocese, when some of its members have lost faith in their current leader because of his handling of sexual abuse allegations against priests.

That current bishop, Joseph Imesch, turns 75 on June 21. That's the age by which bishops are requested to submit their resignations to the Vatican. Imesch, in fact, has asked the Vatican to begin the search for his successor, who will lead a diocese that includes Will, DuPage and five outlying counties.

The Vatican, we trust, takes no appointment lightly. But in the case of the Joliet diocese, it faces a particularly ponderous challenge. Rome must find a bishop who can heal the deep wounds caused by the immoral acts of some of the ordained members of the clergy over a period of several years and the negligent oversight of a supervisor, Imesch, who often failed to respond in the best interests of loyal church members. These are wounds suffered not only by the victims of sexual abuse but by the Catholic faithful, whose trust in their church's leadership has been rocked in recent years as allegation after allegation has come forth.

Last month, our colleague Tim Placher wrote a powerful, gut-wrenching

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column in the Southtown in which he courageously recounted how, as a teen, he was sexually abused by a manipulative Joliet diocesan priest — an evil schemer who tried to lure underaged young men with attention and with enticing favors, including alcohol-swilling trips to Las Vegas. When informed of Placher's column, Imesch seemed more concerned about himself than about Placher and the horrendous tale he kept locked inside of himself for decades. "It sounds like he wants to smear my name," Imesch said.

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Such insensitivity is typical of Imesch's handling of sex abuse allegations, as readers of the Southtown have come to learn in the past few years. Placher's column was in part prompted by the release of a deposition last August in which Imesch admitted he didn't remove some priests from their ministries even when provided with credible evidence of abuse and other improprieties. Imesch has tried to defend his actions by saying he was relying on the judgment of therapists who were attempting to treat the priests.

The new bishop of Joliet needs to convince his fellow Catholics that he is their servant, that their spiritual needs are of his utmost concern. His top priority needs to be an acknowledgment of past mistakes and the implementation of a strong policy regarding the handling of any abuse allegations that come forward in the future.

In many aspects, the Diocese of Joliet has done well by Imesch. As the area has grown, the number of Catholics has increased, and dozens of churches have been built under Imesch's watch to handle the growing membership. He also made his mark on the national scene in his leadership roles with the National Conference of Catholic Bishops, tackling such issues as women's rights in the church and the role Catholic parents of gays should play in their children's lives.

In the minds of many, however, Imesch's lengthy term as hishop will be tainted by the sex abuse scandal and his response. Though some of the sex abuse occurred in decades past, Imesch's handling of the victims as they came forward, his lack of empathy and his unwillingness to confront the priests and isolate the problem are part of the betrayal felt by the faithful.

It's possible future revelations about abuse — again, some dating back for decades — will continue for some time. If some of the priests accused in the revelations are still in active ministry, the new bishop must move swiftly to ensure that investigations are conducted and, more importantly, that the safety of church members — especially children — is not compromised.

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Abuse suits continue

• Joliet Diocese: Three new plaintiffs target priests

By Ted Slowik
STAFF WRITER

JOLIET — The Roman Catholic Diocese of Joliet was hit with three more lawsuits Thursday, all filed by men alleging they were sexually abused by priests when they were altar boys and students at the Cathedral of St. Raymond.

Two of the men allege they were molested by the Rev. Larry Mullins, and the third cites sexual abuse by the Rev. Anthony J. Ross.

This brings the number of lawsuits pending against the diocese to at least nine, including one class-action. At least three other suits were dismissed on statute of limitations grounds before an appellate court ruled that decades-old allegations of abuse could continue when victims didn't fully understand the harm caused until later in life.

One of the three new plaintiffs, [REDACTED] alleges Mullins' abuse included an incident at his family's home. The lawsuit said the parents had asked Mullins there to talk to another son, [REDACTED] who previously has filed suit alleging sexual abuse by Mullins.

"Mullins had been invited by plaintiff's unwitting parents to assist in counseling plaintiff's younger brother Christopher, who was himself also being sexually victimized by Mullins," the new suit states.

Fehrenbacher and another man identified only as Benedict Doe also allege that Mullins fondled and molested them on several occasions at the school, in the sacristy of the church and most frequently in Mullins' private quarters at the rectory at St. Ray's.

"The predatory culture at St. Raymond is well-documented," said Joliet attorney Michael Bolos, who is representing the three men.

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The third new plaintiff says he was abused by Mullins, reported the incident to Ross and ended up being abused by Ross at a parish in Itasca after the priest served alcohol to the boy.

"Unfortunately, while fleeing the clutches of one predator, he unknowingly leaped into the hands of another," Bolos said.

The man is identified by the fictitious name Adam Doe in the suit. He told his story to The Herald News in 2002, and Ross publicly admitted to the abuse and apologized to the man and his family.

After the incident, Ross wrote letters to the then-17-year-old boy from a California treatment center for priests who had sexually abused minors. In the letters, Ross asked the boy to take pictures of himself naked, and sent the boy a Valentine's Day card.

"This was so cute. You were the first special little guy I thought of. With lots of love, Fr. Ross," a handwritten note says on the card.

The boy's parents discovered the letters and confronted Joliet Bishop Joseph Imesch in 1983. Upon completing treatment for pedophilia, Ross, however, was assigned by Imesch to three more parishes in DuPage County over the next 10 years.

In 1993 the man confronted Imesch himself and demanded that Ross no longer serve as a priest and continue to pose a threat to children. Imesch responded by transferring Ross to the Diocese of Santa Rosa, Calif., where the priest served as a prison chaplain until the man went public with his story in 2002. Ross' work in California included closed-door sessions with juveniles at a detention center.

Each suit seeks more than \$50,000 in damages.

Both of the accused clerics remain priests, though they may not wear the Roman Catholic collar, say Mass in public or identify themselves with titles such as "Reverend" or "Father."

At last word, Ross had appealed to the Vatican to be removed from administrative leave and reinstated as a priest in good standing. Mullins is executive director of Independent Electrical Contractors, a trade association based in the Washington, D.C.-area.

- Contact Ted Slowik at (815) 729-6053 or at tslowik@scn1.com.

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A man's call for Imesch to leave now

My dear friends, our hearts are heavy again this week," my parish priest said from the pulpit at the Cathedral of St. Raymond in Joliet last Sunday.

"A member of our own parish family has come forward to tell us of the hurtful and painful things done to him many years ago by a priest from this parish."

As he spoke, I knew many eyes were on me. There probably wasn't a soul in the congregation who hadn't read or heard about the column I wrote describing the abuse done to me as a child and teenager by a former St. Ray's priest, the late Rev. Richard Ruffalo.



**Tim
Placher**

❖ Turn to **PLACHER, A6**

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LocalWorld
000389

PLACHER

From page A1

"When we hear such an ugly and troubling story," he said quietly, "how do we respond?"

"When we learn another Joliet priest was removed yesterday from ministry in Peoria due to abuse allegations, how do we respond? When we continue to hear so many of these stories, how do we respond?"

The priest seemed to be asking the question rhetorically. But as I sat there, I began thinking about the feedback I'd gotten from the column. And I felt like standing up and shouting the answer at him.

Our response is this, Father. We people in the pews are fed up.

When I wrote about my history with Father Ruffalo, I was confident readers and the Catholic community would support me. But the response far exceeded anything I could've ever imagined. In the days after the column was published, I received 250 e-mails.

Every single one of them supported my decision to write so frankly about my experience.

The messages came from a wide spectrum of people. Some were from friends and former classmates of mine. Some were from priests and nuns. But the bulk was from people I'd never met — scores of local Catholics who are extremely troubled by the state of their church.

Most writers expressed sorrow about what had happened to me. Many told me they were praying for me and other victims of priest abuse.

But as I read through the flood of messages, I noticed a recurring theme. At least half the writers weren't content to simply relay a few words of support. Instead, they took the opportunity to express their anger, especially with Joliet Bishop Joseph Imesch.

Yes, Bishop Imesch, the people in the pews are fed up. And I want to tell you what they are

saying.

They are fed up with priests who take advantage of children. They're fed up with being kept in the dark for the last quarter-century about the dirty secret of priest abuse. They're fed up that their bishop hushed up reported abuses and shuffled predator priests to new feeding grounds in other parishes.

They're fed up with promises of reform that don't work and haven't been followed by church officials. They're fed up that their money — and the money donated by their parents and grandparents — is being used to deal with legal problems caused by priest perverts. They're fed up that many victims who come forward to report abuse have their stories attacked and motives questioned by insensitive church authorities.

But most of all, Bishop, the people in the pews are simply fed up with you.

They're fed up that you haven't respected them by admitting your personal responsibility in messing up their church. And they're fed up that you don't respect them enough to resign and let them get on with the task of rebuilding some semblance of trust in the institution they love.

I have to admit, Bishop, I was somewhat surprised by the amount of anger burning in those e-mails. I assumed there would be a percentage of readers who would steadfastly defend you. But if you're thinking you still maintain a healthy core of support among area Catholics, the messages I received tell me you're seriously misreading the room.

Out of that flood of e-mails, exactly one person defended you. Of the many people who talked to me personally or by phone, no one pleaded your case. Callers to the Daily Southtown offices expressed overwhelming support for my column and its call for your resignation.

At this point, finding any base of support for you appears to be akin to looking for the needle in

a haystack. And it would seemingly be easier for a camel to pass through that needle's eye than it would be for you to restore confidence in your leadership of the Joliet Church.

The people who contacted me were clear, Bishop. Your reasons, explanations, rationalizations, excuses and backhanded apologies for the way you handled the priest abuse problem don't matter much anymore. Your administration of the local church has become an abysmal failure. And they want you to leave.

Now.

As long as you remain in charge, Bishop, they cannot trust that the priest abuse problem is behind them.

Do you think it's a coincidence that each new day seems to bring more disclosures about past abuses? In my e-mail box, there are at least seven sickening stories of priest molestation that have yet to be reported. If these people believed the problem had been cured once and for all, they might be able to find peace with their secrets. Instead, your continuing presence at the helm of the diocese breeds anger that compels them to tell their stories and add their voices to the chorus against you.

Just like I did.

Your retirement date is drawing near, Bishop. And as your tenure draws to a close, I believe we local Catholics need an important gesture from you.

We need you to leave now.

We need to know the slate of your failed stewardship of our church has been wiped clean so we can move into the future with confidence the status quo won't be tolerated anymore. We need to know the days of excuses and embarrassment are over.

It would help us most of all, Bishop, if you would leave in quiet contrition, showing us you

acknowledge how severely you have let us down.

Right now, however, plans are already said to be in place for you to retire this summer amid a big celebration of pomp and pageantry. Bishop, we already feel like saps for blindly trusting you to protect our children from harm. We feel like stooges for believing you would always be open and honest with us. If you choose to go out with fanfare and fireworks, you'll be practically rubbing our noses in it.

Do the right thing for us, Bishop. Leave now.

Do it for the people in the pews. For the ladies who cook the spaghetti dinners and the ushers who wear the ill-fitting blazers. For the guys who give up their free time to coach our kids' sports teams. For the women who polish the chalices and launder the altar linens.

Do it for the parishioners who tend the church gardens and mow the rectory's grass. For the singers in the choir and the janitors who sweep our schools. For the teachers, the bingo number-callers and the men who dig our families' graves.

Do it for the good priests who live under the cloud of doubt and suspicion created by your failures.

Do it for the parents whose children weren't protected from harm.

Do it for those parents' children.

We, the people, are the real Church, Bishop. We were here long before you came. And we'll still be here long after you're gone — trying to clean up the mess you left us.

Do the right thing for us, Bishop Imesch. Do it now.

Tim Placher is a Daily Southtown columnist and music teacher who lives in Joliet. He may be reached at timplacher@yahoo.com.

Our ch

Redacted February 2014
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Released April 2014

LETTERS TO THE EDITOR

Isn't Placher responsible?

I read your column concerning Tim Placher's column (Feb. 24) in the Southtown.

First off, like nearly everyone, I am sickened by any behavior that Tim describes against anyone, especially helpless children. I truly believe that God has a special place in hell for anyone guilty of such acts.

That said, I wonder what purpose Tim Placher thinks he's serving by coming forward 26 years after the fact, after his abuser is dead. Time to pile on, I guess. He seeks no monetary compensation but instead is asking for the bishop's head on a stick. Where was he the last 25 years while, in all probability, that priest was abusing other kids. Hardly the concern of a good citizen.

At 17 Tim felt "uncomfortable and nervous." He says he was too young to know about the existence of pedophilia, but he was old enough to be considered a consenting adult. Was he so naive that this guy is molesting him, and he just feels uncomfortable and nervous?

Seems like all the perks that the Rev. Richard Ruffalo gave him kind of blurred his right and wrong meter.

In Vegas, Father gets plastered the first night, hardly priestly behavior, but this isn't a red flag to Tim? He's so bummed out that the next night he gets drunk and lets Father molest him. My question is, doesn't he have any responsibility for his own actions? He wasn't 7, he was 17, nearly a man. Think back to when you were 17 and tell me you didn't know the score.

Patrick Shanahan
Macon, Mo.

000390

viewpoint

E-mail letters to: HeraldNews@seai.com
Archived content and a complete listing of officials available at
suburbanhicago.com/heraldnews/opinions

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The Herald News

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OUR VIEW

New bishop may help heal church

Some time in the coming months, the Vatican will appoint a new bishop for the Diocese of Joliet. The decision comes at an especially crucial time for the diocese, when some of its members have lost faith in their current leader because of his handling of sexual abuse allegations against priests.

That current bishop, Joseph Imesch, turns 75 on June 21. That's the age by which bishops are requested to submit their resignations to the Vatican. Imesch, in fact, has asked the Vatican to begin the search for his successor, who will lead a diocese that includes Will, DuPage and five outlying counties.

The Vatican, we trust, takes no appointment lightly. But in the case of the Joliet diocese, it faces a particularly ponderous challenge. Rome must find a bishop who can

heal the deep wounds caused by the immoral acts of some of the ordained members of the clergy over a period of several years and the negligent oversight of a supervisor. Imesch, who often failed to respond in the best interests of loyal church members. These are wounds suffered not only by the victims of sexual abuse but by the Catholic faithful, whose trust in their church's leadership has been rocked in recent years as allegation after allegation has come forth.

Last month, our colleague Tim Placher wrote a powerful, gut-wrenching column in the Southtown in which he courageously recounted how, as a teen, he was sexually abused by a manipulative Joliet diocesan priest — an evil schemer who tried to lure undegraded young men with attention and with enticing favors, including alcohol-swilling trips to

Las Vegas. When informed of Placher's column, Imesch seemed more concerned about himself than about Placher and the horrendous tale he kept locked inside of himself for decades. "It sounds like he wants to smear my name," Imesch said.

Such insensitivity is typical of Imesch's handling of sex abuse allegations, as readers of the Southtown have come to learn in the past few years. Placher's column was in part prompted by the release of a deposition last August in which Imesch admitted he didn't remove some priests from their ministries even when provided with credible evidence of abuse and other improprieties. Imesch has tried to defend his actions by saying he was relying on the judgment of therapists who were attempting to treat the priests.

The new bishop of Joliet needs

to convince his fellow Catholics that he is their servant, that their spiritual needs are of his utmost concern. His top priority needs to be an acknowledgment of past mistakes and the implementation of a strong policy regarding the handling of any abuse allegations that come forward in the future.

In many aspects, the Diocese of Joliet has done well by Imesch. As the area has grown, the number of Catholics has increased, and dozens of churches have been built under Imesch's watch to handle the growing membership. He also made his mark on the national scene in his leadership roles with the National Conference of Catholic Bishops, tackling such issues as women's rights in the church and the role Catholic parents of gays should play in their children's lives.

In the minds of many, however, Imesch's lengthy term as bishop will be tainted by the sex abuse scandal and his response. Though some of the sex abuse occurred in decades past, Imesch's handling of the victims as they came forward, his lack of empathy and his unwillingness to confront the priests and isolate the problem are part of the betrayal felt by the faithful.

It's possible future revelations about abuse — again, some dating back for decades — will continue for some time. If some of the priests accused in the revelations are still in active ministry, the new bishop must move swiftly to ensure that investigations are conducted and, more importantly, that the safety of church members — especially children — is not compromised.

— The Daily Southtown

MISC. RECORDS RECEIVED FROM THE DIOCESE OF JOLIET ON 7-25-12 NO. 364
MISC. RECORDS OF BISHOP IMESCH

000391

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The Herald News Tuesday, March 7, 2006 A9

READERS FORUM

000392

Feeling guilty?

Now that the junior college apartments are a failure, where are the friends of the college who, just a few years ago, claimed they were interested in the image of the school? Now that their pet project has torn down the image of the college, they are all strangely silent. Why is that? Guilt?

Joliet

Give priests a chance

Tim Placher, you're assuming that all people in the pews are fed up with Bishop Imesch. Do not use the word "we" when writing your articles, instead you should be using the word "I." In our justice system, people are innocent until proven guilty and unfortunately, these accused priests are guilty now until proven innocent. Why not give them the opportunity to prove themselves?

Plainfield

White elephant

The Joliet Junior College's white elephant has reared its head again. It was a white elephant from the start. Now they want to waste money on a rope game and it's ridiculous. I'm not going to pay for it. I hope JJC's board wears it proudly around their neck as a big white elephant.

Channahon

No warning

In regards to the letter from Patrick Shannahan for criticiz-



(815) 729-6125

The following comments are callers' opinions and do not necessarily reflect the views of The Herald News. OpenLine is a forum for community dialogue. Comments should be taken as opinion and not necessarily as fact.

ing Tim Placher, I felt outraged that he thinks a 17-year-old should have known the score. Teens now know a lot more than teens knew years ago. Teens have computers, movies and TV that show and talk about everything. Years ago, the church kept things so hidden, parents never thought to educate and warn their children about pedophiles. Even the parents were naive, we trusted the church. At 17, a boy is far from being a man. It has been stated in psychology articles that a teenage brain is not fully developed until they are in their mid-20s. It is because of people like Patrick that we are so judgmental and people keep secrets and are afraid to come forth when something so deplorable happens to them.

Crest Hill

Unfair newspaper

I wonder who died and made Tim Placher boss that he's ordering the bishop to retire? It's terrible that the paper is only printing what is said against the bishop. Your paper is so unfair.

Joliet

Placing blame

Blaming the wrong man? How sad that Mr. Placher blames our bishop for an alleged sexual abuse he said happened to him many years ago even though he never informed the bishop. If this abuse really did happen, Placher should first blame the priest then himself for not reporting it. Why didn't he go to the police, his parents, other clergy members or the bishop at that time? Now he comes out publicly in two newspaper articles and attacks our bishop for taking no action on an alleged offense he was never informed of. Something is wrong here. This doesn't make sense.

Joliet

OpenLine calls will not be used if the caller fails to leave a hometown. Callers also are reminded that attacks on private individuals or businesses will not be printed. Obscenities and racial slurs also will not be accepted.

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READERS FORUM

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GUEST VIEW

000393

Pain can cloud objectivity

As a lifelong reader of The Herald News, I now take pen in hand to express my concerns about Tim Placher's recent article, "A man's call for Imesch to leave now."

My grievance, let me point out, is not with Placher himself, but with the paper. In my opinion, the paper has exercised a considerable lack of judgment in allowing this article to be printed.

Imagine a black man had been attacked by white men and as a result, saw views all white men with contempt.

We would both understand and sympathize with the man's prejudice; however, we would not consult this man regarding racial policy, inasmuch as he has through his deep hurt lost the ability to be objective.

So it is, I fear, with Placher. I cannot begin to imagine the pain, humiliation and anger felt by Placher as a victim of sexual abuse at the hands of a priest. I do not hold his anger and his inability to be objective against him. Nevertheless, he has shown his lack of objectivity in that he is viewing the entire abuse crisis through the

prism of his own abuse and, likewise, viewing Joseph Imesch's nearly three decades of faithful service to the people of Joliet solely through the prism of that crisis.



Jeff Childers

It is Placher's own business that he did not report his abuse until after the death of the alleged abuser. Those of us who have not suffered abuse cannot dare fault him for his decision.

However, his anger at Imesch seems to be an irrational disappointment that he did not act on a case of which he had no knowledge. Again, we cannot but sympathize with Placher's pain-born irrationality, but we must question the judgment of The Herald News for giving that irrationality a place in the public square.

It is by no means inappropriate to be critical of the actions of a bishop. However, Imesch's motives are continually assaulted in the pages of this paper. While he has never been anything but compassionate and apologetic about mistakes he admits to have made, it seems many in the media expect him to have retroactively known

more about psychology than psychologists. Claiming that psychologists of the 1970s and 1980s believed predatory sexual behavior to be curable and claimed to have successfully treated many offending priests is not, as the paper makes it sound, a hollow excuse. On the contrary, it is an honest answer to a legitimate question.

There is a dangerous lynch-mob mentality afoot, which desires to see accused priests presumed guilty no matter how spurious the sources of the allegations.

Rather than cater to the shifting waves of public opinion, Imesch has taken the higher road, following the biblical instructions of St. Paul to the young Timothy: "Do not accept an accusation against a presbyter unless it is supported by two or three witnesses. Reprimand publicly those who do sin, so that the rest also will be afraid" (1 Timothy 5:19-20).

For nearly 50 years, Joseph Imesch has been a dedicated priest, working tirelessly in the service of the church and the community. The church of Joliet and all of the people of Joliet have been greatly blessed by his service.

Jeff Childers is a Joliet resident.

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Placher dropped this off

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READERS FORUM

The Herald News Thursday, March 16, 2006 A11

00039

GUEST VIEW

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Jeff Childers is a Joliet resident.

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Voice

THE HERALD NEWS R

LETTERS TO THE EDITOR

Hospital needed

My husband and I are residents of Plainfield. We support the expansion of Edward Hospital in our town since we feel we need a fully equipped hospital in our area. Right now, we have to travel too far and too long to go to a hospital to receive the care our aging bodies need. We feel we have been treated unfairly by our state government when we were the first to ask for a hospital after which everybody else came out of the woodwork asking for the same thing in their area. We have been ignored due to obvious political reasons — not reasons based on people's needs.

We strongly feel that the open free market should be allowed to function in this state instead of allowing costly outdated artificial restraints be affixed to the health care system which drives up everybody's costs.

Thank you for listening. I sincerely hope that our government will too or else what need do we have for a government that taxes us but refuses to listen to us.

Bill and Carol Seydel
Plainfield

Time to say no

The Herald News recently (March 10) published an article about the 2,400-unit "Grande Park South" development that is proposed for Plainfield. It was hard not to notice that one of the Plainfield trustees referred to the proposed development as the "most imaginative" that he has seen, because apparently, the conservation and green space aspects of the proposal were more than what was expected. Yet the article continues on to say that this same proposal contains 150 more homes than the trustees would have liked.

Given the traffic and school conditions throughout the entire area, how can any of our community leaders possibly see a 2,400-unit development as, in any way, "imaginative," especially when it admittedly contains 150 more homes than even they would like?

You can't help but wonder if any community leaders in the area ever travel our roads or visit our schools. In case they haven't, I'd like to explain to them that even now our roads are so choked with cars that traveling through many of our towns often becomes a nightmare. And all of the developments are already filling our schools so quickly that we can't build more of them fast enough.

It's time to say no to some of

this nonsense. Filling up empty land with overly dense, mega-subdivisions is not progress. It's time to say no, and at the very least, drastically increase minimum lot size requirements.

Dave Kelly
Joliet

Don't feed the gorilla

This is regarding the article "Wal-Mart foes loose in court" published on March 15.

Day after day, week after week, I read stories in the news and listen to even more stories on the radio about people, such as REGAL (Responsible Economic Growth around Lockport), who diligently attempt to stop Wal-Mart, the retail gorilla, from moving into their neighborhoods. There are even more stories in the news regarding Wal-Mart's unfair labor practices and the untold nationwide lawsuits the gorilla has against it as a result.

What's very sad to point out here people, is: You just don't get it! There is no stopping Wal-Mart.

Please don't look to your local governments to help; there's far too much tax revenue involved for your local government to wholeheartedly attempt to stop the gorilla. There's simply nothing that can be done. Or is there? Yes! Yes! There is something that can be done. Stop feeding the gorilla — it's the only way!

But it'll never happen. The same people who worked to stop the gorilla will soon be spending money in the very store they worked to keep away. Why? First, it'll be because they can save a buck or two. Then, they'll be forced to shop there because the gorilla has caused the other businesses to move out, or simply fold up.

You will, admit it. You'll probably wear a big hat and dark glasses to avoid being recognized by your fellow REGAL members. But you'll shop there nonetheless.

The part of this whole Wal-Mart thing that really scares me is Wal-Mart is the world's largest retailer and 80 percent of the products they sell are made in China — a communist country with nuclear aspirations.

Think about that the next time you decide to feed the gorilla.

Ken Yanko Sr.
Joliet

Part of the problem

I read with interest the recent OpenLine praising Jeff Childers (March 16) for pointing out my supposed lack of objectivity in my column about Joliet Bishop Joseph Imesch and his handling of the priest abuse crisis. Well, if a writer's

objectivity is a concern when assessing his opinion on an issue, perhaps Childers should have been a little more forthcoming about his own objectivity before commenting on mine.

Childers is not merely a "Joliet resident," as the tagline on his recent column suggested. In fact, Childers is a resident of Fiat House, a facility of the Joliet Diocese for men studying for the priesthood. He intends to become a Joliet priest.

How do I know this? The information is all disclosed on his personal Web site, which is where I first saw his commentary about me. I find it interesting that Childers did not include this information in the column he sent to The Herald News for publication. I also find it interesting that, immediately after his piece ran in the paper, a photograph of Childers posing with Bishop Imesch was removed from another one of his sites.

Childers is, of course, free to write whatever he likes about me. But if he wants to question my objectivity, it would be nice if he would tell readers enough information about himself for them to accord the proper weight to his own biases.

Since you're studying for the priesthood, Childers, you'd be wise to realize people are sick and tired of church personnel being less than truthful with them. At this point, it appears to me you're well on your way to becoming another part of the problem rather than part of the solution.

Tim Placher
Joliet

Problem solving

Since our government is such a great subsidizer, it should help someone (not a political friend) start a business and hire evacuees from Katrina and train them to control the ports. Several problems could be solved at one time.

Lorna Paisley
Joliet

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Released April 2014

Natalie Bayci

000396

From: Sr. Peg Ivers [srpeg@stdaniel.org]
Sent: Monday, March 13, 2006 12:13 PM
To: Natalie Bayci
Subject: Fw: Re: A Response



Good Morning, Natalie!

I am forwarding a copy of my e-mail to [REDACTED] and his response to me. Please give this to the Bishop. My prayer is that they can have a good conversation. Tell him to let me know how I can be of support to him>

Let me know if both of these do not get through.

Thanks,

Peg Ivers

-----Original Message-----

From: [REDACTED]
Date: 03/12/06 13:01:16
To: srpeg@stdaniel.org
Subject: Re: A Response

Dear Sr.,

Yes, I have called to arrange a meeting with the bishop. I expect to see him this week.

As for my supposed pain, you vastly overestimate my personal issues with it. Ugly things happen to lots of people. You deal with it and get on with your life. I did. I blame one priest for what happened to me. I don't blame my parents, my teachers, or the rest of the St. Ray's community. I also don't blame the bishop for what happened to me.

But I do blame the bishop for dropping the ball for so many years on the abusive priests that he has systematically obliterated the trust many people accorded the church and its leaders.

Look at it this way. Every individual abuse situation around the diocese was like a little brush fire that burned very hot and in a localized area for the affected victims, families, and parishes. The people affected believed, I'm sure, that each situation was an anomaly, an isolated case. As each fire was extinguished, the affected parties trusted that the bishop and his administrators were making sure the situation would never happen again.

3/13/2006

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But what they didn't know was that there were brush fires springing up all over the diocese. So many fires that it became a full-out blaze. But the only person to be in a position to know the extent of the fires was the bishop. And he hid it from us until the heat got so hot, the fire couldn't be contained anymore. Only then did the extent of it become known to us.

He was the only one in a position to know the gravity of the problem.

In the end, he chose to protect the interests of the priests over the needs of the people. He chose the priests as his No.1 priority. It was a mistake.

He has undermined the trust of the people so severely, that they can't trust him to be the one in charge of the problem anymore. His deposition statements are not from 5 years ago; they are from last August. He still has blinders on about the severity of the breach of trust.

I am not hurting over what happened to me. I am mad that 30 years later, I can't trust that the problem is finally solved. In my own parish, the bishop and Fr. James Burnett have known for several months that someone had made an accusation against him before he was removed pending the investigation. Now, I don't know what that investigation will show, but I do know that keeping parishioners in the dark for those 3 months appears to be more of the same secrecy. Another episode of priests over people.

I've been writing long enough to know that people who disagree with me are the first ones to pick up a "pen" and write to me. There are hundreds of messages praising the stand I took. There are about a dozen supporters of the bishop. I know my "survey" isn't scientific, but there is a message behind those numbers. The distrust of the bishop is significant and widespread.

Hope that addresses some of your questions.

██████████
"Sr. Peg Ivers" <srpeg@stdaniel.org> wrote:
Dear ██████████

I am so sorry for the pain that you have been carrying with you all these years. I cannot imagine what you have experienced. I also am very sorry that you have waited so long to deal with this issue.

Have you talked with Bishop Imesch personally? I have know him for many years before he came to Joliet and I cannot imagine that he would consciously and deliberately hurt anyone particulary a vulnerable child.

I will pray that you can give him a call and sit down and have a conversation with him. He is a human being and your articles have been so hurtful to him. Remember giving hurt when you've been hurt solves nothing. I am not really sure even if Bishop Imesch were to leave now which I pray he doesn't would solve and eradicate your pain.

I pray you can contact him personally and begin to heal in that process.

Redacted February 2014

TMJA
Released April 2014

God bless you!

000398

Sister Peg Ivers, IBVM
Wheaton, IL

Yahoo! Mail
Bring photos to life! [New PhotoMail](#) makes sharing a breeze.

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Released April 2014

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INSIGHT

Insight appears weekly on Sundays

Soul searching

Readers react to Southtown columnist Tim Placher's account of being sexually abused by priest, and by bishop's handling of scandal

Sunday, March 19, 2006

By Tim Placher
Daily Southtown columnist

After 14 days and 14 nights, the great flood of messages finally subsided.

All told, more than 400 readers e-mailed me to offer their opinions about two recent columns detailing my personal experience with an abusive Joliet priest, the late Rev. Richard Ruffalo, and my call for Diocese of Joliet Bishop Joseph Imesch to immediately resign.

In the end, virtually all of those who wrote were remarkably consistent in their views. They were angry and disheartened at the damage done to their church by its leaders, particularly their own Bishop Imesch.

After reading their messages, it's clear to me the problem is no longer merely priests who molested kids. In the final analysis, the widespread and catastrophic loss of trust in the church may wind up being the most damaging consequence of the abuse crisis. And writers overwhelmingly placed the blame for that breach of trust squarely on the shoulders of leaders like Imesch.

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Of the scores of people who wrote me, only about a dozen defended Imesch's actions. I've been writing long enough to know the people who disagree with me are often the first ones to pick up a pen or sit down at a keyboard to vent their feelings. In this case, if Imesch has a broad base of supporters remaining, their silence is deafening. 000400

Today, I offer you a sample of the hundreds of e-mails I received, including a dose of the few that took issue with my position. I included the writers' hometowns when they were given. I think you'll agree these messages paint a sad picture of the mood among area Catholics.

Our blind and trusting faith in the human element of the church has been destroyed by all the reports of abuse with children. We can accept that there are bad people in the church. It is the denial and cover-up that is so disturbing.

— Joliet

Your article calls for Imesch's immediate removal. I applaud that concept. For years, my husband and I pledged the Bishop's Annual Appeal. In recent years we have stopped contributing. I know there are many needs within the Catholic Church and contributions are necessary to help its mission. By not contributing to this appeal, I have notified the diocese that Bishop Imesch is the reason. Until he is gone, I cannot in good conscience give money. It seems that by continuing my donations, the message would be, "It's OK." I hope to send a strong message that the behavior of the leader of the Joliet diocese is NOT OK!!

— Mokena

Ultimately, it comes down to what you said: "We, the people, are the real church." The fact that the church is a hierarchy and not a democracy does not absolve us of our responsibilities to our community. By staying in the church, we, the people of the church, have a responsibility to speak up and demand its deep-seated problems be addressed before more harm is done.

— Joliet

The attacks at the bishop certainly will not start your healing process. I was brought up a Catholic just like you. And I was taught (as I am sure

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you were) to forgive and certainly not judge, lest you be judged. Maybe if you pray to God to give you the strength to forgive instead of seeking revenge you can start your healing process.

000401

I am a 70-year-old woman who is so angry at the behavior of the hierarchy in the Catholic Church. The way our leaders continue to handle this situation is appalling! I am angry that the Church has taken away from me something I loved so much. For me, they have destroyed the wonderful joy and love I felt each time I entered a Catholic church. It will never be the same for me.

I am a church employee who briefly worked with a child-molesting priest many years ago. When I contacted the diocese about him in 2002 to corroborate any charges that might come from the parish where I knew him, I experienced first hand, to my utter amazement and deep sadness, the reality that bishops continue to set aside all pastoral considerations where sex abuse by priests is involved. They act to protect their legal and financial bottom line before all other pastoral priorities.

— Chicago

I agree wholeheartedly with your call for Imesch's resignation. I happen to like the man as a person, but his "head in the sand" style of leadership has greatly harmed the Diocese of Joliet.

— Park Forest

You speak for so many. I, too, know of those who won't come forward. I know about the gifts (a car!), the trips (Lake Geneva), the drinking and the motives that weren't pure. I saw as a young girl the boys being taken from my class to serve the priests. I heard the boys saying, "Don't be left alone with Father." I saw the priests with their own "boyfriends." I knew they were getting drunk on wine. I never knew how far it went until a few years ago.

— Joliet

Your message about Bishop Imesch and his abysmal performance as

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bishop of the Joliet Diocese strikes at my heart. I, too, love the church, but am very angry with Bishop Imesch. I echo your demand that he resign, and NOW. But privately, I fear we will get an even worse prelate to "lead" us.

000402

— Naperville

I haven't lost trust in my bishop and I rue his retirement day. I wish you had been at the Cathedral yesterday to hear the applause he received. The fact that you haven't heard from others who disagree with you doesn't mean we're not here.

— Joliet

You expressed my sentiments exactly. I am so angry I can't see straight. I have gone from being an over-the-top volunteer, Eucharistic minister, lector, former CCD teacher, former director of religious education to someone who doesn't attend Mass anymore because I am sick to my stomach over the corruption in our church.

— Villa Park

I am a parishoner in Glen Ellyn and am now finding it very hard to go to church. My kids are 13 and 15 and are active in our church's youth group. Our pastor is a good man (maybe?). Our former pastor is a gentle man who is kind (maybe?). The problem now is, I don't know who to trust.

— Glen Ellyn

This Church of ours is sick. I'm 64 years old and a father of three, all educated in Catholic schools. For 60 of those 64 years, I can count on one hand the number of times I missed Sunday Mass. Since February of 2002, I've been to one.

— Chicago

Several year ago, I was required to attend the training session entitled "Protecting God's Children" if I intended to volunteer in any capacity at

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my parish church. I did so, but I went to the four-hour class with a bit of a chip on my shoulder, feeling a little like the wrong people were being "trained."

000403

We have read in horror the many priest abuse stories in our diocese and one thing remained a constant — Imesch! He should have ended this string of abuses long ago. We cannot believe that he has the audacity to remain the bishop of our diocese. His resignation is LONG OVERDUE. Simply put, he is as guilty as the worst offender.

— Joliet

Tim, I am a man who is full of rage. You are the first I've heard that speaks with the same sense of rage that I feel, have felt, about the Catholic Church.

— Orland Park

I couldn't agree more on asking Bishop Imesch to retire now. I have sometimes heard that the news media is picking on the Catholic Church and priests. They try to shift the spotlight from the priests and blame it on the media. If it weren't for the news media, we Catholics might still be in the dark.

— Chicago

I am so angry that Joseph Imesch is still the leader of our diocese, I can barely bring myself to attend Mass. I read the words that he spoke, and I think about priests playing games with young boys while in the nude, and he apparently thinks that this is OK. What is wrong with his moral compass? If this man has any decency or respect for the church, he will leave now.

I am so ashamed of our religion. I go to church in spite of the priest. Bishop Imesch has led such a rich, pompous, protected life that he no longer is living in the real world. He loves and thinks only of himself so he can't identify with the hurt of the abused, their families, the shame they feel. And he is our leader? Where did we go wrong?

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000404

I have taught in the religious education program at my parish for the past 13 years, and in the past year or so, I have become so disheartened. I question whether my continuing to stand in silence amounts to the condoning of these criminals. There are so many Catholics who wish for Bishop Imesch to step down. Thank you for speaking the truth and calling a spade a spade.

— **Naperville**

You are absolutely right — the "Church" is US — not the priests, bishops or cardinals who are arrogant enough to think they run it. True priests, like Jesus, serve. Unfortunately, they, too, are damaged by their sick peers.

Non-Catholic people must view the "priesthood" as a cult of pedophiles protected by the church hierarchy. And, they must view us parents as ill-informed idiots who offer their children up to these lowlife pedophiles. This entire situation is vulgar, absurd and unacceptable.

— **Lockport**

Confession has not been something I practice much any more. It's been a long time, actually, because I don't feel the same about confessing my rather little sins to someone who might have sins far worse than mine.

— **Joliet**

We ARE fed up in the pews. I love my religion but am disgusted with its so-called "leaders." They took vows of priesthood, but more importantly are bound by vows of human decency. They have the responsibility to look after their people. Imesch looked away.

— **Lockport**

Your analysis that 250 e-mails speaks for the whole church says volumes about how shallow your thinking is. People I talk to don't believe there is much that the bishop could have done 30 years ago or

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when the mess became public knowledge. His retiring a few months early won't change anything, either. Everyone is extremely distressed about the church letting the many pedophiles into the clergy. We can only hope and pray that the selection of young men into the seminaries has undergone the revision necessary to stop that invasion of sickness. I hope that by now you've seen your picture and byline in the papers enough to satisfy your hurt and perhaps your ego. Please let it go and let the church do its work.

000405

I am a priest and a victim as well. I know very well your feelings. I have been stating for three years that every bishop, archbishop and cardinal who covered up should be relieved of his office, and even excommunicated, for the evil they have brought upon the church. I will be leaving active ministry in the next month or so because of chronic depression. When I was ordained 35 years ago, I never dreamed I would be leaving ministry because of the actions (or mis-actions) of bishops.

On Ash Wednesday, my husband (we're 53 years old) brought home beef sandwiches for supper. I said, "What are you doing? There's no meat today." He said, "I've had it." And I said, "Oh, the priest thing ..." It's basically eating at everyone. Throw the bum (Imesch) in jail."

— Frankfort

Do you think Bishop Imesh in all these years has brought nothing good to the church? Do you believe that he is incapable of making a mistake, even if it is a huge one? I believe that the Bishop did what he thought was best for everyone at the time. I believe that he has a very difficult job and has done his best. Yes, I think he made a mistake by not removing the priests altogether from the church, but I do not think that the people of the church are fed up with Bishop Imesch like you are. I know I am not. I am sure that you will get more than exactly one person saying they do not want to be represented by your words in the newspaper. They were harsh, undeserving and incorrect.

Your article in today's paper is exactly how I feel. Bishop Imesch should resign. In my mind, he hasn't truly apologized. Instead, he points his finger elsewhere in order to save face. His only way to sincerely apologize is to resign immediately. I am a Catholic and I don't know how he can face himself in the mirror each day. He cannot be that big a fool. But he must think that the people of this diocese are.

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000406

I remember as a child serving as an altar server for Bishop Imesch. He was like an idol to me — a man to be respected and looked up to. He lived right by my church, so he performed the Masses often. I became a favorite altar server and it made me proud that the BISHOP liked me! As I have grown older and heard all these stories of him mishandling these abuse cases, for myself, I am sad. Sad that the man I so admired as a child is such a chump, a wimp, and not the standup man I believed him to be. For my children, I am angry. Those priests are men, men who should have been punished, not just reassigned. The more I learn of the bishop's involvement in this the more I agree, he needs to step down and let us move on. Many people agree with you, Tim, and I am one of them.

— Joliet

I want you to know my response as I read your column. I was pounding my feet under my kitchen table, saying, "YES, YES, YES." It's about time this was put in print. It's about time the commoner's opinion was heard. Our clergy has failed us miserably. But our Church hierarchy has perpetrated even worse crimes on "us," the collective members of this most loved Church. God help them for all of those they have pushed away through their vile actions and their subsequent inability to correct these problems.

— Orland Park

Catholics should tell Imesch plainly: I respect the Catholic Church, but I don't respect you.

— Joliet

Wanna know what I'm fed up with? You. It sounds to me like you need some attention. You sure are getting it, aren't you? You disgust me. I am NOT defending the Church and I'm especially not defending Bishop Imesch, but I am saying you and people like you make me sick. Why would you go to the very church where you were abused? Did it give you a thrill to have all of those people looking at you? I'm sure it did. I think it's time for you to crawl back in the hole you came out of.

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I look at the pictures from my daughter's baptism and can't help but think that the kindly looking priest cradling her in his arms was later removed for abuse. You're right — it must end.

— Joliet

After reading your story, I was in tears. After reading Bishop Imesch's "hurt puppy" response, I wanted to vomit. He is an embarrassment to the Catholic community. He should have been removed long ago.

— Plainfield

I, too, was an altar boy. There was never anything untoward there, but each time I hear the abuse stories, I can't get away from the doubts that creep in. Damn them for making me stain my good memories of those men who (as far as I can possibly know) were kind and decent."

I cannot imagine the courage it took to make this public. I thank you for that courage. I can only think of the words of St. John that the truth will set you free. As painful as that truth may be, our Church needs to hear it all and to acknowledge it all. I am enough of a sinner to know that I can't grow in grace until I can honestly look my faults and sins in the face and name them. As a Church we need to do the same.

— A south suburban priest

My children continue to attend Catholic school. For people who ask, I tell them I feel comfortable with my kids in Catholic school because it's not the teachers who are the problem. I would never, however, allow my kids to go anywhere with any of the priests. I'm just not going to take the chance.

Every time I go to church, I sit there and wonder, "Did he? Didn't he?"

If Bishop Imesch thinks your coming forward 26 years later with your story is a smear campaign, he is more out of touch with reality than I previously imagined. It shows how little he truly cares about the victims

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of sexual abuse, the very people he has consistently tried to blame while protecting the evil monsters who have ruined the lives of so many innocent children. He obviously is more concerned with protecting the predators, himself and his status."

000408

— **Chicago**

I am a Catholic and have become so disheartened by the recent revelations about pedophile priests, I'm almost ashamed to admit to my religion.

— **Burbank**

I felt the anger in me boil at church when they read Imesch's recent letter to the parishes. He blamed the psychiatrists for assuring him that pedophiles could be rehabilitated. What bull! I don't think our diocese can improve until Imesch is gone.

— **Plainfield**

I want to commend you on your bravery and willingness to discuss this in the open. I have not been as brave as you to come forward with my story of another priest who put his hands on me in an inappropriate manner. Every time I pick up the paper to see the headlines of a priest sex abuse scandal, I immediately scan the article to see if the name of the priest who fondled me appears. Two years ago, I called the Chicago Catholic Archdiocese to see if the priest was still practicing. He still is ...

— **Chicago**

Thank you for being brave and emotionally strong enough to present this story. I believe that the bishop leans toward protecting the priests and not protecting the parishioners as his first priority. He should recognize the damage that has been done under his leadership, and the true way to accept responsibility for his actions would be to resign. I remain convinced that the bishop is a good man at heart and meant no harm. But how many good intentions go wrong in this world. This is just one more example.

Tim Placher is a music teacher who lives in Joliet. He may be reached at timplacher@yahoo.com.

March 2006

000409

Dear Sisters and Brothers in Christ,

I am pleased to report that for the period of September 2004 to September 2005, our Diocese was found once again to be in compliance with the *Charter for the Protection of Children and Young People*. An audit conducted by the Gavin Group last September verified the efforts the Diocese has made and continues to make in maintaining a safe environment for children. Details of this report are provided below.

Let me first say that I regret that this positive news is tempered by two recent events, both of which have been previously reported. One is an allegation made in February against a priest in the Diocese. The priest has been removed from ministry pending an investigation. Also in early February, there was detailed coverage of a deposition I gave last summer about events that occurred more than 20 years ago. I know that some of my words in that deposition have caused pain to many in the Diocese and have hurt our Church. For all of the hurt I have caused by my words and decisions, by what I have done or ought to have done, I am truly sorry. I ask your forgiveness and prayers.

As of mid-December, 51,239 children in Catholic Schools and Religious Education programs had participated in safe environment training. Although classes are provided for children and youth, the Diocese recognizes that parents are the primary educators of their children. To assist parents in fulfilling this responsibility, the Diocese developed a brochure, *Parent Guide – Understanding & Preventing Child Sexual Abuse*. It was designed to provide parents with information about sexual abuse and ways to keep their children safe, as well as to give them suggestions for talking to their children about the subject of abuse. This brochure was distributed to parents of school children and religious education students, as well as to parents at the Daybreak Shelter. It is available at www.dioceseofjoliet.org

Since the implementation of the *Charter*, more than 66,000 adults in the Diocese have attended the Virtus *Protecting God's Children* program and over 26,000 adults have undergone background screenings. This is in accord with the diocesan policy that prior to beginning employment/volunteer service, all individuals involved with minors on a regular, recurring basis, or those who would have the opportunity to be alone with children during parish, school or religious education-sponsored events are required to present the results of a criminal background investigation and proof of attendance at a *Protecting God's Children* program. See www.dioceseofjoliet.org for information about safe environment requirements.

During the 2005 audit period (September 2004-September 2005), six allegations of sexual abuse were received by the Diocese. Two of these accusations were placed against religious order priests, one was against a

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deceased priest and one against a priest who had already left the priesthood. The other two accusations, made against priests in active ministry, were determined by the Review Committee to be unsubstantiated. There are no credible allegations against any priest in active ministry.

A total of \$129,287.86 was expended this past fiscal year (July 1, 2004 – June 30, 2005) on areas related to sexual abuse. This amount included \$12,222.44 for the USCCB Audit and other administrative expenses; \$9,050.00 for consultants' fees; \$6,050.00 for counseling fees; \$17,995.54 for the *Protecting God's Children* program; \$278.25 for background screenings of diocesan personnel; \$79,641.63 for legal fees; \$4,050.00 for miscellaneous expenses. In addition to those amounts, there was a settlement in the amount of \$30,000 during the past fiscal year that was paid by our insurance program.

The Joliet Diocesan website, www.dioceseofjoliet.org, will carry a list of diocesan priests against whom a credible allegation of sexual misconduct with a minor has been made. We have taken this step in the hope of further facilitating healing and closure for those who have been affected by the tragedy of sexual abuse of a minor.

Anyone who may have been victimized by a member of the clergy is asked to contact Sister Mary Frances Seeley, our Victim Assistance Coordinator, at 815-263-6467. The Diocese treats all allegations of sexual abuse with a prompt, direct and confidential pastoral response which may include counseling, spiritual direction, support groups or other social services. I also offer to meet with anyone who has been abused and will do whatever I can to help with their healing. When we learn of allegations against priests, we notify the States Attorney's office and comply with all requirements of the Department of Children and Family Services.

The Diocese has made great efforts to ensure that children are protected from harm. We take this responsibility seriously. Thank you for your cooperation and for all you continue to do in helping to keep children safe. We can accomplish much together.

With every best wish,

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

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000411

Psychiatrist argument doesn't work

Bishop bashing is a popular pastime these days. It's understandable for people to feel outrage about how Catholic church officials responded to reports of sexual abuse of minors by priests over the years. It's equally understandable for others to express support for church leaders who are facing intense criticism.



Ted
Slowik

With Joliet Bishop Joseph Imesch set to step down on June 21 when he reaches his 75th birthday — the mandatory age of retirement — there is much discussion about his legacy. Will he be remembered as a caring, compassionate pastor for 27 years at the helm, or as a protector of sexual predators?

One aspect of this discussion concerns Imesch's argument that he relied on the opinions of psychiatrists when he placed admitted child molesters back in ministry where they had access to and, in some cases, again abused children. This point is accepted by many of the bishop's supporters as a reasonable explanation that he acted under the prevailing wisdom of the day that sexual offenders could be reformed.

However, we now know that the Joliet Diocese doesn't exist in a vacuum, that the clergy abuse crisis is a worldwide problem, and that evidence uncovered in other jurisdictions shoots down the "we did what we thought was best at the time" defense.

In June 2003, Barry Werth's article, "Father's Helper: How the Church Used Psychiatry to Care for — and Protect — Abusive Priests," was published in the New Yorker magazine. Werth cites an investigation by the Hartford Courant newspaper about Cardinal Edward M. Egan, head of the Archdiocese of New York and former bishop of Bridgeport, Conn.

Like Imesch, Egan was criticized for transferring priests after sending them for treatment. Like

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for transferring priests and sending them for treatment. Like Imesch, the cardinal responded with a letter to parishioners saying he relied on the advice of psychiatrists. In this case, the facility where abusive clergy were evaluated was the Institute of Living in Hartford. Werth wrote:

"Egan's attempt to shift the accountability for abusive priests prompted an indignant rebuttal from officials at the institute, who, in effect, accused Egan and other church officials of bad faith. In a subsequent article in the Courant, the institute's director, Dr. Harold I. Schwartz, was quoted as saying that in 'many instances church officials had concealed information about past complaints of abuse against priests sent to Hartford for treatment.' Schwartz added that the church had also disregarded disclaimers that the institute was unqualified to determine whether a priest, once released, was fit for parish work. 'In some cases, it would appear that our evaluations have been misconstrued in order to return priests to ministry,' he said."

When bishops learned of sexually abusive priests, they could have called police. Instead, they called doctors. The confidential nature of the treatments suited the overriding goal of avoiding scandal.

Rather than trotting out tired arguments that deflect responsibility for the problem, Imesch could act to genuinely make amends. Instead of using every conceivable legal means to challenge claims by abuse victims, the diocese could offer to compensate victims and help them move on with their lives, as other dioceses have done.

Imesch could, if he wanted, petition the Vatican to permanently remove from the priesthood several Joliet clerics who have sexually abused minors, as other bishops have done. Instead, he preaches forgiveness. It's possible, however, to feel forgiveness for the individual and still act in a way that shows he cares about the abusers' victims.

The debate over the bishop's legacy must balance his words of apology with a review of his actions or failures to act. Often, his words and his actions contradict one another.

Contact Ted Slowik at (815) 729-6053 or at tslowik@scn1.com.

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The following list of names has been prepared in the hope that it will further facilitate healing and closure for those who have been affected by sexual abuse. It may also encourage others who have been sexually abused to come forward.

Priests listed below have had a credible (substantiated) allegation(s) of sexual abuse against them.

Please send any questions about the list in writing to Sister Judith Davies, OSF, Diocese of Joliet, 425 Summit Street, Joliet, IL 60435.

Persons wishing to report sexual abuse are invited to call the Victim Assistance Coordinator, Sister Mary Frances Seeley, OSF, at 815 263-6467 or to contact DCFS at 1-800-25ABUSE.

Message
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Sr. Judith Davies

From: Peter Barry [peter@pcipr.com]
Sent: Saturday, April 01, 2006 11:41 AM
To: jdavies@dioceseofjoliet.org; tkerber@dioceseofjoliet.org
Cc: [REDACTED]
Subject: SUN TIMES, SOUTHTOWN AND DAILY HERALD CDVERAGE

000414

FYI - Sun Times, Daily Southtown and Daily Herald coverage.

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Bishop sorry for comments about sex abuse

April 1, 2006

BY CATHLEEN FALSANI Religion Reporter

In a letter sent to every parish in the Roman Catholic Diocese of Joliet this week, Bishop Joseph Imesch asked forgiveness from those who have been hurt by his decisions and comments about clergy sexual abuse of minors.

Imesch's letter, released Friday, made reference to a deposition he gave last summer in a lawsuit filed against the Joliet Diocese by a man who says he was molested by a priest of the diocese, Edward Stefanich, in the 1960s.

Stefanich pleaded guilty in 1987 to criminal sexual abuse for molesting a 14-year-old girl and was sentenced to six months in jail. He has since left the priesthood.

In the deposition given in August 2005 but unsealed by a judge in February, Imesch appeared unapologetic for not having removed from ministry priests about whom he knew there were allegations of sexual abuse with minors, including one priest who went skinny-dipping with boys and played poker with them in the nude. The bishop sent that priest for counseling and then reassigned him to another parish, where he was again accused of abusing youngsters.

In the deposition, Imesch dismissed the idea of reporting allegations of abuse by one of his priests to police, saying in part, "I'm not going to go to the police and say, 'I've got a suspicion that one of my priests is dating a young girl.'"

In his letter to the diocese this week, Imesch appears much more contrite. "I know that some of my words in that deposition have caused pain to many in the diocese and have hurt our church," Imesch wrote. "For all of the hurt I have caused by my words and decisions, by what I have done or ought to have done, I am truly sorry. I ask your forgiveness and prayers."

In the same letter, Imesch revealed that between September 2004 and September 2005, the Joliet Diocese received six allegations of sexual abuse by priests. Two were against religious order priests (not under the

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TMJ: jurisdiction of the diocese), one was against a priest who is deceased, and one was against a priest who has left the priesthood.
Released April 2014

Two other accusations against active priests in ministry were brought before the diocese's review committee that vets such allegations and were deemed unsubstantiated, Imesch said.

List of priests to be put online

From July 1, 2004, to June 30, 2005, the Joliet Diocese spent nearly \$130,000 in areas related to clergy sex abuse, including nearly \$80,000 in legal fees. An additional \$30,000 was paid out during the same time period in a settlement by the diocese's insurance company, Imesch said.

Imesch also announced that the diocese would post a comprehensive list of all diocesan priests "against whom a credible allegation of sexual misconduct with a minor has been made." Thomas Kerber, a spokesman for the diocese, said he expected that list, which is still being compiled by diocesan officials, to be posted online in about two weeks at www.dioceseofjoliet.org.

cfalsani@suntimes.com

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Accused to be named

Imesch apologizes again; names of some priests accused of abuse to be listed online

Saturday, April 1, 2006

By Ted Slowik

The Joliet Diocese will release the names of some priests who have been accused of sexually abusing minors.

The diocese will post on its Web site the names of "diocesan priests against whom a credible allegation of sexual misconduct with a minor has been made," Joliet Bishop Joseph Imesch says in a letter to be distributed in parish bulletins this weekend.

A class-action lawsuit filed against the diocese last month seeks to force it to disclose the names of priests accused of sexually abusing minors. The bishop's letter indicates the diocese's list will not include the names of religious order priests who served in the diocese or diocesan priests who were subjected to unfounded accusations.

Redacted February 2014

TMJA Thomas Kerber, a spokesman for the diocese, said he expected that list, which still is being compiled by diocesan officials, to be posted online in about two weeks at www.dioceseofjoliet.org.
Released April 2014

Also in the letter, Imesch says the diocese spent nearly \$130,000 on sex-abuse related issues last year, including \$80,000 in legal fees and \$30,000 to settle a claim. The \$30,000 settlement was covered by an insurance carrier, the diocese said.

An audit determined the diocese is compliant with the U.S. Conference of Catholic Bishops' policies for protecting young people from sexual predators, the letter says.

In the letter, Imesch addresses recent sex-abuse related events within the diocese, including the release of an August 2005 deposition in which the bishop testified he assigned some priests to parishes after they had received counseling because of reported sexual activity with minors.

In the deposition, which was unsealed by a judge in February, Imesch appeared unapologetic for not having removed those priest from ministry, including one priest who went skinny-dipping with boys and played poker with them in the nude. The bishop sent that priest for counseling and then reassigned him to another parish, where he was again accused of abusing youngsters.

In his letter to the diocese this week, Imesch appears much more contrite.

"I know that some of my words in that deposition have caused pain to many in the diocese and have hurt our church. For all of the hurt I have caused by my words and decisions, by what I have done or ought to have done, I am truly sorry. I ask your forgiveness and prayers," Imesch wrote.

The diocese said six new reports that priests had sexually abused minors were received between September 2004 and September 2005. Two claims concerned religious order priests, one involved a priest who has died and another was made against a priest who has left the priesthood, Imesch says in his letter.

Two other accusations concerning priests serving in active ministry were determined to be unsubstantiated, he says.

Imesch also reports that since the diocese began youth-protection programs after adoption of the bishops' charter in 2002, more than 51,000 children in Catholic schools and religious education programs in the Joliet Diocese have participated in "safe-environment training."

Also, more than 66,000 adults have attended youth-protection training programs, and more than 26,000 adults who work with children have undergone background checks, he reports.

"The diocese has made great efforts to ensure that children are protected from harm. We take this responsibility seriously," Imesch says in the letter.

Contributing: Cathleen Falsani

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Joliet Diocese will post offenders on Web site

By Marni Pyke

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Daily Herald Staff Writer
Posted Saturday, April 01, 2006

The Joliet Diocese will list the names of priests credibly accused of sexual misconduct involving children on its Web site.

Bishop Joseph Imesch made the announcement in an annual report distributed this weekend to area Catholics in church bulletins.

"We have taken this step in the hope of further facilitating healing and closure for those who have been affected by the tragedy of sexual abuse of a minor," Imesch wrote.

The bishop's message comes on the heels of an audit of dioceses across the country that found bona fide allegations of molestation against children by priests declined from 1,092 cases in 2004 to 783 in 2005.

Imesch said the audit, conducted for the U.S. Conference of Catholic Bishops, contained positive news because it verified the steps the diocese is taking to keep children safe.

But he admitted recent events had upset parishioners, including allegations against the Rev. James Burnett, rector of the Cathedral of St. Raymond in Joliet. Burnett, who served at churches in Naperville and Bensenville, was put on leave in February after being accused of molesting a boy in the 1980s at a Mokena church.

The diocese was criticized for dragging its feet in the case.

Other controversy involved a deposition by Imesch in a lawsuit, made public in February, where he spoke of accusations against priests. In the deposition, Imesch talked about diocesan leaders knowing of serious accusations against clergy, but questioned the need to inform police or parishioners.

"I know that some of my words in that deposition have caused pain to many in the diocese and have hurt our church," he wrote.

"For all of the hurt I have caused by my words and decisions, by what I have done or ought to have done, I am truly sorry. I ask your forgiveness and prayers."

Attorney Marc Pearlman, who represents alleged sex abuse victims in lawsuits against the Archdiocese of Chicago and the dioceses of Rockford and Joliet, called the report disingenuous.

"It's nothing more than a self-congratulatory statement, which goes to show how they continue to not deal with the (abuse) issue. There's no transparency," Pearlman said.

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The diocese had not yet posted names of suspected priests on the Internet as of Friday afternoon. The district's site is www.dioceseofjoliet.org.

The report also announced the diocese spent \$129,287 on sex abuse-related costs in its last fiscal year. It included a \$30,000 settlement, \$79,641 for legal fees and \$17,995 for the Protecting God's Children educational program.

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Peter Barry
Vice President
Public Communications Inc.
35 E. Wacker Drive, Suite 1254
Chicago, Illinois 60601
312/558-1770 (ext 139)
312/558-5425 (fax)
pbarry@pci-pr.com

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EDITORIALS

Contrite Imesch takes tardy step in right direction

Thursday, April 6, 2006

THE ISSUE: Apologetic bishop says the Joliet diocese will begin posting the names of diocesan priests against whom credible allegations of sexual abuse have been made.

WE SAY: Bishop Joseph Imesch's past handling of the diocese's sex abuse scandal has lacked compassion and effectiveness. His recent actions may be a promising sign that the diocese is finally ready to confront the serious problems it faces.

Over the past few years — and as recently as a month ago — this page has taken issue with the way that Bishop Joseph Imesch has handled the priest sex abuse scandal in the Diocese of Joliet. Imesch, we felt, did not confront a serious problem in an effective manner. Allegations against priests were not handled properly, and as a result children upon whom pedophile priests prey were left in danger.

As more details of Imesch's handling of these allegations became known, we questioned whether he could provide leadership that faithful Catholics could count on during a time of crisis.

Last week, a contrite Imesch and the diocese took a step in the right direction. The bishop announced that the Joliet diocese, which includes Will, DuPage and five other counties, soon will post on its Web site the names of "diocesan priests against whom a credible allegation of sexual misconduct with a minor has been made."

In a letter distributed to parishes in the diocese, Imesch said he was sorry "for all of the hurt I have caused by my words and decisions, by what I have done or ought to have done."

This is the sort of approach we wish Imesch had taken all along. He may

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have claimed a devoted concern for the diocese and its worshippers, but there often was evidence to the contrary. As recently as August, Imesch gave a deposition in which he appeared to show no remorse for failing to remove from ministry priests against whom allegations of impropriety were leveled. After Imesch learned of one priest who went skinny-dipping with boys and played poker with them in the nude, the bishop had the priest undergo counseling and then reassigned him to another parish — where he was again accused of abusing youngsters. Earlier this year, Imesch acted put-upon after Southtown columnist Tim Placher recounted how, as a youth, he was molested by a Joliet priest, whose activities Imesch in the deposition claimed he was unaware of despite the fact the diocese had settled a case involving the priest out of court. Imesch accused Placher of trying to "smear" him.

The release of the list of allegedly abusive priests comes on the heels of a class-action lawsuit filed last month seeking the names of accused priests. It also comes a few weeks after the Archdiocese of Chicago, confronting its own crisis, released a similar list. The Joliet list includes only diocesan priests against whom allegations have been leveled, not priests from religious orders who served in the diocese. Still, the action exceeds what we might have expected, based on the diocese's history.

As we've noted before, Imesch is nearing retirement age. We have expressed hope that the next leader of the diocese will be a healer who can restore confidence within the diocese. Until that leader arrives, we hope that Imesch, in his waning days as the diocese leader, takes a progressive approach in dealing with the sex abuse scandal — not out of concern for class-action lawsuits, not out of concern for his legacy, but out of concern for the loyal members of the Catholic Church and — most of all — their children.

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Joliet diocese posts names of accused priests

By Manya A. Brachear
Tribune staff reporter
Published April 10, 2006, 8:33 PM CDT

After years of fending off requests by victims' advocates to release the names of priests suspected of sexually abusing minors, Joliet Bishop Joseph Imesch on Monday posted a list on the diocese's Web site.

But though church officials characterized the disclosure of those facing substantiated claims of abuse as a move toward greater transparency, several clergymen who served in the Joliet diocese but were accused of misconduct in other places were omitted.

"We're not talking about their actions elsewhere," said Joliet diocese spokesman Tom Kerber. "We're trying to be very transparent in regards to the people serving in Joliet."

The list of 22 priests—four never before made public—failed to include retired Springfield Bishop Daniel Ryan, whose case has been forwarded to the Vatican for review. He served as an auxiliary bishop in Joliet. It also did not include Rev. Gary Berthiaume because the allegations against him stem from Michigan when Imesch served there.

The list disclosed that Revs. Salvatore Formusa, James Frederick, Leonardo Mateo and Richard Ruffalo faced substantiated abuse allegations.

Though Ruffalo was once named in a civil suit, church officials had never confirmed whether they suspected him of abuse. He served in at least seven parishes in Joliet including St. Raymond Cathedral and in Las Vegas. He died in 1997. Frederick, a former financial officer for the diocese, died in 1988.

Formusa, a former associate pastor at St. Anthony Catholic Church in Frankfort, retired in 1985. He now lives in St. Benedict Nursing and Rehabilitation Center in Niles. And Mateo reportedly left the diocese in

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1984 and returned to the Archdiocese of Cebu in the Philippines.

Victims' advocates have long pushed dioceses to warn parishioners and encourage victims to come forward by releasing the names of accused priests as well as details of the allegations against them.

In February, a Minneapolis man filed a class action complaint demanding the names and files of priests accused of abusing children in the Joliet diocese since 1950. The Chicago Catholic Archdiocese released a list of 55 diocesan priests—excluding priests posthumously accused—after a similar lawsuit was filed in January.

Kerber could not explain why the Joliet list excluded four other priests with allegations against them in Joliet who were named in the lawsuit.

Imesch promised parishioners in a letter last month that he would publish the list of priests.

Jeff Anderson, a St. Paul attorney who represents the Minneapolis man, scoffed at the list, calling it a "half-truth."

"This is not anything more than minimalism," he said, "doing the least possible to give the best impression."

mbrachear@tribune.com

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Joliet Diocese names 22 accused priests

• Sex abuse scandal: Critics question the list's completeness

By Ted Slowik
STAFF WRITER

JOLIET — The Roman Catholic Diocese of Joliet has posted on its Web site a list of 22 priests accused of sexually abusing minors.

Two of the clerics on the list are linked to sexual abuse for the first time, though one of the priests has died and the other is in his 90s.

The list lacks other names of individuals accused of abuse. The diocese qualified its list by saying it contains the names of "diocesan priests against whom a credible/substantiated allegation of sexual abuse of a minor had been made while they were serving in the Diocese of Joliet."

Joliet Bishop Joseph Imesch said in a letter to parishioners last month that the diocese would post the names on its Web site. The list can be found at www.dioceseofjoliet.org/docs/ListofPriests.pdf.

"The diocese has taken this step in the hope of further facilitating healing and closure for those who have been affected by the tragedy of sexual abuse of a minor," diocesan spokesman Tom Kerber said in a statement. "We also hope that posting the names might encourage those who think they may have been abused to come forward."

Critics said the list was incomplete.

"It's hard to believe that's a sincere statement," said David Clohessy, director of the Survivors Network of those Abused by Priests. "If the diocese genuinely wants people to come forward, the bishop should go to parishes, look people in the eye and beg them to report what they know."

A class-action lawsuit filed against the diocese last month sought to force the

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diocese to disclose priests who sexually abused children. The lawsuit listed 25 names.

"The timing is more than coincidental," Clohessy said.

Twenty of the 22 names announced by the diocese were previously reported. Six of the men were criminally convicted, 11 have been named in civil lawsuits, and others were announced when they were removed from ministry in 2002.

The two unfamiliar names are the Rev. Salvatore Formusa and the late Rev. James Frederick.

Formusa was ordained in 1935, and his assignments included St. Anthony and St. Paul the Apostle in Joliet. The parish bulletin for St. Paul's recently reported that Formusa was hurt by a fall and recovering at St. Benedict Nursing and Rehabilitation Center in Niles.

Imesch was scheduled to honor Formusa's 71 years in the priesthood during a Holy Week service at the Cathedral of St. Raymond on Monday night. He also was to commend the 50 years in the priesthood of retired Bishop Daniel Ryan, who removed himself from public ministry in 2002 after a lawsuit claimed that Ryan had sex with a 15-year-old boy.

Neither cleric was scheduled to attend Monday night's Chrism Mass, when holy oils are blessed.

Frederick died in 1988 at age 54. An obituary said he taught at Quigley Preparatory Seminary in Chicago from 1961 to 1965, and that he served at St. Liborius in Steger, Notre Dame in Clarendon Hills, St. Patrick in Wilton Center, St. Anthony in Frankfort and St. Joseph in Manhattan.

At the time of his death, Frederick was director of the diocese's finances and cemeteries.

The list does not include the name of the Rev. Gary Berthiaume, who served with Imesch at a parish in Michigan and was criminally convicted of sexual abuse in the 1970s. He transferred from the Archdiocese of Detroit to the Diocese of Cleveland, where he was accused in a lawsuit of abusing boys during the 1980s.

Imesch accepted Berthiaume into the Joliet Diocese in 1987 and allowed him to serve as a hospital chaplain until 2002.

The diocese's list says that two of the priests are on administrative leave and that their cases are pending. Both clerics — the Rev. Arno Dennerlein and the Rev. Carroll Howlin — face multiple accusations of sexually abusing minors.

The list does not include clerics who were recently placed on administrative leave following single claims of misconduct and who have denied the accusations.

One is the Rev. James Burnett, who was removed in February as pastor of the Cathedral of St. Raymond in Joliet. The other is the Rev. William Virtue, who was removed from ministry by the Diocese of Peoria in February following a claim that he sexually abused a minor while serving in the Diocese of Joliet about 25 years ago.

The diocese's list does not include the names of religious order priests or



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Sr. Judith Davies

From: Peter Barry [peter@pcipr.com]
Sent: Sunday, April 09, 2006 10:58 AM
To: jdavies@dioceseofjoliet.org; tkerber@dioceseofjoliet.org
Cc: [REDACTED]
Subject: today's daily herald

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Ex-priest guilty of molesting altar boys due for parole

BY ASHOK SELVAM
Daily Herald Staff Writer
Posted Sunday, April 09, 2006

A former DuPage County priest whose child molestation convictions in 2004 spurred a law requiring religious officials to alert civil authorities to suspicions of sexual misconduct is scheduled to be released from prison Tuesday.

The pending release is sparking renewed criticism of how the Joliet Diocese - and Bishop Joseph Imesch in particular - handled this and other cases of alleged abuse by priests, and charges that church leaders chose to protect a priest rather than the young victims.

Fred Lenczycki, 61, of Glen Ellyn, pleaded guilty to molesting three altar boys in 1984 at St. Isaac Jogues Catholic Church in Hinsdale. After prosecutors successfully fought the statute of limitations, he was sentenced in 2004 to five years in prison. Other boys also claimed Lenczycki molested him, in Missouri and California, where the Joliet Diocese reassigned him after the Hinsdale allegations surfaced.

He's slated for parole Tuesday, but some say he should remain in prison.

"Obviously the kids are safer when he's jail," said Barbara Blaine, president of the Chicago chapter of Survivors Network of those Abused by Priests.

Lenczycki's conviction on three counts of aggravated criminal sexual abuse to a child less than 13 years old will require him to register as a sex offender upon his release from the Dixon Correctional Center, according to the

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Illinois Department of Corrections. He will have to register with police every year for 10 years.

Lenczycki admitted to inappropriate contact with 12 boys at the Hinsdale church, and a civil lawsuit was brought against him in 1997 alleging nine boys were molested. That case was settled a year later, but the settlement wasn't publicly disclosed.

The Joliet Diocese and Imesch drew heavy criticism for failure to report allegations to police and the Illinois Department of Children and Family Services. Imesch, who has served as bishop since 1979, has admitted to preferring to transfer priests facing molestation allegations across state lines rather than share the suspicions with the public. That policy and Lenczycki's case prompted lawmakers in 2004 to amend state law to require members of the clergy to immediately report allegations of sexual misconduct.

News of Lenczycki's parole surprised diocese spokesman Thomas Kerber. He said a decision whether to ask the Vatican to remove Lenczycki from priesthood hasn't been made, and that there's no timetable for such a resolution. A Vatican dismissal would mean Lenczycki would no longer be entitled to financial benefits from the diocese. There are no plans to transfer him out of state either, Kerber added.

The diocese will provide "moderate" room and board for Lenczycki until he gets a job, Kerber said. Church law requires support for priests no longer in active ministry. "We don't know where he will want to live...but he won't be living on church property," Kerber said.

The Joliet Diocese does not have seminary facilities, as the Archdiocese of Chicago does, Kerber noted. Recently controversy brewed when it was revealed more than a dozen Catholic priests accused of sexual misconduct with minors were living on a Mundelein seminary property near Carmel Catholic High School.

Kerber estimated Lenczycki would be employed or have other housing arrangements and no longer need church assistance by his June birthday.

Blaine, meanwhile, questioned the diocese's backing of Lenczycki. "It's interesting that there's no canon law to provide services for victims," she said. "They refuse to pay for therapy, yet they do this."

The diocese should monitor Lenczycki after his release, keeping close tabs on where he goes and even his Internet usage, Blaine said. She also called for additional counseling for Lenczycki, calling his 27-month prison stint too short.

St. Paul, Minn.-based attorney Jeff Anderson filed suit in 2004 on behalf of another alleged victim.

On Saturday, he leveled more sharp criticism on Imesch.

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"Even if it is OK that Lenczycki is getting out, the real person that should be going in is Bishop Imesch," Anderson said. "Lenczycki isn't able to control his impulses, but the bishop is just as criminally responsible for these acts."

Imesch denied responsibility for sexual abuse by his priests in a deposition released earlier this year and said last week the diocese will begin posting names of priests credibly accused of sexual misconduct.

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Peter Barry
Vice President
Public Communications Inc.
35 E. Wacker Drive, Suite 1254
Chicago, Illinois 60601
312/558-1770 (ext 139)
312/558-5425 (fax)
pbarry@pciipr.com


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Sr. Judith Davies

From: Peter Barry [peter@pcipr.com]
Sent: Saturday, April 08, 2006 12:31 PM
To: jdavies@dioceseofjoliet.org; tkerber@dioceseofjoliet.org
Cc: [REDACTED]
Subject: SLOWIK STORY ON LENCZYCKI

FYI- Ted Slowik story in today's Herald News and Daily Southtown on Fred Lenczycki. Note the comment attributed to an Illinois Department of Corrections spokesperson that Lenczycki will have to register as a sex offender and will be on conditional parole for four years.

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Critics upset as priest nears parole

- Rev. Lenczycki: Some say his boss protected him after abuse allegations

By Ted Slowik
staff writer

DIXON — A Joliet Diocese priest's release from prison after serving a sentence for sexually abusing young boys is prompting criticism that Joliet Bishop Joseph Imesch gave a sexual predator continued access to children.

The Rev. Fred Lenczycki, 61, pleaded guilty in January 2004 to criminal sexual abuse of three boys under age 13 and was sentenced to five years in prison. He is scheduled to be paroled Tuesday from the Dixon Correctional Center, a medium-security facility in northwest Illinois.

Lenczycki was convicted of molesting altar boys at St. Isaac Jogues parish in Hinsdale in 1984. When reports of misconduct surfaced, Imesch sent Lenczycki for counseling, then reassigned him to ministries in Missouri and California. Allegations continued. At St. Peter's Parish in Pacifica, Calif., prosecutors in 2002 investigated allegations that Lenczycki molested other boys.

"The church's own conduct in removing the defendant and placing him out of state gave us the ability to charge the defendant because the defendant was not an Illinois resident, and therefore, the otherwise three-year statute of limitations did not run," DuPage County State's Attorney Joseph Birkett said at the time of Lenczycki's sentencing.

Prosecutors learned that Lenczycki continued to molest boys in California until at least 1991, Birkett said.

Lenczycki's conviction prompted legislation that changed Illinois law and required clergy to become mandatory reporters and contact civil authorities whenever sexual abuse of a minor is suspected.

Lenczycki will have to register as a sex offender and will be on conditional parole for four years, said a spokesman for the Illinois Department of Corrections.

One of the boys Lenczycki molested sued the Catholic priest and the diocese in 1997, saying the cleric abused at

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At least nine altar boys. Imesch did not remove Lenczycki from his post as a hospital chaplain until 2002. Another victim filed suit in 2004 and is represented by Minneapolis attorney Jeff Anderson, who called Lenczycki a serial predator who should be locked up for life.

"I'm concerned about his risk to others," Anderson said. "He's a victim of the clerical culture that protected him for so many years."

Lenczycki would not have abused some of the boys if Imesch had promptly told civil authorities about the cleric's escapades with young children, the attorney said.

"While Lenczycki is on his way out of prison, Imesch should be on his way in," Anderson said.

Although at least 30 priests associated with the diocese have been subjects of credible allegations that they sexually abused minors, Lenczycki is one of only six to be criminally convicted. The others are Gary Berthiaume, Henry Slade, John Slown, Ed Stefanich and Myles White.

X Except for Berthiaume, the others convicted were permanently removed from the priesthood, or "laicized." Birkett said he hoped the diocese would petition the Vatican to defrock Lenczycki.

"It is my hope that prompt action will be taken by them to formally remove the defendant from any form of ministry as a Catholic priest," the state's attorney said. "It is clear that during the history of this abuse, the Joliet Diocese placed a priority on protecting their own instead of the children."

But a diocesan spokesman said Imesch hasn't decided yet whether to ask the Vatican to remove Lenczycki from the priesthood. Also, the diocese will financially support the priest once he is released from prison, spokesman Tom Kerber said.

"According to canon law ... it is the responsibility of the bishop to provide for the support of a priest who is no longer able to be in active ministry," Kerber said. "Consequently, there must be some financial support given to Fred Lenczycki by the diocese until such time as he is able to provide for himself."

- Contact Ted Slowik at (815) 729-6053 or at tslowik@scn1.com.

04/08/06

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NEWS

Molester priest to be paroled from prison

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Criticism of Imesch mounts

Saturday, April 8, 2006

By Ted Slowik

A Joliet diocese priest's release from prison after serving a sentence for sexually abusing young boys is renewing criticism that Joliet Bishop Joseph Imesch gave sexual predators continued access to children.

The Rev. Fred Lenczycki, 61, pleaded guilty in January 2004 to criminal sexual abuse of three boys younger than age 13 and was sentenced to five years in prison. He is scheduled to be paroled Tuesday from the Dixon Correctional Center, a medium-security facility.

Lenczycki was convicted of molesting altar boys at St. Isaac Jogues parish in Hinsdale in 1984. When reports of misconduct surfaced, Imesch sent Lenczycki for counseling, then reassigned him to ministries in Missouri and California.

Lenczycki continued to molest boys in California until at least 1991, DuPage County State's Attorney Joseph Birkett said at the time of Lenczycki's sentencing.

Lenczycki's conviction prompted legislation that changed Illinois law and required clergy to contact civil authorities whenever sexual abuse of a minor is suspected.

Lenczycki will have to register as a sex offender and will be on conditional parole for four years, an Illinois Department of Corrections spokesman said.

One of the boys Lenczycki molested sued the Catholic priest and the diocese in 1997, saying the cleric abused at least nine altar boys. Imesch did not remove Lenczycki from his post as a hospital chaplain until 2002. Another victim sued in 2004 and is represented by Minneapolis attorney Jeff Anderson, who called Lenczycki a serial predator who should be locked up for life.

"I'm concerned about his risk to others," Anderson said. "He's a victim of the clerical culture that protected him for so many years."

Lenczycki would not have abused some of the boys if Imesch had promptly told civil authorities about the cleric's escapades with young children, the attorney said.

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"While Lenczycki is on his way out of prison, Imesch should be on his way in," Anderson said.

Four of the six diocesan priests convicted of molesting children have been defrocked.

A diocesan spokesman said Imesch hasn't decided yet whether to ask the Vatican to remove Lenczycki from the priesthood.

The Herald News of Joliet

Peter Barry
Vice President
Public Communications Inc.
35 E. Wacker Drive, Suite 1254
Chicago, Illinois 60601
312/558-1770 (ext 139)
312/558-5425 (fax)
pbarry@pcipr.com

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METROWEST
DAILY NEWS

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Mazzaglia: An epidemic of school sex abuse

By Frank Mazzaglia/ Local View
Sunday, April 30, 2006

Did you know that in 1998, there were 103,600 specific cases of sexual abuse against children reported to the Department of Justice? What made these incidents even more startling was they took place in the *public schools!*

That was the same year reporters were just beginning to piece together the story of clergy sex abuse in the Catholic Church. The difference between prosecuting the Catholic Church rather than the schools was money. To date, the Catholic Church has paid out an estimated \$1 billion to settle abuse claims. Investigative reporters were spurred on by information provided by the trial lawyers taking on the church. On the other hand, there wasn't much to be gained by suing schools. So much for really caring about the kids!

Carol Shakeshaft, the researcher who prepared a draft report commissioned by the U.S. Department of Education, said the actual number of abuse cases in public schools could be much higher. Comparing survey data collected by the American Association of University Women Educational Foundation in 2000, Shakeshaft estimated that roughly 290,000 students experience some kind of physical sexual abuse by school employees. The magnitude of those numbers led Shakeshaft to contend that "the physical sexual abuse of students in schools is likely more than 100 times the abuse by priests."

Still, you can't blame trial lawyers for not getting involved. Public schools are protected by government immunity, which limits the money that can be recovered from the large damage claims. Ah, but the Catholic Church was fair game since huge sums of money and property could be extracted with the aid of an enthusiastic media promoting moral hysteria in pursuit of a Pulitzer Prize. It was an irresistible story that combined the sacred and the profane. Besides that, it made the Boston media look like they were truly the great protectors of young people robbed of their innocence. So, then what explains the comparatively cold silence when child abuse was revealed to be far more prevalent in, of all places, the public schools?

A good teacher is the salt of the earth. However, educators of all ranks who care a lot about kids will tell you that not every teacher is blessed with a pure heart. What's worse is that plentiful evidence exists which shows that predator teachers were frequently moved around from school to school.

As though that wasn't bad enough, a rash of recent cases demonstrate a seriously flawed double standard. The courts seem to brush off cases involving young female teachers caught having sex with adolescent boys.

What can be done?

For starters, state boards of education, school committees, and school superintendents need to be held legally accountable. These are the people directly responsible for any lapse in public schools that result in harm to children under their care. Just don't hold your breath for that to happen. With all the pomp and power of the Vatican, Rome is no match for entrenched teacher unions and political bodyguards protecting the public school systems.

Until policy reform happens, only the most flagrant cases of child abuse will rise to the surface. A few screaming headlines will attract public attention, and then the story becomes characterized as a twisted and exceptional case of abnormality. What's needed is new law to drive public policy toward hefty damage awards. Trial lawyers, after all, are attracted to money the same way that your average shark is attracted to blood.

Motivations aside, the end result will produce more protection for innocent children. Public schools, of course, are not the only places where children need to be protected. However, the reported incidents alone make schools worthy of a

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serious look.
Perhaps then, more parents will feel secure about the safety of their children before that morning bus arrives to take the kids to school.

Frank Mazzaglia can be reached at fmazzaglia@aol.com.

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000436

Natalie Bayci

From: Fr John Regan [frjohnr@dioceseofjoliet.org]
Sent: Monday, May 22, 2006 11:22 AM
To: rchapman@scn1.com; bwimbiscus@scn1.com; tslowik@scn1.com; 'Reiher, Nick'; 'Panieri, Rose'; mcappellini@scn1.com
Subject: Just another mean-spirited attack

Dear Mr. Wimbiscus, Mr. Chapman, Mr. Slowik, et al ...

Another absolutely mean-spirited attack by Ted Slowik in Sunday's paper. There is no conscience at The Herald News. Wasn't Wednesday's attack of the bishop sufficient? Was it necessary to give Ted Slowik one more round?

Even what you might have considered to be positive coverage, for example his support of protecting homosexuals from discrimination, is covered in such a way that Bishop is portrayed as pro-homosexual rights and supporting a gay agenda. This is not true in the way many readers might understand this controversial topic. Whoever approved Ted's story must have known that this was a backhanded compliment intended to raise the ire of those who, like the Bishop, believe as the Church teaches about homosexuality. Since the nuances of the Church's teachings on homosexuality should be left to more scholarly articles, Ted's attempt Sunday simply confused readers once again into having unnecessarily negative views of the Bishop. But the choice to focus on his protection of homosexuals from violence and discrimination as being a "major hallmark" of the Bishop's tenure here, which it was not, was intentional. It was interesting for a retrospective of the past 27 years that Ted had to quote a letter written 32 years ago.

There were some over the top statements in the article as well. One especially egregious was the reference to rape on page A11. I don't believe the accusation made that in the bishop's mind everything short of rape was merely inappropriate behavior is accurate. But as Ted knows the Bishop said that using the word "inappropriate" was unfortunate, and he did not intend to minimize or condone that behavior. So as to putting that reference from the deposition in an article covering 27 years of service as Bishop, shame on the paper for letting that stand.

On Thursday, OUR EDITORIAL BOARD sent to the newspaper a list of several of Bishop's accomplishments worthy of mention in a retrospective. Sadly, few if any of those were chosen by Ted for focus. Ted's coverage of Bishop's advocacy for the role of women in the Church was good. The pastoral letter on women was a turning point in Bishop's career and was significant both locally and nationally.

If Ted wanted a controversial topic that is more local, he could have chosen the Bishop's strong stance against the death penalty. With Stateville Penitentiary being in our diocese, Bishop was in the forefront of protests when people were executed. His strong teaching and actions, coupled with the work of other groups, has brought about a change in attitudes among people regarding the death penalty.

In all of his articles about the bishop, Ted so often focuses attention on the actions of the dozen or so priests who have abused minors, placing blame often on the bishop for their crimes. One can argue how much responsibility he should really bear for each action of those priests. That's why we have courts and lawyers and judges.

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But there have also been hundreds of other priests that have served faithfully, bringing Christ to the world through the sacraments, opening parishes and building Churches since Bishop Imesch got here. Bishop also deserves credit for the actions of his priests in doing good, perhaps more so, because in the good we do, we act on his behalf.

It was interesting that Sunday's retrospective was placed next to the article on cyber-bullying. It was similar to the way the article on Wednesday's front page was crafted to be adjacent to the story about Randy Chapman.

In many ways Ted has tried to be the bully with this issue. When you take the attitude, "If you say anything nice about the Bishop, we will attack you, too," not too many will publicly say they stand with the Bishop. Unfortunately, Ted too easily equates support for the Bishop with agreeing with what he did with priests who had abused. It is quite possible to support the bishop, especially amidst such great attack, and still hold that the abuse of children by priests was horrific and his actions at times misguided.

For anyone to assume, as Ted did, that because I and others like me want accurate, fair, and appropriate reporting of the Bishop, that we are somehow not outraged by the behavior of abusing priests, lacks common sense. I have personally encountered Ted's bullying tactics. I simply refuse to back down.

But it is no wonder that civic organizations and other groups are not offering to honor Bishop Imesch. Someone has to ask for such honors to be given. Bishop is certainly not going to ask for himself. And who in their right mind would ask on his behalf, because anyone who would ask would be unjustly attacked by the bullying Herald News? One can easily imagine the kinds of articles and editorials that would be written if the city council decided to honor the bishop. In this, too, you have once again created the story, rather than report one.

Given the tenor of his articles as well as some of his comments, I am beginning to think that Ted has a dog in this hunt. Perhaps others at The Herald News are also in on this. There is clear evidence that lawyers for abuse victims, including Jeffrey Anderson, are major contributors to SNAP (see reference below). SNAP is beholden to those who are contributors, and since Bishop Imesch is a major target of Anderson, SNAP always has a sound bite ready to criticize the Bishop.

It is no secret that Ted has allied himself with Anderson in significant ways when it comes to these cases. He is the one to always cover the news conferences with Anderson; he always allows Anderson's perspective to be the right one even when it is obviously and logically incorrect. There are plenty of quotes from Anderson in his articles. He even is Anderson's mouthpiece in lines like, "(Bishop Imesch has) been very good at protecting the assets of the Diocese of Joliet." (column on 5/5/06) Who would say something like that in a negative way except someone who would benefit if Bishop was less diligent and offered huge settlements? For Ted protecting assets is a bad thing!

Ted consistently and incorrectly tries to claim that Joliet's situation is one of the worst in the country. His own reporting on Sunday showed how untrue that is. He states that even Bishop Accountability refused to list Bishop as one who needed to resign. So why does The Herald News allow him to rant as though Joliet was the next Boston? Papers should help readers get a sense of perspective on a story. I believe readers of the Herald News would think that Joliet must be one of the worst places in the country for clergy sexual abuse. It is not. In fact, we are far better than the average. So who but The Herald News should bear responsible for such false characterizations of the diocese?

I am beginning to wonder in all of this if Ted's pen is for sale. He is wrapped up in this so personally that he seems to have something at stake himself. I'm not saying that he is paid to write the way he

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does (other than the too low a salary you guys pay reporters at the Herald). I would hate to think that someone would offer a reporter money to write articles to put pressure on the Diocese to settle claims, but I think he must have thought there was some perceived benefit to himself if the bishop had resigned or if huge settlements were offered. Maybe it was some coveted journalistic award; maybe it was a promotion to an editorial position. In the end, neither of those happened, and Ted has simply been left to continue writing mean spirited articles anticipating life beyond the Herald News.

Sincerely,
Father John Regan
Joliet

Reference for connection between SNAP and Anderson:

A Forbes magazine article linking contributions of Anderson to SNAP (both connected to the Joliet situation) can be found at <http://www.forbes.com/forbes/2003/0915/054.html>. One could ask why no mention of this "bed-fellows" connection has been brought to the attention of readers of The Herald News. Yet Ted, in an extremely defensive way, felt compelled to bring in some article from the New Yorker Magazine regarding a treatment center and diocese in Connecticut in one of his recent columns on the issue (3/24/06). The treatment center and diocese have no connection to Joliet.

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Editorial Page Editor
The Herald News

000439

]

From: Fr John Regan [mailto:frjohnr@dioceseofjoliet.org]
Sent: Thursday, May 18, 2006 3:40 PM
To: [REDACTED]
Subject: From OUR EDITORIAL BOARD .

REVISED ... For personal reflection and not publication ...

(From OUR EDITORIAL BOARD ... It's now a group effort, to show that I'm not the only one who feels this way!!!)

Dear Bill Wimbiscus, Randy Chapman, et al ...

What a wonderful article about Randy Chapman that Tony Graf wrote in yesterday's paper. I don't know if I have ever had the opportunity to meet Randy, but I can tell from the article that he has a strong commitment to our community and many of the institutions here. There are even some great pictures to go with the very positive article. He should be the right person to take on the task of leading the United Way drive. Hopefully he will be able to use his many talents to further advance the mission of the University of St. Francis.

Yet in reading the articles and editorial in the same paper regarding Bishop Imesch and the recent articles regarding Father Radek, I could not help but notice that The Herald News treated the coverage of the publisher, Randy Chapman, so differently from the coverage given to Bishop Imesch. The Golden Rule states: "Do unto others as you would have them do unto you." Accordingly, your publisher could have been held to the same standard of critical analysis and negative reporting as given to Bishop Imesch. I wonder which of you would like to have your name continually in print for things about which you have expressed your sincere regrets.

For example, Mr. Chapman could have been asked to respond to questions such as: Have any lawsuits been filed against The Herald News or any of its reporters in the past fifteen or twenty years? If so, could we please have a list so that it can be printed in the paper as well as how these cases were settled? Since Randy has been publisher, has anyone either called or written to complain about the paper? If so, how many complaints were received and how were these problems resolved? Was restitution made to the victims of misinformation and slander according to their desires or only to the extent that the paper felt necessary? Does Randy personally meet with victims of improper reporting? Is there an independent board before which persons who feel they were wronged can appear? Has anyone been reprimanded, demoted, or fired for inaccurate reporting? (Of course a list of these would be helpful, too.) Have any reporters acted in a defensive way when accused of acting irresponsibly or of journalistic misconduct? Have any of the reporters, columnists, or the editorial staff suffered from emotional problems lately? If so, could you please reveal who and what diseases they might have? Has Randy ever been called to testify at a trial or to appear before a Grand Jury?

I'm sure if any reporters asked enough people, there might be some detractors who perhaps would offer comments such as, "Sure, Randy has been a nice guy, but during his tenure, the newspaper has really treated some people unfairly. Many people have been hurt deeply by unnecessary stories that have revealed a bias on the part of the writer."

I am sure that Randy has some actions or perhaps some things he has failed to do that he regrets, and that could even create a front page story. For the sake of consistency with the coverage of the Bishop, all of this information would be included every time Randy wrote for the paper or every time there is a story about persons being treated unfairly or any time a correction about misinformation appears in the paper.

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Do you understand the point I am trying to make? The above questions parallel those presented over and over again by The Herald News in any story about the Diocese of Joliet or Bishop Imesch. I don't know the answers to the questions I posed about the operation of The Herald News and Randy Chapman's tenure as publisher. The answers to most of those questions are none of my business, and they certainly wouldn't be appropriate for the article Tony Graf wrote. Yet The Herald News has consistently chosen to ask similar questions about Bishop Imesch, the Diocese of Joliet, and its priests.

If Wednesday's articles were your perspective of Bishop Imesch's 27 years of service to the Diocese of Joliet, the leadership of the paper is in sad hands. Where was any mention of Bishop Imesch serving meals at the Daybreak Shelter for the Homeless (which he does on a monthly basis), the homeless shelter he helped build? What about his work toward affordable housing for persons in Joliet? What about his service on the CED? His efforts for the Hispanic parishioners at Our Lady of Mt. Carmel parish? What about his pastoral outreach to victims of sexual abuse? His continued offers to meet with them, provide them with counseling and do whatever he can to bring healing? What about the fact that the Diocese has been in compliance with the Charter for the protection of children? What about all of the efforts the Bishop has made to ensure that abuse never happens again: the widely publicized policies regarding sexual abuse that the Diocese has instituted, the standards of behavior to which all who work with minors are held, the requirements that clergy, employees and volunteers are required to through the Protecting God's Children program and undergo background checks, a parent guide to help parents talk about the issue with their children, as well as the educational programs for children and youth of the Diocese. Where were the pictures of Bishop welcoming thousands of new Catholics into the Church during his past 27 years as Bishop of Joliet? Where were the statistics showing the growth in the numbers of Catholics and parishes over those years? Where was there any mention of his completing a full day's schedule at the Chancery, going to out to parishes to confirm young people, staying afterwards to meet with them and their families, then returning home late at night only to offer an early morning Mass at a parish and begin another full day of work? What about his efforts for the Diocese of Sucre in Bolivia including building a hospital, teams of medical missionaries visiting there and in other third world areas? What about his joy at ordaining priests for service throughout the Diocese? What about his compassion, sense of justice and fairness? What about his willingness to meet with people at the drop of a hat even though his schedule is already on overload? His meeting with principals, DREs, offering Masses for school children and those enrolled in religious education programs?

Instead, The Herald News seems fixated on reporting over and over again about those priests who have wronged others, continually listing their names, blaming the Bishop for the actions of those priests, blaming the Bishop because he acted according to the knowledge he had at the time.

The Herald News seems also to insist on knowing (and worse yet reporting about) the personal psychological difficulties of pastors. How low can your paper go?

When will you eventually stop defining Bishop Imesch by his greatest regrets? How many times of reporting a story and listing offending priests is enough? When is enough enough? I would say a long time ago.

Sincerely,

Father John Regan
Joliet
815-723-2089

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Released April 2014

Natalie Bayci

000441

From: Fr John Regan [frjohnr@dioceseofjoliet.org]
Sent: Monday, May 22, 2006 11:25 AM
To: nbayci@dioceseofjoliet.org; jdavies@dioceseofjoliet.org; 'Mary Breslin'
Subject: FW: From OUR EDITORIAL BOARD .

Hello ...

I just thought you might want to know what conversations I have had with our friends at The Herald News regarding coverage of the Bishop.

- Father John Regan

From: Fr John Regan [mailto:frjohnr@dioceseofjoliet.org]
Sent: Thursday, May 18, 2006 6:31 PM
To: 'Reiher, Nick'; 'Wimbiscus, Bill'; 'Chapman, Randy'; 'Panieri, Rose'
Subject: RE: From OUR EDITORIAL BOARD .

Nick, thanks for the response. You and Rose are the only ones who ever write back.

I'm glad that you came to the support of Randy Chapman, who without a doubt has contributed much to our community. Then you understand that guttural sense of support one wants to give when someone you respect is so unjustly attacked. Of course, I meant no real offense to Randy, whom I hope does a bang-up job at USF. The point was to simply show the strange contrast between the two approaches to the retrospectives provided on page 1.

It's clear to me that whoever makes decisions about what to put in the paper about Bishop Imesch doesn't really know him either. You have created him to be some monster, uncaring towards victims. He is not. It would be interesting to look back, but I suspect that what you consider to be lack of candor and deflection of questions by the Bishop came after the mistaken characterizations began appearing in the paper. Who wants to talk with someone in attack mode who will twist everything you say. There are several people who have taken the opportunity to meet personally with Bishop who at first believed the portrayal given in the paper. After meeting him personally, they have completely changed their opinions of him. There should be some semblance of similarity between the real man and the one you portray.

I wish you could have been at the news conference on Tuesday to see just how unprofessional Ted Slowek was. First, most every reporter had the decency to appear in business attire, whether they were there from the print media, radio, or television. That courtesy was likely lost on Ted who came ready to mow the lawn. But that was at least forgivable. After Bishop Sartain said he had just arrived and wasn't able to comment on specifics of the abuse scandal, Ted's question to the new bishop was some rant about Fred Lenczyki and the States Attorney. The reporters around me gave a gasp of disapproval. Needless to say, Ted didn't start out on the right foot with the new bishop there. There are ways to get the story, and there are ways to create the story. I guess you guys have to make the decision about which you would rather have.

If you have ever read what has been written about Bishop Imesch in The Herald News, you would know that The Herald News has deliberately chosen to be the prosecutor, judge, and the jury of a trial against Bishop Imesch. I have served as the president of the national conference of diocesan vocation directors, and I am familiar with how the abuse scandal has impacted the Church throughout the country. In terms of numbers of victims and percentages of priests, Joliet has a far better than average track record regarding the abuse of children by priests. In some ways, that's very sad, because any victim is one too many, and we have had several victims. But in other ways, it makes it all the more curious why The Herald News wants to portray our situation in Joliet as one of the worst in the country, when it clearly is not. If you are interested I can tell you whose agenda you are feeding into with this mistaken characterization of the magnitude of the problem in Joliet. If you only knew there motives, there would be a huge mea culpa coming from Caterpillar Drive.

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One of my frustrations is that no one at the Herald ever seems to care about the facts. You may think that I critique your stories in slightest degree, but facts are important to me. How can Bishop Imesch be responsible for abuse that took place before he got here? How can a priest be guilty of abuse before he arrived at the parish? Those are things that Ted's articles were claiming. If those seem slight mistakes to you, then I have no answer for that.

You mentioned that regarding Randy's approach to errant reporters, "And woe to them who could not account for their mistakes." I cannot figure out what that means regarding Ted unless the punishment was to write more and more stories about the same thing. Because that's what we got.

I was surprised by your own personal disdain for Bishop Imesch, when you said that "(Randy Chapman and Bishop Imesch) are both men, and they shared our front page Wednesday. That's where the similarities end." Wow. Those words speak volumes, no? I hope Randy doesn't feel that way, because he will need the support of the Catholic community in his new role at USF.

The diocese and bishop have been forthcoming with many details about the skeletons in the closet, not just to the States Attorneys but to the public. I asked some serious questions about skeletons that might be in the closet over at The Herald News. Can we expect any answers to those questions?

My last question has to deal with the treatment of Father Radek in the paper the past couple of weeks. It is my understanding that perhaps Father Radek suffers from anxiety disorders and depression that is exacerbated by a difficult parish situation. What business is that of The Herald News, and why on earth are his personal problems the fodder for stories in your paper (and front page ones as well)? Talk about lost credibility.

Sincerely,

Father John Regan
Joliet

From: Reiher, Nick [mailto:NReiher@SCN1.Com]
Sent: Thursday, May 18, 2006 4:42 PM
To: Fr John Regan; Wimbiscus, Bill; Chapman, Randy; Panieri, Rose
Subject: RE: From OUR EDITORIAL BOARD .

Father, thank you for your insights.

It sounds very much as though you have never met Randy Chapman. Because if you did, you would know that Randy does not deflect difficult questions, he answers them. He does not ignore difficult problems or embarrassing issues, he confronts them. And during his 5 1/2 years with The Herald News, he has demanded the same of his editors and their staffs. And woe to them who could not account for their mistakes. All because Randy holds the community in the highest regard and knows that The Herald News, and all who serve here, are only as good as their reputation. Once that reputation is lost, as he said in his story, it is difficult, if not impossible, to regain. Until Bishop Imesch's difficulties with the sexual abuse crisis, The Herald News regularly counted on him as a community leader and for his candor. His good deeds were well documented. The celebrations in 1999 for the diocese and him were a source of great pride for the community and great joy for those who covered them, including myself.

Bishop Imesch lost that candor when he began to deflect important questions about priests who may have deeply hurt one or more of their flock. He lost much of his credibility when his testimony was released recently.

Father Regan, I was brought up to respect the church and any person of the cloth. So I respectfully ask you to never make an association again between Bishop Imesch and Randy Chapman. They are both men, and they shared our front page Wednesday. That's where the similarities end.

Randy Chapman commands great respect from inside The Herald News and throughout the entire community he has served so well, as evidence by the hundreds who stood in line to greet him at a farewell party here Wednesday night.

As you have taken it upon yourself to critique our stories in slightest degree, we could not allow an error of the magnitude you made in the previous e-mail to stand unanswered.

I suggest you do a bit more homework before drawing such inappropriate comparisons again.

Respectfully,

5/22/2006

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Released April 2014

000443

Natalie Bayci

From: Sr. Peg Ivers [sepeg@stdaniel.org]
Sent: Saturday, May 27, 2006 4:44 PM
To: Natalie Bayci
Subject: FW: ARTICLE: Mixed views on the impending retirement of Bishop Joseph Imesch

Hi Natalie,

So great seeing you last night! Do hope you have a wonderful retirement! You so deserve it.

Wasn't sure if the bishop had this article or not. Thanks, Natalie!

Peg

-----Original Message-----

From: FBartz@aol.com [mailto:FBartz@aol.com]
Sent: Friday, May 26, 2006 8:10 AM
To: FBartz@aol.com
Subject: ARTICLE: Mixed views on the impending retirement of Bishop Joseph Imesch

Faithful see bishop's strengths and flaws

BY JANE MICHAELS
STAFF WRITER

Doings area Catholics have offered mixed views on the impending retirement of Bishop Joseph Imesch after 27 years of leading the seven-county Diocese of Joliet.

Some church members said they were confused by news reports linking the priest sex abuse scandal with Imesch's departure, calling it a resignation rather than mandatory retirement. Others said they had prayed for months about who would take over after June 21 when Imesch turns 75, the church's mandatory retirement age for bishops.

"He was very nice," said St. Isaac Jogues parishioner Josephine Grisko of Hinsdale. "We celebrated our 50th (wedding anniversary) at the cathedral (in Joliet). I hate to see him go."

Joe Gurgone of Hinsdale agreed. "He has been great for the Christian community. He's going to be missed greatly," Gurgone said. "He leaves big shoes to fill."

But some churchgoers were more critical.

"It's a crime not taking those priests out of ministry and instead putting them in other parishes," Ann Talamonti of Hinsdale said. "He should be held accountable for that."

Mary Therese McDonough, who now lives in Aurora but has been a member of Our Lady of Mount Carmel in Darien since 1991, also criticized Imesch for his handling of the priest sex abuse cases.

McDonough said she found Imesch unresponsive to average parishioners too. Her former parish pleaded not to have a well-liked associate priest transferred before his term was up, but he still was reassigned, she said.

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000444

Larry Wrona of Darien said he's looking forward to a new bishop.

"I'm happy to see (Imesch) retire. He seemed pompous," Wrona said. "He didn't handle the scandal well. He seemed too arrogant."

Jerome Kowalski, a parishioner at Immaculate Conception Catholic Church in Elmhurst, staunchly defended Imesch.

"The bishop was a good pastor for his flock. That a small number of men under his command were bad does not make him evil," Kowalski said. "That he did what he thought right, which does not agree with his detractors, does not make him evil or them correct in their assessment."

"He did not knowingly aid or support anyone who did harm to children," Kowalski said. "He may not have gone to the authorities as quickly as some might wish, but there was a seal of confession that must be taken into account, not unlike the attorney-client privilege."

Many Catholics, however, took a middle-of-the-road approach, arguing that criticisms of Imesch shouldn't outweigh his positive contributions.

"In 27 years he really brought the diocese very far. He put us on the map," Nancy Kummer of Darien said. "Hopefully he will be remembered for his entire time and not just the last few years. The church is better off having this (scandal) out in the open so we can all deal with it and continue on."

Milt Honel of Elmhurst said he has known Imesch for many years and counts him as a friend.

"He is a very warm, open person, always a pastor to his people," Honel said. "I will admit as he does that he could have handled the sex abuse priests better."

"In the big picture of his administration, he has done many good things for the people of this diocese," Honel said. "He has always been open to suggestions and new ideas."

Area pastors, too, appreciated Imesch's strengths as well as his weaknesses.

"Probably the hallmark of what's gone on is the tremendous growth in the diocese," said the Rev. William Donnelly, pastor of St. Isaac Jogues Catholic Church in Hinsdale.

Donnelly referred to the jump in the number of Catholics from 400,000 in 1979 to about 650,000 now.

"In general, he's been very supportive of Catholic education, and very supportive of this parish," Donnelly said. "He's had the wisdom to realize that you can't micromanage every parish from Joliet."

Donnelly acknowledged that the abuse scandal has been difficult for the diocese and the larger church.

"People's faith has sustained them. Still, they've had some anger and disillusionment. It will take a while for the scars to heal, but healing has begun and will continue," he said. "It's always easy to focus on the sensational stories and not realize all the good that's gone on."

The Rev. Robert Schuler, pastor of Notre Dame Catholic Church in Clarendon Hills, said he is grateful for support from Imesch for the parish's project to build a new church in 2003. But he recognized many parishioners have felt betrayed.

"I'm glad he's able to retire now and go back to being a priest. He was always a good priest," Schuler said. "People recognize he's a good man, but he made mistakes in the past while we were unaware this was going on."

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Schuler said Imesch supported many priests, noting some people say he's at fault for supporting those who didn't deserve his trust.

"And then we all took the words of professionals where (accused priests) were sent for treatment. We thought they could be rehabilitated," Schuler said. "Unfortunately, people got hurt. Is that inexcusable? I don't know. God will ultimately be the judge on the whole thing. Jesus loves us all through all the bad things that we've done."

The Rev. Gavin Quinn, pastor of Our Lady of Mount Carmel Catholic Church in Darien, agreed that the bishop made some bad decisions.

"But that doesn't take away from all the good that he's done," Quinn said. "If he knew then what he knows now, his decisions would have been different. I don't think anybody early on realized how deep an addiction can become."

Quinn said it's 10 times harder for a sex addict to overcome that compulsion than it is for someone addicted to alcohol or drugs.

"When the religious fall, they fall very far. Unfortunately, we can't pray this away," Quinn said. "And when children are hurt, it's much worse. We need the strictest safeguards in place."

Mary Foley, beginning her fourth year as pastoral life coordinator of Mary Queen of Heaven Catholic Church in Elmhurst, said she recognizes Imesch's many contributions, as well as the need for continued healing and unity in the diocese in the wake of the abuse problems.

"Countless people have suffered. The leadership of our church in every place, lay and ordained, must work together to continue to develop and sustain integrity, transparency and accountability in ministry," Foley said.

Bishop James Sartain, who is currently the bishop of the Diocese of Little Rock, Ark., will be installed June 27 in Joliet.

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New Clergy Child Sex Abuse Cases Filed

000446

Two Predator Priests Worked in Three Illinois Dioceses
Brothers Were Repeatedly Molested By Different Clerics
Joliet, Rockford and Peoria Dioceses Are Involved

What:

At a news conference, two new child sex abuse lawsuits against two priests will be disclosed and discussed. Both clerics were suspended just this year.

When:

TODAY, Wednesday, May 24, 1:00 p.m.

Where:

At the law firm of Kerns, Pitrof, Frost & Pearlman, Three First National Plaza, 70 W. Madison (Suite 5350) in downtown Chicago IL

Who:

One of the victim's sister, [REDACTED] the attorneys, and the founder of a support group called SNAP, Survivors Network of those Abused by Priests.

Visuals:

Photos of both victims as children will be available.

Why:

In February, 34 year old [REDACTED] publicly disclosed and reported to Joliet Catholic officials that he was repeatedly sexually abused as a child by Fr. James Burnett from roughly 1978-82. The crimes took place when [REDACTED] was roughly 8-12 years old and a member of St. Mary's parish in Mokena.

At that time, Burnett was the rector of the Cathedral of St. Raymond Church in Joliet. Then-Bishop Joseph Imesch suspended the cleric.

? → For the first time, today [REDACTED] brother [REDACTED] is reporting his victimization by another priest, Fr. William D. Virtue. The crimes took place in 1981-82, in the rectory, confessional, and other places, when [REDACTED] was a 7th grader. [REDACTED] 38, is now a Vienna II prison for drug possession & driving without a license.

Both [REDACTED] are filing civil child molestation lawsuits today.

Virtue was ordained in 1975 worked in three dioceses. He was initially in four Joliet diocese parishes: St. Mary Magdalene (Joliet, 1976) St. Dominic (Bolingbrook, 1978-79), St. Mary Nativity (Joliet, 1980-81) and St. Mary (Mokena, 1981). He then worked in the Peoria Diocese at Sacred Heart (Campus, 1982-87), Sacre Coeur (Creve Coeur, 1990), St. Joseph's Nursing Home (Lacon, 1991), Sacred Heart (Granville, 1992), Sacred Heart (Campus, 1993-95), St. Mary (Loretto, 1993-95), St. Theresa (Earville, 1996-98), & Sacred Heart (Farmer City, 2001). In 2003, he handled three Rockford diocese parishes (St. Flannen in Harmon, St. Patrick in Marytown and St. Mary's in Walton) His last two assignments were in the Peoria Diocese: St. James (Lee, 2004) and St. Teresa (Earville, 2006), where sex abuse allegations forced his suspension in February 2006.

Burnett, who was ordained in 1968, worked only in the Joliet Diocese: Bensenville (St. Charles Borromeo 1969-75), Mokena (St. Mary's Church 1976-90), and Naperville (Sts. Peter and Paul Church 1991-2002).

Contact:

Attorney Jeff Anderson of St. Paul 612 817 8665 cell
Attorney Marc Pearlman of Chicago 312 261 4550, 773 368 0142 cell
Barbara Blaine of Chicago, SNAP founder 312 399 4747

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000447

Fr John Regan

From: Fr John Regan [frjohnr@dioceseofjoliet.org]
Sent: Sunday, May 28, 2006 11:03 PM
To: 'tslowik@scn1.com'; 'bwimbiscus@scn1.com'; 'Reiher, Nick'; 'rchapman@scn1.com';
'mcappellini@scn1.com'; 'jhosey@scn1.com'; 'lranda@scn1.com'; 'swarren@scn1.com'
Subject: This week's stories

Dear Ted (and other staff at The Herald News):

Sorry for the delay in responding to your last story in The Herald News regarding the lawsuits against the diocese. I've had a busy week and many important things to do.

In your story you accurately point out the discrepancy with the dates and ages of those making the accusations. According to the stories of the accusations that they are making, they would have both been born in 1970. One claimed to be age 8 in 1978, the other age 10 in 1980. Yet today neither of them are 36, one being 34, the other 38. It's possible for someone to forget just how old one might have been when they were abused, although one would think something that traumatic would leave an indelible mark on one's memory. But how does one forget how old one is in any given year, especially when given time to prepare a law suit?

Also, I didn't catch where Father Virtue was in 1980. You didn't list St. Mary's in Mokena as one of the parishes he was assigned to. Was he ever actually assigned to St. Mary's then?

What's your take on the taped testimony on DVD? Would Jeffrey Anderson have approved of Bishop sending in testimony for his infamous deposition by DVD? Some people who know these brothers have come forward to say that they cannot be trusted. That could have been mentioned in your article. The fact that Father Burnett and Father Virtue have denied the accusations could also have been included in the article.

It's too bad the younger Shanahan wasn't able to go through with meeting the Diocesan Review Committee. Then you would have had a source to talk about the process from someone who actually did it, not merely someone who wants to talk from inexperience. It might be good to talk with a victim who has actually met with the review committee to see if it was as draconian as you first reported (a packed room full of priests, psychiatrists, and lawyers with no opportunity for a companion to join them). I actually spoke with someone on the committee, and he told me that victims have had someone attend with them for support. They do not allow victim's lawyers to be present, because it is not a legal proceeding. As one reader commented, [REDACTED] was able to do a public news conference about this. He certainly could have met with the review committee if he wanted to.

I guess we can all be baffled why the topic of Father Virtue's dissertation was worthy of note in your article but not the checkered past of the younger [REDACTED]. You certainly are selective of which details are the most important to bring to the table for any discussion of the matter. You obviously approach each story with your dog in the hunt.

Also, I noted another interesting parallel in the positioning of stories in the paper. This week the conviction of the prison worker as a sexual predator was given page 2 coverage. Maybe reporter Stewart Warren isn't pressing hard enough for his stories to get better billing. The filing of a civil lawsuit against two priests which had already been reported more than once through news conferences was given front page coverage again. You must know someone at The Herald News to get your old news in better positions than new news.

I took the liberty to prepare a front page press release, a la Joe Hosey, regarding your upcoming transfer. I think when you read it you may understand how embattled we priests feel when it comes to the truth at The Herald News:

SLOWIK OUT!

Talk around town is that Ted Slowik has been fired from The Herald News. Some are saying it was a forced resignation to help save face. Earlier this week it was announced that a new publisher, Larry Randa, is coming in at The Herald News.

5/30/2006

**MISC. RECORDS RECEIVED FROM THE DIOCESE OF JOLIET ON 7-25-12 NO. 421
MISC. RECORDS OF BISHOP IMESCH**

Redacted February 2014

TMJA
Released April 2014

He has said that he is going to demand accountability for errors in journalistic integrity and reporter's mistakes. Looking elsewhere, Slowik had to take a position at the Naperville Sun. Numerous e-mails to the reporter and editor have gone unanswered.

000448

Perhaps the truth would come out, but what difference should the truth make? We like the story as it is. We could put a correction ("Ted Slowik is becoming an editor at the Naperville Sun."), on page 3 if that would help, but no apology would be needed.

Of course I know that this is not accurate, and only wrote it for affect, not to actually hurt you. But I am sure that a cavalier approach to your reputation and career is not appreciated by you. Likewise, your constant and cavalier attacks on the reputations of brother priests who are innocent until proven guilty and our bishop are not appreciated either.

I know that there is severe trauma to victims that has been caused by the real sexual abuse by priests. We cannot belittle that, and their cries have a right to be heard. No one is denying that. We cannot have anything but sympathy for those who have been victimized by any abuser, especially those in authority such as priests. And we ought to be outraged by the abuse of all those who have taken advantage of children, including the priests who abused. So much has been done by the Church and the Bishop to address the real issues of child abuse today. All of that is overlooked by the press, because they want to keep the story on what happened 20 years ago.

There is the other side of the story. In case you don't know we have had at least four priests accused of misconduct who were later found either innocent or where the victims recanted their stories. You do the math in terms of the percentage of priests who have been found responsible of misconduct and those falsely accused. It's a pretty high percentage (20% or so are innocent). And that's of those where cases were actually filed. There may be many others where someone with an axe to grind simply called in a complaint that was later proven false. Anyway, three of these priests developed cancer within a year of the accusations. I believe the cancer was a result of the extreme stress of those situations. Two of them died early deaths in their 50s. After one of the victims recanted, the attorney who represented the victim never even had the courtesy to apologize to the priest for the pain he made him go through.

Unfortunately these stories will never get reported, and we're not asking for that. Most of us priests choose to live a relatively private, personal life. Our position in the community is often public, but we would rather minister the Gospel in anonymity. We don't need our stories out there for everyone to read. But people at the paper have to know this goes on so that when they make decisions about what to publish and how important to treat a story they can give balance and perspective.

By the way, what is with Joe Hosey and his persistent attack on Father Radek? Can't a person have an emotional breakdown without it being reported over and over again in the newspaper? Are people's stress, anxiety disorders and depression fodder for reporters today? The editors really need to talk with Joe about what's appropriate for a community newspaper, as we hear The Herald News referred to these days.

I have simply asked for a fair, balanced, and appropriate reporting of these cases; and we get none of these from you or anyone else at The Herald News.

Ted, good luck in your new position as City Editor at the Naperville Sun. I hope you won't have to report these kind of stories in your new position. I am moving on as well, to become a pastor in DuPage County – not the Naperville area, though.

And I hope whoever takes your job at The Herald News in reporting about the Church will have greater understanding of the complexities of these matters and a better sense of fairness to all. I sincerely hope it's not Joe Hosey, because I am sure the one taking my job won't be nearly as vigilant as I am when it comes to reviewing his stories.

Sincerely,
- Father John Regan
Joliet, IL

5/30/2006

Thursday, May 25, 2006

IN LATEST CASE AGAINST THE JOLIET DIOCESE, TWO BROTHERS SAY THAT THEY WERE ABUSED BY TWO DIFFERENT PRIESTS

ABUSE SUITS NOW AT 15

By Ted Slowik
STAFF WRITER

JOLIET — Two brothers are suing the Roman Catholic Diocese of Joliet, claiming sexual abuse by two different priests.

_____ says he was molested by the Rev. James Burnett, and _____ says he was raped and abused by the Rev. William Virtue.

Both clerics were placed on

administrative leave earlier this year. Burnett was removed as pastor of the Cathedral of St. Raymond, while Virtue was taken out of ministries at rural parishes in the Peoria and Rockford dioceses.

The brothers filed suits Tuesday in Will County Circuit Court, bringing to 15 the number of suits pending against the diocese in Will and DuPage counties.

_____ of Phoenix, Ariz., went public in February with his claim that Burnett molested him repeatedly for four years beginning approximately when he was 8 years old in 1978. Some of the alleged incidents occurred in a confessional at St. Mary Church in Mokena, he said.

_____ says Virtue raped him repeatedly and committed other abuses begin-

ning approximately in 1980 when he was a 10-year-old altar boy. The alleged abuses began when Virtue caught _____ stealing at church, said his attorney, Jeff Anderson of Minneapolis.

Virtue allegedly sodomized _____ at the church rectory and in woods near the church, Anderson said.

❖ Turn to **BROTHERS, A6**

BROTHERS

From page A1

The dates cited in the lawsuits, however, do not correspond to the men's ages.

██████████ is serving a prison sentence at the Vienna Correctional Center for drug possession and for driving with a revoked license.

"After this abuse began, his life spiralled downward," Anderson said.

At least one other man is also claiming abuse by Burnett, Anderson and ██████████ said. The other alleged victim is represented by a different lawyer, who did not return calls seeking comment.

Both suits accuse the diocese and Bishop Joseph Imesch of

negligence in connection with the alleged abuses.

Burnett, 63, has served at four parishes since he was ordained in 1968: St. Charles Borromeo, Bensenville (1968-74); St. Mary, Mokena (1974-90); Ss. Peter and Paul, Naperville (1990-2002); and St. Raymond, 2002-2006.

Review board

██████████ declined to appear in person before the diocesan review board, though he did submit to the diocese a DVD of his testimony, his attorney said.

"There has been no decision by the review committee since Father Burnett was placed on administrative leave on Feb. 7," diocesan spokesman Tom Kerber said Wednesday. The diocese would not comment on

pending legal action, he added.

Virtue, 57, an author who wrote his doctoral dissertation about breastfeeding, began his clerical career at St. Mary Magdalene in Joliet. He also served at St. Dominic in Bolingbrook and at Joliet's St. Mary Nativity and Sacred Heart churches.

He later transferred to the Peoria Diocese and served at church-

es in Granville, Loretta, Farmer City, Creve Coeur, Earlville, Marytown and Walton and at a nursing home in Lacon.


A spokeswoman for the Peoria Diocese did not return a call seeking comment.

Contact Ted Slowik, at (815) 729-6053 or at tslowik@scr1.com.

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She's heard it all before.

Dear Abby daily in **The Herald News**

000450

Redacted February 2014
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2 brothers sue Joliet diocese, claiming abuse

BY CATHLEEN FALSANI
Religion Reporter

Two Illinois brothers are suing the Roman Catholic Diocese of Joliet and its outgoing leader, Bishop Joseph Imesch, because of the sexual abuse they say they suffered at the hands of two priests at a Mokena parish more than 25 years ago.

Lawyers for the brothers, [REDACTED], on Wednesday filed two lawsuits in DuPage County against Imesch, the diocese and the priests, the Rev. William Virtue and [REDACTED].

[REDACTED] says Virtue sexually abused him from 1980 to 1981, when [REDACTED] was between 10 and 12, according to the lawsuit. At the time of the alleged abuse, Virtue was a priest at St. Mary's

parish in Mokena. [REDACTED] 4, says Burnett [REDACTED] from 1978 to 1982, when [REDACTED] was between 8 and 12, according to his lawsuit. At the time of the alleged abuse, Burnett also was assigned to St. Mary's.

Removed from public ministry

Virtue, who was ordained in 1975, left the Joliet Diocese in 1981 and has served several parishes in the Peoria and Rockford dioceses in the intervening years. In February, Peoria Bishop Daniel Jenky removed Virtue from public ministry amid allegations of sexual misconduct with a minor related to incidents more than 25 years old. Virtue has denied the allegations.

On Feb. 7, Imesch, who is retiring as bishop next month, removed Burnett from public ministry after [REDACTED]

[REDACTED] reported his allegations to the Joliet Diocese, said Thomas Kerber, diocesan spokesman.

Burnett — who was ordained in 1968 and has served several parishes in the Joliet Diocese, including St. Charles Borromeo in Bensenville and Saints Peter and Paul in Naperville — is on administrative leave pending investigations by state child welfare officials and diocesan investigators, Kerber said.

[REDACTED] currently is serving a prison sentence in Downstate Vienna for drug possession and driving with a revoked or suspended license, according to Illinois Department of Corrections records. He also has served time for burglary, according to department records.

cfalsani@suntimes.com

Church feels betrayed, and not just because of abuse

It will take years to repair the damage from this," I said. "No, it will take generations," said Joliet Bishop Joseph Imesch.

In the aftermath of the column I wrote earlier this year describing the abuse done to me as a child and teenager by late Joliet priest the Rev. Richard Ruffalo, Imesch called me and asked for a meeting. In an hour-long conversation held in his office in March, we talked frankly about the priest-abuse crisis.

While Imesch's "generations" comment showed he understood the gravity of the harm done during his tenure, other statements indicated he didn't fully appreciate its source.

In the end, it wasn't about sex abuse.

It wasn't about which priest touched which boy's body parts. It wasn't about abusers being transferred from parish to parish. It wasn't about sensational newspaper stories, victims' press conferences, lawsuits or settlements.

In the end, it was about trust.

Over the course of the last several years, Imesch systematically took local Catholics' faith in their priests, bishop and institutional church and thoroughly trounced it. As he retires this week after nearly 27 years at the helm of the Joliet diocese, he sails off into the sunset on a sea of distrust and disgust of his own creation.

What began with the abhorrent acts of a small minority of Joliet priests ended with an entire Catholic community's respect for its local

church in tatters. For many people, lifelong trust in the church and its leaders gave way to ugly skepticism.

But Imesch never fully understood why. During our conversation, he steadfastly refused to take any personal responsibility for the harmful

actions of the individual priests. In each case, he said, he made the best decisions he could based upon the information and advice available to him.

He pointed at continuing media reports of abuse as a major factor in the damage to the faith community. Priests had been disproportionately singled out, he said, considering they make up only a small percentage of reported abuse cases. And he insisted he'd been unfairly criticized

for his handling of cases that preceded his tenure or had gone unreported for many years.

But in focusing so intently on his lack of culpability for individual cases, Imesch only proved he was never able to see the big picture regarding his ultimate failure.

The people in the pews always believed their well-being was first and foremost in their bishop's mind. With Imesch, sadly, they learned their interests took a backseat to those of his priests.

What Imesch didn't grasp was that the problem no longer centered on the incidents of abuse. Instead, it revolved around his failure to lead the church in a manner that gave primary acknowledgment and respect to the faith and sacrifices of the people in the pews.

Throughout his tenure, his actions

and statements—especially several made during sworn depositions—betrayed a willingness to protect priests' privacy and reputations at the expense of the families and parishioners whose generosity of spirit, labor and money makes the work of the church possible.

He handled individual sex-abuse cases throughout the diocese like little brush fires that needed extinguishing. Each abuse victim and family was appeased in some way, comforted in the belief their fire was an isolated case. But in fact, flames were flaring up all over the Joliet diocese. And the only one in a position to see the entire landscape was Imesch.

The problem of priest abuse was no minor fire. It was an inferno. Imesch knew it, yet kept it from his people.

As the truth leaked out bit by excruciating bit, those in the pews steadily lost their trust. They wound up feeling betrayed—not so much by the acts of some pervert priests, but by the secrets, stonewalling and lies of omission inflicted on them by their bishop.

Whether or not they believed Imesch acted maliciously or merely negligently in his handling of the crisis, the people ultimately wanted him to admit his responsibility for taking a bad situation and making it worse. In the end, they simply wanted him to stand up and say, "I messed it up so badly, the only way you can begin to get past it is for me to leave."

But Imesch wouldn't do it. He was too isolated, too proud or simply too oblivious to see the forest for the trees.

After my original column was published, several hundred people wrote me e-mails and letters, scores of them expressing deep hurt and anger over Imesch's breach of their trust. I pro-

vided a lengthy sampling of those e-mails to Imesch. I told him I had only received a handful of notes supporting him.

But he remained unswayed. "If I thought for one minute my resignation would help heal the damage that's been done, I'd do it today," he said.

He obviously didn't think it would help. He held on until the bitter end, leaving office this week only because he has reached the church's mandatory retirement age of 75.

In the context of a church in which we were raised to believe self-sacrifice is the ultimate good (see: Jesus on the Cross), our bishop refused to make the selfless gesture that would begin his church's healing. He ultimately put his own needs and the needs of his priests above those of the people in the pews.

In the process, he served none of them. Every good priest wound up tainted by the sins of his abusive brothers. The people ended up feeling duped and misled, their trust for their church in shambles. And Imesch? Whatever good he did is forever obscured from view by the cloud of the abuse scandal. His legacy is sealed: He's the "Sex-Abuse Bishop."

But now, Imesch's tenure is over. Led by new Bishop J. Peter Sartain, we in the Joliet church are left to clean up the mess of distrust and disgust he left us.

Will the damage ever be repaired?

Don't hold your breath waiting for the answer. According to Imesch, only our great-grandchildren will know for sure.

Tim Placher can be reached at timplacher@yahoo.com.



Tim
Placher

Redacted February 2014

TMJA
Released April 2014

000453

Natalie Bayci

From: Fr John Regan [frjohnr@dioceseofjoliet.org]
Sent: Tuesday, July 11, 2006 11:18 AM
To: 'Randa, Larry'; 'Wimbiscus, Bill'; 'Panieri, Rose'; 'Reiher, Nick'
Subject: Just for your information ... not publication

Ms. Sarah Kleman,
3400 Timmons Lane #41,
Houston, Texas 77027

Dear Ms. Kleman,

I saw your letter that was published in The Herald News today (July 11). Unless you are a long time reader of The Herald News and if you only saw my guest column, you are probably not aware of the history of what I was writing about.

There has been so much written in our paper that was seemingly written as attacks. It would be hard to receive the comments of the lawyers, SNAP, and some of the reporters in anything less than a desire to see our former bishop and to some extent the diocese destroyed.

Ms. Klemen, no matter what we have to deal with, tragic or joyful moments, easy or difficult situations, we can move forward with a positive attitude, that is, with the intent of truly bringing about a positive future.

For example, when a family experiences divorce, the attitude of the parties makes a huge difference for the future of its members. We don't forget about the divorce or pretend it never happened. If parents spend all their time trying to rehash old arguments, using the children to get back at spouses, continue to call each other names and attack each other, that kind of attitude and behavior leaves its mark on every member of that family. However, if parents can do their best to overcome the bitterness of whatever brought about the divorce, desire the best possible future for the children, and work together for the things that will bring a better future, that kind of attitude and behavior will leave its mark as well.

I never suggested we forget about the abuse that happened in the past. There is still much that needs to be done in terms of restitution and support of victims, as well as in making sure our children are protected for the future. I am sorry you feel that moving forward with a positive attitude is such a bad idea. Am I to presume that you want us to go forward with a negative attitude?

I also said it's the work of everybody, not just victims, lawyers and journalists. Priests, bishops, and laity all need to do their part as well in creating a better future. An honest and fair assessment of our past is very important for us all.

Also, I never referred to the sexual abuse of minors as "unpleasantries." I am surprised that you would use that word or take that attitude. It makes me sick to think of what some priests did to young people in abusing them. To call them "unpleasantries," as you do, seems to trivialize the pain that victims have gone through. I would never trivialize the suffering of victims of abuse by anyone, especially by priests.

7/11/2006

Redacted February 2014

TMJA
Released 10/10/14

I highly doubt that "The only reason lawyers entered the picture is because the Catholic Church betrayed children over and over and over for decades," as you claim. I think that lawyers have played a necessary role in bringing the abusive actions of priests to the public. However, in just a few years, it seems that some lawyers have come to see suing the Church as their opportunity for a career, and a lucrative one at that. You should read what some of the lawyers are saying in Washington State, where they are trying to insist that the dioceses close parishes and schools and sell properties to pay for huge settlements to victims. When asked about where worshippers should go once their churches, places where generations of families worshiped and celebrated sacraments, are sold, one lawyer said, "They'll find some other place to go." How callous do the lawyers need to be, before people wake up and see that they care more about their pocketbooks than ordinary people in the pews?

It is interesting that someone that has no connection to SNAP or any organization whatever would be reading the local newspaper in Joliet. Every comment I have received from people locally has been supportive (although I know there are likely some in the area who disagree with me), and the only negative comments I have received have been from far away. Can I ask, if you have no connections with anyone involved with sexual abuse by priests, what prompted you to find us in Joliet?

Finally, to address the "whatever has happened in the past is in the past" hope. It was certainly not to belittle the affects that the abuse caused. This comment referred to the hope that with a new bishop and a new publisher that a new opportunity is before us here in Joliet to replace the prior ways of dealing with the relationship between the Church and the paper with a more positive attitude for the future. It is with that same hope that I write to you today.

Sincerely,

Father John Regan

Empty words and wishes

Thanks to your newspaper for letting us all know that the Rev. John Regan wishes us all to go forward with a positive attitude ("Here's hoping diocese gets fair coverage," July 6). It's so nice to think we can just wish these "unpleasantries" away.

I am not a member of SNAP or any organization whatsoever. Nor am I a lawyer or a plaintiff in any case. I am just a betrayed cradle Catholic. The Herald News should not be fooled by the Rev. John Regan's suggestion that this is all about lawyers, lawsuits and money. The only reason lawyers entered the picture is because the Catholic Church betrayed children over and over and over for decades. Your reporters should not lose sight of the history of child abuse in the Catholic Church, long before lawyers got wind of it.

Does The Herald News believe that "whatever has happened in the past is in the past"? It is not. Your reporters should continue to keep in mind that we are talking about tens of thousands of American children molested and silenced with threats of violence to them and their families. The victims still suffer with their shame and their failed lives. Some are functional, perhaps even positive. It can't be surprising that others fell into substance abuse, having been introduced to substance abuse by their parish priest. Still others have their jail sentences stretching out before them. Is that in the past? Has the Rev. John Regan commuted their sentences? Does he dare to presume that his empty words mean anything to ethical reporters with journalistic integrity?

Sarah Kleman

Redacted February 2014
TMJA
Released April 2014

000455

THERAPISTS

NAME	CITY	PHONE
Tom Bartuska, M.D.	Orland Park	708-364-1050
Mary Collins, M.D.	Wheaton	630-906-5120
David Zinn, M.D.	Chicago	312-881-1164
Garth Amondson, Psy.D.	Oak Park	708-930-1833
Joseph Fortunato, Psy.D.	Chicago/Westchester	708-562-6960x2
John Kluczyski, Psy.D.	Elmhurst	708-941-1551
Brad Small, Psy.D.	Addison	847-836-8508
Carroll Cradock, Ph.D.	Chicago	312-769-6200
James DeLeo, Ph.D.	San Diego	619-444-5126
Richard Dobbs, Ph.D.	Joliet	815-744-6997
Richard Ney, Ph.D.	Elmhurst	630-530-8551
Ann Timothy, Ph.D.	LaGrange	708-482-9960
James Zullo, Ph.D.	Chicago	312-342-1846
Elaine Byrne, LCSW	Naperville	630-717-1157
John Carney, LCSW	Joliet	815-725-6511
Richard Madison, LCSW	Joliet	815-
Mary McCarthy, LCSW	Naperville	630-369-3834
Anita Miller, LCSW	Elwood	815-423-5237
Jane Peller, LCSW	Wheeling	847-424-9344
Eileen Taflan, LCSW(English & Spanish)	Lombard	708-415-0481
Joan Zientek, M.A.	Oakbrook	630-834-3345
John Farrell	Homewood	708-957-3662
Jill Gardner	Chicago	312-769-6200
Patrick Kennelly	Wheaton	847-310-8578

Dr. Tim Brown

October 1, 2002

Redacted February 2014
TMJA
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MENTAL HEALTH PROFESSIONALS

Sara Brown, M.D., Joliet, 815-725-6511.
Elaine Byrne, LCSW, Naperville, 630-717-1157.
John Carney, LCSW, Joliet, 815-725-6511.
Carroll Craddock, Ph. D., Chicago, 312-769-6200.
Richard Dobbs, Ph.D., Joliet, 815-744-6997.
Jill Gardner, Chicago, 312-769-6200.
Thomas Lee, M.D., Joliet, 815-725-6511.
Richard Madison, Joliet, 815-725-6511.
Mary McCarthy, MSW, Naperville, 630-369-1462.
Anita Miller, LCSW, Elwood, 815-423-5237.
Richard Ney, Ph. D., Elmhurst, 630-530-8551.
Joan Zienteck, Oakbrook, 630-834-3345.
James Zullo, Ph.D., Westchester, 630-562-1260.

LEFT PRIESTHOOD OR DISMISSED PRIOR TO 2002

<u>Priest</u>	<u>Allegation made</u>	<u>Action</u>
Malzone, John	2002	1961 Therapy for compulsion, psychosis, anxiety 1971 Left priesthood 1971
Slown, John	9/77 2/80	1977 Placed on temporary leave 1980 Sent for evaluation & therapy; treated for alcoholism, then entered St. Luke Inst.; St. Luke recommended return to past.min. 1983 Alcoholism, Leave; evaluation; manic-depression diagnosis; therapy, left ministry
Slade, Henry	1/4/90	1990 Evaluation & therapy, left priesthood
Gibbs, Larry	1/14/93	1992 Leave 10/30/92; sent for treatment; left priesthood
Gibbney, Michael	1985 1993	1985 Sent for treatment 1993 Referred for evaluation/therapy; left ministry
Mullins, Larry	1986 1993	1986 Evaluation & therapy 1993 Administrative leave & therapy & left priesthood
Stefanich, Edward	1986	1988 Dismissed from clerical state
White, Myles	1990 (arrested)	1990 Leave; incarcerated

000458

PRIEST INCARDINATED IN ANOTHER DIOCESE - 1

<u>Priest</u>	<u>Allegation made</u>	<u>Action</u>
Ross, Anthony	1993	1993 Sent for evaluation & therapy, then restricted ministry

EXTERN PRIEST - 1

<u>Priest</u>	<u>Allegation made</u>	<u>Action</u>
Mateo, Leonardo	1987	1984 Left Joliet Diocese for Virginia. Later returned to Philippines 1991 Letter sent to his bishop 2002 Letters sent to his bishop April 17 & October 9 – 2002

PLACED ON LEAVE BEFORE JUNE 1, 2002 - 6

<u>Priest</u>	<u>Allegation made</u>	<u>Action</u>
Dedera, Philip	1995	1995 Evaluation, treatment, restricted ministry
	4/11/02	2002 Placed on leave 4/12/02
Howlin, Carroll	1995	1995 Temporary leave
	2002	2002 Administrative leave 4/02
Lenczycki, Frederick	1984	1984 Sent for therapy 1/1/84; then restricted ministry
	2002	2002 Administrative leave 4/02
Meis, Anthony	1993	1993 Removed from parish ministry, received therapy & then restricted ministry
		2002 Administrative leave 4/02
O'Connor, Donald	5/02	2002 Administrative leave 5/02
Poff, Edward	6/28/94	1994 Evaluation, treatment, & restricted ministry
		2001 Retired
		2002 Administrative leave 5/13/02

000459

PLACED ON LEAVE AFTER JUNE 1, 2002 - 4

<u>Priest</u>	<u>Allegation made</u>	<u>Action</u>
Fischer, Lowell	1993	1993 Retired 2002 Administrative leave 6/26/02
Pock, Donald	1969	Treated for alcoholism. 2002 Administrative leave 6/26/02
Form, S		
Dugal, William	5/20/02	2002 No ministry because of longstanding debilitating disease.

DECEASED PRIESTS - 5

PENDING CASES

<u>Priest</u>	<u>Allegation made</u>	<u>Action</u>
Dennerlein, Arno	2/03	2003 Temporary administrative leave 2/03
White, Thomas	10/03	2003 Temporary administrative leave 10/03

UNSUBSTANTIATED


<u>Priest</u>	<u>Allegation made</u>	<u>Action</u>
Barrett, John		Returned to ministry
██████████		Returned to ministry; deceased
Foley, Michael		Returned to ministry; deceased
██████████		Returned to ministry

000460

000461

Retired, can minister

Returned to ministry, deceased


Stalzer, David

LEFT PRIESTHOOD OR DISMISSED PRIOR TO 2002

Priest	Allegation made	Action
Malzone, John	2002	1961 Therapy for compulsion, psychosis, anxiety 1971 Left priesthood 1971
Slown, John	9/77 2/80	1977 Leave 1980 Evaluation; therapy; treated for alcoholism; entered St. Luke Inst.; St. Luke recommended return to past.min. 1983 Alcoholism, Leave; evaluation; manic-depression diagnosis; therapy, left ministry
Slade, Henry	1/4/90	1990 Evaluation & therapy, left priesthood
Gibbs, Larry	1/14/93	1992 Leave 10/30/92; sent for treatment; left priesthood
Gibbney, Michael	1985 1993	1985 Treatment 1993 Referred for evaluation/therapy; left ministry
Mullins, Larry	1986 1993	1986 Evaluation & therapy 1993 Administrative leave & therapy & left priesthood
Stefanich, Edward	1986	1988 Dismissed from clerical state
White, Myles	1990 (arrested)	1990 Leave; incarcerated

8 left ministry
5 were dismissed
7 at leave
7 retired
7 names not public
(4 are dismissed)

000462

000463

PRIEST INCARDINATED IN ANOTHER DIOCESE - 1

<u>Priest</u>	<u>Allegation made</u>	<u>Action</u>
Ross, Anthony	1993	1993 Evaluation, therapy. Restricted ministry in another diocese. 1997 Incardinated in another diocese

EXTERN PRIEST - 1

<u>Priest</u>	<u>Allegation made</u>	<u>Action</u>
Mateo, Leonardo	1987	1984 Left Joliet Diocese for Virginia. Later returned to Philippines 1991 Letter to his bishop 2002 Letters to his bishop April 17 & October 9 – 2002

ON LEAVE BEFORE JUNE 1, 2002 - 6

<u>Priest</u>	<u>Allegation made</u>	<u>Action</u>
Dedera, Philip	1995 4/11/02	1995 Evaluation, treatment, restricted ministry 2002 Placed on leave 4/12/02
Howlin, Carroll	1995 2002	1995 Leave 2002 Administrative leave 4/02
Lenczycki, Frederick	1984 2002	1984 Sent for therapy 1/1/84; then restricted ministry 2002 Administrative leave 4/02
Meis, Anthony	1993	1993 Removed from parish ministry, received therapy & then restricted ministry 2002 Administrative leave 4/02
O'Connor, Donald	1980 (attempted abuse) 5/02	1980 Outpatient therapy 2002 Administrative leave 5/02
Poff, Edward	6/28/94	1994 Evaluation, treatment, & restricted ministry 2001 Retired 2002 Administrative leave 5/13/02

ON LEAVE AFTER JUNE 1, 2002 - 4

Priest	Allegation made	Action
Fischer, Lowell	1993	1993 Retired 2002 Administrative leave 6/26/02
Pock, Donald	1969	1975 Treated for alcoholism. 2002 Administrative leave 6/26/02
Formusa, Salvatore	1962	1964 Treatment – ongoing; 1985 Retired 2003 Administrative leave
Dugal, William <i>at Bishop JB detours</i>	5/20/02	2002 No ministry because of longstanding debilitating disease.

DECEASED PRIESTS - 5

Priest	Allegation made	Action
Dinan	4/18/02	1996 Deceased
Frederick, James	1967	1967 Leave; treatment for alcoholism; Deceased 1988
Ruffalo, Richard	11/1997	1997 Deceased 2/1997
Storm, James	5/02	1974 Deceased 6/74
Walsh, Oliver <i>UNABLE TO BE DETERMINED</i>	5/02	1975 Deceased 1/15/75

PENDING CASES

Priest	Allegation made	Action
Dennerlein, Arno	2/03	2003 Temporary administrative leave 2/03
White, Thomas	10/03	2003 Temporary administrative leave 10/03

NOT CREDIBLE

UNSUBSTANTIATED

Priest

Allegation made

Action

Barrett, John

Returned to ministry

[REDACTED]

Returned to ministry; deceased

Foley, Michael

Returned to ministry, deceased

[REDACTED]

Returned to ministry

[REDACTED]

Retired, can minister

Stalzer, David

Returned to ministry, deceased

[REDACTED]

<u>Priest</u>	<u>Ordained</u>	<u>Status</u>
Donnera, Philip	11/1/72	Removed from ministry 2002
Dennerlein, Arno	5/31/69	Removed from ministry 2003
Fischer, Lowell	5/8/54	Removed from ministry 2002
Formusa, Salvatore	4/27/35	Retired 1985
Frederick, James	5/30/59	Deceased 1988
Furdek, John	6/2/84	Removed from ministry 2000
Gibbney, Michael	5/24/75	Removed from ministry 1992
Gibbs, Lawrence	5/12/73	Removed from ministry 1992
Howlin, Carroll	5/26/61	Removed from ministry 2002
Lenczycki, Frederick	10/21/72	Left diocese 1984
Malzone, John	5/30/55	Left ministry 1970
Mateo, Leonardo	3/17/56	Left diocese 1984
Meis, Anthony	8/15/72	Removed from ministry 2002
Mullins, Lawrence	10/15/77	Removed from ministry 1993
O'Connor, Donald	5/23/64	Removed from ministry 2002
Pock, Donald	6/7/58	Removed from ministry 2002
Poff, Edward	6/7/58	Removed from ministry 2002
Ross, Anthony	11/11/72	Left diocese 1993
Ruffalo, Richard	5/30/59	Deceased 1997
Slade, Henry	5/31/69	Removed from ministry 1990
Slown, John	5/30/59	Removed from ministry 1983
Stefanich, Edward	5/25/65	Removed from ministry 1987
White, Myles	5/28/68	Removed from ministry 1992

<u>Priest</u>	<u>Ordained</u>	<u>Status</u>
Diora, Philip	11/1/72	Removed from ministry 2002
Dennerlein, Arno	5/31/69	Removed from ministry 2003
Fischer, Lowell	5/8/54	Removed from ministry 2002
Formusa, Salvatore	4/27/35	Retired 1985
Frederick, James	5/30/59	Deceased 1988
Furdek, John	6/2/84	Removed from ministry 2000
Gibbney, Michael	5/24/75	Removed from ministry 1992
Gibbs, Lawrence	5/12/73	Removed from ministry 1992
Howlin, Carroll	5/26/61	Removed from ministry 2002
Lenczycki, Frederick	10/21/72	Left diocese 1984
Malzone, John	5/30/55	Left ministry 1970
Mateo, Leonardo	3/17/56	Left diocese 1984
Meis, Anthony	8/15/72	Removed from ministry 2002
Mullins, Lawrence	10/15/77	Removed from ministry 1993
O'Connor, Donald	5/23/64	Removed from ministry 2002
Pock, Donald	6/7/58	Removed from ministry 2002
Poff, Edward	6/7/58	Removed from ministry 2002
Ross, Anthony	11/11/72	Left diocese 1993
Ruffalo, Richard	5/30/59	Deceased 1997
Slade, Henry	5/31/69	Removed from ministry 1990
Slown, John	5/30/59	Removed from ministry 1983
Stefanich, Edward	5/25/65	Removed from ministry 1987
White, Myles	5/28/68	Removed from ministry 1992

<u>Priest</u>	<u>Ordained</u>	<u>Status</u>
D...ra, Philip	11/1/72	Removed from ministry 2002
Dennerlein, Arno	5/31/69	Removed from ministry 2003
Fischer, Lowell	5/8/54	Removed from ministry 2002
Formusa, Salvatore	4/27/35	Retired 1985
Frederick, James	5/30/59	Deceased 1988
Furdek, John	6/2/84	Removed from ministry 2000
Gibbney, Michael	5/24/75	Removed from ministry 1992
Gibbs, Lawrence	5/12/73	Removed from ministry 1992
Howlin, Carroll	5/26/61	Removed from ministry 2002
Lenczycki, Frederick	10/21/72	Left diocese 1984
Malzone, John	5/30/55	Left ministry 1970
Mateo, Leonardo	3/17/56	Left diocese 1984 (and later returned to the Philippines ?)
Meis, Anthony	8/15/72	Removed from ministry 2002
Mullins, Lawrence	10/15/77	Removed from ministry 1993
O'Connor, Donald	5/23/64	Removed from ministry 2002
Pock, Donald	6/7/58	Removed from ministry 2002, deceased 2004
Poff, Edward	6/7/58	Removed from ministry 2002
Ross, Anthony	11/11/72	Left diocese 1993
Ruffalo, Richard	5/30/59	Deceased 1997
Slade, Henry	5/31/69	Removed from ministry 1990
Slown, John	5/30/59	Removed from ministry 1983
Stefanich, Edward	5/25/65	Removed from ministry 1987
White, Myles	5/28/68	Removed from ministry 1992

**MISC. RECORDS RECEIVED FROM THE DIOCESE OF JOLIET ON 7-25-12 NO. 441
MISC. RECORDS OF BISHOP IMESCH**

Redacted February 2014

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1. Dedera
2. Dennerlein, A.
3. Fischer
4. Gibbney
5. Gibbs
6. Howlin
7. Lenczycki
8. Mateo
9. Meis
10. Mullins
11. O'Connor
12. Pock
13. Poff
14. Ruffalo
15. Ross
16. Slade
17. Slown
18. Stefanich
19. White, M.
20. White, T.

000469

Deceased & unknown

Dinan
Frederick
Storm
Walsh, O

Retired & unknown

Formusa

Left ministry 35 years ago & unknown

Malzone

Out of ministry & unknown

Dugal

000470

2003

03	[REDACTED]	Gibbs	78/79
03	Doe 87	Lenczycki	84
2/03	[REDACTED]	Dennerlein	77
5/03	[REDACTED]	Howlin	96
6/18/03	[REDACTED]	Gibbs	60'-70's
<u>The Audit was held the week of September 15, 2003</u>			
10/14/03	[REDACTED]	Slown	60's
10/14/03	[REDACTED]	Slown	60's
10/17/03	[REDACTED]	Slown	66
11/03	[REDACTED]	Howlin	96
2003	[REDACTED]	Stefanich	
2003	[REDACTED]	Stefanich	
2003	Dee [REDACTED]	White, T.	

*one of these
is deceased*

*Bishop,
These are the names of the
persons who made
allegation in 2003.
Justice*

000471

- [REDACTED] - Dederá
- [REDACTED] - Dederá - allegation made 10/4/02
- [REDACTED] - Dederá - allegation made 4/15/02

- [REDACTED] - Dennerlein
- [REDACTED]
- [REDACTED]
- [REDACTED] - Meis
- [REDACTED] - Ross
- [REDACTED] - Ross
- [REDACTED] - Ruffalo
- [REDACTED] - Slade
- [REDACTED] - Slade
- [REDACTED] - White - allegation made 9/24/92
- [REDACTED] - White
- [REDACTED] - White
- [REDACTED] - Malzone - allegation made 2002

2003 Filed suit
2003 Therapy (\$330 Oct, 2003)

**MISC. RECORDS RECEIVED FROM THE DIOCESE OF JOLIET ON 7-25-12 NO. 444
MISC. RECORDS OF BISHOP IMESCH**

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MEMORANDUM

February 12, 2004

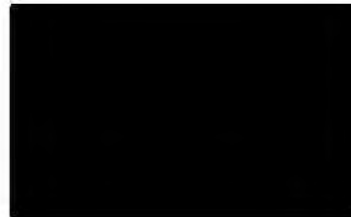
000472

TO: Bishop Joseph L. Imesch
FROM: Sister Judith A. Davies, OSF
RE: Response to Letter of Bishop Wilton Gregory

The following information was prepared as background for your response to Bishop Wilton Gregory's letter (see attached) regarding the form to Mark Chopko.

"Fourteen priests were placed on Administrative leave; six of them before June of 2002 and eight others after June of 2002." – Bishop Imesch (February 2004)

<u>NAME</u>	<u>MONTH & YR</u>
Dedera, Philip	4/02
Howlin, Carroll	4/02
Lenczycki, Frederick	4/02
Meis, Anthony	4/02
O'Connor, Donald	5/02
Poff, Edward	5/02
Dugal, William	5/02
Fischer, Lowell	6/02
Pock, Donald	6/02
Dennerlein, Arno	2/03
White, Thomas	10/03
Formusa, Sal	???11/03 or 12/03



Judith A. Davies
Sister Judith A. Davies, OSF
Chancellor

WITH UNSUBSTANTIATED
Dugal 5/28/76

Placed on disability - Nursing home 2000

LIVING AND IN PROCESS OF DETERMINATION

Lyons 5/28/60 Left ministry 6/71

NOT OF OUR DIOCESE

Berthiaume Administrative Leave April 2002

UNSUBSTANTIATED or FALSE ACCUSATION

Barrett	2002	Administrative Leave May 2002; reinstated
Bennett	2004	Unsubstantiated May 2005
[REDACTED]	[REDACTED]	Unsubstantiated January 2003
[REDACTED]	[REDACTED]	Temp removal 2002; restored
[REDACTED]	[REDACTED]	[REDACTED]
Stalzer	1993	Administrative Leave ; reinstated March 1994 ; died June 2000
[REDACTED]	[REDACTED]	Unsubstantiated
White, T.	2003	Administrative Leave 2003; reinstated March 2004

DECEASED WITH UNSUBSTANTIATED ALLEGATION

Davis	6/2/84	Retired 1988, Case settled 1994, died March 2003
Foley	11/9/74	Placed on leave May 1992, reinstated June 1993, died December 1998

DECEASED

Dinan	6/6/37	Died December 1996
[REDACTED]	[REDACTED]	Died [REDACTED]
Storm	5/22/52	Died June 1974
Van Duren	5/31/52	Died August 1997
Walsh	6/28/60	Died January 1975

MISC. RECORDS RECEIVED FROM THE DIOCESE OF JOLIET ON 7-25-12 NO. 446
MISC. RECORDS OF BISHOP IMESCH

Redacted February 2014

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JOLIET DIOCESAN PRIESTS

Active until removed in 2002

Dedera
O'Connor
Pock

*Removed
Dennerlein*

Had been working outside the Diocese

Howlin
Lenczycki
Meis

000475

Retired prior to 2002

Fischer (ret. 1993)
Poff (ret. 2001)

Removed from ministry prior to 2002

on left Furdek
Gibbney
Gibbs
Mullins
Slade
Stefanich
White
SLEAH HERBIB

DIOCESE OF CLEVELAND

Berthiaume

DIOCESE OF SANTA ROSA

Ross

DIOCESE OF SPRINGFIELD

Ryan

PHILIPPINES

Mateo

Deceased

Ruffalo

10 Falsely Accused

Barrett
Stalzer
Foley

[REDACTED]

No offense with minors

Kocher