

Redacted April 2013 - 4/8/13

Released April 2014

# SPESIA & AYERS

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August 8, 2011

**VIA FEDERAL EXPRESS**

Mr. Terrance M. Johnson, Esq.  
North Pier Chicago  
455 East Illinois Street  
Chicago, Illinois 60611

Of Counsel:  
Thomas M. Ewert  
Kent Slater

Douglas F. Spesia  
(1940-2010)

Re: *Rudofski vs Diocese of Joliet*

=====  
*Father Pock Records*

Dear Mr. Johnson:

As per a Court Order, I am enclosing Diocesan records of Father Pock consisting of the following:

- 1.) **Priest file of Father Frederick** (total pages 675)
- 2.) A Privilege Log, for documents in this priest file.
- 3.) **Secret Archive File** – (total of 23 pages).
- 4.) **A Privilege Log** for all 23 pages.

**Names of Accusers**

The names of **Pock Victim 1** and **Pock Victim 2** have been made public. The third individual, **Pock Victim 3** has never been made public.

My Best Regards,

SPESIA & AYERS

By:   
James C. Byrne

JCB/skm

cc: The Most Rev. R. Daniel Conlon, JCD  
The Honorable Michael Powers  
Mr. Patrick Bradley, Esq.  
Mr. Joseph M. Laraia, Esq.  
Mr. Stuart L. Bressler, Esq.

ORDERS	DATE CONFERRED	ORDAINING BISHOP	PLACE	DATE CONFERRED	EXTRAORDINARY APPOINTMENTS
TONSURE					
FIRST MINORS					
SEC. MINORS					
SUB-DIACONATE					
DIACONATE					
PRIESTHOOD	6-7-58	Martin D. McNamara	Cathedral, Joliet, Ill.		

DATE APPOINTED	ASSIGNMENT	DATE LEFT
6 28 58	St. Mary Magdalene, Joliet	2 22 61
2 22 61	Immaculate Conception, Morris	6 18 66
6 18 66	Joliet, St. Joseph's	6 17 67
6 17 67	Lewis College	6 15 68
6 15 68	Downers Grove, DuSable	5 25 70
12 1 75	sick leave of absence	4 6 76
4 6 76	Joliet, St. Patrick's	6 1 76
6 1 76	Joliet, St. Patrick's	6 21 77
6 21 77	Manteno, St. Joseph's	7 7 1978
7 7 1978	Manteno, St. Joseph's	6 17 87
6 17 87	St. Peter, Ottawa	4 26 02
4 26 02	Administrative leave of absence	
5 18 04	Rest in Peace	



PUBLIC SPEAKING RATING

General Custer Grade  
 PREPARATOR St. Mary of Celle Grad  
 EDUCATION St. Philip H.S. 4 yrs., St. Piv  
 4 yrs., St. Procopius Sem. 4 yrs.

DEGREES B.A.

REMARKS:



F. Donald Pock

POCK, DONALD

01

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DONALD POCK

DATE

6-28-58	ST. MARY MAGDALENE, JOLIET	ASSOC.	2-22-61
2-22-61	IM. CONCEPTION, MORRIS	ASSOC.	6-18-66
6-18-66	ST. JOSEPH, JOLIET	ASSOC.	6-17-67
6-17-67	LEWIS COLLEGE	CHAPLAIN	6-15-68
6-15-68	DIVINE SAVIOR, DOWNERS GROVE	PASTOR	5-25-76
12-1-75	LEAVE OF ABSENCE		4-6-76
4-6-76	ST. PATRICK, JOLIET	IN RES.	6-1-76
6-1-76	ST. PATRICK, JOLIET	ASSOC.	6-21-77
6-21-77	ST. JOSEPH, MANTENO	ADMIN.	7-7-78
7-7-78	ST. JOSEPH, MANTENO	PASTOR	6-17-87
6-17-87	ST. PETER, ITASCA	PASTOR	4-26-02

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000010

*Intends to take speech next year.*

*Hasn't had any yr*

IV. VOICE

- 1. Ability to read in public: a) Excellent; b) Average; c) Unsatisfactory.
- 2. Voice: a) Strong and robust; b) Average; c) Poor; d) Has foreign accent.
- 3. Defects of speech (if any): \_\_\_\_\_
- 4. Ability to preach: a) Excellent; b) Average; c) Poor.
- 5. Conversation: a) Good; b) Hesitant and disjointed; c) Poor.

*Fr. Mathias Kucera*

V. PHYSICAL REPORT

- 1. General health: a) Good; b) Average; c) Poor; d) Unsatisfactory.
- 2. Surgical operations (if any): none
- 3. Mental disorders: a) Normal; b) Melancholic; c) Superiority complex; d) Inferiority complex; e) Delusions of grandeur; f) Excessive nervousness; g) An oddity; h) Prefers to be alone rather than with others.
- 4. Physical defects: None

VI. ABILITIES

- 1. His abilities seem to recommend him for the following occupation: a) Journalism; b) Work in the chancery office; c) Work among young people; d) An assistant pastorate; e) Work as a teacher; f) A position in which public speaking plays a major role; g) Athletic work.
- 2. He is able to speak a language other than English, viz., None
- 3. He seems to have a natural aptitude for \_\_\_\_\_, and therefore the faculty can safely recommend him for higher studies in this matter.

VII. REPORT ON HIS VACATION LETTERS

- 1. Vacation letter received and a) The pastor recommends him favorably or highly; b) The pastor has the following adverse criticism to make: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

VII. OPINION OF THE FACULTY

- 1. The faculty feels that: a) He should be allowed and urged to continue; b) That he should be admonished of his faults and given an opportunity to amend; c) That he should be given another opportunity but should not be allowed to receive further Orders until he amends; d) That he should be dropped from the seminary.

IX. OBSERVATIONS OF THE RECTOR

*Recommend him!*

*Thomas J. Hankins*

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IV. VOICE

- 1. Ability to read in public: a) Excellent; b) Average; c) Unsatisfactory.
- 2. Voice: a) Strong and robust; b) Average; c) Poor; d) Has foreign accent.
- 3. Defects of speech (if any): None
- 4. Ability to preach: a) Excellent; b) Average; c) Poor.
- 5. Conversation: a) Good; b) Hesitant and disjointed; c) Poor.

V. PHYSICAL REPORT

- 1. General health: a) Good; b) Average; c) Poor; d) Unsatisfactory. *In the Hospital at*
- 2. Surgical operations (if any): *present. This illness was not diagnosed as far as*
- 3. Mental disorders: a) Normal; b) Melancholic; c) Superiority complex; d) Inferiority complex; *let seems that it has something to do with his nerves*  
e) Delusions of grandeur; f) Excessive nervousness; g) An oddity; h) Prefers to be alone rather than with others.
- 4. Physical defects: None

VI. ABILITIES

- 1. His abilities seem to recommend him for the following occupation: a) Journalism; b) Work in the chancery office; c) Work among young people; d) An assistant pastorate; e) Work as a teacher; f) A position in which public speaking plays a major role; g) Athletic work.
- 2. He is able to speak a language other than English, viz., \_\_\_\_\_
- 3. He seems to have a natural aptitude for \_\_\_\_\_, and therefore the faculty can safely recommend him for higher studies in this matter.

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- 1. Vacation letter received and a) The pastor recommends him favorably or highly; b) The pastor has the following adverse criticism to make: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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- 1. The faculty feels that: a) He should be allowed and urged to continue; b) That he should be admonished of his faults and given an opportunity to amend; c) That he should be given another opportunity but should not be allowed to receive further Orders until he amends; d) That he should be dropped from the seminary.

IX. OBSERVATIONS OF THE RECTOR

QUESTIONNAIRE

A decree from Rome, issued Dec. 27, 1930, urges the Reverend Pastor of the candidate for Subdeaconship to answer the following questions conscientiously:

1. Is the cleric zealous and devout in fulfilling the duties of piety, i.e., meditation, attendance at Mass, visits to the Blessed Sacrament and recitation of the Rosary? *YES*
2. Does he receive the Sacraments of Penance and Holy Eucharist frequently and devoutly? *YES*
3. Does he perform his ministry diligently and conscientiously while he assists at Sacred Functions? *YES*
4. Was he zealous in teaching Catechism during vacation? *YES - ALSO ASSISTED SISTER WITH THE ALTAR-BOYS.*
5. Does he devote care and diligence toward enhancing divine worship, toward the good implied in the care of souls; does he manifest interest in the exact performance of ministry while he assists at Sacred Functions? *YES*
6. In what study does he manifest interest and with what diligence? *THE LITURGY*
7. Is he given over to reading profane books and papers which harbor hatred against faith and good morals? *NO*
8. Does he wear the clerical garb when he is at home during vacations? *YES*
9. Did he associate with anyone of ill repute, or even with such of good repute, to such an extent as to cause scandal and admiration among the faithful; does he cherish familiarity with persons of the opposite sex, or did he frequent places that are scarcely free from suspicion? *NO*
10. Was he honest and upright in speech? *YES*
11. Has he occasioned critical remarks about Ecclesiastical customs, doctrine and precepts? *NO*

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# VACATION REPORT

To

Confidential

ST. PROCOPIUS SEMINARY

Lisle, Illinois

Reverend and dear Father:

The Third Council of Baltimore (Titulus v. No. 177), the Roman Normae (Art. 166) and the Sacred Congregation of Seminaries and Universities burden pastors with the obligation of watching over the conduct of their students during vacation and at its end of reporting it to the Seminary authorities.

Kindly return this report, which shall be kept under the seal of strictest confidence, to the Very Reverend Rector.

Name of Student ..... DONALD POCK

Vacation at Home ..... THE GREATER PART OF THE SUMMER

Vacation Away From Home ..... ABOUT 2 WEEKS

Attending Week-day Mass ..... YES - REGULARLY - DAILY

Reception of Sacraments ..... YES - DAILY

Associates ..... VERY GOOD

Employment ..... NOT EMPLOYED - TOOK CHARGE OF ALTAR BOYS - SACRISTY ETC. - ATTENDED LITURGICAL CONVENTION

Department (Example, Habits, Industry, Piety) ..... EXCELLENT

Remarks  
DONALD HAS BEEN EXEMPLARY IN ALL THINGS - HE HAS MOST CERTAINLY DEPORTED HIMSELF AS BEFITS A CANDIDATE FOR THE PRIESTHOOD -

Date August 17, 1957

Robert J. Mastey  
Signature of Pastor

Telephone STANLEY 8-4268

1428 Wesley Avenue  
Address  
Beverly, Illinois

*Report for clergy meeting*

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LEWIS COLLEGE // LOCKPORT, ILLINOIS 60441 / 815-838-0500

PRESIDENT

January 26, 1968

Most Reverend Romeo Blanchette  
Bishop of Joliet  
425 Summit Street  
Joliet, Illinois 60435

Your Excellency:

This letter is a request that you withdraw Father Donald Pock as Chaplain of the College. It is with reluctance that I make this request formal, but my consultations with the persons responsible for student welfare here indicate that there is little likelihood that Father could ever do the work which is expected of the Chaplain. I append a description of that office.

There is nothing personal in this request. Father has impressed us all as a warm, humble, and sincere person. He is well-liked by the students, and he tries to do what he is asked to do.

The chief problem is his lack of leadership and intellectual stature in his office. He has failed to organize any religious activities on campus, to stimulate discussions on the real issues facing Christians today, and to maintain a vital liturgy. Our hope was that the Chaplaincy would be a source of ideas, personal guidance, and leadership which would integrate the life of the College, the life of studies and the personal lives of the students.

It is our conclusion that Father is simply not able to do the work we know must be done. He has been spoken to by the Dean and the Brother in charge of the resident students. Father seems sincere in his attempts, but those attempts just do not produce even minimal results.

The College does not wish to hurt Father by this request. We have not told him that we are making it. In my last conversation with you, you mentioned that Father was due for a parish in a year or so. If you chose to withdraw him to return him to a parish, you might offer his future assignment as a motive. However, if you wish us to indicate our part in the move, please notify me, and I will explain the entire situation to him. It is our very sincere wish that this matter be handled with the least possible pain and embarrassment to anyone, either Father, yourself, or the College.

Realizing that the Diocese is in great need for priests, the College is willing to seek elsewhere for a Chaplain. You indicated last year that you would accept Father Baenen as Assistant Chaplain. He is presently Spiritual Director of the



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Most Reverend Romeo Blanchette

000131  
(2)

Oblate Seminarians and might be assigned to the College.

I would not make this request if I did not think the matter a very serious one. We are extremely concerned about the spiritual lives of our students. That concern is our chief criterion in seeking a Chaplain. A College is a special type of place, and requires a special type of priest. The Chaplain must be the intellectual equal of the faculty, or religion and religious activities become inferior to the other currents of thought and action on campus.

Whatever you can do to help the College would be much appreciated.

Sincerely yours in Christ,



Brother Paul French, F.S.C.,  
President

bpf:bn

Appendment

## VERSECUTIONS

- I With somber tread the Reaper walks,  
His scythe drags on the ground ;  
For nowhere, on this campus, is  
A life-form to be found!
- II One final time the Reaper tries  
To start some spark of life;  
The final flame is struck, and now  
It's time to plunge the knife!
- III O Lewis men, your campus fen,  
Is dead as it can be;  
And to the shade it looks just like  
A silent cemetery!
- IV The Reaper's done whate'er he could  
To strike a mighty blow,  
But due to your neglect, he finds,  
This time you've laid him low!
- V O, can it be, you soon will hear,  
A bell without a sound?  
It tolls the passing of the shade;  
Who seeks more fertile ground!
- VI A final word to end his stay,  
A proper epitaph;  
The Reaper just has this to say  
He'll neither cry nor laugh:
- VII "O Pharisees, do not ignore  
My final deposition ;  
Let not this mockery occur,  
This kangaroo inquisition!"
- VIII "A guiding flame is being put out,  
The word is being stilled,  
A chapter's being ripped apart ,  
A prophet's being killed!"
- IX And thusly spake the Reaper  
As he leaves, he neither waves  
Nor bids farewell to those that  
Yet lie dormant in their graves!!

TO WHOM IT MAY CONCERN :

(the following letter was received  
by the Reaper concerning the "firing"  
of Father Pock.)

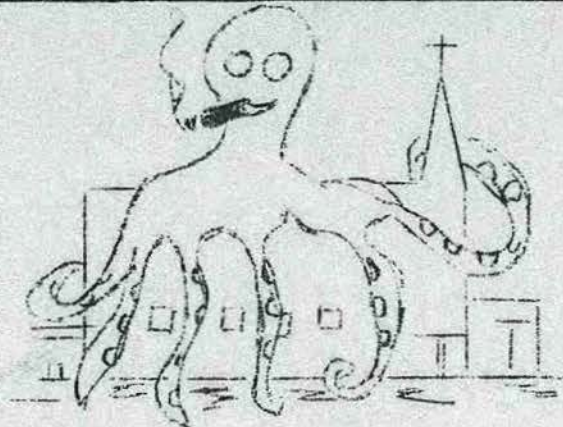
ATTENTION: Students of Lewis College:

Before you jump to conclusions about  
our ousting your Beloved Chaplain,  
remember this: we are thinking of  
your own good, not about our own  
pocketbook.

We ask you for your good to disregard  
your present chaplain's disgusting  
interest in you. He has sought you  
out where you live, and eat, and drink,  
to counsel you, befriend you, and  
better you. He has obviously refuted  
our better methods of communicating  
with you, dear students .

We ask you to disregard his efforts  
in educating you in your faith and  
humanity. We respect your intelli-  
gence. You must know that formal  
classroom education is the only way  
to educate. Your present chaplain  
is not qualified to handle our dust-  
less chalk. He refuses to play the  
game. This will not do---don't you  
agree??

(continued on page three....)



I am the Lord thy God. . .

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WHAT'S WRONG WITH LEWIS COLLEGE? (It all depends on how you define your terms.)

We feel that the basic reason for the lack of communication between students and administrators at Lewis College forms the major problem of the school.. For example, we will present definitions of key terms as viewed by the students and administrators.

Administration

1. Lewis College-Lewis College is an institution formed for the advancement of formal education. A system has been developed to meet this need. Any deviation in this system, must be eliminated for the greater glory and good of a true liberal education.

2. Student-A form of being just above plant and animal life. If at all possible our liberal educational system will mold it into the responsible adult who can say "yes" to any situation.

3. Faculty Member-A part of the liberal educational system by which the degenerate student possibly can be taught to conform to the standards of academe. One of his more important activities consists in meeting the time schedule of the IBM Machine.

4. A Student Activity-An organization composed of students-by which the needs of the administration are met.

A Diploma- A certificate symbolizing the successful molding of the respective student into the kind of man the college feels is worthy of such an award.

Students

1. Lewis College-is a place to educate and develop oneself in every mode of life. All education is not found in a classroom. Individual personalities have something to do with life and are not formed in a test-tube.

2. Student-A fellow human being who, like you, is attempting to develop himself into a man. As a fellow human being, he also responds to light, heat, cold and insults to his humanity. At Lewis he practices these responses often.

3. Faculty Member-A person who is sacrificing greater financial gain for the purpose of helping one develop at college. Unfortunately, his manhood also is tested by the insults of the liberal educational system.

4. A Student Activity-An organization of students formed for the purposes deemed necessary by the Administration.

5. A Diploma-A certificate symbolizing one's ability to endure the trials and tribulations established by the liberal educational system.

WAILINGS FROM THE CRYPT O, Lewis you are not worth screaming at. For over a month the Reaper had advised you to throw away the shackles of indifference which bind you. In the last issue the Reaper I suggested that another meeting be held between the students, administrators, and faculty members to resolve your problems. You ignored him. A token shouting conference satisfied you. O Lewis, you are too dead for even the Reaper. Unless some signs of activity are manifest, the Reaper will not waste his breath upon the stale land of the dead. j

Administrators demand the students offer problems and solutions to these problems. What are you being paid for if you expect students to present all the solutions to the problems of Lewis. By setting up this requirement, the administration quite niftily can overlook student opinions which seem unimportant to the administrators. The administration is judge, jury and prosecutor for all, 'students!' You are no better, for you allow the school to make fools of you. If something is not done to change this attitude within you, all the ranting and raving of the Reaper will do you no good. O Lewis Student, act, don't cry, for time waits for no man, and time is running out.

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TO WHOM IT MAY CONCERN  
(continued from page one)

Disregard, dear students, your present chaplain's wisdom, for it is surely false. He has not barged into our sacred halls pretending to have the cure-all of our festered ills, as we would have, and do. Can not you see, O students, that he is but a learner himself. He is obviously half a man.

We ask you to disregard your full-time chaplain. He has too much time for you--and not enough for us. We, thinking of your good, will give you a part-time chaplain who will be an educator to boot. Though your numbers are many, a part-time priest will do. And we promise that he will never be biased--though he may have you in his classes.

Disregard FATHER POCK,  
Dear Students, We have a better way.

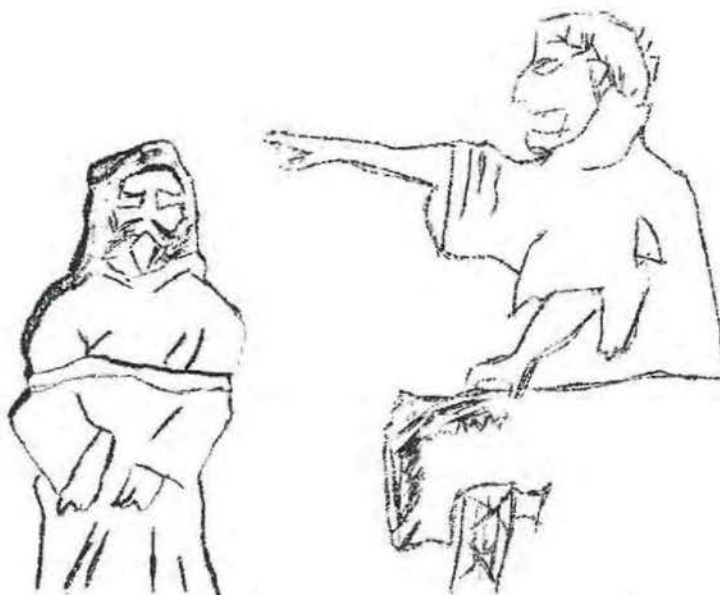
Your Beloved  
Administrators

CONTRIBUTORS

Spiritus de Maximux Pimpus  
The Alpha and the Omega  
He who Blasphemes in the Night  
The Keeper of the Flame  
The Keeper of the Scythe  
The Messianic Prophet  
The Majestic Levithan  
The Spirit of the Great Kahuna  
and  
The Sin of Onan

Nothing is More Powerful  
Than an idea  
Whose Time Has Come.

--Victor Hugo



WE HAVE CHOSEN BARRABAS!!!!

The Grim Reaper's Demolition Derby

Match Column I with Column II

- | I                    | II                          |
|----------------------|-----------------------------|
| A. Br. William       | _____ For doing his job so  |
| B. Father Pock       | _____ well and being loved  |
| C. Mr. Thobe         | _____ by the students       |
| D. Mr. La Placa      | _____ For being a dove.     |
| E. Mr. McKay         | _____ For growing a beard.  |
| F. Dr. Straa         | _____ For not growing a     |
| G. Mr. Howard        | _____ beard                 |
| H. Mr. Lamb          | _____ For associating with  |
| I. Mr. Murray        | _____ the students          |
| J. Miss Roesch       | _____ For wearing a Russian |
| K. Mr. Kondratowicz  | _____ hat                   |
| L. Brother H. Philip | _____ For wearing com-      |
|                      | _____ struction boots and   |
|                      | _____ a turtleneck sweater  |
|                      | _____ For over-acting       |
|                      | _____ For riding in the     |
|                      | _____ front of the bus      |
|                      | _____ For initiating a      |
|                      | _____ good resident program |
|                      | _____ For giving too many   |
|                      | _____ plus (+) marks        |
|                      | _____ For returning         |

UNOFFICIAL

April 6, 1976

The Reverend Donald Pock  
1442 South Lombard Avenue  
Berwyn, Illinois 60402

Dear Father Pock:

In view of all circumstances discussed over the phone a few days ago, you know that canonically, for the time being you remain the pastor of Divine Savior Parish, Downers Grove. At the time I deem feasible, you have agreed to submit your resignation. In the meantime, canonically you have a sick leave of absence, you will be listed as in residence at St. Patrick's Parish. Although I expect you to work full time as an associate pastor. The directives for therapy will be observed by you according to our conversation.

Wishing you God's blessings, I remain

Cordially yours in Christ,

Bishop of Joliet

RRB:kms

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The Rev. Donald Pock

000157

OFFICIAL

April 6, 1976

The Reverend Donald Pock  
1442 South Lombard Avenue  
Berwyn, Illinois 60402

Dear Father Pock:

Effective immediately, I hereby assign you  
in residence at St. Patrick Parish, Joliet, Illinois.  
Kindly contact Father Wilkening to tell him when he can  
expect you.

With best wishes, I remain

Cordially yours in Christ,

Bishop of Joliet

RRB:kms

FR. POCK SCAN FROM THE DIOCESE OF JOLIET NO. 177

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Reverend Donald Pock  
~~1442 S. Wesley Avenue~~ ~~xxxxxxx~~ Lombard ~~Street~~  
 Berwyn, Illinois 60402  
*St Patrick Church in residence*  
*710 W. Marion*  
*Joliet Ill. 60436*  
 \$450.00 per month beginning January 1976

Charge: LAS #6

(first check dated January 20th, subsequent checks will be the first of each month)

*Lost check dtd 7-1-76.*  
*thereafter St Patrick, Joliet*

000161  
 AVEENEE  
 -B-

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000171

[REDACTED]  
Manteno, Ill.

February 25, 1978

Most Rev. Romeo Blanchette, D.D.

425 Summit St.

Joliet, Ill.

Bishop Blanchette,

St. Joseph's Church in Manteno has truly been blessed since you sent us Father Donald Pock. As you are probably aware, we have had many problems here. Our church is in need of extensive repair and the spirit of our people has been sluggish and passive over the past several years. Finally, we feel that God has sent us a priest who is vibrant and capable of bringing us up to date on changes in the liturgy. These past nine months the people here have been happy to attend church and to be involved in the church, where before, many did not even make the effort to attend weekly Mass. Father Pock spreads a contagious enthusiasm to be brothers in Christ and to live our faith.

For example, at our Christmas Eve Mass, Father explained to all the young children that it was Jesus' birthday and he asked them how they celebrated their birthdays. As a result, the whole congregation sang 'Happy Birthday' to Jesus and then, following Mass, cake and punch was served in the Church hall. It made Christmas more meaningful for so many! I'm sure it left a lasting impression on the minds of all the little ones.



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Your Holiness, I am sure that you and I are both aware that wherever there is a large group of people, a church for instance, there is usually a minority who find fault where there is none . These people are the nit pickers who watch the actions of others with a hawk eye. It is no different in our parish than I am sure it is in many . My only hope is that you would not judge us by a few. I feel that I represent the majority of our parish when I tell you how pleased we are to finally have a priest with enough energy to get some work done here in Manteno!

Thank you for helping to make our parish a family again!

Respectfully,

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

000177


  
 of 9-78

Bishop Blanchette:  
 B. Shop of Joliet:

I do not know if you will ever get this letter or not but am hoping you do.

I am very happy belong to St Joseph, matters end at this point in remaining if we choose. We like Fr. Pock and like to go along with his wishes but after the meeting Sunday night, the way Fr. Pock blames all the people for what is a few have done is not right and then to get up after he wants to leave, he has told you this, all have people of St Joseph / deatrayed him and then we one would think) matters but him and if he leaves more wants matters and it's a known fact. He has no right at this time to make such a statement, he said his fellow priests are not but a few months ago there was plenty about him and he was saying and you said your fact) but we didn't offend him and that's what he's doing to us.

There's been more gossip than about his secretary - in some you must know what I mean. He wants people to come forward without being told when he needs something or - we've not mine readers - if he asks - he shall know. His masses wherever - we were a disgrace. Just because he was mad at a few. This in no way should affect his masses. Many times he's a cat for mass - we never complain to the his, his faults to what St. J. trying to say, he is not the priest everyone thinks he is or he thinks. He always compares us to DuPage County, where he was at before, no way will we give he like them. we a small farming one, not rich people.

I am not signing my name - its not important that you know who I am only that I am concerned about our church here at St. Joseph and I think St. Pock should leave if he's not happy.

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July 19- '79 000207

This afternoon I had an interview with Mr. & Mrs. [REDACTED] & their son [REDACTED] in their home in Manteno, Ill. The purpose was to discuss Fr. Don Pock & the rectory life. It was not what I expected, but was still revealing. The only accusation made was his excessive drinking (the Pastor's). Most of the time Fr. Pock was well behaved and having a great influence on the people of the parish - most of whom love him dearly. Periodically he would be under the influence of liquor but in these times he would usually be careful to stay in the rectory & out of sight of the people. They knew this first hand since [REDACTED] lived in the rectory one summer while working in the Parish. They all claimed that very few of the parish know of his problem with alcohol.

Their main concern - & the reason they asked me to meet with them - was the influence of the [REDACTED] C [REDACTED] sh [REDACTED] & [REDACTED] in the life of Fr. Don. They obviously dominate his life & have great impact on him. Pock has stated he is afraid of [REDACTED] she supposedly stated if Pock ever got rid of her she would ruin him by the stories she would spread about him. The story is - both [REDACTED] supply Pock with liquor & encourage his

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drinking. I observed that no one could be encourage beyond his will [redacted] agreed - & said they said the same thing to Pock. His response was - but that's where I'm weak. Pock has publicly shown affection for [redacted] by kissing her. But - this usually happens when he's been drinking.

Pock told the [redacted] that [redacted] offered to go to bed with him & that his reaction was strong. He left the rectory on the occasion.

The worst occasion [redacted] witnessed was when Fr. Jim Nawak was at their house. Pock was really bombed & still showed up at the house for a barbecue. Later, Pock said [redacted] kept feeding him drinks through the afternoon, prior to the arranged barbecue. (It's so common to put the blame on someone else - mine). [redacted] have this feeling [redacted] knew Fr. Nawak was present. If she could get Pock in bad shape maybe the Bishop would learn & throw Pock out then - she would have him for herself [redacted] said this is the type of girl she is.

There appeared to be a common opinion

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that [REDACTED] would have to be asked to go. Even if Don Pack were <sup>not</sup> to return to Manteno (they hope & pray this will never happen since he is such a good, dedicated priest & loved by the people) the new priest would eventually run into difficulties with these two women. The family asked me if I could arrange somehow for the termination of the employment of these ladies - preferably while Pack is gone from the scene.

Their final observation was that there is an absence of prayer in Don Pack's life. Could I, they asked, try to get him back to the use of the Breviary.

I've spent some time in discussing the need for prayer - especially in the life of a priest. His obligation is strong & meaningful. I said I would certainly work on this with Don.

I asked about the reputation of Don in the parish. They said there was a story going around some time ago

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000210

to the effect that there was something going on with Packer & [REDACTED]. When Packer learned of this rumor he spoke from the pulpit and scolded the people saying that their stories were libellous, filled with lies & unbecoming a Catholic community. Things appeared to quiet down in the parish & even [REDACTED] took on a different conduct. However, [REDACTED]'s conduct was short lived. She is very jealous of anyone who commands Packer's attention - & lets Packer know.

Poor guy! How weak can you be - sober or otherwise!

+ R. J. Jonesh  
Vic. Gen.

GUEST HOUSE, INC.

January 1, 1979

Guest House  
Lake Orion, MichiganGuest House  
Rochester, MinnesotaCREDENTIALS

Guest House, Inc., is a lay owned, lay operated Michigan nonprofit corporation chartered in 1954, which, with the approbation of the American Catholic Hierarchy, operates special residential treatment facilities for alcoholic Catholic priests and brothers from all over the world. Corporation policy is established and operations are monitored by a Board of Directors composed of outstanding business and professional people from representative geographic areas of the United States. Management and therapy staff are all highly qualified experts in their fields. Financial operations are audited annually by Price Waterhouse.

Guest House, Lake Orion, Michigan was opened in May, 1956. Guest House Rochester, Minnesota was opened in June, 1969. Over a period of 23 years the two Guest Houses have admitted nearly 2,000 clergy patients. A 1974 independent followup study conducted by the eminent Jesuit sociologist, Joseph H. Fichter, Ph.D., and his staff, confirmed that 89% of the men admitted between the years 1956-1974 had substantially benefited from treatment. This study has been published and excerpts are available upon request. Subsequent surveys indicate that this high success rate continues to prevail.

In 1974 both the states of Michigan and Minnesota mandated licensing of all alcoholism treatment programs, including those in general hospitals. The two Guest Houses were among the first licensed in their respective states; meeting or exceeding all the requirements. Both facilities have passed annual license review inspections, and each one currently has the full standard license to operate.

On January 17, 1975, the two Guest House programs were among the first ten alcoholism programs in the United States to be awarded the full two-year accreditation by the Joint Commission on Accreditation of Hospitals, Chicago, Ill. Both Guest House programs were cited as models for residential alcoholism treatment programs. As a result, numerous alcoholism programs have sought Guest House consultation as they prepared to meet J.C.A.H. standards. Both programs continue to be fully J.C.A.H. accredited.

Overall management of the corporation and its facilities is in the hands of an Executive Director (responsible to the Board of Directors) who has had over 25 years of successful therapy and management experience in the alcoholism field. Therapy programs at both facilities are coordinated by a M.D. Clinical Director who is recognized as one of the outstanding medical authorities on alcoholism in the world today. Operations at each facility are directed by an experienced manager who is also a certified counselor on alcoholism. Therapy teams at each facility are composed of a physician, registered nurse, clinical psychologist, consulting psychiatrist and certified counselors on alcoholism. Other specialty resources in the nearby community are available for referral as needed. The therapy programs are monitored periodically by a therapy committee from the Board of Directors.

Guest House, Inc., Credentials (Cont'd)

2.

Guest House contracts with the various individual Dioceses and Religious Orders to provide specialized service for their alcoholic priests and brothers. Individuals referred by their Diocese or Order are admitted to either House on the basis of available room and in the order of sequence in which the application for admission was made. The length of treatment varies according to the individual's degree of impairment and his response to therapy. The current average is about 90 days. At completion of treatment, 98% of all patients return to active ministry in their own Diocese or Religious Order.

Invoices for services (including room, board, evaluation and therapy) are submitted monthly, directly to the Diocese or Religious Order. Remittance is expected within ten days from the date of billing. Properly documented claim forms accompany the invoices so that the Diocese or Order may apply for reimbursement from their group health insurance carrier. Guest House finds it impossible to deal directly with the several hundred insurance carriers which underwrite health care for the numerous Dioceses and Religious Orders we provide services for. The overhead expense and delays involved in such an effort would so curtail our cash flow that we would soon be in financial jeopardy.

In recent years, more and more insurance companies (both private carriers and Blue Cross Plans) are recognizing alcoholism as a legitimate illness and are broadening their coverage to include proper care and treatment in approved facilities other than general hospitals. A rapidly growing number of Guest House clients (Dioceses and Religious Orders) are receiving reimbursement from their group insurance carrier for a substantial portion of the cost of care and treatment at Guest House. Should your insurance company refuse consideration, we would be glad to furnish you a list of the companies who will.

More specific details of Guest House operations and/or therapy are available upon request.

AJB/hd

Arthur J. Baker, CAC  
Executive Director



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Sept. 17, 1980

000243

Dear Bishop Imesch,

Many months ago I phoned you to share with you my concern about our pastor at St. Joseph's - Fr. Don Pock. Your advice was for my husband and I to support Father and tell him we cared about him. The day we went to the rectory to tell him was a disappointment. He appeared to have been drinking and was in one of his "Chars" - "coochie - coo" moods. I am afraid I can no longer relate to this man as a priest. My husband shares this feeling.

Looking back over the past three years I see now that he makes for himself a handful of very close relationships with chosen people until soon rumors and conflicts are flying. He is a man of superior intelligence, from what

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000244

I can see, but I find his judgement to be lousy in some circumstances. It is not unusual for him to make a firm statement to the people and then two weeks later contradict himself. I think he is moody and very changeable.

Since the first week he came Fr. Pock has told the people that he is a "sensuous" man. He stressed this, particularly at a parish rectory shower we had 2 summers ago. He seems to be hung up by Mary Magdalene. When he is under the influence of alcohol she is one of his favorite topics. There have been many (several that I know of) times his sermon has been about how much more God loves the sinner - especially Mary Magdalene - - - that the sinners are the ones that are saved. He talks about sex - quite boldly - and uses words like "whore" <sup>"in church"</sup>. One evening he went on and on about having intercourse - it was most embarrassing for the congregation. There were children present in church and


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he acted as though he was intoxicated  
and said " You people know --- 000245  
sex feels so-o-oo-o good." Sometimes  
I get a loud and clear message from  
his homilies. He is a sexually frustrated  
man who can find no way out of his  
circumstances! Believe me, Bishop,  
he is looking for a way out.

Sincerely,



P.S. In case you wonder just  
how involved I am, I have  
been teaching CCD since 1964 -  
right now I am a high school  
advisor. My husband -  -  
who is also an advisor for our  
teenagers, is an extraordinary  
minister. We have seen a lot  
of problems here. Please take  
into consideration the welfare  
of St. Joseph's, Martins.

6/21/91

FR. POCK SCAN FROM THE DIOCESE OF JO

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POCK

{ Call Joe Brown }  
{ Call Fray's }  
{ Talk to Joe Brown }



PRIVATE #

Fr. Francis, liturgist

Fr. Margaret, principal

Kathleen Fitzgerald, interventionist (recovering alcoholic; her husband has worked with J.I.D. #)

000331

N.B. Kathleen Fitzgerald's intervention fee = \$800! \$400 if we have no insurance for that. I told her we'd do it ourselves.

2 weeks ago - Don = off wall, silly, giddy.

Monday, confronted him. Denied drinking. Said he was taking pills.

Kathleen is quite concerned - fears real problem in office.

Don't see him going - to AA meeting  
- to see 7 classmates

Fr. Margaret has noticed big behavior change in 4 years.

Kathleen feels he needs long term care

Erratic behavior

Fisher liturgist

Long silences at Mass - seems confused, not knowing what's next.

We have become enablers. He comes late or at last minute.

Isolated in his room.

Don may be zonked out as result of rheumatoid fever as a child.

Sister - late night calls - giddiness - nothing offensive.

To Secretary covers for him (both her father + husband are probably alcoholics)

June 21, 1991

CONFIDENTIAL

MEMORANDUM

TO: Bishop Joseph Imesch  
FROM: Bishop Roger Kaffer  
RE: Father Donald Pock

██████████ phoned to make an appointment for next week to express his concerns about Don Pock. I urged him to come immediately, because of my schedule next week. He did. It was with great difficulty and hesitancy that he came, but he said he came because of his love for Don. I reassured him several times that he did the right thing in coming.

He, the two nuns and one ██████████, a professional counselor, who says you have worked with her husband, met to discuss Don's inappropriate behavior. They are all convinced that he is either on alcohol or drugs, and the professional is recommending an intervention.

The principal, who has known Don for four years, has noticed quite a change in his behavior. The most recent trigger was Don's behavior last week when a classmate of ██████████'s from out of town was here. Don came to the kitchen to get something to eat (██████████ said he eats compulsively), and obviously was inebriated by something. He was very complimentary, giggling, and literally bouncing off the wall. Apparently he was staggering and bumping into walls.

The next day ██████████ did confront Don, but Don said it is due to rhumatic fever that he had as a child, and absolutely denied that he is drinking again. He also did indicate that he had taken some medicine the doctor had given him when his mother was so ill. ██████████ also wonders whether Don has ever grieved over his mother's death. I believe ██████████ also said that Don had phoned the principal late at night, was giddy and obviously on something.

██████████ said Don also doesn't seem to know what he is doing at Mass at times, has long, long pauses, when he apparently doesn't know what is next or where he is or

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000333

Memo re: Father Donald Pock -2- June 21, 1991

what is going on. He also comes at the last minute, and others have always covered up for him. [REDACTED] used to look out the window to see whether or not Don was going to the 6:30 Mass and would cover for him if he didn't. He has now decided that if Don doesn't go, they will have a communion service, that his own behavior is becoming co-addictive.

[REDACTED] said that the secretary's husband and father were both alcoholics, and she is very clever at protecting Don. Apparently neither the secretary nor Father Bill Slikas are aware of the meeting that took place.

[REDACTED] the professional, evidently pushed for an intervention and said she would be part of it, but her fee would be \$800.00 (\$400.00 if the diocese is not covered for this). She would also be very willing to talk to me and fill me in. She is a recovering alcoholic herself.

I told [REDACTED] I would not call her, and we also would not use her for an intervention. I said we had had enough experience in confronting these situations that we don't need to pay \$800.00 for such service. I told [REDACTED] I would call Joe Burns and discuss this with you, but I was not sure I would be able to get to you before Wednesday morning.

We did set a tentative date for [REDACTED], the two nuns and myself to meet at my house about July 30th, to discuss an intervention. [REDACTED] does not think it is of immediate urgency. I told him I would also contact Guest House.

My own evaluation is that Don probably is drinking again. But [REDACTED] gave me precious little by way of specific and concrete examples other than what I have already mentioned. I would also suspect that [REDACTED] has alarmed [REDACTED] and I'm not so sure that we need or want her assistance in this matter.

[REDACTED] is feeling very guilty lest his coming to see me would mean Don does not go on his sabbatical. However, [REDACTED] feels he should be in a longer treatment center than Guest House, where [REDACTED] thinks he has been twice before. I was only aware of once. [REDACTED] thought it was about a six-week program. I told him it was four months, and if there was something other than alcohol, Guest House would be smart enough to catch it and refer it

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000334

Memo re: Father Donald Pock -3- June 21, 1991  
to someone else if needed.

I assured [REDACTED] that he was doing a kindness to Don, and had to reassure him several times. I suggested allowing him to continue drinking is like allowing him to play with a loaded gun or point it at his head. Alcoholism is a terminal disease if it is not stopped. He seemed reassured about that. And if Don should lose his sabbatical, he may gain his life.

Bishop Roger Kaffer

RLK:bjd

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000379

9/9/92  
10:25 p.m.

Dear Bishop:

Father Donald Pock called to notify you of recent happenings at St. Peter the Apostle Parish. On Saturday morning, September 5th, two girls, sisters, one pre-schooler and one in second grade, who were playing on the parish playground were approached by a man in a car. Attempts were made to entice one of them. The older girl kicked the guy and ran into the church to tell her mother, who is one of the church organists. The following facts are for your information, and the following letter is being sent to parents of the Religious Education Program and school and is being printed in the bulletin:

- 1) There was no molestation.
- 2) The police have a description of the alleged offender and assures us at this time that the case does not match any particulars within the area of Itasca.
- 3) The case is being actively investigated by the Itasca Police Department.
- 4) The Itasca Police Department has begun extra surveillance of all areas which would be conducive to that kinds of behavior. The areas include: all schoolgrounds, parks, etc. These areas are being watched very carefully.
- 5) Our staff and faculty both have been thoroughly briefed to pay particular attention to suspicious persons or vehicles on our church and school property.
- 6) Police Chief McDonald has assured us that we will be immediately notified regarding any updated information.
- 7) Any further questions or inquiries will be answered by calling the Itasca Police Department.

The Principal and Religious  
Education Coordinators.

p.s. Father Pock called a meeting of the School Board after this occurred and they advised him that the parents should be made aware of the situation.



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001484

22 February, 2002  
Chair of Peter

Most Reverend Joseph L. Imesch, D.D.  
The Chancery  
425 Summit Avenue  
Joliet, IL 60435

Dear Bishop Imesch:

Recent news surrounding Boston's handling of sexual abuse cases leads me to write you an awkward and painful letter, but one I feel compelled to write.

In 1969, mid-September, I was sexually assaulted by Rev. Donald Pock, then pastor of Divine Savior in Downers Grove. In late November of 1975, after a series of attempts to get action (unbeknownst to me), but eventually because of letters written to the Apostolic Delegate, Bishop Blanchette set-up a meeting to confront the issue. Because he was ill at the time, Bishop Vonesh conducted the meeting on a Sunday afternoon where Fr. Pock was confronted by three persons, two of them his accusers, one of these me.

The whole concern at that time was framed as a drinking problem, and I and my fellow-accuser (there were others who did not appear) urged Fr. Pock into chemical dependency treatment. I have no idea what happened. In fact, however, we were all in our minority at the time of our sexual abuse, and the matter, therefore, seems to me upon reflection to have been beyond a chemical dependency difficulty, and more a matter of ephebophilia.

I am writing you now because I have become aware that Fr. Pock is a pastor in good standing. He may have had a sterling record this last quarter century. I certainly hope and pray that is the case. Nonetheless, I wish to alert you that one of your priests has a past history you may not know, or that may have been misread or misunderstood. This may be leaving the Diocese vulnerable.

I was a seminarian for Joliet at the time of the incident. I was a junior monk at [redacted] at the time of the confrontation. [redacted]

[redacted] It has taken many, many years of good spiritual direction, psychological counseling and personal struggle to come to terms with ordained ministry, diocesan ministry and my own sexuality because of this incident. I would hate for the Diocese of Joliet to be at risk, or for another to suffer, or have suffered, because of a misread of past history.

Sincerely,



FEB 26 2002



425 Summit St.  
Joliet, Illinois 60435

815-722-6606  
Fax 815-722-6602

Holy Thursday,  
March 28, 2002

Your Excellency,

Bishop Jmesch received the enclosed letter. I went to Minneapolis - St. Paul and spoke with [REDACTED] (a former student of mine). I then spoke with Father Pook, who admitted to a drinking problem but denied anything else, and said the 1975 meeting was only about alcoholism.

There is nothing in our personnel files or secret archives beyond alcoholism. Nor is there anything in them from the Apostolic Nunciature. Both Bishops Blanchette and Jmesch are deceased. Is there anything in your files that can help us get to the truth of these allegations? Any help you could give us would be greatly appreciated.

With cordial personal regards during the Holy Season, and with a plea and a promise of mutual prayers, I remain

Sincerely yours in the Sacred Heart,

+ Roger L. Kuffer

P.S. Please forgive this handwritten letter. I cannot use our complicated typewriters!

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000486

April 26, 2002

**PERSONAL & CONFIDENTIAL**

Reverend Donald Pock  
St. Peter Church  
524 N. Rush Street  
Itasca, IL 60143-1637

Dear Don,

I just wish to confirm in writing my telephone call of today that I had placed you on Administrative Leave, effective immediately, unless and until the allegations are satisfactorily resolved.

It is my understanding this means that you cannot minister publicly while on Administrative Leave. You certainly may say Mass privately without a congregation.

Be assured of my prayers for and with you. I reiterate my regret at having had to do this by phone so quickly, but I think you understand the reasons. You are very much in my prayers and have been and will continue to be. Please keep me and us in yours.

With cordial personal regards, and with a plea and a promise of continued mutual prayers always, I remain

Sincerely yours in the Sacred Heart,

Most Reverend Roger L. Kaffer  
Auxiliary Bishop of Joliet

RLK:bjd

cc: Bishop Joseph L. Imesch

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000492

Cardinal Roger Mahoney  
Los Angeles, California

On: 07.13.02  
re: **'malicious discharge'**  
(related to sexual misconduct in the roman church)

Dear Cardinal Roger Mahoney:

Prairie State Legal Aid gave me some suggestions for the pursuit of a legal issue and they mentioned a variety of methods to employ before I would be forced to find the resources in order to hire someone such as the well-known Los Angeles attorney Nimmer or perhaps the Minneapolis attorney, Jeffrey Anderson, mentioned in a recent article about Orange County church affairs.

This concerns potential **'wrongful discharge'** or **'malicious termination'** from my music job at Diocese of Joliet, St Peter church of Itasca, IL. Ex-Pastor Don Pock hired me one year ago, gave me a written contract for one year, stipulated that salary increases would be given, and made an oral agreement with me that I would not seek other church-employment for 5 years, that I would remain at St Peter church of Itasca for 5 years and he would grant me regular pay increases to turn things around and create better music at his church. The Diocese of Joliet provided my wages per contract through the end of June/2002. Their organizational-name was printed on the check. Now they deny being involved in any way with their local church's payments to me. On April 25<sup>th</sup>, I received a termination letter in the mail from the pastor. On April 26<sup>th</sup> the pastor left for a 'vacation' in Los Angeles. Two weeks after the pastor left for his alleged 'vacation', the Bish Imesh from Joliet came to tell the congregation that the pastor was removed permanently from the job due to alleged sex issues, and had admitted to the alleged offenses. I believe that for some unknown reason, some of the local staff prevailed upon the ex-pastor

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000493

when he already knew his own job would soon be terminated, and caused the ex-pastor to unilaterally break our prior agreement and terminate my contract for unknown reasons.

I have already sent a blunt and direct letter to the former pastor of the church regarding the unexpected termination of a 5 year contract which he created. I sent a copy of the same to the local bish. The local bish finally replied and stated that I had to file a request with the local church and go through local church-channels because it wasn't his job to deal with these problems. He also said he wasn't familiar with the protocol of filing a local complaint. I guess he must have been sitting in his ivory tower too long to understand how things work even on his own turf!

The comments of that bish are ridiculous! That local Joliet Bish Imesh seems to have forgotten that the pastor in charge of hiring me in the first place suddenly lost his own job due to his own sexual problems which caused him to be unable to provide directions for others at this location. For such a pastor to then decide at the last minute to also fire other staff is unfortunate; however the people left in place with the organization now have to deal with the consequences of this ex-pastor's petulant actions. And if someone wishes to aspire to the job of bish, then that individual must now deal with the fallout of bad decisions made by individuals they as bishop placed in various church-locations.

As the hired music director of this unfortunate church, it was not my job to be concerned about the sexual issues of the pastor. I was responsible for training the locals, preparing the music, directing the choirs and performance of liturgical music on a regular basis for the prior year. I performed those duties well, according to the now ex-pastor, and received regular praise from the pulpit because of the high caliber of music provided.

I have sent clear memos regarding the liability incurred by the local church for the remaining years of payment due per that ex-pastor's contract created with me when he chose to hire me. I expect to receive payment of the remaining \$28,000/yearly amount due for the remaining four years of the contract as I was fully prepared to honor the agreement for the remaining years regardless of who was placed into the vacancy as new pastor and/or administrator. From articles I have read, I know that you as an administrator know about the process of RICO being used to get the roman church to sit up and pay attention to past abuses in Orange County. If that is what it takes to get the attention of a particular administration, then I guess it is a worthwhile tool. Since I have not been able to get the local bish and/or the St Peter

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000494

church to pay attention to their legal problem, an obvious tactic was to write to someone in a position of authority in the same organization, and inspire them to bring appropriate pressure on the recalcitrant crew I have to deal with in Du Page County, Illinois. I surely wouldn't wait for the local bish to do the right thing on his own. His letter telling me that I didn't complain through the proper channels and jump through hoops in the correct order made that abundantly clear that he had no inkling of how to take corrective action.

It aggravates me to no end that I would have to deal with the malicious termination from such a church and on top of that find a source of additional money to pay someone as attorney Jeffrey Anderson, or attorney Nimmer simply in order to get the organization to act justly toward a former employee!

Thank you for taking the time to put appropriate pressure on the locals to do the right thing and provide the buy-out check for the remainder of the contract as due. If you are unable to reach them, then I would appreciate your making payment for all legal fees required in order to pay for a fine attorney such as Mr Jeffrey Anderson or Mr Nimmer. I certainly can't afford to pay for the attorney fees myself. After all, I am the former church employee who has been maliciously terminated and who must now insist on the just payment of those remaining salary amounts for the unserved four years of the contract.

With regards,



*Pock*

**NEWS RELEASE**

000495

**May 5, 2002**

**Contact: Sister Judith Davies, OSF  
815-722-6606, Ext. 216  
between 2 p.m. and 4 p.m. today**

**JOLIET DIOCESE REMOVES FOUR PRIESTS**

The Diocese of Joliet has removed four priests from public ministry because of prior allegations of sexual misconduct. The actions are the recommendations of the Diocesan Review Committee.

Two of the priests removed are pastors at parishes in the Joliet Diocese. They are Father Donald Pock of St. Peter's in Itasca, and Father John F. Barrett of Mary Queen of Heaven in Elmhurst. Father Pock has been placed on administrative leave. Father Barrett has been placed on temporary administrative leave pending review of the allegations. In both cases, the alleged misconduct occurred over 25 years ago. Parishioners were informed by Bishop Joseph Imesch and Auxiliary Bishop Roger Kaffer during Masses today.

Two retired priests also have been restricted from publicly saying Mass. They are Father Lowell Fischer and Father Edward Poff. Father Fischer retired from active ministry in 1993 and is chaplain for retired women religious at St. Francis Convent in Frankfort, Ill., and had been celebrating public Mass at the Convent on Sundays. Allegations against him involve incidents reported to have occurred more than 25 years ago.

In 1975, Father Fisher requested and was granted a leave of absence from the Joliet Diocese and moved to Honolulu. He returned to the Joliet Diocese in 1993 to serve as chaplain at the St. Francis Convent.

Father Edward Poff retired in June 2001 and has since been assisting with Mass at parishes in the Joliet diocese, in particular St. Patrick's in Joliet. An allegation was made against Father Poff in 1994, the same year it was alleged to have occurred. He was removed from parish ministry, received therapy and was placed in restricted ministry at St. Mary's Hospital in Kankakee where he served until 2001.

This week's actions are part of the diocese's ongoing commitment to protect children, put victims first and do everything possible to end the tragedy of sexual misconduct in the Church, according to Bishop Joseph Imesch.

"The Diocese and our Diocesan Review Committee are serious about this issue," Bishop Imesch said. "We encourage anyone with information about child sexual abuse involving priests to come forward."

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000502

June 7, 2002

**PERSONAL & CONFIDENTIAL**

[REDACTED]

[REDACTED]

Dear [REDACTED]

I just wanted to be sure that you were aware that Don Pock was removed as pastor of St. Peter the Apostle in Itasca on April 26, 2002, and is no longer able to minister publicly.

I want to thank you for your concern and for contacting us.

I continue to admire you and to pray for you. Please pray for me. If I can help you in any way at any time, don't hesitate to let me know.

With cordial personal regards, and with a plea and a promise of continued mutual prayers always, I remain

Sincerely yours in the Sacred Heart,

Most Reverend Roger L. Kaffer  
Auxiliary Bishop of Joliet

RLK:bjd

bc: Bishop Joseph L. Imesch  
Bishop James E. Fitzgerald  
Sr. Judith Davies, O.S.F.  
Mr. James C. Byrne



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000506

June 27, 2002

Reverend Donald Pock  
2130 Hassell Road, #203  
Hoffman Estates, IL 60195

Dear Don,

How are you? I am sure under the present circumstances you are experiencing a variety of feelings.

As the successor of Bishop Roger Kaffer as Vicar for Clergy, I will do my best to be of assistance to you in whatever way I am able.

I have enclosed information about the St. Luke Institute and their phone number.

I strongly encourage you to pray and think about whether this program would be beneficial to you.

If your decision is affirmative, please let me know so we can arrange for your room, board and other costs.

I ask for your prayers and give you mine.

Sincerely in Christ,

Most Reverend James E. Fitzgerald  
Auxiliary Bishop of Joliet

JEF:bjd

Enclosure

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Released April 2014



000508

16 June 2002

Most Rev. Roger L. Kaffer, D.D.  
The Chancery  
425 Summit Ave.  
Joliet, IL 60435

Dear Bishop Kaffer,

Thank you for the courtesy of your letter. I had no expectation that the action you reported would be taken.

Since we spoke in March I have pondered the concern you raised about counseling, and the implication that the Diocese of Joliet might feel obligated in justice to offer compensation for it. I made the point in our meeting that counseling was twice necessary and helpful for me years ago. Though neither you nor I seized the point, I am inclined now to make a request.

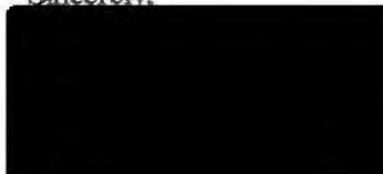
Two Churches paid for counseling for me at critical junctures in my life. [REDACTED]

[REDACTED] Now that you have heard the testimony offered by victims at the Dallas meeting, you might appreciate the fact that the cost to these Churches at those times in my life was related to the incident in 1969. Therefore, I am writing to ask if the Diocese of Joliet would consider a request.

Would the Diocese of Joliet consider reimbursing [REDACTED] with \$3,500 and [REDACTED] with \$4,000 for their expenses relative to counseling and therapy [REDACTED] for my psychological and emotional healing? The calculations underneath these numbers are rough. What these Churches have given me, however, is priceless. I would suggest that compensating them for their costs might be a just act for Joliet. Without their generosity I would be quite crippled and confused today.

Thank you for your visit and apology. I appreciate your and Bishop Imesch's consideration of this request.

Sincerely,



Redacted April 2013 - 4/8/13

Released April 2014

000509

July 1, 2002

PERSONAL & CONFIDENTIAL

TO: Guy Sell  
FROM: Bishop Roger L. Kaffer  
RE: Two Checks

I need two checks: one made out to [REDACTED] in the amount of \$4,000, and another made out to [REDACTED] in the amount of \$3,500. Please send the checks to me and I will forward them on. They are for counseling bills that were paid many years ago by [REDACTED]. Thank you.

\_\_\_\_\_  
Bishop Roger L. Kaffer

RLK:bjd

*will be  
presented  
Wed.  
Morning  
7-17-02*



ROMAN CATHOLIC DIOCESE OF JOLIET  
OPERATING ACCOUNT

Contact:

INVOICE NUMBER	DATE	DESCRIPTION	AMOUNT	DISCOUNT	NET AMOUNT
	7/15/2002	CONSELING	\$4,000.00	\$0.00	\$4,000.00
		Totals	\$4,000.00	\$0.00	\$4,000.00

000510

ROMAN CATHOLIC DIOCESE OF JOLIET OPERATING ACCOUNT		To: [REDACTED]	7/17/2002 025793		
INVOICE NUMBER	DATE	DESCRIPTION	AMOUNT	DISCOUNT	NET AMOUNT
	7/15/2002	COUNSELING	\$3,500.00	\$0.00	\$3,500.00
		<b>Totals</b>	<b>\$3,500.00</b>	<b>\$0.00</b>	<b>\$3,500.00</b>
					000511

Redacted April 2013 - 4/8/13

Released April 2014



[REDACTED]

000514

6 August 2002

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

Though only moderately aware of it then, I realize fully today [REDACTED] in response to the after-effects of my having been sexually assaulted by a priest of the Diocese of Joliet in September 1969. The recent national attention to the issue of sexual misconduct led me to contact the Diocese of Joliet. I have been in discussion with Auxiliary Bishop Roger L. Kaffer about it.

[REDACTED] offered me critical support during a very difficult time in my life, which was related to the assault. [REDACTED]

Without [REDACTED] generosity I would be quite crippled and confused today.

In light of [REDACTED], I asked Bishop Kaffer if the Diocese of Joliet would consider reimbursing [REDACTED] for the incurred expenses. Most kindly, the Diocese has obliged. Enclosed please find a check for \$3,500, a very rough calculation of [REDACTED] expenses. I am deeply grateful for Bishop Kaffer's support and for Joliet's great goodness in making this reimbursement possible.

[REDACTED]

[REDACTED]

[REDACTED]

Redacted April 2013 - 4/8/13

Released April 2014



[Redacted]

000515

6 August 2002

[Redacted]

[Redacted]

Dear [Redacted]

A priest of the Diocese of Joliet sexually assaulted me in September 1969. The recent national attention to the issue of sexual misconduct led me to contact the Diocese of Joliet about it. I have been in discussion with Auxiliary Bishop Roger L. Kaffer.

[Redacted] offered me patient and critical support between 1992 and 1995 because of sexual boundaries violations I had committed. This unprofessional conduct was related to the assault. At that time [Redacted] funded my meeting with psychologist [Redacted] for two years of professional supervision. It also invested in psychological consultation for the person who came forward to [Redacted]

I asked Bishop Kaffer if the Diocese of Joliet would consider reimbursing [Redacted] for the expenses incurred. Most kindly Joliet has obliged. Enclosed please find a check for \$4,000, a very rough calculation of [Redacted] expenses. I am deeply grateful for Bishop Kaffer's support and for Joliet's great goodness in assisting my continued healing and making this reimbursement possible.

I can never repay [Redacted] for its support. I remain deeply grieved by my behavior. [Redacted]  
[Redacted] I am humbled by and deeply grateful for the trust you continue to place in me.

Sincerely,

[Redacted]

Redacted April 2013 - 4/8/13

Released April 2014

000517

POCK, DON

February 26, 2002. Bishop Imesch shared with me [REDACTED]'s letter dated February 22, 2002, addressed to him, and asked me to call [REDACTED] and find out what happened. I told him I knew [REDACTED] and I would rather talk to him in person, since I was going to [REDACTED] that week for my annual visit to our seminarians. I phoned [REDACTED] and arranged to meet him about 9:00 p.m. on February 28<sup>th</sup> [REDACTED]

February 28, 2002. [REDACTED] and I met at St. John Vianney Seminary and decided to talk there, where we could talk confidentially. I asked [REDACTED] what had happened. He told me as a college seminarian at St. Charles Borromeo, he and several other seminarians used to go to Divine Savior Rectory in Downers Grove, where Don Pock was the founding Pastor, to help him out on weekends. Don sometimes offered them liquor. [REDACTED] had declined, but one night did drink quite a bit and became drunk. He said Don also was drunk. [REDACTED] said that two seminarians came into the living room, and both Don and [REDACTED] were naked. [REDACTED] was asleep or unconscious on the couch and Don was on top of him, with [REDACTED]'s penis in his mouth. [REDACTED] said he woke up briefly when Don put his own penis in [REDACTED]'s mouth, but then [REDACTED] passed out again. Two older seminarians pulled Don off of [REDACTED]

I believe it was the next weekend that [REDACTED] said Don told him: "Oh, what we did!" They never did discuss the incident, and apparently [REDACTED] continued to help out at Divine Savior.

[REDACTED] said there were also some high school seminarians who sometimes went to help out on weekend, and I believe he said some other young men — whether of college or high school age was not clear to [REDACTED] said there was talk of Don inviting the students to strip and run naked through water from a hose spray, but [REDACTED] never witnessed that.

He also told me that some years later, when he was studying as a seminarian [REDACTED] he was called by Bishop Vonesh and asked to come to a meeting in Bishop Vonesh's Office in Joliet. He said two brothers were also there, and one of them apparently had spoken to a priest at the University of Notre Dame, who told him to write Bishop Blanchette, and he allegedly did twice, but Bishop Banchette was sick and never responded to his letters. Then the young man wrote to the Apostolic



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000518

Delegate in Washington, who apparently contacted Joliet, and that was why the meeting with Bishop Vonesh was set up and [REDACTED] was asked to come to it, and did.

The names [REDACTED] gave me were [REDACTED], who had become a Redemptorist priest, but who said nothing explicit, and his older brother, [REDACTED] who was the one who spoke about his friends having been invited to strip and run naked through the water.

[REDACTED] did not know the whereabouts of either one. He figured [REDACTED] would now be about 47 and [REDACTED] about 45. I said I could probably find [REDACTED] but he was not listed in it.

I apologized [REDACTED] for such behavior, assured him that we had never heard anything about such behavior about Father Pock. I was aware that he had had a drinking problem, but had never heard of any other problem like this. I told him I would talk to Father Pock when I returned home. I likewise asked [REDACTED] if he felt he needed counseling for these past experiences. [REDACTED]

[REDACTED] But he thanked me for the offer.

He likewise told me he had rehearsed how he would tell me the above story, with his dog, the night before we spoke. He was very apprehensive initially. I thanked him for his forthrightness, and also for writing to Bishop Imesch.

March 12, 2002. Today was the first day I was not booked with ceremonies or appointments since I spoke [REDACTED] so I invited Don Pock over to my house for lunch. I shared with him what [REDACTED] told me. Don denied any knowledge of any such behavior. He admitted he had had drinking problem, but said he would never use "blackouts" as an excuse that He did not remember something. He said he was known for never being seen without his cassock, and said something like having young men strip and run naked through a hose spray was so contrary to his style, And he said he had no recollection of anything like the alleged incident with [REDACTED] and did not think that such an incident could be forgotten or blotted out of memory if it had happened.

+ Roger K. Kaffen

Redacted April 2013 - 4/8/13

Released April 2014

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

000525

February 12, 2003

Dear Bishop Imesch,

At the regular meeting of the Compassion In Action group of St. Peter the Apostle Church, Itasca, Illinois that was held on Wednesday, February 12, 2003, a member made a motion that was unanimously approved to direct me, to write this letter to you from the whole CIA group.

Father Donald Pock is the former pastor of St. Peter the Apostle Church in Itasca, Illinois. Presently Father Pock is in retirement. Immediately prior to this there was an allegation of abuse against Father Pock.

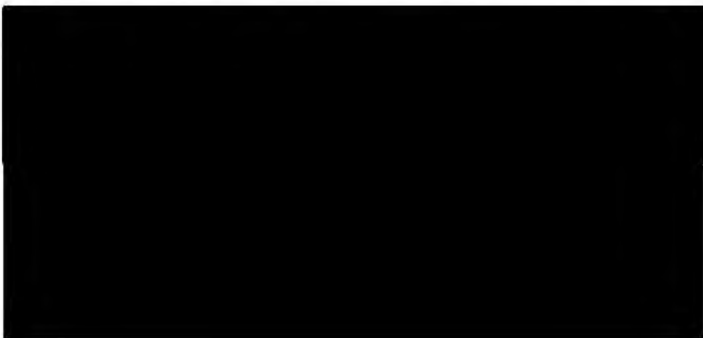
The St. Peter the Apostle Church bulletin of Sunday, January 12, 2003 had your letter addressing, "The scandal of clerical sexual abuse of minors". On page 4, paragraph 2 of your letter it states the following:

"In the case of false allegation, of which there have been six, the diocese reimburses the priest for any legal costs incurred."

Our Compassion In Action (formally Faith In Action that your office started up in our parish) group would like to know whether Father Pock is one of the six (6) priests against whom charges of abuse were found to be false. If this is the case, we would like to sponsor a retirement party for Father Pock preceded by Father Pock celebrating a retirement Mass at St. Peter the Apostle Church for all the parish.

If Father Pock is one of the priests against whom allegations have not been dropped. We will discuss with Father Pock his decisions as to a remembrance for Father Pock's many years of fine service to St. Peter the Apostle Parish.

We request that your answer to this letter be in writing.



FEB 14 2003

Redacted April 2013 - 4/8/13

Released April 2014

*Pock*

000526

February 25, 2003



Dear 

I received your recent letter regarding Father Donald Pock. For your information, Father Pock is not one of the six priests against whom false allegations were made.

I am sure Father Pock appreciates your intentions, but I would imagine that he would not want any public recognition.

Sincerely in Christ,

Most Reverend Joseph L. Imesch  
Bishop of Joliet

Redacted April 2013 - 4/8/13

Released April 2014

POCK  
000528

May 22, 2003



Dear 

I received your recent letter and I want to offer you my sincere regrets about the abuse you experienced a number of years ago at the hands of Father Donald Pock, a priest of the Diocese of Joliet. I regret also that the matter was not handled more sensitively at the time.

I have been in contact with Father Pock and told him of your request that he not attempt any further communication with your family. Father was surprised, because he said the only time he has been in contact with your family was to write a note of sympathy to your mother on the death of your father. He assured me that he will not be in contact with your family. He did say, however, that he would be very willing to meet with you, if you would wish to do so.

I am certainly willing to provide financial assistance for counseling services for you. Regarding compensation for what you have endured these past years, I am not able to make such a determination. To do so, I would need to submit your case to our Diocesan Review Committee. In that event, it is possible that they would require more information and may request personal interviews.

In response to your question regarding Father Pock's involvement with other individuals. I think confidentiality would require me not to provide such information. I do feel quite confident, however, in stating that, to my knowledge, there have been no victims since the incident you reported. Perhaps it would be better to say that no other persons have come forward.

Redacted April 2013 - 4/8/13

Released April 2014

May 22, 2003

000529 2

Finally, I can assure you that I certainly will do nothing to hinder [REDACTED]. As you probably know I am not in a position to have any particular influence [REDACTED]. I cannot imagine that anything would happen to him because of his intercession on your behalf.

[REDACTED], I wish that I had known of this incident some time ago. Perhaps it would have been possible to alleviate your pain and suffering. I certainly want to do whatever I can now to help you.

I appreciate your writing to me and I can only imagine how difficult that was for you. Hopefully this beginning correspondence will be of some help to you. I assure you of my prayers on your behalf.

With every best wish,

Sincerely in Christ,

Most Reverend Joseph L. Imesch  
Bishop of Joliet

cc-His Eminence Francis Cardinal George, OMI

Reverend [REDACTED]

Redacted April 2013 - 4/8/13

Released April 2014



000531

December 17, 2002

Cardinal Francis George, O.M.I.  
Archdiocese of Chicago  
P.O. Box 1979  
Chicago, IL 60690

Your Eminence,

[REDACTED] I am writing to seek your assistance in resolving a matter of great personal tragedy. I am hoping that through your compassionate wisdom you will accept my personal plea to act as my advocate and help to mend a deep and very painful wound.

I was born into a devoutly Roman Catholic family. My Grandmother taught me the power of the Rosary, my Mother the virtue of daily prayer and my Father modeled a life of piety and dedication to the church. My parents stretched their blue-collar budget to send their children to Catholic schools. As a result I prospered. I took my spirituality and my religion seriously, served as an altar boy and began to nurture my own vocation to the priesthood.

As it happened however, it was the question of my vocation to the priesthood that brought me to the greatest tragedy of my life. At 16, I was at a crossroads on the question of devoting my life to the priesthood, and needed help. I turned to our pastor, Father Donald Pock, who had become my "spiritual advisor." Father Pock was quick to arrange an evening appointment for me to visit him, alone, in the rectory of Divine Savior Church. Soon after I arrived he insisted that I join him in a number of alcoholic drinks. He took the initiative to call my Mother to tell her that since his counseling session with me would run late, I would be spending the night at the rectory. As a naïve adolescent I was at first encouraged to receive such exclusive attention from our family priest, until that attention turned to unanticipated horror, a night of sexual abuse.

I am willing to share the painful details of the assault with you, but it is the aftermath that is most important. Father Pock made no attempt to apologize or even acknowledge his action. He left me not only violated, but also isolated, to face a truly disturbing and profoundly bewildering situation on my own. As you know, the crime of sexual assault leaves insidious effects on its victims. I am no exception. My personal shame has led to a life of self-doubt, marked by intense periods of self-loathing and personal despair. The upheaval in my personal life, at the hands of my most trusted spiritual mentor, has continued to compromise my ability to trust and even to love. To this day I have difficulty accepting as benevolent the motivations of any authority figure without re-awaking the pain and betrayal of my youthful experience at the hands of our family priest.

Redacted April 2013 - 4/8/13

Released April 2014

ARCHDIOCESE OF CHICAGO

000533

Office of the Archbishop



Post Office Box 1979  
Chicago, Illinois 60690-1979

December 23, 2002



Dear [REDACTED]

[REDACTED] me your letter of December 17<sup>th</sup> during my recent conversation with him. Thank you for writing. It was good to hear from you, even though there is so much pain in what you wrote and in your life.

I am pained myself to learn of the abuse you have suffered from a priest of the Church and the way in which what you had to say was so badly received. I'm sorry for the difficulties that have been visited upon you and those you love, and I will keep you daily in my prayers, especially during this Christmas season when we celebrate the Son of God taking on our human flesh.

Three of the questions that you put to me in your letter I cannot answer, but I will ask for information from the Diocese of Joliet.

You and your family are in my prayers; please keep me in yours.

Sincerely yours in Christ,

A handwritten signature in cursive script that reads "Francis Cardinal George".

Francis Cardinal George, O.M.I.  
Archbishop of Chicago

Redacted April 2013 - 4/8/13

Released April 2014

000534

June 5, 2003

Donald Pock  
2130 Hassell Road #203  
Hoffman Estates, IL 60195

Dear Don,

Congratulations and prayerful best wishes on the 45th anniversary of your ordination on Saturday, June 7th. I certainly wish that you could celebrate this significant anniversary in the way that it should be celebrated, with the people recognizing your 45 years of ministerial service. It will not be possible, however, but I know that the Lord is aware of all the good you have accomplished in these 45 years.

I am sure you will be privately celebrating your own Mass that day, but no Mass is private, when we think of the communion of all saints.

I want to thank you for the ministry you carried on in this diocese for so many years. I have no doubt that you touched many people with your dedication and commitment.

Please know that you will be in my prayers in a special way on your anniversary day. Please remember me as well.

Sincerely in Christ,

Most Reverend Joseph L. Imesch  
Bishop of Joliet

bc-Bishop Roger Kaffer



Redacted April 2013 - 4/8/13

Released April 2014

000553

May 11, 2004

Donald Pock  
2130 Hassell Road, #203  
Hoffman Estates, IL 60195

Dear Don,

Sometime ago Brother Thomas Hetland sent me the attached copy of the *Shield* from Lewis University. I never realized you were such an incendiary figure!

I hope you are doing well. Prayers and best wishes.

Sincerely in Christ,

Most Reverend Joseph L. Imesch  
Bishop of Joliet

Redacted April 2013 - 4/8/13

Released April 2014

000564

December 17, 2002

Cardinal Francis George, O.M.I.  
Archdiocese of Chicago  
P.O. Box 1979  
Chicago, IL 60690

Your Eminence,

[REDACTED] I am writing to seek your assistance in resolving a matter of great personal tragedy. I am hoping that through your compassionate wisdom you will accept my personal plea to act as my advocate and help to mend a deep and very painful wound.

I was born into a devoutly Roman Catholic family. My Grandmother taught me the power of the Rosary, my Mother the virtue of daily prayer and my Father modeled a life of piety and dedication to the church. My parents stretched their blue-collar budget to send their children to Catholic schools. As a result I prospered. I took my spirituality and my religion seriously, served as an altar boy and began to nurture my own vocation to the priesthood.

As it happened however, it was the question of my vocation to the priesthood that brought me to the greatest tragedy of my life. At 16, I was at a crossroads on the question of devoting my life to the priesthood, and needed help. I turned to our pastor, Father Donald Pock, who had become my "spiritual advisor." Father Pock was quick to arrange an evening appointment for me to visit him, alone, in the rectory of Divine Savior Church. Soon after I arrived he insisted that I join him in a number of alcoholic drinks. He took the initiative to call my Mother to tell her that since his counseling session with me would run late, I would be spending the night at the rectory. As a naive adolescent I was at first encouraged to receive such exclusive attention from our family priest, until that attention turned to unanticipated horror, a night of sexual abuse.

I am willing to share the painful details of the assault with you, but it is the aftermath that is most important. Father Pock made no attempt to apologize or even acknowledge his action. He left me not only violated, but also isolated, to face a truly disturbing and profoundly bewildering situation on my own. As you know, the crime of sexual assault leaves insidious effects on its victims. I am no exception. My personal shame has led to a life of self-doubt, marked by intense periods of self-loathing and personal despair. The upheaval in my personal life, at the hands of my most trusted spiritual mentor, has continued to compromise my ability to trust and even to love. To this day I have difficulty accepting as benevolent the motivations of any authority figure without re-awaking the pain and betrayal of my youthful experience at the hands of our family priest.

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The damage was intensified when our subsequent petition to Bishop Vonesh was met with cynicism and further insult. [REDACTED], and I met with Bishop Vonesh several times, until in desperation we turned to the Apostolic Delegate, Archbishop Jean Jadot. It was only because of Archbishop Jadot that Bishop Vonesh finally began to act on the serious matter of getting Father Pock into some type of treatment program. However, even then the bishop seemed to do so reluctantly. Also disturbing were the several late night phone calls Bishop Vonesh made to our home. On more than one of these calls his speech was slurred and erratic, giving us the impression that he may have been under the influence of alcohol. He made veiled threats and expressed his doubts, not about what had happened to me, but about whether there was any point in pursuing a resolution in the matter. The meetings finally included a painful and humiliating interrogation that Bishop Vonesh put me through in front of Father Pock. In the words of my psychiatrist, Bishop Vonesh's crude response to our solicitation constituted a re-victimization, not only because of his behavior, but also due to the absence of any offer of apology or assistance from the church. No agent of the Catholic Church ever offered even an intimation of compassion or any common human kindness.

It is through the great compassion and kindness of [REDACTED], that I have been encouraged to bring our suffering directly to you, your Eminence. I am hoping that in your authority and out of your compassion as a leader of the Church you will act as an advocate on our behalf and have us granted the following:

- 1) A simple, but sincere apology [REDACTED]
- 2) The assurance that steps will be taken to stop Father Pock from attempting any further communication with our family.
- 3) Sufficient monetary assistance to pay for continued counseling services for myself, as well as adequate compensation for the years of pain, suffering and compromised opportunity I have endured.
- 4) Clarification of how many individuals Father Pock has victimized.

[REDACTED]

Finally, I need to confess that perhaps the gravest impact of this misfortune continues to fall on my own two innocent children. Without some remedy and resolution from the Catholic Church, as their father I can not in good conscience introduce them to an institution that has exploited me and has thus far rejected my attempts to heal our shared tragedy. This is not out of some misguided spite, but out of a genuine concern for my children's well being. I desperately hope for the clarity of mind that will lead to our eventual reunion with the church of my birth.

Thank you for taking the time to consider my plea. I humbly beg your pardon for any irreverence or offense that may be taken from my words.

I wish you peace and the grace of the Holy Spirit.

Sincerely,  
[REDACTED]

Redacted April 2013 - 4/8/13

Released April 2014

IN THE CIRCUIT COURT OF DUPAGE COUNTY, ILLINOIS 000584  
COUNTY DEPARTMENT- CHANCERY DIVISION

[REDACTED]  
on behalf of himself and all others  
similarly situated,

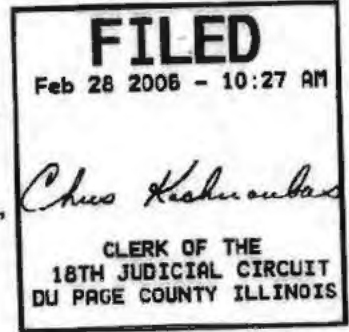
2006CH000351

Status Date: 06/27/06

JURY

Assigned To: Plaintiff,

vs.



The Roman Catholic Diocese of Joliet, Inc., a Trust,  
Bishop Imesch as Trustee for The Roman Catholic  
Diocese of Joliet, Inc

Defendant.

**CLASS ACTION COMPLAINT**

NOW COMES the Plaintiff, individually and on behalf of all others similarly situated, by and through his attorneys, JEFF ANDERSON & ASSOCIATES and KERNS, PITROF, FROST & PEARLMAN, L.L.C., to obtain declaratory and injunctive relief against Defendant, states as follows:

**INTRODUCTION**

1. This Complaint seeks declaratory judgment and injunctive relief against the Diocese of Joliet. The Diocese of Joliet has established a policy of harboring and protecting suspected child molesting agents, thereby endangering numerous children in Illinois. The Diocese has information about a number of suspected child molesting agents that it has never disclosed to law enforcement or the public at large, thereby causing children such as Plaintiff to be harmed. Further, on information and belief, the Diocese has a policy and practice of

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document destruction. This declaratory relief and injunction action seeks to have the Diocese turn over all documents regarding the molestation of children by its agents for court supervision, to release the names of all agents accused of molesting children to law enforcement and to the public, and to enjoin the Diocese from destroying any documents regarding suspected childhood sexual abuse by its agents.

### JURISDICTION AND VENUE

2. This Court has jurisdiction over this action because it seeks to redress violations of the plaintiffs' rights and to protect children in Illinois that are in imminent danger. Venue is proper because the Diocese does business in DuPage County and the many of the allegations herein involve occurrences in DuPage County.

### PARTIES

3. [REDACTED] is an adult male resident of Minnesota. Plaintiff was a minor resident of the State of Illinois when the abuse occurred.

4. At all times material, the Roman Catholic Diocese of Joliet, a Trust (hereinafter "Defendant Diocese") was an Illinois-based Roman Catholic corporation conducting business in the State of Illinois as a corporation sole as provided by Illinois statute.

5. At all times material, Defendant Roman Catholic Bishop Joseph L. Imesch, was Trustee for the Defendant Diocese, was in charge of the Defendant Diocese, and was the local agent of the Roman Catholic Church. As chief operating officer and ordinary of Defendant Diocese, the Bishop of the Joliet Diocese is appointed by the Pope and has ultimate authority and responsibility for the training, ordination, placement, and the discipline, removal and recommendation for laicization of all Roman Catholic priests ordained in the Defendant Diocese.

Upon ordination, each and every priest of Defendant Diocese vows obedience to the Bishop of the Defendant Diocese and his successors. The Bishop of the Defendant Diocese possesses individual responsibility for the care of each and every parish, and its members, located within the counties which geographically comprise the Defendant Diocese. The Bishop is also responsible for fully investigating the history and fitness of all priests prior to placement within a parish in Defendant Diocese and for the discipline and/or removing of such priest.

**CLASS ACTION ALLEGATIONS**

6. Plaintiff brings this action on behalf of himself and, pursuant to 735 ILCS 5/2-801, as the representative of the class of persons who have been molested as children by an agent of the Diocese of Joliet and on behalf of those children who have not yet been abused, but who are in imminent danger of abuse because the Diocese has not released the names and files of agents that have been accused of molesting children or accused of inappropriate sexual behavior with children to either the public or to law enforcement.

7. The Plaintiff class is so numerous that joinder of all members is impracticable. In its own self report, the Diocese asserted that there were 113 cases where they had reason to suspect that an agent had sexually molested a child. These numbers only include information that was reported to the Diocese. The underlying data for the results was not disclosed to the public.

8. There are questions of fact or law common to the class, which predominate over questions affecting only individual members. The common questions of law or fact include, but are not limited to: whether the Diocese of Joliet has failed to protect children by not releasing the

names of its agents who have been accused of molesting children to the public and law enforcement and whether the Diocese has or is destroying documents in order to cover up child sexual abuse.

9. The Plaintiff will fairly and adequately protect the interests of the class. The interests of the Plaintiff are the same as those of all class members because they have all been sexually abused by an agent of the Diocese of Joliet or are in danger of being molested by an agent of the Diocese of Joliet because the Diocese's information is not public. All have an interest in preventing the sexual abuse of any further children by agents of the Diocese of Joliet.

10. A class action is an appropriate method for the fair and efficient adjudication of the controversy alleged in this complaint. The expense and burden of individual litigation would make it difficult or impossible for individual members of the class to redress the wrongs done to them. The cost to the court system of adjudication of such individualized litigation would be substantial. Individualized litigation would also present the potential for inconsistent or contradictory judgments and would magnify the delay and expense to all parties and the court system. By contrast, the conduct of this action as a class action presents far fewer management difficulties, conserves the resources of the parties and court system, and protects the rights of each class member. In addition, the prosecution of separate actions by the individual members of the class would create a risk of inconsistent or varying adjudications with respect to individual class members which would establish incompatible standards of conduct for the defendant.

#### **ALLEGATIONS OF FACT**

11. There are a number of priests who Defendant Diocese continued in ministry after the Diocese concluded that there were credible allegations of childhood sexual abuse against that

000588

priest.

12. The Diocese considered this a risk that it had a solid basis for taking.

13. On information and belief, the Diocese did not report all allegations of childhood sexual abuse by its employees to law enforcement.

14. On information and belief, Bishop Imesch, the representative of the Diocese, knew that Gary Berthiaume, a priest of the Diocese, had admitted to and been convicted of molesting a child. Subsequently, Imesch assigned Berthiaume in the Joliet Diocese. Imesch has admitted that he did not report Berthiaume's admission of guilt to the police because "That's a job for the police. I'm not going to get involved in that. That's not my responsibility."

15. On information and belief, Imesch, as representative of the Diocese, didn't think that an allegation against Larry Gibbs, another priest in the Diocese, was credible because the police did not charge Gibbs.

16. On information and belief, Larry Gibbs was accused of skinning dipping and playing "games" with children while Gibbs and the children were nude. According to the Imesch, as representative of the Diocese, the Diocese did not have any reason to not transfer Gibbs to another assignment after the allegations of him skinning dipping and playing nude games because Gibbs' conduct was not considered a crime or criminal activity.

17. On information and belief, if the police didn't charge and convict a priest in the Diocese of Joliet after he was a suspect in a homicide investigation, the Diocese would not remove that priest.

18. On information and belief, the Diocese has a list of employees who have, according to its own process, been credibly accused of sexually abusing a child.



19. On information and belief, the Diocese has never made its list of credibly accused priests public.

20. On information and belief, the Diocese has never given this list of credibly accused priests, employees or former employees to law enforcement.

21. On information and belief, the Diocese also has a list of priests, employees or former employees that were accused of sexual misconduct with a child. Using its internal process, the Diocese has determined that the allegations against these employees were not credible.

22. On information and belief, the Diocese has not made these "non-credible" allegations against its employees known to the public or to law enforcement.

23. Children are at risk because the public and law enforcement do not know the identity of these priests or former employees of the Diocese that have been credibly accused of sexually abusing children.

24. On information and belief, the Diocese has never conducted an investigation to find out how many victims there are of one of its priests, Edward Stefanich, who was convicted of sexual abuse with a minor.

25. On information and belief, the Diocese has never done its own investigation to determine the identities of victims of sexual abuse by its priests, employees, or former employees.

26. In response to the clergy abuse scandal, the United States Catholic Conference of Bishops agreed to participate in a self report survey conducted by the John Jay College.

27. As part of the John Jay survey, each Diocese submitted the number of priests that

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had allegations of sexual misconduct with a minor within the particular Diocese.

28. On information and belief there was no oversight over the information that was given to the John Jay College. It was completely up to the particular Diocese to respond honestly.

29. On information and belief, the Diocese reported in 2003 or 2004 to the John Jay College that there had been 27 Diocesan priests credibly accused of sexually abusing children.

30. On information and belief, the Diocese never released the names of these 27 priests to law enforcement or the public.

31. On information and belief, although the Diocese has not released the names of offenders, some names of the Diocese priests accused of sexual misconduct have been released during the course of litigation or through media reports. These names include:

- 1) John Barrett
- 2) Gary Berthiaume
- 3) Phillip Deder
- 4) Arno Dennerlein
- 5) Anthony DeFilippis
- 6) Lowell Fischer
- 7) John Furdek
- 8) Michael Gibbney
- 9) Lawrence Gibbs
- 10) Carroll Howlin
- 11) Donald Kocher

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- 12) Fred Lenczycki
- 13) Anthony Meis
- 14) Larry Mullins
- 15) Donald O'Connor
- 16) Donald Pock
- 17) Edward Poff
- 18) Anthony Ross
- 19) Richard Ruffalo
- 20) Daniel Ryan
- 21) Henry Slade
- 22) David Stalzer
- 23) Edward Stefanich
- 24) William Virtue
- 25) Myles White

32. There are also a number of religious order clerics who worked in the Diocese. On information and belief, the Diocese had control and supervision over these clerics while they were working in the Diocese. On information and belief, the Diocese knows about these clerics' misconduct. On information and belief, those religious order clerics that have been accused of sexual misconduct are:

- 1) Joseph Chang (Benedictines)
- 2) Robert Murphy (Carmelite)
- 3) John Rupkey (Christian Brothers)

33. Donald Pock sexually abused Plaintiff when Plaintiff was a child and Donald Pock was a priest of the Diocese of Joliet.

**COUNT I**  
**(Injunction - Release of Names)**

34. Plaintiffs repeat and reallege every paragraph of this complaint as if set forth in Count I.

35. Plaintiff brings Count I on his own behalf and on behalf of the class of similarly situated persons described in paragraph 6 of this Complaint.

36. The practices of the Diocese of Joliet have endangered numerous children in the past and these practices will continue to put children at risk in the future.

37. Plaintiff and the class have the right to not be sexually molested by clerics of the Diocese of Joliet.

38. The Diocese owes a duty to warn all children and their parents that come into contact with its clerics of allegations of sexual misconduct by the clerics because these children and their parents hold clerics in an esteemed position, which gives clerics virtually unlimited access to children.

39. The Diocese also owes a duty to children and their parents to release all of the names of clerics against whom the Diocese has deemed to have credible allegations of sexual misconduct with children to law enforcement and to the public at large.

40. The Diocese also owes a duty to children and their parents to release all of the names of clerics that have been accused of sexual misconduct with children to the law enforcement and to the public at large.

41. Unless injunctive relief is granted numerous children in Illinois are at risk of

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being sexually molested by clerics and former clerics of the Diocese.

42. In order to ensure that children are protected and free from sexual molestation by clerics, the plaintiffs and the members of the class are entitled to an injunction ordering that the Diocese do the following:

- a) Release the names of all 27 of the employees that it reported to the John Jay Survey to law enforcement and to the public.
- b) Release the names of any other priest, employees, former employees, not included in the John Jay Survey, against whom the Diocese has determined a credible allegation of childhood abuse has been made, to the public and law enforcement.
- c) Release the names of all other clerics that were not included in the John Jay Survey, but against whom the Diocese has received allegations of sexual misconduct by the cleric with children to law enforcement and to the public.

**COUNT II**  
**(Injunction - Documents)**

43. Plaintiffs repeat and reallege every paragraph of this complaint as if set forth in Count II.

44. Plaintiff brings Count II on his own behalf and on behalf of the class of similarly situated persons described in paragraph 6 of this Complaint.

45. On information and belief, the Diocese still has documents that are evidence of crimes committed by clerics against children.

46. The Diocese has a duty to the public at large and to law enforcement to not destroy any documents that evidence a crime.

47. The Diocese has a duty to children that were abused by clerics to not destroy any documents relating to the sexual misconduct or alleged sexual misconduct of any cleric at anytime in the Diocese of Joliet.

48. On information and belief the Diocese has destroyed documents and/or concealed documents and/or failed to give documents to law enforcement relating to sexual misconduct or alleged sexual misconduct by clerics of the Diocese.

49. Unless injunctive relief is granted, children will be at imminent risk of being molested by clerics of the Diocese, law enforcement will be prevented from doing its job, and those children that have already been molested by clerics will have their rights negatively affected.

50. In order to ensure that children are protected and free from sexual molestation by clerics, the plaintiffs and the members of the class are entitled to an injunction ordering that the Diocese do the following:

- a) Turn over any document with any connection to any allegation of sexual misconduct by a cleric against a child to the Illinois Courts for supervision of these documents.
- b) Turn over any document with any connection to any allegation of sexual misconduct by a cleric against a child to law enforcement.
- c) Cease to destroy any documents with any connection to any allegation of sexual misconduct by a cleric against a child.
- d) Cease to conceal or misplace any documents with any connection to any allegation of sexual misconduct by a cleric against a child.

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**COUNT III**  
**(Declaratory Judgment)**

51. Plaintiffs repeat and reallege every paragraph of this complaint as if set forth in Count III.

52. Plaintiff brings Count III on his own behalf and on behalf of the class of similarly situated persons described in paragraph 6 of this Complaint.

53. There is an actual controversy between the plaintiff and the members of the plaintiff class, on the one hand, and the Diocese, on the other hand, concerning whether the Diocese is adequately protecting children through its practices of not releasing the names of those clerics that have been accused of molesting children.

54. There is also an actual controversy between the plaintiffs and the members of the plaintiff class, on the one hand, and the Diocese, on the other hand, concerning whether the Diocese is adequately protecting children through its practice of not removing a cleric that is accused of molesting a child from any position where the cleric has any contact with children.

55. Finally, there is an actual controversy between the plaintiff and the members of the plaintiff class, on the one hand, and the Diocese, on the other hand, concerning whether the Diocese is adequately protecting children through its practices of destroying and/or concealing documents evidencing allegations of sexual misconduct by clerics.

56. The plaintiff and members of the plaintiff class are entitled to a declaration that the Archdiocesan practices of not releasing the names of clerics accused of sexual misconduct with minors, not removing clerics that are accused of sexual misconduct with children from positions where they have access to children, and by destroying and/or concealing documents, is not adequate to protect children.

WHEREFORE, Plaintiffs respectfully request that this Court grant the relief requested within this complaint or any other relief the Court deems just in order to protect children.



Attorneys for Plaintiff

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Marc Pearlman  
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Chicago, IL 60602  
(312) 261-4550  
Firm No.: 28867



Redacted April 2013 - 4/8/13  
DEMAND FOR A JURY TRIAL  
Released April 2014

2123 (Rev. 07/05)

STATE OF ILLINOIS

UNITED STATES OF AMERICA

COUNTY OF DU PAGE

IN THE CIRCUIT COURT OF THE EIGHTEENTH JUDICIAL CIRCUIT

██████ ██████  
on behalf of himself and all  
others similarly situated,

PLAINTIFF

VS.

The Roman Catholic Diocese of  
Joliet, Inc., a Trust, Bishop  
Imesch as Trustee for the  
Roman Catholic  
Diocese of Joliet, Inc. DEFENDANT

CASE NUMBER

000597

File Stamp Here

JURY DEMAND

TO:  CHRIS KACHIROUBAS, Clerk of the Eighteenth Judicial Circuit Court

The  Plaintiff  
 Defendant in the above entitled cause demands a jury for the trial of said cause.

I/We further state that the claim for damages does not exceed \$15,000 and this matter should be  
tried by a  jury of six.  
 jury of twelve.

\_\_\_\_\_

Plaintiff  
Plaintiff/Defendant

By \_\_\_\_\_

Their Attorneys

Name: Marc J. Pearlman  PRO SE

DuPage Attorney Number: 28867

Attorney for: Plaintiff

Address: 70 West Madison Suite 5350

City/State/Zip: Chicago, Illinois 60602

Telephone: 312-261-4550

Redacted April 2013 - 4/8/13

Released April 2014

CIRCUIT COURT SUMMONS

COPY

3101C (Rev. 12/04)

STATE OF ILLINOIS

UNITED STATES OF AMERICA

COUNTY OF DU PAGE

IN THE CIRCUIT COURT OF THE EIGHTEENTH JUDICIAL CIRCUIT



CASE NUMBER

000598

2006 CH 000351

-VS-

Plaintiff(s)

The Roman Catholic Diocese of Joliet, Inc., a Trust, Bishop Imesch as Trustee for The Roman Catholic Diocese of Joliet, Inc.

Defendant(s)

File Stamp Here

SUMMONS

To each defendant: The Roman Catholic Diocese of Joliet, Inc., A Trust, 425 Summit Street, Joliet, IL 60435 You are summoned and required to file an answer to the complaint in this case, a copy of which is hereto attached, or otherwise file your appearance in the office of the Clerk of this Court, 505 North County Farm Road, Wheaton, Illinois within 30 days after the service of this summons, not counting the day of service. IF YOU FAIL TO DO SO, A JUDGMENT BY DEFAULT MAY BE ENTERED AGAINST YOU FOR THE RELIEF ASKED IN THE COMPLAINT.

To the officer:

This summons must be returned by the officer or other person to whom it was given for service, with endorsement of services and fees, if any, immediately after service. If service cannot be made, this summons shall be returned so endorsed. This summons may not be served later than 30 days after its date.

WITNESS: CHRIS KACHIROUBAS, Clerk of the Eighteenth Judicial Circuit Court, and the seal thereof, at Wheaton, Illinois.

Dated MAR 06 2006 CHRIS KACHIROUBAS

Clerk of the Eighteenth Judicial Circuit

Name: Debra Goldberg Kerns, Pitrof, Frost & Pearlman, LLC (Plaintiff or Attorney for Plaintiff)

DuPage Attorney Number: 28867

Address: 70 W. Madison, Suite 5350

City/State/Zip: Chicago, Illinois 60602

Telephone: (312) 261-4550

IF YOU NEED LEGAL ADVICE CONCERNING YOUR LEGAL RESPONSIBILITY AS A RESULT OF THIS SUMMONS BEING SERVED UPON YOU AND YOU DON'T KNOW A LAWYER, YOU CAN CALL THE DU PAGE BAR ASSOCIATION LAWYER REFERRAL SERVICE AT (630) 653-9109.

NOTICE: The filing of an appearance or answer with the Circuit Court Clerk requires a statutory filing fee, payable at the time of filing.

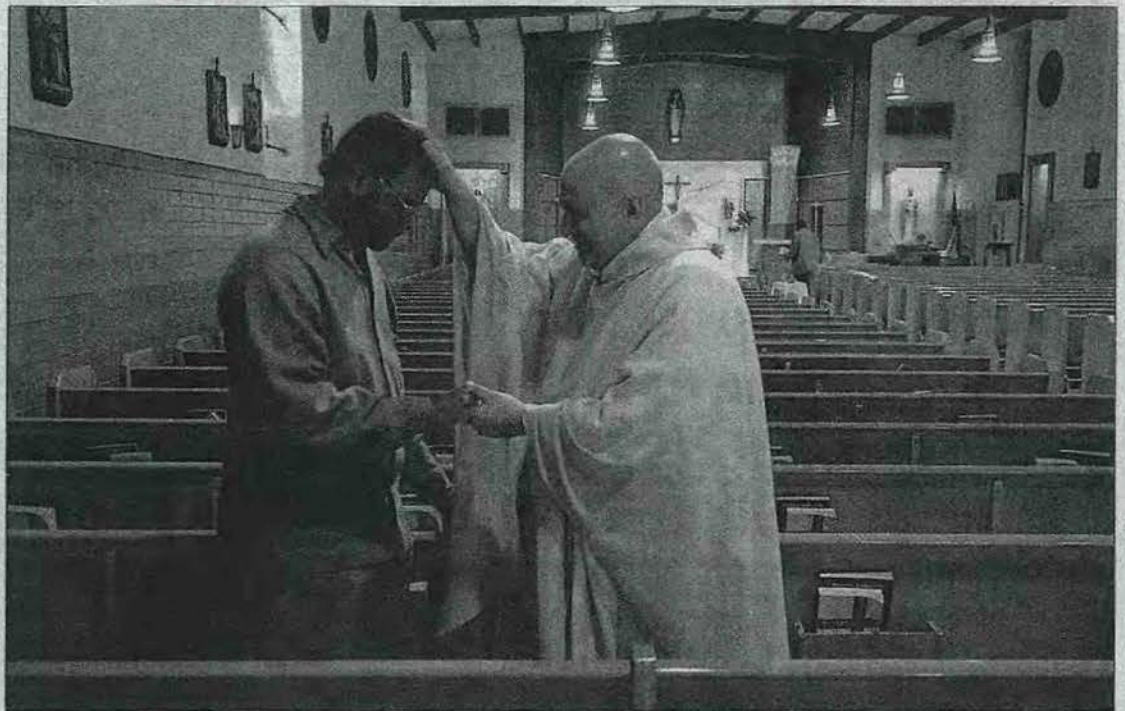
Date of Service: (To be inserted by officer on copy left with Defendant or other person)

Redacted April 2013 - 4/8/13

To this day, I have this moral dilemma going on within me about this church I love. I think the cross is probably going to get heavier.  
—Rev. Michael Knotek, whose brother, George, accused a priest of molesting him as a teen and recently sued the Diocese of Joliet

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Released April 2014



Tribune photo by Chuck Berman

Rev. Michael Knotek (right) prays with Gregory Robinson at St. John De La Salle Catholic Church on the Far South Side, where he is the pastor.

# For priest, abuse case hits home

Rev. Michael Knotek stands by his brother George, who says he was abused by a priest as a teen and has sued the Joliet Diocese

By **Manya A. Brachear**  
Tribune staff reporter



As a teen, George Knotek considered the priesthood but gave up the idea after he was molested, he said.

On a recent Sunday Rev. Michael Knotek asked parishioners in his Far South Side sanctuary to bow their heads and call to mind the greatest cross they had to bear.

As they obeyed, Knotek also hung his head and meditated on the burden he has carried for 31 years: the knowledge that his older brother was molested by a priest and his belief that his church tried to cover it up.

"If we're careful, by God's grace, that very cross becomes our salvation," said the pastor of St. John De La Salle Catholic Church, echoing the message of redemption that forms the foundation of the Christian faith.

For some priests in the Chicago archdiocese, the Roman collar has been a yoke in recent months as abuse allegations mount against their colleague, Rev. Daniel McCormack. But for Knotek, 49, the sorrow is amplified by anger over how the church, particularly the neighboring Dio-

cese of Joliet, has treated his family.

He recalls the night in 1975 when his older brother, George, confessed that their parish priest, Rev. Donald Pock, had fondled him after George sought counsel as a teen about his own calling to the clergy. Later that year, as a young seminarian, Michael Knotek decided to report the offense to the church hierarchy. He said he was told to stay quiet.

In February, George Knotek sued the Joliet Diocese in February and demanded the release of a list of all accused priests.



Tribune photo by Chuck Berman

George Knotek sued the Joliet Diocese in February and demanded the release of a list of all accused priests.

PLEASE SEE BROTHER, PAGE 4

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Released April 2014

Saint John de la Salle Catholic Church  
10205 S. Martin Luther King Drive  
Chicago, IL 60628  
Phone: 773-785-2022 Fax: 773-785-0112

May 16, 2006

000613

Most Rev. Joseph Imesh  
Diocese of Joliet  
425 Summit Street  
Joliet, IL 60453

Dear Bishop Imesh,

Last Friday you left a voicemail message on my office phone. Out of respect for [REDACTED] I have chosen not to call you back. [REDACTED] is the one you need to be contacting to resolve this awful situation. I pray that you will consider entering into some meaningful dialogue with him soon.

I have to tell you, Bishop Imesh, that for over thirty years my family has been suffering at the hands of the Diocese of Joliet. First with [REDACTED] being sexually assaulted by Fr. Donald Pock. Then the awful treatment we were given by Bishop Vonesh when we reported the abuse. Then to return years later to seek some compensation for all the money [REDACTED] [REDACTED] has spent over the years trying to find healing from the sexual molestation only to get more lies from you and your lawyers.

You called me in May of 2003 after receiving some type of communication from Cardinal George. After I gave you a description of the abuse and the mistreatment we received in trying to get Donald Pock help you responded, [REDACTED]

[REDACTED] This was an outrageous and confusing response. Then to respond to my brother by telling him the Joliet Diocese has no record of his or any other allegation against Pock is unconscionable. I suggest you contact the office of the Apostolic Delegate in Washington D.C. and they will verify the fact that indeed in the Spring of 1975, at our request, Archbishop Jean Jadot intervened for us and directed Bishop Vonesh to remove Donald Pock from Divine Savior Parish.

In the past few weeks since articles have run in the paper [REDACTED] abuse and re-victimization by the Diocese of Joliet several other victims of sexual abuse by priests of the Joliet Diocese have contacted me and told me that they also experienced deception, manipulation and cover-up by the Diocese of Joliet. This whole situation is one of the gravest injustices that has ever been perpetrated by any institution and you are the main perpetrator.

Bishop Imesh, I quite frankly don't know how you can retire leaving so many wounded and uncompensated victims. Many victims and law enforcement officials have asserted that you have created incredible scandal, enormous pain and grave disillusionment to many people.

So, how can you in good conscience simply walk away from the mess you've created?

Sincerely,

[REDACTED]

MAY 22 2006

Post

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June 9, 2006

[REDACTED]

Dear [REDACTED]

I owe you an apology. I left you a voice mail recently, not knowing that you had written me a letter. Your letter arrived on May 22nd, but due to a number of meetings and other matters, I did not see your letter until the Memorial Day weekend.

I want to try to recall the sequence of events in my correspondence [REDACTED]

[REDACTED] In that letter, I apologized to your brother for the abuse he experienced at the hands of Father Donald Pock. I also apologized for the manner in which the matter had been initially handled. I told your brother that I was certainly willing to provide financial assistance for the counseling services he had received. I also said that his request for compensation would need to be reviewed by our Diocesan Review Committee.

In response [REDACTED] question about other victims of abuse by Father Pock, I responded that I did not know of any who were victims after the abuse of [REDACTED] still attest that to my knowledge, no other victims have come forward.

I did not receive a response from your brother, but in October of 2004, the diocesan attorney, James C. Byrne, responded to a letter from Mr. Jeffrey Anderson. Mr. Byrne repeated my response to the five requests made [REDACTED] and offered again to enter into discussions regarding monetary compensation.

[REDACTED]

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[REDACTED]

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June 9, 2006

[REDACTED]

You mentioned that several other victims of sexual abuse by priests of the Joliet Diocese have contacted you and told you that they have experienced "deception, manipulation and cover-up by the Diocese of Joliet." I certainly would like to meet with those victims. I offer to meet with every victim, once a lawsuit is settled or a settlement made. I cannot do that when a lawsuit has been filed because I would be interfering with a suit against the diocese.

[REDACTED] whatever you might think of me, I am not one who is harsh with victims. I have met with any number of them, as well as with priest abusers, and have wept with both groups. I can name any number of victims with whom I have met and with whom I think I have had a productive meeting. I would certainly want to meet with [REDACTED], if that were ever possible. I am willing to do whatever I can to relieve the pain or anguish of victims. I could not live with myself if I turned my back on them.

It was painful for me to receive your letter because it was certainly not my intention to aggravate an already painful situation. I would be willing to do whatever I can to help [REDACTED] or you. I don't know how else to try to make amends. I am certainly open to any suggestions you might have.

[REDACTED] I don't want there to be discord between us. Please forgive me if I have offended you in any way.

I keep you [REDACTED] in my prayers and I ask you to remember me as well.

With every best wish,

Sincerely in Christ,

Most Reverend Joseph L. Imesch  
Apostolic Administrator

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FILE MEMORANDUM

September 4, 2008

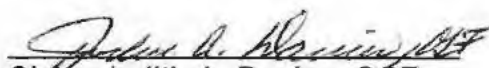
FROM: Sister Judith A. Davies, OSF

RE: Reverend Donald Pock

Yesterday I spoke with Father Michael Lane, pastor of St. Jude Parish in Joliet. He stated that recently when a couple came to see him, the husband said that his sister had been abused by his brother.

When the brother was confronted by the sister, he retorted that [REDACTED] had been abused by Father Donald Pock at St. Mary Magdalene Parish. The gentleman who is now somewhere between 50-60 years of age, does not want to talk to anyone about the abuse; he wants to drop the matter because Father Pock is deceased and 'nothing can be done about it anyway.'

Father Pock served as associate pastor at St. Mary Magdalene Parish from 1958 to 1961.

  
Sister Judith A. Davies, OSF  
Chancellor